

## Seven

To preface the 2005 retreat...at the age of three I had an out-of-the-body experience, had what I would consider my first real communion with God. At that time I realized that I was neither the body nor mortal. As brief as that experience was, it helped shape my view of life, my interests, my pursuits and how I viewed everything material and spiritual that I encountered. My vision included both the small spirit and the large Spirit. That larger vision wasn't always what I experienced, but it was always what I was attempting to experience.

During that experience at the age of three, I realized that life is a journey, and that it was important to live your life in a manner that brought love, joy, happiness, and laughter. The seeking after the sadhana\* helped me to realize my wholistic nature. Sadhana is about coming to that inner struggle and then going beyond the limitations, going beyond the opposing desires, and the holy wars. It is about the unfolding of the soul. There is a saying, "Life is great if you don't weaken." Since we are created in the image of God, the only thing that would cause us to weaken is to lose our identity with our wholistic nature and to think that we are just a mere mortal struggling with the four primal instincts (food, sleep, procreation, and self-preservation) and the human existence.

I wish I could say that this joy always came easy for me, but it didn't. Sometimes I had to work very hard for it. At other times it did come easy, but this was usually when I had been working on and looking for it: *i woke up this morning having my first cup of coffee of the day it looks like it is going to be one of those days.* That poem was written about an easy day. We all have to come to our self and choose what it is we want in life each day.

Two things occurred when at the age of three, I was hovering up 25 feet up in the air, looking down at my father carrying my just-about-lifeless little body into the doctor's office, and communing with this divine voice that said, "You cannot come home at this time, you have work to do." Firstly, I realized that I was not the body, that I was not the physical creation, that I was not "home." Secondly, I realized that I had work to do before I could come home. The idea of incompleteness (maya) gives the illusion that you will feel completed by *doing* something or *having* something. This illusion was partially removed at age three, because I was feeling the bliss of my nature without "doing."

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\* *Sadhana*: spiritual practices and disciplines, which includes meditation practices and disciplines.

The only choice I had was to unfold my life, unfold into my dharma, unfold into my nature. In reality unfolding into our life is the only choice any of us have. For me, from the age of three, some of the illusions and fantasies were wiped away. Yet, one by one, I went through my desires. One by one I either dropped or fulfilled my desires, and was then free of them. Then I moved on to the next desire. This is what my life has been about.

This is also what the Royal Path is about. It is about fulfilling our desires, going beyond the belief in the idea of incompleteness, accepting that we are created in the image of God. It is just a matter of making the right effort in order to be aware of our wholistic nature. We make the effort to go beyond the incomplete ideas, the false ideas, and let go of the limitations to become aware of our wholistic Self.

This process for me started at the age of three. Although I didn't start formally meditating until the age of 22, I was always seeking, though my seeking was not always scientific. I also want to say that I felt the true guru in my life was the meditation techniques. The techniques became tools to calm down the mind, the breath, and the ego, so that I could experience my wholistic nature whenever I made that effort. Before that, it was inconsistent. Sometimes I would have a mystical experience, sometimes I would hear voices, sometimes I would have visions, but most times I wouldn't.

There is a line in one of my poems that says, "*maybe I am just crazy it is a possibility you know.*" Many people in my youth tried to convince me of that and there were times I even wondered about it myself. The meditation techniques allowed me to free my self into my wholistic nature, and the inner guru. We can read all we want, we can intellectualize all we want, we can have faith that we are wholistic, but until we directly experience our wholistic self, we don't live it. Until we begin to have experiences with our Satyam, Shivam, Sundaram, and Shanti nature we won't go beyond the idea of incompleteness.

A few mystical experiences that I have had truly transformed me. The one at the age of three was one of the most powerful. I was a long way from realized at that time, but it gave me a glimpse beyond the idea of separateness. It gave me a glimpse beyond the physical reality and the limitations of the five physical senses. I reached a state of realization in 1985 that allowed me to truly feel comfortable with my unfoldment, when I received the white rose.

Another experience was simply a comment from some divine voice. I was in my meditation, just feeling peaceful, quiet, Satyam. It was late night and I was quiet and content. Then a voice stated, "The devil is the mayac sheath. The mayac sheath is the grace of God that allows us to experience the diversity and beauty, the *Om Sundaram* of God. Without the mayac sheath there would be no appreciation of beauty, there would only be *Om Satyam.*" This message reminded me that I had never accepted the idea of a personified devil, that I had seen Satan as this veil which allowed the cosmic play.

The mayac veil or illusion is the idea of incompleteness. This is the idea that you cannot be fulfilled, happy, or in love unless you have something from outside of your self to complete you. That belief is the real Satan. All the pain, all the conflict, all the disease that rises out of this idea, are the inner demons, and these are the demons we have to discover within our self and conquer. "I need to have a loving relationship. I need to have fame and recognition. I need to have appreciation. I need to be holy and teach other

people.” If we include the “need” for something outside of our self, exclusive of the whole, then it is part of the idea of incompleteness, part of the mayac sheath. Christ said, “Satan is the great deceiver. The Truth is not in Satan,” referring to the mayac sheath. The mayac sheath makes it appear like there is only a separateness, like we are incomplete. We each have to face our own holy war of wanting to get happiness, security and love from outside our self, within the idea of separateness. The message of the holy ones is there is only God, and only by embracing our wholistic nature will we have lasting love, joy, and happiness.

I am not afraid to say, as the line in the poems says, “*I got a few scars along the way they weren’t all on my knees from praying.*” I have no problem saying that I did not have a saintly past. I do not talk about those times or activities that were less than saintly, nor have I ever meant to imply my past was saintly. I do not dwell on the negative or the incomplete, and talking or writing about them would definitely be dwelling on them. It would suffice to say as I was working my way towards realization of my wholistic nature, I did not keep repeating the same mistakes. Mistakes continued to happen, but it seemed like they were mostly new ones.

The next poem is from the poetry book, *The Pilgrimage and the Prophet*:

*WELL I have walked on golden mountains  
rose up to touch the sky  
and saw eternity  
who had been looking for me*

This stanza is about living wholistically. *golden mountains* is walking in the mountains, seeing the golden aura, seeing the unmanifested and the manifested. *well i have walked on golden mountains rose up to touch the sky and saw eternity*, being able to see the formless, *who had been looking for me*. The soul calls out for more, and this is to realize that it is our wholistic nature, or God that will fulfill us.

*i have sailed on a silver ship  
seven sacred oceans and a sea of fire  
as my only guide  
and the journey as my goal*

The *sea of fire* represents the passion, the devotion. *i have sailed on a silver ship seven sacred oceans and a sea of fire as my only guide*, is the passion for the journey, the passion for love, to want to be in love with love. *and the journey as my goal*, is realizing that to experience life wholistically is the goal of life.

It is important for everyone to realize that on our journey when we do make the effort to discover our nature each day, we will experience our eternal nature. It is part of us at all time; it is there waiting and we are just unaware of it. *a sea of fire as my only guide and the journey as my goal*. We are alive now and we only have the moment. We

have to come to the moment and when we do, we can begin to ask our self, “What is it I want from my life? What is it I want to experience? How do I go about doing that?” The holy ones have said that only God fulfills us, so be inclusive of all life.

*i have laid myself down beside you  
in a field of tall grass  
and embraced the earth  
picked wildflowers  
like so many jewels in the sun*

To be in union with, to have your focus on, this is *laying down beside*...with the God-consciousness, with a lady, with children, with a puppy, just laying down and truly delighting in the wholisticness of God.

*i have even walked up to heaven  
on a stairway of light  
it wasn't quite as thrilling  
as a chariot of fire  
but it got me there just the same*

This stanza is talking about chakra meditations, and one-by-one walking up to heaven. *it wasn't quite as thrilling as a chariot of fire but it got me there just the same.* It seemed like more work than the kundalini experience, but as the last line says, *but it got me there just the same*, and is something everyone can do at will.

*i have seen a smile in the morning  
that i could feel  
all the way to my soul  
and i want to wake up  
to a sunrise that touches my heart  
i want to be a part of each day*

This is about looking for the soul, and when you see a smile, you see the soul radiating through. *and i want to wake up to a sunrise that touches my heart.* When you are open and want to see life or the auras, then everything touches your heart. *i want to wake up to a sunrise that touches my heart* means I want to wake up in the morning and begin to see the *Om Sundaram* in life around me.

*and i want to be in love  
for a long long time*

I want to experience the Satyam, both manifested and unmanifested, and I want this love all the time.

*i want to walk hand in hand  
in the evening sun  
and see the wind  
blow through your hair  
i want to feel that touch  
on my skin tonight  
and i want to feel it  
in my soul*

This is talking about experiencing the senses and about walking *hand in hand*, feeling the connection with life, with God, with another human, and wanting to feel it wholistically all the way to the soul, wanting to feel that union.

*and i want to be in love  
for a long long time*

This is about being more than just being at the physical; it is about being wholistic. It is about enjoying the physical, *to walk hand in hand in the evening sun*, walking in the light of enlightenment, *and see the wind blow through your hair I want to feel that touch on my skin tonight and I want to feel it in my soul*. Obviously the soul is pure consciousness, nothing physical can touch it. *and I want to be in love for a long long time*, we can feel *Om Satyam* even without any form.

*well i have seen the sky on fire  
and i have drank my share of wine  
i have kissed a newborn child  
and i've walked down to the river  
i have prayed in your temples  
and danced with the moon  
all the way to the night*

*i have seen the fire in the sky*. I have seen the sunsets, the sunrises. I have seen the forest fires where the night was lit up. I have seen the light, the astral lights, the Northern lights. I have seen both the physical and the metaphysical. *and i have drank my share of wine*, both the nectar of the Gods and the wine made from grapes. *i have kissed*

*a newborn child and i've walked down to the river...i have prayed in your temples and danced with the moon all the way to the night.*

*even bathed in fire and light  
when i desperately needed you*

This is talking about those times of desperation when I would experience an emotional fervor to attain the passion and the embrace, to have that union with the God consciousness.

*i have seen a perfect rose  
and i've heard the perfect song*

This is a reference to the white rose given to me in meditation, and also the perfect beauty of roses, and being able to hear the *Om*, the Word continuously.

*and just like  
the singer and the song  
i want to be in love  
for a long long time*

*and i want to be in love  
for a long long time*

We can choose to be in love, each day, each moment. The whole poem is about wanting to experience the Satyam, but it includes the physical, both Shiva and Shakti, the unmanifested and the manifested.

*THERE ARE those who pray  
for silver and gold  
and those who pray  
for beauty and fame*

*there are some who pray  
for love  
and others who whisper prayers  
for someone*

*there are those who pray  
to God  
for earthly happiness*

This is a very childlike belief in God and goodness. Believing in the external is all part of our evolution. We are praying externally for something of the external. I pray to see the divinity, to see the *Om Satyam*, the *Om Shivam*, the *Om Sundaram* that makes up and permeates the whole physical creation.

*but i pray  
to the earth  
for a glimpse of God*

*and i pray  
to the four winds  
to see heaven*

*i pray that  
the four corners of the world  
become the stepping stones  
into eternity*

*and i pray  
that my heart is with you  
night and day*

My prayers are directed towards the inward journey, praying to see the essence of divinity in the earth, in the heavens, in *the four winds*, and not to become attached. *i pray that the four corners of the world* don't drag me down, wear me down, but *become the stepping stones* into my delight and enjoyment of *eternity*. I do that, each day. Prayer is not about begging. Prayer is being thankful and appreciative, to say thank you to life, to God. I attended a seminar given by Swami Rama and someone asked him about the spiritual path, if the true path was the renunciant path and Swami Rama just said, "No, the real renunciants are those who won't give up the world and end up renouncing their wholistic self, settling for a few paltry possessions." Prayer should be utilized to become aware of both our wholistic nature and the abundance of our divine inheritance.

This next poem was written back at the time of the tsunami that killed a quarter of a million people. At that time, no matter when I looked, day or night, I felt bombarded

with all sorts of images and feelings, including from my own memories.

*WELL HERE i am again  
walking in the light  
of a silvery moon  
was that a teardrop i felt  
touching my face*

*maybe it was just a smile  
as you raced across the sky  
or maybe a raindrop  
maybe it was that magnificent wave  
almost holy  
until it raced across the land  
like old man death himself*

*maybe i just feel a little too sensitive*

If you are going to live wholistic there may be times when it is going to be overwhelming, but just because it gets to be overwhelming doesn't mean you have to exclude the wholisticness of it and forget that you are created in the image of God. This may happen to us at times. We get sensitized or too sensitive to a certain aspect of life, or event in our life. The rest of the poem then goes on to talk about all the things that overwhelmed my senses throughout my life, both in a joyous way and a painful way. Some memories came as if I was re-experiencing them, some visually and some emotionally, and they came with clarity and intensity.

*i have walked in the rain before  
i've even walked in the clouds  
i have walked up the mountain  
and i have walked back down again  
i seem to know the way somehow*

A poetic way of saying I have experienced both my higher nature and my lower nature, highs and lows, as well as walking *in the rain* and in *the mountains* and in incarnations.

*i have seen you in the morning light  
and played with you  
in the ocean and the snow*



*even laid down beside the fire  
and counted all the stars  
of the night  
even with tears  
clouding my sight  
i saw the eternity in the night*

This is talking about spending time outdoors in nature, or camping out in my youth, and spending time with my wife and my children. It is also about all the situations where I looked for the wholisticness. If we look, we can see and experience the essence that is within the form. No matter what we are going through we can choose to look for the Satyam, Shivam, Sundaram because it is always there. When we are open and inclusive of all of life, it is there.

*i have held you in my arms  
so gentle and warm within the candlelight  
and i have felt the hunger in your kiss  
as we embraced all naked and wild  
long into the night*

The physical part of this stanza is fairly self-explanatory. This is a pretty universal experience between two people. However, in meditation there is also the desire for union. The soul calling out for more until there is union or samadhi, is also a universal experience of the devotee desiring to embrace his beloved.

*like a picture book from eternity  
memories coming out of my head  
like the tears from my eyes  
and i just don't know why*

*maybe the beauty is too much  
maybe my heart is too full  
maybe i just feel a little bit  
like crying tonight*

We all have memories and we are not always sure why they get triggered. *like the tears from my eyes and i just don't know why.* Some memories seem to bring an overwhelming emotional response, sometimes even tears.

*there was the laughter and the joy  
just watching you run and play  
and just having you near  
i couldn't help myself  
the tears  
just ran down from my eyes  
with such a delight*

This line is about my children, and also a few memories of my own youth.

*to laugh and touch  
hold hands and dance  
made it seem like the only moment  
that we would ever need*

This is about making that connection, feeling that connection with the human touch, the opening up to a more wholistic experience. We have all had those experiences with someone, and this one started with my children and expanded out. We need to understand that as beautiful as the moment is, it will pass and we have to be willing to remain open so we can embrace the next moment.

*there once was another  
who laughed and prayed  
told stories and sang songs of love  
a voice and song so sweet  
it almost broke your heart  
but then they built that pedestal  
that he couldn't live upon*

*and so they nailed him to that cross  
like a common thief  
who was attempting to steal their dreams*

This is a reference to what people do when they have needs from the external. This is a reference to Christ, and other holy ones, and the crucifixion of them because people didn't like their message. Some people didn't like Christ saying that we must be responsible for our own life, and we must look for the kingdom of God within.

*maybe i should say thank you  
for the breaking of my heart  
and all the tears  
that went with it  
maybe i should say  
hallelujah  
for the hand that reached across  
the sky  
and brought light back to the day*

This stanza is about re-experiencing, in 2005, a vision that I had originally had in the 1970's. In the early 70's there was a dark time in my life where I was struggling, and one day, I was meditating and thought that maybe I should just call out. I then had a vision of Christ, and in the vision he *reached across the sky*, reached across the darkness, and after that touch came the experience of Satyam, Shivam and Sundaram. There was *light* again, there was hope again.

*maybe i should just have a little faith  
then my tears will be enough*

*and maybe i just feel a little bit  
like crying tonight*

*we have raced the wind  
and slept in the forest  
sailed across the water  
and camped out on the shore  
even danced in the desert sands*

Here, we go from my personal experience of struggling with the emotionalism of what I am feeling to the universal, *we have raced the wind and slept in the forest*, of what humanity has experienced.

*we have built pyramids  
and gone to the moon  
but the Jordan river is flowing with blood  
and the holy land*

*has temples  
covered in hatred and guns*

It almost seems incredulous, and definitely sad, that a people who can build pyramids, who can travel to the moon are still fighting over beliefs and ideas, property, killing and bombing each other. Some are doing it all in the name of religion, and this seems sadder still.

*do you really want me to believe  
this is where God and man were born*

A little skepticism of Western history teaching us about the cradle of civilization being the Middle East.

*like so many blood drops  
in a holy war  
everyone is praising God  
with their favorite prayers  
even the sacred mountains of India  
have begun to take up arms*

*and all around the world  
we are asking our children  
to come and feed the warhorses*

We are passing our sins, passing our ideas on to our children, passing on our prejudices. We are teaching them to fight and die for limited ideas and beliefs. We need to make more effort to uplift the human spirit, to educate our children about relativity and reverence for all life, and add a simple Golden Rule curriculum to their education.

*it just seems like  
it's just too many teardrops to bear  
i think i just feel a little bit  
like crying tonight*

Once again it is about choice, or what I was focusing on at the time. I was not seeing a whole picture, rather something more like a slide show one picture at a time within the idea of separateness.

*i see you are racing  
across the sky again  
smiling with that promise  
of another day*

This is about a falling star, *i see you are racing across the sky again smiling with that promise of another day*. There is nothing like seeing the lifespan of a star burn out to add some perspective. *smiling with that promise of another day*, a star rises, a star falls, but life continues. When we can embrace eternity, or our own eternal nature, there will be hope for a better day.

*and i know there will be a sunrise  
coming over that mountain  
and a sunset even more beautiful  
will lay upon the ocean*

A little faith, a little hope, some positive perspective, and we begin to see the beauty in life, including the beauty of life on earth.

*people will be in love  
from heaven to earth  
and back again  
children laughing hand in hand  
with this coming of another day*

Just because I was struggling by focusing on the limited, life was going on, the journey was continuing. The perfection of God was there and I knew it, but I was still dwelling on limited aspects. I could see both the oneness and the separateness, and which way I looked was what I experienced...another example of the *mystic and the poet*.

*tears of joy tears of sorrow  
maybe i should just say thank you  
for being so generous  
maybe i just felt  
a little bit like crying tonight  
maybe i just felt a little bit  
like being in love tonight*

*tears of laughter tears of compassion  
i know you say loving you  
may bring a tear and a smile*

With all of these visions and memories, I seemed to be on an emotional roller coaster. To be wholistic, we must include all of the creation, both the positive and the negative. We don't have to get stuck in the creation or believe that it is all there is in life, but we need to be inclusive of the whole, *both* form and formless

*well the serpent seems to be asleep  
and the phoenix isn't answering his calls  
i seem to be here somewhere  
wondering if this is all  
wondering how far i will fall*

If we allow our self to get caught up in the illusion, in the mayac sheath, then we have to live with it. *well the serpent seems to be asleep*, the kundalini, the power, the Hrim, was not there as far as my identification with it. *and the phoenix isn't answering his calls*, a few mantras weren't lifting my vision. *i seem to be here somewhere wondering if this is all wondering how far i will fall*, sometimes I felt like I was looking into the abyss, the darkness seemed so deep.

I want you to understand that this poem was written right after the tsunami killed a quarter of a million people. So *wondering if this is all wondering how far I will fall*, if you allow yourself to get caught up in a limited view there will be pain and suffering, there will be sadness and sorrow. But if you choose to have a wholistic view, then there will be times of sadness, but they will pass. It will be like an enjoyable roller coaster ride that has a little bit of suffering, but mostly light and joy.

*still memories keep falling  
out of my head  
and i remember the very first time  
i looked into your eyes  
and the delight  
of holding you that night*

*the very first time i looked into your eyes and the delight of holding you that night* is about the birth of my children and looking into their eyes. It's also about the experience at the age of three, the first time I remember seeing the *eyes* (the formless) and bathing in my divine nature. There was *delight*, the bliss, the joy, the intoxication of both of those experiences.

*nursery rhymes and bedtime stories  
from bath toys to swimming lessons  
Superman's cape and dinosaurs  
and T-Rex the carnivore  
roller skates and basketball games  
and jeep rides in the rain*

These are more memories of times with my children from their birth to their young adulthood. For about a year, the only vehicle we had was a Jeep Wrangler with a bikini top. I think that summer was one of the rainiest summers I have had in Arizona. It seemed every time we went to the mountains, we would get soaked.

*horses and bows and pickup trucks  
kittens and puppies  
and singing songs in the night  
goodnight kisses and late night play  
racing everything in sight*

These are all things that remind me of times and activities with my children. I was fortunate in that I got to spend a lot of time with my children, fortunate and thankful that I made the time available.

*well i see your smile wherever i look  
from the very first time  
i looked into your eyes  
to the every time  
i think of you*

This is about my experience at the age of three. *and I remember the very first time I looked into your eyes and the delight of holding you that night.* This is also about my memory, my experience of the birth of my children and holding them for that first time. It is the memories and the experiences of holding lovers in this incarnation and others. It is the memory and the experience and re-experiencing each memory of seeing through the spiritual eye, looking into the eyes of the holy ones when they appear in a vision, looking into the formless, experiencing God. So the line is symbolic of the small spirit, the unique self, and that union you have with another, whether a person, a kitten, a puppy, a flower, about the union you have with the whole, the wholisticness, with all of creation, all of life, with God.

*nursery rhymes and bedtime stories from bath toys to swimming lessons  
Superman's cape and dinosaurs and T-Rex the carnivore roller skates and basketball*

*games and jeep rides in the rain.* These are some of the things I shared with my children, these are also things I did as a child. These can be seen as universal events to a child growing up, either this incarnation or another. Whether it is Superman's cape, or roller skates, whether it is pottery, or a new guitar, it really doesn't matter, it is still about the sharing and the interacting in the cosmic play.

*horses and bows and pickup trucks kittens and puppies and singing songs in the night goodnight kisses and late night play racing everything in sight well I see your smile wherever I look.* I see your smile wherever I look. I can see divinity, see Divine essence, the joy, the *Om Satyam*, the *Om Shivam* and *Om Sundaram* in people, children, the trees, the forest, the rivers, the ocean, because that is what I look for. I look for that essence which permeates all things. I look for that which is inclusive of all life.

*to the every time i think of you  
love seems to overflow  
into my eyes*

This is a universal experience of parents remembering times spent with their children, of bhakti yogis thinking of God, of anyone who is in love, thinking of their beloved.

*maybe i just felt a little bit  
like crying tonight  
maybe i just felt a little bit  
like being in love*

*rivers of water rivers of sand  
i know it is written somewhere  
some ancient text  
that if i can see you  
in all my tears  
i will be free  
to be in love with you*

Now once again we go from my children and the delight of playing and memories of them, to God...*i know it is written somewhere some ancient text that if i can see you in all my tears.* If I can see the Satyam, Shivam, Sundaram within the form, *i will be free to be in love with you*, I will be mukti.



*maybe i just felt a little bit  
like crying tonight  
maybe i just felt  
a little like being in love*

*and maybe i just felt a little bit  
like loving all of you tonight*

This is what my journey is about. It is about exploring and experiencing. It is not that I live “so much in the moment” that I don’t have memories of other incarnations, or memories of even this incarnation. I do not dwell on the negative or the painful. This poem included the things that brought joy to my life, the things that brought sorrow to my life, the things that brought tears, brought an emotional response either positive and negative. It is a legitimate part of life, of spirituality, to explore, to experience, but I wrote the poem down because it expressed a wholistic view of what I enjoyed, what I delighted in, what I responded to.

The Royal Path is inclusive and wholistic, and does not exclude or renounce life. Renunciation is about renouncing the devil, the limitations. It is not about renouncing the creation or the delight of the cosmic play. It is very important to understand that renouncing the devil is not about renouncing the creation, because the devil doesn’t have a creation. The devil is just the illusion that there is an incompleteness.

We go beyond our small self, and begin to experience the beauty of life, our wholistic self or God, begin to have a love and appreciation that is for others. With this experience, which seemed to have been triggered by the 2004 tsunami and the death of so many, I was able to see my life flash before my eyes; and also had an overview of the soul’s journey and humanity’s journey through a small piece of eternity.

*NOSTRADAMAS, REVELATIONS  
and the six o’clock news  
war and famine, prophecy  
and the end is near  
Chicken Little and the doomsday clock*

Most people are afraid of death, and the death of the world is even more frightening. People who are dwelling on the limited are afraid. They are afraid because they don’t know they are infinite and eternal, afraid because they don’t know what tomorrow will bring, afraid because they believe they need the external for their happiness, joy, and love.

*i think we need to stop  
and take a breath  
just look up at the sky*

All the doomsday prophets, whether it is the ancient books, *the six o'clock news*, or the folks with their *doomsday clock*, it is about living in fear. They are stuck in the four primal instincts.

*i think we need to stop and take a breath just look up at the sky.* If we breathe properly with diaphragmatic breaths, we are bringing in oxygen nutrition, and on our exhalation, we are letting go of the toxins, getting rid of them. Fifty percent of what is considered stress will be removed simply by proper breathing.

*and just look up at the sky*, then we elevate our thoughts. If we look down at the earth, the world, our pile of bills, our problems in our relationships or work, it seems like life may just be way too long. But if we *look up at the sky*, whether it is the sky, or stars, or high-minded thinking, it expands our belief in our self, our belief in the future.

*let's remember*

*i think we need to stop and take a breath* is about calming down the mind, breath, and ego. *just look up at the sky.* Look at the sky because that represents eternity. Flowers come and go, people come and go, but the sky is always there. Whether it is sunlight or starlight, the sky is there—it adds perspective. *let's remember* to take personal responsibility for our realization that the soul once born never dies.

*a smile for the beauty  
and a smile for the change*

This line is very important, *let's remember a smile for the beauty and a smile for the change. a smile for the change.* Life is going to be ever-changing and that is what brings most of humanity their pain. Because of their attachments many people do not want life to change, but it is going to change. Everything in creation has a form, which is a pattern of living energy, and therefore will continue to change.

*a smile for the children, a smile for the play  
and then a smile just for the day*

We need to look to that which brings joy and upliftment to the human spirit.

*Ann Landers, Dr. Phil, and Dear Abby  
the Kinsey Report and therapy*

*Joy of Sex, Arabian Nights,  
and the Canterbury Tales  
Kama Sutra, Marquis de Sade, and Dr. Drew*

These are all socially accepted authorities, trying to help us live in the idea of incompleteness.

Instead of going to therapy, instead of checking out all the sex books, instead of listening to everyone tell us how we should live and what it would take for us to be happy, *we need to stop and take a breath*, come back and make contact with our self. *maybe take a walk in the sunshine*, get out of this darkness, get out of the shame and guilt, get rid of all the baggage, and begin to develop a relationship with our wholistic Self...

*i think we need to stop  
and take a breath  
maybe take a walk in the sunshine*

This line is about coming to our nature, calming down, *take a breath*, do some pranayama. *maybe take a walk in the sunshine*, walk in the Satyam, Shivam, Sundaram.

*let's remember*

*moonlight walks and midnight kisses  
falling in love  
making love in the night  
finding the beauty then and there  
and then finding it everywhere*

This is the key to all relationships. You don't need Ann Landers and Dr. Phil, the Kinsey Report, the Kama Sutra, if you remember what it is like to be *falling in love*. It is *moonlight walks and midnight kisses falling in love making love in the night finding the beauty then and there*, coming to the moment, feeling that love, feeling that joy. *and then finding it everywhere*, and then we see it everywhere, not just with our lover, but we allow our love to expand and be inclusive. Unless we are in that space of Satyam, Shivam, Sundaram, it doesn't matter what anyone tells us, it will seem like incomplete information.

*Jesus, Krishna, and Mahatma Gandhi  
Nelson Mandela and Dr. King  
Rosa Parks, Seminole winds, and Jimmy Carter  
a little charity and Bhagwan Rajneesh too*

It doesn't matter who is talking to us, whether it is *Ann Landers* or *Krishna*, whether it is *Mahatma Gandhi* or *Marquis de Sade*, unless we *take a breath*, and come to our nature.

*i think we need to stop  
and take a breath  
just lend a helping hand*

All the prophets and all the teachers, have said we need to come to our self and then help out our brother. We need to expand our life beyond our tiny reality to include and help others.

We need to *take a breath* of Satyam and then we need to expand into fellowship, self-realization fellowship. We need to have the inhalation and an exhalation, and remember we are part of a whole, a community of fellow people, which are all created in the image of God.

*let's remember to smile*

*a smile for  
rainy nights and heavenly sights  
a smile for the kindness  
and a smile for the flowers  
a smile for the music  
and dancing in the rain  
a smile for the grace  
and a smile for the life  
a smile for the beginning of time  
and a smile for the moment  
and a smile for the life*

We need to delight in the wholisticness of life, not just in the physical, but also in the heavens; not in just the formless, but also in the form. We need to *smile*, delight in and see the wholeness of life.

*I WALKED down  
to the edge of the ocean  
with the waves at my feet  
and my eyes on eternity*

This is the way I try to approach my whole life. *i walked down* with my feet on the earth, part of my attention trying to see the harmony, the delight, the beauty and divinity of the physical, of the grace of God. *and my eyes on eternity*, part of me always looking for the essence, part of my vision seeing the essence within the form and part of my vision seeing the beauty and the perfection of the form.

*i got a glimpse  
of an ancient mariner  
on his voyage home  
a dance  
of the sun and the sea*

*and somewhere beneath the sky  
and before the sunset  
i felt my soul begin to dance  
and a smile  
as i started singing hallelujah*

*oh hallelujah*

*i got a glimpse of an ancient mariner on his voyage home.* We are all created in the image of God, each unique soul has been created and sent out on a voyage to experience, to share, and then to come back. This is what this revelation or mystical experience is talking about. You get a glimpse of your eternal nature, your wholistic Self, and how you fit within the wholeness.

Another poem from an earlier time was: *like a diamond's reflection in a sea of light.* You experience your unique soul as part of God, and it is going out on its journey. *a dance of the sun and the sea and somewhere beneath the sky and before the sunset.* Experiencing this unique soul traveling on earth. *i felt my soul begin to dance and a smile as i started singing hallelujah.* But the soul is not limited to earth as the body is. The soul is wearing the body and experiencing the delight and the celebration of seeing the wholisticness.

*with the sun standing  
like a distant lighthouse  
a beacon for my heart*

*and the sounds of the water  
beating against my soul  
that mariner began to tell his tale*

Once again, this is about the wholisticness - the *soul*, the *heart*, the *sun*, the *ocean*, the *lighthouse*, are symbolic of the people who built the lighthouse, and the guidance, the stream of consciousness, which are provided by the realized souls.

*i was there for the birth he said  
i was there for the revolution  
the seeds in every man and woman  
the birth of desire  
i was there for  
the first song of freedom  
and the baptism of fire*

The “*i*” refers to the Christ/Krishna-consciousness, which we all have. The Christ/Krishna-consciousness was there from the beginning, and we all have that as part of our nature. We can tap into, and experience that part of our nature when we make the effort.

*i helped Adam and Eve  
move from the garden  
after their fall from grace  
i listened as twenty-four Tirthankaras  
talked of happiness  
friendship and freedom  
helping them build a new life*

Adam and Eve symbolize the father and mother of humanity, but they also represent the male and female principle. *i listened as twenty-four Tirthankaras*, or avatars, or teachers, *talked of happiness friendship and freedom*, helping each of us re-identify with our wholistic self. Tirthankaras also refers to the lineage of Jain avatars that ended with Mahavir.\* Jainism has four pillars as the foundation of their philosophy, which are non-violence, relativity, law of karma, and inner knowledge.

*i was the quarryman who cut  
the stone for the Parthenon  
and i prayed with Athena  
the goddess of knowledge and virtue*

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\* See page 76, footnote Mahavira.

*as we laid side by side  
on Mount Olympus*

We are all part of the human family—it is universal. Humanity is our larger body. We have individual consciousness, and we also have a human consciousness, as well as the Christ/Krishna and God-consciousness.

*from the formless mist  
and the vapors of nothingness*

That is the absolute God-consciousness, without form.

*to the holy song of songs*

Which is the *Om* or the Word.

*with Brahma writing the music  
and Vishnu as the singer  
i began to play a rhythm on my drum  
and Shiva began to dance*

We are all created in the image of God. The Creator, the Sustainer, and the Destroyer are the three aspects of the creation.

*i was there when Milarepa  
sang a hundred thousand songs  
to his beloved  
and when Krishna pulled out his flute  
began to play and tap his feet  
to the thousand names of his lover*

Almost all of these stanzas are from visions in my meditations. I have had hundreds of visions. I have also felt identified and connected with many people throughout history. They are part of my whole consciousness. I have experiences in meditation and experiences walking, listening to music. *with Brahma writing the music* — everything is the grace of God.

*i watched when Jesus danced on the water  
heart and soul  
like a bridegroom on his wedding day  
i was there when Moses*

*parted the Red Sea  
saying people must be free  
and saw pillars of light  
standing over the desert sky  
and then i saw Elijah's  
eight-second ride of fire*

Most of these experiences came to me in my meditation. Some were revealed as I was working, doing my everyday duty, some while I was interacting with people, listening to people talk about the world, *with my eyes on eternity*. My life was mostly about trying to see divinity, looking for and trying to see the wholisticness of life.

*and somewhere i heard someone say  
the beauty of God  
is seen through the soul*

All of the holy ones and realized souls say that to see divinity, to see God, to experience God you have to go inward. You have to start with the soul, not with the idea of separateness and incompleteness, not with the mind, but with the soul.

*and every now and then  
throughout the ages  
i walked with the Grim Reaper  
Old Man Death himself*

Every so often I have visions or memories of leaving the body, of my mahasamadhis,\* even of my assisted mahasamadhis.

*he told me once  
don't become too attached  
and you might as well travel light  
the world's going to keep on turning  
and everyone  
is going to make the journey*

Everyone who has a birth will have a death. It is like moving from one room to another, "My father's mansion has many rooms." In going from one room to another, from the physical, to the astral, to the causal, what changes is the density or the lightness of the environment. We remain the same. *everyone is going to make the journey*.

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\* *Mahasamadhi*: final conscious exit from the body by a realized soul.



*i'm just the captain  
who takes you to the other shore*

*and every now and then  
we still get together  
and he tells me of his travels  
across the sky and beyond the light-years  
and then back again*

every now and then I have these memories, or memory flashes of other incarnations, other times, other experiences of living in a different plane of existence or another consciousness. That is what this stanza is all about. *every now and then we still get together.* I try to live in the moment, but sometimes the moment keeps getting larger and includes a more wholistic view. Sometimes the moment includes what I was doing thousands of years ago.

*and i was there just a while ago  
for another birth, the next revolution  
it seems you've journeyed back  
i was listening to Mr. Dylan  
i know you gave him a song or two  
i could hear it in his voice*

Once again, the Christ/Krishna-consciousness is manifesting, the Word is manifesting. The great artists of all fields tap into a higher source for some of the greatest work.

*and i heard the Madonna was back  
looking like a lioness  
on her quest for that mystical union  
between heaven and earth*

This is not just talking about another incarnation of Mary, but the feminine nurturing quality in all of us that is searching for that *union*, that wholisticness of the Shiva (formless) and Shakti (form) ever in union.

*with the moon over Stonehenge  
and the shadows on Easter Island*

*the Mayan temples and the Shape-Shifters  
just like the rise and fall of the tides*

We must recognize and accept the temporary nature of the form. Each person, each civilization, each religion, each tradition, come and go through birth and death. It is all part of the journey.

*with each rising sun  
we dance for a short while  
singing hallelujah  
before the setting of the sun*

Wherever we find our self on our journey, the only thing that makes sense is to celebrate, to see the divinity, to experience the wholisticness, to experience the Satyam, Shivam, Sundaram. The only thing that makes it worthwhile is to celebrate, *we dance for a short while singing hallelujah before the setting of the sun*, and to have reverence, appreciation, and thankfulness.

*with the setting of the sun  
and a promise  
we would talk again on another day  
he sailed off into that sunset  
singing hallelujah  
oh hallelujah*

This is anyone who becomes aware of their wholistic self, celebrates and is thankful for the whole, for the grace of God, *hallelujah*. This celebration is the state of Satyam, the nature and source of all life. All of the holy ones have said, "There is only one God, and God is love."

*WHEN I think about you  
it sure feels like love  
blue skies white clouds  
and laughter  
even running in the summer rain*

*When i think about God, the essence, about people, about being alive on earth, then to look at blue skies white clouds and laughter. to feel laughter, to actually feel the joy, even running in the summer rain.* This experience of Satyam is what I strive to

experience at all times.

*when i'm walking beside the ocean  
listening to the sound  
of your voice*

I am listening to the roar of the ocean, to the *Om*, to another person.

*i feel like singing a little harmony  
to that love song  
and even dancing to the rhythm  
of the wind and the sea*

This is to celebrate, to rejoice in being alive, all the way to the physical.

*when i think about you  
i just want to grow beautiful flowers  
for everyone to see  
or pick up the flute like Krishna  
and play sweet music for you*

This is where my thoughts go. My thoughts go from the beauty of the earth, of my wife, my children, and friends, to *Krishna wanting to play sweet music*, to Jesus walking on water, to Mahavira. It is the delight and joy of fellowship, not just with my immediate family, but the whole human family, the wholistic family.

*and like the rays of sunshine  
breaking through the clouds  
i delight in your every smile  
i just seem to get overwhelmed  
even a little lost in your beauty  
but i know  
you know what i mean*

This is about surrendering to the Satyam, pure love, wherever you see it, wherever you experience it, whether it is in the smile of another person, whether it is in a memory, whether it is in the Christ/Krishna-consciousness. The essence of God or life is felt as love and perceived as beauty.

*sometimes when i'm all alone  
i feel your breath  
just like the sun on my skin*

when i'm all alone is implying meditation. I've calmed down the mind, breath, and ego so there is only a oneness, and then I can feel that Satyam, which can be experienced as a physical sensation. It is bliss, it is intoxication. *i feel your breath just like the sun on my skin*, I feel the prana flowing throughout my body.

*and when it gets quiet  
i feel the ecstasy of love*

*when i think about  
the weaver and his tapestry  
and the dance of beauty  
being played out before my eyes  
sometimes i wonder  
i wonder  
if it's the nectar that moves me  
or the dance that brings the nectar*

This is the *Om Shivam*, seeing the Shiva and the Shakti, seeing the dance and the dancer, seeing the harmony on earth and in heaven, and the movement back and forth, *the dance of beauty*.

*when i think about  
every wave on the ocean  
and every bird in the sky  
every smile i have ever seen  
and every glimpse of beauty  
that has overwhelmed my senses  
and when i think about  
all the love  
and every dance that i have danced  
i think about you*

*i think about you*

This is about the essence, the Satyam, Shivam, Sundaram that I look for and strive to see in each and every person, in each and every sunset, in every meditation. Seeing the Satyam, Shivam, Sundaram, the soul, the God-consciousness, the Christ/Krishna-consciousness is seeing the perfection, not just in meditation, but seeing it in *every wave on the ocean*, which is very temporary, *every bird in the sky*. *every smile i have ever seen and every glimpse of beauty that has overwhelmed my senses*. If we look for the grace of God, look for the Satyam, Shivam, Sundaram then we see and experience the perfection of life.

All of these poems are glimpses of consciousness that I experienced or was aware of. It is my intent to share, to express that it is possible to experience the perfection of life. I am not suggesting that my whole life has been and is filled with just bliss and joy, but my whole life is filled with seeking the essence or the grace of God, and this helps me attain bliss and joy.

There is the poet who is expressing and sharing what is universal. There is the mystic who bathes in and experiences the oneness. Both experience that Shiva and Shakti that are ever in union; both seeing the perfection within the rose petals, the smiles, the birds, the bees, a time of seeing the grace of God.

## Eight

When you start this process of overthrowing the inner enemies, you don't always relate to everything. The book *Some Mad Schemes and Desires* is like a road map of my journey through the separateness; it is my expression of where I was at during that time in life. By sharing my experiences, I hope others can relate, thereby relieving some of the aloneness in the illusion of separateness when undertaking the inward journey.

*AS I looked around  
everything  
was coming  
down  
and damn  
it was coming down  
hard*

*as i stood there  
looking around  
wondering if i was  
lost  
the clouds started  
changing colors  
and the sky*

*came down on fire  
then I knew  
it was evening*

We need to understand this poem in a wholistic sense. *as I stood there looking around wondering if I was lost*, there will be times in our life when we just won't be able to relate, we will feel like we are lost. *the clouds starting changing colors and the sky came down on fire*, and for most people that really doesn't help them understand where they are at. It explains nothing. They are still lost, they don't know where they are and now the clouds are *changing colors and the sky is coming down on fire*. *then I knew it was evening*. What this poem is explaining is that there is a different set of rules, or relation points, when you are doing the inner life. You don't want to know where you are at with longitude and latitude, you want to know where you are at with existence, not in the old familiar ruins, so to speak, but where you are at in your new life. All you need is one relation point, almost as if the real test is the ability to have appreciation. If you have appreciation, you are in a pretty good place and therefore not lost.

*adrift  
on the sea  
of tranquility  
a calm  
before  
the storm*

*adrift on the sea of tranquility*. We do the *Hrim* mantra, invoking the indwelling energy; we have the one relation point and then there you are *adrift on a sea of tranquility*, but of course until all the inner enemies are conquered, it is only a temporary *calm before the storm*, but sometimes a much appreciated calm I might add.

*you started out  
so strong  
i was so handsome  
and now  
i'm down  
on my knees  
wondering  
why you  
waste my time  
painting pretty*

*pictures  
of poetry  
on the wall*

There were times in my journey when there was a definite holy war being played out inside me, with opposing desires between my higher nature and lower nature. This poem is all about the inner life. *you* is the ego self. *you started out* with beautiful ideals, high values and high-minded, maybe even thought you were something special, *you started out so strong i was so handsome now i am down on my knees wondering why you waste my time*, wondering what our life is all about, whether we are getting anyplace, whether the struggle is for any purpose. *painting pretty pictures of poetry on the wall*. Without healthy self-evaluation, no progress will be made. It is important to remember that self-doubt and skepticism are not self-evaluation, but just another prison of negativity.

*you know  
i'm feeling fine  
by the way  
i say  
hello  
i love you*

*if you see  
the four winds  
blowing  
you tell them  
i'm getting by  
just fine*

The great majority of the holy war has to do with the idea of incompleteness and the four primal instincts. The need for food is one of the primal instincts. "Man does not live by bread alone but by every Word that cometh from the mouth of God." Prana comes in through the medulla,\* the prana is what we live by, but if we believe we have to have only material food then we are a mere mortal.

Another primal instinct is the need for sleep. We believe that we need eight hours of sleep. During sleep, we have contact with our causal nature. The alpha state of sleep is where we get healing and recharging. It is in this state that we have awareness of our

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\* Medulla: The medulla oblongata is located at the base of the brain where the brain and spinal cord meet. It contains the nerve centers that control breathing and circulation. On a subtler level, it is where the prana, the pure energy, enters the physical and astral bodies. There have been documented cases of people who have been able to live normal lives utilizing only pure prana, and did not eat food. Therese Neumann and St. Catherine of Sienna are perhaps best known in the West. In *Autobiography of a Yogi*, Paramahansa Yogananda describes his meeting and conversations with Giri Bala, a "non-eating saint" in India.



causal body, and can touch or make contact with our very purpose for taking an incarnation, what we want to do. Then there is the dream state of sleep, where we work on categorizing all the conflicts, issues, and subconscious stuff. Dreams can be strange; dreams can be beautiful; dreams can tell us something, or as Freud says, “Sometimes a cigar is just a cigar,” and the dream may mean nothing. We need to understand that the need for sleep is not a need for unconsciousness; rather it is a need for harmonization with our self, with our wholistic self.

Another primal instinct is the desire for procreation. This includes the sex desire, but it is more than that. Young girls begin playing house with dolls long before puberty. The procreation desire begins to come out as young men play soldier, play war games. They begin playing at protecting the community. The procreation desire is self-preservation of the species. It is the most powerful instinct we have.

The misunderstanding of the next primal instinct, that of self-preservation, is the root cause of all sins. All of the eight meannesses of the human condition, the hatred, fear, shame, grief, condemnation, narrowness of thinking, race prejudice, and pride of pedigree all come about out of this instinct for self-preservation. When we do not understand that we are wholistic, that we are infinite and eternal, and that our very nature is happiness, our very nature is Satyam, Shivam and Sundaram, we will suffer. Because we don't understand our nature, we are seeking our happiness, love, harmony, and joy from outside. We even seek our security outside of our self in relationships, in possessions, and in trying to keep things from changing, just so we can feel secure, safe.

*if you see the four winds blowing you tell them i'm getting by just fine.* The holy war is conquering our own inner enemies, we must understand that. Krishna asked Arjuna,\* “How goes the war today? Are the good soldiers winning or the bad soldiers winning? How goes the war Arjuna?” Arjuna responds, “The war is going well, the good soldiers are winning today.” We need to understand the simplicity of the holy war. We just need to learn and grow and have new relation points, letting go of the old and familiar ideas. We have to let go of the old habits. Although it is simple, it is not always instant, nor easy.

To embrace the new, we start by invoking the indwelling energy. We need to lift our self from this state of the four primal instincts, the physical creation, and begin to elevate our ideas, our beliefs, our goals and more importantly our relative identity of who we think we are. We can begin to identify with being consciousness, *just* consciousness. *and then i realized it was evening,* we are experiencing new ideas and new insights, this will happen each time we dive deep inward. Each time we are *adrift on the sea of tranquility a calm before the storm,* until there are no inner enemies, until we have conquered our inner weaknesses. Once we have conquered our own inner enemies, we feel secure.

Another of my poems about the journey is *To the edge of the ocean.*<sup>†</sup> In this poem the *ancient mariner* obviously was on earth, because his feet were on the edge of the ocean; there wasn't any reference to life getting hard and then you die. There is

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\* The Bhagavad Gita is the Hindu Bible. It is written in the form of a dialog between Lord Krishna and his student, Arjuna, as Arjuna is about to go onto the battlefield. The battlefield is symbolic of our holy wars, our inner enemies, limitations, ideas of incompleteness, but also present are the courageous soldiers of our inner strengths, virtues, wisdom, compassion, love, and joy. Both sides are vying for victory.

<sup>†</sup> *To the edge of the ocean:* poem discussed on pages 139-144.

reference to walking with the *Grim Reaper* because that happens to us all, but it is about the journey, our life. It is what we fill our life with. We have control over our mind and how much we are going to be aware of. Life is for us to appreciate, it is there for the *Om Sundaram*, for appreciation and enjoyment, the cosmic play. If we cannot get past our fears, insecurities, and the four primal instincts, then we will not attain our goal.

The inward journey is not a renunciation. I started on the inward journey at the age of three. My poetry is about my dance *with one hand on the sunrise*, on the new creation, the new incarnation *and the other on eternity. i walked down to the edge of the ocean with the waves at my feet and my eyes on eternity*. My poetry is trying to represent the wholisticness, the fullness of life, the fullness of our experience. In order to get that fullness, we must come to our self. We invoke the indwelling energy, invoke the indwelling consciousness, to identify or be in harmony with the very God-consciousness made manifest, the Word, which came from God, is God and was God. This is part of our nature from the first chakra, from the earth, all the way up to the Christ/Krishna-consciousness, the doorway to the thousand-petal lotus, and into the absolute God-consciousness.

My sadhana began at the age of three, with the realization that I was wholistic. The great majority of my sadhana was the first three steps of the Royal Path. I worked towards selflessness, I worked toward that which was beneficial for the individual and the international community. We must remember Copernicus' revolution\* and what we learned. During the Kali Yuga, the world believed the sun and life, lived and rotated around us. All of life was about us and our tiny little reality, and if anybody questioned that, many times they were put to death. Copernicus came along and said, "No, the earth revolves around the sun, not the sun revolving around the earth." We are here on earth, and many people spend their life pursuing material objects, some even claim ownership, but obviously we can't take anything with us. The earth was here before we were even born, the earth will be here after we go. The gold was here before we took an incarnation, the gold we accumulate will stay here, so how can we be serious about ownership if we can't take anything with us when we go onto the next step of our journey.

We have to expand our self beyond a small reality. What will make me happy? What are my ideas of incompleteness? Those ideas are pre-Copernicus. But the Copernicus revolution says we revolve around the sun, we are part of society, we are part of the whole, we are part of God. Everything we give to others will also benefit us. We begin to think of others, a love that is for others, a love that is without our own personal desires for reimbursement. We begin to truly appreciate the light, the sun, the Christ/Krishna consciousness. The Copernicus revolution that we must remember, is that what we give to life is what we value, and also what we will harvest in return.

Each day we make the effort to embrace the wholeness of life, *one hand on the sunrise and one hand on eternity*. Remembering the only difference between getting to the moment the first time you experience your wholistic nature, and living in your nature, is in how long it takes you to get there each day.

When I get up in the morning, I wish that getting to my wholistic nature would always come easy, but it doesn't always happen that way. However, I do not quit working until I have embraced my wholistic nature. Once I have embraced it, once I have *one hand on the sunrise and one hand on eternity* then I enjoy and appreciate life, as the

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\* Copernicus 1473–1543. Considered the father of modern astronomy.

poem says, *and somewhere beneath the sky and before the sunset i felt my soul begin to dance and a smile as i started singing hallelujah, oh hallelujah.*

When we take an incarnation we have to take on original sin, which is the idea of separateness. This idea of separateness allows for the diversity, the thousand petals of God. It allows us to appreciate and see the diversity of life, but we have to make our effort to see beyond this diversity also. I don't want anybody to think it is always easy. It may be simple, but it is not always easy. For example, if you know what to do to tone your body with weight training, it is simple. You know the exercise, you know the amount of weights, you know the amount of repetitions, you know the amount of sets you need to do, but it isn't always easy. The same is true with identifying with our wholistic self, we have to make the effort to identify each day.

We are free to experience Satyam at all times, not just in meditation. We realize that Satyam, Shivam, Sundaram is our nature and the nature of all of life. This knowledge frees us into the journey; frees us to go out and experience our life, our interests, our desires with the freedom of knowing that we are love, that we are harmony, and with the freedom of enjoying this eternal journey.

*incomplete  
i stood alone  
amongst  
the fleeting subtleties  
of my  
completeness  
candle light  
flickering  
in the dark  
of the dancing  
night*

This was an experience I had while actually being active. On a beautiful night as I was walking on a back-country road, samadhi happened. The last thing I remember before it happened was that a whole herd of cows was following me. Me and the cows on a moonlit night and I was thinking, "Isn't that something. I am walking along the road, they are walking along the road. What is it about cows that makes them just want to follow you along?" As I stepped onto the bridge and looked down at the river flowing below, the river and everything else turned into light, prana, knowledge, for about 45 minutes. What I realized was very simple—this experience of light and consciousness, this form and formlessness, was my nature. I also realized that up until then I had only been aware of a little bit of the manifested and very little of the unmanifested, a little appreciation, a little love, joy, happiness, not the wholisticness of what life offers.

*incomplete i stood alone amongst the fleeting subtleties of my completeness candlelight dancing in the dark of the dancing night.* I accepted that I was complete. I

accepted that I was created in the image of God, but I also accepted that I wasn't experiencing my wholistic nature very much. I made more effort after that night not only to meditate deeply, but also to try to feel, see, experience that consciousness in my active time.

To live this experience all the time became my goal. I wanted to experience the Satyam, Shivam, Sundaram consciousness, whether on earth, in the heavens, or in the formless. This is what the upcoming 2005 retreat poem is referring to, *come dance with me on the water one hand on the sunrise and one hand on eternity*, being wholistic, all-inclusive. We take it from a mystical experience in our meditation, and then we begin to work to expand our awareness to the Satyam, the essence of divinity or God that permeates all life.

## Nine

Around the first of August, 2005 I decided that I needed to have a poem for the retreat. One night I was walking Max, my German Shepard, through the neighborhood called Villa de Paz, which means: Village of Peace, and at eleven o'clock that night, it really was peaceful. As I was walking, another inward experience began to happen.

*THERE IS a hot wind blowing  
across the desert tonight*

Living in Phoenix, this was what I was experiencing as I walked that night on the edge of the desert. Eleven o'clock at night and *there is a hot wind blowing* on me as I'm walking beneath the stars.

*hurricanes coming south by southeast  
earthquakes around the pacific rim  
even a few bombings and a little hatred  
here and there in the world*

The news was saying some people around the world were experiencing *earthquakes* and *bombings*. Telecommunications have made it easy to feel like it is a global community.

*some are saying it is a sign  
of armageddon  
others are pointing towards  
global warming*

Some people, either religious or secular, see the glass as half-empty.

*seems to be signs  
of some kinda change  
tremors from the struggle  
maybe throwing off the darkness  
and walking in from the wilderness*

Others see the glass as half-full, with the promise of more on the way. They understand that with the proper work we will create a better future, create opportunities to throw off the darkness, throw off some old habits.

*tremors from the struggle*, if you are having deep meditations you will feel new and refreshed. Coming back from meditation, the old ideas, the old beliefs have just fallen away. You may come back pure and once again innocent, with no desire to pick up the old habits. This is true forgiveness because you have let it go. When you come back from meditation, there are times your life may seem unfamiliar, but give yourself a little time to adjust to the new experience, the new eyes.

*well here i stand beside the road  
feeling kind of old  
and a thousand miles from nowhere  
someone is saying it is a journey  
just another thousand miles  
to the promised land  
some are saying  
it is the dawning of a new age  
and some are just calling it night  
oh i wish someone  
could just make up their mind*

*oh Mary have mercy on me*

*well here i stand beside the road feeling kind of old and a thousand miles from nowhere*. Sometimes I feel like I have very few relation points to the world around me. I do not want to play the childhood games anymore. Sometimes when I want to relate, it seems like *a thousand miles to the promised land*. Sometimes walking out my front door, it seems like *a thousand miles from nowhere*. All the work I've done in meditation seems to have given me a different understanding than the one I seem to need at the physical. I even know this is an incomplete idea.

*someone is saying it is a journey just another thousand miles to the promised land*. This goes way back to my childhood understanding of the ancient scriptures, where your reward for the good religious life is in heaven, or the future. This is an old idea, old

as time itself, but it is also an incomplete idea. *some are saying it is the dawning of a new age.* We are coming into the ascending Dwapara Yuga, and that is why it is such a struggle. Some just cling to their old ideas, the old rigid beliefs. *some are just calling it night oh i wish someone could just make up their mind.* You wish people could just get together with an open mind and talk for awhile. Part of you is saying, “No, it is the dawning of a new age.” Another part of you is saying, “No, it is the end of life as I know it.” This is the struggle we have between the higher Self and the lower self.

*SOME WILL offer you shelter  
for a day and a night  
even make a place for you  
amongst all their ruins  
maybe even promise  
to keep you in their heart  
for awhile*

There will always be people and support groups that *offer you shelter* when you are struggling. They *will offer you shelter for a day and a night*, the positive and the negative, the duality, the love and the hatred. *even make a place for you amongst all their ruins.* Psychology is an important and necessary step we make towards getting to know our self and freeing our self from our dysfunctional ideas. But psychology has support groups that *make a place for you*, welcome you in, *amongst all their ruins*, they get up and share the ruins of their life and call that a healing process, and unfortunately this is where some psychology is stuck. Some haven't gotten too far from Freud who said, “The purpose of psychotherapy is to bring abnormally unhealthy people to a normal state of unhappiness.” The goal of modern psychology is to help the person fit in to society. This, in and of itself, can cause problems for the person who believes there must be more to life than the material world or the society that most people live in.

*maybe even promise to keep you in their heart for awhile.* We even say we do this for love, selflessly, we will do this for the benefit of others. But those who have not realized their nature will fall in and out of love, dependent on their needs. They will *keep you in their heart for awhile*, it is temporary. We need to understand the temporariness. It is not evil, nor is it necessarily bad, it is just temporary. But what our soul calls out for is something that is eternal, the Satyam consciousness that is changeless.

*i was so very young  
when i first heard those whispers  
stories about a promised land  
where my soul would find peace*

*and my heart  
would never weep again  
somehow i knew they must be true*

This is a reference to my experience at the age of three. I knew there was a promised land. I knew there was a place where I could feel at rest, where there was not the constant fighting and agitation, anger, hatred, shame, and fear that seems to be around on the planet at this time. You cannot walk outside without feeling the stress of the mass consciousness, like walking out into the weather. You can prepare yourself for it, but like the weather, you will experience it. My three-year-old consciousness already started looking for a place *where my soul would find peace and my heart would never weep again*. I felt the pain, I felt the conflict, the suffering of humanity, of myself.

*oh but i was so very young  
and my heart was so restless  
just like some gypsy boy  
searching for a secret garden  
i went wandering  
down by the river  
watching the water go by*

A young soul is restless; they want to go out and explore. They want to explore and experience more God, and I was no different. This is the natural evolutionary process of the soul as well as the human being. *just like some gypsy boy searching for a secret garden i went wandering down by the river watching the water go by*. Intuitively, I always felt there were “secrets” or subtle understandings to life, and I was searching for them. As one gets quieter in meditation, the *Om* sound will sound like “rushing water.” This is also a reference to exploring the mystical in my meditation, as well as exploring the physical creation with body, emotions, and mind.

*i fell into the arms  
of someone young and sweet*

When you can see the soul, the Satyam, Shivam, Sundaram in another person, it is something you want to immerse into.

*i didn't even know her name  
but someone said  
she was the devil's daughter*



Most of us have felt the experience of infatuation, dating, falling in love, touching, sex, appreciation, thinking that this is the completion we are seeking. The procreation instinct says, “the male and female, the union, this is completion,” *but someone said she was the devil’s daughter*. This aspect of life is a legitimate part of life, but is also part of the mayac sheath, the idea of separateness.

*she showed me every secret  
her body could reveal*

This meant she wasn’t repressed, sexually, emotionally or intellectually, she was willing to share herself and her ideas of incompleteness. When we are open-minded and willing to explore life, we sometimes confuse this with being open to our higher nature, which is not always the case, nor is our higher nature always the end result of our exploration.

*and then she whispered promises  
she knew she would never keep  
then she just laughed and said  
come dance with me  
and i will give you my heart*

All lovers promise this, they believe it is true at the moment. We get so caught up in the moment that we believe it is the only moment we will ever need. We make those *promises*, even though we know deep down they are not true, but still we give our heart away.

*oh Mary have mercy on me*

This was the part of me that prayed for my divine nature, as I recognized I was getting caught up in the incompleteness.

*we walked in the springtime  
holding on to each other  
laid down in wildflowers  
and golden fields  
and danced naked beneath the stars*

All young lovers think the creation has been created for their enjoyment and appreciation, and they go out and enjoy it. This is something beautiful, and should be

revered and remembered because if we can do it as young lovers, then we know we can have this experience of love. We *laid down in wildflowers and golden fields*. We should always want to go out into nature and see the beauty, feel the openness of life. *and danced naked beneath the stars*. We are so much in love, we want to have the sensual experience, of life touching our skin. It wasn't about sex. We *danced naked beneath the stars*, it was the openness. It was the sky-cladness, just being open and naked before God, and life, and our lover.

*we laughed and cried  
and wrote songs in the summertime*

With any lover there will be disagreements and broken expectations, and there will also be make-up kisses, and `all sorts of stuff that bring tears of laughter and tears of sorrow. *we laughed and cried and wrote songs in the summertime*. The *mystic and the poet* loves this Shiva and Shakti experience.

*and at night we would drink wine  
made from the nectar  
of the forbidden fruit*

We wrote songs of appreciation, we were in love. We were thinking about what was universal, what was sharing, what was beneficial for the individual and the international community. We wrote it down and sang about it, shared it. *and at night we would drink wine made from the nectar of the forbidden fruit*. Then we began to get exclusive. The whole world faded and it was just us focusing on each other with such concentration that the rest of the world faded away. The work, the job, the songs, the daytime faded away. We drank the *wine made from the nectar of the forbidden fruit*, until we were so intoxicated with each other that we were willing to momentarily forget the rest of the world was there. Not only is it a vivid picture of two people getting naked and making love, it is symbolic of the devotee and his beloved getting together in meditation. It is also a reference to the spirit of the sixties movement, and the flower children. *you started out so strong and i was so handsome and now i'm down on my knees wondering why you waste my time with pretty pictures of poetry on the wall*.

*one of those sweet summer days  
i began to wonder  
where this all was going to lead*

*there just has to be  
something more than this*

This is when you have the best that the world has to offer and it still isn't enough, one of those sweet summer days. When life is really good, part of you still thinks, "There has got to be more than this. This just isn't enough." The soul calls out for more. When you want more than the temporary is offering, when you feel, "Oh, that was good, just not enough," then you know, *there just has to be something more than this*. Starting to look for more than what the world has to offer is where the inward journey begins.

*she turned to me with a tear and a smile  
i told you it could not last she said  
it was never meant to be forever  
maybe we'll meet again  
in another lifetime*

*a tear and a smile...*the yin/yang, the positive and the negative. She knew, and I knew, before it even started that it would be incomplete. It wouldn't be enough, but still we did it anyway. The ego keeps the illusions alive, thinking that in another lifetime when things are a little bit different, then it would work. *i told you it could not last she said it was never meant to be forever maybe we'll meet again in another lifetime*. A reference to all of the friends who settled for less than their wholistic nature; a goodbye, *maybe we'll meet again*.

*and as she walked off into the night  
i heard her whisper  
i will remember your smile  
will you remember me*

Because of a similarity of interests and goals shared, there are a few people I feel I will meet again and spend time with, both in the heavens and also another incarnation on earth.

*sometimes it seems like her beauty  
is the only thing written in my soul*

Sometimes in the night when things are quiet, these desires of incompleteness,

desires of separateness come in, the good, the bad, but mostly the beautiful. We might even fantasize, “Oh, if it could be this way. Maybe in another incarnation.” Sometimes everything we do feels like it is with this beloved, *Satan’s daughter*, this idea of incompleteness. *sometimes it seems like her beauty is the only thing written in my soul.* Sometimes it even seems like it is meant to be, part of our nature. It is natural to want to experience the four primal instincts, it is just that they are temporary. It is a natural human desire for a man and a woman to get together, a natural desire to be completed sexually, want to have children, grow old together, and sit on the porch *remembering younger days*. Our human nature is a part of our wholistic nature, and sometimes we can get lost in this incomplete life, believing it is natural, the way it is supposed to be, and we don’t continue to grow into experiencing our wholistic self.

*I THOUGHT i heard her singing  
the other night  
a song about  
somewhere between heaven and hell  
you will find  
the grace of God  
in the human touch  
it seemed like the ghost of another time  
every moment still etched in my mind  
like it was yesterday*

Every song is about love and relationships and seems to be about *somewhere between heaven and hell you will find the grace of God in the human touch. it seemed like the ghost of another time every moment still etched in my mind like it was yesterday.* Even though I don’t believe it to be complete, I can appreciate this feeling because I remembered a time when I did believe it, did experience it, and I can appreciate the singers’ experiences. I can appreciate the joy and the suffering that they are going through, because I can relate to those times in my life. But to think that the grace of God comes from the form is still an illusion.

*i thought about her song  
and i thought about my youth  
they both seemed to be  
filled with promises  
we could not keep*

In our youth we have so many illusions and incomplete understandings, too many desires to fulfill in one incarnation.

*it has been such a long time  
since i sat beside the river  
and just watched the water go by*

We get caught up in our ideas, our beliefs, even our dharma. Swami Rama mentioned devotees who work hard to go beyond their limitations, renounce all their ignorance, go beyond their ego and their ideas of separateness to get self-realized. Then the first thing they do when they get self-realized, is go back and get attached to students, attached to a yoga center, and even attached to the idea of trying to save the world. Although those are noble actions, they are still attachments. Sometimes we can get caught up in the ideas, even with the best intentions.

*it has been such a long time since I sat beside the river and just watched the water go by.* This line was especially relevant this summer, because I felt like I didn't have time to sit and watch the river go by. There was so much to do. I didn't take time to just go sit and watch the river go by. Literally and figuratively, I didn't take time to just sit in meditation and appreciate the divine nature. It seemed like there was too much to do and I temporarily lost my balance.\*

*sometimes it seems so easy  
to get lost  
on your way around the sun*

*oh Mary have mercy on me*

We get caught up in our beliefs and our ideas because we are trying to help or serve. The journey of the holy ones and the realized souls is the same journey as everyone makes. We must stay alert to be in balance with our wholistic life, to enjoy everyday life. And it never hurts to call out for a little help along the way. We may have to make our own effort, but it is not a solo journey.

*i'm not saying i didn't have fun  
but it wasn't the promised land  
and to steal a line from Cohen  
who says it so well  
oh it looks like freedom  
but it feels like death  
it's something in between  
i guess*

---

\* This loss of balance showed up six months later with a heart attack and bypass surgery.

When we get caught up in the limited, it may be temporarily fun, but it will leave us feeling incomplete. *it looks like the freedom* to be in love because of the freedom to appreciate and enjoy life, but it is limited and exclusive of so much of life, and then begins to *feel like death. it looks like freedom but it sure feels like death.*

The medical and the scientific communities do not understand aging. They say there is no reason that the heart and the body should not keep replenishing and rejuvenating the cells for at least 400 or 500 years. They do not understand why the body quits reproducing and rejuvenating itself. But Leonard Cohen says the reason is, *oh it looks like freedom but it feels like death.* When people begin to lose hope for living a joyful life, they would rather die than be imprisoned in a life of suffering. Unfortunately most do not have the right knowledge or tools to change their ideas and their habits and unfold into their wholistic nature. Therefore they are willing to give up on living at the physical because they cannot see how they can live a life of love, freedom and joy while keeping their attachments and their desires.

*i got a few scars along the way  
and not all of them on my knees  
from praying*

This is a reference to a few of my less-than-saintly activities this life in pursuing some of my desires in the idea of separateness.

*well there comes a time in everyone's life  
and it came for me  
i had to fight down some demons  
slay a few dragons  
even  
plant a few flower seeds  
and walk for awhile in the sun  
before my heart would heal*

There are two things happening here. One is freedom “from,” freedom to be in control, take control, *fight down* the inner enemies and demons, *slay a few dragons.* The *dragons* are when someone else encourages you to once again go play with the demons. The dragons are external, the inner demons are our own inner enemies. The dragons may be our friends and lovers who want us to, even encourage us to feel those old feelings again. That is one thing, we have to fight that fight and conquer our inner demons.

The second thing is, *plant a few flower seeds.* Not only do we stop the old habits, we begin to replace them with something different, we begin planting the positive, planting the beautiful. *and walk for awhile in the sun,* we have to purify. We have to

purify in the light, in the joy, in the happiness. *i had to fight some demons slay a few dragons plant a few flower seeds and walk for awhile in the sun before my heart would heal*, before I begin to feel whole again or wholistic.

*WELL I heard rumors maybe even myths  
about an ancient serpent  
with seven heads*

I was a curious child. *Rumors* refers to a lot of different sources, like intuition, my childhood visions, and memories of meditation in my past. It also includes some reading of articles of ancient secrets of East and West, the Bible, both Old Testament and the Book of Revelations. *an ancient serpent with seven heads* refers to the cerebral-spinal system of pranic energy, and the seven energy centers, and the rising of the kundalini to the crown.

*rumor said it still lived  
in the eastern sun  
and if you survive all seven bites  
you could live forever  
in the promised land*

In my early twenties, I began to do some reading and research about the sacred sciences. However, in southern Minnesota during the 1960's and 1970's, there were not a lot of yoga centers, or holy ones, and there was no big Kumbha Mela. *well i heard rumors maybe even myths about an ancient serpent with seven heads*. In my research, whether it is the story of Adam and Eve or the cobra in India or the kundalini, there was mention about serpent power. *about an ancient serpent with seven heads rumor said it still lived in the eastern sun*. *rumor said* that in the east, the eastern yogis and eastern masters had the secrets. The east is also symbolic of the spiritual eye. The spiritual eye is referred to in ancient scriptures as the Eastern Gate. *and if you survive all seven bites you could live forever in the promised land*. This means if you experience all seven of the energy centers, all seven levels of consciousness, the secret of the seven seals, then you would experience mukti (freedom), and you would be liberated.

*i was still kinda young  
and my heart freshly healed  
still a little restless  
but feeling pretty strong*

This is a reference to finding my pursuits with the body, emotions, and mind

rather incomplete, and wanting more than what I had.. The healing process and my interest focused toward the sacred, starting with an experience in meditation about my wholistic nature (winter 1973). This experience began with another out of the body experience, but this time, I not only saw my meditating body sitting below me, I was also able to see the heavens, the soul, and the Christ/Krishna-consciousness above. I experienced briefly the connectedness of the body, spirit, soul, Christ/ Krishna-consciousness, and all of life before I went back into my body.

In most of my astral, out of the body experiences, I hovered anywhere from 10–feet to about 25–feet above or away from my physical body, which I could see below me. However, there was an exception to this in 1983 when I was living in Moorhead, Minnesota. I was meditating one afternoon when I lifted out of my body and traveled to Saint Cloud, Minnesota approximately 160 miles away. In this out-of-body experience, I stopped in briefly at the Holiday Inn restaurant where I saw and heard “Thing 1” and Thing 2”, the two waitresses talking to each other. I then moved out through the “Exercise and Pool” area and returned to my physical body.

The experiences I had in meditation helped me to see that when it comes to the potential to experience greater awareness, our soul (consciousness) is not limited to the physical body.

*so i went searching for that serpent  
and his seven tests*

This period of searching and healing started in 1971, and it took me until late 1976 to find the meditation techniques and books by the realized masters that I use today. This period is also when I wrote my poetry book *Some Mad Schemes and Desires*.

*oh sweet Mary have mercy on me*

I started my practices without a physical teacher. I got books and some meditation techniques. Then I met Swami Rama and Gurudev Chitrabhanu and was initiated, but in the beginning I started without the guidance of a visible teacher. I am thankful and appreciative of all the help I received. Although most of the help was invisible to me at the time, I was aware I was receiving help, and was mostly appreciative.

*maybe i was lucky  
and maybe i was blessed  
but i found that serpent  
hidden in the morning sun*

*the first three bites  
they were the worst*

This refers to the physical, astral, and causal bodies, and correlating realms of the



creation.

*the rest were kind of easy  
still they all had their affect on me*

As I did not have a physical teacher to talk or relate to, it was kind of an unusual time in my life. I would be having mystical experiences that would expand me out so I could hardly relate, both in meditation and outside of meditation. An example of one of these experiences is when I was working as a waiter in a Mexican restaurant in the early 80's. As I'd take an order, I would be delighted with the interaction, delighted in seeing new souls. But when I would be delivering their food, sometimes I would be so intoxicated that it would appear that there was no floor. The floor would appear to be a shimmering, a holographic-type image. I knew intellectually that there was a floor there, but here I was carrying scalding hot food on a big tray and trying to make my way across this shimmering plane, which didn't seem to have any bottom to it. So I just had the faith that if I put one foot in front of the other, I would be able to walk on this consciousness.

This seemed strange enough, with the joy and the intoxication of walking through the restaurant giggling, laughing, and taking food to the table, but then I noticed all the people at the table I arrived at had plates of food. I looked around and saw a table that didn't have any food so I went over there and asked, "Did you order this?"

This kind of thing was happening on a frequent basis. Co-workers thought my behavior was really strange, the restaurant managers thought it was even stranger. The general manager was a young lady who was truly beautiful, she was one of those souls that was willing to take me into her heart. I could be a little strange, but as long as I was still getting food to the customers and they were not complaining, she allowed me to keep my job. My intoxicated state seemed to be appreciated by the customers because I consistently got 15% in tips, where everybody else got consistently 8–10% tips. I didn't have a clue sometimes. I just thought, "Oh, I will just have the faith and continue." *maybe i was lucky and maybe i was blessed.*

*the first three bites they were the worst the rest were kind of easy. they were the worst* because I had spent most of my life feeling different from everyone I encountered. The experience at the age of three set me apart. I was no longer interested in the idea of separateness, nor was I yet embracing my wholistic nature, nor did I have a peer group of others pursuing their wholistic nature. The one thing I wanted more than anything was to have a friend, someone I could truly share my mystical life with, and to discuss religion with, even though I knew religion was an experience and not something to talk about. I just wanted someone who would accept me for who I was, a peer group or a friend. Every soul is seeking a friend, and it truly is the soul calling out for God, for our higher Self, but when you are influenced by the idea of separateness, it will still appear like an external friend. *So the first three bites were the worst,*

*the rest were kind of easy.* When I began to see that nothing in the three creations would satisfy me, as much as I longed for it in my younger life, then meditation and the exploration of, or the unfoldment into my wholistic nature came pretty easy.

*i survived that serpents venom  
even though it changed me some*

I no longer had interest in the ideas of incompleteness. I desired wholisticness.

*and to this day  
if i'm quiet  
i can see the gates of eternity*

When I am quiet I can see the formless. Sometimes all it takes is to close my eyes and I can see and even feel like I'm right there at the edge of eternity, or the formless.

*I STAYED for a while in the promised land  
where the nectar was sweet  
lived on milk and honey  
and manna fell from the sky*

I withdrew from the physical for a short while. I lived in both the country and the city, was married, but still withdrew to the inner life. *i stayed for a while* in this divine consciousness. Having little desire for the outer life was not a very balanced approach to life, but it was the only way I knew. I'm sure there are some apologies due for my inattentiveness to the outer life. I can honestly say that while I don't have many, I do have a few regrets in my life, and not being more balanced in both the inner life and the outer life is one of those regrets.

*then i heard some talk about  
a few of those ancient ones  
who sailed on the waters  
of the seven seas  
and my gypsy heart began to beat  
that ol' restless feeling again*

*my gypsy heart began to beat that ol' restless feeling again* Even with Transcendence, it wasn't enough. This Promised Land was great with the nectar and everything was sweet. Life was beautiful, truly beautiful. But then I heard about the ancient ones who lived wholistically, had Transcendence–Prayer–Love–Sex. They didn't have to avoid. They were able to see the beauty. They did not feel they needed anything external because they felt connected to God and to everything. Not the God that was

away from the creation, but the God that permeates the form and the formlessness, the perfect unmanifested and the perfect in manifestation, the Shakti and Shiva. There were holy ones on the planet who truly delighted in the whole process.

*and here i am looking for that ocean  
to sail upon  
some say it is just a dream  
like searching for tomorrow's sun  
but i think i'd like to sail  
on those seven seas*

*and here I am looking for that ocean to set sail upon some say it is just a dream like searching for tomorrow's sun but I think I'd like to sail away on those seven seas.* Some say it is not possible, you cannot have paradise on earth. But true liberation comes when you go beyond the mayac sheath and become so identified with God, the oneness, that it becomes the inhalation and the exhalation. That is *the seven seas*, the seven seals.

*maybe i'll go searching for Atlantis  
or lend a helping hand  
to the golden phoenix  
and other endangered species  
maybe walk beside the ocean  
on a distant shore  
learn a new dance or two  
or maybe just chase  
some of those illusive dreams*

*ohi Maya have mercy on me*

This is about the realization that the soul is on a journey and understanding that we are infinite and eternal. The purpose of life is not about going beyond activity. The purpose of life is to be in perfect harmony, and each day or each incarnation to have an inhalation and an exhalation. We must go beyond the idea of incompleteness, but once we have, it doesn't mean we are completely action-less. We pursue interests that are beneficial to the individual and the international community, the sattvic desires, which have the qualities of goodness and light. We exist with eternal Satyam, Shivam, Sundaram, with the delight, with the beauty, with the joy and we *chase some of those illusive dreams*. It may take a complete Yuga cycles to get a dream fulfilled, but we have eternity. We don't have to wait to be happy because we can come to the moment and experience our divine nature, which is happiness.

*oh Maya have mercy on me.*

Here is where it changes. Here is where I went from praying with the idea of separateness to recognizing that it is the cosmic play. I'd spent some time in the *promised land*, but still I knew the danger of playing in the creation. It doesn't take your eternal soul if you make mistakes, but it still hurts, still brings suffering. *oh Maya have mercy on me.*

*I STUDIED with a man for awhile  
who came from a foreign land  
he taught me how to sing  
learning about rhythm and breath  
and then he taught me  
some of his songs*

This stanza is talking about the yogic techniques, and all of the holy ones who came and shared their knowledge. *learning about rhythm and breath and then he taught me some of his songs*, the sacred mantras.

*when i knew them in my heart  
he taught me how to be still*

When we can truly feel these mantras in our heart, feel them vibrating our whole being, then we can be still enough to pass into the absolute God-consciousness to experience our wholistic Self, and realize that we are created in the image of God. *when I knew them in my heart he taught me how to be still.*

*and hear the voice  
behind the singer and the song*

To experience how the Word, *Om*, comes from the unmanifested and manifests out into the creation to become both the essence and the form.

*and to sing my own song*

This stanza is an acknowledgment to all of the realized souls that helped me to attain my wholistic nature, without whom I would not have attained. Even though it is our nature, we have become so far removed from our nature that we actually have to study and make a sincere effort to experience our true nature. We need to study from a person or persons who know what they are talking about. This brings us to the holy ones, to the ones who can walk on water, the ones who change the water into wine, the ones

who heal people, the ones who actually experience God directly. They have proven that they have a wholistic awareness. These are the ones we need to study, because even though it is our nature, we have spent so long away from it that we need the proper techniques and practices to regain our true Self identify.

To enjoy our life, we must come to our nature, we must practice the things that will bring us to our nature, and go beyond the old ideas and old habits. This is the daily effort, this is the yogic practices, the sadhana.

## Ten

An early poem that expresses my desire and goal to attain awareness of my wholistic nature...

*WHEN THE flame  
becomes  
the fire  
and the fire  
becomes  
the flame  
the dance  
and the  
dancer  
are one*

My whole life has been about striving to attain a completion, a celebration. I wanted a more wholistic experience, to dance with the holy ones, the dervishes, with God, with my wholistic self. It has been about learning to find the balance for that particular moment, that particular day, that particular dance step. I share my experiences in my unique way, but they are about the universal human experience, about the soul's journey. This is a journey that we are all on, because whether we believe we are connected or not, human beings are part of God.

*when the flame becomes the fire. when the flame,* the unique soul, so identifies with the God-consciousness, with this Satyam, this passion for being in love, with this Satyam, then God begins to manifest. Then *the flame becomes the fire and the fire becomes the flame,* then we become one with God, live within our wholistic self, and begin to think, feel, and experience our eternal nature of Satyam, Shivam, Sundaram. Now, back to the retreat poem.

*i wandered into a temple  
with holy scriptures on the wall  
where everybody was singing  
singing songs to someone else  
it confused me for a moment*

When I was younger, I recognized that different religions seem to worship different Gods, but after an experience while praying, I realized that the differences were simply about different attributes and qualities of one God.

*but when i began to look around  
everyone had their eyes open  
and were gazing at the sky  
and as i kneeled down to pray  
i began to hear each voice  
they were all singing different verses  
of the same holy song*

I was pretty young when I began to notice that the different religions all had their scriptures, but that people weren't listening to the scripture. They were *singing songs to someone else*, caught up in the idea of separateness, caught up in the idea of incompleteness. It confused me because I figured the cathedrals, the temples, the yoga centers, would be where you should be able to go to get the truth.

What I didn't see at the time was that everybody was singing, *just different verses of the same holy song*. Everybody was worshipping one God whether they called it Jesus, Brahmin, Nirvana, or Allah. They were just talking about different verses or different qualities. When I realized it was *the same holy song*, I could go into any church, cathedral, temple, any of the yoga centers, and *kneel down and pray*. I realized any place you go can hold the answers that you may be seeking because the answers are truly inside of us. Singing a song to someone else can be delightful, and it can uplift and inspire you, but you have to find the relationship within your self for lasting happiness.

*singing different verses of the same holy song*. We need to understand that if Satyam is our nature and the nature of God, then if some people are singing a different verse than we are, both songs are legitimate.

I used to go down to St. John's University in St. Cloud, Minnesota, where they had a monastery and a university, and I would go into the cathedral there and listen to the monks while they chanted. I would meditate and they would chant, and it didn't distract me because we were *singing different verses*. I realized that we *were all singing different verses of the same holy song*, each unique soul, each religion.

*AND I remember meeting up with a girl  
who said her gypsy blood was pure  
come with me to the secret garden  
she said  
as she took me by the hand*

This is a reference to meeting Maggie. When I asked her what the meaning of life was, she said, "I'm not sure, but it probably had something to do with God." *who said her gypsy heart was pure.* She had an appreciation of God that I had not encountered before, a love of nature, animals, beauty, and compassion in and for life. Everything about her seemed to deepen my desire to know God.

It is also a specific reference to Mataji and the time she manifested, and other times that I had visions of her in my meditation. And it is also a reference to those whom I've met, whose hearts have been open to God, both manifested and unmanifested.

*i will show you all the beauty on earth  
we can watch as the flowers open  
and we can cleanse our bodies  
of all that is impure  
by immersing into the water  
and surrendering to the waterfalls*

When you can experience love, everything becomes beautiful, and we seem to see the purest in people. This is the unconditional love we attain at the fourth chakra.

*that stand so high in the mountains  
the air is still pure*

A reference to our higher nature, our values.

*and there we will find the passion  
that rises into the sky  
we can bathe our soul  
in the fires of heaven*

A reference to the kundalini and/or experiencing our God-consciousness.



*until we see the sky  
with the hearts of children*

Since I did have a gypsy heart, I ran across a few girls other than Maggie and Mataji who said that their *gypsy blood was pure* or in other words, “I want to know God, I want to walk with you. Not only do I want to walk with you, I want to share the journey with you.” *come with me to the secret garden she said as she took me by the hand I will show you all the beauty on earth we can watch as the flowers open.* Well, when she said *come with me to the secret garden* it was enticing, “*Come with me to my soul. Let me take you to that secret place—my soul,*” *she said, as she took my hand. i will show you all the beauty on earth.* This is always good, because at the time I also had a hard time understanding and seeing the perfection in the temporary,

*I will show you the beauty on earth we can watch as the flowers open.* To recognize the secrets of beauty, whether it is the opening up of a person to share their inner beauty, whether it is truly seeing the beauty in nature, or beginning to experience love unfolding. *and we can cleanse our bodies of all that is impure by immersing into the water and surrendering to the waterfalls.* If we can dive in and surrender to the love, love of each other, love of life, love of God, there is a purification that happens. It just washes over us, purifies, and cleanses us. Everyone that has fallen in love talks about it. And it lasts for as long as it lasts. But in love without conditions, the impurities are just washed away and it is easy to be pure. It isn't always easy to immerse into that consciousness, but always worth our effort.

*by immersing into the water and surrendering to the waterfalls.* The waterfalls here symbolize not just the love of another person, but the love of our wholistic nature, the love of love. This is why people who fall in love don't just feel this feeling when they are with their beloved, they feel it all day long. They feel it at work, they feel it wherever they are. They *step into the waterfalls that stand so high in the mountains the air is still pure.* This is the person that truly begins to lift up their values; they experience this love and they look around and it begins to lift them. They see the purity, they see the harmony, and they feel the reverence for all life. *that stand so high in the mountains the air is still pure.* They only see the love, the Satyam.

*and there we will find the passion that rises into the sky we can bathe our soul in the fires of heaven until we see the sky with the hearts of children.* We need to raise our standards and say, “Well instead of just being happy, I want to be an inspiration. I want to leave the earth a better place than when I came. I will surrender to this love and not just for my own personal benefit, but I will share it with all those I come in contact with.”

*we can bathe our soul in the fires of heaven.* It may not always be easy to keep our lofty ideals, but if we truly focus and bathe in the holy stream and call out to the heavens, to our higher nature of love, then we will reach that purity that children have, that delight in everyday life. To share and give to others, to *bathe our soul in the fires of heaven,* to bathe our personality, our life, in the fires of love, the love that is for others, the love that is pure. *until we see the sky,* we see life, we see hopes and dreams, *with the hearts of children.* Those gypsy people are rare, the ones that want to make the whole journey, so if you run across them, make time in your day to delight in their presence, or to have their satsangha, or upanishad.

*I JOINED a small army  
of mostly freedom fighters and poets  
who were trying to lead a revolution*

This social revolution of the 60's was like the plowing up of the soil, to plant seeds of love and freedom, that are a part of the Dwapara Yuga. It was a legitimate step in the bringing about of a better day, a new age.

*we were so young and bold  
first we stormed the outer walls  
and then we stormed the city  
so sure were we of our truth  
we began to dance and sing  
rejoicing  
as we were just trying to be free*

The social, political revolution of the 60's, when people, the singers and songwriters, the poets, and some people began to want to bring about change. *we were so young and bold first we stormed the outer walls.* Basically we stormed the outer walls, saying that the establishment had to change, life had to change, people had to change, "they" had to change. *and then we stormed the city.* We began to march and protest and shout the message onto the world, starting getting news coverage, the police started reacting to the disorderly protests, although the protests were mostly peaceful. When we called for human equality in such a rude manner, the establishment sent the police, some didn't want change as much as others did.

Minorities began to demand equal rights. It was a social revolution. Women began to say, "Hey, I want equality. I want to work. I want equal pay, equal rights to explore sexuality." It was a time of tank tops, loose-fitting clothes, mini-skirts. It was a delight to be young. *we were so young and bold first we stormed the outer walls and then we stormed the city so sure were we of our truth.* We were so sure we were right. *we began to dance and sing rejoicing as we were just trying to be free.* We actually began to celebrate pretty early into the revolt, we thought we had it won. Instead, we had just planted seeds that would take many decades to grow to maturity.

*and the people began to laugh and cheer  
offering us flowers and wine*

Some began to celebrate, we thought it was great. Men, women, boys, girls, so many thought this was great. Men started growing their hair out; tie-dye clothes were in fashion; there was a freedom in self-expression. It was a delight. *offering us flowers and wine.* It was an intoxicating time. They even called the summer of 1968 the Summer of Love. .

*but it was just another trojan horse*

We lose so much when we become dependant on others for praise, compliments, and appreciation for a sense of self-esteem.

*there really was no surrender  
many lost their way  
some even their lives  
a few lost their faith  
and some their religion*

It was a temporary intoxication, sort of like the endorphins that get released as we celebrate. *there really was no surrender*. There was a little sensual delight, a little sexual indulgence, but true change happens slowly. People began to be a little bit freer, but rather than *cleanse our bodies of all that is impure*, many people just indulged in the celebration. Many people came back (incarnated) to bring about change but got so caught up in the celebration that they actually forgot why they took an incarnation.

*and the music was losing its soul*

*oh we lost so very much that day  
all in the name of freedom*

People do a lot of things in the name of freedom, and come the next morning, they regret some of those things. It takes more than good intentions to get a good harvest.

*there are a few fires and passion  
and revolution  
still burning in the country sides  
and cities around the world  
in villages and coffeeshouses where music  
is beginning to sound sweet again  
where people are still singing and dancing*

Swami Satchidananda gave an opening invocation at Woodstock supporting the connection between the music, the revolution, and spirituality.

*and trying to be free  
and they still welcome a new song*

*and the music was losing its soul* because the music was the voice of the

revolution. People enjoyed the singing and dancing, the message, the willingness to share and be uplifted, but when greed got in the way *music* began to *lose its soul*. A few people held out, keeping their dream, their creativity, their message. We have to begin to listen and *still welcome a new song*, new music, new artists, rather than just listening to the old songs that keep us comfortable. Music should make us think, make us feel, even make us want to move. It should be sweet, inspirational, and uplifting. We need to bring that kind of music back so that the soul of the country can begin to be uplifted again. There are places around the world, *in villages and coffeehouses where music is beginning to sound sweet again where people are still singing and dancing and trying to be free and they still welcome a new song*.

*oh Maya have mercy on me*

*I TRAVELED across the millenniums  
and took a virgin bride  
for my wife  
we lived for a while  
in the great north country  
there were rivers and lakes  
and innocence  
there was the laughter  
and the joy of lovers  
mixed with the beauty of youth  
and the four seasons  
cats and dogs  
and a small garden  
of vegetables and flowers*

*and like all hunters and gatherers  
before us  
we were so thankful to the land*

Most people will travel across the millenniums when they pick out their spouse or their lovers. They continue with fulfilling their desires that will carry on until they are fulfilled. I did the same thing with a little bit more awareness. *we lived for a while in the great north country there were rivers and lakes and innocence* and believe me, *rivers and lakes and innocence* are truly delightful when you remember past incarnations of walking around in a desert. I took an incarnation *in the great north country there were rivers and lakes*, the land of 10,000 lakes, *and innocence*. *there was the laughter and the joy of lovers mixed with the beauty of youth and the four seasons*, the innocence of exploring when you are young.

*cats and dogs and a small garden of vegetables and flowers and like all hunters and gatherers before us we were so thankful to the land.* There is the primal instinct to preserve humanity, to raise children, to contribute to the benefit of the individual and the international community. There is truly something delightful and beautiful about the primal instincts, and when you are in control, you appreciate them and enjoy them, but are not imprisoned by them. And that is the key: to not be imprisoned by them.

*we joined a small community  
and just like the Essenes*

I gathered a small esoteric community around me of folks who were interested in knowing God and wholistic living, both manifested and unmanifested.

*they allowed our children  
to be young and innocent  
and the air was mixed  
with the joy  
of singing and laughter*

*we joined a small community and just like the Essenes.* The Essenes\* were a small esoteric community away from the city, away from “the evils of the world.” They were striving to realize their wholistic nature, striving to live in a manner that was virtuous and uplifting and beneficial for the individual and the international community.

*and like the Holy Virgin  
before us  
we were so thankful  
to share in their lives*

Every parent feels that appreciation of actually being a part of their child’s life. It is very important for the community and society to recognize that children need to be young and innocent, and we all need to be part of this community. We need to allow our children to grow up as children, rather than let them learn the rules of the world, and fight for their survival on their own. As parents, we need to accept some responsibility to allow children to become a better future. *and like the holy virgin before us we were so thankful to share in their lives.* Most of us will never experience what it is like for an angel to come down and say that the son of God will be there and it is our responsibility to nurture the coming messiah. But if we truly understand that each soul is a child of God, then we do our best and help them to unfold into their dharma and their nature.

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\* Essenes: An ancient Jewish sect of ascetics and mystics, which existed from 2d century BC to 2d century AD.

I will take a moment to go back to another poem, *when i think about my life*, this poem is kind of representative of my morning ritual.

*WHEN I think about my life  
and the grace of each and every day  
thank you for the beauty  
and thank you for the joy  
and being in love with you.*

Most of my days start out this way, even before I hit the shower. Then once I stretch my raggedy old body out a little bit and get to that cup of coffee, I am usually experiencing appreciation. Sometimes it feels like the beauty is just overflowing

*and thank you for the music  
and every dance i have ever danced  
for every smile and every kiss  
and every gown you ever wore  
and thank you just because  
there are no roads to nowhere  
just a song and another dance  
another dance with you*

*thank you just because there are no roads to nowhere.* There is no dead-ends to life. We may reach a point where it is not easy getting to where we want to go, but there are no dead-ends. It is our life, it is our interests, and there is only our journey.

*days of laughter moments of sorrow  
thank you for the daytime  
and thank you for the night  
and thank you for the delight*

“Everyone does and says as much as he has understood,” to quote the Indian Poet Tulsides, Our understanding of our wholistic nature will determine how much laughter or sorrow we will experience. I have experienced pain, sorrow, and incompleteness. However, what differs is the duration or length of time I have suffered before identifying with my wholistic nature and getting back to laughter.

*days of laughter moments of sorrow.* This has been throughout my whole life, even during my Kali Yuga or darkest times, there were days of laughter, moments of sorrow *and thank you for the joy and being in love with you.* That is pretty much how it has been. Even though there are tears of sorrow, tears of compassion, they were moments. I experienced them and then would say, “Oh, that is enough, now I am going

on to laughter and joy.” I have talked about the death of my child and about getting caught up in the struggle for six weeks. The whole time it was happening, I was thinking, “This is not mine. How is this possible that there is this much pain, this much grief?” This was my struggle, and it took six weeks until I felt good again. Six weeks seems to me to be a long time to be suffering and not experiencing God, but I realize there are people who go years experiencing grief, and a lifetime without experiencing God.

*oh thank you  
for the fragrance and the flowers  
and the springtime blossoms  
the birds and the bees  
and warm summer nights  
oh thank you  
for all the delight*

Most of my life and most of each day is filled with that joy.

Now back to the retreat poem.

*SITTING DOWN to my first cup of coffee  
of the day  
i could see by the morning light  
it was going to be one of those days  
  
blue skies and flowers  
songbirds and whispers of the wind  
and trees dancing in the sunlight  
  
and i could see your smile  
from clear across eternity*

These stanzas are about my morning ritual—I get up, I jump in the shower, I come out, and I have a cup of coffee. I look out my window and I see trees, birds, flowers, and the sky. Part of my morning ritual is to say “thank you for being so generous,” to the holy ones and Divine Mother. There are a lot of mornings when the beauty is overwhelming or overflowing. I close my eyes, say my “thank you’s,” and I can actually see the gates of eternity, the formless, *i could see your smile from clear across eternity*. It is truly a beautiful way to start the day.

*and I could see your smile  
from clear across eternity*

*my gypsy heart longs to be with you  
like a river  
to the ocean*

Rivers do surrender to the ocean. They run to the ocean and they just merge right into it. A bhakti yogi's heart is always on his beloved, always seeking to surrender to the Satyam nature of God and life.

*and when i see the mountains  
pierce that skyline*

This is the perfection of the manifested and the unmanifested; Shakti and Shiva are in perfect union.

*sometimes my heart's desire for you  
just takes my breath away*

It is the beauty, the union, the calling out, the reaching out, the Shivam, Sundaram, the harmony of Jnana and Bhakti yoga.

*and sometimes it just comes easy  
it looks like it's going to be  
one of those days  
and don't you just love it  
when love comes so easy*

I didn't have to conquer any inner enemies, I didn't have to do any chanting. It was easy because here it all comes, the Satyam, Shivam, Sundaram, just washing over.

*oh sweet Lord have mercy on me*

This line in the poem indicates a subtle switch. I am no longer just appreciating the cosmic play, now I am appreciating both the formless and the form, the perfection of God without attributes and the perfection of God with attributes, *oh sweet lord have mercy on me*. While I don't want to get caught up in just the form, I still want to include the form and live wholistically.

There is a poem in *Mad Schemes and Desires* (published 1976):

*today i made  
an excellent*



*pot of coffee  
it takes so little  
to bring joy  
my mind  
must be wasting  
away  
or else  
i've found some  
happiness*

I have been pretty consistent in meditation since 1976. *sometimes it just comes easy...* I have noticed that love comes easier when I made consistent effort to identify with my wholistic nature.

*I SEE you walking by my window  
again tonight  
oh Lady Midnight  
what are you looking for out there*

There are nights I have lain in bed looking out the window, thinking, "There has got to be more to my life, what is it? What am I supposed to do? How can I share in a manner that is uplifting and beneficial?" *oh Lady Midnight what are you looking for out there.*

*what are you looking for out there  
are you just out for a walk  
seeing what you can see  
maybe a glimpse of the next chapter  
hoping for a little meaning to it all*

Everybody wants to know what they "should" do, "What should I do? What should I do about my life? What should I do about my next day? What should I do about this? What should I do to fulfill my dharma?"

*i think it was someone who said  
love is all you need  
love and the air that you breathe*

When we make our life about "being," not just "doing," then whatever we do is sharing the *Om Satyam*, the *Om Shivam*, and the *Om Sundaram*. *love and the air that you*

*breathe.* Obviously it is not just breathing some air, but also about being aware that it is the prana and every thought, word, and deed that comes in and goes out.

*Lady Midnight  
i don't think they meant  
the love you find in the dark*

It is not the limited. It is not the love of the maya sheath. It is not the idea of separateness, nor the love that has the veils of jealousy, possessiveness, and exclusiveness.

*why don't you come in  
and lay beside me  
we can make a new plan  
with the morning light*

We need to come to our self in those moments—when we can't sleep, when we are restless, when we don't know what to do. The answer doesn't lie in the doing, rather it lies in “what I will *be*,” because truly our dharma is in the awareness and the fulfillment of the soul. The soul calls out for more, and the “more” that the soul calls out for, is not just activity, love, and wisdom, but it is also the Satyam, just being and bathing in the God-consciousness.

*why don't you come in and lay beside me.* Why don't we begin to meditate? We are awake anyway so why not begin doing deep breathing, calming down, allow the ida and the pingala to lay down together. *we can make a new plan with the morning light.* We can figure out how we are going to deal with life tomorrow, but for tonight we will lay down and “Be ye still and know that I am God.”

*but for tonight we will be fine  
we can let the candles burn down  
even let the fire burn low*

*i know they say the devil comes in the dark  
but for tonight we will be fine*

That is why we are staring out the window because the devil is there and has a hold of us. We are unhappy, we can't sleep, we are restless, we are having conflict. We need to understand that if we can just come to our self, the devil goes away at night, *but for tonight we will be fine.* There were nights I was going to bed and as I was drifting away I started working on this retreat poem. “Oh that is a good line,” and I would get up and go write another line down, and even as I was doing this, I would think, “I can write it in the morning. For now I need to come to myself.” Even in the last month, this would

happen to me. Yet, the solution was always to come back to my self, come back from the idea of separateness and “doing,” just be still and immerse into my nature.”

*I SAW someone point off to the distance  
there goes the twelve tribes of Israel  
the desert child of Egypt  
and the constellations of the zodiac  
and just when i thought i could see  
the resemblance*

The Jnana yogi part of us, the causal mind, wants to understand the sacred sciences, the sacred texts, what all the symbolism represents. It is natural and part of our nature to want to see the harmony between heaven and earth and the past, the present, and the future.

*a dervish appeared out of the mist  
talking about twelve facets of reality  
but only one sky*

Now a dervish, they are something. They appear either in your meditation, or your life. They used to call out to me when I was trying to understand this stuff. I would hear this voice say, “Lee!” I could be sitting in the middle of a lake, miles from shore, no one around and hear, “Lee!” It happened throughout my whole life and would transform me, for the moment. But what happens with the dervish is you are awakened. The dervish awakens you. For the moment you let go of this idea of incompleteness, you let go of whatever it was you were thinking when they call out to you. They awaken you from this illusion that there is an incompleteness. *talking about twelve aspects of reality but only one sky*, the dervish helps you get a glimpse beyond the illusion. Many people will go back to sleep after a little while, so if you are fortunate, are truly blessed, you will gain the favor of a dervish and he will call out to you once in awhile. Once you are awakened you must do everything you can to stay awake for as long as you can. Keep the joy, keep the connection, treasure your awakesness, treasure your nature, for as long as you can. Then, what I learned to do was call back to the dervishes, “*Om namo ari hantanam, Om namo siddhanam.*”

*a dervish appeared out of the mist  
talking about twelve facets of reality  
but only one sky*

This line is also talking about a specific mystical experience. The first time I went to see Gurudev Chitrabhanu I had some questions about his state of realization, so

as I started my meditation I offered a somewhat arrogant request. “Divine Mother, if this person is indeed a realized soul, then have him manifest here in my mediation room.” Within a few minutes I felt and heard this tremendous amount of energy and as the intensity increased, I opened my eyes and saw this form beginning to manifest. As this form became more manifested, I was beginning to feel a little fear, but I was determined to see who was the cause of this amount of energy. By this time I could see that this manifestation was clearly Sri Chitrabhanu, my body was shaking from the pure dynamics of the energy. I felt like the energy was permeating my very atoms, and a little bit of fear also seemed to be there. This experience did not manifest all the way to a physical manifestation of Chitrabhanu, although I am sure that if I could have channeled the energy, he would have manifested all the way to the physical. The pure bliss of this experience, including the next couple of day of his physical presence, opened up my superconscious awareness for close to ten days, allowing me to experience my wholistic nature. Thirty years later, I am still appreciative of the blessing.

*and singing a rose is a rose*

When you are singing about the beauty of the oneness, the variety of the different attributes are still of the one God, *a rose is a rose*.

*and these are the days to cherish  
for these are the days we're alive*

When you are awake, you feel alive, appreciative, and in the moment with no worry or stress about the future or the past. *and these are the days to cherish for these are the days we're alive*. This will be the message of every dervish, and you can know the dervishes from the other teachers because the dervish will not only say, “There is only a oneness. We are all created in the image of God,” but you will experience a state of samadhi in their presence. You will know it to be true when they awaken you with their presence, or even if they call out to you in your meditations. *for these are the days we're alive*. Come to the moment and surrender to your nature. They will help you to experience that wholeness of life. They will help to awaken you, but they will not force you to stay awake. We must make that effort ourselves.

*a rose is not without flaw  
yet a rose will always be beautiful*

The message a dervish will share with you, is that there is perfection in God, both the unmanifested and the manifested. This isn't an imperfect world, where the only thing pure and holy is meditation or stillness. The dervish will awaken you and the dervish will inspire you with their awareness. You must want to be awake and stay in that awakened state to value the blessing the dervish is offering.

*and these are the days to cherish*

The rose, along with the human being, is not without flaw, but the flaw is just a limitation, and is itself perfect. We must come to the moment and see the true perfection of life, then we will cherish each moment.

*when that dervish glanced my way  
i looked into his eyes  
and i could see eternity  
and the dance of his soul  
waves of beauty  
waves of love*

*a dance of ecstasy*

This is truly one of the gifts of a dervish, but it is a subtle gift because if you are not willing to be open and surrender, you can't see anything but your own beliefs and ideas. But if you look into the dervish's eyes, there is the pure God-consciousness without form. You will be able to see eternity, and feel the waves of beauty, the waves of love, the waves of ecstasy.

*WITH THE rain falling down  
and the river going by  
it took me back to the summer of 1960  
learning to drive on back country roads  
in a '49 chevy pick-up truck*

*spending most of my time  
in summertime play  
and wondering about ancient times  
a few vague memories of someplace else  
sure awakened the gypsy heart*

I went back to Minnesota for a wedding this summer. One day I was sitting on the patio watching it rain. I was just staring out at the trees and watching the river go by. For some reason it triggered some memories, which took me back to 1960, to the summer I was learning to drive. There was the thrill of learning to drive a 3-speed, and the delight and beauty of driving on back-country roads. Maybe the combination of learning to drive, and the freedom of being mobile and exploring the back country roads brought about

greater freedom, which in turn triggered other mystical experiences in my life. Throughout my whole childhood I would have memory flashes, like little visions. I would be outside walking or just sitting and would get a glimpse of some other time. Sometimes I would go for walks in the woods, and I would just sit, beside the river, watching the river go by. I would close my eyes and just listen to the birds and the sound of the wind and the river, and then I would see a vision of myself in another incarnation or I would see a vision of something in a different time. Maybe I should say I got a glimpse of a past incarnation, because rarely was there a lot of clarity with these memories in my youth.

*spending most of my time in summertime play and wondering about ancient times and a few vague memories of someplace else they sure awakened that gypsy heart.* It was a little bit of this, a little bit of that. I would have visions, flashes of past incarnations, but not always with a lot of clarity.

*in the summer of '66 i left my childhood behind  
i hardly even looked back*

I left home in 1966. I began dating a girl and we eventually decided to explore the secrets of the body, and she became pregnant. We got married, but shortly afterwards she miscarried the baby, and we only stayed married for a short while. We were both too young to leave our childhood behind, we were only eighteen. *i hardly even looked back.* As we continued to mature, we seemed to grow in different directions.

*and 1968 and the summer of love  
found me dancing in the streets  
and looking through libraries  
for ancient memories*

The marriage lasted until the Summer of '68, when we went our separate ways. I was exploring the Summer of Love, the revolution, but she wanted a certain lifestyle that I was revolting against. She was a beautiful soul, we just had different goals for this incarnation. *1968 and the summer of love found me dancing in the streets and looking through libraries for ancient memories.* I was beginning to research the sacred sciences at that time, trying to understand and make everything fit. There were the dances held in the streets and parties held outside beneath the stars. I was participating in college athletics, even considering a career in professional athletics, and still had the Olympics in '72 as a goal. The questions, "Who am I?" and "Why am I here?" really began to demand some sincere answers, making the festive aspect of the Summer of Love short-lived. For me, the celebration began to give way to a personal revolution.

*and by the summer of 1970 i knew  
the road ahead wouldn't always be easy*

*it wasn't even about choice  
the only death there really was  
was in not living each day  
and i hardly even looked back*

This is an important stanza to understand. The world demands that you participate, demands that you have a plan for your whole life, demands that you fit into the world. "Forget about this moment thing, you have to act like an adult and plan like an adult." But for me, the plan was to come to my wholistic nature, seek enlightenment, be alive and aware of my nature each day of my life.

*and by the summer of 1970 i knew the road ahead wouldn't always be easy it wasn't even about choice the only death there really was—was in not living each day.* By 1970, I'd realized a number of things. I had gotten married when I didn't want to. I had joined the military when I didn't feel comfortable doing that. I was still living my life trying to please people. I knew it wouldn't be easy to come to my self and live my own life, but it was a choice I made. Where it says, *it wasn't even about choice*, there was little I could do about it. I could not live in that first marriage and I could not live in the military. I realized that it wouldn't be easy to live my dharma, to come to self-realization, but I had to make the effort to try. When I wasn't striving to be in my nature, there were feelings of depression. I could not see much point in unhappiness since it seemed like hell or death starting early. *I hardly even looked back.*

*oh there is sure something to be said  
for rainy days and rivers*

As I was working on this poem, on the porch that day, I thought that the period from 1966 to 1970, was my Kali Yuga when I struggled the most, yet I still enjoyed most of those years of learning and growing, of college athletics, meeting new people, being exposed to new ideas, of exploring a more wholistic life. It was a time of personal struggle, choosing my higher nature and trying to go beyond my limited ideas and habits, separating the wheat from the chaff, but it was a time of dynamics.

*just sitting here  
letting the river go by  
all the flowers will open  
in there own time  
and with their own beauty*

*and just like the sky above  
every day will be changing and new*

*and always we will know  
it is still the sky*

This stanza is a reference to the ever newness of the changing creation and the changeless God-consciousness. I was sitting there on that patio, looking at my life, and it was like looking at flowers, each opening in its own time. I wasn't meditating at 18. I was out for athletics and partying with a curiosity that was growing about the sacred. Each flower will have its own beauty, each person unfolds in their own way. When the dervish calls, we need to decide whether we are going to make every effort to stay awake. We can do that by asking them, "Hey if I fall asleep again, if I drift off, just give me a little shout here." *Om namo ari hantanam, Om namo siddhanam.* Just *letting the river go by*, understanding that my life was mostly about *days of laughter and joy*, and the seeking out of being in love with love. I tried to learn and not repeat the choices that brought me pain, and to let myself unfold into my life. Although there were times I felt I must be a slow learner, I kept steadily working towards my nature.

*I WENT to a wedding where everyone  
was in love with the bride  
we all wished them well  
and reminded them of Copernicus*

This is every wedding, everyone loves the bride. Simply put, what it takes to be happy in life is to remember Copernicus and remember that the world, people, and life do not revolve around our desires, our ego, our part of life. If we choose to share our life, not our ego, with others then we are evolving into life. Our dharma is to be within our nature, then we are willing to share. Just like the sky is changing every day, but it is still the same sky. What we will be sharing is the Satyam, Shivam, Sundaram.

*if we offer up a prayer to the light  
and remember to remember the lessons  
we learned from Copernicus  
about revolution and evolution  
and things to come*

It is our conscious choice to be a better human being, of making a commitment to learning and growing.

*we can be more  
than just another line in destiny's song*

We can be a master of our destiny if we make the effort to live a willful, wholistic life.



*we can have sunshine and friendship  
all of our days  
flowers and butterflies and love  
in our life*

We do not have to be enlightened in order to be happy and joyful. That would be like saying, the only time you could be happy is once you are happy all the time. You have to look for the love, be awake, and delight in your travels. Enlightenment is about having the light, the joy, the love in our life. Mukti is when there is no longer an idea of incompleteness.

*they say we do not live by bread alone  
but by every word that comes from  
the mouth of God*

This is to experience the holy stream washing over our body, to bathe in prana.

*i think i'll just sit here by the river  
and take in some of those words*

*just sit here and watch the river go by*

The sound of rushing water is the aspect of the *Om* that you hear at the sixth center when you are meditating, *just sit here by the river*, the holy stream, the holy spirit, the *Om Sundaram*. When we can bathe in the *Om*, we are hearing the water, and feeling this holy stream, we feel connected to all of life, or God.

Take time to meditate, take time to come to the Satyam, and then take time just to enjoy the Satyam. *they say we do not live by bread alone but by every word that comes from the mouth of God*. It doesn't say we don't need bread, it says by bread alone. It doesn't say we should not enjoy the physical, it says we are to include the whole. We include the physical, we include the astral, the emotions, the love, include the causal, the appreciation of beauty, the celebration of the form, but we don't stop there. We seek the harmony, we seek the understanding or harmony of patterns of living energy. *i think i'll just sit here by the river and take in some of those words*. Appreciate, delight in the perfection of the God without attributes, and the perfection of God with attributes, and delight in our participation in that process. *I think I'll just sit here and watch the river go by*.

We need to realize that life is perfect. We are perfect. It's not that we don't have flaws or ideas of incompleteness, but even the ideas of incompleteness are part of the perfection, just a partial view of the whole pattern.

We need to understand the perfection of the temporary patterns, which are a part

of the *Om Shivam*, the harmony. This is part of what we experience when we are awake, dancing with one hand on the creation and one hand in the formless, *one hand on the sunrise and one hand on eternity*. Then there will be *days of laughter, moments of sorrow*.

*I WATCHED you dance again last night  
the flowers you wore in your hair  
were so white and pure*

This is about seeing the radiance of the soul when we look at another person. This is referring to the “dance of life,” the daily interactions we all have, the thousand-petal lotus. To look with the premise of *Namaste*, “I bow to the divine light within you.”

*and you had that far off look in your eyes  
with a smile that looked so holy  
your every motion promising  
the love i have been looking for*

This is perceiving the *Namaste*, the divine light, and the beauty that radiates from the soul in each person. When we can see with these eyes, the love or Satyam seems to overflow wherever we look.

*and i want to touch you for a while  
like the sea touches the shore*

When you begin to look for just God, for the Satyam, the essence, you begin to see it in every movement, every form, and you recognize that it is not the form but rather is the life current, the prana, the Satyam that has created the form and it supports the form. *i want to touch you for a while like the sea touches the shore*.

*and when our desire frees us  
i shall be with you  
like the river is with the ocean  
and the ocean is with the river*

When we are desireless of needs from others, we have reached a state of unconditional love or Satyam and feel connected to all of life.

*oh my Beloved have mercy on me*

This simply means the joy and bliss is overwhelming, “Thank you for being so generous.”

*YOU ARE the alpha and the omega  
the Lord said to me*

The individual consciousness has a beginning and an end. When we dive into the formless, we will immerse into the God-consciousness. All sense of individuality will be gone until we come back out and manifest again. The soul, once born, lives forever experiencing the different planes of consciousness.

*and i am without beginning  
and without end*

God is without beginning and without end.

*so sail on sail on  
sail on into the sun and beyond  
you will never be far from me  
i am the ocean and i am the wind  
and i am the sun and beyond*

No matter where we journey in existence we are still part of God. We are created in the image of God, even our desires to go out and explore are within God.

*so sail on silver seas  
sail on to me  
sail on to another sunrise  
sail on in the name of love*

This is to have constant remembrance of God throughout our days and our nights, throughout our journey.

*sail on sail on  
for it is i  
who gave you your gypsy heart  
sail on to me*

We are created in the image of God, even our dharma is created by God. Our journey will be a going out and coming back to God.

*sail on heaven and earth  
sail on between the stars  
sail on golden sunsets  
sail on to love  
sail on grace  
sail on sail on to me*

Spirituality is about the realizing and living our wholistic nature, both in the heavens and on earth with awareness of our oneness with God, including the Satyam-consciousness without beginning or end.

*come dance with me on the water  
with one hand on the sunrise  
and the other on eternity*

Be aware of our Satyam nature, and our connection or union with God, in both our meditation, and during our activity, in the unmanifested as well as the manifested.

*oh gypsy boy  
i do believe you have found  
your heart's desire  
come dance with me*

The heart and soul call out for more. The “more” is pure Satyam, our eternal nature.

*dance with me in the morning light  
and dance me to the night  
and then dance me through eternity*

Wanting to always be in union with God, to have mukti, the love, and freedom to be love and freedom—this is the realization that I strived to attain since my experience at the age of three.

*come dance with me  
dance with me tonight*

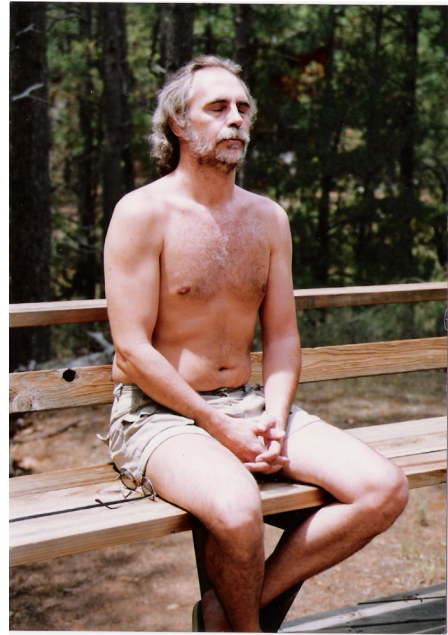
This is God, Satyam, asking for a dance, *come dance with me on the water*, basically saying we can all walk across the water. We can all realize our wholistic self and be mukti. *come dance with me on the water with one hand on the sunrise and the other on eternity. come dance with me*, in the cosmic play, in the creation, in the delight of union with God, in the oneness through eternity. *come dance with me on the water with one hand on the sunrise and the other on eternity, oh gypsy boy i do believe you have found your heart's desire come dance with me*

*ONE MORE night looking up at the stars  
another full moon shining on me  
and lighting up the night  
and still in love with you  
with that feeling of a young heart  
and its first taste of love  
and a yearning for that freedom  
that i know will be mine  
when i give everything for love*

*like a warrior in an ancient world  
or Jesus walking on the water  
that cry of freedom  
comes from every soul  
whether you have a gypsy heart  
or you want to till the soil  
that song of freedom  
and the love in your heart  
becomes the bride  
and the grace of God  
the honeymoon*



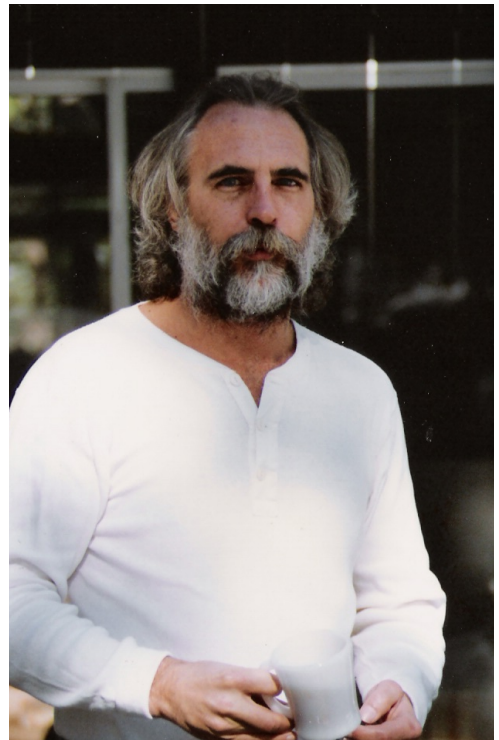
Strawberry retreat – 1989



Strawberry retreat – 1989



At the Strawberry cabin  
in the fall of 1990



Winter retreat – 1990



At home in Phoenix, AZ– 1998



Strawberry retreat – 2000

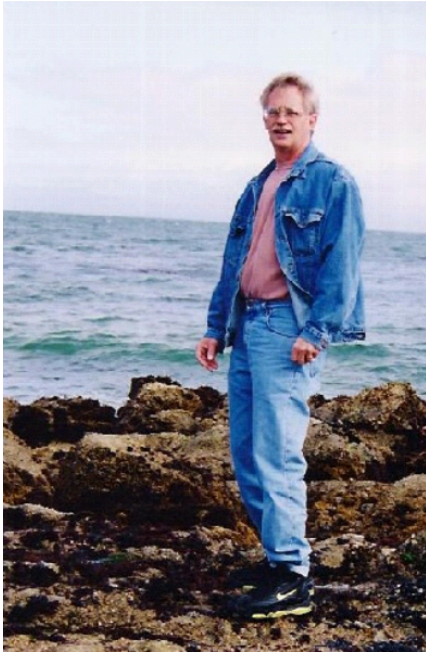


Cabin at Strawberry, AZ – 2004



Back patio at home in Phoenix, AZ – 2003

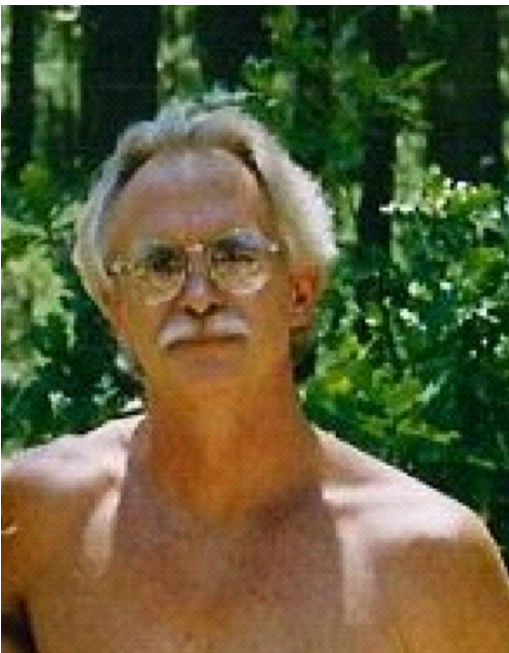




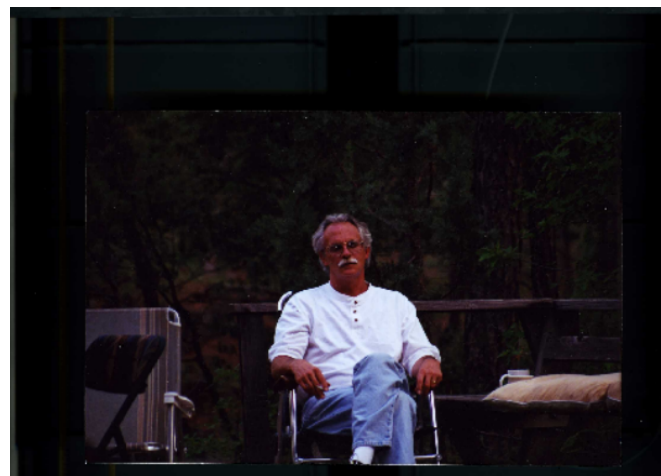
Standing beside the ocean – 2001



Taking pictures of the ocean for Pilgrimage and the Prophet book - 2002



Strawberry retreat – 2003



Strawberry retreat – 2003

## Eleven

In February of 2006, when I had my heart surgery I went to the other side, so to speak, and it was at that point that I didn't know if I was going to stay or continue on into the formless. I had an impression that my karma had wound down. I realized that I had fulfilled some of the things I came back to do, but I still hadn't left the body. I was laying there and thought, "Whatever will be. I will accept staying or leaving." Since I didn't dive into the formless, I thought, "Okay, if I am coming back, there has to be some reason for me being at the physical." Part of this retreat poem is sorting through that purpose because it wasn't all clear to me as I lay in the hospital.

There were three things I was aware of during the experience. The first is that I have been blessed in the sense that I was able to reach a state of realization without a physical guru on the planet, without the physical Satguru.\* That vibration of attainment, in and of itself, is a benefit to all those who will come after me and who will also not have a physical guru on the planet to study with. It shows that it is possible to reach realization without the physical presence of your Satguru; not that it is preferable, but that it is possible. That was one aspect of what I became aware of.

Another aspect was that I saw a simple solution to the number one disease worldwide, which is stress. That simple solution is presented in *The Breath of Life Breath of Joy* stress management program. The solution consists of minor adjustments, which include: proper nutrition and water consumption, proper breathing and exercise, directing and controlling our mind, meditation and self-evaluation, non-attachment and letting go of opposing desires, positive thinking, and the upliftment of the human condition.

The third thing was my understanding of Tantra or the Royal Path. When most of humanity first incarnate they are like a young child, an infant, where their total reality is just the physical world. That is all they are aware of. They have the five senses and that is their reality. As they mature, they begin to feel love along with their interactions at the physical. As they continue maturing, they begin to wonder what it is all about. They

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\* *Satguru*: Preceptor guru.

begin to feel appreciation, thankfulness, or as Bhagwan Rajneesh says, “prayer.” Finally, when they have the physical, astral, and causal yet are still not satisfied, the soul will call out to experience transcendence, because the soul will want to experience its true nature. Transcendence, *Om Satyam*, is the experience of the nature of God without form (always has been, is now, and forever shall be), and also the nature of God in form, the essence of divinity that permeates everything. When Sex–Love–Prayer no longer fulfill us, we seek Transcendence. This is where the holy ones, the realized ones come to show us the way back to our nature.

Moses, Christ, Krishna, the holy ones in all traditions, going all the way back to the beginning of time, have said we are created in the image of God and it is our responsibility to realize that. All of the realized souls have laid out practices on how to unfold into our nature, how to get back to our soul. The Royal Path is the wholistic process of Sex–Love–Prayer–Transcendence, and Transcendence–Prayer–Love–Sex.

Tantra comes after we have attained or glimpsed Transcendence. Once we have a glimpse of mukti (freedom), we will have true prayer and appreciation, we will see and experience the harmony and beauty of all life, all creation. With this new vision and experience, the reverence and love we feel will simply overflow with everyone and everything we interact with, both in heaven and on earth, which includes the human kingdom, animal kingdom, plant kingdom, the angels, and the devas. Then we can add the sex, or the delight of the five physical senses here on earth. Lao Tzu says, “The greatest miracle is to chop wood and draw water.” This is the Tantric understanding that I see within the Royal Path.

Many people have incomplete misinformation about Tantra and they get stuck at the word “sex” because they are interested in better sex. Tantra is a wholistic awareness, or in other terms, it is the Royal Path, which includes Karma Yoga, Bhakti Yoga, Jnana Yoga, Meditation Yoga, *and* the fulfillment of these four aspects. The Royal Path and the Tantra Path are the same path. The Tantric path has little to do with sexual activity, yet it doesn’t exclude sex. Tantra is inclusive of the five senses as a part of our wholistic nature. This Tantric understanding, or Royal Path, is the third thing I came back to share.

I use symbolism in my poetry. When I am talking about “My Lady,” this would include my wife, and would include the feminine aspect of our nature, and it would include Divine Mother or God. When I talk about surrendering, it is talking about surrendering to the moment, enjoying the beauty and delight here on earth, but with the understanding that the delight here on earth cannot be enjoyed without love, prayer, thankfulness, appreciation, and transcendence. When I am talking about the delight of a sunset or a walk beside the ocean, I have the Transcendence, the Prayer, the Love, and as Lao Tzu says, the appreciation of the greatest miracle there is, which is to be at the physical and see and experience our wholistic nature.

In my youth, I found that when I mentioned my mystical experiences, I got in trouble, so I quit talking about it, but kept writing about them. What I realized a few years ago was that if I left the body, there would be no one who would understand my poetry as a record of my mystical experiences. I share them not from the point of “look what I have experienced,” but from the point of, “this is our nature and is available to anyone who does the inward journey.” It can be done without sitting in the mountains or in a cave or in a monastery. You don’t have to be away from society to delight in living as

long as you develop a wholistic view.

When I was evaluating how I could share what my life was about, I evaluated what then brought me to these mystical experiences. It wasn't just a love of life, a love of love, or a love of God. It was also a yearning for that freedom to experience love, to experience God, the freedom to delight in life. The two key aspects in my life were the love of love and the yearning after freedom or mukti. The mystical experiences came when love and the desire for freedom came into focus and were in harmony with each other. The love was balanced with the freedom. The love was not just for myself, but was balanced with the freedom that was without jealousy, without possessiveness, without national lines, without sexual desire, without the condition that I would get something in return.

I yearned for the freedom to be in love with Satyam. That focus was of love and freedom walking hand-in-hand, which allowed me to feel so alive that I was able to surrender to the grace of God. I was able to "*Be ye still and know that I am God.*" I realized that this was the process of how it happened. I might add that the realization of this process occurred in my meditation.

I had times of frustration as a youth because although I had mystical experiences, I could not have them at will. I have always felt that the meditation technique I received (the 1-4-2, *So Hum*, *Hrim*, and *Om*) was my savior. Focusing on this meditation technique with concentration, I could go into samadhi at will. I could begin to take control of when I had these mystical experiences, when I would have the union with my wholistic nature, or God. The discipline and effort of yoga to calm down the mind, breath, and ego allowed me to attain balance. When I began to balance out the feminine and masculine, the right brain and left brain, I experienced the union or mystical wholisticness consistently.

Before I had the meditation practices, the mystical experiences were beautiful when they happened, but it seemed like I was not in control of them. It took love, and the yearning for freedom, and not being distracted by friends, family, dogs, nature, the devil, before I could surrender to the grace of God. The grace of God is always there, but we have to be open to it. This opening up takes place at the heart chakra. When we have this love without any conditions, we can experience the grace of God flowing, and we can then transcend into our divine nature and commune with God.

The scripture, "*Be ye still and know that I am God,*" is one I have talked about many times. I will say my understanding of this scripture is that we must calm down the mind, breath, and ego until we actually experience our self as one with the pure God-consciousness without any activity, any form. This is the experience that leads to freedom, to mukti. All other experiences will leave you still playing in the idea of separateness or the idea of incompleteness. To calm the mind, breath, and ego is to "*Be ye still and know that I am God.*" This is the goal of meditation.

Meditation has been specifically and scientifically designed to help in the calming down process by balancing the ida and pingala with the 1-4-2 technique, in calming down the breath and the mind with the 1-12 technique. It allows us to sort through who we are with the *So Hum* (I am this/I am that), then as we get deeper in meditation we have the *Om* technique with "I am one with my nature," and that will take us to the edge of formlessness because the *Om* is the Word, the first creation. Beyond the Word, or the

*Om*, is the pure God-consciousness without form, and we surrender into it. Once we are into it, we are aware that there is just this pure peaceful, omniscient, omnipresent, divine Satyam, God-consciousness. There is absolute completion. When we realize this, we realize that what we are experiencing is our very nature. We are conscious that we are *Om Satyam*, that it is the nature of God, and it is our nature. This realization or experience frees us from the idea of incompleteness.

Once we come back, we realize that we, and in fact all life, are created in the image of God. When we come back from this state of formlessness, we pass through the Word, the Christ/Krishna-consciousness and begin to see the harmony in all life. When we know we are love, and can see and experience harmony, then life is delightful. We have what the yogic tradition calls bliss, joy, laughter, beauty, and the delight of being alive, whether at the physical, in the heavens, or immersed into the God-consciousness. We are eternal Satyam consciousness. This is why this experience brings about freedom. This is why all the holy ones of all traditions and all times, have said, “*Be ye still and know that you are God*,” so we can experience our self, our eternal nature.

We are created in the image of God and this realization of our wholistic Self brings us mukti, freedom. The practice of the Royal Path allows us that perfect practice. It allows us to be a farmer, a merchant, an athlete, a musician, a husband, a wife, mother, father, or child. It allows us to be whatever we wish as long as we make the effort to seek after love and remove the conditions and limitations; as long as we seek after harmony and understanding of the true nature of the Christ/Krishna-consciousness; as long as we meditate and realize our wholistic nature, then we can live the Royal Path and have a harmonious life, and delight in everyday living.

What I hope to share with my poetry is the delight of not only the physical, but also the delight of the astral (or love), and the delight of the causal (or the understanding and harmony and truth and knowledge); and most importantly, what allows it all to be possible is the God-consciousness. Without the awareness of the God-consciousness, you will only have ideas of incompleteness and then there will be suffering. The message of all holy ones is about a love that is unconditional, and a freedom that is helping every soul be free.

When Paramahansa Yogananda set up his organization in America, he named his organization *Self-Realization Fellowship*. The “Self” is the person-to-self relationship. “Realization” is the realizing of who we are, that we are created in the image of God, that it is our wholistic nature. This is the person-to-God aspect of our relationship. “Fellowship” is not only about including our brothers and sisters in our lives, but also caring about their well-being and upliftment. *Self-Realization Fellowship* is the perfect name for a spiritual organization. The name represents the perfect model for a spiritual person to try to attain to: Self, Realization, Fellowship. We realize who we are, realize that we are one with God, and have a fellowship or satsangha\* with those around us, a fellowship with all life.

Self, Realization, Fellowship. It is both an inward journey and an outward journey. We must find the balance in our life. We must find the balance between ida and pingala, between the feminine nature and the masculine nature. We must find the balance between being disciplined and surrendering to the beauty and joy and grace of God. It is

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\* *Satsangha*: Literally fellowship (sangha) with Truth (Sat).

our responsibility. Hazrat Inayat Khan said, “There is only one sin and that is to take a breath without the awareness or realization of God.”

## Twelve

To realize our oneness with God, we start from the beginning. In the beginning there was only the God-consciousness, always has been, is now, and forever shall be. From that God-consciousness came the first Word or the Christ/Krishna-consciousness, the Light. That Word was with God, from God, and was God. Now we have the God-consciousness without form, and the God-consciousness in its first form.

As it continues to manifest outward, it is called the *Aum* or the Holy Spirit. With this pure Satyam-consciousness, this pure Christ/Krishna-consciousness, and the *Aum*, a tiny golden net is placed around this consciousness and this creates a unique soul. This is the first sheath.

The second sheath is the mayac sheath, which give us the idea of separateness. The third sheath is that of the mind, which is the upper mind, the lower mind, the field of memory, and the ego. This is also referred to as the causal body because this is where we have the causation or the root of all our desires. Then we take on the fourth sheath, which is the astral body with the senses. Then we manifest all the way to the physical creation where we take on the fifth sheath, which has the organs of senses and the body.

When the holy ones say we must work on who we are and come to our true Self, they aren't just talking about our personality, our environment, our astral body, or causal body. They are talking about Self-realization all the way to the absolute God-consciousness that is our nature. The soul, once born or created, is now eternal. It just resides in different states of consciousness or different planes of existence. The process of self-realization is calming down the body, then the senses, then the mind, and the ego and mayac sheath, then comes the realization that we are the pure Christ/Krishna-consciousness. Because this awareness is still an active state, we calm down even more until we can immerse into and experience the absolute God-consciousness that is also our nature and is our eternal nature. The bodies will come and go. The sheaths will come and go, but that pure Satyam-consciousness is eternal and will always be there.

The Royal Path includes the absolute God-consciousness that we consciously immerse into. We truly have fellowship with God because we have gone beyond the mayac sheath, the idea of incompleteness or separateness. .

Christ called the mayac sheath “the great Satan.” He said Truth is not in Satan, never has been, and never will be. It is an illusion. The East calls it the mayac sheath. Through the dark ages, people lost understanding and it became a personalized devil. This is not what it was meant to be. It is a mayac sheath that reflects the idea of separateness, which allows for the duality, the creation, the positive and negative, the yin and the yang to exist for our entertainment, our delight, our play, for the *Om Sundaram*.

*Om Sundaram* is the divine beauty and joy. When you just have *Om Satyam* and the oneness, and the absolute God-consciousness, you have peace, *Om Shanti*. It is just eternal omniscient and omnipresent love and peace. This is the nature of God, but it is also the nature of God to come out and manifest with the Christ/Krishna-consciousness, the Holy Stream, all the way to the physical. This is the dance. In the East, they see God as the dance and the dancer. The creation is the dance and God is the dancer. The two are inseparable; they are one. The West has the creator and the creation. This makes the creator away from the creation. This is also true, because the formless is absolutely untouched by the motion and activity although it is still ever in union with the creation. The Christ/Krishna-consciousness is of God, from God, and is God; it is God-consciousness in motion.

There are many paths to the realization of our nature, but of the many there are four main ones: Karma Yoga, Bhakti Yoga, Jnana Yoga, and meditation, which is to “*Be ye still and know I am God.*” From those four main aspects of creation (our very nature), come the four main qualities of an incarnated being, which are: 1) The physical body, which desires activity and motion. The physical body is very short lived. During the Kali Yuga the body lasts 30–40 years and during the Satya Yuga it lasts 1000–1200 years. This is where we do Karma Yoga. 2) The astral body, which has the senses and the delight in the beauty, joy, and lightness. This is also our nature. Our love of art, music, love of others, interacting, sharing, and celebrating are astral qualities. The astral is part of the divine creation, so it is also a part of our nature. This is where the bhakti yogi comes in. The bhakti wants to feel that emotion, devotion, connection to their beloved. Artists and musicians are talking about this beauty, joy and connection. 3) The causal body, with the mind, the ego, and the ability to master and be in control, and the ability to experience and understand the true harmony (Shivam) of God. This is the jnana yogi, where one attains knowledge that helps one be a master of their destiny. 4) The fourth quality is consciousness, and the state of samadhi where we have union with our higher nature, is where we can begin to take control and go beyond being driven by the four primal instincts. When we can willfully go into samadhi and immerse into the formless God-consciousness, we have become a master of our self.

While lying in the hospital bed after my bypass surgery, there was a subtle clarity to three things: the inner guru, harmony with life, and the Royal Path (Tantra). However, there was not a clarity of how I was to share this knowledge, which then brings me back to the mystical experiences and my poetry. The mystical is so very open and expands to God, yet language is so very limited. My poems must be understood as more of an opening to a view or picture rather than an explanation of an experience. My poetry is expressing about both the physical and the mystical aspects of the journey.

I have mentioned this story before. At the age of three, I contracted rheumatic fever, got very sick, and was close to death. My father took me to the doctor. On the way,



I left the body, hovered about 25-feet above the car as he was parking. I watched as he went around and took my body out of the car. More importantly, at that time I communed with God. Outside of the three-year old body, I felt the intoxication and lightness of the soul, of spirit. I felt the expansiveness. I communed with God and knew I would not be coming back home at this time. There was an acceptance. Then I went back into the body. With that communion, I felt what it was like to experience my pure Satyam state of consciousness. I felt the love, the joy, and the bliss. Only moments before I had felt achy and sick in a diseased body. I went from pain to bliss and lightness and then back into my body and pain again. This experience with bliss and pain became the standard by which all things in my life became compared to.

I knew from that experience that it was possible to experience my divine nature. I also realized that I was not the body. I recognized that the body was only a vehicle I was using like an article of clothing. I also recognized that ideas and beliefs were also like articles of clothing. When we calm down we can experience ourselves naked. When I use the word “naked,” sometimes I’m referring to disrobing physically, and always I’m referring to disrobing emotionally, or disrobing the mind, breath, and ego where we will truly be naked and experience our God-conscious nature.

Now we will start with this year’s (2006) retreat poem...

*A FULL moon tonight  
and a glass of red wine  
they said there is a cold front  
moving down from Alberta*

Literally, there was *a full moon* that night and I was drinking *a glass of red wine*, and someone on the news said there was *a cold front moving down from Alberta*. Sometimes it seems that simple at the physical. At the mystical level, *the full moon* is symbolic of the idea of illusion or the idea of separateness. The *glass of red wine* would be the intoxication in the cosmic dance. The *cold front* is symbolic of when I am not identifying with my wholistic nature.

*and oh by the way  
the devil’s on the loose again  
something about atonement  
and sins past due*

There are times when we can go from a good state down to where we are cold and lonely in the idea of separateness, and we aren’t sure why it happened. When it is over we can see that it may have been something from the past that hasn’t been fulfilled or completed. Hindsight always seems to have more clarity. This is *something about*

*atonement and sins past due.*

*looking up at the moon  
the light and shadow  
seem to walk hand-in-hand  
sometimes as lovers  
and sometimes as strangers*

That is the way it is at the physical. Sometimes the duality is beautiful and sometimes it isn't. Sometimes it is delightful and sometimes you can't relate at all. This is the nature of the dualistic process of the creation, or the yin/yang principle.

*whether you bring flowers  
or whether you carry a cross  
we must pay the fiddler  
if we are going to dance tonight  
whether it be sweet  
or whether it be sour  
we must all give the fiddler  
his due*

The *fiddler* is the mayac sheath or Satan. If we are going to play in the creation, whether we are in love and bring flowers or are being persecuted and are carrying the cross, we still will have to pay Satan *his due*. This duality is in the nature of creation, the law of karma. The East refers to this as the cosmic play. The West sees it as the cosmic war between good and evil.

*well here's to atonement  
another glass of wine  
and a dance with the devil*

This is just an acceptance of where I am at in the creation, and I have to make up for sins past due, whether my personal karma or karma I have taken on, it is the atonement or making right of sins past due.

*just like the sea and the shore  
and a lover's touch  
another spring has come  
with blossoms on the trees*

*fragrance in the air  
and flowers everywhere  
you can feel it in the air  
that rhythm  
coming from the earth  
the rising of the moon  
and a smile coming from your soul*

It was spring again. There were blossoms on the trees. More importantly, it is the symbolism of the youthfulness, hope, belief, and drive that we have in our youth or the spring of our life. We can have the faith, belief, and perception that everything is beautiful. No matter what age we are, beauty is always there, so we must look for it.

*a gypsy heart dancing on the mountains  
with nothing between you and i  
except the sky*

Again, this is the realization that there is nothing between our self and God except our beliefs, *except the sky*, which is nothing. It is our beliefs, our imagination, our false ideas.

*oh nothing between you and i  
except the sky  
and the fragrance in the air*

This is about our little preferences, our little ideas, some of the positive aspects of our ego.

*oh you can feel your heart beating  
to the rhythm of the earth  
and the rising of the moon  
and a lover's touch*

There is an excitement, an enthusiasm when you embrace the youthful nature of life, or believe that you can experience and live within the delight of the divine essence. Falling in love like lovers do. These youthful feelings must be nurtured within our self, then we will gain an enthusiasm for living.

*WERE YOU there in the garden  
that night at Gethsemane  
did you hear his prayers  
and the calling out of his soul*

Back in the late 70's or early 80's, I had a meditation, which took me back to the time of Jesus in the Garden of Gethsemane. I had an overview of that time. The overview was that Jesus asked his students to pray and meditate. He requested that they temporarily overcome their inner enemies, false ideas, and false beliefs in order to meditate. He probably knew what was coming. However, his students still had their desires and false beliefs, which made them tired and instead of meditating, they fell asleep. *were you there in the garden that night at Gethsemane...did you hear his prayers and the calling out of his soul.* It also is about the calling out of the small self. Was I doing the best I could not to fall asleep on my watch? Am I truly doing my best to be a Buddha-field for the coming prophets and teachers? Am I awake and striving to become a better person?

*was it his love song  
that inflamed our passion  
was it our will or his will  
or just another story  
about heaven and hell  
and the freedom of our hearts*

If you look at the life of any holy one, is it a personal life or a universal life? Is their life something that inflames your passion for your personal freedom or ego, or is it something that you truly want to happen for your self? Do you want to become like Christ or Krishna, or do you want Christ or Krishna to help you fulfill your desires in life? Is it *just another story about heaven and hell*, about another holy man coming and being misunderstood, persecuted, and the resulting holy wars that have followed since Moses, Christ, Krishna, Muhammad, and other holy ones? *and the freedom of our hearts...* Or is it about seeking the true harmony in life?

*and was it the glory of the heavens  
that washed over our bodies  
as we embraced in the garden  
that night  
or just a quarter moon  
traveling across the night sky*

When you truly calm down and focus on God, the heart opens up. You can feel yourself bathing in the light. When you concentrate and focus, you can feel the Satyam and Shivam. When you get focused and concentrated on another person, with the male/female dynamics, you can also feel that energy or bathing in the light of the moon.

One is the light of heaven, and the other is *just a quarter moon traveling across the night sky*, an illusion.

*sometimes it feels  
like it is coming from above  
and sometimes it feels like  
a train coming from below*

Sometimes love and devotion *feels like it is* divinely inspired by our higher nature, and sometimes it *feels like it is coming from* our limited or lower nature where a person is simply getting their own needs met. Most people want a personal relationship, a personal interaction; they feel a personal need in association with someone else. This is not unconditional love or our divine nature. Granted, love is love, whether it is the love of the Christ/Krishna- consciousness or from the throes of Eros. It is the same love, but it differs in the amount of clothing or baggage that is attached to it. When we are standing naked, the love is pure. When we put on the clothing of ideas, beliefs, and needs, our pure Self will be covered over by the ego-self clothing.

*but i know  
if it weren't for love  
the journey wouldn't be worth making  
days of beauty  
nights of grace  
isn't that just the way  
in the Garden of Gethsemane*

Everyone is looking for love. The soul is calling out for more so that it can have the complete experience. Most people misinterpret that as the desire to be in love with someone else, whether a lover, their children, their friends, their family, their community, their guru, holy ones, and even God. This desire to be in love with someone else is still an idea of incompleteness. The soul is calling out for more, but most people go externally and in doing so end up excluding much of life. Limited beliefs cannot tolerate anything that is outside of specific ideas of love for God, or guru, or family and friends. Many people have an external belief, external source of devotion, and they have to exclude other aspects that do not fit into their ideas and beliefs. The limitation of seeking love outside of our self is that we have to exclude so much from our life.

*but i know  
if it weren't for love*

*the journey wouldn't be worth making  
days of beauty  
nights of grace  
isn't that just the way  
in the Garden of Gethsemane*

I have had many visions of Christ. *the Garden of Gethsemane* symbolizes Christ's spiritual efforts. Christ's spiritual efforts are the same efforts that we each must make. We must do the Self-realization fellowship. Christ talked about being tempted by the devil, Satan, the idea of incompleteness. He said, "Get thee behind me, Satan." We all must do that. Sesame Street's Ernie said it as, "You have to put down the ducky if you want to play the saxophone." If we want to be inclusive of life, we have to put down the ideas, beliefs, fears, and insecurities that keep us excluding things from our life. It doesn't mean we have to go embrace all six billion people on the planet, but we do have to be open to the idea that all six billion people are also created in the image of God.

There are 12 astrological signs, which means there are 12 major personality differences. These qualities or differences are also reflected in the many paths or religious traditions leading to God. We must be like Christ in the Garden of Gethsemane. We must be open to what is coming, whether it be flowers or a cross, whether it be beautiful, delightful, and positive, or the struggle of new beginnings. The creation has both positive and negative. The Shiva aspect, the pure formless, and the Shakti aspect, the creation or form are ever in union. It is our lack of awareness and realization that keeps us from experiencing our whole nature.

*LILACS AND fireflies  
and a young heart  
a soul half as old as eternity  
and a body aged somewhere in between*

Most of my life, I have delighted in fireflies and lilacs. I feel that I have mostly had a young heart, regardless of my age. It has been a youthful delight of wanting to experience and explore life with the hope that I will be able to attain my goals. Whether the goal was to start a business, write a poem, give a talk, the Olympic dreams of my youth, or the goal of getting back to that pure perfect state that I experienced at age three, I had a belief that I could attain. We must continue to nurture that youthful enthusiasm and belief that we can attain.

*a jet plane slicing across the moon  
coyotes howling off in the desert  
i fell to my knees*

*with a prayer on my lips  
maybe I just need to understand  
that song of freedom*

On any moonlit night, a jet plane slicing across the moon can be seen. If you live in the desert, you can hear coyotes howling off in the desert. I fell to my knees with a prayer on my lips. After thousands of gatherings with holy ones, of regular communion with God in my meditations, there are still times that I want more understanding of what I am doing here, how to do what I am doing, and how to share. Most of my life I have felt that I have knowledge of my wholistic nature that others don't have, knowledge that would help free people from fears and insecurities. I have also felt most of my life that I have a responsibility to share this knowledge so others can learn how to free themselves. Sometimes I get caught up in it and I think it is my responsibility to present it in such a manner that they will seek. At those times I get caught by the devil.

After we moved to Phoenix in the mid-1980s, I felt, "What can I do? I must do something to get this knowledge across. I cannot be happy until I do." I began to pray, "Oh, Divine Mother, what can I do? Oh, Divine Mother, I need a solution to this problem. I do not know how to share this knowledge. I do not know how to present it so people will want to learn to have an experience of their wholistic nature. What is the solution?" A wave of calm, bliss, joy, and light washed over me, and a voice said, "The Satya Yuga." I laughed and thought, "Well, that is obvious. I know that." Theologically, I knew it. When we become enlightened, that is the solution. The Satya Yuga is the enlightening of the whole planet during its 24,000 year cycle, so that was the solution to all the pain and suffering. That experience freed me from the constant struggle of needing to share, but once in a while I still get caught up in it.

*was it in the desert winds  
and the earth below  
or was it in the sky  
with the moon and the heavens above  
was it in every song  
and every smile  
that touched me in some way*

The soul calls out for more, but also the mind, senses, and body call out for more. The journey is a continuous effort towards being in balance with our wholistic nature.

*maybe it was in the love  
that stands above heaven and earth  
maybe it was that cry  
rising out of my soul*

With my realization of God and the security, joy, and bliss that it brings me, it does not mean that I stop looking for a better way to present this material. In one of his books, Bhagwan Sri Rajneesh stated that everyone has their lists of desires in life, and that meditating and knowing God are on those lists, but there are always other desires ahead of it. He said that for most people, death would come before meditation. Sometimes, I still struggle with this because I feel a responsibility to present this material in a way that is attractive to people so they can experience their wholistic nature, or God, before death comes. Compassion for those who are suffering isn't always comfortable.

*lilacs and fireflies  
and the beauty of a young heart  
days of beauty  
and nights of grace*

This stanza is about surrendering to my wholistic nature. This indeed is the solution because it removes the pain and struggle that come with incompleteness, and allows me to live within my nature.

*well it sure seemed like  
a restless heart  
and a spirit of hope  
were friends of my youth  
together like a holy trinity  
we looked for a love  
that was pure and perfect*

For most of my life, those were my only friends...*a spirit of hope* and *a restless heart*. The people in my life could not relate to me saying that we can be one with God, or even that I wanted to be one with God, to say nothing about believing it to be possible.

*three young maidens freshly bathed  
stepped from the river  
like it was the holy Ganges  
offering their body and their soul*

There was a time in my youth when there were three women in my life, all truly beautiful. One of them inspired me in the "self" area to be more poetic and artistic. Another one inspired me in the social area to bring about social change and revolution.



The other one inspired me in the area of God and religion. I knew them all during a four year period in my life, and they all seemed to offer their whole self.

*and like all others before us  
we were so willing to give everything  
for a glimpse of our perfect beauty*

The *all others before us* is every person that falls in love. They think they are willing to give everything. They think they are willing to surrender everything to this perfect love.

*and one by one  
we surrendered our will  
to touch your perfect body*

*one by one* we surrender our beliefs, our ideas for this perfect union of body and soul. Sooner or later, the soul's desire for union with God will be completed.

*lilacs and fireflies  
and young hearts  
days of beauty  
and nights of grace*

Our relationships, ideas, and beliefs in the external don't always work out perfectly, but we believe they will. This is everyone who falls in love. We all have the soul calling out for more, wanting to experience love and joy. We just have misinterpreted where we should be looking for love, joy, and beauty, and are usually looking for it in the limited, yet the soul will only feel complete when it is in union with the whole, or God.

## Thirteen

*BLUE SKIES and sunny days  
a thousand smiles yet to see  
holy wars and holy rivers and there is  
dancing in the holy land  
as if there is no judgment day  
i think we may visit that ol' Judas tree  
before this day is done*

*holy wars* is kind of a contradiction because if it is holy, it is reverent and sacred. If it is a war, it is just some people trying to impose their will on someone else. There may be righteous or justified wars, but they should never be called holy wars. A *holy war* is an inner struggle, an inner revolution. It is an overthrowing of weaknesses, of inner enemies, old habits, old ideas, or false ideas. It is an evolution, revolution, or unfoldment of our dharma.

*as if there is no judgment day.* There is dancing and celebration. They go on celebrating as if it is not something vile that they are doing with the hatred and intolerance in the Middle East, Africa, Latin America, or anywhere we find the ego imposing its will with violence.

*i think we may visit that ol' Judas tree before this day is done.* The Judas tree is the type of tree that Judas hung himself on after the betrayal of Christ. Some Islamic children are being taught that it is their duty to hate the pagans and infidels. Some Christian and Jewish children are being taught that it was their duty to hate pagans and others that are different from them. The passing on of hatred and prejudice to the children around the world is truly a vile practice, and someone will have to pay the price.

*i think we may visit that ol' Judas tree before this day is done.* A lot of people are dying, not simply from righteous wars, but because they have been taught wrong information. They will be feeling betrayed, and as we all know, even good intentions

won't save you from the wrath of karma when it comes your way, *or the atonement of sins past due.*

*sunsets and wheat fields  
the smell of rain in the air  
dark clouds building up  
lightning in the sky  
looks almost like Armageddon  
coming our way  
i think we may need some shelter  
and let this old storm pass away*

Two thousand years ago, Christ was getting ready to leave the body as he knew what was coming. He told his students that soon he would be leaving, but they didn't understand what he meant. If he was going, they wanted to know when he would be back. He said he would be coming back when there were rumors of war and pestilence. He knew he would be back at the beginning of a new age.

The time is now. *Armageddon* is the end of the old system. So even though we are coming into a lighter age, the sunrise of a new age, the fear of worldwide destruction is causing people to be stressed and fearful. This is also causing them to be self-centered and destructive.

Theology cannot be understood if we do not have the experience of what lies beyond our physical reality. Unless we have experienced our self in samadhi, union with God, or in harmony with the oneness, this worldwide stress will affect us.

*i think we may need some shelter and let this old storm pass away.* It will be like a storm and the only thing you can do about it is to seek some shelter or meditate, and let the *storm pass*. *shelter* is in our eternal nature, in our awareness and realization of our wholistic nature.

*the moon is rising  
and the sun is sitting on the horizon*

The rising moon and the setting sun symbolize the idea of separateness and the oneness. This line also is symbolic of the *Om* symbol, which represents the four states of consciousness. The four states are waking, dreaming, dreamless sleep, and the state of absolute consciousness. The waking, dreaming, and dreamless sleep states are all under the influence of maya. The fourth state of absolute consciousness, called turiya, which encompasses the other three states, is beyond the illusion of maya.



*just sitting on my back porch  
watching the rain fall*

I was sitting on my porch enjoying the rain and meditating to the sound of the rain when this experience began to unfold.

*a déjà vu of days gone by  
maybe days yet to come*

*a restless heart  
a spirit of hope  
and the beauty of heaven and earth  
so pure and perfect*

*days of pussy willows and cattails  
country roads and sitting beside the river  
orange marmalade toast  
and the smell of coffee  
in the morning  
soft lips and youthful bodies  
and hearts overflowing with dreams*

This experience was like a superconscious memory,<sup>\*</sup> a memory, a déjà vu of younger times this lifetime. When my wife and I first married, we lived in southern Minnesota on a small farm besides the woods and river, with dogs and cats. I would sit on the back porch and watch the rain and snow and birds, and drink coffee. My wife and I were so much in love, and our bodies were so young, sometimes feeling physical passion and sometimes not. It was truly delightful. This is also about memories about other incarnations. It seems I could never have just one memory. One memory would trigger another, then another, and sometimes I would have memories of other incarnations and similar situations of other rainfalls, so to speak.

*we were so much younger then  
walking hand-in-hand beneath the stars*

*summer rains and thunder storms  
gentle breezes and the sounds of the rain  
candlelight and music*

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<sup>\*</sup> A superconscious memory is a memory of a past experience that a person re-experiences with similar thoughts and feelings as they had at the time of the original experience. It is a very complete re-experience.

*northern lights and starry nights  
and the sounds of the wind*

These delights of the senses were all things that I enjoyed in my youth, and that I enjoyed and shared with my wife, and still enjoy today.

*more beautiful than the red gold  
of your hair  
even more beautiful than the singing  
of the birds and the summer breeze  
was the moment the heavens opened  
and there was only love and beauty  
and the grace bathing my soul*

I've mentioned the experience before of when I was walking in to town one evening to meet my wife after work. It was about 11:00–11:30 p.m. and as I walked along the country road, I was enjoying the starlight. As I crossed the country bridge, the heavens opened up and I went into samadhi on the bridge for about 45-minutes. The truth of existence, the Christ/Krishna-consciousness, the harmony of God was revealed. To say it was beautiful, delightful, and overwhelming would be truly an understatement. To this day, the best I have been able to describe it is with the poem...*incomplete i stood alone amongst the fleeting subtleties of my completeness candlelight flickering in the dark of the dancing night*. This represents how I felt. Even with my realization and harmony today, when I picture my self harmonizing with the oneness, it still feels *incomplete standing amongst my completeness*.

The individual soul is one tiny aspect of God, and to be in harmony is to have that acceptance of the smallness of the individual soul until it is in full union or immersed into God. This is why the soul always calls out for more. It will call out for more until it reaches that completeness of immersing into God. When it comes back out in the exhalation of divinity, it will again feel incomplete. *incomplete i stood alone amongst the fleeting subtleties of my completeness*...There is knowledge and awareness of this completeness, but there is also an awareness of an incompleteness. *candlelight flickering in the dark of the dancing night*.

*even more beautiful than the singing  
of the birds and the summer breeze  
was the moment the heavens opened  
and there was only love and beauty  
and the grace bathing my soul*

*we were so much younger then  
but that was a moment  
that is etched golden  
in my heart*

I can still feel it. I can still experience it. I can remember exactly how I felt that night on the walk. I can also remember exactly how I felt walking on the same country road on a different night that summer when the northern lights lit up the sky. They were out in full color across the whole northern region. The northern lights divided the night sky as they rose up in swirls at the top of the sky. It was the most beautiful northern lights I had ever experienced. I can still remember and feel that summer vividly.

*you began to study the Bible  
and i began to explore the heavens  
you became too earthbound  
and i became too ethereal  
you began to pray for a better day  
and i just kept on exploring*

My wife's dharma or path was in studying the Bible and scriptures. Mine was in meditation and in exploring existence. Most religions involve the morals and the ethics, the service, Karma Yoga, how to become a better person or religious person; it is all very earthbound.

*you began to pray for a better day...* my wife was praying for a new system, for Jesus to come, for God to help make a better world. *and i just kept on exploring*, I kept on meditating and exploring my wholistic nature.

*but for a summer  
it was a time of innocence  
of love and beauty and dreams  
there was a perfection  
of heaven and earth  
that touched my life  
in that golden summer  
when we still walked hand-in-hand  
and looked up at the sky*

There truly was a perfection that summer for a few months. It didn't last, but for a few months I was able to experience that perfection. We *walked hand-in-hand* because the heavens opened up and revealed the harmony. The perfection seemed wholistic,

including the physical, astral, causal, and pure consciousness. That harmony lasted close to two months before I lost it.

*they say no one can turn back  
the hands of time  
but every now and then i long  
to embrace that innocence  
of youth and love  
and your sun golden body*

I'm sure we all have moments like that where we wish we could just go back and re-experience a part of our life that was truly beautiful.

*ANOTHER FULL moon  
and the night seems so peaceful  
still i can hear  
ol' Robert Johnson's voice  
ringing like a bell in my soul*

Before I go on, I should say that for most of my life I have had mystical experiences, but I had no one to share them with. I have spent a lot of time being inward with my self. During these times, whether as a child, a young adult, or last week, it is a time when the thoughts, feelings, and experiences of the day come floating through. This is when a lot of my poetry begins to formulate. It might take a week or a month to get it expressed, but most of it starts during these times of inward quietness with myself. All of my life, I have felt a desire to learn and understand the harmony between heaven and earth, God and man. This learning is accomplished in inner reflection and meditation, but must also be balanced with going out and perfecting the outer life. My struggle has been in finding this balance to express outwardly the passion I feel for the inner life. And, it does take balance to enjoy life at the physical.

*oh gypsy boy you know  
you can't just watch the moon  
pass across the sky  
and then pray for the rising sun  
to warm your old bones*

*you better keep on moving  
moving on down that road  
for sure enough  
them ol' hell hounds  
are on your trail*

We've all heard the old adage that idle hands are the devil's workshop. If we aren't growing and learning, then life will be more difficult. The very nature of the soul, of the Christ/Krishna-consciousness, which is also our nature, is an ever-new and ever-changing evolution or creation. To be in harmony, we must also be open to this ever-new and ever-changing evolution. We must be receptive to it. If we don't go with the flow of the Christ/Krishna-consciousness and seek the ever-new, doubts and distractions will pull the mind down to earth or to the lower nature of the four primal instincts.

Most of us have experienced that when there is something new and interesting, the four primal instincts (food, sleep, procreation, self-preservation) do not have the same pull on our lives. They aren't permanently gone, but the focus on them is gone. This is what it means to not let the night pass away without making an effort for spiritual growth, for growth of our self, growth of our relationship with God, growth of our relationship with others. Robert Johnson, a blues singer, expressed it well with his song, *The hellhound's on my trail*.

*and even angels can get lost  
in the promises of the illusions  
of the moonlight*

With the mayac sheath, good intentions aren't always enough. Partial realization isn't enough for us to be happy and harmonious because no matter which side of the mayac sheath we prefer, we must be wholistic to be happy.

*well it seems to me  
i'm walking on ancient bones  
that are all crying out  
for flesh and blood and another day*

This is about old ideas, old beliefs, things that are old and familiar. We haven't yet discovered what the new is. We don't know what we are supposed to grow into, but we do know what was in the past, and it is calling out. Whether it is family, friends, habits, old ideas, they are calling out. For example, when I was young I had an Olympic dream. I loved athletics and I loved competition. In the year 2000, when I was 52, I knew I wouldn't make it to the Olympics; I knew I couldn't compete at a world-class level again. Yet, I also thought that with my athleticism I could still compete with most of the folks who played recreational basketball. I was training 2 to 3-hours a day so I could play



league basketball with the 20-year olds. I did not see anything unreasonable about this at the time. I even thought it would help me in my next incarnation. In evaluating, I think maybe I was wasting 3-hours of my time on something that, while not impossible to do, was not a good utilization of my time. It was walking on ancient bones that are crying out for flesh and blood and another day. This is what our inner enemies and false ideas do. They are there from our past, from our youth, from when we didn't get them fulfilled in earlier days, and they keep calling out to be resurrected and lived.

*they say if you don't learn  
from your past  
  
you are doomed to the same misery  
  
so I began to study ancient scriptures  
about Gods who came to earth  
to sing and dance  
and taste the wine  
who laid down with maidens  
and walked in the Garden of Eden*

Many of the religious scriptures were presented during the descending Dwapara Yuga to help humanity through the coming darkness of the Kali Yuga. Some of these scriptures make reference to a lighter age or time. This is a reference to memories of studying the harmony between God and man.

*and there were Goddesses who walked  
in the meadows of paradise  
with flowers and sensuality  
and taught mortals  
about love and beauty*

This is what it is like for someone of realization, or what it is like during the Satya Yuga. We will have a realization of our eternal nature. We will have a realization that we are created in the image of God, so while on earth, we are like gods and goddesses. The Roman and Greek mythology is about another yuga, about the feeling and experience of another time in history. This stanza is about memories of how it felt to come back at that time.

*it was a time  
before the Nile  
gave birth to a civilization  
and Eve was just a woman  
Satan was still an archangel  
living in heaven  
and there was no talk of rebellion*

This is another reference to memories or experiences in my meditations of living before in a lighter time, at a Satya Yuga time.

*life seemed so simple then  
maybe we were just naïve  
there were seven golden temples  
where we sang and danced  
we drank sweet nectar  
and laughed and prayed*

*seven golden temples* refers to the chakras. When we live the inner life, we can sing and dance and pray and celebrate. When we expect God to provide differently, or when we expect people, society, or government to provide for us or create life in our image, there will be very little celebration.

*this was long before anyone knew  
about sin and redemption  
but just as sure as the tides  
come and go*

*night did come to the land*

This is talking about a lighter age before the Dwapara or Kali Yugas; of memories or glimpses of other times, even living in the heavens before taking an incarnation.

*we began to live and learn  
by the light and illusion*

*of the moon  
with enough time  
beneath that veil of darkness  
seven deadly sins began to appear*

The seven deadly sins\* appear when we feel a need to protect ourselves because we feel incomplete and separate from the rest of existence. We begin to isolate.

*but that was then  
and this is now  
and if you look past the old shadows  
you can begin to see  
a light in the sky  
like a messenger of the sun  
the sunrise of a new age*

If we *look*, things are different. Even if it looks like the same old thing, it really isn't. We can look at the Middle East or around the globe and think that some of what is happening today is the same old dark ages and ignorance. Women are still being brutalized and have no rights. Children are being taught ignorances. The religious leaders, tribal leaders, and warlords are still controlling land and the people. It looks like the same old thing, but it isn't; if you give the people half an opportunity, they speak out against this tyranny. The light is there, and if you give people a chance they will reach for and speak out for freedom.

Some men and women all around the world are setting up organizations and support systems to help bring change to some of the suppressed countries. They are helping to establish equal rights and freedom for men, women, and children around the world. Equal rights include the ability to learn and study, where women won't be killed for trying to educate their female children. This still is happening in the 21<sup>st</sup> Century. The difference now is that there are people all over the globe trying to bring change, and 1000-years ago very few were working to bring about change.

*but that was then  
and this is now  
and if you look past the old shadows  
you can begin to see  
a light in the sky  
like a messenger of the sun  
the sunrise of a new age*

---

\* *Seven deadly sins*: gluttony, greed, sloth, wrath, pride/vanity, lust, and envy.

When we make the effort to look, we can see that a new age is coming. More than technological advances, there is a rising consciousness and a subtle shift of vision and values, which are becoming more inclusive of the world community

*picking flowers and chasing dreams  
we all still want to do  
everyone knows the devil  
cannot live in the coming light*

*maybe it's time once again  
to sing and dance and pray  
and taste that sweet wine*

We must make an effort to become balanced in both our inner life and our outer life. Society, is calling out for us to become a better world citizen. It is calling out for us to give money, care packages, time, and energy to the less fortunate. This is beneficial, and there is absolutely no reason we can't also do the inward journey and celebrate the seven golden temples (the chakras). We can still send our care packages, share our knowledge, bring good will and works to others, only do it with a little more enlightenment and realization. It starts with our self, by beginning to change our self. We begin to be a better person, then we begin to share the upliftment with others.

This is the "fellowship" aspect that Paramahansa Yogananda was talking about...Self-Realization *Fellowship*. We are, by nature, meant to help others because there is an interwovenness. We are indeed our brother's keeper in the sense that we must make our best effort to be compassionate and bring about a better world. Sometimes that means just offering a smile. Sometimes it means offering a listening ear. Sometimes we just have to say "no" to tyranny and terrorism, and say "yes" to freedom and democracy.

The "fellowship" aspect is a natural part of our life. There are three main expressions of our nature. 1.) Our relationship with our self. This shows up in our interests and our preferences. Whatever we have a preference for, athletics, art, music or any hobby, is about our relationship with our self. What we do and what we enjoy is the development of a healthy relationship with our self. 2.) Our relationship with God is another aspect of our nature. This includes our relationship with the animal and plant kingdoms, as well as the earth itself. This includes our harmony with the Christ/Krishna-consciousness. We can see indications of this in science, in discovering what is behind the laws of the physical reality, in living, in finding happiness, joy, and health. 3.) The third aspect of our nature is the person-to-person aspect. This is about our relationship with others. This includes our relationship with family, friends, society, the angels, the devas, the holy ones. This is the fellowship aspect. We must develop this fellowship because it is part of our wholistic nature. We will not feel fulfilled if we allow one of these areas of self-expression and self-development to be incomplete.

My son and I were talking about spiritual reading, and I said that if I were going

to go to wander around the Himalayas I would take two books. One would be *The Holy Science* by Swami Sri Yukteswar because it was complete. I could read, study, and meditate. Also, it is a small book and easy to take with in a backpack. The second book would be *The Prophet* by Kahlil Gibran. It is another small book. He was truly a poet. After him, most of us are just keeping a journal. In the book he talks about how you need to come to your friends, family, and others with the absolute best that you have to offer. It is almost a state of worship. You come with reverence and give the best you have to offer. This is truly what fellowship is.

*I LOVE the way the sun feels  
on my skin this morning  
almost like a caress and an invitation  
to come dance in the sunlight*

There is something delightful about the feel of sunlight on your skin.

*with our eyes so young  
and on the sky  
our hearts so innocent  
our feet barely touching the earth  
and our arms reaching out for  
the beauty of the sun in the morning  
i love the way  
you come to dance with me  
in the morning light*

I should say that this satori came to me in the morning, during a walk. I was up here in the mountains by myself. The “our” was the holy ones, Divine Mother, the Beloved, my connection with all of life.

*well i haven't traveled to many places  
in this old life  
but i've done it so often*

This is a reference to my memories or experiences in meditation. In one specific meditation, I saw approximately 3000 different incarnations of myself, in reverse order. Starting with this incarnation, and going backwards, then moving forwards again, like a wave of a 3-dimensional picture show.

*it seems like a long journey  
and my time here  
simply feels like a temporary stay*

To an infinite spirit, each incarnation is truly a temporary visit at the physical as they travel on their cosmic journey.

*i have seen what lies beyond the stars  
and i have been to heaven a time or two  
even seen eternity  
sometimes the journey seems to go on forever  
and sometimes it still seems fresh  
to this gypsy soul*

You get a glimpse of eternity and still enjoy the ever-newness of the moment. Transcendence, Prayer, Love, Sex, the delight of being alive with a wholistic consciousness.

*every revolution i have known  
seems to be about freedom  
and is fought by the young  
for the freedom to be  
what we will be*

This is the freedom that we all seek. We want the freedom to be what we were meant to be. It is what our dharma is. It is the unfoldment of our soul. This is why Communism and dictatorships are such a violation against the human spirit. They don't allow for the freedom to be what we will be, rather they dictate to us what we should be. This is also why we should feel compassion for others who are under the oppressive hands of dictators, or even religious leaders who are ruling by oppression through ignorance and fear. We must continue to seek freedom, for ourselves and for others. When we strive to free ourselves from our inner enemies, this will indicate we value freedom. It will also vibrate this cry for freedom from our heart.

*as i laid down on that cold table  
with doctors all around me  
they were all saying*

*my body was in ruins  
and my heart would need mending*

This is a reference to the doctors telling me I would need triple bypass surgery in February 2006.

*so i took a moment  
as they opened up my chest  
to travel to the other shore  
not knowing if i would make it back  
but i needed to see for myself  
what brought this body to ruin*

At the time, I felt everything in my life was going just fine. The heart symptoms began on the evening before I was about to make my first calls to start selling a Stress Management program and seminar to the business world. I was excited, ready, prepared, or thought so at the time. Then the symptoms hit. The doctors said they would have to do triple bypass surgery. I needed some answers to see what went wrong. I dived inward knowing that maybe it was my time to leave the body, knowing it was possible I may not come back.

*i know it sounds so trite  
but it seemed quite simple at the time  
all it was going to take  
was just a little more love and beauty  
to heal this old broken body*

This was the realization that I needed to purify more, to take in less impure nutrition, both physically and mentally; and to add more Satyam and Shivam to my everyday life.

*but while i was on the other side  
i saw three rivers  
each with their source in heaven  
one was filled with beauty  
another overflowed with joy  
and one was flowing with eternal love*

*each ran through my soul  
on their way to the sea*

From childhood I have viewed myself as universal. What I experience is possible for anyone to experience. *The Journey Toward Ecstasy* book\* has a chart of the chakras with the qualities of these “seven golden temples.” These qualities are universal.

This *love and beauty* was all it was going to take to heal this raggedy old body. The difference between the Kali Yuga and the Satya Yuga is basically in how much love, beauty, and joy people are experiencing each moment of their life.

*but while i was on the other side i saw three rivers.* The *three rivers* are Satyam, Shivam, Sundaram, our nature. And *each ran through my soul on their way to the sea.*

*when i was a younger man  
someone wrote  
the Chinese character for happiness  
across the sky  
with the purest of white strokes*

*it was an invitation  
to a sacred gathering of ancient ones  
it was all quite mystical  
but i know  
they wrote something in my soul  
and after all these years i'm still not sure  
if that scroll has been opened*

This is something very difficult for me to talk about because I have only a small amount of conscious awareness of this experience. I can get there deep in meditation and be aware of it, but when I come back to the physical, it seems like it doesn't translate or come all the way to the physical. There is an esoteric hierarchy within the creation. I call them the Ancient Ones, and they are the governing body.

Three times in this incarnation I have been fortunate enough to go and visit, or be in their presence. The first time was in the early 1980s when I was wondering how to fulfill my dharma. People didn't seem very receptive to meditation or the mystical in the city I was living in. I didn't seem very happy and was considering moving back to the country. One day I was walking with a friend and I said I didn't know what I should be doing, whether it should be writing or teaching or whatever. I looked up at the sky and saw one white cloud, which was in the form of the Chinese character for happiness. There was nothing else in the sky except that character. It stayed there for about 10 minutes. I didn't even know what it was, but my friend understood a little Chinese and he told me it was the Chinese character for happiness. I kept on walking and thought that was a nice answer. A couple days later, in my meditation, I was able to visit or experience the Ancient Ones. It was like I was teleported to a different dimension. I was

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\* A book on how to meditate and identify with our wholistic nature.



in their presence for a short while, and then I left. I knew there was communication that took place while I was there, and I had the feeling that my request was honored. I had been wondering what I was supposed to be doing and somehow I knew from the visitation they were assuring me that my dharma would unfold. I just couldn't recall the information. This has happened each of the three times I have visited the Ancient Ones.

I visited Swami Rama in Chicago, and he said most of the fear people experience occurs because they don't have knowledge of what lies ahead. Most people don't see their life as an unfoldment of their dharma, a journey of their soul, and therefore, they have fears and confusion. Having experiences of the holy ones allows us to have faith in our self, our life, and the unfoldment of our eternal dharma. Even when we are not sure of what that dharma is, the experience itself reminds us of the harmonious nature of God.

*but every now and then  
i am reminded  
of the writing in the clouds  
and that holy gathering  
of ancient souls  
and the message in my own soul*

Sometimes when I leave a deep meditation, I get a glimpse that I was experiencing some aspect of this information given to me by the Ancient Ones. For the most part, when I am learning and growing, I'm not too concerned about what I should be "doing," and I'm happy with my nature and unfoldment.

*well someday  
the secrets of that gathering  
will come cascading  
out of my heart  
like the waters of a mountain stream*

I have faith, and I know that one day this awareness will unfold. Throughout my life, every five or six years, I have a recurring dream. This dream also has some unusual recurring properties. I recognize immediately that it is highly symbolic, although I do not understand the symbolism. However, I have the impression they will grow within my awareness until I am able to understand. I recognize this dream as symbolic knowledge of my life or destiny, which is more accurately perceived in my later years as a symbolic unfoldment of my dharma. When I leave this dream, although I do not understand what I have just experienced, I have the knowledge that I will understand at some point in my life. As I am leaving the dream, I also realize that this is my recurring dream and I can see to my last dream. I can see how the symbolism of the last dream was like seeds or

prophecy of my last five or six years; I can see the growth and purification that has occurred in the last five or six years. As another poem says, *i have come a few more steps along the way*. Although the symbolism is clear in hindsight, it is not clear in future sight.

*but for now  
there is a big ol' orange  
crescent moon  
hanging in the night sky  
just like a portrait  
a splash of mortality  
against the backdrop of eternity*

This can be understood, literally, with a beautiful moon against the night sky. This is about the experience of the beauty of the moment, the journey through time and space, and transforming eternity.

*i think i will  
just take some time  
to enjoy the sweetness  
of the love and beauty  
that is being offered tonight*

True worship is the celebration of living. It is the celebration of love, the celebration of beauty, the celebration of laughter, the celebration of the interwoven of this one life we call God.

*Om namo ari hantanam Om namo siddhanam...I bow to the conquerors of their inner enemies, I bow to the realized souls.* This lets us know that others have passed before us. We all have to conquer our inner enemies. This process of self-realization is very simple. You just discover the balance between the inner life and the outer life, and continue to have this balance or harmony in everyday life.

When I went to see Gurudev Chitrabhanu in the late '70s, he said we all have time for meditation. There are 24-hours in each day. If we give one minute of every hour to self-realization, this will be 24-minutes a day. That is our minimum daily requirement for meditation. If we do that, we will be amazed by how our life changes.

This is a journey that will unfold. We will enjoy it more by having a larger vision and by finding the balance between the self, the infinite, and other people. Self-realization fellowship. It is all personal choice and effort. We need to do what brings us joy and happiness, and quit doing those things that don't.