

# *Spirituality & Community*

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*www.spiritualityandcommunity.com*

*Jarvis the Duck*



**Judaism**

**The Story of Abraham**

**Poetry Issue**

**Service & Prayer**  
Dr. Stewart Bitkoff

**On a Drop of Dew**  
Andrew Marvell

**Surfacing: A Poetic Journey of the Self**

# Contents

<b>Who We Are</b>	<b>3</b>
<b>Judaism</b>	<b>5</b>
<b>The Story of Abraham</b>	
<b>Jarvis the Duck</b>	<b>10</b>
<b>Warnings to Heed</b>	
<b>Kurt Venables</b>	
<b>Poetry Issue</b>	
<i>Surfacing: A Poetic Journey of The Self</i>	<b>12</b>
<b>Innerlight Publications</b>	
<i>Service</i>	<b>14</b>
<i>Prayer</i>	
<b>Dr. Stewart Bitkoff</b>	
<i>On a Drop of Dew</i>	<b>16</b>
<b>Andrew Marvell</b>	

# Who We Are

[www.spiritualityandcommunity.com](http://www.spiritualityandcommunity.com)

**Welcome!** Seeking spiritual fulfillment? True happiness and mental wellness? Well, that's what we're all about. Spirituality & Community is a magazine, web site, and online community for those seeking answers to life's deepest questions. ***We are dedicated to promoting spirituality, true happiness, mental wellness, and appreciation for a diversity of spiritual beliefs.***

## A New Age of Light

***Our focus is spirituality, which we view as an inner search for happiness and fulfillment.*** We are concerned with what lies within the heart. ***We believe that within everyone lies a pure love that we call the Light or the Lord within. We believe that one must open one's heart to the Light to attain spiritual fulfillment and that only this brings true happiness and mental wellness.*** The Light is the essence of humanity. ***Ultimately, we find our way by casting our gaze inward.*** We will search this inner world over until we find our home:

***We shall not cease from exploration  
And the end of all our exploring  
Will be to arrive where we started  
And know the place for the first time.***  
***T.S. Eliot, Little Gidding***

***We believe that mankind is entering a new age, an Age of Light.*** We see a growing spiritual crisis in the world today. Our culture has brought us unprecedented material well being, but we seem further away than ever from true spiritual wholeness. We also perceive an increase in mental health issues in our society and believe this to be linked to spiritual detachment. Many wander endlessly in search of the material gratification that will bring them happiness. Many have lost faith in religions and traditions. Others sincerely believe in traditional religions but remain unfulfilled spiritually and unhappy. Unfortunately, too many are so close-minded they refuse to ask what is missing from their lives. Yet, many hunger for spiritual wholeness and are searching for answers. ***We believe that we are entering a new age of enlightenment in which genuine spiritual progress will be made and that spiritual development depends upon a genuine appreciation for a diversity of spiritual beliefs.*** An appreciation for diversity of belief provides us with a fresh view of the beliefs of others, allows us to take from each set of beliefs that which rings true, and enables us to synthesize a personal spirituality that makes sense for each of us. When we view the beliefs of others with our hearts, we see truth shine through. We look with the highest regard to traditional beliefs and religions for guidance, and we also look forward. ***We believe that the past is not the end but the beginning.***



## What We Do

*Spirituality & Community produces a magazine and encompasses an online community. Both aspects serve as the basis for bringing together those who share our aspirations and beliefs, to meet each other and exchange ideas.* We provide many opportunities for exploring spirituality and communicating with others:

- Spirituality & Community magazine*
- Features on the site*
- Online chats* (as interest arises)

The magazine is based on a Reader's Digest® type model. It is comprised primarily of reader submitted material. It is the primary mechanism for a member to both explore spirituality and communicate his or her ideas to others. Features are also posted on the site. When interest is sufficiently high, we will hold chats online. *We sincerely hope that you will find truth within, and we wish you only the best on your own personal journey!*

# Judaism

## The Story of Abraham (excerpt)

### Genesis, King James Version of the Holy Bible

According to the Jewish Torah, Judaism began with the covenant between God and Abraham, believed by many to be the common ancestor of the Jewish people. The story of Abraham is perhaps the earliest known instance of monotheism. The story tells of a man whose faith in God was so great that he was willing to sacrifice his son, Isaac. It is contained within the book of Genesis. Many believe that Genesis was written by Moses (circa 1300 BC), along with four other of the first books of the Hebrew Bible (Tanakh). The story of Abraham is also included in both the Holy Bible and the Qur'an, the sacred books of Christianity and Islam.



*Abraham and Isaac, Rembrandt, 1634*

### Chapter 12

[1] Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

[2] And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

[3] And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

[4] So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.

[5] And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

[6] And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land.

[7] And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him.

[8] And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, having Bethel on the west, and Hai on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD.

### Chapter 13

[14] And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward:

[15] For all the land which thou seest, to thee will I give it, and to thy seed for ever.

[16] And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered.

[17] Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.

[18] Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the LORD.

## **Chapter 15**

[1] After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward.

[2] And Abram said, Lord GOD, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?

[3] And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir.

[4] And, behold, the word of the LORD came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.

[5] And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.

[6] And he believed in the LORD; and he counted it to him for righteousness.

[7] And he said unto him, I am the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.

[8] And he said, Lord GOD, whereby shall I know that I shall inherit it?

[9] And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon.

[10] And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not.

[11] And when the fowls came down upon the carcasses, Abram drove them away.

[12] And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him.

[13] And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years;

[14] And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.

[15] And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.

[16] But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.

[17] And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces.

[18] In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

[19] The Kenites, and the Kenizzites, and the Kadmonites,

[20] And the Hittites, and the Perizzites, and the Rephaims,

[21] And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

## **Chapter 16**

[1] Now Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name was Hagar.

[2] And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai.

[3] And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.

[4] And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes.

[5] And Sarai said unto Abram, My wrong be upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the LORD judge between me and thee.

[6] But Abram said unto Sarai, Behold, thy maid is in thy hand; do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her face.

[7] And the angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur.

[8] And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai.

[9] And the angel of the LORD said unto her, Return to thy mistress, and submit thyself under her hands.

[10] And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude.

[11] And the angel of the LORD said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael; because the LORD hath heard thy affliction.

[12] And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren.

[13] And she called the name of the LORD that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me?

[14] Wherefore the well was called Beer-lahai-roi; behold, it is between Kadesh and Bered.

[15] And Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael.

[16] And Abram was fourscore and six years old, when Hagar bare Ishmael to Abram.

## **Chapter 17**

[1] And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect.

[2] And I will make my covenant between me and thee, and will multiply thee exceedingly.

[3] And Abram fell on his face: and God talked with him, saying,

[4] As for me, behold, my covenant is with thee, and thou shalt be a father of many nations.

[5] Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.

[15] And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be.

[16] And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her.

[17] Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?

[18] And Abraham said unto God, O that Ishmael might live before thee!

[19] And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him.

[20] And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.

## **Chapter 21**

[1] And the LORD visited Sarah as he had said, and the LORD did unto Sarah as he had spoken.

[2] For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him.

[3] And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac.

[9] And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking.

[10] Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac.

[11] And the thing was very grievous in Abraham's sight because of his son.

[12] And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called.

[13] And also of the son of the bondwoman will I make a nation, because he is thy seed.

[14] And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beer-sheba.

[15] And the water was spent in the bottle, and she cast the child under one of the shrubs.

[16] And she went, and sat her down over against him a good way off, as it were a bowshot: for she said, Let me not see the death of the child. And she sat over against him, and lift up her voice, and wept.

[17] And God heard the voice of the lad; and the angel of God called Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is.

[18] Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation.

[19] And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink.

## **Chapter 22**

[1] And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am.

[2] And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

[3] And Abraham rose up early in the morning, and saddled his ass, and took two of his young

men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.

[4] Then on the third day Abraham lifted up his eyes, and saw the place afar off.

[5] And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you,

[6] And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.

[7] And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering?

[8] And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.

[9] And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.

[10] And Abraham stretched forth his hand, and took the knife to slay his son.

[11] And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I.

[12] And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.

[13] And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.

[14] And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of the LORD it shall be seen.

[15] And the angel of the LORD called unto Abraham out of heaven the second time,

[16] And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son:

[17] That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies;

[18] And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

# Jarvis the Duck

Kurt Venables

## Warnings to Heed

*Jarvis is a young duck that lives on a small pond in The Great Poplar Forest. These are the chronicles of his adventures.*

Jarvis, Angeldown, Jay, and Sage were sitting in Aristotle's nest with Dalai, Imhotep, and Talon. They had all had dinner together earlier at the lake. The ducks ate aquatic plants and some roots. The owls and Talon had various bits of meat. Jay had some insects. They all had berries for dessert. They were now relaxing and having some evening tea. Jarvis was feeling less gloomy now that he had agreed to help. He felt that at least he was doing *something* to try to relieve all the suffering. Feeling a little better, he now noticed the beautiful fall foliage at The Great Lake. The leaves were approaching their peak colors.

"It's scary sometimes how smart you are, Jarvis," said Jay.

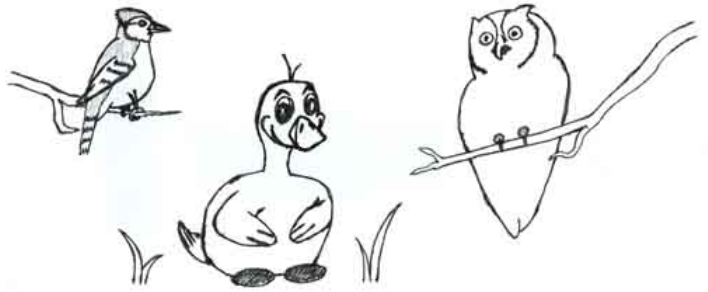
"You scare me sometimes as well, Jay," said Jarvis with a smile.

"Is it my stinging wit?" asked Jay playfully.

"Well, yes, your humor is frightening sometimes," replied Jarvis.

"These two make my head spin sometimes," said Sage to the elders. "Of course, for me, it doesn't really take much."

"Such clever banter- high spirits will be needed, for the party will face many dangers," replied Aristotle kindly. After a pause, he said, "I don't mean to dampen the



mood, but there are some things we must tell you, now that I seem to have brought it up."

Imhotep began seriously, "Many threats lurk in The Black Forest. First, beware of the Harpy Eagles. The party must fly low, just above the tree canopy. Otherwise, the eagles' sharp eyes will pick out your forms against the sky."

Talon added, "I know the area we will be traversing. I will try to steer clear of the areas they frequent, but one can never really know where they will choose to hunt."

After a brief silence, Aristotle began, "There are even more insidious creatures in The Black Forest of which you should beware." After another brief pause, he continued, "They are called Cravens."

"I've heard of eagles but not Cravens," said Jarvis weakly.

Aristotle continued gravely, "A Craven has the body of a raven, birdlike and deep black- but it has the head of a jackal. Cravens were once guardians of the underworld and attendants to the dead. Their brethren are good-hearted creatures that faithfully serve Osiris. Their brethren guide the dead, trying to teach them to understand themselves and become wholly good. The Book of the Dead tells us these things. But the Cravens became corrupted

by the evil with which they worked. They began to think only of themselves and crave worldly pleasures: possessions, power, prestige, fame. Their worldly desires brought them into our world in search of these things. They cower in the darkness of The Black Forest, away from the eye of Ra.”

Dalai continued, now with his usual smile absent, “Never look a Craven in the eye. They are hypnotic. Their gaze induces the same crazed lust that they themselves possess, and once the mind of the victim reaches that frenzied state, the Cravens consume his or her soul. Now listen very carefully, if you are unfortunate enough to run across Cravens, sit down quietly and meditate with peace, kindness, and humility in your heart. Cast your gaze down at the ground. Do not look at the Cravens. They are spiritual beings. They cannot hurt you physically. Fear is their weapon. They use it to catch your gaze. One’s focus on self and worldly desires bind one to this earth. This is what they crave. If your heart is pure, they will have no interest in you.”

A long pause followed. Jarvis, Angeldown, Jay, and Sage just looked at each other, each afraid to say anything for fear of hearing any more frightening news.

“Hopefully, we can avoid these dangers,” said Talon, “and I will guide you to Temple Mountain, home of the Snowy Owls, where we will find Gnosis.”

After some brief small talk, the foursome thanked Aristotle for his hospitality and went to bed down in the bulrushes by the lake. Talon joined them for what promised to be the first of many nights together. Later, after they had settled in, Angeldown spoke in a low voice, towards Jarvis but so

that everyone could hear, “Jarvis, I don’t know about you guys, but I’m afraid, and I have doubts ... doubts that we can make it or what we can do if we do get there.”

Jarvis replied in a quiet, very sincere tone, “Angeldown, I’m not going to pretend that I’m not scared too. But when I look at the ravages of this tragedy, I feel like I just have to do *something*. There are only a few of us left that can even make the trip. Someone needs to be able to talk intelligently to Gnosis, and if not solve the Riddle of Osiris, at least bring back something that might help somehow.”

“If anyone can solve the riddle, it’s Jarvis, or you Angeldown,” added Jay confidently.

“If you don’t want to go, Angeldown, you don’t have to. No one will blame you for it. It’s certainly going to be very dangerous,” offered Jarvis sincerely. “You think about it and let us know.”

A long silence followed as the five settled again into their beds, then Angeldown said, “Jarvis, I’m *in* ... and you’ve got a strong heart.”

“Thank you, Angeldown.”

Although no one could see it, Talon, whose face had been expressionless the whole day, wore a look of kindness and understanding, with a little smile of knowing confidence.

# Surfacing: A Poetic Journey of The Self

(Book Excerpt)

Innerlight Publications

## BRAHMAN OF THE UPANISHADS

Brahman of the Upanishads,  
lead me to your secret place-  
Where the saints rejoice in your glory  
Where the Heavenly Fathers take delight  
Where even the haughty lower their heads.

Brahman of the Upanishads,  
lead me to your secret place-  
Where all hearts beat in unison OM.  
Where the living reside in joy  
Where peace is the unspoken language.

Brahman of the Upanishads,  
lead me to your secret place-  
Where all are free from suffering  
Where worldly shackles fall off  
Where darkness exists no more.

In that sacred place, may the essence of my  
life melt  
in the fountain flowing from your feet.

## THE THIRD DAY

Lord, my altar is strewn  
with bread and wine  
for the dialogue of the heart.

On high my heavenly host suspends,  
in its golden pyx out of a dove.  
Love, lift these wings out of the fire  
for a soul surfaces through the burn of The  
Son.

What else can we conjure up  
but our own pain wanting back;  
To its nest in this cathedral  
on a bridge between the eyes  
where the wind tunnels cross.

Lord, when all food flies back to your hunger  
and Life finds its silent but speaking tongue,  
then I will live the mystery of my heart's  
dialogue.

Shedding my linens  
on the third day saying,

“Ours is not the body of Christ  
apart from consciousness,  
But the empty sepulchre, the removed stone,  
The man formed in light-resurrected.”

## TOUCHING DOWN TO FLY

Om. May we believe in the believer and His unstoppable love. May we believe in our Self- with courage and strength may we lay down unprofitable deeds. May we believe in alleviation and see our way to compassion. May the tributaries of the four corners pour pure into our breath stream and may that stream feed the larger lake.

He has reached inside His own belief and found us. He invested our souls from where we lay, below the glory of so many crowns. There in the vessel of our heart sits the soma wine. May we uncork it and sip the vineyard which grows out of one grape.

It is I who have merged in the rippling waters of we. It is I who seek the soul of all moveable and immovables. Alone in this vast ocean of Self, may we not fear the immensity which Thou has placed in us!

The multitude wait on a makeshift raft, while The Christ within walks upon the sea. If we think realization is a wing in the wind, may we remember the reason even birds have feet.

## UNHIDDEN

I am unhidden from thee,  
vulnerable and exposed.  
Like naked winter trees  
I have no leaves in which to hide.

The clever guise of words and face fools not  
you,  
Oh Penetrating Light!  
As even thoughts belie themselves  
by subtle mutation in silence divide.

Deeds in the breeze  
blow quickly past  
through screaming, scheming canyons;  
leaving only stony intention intact.

With ease you unearth  
my interior core,  
casting the rest  
in a dusty, hollow heap.

I lay bare my open plains  
beneath the eyes of the sky  
and shake with a wildflower or two,  
before they vanish under the snow.

In the fields of vision  
you trace down each blade of grass  
before it breaks dirt,  
and establish your seeing inside the earth.

# *Service*

**Dr. Stewart Bitkoff**

*Traveler:* Holy one, tell me of service.

*Master:* As the stars in the heavens  
give light to the darkness,  
as the sun gives warmth  
to the land,  
as the rain quiets  
the flowers thirst,  
so it is with All God's Creation.  
Each is Created  
to do God's Bidding.

Be like the river  
that waters the countryside  
and gives to all the people.  
Some will come to drink the water  
and others will come to leave their waste.  
Some will come to make their home  
and others will come to learn the secrets.  
Like the river,  
let each take what he needs  
and flow onward.

*Traveler:* What is the nature of the Service  
that I must do?

*Master:* Each traveler is Created  
with many talents  
and the answer lies within.

Ask God and God will Guide you  
to your work and destiny.

If you remember God's Name,  
God Will Fill you with strength  
and your questions will have answers.

# *Prayer*

**Dr. Stewart Bitkoff**

*Traveler:* Holy One, speak to me of prayer.

*Master:* As the robin serenades the morning  
and offers thanks for another day,  
in this way, prayer is a song  
that arises from the heart.

As the mother caresses the babe  
and her heart swells with love,  
in this way, prayer is sweeter  
than the rarest wine.

As the sun travels the heavens  
and heralds the morning,  
in this way, prayer is the work  
that we must do.

Prayer takes endless forms  
and many times we are confined  
by the ritual of praying.  
True prayer is performing  
all the tasks of the day  
as God's servant.

Remember, we pray to the Beloved  
because we need God.  
The Most High  
does not need our prayers.

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For more, see: [www.thedeeganproject.com](http://www.thedeeganproject.com)

# *On a Drop of Dew*

**Andrew Marvell**  
**(1621 – 1678)**

SEE how the Orient Dew,  
Shed from the Bosom of the Morn  
Into the blowing Roses,  
Yet careless of its Mansion new;  
For the clear Region where 'twas born  
Round in its self incloses:  
And in its little Globes Extent,  
Frames as it can its native Element.  
How it the purple flow'r does slight,  
Scarce touching where it lyes,  
But gazing back upon the Skies,  
Shines with a mournful Light;  
Like its own Tear,  
Because so long divided from the Sphear.  
Restless it roules and unsecure,  
Trembling lest it grow impure:  
Till the warm Sun pittty it's Pain,  
And to the Skies exhale it back again.  
So the Soul, that Drop, that Ray  
Of the clear Fountain of Eternal Day,  
Could it within the humane flow'r be seen,  
Remembring still its former height,  
Shuns the sweat leaves and blossoms green;  
And, recollecting its own Light,  
Does, in its pure and circling thoughts, express  
The greater Heaven in an Heaven less.  
In how coy a Figure wound,  
Every way it turns away:  
So the World excluding round,  
Yet receiving in the Day.  
Dark beneath, but bright above:  
Here disdainig, there in Love.  
How loose and easie hence to go:  
How girt and ready to ascend.  
Moving but on a point below,  
It all about does upwards bend.  
Such did the Manna's sacred Dew destil;  
White, and intire, though congeal'd and chill.  
Congeal'd on Earth: but does, dissolving, run  
Into the Glories of th' Almighty Sun.