



Concentration of Your Own Heart

The order of the evolution of the human Races stands thus in the Fifth Book of the Commentaries:—

The First men were Chhayas (1); the second, the "Sweat-born" (2), the Third, "Egg-born," and the holy Fathers born by the power of Kriyasakti (3); the Fourth were the children of Padmapani (Chenresi) (4). (SDII 173)

The polyps produce their offspring from themselves, like the buds and ramifications of a tree. . . ." Why not the primitive *human* polyp? The very interesting polyp *Stauridium* passes alternately from gemmation into the sex method of reproduction. Curiously enough, though it grows merely as a polyp on a stalk, it produces gemmules, which ultimately develop into a sea-nettle or *Medusa*. The *Medusa* is utterly dissimilar to its parent-organism, the *Stauridium*. It also reproduces itself differently, by sexual method, and from the resulting eggs *Stauridia* once more put in an appearance. This striking fact may assist many to understand that a form may be evolved—as in the *sexual* Lemurians from *Hermaphrodite* parentage—quite unlike its immediate progenitors. It is moreover, unquestionable that in the case of *human* incarnations the law of Karma, racial or individual, overrides the subordinate tendencies of "Heredity," its servant.

The meaning of the last sentence in the above-quoted Commentary on Stanza 27, namely, that the Fourth Race were the children of **Padmapani**, may find its explanation in a certain letter from the Inspirer of "*Esoteric Buddhism*" quoted on p. 68. "The majority of mankind belongs to the seventh sub-race of the Fourth Root-Race—the above-mentioned Chinamen and their off-shoots and branchlets. (Malayans, Mongolians, Tibetans, Hungarians, Finns, and even the, Esquimaux are all remnants of this last offshoot.)"

Padmapani, or Avalôkitêswara in Sanskrit, is, in Tibetan, Chenresi. Now, Avalôkitêswara is the great *Logos* in its higher aspect and in the divine regions. But in the manifested planes, he is, like Daksha, the progenitor (in a spiritual sense) of men. Padmapani-Avalôkitêswara is called *esoterically* Bhodhisatva (or Dhyani Chohan) *Chenresi Vanchug*, "the powerful and all-seeing." He is considered now as the greatest protector of Asia in general, and of Tibet in particular. In order to guide the Tibetans and Lamas in holiness, and preserve the great Arhats in the world, this heavenly Being is credited with manifesting himself from age to age in human form. A popular legend has it that whenever faith begins to die out in the world, Padmapani Chenresi, the "lotus-bearer," emits a brilliant ray of light, and forthwith incarnates himself in one of the two great Lamas—the Dalai and Teschu Lamas; finally, it is believed that he will incarnate as "the most perfect Buddha" in Tibet, instead of in India where his predecessors, the great Rishis and Manus had appeared in the beginning of our Race, but now appear no longer. Even the exoteric

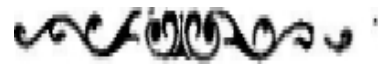
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appearance of Dhyani Chenresi is suggestive of the esoteric teaching. He is evidently, like Daksha, the synthesis of all the preceding Races and the progenitor of all the *human* Races after the Third, the first complete one, and thus is represented as the *culmination of the four primeval* races in his *eleven-faced* form. It is a column built in four rows, each series having three faces or heads of different complexions: the three faces for each race being typical of its three fundamental physiological transformations. The first is white (moon-coloured); the second is yellow; the third, red-brown; the fourth, in which are only two faces—the third face being left a blank—(a reference to the untimely end of the Atlanteans) is brown-black. Padmapani (Daksha) is seated on the column, and forms the apex. In this reference compare Stanza 39. The Dhyani Chohan is represented with four arms, another allusion to the four races. For while two are folded, the third hand holds a lotus (*Padmapani*, “the lotus-bearer”), this flower symbolizing generation, and the fourth holds a serpent, emblem of the Wisdom in his power. On his neck is a rosary, and on his head the sign of water—matter, deluge—while on his brow rests the third eye (Siva’s eye, that of spiritual insight). His name is “Protector” (of Tibet), “Saviour of Humanity.” On other occasions when he has only two arms, he is Chenresi, the Dhyani and Bhodisatva, *Chakna-padmakarpo*, “he who holds a lotus.” His other name is Chantong, “he of the 1,000 eyes,” when he is endowed with a thousand arms and hands, on the palm of each of which is represented an eye of Wisdom, these arms radiating from his body like a forest of rays. Another of his names is Lokapati and Lokanâtha (Sanskrit) “Lord of the World”; and Jigtengonpo (Tibetan), “Protector and Saviour against evil” of any kind.

Padmapani, however, is the “lotus-bearer” symbolically only for the profane; esoterically, it means the supporter of the Kalpas, the last of which, the present Maha-Kalpa (the Vârâha), is called Padma, and represents one half of the life

of Brahmâ. Though a minor Kalpa, it is called Maha, “great,” because it comprises the age in which Brahmâ sprang from a lotus. Theoretically, the Kalpas are infinite, but practically they are divided and sub-divided in Space and Time, each division—down to the smallest—having its own Dhyani as patron or regent. Padmapani (Avalôkitêshwara) becomes, in China, in his female aspect, Kwan-yin, “who assumes any form, at pleasure, in order to save mankind.” The knowledge of the astrological aspect of the constellations on the respective “birth-days” of these Dhyanis—Amitâbha (the O-mi-to Fo, of China), included: *e.g.*, on the 19th day of the second month, on the 17th day of the eleventh month, and on the 7th day of the third month, etc., etc.—gives the Occultist the greatest facilities for performing what are called “magic” feats. The future of an individual is seen, with all its coming events marshalled in order, in a *magic* mirror placed under the ray of certain constellations. But—beware of the reverse of the medal, SORCERY. (SDII, 177-79)



With this as an introduction, let us see what Marco Pallis, author of *Peaks and Lamas* says of the tradition:

Mani walls are a typical feature of the Tibetan landscape. The one at T’hangu was an insignificant affair compared to the vast erections that mark the approaches to villages or monasteries in Tibet proper and Ladak; but it differed from them only in length, and there is still time for it to grow, as offerings of additional inscribed stones by the faithful gradually extend it. The *Mani* wall of *mendong* consists of a cement base on which flat stones are laid, each with its sacred text, of which by far the commonest is the formula *Om mani padme hum*.

The origin of the *Mani* formula is attributed to the “All-Merciful Good Shepherd” Chenresi, the personage who mani-

feasts himself in the Dalai Lama, and who revealed it for the profit of creatures, much as Our Lady revealed the Rosary to St. Dominic. In India, and in Tibet, where religious thought was moulded under Indian influence, a whole science of *Mantra* or Significant Sound is recognized which, in the same way as visual works of art, gestures and other rites of all sorts, helps to create "supports" or "props" for the reverence, attention and meditation of the worshippers. Of all *Mantras*, the *Mani* phrase is the favourite, and figures not only on the innumerable *Mani* walls leading into and out of every town, village, or monastery in Tibet, but also on many of the prayer-flags, and inside prayer-wheels great or small, operated by hand or turned by wind or water power.

Thus every person traveling in Tibet is continually in touch with the idea, bathed in its influence, whether he responds consciously or not. It is wafted to him by all the breezes, in which also the birds are flying. The same words are repeated to him by the emphatic voice of the hurricane. The water he drinks may have passed over it and fishes swim within range of its message. His eyes, and also those of passing wolves and wild asses, are constantly lighting upon its beautifully shaped script, now chiseled on the face of some prominent cliff, now on a boulder, now on the flat stones of the wayside *men-dong*.... So the whole country, from end to end, is pervaded with a devotional atmosphere; only the willfully blind can altogether avoid responding to it, while wandering across the austere landscape of the sacred tableland.

Some travelers have been tempted to hold up these practices to facile ridicule. The *Manis* and other texts, the lotus-throned figures of meditating Buddhas that confront them from rock faces or by the roadside, seem to them nothing but the futile extravagances of childish minds. Yet one might ask oneself, which best becomes a civilized nation — the inscribing

in beautiful lettering round the approaches of a city, say London, or about the countryside, of a verse or two of the Beatitudes or some of Shakespeare's most pregnant quotations, for the plastering of those same places with posers, vulgarly worded and printed in aggressive colours, inviting passers-by to prove the transcendent virtues of Messrs. So-and-so's pills or pig food or such-and-such a hair oil?

The precise meaning of the *Mani* words has given rise to much discussion: I should by rights have said meanings, for it is a characteristic of traditional ritual sentences to bear several senses simultaneously, some literal and some figurative; a whole tissue of ideas is woven into them, which can be teased out one after the other, till the most far-reaching principles become exposed.

The literal translation of the formula is "*Om*, the jewel in the lotus, *Hum*!" In a general way it may be described as an act, of assent to the divine aim. *Om* (derived from the Sanskrit *aum*) stands for Brahma, "the one without second" or "the inexpressible Absolute." As one writer has put it, "*Om* is the ultimate word which can be uttered, after which there remains nothing but silence." In it, therefore, are summed up prayer and praise and worship. *OM* is also the sound of all sounds, audible to the initiated ear, which is produced by the act of Manifestation or, as we would say, of Creation, which produces and nourishes this and other Universes. It might also be compared with Pythagoras's music of the Spheres. [It can also mean, "I am in you and you are in me." Likewise, if the Lotus is a symbol for cosmos, it can indicate "Spiritual Man with the Cosmos," as also the sacramental phrase, "Oh my God within me" — indicating the Higher Ego and/or Higher SELF." — EDS.]

Mani means "jewel"; therefore a precious thing, the Doctrine. *Padme* means "in the lotus"; it may refer to the world which enshrines the doctrine of Buddha (the jewel), or to the spirit in whose depths

he who knows how to take soundings, will discover Knowledge, Reality and Liberation, these three being really one and the same thing under different names. Or possibly, the lotus, the usual throne of divinities and saints, is simply attached as a divine attribute to the gem of doctrine. *Hum* is an ejaculation denoting defiance. Its utterer hurls a challenge, as it were, at the enemy, at the passions, such as lust, hatred and stupidity, the poisons which drug us into submitting to the tyranny of the Round of Existence. Or, viewed in yet another way, the adversary is no other than the cherished belief in an indissoluble "myself," and the desire for individual recompense.

But these explanations are elementary, a mere prelude to the secrets that await discovery by the initiate in the *Mani Mantra*. Even the shapes of the letters that compose it can be visualized, and made to correspond to ideas for the mind's eye to fix on. There is no end to the truths that a competent teacher can extract from this one phrase. One of the less profound interpretations current among the lamas is to establish a correlation between each of the six syllables and one of the six classes of beings in the Round. Thus *Om* is made to stand for the world of gods, *Ma* for non-gods, and so on to *Hum* which evokes thoughts of the beings in purgatory.

A seventh syllable is sometimes appended to the classical six, the word *Hri*. It is said to signify, in the sacred language, the underlying reality hidden behind phenomena, the Absolute veiled by Form. It is therefore, in a way, a quintessence of the whole preceding six syllables.

It must not be imagined that I am claiming that every Tibetan peasant who passes a *Mani* on the left, or tells the beads of his rosary, nor every lama who casually walks along the temple courtyard turning the prayer-wheels, is conscious of all these meanings.... The man who lays a fresh *Mani* stone on the *mendong* may get no

further than a naive act of piety, aiming, as so much of prayer does everywhere, at securing material benefits....

I have gone into this example rather fully, in an endeavour to help readers to grasp the theory of "supports" or "props" for meditation, on which both ritual and art depend. Even the involuntary act of breathing can be linked up with special thoughts and serve as their support. The sounds of intaking and outgoing breath are then evoked as a mantra, and serve to symbolize the alternating rhythm of the manifestation and reabsorption of Universes. The end and aim of both Tibetan and Hindu teaching is to emancipate the mind from the separatist illusions of individuality, and to raise it eventually to a practical and irreversible realization of the non-dual character of all things, something higher even than Unity....

[The Abbot] was a born teacher, a Lama in the technical sense of the word.
...

I have never met anyone who so impressed me" as one having authority, and not as the Scribes." During, daily interviews with him I felt my attention captured beyond any chance of straying. His room at T'hangu was similar to the one at Lachhen monastery. A softened light entered by the window. There was an altar on which glowed a single copper lamp; over it hung a truncated cone of paper, similar to a lampshade, inscribed with texts and tilted at a slight angle, so that the hot air in rising caused it to revolve gently. There were, besides, a few small tables with books, his finely chased teacup and an ancient painted scroll of some deity under his "fearsome" aspect. A rug was laid for guests to sit on; and a young monk, who was charged with the abbot's personal service, kept up continual relays of cups of tea and rusks of puffed rice.

There we conversed by the hour. The abbot's speech was slow, but not devoid of a humorous turn. A wide range of

subjects was touched on and it seemed to me that he was turning over some plan in his mind which concerned me; but perhaps I only imagined this.

One day he suddenly asked: "Why did you go up to the Zemu and try to climb snow mountains? I would know your true purpose." A difficult question to deal with on the spur of the moment to such a man the usual humbug about finding it good for one's health or character, or that one was pursuing some pseudo-scientific object, would have been an insult to his intelligence. His piercing glance was like Ithuriel's spear, compelling truthfulness. So I made a lame answer: "We love to go to wild places for their solitude, to avoid the bustle of town life."

"You will never find it thus," he replied. "You have no idea how to seek it. It cannot be won by such methods. It will not be obtained, nor acquired, nor gained, nor procured, nor encompassed." (I have tried to give an impressionistic rendering of his words in Tibetan.) "The solitude to seek is the **concentration of your own heart**; if you have once found it, it will not matter where you are." Perhaps he was thinking of his own spiritual ancestor who said, "For him who hath realized Reality it is the same whether he dwell on an isolated hill-top in solitude or wanders hither and thither." Then placing a tiny image of the Buddha on the table, he said, "Learn to fix your thoughts on this, and then you may know solitude, but not otherwise." "But surely, my lord abbot, the great saint Mila Repa himself has sung the praises of mountain and wilderness, and recommended them to those who wish to master the art of solitude. He who aspired to Buddhahood within the span of a single life, found that the undistracted atmosphere of mountains offered the best setting in which to woo the solitary spirit. Does he not introduce many of his poems with the couplet:

Obeisance at the feet of Marpa the Translator

May he grant me strength to persevere in my mountain retreat?

I myself am weak and cannot easily learn even the elements of this art in the middle of crowds. If Mila Repa found it helpful, can we be blamed for wishing to escape from the turmoil sometimes?"

I felt I had just kept my end up — not that I am presuming to compare the love of solitude as the mountaineer knows it, with the retreats of a Mila Repa, or of the abbot himself, intent on achieving complete calm for the benefit of suffering creatures. Such a comparison would be blasphemy or pure romance. Yet in the mountaineer's conviction that there is a fulness of life to be found in the lonely places, which is lost in the hurry and noise of the world, he can claim to have more in common with the contemplative ideal than with the uneasy ambitions of the man about town.

It was now my turn to question. "Tell me truly, can anything be learned about solitude without a teacher?"

"It cannot."

"So it seems that a study of the sacred books by oneself won't reveal the way to it?"

"It will not reveal it."

"Is that, then, your final word? The first thing of all, for him who would enter on the Path, is to find a teacher?"

"A teacher is essential; without him you will get nowhere, for you will not learn to fix your mind." He then quoted a popular proverb, in metre, the gist of which is: —

Without milk you won't make butter,
Without barley you won't brew beer.

And so on, till it ends:

Without meditation you won't attain
Buddhahood.

I then asked him: "Could we possibly stay on here now and study with you?"

He replied: "Yes, if I were remaining here myself; but this year I have arranged to go to Tibet. This happens about once in six years. In a few days time I start for Tashilhunpo." "And where do you advise us to go and seek our teacher?" He pondered a little and then spoke. "One of two places would suit you; either Tashilhunpo or else the monastery of the Great Accomplishment at Mindoling ("the place where Deliverance is ripened"): that's the place for you."

One day he talked about the famous French traveller and scholar Madame Alexandra David-Neel and we were much excited to discover that **he had been her teacher** during the early years of her Tibetan studies. When he learned that I had actually corresponded with her, he brought out several old letters of hers which he treasured. He expressed the warmest appreciation of her as a pupil. "She learned the Doctrine very thoroughly," he said, "and quicker than most. She was a splendid pupil; but she got into trouble with the authorities through a contravention of the frontier passport regulations, which ended in her expulsion from Sikkim and the fining of the village that had supplied her coolies. Later on she went to Lhasa from China. I would be very happy to see her again, ask her to write to me." The French lady is certainly remembered with affection in Lachhen; everyone who had known her paid tribute to her charm, vivacity and cleverness, and Samdub, our young friend at the monastery, told us how kind she was to him as a little boy.

One day the young lama who, with a small kitten, was the sole attendant upon the hermit, arrived with a message. "Will Mr. Pallis please come at once to the hermitage? The Precious Master requests his presence." I hurried up the hill and found the hermit fingering a large book." Be seated, please." To the novice: "Serve tea to the gentleman," Then again to me —

"The other day you spoke of Mila Repa. Here is his Legend. I wish you to read it aloud to me." He pointed to a chapter and I began, regretting that I had left my reading glasses behind, though fortunately I was not helpless without them.

After a few sentences the abbot interrupted me. "No, this is not what we want: it does not contain the important parts of Mila Repa. It is not the history, but the spiritual poems that you must read from." He turned up another volume and I began again. The language was classical and rather harder than the prose biography, and I was not proficient in the old tongue. I managed to extract a little sense as I went along, but must confess to have missed a lot. I read on and on. Whenever a stumble occurred, due to the worn printing of the wood-blocks, the hermit corrected me: he knew it all off by heart, no unusual accomplishment among Tibetans. Then he would recite or read a little himself and expound obscure words, turning them from the ancient into the modern idiom; sometimes he stopped to enlarge on the sense of a passage. It was a curious experience, alternating between moments of lucidity, half-understanding, and total obscurity.

The afternoon passed and still the reading continued. As the sun began to decline outside, the twilight in the room increased and the print was no longer clearly distinguishable. I began to demur slightly. Looking at the master I perceived a strange look in his eyes, as if some change were about to come over him; but its nature was not, at the moment, plain. He remained silent for a minute or two and then said abruptly —

"Now depart — go!" Closing the book of the poet, I rose and bowed. "And what of to-morrow? Shall I return in the morning?" "No, not till I send word. Perhaps the day after to-morrow." Next day, however, the novice came down to say that the hermit had entered into a trance out of which he would not emerge for several days. No one might seek speech with him

or approach him. At that last interview his spirit must have been hovering on the brink, about to take flight to undreamed-of realms....

So ended my strange visit to the abbot. As he was about to leave for Tibet, we decided that there was no point in lingering in T'hangu in bad weather; otherwise we would have asked nothing better than to spend several months under his regular tuition. Leaving a letter to be delivered to him on his emergence from meditation, we packed up and walked down to Lachhen.... [*Peaks & Lamas*, by Marco Pallis, pp. 182-198, Alfred A. Knopf, 1946]

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Programme for July – Dec 02

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Short list of meetings:

SUNDAYS July & Sept: INFORMAL
MEETINGS - discussion of articles
Times: July at 8pm, Sept onwards at 7pm
No meetings in August
Oct, Nov & Dec:
TALKS OR INFORMAL MEETINGS

WEDNESDAYS 7 p.m.
THEOSOPHICAL STUDY GROUP
Study Group restarts 2nd October

THURSDAYS 7 p.m. INTRODUCTORY CLASS
- for newcomers
Next meeting 12th September

All are welcome to attend the meetings: they are held
in an impersonal, friendly atmosphere.

Sundays

NO MEETINGS IN AUGUST

Sept 8	7pm	Our Gods and Other Gods
Sept 15	7pm	Capital Punishment / Suicide is not Death
Sept 22	7pm	Karma
Sept 29	7pm	The Theosophical Mahatmas
Oct 6	7pm	Mind Meditation and Consciousness (talk)
Oct 13	7pm	The Tidal Wave
Oct 20	7pm	What Can we learn From Dreams?(talk)
Oct 27	7pm	Mental Healing and Hypnosis
Nov 3	7pm	Heaven, Hell or Oblivion? (talk)
Nov 10	7pm	What is True Genius?
Nov 17	7pm	Mankind's Spiritual Teachers and Cycles of the Theosophical Movement (2 short talks)
Nov 24	7pm	True Morality
Dec 1	7pm	Quest for Immortality (talk)
Dec 8	7pm	Musings on the True Theosophical Path
Dec 15	7pm	Fate or Freewill? (talk)
Dec 22	7pm	The Mahatmas as Ideals and Facts and What the Masters Have Said
Dec 29	7pm	The Theory of Cycles

STUDY GROUP Wednesdays 7.00 - 8.00 p.m.
restarts October 2nd, studying 'Light on the Path', The
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passages from The Secret Doctrine by H.P.Blavatsky
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JULY 2002

07 - Spiritual Independence
14 - Physical, Astral and Spiritual Worlds
21 - Meditation, Concentration, Will
28 - The Mystery of Rebirth

AUGUST 2002

04 - The Source of Dreams
11 - Masters of Compassion
18 - Karma--Law of Justice & Mercy
25 - Hypnotism & Mesmerism
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Aug 25 topics
Wisdom—Sacrifice

Sep 01	Lessons Dreams Teach
Sep 08	Destiny and Free-Will
Sep 15	Why are Hypnotic Practices Dangerous?
Sep 22	Can we avoid Suffering and Sorrow?
Sep 29	Do the Dead Communicate?

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Wednesday 2 to 4 pm — Antwerp
Wednesday 7:30 to 8:45 pm — Los Angeles
Saturday 1:00 to 3 pm — Long Beach
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Varje Onsdag 19.30 – 20.30

21 augusti.....Den Ockulta Läran
 28 augusti.....Esoteriska Samtal: Teosofin
 och orientens Mästare

4 september.....Vad innebär meditation?
 11 september.....Kollektiv karma
 18 september.....Människans sju principer
 25 september.....Esoteriska Samtal: Tantra –
 teosofins inre kärna

2 oktober.....Återföds alla människor?
 9 oktober.....Healing & Magnetisk livskraft
 16 oktober.....Drömmar och klärvoajans
 30 oktober.....Esoteriska Samtal: Teosofin
 och månmyterna

6 november.....Atlantis – sanning eller
 verklighet?
 13 november.....Den moderna teosofin
 20 november.....Medvetandet efter döden
 27 november.....Esoteriska Samtal: Teosofi &
 Transpersonell Psykologi

4 december.....Själens odödlighet
 11 december.....Kristus – en invigd Mästare

STUDIEGRUPPER HÖSTEN 2002

DHARMAGRUPP I

kl 17.15 - 18.15

Den Hemliga Läran av Helena Blavatsky
 (Vårt kursmaterial är "DHL" del I, löpande studier)

Den Hemliga Läran är den teosofiska filosofins
 ryggrad.
 Det mesta som finns i denna bok speglar kärnan i
 teosofins esoteriska lära.

DHARMAGRUPP II

kl 18.15 - 19.15

Teosofins Ocean av William Q. Judge
 (Vårt kursmaterial är "Oceanen". Se vår studieplan
 för hela
 höstterminen längre ner på sidan under
 Dharmagrupp II)

Teosofins Ocean är en förenklad version av
 Den Hemliga Läran.
 För en sökare finns det ingen bättre bok att studera
 om man vill lära
 känna teosofins grundläggande filosofi enligt HPB
 och Mästarna.

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POINT OUT THE WAY

Point out the Way is subtitled: "The Three Fundamentals and Questions Answered at an informal Ocean Class." John Garrigues conducted this class in the early 1930's at the U.L.T. in Los Angeles. It was taken down stenographically and published by *The Theosophical Movement*, Mumbai, India. The series ran from January, 1951 through July, 1954.

[Continued from Vol. II, Issue #10]

XXII

Chapter V

III. The Astral Body, Cells and Skandhas [continued]

Question: Suppose one were afflicted with a terrible perception—that is, the coming to sudden life of an enormous mass of old and bad mental deposits—in other words, suppose a person were suddenly afflicted with a mass of bad Karma. Could he call on his Higher Self and get rid of it?

Answer: Well, that involves a lot of truth and quite a lot of misconceptions. Remember, in the first place, that we very seldom see straight. There is truth in all of us, just as there is truth in everything, but there is also a terrific admixture of what is absolutely untrue, as well as what is erroneous, and we can't always tell which is the truth and what is the erroneous and false. Now, let us see; what is Karma? Karma, in the spiritual sense, in the Egoic sense, is neither past nor future; it is always present—there is no "past Karma" in the spiritual sense; there is no "past Karma" as there is no "future Karma" in the spiritual sense. Our Karma at every given moment does not lie in our circumstances; it lies in the way we feel about them. What is real to us at any moment—whether we are in the seventh heaven or the lowest hell—is the way we feel about it. Our "hell" is the way we feel; our heaven is the way we feel; but our feelings depend on circumstances instead of on us. So the real question of good and bad feelings, good and

bad Karma, and good and evil themselves, is a matter of our control over our fourth principle.

When a man can control his feelings, there is no longer for him any good Karma or any bad Karma; there is just action. Can't we see that? Suppose you were drowning and you actually could say to yourself, "Well, what of it? In five minutes it will all be over and I shall be able to recall the circumstance." What would drowning mean? Suppose we could look at death as we look at going to sleep! Suppose last night we dreamed we lost our home; we couldn't pay interest; the mortgage was being foreclosed; we had no job and no bread and butter; we were starving; but supposing we woke up and said, "Thank God, that was only a dream!" Yet it was no "dream" while we were dreaming.

All these feelings that we have are only illusions. We think they are due to our circumstances but in every case they are our attitude toward circumstances. The more you look at it the more you will come to see the utter truth of a statement made by Mr. Judge, that "the power of any and all circumstances is a fixed, unvarying quality;" it is we who are the variants. Where is the variation? It is in our feelings.

Would it be possible for a man to burn alive and smile? Why, you have but to read American history to find numbers of Indians and of white men who were burned at the stake and who jested and laughed at their tormentors for their inability to make them suffer. History is full of the Christian martyrs who were crucified, nailed up on a cross; it took them hours and hours to die, and yet they were literally "in heaven" while nailed to the cross.

Now isn't it possible for us to get into such a state of consciousness that it is our *body* which suffers, not we ourselves; or that it is our astral body that suffers, not we? The old teaching of Theosophy is that

that is the fact. You know that what you can do to a man is very little. Think how narrow is the range within which you can torture a man. Physically, you can torture him until his temperature goes up 8 or 10 degrees, and then you can't torture him any more; or, his temperature will go down 8 or 10 degrees, and then you can't torture him any more, because the body cannot normally stand any more. That is, the body's normal tensile strain in terms of suffering is within a range of 15 or 16 degrees from normal.

Don't we realize that the astral body (which is the source of our personal sufferings as well as personal feelings) has its tensile limit, also, and that it does not make any difference how badly our feelings are lacerated — it's still easy not to have them lacerated? Suppose you were in the presence of a delirious man; you knew he was delirious, therefore irresponsible. Suppose, then, he called you every name under heaven — liar, thief and all the rest — he would only incite your compassion. A man in anger is a delirious man — he is in a far worse delirium than one who is merely physiologically delirious, because that derangement is in his astral and *Kamic* nature. Now, would we be disturbed if a delirious man used abusive language to us? Not at all. So, it is all a question of our *identification* with the experiences which come to us.

Speaking of the Higher Self, we *are* our Higher Self, if we think so; we are the devil himself if we feel that way. It is not what we go through, physically or astrally or psychically; it is our identification of Self with circumstances — whatever we name the circumstances. The ceasing of identification is the ceasing of soul pain. Then a man suffers just as an animal suffers, and an animal's sufferings are a joke compared with the sufferings of a human being, because an animal has neither memory nor anticipation.

Question: What is compassion?

Answer: The feeling of Unity, the feeling of Brotherhood, the feeling of Service — three words for the same thing.

[TO BE CONTINUED]



THE COFFEE KLATCH

Coffee-Maker: I guess Mark Twain was right after all: "A lie can get halfway around the world while the truth is still putting on its shoes."

We have interesting research happening right here in U.S.A. and where do I have to go to get it! — a New Zealand friend reports:

Some interesting information has been released by the Hobby Industry Association. 76 teachers with an average teaching experience of over 14 years and 1,600 students from kindergarten upwards were studied and tested in the US.

It was found that those teachers who had their students doing craft projects as part of the general course reported that their students were more motivated, had a greater willingness to ask questions and volunteer information and also paid greater attention to assigned tasks. 85% of the teachers said students work cooperatively on handcrafted projects while only 50% of the teachers said they do so in non hands-on projects.

From the students' perspective, 35% said they were most proud of their hands-on achievements followed by 28% who said they were more proud of a test result. 86% felt that sharing results with others was important.

Crafts also helped students with different learning styles and those with reading difficulties as well as the people who had English as a second language. In addition, the students developed both a greater appreciation for and understanding of what they were learning.

Esoteric Studies.

I.

Rise of the Lower Kingdoms.

VISCONDE DE FIGANIERE, F.T.S.
The Theosophist, August 1887, pp. 666-671

The attainment to the human state of what is below it can only refer essentially to the soul of things, the Fourth principle; whence it follows that the lower element of the human quaternary, the astral soul, was actual, in bygone cycles, as the highest principle of animal life, and — in times still more remote — of the two inferior kingdoms. The medium of advance is type or *Form*. Progress implies that the vehicle is a *new* form in respect of class of monadic essence. Therefore *progress* of the Monad concurs with *retrogression* of Form, otherwise with decrease of the *vis formativa*; this must ultimately lead to the materialisation of astral substance — Form being thereafter reduced to a potential state. It is thus I understand the Law of Retardation.

As man never can be, so he never has been, manifested in a shape belonging to the animal kingdom in *esse*; *i.e.*, he never formed part of that kingdom. Derived, only derived, from the most finished class of the latter, a new human form must always have been *the new type* of the cycle. The human shape in one ring, as I imagine, becomes cast off clothes in the next; it is then appropriated by the highest order in the servant-kingdom below. We are now in the 25th Earth-ring of the Manvantara. May not man's type in the 24th Ring have been that of the Simiadae in its variety? Might not the monkey kingdom of Ramayana fame rest on some far-off tradition relating to a period when that was the common lot, or rather aspect, of man? Is Swift's fiction so preposterous — provided we withdraw the human figure from its network? Who knows what shape vehicled the Ego in remote rings? Man may have been a quadruped of some kind

before he became a biped, and a crawling entity before that — and yet withal such would be the *Ego-kingdom*, the seventh; nevertheless. The progress or advance of Form *is* in the latter.

The store-house of potential forms, from Ring to Ring, is of course the elemental prototypes. Just as man, as I suppose, gives up his form to entities beneath him, when he develops a more perfected one; so likewise do the higher animals make over theirs to entities of a lower level; the lowest of these, to the highest order of plants, and the latter to the mineral powers — but with an ever-decreasing momentum. This is only a logical way of expressing the idea. The process, *applicable only to the astral period* of the ring, is in reality a process of *elimination*. The prototypes whose physical outcome may have been utilized by the higher orders of existence in the preceding ring, are now gradually eliminated through the inferior planes of astral existence, all such being ultimately (not in the same ring of course) involved in, and extinguished by, the Mineral-kingdom (physical), as will be suggested hereinafter. The retrogression of form, it is needless to observe, is in no way substantial; it constitutes the gradual ebbing of the *vis formativa* (3rd principle) and a correlative increase of cohesive energy (1st principle) by a variable withdrawal of the life-principle (2nd) from the former in behalf of the latter — hence consolidation of substance or the growth of “matter.”

Leaving this part of the topic for a moment, let us see how it fares with the Monad (4th prin.).

The “seed” left with the seven Rishis, Manus, or otherwise Dhyani Chohanics adepts, at the end of the Round, and also of every Ring, is, as I take it, the “Fire” (*i.e.*, Astral Light) of which there are seven “great descents” during the Manvantara, each producing, *seven* secondary descents through the rings, and each of the latter as many sub-descents corre-

sponding to the races. Discarding minutiae, I shall divide the "Fire" into four parts, symbolized by:

- (a) animal souls, *i.e.*, of the higher orders,
- (b) animal monadic essence,
- (c) vegetable monadic essence,
- (d) mineral and metallic monadic essence.

These "remains" of the last Round which "descends" at the expiration of a minor obscuration, manifest themselves by the aforementioned seven sub-descents. In each of these, as in Noah's ark, every order is fully represented (*a, b, c, & d*); but not one is like another, till finally the seventh sub-descent gives forth the last astral contribution. But before all this begins, the "Nature Spirits" must be awakened; for although we know not what they do, they surely have some very important share in the proceedings. We need take no further notice than of *one* sub-descent, and follow it in its course. When, by virtue of the first Life-impulse, the respective Elemental-kingdoms have revived, the first sub-descent commences, *d* heading the way as it were, (*d, c, b, a*, being, each in its turn, an exponent of "Fire"). The third *tanmatra's* supremacy is the immediate cause of the descent. By alternations of supremacy among the *tanmatras* (the 5th being the rising power, the 1st the descending one, the others expressing intermediate values) there will be cycles describing both arcs, oftentimes in different degrees, in which, as far as the 4th *tanmatra* is concerned, *a* and *d* concur with the extremes of rise and fall, *b* and *c* intermediately; until, under the sway of the 2nd *tanmatra*, *d* carries its charge over the boundary, so to say, of the second kingdom (aroused by the respective impulse), in which an analogous succession of cycles takes place, and so on through the third kingdom. As *a, b, c* and *d* all correspond to the *fourth tanmatra*, every turn of fortune which overtakes the monadic procession, represents some change in the equivalents of that *tanmatra* owing to the permutation which is constantly going on among the five combined

subtile elements, whereby those equivalents are at one time equal to *a*, at another to *b*, etc. The result is an increasing involution of the monadic essence or fire-principle, the soul of things.

The vital "impulses" would seem to be nothing else but differentiations of the astral element made up of the five *tanmatras*, the impulse being tantamount to a certain fundamental change in their combinations. According to my conception the *critical* change (for change in itself is perpetual) answers to the moment when the *base*, which characterizes any given group of combinations, is altered. Now, as regards the planetary chain, the base of the primordial element must be the *fourth tanmatra*; hence it follows that the *first* life impulse is coincident with the passage of the basal power from the fourth to the *third tanmatra*. The subjoined table shows the sequence:

Descending arc.

First impulse	...base, 3 rd	<i>tanmatra.</i>
Second "	"... 2 nd	"
Third "	"... 1 st	"

Ascending arc.

Fourth impulse	..." 2 nd	"
Fifth "	"... 3 rd	"
Sixth "	"... 4 th	"
Seventh "	"... 5 th	"

It is needless to add that every change of base intimates a new modality of *life-potency* with regard to *type*, the *vehicle* (1st *tan.*) and the Monad.

Now, taking this in conjunction with what preceded, it will at once be seen that the *manifestation* of *d* coincides with the fourth impulse; and that *d*, being the Monad, the "impulse" here represents vital force expressing itself as *form* in its first mode, *i.e.*, the *mineral prototype* (force is *one*, its modalities *many*), and that the *rise* of the Monad as well as of form and life, must commence from this plane, embracing numerous inner falls and ascents.

Therefore, the manifestation of *c* coincides with the fifth impulse, and that of *b* which is the sixth. Nor is there any difficulty in conceiving that the monadic essence is (as I have seen stated, I forget where) *identical* in successive rounds; except, as I imagine, *d*, in its entirety, takes more than one round to reappear; nay part of it will require more than one *Manvantara*. As *a* is only a development of *b*, its manifestation belongs to one of the higher cycles of the same (6th) impulse. The *seventh* is beyond our present purpose, as pertaining to the human kingdom and connected with the union of the *ethereal* and *material* factors. But the diagram herewith will convey a general idea of the scheme*.

Now (going back to the period prior to the “descent”), if *a* and *b* represent the soul-essence of the animal kingdom gradually freed by death during the former round or ring; and *c* corresponds to the astral residue of the vegetable kingdom, from whence proceeds *d*? From the Earth itself by periodical disintegrations of its surface during the ascending arc. As I understand it, part of essence *d* goes no further than a certain depth below the surface, while another part does. The latter, starting from its own level, of the fourth cosmic plane, proceeds through the under world (astral field of prototypes,) thence, as it were, on to the planet, dives into it, works its way down (cataclysms, etc.), remains buried in its bowels, probably for rounds upon rounds, then gradually rises for aeons of incarceration as the rocks and metals of some round or other, and closes the tremendous circle of its migrations at the dissolution of those substances, by a return to the astral plane. The migratory circle of the other part of *d* is considerably lessened, and those of *c*, *b*, and *a* are comparatively brief, as their heaviest point is never beyond the earth’s surface. The return to the

astral plane must ever be on some *lower* level than the starting-point, the monad combining some mode of the third principle.

The mineral Monad (taking a general view) thus immures itself at one time by virtue of the Law of Retardation, and at another regains its freedom by the Law of Dissolution (of matter), the former means *materialisation*, the latter *elimination of type* and liberation of the monad, which, of course, is never complete, as it depends on a vehicle (*a* mode of the form-principle) to escape dissolution.

Form begins with the universal, *in its astral stage*; forms utilized, which have done their work, higher up, are absorbed by the mineral *in its physical stage*, and finally annihilated by the same, after a *subsequent stage* (ethereal). The mineral (physical) far from being the initial kingdom from which sprout the others, as materialists will have it, is the annihilator, or rather concealer, of form, and, in the older sense, the Hades of Life. There is constant play between the principles composing the earth, a translation of force from one mode to another.

During the Manvantara, the direction, logically speaking, is from the centre toward the surface: the second, or life principle withdraws (in a degree) from the *cohesive* mode, to energize the *formal* mode. At the approach of obscuration or Pralaya, translation is reversed. When obscuration is at its highest all the planet’s energies are concentrated as simple cohesion. This is *occultation* of vitality. As vital force recedes from the surface, matter there disintegrates: all mineral and metallic types manifested during the Ring are—after a period of “ethereal” manifestation, their ultimate degree of perfection (6th and 7th Race-cycles)—at last dissolved and the Monad set free.

If, as appears to be the lesson, our planet is mostly made up of a solid nucleus, covered by a plastic layer, the latter

* The diagram referred to being complicated and coloured, we regret that we are unable to produce it. —Ed. [This footnote is from the original appearance of this article in *The Theosophist*. If any subscriber knows where the MSS is archived and can obtain a copy of the referenced item, we would be honored to print it. —EDS. A.T].

underlying the outer crust; then, it might be conjectured, that this surface crust is partly annihilated at every *ring*,¹ and the whole of it by the end of the *round*, leaving nothing but the bare nucleus, from which, when revived, at the next round, a *part* of the new crust is upheaved, or otherwise produced therefrom, the equivalent of which is returned to the nucleus from the astral plane. The other part of the crust would be the result of sedimentary formations during the period. The nucleus recuperates its vitality by virtue of the second evolution of water, which being under the auspices of the second *punchikrita* (with the intervention of the second kingdom) would probably coincide with the era of transition from the astral to the physical period. The process of absorption of mineral prototypes (alluded to above) would synchronize with a subsequent sub-era referable to the third kingdom's intervention. Such of these prototypes, or rather the substance containing their power, as might be taken into the nucleus, would only reappear in some far-distant round, or a future Manvantara, as the case might be, for there is a scale in everything. The new crust of every round (though differently made up, from above and from below) would represent *seven* orders to be exhibited in each *ring*.² The underworld provides the earth, which now absorbs, now yields up; but its digestion is of prodigious length. From its soul comes the body, life and form.

Thus things proceed so long as *mater fœcunda*, sleeping now and then to awaken

with restored youth, waxes strong and flourishes without the cycles of her existence; but when the baneful curve of one of these coincides with that of the great Solar cycle, the waning period sets in; food and restoration come in slower and slower, whilst old age begins to tell apace. The decisive moment is when she receives the last morsel from her feeder, reluctantly tendered. Then after her last delivery, follows the grand climacteric. Reduced in time to a formless crumbling mass, she assumes her freedom and wanders through space whilst the last sparks of vitality are dying out.

Long before this crisis (the end of the worlds, or solar Pralaya) the lower kingdoms have all "risen" or "passed through Man" who, as such, of course no longer exists. For, while *a* was continually, from round to round, developing into the lowest power of the human soul; *b* had been ascending to *a*, *c* to *b*, and *d* to *c*. So that in due course the Monad, in all its grades, had achieved the *ne plus ultra* of its possibilities, *i.e.*, returned to the plane of its genesis, having been regularly *cast off* by the human soul in Kama Loka, where, after its Pisacha phase, it dissolved in the currents of its own element. Thus if form is eliminated by the mineral, the lower Monad is eliminated by man—the two poles of physical existence. It will be said, and rightly so, that *all* the monadic essence could not be manifested in man pending the solar Manvantara. The reply is that there must always be "remains" whatsoever cycle be contemplated; it is a necessity of *relative* infinitude and of progress in time.

What about the *air* and *water* planes at dissolution? I did not follow up this offshoot of the subject, as entailing too lengthy a digression; but I may here epitomize my inferences. The sixth and seventh Races mark the physico-*etheral* period of evolution (man being then, according to present notions, *super-terrestrial*), and correspond with the two

¹ The author's use of "ring" seems to vary some with the context. HPB mentions this when quoting him in the *SD*. In this particular case it may be one of the Root Races he is referring to. — EDS., A. T.

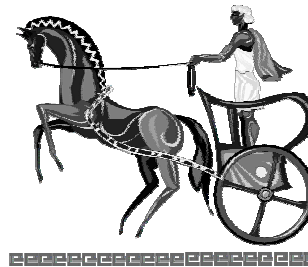
² As shown by spectral analysis, *iron* gives many lines, while some metals at a high temperature give none. Science has not yet explained this. Why may not *iron* manifest itself at one period with properties somewhat differing from those of another period, owing to subtle variations in its constitution through alterations in atomic weight, etc.? Why should not iron, as we know it, identify its fourth type of the present round?

physico-astral races of the downward arc. Of these three planes (*terrestrial*, *liquid* and *atmospheric*), the first has been noticed, viz., the gradually decomposing earth-crust manifests the two *new* sets of mineral and metallic types, the substrata or footing of “superterrestrial” man; but developing with never ceasing attenuation the most beautiful outlines, panoramas, etc.; for that kingdom has regained its plasmatic power. The *water-plane*, as it dissolves (which does *not* mean “evaporation,” but molecular resolution, a change of nature—water and air have their, no less than earth its, fathomless “depth in” a drop or atom)—yields the *new* flora (embracing two stages) of those races; and the *atmospheric* plane the *new* fauna, under corresponding circumstances; for, part of *c* went to, or was reserved for, the water-plane, at its descent; and part of *b* for the air plane.

The correlation between the second kingdom, vegetable-prototypes, and water-plane; and that of the first kingdom with animal-prototypes and the air-plane; before the evolution of sex, will explain the basis on which the hypothesis rests. With physico-ethereal man there must be involution of sex. As physico-astral man depended upon the entities of the sub-human class (evolved from the animal prototypes) for rebirth, so will physico-ethereal man find among the graceful, shapely orders issuing from the *air-plane*, one or more which will be developed for his successive embodiments when procreated forms are abandoned¹—a process which will only include all mankind very gradually. The Adamic and post-Adamic races were giants; their ethereal counterparts may possibly be lili-putian—beauteous, luminous, diaphanous—but will assuredly be giants in mind.

VISCONDE DE FIGANIERE, F.T.S.

¹ The author used the words “given up.” We substituted “abandoned,” but “outgrown” or “surpassed” would serve as well. —Eds., A.T.



DNYANESHVARI

XXII

[The *Dnyaneshvari* is mentioned many times by Madame Blavatsky, always in glowing terms. The following rendition is extracted from Manu Subedar's translation. The great Sage, Dnyaneshwara Maharaj sang this work to his people when he was quite young. He did it in their native language, Marathi, about 700 years ago. It is his commentary on the *Bhagavad Gita*.]

[Continued from Vol. II, #10]

Chapter VIII [CONTINUED]

Shri Krishna is speaking: One path leads to salvation, the other to rebirth. On the other hand it is not true, that one gets anything at the time of death by a mere chance. One should therefore attain Brahman, going by the straight path. He should remain as Brahman, whether the body survives or is gone. The mistaking of the rope as serpent does not survive the identification of the rope as a rope. The water remains as water without worrying, whether there are any wavelets on it. It was water, even when it appeared like waves and remains water when the waves are gone. A Yogi becomes Brahman with the body and while he is in the body. Therefore when the body goes, it makes no difference. The happiness of heaven is considered a source of perpetual pleasure, for which the Vedas prescribe various rituals. The happiness of heaven is more solid and abiding than any known pleasures in this world. It gives the fullest satisfaction. It is the twin-sister of the happiness of Brahman. This visible happiness, which is to be secured only after death and which is to be reached not before several thousand

sacrifices (Yadnas) are performed, is treated by the Yogi with contempt. Making it a foot-stool, the Yogi mounts higher to the final summit of the happiness of Brahman.

[TO BE CONTINUED]

CORRESPONDENCE

I had seen Ian's name in another conversation about volume three of the *S.D.* Later, he subscribed to *The Aquarian Theosophist*, so I tentatively asked if he was the same Ian whose conversation I had been kibitzing.

Yes, indeed, Jerome. I am that Ian ! :o)))

It is difficult to know exactly what the truth is about Volume III, especially for me. I had no idea what an amount of discussion I would be responsible for when I asked that question about volume III after reading HPB's reference to it in the Preface. It has been fascinating, however, and I have learned far more than I ever expected to from one simple question.

That is the great benefit of e-mail lists like this, in that there are always people who are experts in different fields as subscribers, and if one wants to learn, the prospects are unlimited.

"The road to an alive inner life and first-hand knowledge about the Sacred Science phone arises from the original volume one & two of the *S.D.* Making that unit second nature to oneself, drives one to abandon it or begin to meditate.

I have read *Isis Unveiled*, and have made a couple of false starts on the Secret Doctrine but found it difficult reading. I am determined this time to make something of it, and have just started the serious reading.

"Then the Voice of the Silence, begins to unveil itself. If the MOTIVE for

beginning was universal — like the Sun, the Wind, and the Rain, then life become an adventure rather than a problem — one becomes increasingly (along the lines of their Will and their Karma) a 'beneficent force in nature' rather than a personality chock full of 'likes' and 'dislikes'!"

And this is the aim of Theosophical teaching, and my aim. The transformation of the individual who then becomes a force in the transformation of all of creation. This is the point I was trying to make elsewhere, without success apparently! :o)))

Orra Best, Ian

Staying Alive with Attitude

BELIEFS ABOUT AGING SWAY SENIORS' SURVIVAL

Small-town America has a life-enhancing lesson for people who are at least 50 years old: Individuals, those in the heartland's middle class, anyway, who have a positive outlook about aging live around 7-1/2 years longer than those who take a dim view of their prospects as seniors.

"People who have positive views about themselves as they age somehow cope with society's negative attitudes toward the elderly," says psychologist Becca R. Levy of Yale University. "These individuals' positive self-perceptions also can prolong their lives."

The longevity advantage measured is nothing to sneeze at. It exceeds the 1 to 4 years of-added life linked to traits such as having low systolic blood pressure, low cholesterol, moderate body weight, and no history of cigarette smoking.

The 7-1/2 year survival edge for seniors with an upbeat attitude toward aging

remained after the researchers statistically accounted for age, sex, income,

loneliness, and physical capability to engage in household and social activities. The new study appears in the August *Journal of Personality and Social Psychology*.

Levy and her coworkers tapped into data collected in 1975 by other researchers from 338 men and 322 women, ages 50 to 94, living in a small Ohio town. Those data included five items that probed attitudes toward aging. Participants reported the extent to which they agreed or disagreed with statements such as, "As you get older, you are less useful" and "I have as much pep as I did last year."

According to mortality data gathered until 1998, participants citing positive views toward their advancing years lived substantially longer than those with negative views did.

Levy's group also found that a person's "will to live" provides part of the explanation of the link between survival and self-perceptions of aging. The researchers determined individuals' will to live from their reports of feeling "empty" or "full," "hopeless" or "hopeful," and "worthless" or "worthy." No differences in the will to live emerged among groups of people who were employees, housewives or retirees.

The link between attitude toward aging and survival may also reflect elevated physiological reactions to stress among people with negative views, Levy theorizes. The strength of the new link is "surprising and intriguing," remarks psychologist Heiner Maier of the Max Planck Institute for Demographic Research in Rostock, Germany. Maier and his colleagues have found a weaker but still statistically significant survival advantage for Berlin residents, ages 70 and up, who reported being satisfied with their lives.

— BOWER

WWW.SCIENCENEWS.ORG
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Engineers....

Sometimes it DOES take a Rocket Scientist!!(true story)

Scientists at NASA built a gun specifically to launch dead chickens at the windshields of airliners, military jets and the space shuttle, all traveling at maximum velocity. The idea is to simulate the frequent incidents of collisions with airborne fowl to test the strength of the windshields.

British engineers heard about the gun and were eager to test it on the windshields of their new high speed trains. Arrangements were made, and a gun was sent to the British engineers.

When the gun was fired, the engineers stood shocked as the chicken hurled out of the barrel, crashed into the shatter-proof shield, smashed it to smithereens, blasted through the control console, snapped the engineer's backrest in two and embedded itself in the back wall of the cabin, like an Arrow shot from a bow.

The horrified Brits sent NASA the disastrous results of the experiment, along with the designs of the windshield and begged the US scientists for suggestions.

NASA responded with a one line memo:

"Defrost the chicken."

Floating Flame Balls

Flames do something odd in space: they form tiny almost-invisible balls that might reveal the secrets of combustion here on Earth.

August 21, 2002: Paul Ronney wasn't looking for flame balls. They were a complete surprise.

He found them in 1984 at the NASA Glenn Research Center's Microgravity Drop Tower in Ohio. Ronney, a combustion researcher, pressed a button and sent a can of burning hydrogen falling down a 90 ft. shaft. For 2.2 seconds it plummeted, freely falling and weightless, with a 16mm movie camera recording the action. Ronney knew that flames did strange things in low gravity--that's why he was doing the experiment--but he wasn't prepared for what he saw in the film room later.

The flames had broken apart into tiny balls that moved around like UFOs. "I thought I had done something wrong," he recalled. Some of his colleagues didn't believe him when he described the experiment. Indeed, "it was ridiculous. No one had ever seen anything like it."

But the flame balls were real — later experiments proved it.

"Flame balls are the weakest flames we have," says Ronney. "Compared to a birthday candle's 50 to 100 watts, a flame ball produces only 1 to 2 watts of thermal power. They burn using very little fuel. It's almost as if a hydrogen-burning flame's last line of defense as it approaches extinction is to draw itself into a simple ball."

Ronney, who is now an engineering professor at the University of Southern California, believes that flame balls will help him and others crack the unsolved mysteries of burning. Considering that combustion powers our automobiles, generates our electricity, and heats our homes, there's much about it we don't understand. "For example," he says, "a moderate amount of turbulence makes a flame burn faster, but too much turbulence extinguishes it." No one knows why.

Flames are hard to understand because they are complicated. In an ordinary

candle flame, for example, thousands of chemical reactions take place. Hydrocarbon molecules from the wick are vaporized and cracked apart by heat. They combine with oxygen to produce light, heat, carbon dioxide and water. Some of the hydrocarbon fragments form ring-shaped molecules called polycyclic aromatic hydrocarbons and, eventually, soot. Soot particles can themselves burn or simply drift away as smoke. The familiar teardrop shape of the flame is an effect caused by gravity. Hot air rises and draws fresh cool air behind it. This is called buoyancy and is what makes the flame shoot up and flicker.

Flame balls, on the other hand, are simple. The balls form in low gravity where turbulence and buoyancy have little effect. Oxygen and fuel combine in a narrow zone at the surface of the ball, not hither and yon throughout the flame. Once ignited and stabilized, their size remains constant. Unlike ordinary flames, which expand greedily when they need more fuel, flame balls let the oxygen and fuel come to them. Finally, the fact that flame balls are spherical reduces their dimension to one: the radius of the flame itself.

"Flame balls are to combustion scientists what fruit flies are to geneticists," says Ronney. "It's not that we want more fruit flies, or flame balls, but they provide a simple model for testing hypotheses and checking computer models."

One of many mysteries about fire is the way weak flames go out before their fuel is totally exhausted. It puzzles physicists and vexes automakers who want to build clean, efficient "lean-burning" engines that run on fuel-air mixtures with low fuel concentrations--much like a flame ball. Ronney believes that studying one (flame balls) will help us with the other (cars).

Here on Earth, researchers can't study flame balls for long. A typical plunge down the drop tower lasts only 2 seconds. So, working with NASA scientist

Karen Weiland and others at the Glenn Research Center, Ronney designed the Structure of Flame Balls at Low Lewis-number (SOFBALL) experiment. It's a sealed chamber where flame balls flying onboard the space shuttle can burn for a long time.

SOFBALL orbited Earth for the first time in 1997 on shuttle Columbia--and it produced some surprises.

Computer models had predicted the flame balls would be small and either extinguish or drift into the chamber walls in a few minutes. Instead they were two to three times larger than predicted and burned for over 8 minutes until the experimental system automatically extinguished them. Furthermore, although the flames were large, they were the weakest ever seen--emitting little more than 1 watt of thermal power.



A candle flame in normal gravity.

A candle flame in microgravity.

Above: A candle flame on Earth (left) and onboard the space shuttle (right).

The experiment, upgraded and re-named SOFBALL-2, will soon fly again. It's slated for launch onboard space shuttle Columbia (STS-107) in late 2002 or 2003. During the mission, flame balls will be allowed to burn for 25 to 167 minutes. Instruments will monitor their temperature, brightness, heat loss, and the composition of their gaseous byproducts. Because flame balls are so sensitive to motion, the shuttle will drift during the experiments instead of using its reaction control thrusters to maintain position.

Because this research is so fundamental, it touches on many aspects of

combustion: lean-burning engines for cars and airplanes; explosion hazards in mine shafts and chemical plants; emissions from cars and coal-burning plants; arson investigations. The list is long ... and it doesn't stop on Earth.



Above: Astronaut Janice Voss (the sister of co-author Linda Voss) monitors a combustion experiment onboard shuttle Columbia in 1997.

Flames act differently in space, so fire safety is also different. If you see a fire on Earth, you might run over and stomp it out or use a fire extinguisher. In orbit, rushing over and stomping on a flame might accelerate combustion, at least temporarily, because you are creating an airflow that did not exist before. Flames in low-gravity tend to spread slowly, so stomping might cause a flame to jump to something else when it wouldn't have otherwise. Furthermore, flame balls are stealthy: they give off no smoke and little or no visible light. It's hard to extinguish something you can't find. What happens if a loose flame ball runs into something? Will it ignite? SOFBALL-2 could answer many such questions.

SOFBALL will also set the stage for longer-term experiments aboard the International Space Station inside the Fluids and Combustion Facility — yet to be installed in the US lab module. That's a long way from Ohio, where Ronney discovered flame balls in 1984. But he says it's worth the trip to find out how else "those ridiculous little flame balls" might surprise us.

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HOW ARE THOUGHTS FORMED ?

Maybe we have to consider the question at different levels.

True knowledge and learning begins with the Universals and descend into particulars. The three Fundamental Propositions are the Universal Principles, or the First Principles. We must begin from there.

But we cannot begin from the universals in the truest sense because we have not yet developed the highest synthetical spiritual sense, which every man is endowed with, "which enables him to deal first hand with universals if he be strictly logical and face the facts" (Transactions p. 58, which we studied in the last Friday study class), but are content to employ the highest of our ordinary lower mind we are capable of — which can only be speculation, at best. Hence we cannot "answer" questions on *S.D.* but can only attempt to intuit possible solutions.

Applying the first fundamental proposition to the question, the highest "thought" is the Universal Mind. It is Absolute Wisdom or Absolute Consciousness, symbolized as Absolute Abstract Motion or the Great Breath. Geometrically this is symbolized in the *S.D.* as the immaculate white disc with a dull black background.

"Only the face of the disc being white and the ground all around black, shows clearly that its plane is the only knowledge, dim and hazy though it still is, that it is attainable by man. It is on this plane that the Manvantaric manifestations begin; for it is in this SOUL, that slumbers during Pralaya, the DIVINE THOUGHT." (*S.D.* p. 1.) The "ground all around black" should be unreachable Absolute, the white face of the disc within the dull background being the plane of manifestation.

So we have Universal Ideation, Eternal, indestructible, Unknowable because Absolute. How is it formed ? It is not formed. IT ever IS. Vedantins call IT "Sat-Chit-Ananda" Ghana. IT is Uncreate, Indiscreet, ALL-THOUGHT, or Nature's Soul-Thought, as said in the *Voice*...

"It is the First Cause (Plato's Logos), the original and eternal IDEA, that manifests through Adam Kadmon, the second Logos, so to speak." (I 214)

We cannot conceive of it with our finite thought which is the lowest temporary reflection of That. It is not like our thought process.

"It is hardly necessary to remind the reader once more that the term 'Divine Thought,' like that of 'Universal Mind,' must not be regarded as even vaguely shadowing forth an intellectual process akin to that exhibited by man. The 'Unconscious,' according to Von Hartmann, arrived at the vast creative, or rather Evolutionary Plan, 'by a clairvoyant wisdom superior to all consciousness,' which in the Vedantic language would mean absolute Wisdom." (*SDI*, p. 1fn).

Finite, Periodical Universe begins when the Great Breath assumes the character of Precosmic Ideation; it is Purusha, Unmanifested Logos, the pre-cursor of the manifested, the synthesis of all the creative forces, and source of all forces and root of all individual consciousness.

Pre-cosmic Root Substance, Mulaprakriti in its various degrees of differentiations providing the basis for the Universal Mind to manifest as Individual Consciousness.

"The AH-HI (Dhyan Chohans) are the collective hosts of spiritual beings... who are the vehicle for the manifestation of the divine or the universal thought and will." (*S.D.* I, 38).

Third Logos, Mahat, is the synthesis of the primordial Seven Rays, is the Universal Intelligent Soul, Divine Ideation, combining the ideal plans and prototypes of all the kingdoms on the subjective and objective worlds.

Coming to Man, Man is Manas. "MAHAT or the 'Universal Mind,' is the source of mind, in man. Manas is called Kshetrajna, 'embodied Spirit,' because it is, according to our philosophy, the Manasa-Putras, or 'Sons of the Universal Mind, who created, or rather produced the thinking man, manu, by

incarnating in the Third Race mankind in our Round." (Key 133 fn).

So the Real Man, the Ego, is Thought itself. How did his 'thoughts' arise? From Mahat, Divine Universal Mind of which he is an integral part, as the rays of the sun are sun's integral part. So our real Being (Real Man) is Eternal THOUGHT ITSELF. His ideation is ceaseless, as we discussed in the last post.

Of the Ego it is said in the Key (181) :

"In its very essence it is THOUGHT, and is, therefore, called Manasa Putra... This individualised 'Thought' is what we Theosophists call the real human Ego, the thinking entity imprisoned in a case of flesh and bones."

Again, the 'thoughts' of the Real Man, the Ego, are not like the thoughts of his shadows on earth — the personalities. How then are they different?

"In the thoughts of the real man, or the immortal 'Individuality,' the pictures and visions of the Past and Future are as the **Present**; nor are his thoughts like ours, subjective pictures in our cerebration, but living acts and deeds, present actualities. They are realities.....for they instantly realized themselves in action by the power of KRIYA SAKTI, that mysterious power which transforms instantaneously ideas into visible forms..." (Trans. 61).

So if the Real Ego, whose actions are paralysed on our physical plane by us, by our impurity, our egotism, were to manifest unimpeded, we would all be Gods on earth. But unfortunately this is not so because, the "Mind is the great slayer of the Real." The slayer is to be slain.

What about thoughts on our plane? It is Kama-Manasic ratiocination grouped under thought-will-feeling, requiring brain and a living body to act. How do thoughts arise on our plane of Kama Manas?

Thoughts on our plane arise because of the operation of one of the 6 fundamental forces of Nature, called Jnana-Sakti (I, 292) on our plane.

How Jnana Sakti acts is :

"The following are some of its manifestations *when placed under the influence or control of material conditions*.

- (a) The power of the mind in interpreting our sensations.
- (b) Its power in recalling past ideas (memory) and raising future expectations.
- (c) Its power as exhibited in what are called by modern psychologists 'the laws of association,' which enables it to form *persisting* connections be-tween various groups of sensation and possibilities of sensations, and thus generate the notion or idea of an external object.
- (d) Its power in connecting our ideas together by the mysterious link of memory, and thus generating the notion of self or *individuality*

Some of its manifestations when liberated from the bonds of matter:

- (a) Clairvoyance
- (b) Psychometry."

Remember what we studied in Trans : (p. 34): "the function of the cerebrum is to polish, perfect, or coordinate ideas, whereas that of cerebellum produces conscious desires, and so on."

So all the faculties of the Ego, such as memory etc., and the idea of Egoism, or sense of individual self itself, is the result of the action of Jnana Sakti on our plane.

The ultimate basis or the source of all Thoughts or Ideation is Cosmic Ideation, and this Cosmic Ideation is the Manvantaric reflection of Absolute Thought.

"Cosmic Ideation focussed in a principle or *upadhi* (basis) results as the consciousness of the individual Ego. Its manifestations varies with degree of *upadhi*, e.g., through that known as *Manas* it wells up as Mind-Consciousness; through the more finely differentiated fabric (sixth state of matter) of the *Buddhi* resting on the experiences of *Manas* as its basis — as stream of spiritual INTUITON." (I, 329 fn).

Citation from S.D. I 292 throws clearest light on the origin, nature and function of our lower Ego which is an illusion. Selfhood, or the feeling of separate self, itself is generated by the mysterious link of memory, and all his ideas of the objective world are nothing but illusions. "Phenomena on *our* plane are the creations of the perceiving Ego — the modifications of its own subjectivity." (II 329)

The citation from J. Krishnamurthy seems to be true only with regard to the lower mental action, on the physical plane of illusion, constituting "the Dharma of the Eye, the embodiment of the external and the non-existing," which is to be slain by the Higher.

But the power or capacity of ideation comes from the Higher Ego, a Son of Mahat, and not originated from the brain which is only an instrument of the Ego on this plane.

"It needs the right perception of things objective to finally discover that the only world of reality is the subjective." (Isis II 639).

Thoughts: Our Stream of Karma

This doctrine of Karma, when properly understood, is well calculated to guide and assist those who realize its truth to a higher and better mode of life, for it must not be forgotten that not only our actions but our thoughts also are most assuredly followed by a crowd of circumstances that will influence for good or for evil our own future, and, what is still more important, the future of many of our fellow-creatures. If sins of omission and commission could in any case be only self-regarding, the fact on the sinner's Karma would be a matter of minor consequence. The effect that every thought and act through life carries with it for good or evil a corresponding influence on other members of the human family renders a strict sense of justice, morality, and unselfishness so necessary to future happiness or progress. A crime once committed, an evil thought sent out from the mind, are past recall -- no amount of repentance can wipe out their results in the future. Repentance, if sincere, will deter a man from repeating errors; it cannot save him or others from the effects of those already produced, which will most unerringly overtake him either in this life or in the next re-birth."

(Key to Theosophy)

Only a small portion of the contents of our thoughts, he[Leibnitz] said, rises into the clearness of apperception, "into the light of perfect consciousness." Many re-

main in a confused or obscure state, in the state of "perceptions;" but they are there; . . . Descartes denied soul to the animal, Leibnitz endowed, as the Occultists do, "the whole creation with mental life, this being, according to him, capable of infinite gradations." And this, as Mertz justly observes, "at once widened the realm of mental life, destroying the contrast of animate and inanimate matter; it did yet more-it reacted on the conception of matter, of the extended substance. For it became evident that external or material things presented the property of extension to our senses only, not to our thinking faculties. (*SDI*, 627-28)

While this quote does not deal directly with the question, it points out that there is no KNOWLEDGE without MERIT and NO MERIT without living to benefit mankind, or as the Voice has it: To live to benefit mankind is the FIRST STEP.

Or in another place, "SELF KNOWLEDGE is of loving deeds the child."

Then the word "MERIT" carries implicit in it the problem of EFFORT----

"No effort, not the smallest, whether in right or wrong direction, can vanish from the world of CAUSES." (Voice)-----
----- Now to the quote itself-----

"Many of us accept the existence of high and low Intelligences, and of Beings as great as any "personal" God. This is no occult secret. ...

Most of us believe in the survival of the Spiritual Ego, in Planetary Spirits and Nirmanakayas, those great Adepts of the past ages, who, renouncing their right to Nirvana, remain in our spheres of being, not as "spirits" but as complete spiritual human Beings. Save their corporeal, visible envelope, which they leave behind, they remain as they were, in order to help poor humanity, as far as can be done without sinning against Karmic law. This is

the "Great Renunciation," indeed; an incessant, conscious self-sacrifice throughout aeons and ages till that day when the eyes of blind mankind will open and, instead of the few, all will see the universal truth. These Beings may well be regarded as God and Gods---if they would but allow the fire in our hearts, at the thought of that purest of all sacrifices, to be fanned into the flame of adoration, or the smallest altar in their honour. But they will not.

Verily, "the secret heart is fair Devotion's (only) temple,"

Now with regard to other invisible Beings, some of whom are still higher, and others far lower on the scale of divine evolution. To the latter we will have nothing to say; the former will have nothing to say to us: for we are as good as non-existent for them. The homogeneous can take no cognizance of the heterogenous; and unless we learn to shuffle off our mortal coil and commune with them "spirit to spirit," we can hardly hope to recognize their true nature.

Every true Theosophist holds that the divine HIGHER SELF of every mortal man is of the same essence as the essence of these Gods. Being, moreover, endowed with free-will, hence having, more than they, responsibility, we regard the incarnated EGO as far superior to, if not more divine than, any spiritual INTELLIGENCE still awaiting incarnation.

Philosophically, the reason for this is obvious, and every metaphysician of the Eastern school will understand it. The incarnated EGO has odds against it which do not exist in the case of a pure divine Essence unconnected with matter; the latter has no personal merit, whereas the former is on his way to final perfection through the trials of existence, of pain and suffering. (from HPB's article, "The Roots of Ritualism in Church and Masonry.")

June 24, 2002

Chinese Scientists to Head for Suspected ET Relics

A group of nine Chinese scientists will go to west China's Qinghai Province this month to closely examine the relics thought by some to have been left by extraterrestrial beings (ET).

It will be the first time scientists seriously study the mysterious site near Delingha City in the depths of the Qaidam Basin, according to government sources with the Haixi Mongolian and Tibet an Autonomous Prefecture, where Delingha is located.

The site, known by local people as "the ET relics", is on Mount Baigong about 40 kilometers to the southwest of Delingha City.

On the north of the mountain are twin lakes dubbed as the "lover Lakes", one with fresh water and the other with salty water.

"ET" pyramid, caves and pipes

The so-called ET relics structure is located on the south bank of the salty lake. It looks like a pyramid and is between 50 to 60 meters high.

At the front of the pyramid are three caves with triangular openings. The cave in the middle is the biggest, with its floor standing two meters above the ground and its top eight meters above the ground.

This cave is about six meters in depth. Inside there is a half-pipe about 40 centimeters in diameter tilting from the top to the inner end of the cave. Another pipe of the same diameter goes into the earth with only its top visible above the ground.

Above the cave are a dozen pipes of various diameters which run into the mountain.

All the pipes are red brownish, the same color as that of surrounding rocks.

The two smaller caves have collapsed and are inaccessible.

Scattered about the caves and on the bank of the salty lake area are a large number of rusty scraps, pipes of various diameters and strangely shaped stones.

Some of the pipes run into the lake.

Mysterious site to be explored

According to Qin Jianwen, head of the publicity department of the Delingha government, the scraps were once taken to a local smelter for analysis.

The result shows that they are made up of 30 per cent ferric oxide with a large amount of silicon dioxide and calcium oxide. Eight per cent of the content could not be identified.

"The large content of silicon dioxide and calcium oxide is a result of long interaction between iron and sandstone, which means the pipes must be very old," said Liu Shaolin, the engineer who did the analysis.

"This result has made the site even more mysterious," Qin said. "Nature is harsh here. There are no residents, let alone modern industry in the area, only a few migrating herdsmen to the north of the mountain."

Someone has suggested that the site might have been a launch tower left by ET.

The area is high in altitude, with thin and transparent air. It is an ideal place to practice astronomy, Qin said.

In fact, the Purple Mountain Observatory of the Chinese Academy of Sciences has a large radio telescope just 70 kilometers from the site.

Yang Ji, a research fellow at the observatory, said the hypothesis of ET relics is understandable and worth looking into.

"But scientific means must be employed to prove whether it is true," he added.

Karma: The Law of Nature

In man there are arteries, then as a hair split a 1,000 times, filled with fluids blue, red, green, yellow, etc. The tenuous involucrum (the base or ethereal frame of the astral body) is lodged in them, and the ideal residues of the experiences of the former embodiments (or incarnations) adhere to the said tenuous involucrum, and *accompany it in its passage from body to body.*

— Upanishads

JUDGE of a man by his questions rather than by his answers," teaches the wily Voltaire. The advice stops half-way in our case. To become complete and cover the whole ground we have to add, "ascertain the motive

which prompts the questioner." A man may offer a query from a sincere impulse to learn and to know, while another will ask questions with no better motive than a desire of cavelling and proving his adversary in the wrong. Such a "seeker" is hopeless, as his desire to investigate the truth is a pretext, not even a fearless mask, but simply a *false nose*. He will talk reincarnation before he has learned the difference between *metempsychosis*, which is the transmigration of human Soul into an animal form, and Reincarnation, which is the rebirth of the same Ego in successive human bodies. Ignorant of the *true* meaning of the Greek word, he does not even suspect how absurd, in philosophy, is this purely exoteric doctrine of transmigrations into animals. Useless to tell him that Nature, propelled by Karma, **never recedes**, but strives ever forward in her work on the physical plane; that she may lodge a human soul in the body of a man, morally ten times lower than any animal, but she will **not reverse the order of her kingdoms**; and while leading the irrational monad of a beast of a higher order into the human form at the first hour of a Manvantara, she will not guide that Ego, once it has become a man, even of the lowest kind, back into the animal species — not during that cycle (or Kalpa) at any rate.

Belief in successive rebirths of the human *Ego* throughout the cycles of life in various bodies is a universal belief, a certainty innate in mankind. Even now, hundreds of the most eminent Western philosophers, authors, artists, poets and deep thinkers still firmly believe in reincarnation. In the words of George Sand, we are:

Cast into this life, as it were, into an alembic, where after a previous existence which we have forgotten, we are condemned to be remade, renewed, tempered by suffering, by strife, by passion, by doubt, by disease, by death. All these evils we endure for our good, for our purification, and, so to speak, to make us perfect. From age to age, from race to race, we accomplish a tardy progress, tardy but certain, an advance of which, in spite of all the skeptics say, the proofs are manifest. If all the imperfections of our being and all the woes of our

estate drive at discouraging and terrifying us, on the other hand, all the more noble faculties, which have been bestowed on us that we might seed after perfection, do make for our salvation, and deliver us from fear, misery and even death. Yea, a divine instinct that always grows in light and strength helps us to comprehend that nothing in the whole world wholly dies and that we only vanish from the things that lie about us in our earthly life, to reappear among conditions more favorable to our eternal growth in good.

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— — — — —

The intellectual portion of mankind seems to be fast dividing into two classes: the one unconsciously preparing for itself long periods of temporary annihilation or states of non-consciousness, owing to the deliberate surrender of intellect, and its imprisonment in the narrow grooves of bigotry and superstition — a process which cannot fail to lead to the utter deformation of the intellectual principle; the other unrestrainedly indulging its animal propensities with the deliberate intention of submitting to annihilation pure and simple, in case of failure, and to millenniums of degradation after physical dissolution. Those intellectual classes, reacting upon the ignorant masses — which they attract, and which look up to them as noble and fit examples to be followed — degrade and morally ruin those they ought to protect and guide. Between degrading superstition and still more degrading brutal materialism, the White Dove of Truth has hardly room whereon to rest her weary unwelcome feet.

“The Great Master’s Letter”

Will and Desire

WILL is the exclusive possession of **man** on this our plane of consciousness. It divides him from the brute in whom instinctive desire only is active.

DESIRE, in its widest application, is the one creative force in the Universe. In this sense it is indistinguishable from Will; we men never know desire under this form while we remain only men. Therefore Will and Desire are here considered as opposed.

Thus Will is the offspring of the Divine, the God in man; Desire the motive power of the animal life.

Most men live in and by desire, mistaking it for will. But he who would achieve must separate will from desire, and make his will the ruler; for desire is unstable and ever changing, while will is steady and constant.

Both will and desire are absolute *creators*, forming the man himself and his surroundings. But will creates intelligently — desire blindly and unconsciously. The man, therefore, makes himself in the image of his desires, unless he creates himself in the likeness of the Divine, through his will, the child of the light.

His task is twofold: to awaken the will, to strengthen it by use and conquest, to make it absolute ruler within his body; and, parallel with this, to purify desire.

Knowledge and **will** are the tools for the accomplishment of this purification. [*Lucifer*, I, 96]

SELF-KNOWLEDGE

The first necessity for obtaining self-knowledge is to become profoundly conscious of ignorance; to feel with every fibre of the heart that one is *ceaselessly* self-deceived.

The second requisite is the still deeper conviction that such knowledge — such intuitive and certain knowledge — can be obtained by effort.

The third and most important is an indomitable determination to obtain and face that knowledge.

Self-knowledge of this kind is unattainable by what men usually call “self-analysis.” It is not reached by reasoning or any brain process; for it is the awakening to consciousness of the **Divine nature of man**.

To obtain this knowledge is a greater achievement than to command the elements or to know the future. (*Lucifer*, I, 89)

KARMA, TANHA and SKANDHAS, are the almighty trinity in one, and the cause of our re-births. The illustration of painting our own likeness at death, and that likeness becoming the future personality is very poetical and graphic and we claim it as an occult teaching.

At the solemn moment of death no man can fail to see himself under his true colors, and no self-deception is of any use to him any longer. Thence the following thing happens. As at the instant of drowning man sees marshalled past his mind's eye the whole of his life, with all its events, effects and causes, to the minutest details, so at the moment of death, he sees himself in all his moral nakedness, unadorned by either human flattery or self-adulation, and, as he is; hence, *as he* or rather, as his astral double combined with his *Kama* principle — *shall be*. For the vices, defects and especially the passions of the preceding life become through certain laws of affinity and transference, the germs of the future potentialities in the *animal* soul (*Kama rupa*), hence of its dependent, the astral double (*linga sharira*) — at a subsequent birth. It is the *personality* alone which changes; the real reincarnating principle, the EGO, remains always the same; and it is its KARMA that guides the idiosyncracies and prominent moral traits of the *old* “personality” that was (and that the EGO knew not how to control), to re-appear in the *new* man that will be. These traits and passions pursue and fasten on the yet plastic third and fourth principles of the child, and — unless the EGO struggles and conquers — they will develop with tenfold intensity and lead the adult man to his destruction. For it is they who are the tools and weapons of the Karmic LAW OF RETRIBUTION. ...Our good and bad actions “are the only tools with which we paint our likenesses at death, for the *new*

man is invariably the **son and progeny** of the old man that was. (*Lucifer*, III, 210fn)

It is a fundamental doctrine of Theosophy that the “separateness” which we feel between ourselves and the world of living beings around us is an illusion, not a reality. In very deed and truth, all men are one, not in a feeling of sentimental gush and hysterical enthusiasm, but in sober earnest.

As all Eastern philosophy teaches, there is but ONE SELF in all the infinite Universe, and what we men call “self” is but the illusionary reflection of the ONE SELF in the heaving waters of earth. True Occultism is the destruction of the false idea of Self, and therefore true spiritual perfection and knowledge are nothing else but the complete identification of our finite “selves” with the Great All. It follows, therefore, that no spiritual progress at all is possible except by and through the bulk of Humanity. It is only when the whole of Humanity has attained happiness that the individual can hope to become permanently happy — for the individual is an inseparable part of the Whole.

Hence there is no contradiction whatever between the altruistic maxims of Theosophy and its injunction to kill out all desire for material things, to strive after spiritual perfection. For spiritual perfection and spiritual knowledge can only be reached on the spiritual plane; in other words, only in that state in which all sense of separateness, all selfishness, all feeling of personal interest and desire, has been merged in the wider consciousness of the unity of Mankind.

This shows also that no blind submission to the commands of another can be demanded, or would be of any use. Each individual must learn for himself < through trial and suffering < to discriminate what is beneficial to Humanity; and in proportion as he develops spiritually, *I.e.*, conquers all

selfishness, his mind will open to receive the guidance of the Divine Monad within him, his Higher Self, for which there is neither Past nor Future, but only an **eternal Now**.

With regard to faculties and talents, they should be developed and cultivated for the service of Humanity, of which we are all parts, and to which we owe our full and ungrudging service. (*Lucifer*, IV, 88)

Motive determines the type of "force" we emanate, or as the Master remarked:

"In conformity with exact science you would define but one cosmic energy, and see no difference between the energy expended by the traveller who pushes aside the bush that obstructs his path, and the scientific experimenter who expends an equal amount of energy in setting a pendulum in motion. We do; for we know there is a world of difference between the two. The one uselessly dissipates and scatters force, the other concentrates and stores it. And here please understand that I do not refer to the relative utility of the two, as one might imagine, but only to the fact that that in the one case there is but brute force flung out without any transmutation of that brute energy into the higher potential form of spiritual dynamics, and in the other there is just that.

"Please do not consider me vaguely metaphysical. The idea I wish to convey is that the result of the highest intellection in the scientifically occupied brain is the evolution of a sublimated form of spiritual energy, which, in the cosmic action, is productive of illimitable results; while the automatically acting brain holds, or stores up in itself, only a certain quantum of brute force that is unfruitful of benefit for the individual or humanity.

Aquarian Ten Commandments

People are illogical, unreasonable and, self-centered.

— Love them anyway.

If you do good, people will accuse you of selfish ulterior motives.

— Do good anyway.

If you are successful, you will win false friends and true enemies.

— Succeed anyway.

The good you do today will be forgotten tomorrow.

— Do good anyway.

Honesty and frankness make you vulnerable.

— Be honest and frank anyway.

The biggest men and women with the biggest ideas can be shot down by the smallest men and women with the smallest minds?

— Think big anyway.

People favor underdogs but follow only top dogs.

— Fight for a few underdogs anyway.

What you spend years building may be destroyed overnight.

— Build anyway.

People really need help but may attack you if you do help them.

— Help people anyway.

Give the world the best you have and you'll get kicked in the teeth.

— Give the world the best you have anyway

[The above, originally titled: *The 10 PARADOXICAL COMMANDMENTS* was written in the early 1960's by a nineteen year old sophomore student at Harvard University: Kent Keith. This year Kent has published a book entitled *Anyway*.]

More Information on
THE PRINCE'S TRUST

The Prince's Trust was set up by The Prince of Wales in 1976 to help young people succeed by providing opportunities which they would otherwise not have. Its activities, still expanding, have brought help to over 450,000 — including more than 23,000 in 01.

The Trust develops and delivers programmes throughout nine regions and three countries across the UK, from a staff of 700 and a volunteer force of nearly 10,000. The Prince's Trust targets 14 to 30 year olds who are either unemployed, in or leaving care, educational underachievers, or offenders/ex-offenders.

Through a range of innovative programmes, The Trust provides:

- Increased educational achievement. Across the UK, more than 300 xl Clubs help reduce truancy and school exclusions, and re-engage young people with education.
- Training and personal development. The Trust's Volunteers Programme are courses which help young people, most of them unemployed, to develop confidence, skills and job prospects through teamwork in the community. The courses also benefit local communities, bolstering individuals' social commitment.
- Business start-up advice and loans. The Trust's Business Programme gives start-up capital and loans to young people who cannot obtain traditional bank finance to set up a business. Ongoing management and marketing support is given through a network of volunteer business mentors.
- Financial support. Young people marginalised in society can receive Development Awards from The Trust. These grants give them the opportunity to

make a new start, providing the personal and sometimes financial support they need to access training and move on to work and independence.

The Prince of Wales continues to promote the need for bold innovation by The Trust. In an introduction to The Trust's 1998 annual review and calendar, he said "There is always the danger that The Prince's Trust, now a substantial group of high profile charities, could play safe, failing to take the risks which have, to date, characterised our work and style." His Royal Highness expressed the hope that the facts contained in the review made it clear "that we remain as exciting and relevant as we were when we began".

The need for risks to be taken was acknowledged by The Prince several years before the formal establishment of the Trust. In 1972, when he was 23 and serving in the Royal Navy, The Prince had arranged meetings and set up a committee to consider how he could help alienated and disadvantaged youth.

In July 1973, while in Nassau attending the Bahamas independence celebrations, the Prince wrote to the committee, suggesting that, as a new alternative to existing youth organisations, "a controlled experiment" be arranged, with a number of pilot schemes providing training, equipment and grants.

The Prince said it was important that the young people themselves should suggest the projects and run them. "The deprived groups must, themselves, be consulted and represented on any committee we might set up. Risks must be taken and one or two disasters accepted if we are going to progress anywhere at all."

During the pilot programmes, The Prince personally reviewed applications for grants, given anonymously. Instead of going to recognised youth groups in the traditional manner, money went to individuals, including two 21-year-old former

offenders who wanted to start a fishing club, and a group wanting to hire swimming baths in Cornwall to train young "trouble-makers" as lifeguards.

In June 1975, The Prince gave the first public information about his "experimental schemes" during his second speech to the House of Lords. "It is obvious that many young people — and particularly those who are often categorised as amongst the most impossible and the most difficult — are only too keen to become involved in useful or imaginative schemes, but they lack the funds or the necessary equipment," The Prince said. "Once an impetus has been provided, it is most heartening to see how it is continued and developed by the young people themselves."

The Prince's Trust was formally set up on 7th April, 1976. In a 1995 radio interview The Prince recalled that The Trust had "met with a great deal of scepticism and disbelief" when it was started.

After the riots and disturbances during 1981 in some inner city areas, The Prince visited neighbourhoods in Brixton, south London, Toxteth, Liverpool, Southall, west London and Handsworth, Birmingham. Grants were given to groups in the areas, and The Prince's Trust supported the West Midlands Training Initiative to help reduce unemployment.

The Business Programme began in 1982, with the aim of tackling unemployment — widely seen as one of the causes of the urban unrest — by helping individuals overcome barriers to starting successful businesses of their own. Since then over 40,000 young people have been given a grant or loan to start their own business. These range from caterers to garden designers, from a computer games distributor to a pedigree ram bank for servicing ewes.

More than 50,000 18-30 year old entrepreneurs have been supported since 1983, creating more than 45,000 new busi-

nesses. The top 50 businesses turn over almost £3148 million and employ around 2,255 people. Numerous other countries have followed The Trust's model and started similar organisations.

Prince's Trust Ambassadors — celebrities from the worlds of film, fashion, TV, music and sport who believe strongly in the work of The Trust — are valuable in many ways, for they create awareness of The Trust's purpose and achievements, helping raise funds, and motivating young people and donors alike.

The Foundation derives a significant part of its income from royalties from the sale of books by The Prince of Wales and lithographs made from his own watercolours, together with disposable profits from Duchy Originals Limited, which The Prince established in 1990 to sell a range of food and drink products using simple, natural ingredients.

For more information, or to become involved with The Prince's Trust, visit their website on www.princes-trust.org.uk

Visible Matter

Once lost but now found

Never mind about the whereabouts of dark matter, the mystery material that accounts for 95 percent of the mass of the universe. Astronomers haven't even been able to find all the visible matter — atoms and molecules — that they know should exist in nearby regions of the universe.

New observations confirm that most of the visible stuff lies hidden in vast, hard-to-detect gas clouds between galaxies. Over billions of years, the clouds have gathered into a spidery network of filaments connecting galaxies and galaxy clusters. Studies with NASA's, Chandra X-ray Observatory suggest that the clouds contain twice as much visible matter as galaxies do.

Four independent teams of researchers used the beacons of X rays from distant

quasars to probe the contents of several intergalactic clouds. En route to Earth, X rays from the quasars are absorbed by ionized oxygen and other ions that reside within the intergalactic clouds. The strength of the absorption reveals the temperature, density, and mass of a gas cloud. The researchers describe their work in several articles slated for the *Astrophysical Journal*.

The gas clouds range in temperature from 300,000° to 5 million°C. Ultraviolet detectors had previously revealed the coolest components of this gas (SN: 5/13/00, p. 310). But computer simulations had predicted and the new results have for the first time shown that most of the visible matter in clouds has higher temperatures and so can best be identified by X-ray detectors, says one of the articles' coauthors, Fabrizio Nicastro of the Harvard Center for Astrophysics in Cambridge, Mass.

"We have finally seen a large amount of the [visible] matter that had eluded detection before," he reports.

Several lines of evidence had shown that researchers had been missing most of the visible material. Calculations of the amount of hydrogen, helium, and a few other light elements forged just after the Big Bang indicated that there should be much more of this material in nearby reaches of the universe than had been found. Studies of gas clouds so distant that they reveal conditions in the early universe also provided evidence for a much higher amount of visible matter than astronomers had found locally.

The new studies "reveal that most of the visible matter in the universe is in the intergalactic medium," says theorist Jeremiah P. Ostriker of the University of Cambridge in England. He adds that the newly identified matter is at "exactly the temperature and density range" that he and Renyue P. Cen of Princeton University, as well as other researchers, had predicted (SN 6/20/98, p. 390).

In an article to appear in *Astronomy and Astrophysics*, a team led by Luca Zappacosta of the University of Firenze in Italy describes a different technique for seeking the missing material. Instead of measuring the matter by detecting how much X-ray radiation it absorbs, the team detected X rays that the matter in gas clouds emits. This radiation also indicates that most visible matter lies hidden in the warm gas between galaxies.

Because visible matter traces the presence of the much more abundant but elusive

dark matter, the new observations may also provide a more accurate map of dark matter, says Nicastro.

— R. COWEN

WWW.SCIENCENEWS.ORG

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"Spirit and Stardust"

U.S. Representative Dennis J. Kucinich
Praxis Peace Institute Conference
Dubrovnik, Croatia
Sunday, June 9, 2002

As one studies the images of the Eagle Nebula, brought back by the Hubble Telescope from that place in deep space where stars are born, one can imagine the interplay of cosmic forces across space and time, of matter and spirit dancing to the music of the spheres, atop an infinite sea of numbers.

Spirit merges with matter to sanctify the universe. Matter transcends to return to spirit. The interchangeability of matter and spirit means the starlit magic of the outermost life of our universe becomes the soul-light magic of the innermost life of our self. The energy of the stars becomes us. We become the energy of the stars. Stardust and spirit unite and we begin: One with the universe. Whole and holy. From one source, endless creative energy, bursting forth, kinetic, elemental. We, the earth, air, water and fire — source of nearly fifteen billion years of cosmic spiraling.

We begin as a perfect union of matter and spirit. We receive the blessings of the Eternal from sky and earth. In our outstretched hands we can feel the energy of the universe. We receive the blessings of the Eternal from water, which nourishes and sanctifies life. We receive the blessings of the Eternal from the primal fire, the pulsating heart of creation. We experience the wonder of life multidimensional and transcendent. We extend our hands upwards and we are showered with abundance. We ask and we receive. A universe of plenty flows to us, through us. It is in us. We become filled with endless possibilities.

We need to remember where we came from; to know that we are **one**. To under-

stand that we are of an undivided whole: race, color, nationality, creed, gender are beams of light, refracted through one great prism. We begin as perfect and journey through life to become more perfect in the singularity of "I" and in the multiplicity of "we"; a more perfect union of matter and spirit. — This is human striving. This is where, in Shelley's words, "... hope creates from its own wreck the thing it contemplates." This is what Browning spoke of: Our "reach exceeding [our] grasp." This is a search for heaven within, a quest for our eternal home.

In our soul's Magnificat, we become conscious of the cosmos within us. We hear the music of peace, we hear the music of cooperation, we hear music of love. We hear harmony, a celestial symphony. In our soul's forgetting, we become unconscious of our cosmic birthright, plighted with disharmony, disunity, torn asunder from the stars in a disaster well-described by Matthew Arnold in *Dover Beach*: "... the world, which seems to lie before us like a land of dreams, so various, so beautiful, so new, hath really neither joy, nor love, nor light, nor certitude nor peace, nor help for pain. And we are here, as on a darkling plain, swept with confused alarms of struggle and flight, where ignorant armies clash by night."

Today *Dover Beach* is upon the shores of the Potomac River in Washington, D.C. Our leaders think the unthinkable and speak of the unspeakable inevitability of nuclear war; of a nuclear attack on New York City, of terrorist attacks throughout our nation; of war against Iraq using nuclear weapons; of biological and chemical weapon attacks on civilian populations; of catastrophic global climate change; of war in outer space.

When death (not life) becomes inevitable, we are presented with an opportunity for great clarity, for a great awakening, to rescue the human spirit from the arms of Morpheus through love, through compassion and through integrating spiritual vision and active citizenship to restore peace to our world. The moment that one world is about to end, a new world is about to begin. We need to remember where we came from.

Because the path home is also the way to the future.

In the city I represent in the United States Congress, there is a memorial to Peace, named by its sculptor, Marshall A. Fredericks the "Fountain of Eternal Life". A figure rises from the flames, his gaze fixed to the stars, his hands positioned sextant-like, as if measuring the distance.

Though flames of war from the millions of hearts and the dozens of places wherein it rages, may lick at our consciousness, our gaze must be fixed upward to invoke universal principles of unity, of cooperation, of compassion, to infuse our world with peace, to ask for the active presence of peace, to expand our capacity to receive it and to express it in our everyday life.

We must do this fearlessly and courageously and not breathe in the poison gas of terror. As we receive, so shall we give.

As citizen-diplomats of the world, we send peace as conscious expression wherever, whenever and to whomever it is needed: to the Middle East, to the Israelis and the Palestinians, to the Pakistanis and the Indians, to Americans and Al Qaeda, and to the people of Iraq, and to all those locked in deadly combat. And we fly to be with the bereft, with those on the brink, to listen compassionately, setting aside judgment and malice to become peacemakers, to intervene, to mediate, to bring ourselves back from the abyss, to bind up the world's wounds.

As we aspire to universal brotherhood and sisterhood, we harken to the cry from the heart of the world and respond affirmatively to address through thought, word and deed conditions which give rise to conflict: Economic exploitation, empire building, political oppression, religious intolerance, poverty, disease, famine, homelessness, struggles over control of water, land, minerals, and oil.

We realize that what affects anyone, anywhere affects everyone, everywhere. As we help others to heal, we heal ourselves.

Our vision of interconnectedness resonates with new networks of world citizens in non-governmental organizations linking from numberless centers of energy, expressing the emergence of a new organic whole, seeking unity within and across national lines. New transnational web-based email and telecommunications systems transcend governments and carry within them the power of qualitative transformation of social and political structures and a new sense of creative intelligence. If governments and their leaders, bound by hierarchy and patriarchy, wedded to military might for legitimacy, fail to grasp the implications of an emerging world consciousness for cooperation, for peace and for sustainability, they may become irrelevant.

As citizen-activists the world over merge, they can become an irresistible force to create peace and protect the planet. From here will come a new movement to abolish nuclear weapons and all weapons of mass destruction.

From here will come the demand for sustainable communities, for new systems of energy, transportation and commerce. From here comes the future rushing in on us.

How does one acquire the capacity for active citizenship? The opportunities exist every day. In Cleveland, citizens have developed the ability to intercede when schools are scheduled to be closed, and have kept the schools open; to rally to keep hospitals open; to save industries which provide jobs; to protect neighborhood libraries from curtailment of service, to improve community policing; to meet racial, ethnic and religious intolerance openly and directly.

Active citizenship begins with an envisioning of the desired outcome and a conscious application of spiritual principles. I know. I have worked with the people in my own community. I have seen the dynamic of faith in self, faith in one's ability to change things, faith in one's ability to prevail against the odds through an appeal to the spirit of the world for help, through an appeal to the spirit of community for participation, through an appeal to the spirit of cooperation, which multiplies energy. I have seen

citizens challenge conditions without condemning anyone, while invoking principles of non-opposition and inclusion of those who disagree.

I have seen groups of people overcome incredible odds as they become aware they are participating in a cause beyond self and sense the movement of the inexorable which comes from unity. When you feel this principle at work, when you see spiritual principles form the basis of active citizenship, you are reminded once again of the merging of stardust and spirit. There is creativity. There is magic. There is alchemy.

Citizens across the United States are now uniting in a great cause to establish a Department of Peace, seeking nothing less than the transformation of our society, to make non-violence an organizing principle, to make war archaic through creating a paradigm shift in our culture for human development, for economic and political justice and for violence control. Its work in violence control will be to support disarmament, treaties, peaceful coexistence and peaceful consensus building. Its focus on economic and political justice will examine and enhance resource distribution, human and economic rights and strengthen democratic values.

Domestically, the Department of Peace would address violence in the home, spousal abuse, child abuse, gangs, police-community relations conflicts and work with individuals and groups to achieve changes in attitudes that examine the mythologies of cherished world views, such as 'violence is inevitable' or 'war is inevitable'. Thus it will help with the discovery of new selves and new paths toward peaceful consensus.

The Department of Peace will also address human development and the unique concerns of women and children. It will envision and seek to implement plans for peace education, not simply as a course of study, but as a template for all pursuits of knowledge within formal educational settings.

Violence is not inevitable. War is not inevitable. Nonviolence and peace are inevi-

table. We can make of this world a gift of peace which will confirm the presence of universal spirit in our lives. We can send into the future the gift which will protect our children from fear, from harm, from destruction.

Carved inside the pediment which sits atop the marble columns is a sentinel at the entrance to the United States House of Representatives.

Standing resolutely inside this "Apotheosis of Democracy" is a woman, a shield by her left side, with her outstretched right arm protecting a child happily sitting at her feet. The child holds the lamp of knowledge under the protection of this patroness.

This wondrous sculpture by Paul Wayland Bartlett, is entitled "Peace Protecting Genius". Not with nuclear arms, but with a loving maternal arm is the knowing child Genius shielded from harm. This is the promise of hope over fear. This is the promise of love which overcomes all. This is the promise of faith which overcomes doubt. This is the promise of light which overcomes darkness. This is the promise of peace which overcomes war.

Thank You.