



KEY NOTEBOOK

IX

(Continued from June Supplement)

Section IX [continued]

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ON POST-MORTEM AND POST-NATAL CONSCIOUSNESS.

If human self-consciousness survives death as a rule, why should there be exceptions? In the fundamental principles of the spiritual world no exception is possible. But there are rules for those who see, and rules for those who prefer to remain blind.

There is here the aberration of the blind man, who denies the existence of the sun because he does not see it. Nor will his spiritual eyes compel him to see after death. On the contrary, he will not be compelled, nor will he see anything. Having persistently denied during life the continuance of existence after death, he will be unable to see it, because his **spiritual capacity having been stunted in life, it cannot develop after death**, and he will remain blind. If one were to insist that Spirit can never be blind, then they are really speaking of the **spirit from the spirit, or the flame from the flame — of Atma in short** — and confuse it with the human soul — Manas. Atma being too homogeneous for the **duality** needed for Self-Consciousness on our plane reaches consciousness thru **Manas**.

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Thus in the case of a downright materialist, the complete loss of self-consciousness and self-perception after death is possible. Our Esoteric Doctrine refers to the **post-mortem** period, or the interval between two lives or births, as merely a transitory state, and whether that interval between two acts of the illusionary drama of life lasts one year or a million, that **post-mortem** state may,

without any breach of the fundamental law, prove to be just the same state as that of a man who is in a dead faint.

The spiritual law of continuity applies only to things which are truly real. To one who has read and understood Mundakya Upanishad and Vedanta-Sara all this becomes very clear. I will say more: it is sufficient to understand what we mean by Buddhi and the duality of Manas to gain a clear perception why the materialist may fail to have a self-conscious survival after death. Since Manas, in its lower aspect, is the seat of the terrestrial mind, it can, therefore, give only that perception of the Universe which is based on the evidence of that mind; it cannot give spiritual vision. It is said in the Eastern school, that between Buddhi and Manas (the Ego), or Iswara and Pragna¹* there is in reality no more difference than **between a forest and its trees, a lake and its waters**, as the Mundakya teaches. One or hundreds of trees dead from loss of vitality, or uprooted, are yet incapable of preventing the forest from being still a forest.

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¹ **Iswara** is the collective consciousness of the manifested deity, Brahma, *i.e.*, the collective consciousness of the Host of Dhyana Chohans; and **Pragna** is their individual wisdom.

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Buddhi represents in this simile the forest, and Manas-tajasi¹ the trees. If Buddhi is immortal, how can that which is similar to it, *i.e.*, Manas-tajasi, entirely lose its consciousness *till* the *day* of its new incarnation? This question, *while* appealing, cannot stand, for it mixes an abstract representation of the whole with its casual changes of form.

Remember that if it can be said of Buddhi-Manas that it is unconditionally immortal, the same cannot be said of the lower Manas, still less of Tajasi, which is merely an attribute. Neither of these, neither Manas nor Tajasi, can exist apart from Buddhi, the divine soul, because the first (**Manas**) is, in its lower aspect, a qualificative attribute of the terrestrial personality, and the second (**Tajasi**) is identical with the first, because it is the same Manas only with the light of Buddhi reflected on it. In its turn, Buddhi would remain only an impersonal spirit without this element which it borrows from the human soul, which conditions and makes of it, in this illusive Universe, **as it were something separate** from the universal soul for the whole period of the cycle of incarnation. Say rather that **Buddhi-Manas** can neither die nor lose its compound self-consciousness in Eternity, nor the recollection of its previous incarnations in which the two — *i.e.*, the spiritual and the human soul — had been closely linked together. But it is not so in the case of a materialist, whose human soul not only receives nothing from the divine soul, but even refuses to recognise its existence. You can hardly apply this axiom to the attributes and

qualifications of the human soul, for it would be like saying that because your divine soul is immortal, therefore the bloom on your cheek must also be immortal; whereas this bloom, like Tajasi, is simply a transitory phenomenon.

We must not mix in our minds the noumenon with the phenomenon, the cause with its effect. Limited to Manas or the human soul alone, the radiance of Tajasi itself becomes a mere question of time; because both immortality and consciousness after death become, for the terrestrial personality of man, simply conditioned attributes, as they depend entirely on conditions and beliefs *created* by the human soul itself during the life of its body. Karma acts incessantly: we reap in *our after-life* only the fruit of that which we have *ourselves sown* in this.

Karma, as retributive punishment, reaches the Ego only in its next incarnation. After death it receives only the reward for the unmerited sufferings endured during its past incarnation. Some Theosophists have taken exception to this phrase, but the words are those of Master, directing our attention to the fact that men often suffer from the effects of the actions done by others, effects which thus do not strictly belong to their own Karma — and for these sufferings they of course deserve compensation.

The whole punishment after death, even for the materialist, consists, therefore, in the absence of any reward, and the utter loss of the consciousness of one's bliss and rest. Karma is the child of the terrestrial Ego, the fruit of the actions of the tree which is the objective personality visible to all, as much as the fruit of all the thoughts and even motives of the spiritual "I;" but Karma is also the tender mother, who heals the wounds inflicted by her during the preceding life, before she will begin to torture this Ego by inflicting upon him new ones. If it may be said that there is not a mental or physical suffering in the life of a mortal which is not the direct fruit and consequence of some sin in a preceding existence; on the other hand, since he

¹ **Tajasi** means the radiant in consequence of its union with Buddhi; *i.e.*, Manas, the human soul, illuminated by the radiance of the divine soul. Therefore, Manas-tajasi may be described as radiant mind; the **human** reason lit by the light of the spirit; and Buddhi-Manas is the revelation of the divine **plus** human intellect and self-consciousness.

Bhavani Shankar, remarking on the second initiation when one's astral body is pure, or, as HPB puts it, "has become a cipher," says that "this astral cosmic center is called in the Mandukya-Upanishad '*Tajasa*,' and in the *Gita*, '*Adhidaiva*,' the substratum of all the *Devatas*."

does not preserve the slightest recollection of it in his actual life, and feels himself not deserving of such punishment, and therefore thinks he suffers for no guilt of his own, this alone is sufficient to entitle the human soul to the fullest consolation, rest, and bliss in his **post-mortem** existence. Death comes to our spiritual selves ever as a deliverer and friend. For the materialist, who, notwithstanding his materialist, was not a bad man, the interval between the two lives will be like the unbroken and placid sleep of a child, either entirely dreamless, or filled with pictures of which he will have no definite perception; while for the average mortal it will be a dream as vivid as life, and full of realistic bliss and visions.

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Yet, even the personal man does not always suffer blindly the Karmic penalties which the Ego has incurred, for at the solemn moment of death every man, even when death is sudden, sees the whole of his past life marshalled before him, in its minutest details. For one short instant the **personal** becomes one with the **individual** and all-knowing Ego. But this instant is enough to show to him the whole chain of causes which have been at work during his life. He sees and now understands himself as he is, unadorned by flattery or self-deception. He reads his life, remaining as a spectator looking down into the arena he is quitting; he feels and knows the justice of all the suffering that has overtaken him.

This happens to everyone with no exception. Very good and holy men see, we are taught, not only the life they are leaving, but even several preceding lives in which were produced the causes that made them what they were in the life just closing. **They recognise the law of Karma in all its majesty and justice.**

Similarly, as the man at the moment of death has a retrospective insight into the life he has led, so, at the moment he is reborn on to earth, the Ego, awaking from the state of Devachan,

has a prospective vision of the life which awaits him, and realizes all the causes that have led to it. He realizes them and sees futurity, because it is between Devachan and re-birth that the Ego regains his full **manasic** consciousness, and rebecomes for a short time the god he was, before, in compliance with Karmic law, he first descended into matter and incarnated in the first man of flesh. The "golden thread" sees all its "pearls" and misses not one of them.

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WHAT IS REALLY MEANT BY ANNIHILATION.

When Theosophists speak of a golden thread on which their lives are strung, they are echoing the Hindu Sacred books in which it is said that that which undergoes periodical incarnation is the **Sutratma**, which means literally the "Thread Soul." It is a synonym of the reincarnating Ego — Manas **conjoined with Buddhi** which absorbs the Manasic recollections of all our preceding lives. It is so called, because, like the pearls on a thread, so is the long series of human lives strung together on one thread. In some Upanishad these recurrent re-births are likened to the life of a mortal which oscillates periodically between sleep and waking.

True, this last statement might be questioned along these lines:

For the man who awakes, another day commences, but that man is the same in soul and body as he was the day before; whereas at every incarnation a full change takes place not only of the external envelope, sex, and personality, but even of the mental and psychic capacities. The simile does not seem to me quite correct. The man who arises from sleep remembers quite clearly what he has done yesterday, the day before, and even months and years ago. But none of us has the slightest recollection of a preceding life or of any fact or event concerning it. I may forget in the morning what I have dreamt during the night, still I know that I have slept and have the certainty that I lived during sleep; but what recollection can

I have of my past incarnation until the moment of death?

This objection is, however, not wholly valid, as some people do recollect their past incarnations during life; but these are Buddhas and Initiates. This is what the Yogis call *Samma-Sambuddha*, or the knowledge of the whole series of one's past incarnations.

Even ordinary mortals who have not reached *Samma-Sambuddha*, may profit from a study of the three kinds of sleep. Sleep is a general and immutable law for man as for beast, but there are different kinds of sleep and still more different dreams and visions.

Life offers to each according to his belief. The materialist who, while not denying dreams, which he could hardly do, yet denies immortality in general and the survival of his own individuality, simply utters a prophecy. One who has no inner perception of, and faith in, the immortality of his soul, in that man the soul can never become *Buddhi-tajjasi*, but will remain simply *Manas*, and for *Manas* alone there is no immortality possible. **In order to live in the world to come a conscious life, one has to believe first of all in that life during the terrestrial existence.** On these two aphorisms of the Secret Science all the philosophy about the **post-mortem** consciousness and the immortality of the soul is built. The Ego receives always according to its deserts. After the dissolution of the body, there commences for it a period of full awakened consciousness, or a state of chaotic dreams, or an utterly dreamless sleep undistinguishable from annihilation, and these are **the three kinds of sleep**. If our physiologists find the cause of dreams and visions **in an unconscious preparation for them during the waking hours**, why cannot the same be admitted for the **post-mortem** dreams? I repeat it: **death is sleep**. After death, before the spiritual eyes of the soul, begins a performance according to a programme learnt and very often unconsciously composed by ourselves: the practical carrying out of **correct** beliefs or of illusions which have been

created by ourselves. The Methodist will be a Methodist, the Mussulman a Mussulman, at least for some time — in a perfect fool's paradise of each man's creation and making. These are the **post-mortem** fruits of the tree of life. Naturally, our belief or unbelief in the fact of conscious immortality is unable to influence the unconditioned reality of the fact itself, once that it exists, but the belief or unbelief in that immortality as the property of independent or separate entities, **cannot fail to give colour to that fact in its application to each of these entities.**

The materialist, disbelieving in everything that cannot be proven to him by his five senses, or by scientific reasoning, based exclusively on the data furnished by these senses in spite of their inadequacy, and rejecting every spiritual manifestation, accepts life as the only conscious existence. Therefore according to their beliefs so will it be unto them. They will lose their personal Ego, and will plunge into a dreamless sleep until a new awakening — or, shall we say, something very close to this happens?

Remember the practically universal teaching of the two kinds of conscious existence: the terrestrial and the spiritual. The latter must be considered real from the very fact that it is inhabited by the eternal, changeless and immortal Monad; whereas the incarnating Ego dresses itself up in new garments entirely different from those of its previous incarnations, and in which all except its spiritual prototype is doomed to a change so radical as to leave no trace behind.

Thus our conscious terrestrial "I" may perish not only for a time, like the consciousness of the materialist, but so entirely as to leave no trace behind; for according to the teaching, it must so perish and in its fulness, all except the principle, which, having united itself with the Monad, has thereby become a purely spiritual and indestructible essence, one with it in the Eternity. In the case of an out-and-out materialist, in whose personal "I" no *Buddhi* has ever reflected itself, how can the latter carry away into the Eternity one particle of that

terrestrial personality? Your spiritual "I" is immortal; but from your present self it can carry away into Eternity that only which has become worthy of immortality, namely, the aroma alone of the flower that has been mown by death.

The flower, as all past and future flowers which have blossomed and will have to blossom on the mother bough, the **Sutratma**, all children of one root or Buddhi — will return to dust. Your present "I," is not the body, not yet is it what I would call Manas-Sutratma, but Sutratma-Buddhi.

The spiritual Ego of man moves in eternity like a pendulum between the hours of birth and death. But if these hours, marking the periods of life terrestrial and life spiritual, are limited in their duration, and if the very number of such stages in Eternity between sleep and awakening, illusion and reality, has its beginning and its end, on the other hand, the spiritual pilgrim is eternal. Therefore are the hours of his **post-mortem** life, when, disembodied, he stands face to face with truth and not the mirages of his transitory earthly existences, during the period of that pilgrimage which we call "the cycle of **re-births**"-**the only reality in our conception**. Such intervals, their limitation notwithstanding, do not prevent the Ego, while ever perfecting itself, from following undeviatingly, though gradually and slowly, the path to its last transformation, when that Ego, having reached its goal, becomes a divine being. These intervals and stages help towards this final result instead of hindering it; and without such limited intervals the divine Ego could never reach its ultimate goal. I have given you once already a familiar illustration by comparing the Ego, or the **individuality**, to an actor, and its numerous and various incarnations to the parts it plays. Will you call these parts or their costumes the individuality of the actor himself? Like that actor, the Ego is forced to play during the cycle of necessity, up to the very threshold of **Paranirvana**, many parts such as may be unpleasant to it. But as the bee collects its honey from every flower, leaving the rest as food for

the earthly worms, so does our spiritual individuality, whether we call it Sutratma or Ego. *Collecting from every terrestrial personality, into which Karma forces it to incarnate, the nectar alone of the spiritual qualities and self-consciousness, it unites all these into one whole and emerges from its chrysalis as the glorified Dhyan Chohan*. So much the worse for those terrestrial personalities from which it could collect nothing. Such personalities cannot assuredly outlive consciously their terrestrial existence.

Thus for the terrestrial personality, immortality is conditional, for immortality cannot touch the **non-existent**: for all that which exists as SAT, or emanates from SAT, immortality and Eternity are absolute. Matter is the opposite pole of spirit, and yet the two are one. The essence of all this, i.e., Spirit, Force and Matter, or the three in one, is as endless as it is beginningless; but the form acquired by this triple unity during its incarnations, its externality, is certainly only the illusion of our personal conceptions. Therefore do we call Nirvana and the Universal life alone a reality, while relegating the terrestrial life, its terrestrial personality included, and even its Devachanic existence, to the phantom realm of illusion.

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We call sleep the reality, and waking the illusion simply as a comparison made to facilitate the grasping of the subject, and from the standpoint of terrestrial conceptions it is a very correct one.

It would be an error to think that all materialists, many of whom are really honest and charitable men could suffer annihilation due to their unbelief alone. No materialist, however unbelieving, can die for ever in the fulness of his spiritual individuality. While it is true that consciousness can disappear either fully or partially in the case of a materialist, so that no conscious remains of his personality survive, yet this is not annihilation. One can sleep a dead sleep and miss several stations during a long railway

journey, without the slightest recollection or consciousness, and awake at another station and continue the journey past innumerable other halting-places till the end of the journey or the goal is reached. Three kinds of sleep were mentioned to you: the dreamless, the chaotic, and the one which is so real, that to the sleeping man his dreams become full realities. If you believe in the latter why can't you believe in the former; **according to the after life a man has believed in and expected**, such is the life he will have. He who expected no life to come will have an absolute blank, amounting to annihilation, in the interval between the two re-births. This is just the carrying out of the programme we spoke of, a programme created by the materialists, as you say. A selfish, wicked Egoist, one who never shed a tear for anyone but himself, thus adding entire indifference to the whole world to his unbelief, must, at the threshold of death, drop his personality for ever. This personality having no tendrils of sympathy for the world around and hence nothing to hook on to Sutrātma, it follows that with the last breath every connection between the two is broken. There being no Devachan for such a materialist, **the Sutrātma will re-incarnate almost immediately**. But those materialists who erred in nothing but their disbelief will oversleep but one station. And the time will come when that exmaterialist will perceive himself in the *Eternity* and perhaps repent that he lost even one day, one station, from the life eternal.

[TO BE CONTINUED]

THE POWER OF MINDFULNESS

An Inquiry into the Scope of Bare Attention and the Principal Sources of its Strength

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Part IV

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In the sequence of the Seven Factors of Enlightenment we find that the enlightenment-factor Tranquillity (*passadhi-sambo jjhaṅga*) precedes that of Concentration (*samādhī-sambo jjhaṅga*) and, expressing the same fact, it was said; "If tranquillized within, the mind will become concentrated." Now, in the light of our previous remarks, we shall better understand these statements.

3. *Insight*. — It has been said by the Exalted One, "He whose mind is concentrated sees things as they really are." Therefore all those ways by which Bare Attention strengthens concentration of mind, will also be a supporting condition of the development of insight. But there is also a more direct and specific help which Insight receives from "Keeping still at Bare Attention."

Apart from (supposedly) disinterested scholarly or scientific research, man is generally more concerned with "handling" and utilizing things, or defining their relations to himself, than with knowing them in their true nature. He is therefore mostly satisfied with registering the very first signal conveyed to him by an outer or inner perception. Through deeply ingrained habit, that first signal will evoke standard responses by way of judgments like good-bad, pleasant-unpleasant, useful-harmful, right-wrong; which again will lead to further reactions

by word or deed in accordance with these judgments. It is very rare that attention will dwell any longer upon an object of a common, or habitual type, than for receiving that very first signal, or the first few. Thus, mostly only one single aspect of the object, or a selected few, will be perceived (and sometimes misconceived), and only the very first phase (or little more) of the object's life-span will come into the focus of attention. One may not even be consciously aware that the respective process has an extension in time (origination and end); that it has many aspects and relations beyond those at first sight connected with the casual observer or the limited situation; that, in brief, it has a kind of evanescent individuality of its own. A world that has been perceived in that superficial way, will, to that extent, consist of rather shapeless little lumps of experiences marked by a few subjectively selected (and sometimes misapplied) signs or symbols which have significance mainly for the individual's self-interest. Parts of that rather shadow-like world are not only things and persons of one's environment, but even a good part of one's own bodily and mental processes which are often conceived in a similar superficial way. When thus the seal of self-reference is stamped again and again upon the world of everyday experience, the basic misconception 'This belongs to me' (*attaniya*) will steadily continue to grow subtle, but firm and wide-spread roots (comparable to the hair-roots of plants), which will scarcely be shaken by mere intellectual convictions about the non-existence of a self (*anatta*).

These grave consequences issue from that fundamental perceptual situation we have mentioned: on receiving a first signal from his perceptions, man rushes into hasty or habitual reactions which so often commit him to the four misapprehensions of

reality: taking the impure for pure, the impermanent for lasting, the painful and pain-bringing for pleasant, and the impersonal for a self or something belonging to the self.

But if one musters the restraining forces of one's mind and pauses for Bare Attention, the material and mental processes that form the objects of mind at the given moment will reveal themselves more fully and more truly. If they are no longer dragged at once into the whirlpool of self-reference, but allowed to unfold themselves before the watchful eye of mindfulness, the diversity of their aspects and the wide net of their correlations and interconnections will appear: the narrow and often falsifying connection with self-interest will recede into the background and will be dwarfed by the wider view now gained. Birth and death, rise and fall of many of the observed processes will be clearly discerned, in their serial occurrence or in their component parts. Thereby the facts of Change and Impermanence will impress themselves on the mind with growing intensity. By the same discernment of rise and fall, many false conceptions of unity in the processes which had been created under the influence of the egocentric attitude will be dissolved. Self-reference uncritically overrides diversity, and lumps things together under the preconceptions of being a self (*attā*) or belonging to a self (*attaniya*). But Bare Attention reveals these sham unities as impersonal and conditioned phenomena. Facing thus again and again the evanescent, dependent and impersonal nature of life processes within and without, their monotony and unsatisfactory nature will become marked; in other words, the Truth of Suffering inherent in them will appear. In that way, all three Characteristics, or Signata, of Existence will open themselves to penetrative Insight (*Vipassanā*), by the simple device of

slowing down, pausing and keeping still for Bare Attention.

Spontaneity

An acquired or strengthened habit of pausing mindfully before acting will not exclude or paralyze spontaneity of response where it is beneficial. On the contrary, the pausing, the stopping and the keeping still for Bare Attention will, through training, become quite spontaneous themselves. They will grow into a “selective mechanism” of the mind that, with an increasing reliability and swiftness of response, will prevent the upsurge of evil or unwise impulses which may have been intellectually realised by us as unwholesome, but, by their own powerful spontaneity, still continue to defeat our better knowledge and nobler intention. The practice of mindful pausing serves, therefore, to replace unwholesome spontaneity or habits, by wholesome ones.

Just as certain reflex moments are an automatically operating protection of the body, similarly a spontaneously working spiritual and moral self-protection will be a vital function of the mind. A person of average moral standard will instinctively shrink from theft or murder, without any long reflection. With the help of the method of Bare Attention, the range of such spontaneously functioning moral brakes can be greatly extended and ethical sensitivity heightened. Also false thought-habits can be broken in the same way and replaced by correct ones.

In an untrained mind, noble tendencies or right thoughts often succumb to the spontaneous outbreak of passions or prejudices, or they can assert themselves only with difficulty, after a struggle of motives. But if the spontaneity of the Unwholesome is checked or greatly reduced, as described above, our good impulses and wise reflections will have greater scope and they will be able to

express themselves freely and spontaneously. Their spontaneous flow will give greater confidence in the power of the good within us and will carry more conviction for others. That spontaneity of the good will not be of an erratic nature, but will have deep and firm roots in previous methodical training. Here appears a way by which the “premeditated good” (*sasankhārika-kusala*) may be transformed into “spontaneously arising good thought” (*asañkhārika-kusala-citta*) which, if combined with knowledge, takes the first place in the scale of ethical values, according to the psychology of the Abhidhamma. Hereby we shall get practical understanding of a saying in *The Secret of the Golden Flower*¹.

If one attains intentionally
to an unintentional state one has
comprehension.

This saying just invites a paraphrase in Pali terms: *Sasāñkhārena asañkharikam pabbam*. ‘By premeditated intentional effort spontaneity can be won’.

If the numerous aids to mental growth and liberation, found in the Buddha’s teachings, are wisely utilized, there is actually nothing that can finally withstand the Satipatthāna Method; and this method starts with the simple but in its effects far-reaching practice of learning to pause and stop for Bare Attention.

Slowing-down

Against the impetuosity, rashness and heedlessness of the untrained mind, practice of Pausing and Stopping sets a deliberate slowing-down. The demands of modern life, however, make it impracticable to introduce such a slowing-down of functions into the routine of the average working-day. But as an antidote

¹ A treatise of Chinese Mahāyāna, strongly influenced by Taoism.

against the harmful consequences of the hectic speed of modern life, it is all the more important to cultivate that practice in one's leisure hours and especially in periods of strict Satipatthāna practice. It will also give the worldly benefits of greater calm, efficiency and skill in one's daily round of work.

For the purposes of meditative development, Slowing-down serves as an effective training in heedfulness, sense-control and concentration. But apart from that, it has also more specific significance for meditative practice. In the commentary to the Satipatthana Sutta, for instance, it is told how the slowing-down of movements may help in *regaining lost concentration* on a chosen object. A monk, so we read, had bent his arm quickly without remembering his subject of meditation, as his rule of practice demanded. On becoming aware of that omission, he took his arm back to its previous position and repeated the movement mindfully. The subject of meditation referred to was probably 'clearly comprehending action' (*sampajāna-kāra*), and especially the one mentioned in the Satipatthāna Sutta as follows: 'In bending and stretching he acts with clear comprehension' (*Sammiñjite pasārite sampajānakāri hoti*).

The slowing-down of certain bodily movements during strict meditative training is also of great help in gaining *Insight-knowledge* (*Vipassanā-ñāna*) by one's own experience, and especially the direct awareness of change (*anicca*) and impersonality (*anattā*). It is, to a great extent, the rapidity of movement that strengthens the illusion of unity, identity and substantiality of what is actually a complex and evanescent process. Therefore, in the strict practice of Satipatthāna, the slowing down of walking or bending and stretching and thereby discerning the several phases of each movement, is an exercise very helpful

for direct insight into the three characteristics of all phenomena. It will make an impression of increasing force and significance on the meditator, to notice clearly how each partial phase of the process observed arises and ceases by itself, and nothing of it "goes over" or "transmigrates" to the next phase.

Also the average rhythm of our every-day actions, speech and thoughts will become more quiet and peaceful under the influence of that practice. Slowing-down the hurried rhythm of life means that thoughts, feelings and perceptions will be able to complete the entire length of their natural life-time. Full awareness will extend up to their end-phase: to their last gentle vibrations and reverberations. Too often that end-phase is cut off by an impatient grasping at new impressions, or by hurrying on to the next stage of a line of thought before the earlier one has been clearly comprehended. This is one of the main reasons for the disorderly state of average consciousness which is burdened by a vast amount of indistinct or fragmentary perceptions, of stunned emotions and unfinished or undigested ideas. Slowing-down will prove an effective device of recovering the fullness and clarity of consciousness. A fitting simile, and at the same time an actual example of it, is the procedure in the practice of Mindfulness on Breathing (*ānāpanasati*) where mindfulness has likewise to cover the whole extent of the breath, its beginning, middle and end. This is what is meant by the passage of the Discourse, saying "Experiencing the *whole* (breath-) body, I shall breathe in and out." Similarly, the entire "breath," or rhythm of our life will become deeper and fuller, for by slowing-down, we get used to sustained attention.

The habit of prematurely cutting off processes of thought, or slurring over them, has assumed serious proportions in the man of modern city civilization. His

restlessness clamours for ever new stimuli, in an ever increasing speed of succession, having its counterpart in the increasing speed of our means of locomotion. This rapid bombardment of impressions will gradually blunt man's sensitivity, and consequently the new stimuli will have to be still more loud, coarse and variegated — a process which, if not checked, can only end in disaster. This state of affairs also explains the decrease of finer aesthetic susceptibility and the growing incapacity of genuine natural joy. The place of both is taken by a hectic, short-breathed excitement which does not leave any true aesthetic or emotional satisfaction. "Shallow mental breath" is to a great extent responsible for the growing superficiality and coarseness of "civilised man" and for the frightening spread of nervous disorders in the West. It may well become the start of a general deterioration of human consciousness in its qualitative level, its range and its strength. This danger threatens all those, in the East as well as in the West, whom the impact of technical civilization finds without an adequate spiritual protection. Satipatthāna can make an important contribution to remedying that situation, in the way we have indicated here briefly. Thus, also from the worldly point of view, the method will prove beneficial. Here, however, we are chiefly concerned with the psychological aspects and their significance for meditative development. Sustained attention, being helped by Slowing-down, will affect the quality of consciousness mainly in three ways:

- (a) the intensity of consciousness,
- (b) the clarity of the object's characteristic features, and
- (c) it will reveal the object's "relatedness."

- (a) An object of *sustained* attention will exert a particularly strong and long-lasting impact on the mind, not only throughout the thought-series

immediately following the respective perception, but its influence may also extend far into the future. It is that causal efficacy which is the measure of the *intensity of consciousness*.

- (b) The first impression conveyed by any new sense-object or idea will be what is most striking in it, subjectively or objectively, and it will dominate the mind up to the culminating point of the impact. But there are sure to be other aspects, characteristics or functions of the respective object which may not be obvious or are less interesting to the cognizing subject but which are no less, or even more, important. There will also be cases where the first impression is entirely deceptive. Only if attention is sustained beyond that first impact, will the respective object reveal itself more fully. It is only at the downward course of the first perceptual wave (its end-phase), when the prejudicing force of the first impact lessens, that the object will yield a wider selection of detail, an all-round picture of itself. It is therefore, only by sustained attention that a greater *clarity of an object's characteristic features* can be obtained.
- (c) Among the characteristic features of a physical or mental object there is one class which is often overlooked by hasty or superficial attention, and therefore we list it here separately: it is the *relatedness* of the object, extending to its past (origin, causes, reasons, logical precedents, etc.), and its present manifestation (environment, "background," presently active influences, etc.). An event cannot be said to be fully understood, if it is viewed in artificial isolation. It must be seen as a part of a wider pattern, in its conditioned and conditioning nature;

and this can be done only with the help of sustained attention.

[TO BE CONTINUED]

"SPOOKY INTERACTION"

teleportation REVISITED

http://www.theaustralian.news.com.au/common/story_page/0,5744,4522247%255E2702,00.html

BY JOHN KERIN
17JUN02

IN a dramatic technological breakthrough, an Australian-based research team has teleported a message-encoded laser beam – bringing the science fiction fantasy of "beaming" humans from one place to another a step closer.

Although Star Trek-style planet hopping is way into the future, teleporting – disassembling objects in one place while a perfect replica is created elsewhere – promises to revolutionise computing and communications over the next decade. The Australian National University team, partly funded by the Australian Research Council, has been involved in a global race with teams from the US and Europe to extend the frontiers of the science, and they are the first to reliably and consistently transmit a laser beam.

Using a process known as quantum entanglement, the researchers, led by 34-year-old physicist Ping Koy Lam, have disassembled a laser at one end of an optical communications system and recreated a replica a metre away.

Quantum entanglement allows what Einstein termed a "spooky interaction" at a distance between two objects at the speed of light.

An encoded radio signal is embedded on an input laser, which is combined with entanglement and then scanned. The laser is destroyed in the process. But the radio signal survives and is sent electronically to a receiving station, where within a nanosecond an exact replica of the beam – with the radio signal intact – is retrieved and decoded.

A US research team pioneered teleportation with small particles of light called photons in 1997. A Danish team from the University of Aarhus established a means in theory of teleporting atoms in October last year.

"What we have demonstrated here is that we can take billions of photons, destroy them simultaneously, and then recreate them in another place," Dr Lam told The Australian.

"The applications of teleportation for computers and communications over the next decade are very exciting," he said.

Quantum teleportation could make encrypted or coded information 100 per cent secure, Dr Lam said, because even if intercepted the message would be unintelligible unless it was intended for a specific recipient. This could be as revolutionary for a new class of superfast quantum computers as the transistor was for conventional computers. Quantum computers will be able to solve problems millions of times faster than current computers.

And the breakthrough could lead to an increase in the speed and quantity of information transferred in fibre optic communications. "This technology would have tremendous potential for banks, financial institutions and governments who want to protect information," Dr Lam said.

"It should be possible to construct a perfect cryptography system. When two parties want to communicate with one another, we can enable the secrecy of the communication to be absolutely perfect."

But for a human to be teleported, a machine would have to be built that could pinpoint and analyse the trillions and trillions of atoms that make up the human body. Quantum teleporting is problematic for humans because the original is destroyed in the process of creating the replica.

"I think teleporting of that kind is very, very far away," Dr Lam said. "We don't know how to do that with a single atom yet. "But that doesn't mean that in the far future it's not possible," he said.

THERAPY AND GROWTH THROUGH MUSIC

Sunday, June 23rd, Correlation Class (245 West 33rd St., Los Angeles) will be considering: —

In a French Newspaper there is an article about the opening in Rome of the greatest and most perfect auditorium in the whole world, making the eternal city, the European capital of music. The architect of the structure, talking about the building, says: "This very complex structure is both for music and the improvement of an impoverished outskirts of the city. Eight years ago, the area it occupies was completely degraded and today it is full of life. Great architecture and great music share a strong synergy among all their respective elements, both local and global. This synergy is one of the most poetic, expressive and penetrating aspects. The Three spaces on which the auditorium was built will allow a polyphony of true voice, culture and history."

Another example of how music affects the culture, is presented in a Spanish newspaper article discussing an exhibit of Brazilian culture in Sao Paulo. In this exhibit music will be the central point around which the exhibit revolves. The Brazilian culture will be seen through the lenses of music. The Brazilian rhythms and harmonies will be used to unveil religion and *la fiesta*; as well as the dreams, the rebellion and the great hunger predominating the country. The music will accompany the visitor through the various halls of the exhibit, taking him on a many-layered journey of color, sound and images blending into a magic kaleidoscope.

(References: *Le Monde*, Paris; *El Pais*, Sao Paulo; and *Transactions*, p. 148-9)

From *Transactions*, pp. 148-49:

Now the first, the second, third or primordial seven or Lipika, are all one. When they emanate from one plane to another, it is a repetition of — "as above, so below." They are all differentiated in matter or density, not in qualities; the same qualities descend on to the last plane, our own, where man is endowed with the same potentiality, if he but knew how to develop it, as the highest Dhyana-Chohans.

In the hierarchies of Æons, Simon gives three pairs of two each, the seventh being the fourth which descends from one plane to another.

The Lipika proceed from Mahat and are called in the Kabala the four Recording Angels; in India, the four Maharajahs, those who record every thought and deed of man; they are called by St. John in the Revelation, the Book of Life. They are directly connected with Karma and what the Christians call the Day of Judgment; in the East it was called the Day after Mahamanvantara, or the "Day-Be-With-Us." Then everything becomes one, all individualities are merged into one, yet each knowing itself, a mysterious teaching indeed. But then, that which to us now is non-consciousness or the unconscious, will then be absolute consciousness.

Question: What relation have the Lipika to Mahat?

Answer: They are a division, four taken from one of the Septenates that emanates from Mahat. Mahat corresponds with the Fire of Simon Magus, the secret and the manifested Divine Ideation, made to witness to itself in this objective Universe through the

intelligent forms we see around us, in what is called creation. Like all other emanations, they are "Wheels within Wheels." The Lipika are on the plane corresponding to the highest plane of our chain of globes.

Question: What is the difference between Spirit, Voice and Word?

Answer: The same as between Atma, Buddhi and Manas, in one sense. Spirit emanates from the unknown Darkness, the mystery into which none of us can penetrate. That Spirit — call it the "Spirit of God" or Primordial Substance — mirrors itself in the Waters of Space — or the still undifferentiated matter of the future Universe — and produces thereby the first flutter of differentiation in the homogeneity of primordial matter. This is the Voice, pioneer of the "Word" or the first manifestation; and from that Voice emanates the Word or Lgos, that is to say, the definite and objective expression of that which has hitherto remained in the depths of the Concealed Thought. That which mirrors itself in Space is the Third Logos. We may express this Trinity also by the terms Color, Sound, and Numbers.

THE REVOLUTION OF HOPE

[What follows are excerpts from Studs Terkel's article about his interview with Congressman Kucinich, originally published in the May issue of *The Nation*.]

I remembered my first encounter with him. It was twenty-four years ago.

At the arrival gate of the Chicago-to-Cleveland flight, a skinny kid who appeared no more than 19 or 20 reached out for my torn duffel bag. I thought he was one of those Horatio Alger heroes, whose opening line is

usually "Smash your baggage, mister?" This one said, "Did you have a good flight, Studs?" I'll be damned, he was the person I had come to visit, Dennis Kucinich, the Boy Mayor of Cleveland.

He was 32 then, though he could pass as anybody's office boy. As he carried my bag through the corridors of the airport, passers-by called out, "Hello, Mr. Mayor." I was slightly discombobulated, turning around several times to make sure whom they were addressing. The following are passages from our conversation in 1978.

At his one-family bungalow, his wife makes coffee. A player piano is about the only piece of furniture that might distinguish the house from any other simply furnished home in this working-class neighborhood. "Some of my neighbors are within ten years of retirement." A photograph of Thomas Jefferson, in the shadows, hangs on the wall.

When I was young, I never dreamed of living in a house like this. We were always renters. A number of times we moved; it was because we were kicked out. It wasn't for failure to pay rent. It was because our family was big. I remember sometimes, in order to get a place, one of the kids had to be hid in the closet. We always lived above some railroad tracks.

I'm the oldest of seven. There were a lot of tough times. My father came from a family of thirteen children, my mother from a family of a dozen. Our story is an ethnic *Gone With the Wind*. (Laughs)

I spent all my time as a youngster coming to understand the experience of the ghetto. It was growing up tough and growing up absurd. I spent a lot of time out on the streets. That's where I got my education. I made friends with all kinds of people, black and white.

My dad's been a truck driver ever since he got out of the service as a Marine. He's gung-ho. His dream was to have all his boys in the Marines. My brother Frank served four years, two and a half in Vietnam. My brother Gary served five years, most of it in Hawaii. My father never questioned authority. His

authority was the guy who ran the trucking company.

I've always been taught to respect authority, although I was more independent than the other kids my age. I was constantly getting into squabbles with teachers. I was the first person in my family, on both sides, who ever graduated from college. I love literature. My mother taught me to read when I was 3.

In the late sixties, I didn't go right from high school to college. I worked for two and a half years. When I was 17, I moved to be on my own and rented an apartment in the same neighborhood where *The Deer Hunter* was filmed. The frame house I lived in overlooked the steel mills.

When I was in grade school, I would scrub floors and help with janitorial duties to pay my tuition. When I got into high school, I worked as a caddy at the country club, from 1959 to '64. I was carrying two bags. They called it workin' doubles. Going forty-five holes a day, six days a week.

I believe in the work ethic. There's a tremendous dignity in work, and it doesn't matter what it is. What some consider menial, I found to be just a chance to make a living. I always tried to do the best I could at that time. Work hard, get ahead, that was my American dream.

We lived next door to black people. It was integrated. There's a lot of poor and working ethnics who have to struggle their way into the system, who can identify with black people's striving. I'm trying to show both that the color of the enemy is green. (*Laughs*) This is a city run by the Mayflower-type aristocracy. It's as if the people here don't even exist. Until recently. We seized the decision-making power through the ballot box. If the black movement did one thing, it created ethnic pride.

I'd ask myself why it is that with so many people trying to improve society, not that much changes. As I looked around, I saw many of the kids I grew up with trapped, not able to get as far as they would have liked. I started to wonder, What the heck is this? No matter how hard they work, they can't get

ahead. Seeing all these people working their heads off, you find out the system is rigged.

When I first started, I didn't question the institutions. I never really put it together. I think it was the Vietnam War. I'd see that some people were profiting, while tens of thousands of Americans were dying. Friends of mine went over there, and they died. Kids I rode the bus with to school. I started to think: This is a dirty business. I'd better start to find out more about it.

I began to get into city politics. In 1967, I ran for the City Council. I was 21. I went from door to door, and I found out about people. Every campaign I've ever run has been door to door. I spent months just talking to people. They don't ask for much, but they don't get anything. They can have a problem with a streetlight that's out, with a street that's caved in, with a fire hydrant that's leaking, with flooded basements, with snow that isn't plowed.

I've visited tens of thousands of homes over the past years. That's how I got my real education. Door to door.

I was elected councilman in '69. I had just turned 23. My ward was made up of Polish, Ukrainians, Russians, Greeks, Slovaks, Appalachians, Puerto Ricans, blacks. It was a good cross section not only of Cleveland but of America. They worked in the mills around here. Some had lived in the neighborhood sixty years. Same homes. The churches are still here. They say masses in Polish and Slovak and Russian. They helped keep the neighborhood alive. I loved it.

People were wondering how the heck I got elected to the Council. No one believed the old councilman could ever be beaten, he was so entrenched. At first, people wondered if the banks sent me there. Or the utilities. Or some big real estate interests. All the traditional contributors who buy their candidates. I was elected on a shoestring. I financed nearly my whole campaign out of my pocket, my savings, which weren't much. I put together a coalition of people who were disaffected and ignored.

The first thing, some of the older guys came up to me and said: "You got it made now, kid. All you have to do is take your seat and shut up. If you just listen to what we tell you, you're gonna be a big man in this town someday."

When I started stepping on toes, I didn't know I was stepping on toes. I was just representing the people who sent me to the City Council. I didn't know I was offending somebody else. I found out very quickly there were a number of special-interest groups who made city hall their private warren. There are thirty-two councilmen. Thirty-one to one was usually the score.

When I got elected mayor, just as I came to the Council, I was expected to represent the system. When I started to challenge it, the titans of Cleveland's business community began to get surly and used their clout in the media to disparage the administration. I came to understand that big business has a feudal view of the city, and that city hall was within their fiefdom.

When I was elected mayor on November 8, 1977, it was discovered that the previous administration had misspent tens of millions of dollars of bond funds. They could not be accounted for. The city was trying to negotiate the renewal of \$14 million worth of notes held in local banks. One bank talked: the Cleveland Trust Company.

I had a meeting on the day of default at 8 o'clock in the morning, with the Council president, the chairman of the board of Cleveland Trust and a local businessman, a friend of mine. The conversation turned immediately to MUNY Light. The chairman of the board of Cleveland Trust made it very clear that if I sold MUNY Light to the Cleveland Electric Illuminating Company, he would extend credit and save the city from default. CEI's largest shareholder is Cleveland Trust. Four members of Cleveland Trust's board are directors of CEI. If I didn't agree, I could not expect any help from his bank.

MUNY Light has 46,000 customers in Cleveland. MUNY Light and CEI compete in most neighborhoods, street by street, house by house. MUNY Light's rates in the recent

decades have been from 20 to 60 percent cheaper than CEI's, but MUNY Light's competitive advantage has depreciated over the years because of CEI's interference in MUNY's management.

From the moment Mr. Weir [Brock Weir, chairman of the board of CEI] told me his price, I decided that a fiscal default was better than a moral default. If I had cooperated with them and sold MUNY Light to the private utility, everyone's electric rates would have automatically gone up. It would have set the stage for never-ending increases, much the same way that Fort Wayne, Indiana, is faced with that problem after relinquishing its rights to a municipal electric system.

I was hoping I was doing the right thing in holding my ground. I had to tell 'em no. I felt they were trying to sell the city down the river. They were trying to blackmail me. If I went along with the deal, they made it clear, things would be easy. Mr. Weir said he'd put together \$50 million of new credit for the city. The financial problems would be solved. My term as mayor would be comfortable and the stage set for future cooperation between myself and the business community.

The media picked up the tempo. Why the heck don't you get rid of MUNY Light? I was asked on a live TV show. I replied that MUNY Light was a false issue. It wasn't losing money. Its troubles could be traced to CEI's interference. I was in office a little over a year and had inherited a mess. The city had a plan to avoid default, to which five of the six banks agreed: an income-tax increase, as well as tighter control of the management of the city's money. That's one of the reasons I got elected. I knew I was risking my whole political career. But you gotta stand for something.

The referendum was to be on February 27. Both issues were on the ballot: the income-tax increase and the sale of MUNY Light. We organized volunteers. People went door to door, in the freezing rain and the bitter cold, subzero temperatures and big snow. We laid out the hard facts. We were facing the attempt of corporations to run the city. We gave the people a choice between a duly

elected government and an un-duly elected shadow government.

We were outspent two and a half to one, but we created circumstances where people came to understand that every person can make a difference. We won both issues by about two to one. It was the first time in Cleveland's history that we succeeded in uniting whites and blacks, poor and middle class, on economic issues. Usually, they've been manipulated against each other. Not this time.

My concept of the American dream? It's not the America of IBM, ITT and Exxon. It's the America of Paine and Jefferson and Samuel Adams. There are increasingly two Americas: the America of multinationals dictating decisions in Washington, and the America of neighborhoods and rural areas, who feel left out. I see, in the future, a cataclysm: popular forces converging on an economic elite, which feels no commitments to the needs of the people. That clash is already shaping up.

The American Revolution never really ended. It's a continuing process. I think we're approaching the revolution of hope. We have the country that makes it possible for people, if they've lost control of the government, to regain it in a peaceful way. Through the ballot box. Before I got into politics, I didn't know whether what I was doing even mattered. Now I know. One person can make a difference. I think it's something every person can learn. The main thing is, you can't be afraid.

In November 1979, with just about all of Cleveland's newspapers and television and radio stations — as well as industry — united against him, Kucinich was defeated for re-election. Fifteen years later, he began his political comeback, elected to the Ohio Senate. His key issue: expanding Cleveland's municipal electrical system, which provided low-cost power to almost half the residents of Cleveland. In 1988, the Cleveland City Council honored him for "having the courage and foresight to refuse to sell the city's municipal electric system." It was the same political body that in years past outvoted him thirty-one to one.

Today, in his second term as a US Congressman from Ohio, he is chairman of the Progressive Caucus, and its spark plug. His website reads like a press release: "He combines a powerful political activism with a spiritual sense of the interconnectedness of all living things. His holistic worldview carries with it a passionate commitment to public service, peace, human rights, workers' rights and the environment. His advocacy of a Department of Peace seeks not only to make nonviolence an organizing principle in our society, but to make war archaic." This sounds naïve and loonily idealistic, except for one thing: Kucinich is a remarkably practical and astute politician. His Ohio track record tells you that.

It was his voice in the State Senate that caused Ohio to scrap the planned siting of a nuclear waste dump in the state. He gets things done in no small way because of his understanding of his opponents' humanness as well as his wrongness. There is an ultraconservative congressman from a nearby state whom Kucinich describes as a "good, honest man." I spoke to that Congressman and discovered that he admires Dennis very much. You get the idea? I think this guy can reach anyone and change seemingly unchangeable minds.

Prince's Trust The

Research Summary

Over the past 25 years, The Prince's Trust has provided practical and sustained help to disadvantaged young people throughout the United Kingdom. To do this, we need to understand the views and hopes of those young people who need our help most. Many organisations are doing things for young people. But rarely does anyone ask them exactly what they worry about and hope for.

There is real cause for concern about the lives of a substantial minority of young people in Britain. A recent study of

children from five major European cities found that British teenagers were most likely to use cannabis, shoplift, fight in the street and vandalise buildings.

At the same time, we learn that Britain has the highest rate of teenage pregnancy in Europe. That amongst young British men aged 15-24, the suicide rate has doubled in the past 25 years. And that unemployment among 18-24 year-olds runs at almost double the rate of the population as a whole. It is estimated that at least one in eleven 16-17-year-olds are not in education, work or training.

It is clear that some of our young people face profound difficulties, that these difficulties are in some way linked, and that these young people need greater support and understanding. Yet if services for alienated young people are based on misconceptions, they will fail to meet their needs. This research attempts to give a voice to young people who are often 'done to' but rarely listened to. It seeks to find out what young people really need – by listening to what they say about their lives. *"It's Like That"* is the first product of an in-depth research programme investigating the attitudes and aspirations of young people on the margins of mainstream society. It is our greatest hope that this study will help the media, policy makers and those who deliver services to listen and respond to their voices.

Key findings

This research suggests that many of the young people most alienated from society – including offenders and the unemployed – feel that nobody listens to, understands or respects them.

Much of what the young people have to say challenges the media myths that have sprung up around disadvantaged young people:

- Most young fathers feel great love and responsibility for their children including those who do not live with them.
- Most young mothers feel able to cope with and enjoy motherhood, despite the very real problems they face, such as money worries, social isolation and relationship difficulties.
- Most unemployed young people want to work – but lack positive adult role models to motivate them. They usually have difficult school careers, leading to truancy and a 'rut' of low self-esteem.
- The majority of young offenders come from unstable families with a history of trouble with the police. Many have severe literacy problems, most have been excluded from school - and many desperately regret their past when they reach their early 20s. Our research also found that many young people were trying hard to make a success of their lives despite the tough circumstances they faced. Those young people with a stake in society - through a job, a loving relationship or a home of their own – felt most positive about the future.
- **Parents**
 - • While many young mothers felt their lives were empty before having a baby, some also regretted that they had not waited until they were older.
 - • Many of the mothers and fathers experienced extreme difficulties in their relationships with each other and with their families.
 - • Young parents felt proud of their achievements and resented being patronised or stigmatised.
 - • Many had money worries and felt they would value more training opportunities and affordable childcare.

Unemployed

- The majority of young unemployed people hated their situation, highlighting boredom, isolation and lack of money.
- A lot of the young people regretted wasting opportunities at school and were demotivated, lacked confidence and were unable to see how the future might be different.
- Among those who have never worked and whose families have never worked, there is little work ethic.

Offenders and those at risk of offending

- Many of and are heavily influenced the young people we spoke to distrust authority by their peers.
- Most expressed a desire for someone to guide them – ‘mentors’ who are on their wavelength.
- Many young people felt ‘labelled’ and pre-judged because of their environment, background, past record or status. This study points to some crucial ways in which we can help young people to take their place in society. For example:
- Underachievement at school – such as leaving without any GCSEs – is closely associated with single parenthood, unemployment and criminality. Initiatives to tackle underachievement could pre-empt many of the problems experienced by young people.
- Young people feel most comfortable turning to peers (89%) for advice, followed by parents (79%) and doctors (78%). They do not feel comfortable talking to social workers or helplines.
- Many young parents admit that they needed guidance – not in parenting skills, but in dealing with complex adult relationships, which cause them tension and conflict.

- Young unemployed people need positive role models to motivate them, raise their self-esteem and give them a more realistic expectation of the world of work. They would benefit from ‘apprenticeship’ opportunities, which combine training with paid employment.
- Young people at risk of offending need help to prevent them from falling into a downwards spiral of truancy and crime before the crucial ages of 14-16. And young offenders need mentoring and training to help them develop the skills and confidence to get into work and out of crime.
- 60% of young offenders come from families where someone has a police record. Many grow up learning by example to resolve situations with violence. Anger management should be taught at an early age. It is these disadvantaged young people that The Prince’s Trust aims to help – through programmes that enable them to develop confidence, learn new skills and get into work. But to continue to do so, we need to understand the barriers they face.

Who we spoke to

Researchers spoke to over 3,000 young men and women aged 14-25. Researchers specifically surveyed young people who face difficulties that The Prince’s Trust define as disadvantage:

- Exclusion and truancy from school
- Low basic skills and educational under-achievement
- Unemployment
- Leaving care
- Disability
- Offending or those at risk of offending
- Coming from a minority ethnic community
- Lone parenting

The research programme was conducted in England, Wales and Scotland in both rural and urban locations. It found its respondents on some of the worst estates of Great Britain. The main study, carried out by Headworks, a specialist youth research consultancy, focused on those affected by three key issues:

- Parenting
- Offending
- Unemployment

This study allowed young mothers and fathers to talk frankly about being parents; it looked at young offenders and their attitudes to the criminal justice system; and it investigated the beliefs of young people trapped in a cycle of unemployment and benefit-dependency. There proved to be a great deal of overlap between the three key areas, so findings from each module were fed into the others.

The researchers asked young people what had influenced them; how they felt about their lives now; and what they hope for the future.

A further study conducted for The Prince's Trust by MORI looked specifically into young people's attitudes towards self-employment. All these findings were underpinned by a pro-bono research study into the lifestyles and concerns of disadvantaged young people, carried out for The Trust by BMRB International. Findings from this study have been fed into the report.

The Solar Wind and Ozone

He who would allotropise sluggish oxygen into *Ozone* to a measure of alchemical activity, reducing it to its pure essence (for which there are means), would discover thereby a substitute for an "Elixir of Life" and prepare it for practical use. (*The Secret Doctrine*, Vol. I, 144fn)

Ozone is the triatomic allotropic form of oxygen and has the chemical symbol of O_3

It is the oxygen atom with three 3) unpaired electrons.

Ozone is created in the highest level of our earth atmosphere by electrochemical reaction with the in-streaming photon or solar wind.

The photons that make up the solar wind result from electromagnetic solar storms that produce charged particles (electrons and

protons) that stream away from the Sun at tremendous speeds.

High-speed photon collisions (from 250 miles per second to 2,500 miles per second) with molecular oxygen in our upper atmosphere cause dramatic corona displays. This corona discharge is newformed ozone and is better known as the Northern Lights.

These geomagnetic disturbances (auroras) are so elementally powerful that they can affect radio, T.V., and near earth orbital communications.

Because ozone is an allotrope of oxygen as O_3 (it carries 3 unpaired electrons) it is very **unstable** and will seek to form molecular oxygen again. This property makes it a **powerful oxidizer** as it finds the needed electrons from organic compounds.

Life on earth, as we know it, could not exist without our filtering blanket of atmosphere with its neutralizing ozone. Ultraviolet rays and other destructive elements are prevented from reaching the planets surface because of ozone.

Ozone was first discovered by Schonbein in the 19th century and was used as a water sanitizer for disinfection purposes in France as early as 1906.

Ozone can be a potent virucide and bactericide when added to water (see my Ozone Functionality paper). Unlike chlorine and all halogens that are environmentally persistent — ozone is **environmentally benevolent** by not leaving behind any CHC's or THM's in the water. The final reaction bi-product is pure water and diatomic oxygen(O_2) after it has oxidized the bad guys. That is what we had in the water before we started using the water as our cesspool! Cesspool — noun, a place marked by a staggering amount of corruption and filth.

If we cleaned up our water with a natural gift from the Sun it would indeed be an "Elixir of Life"!

MICHAEL JAMES SCOTT

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APRIL 2, 2002

CORRESPONDENCE

This is a cool word ? or doctrine. could be used for study and discussion. Page 113 at the bottom "The Theosophical Glossary."

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Emanation the Doctrine of.

In its metaphysical meaning, it is opposed to Evolution, yet one with it. Science teaches that evolution is physiologically a mode of generation in which the germ that develops the foetus pre-exists already in the parent, the development and final form and characteristics of that germ being accomplished in nature; and that in cosmology the process takes place blindly through the correlation of the elements, and their various compounds. Occultism answers that this is only the apparent mode, the real process being Emanation, guided by intelligent Forces under an immutable LAW. Therefore, while the Occultists and Theosophists believe thoroughly in the doctrine of Evolution as given out by Kapila and Manu, they are Emanationists rather than Evolutionists. The doctrine of Emanation was at one time universal. It was taught by the Alexandrian as well as by the Indian philosophers, by the Egyptian, the Chaldean and Hellenic Hierophants, and also by the Hebrews (in their Kabbala, and even in Genesis). For it is only owing to deliberate mistranslation that the Hebrew word sdt has been translated "angels" from the Septuagint, when it means Emanations,

AEons, precisely as with the Gnostics. Indeed, in Deuteronomy (xxxiii., 2) the word asdt or ashdt is translated as "fiery law", whilst the correct rendering of the passage should be "from his right hand went [not a fiery law, but a fire according to law "; viz., that the fire of one flame is imparted to, and caught up by another like as in a trail of inflammable substance. This is precisely emanation. As shown in Isis Unveiled : "In Evolution, as it is now beginning to be understood, there is supposed to be in all matter an impulse to take on a higher form—a supposition clearly expressed by Manu and other Hindu philosophers of the highest antiquity. The philosopher's tree illustrates it in the case of the zinc solution. The controversy between the followers of this school and the Emanationists may be briefly stated thus The Evolutionist stops all inquiry at the borders of ' the Unknowable ' ; the Emanationist believes that nothing can be evolved—or, as the word means, unwombed or born—except it has first been involved, thus indicating that life is from a spiritual potency above the whole.'

{The Theosophical Glossary, p. 113}

EIGHTH ANNUAL THEOSOPHICAL GATHERING

(Revised Notice)

August 9, 10 & 11

Long Beach/Los Angeles,
California

All students and friends of Theosophy are cordially invited to attend any and all portions of this weekend event. We look forward to seeing old friends and making new ones.

FRIDAY, AUGUST 9, 2002 --Long Beach Theosophical Center and Library

3127 South St., N. Long Beach (near 91 Fwy, between Downey Ave & Paramount Blvd)

7:30 PM -- 8:45 PM Evening Study Class

**SATURDAY, AUGUST 10, 2002:
Seaport Marina Hotel**

6400 Pacific Coast Highway, Long Beach
Telephone: 1-800-434-8451

www.seaportmarinahotel.com

Informal Gathering – On the hotel grounds or poolside, all day. The hotel is located near the Long Beach Marina, with many summer leisure activities close by. Shops and restaurants are within walking distance at the Marketplace and Seaport Village.

Saturday Evening "Conference":

6 PM to 9 PM. Seaport Marina Hotel, conference room.

The theme is “**Theosophy and a Modern Renaissance:**”

**Theosophy & Buddhism,
Tarot & The Secret Doctrine,
World-Wide Expressions of the**

**Theosophical Movement, and the
Relevance of the Objects.**

Contact Myrra Lee at toy77@aol.com for further info.

NOTE: tea, coffee and cookies will be offered. Eat before or after, or bring in something.

SUNDAY, AUGUST 11, 2002

United Lodge of Theosophists

245 West 33rd Street (at Grand Avenue), Los Angeles (213) 748-7244

Morning study class 10:30 AM — Noon
"Correlations of Theosophy and Contemporary Issues"

Lively, open style. Everything from Astronomy to Zoology, in the light of theosophy

POTLUCK LUNCH: ULT. Noon – 2:30 PM.

Stay after the morning class, join the regular potluck lunch “Fiesta Mexicana!”

Travel: Long Beach Airport is nearby and may be more convenient than LAX.

Accommodations: For those coming from out of town, a block of 20 rooms (double occupancy) at the Seaport Marina Hotel has been set aside. Ask for the "Theosophy Conference" to get the group rate. Make reservations as early as possible.

For further information:

Website:

http://www.geocities.com/lbtheosophy2002/Gathering_2002.html

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