



ICE ON MARS

Water-ice has been found in vast quantities just below the surface across great swathes of the planet Mars.

The finding by the American space agency (NASA) is one of the most important made about the Red Planet.

It solves one of its deepest mysteries; points the way for manned exploration and reignites the question of whether life may exist on the planet.

Where the water went

Mars Odyssey spacecraft confirms early observations that also pointed to enormous reservoirs of ice just below the surface.

This finding will answer a question that has puzzled Mars researchers for decades: many lines of evidence suggest that the Red Planet was water-rich in the past, so where did all that water go?

The answer appears to be that it is in the **regolith** — the layer of loose rock and dust on the surface.

Mars Odyssey has been returning high-quality data about Mars' surface composition.

The spacecraft contains an instrument called a gamma-ray spectrometer that looks for gamma-rays (high-energy light) with a specific signature showing that they come from hydrogen less than one metre (three feet) beneath the Martian surface.

Astronomers believe that the hydrogen is locked up in crystals of ice.

THE MAP OF "THE CREATOR"

April 30, 2002

Pravda, English Edition

A find of Bashkir scientists contradicts traditional notions of human history. A stone slab tentatively dated at 120 million years is covered with the relief map of Ural Region. Its construction technology is a puzzle.

Scientists of Bashkir State University have found evidence of an ancient highly developed civilization. A great stone plate was found in 1999, with picture of the region done according to an unknown technology. That it is a relief map similar to those of today's military makes it a mind-boggling piece of evidence. The map contains civil engineering works: a system of channels with a length of about 12,000 km, weirs, and powerful dams. Not far from the channels, diamond-shaped grounds are shown, whose purpose is unknown. The map also contains some inscriptions. Even numerous inscriptions. At first, the scientists thought they were Old Chinese language, but it turned out not to be so. The inscriptions were done in a hieroglyphic-syllabic language of unknown origin. To date it has not been deciphered.

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Alexander Chuvyrov of the physical and mathematical science department of Bashkir State University admits, "The more I learn the more I understand that I know nothing," of the map. It was Dr. Chuvyrov who made the sensational find. Even as early as 1995, the professor and his post-graduate student from China Huan Hun had made a study of the hypothesis of possible migration of Old Chinese population to the territory of Siberia and Ural. In an expedition to Bashkiria, they found several rock carvings done in Old Chinese language. These finds confirmed the hypothesis of Chinese migrants. The subscriptions were read. They mostly contained information about trade bargains, marriage and death registration.

However, during these searches, notes from the 18th century were found in **archives** of the Ufa governor-general. They reported about 200 unusual stone slabs situated not far from the Chandar village, Nurimanov Region. Chuvyrov and his colleague at once decided the slabs could be connected with Chinese migrants. Archive notes also reported that in 17th-18th centuries, expeditions of Russian scientists who investigated Ural Region had studied 200 white slabs with signs and patterns, while in early 20th century, archaeologist A. Schmidt also had seen some white slabs in Bashkiria. This made the scientist start the search. In 1998, Chuvyrov formed a team of his students and launched the work. He hired a helicopter, and the first expedition consisted of doing an arial study of the places where the slabs were supposed to be. The ancient slabs were not found. Chuvyrov was very upset and even thought the slabs were just a beautiful legend.

An unexpected stroke of luck occurred during one of Chuvyrov's trips to the village. Ex-chairman of the local agricultural council, Vladimir Krainov, came to him with the information that Archaeologist Schmidt had once stayed at his father's house, and remarked, "Are you

searching for some stone slabs? I have a strange slab in my yard."

Of this episode Chuvyrov remarked: "At first, I did not take the report seriously, though, I decided to go to that yard to see it. I remember the day exactly: July 21, 1999. Under the porch of the house, the slab with some dents lay. The slab was so heavy that all of us together could not get it out, so I went to the city of Ufa, to ask for help."

In a week, work was launched in Chandar. After having dug out the slab, the searchers were struck with its size: **148 cm high, 106 cm wide, and 16 cm thick.** It's weight could not be less than a ton. The master of the house made special wooden rollers, and we managed to roll the slab from its hole. The find was called "Dashka's stone" (in honour of Alexander Chuvyrov's granddaughter born the day before it) and transported to the university for investigation. After the slab was cleaned of earth, the scientists could hardly trust their eyes! "At first sight," Chuvyrov exclaimed, "I understood that was no simple stone engraving, but a real map, and no simple map, but a three-dimensional one — a relief map. You can see it yourself."

"How did we manage to identify the place? At first, we could not imagine the map was so ancient. Happily, the relief-configuration of today's Bashkiria has not changed much in millions of years. We could identify Ufa Height, while Ufa Canyon is the main point of our proofs, because we carried out geological studies and found its track where it must be according to the ancient map. Displacement of the canyon happened because of tectonic slabs which moved from East. The group of Russian and Chinese specialists in the field of cartography, physics, mathematics, geology, chemistry, and Old Chinese language managed to precisely find out that the slab contains the map of Ural region, with rivers Belya, Ufimka, and Sutolka."

While showing the lines on the stone to the journalists, Alexander Chuvyrov said, "You can see Ufa Canyon — the break of the earth's crust, stretched out from the city of Ufa to the city of Sterlitamak. At the moment, Urshak River runs over the former canyon." The map is done on a scale 1: 1.1 km.

The geological structure of the slab consists of three levels. The base is 14 cm thick, made of the firmest dolomite. The second level is probably the most interesting, "made" of diopside glas. The technology of its treatment is not known to modern science. Actually, the picture is marked on this second level, while the third is 2 mm thick and made of calcium porcelain protecting the map from external impact.

"It should be noticed," the professor said, "that the relief has not been manually made by an ancient stonecutter. It is simply impossible. It is obvious that the stone was machined." X-ray photographs confirmed that the slab was of artificial origin and has been made with some precision tools.

At first, the scientists supposed that the ancient map could have been made by the ancient Chinese, because of vertical inscriptions on the map. As well known, vertical literature was used in Old Chinese language before 3rd century. To check his supposition, professor Chuvyrov visited Chinese empire library. Within 40 minutes he could spend in the library according to the permission he looked through several rare books, though no one of them contained literature similar to that one on the slab. After the meeting with his colleagues from Hunan University, he completely gave up the version about "Chinese track." The scientist concluded that the porcelain covering the slab had never been used in China. Although all the efforts to decipher the inscriptions were fruitless, it was found that the literature had hieroglyphic-syllabic character. Chuvyrov, did say he had deci-

phered one sign on the map: it signifies **latitude of today's city of Ufa.**

The longer the slab was studied, the more mysteries appeared. On the map, a giant irrigation system could be seen. In addition to the rivers, there are two 500-metre-wide channel systems, 12 dams, 300-500 metres wide, approximately 10 km long and 3 km deep each. The dams most likely helped in turning water in either side, while to create them over 1 quadrillion cubic metres of earth was shifted. In comparison with that irrigation system, Volga-Don Channel looks like a scratch on the today's relief. As a physicist, Alexander Chuvyrov supposes that now mankind can build only a small part of what is pictured on the map. According to the map, initially, Belaya River had an artificial river-bed.



It was difficult to determine even an approximate age of the slab. At first, radiocarbonic analysis was carried out, afterwards levels of slab were scanned with uranium chronometer, though the investigations showed different results and the age of the slab remained unclear. While examining the stone, two shells were found on its surface. The age of one of them — *Navicopsina munitus* of Gyrodeidae family is about 500 million years, while of the second one — *Ecculiomphalus princeps* of *Ecculiomphalinae* subfamily, is about 120 million years. Namely that age was accepted as a "working version." "The map was probably created at a time when the Earth's magnetic pole was in is now called Franz Josef Land. This would be precisely 120 million years ago, according to Professor Chuvyrov. He remarks that "The map we have is beyond even the traditional perceptions of mankind, and we need more

time to get used to it. At first we dated the stone at about 3,000 years. However, that estimate has continued to grow, especially when we identified the shells ingrained in the stone to sign some objects. Even there, who can guarantee that the shell was alive when ingrained in the map? The map's creator probably used a petrified find."

What could be the original **purpose** of the map? That is probably the most tantalizing puzzle. Materials of the Bashkir find were investigated at the Centre of Historical Cartography in Wisconsin, USA. The Americans were amazed. According to them, such a three-dimensional map could have only one purpose — a navigational one, while it could be worked out only through aerospace survey. Work is currently being done in the US, to create a three-dimensional map like Ural discovery. But the Americans intend to complete the work only to 2010. The problem in compiling or constructing such three-dimensional maps is necessity to work over too many figures.

"Try to map at least a mountain!" Chuvyrov says. "The technology of compiling such maps demands super-power computers and aerospace survey from the Shuttle. So who, then, created this map?" Chuvyrov, while speaking about the unknown cartographers, is wary: "I do not like to sound spooky, so let's call the author of the map simply — the creator."

It looks as if whoever lived and built at the time this map was made used only air transport, for there are no roads on the map. Or they, probably, used water-ways. There is also an opinion, that the authors of the ancient map did not live there at all, but only prepared that place for settlement through draining the land. This seems to be the most probable version, though nothing can be stated for the time being. Why not to assume that the authors belonged to a civilization which existed earlier?

Latest investigations of the map bring one sensation after another. Now,

the scientists are sure of the map being only a fragment of a big map of the Earth. According to some hypothesis, there were totally 348 fragments like that. The other fragments could be probably somewhere near there. In outskirts of Chandar, the scientists took over 400 samples of soil and found out that the whole map had been most likely situated in the gorge of Sokolynaya Mountain (Falcon Mountain). Though, during the glacial epoch it was torn to pieces. But if the scientists manage to gather the "mosaic," the map should have an approximate size of 340 x 340 m. After having studied the archive materials, Chuvyrov ascertained approximate place where four pieces could be situated: one could lie under one house in Chandar, the other — under the house of merchant Khasanov, the third — under one of the village baths, the fourth — under the bridge's pier of the local narrow-gauge railway.

In the meanwhile, Bashkir scientists have sent information about their find to different scientific centres of the world; in several international congresses, they have already given reports on the subject entitled: "The Civil Engineering Works Map of an Unknown Civilization of South Ural."

The find of Bashkir scientists has no analogues, with only one exception. When the research was at its height, a small stone — chalcedony was given to professor Chuvyrov, containing a similar relief. Probably someone, who saw the slab, wanted to copy the relief. Though, who and why?

Translated by Vera Solovieva
[ITOGI](#)

[The above is an edited version of Vera Solovieva's translation — EDS., A.T.]

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Please feel free to call Bob Waxman if you need any additional information.

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| Aug 18 | Ancient Sun and Fire Worship |
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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 #8]

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Chapter V

III. The Astral Body, Cells and Skandhas

Question: What is meant by the astral body?

Answer: It is a self-germinating body. We know that our bodies, as they stand, are composed of two classes of cells — first, those which are self-generating, that is, able to reproduce a complete compound structure of which they are but one single cell; and second, body cells which are able to reproduce themselves, but can do nothing else. Astral matter is *self-germinating* matter. It is worth while to watch every word Mr. Judge uses. If we read carefully what he says about the cell being an illusion, we will find that he does not say anything different from what our greatest scientists have come to declare: "The cell is an illusion. It is merely a word."

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Or in the words of Mr. Crosbie:

There is no "cell" as a separate thing; but if we remember that every entity, as a center, has its own radius of action, causing a whirling or vortex, we may be able to understand. It is the lives drawn within this radial vortex that constitute the cell; the central attraction draws them in, and holds them — that makes the privative limits. The form of the cell is due to the attractive power of the central energy, and it is always circular or spherical.

The human being has his attractions and repulsions in accordance with the kind of energy he puts forth. The centripetal force is the nature of the being, and lower entities will be caught and held at such a distance as marks the degree of the relation of their nature to the centripetal center.

One might say that the solar system is a large cell and each planet, by its nature, is attracted so far towards the sun and no farther, because of repulsion set up due to difference in their natures.

The solar system has its own collective attractions and repulsions and each planet, as a collection, can only approach so close to the sun as its nature will allow. The personal nature has its own center, and, so to speak, forms a cell around itself and either opens up its center to the directive influence of higher states or shuts out all but the personal. These are "privative limits;" they are privative because they compel motion within their radial limits.

In 1893, then, Mr. Judge propounded the present atomic theory of matter. All matter is an illusion if regarded as material; that is, as *substance*. The matter we see is composed of finer forms, those finer forms are composed of still more recondite forms, and those recondite forms are composed of still more infinitely recondite forms....

Question: What is the fourth principle?

Answer: It is *us*, for the most part. The fourth principle, according to the table given, counting up or down, is that called by Mr. Sinnett in his book, *Kama-Rupa*. *Kama* means love, passion or desire. *Rupa* means form or body. So the word *Kama-Rupa* means the mass or body of passions and desires in any individual or in any collection of individuals. This is called in man the fourth principle, counting either way — from above down or below up.

Question: How would you explain elementals to an inquirer?

Answer: Well, we shall first seek an explanation for ourselves and find that we have none; so we shall advise the inquirer to do just what we are doing — study the books and do the best that he can. There is mighty little information (in the sense that we understand "information") given on elementals. Why? Because we are too much under the sway of a dark class of elementals now. But the statement is made that not a motion (in our nature as human beings) of our mind, of our feelings, of our passions and desires, of our hopes and fears, of our memory, of our everyday physical actions — not a single motion of our human consciousness — is possible except by and through elementals. They are psychic embryos.

Notice that there is a constant transition of matter from the inorganic condition up to the organic condition, and a constant transition of matter from the organic condition to the inorganic state. So there is very clearly a cycle of evolution — it is in fact the cycle of *physical* evolution, from the inorganic to the organic and back again. But *The Secret Doctrine* tells us that there are three lines of evolution. There is the merely physical cycle of evolution which we have just spoken of; but there is also a psychic or intellectual cycle of evolution. Psychic

evolution begins in feeling and ends in intellection; intellection begins in ratiocination — that is, seeing that things have a cause — and ends in intuition.

Question: Isn't it because of the negative state of the masses and their indolence that we are subjected so much to the dark side of the elemental world?

Answer: Yes, that's true, but it is the Karma of the whole human race. We have misused the sensitive points, the lives, of the three kingdoms of nature below us — have done that for ages and ages — and now we are reaping what we sowed. This is a vast subject, and if any wanted to know about elementals and about this dark side, the best possible advice that could be given them is to come right here to the U.L.T. meetings; get an *Ocean of Theosophy*; study carefully and participate in the meetings.

Notice the various names Mr. Judge gives to the astral body. As we were saying a moment ago, his language is worthwhile watching. Take, then, the various names that he gives to the astral body: "*Linga Sarira*, Sanscrit, meaning design body." "Personal man." Notice that? The personal man; that is what the astral body, astral matter, the astral man is — it is the personal man. We are dealing with *astral men* all the time.

We talk about a man's feelings. What are we dealing with? An ego; but he does not know himself for what he is, or whom he is dealing with. He thinks he is his feelings. And so every word we utter not only strikes the tympanum, but also strikes the astral man and produces an immediate polarization of this perispirit — that is, a human being, an astral man. That is a very graphic expression. People often ask what is meant by the astral man, astral body, astral form, and astral matter. It is the stuff that the human being is made of. The divine being

is made of another kind of stuff; the physical being is made of another kind of stuff. What is the physical being made of? The chapter tells us — cosmic dust. That is not astral matter.

[TO BE CONTINUED]



THE COFFEE KLATCH

Coffee Maker: The air smells dreadful and the water is bitter and there's no bottled water. Ah me! how are we going to disguise this mess. Where's my Ozone Machine?

Scholastic type: Oh! don't fret about Ozone Machines, Coffeemaker. You can do it all with Time. Plan your Time and all your messes will come out as melodies. Listen to this:

TIME AND MONEY

We all have different amounts of money, but we all have the same amount of time. We all have twenty-four hours in a day. And yet many of us feel we don't have enough time to do everything we need to do. In fact, the number of things that could be done are infinite, so if you think that you're going to do everything, or if you get too concerned about all the things you can't do, you're always going to feel you don't have enough time. In that case, time will control you.

Since there's a finite amount of time, it's really an issue of setting priorities and using the time you need to get certain things done that day. Then you are using time instead of being used by time.

If your plate is full, if you have this huge feast set out in front of you, then it's obvious that you can't do everything all at once. But this isn't a reason to feel overwhelmed or depressed. It's just that you can't eat everything on the table in one great gulp. All that means is that you

have to make choices, which is what life is about.

There's always enough time. I may have only a small amount of time, but that shouldn't stop me from making my meal. Maybe I can only grab a snack. Maybe I will only be able to gather a few greens for a soup. It doesn't matter. You can always use the ingredients that are in front of you.

Just because you have a little doesn't mean you should do nothing. You can always do something. And doing something, starting something, making a gesture in some direction always enlarges the amount of time. The more you do, the more time you have.

How is this possible? When you get overwhelmed by all the things that need to be done, you end up spending all your time worrying about not having enough time. You can hear your mind ticking: "I don't have enough time! I can't get anything done."

If you feel overwhelmed, it just means that there's a lot going on, so time seems speeded up. If a business is growing, or if you're trying to end homelessness or free all the numberless sentient beings, then you're right. It is overwhelming. There are a lot of things to do.

But just because things are overwhelming doesn't mean that they have to overwhelm you. If you realize that things are not under your control, you can go step by step. You simply stop long enough to ask yourself, "What do I do with my time for the next hour?"

There's nothing complicated about it. I make a list at the beginning of the day at work. I jot down different things I think I should get done that day and pick the ones I think are most important.

But I don't stick to my list slavishly. I'm not bound to it. If something comes up that's more important, I'll do it. That's another way people end up feeling they don't have enough time. They make lists of what they have to do today, and then all of a sudden different things come up--

like an earthquake! Forget your lists at that point and do what has to be done.¹

The key, as always, is to see clearly. How do we do this? The Zen cook always tries to set aside part of each day for a spiritual practice, such as meditation, which develops clarity.

When something new comes up, the Zen cook is able to make a choice about whether it has a higher priority. If it doesn't, you have to say, "Excuse-me, I understand that ... but what I'm doing right now is more important." The situation is always changing. If something can't be done today, do it tomorrow, or the next day. It's always just step by step. One day at a time.

NOT ENOUGH TIME

One of the things I've found is that as I get to a place where there appears to be absolutely no more time, there's suddenly a tremendous amount of time. Just recently this year, I've been doing more than I've ever done before in my life. And yet I've found myself with so much more time that I began to develop other projects—a performing arts center and cafe in downtown Yonkers, an AIDS hospice, and an interfaith temple and seminary.

A Tibetan meditation master by the name of Dilgo Khyentse Rinpoche died recently in Bhutan at the age of eighty-four. He never slept more than three hours a night and devoted all the rest of his time to helping people. He was always available. He taught meditation, of course, but he also ran a big monastery that was really a school for Tibetan children and was involved in numerous other projects. He once said that his teacher didn't sleep at all! But you don't have to go to Tibet to see this sort of giving. The late Rev. Schneerson, the Lubavitcher

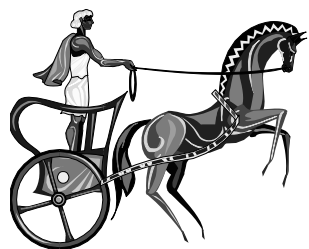
¹ Our interaction with the environment is more important than a list or plan-for-the day. We are here to "serve" and the "need of the moment" sometimes overrides, pre-planning. Human heroes are always inexplicably spontaneous in the way they weave their way thru life. They are dancing from the within-to-the without and hear another "drummer" not heard in the world of "likes and dislikes." — EDS, *A.T.*

rabbi who lived in Brooklyn, also saw people all night. He slept for a few minutes in between.

These people are not superhuman. They're just people. But somehow they find that place where they can give all their time. And when that happens, you find that you have all the time you need. It seems that the more time we give, the more time there is.

How is this possible? Usually we function with a split between what we want to do and what we're actually doing, between what we wish we had and what we have. This division creates a loss of time and energy, and that loss actually wears us down. Since the mind wants something other than what's happening, it creates the delusion that there's not enough time or that time is running out.

But when we eliminate the gap between our expectations and what we're doing, our energies all go into what we're doing at the moment. We're not wasting our energy on what we think we should be doing. At that point, all of a sudden, the notion of time disappears. It's no longer a question of having not enough time or a lot of time. The very notion of time, of duration or interval, is gone.



DNYANESHVARI

XX

[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, Dnaneshwara 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, #8]

Chapter VIII

Shri Krishna is speaking: Therefore, at all times, Arjuna, think of Me. Whatever you see with the eyes or hear with ears, or think with the mind, or utter with your speech is outside and inside, nothing but Myself. When you begin to feel this, you will see Me everywhere. Then there is no death, when the body is destroyed and then you need not be afraid to fight. Be assured, that if you will firmly direct your mind and intelligence towards My form, you will reach Me. If you have any doubt that this could be accomplished, then in the first instance you must try. It is by constant effort, that the Yogi controls his mind. Even a lame man, if he were assiduous, might go to the top of the hill. Therefore, O Arjuna, whether this body survives or dies, let your mind dwell on God and wholeheartedly try to reach Him by practice. What is wanted is to link the mind to one's SELF. Then it does not matter whether the body exists or does not. A river that joins the ocean does not turn back or even worry what is going on behind it. It becomes the ocean.

Brahman is without form, without birth, or death, omnipresent and perfect everywhere, more ancient than the sky, smaller than the atom actuating the universe by His presence, the source of all, the life of all living beings, not reachable by the intelligence because imagination fails to comprehend Him. White ants cannot consume fire; darkness cannot penetrate light, so the physical eyes cannot see the unreality of the body. The sky is that which the greatest wind cannot disperse. It is only the clouds that must disappear with the wind. In this way whatever is knowable by the intelligence is within its measure; therefore Brahman is called unknowable. To reach Him, the seeker, abandons the pursuit of the poison of passion, controls the senses and sits indifferent at the root of the tree in the form of the body. The seeker with this feeling of renunciation awaits always Him, Who is dear to those that have shunned desire. For love

of Him, the seeker practices continence and with great rigour reduces the senses to subjection. This state of Brahman, which is difficult to attain, is wonderful.

Arjuna says to Shri Krishna: This is what I was going to ask you. Please show me now an easy method for this purpose.

Shri Krishna says to Arjuna: You must do that which will destroy the habit, which the mind has of wandering about, and make it self-contained in the heart. This is possible by closing the doors of the senses permanently through self-control and abstinence. Then the mind will be like a man with no hands or feet and can no longer wander. When the mind is thus stabilized, the Power will rise into the heart, and thence to the Brahmastrand. A-U-M will merge into the half metre.

By remembering this single syllable, at the moment of death the Yogi goes to the Supreme. Arjuna you may doubt as to how any one can remember all this at the time of death, but I tell you not to have such doubts. I am the servant of him, who is worshipping Me constantly (and therefore help him at the end).

The state of bliss, which comes, when sensual pleasures are resolutely abandoned and when worldly life and all activities are well regulated, makes one forget even such acute sensations as hunger and thirst. Then the functionings of other senses, such as eyes, etc., do not seriously matter. When the devotee is in this condition, when he worships Me like this and is engrossed with Me all the time and when the moment comes for parting with the body, is it not natural that I should meet him. I meet even the poor and humble individual, who in a moment of difficulty offers a prayer to Me. It is almost, as if such a prayer compels Me to go to him. But I cannot put My devotees on a par with these casual worshippers. Who will seek continuous devotion, if he got the same result by a casual prayer?

Therefore do not have any doubt that when the final moment comes, I shall cause My devotee to remember what to do and to do it. I never fail to respond to the call of My devotees. I repay the devotion by ministering to the devotee at the time, when he parts from the body. I confer on him the armour of Self-knowledge, in order that he may not be injured by any physical agencies. His mind becomes still, because I overspread him with the cooling shadow of memory of Myself. I not only remove the outward physical covering in the form of the body, but also destroy the particles of pride, which may be lingering on. I pick out the pure faith. Nor does the devotee feel any pang at the parting with the body, which is not part of Me.

This body is the source of all distress. It is that, which causes humiliation and fear, which is at the root of evil thoughts, which is the result of misdeeds in previous births and from which, arises every kind of confusion. All worldly life is based on the body. Passion and every other lustful feeling arise out of it. It is the seat of disease. The body is the leavings at the table which links the cycle of life and death. It leads to speculation and strivings. It is a veritable nest of scorpions. It is the jungle, in which lust in the form of a tiger stalks abroad. It is an object of friendship with lewd women and it is a decorated mechanism for the knowledge of evil passions. It is in the body, that monstrosities find shelter. It is from the body that cooled poison is drunk and it is there, that false and treacherous feelings find root. Fondness for the body is like embracing a leper. It is like the appreciation of the softness of the black serpent. It is like the music of the hunter, which draws the deer to death. To entertain the body is like offering hospitality to enemies and honour to a bad woman. Those who have attained unison with Me abandon the fetters of the body in the same way that a man who has awakened cannot be drowned in the sea of which he was dreaming.

[TO BE CONTINUED]

OUR CHILDREN

“Now, it frequently happens that we are conscious and know that we are dreaming; this is a very good proof that man is a multiple being on the thought plane; so that not only is the Ego, or thinking man, Proteus, a multiform, ever-changing entity, but he is also, so to speak, capable of separating himself on the mind or dream plane into two or more entities; and on the plane of illusion which follows us to the threshold of Nirvana, he is like Ain-Soph talking to Ain-Soph, holding a dialogue with himself and speaking through, about, and to himself.”

Sooner or later it must dawn on us that not only our Consciousness, but also its contents are our **Child** rather than our Parent. How am I going to make myself another *Consciousness* and fill it up with another **Mind**? The cliché that “we become what we give our attention to,” is another way of saying that there is an **Atomic Reality** that causes a universe to arise wherever it is pointed. To attend to Krishna rather than his armies may require devotion to the **Presence** or **Space**. “An intuitive recognition of the identity of will in all the phenomena separated by individuation is the source of Justice, benevolence, and love; while from a non-recognition of its identity spring egotism, malice, evil, and ignorance. Individual soul, physical self, are only imagined by ignorance and have no more reality and existence than the objects seen in a dream.” [H.P.B.]

“Man...is the product of Nature’s gradual perfective work, like any other living unit on this Earth. But this is only with regard to the human tabernacle. That which lives and thinks in man and survives that frame, the masterpiece of evolution — is the “Eternal Pilgrim,” the Protean differentiation in space and time of the One Absolute “unknowable.” [*S.D.II*, 728]

About the *Ego* and the *Unmanifested Being*.

VICOMPTÉ DE FIGANIÈRE
Lucifer, Vol. V, pp. 471-80

SECTION I.

THE CASE FOR METEMPSYCHOSIS, by Edw. Douglas Fawcett, (*LUCIFER*, Nos. of October and November), is an instructive, suggestive and learnedly-written treatise, which I have read with much interest and profit. There are, however, two important points to which I beg to demur, taking my stand upon Theosophical teachings, and inferences I have drawn therefrom. These last are possibly wrong, nor do I presume to offer them for more than they may be worth, which is not for me to judge. In the first place, is there such a thing, as an "animal Ego," and is the human Ego a progress thereupon? In the *Secret Doctrine* it is shown that the two monads, the *higher* and the *lower*, proceed from *opposite* points of the circle of evolution (vide Vol. I. pp. 177, 178, Vol. II. pp. 45, 103, 421, 422). Seeing that Theosophical terminology is still somewhat backward, and in order to have a clearer understanding between writer and reader, I shall, in this article, apply the word *soul* exclusively to man — and entities higher than man — as that which *is the vehicle of the Ego*; and *monad*, to that which, in the lower entities, is *the vehicle of consciousness* variously graduated. (Consciousness, in its wider sense, does not necessarily imply egoity.)

Now, the human soul proper is a resultant of the *fall* from a "higher" (albeit imperfect, or *inexperienced*) sphere of existence; whilst its *lower element* signifies a *rise* of the *monad* (the *animal monad*, as the latter means a rise for the *vegetable monad*, and this a rise for the *mineral monad*). I am considering the phenomenon in its *initial* stage or aspect. That lower *spurious* element, or *animal*

psychic essence, is what is cast off, in Kama Loka, by the human *soul*, so far as it can be cast off. Ergo, the sphere of Kama Loka is the *nec plus ultra* of the monad, as it finally manifests itself in the human soul. And this is quite logical, in that it is on a corresponding plane that the monad *began* its career, *i.e.*, what is usually termed the "astral" sphere, the world of prototypes. In this said world the last comer was the human prototype. Human only by the grace of *form*; the respective entity could claim to be of no higher category than the *sub-human*, the uppermost principle of which was the *monad*. So that there were four principal grades of the monad, originally, as there still are in the astral planes, *viz.*, mineral, vegetable, animal and *sub-human* (not human proper). It was by the union of *gravitating* "souls" with the "monads" of the *sub-humans* (and therefore with monads on the *rising* scale) that *human* entities first appeared — this is what the *Secret Doctrine* denominates "perfected" or "finished" men (in contradistinction to the "mindless" men, or sub-humans), and simply owing to the *Ego's* advent. Hence, how can there be such a thing as an "*animal* Ego"? But of this anon.

Leaving, now, the initial aspect, for that of *continuity*, the "animal psychic element" in man (being the analogue of the monad in lower creatures and things) is that which comes by *heredity*, proceeding from the corresponding psychic essence of the parents (just as the monad, in animals and plants, is transmitted from parent to offspring — for, like the flame or light, a monad gives off its power to countless existences without that power diminishing one iota). Whereas the "soul" comes direct from its long rest in Devachan, and takes possession of the foetus by precipitating itself *into that lower element or animal psychic essence*.

Nothing of the kind occurs in the other kingdoms. This psychic essence (of the kingdoms), in its different types, is of course bound to progress, but not in an *individual* sense; its individuality only affects the *group* of essence manifesting under a given type. Doubtless, when life leaves a single plant or animal it is because the monad has withdrawn; for "life" is nothing else but the *sum* of the monad's occult activities, and not an element *per se*. What becomes of the monad which thus withdraws? It goes to a *higher* astral level than that from which it issued when it manifested on the physical plane; but it *does not return* to earth during the same round or cycle.¹ This requires some explanation.

The astral planes are the "reservoir" of the monadic types constituting four great divisions (embracing many sub-divisions), *viz.*, mineral, vegetable, animal and sub-human. The bases, as it were, of this reservoir are the original centers from which the physical prototypes issued. The *progress* of the monad implies *retrocession* of form (otherwise called the "law of retardation"). That is to say a group of monadic essence "progresses" by manifesting under a *type* of life corresponding to that abandoned by a group *in advance* of it, whilst the said type, developed by it on earth and abandoned when it withdraws, accrues to the group which *follows* it, and so forth (this will be made clearer just beyond). Thus a type which has completed its physical evolution, is always *falling back*, serving at each break for an inferior monadic group (it is the *astral* power, or dynamic center, of that type which "falls back," not objectively, but subjectively speaking).

The monad's progress is through successive stages *within* the Kingdom

¹ The monad that withdraws leaves, or has left, its power in the *seed*.

before it passes to those of another, etc. This progress being tantamount to *physical* evolution, it follows that the withdrawing monads go, for their temporary rest, to a *higher* astral plane than the one they belonged to at their departure from that sphere; and as they have no individuality, the in-flowing monads form one with the essence-group constituting that higher level. This signifies a *center of consciousness* — a final course of the *dynamic* center above mentioned — and the *power* of a *new* dynamic center.¹

Each *astral* center corresponds either to a *physical* group *in being*, or to such a group *of the future*. Now, it is not by that *new* center that the physical species or variety from which it issued can be *influenced*. For, be it remembered, as Theosophy teaches, there is constant action and reaction between the physical and astral worlds. Besides the complex general aspect, there is a special one between an astral center or subcenter and the corresponding species or its subdivisions. This special action from the astral plane — which may be something analogous to what is called “overshadowing” — is, and cannot be otherwise than, *collective* as identified in a monadic group or center. Well, this influence, as stated, cannot proceed from the *new* center (since the latter constitutes an advanced mode of the law), and can only come from the *old* center, *i.e.*,

¹ The escape of monadic essence identifies the *periphery* in regard to matter, and constitutes a center of “consciousness” which is the power of a new center of “force.” This, the dynamic center (the *laya* of the *Secret Doctrine*), develops matter, and is periphery in regard to consciousness, being the power of a new conscious center. The “new” center, of either category, may be a *material* or an *etheral* progress, according to the aspect contemplated. The whole process of evolution is an inverted manifestation of such centers, at one time developing distance, at another approximating. At the extremes only one is manifested. The inorganic state is a *center of force*. Primeval superorganic existence was a *center of consciousness*.

that forming part of the “reservoir,” as I have expressed it.

Now — the case being thus briefly stated — it is quite conceivable that when a *species* on earth (plant or animal) *is dying out*, this results from the fact that that collective influence *has ceased*. For the latter will cease *before* complete extinction of the species. This calls for consideration under two heads. *Firstly*, if a monad can communicate its essence indefinitely without losing power, it is no doubt due to that *maintained* influence from the original center. Therefore, when the latter ceases to act, the corresponding monads manifesting on earth will no longer be able to transmit their power without loss to themselves; whence a gradual subsidence on the field of manifestation. *Secondly*, as that center depends as much on the earth monads as the latter do upon it,² a time must come when the latter’s progress is such that correspondence loses ground. That is to say, the astral center (which does not progress, but merely subsists) is no longer in tone with the requirements of the *type* developed on earth. Therefore, on the one hand, the latter loses the benefit of that *staying* influence — and its extinction becomes a mere question of time (does not decline always follow upon culmination?)

² But little light has been thrown on the subject of *elementals*, but that little intimates that elementals are a sort of parasites; and that a given elemental group will relapse into inactivity (in regard to its counterpart), except at the expense of that counterpart, its earth-correspondence. Giving and receiving are reciprocal; but in what the *difference* consists is the question. . . . The word “elemental” seems sometimes rather loosely used. As far as I can make out, the *real* elementals are those connected with the *inorganic* states. The others are of a more advanced category, and I prefer calling them “monadic types,” the highest order of which are the *sub-humans*, the rest being astral counterparts of the *vegetable* and *animal* kingdoms.

Whilst, on the other hand, the astral center has been left behind, as it were, the energy expended being in process of accumulation at that *new* center, as transmitted by the intervening physical type. It, the old center, does not dwindle, however, or lose its energy; its inactivity only regards its ex-objective. Its energy is now concentrated on a *lower* group of monadic essence, whereby the type of which it is the power (and whose earth-career is over or closing) is in *retardation* (since it is objectivizing an inferior group), whilst the essence it formerly objectivized has *progressed* (the new center).

What alone perishes — and for ever — are consummated effects, the intervening value, *i.e.* the physical species, in as far as this means *type* (a certain *form*, a certain *mode* of life, and a certain by-law of *cohesion* the *three* lower occult activities, being properties of the *body*.)¹

In view of what precedes, I suggest that the "vague conception" *exhaustion of prolific force* is nearer the truth, for explaining sterilization, than *withdrawal of the animal Egos previously "informing" that force* (p. 205)². There is no *rebirth* for the monad; no monadic essence returns to the physical plane under the *same type* wherewith it departed; and with regard to the lower kingdoms there

¹ Observe the difference: in the case of mankind, *consummated* effects are *four*, not *three*; the fourth activity does not outlive Kama Loka. In other words, the "soul" depends on its *fifth* activity, the monad on its *fourth*.

² The author is criticizing Douglas Fawcett's "The Case for Metempsychosis." Fawcett had said that substituting "for the vague conception 'exhaustion of prolific force' that of sterilization owing to the *withdrawal of the animal egos previously "informing" that force*, and we have the Eastern view of this aspect of Karma." (p. 250, Vol. 5, *Lucifer*). Vicompte de Figanière, as we see, takes exception and explains it in a very different way. His articles and HPB's footnotes show him as an exceedingly deep student of Occultism.

can be no "informing" power having the character of an *Ego*.

As to racial sterilization in man, there seems no doubt it arises from the dearth of Egos in respect of a given race, family, or individual couple. That is, as Mr. Fawcett tersely puts it: "no birth-seeking Ego, no birth," and this is quite thinkable, in that, as the Ego's cyclic level rises, the Ego-affinities will become more and more estranged from those of inferior, worn-out races, and such Egos will only seek incarnation in races of higher standard, etc. But this shows that the inferior or hereditary psychic essence (commonly called the "animal soul") can have nothing or very little to do in the matter. It will merely constitute the dominant law of the foetus — *i.e.*, the *animal* or physical heat — up to the Ego's advent, whereupon the foetus falls at once under the higher law — that of the *soul*, which is no doubt the power that determines the *sex*, and consequently the definitive mould of the person. Embryology has established that up to a certain period the embryo shows no difference of sex, and it is presumable that "incarnation takes place immediately prior to such manifestation. Falling under the new law means that the animal life of the embryo becomes essentially dependent on the soul, to the extent that a withdrawal of the latter (whether the withdrawal be pre-natal or post-natal) is followed by death."³

³ I may add that my idea of the process is, to state it briefly, as follows. The psychic essence of the embryo being of a panchikritan nature, whilst the *vehicle* of the Devachanic soul is of a tanmatric nature, the latter, at incarnation, is involved by the former, in consequence of a certain revival or manifestation of the latent tanmatric integrants of the embryo's panchikritas (for each of the five grosser elements — panchikritas — is an atomic integer whose quintuple value is tanmatric). That is to say, the basic value of the highest panchikrita, "akas" (numerically the 5th), which basic value is the 5th tanmatra (also present, at various degrees, in the other four embryonic

This leads to the question, Is it possible that when an embryo has developed to a certain stage, no Ego should be forthcoming, or, in other words, that among Egos seeking birth, there should be none with the affinity subjecting it to that particular attraction? It seems to me the answer must be in the *negative*. Otherwise we should have to admit the possibility of birth being given by a human being to a creature *without an Ego*, to a non-descript (!); or else suppose that such cases are met by the accidents classed as premature birth, etc. But it is hardly worthwhile to entertain such, suppositions, nor would they advance the point chiefly under consideration — racial sterility. I quite agree with Mr. Fawcett when he says (*Ibid.*, page 201), that consciousness is the contribution of the Ego *overshadowing* a nascent organism. What I contend for is that the "overshadowing" Ego is not the analogue in man of what he calls an "animal Ego." This I have sufficiently dwelt upon. As to the "overshadowing," it may be suggested that as the Ego, when passing from Kama Loka (where it leaves the lower element) into Devachan, conveys an adhering vestige (*vasoma*, or aroma) of that element — being that precisely which impels it to rebirth — it is the sympathy between that vestige and the *lower* psychic element of a human couple that brings about the overshadowing, as the term goes. Con-

panchikritas), becomes the attractive influence exerted on the soul's *lowest* tanmatra (numerically the 1st, which is the factor of cohesion, in whatever degree). Then, at precipitation — by means of the inverted correspondences of those two subtle elements — the panchikritan tanmatras and those of the soul assimilate or unite, each of the five with its similar, whereupon the tanmatric "body" or form — the soul's vehicle — falls into latency, the vehicle now becoming panchikritan. But as the soul-tanmatras identify a higher plane (the *fifth*) than the embryo's panchikritan tanmatras (whose genetic plane is the *fourth*), it is the higher law that prevails; and henceforth the embryo and its panchikritas are subject to that law, for *energy* in its ultimate is *tanmatric*.

sequently, it is inferable that, in the absence of any such sympathy or mutual affinity or overshadowing, in respect of a given couple, or of a given race, the said lower psychic essence *ceases to manifest itself* — that is to say, not only "no embryo can mature into a perfectly organized infant," but *there will be no embryo whatever*.

II.

"In the unity of Nirvana Spirit attains to complete self-realization through the perfected Egos now restored to It. Perchance the drama of Evolution has this end as its justification, and tends in consequence, as M. Renan has suggested, to the perfection of Deity. Hegel's profoundly significant teaching, to the effect that the Absolute is 'essentially result' cannot in this connection be too strongly insisted upon. Finality, however, in speculations such as these is beside the question" (*Ibid.*, Page 209).

This is quite admissible in the light of Pantheism; nay, I think it is the logical conclusion to which it leads. The question is whether Pantheism — as it is commonly understood — is in agreement with the best teachings of Theosophy. In view of some texts, it is; in that of others, it is not, I mean as I understand them, while perhaps I have misunderstood them. Without going deeply into the subject, I may observe that the Great Breath which "never ceases" (*SDI*, p. 55 & pp. 14, 573), and is above or behind all manifested causes, is not presented in the light of a *constitutive* principle. No class of phenomena can be traced farther than the Logos (Isvara, etc.) If the Great Breath *never ceases*, even when the Universe has reverted to its germ-state, it stands to reason that the eternally Unmanifested Cause can have nought in common with that which proceeds from the germ.

The inferences which, I think, are to be drawn from the above, and other texts, are what may be summarized as follows. Eternity and time can never be assimilated. Time is a mere correlative of all that springs from, and reverts to, germ; it belongs to *Maya*. The Great Breath, the Never-manifested, the Changeless, Consciousness-one are equipollent terms, whose attribute is Eternity, and which may be rendered by the expression GOD-ONE. Nothing that is subject to Time can ever merge in the Eternal; there is an abyss, so to speak, between one and the other, an impassable gulf. This does not imply that God is extra cosmic. God is not *at* the Center of any *thing*, but is *the center* of every possible "center;" yet, while no Center is immutable — save the real center — and every center will yield a deeper one, the *real* center, how far soever the depth were carried, is never yielded, can never be reached — it may be compared to the case of asymptotical lines. There can be no contact between Eternity and what belongs to Time.

Therefore *phenomenal consciousness* has not the essence of CONSCIOUSNESS-ONE; it is only an *effect* of the latter. The *power* of phenomenal consciousness is in the indestructible germ¹. The Great Breath or Consciousness-One does not act *directly* on the germ — if it did there would never more be "germ," for, as the *power* of germ is *illimitable*, the resultant phenomena would be *eternal* — that is to say, the

¹ The Occult Catechism (*S.D.* "Proem," p.11) speaks of the "germ" like this:

"What is it that ever is?" "Space, the eternal Anupadaka." "What is it that ever was?" "The Germ in the Root." "What is it that is ever coming and going?" "The Great Breath." "Then, there are three Eternals?" "No, the three are one. That which ever is one, that which ever was is one, that which is ever being and becoming is also one: and this is Space." [Eds.-A.T.]

Unmanifested would have communicated its *essence* (eternal *actuality*). But as the latter is never communicated, there must be something — which *we* would call a medium — intervening between eternal action and what is *latent*, but which nevertheless is not a medium — for a medium must partake of the essence of either term. And this intervening something must be *limited*, else the effect would stand for ever; and then adieu to phenomena whose essence is *change*. . . . Now, that which *ever* and *only* is affected *directly* by the ceaseless act of the Eternal one, is FORCE in its *three* primeval modes. Force partakes neither of the essence of the One, nor of the essence of the Germ; but on one hand, governs the potencies of the latter, and on the other *falls* and *rises* (so to speak) according as equilibration of its three modes is receded from or approached — but however far it may recede from, or however near it may approach to, the plane of that action, it will never participate in its essence — and indeed such expressions - (*distance* and *nearness*) are false, being only apparent, or due to the aspect forcibly taken by us. The effect of said action on the germ *through* Force, is *phenomenal consciousness*² and *motion*. This, because of the disequilibration of its three modes; and although the latter, as consciousness, is prior to motion in its *cause*, it is not so according to *time*, and the two phenomena are *simultaneous*³.

² Which primordially is *conditioned* omniscience — *i.e.*, limited by the powers or scope of the cycle.

³ A similar problem is discussed on page 24-25, Vol. II, *S.D.*:

Mulaprakriti or Primordial Cosmic Substance, is the foundation of the OBJECT-side of things—the basis of all objective evolution and Cosmogogenesis. Force, then, does not emerge with Primordial Substance from Parabrahmic Latency. It is *the transformation into energy of the supra-conscious thought of the Logos*, infused, so to speak, into the objectivation of the latter out of potential latency in the One Reality. Hence spring the wondrous laws of matter: hence the "primal

In other words, the First Principle (Force) — sometimes called the Seventh — is manifested at the same time as the Second Principle (the *first* power of the germ) — sometimes called the Sixth Principle — whereby the two are for ever *inseparable* throughout the cosmic cycle. Strictly speaking the intervention in question is identified in Force, as such; but (1^{stly}) in the fact that a *perfect* equilibrium between the modes of Force is never attainable; and (2^{ndly}), as stated, in that Force is *limited* by its modes. Were a perfect equilibrium effected the postulate that Force is increate and indestructible — as much so as germ is — would have to be abandoned. The indestructibility of Force resides in the fact that the action of the Unmanifested is *ceaseless*, and that Force being limited by its primordial modes¹, and no one mode being able to preponderate without a *medium* — whence there will always be *two* against *one*, alternately — no perfect or *absolute* equilibrium is verified (the so-called “perfect” equilibrium is only *relatively* so). Which means that one of the modes, at least, must at all times answer to the influence, or respond to the action, of the Great Breath, covertly

impress”.... Force thus is *not synchronous with the first objectivation of Mulaprakriti*. But as, apart from it, the latter is absolutely and necessarily inert—a *mere abstraction*—it is unnecessary to weave too fine a cobweb of subtleties as to the order of succession of the Cosmic Ultimates. [— EDS. A. 7.]

¹ *Harmony* in motion, *Inertia* in motion, and *Activity* in motion — not to be mistaken for unmanifested “action” — three in one and one in three. Or two *positives* and a *neuter*, through which the dominion of one passes to the other, the latter meanwhile acting as the *negative* — a mere *aspect*, for the negative, as such, is non-extant; till the “neuter” as radically untrue as the negative — becomes in its turn a positive, namely the phase of attraction called *gravitation* — for it is only *one* phase of a *triple* fact, that is, *latent will*; the other two modes of attraction being *manifested will*, one now, prevailing in *organic* states, whilst the third, as a dominant, is the compatibility of *super-organic* states. With the latter objection we concur heartily. — [ED. {HPB}]

when not manifestly — aye, even when pralaya culminates. It is by its *illimitable* action that the Unmanifested is the true preserver of the *limited* factor. Indestructibility of the *germ* has its proximate cause in the indestructibility of Force. Although *things* are finite, the *powers* of the germ — measured by the interminable series of cycles — are *infinite*; but entelecheia² must be *limited*, an act which has passed from the potential is subject to limitation; and the immediate alterant cause is Force.

To go thoroughly into the subject would exceed the measure of an article, but if what has been submitted have any value, is it reasonable to suppose that a phenomenal plane or center (including all that is realizable in man) can ever assimilate with the plane or center of eternity? How can the human soul, nay, the very highest angel soul or mayavic god, ever be conceived to merge in the bosom of God-One? How imagine that anything should “tend to the perfection of Deity”³? or that “the Absolute is *essentially result*”?! Aristotle, I opine, was ahead of Hegel and others, when advancing that essential energy belongs to God as his best and everlasting life (or, as commented on by Themistius, that nothing in

² In metaphysics this is a word adopted from Aristotle who uses it in two senses: (a) As realization of form-giving *cause* or *energy* as contrasted with mere potential existence. As illustration we can think of water as *potentially* liquid, solid, or vapor, but real in only one of these at a time. (b) In life and mental phenomena entelechy is the realization of form-giving cause in a more or less perfect actuality as plants, animals, and men, as individuals and existing species. In this second meaning *entelechy* is used to express not a mere actuality, but an actuality that has the power to produce other actualities of the same kind or species, *e.g.*, plants and animals reproduce their species.

The attempt to seize and restate this thought runs through the systems of not only Leibnitz and Hegel, but also Plotinus and Proclus among the Neoplatonists. — EDS. A. 7.

³ If, instead of Deity, *Gods* (plural) had been written, I would say *hear, hear!* (*Author.*)

God is *acquired*, quoted in Bohn's ed.) and that the Deity is eternal and most excellent in nature (*Metaphys.* xi. 7, § 6), therefore *perfect*. If perfect, how in the name of Logic can Deity be perfectible? . . .

III.

I submit that the reason why most systems of *exoteric* Philosophy run into Pantheism, when pushed to their logical conclusions — whether they belong to the Western or the Oriental school of thought — is because the argument rests on *Cosmic unity*. Whence the consequences: the Cause of causes is a *principle*, that which to some degree communicates its essence, or answers to the sum total of possibilities, in short, that which is *constitutive*, and not merely regulative. Among the Easterns the Night of Brahma is the period when *all* is dissolved, or on the way to dissolution; and the Day of Brahma, when *all* is in activity, or on the way to action.

It has been said the UNMANIFESTED BEING should not be meddled with. If so, we might as well accept the dogma of the Catholic Church — "believe and hold your tongue"! which makes it the most logical of all *churches*. I take it that unless we strive to form a *sufficient* concept of the Great Unmanifested, it is *Metaphysics* that had better be left alone altogether. To attain a sufficient concept of the Unmanifested, we should, I think, commence by the proposition: the "Day" and "Night" (of Brahma) only affect phenomena, and in nowise God-One. That is, during the Day *individualities* and their correlations are in divers states of activity, actuality or manifestation, or advancing thereto; and during the Night in divers states of rest, potency or germ, or progressing thereto. Whereas, on the other hand, there is neither Day nor

Night for God-One, which is always action, as never being in a potential state. But then we should give up the notion that any period is *absolute*. Otherwise stated, *unity* is an exclusive attribute of the Unmanifested Being, and its action; whilst every period, however incommensurate, is only relative. Hence the Universe, in its aspect of *totality*, must not be considered as subject to *the same mode* — of the Law in respect of Time and Space. The totality is a composite of universes; a universe is a composite of solar systems; a solar system is a composite of worlds and so forth. A cosmic period would thus be referable only to a single universe, having its Day and Night, its *mahamanvantara* and *mahapralaya*, etc. Consequently, there is *no period whatever* in which *all* is reduced to germ, and none where equilibrium is absolute. Albeit Time and Space (to say nothing of Matter, etc.) will cease as regards the *part* (meaning the process of a *change* in the *mode* of the Law, or the opening of a *new* period), Time and Space are always manifest in regard to the *totality*. Yet Time and Space are neither absolute nor eternal; they have a beginning and an end relatively to a single Universe; whilst as mere symbols of *change*, they are not assimilable from Universe to Universe (*i.e.*, one universe cannot objectivise another). A universe, *in posse*, will coincide with another or others *in esse*. Taking ours (all systems objectivisable by man, if he possessed the instrumental means) as the measure of comparison, there are universes which must be in advance, as there must be others less progressed.¹ The mahapralaya, or "

¹ This seems to me a logical conclusion, especially since the appearance of that luminous work, *The Secret Doctrine*. By a careful reading of the same it will be seen that matters have been wonderfully simplified on more than one point, and that what at first was incomprehensible — because apparently illogical — has been made clear if not evident. Now, taking a sectional view, this new light

universal " dissolution of a universe, begins at that point of time when no new solar system is in evolution, that is, when all the archetypal potencies of that universe are come into manifestation, or have been actualized. Now, as all is subject to the law of the Spiral (which is a *necessity* having its cause in the three modes of Force, but would require a long digression to explain), while every sub-period is the analogue of another, no two are ever alike — this, from the very outset, which is *germ*, to the final close, which again is *germ*. Consequently, the germ never constitutes a reversion to the same condition *precisely*, as that which conditioned it at the outset; the progress attained to is degree, and is only measurable by Maya — it is the resultant of "experiences" This, likewise, would demand too much space to be sifted, and I merely wish to point out that it is the *powers* of the germ — and not Deity —

shows that a planetary *chain* (space and matter), a *manvantara* (time and motion), and determined *human wave* (a given value of phenomenal consciousness, as I might express it) form three correlates of a certain line of evolution in its objectivity and subjectivity. The *chain* is a link in a sequence of chains, and that particular *human wave* will accompany the vicissitudes of the chains constituting the said line. This is but one of our solar system. Venus belongs to *another*, and will (comparatively speaking) soon cease to be a world, says the Master; whilst the Moon *was* the world of *our* line before the Earth took its place. Now, what does this tell us, if not that the *manifesting* world of one chain does not coincide as to Time, etc., with that of another; or in other words, that while some worlds are *in posse*, others are *in esse*, and that manifestation overlaps? Apply this to the universal scale, and it follows that there must *always* be a universe *in esse*, if not more than one, and that no *mahapralaya* is *absolute*. It shows likewise that the DIVINITY (ex-humanity) of our Universe will not only never merge in that of another, but also that it will never objectivise ALL that is *in esse*; and that it is as much bound by necessity to its own chain of universes, as the *adscripti* were to their soil. How childish then to hope to be lapped in the lap of the Eternal? How idle to talk of "immortality" otherwise than such as afforded by successive series of varied life-manifestation with their *respective* Nirvanas or Paranirvanas; that is to say, as anything save DURATION in *change!!*

which are "essentially *result*," and which are *perfectible* (not in Reality, but under the law of *Maya*, which I have translated "Phenomenal Consciousness").

To conclude. Space is not illimitable. Changes are illimitable. The chain of universes, and the series identifying each universe; are illimitable; but the phenomena (space, time, matter, etc., referable thereto) are *limited*. The *illimitedness* of such limitations is the only reality of phenomena, I mean, the only thing relating thereto which *does not change*. Withal it is not Reality, but its effect always *subsistent*. The Changeless (Reality, or the Unmanifested cause) and the Changeable are ever in presence. Spaces and periods are the objectivity of eternal subjectivity.

Phenomenal Consciousness is like a line that never meets another. If here, in the nether spheres, we are able to conceive that there must be such Another, rather such a "Beyond," shall we not say that Consciousness, on soaring to its highest point (in *Maya*), must realize the fact *better* than we can, albeit TRUTH can never be realized? Truth is as near our plane as it is to that height, for it is omnipresent — Maya is that which ever stands away from Truth. The difference, then, is this, namely, here we vaguely perceive the *necessity* of that Beyond; there, at the apogee of Consciousness, *knowledge* exists of such necessity; and it is believable such knowledge includes the *certainty* that the Beyond is *unattainable*. Speculation at one end, Certitude at the other. . . Why? Because, in proportion as mayavic Consciousness enlarges its horizon, the laws of Maya or Nature become more and more familiar to it, so that Consciousness ends by mastering all the laws, and every secret referable *to its cycle* (*i.e.*, to its universe, its time, its space, its circle of phenomena, etc.). That knowledge, at the culmination of a

great cosmic cycle,¹ to whatever time, etc., it belong, is the key to the arcanum, and discloses two supreme items: 1^{stly}, that the Beyond (which Consciousness *knows* to exist, but cannot fathom, nor objectivize) is for ever closed to it; 2^{ndly}, that it has reached the *ne plus ultra* of its time, but likewise that the *ne plus ultra* is nowhere for it in relation to all times. (This refers to Humanity as a whole; but the individual may realize that knowledge long before the cycle ends, only. . . . very few *do*.)

There is nothing pessimistic in this. In order to rise to that *certitude* man must merge in the bosom of mayavic (or subject) Divinity. We men aspire to eternity; in our blind idiocy nothing less will satisfy us. Divinity — ex-humanity — is resigned. . . 'tis not the word, *rejoices*; for it is at the pinnacle of Wisdom. It knows that to realize Eternity is not within the Law. It does not aspire to contradict; its happiness is to *know* that *it knows* such to be the Law. Ultimate truth must for ever remain sealed up and impenetrable to it. . . . Such is PARANIRVANA, not of the schools, but logically interpreted.²

The end of a cosmic cycle must differ from its advent. Conditioned om-

¹ That is, the so-called "unity," or Cosmic Soul, pre-existing and post-existing (the extreme aspects), manifesting its true character, the *multiple* in abeyance.

² Paranirvana, no less than Nirvana, belongs to Time, a Mahamanvantara at the longest. Is it not rather inconsistent in those who, on one hand, represent Nirvana or Paranirvana (the ultimate aim of Soul, or the Ego) to be an "eternal" state; and on the other hand, have it that the great cosmic cycle (*mahamanvantara*) is only one in a sequence without beginning and without end? This involves periodic entrance into, and *exit* from, Nirvana. Nothing that changes can ever *be eternal*. *Everything* that changes must perforce belong to Time, or rather to *times*.

[This is just what one of the greatest of India's mystic sons, the late Pundit and Swami, Dayanand Saresvati taught, and just what occult philosophy teaches. ED. {HPB}]

niscience is not of the same nature at one juncture as at the other. At the opening, the manifestation first in order is *Resistance*; at its close, all is *Obedience*. That former phase means Happiness in Ignorance (want of "experiences," still in contingency); the Peace of Innocence, followed by the Fall. The final phase is equivalent to Happiness in Knowledge and Wisdom; it is Redemption, and HARMONY in its loftiest aspect. The exit from Nirvana or Paranirvana signifies the gradual unfolding of the germ, or re-manifestation of *individualities*. Entrance into that, or those states, is tantamount to the process by which individualities revert to germ. When this is accomplished, nothing of a Universe remains *manifest* save a grand center of Phenomenal Consciousness. But that does not prevent other Universes being in existence; albeit Consciousness-one, the Eternal, can alone objectivize them.

An Interesting First Fundamental

The infinite cannot associate with the finite; the unconditioned ignores the conditioned and the limited. The absolute "Intelligence-Wisdom" cannot act in the restricted space of a small globe. It is omnipresent and latent in the Kosmos, infinite as itself. We find its only truly active manifestation in *humanity as a whole*, composed as it is of stray sparks, finite in their objective duration, eternal in their essence, issuing from that Hearth without beginning or end. Therefore, the only God whom we should serve is Humanity, and our only cult should be the love of our fellow men. Doing evil towards him, we wound God and make him suffer. When we deny our brotherly duties and refuse to consider a pagan as well as a European as our brother, we deny God. This is our religion and our dogmas.

GLOBALIZATION and the DINOSAUR

The careful listener to the familiar debate on globalization finds a striking point of agreement: Both sides assume that global-scale business is the wave of the future. Yet there's mounting evidence that multinational firms may be less capable of delivering competitive products than national or local firms.

AT&T stunned financial analysts in October 2000 when it announced that it was carving itself up into four, more versatile, companies. In May 2001, British Telecom unveiled a plan to spin off its wholesale arm, part of its wireless business, and numerous assets in Asia. Other self-initiated split-ups and slim-downs seem likely to follow. These developments are important reminders of a point all but forgotten in the globalization debate: Scale matters.

A first-year economics student learns early on that firms can lower average costs by expanding, but only up to a point. Beyond that point (according to the law of diminishing returns to scale), complexities, breakdowns, and inefficiencies begin to drive average costs **back up**. The collapse of massive state-owned enterprises in the old Soviet Union and the bankruptcies of Chrysler and New York City are notable reminders that bigger is not always better.

A telling example in economic life is commercial banking. Despite all the headlines about mergers, researchers at the Federal Reserve in Minneapolis have concluded that "after banks reach a fairly modest size (about \$100 million in assets), there is no cost advantage to further expansion. Some evidence even suggests diseconomies of scale for very large banks." The Financial Markets Center, a financial research and education organization, has

found that, compared to banks with far-flung portfolios, those that concentrate lending in a geographic region were typically twice as profitable and wind up with fewer bad loans. While the press has diligently reported national and global mergers, it has largely ignored the recent proliferation of community banks, credit unions, and microloan funds.

Banking, it turns out, is not the only exception to the rules of globalization. Five factors are play a significant role in shrinking the economies of scale for a wide range of enterprises:

1. First, it turns out that global-scale industry is surprisingly inefficient at distribution. In 1910, for every dollar Americans spent for food, 50 cents went to farmers and 50 cents to marketers and providers of inputs like seeds, energy, and fertilizer; now 9 cents goes to farmers, 24 cents to input providers, and 67 cents to marketers. The marketers' 67 cents are largely unrelated to the end product that consumers really want. They're wasted on packaging, refrigeration, spoilage, advertising, trucking, supermarket fees, and middlemen.

When farmers can link more directly with nearby consumers, they can cut out these inefficiencies. This explains the spread of community-supported agriculture (CSA), pioneered initially in Japan and then Switzerland, now growing by leaps and bounds across North America. It works like this: A farmer is supported by 60 or 70 households, each of which pays a fee to receive a weekly supply of vegetables. More than 600 community-supported agricultural or horticultural operations now operate in 42 states, with 100,000 members.

2. A second factor exacerbating the inefficiency of global-scale distri-

bution is the rising cost of shipping. In the past two years the per-barrel price of oil has quadrupled. And with expected increases in global population and per capita consumption, the U.S. Energy Information Administration projects that demand for oil worldwide will grow by 20 million barrels a day, a third more than current consumption levels. Improving technologies for petroleum recovery may ease upward pressures on oil prices a bit. But political pressures, including attempts to levy "green taxes" and political instability in oil regions like the Middle East and Central Asia could drive up prices. Until other fuels are substituted for oil, global shipping probably will become more expensive.

3. A third challenge facing global businesses is the difficulty of managing information. Conservative economist Friedrich Hayek once argued **convincingly against state socialism** by noting that knowledge is too complex, too subjective, and too dependent on particular circumstances of time and place for even the best-intentioned national-scale bureaucracies to grasp it. The exact same problem afflicts multinational retailers.

In principle, a global producer can wield its resources to produce different products for different local tastes. But in practice, a local producer is better situated to intuit, design, manufacture flexibly, and deliver just-in-time products. Consumers can better communicate their needs to local producers, either directly or through local retailers. General Foods probably will never be able to convince New Yorkers to replace their locally baked bagels with Minnesota-made generics. Micro-brewers have flourished throughout the United States and the United

Kingdom because each of them caters to highly specialized tastes. The desires of Bay Area food shoppers wanting more varieties of locally grown fruits and vegetables, have expanded the economy by 61 percent over the past decade, which translates into 915 million of additional agricultural income in the local economy each year.

4. A fourth trend is the transformation of the U.S. economy from manufacturing goods to providing services. The main reason for this shift, according to MIT's Paul Krugman and Harvard's Robert Lawrence, is that technological advances have brought down the prices of many manufactured goods. As Americans spend less to acquire the same refrigerators and toasters, they spend more on services. These changes, Krugman argues in *Pop Internationalism* (MIT Press, 1997), are moving the U.S. economy inexorably toward what he calls localization: "A steadily rising share of the workforce produces services that are sold only within that same metropolitan area." For most services — whether it is health care, teaching, legal representation, accounting, or massage — consumers demand a personal, trusting relationship.
5. A fifth difficulty facing large-scale business is the information revolution. Global corporations are still amassing huge networks of factories, technology centers, and experts at a time when profitability is increasingly uncoupled from size. Small companies can now fit what used to be busy departments overseeing accounting, management, taxes, communications, and publications neatly onto a desk-top computer. The Internet has given even home-based businesses the ability to compete against established,

large-scale players in practically everything, including books and CDs, stocks and bonds, airline travel, and hotel rooms.

Even for industries like automobiles, where large economies of scale still make sense, the communications revolution is making it possible for small firms to achieve the same advantages through collaborations and partnerships. In northern Italy, locally owned firms involved in flexible manufacturing networks have become world-class exporters of high-tech products like robotic arms. A network typically forms temporarily to create a specific project for a well-defined niche market. Once the project is complete, the network disbands. Following successful models in Europe, more than 50 flexible manufacturing networks have been set up in the United States.

These five trends do not mean that all goods and services can be produced cost-effectively in every community. (The economics of any company or industry depend on how the new dis-economics of large scale balance against the old economics of scale.) At a minimum, however, they suggest that much of the hype from globalization's fans — and its enemies too — is overblown.

The above is a slightly edited excerpt from Michael Shuman's article, "The End of Globalization," in the July-August 2002 Issue of UTNE READER. [www.utne.com]

Michael H. Shuman, an attorney and economist is the co-director of the Institute for Economics and Entrepreneurship for the Village Foundation, a Washington, D.C.-based organization that works with African American men and boys on community-based economic solutions. He is the author of Going Local: Creating Self-Reliant Communities in a Global Age (Routledge, 2000). The former director of the Institute for Policy Studies Shuman's wide-ranging interests include North-South development cooperation, citizen diplomacy, and the devolving of federal power to state and local governments. He lives in Washington, D. C.

Ancient links suggested between Mexico and Indus valley

By a Staff Reporter

The India Times
May 2, 2002

Recent studies hint at possible links between the ancient civilization of the Indus valley and the Mayans of central America. B G Siddharth, the director of the B M Birla science centre in Hyderabad, had pointed out striking similarities between the two ancient cultures.

Mexico and India are situated at opposite sides of the earth in longitude. According to the Puranas, a secondary Hindu scripture, the "devas" or the gods and the demons or the "assures" lived on the opposite sides of the Earth.

The experts took a deep interest in the calendars followed by the two cultures. While the Indus valley people followed a calendar based on the movements of the Jupiter, acknowledged to be the leader of the gods, the Mayans followed one based on the movements of Venus or "Shukra", who, according to the Puranas, was the leader of the ashuras.

Siddharth also pointed out that some carvings in Mexico depicted an episode similar to that of churning the ocean by the gods and the demons in the Hindu mythology. The Mexican representations of the tradition also bore a striking resemblance to those found in different parts of India.

Dr Ganpati, an expert on the ancient Hindu architecture, based in Chennai had also found striking similarities between the design and the construction methods used by the Mayans and the ancient Hindus.

Ethics for the New Millennium Common Sense for the Common Good

By His Holiness the Dalai Lama
Special to MSNBC (on msnbc.com)

THERE IS AN ABUNDANCE of severely negative trends within modern society. The escalation in crime rates, with murder, violence, and rape cases is multiplying year by year. We hear constantly of abusive and exploitative relationships both in the home and within the wider community, of growing numbers of young people addicted to drugs and alcohol.

Yet unlike the sufferings of sickness, old age and death, none of these problems are by nature inevitable. Nor are they due to any lack of knowledge. They are all ethical problems. They each reflect our understanding of what is right and wrong, of what is positive and what is negative, of what is appropriate and what is inappropriate. But beyond this, we can point to something more fundamental: a neglect of what I call our inner dimension.

WEALTH AND HAPPINESS

Although I never imagined that material wealth alone could ever overcome suffering, still, looking towards the developed world from Tibet - a country then as now very poor in this respect - I must admit that I thought it would go further towards doing so than is the case. I expected that, with physical suffering much reduced, as it is for the majority living in the industrially developed countries, happiness would be much easier to achieve than for those living under more severe conditions.

Instead, the extraordinary advancements in science and technology seem to have achieved little more than linear, numerical improvement. In many cases, progress has meant hardly anything more than greater numbers of opulent houses in more

cities, with more cars driving between them. Certainly there has been a reduction in some types of suffering, including certain illnesses. But there has been no overall reduction.

A SPIRITUAL REVOLUTION

In calling for a spiritual revolution, am I advocating a religious solution to our problems after all? No. As someone nearing seventy years of age, I have accumulated enough experience to be completely confident that the teachings of Buddha are both relevant and useful to humanity. If a person put them into practice, it is certain that they and others will benefit. My meetings with many different sorts of people the world over have helped me realize that there are other faiths, and other cultures, no less capable than mine of enabling individuals to lead constructive and satisfying lives. What is more, I have come to the conclusion that whether or not a person is a religious believer does not matter much. **Far more important is that they be good human beings.**

RELIGION AND SPIRITUALITY

I take religion to be concerned with faith in the claims to salvation of one religion or another, an aspect of which is acceptance of some form of metaphysical or supernatural reality, including, perhaps, an idea of heaven or nirvana. Connected with this are religious teachings or dogma, ritual, and prayer. I take spirituality to be concerned with those qualities of the human spirit - such as love and compassion, patience, tolerance, forgiveness, contentment, a sense of responsibility, a sense of harmony - which bring happiness to both self and others.

While ritual and prayer, along with the questions of nirvana and salvation are directly concerned with religious faith, these inner qualities need not be. There is thus no reason why the individual should not develop them, even to a high degree,

without recourse to any religious or metaphysical belief system. This is why I sometimes say that religion is something we can perhaps do without. What we cannot do without are the basic spiritual qualities.

My call for a spiritual revolution is thus not a call for a religious revolution. Nor is it a reference to a way of life that is somehow other-worldly, still less to something magical or mysterious. Rather, it is a call for a radical reorientation away from our habitual preoccupation with self. It is a call to turn towards concern for the wider community of beings with whom we are connected, and for conduct which recognizes others' interests alongside our own.

ETHICAL RESTRAINT

Observe that since love and compassion and similar qualities all, by definition, presume some level of concern for others' well-being, they must also presume ethical restraint. We cannot be loving and compassionate unless at the same time we curb our own harmful impulses and desires.

Certainly, each of the major religious traditions has a well-developed ethical system. However, the difficulty with tying our understanding of right and wrong to religion is that we must then ask "which religion?" Which articulates the most complete, the accessible, the most acceptable system? The arguments would never stop. Moreover, to do so would be to ignore the fact that many who reject religion do so out of convictions sincerely held, not merely because they are unconcerned with the deeper questions of human existence.

Religion can help us establish basic ethical principles. Yet we can still talk about ethics and morality without having recourse to religion.

BINDING ETHICAL PRINCIPLES

My own view - which does not rely solely on religious faith, nor even on an

original idea, but rather on ordinary common sense - is that establishing binding ethical principles is possible when we take as our starting point the observation that we all desire happiness and not to suffer. We have no means of discriminating between right and wrong if we do not take into account others' feelings, others' suffering. And if it is correct that this aspiration is a settled disposition, shared by all, it follows that each individual has a right to pursue happiness and avoid suffering. From this we can infer that one of the things which determines whether an act is ethical or not is its effect on another's experience or expectation of happiness. An act that harms or does violence is potentially an unethical act.

ETHICAL NATURE OF AN ACT

The factor which is perhaps most important of all in determining the ethical nature of an act is neither its content, nor its consequence. [It is] that which, in a sense, drives our actions — both those we intend directly and those which are in a sense involuntary. When the individual's overall state of heart and mind is wholesome, it follows that our actions will be (ethically) wholesome.

That this is so, that the individual's overall state of heart and mind, or motivation in the moment of action is of supreme importance in determining its ethical content, is easily understood when we consider how our actions are affected when we are gripped with powerful negative thoughts and emotions such as hatred or anger. In that moment, our mind is in turmoil. Not only does this cause us to lose our sense of proportion and perspective, but also we lose sight of the likely impact of our actions on others. Indeed, we can become so distracted that we ignore the question of others, and of their right to happiness altogether. As a result, our actions - that is to say our deeds, words, thoughts, omissions and desires - will inevitably be harmful.

THE SUPREME EMOTIONS

The world's major religious traditions each give the development of love and compassion a key role. Because it is both the source and the result of patience, tolerance, forgiveness and all good qualities, its importance is considered to extend from the beginning to the end of spiritual practice. But even without a religious perspective, love and compassion are clearly of fundamental importance to us all. Given our basic premise that an ethical act is one which does not harm another's experience or expectation of happiness, it follows that we need to take others' feelings into consideration, the basis for which is our innate capacity for empathy. And as we transform this into love and compassion, through the two-pronged approach of guarding against those factors which obstruct compassion and cultivating those conducive to it, so our practice of ethics improves. This, we find, leads to happiness both for ourselves and others.

ETHICAL ACTS/ SPIRITUAL ACTS

An ethical act is one where we do refrain from causing harm to others experience or expectation of happiness. Spiritual acts we can describe in terms of those (spiritual) qualities mentioned earlier of love, compassion, patience, forgiveness, humility, tolerance and so on which presume some level of concern for others' well-being. We find that those actions we undertake which are motivated not by narrow self-interest but out of our concern for others actually benefit ourselves. At least, this is my experience. Looking back over my life, I can say with full confidence that such things as the office of Dalai Lama, the political power it confers, even the comparative wealth it puts at my disposal, contribute not even a fraction to my feelings of happiness compared with the happiness I have felt at the times when I have been able to benefit others, little though this may be.

HELPING OTHERS

Consider the following: We humans are social beings. We come into the world as the result of others' actions. We survive here in dependence on others. Whether we like it or not, there is hardly a moment of our lives when we do not benefit from others' activities. For this reason, it is hardly surprising that most of our happiness arises in the context of our relationships with others. Nor is it so remarkable that our greatest joy should come when we are motivated by concern for others. But that is not all. We find that not only do altruistic actions bring about happiness, but they also lessen our experience of suffering.

I am not suggesting that the individual whose actions are motivated by the wish to bring others' happiness necessarily meets with less misfortune than the one who does not. Sickness, old age, mishaps of one sort or another are the same for us all. But the sufferings which undermine our internal peace - anxiety, doubt, disappointment - these things are definitely less. In our concern for others, we worry less about ourselves. When we worry less about ourselves, an experience of our own suffering is less intense.

INNER FEAR

The most dangerous and negative [fear] is that type of fear which is completely unreasonable and which can totally overwhelm and paralyze us.

In Tibetan we call such negative and emotional events *nyong mong*: literally, "that which afflicts from within" or, as the term is usually translated, "afflictive emotion." Any thought or mental event which undermines our peace of mind from within - all negative thoughts and emotions such as anger, pride, lust, greed, envy and so on - are considered to be afflictions in this sense. These afflictive emotions are so strong that, if we do nothing to counter them, though there is no one who does not

value their life, they can lead us to the point of madness and even suicide itself. But because such extremes are unusual, we tend to see negative emotions as an integral part of our mind about which we can do very little. Our passive stance toward this part of ourselves not only doesn't inhibit negative impulses, it actually provides the ground for them to grow. They are the basis of worry, depression, confusion and stress which are such a feature of modern society. Their nature is wholly destructive, and they are the very source of unethical conduct.

GENUINE HAPPINESS

Genuine happiness is characterized by inner peace. This arises in the context of our relationships with others. It therefore depends on ethical conduct which in its turn consists in acts which take others' well-being into account. What obstructs us from engaging in such compassionate conduct is afflictive emotion. If we wish to be happy, we need therefore to curb our response to negative thoughts and emotions. This is what I mean when I say that we must tame the wild elephant that is the undisciplined mind. When I fail to restrain my response to afflictive emotion, my actions become unethical and obstruct the causes of my happiness. We are not talking about attaining Buddhahood here, we are not talking about achieving a union with God. We are merely cultivating the recognition that my interests and future happiness are closely connected to others' and learning to act accordingly.

AN ETHIC OF COMPASSION

Compassion and love are not mere luxuries. As the source both of inner and external peace, they are fundamental to the continued survival of our species. On the one hand, they constitute non-violence in action. On the other, they are the source of all spiritual qualities: of forgiveness, tolerance and all the virtues. They are the very

thing that gives meaning to our activities and makes them constructive. There is nothing amazing about being highly educated; there is nothing amazing about being rich. Only where the individual has a warm heart do these attributes become worthwhile.

So to those who say that the Dalai Lama is being unrealistic in advocating this ideal of unconditional love, I urge them to experiment with it nonetheless. They will discover that when we reach beyond the confines of narrow self-interest, our hearts become filled with strength. Peace and joy become our constant companion. It breaks down barriers of every kind and in the end destroys the notion of my interest as independent from others' interest. But most important, so far as ethics is concerned, where love of one's neighbor, affection, kindness and compassion live, we find that ethical conduct arises more readily. Ethically wholesome actions come naturally in the context of compassion.

His Holiness the Dalai Lama is the spiritual and political leader of the Tibetan people. He is the winner of the Nobel Peace Prize for his 40-year search for a peaceful resolution of Tibet's occupation by China. He is the author of many books, including, "Ethics for the New Millennium," published by Riverhead Books, on which this essay is based.



CORRESPONDENCE

Christina, one of our Cayman Islands subscribers, sends the following along with other letters. She began a great debate with a letter to *The Caymanian Compass* which the editor printed in the Opinion column and entitled it "Atheism — for Those Who Think." It stirred up a hornet's nest! — some very thoughtful reactions some less so. This is one of the more inciteful responses.

THE TRUE PATH

I am not a religious leader or a guru or any sort of special person. For one thing, I tend to fall off pedestals too easily. For another, it has become increasingly apparent to me over the years that in spite of the fact that we all have a great deal to teach each other, and learn from each other, none of us is an expert.

We may project that onto certain people some of whom are more than happy to play the role, but it is a simple fact that nobody, no tradition, no religion, no group or institution can rescue us from our lives.

Whether we think of ourselves or others as big people or little people, teacher or student, leaders or followers, we must each face the realities of being human and take responsibility for our own happiness and freedom.

In other words, it's not about living up to some fictional model or perfection or power, it's about being awake and truly alive.

When we try to make ourselves special we, in effect, make ourselves separate. Furthermore, life itself, and our own true nature, yours and mine and everyone else's, is a miracle beyond compare.

The true "path" is the one that works, the one that liberates, the one that clarifies. So let's begin with the truth: It is neither rituals nor groups nor religions nor traditions nor paths nor lineages nor teacher nor spiritual techniques that liberates. It is only awareness and love, a truly open heart

and a truly open mind, that liberate and transform.

To know the truth of anything you must suspend both belief and disbelief so that you may investigate very honestly and deeply, in the most intimate way possible. Further, it must be done without the obstruction of prior opinion: mine, yours, or anybody else's. Sometimes it's easy, sometimes it's not, but it's worth it. It just depends on how free and happy you want to be.

Is freedom something that can be acquired or possessed? Is awareness a "spiritual path"? Can love be taught? Can just anybody be awake?

When we, secretly or overtly, pit Christianity, atheism, or some other school or path, against "the other" we indulge in a kind of political competition and identity control game that creates endless confusion and resentment. It is one of the main reasons most scientists and the public at large don't trust religions, and rightfully so.

So why waste any more time with this absurd practice of spiritual one-upmanship, of comparing gods or beliefs. The truth is simply the truth. It has no proper defense and does not need any.

The maneuver to make my group, *my* tradition, *my* lineage, *my* teacher, *my* spiritual path, *my* religion or practice superior, is simply a devious way of saying "I am superior." (And therefore not inferior.)

When we try and whitewash these painful old feelings of unworthiness and inferiority with the implication that we are on a "spiritually" superior path, we keep ourselves wounded, unhealed, and separate. Stop it! Just stop.

Let's tend to these childhood and adolescent wounds with all of the compassion and understanding they need, for as long as it takes, and let them heal, once and for all.

Love is not Christian, love and awareness does not belong to anybody. Does not everything belong to awareness and love?

Everyone is included in this.

No one is excluded.

No one.

There have been encounters in your life, possibly, perhaps even with yourself, with a heart so open and so direct and so sincere and honest that you were deeply moved by it, unable to say anything. It wasn't limited to bodies or points of view. Just pure being, without a name, empty of a separate self.

Why not give yourself to this?

The path of liberation requires that we ask ourselves with all of the earnestness of our being just this one fundamental question:

Am I willing to live this moment with as much attention, care, honesty and love as possible, or am I going to do something else?

Sarah Murphy

[From *The Caymanian Compass*, January 15, 2001]

Swallow it whole

26 May 01
New Scientist

Herbalists say their extracts are more potent than purified drugs. NOW scientists find they may be right

HERBAL remedies are more popular than ever. Estimates vary, but the global market has grown rapidly in the past decade, and according to the European Herbal Practitioners Association, the European Union market is worth E6.8 billion a year.

No one doubts that herbs are full of medicinal chemicals—after all, plants are the source of half the pharmaceuticals in our modern medicine cabinet. Most of the top seven sellers seem to have something going for them. But why take a risk by swallowing something as unpredictable as plant material when modern science can isolate the active ingredient and serve it to you straight?

Herbalists claim it is because mixtures are better than pure chemicals. They say the dozens of biologically active compounds in a plant work together to produce a greater effect than any one chemical on its own. It sounds like New Age hokum. But scientists are finding that the herbalists are sometimes right.

In fact, herbs could point us towards a whole new generation of drugs. Modern medicine is hooked on the idea of the "magic bullet"—the pure drug molecule, like aspirin or penicillin. Even multi-drug approaches such as combination therapy for HIV are just more of the same. Each ingredient in the cocktail is a magic bullet in its own right.

Revolutionary though modern medicine has been, there are a host of illnesses, from depression to multiple sclerosis, for which there is no magic bullet. Some respond better to the kind of mixtures found in herbs. Is it time for a rethink?

The first hints that herbalists were onto something came in the early 1990s, when Raphael Mechoulam, head of pharmacology at the Hebrew University in Jerusalem, discovered human receptors that bind tetrahydrocannabinol or THC, the main active ingredient in cannabis.

Although the function of these receptors remains obscure, Mechoulam also discovered that we make our own signaling molecules that bind to them. One, 2-AG, is produced alongside two companion compounds. Though closely related to 2-AG, neither has a biological effect on its own. But they do enhance the potency of 2-AG by making it bind to its receptor more strongly. In other words, the chemicals act in synergy—the mixture has an effect greater than the sum of its parts.

"I have no idea how they do that," admits Mechoulam. But he suspects similar chemical partnerships explain why whole herbs can work better than their single purified ingredients. Hundreds of MS sufferers who use cannabis as a remedy swear the whole plant works better than pure THC. Could it be that other chemicals in cannabis work like 2-AG's companions, enhancing THC's affinity for cannabinoid receptors?

There is certainly evidence that cannabis taken whole works better than isolated extracts. At a symposium at the Royal Pharmaceutical Society in London in April, pharmacologist Elizabeth Williamson of the University of London School of Pharmacy reported that in a mouse model of MS, an extract of whole cannabis relieved muscle spasms much more effectively than pure THC. Williamson says this shows chemicals other than THC enhance the effect, but not whether the action of these is synergistic or merely additive.

Some herbal derivatives seem to show true synergy. Hildebert Wagner and colleagues at the University of Munich have shown that a mixture of two anti-

clotting chemicals found in ginkgo leaves is more powerful than the sum of their individual effects. Similarly, the six most active chemicals in the herbal sedative kava kava seem to act synergistically.

Williamson says additive or synergistic effects may make for better therapies because you can achieve the medicinal effect with smaller doses of each ingredient. That means you can avoid the side effects that tend to kick in with higher doses. There's anecdotal evidence that this is true: the herbal stimulant ephedra, for example, is said to have fewer side effects than ephedrine, one of its ingredients.

But no one has done any research to find out why. The mainstream pharmaceuticals industry isn't really interested in herbs because they're unpatentable. To market herbal derivatives with full patent protection, they would have to do clinical trials on the active ingredients, separately and together. Compared with testing a single magic bullet, this is prohibitively expensive.

And there is a downside to these complex interactions. The better brands of the herbal antidepressant St John's Wort, for example, contain specific quantities of one of the active ingredients, hypericin. But since there are a dozen or more active compounds in the herb, two batches with the same hypericin content might have very different potencies.

In any case, most herbal preparations are marketed with little testing, even to make sure they contain the plants they claim to. European manufacturers try to ensure that at least the safety, if not the efficacy, of their products is tested, but they are under pressure from the US industry to weaken even these controls. Without the support of the pharmaceuticals industry, herbs are likely to remain mired in uncertainty. What a waste.

Garlic

Garlic bulb in oil or powder form. Traditionally used in the Far East as an anti-septic. Now used to treat high cholesterol and elevated blood pressure. Active ingredient unknown. Can cause indigestion and nausea. Harmful drug interactions are rare, but can cause excessive thinning of the blood if taken with warfarin (for general information on herb-drug interactions, see <http://www.mayohealth.org/home?id=SA00039>).

The evidence is mixed. An analysis of 13 trials found that garlic was better than placebo for lowering cholesterol, but that the effect was modest (*Annals of Internal Medicine*, vol 133, p 420). A review of 8 trials concluded it was of "some clinical use" for mild cases of high blood pressure, but recommended more rigorous trials (*Journal of Hypertension*, vol 12, p 463).

Ginseng

A root extract from any one of several different plants, usually Korean ginseng (*Panax ginseng*) or American ginseng (*Panax quinquefolius*). Used as a general tonic, it is said to increase resistance to stress, combat ageing, improve immune function and boost physical and sexual performance. The active ingredients are unknown. Can cause diarrhea and high blood pressure. Some harmful drug interactions.

Research is hindered by the fact that numerous plants go by the name of ginseng. A recent analysis of 16 trials concludes that its effectiveness is not established, but its popularity "warrants more rigorous investigations" (*European Journal of Clinical Pharmacology*, vol 55, p 567).

Kava Kava

The rhizome of the South Pacific pepper plant *Piper methysticum*. Historically taken as a narcotic drink, it's now used as a sedative. The active ingredients, kavapyrones, have been isolated and have a similar effect to tranquillisers. Can cause mood changes, blurred vision,

loss of muscle coordination and, in large doses, hepatitis. Some harmful drug interactions.

There's little doubt that kava kava works. A recent review of 7 trials concluded that it was better than placebo and was "warranted as a treatment option for anxiety" (*Journal of Clinical Psychopharmacology*, vol 20, p 84).

Echinacea

The roots and leaves of two North American plants, *Echinacea purpurea* and *Echinacea augustifolia*. Used by native Americans to treat wounds, burns, **snake** bites and respiratory infection. Now used to prevent and cure the common cold. Active ingredients unknown. Can cause minor digestive problems and rashes. Some harmful drug interactions.

Good-quality research is sparse. A recent analysis of 17 trials proved inconclusive due to widespread methodology problems (*Pharmacotherapy*, vol 20, p 690). Another review looked at 16 trials ("Echinacea for preventing and treating the common cold", *Cochrane Database of Systematic Reviews*) and reported that some preparations may be more effective than placebo.

Ginkgo

Extract of the leaves of the Ginkgo tree (*Ginkgo biloba*). Ayurvedic healers add it to longevity elixirs. It's now used for a range of cognitive problems including amnesia, loss of concentration, mild dementia, tinnitus and vertigo. Also used against macular degeneration and arterial disease. Contains two groups of chemicals with different effects: flavonoids, which act as antioxidants; and ginkgolides, which inhibit blood clotting. Occasionally causes bleeding, nausea and headaches. Some harmful drug interactions.

Research paints something of a confused picture thanks to the mass of purported health effects. One recent review concluded there is good evidence it helps with memory loss, dementia and hardening of the arteries (*Antioxidants & Redox Signalling*, vol 1, p 469). A second reported that it improves memory, concen-

tration and alertness, and reduces tinnitus (*Public Health Nutrition*, vol 3, p 495). An analysis of 8 trials found it superior to placebo in treating arterial disease of the legs, though the effects were modest (*The American Journal of Medicine*, vol 108, p 276). Another study examined macular degeneration and found no evidence in its favour ("*Ginkgo biloba* extract for age-related macular degeneration", *Cochrane Database of Systematic Reviews*).

St John's Wort

An extract of the herb *Hypericum perforatum*. Described by Hippocrates as a cure for demonic possession. Used to treat mild to moderate depression. Contains more than two dozen potentially active ingredients, most of which haven't been properly studied. In common with other antidepressants, it has numerous side effects including dry mouth, headaches, constipation, palpitations, sweating and nausea. Users who expose themselves to bright light can develop cataracts. Some harmful drug interactions.

St John's Wort is well researched. Two recent studies conclude that it is better than placebo and at least as good as tricyclic antidepressants (*British Medical Journal*, vol 319, p 1534 and vol 321, p 536). Questions remain about its long-term effects and how it compares with modern drugs. A review of 27 trials found it significantly better than placebo but called for further studies ("*St John's Wort for depression*", *Cochrane Database of Systematic Reviews*). However, it is ineffective against severe depression (*The Journal of the American Medical Association*, vol 285, p 1978).

Saw Palmetto

An extract of the berries of the North American palm *Serenoa repens*. Used to treat benign enlargement of the prostate gland. Studies show that it inhibits the conversion of testosterone to dihydrotestosterone, the hormone thought to cause prostate enlargement. No side effects or serious drug interactions.

It appears to work. A review of 18 trials concludes that its effect is comparable to

the synthetic drug Proscar (*The Journal of Urology*, vol 163, p 1451). However, its long-term effectiveness and safety are unknown.