



Descent Into Matter

by Stacy Lauas Parmer

THERE is only one Power. This Power pervades everything visible and invisible. This Power is the only thing there is. This One Reality

There is only One Power. This Power pervades everything visible and invisible. This Power is the only thing there is. This One Reality is devoid of all attributes and is a Principle which transcends all human conception. This Immutable Principle is an abstract space where all developed and undeveloped considerations accept abstract motion. This "Unknowable" cannot be understood by a finite being. However, herein lies the sublime beauty: It can be realized.

There is only One Reality. The fabric of existence changes...but not Reality. What is this fabric that changes, and why do things appear to be changing all the time? Conceptually, there exists an unreachable plane and a reachable plane. It is in the reachable plane of emanations that we experience change. The first sense of contrast we have, as aspects of this One Reality, is Cause and Effect. What we have are CYCLES OF EXISTENCE. Because of Cyclic Law, we have: a) possibility for life, and b) manifestation of life.

It seems obvious and tangibly evident that this Universe is self existent. Asking, based on that assertion, "What is the most reasonable Reality?", I conclude that Self knows Self only through each aspect of Itself. Each aspect is trying to unify or re-unify, but it must do so in a universalizing way so as to gradually free

itself from the illusion of separation, and return "home" with experience and self-consciousness. We, as aspects of the One Reality, are baptized into matter for this purpose. Gradually, we see Space as our home, the Present as our time, and our physical vesture as our living mirror or instrument of service.

Why, then, is it so difficult to function as a Spiritual Being and Be-Ness when that is who we are? I think it starts with our baptism into MATTER. The deeper we get into matter the grander the delusion becomes. We create objective cyclic impressions in our mind and we begin to be fooled by this idea that our individual expression and how we see things is Reality, rather than just an aspect of the Changeless. It is pretty easy to do this, as our reachable world clearly demonstrates.

Ancient teachings consider this the "Plane of Necessity," where latent consciousness or Spirit becomes self consciousness. With Desire we begin, with Will we grow wings. I'm not referring

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to half hearted wishes, but to that kind of Desire which, operating as Law, results in outward manifestation. Human "effort" takes current Karma, or our "current vestures" and transforms them into something more universal or more isolated. Karma is a Sanskrit term, which in its simplicity, means action. In its complexity it means Compassion.

I relate best to what the theosophical teachings, expressed in *The Voice of the Silence*¹, say about Compassion. In a footnote on page 76 it states:

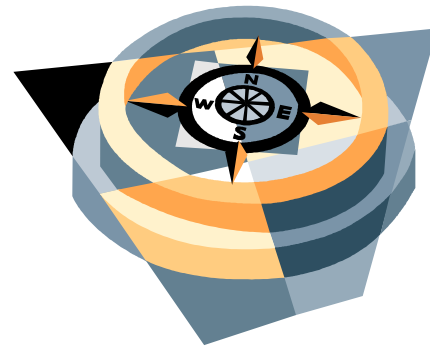
This "compassion" must not be regarded in the same light as "God, the divine love" of the Theists. Compassion stands as an abstract, impersonal law, whose nature, being absolute Harmony, is thrown into confusion by discord, suffering and sin."

This footnote on Compassion suggests to me that there is only Karma — not good Karma or bad Karma — just Karma. This leads right back to the idea of One Reality. All of Nature is alive because of the idea of One Reality. It is when we stray from this Principle of Unity, we suffer.

Cycles of Existence are so important, because we often require many repeated experiences to realize the One Reality. Cycles allow us the valuable opportunity to unfurl and discover our Spiritual nature, our True Nature. Cycles give us repeated chances to learn, grow, and move forward. In other words, Cycles give us the freedom to evolve into higher consciousness. New patterns are constantly unfolding and evolving, and old patterns are constantly repeating

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themselves. Cycles give us a reachable space, in which we can raise our consciousness to ever higher levels. As we universalize our consciousness, we become like mountain climbers, experiencing progressive awakenings on our spiritual ascent. And we see with ever widening fields of vision, allowing us to mindfully plant our deeds. We become aligned with Spirit. And Spirit is the Seer or perceiver within. The key operative word: WITHIN. This is where God is and where God is, all is excellent.



POINT OUT THE WAY

LXIV

Chapter XV

“Infinite” Perfection, Delayed Egos and Nature’s
“Sure Method”

Question: — If there is the possibility of a man becoming infinitely perfect, must he not have been in the past infinitely imperfect?

Answer: — If anything were, by any stretch of the Imagination, “infinitely imperfect,” how could there ever be anything else?

Again, if it were conceivable that any being was, is, or ever could be “infinitely perfect,” how could there possibly be any imperfection?

Many of our misconceptions and misunderstanding could be avoided if we

mixing with light, the sky overtopped by another sky and water flied in a vessel made of water. To realize one's Self, there must be unity (Adwaita) in the mind. A sight without there being anyone there to see it or anything to see and a knowledge without there being any one to know it or anything to know, is the pristine condition of Self. In search of Him, the Shastras have as elaborate scheme of names and forms to be re- cited by the tongue. Sages tired of this world as well as of heaven and with the desire not to be reborn, resort to aloofness (Vairagya), go beyond this world and cross the region of action towards the place of Brahman. They leave behind even their pride off wisdom and endeavor to reach there. In this way, a creeper in the form of different worlds goes mounting up, despite its fruitlessness. Non- wisdom (ig- norance, Adnyana) with reference to the real nature of Brahman se- cures expansion of this world and that itself has created in this world the feeling of "I" and "thou." One must attain by oneself the condition of Brahman without the encumbrance of this world. In the same manner as snow is cooled by its own coolness, once realization has come, there is never any return therefrom. It is like the meeting of water with water at the time of the great destruction. It is truly the meeting of wisdom with wisdom (Dnyana with Dnyana). The clouds leave the sky at the end of the rainy season, but the sky is not sorry for it. So in the mind of such a sage, there is neither illusion nor pride. They look at him from a distance but could not come near him in the same manner as relations do not want a man when he is poor and helpless. A plantain tree, after it has born fruit, falls down. So after the realization of wisdom (Dnyana), all actions gradually fade away. As the birds fly away from a tree that has caught fire, so doubt goes away from him. The part of his intelligence that is likely at any

time to turn to evil because it sees the distinction (between "I" and "thou") ceases to function altogether. The sight of Self destroys ignorance as well as pride of body, as the sun destroys darkness instantaneously. When the life has gone, the Soul leaves the body. So the seed of illusion, which is duality, disappears. With duality going away, also the dual nature, which arises in the body, such as happiness and misery, joy and sorrow, etc. Ascending a throne or death in a dream does not cause joy or sorrow after awakening. A serpent cannot stand up before an eagle. So merit and demerit (Punja and Papa) arising out of happiness and misery do not trouble him. He leaves whatever is unreal and picks up what is real, that is knowledge of Self. The sun by means of its rays takes up water out of the rain that falls from the sky. So doubt, with regard to the true nature of Self, spreads out Brahman on all sides, but the second sight of wisdom enables one to see complete unity. Even discrimination itself is lost in the realization of Self as the flow of the Ganges finally disappears into the ocean. Space being everywhere cannot see anything which it does not envelop. So in his mind, free from all desires, believes that everything belongs to him. On a burning mountain, the seed will not sprout. So all waves get calmed in his heart. As the full moon is complete on all sides, his heart is full at all times. He is incomparable. Objects of sense cannot abide for him any more than a minute speck of dust can stay before the wind. In the fire of Wisdom (Dnyana), he has burnt all desires. He attains his own form, just as gold when purified becomes pure gold. That position is indestructible. That position is supreme, which is seen without sight, which has grown without process of knowledge and that which cannot be described or identified as anything in particular. Neither the biggest lamp, nor the full moon, nor the sun itself that gives light to this universe

will be able to show it. It is his unrealized form which shows the universe itself. When an object is seen, which may be either a piece of shell or a rupee, the greater the feeling that it is not a piece of shell, the greater will be the realization that it is a rupee. Similarly the more one feels that the thing is not a rope, the more he comes to realize that it is a serpent. The moon, sun and other luminary objects can shine only when He is not there. His luster envelops everything including the sun and the moon. The luster of Brahman it is which enables everything to shine. When Brahman appears, the universe, including the sun and moon, fades just as the moon and stars fade when the sun appears. As the dream disappears on awakening, as the mirage disappears in the evening, so always remember that it is My seat where nothing else shines. Whoever reaches there, never comes back. To reach there is to reach finality, just as a river having joined the ocean never turns back. Just as a statue of salt, if pushed into the ocean will never rise back from it, just as a flame turns towards the heaven and a drop of water on a hot iron disappears, so those who are purified by pure wisdom (Dnyana) attain unity with Me forever. The cycle of birth and death is over for them.

[TO BE CONTINUED]



CORRESPONDENCE

From: krishtar

Hello Daniel [This was part of an email exchange]

Daniel, I'll be brief, for my video card is having problems here and the text is so huge that it fits the entire screen!!!

In the AP Sinnett's autobio, he describes one episode in which Col. Olcott made extremely out of context and full of indiscretion lecture (without permission or necessity) when he, APS and HPB went to attend visit for the Institute for Psychic Researches in London.

Do you know what really he said or comment that seemed to ruin the young movement from then according many opinions at that time?

Was he acting due to grudges by the exquisite manner she always treated him?

I am aware that Blavatsky got white and ashamed at the occasion...

What did cause the break in the relationship between HPB and Olcott later?

Of course I am directing this post to you but anyone can help...

A curious interest has arisen in me on these part of T. history.

Regards,

Krishtar



Subject: Re: Col Olcott as a goofy?

Dear Krishtar,

I must agree with what you say about Col. Olcott. He had no discretion in relation to events. That talk you mentioned is considered by some to have gone a long way toward poisoning any future relations with the SPR. FWH Myers had seen some phenomena, and he also was wavering back and forth, but that meeting pretty well clinched his disaffection with theosophy. This is my opinion from documents I have read.

But the real split — AND IT WAS NOT A SPLIT — was Col. Olcott's betrayal of Occultism and utter cowardice in the Coulomb affair. Should he and HPB have stuck together and mounted the ramparts there are good indications that they would not only have won but some few of the natives who were in deep debt to HPB would have come around. There was no need for "phenomena" in court!!! Look at HPB's behavior in her court case in America. She won it!! Her behavior was totally unorthodox and stumped the lawyers as she ignored their advice and received help in a psychic way. She would have received help here too had there been any bravery evident. As it was Col. Olcott successfully killed the T.S. occultly — as an organization — not so far as individuals are concerned. Until then there had been an umbrella, but the "umbrella" left (or was dismissed!!) and started a new movement in the West, which is exactly what her Master directed, and also what he warned Olcott of in one of his letters — that if he did not get a minimum of occult obedience in his behavior he would have to "TURN KARMA IN ANOTHER DIRECTION." Or again, HPB's statement in her April 11th 1885 letter to him: "I am ready to disappear, Olcott, only remember, my poor friend, that with me will disappear the Masters.

In occultism there is a phrase — PLEDGE FEVER — everyone comes under the GUN of a different law when they begin the spiritual Path.

From an everyday profane, Yankee, point-of-view Col. Olcott's behavior prior to 1875 is exemplary and he was something of a genius in certain lines. So we must be cautious not to denounce people who are under the gun of another law of being than the everyday profane. In that sense we can be grateful for the good work that he *did* accomplish without in any sense whitewashing the disastrous

side of his behavior. You, I, all of us, are disasters in occultism to a certain extent, but we must persevere and prepare our luggage for a future and more auspicious beginning. Indeed, the candle is worth the price!

jerome



THEORY AND SPECULATIONS

ROGER NELSON
GLOBAL CONSCIOUSNESS PROJECT
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We have little real understanding of the mechanisms that might underlie the anomalous correlations found in the GCP data. Here we offer some speculations that might be useful in thinking about possible models, or in any case thought-provoking. We will be interested in comments and suggestions, which you may send to Roger Nelson at rdnelson@princeton.edu.

Many questions are asked about underlying mechanism, such as whether there is an optimal speed or frequency for data collection, or whether the number of bits which are momentarily in play will matter. The short answer is that these and similar questions harbor assumptions that aren't correct. It appears that the domain for most of the effective variables is not physics but psychology, not matter but mind. So counting the events or measuring the speed are not relevant unless the counts and measures are in the non-physical realms we usually leave to poets and musicians.

So, for example, we often disregard the wisdom of the ancients, of other cultures than that of modern Western science, which Ken Wilber calls a monocultural flatland in his "A Brief History of Everything." He shows, for

example, that the modern western view is shallow at best, a "flatland" incapable, because of its narrow focus on what can be located and what can be counted, even of asking the questions we *know* we must be able to ask about consciousness and spirit.

Though we don't know how an REGs behavior can be altered by thoughts and emotions or intentions, we know empirically the effects touch upon information theory and imply entropy reduction, and we think that resonance and coherence are good metaphoric descriptors for the necessary conditions. It also appears that the global consciousness effect is more than just casually related to nonlinear dynamical system models.

We find some useful points in models based on David Bohm's notion of active information (which I'll summarize below), and in Brian Josephson's recent article on String Theory, Universal Mind, and the Paranormal. One of the most coherent approaches to the evidence demanding extensions of physical models is Rupert Sheldrake's description of Morphic Fields.

A number of correspondents suggest interesting perspectives, or make comments that can be stimulating. In this border area it is difficult to know what will turn out to be the most useful ideas, and it is worthwhile to keep an open mind. Robert Morein broaches a number of questions and logical extrapolations from quantum theory in his QM Questions. Philippe Viola offers an interesting approach with a Bioquantum Theory that addresses relevant issues, including linkage to Bohm and to Sheldrake's work. Alan Bondies offers a speculation on Universal Consciousness that touches pertinent questions.

However, most of what can be said is speculative, and not immediately useful for understanding the empirical data. We do not know how a mental state such as an intention or emotion is able to inform the physical system to affect its behavior. In addition, all of the robust measures we have providing evidence for the anomalous effects are statistical in nature, and the signal to noise ratio is extremely low. This means that we typically cannot be sure that the "signature" of an effect in any individual analysis is driven by the hypothesized influence of consciousness. The details written in the data from single instances are more likely to be chance fluctuations than consciousness effects. Only in larger concatenations, gathering the weak signals from many separate events, can we be satisfied that trends and structure represent the hypothesized effect.

After all the caveats, however, we can say that the evidence for an effect of consciousness on REGs is strong. We are driven by that evidence to infer that something like a "consciousness field" exists, and that intentions or emotional states which structure the field are conveyed as information that is absorbed into the distribution of output values of labile physical systems.

The bottom line is that the output distribution of data from the REG differs from what would be expected without the influence of consciousness. Two major questions should be kept in mind to help focus our speculations:

- 1) What is the physical meaning of the statistically unlikely patterns that appear in our random data?

- 2) What is the social meaning of the correlation of such patterns with events of importance to humans?

The Active Information Field

Returning to the canonical tools of modern physics, there are some effective expansions, and some questions that begin to distort the flatland into more dimensional forms. One of my most favored models is based on a general application of the "active information" proposed by Bohm as the core of his quantum potential, or pilot wave. If we look at the evidence from studies of the far reaches of consciousness, we are compelled to envision an equivalent to the fields that link physical objects (EM fields). But now this conceptual framework needs to be applied to the non-physical, to the experienced world of ideas, structures, relationships. We need a well-defined equivalent to EM that can accommodate the interconnections in a more subtle realm. We need something that integrates the effective interactions of a field with the meaningful implications of directed interconnection. I think we may have a starting framework in an extension of Bohm's efforts to link the sensible world with the implicate order. The remaining step is to take seriously the notion of active information and consider that it is a field linking us universally to our world. We may call this an active information field (AIF).

Most simply put, I think consciousness is a source of active information, and that the objects of attention for consciousness can be sinks that attract and hence actualize the information. The qualities of active information make the concept of an AIF richly supportive of the otherwise unexplainable connections we see between mind and matter. The AIF is non-local and thus has universal dimension and accessibility. It is virtual, and is actualized by a need for the structure or formative influence that comprises its nature. It is thus both the manifestation and the generative source of a universal interconnectedness. Its

nature comprises both the creation and the application of form and meaning.

In the following, Lian Groza offers some suggestions that touch the same themes, but attempt to keep a strong link with familiar physical models:

Let's imagine that we have a fifth, non-physical field (see Bohm's quantum potential, or Sheldrake's morphogenetic field) and let's call it IF (information field). The information carried by it is, as Bohm describes, encoded in the form of the wave rather than its amplitude, hence it's independent of the field strength (distance independence).

Now, let's imagine this IF as being related to the EM field in the same way electricity and magnetism are mutually dependent: in the same way a magnetic field is created by an electric current moving inside a wire, an IF signal can be created by certain configurations (patterns) of EM waves, and vice-versa (IF signals can perturb and modify the EM-coded bioinformation of a target organism, producing a healing effect or, as the case may be, being registered as EM thought patterns in a telepathy experiment).

Another intriguing possibility is that this hypothesized EM/IF interplay may account for the target identification/specificity that such phenomena display. If one views a target's identity as being encoded by a unique EM signature, then a long-range IF signal might act as a scanner/matched filter that would first need to "resonate" with the target's EM signature before "delivering its message". (Of course, this is all highly speculative and I haven't got a clue as to what would constitute a unique EM signature for a person or location.)

In this scenario, then, the practice of yogic asanas, samadhi, etc. would serve

to enhance one's ability to develop and sustain the necessary EM signal to create a coherent (resonant?) IF wave, while normal consciousness would be equivalent to a plurality of weak, non-resonant, mutually destructive IF signals.

The M5 Model

A different perspective is taken by Bob Jahn and Brenda Dunne in their "Modular Model of Mind/Matter Manifestations", which looks deeply into the sources of both the physical and the experiential world. They urge a more "cogent representation of the merging of mental and material dimensions into indistinguishability at the deepest levels of their interactions." A description of the model will be published in the *Journal of Scientific Exploration* in 2001. Here is a brief note on what I think is a powerfully insightful core idea that helps to think about how mind or consciousness may have effects on the physical world.

The most crucial interface in our model, that between [the unconscious and the intangible], is the least sharply defined. Indeed, if the contention of several authors regarding the indistinguishability of mental and physical phenomena at the deepest levels of these two domains is valid, there can remain no interface there at all, only a pre-distinction continuum bearing only vestigial characteristics of the Cartesian divide that forms above. We are proposing that it is this homogenized lowest layer of [the unconscious and the intangible] that provides the tunnel for anomalous passage of information from the mental side to the material side or vice versa, or perhaps more aptly, that it provides the gestation site for some embryonic "pre-information" commodity that subsequently will emerge into both tangible events and conscious experiences. Given their common origin, these events and experiences will inevitably display intrinsic correlations,

and these comprise the apparent mind/matter anomalies that bemuse our conscious minds.

Models such as these are important steps toward understanding, and although they do not yet establish a complete explanation of the subtle effects of consciousness on the physical world, they can guide experiments and help to formulate better questions.

What I Think When Asked

Although I claim to be an empiricist and not much given to theoretical speculation, people ask, and it turns out that I do have some well-established opinions. Of course I have been thinking about formulating good questions in this difficult border domain of intellectual inquiry for a long time, more than 25 years. I have a collection of personal experiences like those of many people who meditate and who have surprising personal episodes of "anomalous" communication and striking runs of "luck". In addition, I've been doing hands-on research since 1980 in the company of bright and thoughtful people. I don't have any doubt about the phenomenology we're touching here, because of direct engagement in the entire process of experimental design, data collection and processing, and interpretation of results.

So I have properly educated opinions, and when Gina LoSasso asked if I would do an interview for an electronic journal published by the Mega Foundation, I agreed. The questions touch on issues of broad interest, and especially the philosophical implications of the GCP findings. Still no answers to the theoretical conundrums, but some suggestions for deeper consideration.



An Interview with Roger Nelson, Director of the Global Consciousness Project

by Gina Lynne LoSasso and Christopher
Michael Langan

Originally published in [UltraHIQ](#) by the [Mega Foundation](#).

Do you believe in God?
What about karma, intuition and psi?

Where do we draw the line between that which we are willing to believe, and that which seems so far-fetched that we deny it instinctively? Does the emotional or aesthetic appeal of a construct influence whether or not we consider it possible? What if we were to find compelling evidence of a global force influenced by human events...events like the fall of the Soviet Union, the death of Princess Diana, or the 9-11 attacks? What would such a discovery mean? This is what we asked Roger Nelson of Princeton's Engineering Anomalies Research (PEAR) Unit about the controversial **Global Consciousness Project**.

The GCP team contends that research on the timing of certain mechanical anomalies demonstrates that human beings are in direct communication with not only each other, but the laws of physics themselves. They assert that our intentions may instantaneously influence reality over great distances despite the presence of hard physical barriers. Human

consciousness, they theorize, sometimes produces something resembling a nonlocal field, individual conscious minds combining to generate dynamic fluctuations in the very fabric of spacetime. And this, they say, may prove the existence of a coherent worldwide entity...a "Global Consciousness".

The GCP team has placed 38 "eggs", quantum-effect random number generators that report their readings to Princeton at 30 second intervals, in various locations around the world. The results are carefully examined for correlations during worldwide events of high emotional magnitude. And if you believe these results, they are nothing short of amazing. (A report of the EGG response on 9-11-01 can be found at: <http://noosphere.princeton.edu/terror.html>)

We recently had the opportunity to discuss the Global Consciousness Project with its principle investigator, Roger Nelson. Some of the questions in the dialog were collected from Mega Society East and Ultranet members, while others were written by Chris Langan and Gina LoSasso. Many thanks to Dawn, Angell, Andrea, Ian and others who submitted questions and ideas, and a special thanks to Roger Nelson for taking the time to discuss this very intriguing project with us.

Chris Langan for the Mega Society East: — Do you see any link between your work and that of Carl Jung, who described a "collective unconscious"?

Roger Nelson: — As is the case with practically all of language, the meaning is subtle in Jung's attempts to talk about difficult, deep layers of the cosmos. To the extent I correctly extract from his metaphorical efforts what Jung felt in his heart of mind, we are interested in the same thing. Jung places his bets on static registries (but

he would disagree if he could respond) and I place mine on growth and interaction and purposive will to the future. Yet, I think we really are talking about an entity with the same purposes and structure. What we talk about is much deeper and more complex than our constructions, and our metaphors are but the ears and tail of the elephant.

MSE: — How do you envision the individual's subjective experience of the GC? Will it be like inner voices, clairvoyance, precognition? How will it differ from individual psi effects?

RDN: — Frankly, I have no way of predicting that. My best guess is that for now there will be no subjective experience beyond the feeling of communion we all probably have in "good meetings" and shared aesthetic experiences. I imagine our direct experience might be modeled by that of neurons in a brain.

MSE: — Will the GC constrain our wills as the will of the hive constrains the will of the honeybee, inducing a gradual, subtle, subjectively undetectable tendency for individual human volition to serve the utility of the collective rather than that of the individual? Or do you see it as manifesting primarily on the objective level, in the form of more frequent and more profound instances of synchronicity (both good and evil)?

RDN: — Think of the brain/mind. Is the will of the neuron constrained by its participation in a network? Does the honeybee lose anything? Gain? Is what the honeybee does consonant with its nature. The first manifestations of a GC might be something like an intellectual

appreciation that could lead to more sensible personal decisions and actions. If there ever is a GC in the grand sense I suppose we will know something about it because we are self-reflective, but I suspect it will happen because we have acceded to a natural (neural) role. It does not have an ominous connotation for me, but I recognize that the cowboy mentality so prevalent the US may work hard to reject consciousness in order to maintain a vaunted freedom.

MSE: — How does this project fit into the work of Teilhard de Chardin? Do you see the Global Consciousness as approaching an "awakening"? Has it been your observation that this phenomenon, such as it may be, is getting stronger or nearing a culmination...an "Omega Point"?

RDN: — Teilhard urged us on to the future with great conviction and elegant, even poetic arguments. But he was such a patient man, and so deeply cognizant of vast histories that he saw clearly he was a little ahead of his time. He said be patient, it will be perhaps 10,000 years. I don't see the Global Consciousness awakening, really, though I wish. Instead, I wonder if there is a glimmering, like a barely noted alteration in a long slumber, or the first few functional interactions that form in the "blooming, buzzing confusion" of an infant's mind. No, the timescale is much too long to observe any movement to an Omega Point.

On the other hand, we humans do have a choice between consciousness on personal, social, and cultural scales, versus the suicidal recklessness of self-deception and willful blindness to the needs for balance and design. It

may be just wishful thinking, but I suspect that bending our energies to a peaceful and healthy life for all of us (which incidentally implies getting some sense into our reproductive heads) would immediately begin to amplify the glimmerings and accelerate us toward omega. Might take only 8,000 years.

MSE: — You seem to see the human race as having 8 or 10 thousand years to muddle through its mounting difficulties, whether or not it receives significant guidance from a fully-awakened global consciousness. Yet, many people regard such an awakening as a necessity of salvation rather than an eventual outcome contingent on our long-term survival. Might the rising dangers faced by the human race, and by the planetary ecosystem that sustains it, serve to accelerate the awakening? Is the GC yet capable of any level of constructive or proactive response to human input?

RDN: — There are many levels of consciousness in evolution. See Ken Wilber's nice "Brief History of Everything." I ponder what capacity the GC might have in helping us to wake up. It will be subtle, and will be in forms such as this EGG project I run. Here's an image: The GCP/EGG project is a rivulet, running down its slope to join others to form a stream. That stream may combine with others into a river, and I pray that many rivers will reach the ocean and color it with peace and creativity. What you choose to do that is conscious of the future is another rivulet.

MSE: — What possible explanations are there for this hypothetical phenomenon? Specifically, what do

project members believe the Global Consciousness represents?

RDN: — This is perhaps too long a story. I will take one of the possible intents of the question: "What do the GCP results represent?" My first response is an indefinitely long list of alternative explanations: mistakes, poor experimental protocols, improper analysis, unconscious selection, deliberate fraud, coincidence, synchronicity, experimenter psi, projections of global consciousness, active future observer effects, active information actualized by need, the Coyote at work, the Earth saying "Please, wake up!"

MSE: — Regarding experimenter psi and future observer effects, have you made any attempt to run tests or take precautions that might rule this out?

RDN: — It is on the list, but at this point we still are mainly focused on evidence that there is something to explain. We have not found any obvious tests, and do not know how these sources can be ruled out. On the other hand, inferential and logical arguments are possible, and they appear here and there, in the context, e.g., of asking about effects of geographical distance, which is often not the same as subjective distance.

MSE: — Oh, and sorry for asking what may be an indelicate question, but do you mean that one or more GCP members believe that other members may have engaged in acts of scientific fraud?

RDN: — My somewhat tongue-in-cheek list is a hodgepodge of "explanations" that might be offered — not by me, but by variously motivated interpreters. Fraud is a favorite of

skeptics, whether or not there is any possibility for it. No, I seriously doubt that people familiar with the GCP imagine anyone in the project "may have engaged in acts of scientific fraud".

As for the rest of the 70-odd people who are members in some sense, I can't say, but it's a good guess that we have about 70 opinions.

MSE: — Is the GC experiment based on any particular motivating theory, *e.g.*, the Penrose-Hameroff theory of quantum consciousness?

RDN: — No. The closest thing to "theory" in the sense of your question is "hmmm, if psi works for one person, it should for groups." BTW¹, I think it is may be more Hameroff-Penrose. The fact that global consciousness is supposed to affect physical devices (the EGGs) seems to imply that the concept is being physically interpreted.

MSE: — Does global consciousness, or for that matter any kind of consciousness, have a physical model?

RDN: — No. We are far from good evidence that consciousness can "affect physical devices." Personally, I don't think so at this stage of our development. But it isn't necessary for the eggs or the GCP effects.

MSE: — So you place no stock in psychokinesis? The term "Engineering Anomalies" (as in the name of the Princeton Laboratory) almost seems to embrace the concept a priori. To what extent are you affiliated with, or sympathetic to the research and

¹ For those of us who are not knowledgeable regarding acronyms, BTW=by the way; IMO=in my opinion; imho=in my humble opinion.

conclusions of, the Princeton Engineering Anomalies Research Lab?

RDN: — Psychokinesis is a word. We don't use it much because it has unpredictable effects when heard by others. In my opinion the statistical anomalies we see can best be modeled in terms of information, not energy — which psychokinesis implies for many people.

Our measures are statistical; they are correlations; they do not require or imply physical effects. There is indeed considerable counter-evidence to such models. As for having a physical model for consciousness, there are stalwart efforts, but no, I don't think we can say the search (or the creative effort) has met with success.

MSE: — If great apes have higher intelligence and, in short, possess consciousness, is it your opinion that they (and perhaps other animals as well) could absorb, process, and perpetuate some part of the Global Consciousness?

RDN: — Yes, and fish and birds, flowers and trees, and (gasp) rocks.

MSE: — What method of randomness do the EGGs employ? Are they tapping into the "absolute randomness" of the quantum level of reality through such quantum phenomena as radioactive decay? Is this randomness supposed to be the "input" through which GC affects the devices?

RDN: — Quantum indeterminate sources, including Johnson thermal noise and quantum tunneling in solid state junctions. No radioactive decay sources. Read the Web page and links for more detail. The last part of your

question is harder, but the answer to what I think you are asking is yes in a sense. Randomness means undetermined, and may mean labile as well. There is a relationship to order and disorder, and hence to entropy. Possibly what constitutes an input, in your terms, is information that is somehow present in the world and related to our consciousness states, and that can somehow be absorbed into the "real" statistical distribution generated by the random event generator. I think consciousness is a reservoir of order and information, and that it is active information. Where there is some need for it, a question it could answer, a disorder it could put right, that virtual information can be actualized.

MSE: — Does distance between the location of a world event and individual EGGs located in various world locations seem to correlate with intensity of response?

RDN: — Mixed results. In the cases we have analyzed, it seems distance matters in some, but not at all in others. I suspect we need a better question. The "distance" that likely is most relevant is in consciousness space.

MSE: — The term "space" suggests the need for a metric. Do you have any ideas regarding the "metric" of consciousness space?

RDN: — Good question. I have ideas, but not formal ones. Consciousness space is nonlocal, it is the space of mind, which captures your mother's face, the face of the moon, and the face of Taurus with equal immediacy in spatial terms. In consciousness terms, most probably your mother's face (or some other

loved one) is nearer because dearer, wherever she actually might be.

MSE: — What do you find most convincing about your results so far?

RDN: — Long term consistency.

MSE: — Indeed, it is very hard not to be convinced on the basis of your graphs that the eggs must be sensitively embedded in some probabilistic medium that transmits veritable shock waves of correlation associated with the occurrence and reportage of important unexpected events. Have you achieved any subclassification of your results in terms of the various kinds of events generating the shocks?

RDN: — Very informal. At some point, given a sensible matrix not informed by the results (which means I can't create it), we can see if there are classes. Intriguing candidate subsets (*e.g.*, natural disasters, shocking events, meditations, ...) begin to form in my perception/reading of the results. But thus far, the indications are a mixed bag, separable into persuasive clusters, but only by post hoc sorting.

MSE: — The GCP is clearly not a mainstream scientific investigation. Do you feel that work of this type bears a stigma? How is Academia reacting to the study? How has this reaction affected its progress?

RDN: — Yes, some people, especially scientists, suspect they know how things work, and when they confront a phenomenon without a reasonable fit into the standard models, they prefer the models. It is hard work to overcome a lifetime of direct, even if abstract, experience. Academia

doesn't know much about the GCP. I try to avoid publicity, including in the academy, though this must change at some point. There having been no reaction, the effect on our progress is salutary.

MSE: — Are you optimistic regarding the chance that someone will come up with a new model of reality that more readily accommodates this kind of phenomenon, and thus hasten acceptance of your results throughout the intellectual community? Are you encouraged by the work of any theorists in particular?

RDN: — I'm optimistic, but not holding my breath. There are a number of appealing attempts to stretch good models for the purpose, and any number of heartening interpretive modeling efforts that go a bit outside the box. I don't expect any hastening of acceptance of my work on this ground, however. Progress in theory, while interesting to watch, is glacial. Empirical work is more persuasive of its own acceptability at this point.

MSE: — How does the GCP differ from other paranormal research? Do you feel that the existence of paranormal phenomena is unequivocally supported by scientific evidence?

RDN: — Not much difference from other professional, high-quality research (in any discipline). Bigger team, longer term, more startling question, otherwise science as usual. Ah, I should admit to fostering the aesthetic perspective more than I think is usual in research. The evidence for certain anomalous correlations is truly excellent. But I can't tell what rings in

your head when you hear "paranormal phenomena. So I can't directly answer your question.

MSE: — I was thinking of positive results that have emerged from studies undertaken at places like SRI and PEAR. What do you think of these studies, and the standards of validity applied to them?

RDN: — I work at PEAR, so have the opportunity to see every aspect and every step of the way to experimental results. I began my professional involvement claiming to be 100% skeptical and 100% open minded. I would still claim that, but might now put open minded first. I know the PEAR results to be clean. As for SRI¹ and other labs, I know and respect the people involved. Obviously I do not have the full-spectrum insight into their research, but I don't doubt its validity in general. One of the best possible validity standards is correspondence or similarity of results across many independent labs and researchers. We have that.

MSE: — Does the study endorse or rely on any particular theory of paranormal effects, for instance the DAT² theory?

RDN: — No.

¹ Stanford Research Institute

² Decision Augmentation Theory (DAT) holds that humans integrate information obtained by anomalous cognition into the usual decision process. The result is that, to a statistical degree, such decisions are biased toward volitional outcomes. We introduce our model and show that the domain over which it is applicable is within a few standard deviations from chance. We contrast the theory's experimental consequences with those of models that treat anomalous effects as due to a force. (Edwin C. May, Science Applications International Corporation; Jessica Utts, U of C - Davis, Division of Statistics; and S. James P. Spottiswoode, Consultant to Science Applications... — Ed., A.7.

MSE: — You expressed hesitancy about gaining publicity for this project. Why? Is there fear that publicity would somehow introduce confounding factors into the study?

RDN: — Yes, not fear, exactly, because such a change will be part of the study. It is more practical: I wouldn't have time to do the work that interests me most, and that is the point of the project, if I also am to be interviewed or be on radio shows, or to answer the flood of email inquiries that come with new people becoming excited by the project. I accept what grows naturally, and what (as is the case now) appeals to me as part of the path. I want to avoid the distractions of attention to the excitement, rather than the meaning.

MSE: — If global consciousness is considered a quantum phenomenon, then what part does quantum nonlocality play in its explanation? If the phenomenon is nonlocal, then why is the geographic placement of the EGGs considered critical?

RDN: — I don't know about considering it a quantum phenomenon, though there are some nice qualities to that metaphor. Some sort of nonlocality appears to be necessary to account for the evidence in a large body of research. But leaping to conclusions that all the implications of current models in physics are applicable is not something I can do. I find having the eggs distributed over the globe is cool, and aesthetically pleasing. I also have a well-developed design for a one-room GCP. But the main point is that we do not know much, indeed we know almost nothing about the relationship of psi effects to geographic distance (despite what we

professional researchers suggest as the best interpretation of our skimpy empirical base). I don't consider the placement critical, as you seem to have inferred, but it does allow us to learn something about this question.

MSE: — So are the eggs "randomly distributed", or are they aesthetically placed in locations that appeal to you?

RDN: — They are opportunistically placed where a person expresses interest and a willingness to host an egg.

MSE: — What reason is there for thinking that there should be a linkage of any kind between global consciousness and the EGG devices being used to detect it? Why should the GC "care" about influencing these devices? Does the proposed linkage depend on the facilitative role of the EGGs in awakening global consciousness?

RDN: — What reason... ? There are various meanings in your question, and as before, I will select one that appeals to me. On one level the reason is a development of steps: we think, we think we understand each other, we think we may even get non-sensory information from each other and the world, we think we may have an afferent channel too; we think it would be good to pay attention to unusual connections; we tell anecdotes that lead to research that makes us think more deeply

On another level the EGG is a natural and simple progression from laboratory work with individuals to field work with groups to the globe. As for caring, either the GC does or doesn't care, and that isn't relevant to the research, only to its interpretation.

The latter will, as it always is, be flavored by each interpreter's predilections. What proposed model?

MSE: — If the GCP turns out to be a success, what reaction is expected from the mainstream scientific community? From the public at large?

RDN: — I consider it a success, already turned out. But it is also a work in progress, and it has the goal of learning something, not success in the sense most people seem to have for that term. The reactions that I have had suggest that scientists will be interested in understanding more, or mortified by the threat to science depending on their previous attitudes to research in this area. The public at large is excited, some proportion are heartened, a very few are enraged by the invasion of some god's territory.

MSE: — Where do you see the GCP going from here? Will you retrace ground already covered in order to strengthen your results, or is there a plan for extending the research?

RDN: — We will continue. It can be thought of as a replication database, but also as a resource for all manner of potentially instructive analyses. There are lots of plans for extending the research, mostly by implementing new analytical perspectives. What actually will happen depends on what grows organically, to a large extent. The GCP runs as a volunteer operation, so certain forms of planning are not present; instead we use envisioning, so to speak.

MSE: — The members of our group thank you for taking the time to engage in this dialog.

RDN: — The pleasure was mine.

◆

If Global Consciousness is a measurable phenomenon, then what is it measuring? The effect has been attributed to cell phone use, fields generated by power lines, and just plain coincidence. We asked physicist Tom van Flandern what he thought of the phenomenon:

"I am extremely skeptical of "statistically significant" results that are so close to what chance would produce. There comes a point in any analysis at which systematic, rather than random, errors dominate, invalidating statistical conclusions. And when working so close to chance probabilities, it may be impossible to think of all the hidden ways that systematic errors might arise. To be intrinsically convincing, we need to see the result of a controlled, double-blind test that is well above what chance can produce. Until then, the default assumption must remain that no such phenomena exist."

What do *you* think? Researcher Roger Nelson can be reached for comments or suggestions at the GCP website:

<http://noosphere.princeton.edu>

About the Authors: Chris Langan and Gina LoSasso are researchers and editors of two UltraHIQ journals, Ubiquity and Noesis-E. Together they co-founded the Ultranet and [Mega Society East](#) and serve on the Board of Directors of the Mega Foundation, a nonprofit charitable foundation for the gifted.



Steps Toward Inner Peace

IN MY EARLY LIFE I made two very important discoveries. In the first place I discovered that making money was easy. And in the second place I discovered that making money and spending it foolishly was completely

meaningless. I knew that this was not what I was here for, but at that time (this was many years ago), I didn't know exactly what I was here for. It was out of a very deep seeking for a meaningful way of life, and after having walked all one night through the woods, that I came to what I now know to be a very important psychological hump. I felt a complete willingness, without any reservations, to give my life, to dedicate my life to service. I tell you, it's a point of no return. After that, you can never go back to completely self-centered living.

And so I went into the second phase of my life. I began to live to give what I could, instead of to get what I could, and I entered a new and wonderful world. My life began to become meaningful. I attained the great blessing of good health; I haven't had a cold or headache since. (Most illness is psychologically induced.) From that time on, I have known that my life-work would be work for peace; that it would cover the whole peace picture — peace among nations, peace among groups, peace among individuals, and the very, very important inner peace. However, there's a great deal of difference between 'being willing to give your life, and actually giving your life, and for me, fifteen years of preparation and of inner seeking lay between.

During this time I became acquainted with what the psychologists refer to as Ego and Conscience. I began to realize that it's as though we have two selves or two natures or two wills with two different viewpoints. Because the viewpoints were so different, I felt a struggle in my life at this period between the two selves with the two viewpoints. So there were hills and valleys — lots of hills and valleys. Then in the midst of the struggle there came a wonderful mountain-top experience, and for the first time I knew what inner peace was like. I felt a oneness — oneness with all my

fellow human beings, oneness with all of creation. I have never felt really separate since. I could return again and again to this wonderful mountaintop, and then I could stay there for longer and longer periods of time, and just slip out occasionally. Then came a wonderful morning when I woke up and knew that I would never have to descend again into the valley. I knew that for me the struggle was over, that finally I had succeeded in giving my life, or finding inner peace. Again this is a point of no return. You can never go back into the struggle. The struggle is over now because you will to do the right thing, and you don't need to be pushed into it.

However, progress is not over. Great progress has taken place in this third phase of my life, but it's as though the central figure of the jigsaw puzzle of your life is complete and clear and unchanging, and around the edges other pieces keep fitting in. There is always a growing edge, but the progress is harmonious. There is a feeling of always being surrounded by all of the good things, like love and peace and joy. It seems like a protective surrounding, and there is an unshakeableness within which takes you through any situation you may need to face.

The world may look at you and believe that you are facing great problems, but always there are the inner resources to easily overcome these problems. Nothing seems difficult. There is a calmness and a serenity and unhurriedness — no more striving or straining about anything. Life is full and life is good, but life is nevermore overcrowded. That's a very important thing I've learned: If your life is in harmony with your part in the Life Pattern, and if you are obedient to the laws which govern this universe, then your life is full and good but not overcrowded. If it is overcrowded, you

are doing more than is right for you to do, more than is your job to do in the total scheme of things.

Now there is a living to give instead of to get. As you concentrate on the giving, you discover that just as you cannot receive without giving, so neither can you give without receiving — even the most wonderful things like health and happiness and inner peace. There is a feeling of endless energy — it just never runs out, and it seems to be as end-less as air. You just seem to be plugged into the source of universal energy.

You are now in control of your life. You see, the ego is never in control. The ego is controlled by wishes for comfort and convenience on the part of the body, by demands of the mind, and by outbursts of the emotions. But the higher nature controls the body and the mind and the emotions. I can say to my body, "Lie down there on that cement floor and go to sleep," and it obeys. I can say to my mind, "Shut out everything else and concentrate on this job before you," and it's obedient. I can say to my emotions, "Be still, even in the face of this terrible situation," and they are still. It's a different way of living. The philosopher Thoreau wrote: If a man does not keep pace with his companions, perhaps he hears a different drummer. And now you are following a different drummer — the higher nature instead of the lower. ,,

N OW, when I talk about the steps toward inner peace, I talk about them in a frame-work, but there's nothing arbitrary about the number of steps. They can be expanded; they can be contracted. This is just a way of talking about the subject, but this is important: the steps toward inner peace are not taken in any certain order. The first step for one may be the last step for another. So, just take whatever steps seem easiest for you, and as you take a few steps, it will become

easier for you to take a few more. In this area we really can share. None of you may feel guided to walk a pilgrimage, and I'm not trying to inspire you to walk a pilgrimage, but in the field of finding harmony in our own lives, we can share. And I suspect that when you hear me give some of the steps toward inner peace, you will recognize them as steps that you also have taken.

In the first place I would like to mention some preparations that were required of me. The first preparation is a right attitude toward life. This means — stop being an escapist! Stop being a surface-liver who stays right in the froth of the surface. There are millions of these people, and they never find anything really worthwhile. Be willing to face life squarely and get down beneath the surface of life where the verities and realities are to be found. That's what we are doing here now.

There's the whole matter of having a meaningful attitude for the problems that life may set before you. If only you could see the whole picture, if only you knew the whole story, you would realize that no problem ever comes to you that does not have a purpose in your life, that cannot contribute to your inner growth. When you perceive this, you will recognize problems as opportunities in disguise. If you did not face problems you would just drift through life, and you would not gain inner growth. It is through solving problems in accordance with the highest light that we have that inner growth is attained. Now, collective problems must be solved by us collectively, and no one finds inner peace who avoids doing his or her share in the solving of collective problems, like world disarmament and world peace. So let us always think about these problems together, talk about them together, and collectively work toward their solutions.

The second preparation has to do with bringing our lives into harmony with the laws that govern this universe. Created are not only the worlds and the beings but also the laws which govern them. Applying both in the physical realm and in the psychological realm, these laws govern human conduct. Insofar as we are able to understand and bring our lives into harmony with these laws, our lives will be in harmony. Insofar as we disobey these laws, we create difficulties for ourselves by our disobedience. We are our own worst enemies. If we are out of harmony through ignorance, we suffer somewhat; but if we know better and are still out of harmony, then we suffer a great deal. I recognized that these laws are well-known and well-believed, and therefore they just needed to be well-lived.

So I got busy on a very interesting project. This was to live all the good things I believed in. I did not confuse myself by trying to take them all at once, but rather, if I was doing something that I knew I should not be doing, I stopped doing it, and I always made a quick relinquishment. You see, that's the easy way. Tapering off is long and hard. And if I was not doing something that I knew I should be doing, I got busy on that. It took the living quite a while to catch up with the believing, but of course it can, and now if I believe something, I live it. Otherwise it would be perfectly meaningless. As I lived according to the highest light that I had, I discovered that other light was given, and that I opened myself to receiving more light as I lived the light I had.

These laws are the same for all of us, and these are the things that we can study and talk about together. But there is also a third preparation that has to do with something which is unique for every human life because every one of us has a special place in the Life Pattern. If you

do not yet know clearly where you fit, I suggest that you try seeking it in receptive silence. I used to walk amid the beauties of nature, just receptive and silent, and wonderful insights would come to me. You begin to do your part in the Life Pattern by doing all the good things you feel motivated toward, even though they are just little good things at first. You give these priority in your life over all the superficial things that customarily clutter human lives.

There are those who know and do not do. This is very sad. I remember one day as I walked along the highway a very nice car stopped and the man said to me, "How wonderful that you are following your calling!" I replied, "I certainly think that everyone should be doing what feels right to do." He then began telling me what he felt motivated toward, and it was a good thing that needed doing. I got quite enthusiastic about it and took for granted that he was doing it. I said, "That's wonderful! How are you getting on with it?" And he answered, "Oh, I'm not doing it. That kind of work doesn't pay anything." And I shall never forget how desperately unhappy that man was. But you see, in this materialistic age we have such a false criterion by which to measure success. We measure it in terms of dollars, in terms of material things. But happiness and inner peace do not lie in that direction. If you know but do not do, you are a very unhappy person indeed.

There is also a fourth preparation, and it is the simplification of life to bring inner and outer well-being — psychological and material well-being — into harmony in your life. This was made very easy for me. Just after I dedicated my life to service, I felt that I could no longer accept more than I needed while others in the world have less than they need. This moved me to bring my life down to need-level. I thought it would be difficult. I thought it would entail a great

many hardships, but I was quite wrong. Now that I own only what I wear and what I carry in my pockets, I don't feel deprived of anything. For me, what I want and what I need are exactly the same, and you couldn't give me anything I don't need.

I discovered this great truth: unnecessary possessions are just unnecessary burdens. Now I don't mean that all our needs are the same. Yours may be much greater than mine. For instance, if you have a family, you would need the stability of a family center for your children. But I do mean that anything beyond need — and need sometimes includes things beyond the physical needs — anything beyond need tends to become burdensome.

There is a great freedom in simplicity of living, and after I began to feel this, I found a harmony in my life between inner and outer well-being. Now there's a great deal to be said about such harmony, not only for an individual life but also for the life of a society. It's because as a world we have gotten ourselves so far out of harmony, so way off on the material side, that when we discover something like nuclear energy, we are still capable of putting it into a bomb and using it to kill people. This is because our inner well-being lags so far behind our outer well-being. The valid research for the future is on the inner side, on the psychological side, so that we will be able to bring these two into balance, so we will know how to use well the outer well-being we already have.

THEN I discovered that there were some purifications required of me. The first one is such a simple thing: it is purification of the body. This has to do with your physical living habits. Do you eat sensibly, eating to live? I actually know people who live to eat. And do you know when to stop eating? That is a very

important thing to know. Do you have sensible sleeping habits? I try to get to bed early and have plenty of hours of sleep. Do you get plenty of fresh air, sunshine, exercise and contact with nature? You'd think this might be the first area in which people would be willing to work, but from practical experience I've discovered it's often the last because it might mean getting rid of some of our bad habits, and there is nothing that we cling to more tenaciously.

The second purification I cannot stress too much because it is purification of thought. If you realized how powerful your thoughts are you would never think a negative thought. They can be a powerful influence for good when they're on the positive side, and they can and do make you physically ill when they're on the negative side.

I recall a man 65 years old when I knew him who manifested symptoms of what seemed a chronic physical illness. I talked with him and I realized that there was some bitterness in his life, although I could not find it at once. He got along well with his wife and his grown children, and he got along well in his community, but the bitterness was there just the same. I found that he was harboring bitterness against his long-dead father because his father had educated his brother and not him. As soon as he was able to relinquish this bitterness, the so-called chronic illness began to fade away, and soon it was gone.

If you're harboring the slightest bitterness toward anyone, or any unkind thoughts of any sort whatever, you must get rid of them quickly. They aren't hurting anyone but you. It is said that hate injures the hater, not the hated. It isn't enough just to do right things and say right things, you must also think right things before your life can come into harmony.

The third purification is purification of desire. What are the things you desire? Do you desire new clothing, or pleasures, or new household furnishings, or a new car? You can come to the point of oneness of desire just to know and do your part in the Life Pattern. When you think about it, is there anything else as really important to desire?

There is one more purification, and that is purification of motive. What is your motive for whatever you may be doing? If it is pure greed or self-seeking or the wish for self-glorification, I would say, Don't do that thing. Don't do anything you would do with such a motive. But it isn't that easy because we tend to do things with very mixed motives, good and bad motives all mixed together. Here's a man in the business world: his motives may not be the highest, but mixed in with them are motives of caring for his family and perhaps doing some good in his community. Mixed motives!

Your motive, if you are to find inner peace, must be an outgoing motive — it must be service. It must be giving, not getting. I knew a man who was a good architect. It was obviously his right work, but he was doing it with the wrong motive. His motive was to make a lot of money and keep ahead of the Joneses. He worked himself into an illness, and it was shortly after that I met him. I got him to do little things for service. I talked to him about the joy of service and I knew that after he had experienced this, he could never go back into really self-centered living. We corresponded a bit after that. On the third year of my pilgrimage route, I walked through his town and I hardly recognized him when I stopped in to see him. He was such a changed man! But he was still an architect. He was drawing a plan and he talked to me about it: "You see, I'm designing it this way to fit into their

budget, and then I'll set it on their plot of ground to make it look nice." His motive was to be of service to the people that he drew plans for. He was a radiant and transformed person. His wife told me that his business had increased because people were now coming to him from miles around for home designs.

I've met a few people who had to change their jobs in order to change their lives, but I've met many more people who merely had to change their motive to service in order to change their lives.

N OW, the last part. These are the relinquishments. Once you've made the first relinquishment, you have found inner peace because it's the *relinquishment of self-will*. You can work on this by refraining from doing any not-good thing you may be motivated toward, but you never suppress it! If you are motivated to do or say a mean thing, you can always think of a good thing. You deliberately turn around and use that *same energy* to do or say a good thing instead. It works!

The second relinquishment is *the relinquishment of the feeling of separateness*. We begin feeling very separate and judging everything as it relates to us, as though we were the center of the universe. Even after we know better intellectually, we still judge things that way. In reality, of course, we are all cells in the body of humanity. We are not separate from our fellow humans. The whole thing is a totality. It's only from that higher viewpoint that you can know what it is to love your neighbor as yourself. From that higher viewpoint there becomes just one realistic way to work, and that is for the good of the whole. As long as you work for your selfish little self, you're just one cell against all those other cells, and you're way out of harmony. But as soon as you begin working for the good of the whole,

Your motive, if you are to find inner peace, must be an outgoing motive — it must be service.

you find yourself in harmony with all of your fellow human beings. You see, it's the easy, harmonious way to live.

Then there is the third relinquishment, and that is the relinquishment of all attachments. Material things must be put into their proper place. They are there for use. It's all right to use them; that's what they're there for. But when they've outlived their usefulness, be ready to relinquish them and perhaps pass them on to someone who does need them. Anything that you cannot relinquish when it has outlived its usefulness possesses you, and in this materialistic age a great many of us are possessed by our possessions. We are not free.

There's another kind of possessiveness. You do not possess any other human being, no matter how closely related that other may be. No husband owns his wife; no wife owns her husband; no parents own their children. When we think we possess people there's a tendency to run their lives for them, out of this develops an extremely inharmonious situation. Only when we realize that we do not possess them, that they must live in accordance with their own inner motivations, do we stop trying to run their lives for them, and then we discover that we are able to live in harmony with them.

Now the last: the relinquishment of all negative feelings. I want to mention just one negative feeling which the nicest people still experience, and that negative feeling is worry. Worry is not concern which would motivate you to do everything possible in a situation. Worry is a useless mulling over of things we cannot change. Let me mention just one technique. Seldom do you worry about the present moment; it's usually all right. If you worry, you agonize over the past which you should have forgotten long

ago, or you're apprehensive over the future which hasn't even come yet. We tend to skim right over the present time. Since this is the only moment that one can live, if you don't live it you never really get around to living at all. If you do live this present moment, you tend not to worry. For me, every moment is a new opportunity to be of service.

One last comment about negative feelings which helped me very much at one time and has helped others. No outward thing — nothing, no-body from without — can hurt me inside, psychologically. I recognized that I could only be hurt psychologically by my own wrong actions, which I have control over; by my own wrong reactions — they are tricky but I have control over them, too; or by my own inaction in some situations, like the present world situation, that needs actions from me. When I recognized all this, how free I felt! And I just stopped hurting myself. Now someone could do the meanest thing to me and I would feel deep compassion for this out-of-harmony person, this psychologically sick person who is capable of doing mean things. I certainly would not hurt myself by a wrong reaction of bitterness or anger. You have complete control over whether or not you will be hurt psychologically, and any time you want to, you can stop hurting yourself.

These are the steps toward inner peace that I wanted to share with you. There's nothing new about this. This is universal truth. I merely talked about these things in my own everyday words in terms of my own personal experience with them. The laws which govern this universe work for good as soon as we obey them, and anything contrary to these laws doesn't last long. It contains within itself the seeds of its own destruction. The good in every human life always makes it possible for us to obey these laws.

We do have free will about all this, and therefore how soon we obey and thereby find harmony, both within ourselves and within our world, is up to us.

PEACE PILGRIM

[Text from a KPFK radio talk, Los Angeles]



Knowledge about the World

You may think that it is not necessary to know anything about the world, but you are wrong. It is only when the knowledge of the world is complete, that the intellect closes its eyelids and remains steady like a boat, which has been moored on a bank. Highest knowledge is that, in which there remains no curiosity, which is followed by logic and which gives no room for imagination. Knowledge which has not got this characteristic, is worldly knowledge and it is false. True knowledge destroys this ignorance and burns worldly knowledge to cinders.

Dnyaneshvari, p. 101

Antaskarana

Antaskarana is the name of that imaginary bridge, the path which lies between the divine and the human Egos,

for they are Egos, during human life, to rebecome one Ego in Devachan or Nirvana.

It is a bridge or path by means of which the ascent into Higher Manas and descent from it is effected by us while incarnated, and is necessary in making the ascent and descent.

Antaskarana must not be viewed as being merely an off-shoot of Manas in its lower aspect. Antaskarana is higher aspect of lower Manas; a projection of the lower Manas towards the Higher. Viewed as a “mode of consciousness” it consists of the aspirations of lower Manas towards the spiritual state. Call it a feeler thrown out by lower Manas and indrawn at death, when Antaskarana *per se* is utterly destroyed as a vehicle.”

Antaskarana when in active existence, is not evolved from lower Manas alone. It is also, in part, an effect of Higher Manas. It can be illustrated thus: Lower Manas emits an efflux towards Higher Manas; this stimulates an influx of spiritual energy from Higher Manas; action and re-action as between higher and lower are thus set up. This interaction is the path of communication between the two and is called Antaskarana. From one point of view Antaskarana is a function of dual Manas. At death “the bridge,” so to say, parts in the middle and is reabsorbed, the influx withdraws into its source — Higher Manas; the efflux retreats into the personal basis of lower Manas; Manas rebecomes one, its dregs sloughing off as the Kama Rupa. The interactions is extinguished — and *that* was Antaskarana. Its personal basis in lower Manas — the fuel from which sprang the flame — is what becomes the Kama Rupa so far as Antaskarana is concerned. Both influx and efflux are governed by Karma; we cannot say which is prior to the other.

HPB

The Brain and Its Ventricles

The word ventricle means an open space or cavity. Any such open space or cavity becomes “a passage” for conveying sound or other impulses in the air or ether.

The passage connecting the pituitary body with the pineal gland is through the third ventricle.

This ventricle is an open cavity or room, with the infundibulum, — which is the speaking trumpet of the pineal gland, — opening into the lower and first parts of this room or cavity. This speaking trumpet, or infundibulum, points toward the pineal gland and the quadrigemini. The peduncles of the pineal gland arise from the root of the gland, and bend forward, passing over the upper surface of the optic thalami, and join the fornix, and with the fornix curve downward and forward, and enter the inside surface of the optic thalami. The optic thalami lie in the lateral walls of the third ventricle, extending through into the lateral ventricles, and through these lateral ventricles the influence is communicated to the corpora striata.

The pituitary body, with its infundibulum, the pineal gland, quadrigemini, the optic thalami, and the corpora striata, make up the sympathetic, or soul ganglia that communicate

downwards with the sympathetic nervous system which supplies all the organs that run the body as well when we are asleep as when we are awake.

The peduncles of the pineal gland must be looked at from above and will then be seen as two prongs, or long fingers extending extending forward in a curve. The fine vibrations pass through the cavities, but also impinge upon the other parts of the brain, and thus affect the entire collection of ganglia. And in making the sound AUM, there must also be a vibration of a physical sort communicated directly to the brain through the plate above the nasal passage, as well as also in other ways.

These inner centres are isolated by a coating of fatty matter, and thus comprise an interior world of its own wholly secluded from gross outward influences.



EFFORT

We may “fail” in specific acts or endeavor, but so long as we continue to persevere such are not “failures” but lessons necessary in themselves. Through resistance and effort we acquire fresh strength; we gather to ourselves — and by occult laws — all the strength we have gained by overcoming. Entire success is not for us now, but continuous, persistent effort is, and *that is success and not the mere carrying out of all our plans or attempts.*

H. P. Blavatsky
DEFENSE FUND

Status as of May 20, 2005
& acknowledgement of
funds received.

ER	500.00
Anonymous	50.00
DLJ	50.00
EPB	200.00
MRJ	50.00
As of May 20 th	\$850.00

This is our monthly thermometer of The H. P. Blavatsky Defence fund established for the vindication of Madame Blavatsky's good name character, and bonafides. As the Master's Agent, her writings have a self-transformative power for those who assimilate them. He who does the WORK will know the doctrine.

The Fund is specifically dedicated to the publication of an authentic **Volume I** of Madame Blavatsky's letters. Such a volume will equip the student and inquirer with eyes to *discriminate* the authentic from the fraudulent, the clean from the corrupt.

¹ This name has several spellings. We have adopted the one used in *The Letters of H. P. Blavatsky to A. P. Sinnett—Ed., A.T.*

\$850.00 as of May20,2005