

ANCIENT WISDOM



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THE THEOSOPHICAL SOCIETY OF SAINT LOUIS

PRESENTS

BING ESCUDERO

From Genesis to Revelation we will highlight those mystery passages that are relevant to our consciousness. These esoteric teachings, veiled and guarded throughout the ages are reintroduced in terms that befit the coming of every new awakening, as that in which we are now in transit onto the year 2000.

LECTURE: REINCARNATION AND IMMORTALITY

SUNDAY, MAY 5, 1991 3:00 P.M.

Do we really have more lives than one? How do we reconcile our immortality with or without reincarnation? There are teachings that describe the whole reincarnation process, from death to rebirth. These are a part of a larger study of the laws governing cycles or periodicity. The life after death can be known even before we die, for life is ever on-going, through death and birth, until the fullness of our spiritual growth is fulfilled.



BING ESCUDERO has been a national lecturer for the Theosophical Society in America and has spoken and conducted workshops in study centers and branches throughout the country. He holds a degree in philosophy and psychology from Far Eastern University in Manila, and was formerly national president of the Theosophical Society in the Philippines. He is well known for his ability to explain complicated theosophical concepts in a clear and simple manner, and for his application of principles to daily life.

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WORKSHOP: THE BHAGAVAD GITA FOR TODAY

SATURDAY, MAY 18, 1991 1:00 P.M. - 4:00 P.M.

7:00 P.M. - 8:45 P.M.

The story behind the Bhagavad Gita is set in an exotic land of long ago, but the message it has to tell is one that applies to our lives here and now -- it is a timeless book.

LECTURE: KARMA: THE LAW OF OPPORTUNITY

SUNDAY MAY 19, 1991 3:00 P.M.

Karma is often thought of as the law of reward and punishment, but it is far more complex than that. Karma operates on many levels. What looks like punishment is sometimes loving sacrifice. And all karma interacts with our free will to open new opportunities in our lives.



JOHN ALGEO is first vice-president of the Theosophical Society in America, and author of the recently published Quest Book, REINCARNATION EXPLORED. He has served as an international lecturer in Australia, Canada, Denmark, England, Finland, Germany, Holland, New Zealand, Scotland, Sweden, and Wales. He is professor of English at the University of Georgia, where he specializes in the history of the English language and current usage.

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MAY CLASSES - JUNE MEETING - OZARK CAMP

May 8 and 22 2nd & 4th Wednesdays - Introductory and Advanced Study Group. Book: AN ABRIDGEMENT TO THE SECRET DOCTRINE.
7:30 P.M. - Lodge Rooms

NO STUDY CLASSES MAY 1st or 15th - NO STUDY CLASSES IN JUNE

June 5th MEMBERS MEETING - 7:30 P.M.

June 20-23 OZARK CAMP - Theme: "THEOSOPHY AND MORAL DILEMMAS"
Workshop with Richard Brooks. Lectures by Richard Burke.
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My first wish is to see the whole world in peace, and the inhabitants of it as one band of brothers, striving who should contribute most to the happiness of mankind.

George Washington



*In the mountains of truth, you never climb in vain.
Either you reach a higher point today, or you exercise
your strength in order to be able to climb higher tomorrow.*

Nietzsche

THE CALL TO THE HEIGHTS --- Guidance on the Pathway to Self-Illumination by
Geoffrey Hodson, The Theosophical Publishing House, Wheaton, Illinois, 1976
(Continued from the last issue)

Chapter 25 - THE SEVENFOLD SPLENDOR OF THE RAYS

That to which in the Western world the name of *God* is given far transcends all intellectual conceptions of dividedness. On the contrary THAT is, above all, One and One Alone. The contemplating mystic is counseled to conceive and become one with the Supreme Being as an all-including and all-inclusive unity. When, however, the apparently infinitely varied manifestations of that One are seen from without through objectively perceived effects, then a sevenfold division can be discerned. These are the seven rays or divine qualities revealed in *Theosophia*, and they manifest in sevenfold classifications throughout all the kingdoms of nature, including human and superhuman. They appear in seven main types of human beings, each with its outstanding natural attributes and qualities. All these qualities and powers are within every human being to some extent, but in each of the seven main types there is a preponderant tendency. As a general rule, the more advanced the Ego, the more readily discernible in the personality in the primary ray.

The preponderant qualities of first ray people are will, power, strength, courage, determination, leadership, independence, dignity rising on occasion to majesty, daring, and executive ability. The ideal of the ray is strength, the first ray man greatly appreciating the presence of this quality, indeed tending to judge the value of all conduct and achievement according to the measure of strength employed. He finds it difficult to tolerate weakness in any form and tends to despise those who give in. For him God, or the highest good, is the principle of power in all things.

The most natural first ray method of obtaining results is to evoke from within oneself great will power, to become charged with the determination to succeed at all costs, refusing to consider the possibility of defeat. The apotheosis is omnipotence, or becoming consciously one with the divine Will; for as the first ray man ascends the spiritual heights he must renounce the individual for the divine Will. Thus he uses will, not in the sense of strain, but selfless, effortless, frictionless expression of the One Will. Eventually he will achieve dominion over nature and the outer self. The ultimate objective of this ray is to fulfill a high office in the spiritual direction of the life of nations, planets, and solar systems. Each life is therefore a training and a preparation for offices to be held in the future.

The ideal of impersonal universal love founded upon recognition of the unity of life is the special quality of the second ray. When highly evolved, the second ray person is intuitive and aspires to radiate upon the world, without thought of return or reward, wisdom and love which will uplift and inspire all whom he reaches. He also becomes moved to develop to their highest degree as positive powers the spirit of service and the qualities of purity, refinement, gentleness, tenderness, charity, goodwill, benevolence, harmony, and protectiveness. The highest attainment for second ray people is the full realization of unity and its expression in conduct. To extend the range of such realization and expression is their supreme preoccupation. They aspire also successfully to impart wisdom, to illumine others from within.

The principle of conservation, of life-preserving vitalization and universal and human guardianship from all harm, regarded as an attribute of the Second Aspect of the Deity, moves second ray people. The innate accentuation of this preserving Aspect in man produces in the more personal nature a naturally accepted instinct or intuition that Deity is to be conceived as ever-preserving Life and love. In consequence, and especially when self-interest is transcended, the ideal religion becomes quite naturally a mode of service--to guard, to maintain, and to preserve. This applies equally to the form of the Church Service while it remains still useful, and also to the life and pattern functioning within that form. For such people, what might be described as "the soul of things" is regarded as of equal, if not greater, value than the inhabited form. As evolution proceeds therefore, the indwelling Life becomes ever more deeply realized and indeed worshipped, however informally. God is Life, and the forms of nature are but the tabernacles in which Deity thus conceived is enshrined. To become one with, merged and even lost within the all-pervading, all-ensouling Life Principle of the Universe, becomes the mystical aspiration and spiritual goal for those on the second ray in whom innately the principle of God as life-giving and life-preserving is accentuated.

Third ray people seek, with ever-deepening understanding, to know the Divinity consciously. Among them are the intellectually illumined people on earth in whom the spiritual centers of human existence, Monads, have become their sources of inspiration. God for them, rarely if ever personalized, is that principle of Ideation and divine Conception of which the universe, and so all human beings, are manifestations. God as Idea, God as Thinker, Ideator, conceiving Logos, is the object of completely impersonal worship. Naturally and increasingly they dwell upon the Logos in contemplative thought. (*Logos (Gk)*)—the divine creative "Word.") The goal is to attain to a state of consciousness and being in which that divine Conceiver is known and its concepts ever more fully comprehended. To know, to understand, and intelligently to apply highly spiritualized Ideas, such is the mountain top that the worshipper of God as Truth, Law, and Knowledge seeks to ascend. The summit glows with sevenfold splendor. The whole peak is alight without and alive within from that Presence. Such contemplators seek ever more deeply to become at one therewith. The drive to discover, unveil, and inwardly know that underlying secret intellectual Principle or Law is experienced even in the early phases of evolution. Those who succeed are the great philosophers that humanity has produced or, as they themselves might say, whom the operation of the all-powerful Law has brought forth.

While the domain or world of science almost inevitably attracts them, they are never content with explanations and expositions that are wholly objective. These may temporarily gratify the mind but will never satisfy the spiritual intelligence within them. From visible demonstration they seek ever to comprehend those unchanging laws and processes of which the visible is but a temporary, and therefore limited, manifestation. Nothing less than this complete comprehension will ever convince or satisfy him or her in whom by evolution the *will to understand* has become the governing power.

For those on the fourth ray, the directive Intelligence which constructs nature's forms according to the divine Idea becomes instinctually and later intuitively the center of interest. This is especially true for those for whom the perfection of form shares equal importance with the presence of the divine Life dwelling and unfolding therein. God as Artificer is the most natural approach to religion and its reverent expression as a mode of life for those on the fourth ray. God, the divine Conceiver, Architect and Builder through orders of "masons" becomes the object of the most profound and most reverent adoration. As the power of interior discernment, of spiritual understanding, unfolds, form—though still worshipped—no longer conceals Life and no longer holds total interest. Though reverently approached and observed as a manifestation of the divine Intelligence, it becomes increasingly regarded as a chalice filled even to the brim with the wine of divine Life. Further unfoldment—perhaps simultaneously achieved—reveals also the presence of divine Will in obedience to which the whole process of outward manifestation commences and is fulfilled. Thus power, life, form combine as the divine Triad of Will, Wisdom, and Intelligence, the God-principle of which all nature is equally a manifestation.

Mathematically, the triad is the base of the tetrad, (*Tetrad (Gk)*)—a four-sided pyramidal shape especially valued by the Pythagoreans.) the apex of which represents the forever unknowable One Alone. Thus, to fourth ray people the universe is stamped with, and expressed by, the number *four*. This constitutes a highly philosophical and yet completely practical spiritual foundation of whatever religious form—if any—is adopted. For these temperaments, the rhythmic harmony with which the divine becomes outwardly expressed can be almost as important as Deity itself. Timing, orderly progression, rhythmic beat, and resultant harmony from the inmost to the outermost expression are the essentials for the expression of that supreme Deity as the principle of beauty, whether of God or of man. By its omnipotence, Deity assures this orderly progression and harmoniousness. Man, evolving toward omnipotence, aspires toward and worships these two principles so that they become the very "heartbeat" of existence. This underlying, ruling harmony and rhythm is expressed as perfect *order*. The products of fourth ray craftsmen—who might be named "worshippers in the temple of beauty"—display a quality of orderliness which become apparent when the works of inspired artists are closely observed. A certain charm is noticeable, born very largely of rhythmic harmoniousness, grace of line and solid forms, and order in which every contributory portion is given its perfectly planned and therefore appropriate place. From whatever side the result is viewed, total harmony between all parts of the whole and with each single part is assured. Genius, whether in one of the arts or in life, is intuitively aware of—almost one with—this ideal and gives expression to it with increasing perfection as evolution proceeds. Beauty, rhythm, and harmony—not necessarily associated with any known, named, or worshipped Divinity—by their very nature and in every thought, word, and deed are the natural religion of such human beings. For them there *must* be attunement. There must be harmonious interchanges expressed in the arts and, ideally, in every action of daily life.

True, the expression and the forms of such manifestation and fulfillment of the ideal may vary. That which for one is harmonious can be discordant for another, such being the extreme variety of human makeup. Nevertheless, although no words can adequately state the ideal, the poet Keats perhaps comes closest in the English language: "Beauty is truth, truth, beauty; that is all ye know on earth, and all ye need to know." In simpler terms and in the fullest meaning of the word, beauty is everything. The God-Self in the worshippers of beauty becomes more fully and perfectly manifest at every level of human action. Their action and its outward form then more perfectly reveal and express the inward ideal of God the Beautiful, giving beauty to mankind. World peace, for such people, means world harmony. Brotherhood signifies a mutual acceptance of the ideal of beauty as the test and standard of every human activity and created condition. Where discordant ugliness is created, allowed to remain, and even to increase, there is crime, sin, wickedness; for such is the "work of the Devil" for the fourth ray person.

The attributes of fifth ray, as well as third ray, include comprehension of principles, processes and laws which underlie the manifestation of the plan and purpose for objective existence. People in whom these two rays find expression display unyielding determination and untiring endeavor to discover Truth itself, and thereafter to dedicate their whole being and life to that which is truthful. The fifth ray man or woman of science notices and appreciates in varying degrees manifested properties. He finds himself becoming highly concentrated upon one approach to life and one purpose for living. This purpose is to *know*, which is associated with the development to the highest degree of his or her faculty to attain knowledge. He must probe behind facts to discover law and the principle on which they rest. As experiment follows experiment, the personal ability to make these three undeniably clear increasingly becomes the driving force of his life as scientist or searcher for fact, law, and principle founded upon acquired and completely incontestable knowledge. In pursuit of this goal he brings the whole of his mental faculty to bear upon inquiry after inquiry and problem after problem. Nature herself is his temple or, perhaps, laboratory, and therein he calls upon all his powers of investigative thought in determined search for firmly established and incontrovertible facts. A further test applied to the production of perceptible phenomena is that it unfailingly works. Thus, this branch of the human family must know, and such people must be able unfailingly to demonstrate their knowledge. In consequence, as the human race passes through a mental age, as at present, such people become the dominating influence in the lives of their fellowmen.

A dilemma confronts the fifth ray person for whom the ideal mode of life might be named "perpetual inquiry." This is due to the presence of a barrier or veil, *Paroketh* in Kabbalistic terminology, (*Kabbalah* (Heb.) 'An unwritten or oral tradition.' The hidden wisdom of the Hebrew Rabbis derived from the secret doctrine of the Hebrew peoples) which consists of a propensity of the human mind. The discovery of logically demonstrable and physically practicable knowledge depends upon the exercise of the capacity for strictly sequential logic. This must lead to and be based upon accurately designed and employed methods and aids, mechanical and otherwise. As a result, the maximum verity concerning three-dimensional nature is attained. Truth itself, however, is nondirectional, nonspatial, has continuous duration, is free of the limitations of time and of solid materiality of any kind. It is unchanging and cannot be altered, manipulated, or in any way subjected to the normal test carried out at a particular time in the scientific laboratory. Truth is time-free. Physical experiments and their results are limited to time.

How then, may ultimate Truth itself be realized? The age-old answer declared by sages who have achieved has unvaryingly been "in stillness," by the complete cessation of all normal, formal, concrete thought processes. Thinking, meaning the combined operation of the mind and the brain, as occurs in exploratory procedures, may figuratively be described as "noisy." Intuitive perception--particularly as concerns the search for ultimate Truth--can function as a customarily used method only after the activities of the mind-brain have ceased. This is the difficulty, this the dilemma facing the scientist.

In the future, the intuition will operate spontaneously, increasingly intruding upon mental processes that seem timeless when the mind is posing the question. The intuition functions when the mind is in a state of quiet wondering, allowing itself unhurriedly to realize the nature of a particular problem to be solved in the future. At such moments the condition of the mind is such that sudden intuitive illumination can bring extended comprehension and a full solution. No mental effort whatever is needed. The natural dilemma caused by conceptual thinking having been solved, the processes of intuitive comprehension or implicit insight reveal the sought-for truth.

Such a high degree of concentration upon a single objective, if carried too far, can limit the development of other human faculties and characteristics, even blinding the scientist to them. One-pointedness is admittedly of value, particularly when applied to the attainment of a desired end, but it can also be severely limiting where other aspects of human nature and other ends or goals are concerned. Humaneness, for example, in both the personal and the organized life of human beings can be relegated to a position of discovering. As in all human development and activity, being an all-rounded person remains as a greatly-to-be-desired ideal. One-pointedness should not be allowed to produce narrowness, whether of the mind and its interests or of the outlook, character, and mode of living in general.

Sixth ray people are the devotees among human beings. They in their turn have a large position in the human race. The truly monadic characteristic of one-pointed, dedicated devotion to a high ideal--especially the highest of which the personality may be capable at any given time--is of very great importance. It is indeed of the greatest possible moment that this monadic attribute be totally developed and made objective in the personality. Truly, this one-pointedness must become an active expression of the intention of the Monad itself. The sixth ray person, or the devotee thus directed, thus guarded and dedicated, can become one of the most powerful of all servants of the principle of Truth, of fellow human beings, and of members of the animal kingdom. Nothing less--indeed nothing at all--will suffice, will content and satisfy, than absolute single-mindedness in the pursuit of the ideal of conscious self-identification with the Supreme Lord. This One Alone is no mere philosophic abstraction, but a Reality, for unity with which there is no substitute.

While naturally gregarious and expansive, sixth ray people, too, can fall in to the error of an excessive and limiting single point of view. This may lead to grave mistakes and become a severely restricting factor in their general evolutionary progress. Then error born of narrowness may take the place of truth as the source of idealism. The recipient would then fail in both devotion itself and devoted ministration.

The mode of procedure by the devotee and the chosen field and method of service will be influenced by the character and qualities of the other six rays. Nevertheless, the shining light of dedication, moved by compassion and expressed in actions to attain practical results, will ever be of immeasurable value to the human race as a whole. Indeed, even the most successful individuals of the six other rays need for their perfection and that of their life-works this marked attribute of selfless devotion.

The seventh ray characteristics are order, princeliness, and true royalty, innate dignity (a source of vulnerability arising from false pride), grace, the selfless exercise of spiritual power, appreciation of splendor and colorfulness in environment and attire, military correctness of movement--all being exclusively directed to the attainment of the goal. This culmination may be immediate or long-term, precisely individual or general. Men and women in whom the influences of the seventh ray are marked and becoming increasingly powerful, are the ritualists of the world. The seventh ray, regarded from the point of view of its expression in motive, thought, feeling, words, and deed, may perhaps be described by the phrase, "All is one and one is all." Every positive attribute of the other six rays will ultimately find combined expression through the work of those born under the beneficent influence of this ray. Power, wisdom, comprehension, beauty knowledge of fact, deep, well-controlled, and rightly directed devotion will become expressed in conformity with the qualities of the seventh ray. Accentuations will naturally vary according to the nature of the work.

The key which unlocks doorways and gateways--the same key for all rays--is selflessness. This is because self-interest, deepening selfishness, surrender to total self-concern are imprisoning states of consciousness. For people on the second, fourth, and sixth rays, the danger is not very serious because the keynote and chord of their natures is deep interest in the divine Life in all its external forms. The more consciously wentient these forms, the greater will be the concern. Since people on all rays have second, fourth, and sixth rays as part of their makeup to some extent, these threefold interior safeguards exist for all. However, those in whom first, third, fifth, and seventh rays have become predominant need to be more closely on guard against undue interest in self-development and the attainment of selfish power through developed will and knowledge (even of fundamental truths) and of their application to the external worlds. While for second, fourth, and sixth ray people at whatever level, power is welcomed as a means of aiding the fulfillment of the ray ideals, for these rays the same power personally sought, attained, and employed is a danger to be dreaded.

For these--power itself and positions of power; the possession of special knowledge; intellectual superiority; physical favors such as prestige-bestowing offices, constitute very serious temptations. Surrender to these blind the mortal man to the real purposes for human existence and the intimate relationship of oneness which binds all human beings together. For its victims, power thus sought and attained becomes a poison, which when ceaselessly active can induce very serious "diseases." This can lead to death from the point of view of occult progress in that particular life. At first unconsciously, and later perhaps deliberately, the darkened pathway may be entered upon. One of the concomitant dangers is that hypocrisy uses lawlessness as a means of obtaining self-gain, even while preserving a totally deceptive appearance of honest discipleship. Judas Iscariot is a well-drawn example of this error that leads to "suicide," not only bodily but emotionally and mentally as well.

The safeguard for every single pilgrim, whatever his or her ray, who is treading the upward way is selflessness. When self-desire has vanished and only selfless dedication fills the whole field of awareness, then the choice of method is automatically correct. The Adept entirely transcends the limitations of all rays, the definitive and directive tendencies which influence the choice of method whereby a piece of work is to be performed, a duty to be fulfilled. His is slowly occupied with purposes both ultimate and more immediate. So also, must the would-be Adept be moved. His methods become automatically perfect, since karma yoga has long been so practiced as completely to insure its goal which is "skill in action."

(To be continued)

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LIVING THEOSOPHY

by

Joseph D. Gullo

The attractions of the physical world are, for many of us, irresistible. We become attached to glamour, blaring sounds and pizzazz. We feel and think of this world in a materialistic way. We want to be stimulated, we want sensations--and the stronger the better!

Certainly, we are given our five basic senses to make contact with our environment. But these senses are to help us in our interactions with the material world; to learn, and thereby to grow and further that aspect of our evolution on this planet, in this world, in the cosmic scheme. The word is "experience." Still we are taught by all the teachers of our major religions that we are not to be ensnared by physical appearances. We are to prepare ourselves to experience what is behind it all. Reality includes more than what "what meets the eye" (and other senses). This is not intended to hold that the physical and sensory world is not "real." For all sentient organisms, physical sensations have reality and purpose. It is our failure to discriminate the temporary, physical (unreal) world from the eternal, spiritual (real) world which causes our problems. The physical world is, indeed, a part of reality; a fleeting part we must learn to function in, but to which we are not to become attached.

Our surrender to the physical and the stimulation therefrom is reflected quite accurately in some of our greedy and selfish attitudes such as: "I want it *all* and I want it *now!*" Or the advice to seek great quantities of stimulation and material reward immediately because "You only live once!"

Equating the apparent world with ultimate reality brings confusion, greed, and the glamorizing of our perceptions. This, in turn, affect and changes our concepts. The cycle perpetuates itself. We remain on the wheel of birth and death because little or nothing is learned. We think we say wisely that nations must learn the meaning of history or be doomed to repeat it. But do we apply that to our own personal lives? Are we immune to--or independent of--the law of cause and effect, or the power of evolution, or any other of Nature's laws? The way we perceive the world is the way we will behave.

We ask the "powers" again and again to help us discriminate the real from the unreal. There is an important difference, and it is imperative to perceive it or we will make no spiritual progress, and lack of spiritual progress keeps us in the realm of the glamorous, the illusory, the "unreal."

The Last Word belongs to the Buddha: "Come, behold this world, how it resembles an ornamented royal chariot, in which fools flounder, but for the wise there is no attachment to it."

PEACE BE TO YOU:*Two Techniques for Inner and Outer Peace*

Tasha Halpert

I was clearing the driveway of snow and the thoughts going through my mind echoed my mood of resentment: "Why did so-and-so have to do that to me, anyway? I never did anything to her! How could she have been so unkind?" Then I woke up to what I sounded like and realized I didn't like it! "Peace," I said to myself. "Peace," I continued to say as I went on shoveling. Soon thoughts of resentment faded away and I began enjoying my task. It grew easier. I became happier, and then it was done.

There is much that goes on in our lives about which we can do nothing, yet we persist in wishful thinking, in vain regrets, in grumbling and in fearful anticipation. A recent sorrow, a potential disappointment, feelings of inadequacy dog our minds at every turn, taking up thought energy that might be better utilized. We are taught that the power of the mind is strong--able to accomplish miracles of healing, if only we can harness it properly. Perhaps by dwelling on negative thoughts and feelings, we increase the incidence of negative conditions in our lives inadvertently! Lately, I have been using "peace" as a way to counter negative thoughts and feelings, and it seems to be helping me considerably, and for that I am grateful.

Using "peace" I can silence any persistent inner negativity without the use of force. Opposition can give strength to the thing opposed, for every action has an equal, opposite reaction. But the substitution of one thought for another cannot enhance that which is replaced. Instead, deprived of energy, negative thoughts and feelings will dwindle and fade. While it is not always easy to remember to say "peace," when I do, the results encourage me to continue, making it easier for me to remember sooner the next time, thus it is self-reinforcing. In addition, the more thoughts of peace we put into the world, the sooner we will achieve it, so we can accomplish two aims with the same action.

Another technique I have been using now for a long time is what I call The Breath of Peace. I learned it from Pir Valayat Inyat Khan, the Sufi teacher of meditation, at a retreat as a way to become quiet within. But in using it I discovered that it was possible to lift the energy of an entire room filled with people, or even a bus or subway car! It works in any situation where calming or release from tension are needed. I have practiced it while sitting with angry persons or unhappy ones, without saying a word, and seen an amazing change for the better come over them. The beauty of it is that it can be done *without anyone ever knowing you are doing it*, and no resistance to it can be offered because it is non-aggressive. It is a wonderful technique to use with children as you are holding them, and it also makes a fine meditative technique used with affirmations.

This is the simple technique: Imagine you are sitting in a bright beam of golden sunlight. Inhale, imagining the lovely light entering your body through the top of your head. Exhale, imagining the same light coming out of your heart center at the center of your chest. Keep it up for at least five breaths, more if you like. It will not be long before you see a change take place in even the worst of situations. I have known it to work miracles. Do not hesitate to use it whenever and wherever there is conflict and anger, sadness or resentment, unhappiness or hurt. You can also combine it with this affirmation: "May all the world be happy, and may all the world be peaceful." Say the first sentence on the in-breath, the second on the out-breath. I do this every morning before starting my day and it gets me off to a wonderful beginning.

The trick is to remember to use the technique before things get awful, but even if you don't, whenever you start to use it, it will improve the situation. Please try it and pass it on to others, for not only will it help you to become more peaceful, it will help create a more peaceful world for us all.

from *For The Love Of Life*, Spring, 1991
The Theosophical Order of Service, USA

