

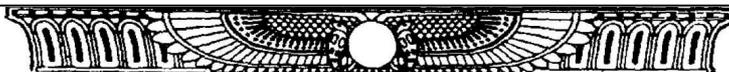
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GANDHIJI ON THE SIMPLE LIFE

We specially remember and speak of Gandhiji. The roots of his life and the tree of his being bear the name *Simplicity*.

How many among us are endeavoring sincerely to live a simple life of self-discipline? In this age, sensual pleasures and their continuous enjoyment are the be-all and end-all of life. It looks upon the artificial stimulation and multiplication of wants as the sign of progress. Its highest worship is of Mammon.

History shows that living the simple life in accordance with Truth and Love has been difficult in any cycle. It is more difficult today. It entails penance and suffering. In the Gandhian philosophy, the ideal man has definite moral and social principles of asceticism.

What kind of asceticism did Gandhiji practice and advocate? He was not a Hathayogi. He saw "no inherent merit in the mortification of the flesh."

"Mortification of the flesh is necessary when the flesh rebels against one. It is a sin when the flesh has already come under subjection as an instrument of service."

He did not believe in running away from the disturbances of life. His asceticism consisted in the regulation of desire for the purposes of the soul, in disciplining the body and the mind in the light of reason and intuition. His principle of simplicity made him avoid the two extremes -- indulging the senses and forcefully suppressing them.

Objection has often been taken to Gandhiji's love and praise of poverty and suffering. Being voluntary, they are endowed with deep soul-significance. No one has fought more valiantly than Gandhiji against the

enforced poverty and misery of the Indian masses. He pleaded for the deliberate and voluntary restriction of wants. This promotes inner contentment and happiness in one's environment and increases the capacity for service. His aim was to identify himself with the poorest and the lowliest and thus realize Brotherhood.

"Non-possession is allied to non-stealing. A thing not originally stolen must nevertheless be classified stolen property if one possesses it without needing it. Possession implies provision for the future. A seeker after Truth, a follower of a Law of Love, cannot hold anything against tomorrow . . . If each retained possession only of what he needed, no one would be in want, and all would live in contentment . . . "Take no thought for the morrow" is an injunction that finds an echo in almost all the religious scriptures of the world."

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Gandhiji held non-possession applicable not only to things but also to thoughts. He who harbors impure and selfish thoughts, and craves power or possession, violates simplicity. "A man is the product of his thoughts; what he thinks, he becomes." Throwing away possessions without the eradication of desires is not the way. Lust of every type is the womb of evil.

"The conquest of lust is the highest endeavor of a man or woman's existence. Without overcoming lust, man cannot hope to rule over self. Without rule over self, there can be no Swaraj or Ram Raj . . . No worker who has not overcome lust can hope to render any genuine service to the cause of Harijans, communal unity, Khadi, cow-protection, or village reconstruction . . . Brahmacharya must be observed in thought, word, and deed . . . Its root meaning may be given thus: that conduct that puts one in touch with God."

We can sum up Gandhiji's conception of real living as "That conduct that puts one in touch with God." He wrote in his autobiography:

"What I want to achieve -- what I have been striving and pining to achieve these thirty years -- is self-realization, to see God face to face, to attain Moksha. I live, move, and have my being in pursuit of this goal. All that I do by way of speaking and writing and all my ventures in the political field are directed to this same end."

He translated this devotion to God, to the Ishwara-Allah seated in the hearts of all, and zeal for union with Him into love and active service of his fellowmen. Service of the suppressed classes is the essence of the simple life according to Gandhiji. He describes his gospel of selfless action thus:

"It is wrong to call me an ascetic. The ideals that regulate my life are presented for acceptance by mankind in general. I have arrived at them by gradual evolution. Every step was thought out, well considered, and taken with the greatest deliberation. Both my continence and non-violence were derived from personal experience and became necessary in response to the calls of public duty . . . **I have not the shadow of a doubt that any man or woman can achieve what I have, if he or she would make the same effort and cultivate the same hope and faith.**"

by B. P. Wadia, from 'Thus Have I Heard'

Is a new religion going to come up?

by a student, A.

(The ancient and true meaning of **religion** is **'that which binds man to his inner nature'**. Ed)

According to Ancient Wisdom, after mankind became endowed with the manas principle, there appeared on the planet a common religion called "Wisdom – Religion". It was the cradle wherefrom the torch was passed down to all posterior religions and the widespread spiritual science of the ancient and prehistoric worlds.

Its mark is evident in the holy scriptures of all nations and all great esoteric teachings while its presence – even fragmentary – has always been the basis of spiritual schooling and a stimulus of virtue.

With the passing of time such sacred tradition, combining knowledge and worship, split into two directions: religion and occult knowledge. For as long as mankind was entangling itself in the veils of selfishness and cunning, leaving behind its spiritual nature, mystic knowledge became separated from religion.

They turned out to be two different systems of approaching the Divine, religion simply believing without inquiring, and knowledge believing after a thorough inner search. Through religion esoteric life came up with symbols and parables (theology) establishing ethics while occult knowledge remained hidden away from the many to pass down to us from master to disciple via initiation.

The bulk of the mystic knowledge – which no man is able to possess in its fullness – constitutes what we now call Theosophy or "divine knowledge".

"Thus Theosophy is not a Religion, we say, but RELIGION itself, the one bond of unity, which is so universal and all-embracing that no

man, as no speck – from gods and mortal down to animals, the blade of grass and atom – can be outside of its light. Therefore, any organization or body of that name must necessarily be a UNIVERSAL BROTHERHOOD”.¹

The noun “religion” comes from the Latin verb *relegere*, meaning to “bind” or collect together. Additionally, religion means the thread binding man with his inner Self. Religion is what supports the link between man and his divine source.

The Greek word for religion (*θρησκεία* - *thriskeia*) derives from the verb “θεραπεύω - *therapevo*” and the noun “θράνος - *thranos*”, the former meaning “to serve” and “to look after” while “*thranos*” meaning “support”. In Sanskrit the same idea is given in the word “*dharman*” meaning “law”.

It is from the Mother-Source, WISDOM – RELIGION, that all the various “religions” have sprung. It is a fact that each one became in time colored with personal speculations and interests thus becoming separated, only to bring about sects, fanaticism and states of hostility.

Mankind has always used religions as justification for conquests ignited either by individuals or by peoples. Although citizens of one and the same state, individuals of different creeds torture themselves with enmities mostly attributed to them.

Sacred knowledge, along with the age-long experience plus the dangers in sight of a new warfare under the pretext of seemingly different religions, dictates the coming together of all religions back to their common “font”.

The moment has come for mankind to grasp the meaning of unity of life and of the need for co-existence. Knowledge and religion will have to regain their common source, “Wisdom – Religion”.

“Now Religion, *per se*, in its widest meaning is that which binds not only **all** MEN but also **all** BEINGS and all **things** in the entire Universe into one grand whole.” (ibid)

H.P.B. says....

¹ “Is Theosophy a religion?” from the Collected Works of H.P.Blavatsky, Volume 10.

“...Thus, unity of everything in the universe implies and justifies our belief in the existence of a knowledge at once scientific, philosophical and religious, showing the necessity and actuality of the connection of man and all things in the universe with each other, which knowledge, therefore, becomes essentially RELIGION, and must be called in its integrity and universality by the distinctive name of WISDOM – RELIGION”. (ibid)

Each human being is a spirit-soul which, even though generating from the same Universal Source has its own spiritual identity, we would say, its own exclusive stamp.²

That’s why each one of us follows one’s own path determined by one’s inherent bent worked through one’s own experiences. Religion, of course, is a noble, soothing and pain-relieving way aiming mainly at man’s moralization. It brings about in him emotions and awe for a personal God, revealing a higher world where he may be recompensed and a lower world where he may be punished, thus awakening his latent conscience.

Religion is as indispensable as the air we breathe and will better still serve its purpose were it to rejoin its other aspect “Wisdom” encouraging knowledge towards an unbroken conjunctive relationship among men and all species of life, a state which is called brotherhood.

Given the fundamental Theosophical axioms:

- ♦ the formation of a nucleus of Universal Brotherhood regardless of race, creed or color, and
- ♦ the comparative study of old and new religions, philosophies and sciences

... a new religion or the new religion will have to embrace all offsprings so far developed from the one religion-wisdom, respecting the individual worshipping needs of their corresponding followers.

² On the exclusiveness of the soul, the Voice tells us that Attavada is ‘the heresy of the belief... **in the separateness of Soul or Self from the One Universal, infinite SELF.**’

After the one-life personality, which we seek to free ourselves from, so also the permanence of the individuality is also an illusion! All other than the One Life is Maya. Ed

The new religion should not impose itself on people but should rather protect them by fathoming their needs and offering such sort of knowledge as will take off the burden of separateness and fanaticism resulting from selfishness. The new religion will have to be the religion of love, solidarity, altruism and tolerance displayed in deeds not only in words. It is spiritual science and not theology that will sustain and side with it as such divine knowledge fostering respect for each and every species of life, justice and wisdom, will further develop and enlarge human consciousness.

Someday, not too soon, Wisdom-Religion will regain its predominant position and will once again reign on our planet, when humanity will have come to realizing and experiencing inner unity on earth.

To the question if we may fear the presence of a new religion, I firmly answer: I'm looking forward to it, as it is a "necessity of the times".

A.

'Pipe organ' plays above the Sun

By Paul Rincon, Science reporter, BBC News

Immense coils of hot, electrified gas in the Sun's atmosphere behave like a musical instrument, scientists say.

These "coronal loops" carry acoustic waves in much the same way that sound is carried through a pipe organ.

Solar explosions called micro-flares generate sound booms which are then propagated along the coronal loops.

"The effect is much like plucking a guitar string," Professor Robert von Fay-Siebenbuerger told BBC News at the National Astronomy Meeting in Preston, UK.

The corona is an atmosphere of hot, electrically-charged gas - or plasma - that surrounds the Sun. The temperature of the corona should drop the further one moves from the Sun.

But, in fact, the coronal temperature is up to 300 times hotter than the Sun's visible surface, or photosphere. And no one can explain why.



Coronal loops are generated by the Sun's magnetic field

Fiery fountains

The coronal loops arch hundreds of thousands of kilometres above the Sun's surface like huge fiery fountains, and are generated by the Sun's magnetic field.

Solar explosions called micro-flares... can send immensely powerful acoustic waves hurtling through the loops at tens of kilometres per second, creating cosmic "organ music".

"These loops can be up to 100 million kilometres long and guide waves and oscillations in a similar way to a pipe organ," said Dr Youra Taroyan, from the Solar Physics and Space Plasma Research Centre (SP2RC) at the University of Sheffield.

The sound booms decay in less than an hour and dissipate in the very hot solar corona.

the full article is at
<http://news.bbc.co.uk/1/hi/sci/tech/6574059.stm>

listen to the sound of a star
<http://news.bbc.co.uk/1/hi/sci/tech/7687286.stm>
<http://news.bbc.co.uk/1/hi/sci/tech/7687449.stm>

PRONUNCIATION KEY

for reading Sanskrit (part 2)

THE pronunciation of Sanskrit words is simple when the principles governing the alphabet are known, and when the system of transliterating the Devanāgarī characters is understood, because there are no 'silent' letters as in English. (from last month; continues...)

Another difficulty in pronunciation is the vowels.

Most of the vowels in English take on different sounds depending upon their positions between other letters. In Sanskrit this is not the case: the vowels retain their true tonal sound irrespective of position. The following examples illustrate the pronunciation.

a — sofa (or human)	â — arm
i — bin	î — machine
u — full	û — fool
ri — fibre	ṛī (same, lengthened)
lri — revelry	
e — prey	ai — aisle
o — so	au — out

The anusvāra — generally termed a nasal, and pronounced like the French **an**, **am** — perhaps may be classed as a guttural vowel (because its sound is best produced by placing the mouth in the position for pronouncing **k**, but instead making an **am** sound).

The visarga (ḥ) is equivalent to a final aspirate, as in the Scotch loch.

The consonants have the same sounds as in English, except the fourth horizontal line (of the diagram), named **Linguals**: these are made with the tip of the tongue against the palate — farther back in the mouth than the **Dentals** (for which the tongue is placed against the teeth).

Notice the different sound of the following pairs of words: not, teen; with, these; nod, dean. However, in the West the difference in pronunciation of **Linguals** and **Dentals** is generally ignored, although the former are differentiated by placing dots below the letters:

t. ḍ ṇ etc. (**Linguals**)

The Palatal Sibilant śa is best pronounced by placing the mouth in a position to make the **ch**-sound (as in char), but instead make the **sh**-sound — śaīra.

It will be noticed that the fifth vertical row (see circled below) of the diagram has four different characters, each represented by the English letter **n**. The diacritical marks give the clue to pronunciation. The guttural 'ṅ' is either followed by **k** or **g**, and is sounded as in the words sink and linger (not the **ng** in singer). The palatal ṅ has the sound of the **n** in onion. The lingual ṅ is softer than the dental **n** (compare the sounds of **n** in crunch and need). A fifth **n** is the 'anusvāra **n** of independent origin', preceding sibilants and the aspirate: such as in hansa, Chandravanśa sinha (but these words are often spelled with an **m**). Contrariwise the true anusvāra **m** when preceding **k** is often spelled with an **n**: eg Ahankāra, Sāṅkhya (while scholars use the **m**. — Ahaṅkāra, Sāmṅhya).

The Sanskrit alphabet in diagrammatic form:

VOWELS															
अ	a	आ	â	इ	i	ई	î	उ	u	ऊ	û	ऋ	ṛī	ॠ	ṛī
ऌ	ḷī	ऍ	ḷī	ए	e	ऐ	ai	ओ	o	औ	au				
: anusvāra (ṁ or ṅ)										; visarga (ḥ)					
CONSONANTS															
HARD					SOFT					SEMI-SIBI- VOWELS LANTS					
क ख ग घ ङ					च छ ज झ ञ					ट ठ ड ढ ण र ष					
GUTTURALS ka kha ga gha ṅa					PALATALS cha chha ja jha ṅa ya śa					LINGUALS ṭa ṭha ḍa ḍha ṇa ra sha					
DENTALS ta tha da dha na la sa					LABIALS pa pha ba bha ma va ha (Aspirate)										

from 'Gods & Heroes of the Gita' (Barbaroka) continues...

THE NATURE OF THE CELESTIAL MEN

by H. P. Blavatsky

The whole Kosmos is guided, controlled, and animated by almost endless series of Hierarchies of sentient Beings, each having a mission to perform, and who—whether we give to them one name or another, and call them Dhyan-Chohans or Angels—are “messengers” in the sense only that they are the agents of Karmic and Cosmic Laws.

... none of these Beings, high or low, have either individuality or personality as separate Entities,

i.e., they have no individuality in the sense in which a man says, “I am myself and no one else”; in other words, they are conscious of no such distinct separateness as men and things have on earth.

Individuality is the characteristic of their respective hierarchies, not of their units; and these characteristics vary only with the degree of the plane to which those hierarchies belong: the nearer to the region of Homogeneity and the One Divine, the purer and the less accentuated that individuality in the Hierarchy.

They are finite, in all respects, with the exception of their higher principles—the immortal sparks reflecting the universal divine flame—individualized and separated only on the spheres of Illusion by a differentiation as illusive as the rest.

(The Secret Doctrine, Vol 1, 275)

URBAN RENEWAL BY ENTERPRISING STUDENTS

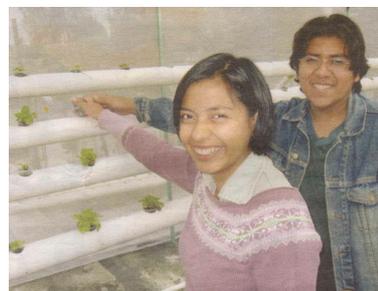
(Donating time and materials, two students have been working to teach the poorest residents how to start their own urban farms.)

Liliana and Juan have been transforming an impoverished community in Mexico into a haven for fresh organic produce.

Both biology students, they wanted to find a way to bring affordable, organic groceries to the city's poorest residents, believing that every human being has the right to eat healthily. Through their venture, they have established rudimentary roof gardens atop homes in and around the crowded neighbourhoods of the City.

By charging for their training services in wealthier areas, they are able to offset the costs of garden construction for those who cannot afford it, supplying their own seeds and home made organic fertiliser. This is an affordable way to effectively bridge the gap between rich and poor and it is revolutionising urban farming in this area of Mexico.

Juan and Liliana also run classes on organic farming and have forged multiple partnerships with other venturers to build more rooftop gardens. In the meantime, to keep their produce accessible to everyone, their organic crops continue to be marketed through the City's local, low-income food stores, rather than the expensive downtown supermarkets.



Liliana and Juan who commute hours two each way, up two four times week, to maintain their rooftop organic garden project in Oaxaca, Mexico.

Photo and story: © Kyle Taylor, from Positive News at <http://www.positivenews.org.uk> (subscription £15 / year)

THE ENIGMA OF COUNT DE SAINT-GERMAIN

At long intervals have appeared in Europe certain men, whose rare intellectual endowments, brilliant conversation, and mysterious modes of life have astounded and dazzled the public mind.



The article now copied from 'All the Year Round'¹ relates to one of these men—the Count de Saint-Germain.

Count de Saint-Germain in Paris 1783

In Hargrave Jennings' curious work, *The Rosicrucians*, is described another, a certain Signor Gualdi, who was once the talk of Venetian society. A third was the historical personage known as Alessandro di Cagliostro, whose name has been made the synonym of infamy by a forged Catholic biography. It is not now intended to compare these three individuals with each other or with the common run of men. We copy the article of our London contemporary for quite another object. We wish to show how basely personal character is traduced without the slightest provocation, unless the fact of one's being brighter in mind, and more versed in the secrets of natural law can be construed as a sufficient provocation to set the slanderer's pen and the gossip's tongue in motion. Let the reader attentively note what follows:—

¹ Vol. XIV, June 5, 1875, pp. 228-34. New Series. This journal was conducted by Charles Dickens, and published in London by Chapman Hall from 1859 to 1895.—*Compiler*.

"This famous adventurer," says the writer in *All the Year Round*, meaning the Count de Saint-Germain, is supposed to have been an Hungarian by birth, but the early part of his life was by himself carefully wrapped in mystery. His person and his title alike stimulated curiosity. His age was unknown, and his parentage equally obscure. We catch the first glimpse of him in Paris, a century and a quarter ago, filling the court and the town with his renown. Amazed Paris saw a man—apparently of middle age—a man who lived in magnificent style, who went to dinner parties, where he ate nothing, but talked incessantly, and with exceeding brilliancy, on every imaginable topic. His tone was, perhaps, over-trenchant—the tone of a man who knows perfectly what he is talking about.

Learned, speaking every civilised language admirably, a great musician, an excellent chemist, he played the part of a prodigy, and played it to perfection. Endowed with extraordinary confidence, or consummate impudence, he not only laid down the law magisterially concerning the present, but spoke without hesitation of events two hundred years old.

His anecdotes of remote occurrences were related with extraordinary minuteness. He spoke of scenes at the Court of Francis the First as if he had seen them, describing exactly the appearance of the king, imitating his voice, manner, and language—affecting throughout the character of an eyewitness. In like style he edified his audience with pleasant stories of Louis the Fourteenth, and regaled them with vivid descriptions of places and persons.

Hardly saying in so many words that he was actually present when the events happened, he yet contrived, by his great graphic power, to convey that impression. Intending to astonish, he succeeded completely. Wild stories were current concerning him.

He was reported to be three hundred years old, and to have prolonged his life by the use of a famous elixir. Paris went mad about him. He was questioned constantly about his secret of longevity, and was marvellously adroit in his replies, denying all power to make old folks young again, but quietly asserting his possession of the secret of arresting decay in the human frame.

Diet, he protested, was, with his marvellous elixir, the true secret of long life, and he resolutely refused to eat any food but such as had been specially prepared for him—oatmeal, groats, and the white meat of chickens. On great occasions he drank a little wine, sat up as late as anybody would listen to him, but took extraordinary precautions against the cold. To ladies he gave mysterious cosmetics, to preserve their beauty unimpaired; to men he talked openly of his method of transmuting metals, and of a certain process for melting down a dozen little diamonds into one large stone. These astounding assertions were backed by the possession of apparently unbounded wealth, and a collection of jewels of rare size and beauty. . . .

(to be continued in November edition)

The "Guardian Wall"

There is a Wall of Protection that "the accumulated efforts of long generations of Yogis, Saints and Adepts, especially of the Nirmanakayas -- have created... around mankind, which wall shields mankind invisibly from still worse evils."

The Voice of the Silence – Fragment III

CORRESPONDENCE

From: gbarnhart@wt.net Friday, October 10, 08
Subject: Austin - Elgin, Texas

Hi All,

Just thought to share some news. Our little group has grown to 14 people and we are now taking up The Key.... may have the blessing of needing to seek larger space.

Thanks to each and all for your support and help. Each of you are personally in my thoughts and best wishes from time to time.

Best to you,
Gary B.

Dear Friend,

Around the world, billions of people subscribe to value systems that champion respect, justice and compassion in their day to day lives. These value systems are of course not always faith based but do motivate people's behaviour and desire to do positive, and often extraordinary, things on an everyday basis.

For some people of faith, moreover, the values written in their religious teachings are embedded so deeply that they are spurred to perform acts of remarkable altruism.

At the Tony Blair Faith Foundation, we would like to hear your thoughts about the way in which faith impacts on your daily life, and what it means to you to be a person of faith in the modern, and increasingly globalised, world.

What does your faith mean to you? Does it impact on your life even as you go about your day-to-day business? Does it motivate you to serve others? And how much do you know about other faiths?

Tell us, in 100 words or less, your experiences of the role of faith in your life. Please also tell us which country you are writing from, and your name if you wish. Going forward, we can share your stories with others on our website and produce a rich mixture of sentiments and opinions from around the world. Send us your pictures too, to demonstrate the meaning of your faith to you.

Tell us your story – by sending it to
education@tonyblairfaithfoundation.org

For example, Amanda and Anna from Connecticut, USA, who are organising a huge multi-faith concert in December at Yale University as part of our Faiths Act campaign, say that for them, 'faith is the belief that human kindness is at the core of our souls. Therefore, it doesn't matter what faith you believe in. What matters is that we all have the ability to use our faiths as a positive catalyst for peace and goodwill in our increasingly interdependent world.'

We look forward to hearing your stories - please get in touch. Thank you for all your support.

Parna Taylor

Director of Projects, Tony Blair Faith Foundation

WISDOM IN ACTION

The turn of the key

You were right in saying that our relations are as they are by reason of that which has been, undoubtedly, but I would not have you look on me in the light of a spiritual Guru. Think of me as kindly as you will, but do not place me on any pedestal; let me be a pilot who will be most glad to help with any charts and guidance. In reality the Masters are Those to whom we should turn our thoughts in meditation. They are the "bridge," as W. Q. J. says in one of the "Letters."

I do not mean by all this that I think you were placing me in a position where none but the blessed Masters should be placed, but I am saying these things so that you may see that it is not the best thing to rely upon any living person, I mean to the extent of idealizing him; for if such an one should be swept into seeming darkness for a time, its effect would not be good and might dishearten.

I am glad to know that you are so full of the idea of work for humanity; those who are really "touched" by the inner fire are usually so, and it is a good sign. The desire to be and to do comes out strongly and clears the way for the true and permanent growth with its expansion and retardation—which means growth and solidification—necessary processes as we see two kinds of trees, one of which denudes itself entirely and remains expressionless for a large part of its cycle, and another which slowly and continually renews itself in every part, never ceasing to give expression, and often holding in evidence the old leaf, the new leaf, the blossom and the fruit. Both of these are nature's processes.

Speaking of those who have fallen by the wayside, it is quite true that "the greater the height the greater the effort to preserve equilibrium"; but this applies particularly when the height is an intellectual rather than a spiritual one, and where the motive is tinged with a

desire for self-advancement regardless of the paramount duty to selves. Very often the ostensible motive is not the real one, and in this we frequently deceive ourselves. Ambition also comes in; the desire for the approbation of our fellows may cloud our vision in our effort to maintain it. There are many temptations, some of which may come disguised as angels of light. Our best safe-guard is an unselfish desire to benefit others, with no anxiety about our own progress, while striving all the time to make ourselves the better able to help and teach others.

There are two doctrines spoken of in the Wisdom Religion, viz., the doctrine of the Eye (or Head) and the doctrine of the Heart; the doctrine of the Eye is the intellectual one, the doctrine of the Heart is spiritual, where knowledge springs up spontaneously within. It is this latter which you crave, and which I can assure you Theosophy will lead you to. There is no need to grope, nor stagger, nor stray, for the chart that has led many to the goal is in your hands in the philosophy of Theosophy. And let me say here to you: do not be too anxious; abide the time when your own inner demands shall open the doors, for those Great Ones who I know exist see every pure-hearted earnest disciple, and are ready to give a turn to the key of knowledge when the time in the disciple's progress is ripe.

from The Spirit In The Body, Letter 2 by Robert Crosbie

Next month:

" The center of consciousness"

Back of all is the Great Lodge, ever watchful, ever working; never doubt that.

R.Crosbie