



2490

1



Adhaerē - uduēdēt qurwepūlā cēdmi c' t' bēl - yubēf.  
ganzes mo kerub. dyne ein kan d' fēmbē. Rongor d. s' f' adēlēt  
ne uduēdēt t' f' g' o' r' , no sup' b' d' y' g' u' d'

Ad oculos - d' d' agamēdēt b' o' s' e' r' e' g' l' e' d' u' m' e' t' a' s'

Adhaerē - k' e' u' s' t' e' f' o' r' - e' y' t' e' - r' e' p' t' e' d' r' e' p' e' d' e' t' a'

Adhaerē - d' o' a' m' e' n' e' d' e' t' e' t' e' s' p' i' t' u' a' l' e' a' u' t' n' o' p' o' m' p' o' r' y' i' n' s' u' p'  
ne u' s' e' m' c' a' n' o' c' e' m' e' d' i' c' i' n' e' m' t' h' i' u' s' b' o' e' t' o' f' e' m' b' e' -

Kobēdēt, r' e' u' s' a' c' i' o' n' e' s' y' u' b' e' f' f' e' d' e' m' i' n' c' o' g' n' a' n' t' e' d' o' f' f' e' r' e' n' t' e' s'  
o' s' e' d' e' t' u' o' s' e' u' d' e' t' a' -

Adhaerē, n' e' o' p' e' s' y' u' b' e' f' f' e' d' e' m' i' n' b' e' l' l' e' s' t' h' i' u' s' z' a' h' e' r' e' n' t' e' s'  
b' g' e' s' t' i' m' e' t' e' r' e' - i' n' c' o' g' n' a' n' t' e' s' y' u' s' e' i' n' a' l' t' i' m' g' e' s' t' i' m' e' t' e' r' e' s' u' m'  
s' p' o' y' e' -

Sp' u' r' o' u' s' u' y' d' i' c' i' t' u' s' - e' l' p' a' i' d' e' - a' n' t' h' e' d' y' s' -

K' o' l' o' n' c' o' m' i' s' s' i' o' n' e' r' e' d' a' t' . A' m' o' n' i' t' i' o' n' e' c' o' l' l' a' c' i' o' n' e' u' e' r' o'  
c' e' n' s' u' s' t' e' r' e' y' e' n' . d' i' a' c' o' n' i' t' i' o' n' e' - d' e' t' u' y' e' n' e' d' e' d' i' c' i' o' n' e' /  
k' a' s' t' a' r' e' t'

Adhaerē - n' e' z' a' p' e' n' e' n' t' e' - e' d' i' f' i' c' i' t' e' s' s' e' r' a' g' i' t' i' b' -  
a' n' o' u' e' d' e' t' , n' e' z' a' p' e' n' e' n' t' e'

Suburuz. XI b - d' y' o' f' f' l' o' z' o' l' o' s' o' n' c' a' n' o' s' e' i' t' e' l' e' -

Adhaerē - d' y' e' n' e' n' e' n' e' n' t' e' -

Adhaerē - u' y' k' r' a' z' o' n' e' n' -

Adhaerē - b' e' n' e' s' e' n' e' n' t' e'

Adhaerē - b' o' z' z' e' n' t' n' o' p' o' m' p' . d' y' n' e' e' i' n' z' u' b' e' r' e' a' n' n'  
k' a' l' e' n' d' a' r' y' e' n' - q' u' o' r' u' m' f' e' s' t' i' n' e' n' e' e' i' n' z' u' b' e' r' e' n' e' n' c' e' d' i' m' e' n' t' e'  
n' e' z' e' d' e' t' e' s' s' e' r' a' g' i' t' i' b' ( d' y' n' e' n' )

Adhaerē - s' y' n' o' u' e' n' t' e' s'

Adhaerē - s' y' n' o' u' e' n' t' e' s' d' e' p' e' n' d' e' n' t' e' s' e' n' d' e' t' e' s' a' p' p' e' l' e' t'

Adhaerē - s' e' b' e' n' e' n' t' e' , s' e' r' p' e' n' t' e' - d' e' p' l' o' n' e' n' t' e' -

Adhaerē - s' e' b' e' n' e' n' t' e' s' u' e' n' t' e' s' p' e' n' t' e' s' e' i' n' t' e' l' e' t' e' s' s' p' e' n' t' e' s'

Adhaerē - s' e' b' e' n' e' n' t' e' s' u' e' n' t' e' s' p' e' n' t' e' s' s' p' e' n' t' e' s' s' p' e' n' t' e' s'

Adhaerē - s' e' b' e' n' e' n' t' e' s' u' e' n' t' e' s' s' p' e' n' t' e' s' s' p' e' n' t' e' s' s' p' e' n' t' e' s'  
b' s' y' n' o' u' e' n' t' e' s' s' e' r' p' e' n' t' e' s' -

Adhaerē - s' e' b' e' n' e' n' t' e' s' u' e' n' t' e' s' s' p' e' n' t' e' s' s' p' e' n' t' e' s' s' p' e' n' t' e' s'  
b' e' t' e' s' s' e' b' e' n' e' n' t' e' s' s' e' r' p' e' n' t' e' s' s' e' r' p' e' n' t' e' s' - k' e' z' a' h' e' n' e' n' t' e' s' s' e' r' p' e' n' t' e' s'

Adhaerē - s' e' b' e' n' e' n' t' e' s' u' e' n' t' e' s' s' p' e' n' t' e' s' s' p' e' n' t' e' s' s' p' e' n' t' e' s'

Adhaerē - s' e' b' e' n' e' n' t' e' s' u' e' n' t' e' s' s' p' e' n' t' e' s' s' p' e' n' t' e' s' s' p' e' n' t' e' s'

Adhaerē - s' e' b' e' n' e' n' t' e' s' u' e' n' t' e' s' s' p' e' n' t' e' s' s' p' e' n' t' e' s' s' p' e' n' t' e' s'  
b' e' n' e' n' t' e' s' s' e' r' p' e' n' t' e' s' s' e' r' p' e' n' t' e' s' s' e' r' p' e' n' t' e' s' s' e' r' p' e' n' t' e' s'

Adhaerē - s' e' b' e' n' e' n' t' e' s' u' e' n' t' e' s' s' p' e' n' t' e' s' s' p' e' n' t' e' s' s' p' e' n' t' e' s'  
e' n' t' e' s' s' e' r' p' e' n' t' e' s' s' e' r' p' e' n' t' e' s' s' e' r' p' e' n' t' e' s' s' e' r' p' e' n' t' e' s'

Adhaerē - s' e' b' e' n' e' n' t' e' s' u' e' n' t' e' s' s' p' e' n' t' e' s' s' p' e' n' t' e' s' s' p' e' n' t' e' s'  
s' e' r' p' e' n' t' e' s' s' e' r' p' e' n' t' e' s' s' e' r' p' e' n' t' e' s' s' e' r' p' e' n' t' e' s' s' e' r' p' e' n' t' e' s'

Adhaerē - s' e' b' e' n' e' n' t' e' s' u' e' n' t' e' s' s' p' e' n' t' e' s' s' p' e' n' t' e' s' s' p' e' n' t' e' s'  
s' e' r' p' e' n' t' e' s' s' e' r' p' e' n' t' e' s' s' e' r' p' e' n' t' e' s' s' e' r' p' e' n' t' e' s' s' e' r' p' e' n' t' e' s'

Adhaerē - s' e' b' e' n' e' n' t' e' s' u' e' n' t' e' s' s' p' e' n' t' e' s' s' p' e' n' t' e' s' s' p' e' n' t' e' s'  
s' e' r' p' e' n' t' e' s' s' e' r' p' e' n' t' e' s' s' e' r' p' e' n' t' e' s' s' e' r' p' e' n' t' e' s' s' e' r' p' e' n' t' e' s'

Adhaerē - s' e' b' e' n' e' n' t' e' s' u' e' n' t' e' s' s' p' e' n' t' e' s' s' p' e' n' t' e' s' s' p' e' n' t' e' s'  
s' e' r' p' e' n' t' e' s' s' e' r' p' e' n' t' e' s' s' e' r' p' e' n' t' e' s' s' e' r' p' e' n' t' e' s' s' e' r' p' e' n' t' e' s'

между болотом и лесом.

Архан, кабуле габелее похородам, сохранившим  
часть еше восточных языков и вехах древнейших  
договоров - в древности - восточные кабуле еше  
языки еше восточные восточные.

Этих же габелее сохранивших (кабуле).

Архан, кабуле габелее похородам, сохранившим

часть еше восточных языков и вехах древнейших

договоров - в древности - восточные кабуле еше

языки еше восточные восточные.

Архан, кабуле габелее похородам, сохранившим

часть еше восточных языков и вехах древнейших

договоров - в древности - восточные кабуле еше

языки еше восточные восточные.

Архан, кабуле габелее похородам, сохранившим

часть еше восточных языков и вехах древнейших

договоров - в древности - восточные кабуле еше

языки еше восточные восточные.

Архан, кабуле габелее похородам, сохранившим

часть еше восточных языков и вехах древнейших

договоров - в древности - восточные кабуле еше

языки еше восточные восточные.

Архан, кабуле габелее похородам, сохранившим

Бакум - - -

Бакум - - -  
Бакум - - -

Даравун - неломоват  
фотон беможува неломоват неломоват  
но неломоват неломоват неломоват  
Даравун неломоват неломоват  
Бор неломоват неломоват неломоват  
Зоравун неломоват неломоват  
ОТОВА.

Келто не неломоват неломоват неломоват  
не неломоват неломоват неломоват  
Тера неломоват неломоват неломоват  
но не неломоват неломоват

Даравун неломоват неломоват неломоват  
Таравун неломоват неломоват неломоват  
ОТОВА неломоват неломоват неломоват

Там дечет дечет неломоват неломоват  
Таравун неломоват неломоват неломоват  
Даравун неломоват неломоват неломоват  
Таравун неломоват неломоват неломоват

Даравун неломоват неломоват неломоват  
Таравун неломоват неломоват неломоват  
Даравун неломоват неломоват неломоват  
Таравун неломоват неломоват неломоват

Here is often called the son of Kirovan which  
is also another name of Pole Star. For all these  
interpretations one has to read the article "Vedic gods"  
sections I-IV - published in Annals of the Board of  
Inst. Pune) - Casopus as son of Sam (Sany)  
and of the Father (Padma) in Indian myths the  
descriptions of the goddess -

Devasjali and Vidya in Vedas and Rishis in the  
classical literature of India are depictions of the moral  
and ultra-human power of Casopus over mankind -

At that time of the delayed rise of Casopus  
the rise of stars of Ursa Major - Saptarshi takes  
place - This may well have been the representation  
of the wise men from the East present at that time  
The star they say was Casopus - rising delicately  
in July - left and the young child can be none  
else than the son of "Mitra - Varuna" -

Woot this the carpenter's son (At XII 55) - Yes  
when the star appears - the constellation Chitra in  
Ursa Major (Spica A - Ursa star sets delicately  
and its regent god is Indra's god - who is the divine  
carpenter of Indra - At 10-9 Indra's - Carpenter  
Uroasi of whom Casopus was born by Mitra



Sunday - the day of sun. Arch. Michael is the period of a new cosmopolitan order. World economy replaces national economy. The new period began in 1879.

The Nature we study," said Prof. Jeans in 1934 "does not consist so much of something of as of our perceptions. It is not the object, but the relation itself. There is in fact no clear-cut division between the subject and object.

Atoms and electrons have given way to certain energies and wave, particles and the difference between spirit and matter has become so minute that science hardly knows how to deal with it. Matter as such no longer exists for the scientist.

"There can be no doubt," says Sir Arthur Eddington "that the scientist has a much more mystical concept of the external world than he had in the last century."

Man and woman are one spirit in two bodies. -

You cannot speak of an ocean to a well-frog, the creature of a narrow sphere, you cannot speak of Tao to a pedagogue - Lao-tze

<sup>2</sup> Under pretence of justice a strict application of laws is often the gravest injury. The Romans said:

Sp. Augustus Taciturnus Tertius & man, mo on fan  
fingueri d'pura suerend u yuress, omnes 15u 16  
roflandu om d'ndu ab'ptalens yof'ndu u, u yuress uof'a-  
nes, yof'ndu ab'ptalens roflandu u yuress. d'p'f, mo  
Tertius yof'ndu u yuress yof'ndu yof'ndu, u  
yof'ndu u yuress yof'ndu. Tertius cognos. d'ndu  
re, u d'ndu u yuress. "Amoch uof'ndu u yuress  
d'ndu yof'ndu u yuress, d'ndu yof'ndu u yuress  
mo uof'ndu u yuress / 6-8% / mo uof'ndu u yuress  
yof'ndu u yuress yof'ndu u yuress uof'ndu u yuress  
yof'ndu u yuress uof'ndu u yuress uof'ndu u yuress  
uof'ndu u yuress uof'ndu u yuress uof'ndu u yuress



On the Advaitic side it is held that the soul neither comes, nor goes, and that all these spheres or layers of the universe are only so many varying products of Akasa and Prana. That is to say, the lowest or most condensed is the Solar Sphere consisting of the visible universe in which Prana appears as physical force and Akasa as visible matter. The next is called the Lunar Sphere. This is not the moon at all but the habitation of the gods. That is to say, Prana appears in it as psychic forces and Akasa as Tanmatras or fine particles. Beyond this is Electric Sphere that is to say a condition in which the Prana is almost inseparable from Akasa and you can hardly tell whether Electricity is force or matter. Next is Brahmaloka where there is neither Prana nor Akasa but both are merged into the mixed-stuff the primal Energy - And there here - there being neither Prana nor Akasa - the jiva contemplates the whole universe as Samashti or the sum-total of Mahat or mind. This appears as a Purusha or abstract Universal Soul, yet not the Absolute for still there is multiplicity. From this the jiva finds at last that unity which is the end. Advaitism says that these are the visions which arise in succession before the jiva, who himself

Leads other and to the new ~~form~~ formulations.

neither goes nor comes and that in the same way this present vision has been projected. The projection (Shrishti) and dissolution must take place in the same order, only one means goes backward and the other coming out. Now as each individual can only see his own universe that universe is created with his bondage, and goes away with his liberation, although it remains for others who are in bondage. Now name and form constitute the universe. A wave in the ocean is a wave only in so far as it is bound by name and form. If the wave subsides it is the ocean but that name and form has immediately vanished for ever. So that the name and form of a wave could never be without the water that was fashioned into the wave by them, yet the name and form themselves were not the wave. They die as soon as ever it returns to water. But other names and forms live on, in relation to other waves. This name and form is called Praya and the water is Brahman. The wave was nothing but water all the time yet as a wave it had the name and form. Again this name and form cannot remain for one moment separated from the ~~water~~ <sup>wave</sup> although the wave as water can remain eternally separate from name and form. But because the name and form can never be separated, they can never be said to exist. Yet they are not zero. This is called Praya - The Advaitin with his philosophic insight and the pragmatist with his scientific observation of consequent phases of consciousness - both are necessary to

Сознание восточных культур не имеет для нас supra esse форму. Эти термины являются философскими категориями, означающими не что-то иное, а то, что является основой и основой бытия. Восточные философы не имеют в виду абстрактных понятий и сущности.

Такие термины, как "сущность", "существование", "бытие" и "небытие", являются философскими категориями, означающими не что-то иное, а то, что является основой и основой бытия. Восточные философы не имеют в виду абстрактных понятий и сущности.

Восточные философы не имеют в виду абстрактных понятий и сущности. Восточные философы не имеют в виду абстрактных понятий и сущности. Восточные философы не имеют в виду абстрактных понятий и сущности.

Восточные философы не имеют в виду абстрактных понятий и сущности. Восточные философы не имеют в виду абстрактных понятий и сущности. Восточные философы не имеют в виду абстрактных понятий и сущности.

The Vedantic Cause of the Universe is not Mind or Reason as these terms are understood in the West, but Chit (of which mind is only a limited mode and its power or Shakti).

Man must transform his nature to attain this involves right-activity (Prajna) with awareness of and self-identification in all functions with the indwelling - Mother - Power - I - am -

Cosmic Consciousness - Kiranyagartha  
Sense particulars - - Jannatras.

Восточные философы не имеют в виду абстрактных понятий и сущности. Восточные философы не имеют в виду абстрактных понятий и сущности. Восточные философы не имеют в виду абстрактных понятий и сущности.

Ancient Indian Doctrine that both mind and matter are modes of one and the same substance and as such related to one another, thus rendering all knowledge possible. Cognition is recognition.

The present tendency of science is towards the revival of the ancient doctrine of One Substance - Energy - the





Trust

Human life is an allegory of the spirit, a drama of the unfolding of consciousness; and the emancipation of woman in the world corresponds to and symbolizes the emergence of the individual in consciousness.

Denial - though like all emancipations it creates new problems and involves the assumption of new responsibilities it relieves woman of many of her outward inhibitory burdens and without this metaphysical stake of the shoulders she would have senselessly and needlessly continued to bear. Third and most important, she must have freedom in order to manifest new aspects of the eternal feminine even though the road to that freedom lies through the valley of denial.

Man and woman are one spirit in two bodies. You cannot speak of ocean to a well-frog the creature of shallow waters, you cannot speak of Tao to a pedagogue (Lao Tse)

The one indispensable qualification is to be a builder of the future - to do that

is a reservoir or reflector of the new images of the new age. Man of old was incapable of giving love by reason of his being so hypnotized by the ordinary wheels of industry as to have become spiritually impotent. He must therefore manage by overbalancing the masculine part of his own nature. For each side is also incidentally the other containing the quality of the other within itself as its reciprocal. And this is the true reason for the present maladjustment between the sexes; all asserted there has occurred in countless cases a change of polarity involving a reversal metaphysical function for it is woman who must assume in the present crisis the role of mediator and guide. (L. J.)

Katherine Mansfield in her journal says: A sudden idea of relationship between lovers. We are neither male, nor female, we are compound of both. I chose the male who will develop an effort the male in me. He chooses me to expand the female.







Dhyanyo vishvasa yentob b nolon itak (P.P.)  
 Caritas dya ceteras esse dybitiam fugubalya gatham -  
 notum non necessitate observari e referantur bonum  
 non  
 Kaya dya ay pabam lon byapom et b coisidum dya  
 shana b non kalavram nyamatis idhagaladana  
 thante, ifalda pujan u rocedum nambone endane yjan  
 yjan, ayym' notax coisidum

Dera nocte dya aylen, bevo unamajyem, chitab  
 (P.P.) - et dhae naramu nopro gajet orun her nra  
 nyanturul vico naramu (P.P.)  
 Dya aylen, pujan et pyroia dhyanyo u dhyanyo  
 un bebono dahanu.

Dhyanyo vishvasa yentob b nolon itak (P.P.)  
 Caritas dya ceteras esse dybitiam fugubalya gatham -  
 notum non necessitate observari e referantur bonum  
 non  
 Kaya dya ay pabam lon byapom et b coisidum dya  
 shana b non kalavram nyamatis idhagaladana  
 thante, ifalda pujan u rocedum nambone endane yjan  
 yjan, ayym' notax coisidum

to yunon in nyapua  
 Dura dhyanyo vishvasa yentob b nolon itak (P.P.)  
 Caritas dya ceteras esse dybitiam fugubalya gatham -  
 notum non necessitate observari e referantur bonum  
 non  
 Kaya dya ay pabam lon byapom et b coisidum dya  
 shana b non kalavram nyamatis idhagaladana  
 thante, ifalda pujan u rocedum nambone endane yjan  
 yjan, ayym' notax coisidum

Dhyanyo vishvasa yentob b nolon itak (P.P.)  
 Caritas dya ceteras esse dybitiam fugubalya gatham -  
 notum non necessitate observari e referantur bonum  
 non  
 Kaya dya ay pabam lon byapom et b coisidum dya  
 shana b non kalavram nyamatis idhagaladana  
 thante, ifalda pujan u rocedum nambone endane yjan  
 yjan, ayym' notax coisidum

"When all the motions of the body have become perfectly  
 rhythmic, the body has, as it were, become a gi-  
 gantic battery of Will."  
 The body: "It means to an end; an instrument intended  
 for the culture of the soul." - Raja Yoga.

"Breath is life" of every atom -  
 The etheric forces are generically called Tattvas, meaning  
 literally a form of motion. M<sup>rs</sup> Blavatsky says -  
 the Tattvas "are both substance and force or atomic  
 matter and the spirit that ensouls it" -

The Tattvas - referred to in the Upanishads as "the five vital airs" - are specifically distinguished as (1) Akasha, the sound vibration; (2) Vayu, the tangiferous vibration; (3) Tejas, the luminiferous ether; (4) Apas, the vibrations of taste or gustiferous ether; and (5) Prithivi, the <sup>or</sup> solid ether.

These five Tattvas every one of which has its positive and negative phases, mingle in varying proportions in both the solar and lunar currents. In normal health, their flow and proportions varies from time to time with absolute rhythmic precision, every Tattva having its period of pre-eminence for a longer or shorter period. If human beings were automata, the regularity of these vibrations would be as unvarying as the movements of the planets in their orbits. But free will and emotions every thought and act of man, have their effect for good or ill and as the Hindus discovered that the inception of every disease is in any influence which disturbs nature's intricate but symmetrical balance of these ethereal life forces; which corresponding to the elements composing the body are renewed with every breath and being elemental subdivisions of Prana, further and modify the activities of the whole human body. This explains the philosophy of alternate breathing, the many

forms of which are devised to restore the balance of the Tattvas.

The adepts in Tattvic philosophy comment the use of the negative breath - lunar current - at sunrise, and the positive breath - solar current - at sunset; the reason being that the one is cooling, the other heating. Thus they impose a certain check upon the prevalent terrestrial influences while getting in rapport with them, since two positives rigid each other as do of course two negative currents.

In the intense activities of our modern Western life, the positive breath is employed in excess, using up all physical and mental force under the lash of will power. The resulting exhaustion - sometimes amounting to painful prostration - is because the impact of the positive current has overcharged nerve-centers; the human wires over which these currents flow slacken in this condition and refuse to respond to the vibrations playing upon them so the negative current does not set in. There is a closed and struggle <sup>to</sup> in all atoms to overcome this, hence suffering. The quickest relief for this condition is to close the right nostril and take a few negative breaths with deep, full inhalations and slow respiration exhalations from the same nostril. - Once started the life current will do its rejuvenative work

Beneficial effects are gained by employing the former  
breath when going to sleep, which is done by lying on the  
left side -

The forms of Yoga breathing are profoundly scientific, being  
based upon a phenomenon of normal breathing almost unknown  
to Western scientists (eight years ago I heard of two Buffalo  
physicians who had discovered it.) It is that every human  
being inhales and exhales for a certain period - nearly an hour  
- through the right nostril and then all unconsciously chan-  
ges to the left for a like period.

Hindu philosophy begins its surprises by teaching us that  
with every inhalation through the right nostril a positive  
electrical current flows down the right side of the spine,  
and with every exhalation through the left nostril a nega-  
tive current flows down the left side. The lungs are  
consequently charged with positive or solar, and negative, or  
lunar currents. It is by means of the two currents that all  
processes of life are performed and it is an imperative condition  
of health that they be equally balanced. Upon their rhythmic and  
harmonic flow, fed by the breath of life, depends the measure  
of health and vitality in the human system.

It is of interest here to state that early in 1905, the newspapers

chronicled the successful experiments of Dr. Atkins, of the  
California Medical College, who had discovered and succeeded  
in registering by mechanical means "a positive and a negative  
electrical current in the air-chambers of the lungs of a  
living person" -

The universal current of life force, or vital force, which  
pervades all space and is commonly recognized in the body  
as breath (the distinction will be explained later) is com-  
pounded of atoms, or electrons, which are differentiated  
by their characteristic motions into five forms of vibra-  
tions. Western science has recognized only two of these, solar  
ether and has yet not discovered their profound influence  
upon all living things.

The overwhelming importance of maintaining the equal bal-  
ance of these two currents will be appreciated when it is  
known that the excessive preponderance of either causes  
death; each displaying characteristic symptoms, and cau-  
sing negative or cardiac death and positive or spinal  
death.

Pure force is nothing in the world of physics; it is All

in the domain of spirit!" It is the world of force which the modern scientist is beginning to penetrate; a world of such stupendous forces as astound him, and at every step he is coming nearer to the Tattvic Law.

The "Forty-nine Tides" of the Vedas are the seven permutations of the Tattvic and the two forces hidden as yet and undefined, behind the positive and negative currents of Prana (7x7=49). Every one of these has well determined chemical and physical potencies in contact with terrestrial matter and a distinct function in the physical and spiritual worlds with a corresponding relation to a human psychic faculty. To the ancient Hindus all these hidden forces were as an open book and years ago India's sages accurately predicted all the amazing discoveries and inventions of recent years, which have furnished new foundations for science and kept the world moving.

Out of the invisible Sir W. Crookes, with his "radiant matter" and Röntgen with his X-ray, leaved two of these "Forty-nine Tides" with the X-ray, the principle of radio-activity which revolutionized science was established; and it paved the way for the discovery of twentieth-century marvel - radium, which disclosed radio-activity as an actual property of matter. No one conversant with the Tattvic Law can doubt that radium and all the radio-actives

substances can be properly classified among the "Forty-nine Tides" of Vedas -

In all these progressions and permutations, the higher, more subtle plane, or state of matter is positive to the next lower and every lower one is the result of the interaction of the positive and negative phases of the next higher state.

Radium furnishes us with invaluable data corroborating the Tattvic Law. But in order to comprehend the velocity of these vibrations (which are ceaselessly bombarding us) and the intricacy of the Tattvic permutations a few words concerning the nature of atoms will be helpful.

Until quite recently the hydrogen atom was the smallest mass of matter known to science and, therefore, the accepted unit of atomic weight.

But what says Prof. George Darwin as to this? "It has been proved that the simplest of all atoms - namely that of hydrogen - consists of eight hundred separate parts, while the number of atoms in the denser metals must be counted by Tens of thousands. These separate parts have been called corpuscles, or electrons, and may be described as particles of negative electricity. It is paradoxical yet true that the physicist knows more about these ultra-atomic corpuscles and can more easily count them than is the case with the atom of which they form the parts -

Some of these corpuscles move at a speed of 200,000 miles a second

Radium gives off three kinds of rays which have been named respectively alpha, beta, and gamma. The alpha rays are compared to the "ions" or tiny particles, which fly from red-hot metals. They are positively electrified and the particles are about twice the mass of the hydrogen atom. These rays have a velocity of 20,000 miles a second, and are constantly emitted from radium in its natural state without perceptible loss of its substance any more than the exhalation of its odor changes a flower. The beta-rays are negatively charged corpuscles, and are two thousandth the size of those making up the alpha rays - and even for their greater velocity - 100,000 miles a second - are said to exactly resemble the cathode rays produced by an electric discharge inside a Crook's tube.

The gamma rays are not so well understood as the two others, but are believed to be identical with X-rays. Are they not the union of the alpha and beta rays after passing through the shield state forming a tattvic permutation? A spectrum analysis of the rays should determine this. The spectrum of every substance and element reveals its tattvic nature by means of the prevalent color, or colors; and the greater the heat to which the matter is subjected the nearer it approaches its solar, instead of terrestrial state.

Ahastha is well named the "All-permeating Tattva". In the

mical changes of one state of matter into another, you have been shown in these illustrations not only that Ahastha inter-venes, but how it acts; that it is the substratum, or base (in all phenomena or paradises) which baffles the scientist. As in things external, so it is within; and your observation of natural phenomena will aid vastly in the understanding of your own microcosm, wherein the Tattvic Law comes under the influence of your thoughts and will power and the elements of Prana may thereby be thrown entirely out of rhythmic balance. In consequence of its universal prevalence normally, it is not surprising to learn that the excess of Ahastha is disastrous, and according to the phase of its activity causes discomfort or misfortune. . . .

Never forget that it is the form of motion that causes the state, and that form can therefore change it.

In the concentration of energy - as in the held-breath exercises - the reverse is the order. The atoms are compacted together closer and closer together, and thrill with the force of unison and the harmony of synchronized motion. Thus the most delicate and finest nerve is raised to the power of a larger one; and the increase of energy throughout the nervous system corresponds -

Take every mental or physical crisis fast, by taking a few deep full inspirations to charge the air - and thus the vibrations that is the form of action - in the lungs; and follow this with eight or ten repetitions of the same purifying and nerve-strengthening alternate breathing. While this breathing look within and out the heart-silence while placing you in the radiant center of your being. You will thus raise your vibrations to a higher plane, and in doing this you not only lift yourself into a state in sympathy with higher influences and draw them to you, but also conditions where unwholesome vibrations and thoughts leave you. You are making for yourself a protecting shield against demoralizing mundane influences of that earth, earthly character which feeds materialism. Sympathetic vibrations are the wires upon which epidemics spread from victim to victim, and cowardly that sympathy is fear. But courage and confidence can be made equally contagious - happy courageous thoughts draw the vibrations of happiness and courage; and steadfastly maintained, will spread a contagion of health and happiness around about you.

Tattva are simply the substratum of the seven forces of Nature. There are seven forms of Prakriti, as Royce's Sandhya, the Vishnu Purana and other works teach. Prakriti is Nature, Matter (primordial and elemental); therefore logic demands that the Tattvas also

should be seven. For whether Tattvas mean, as Occultism teachers "forces of Nature" or, as the learned Rama Prasad explains, "the substance out of which the universe is ~~made~~ formed" and "the power by which it is sustained" - it is all one; they are force Pulaska and <sup>Prakriti</sup> Pradhiti. And if the forms, or rather planes of the latter are seven, then its forces must be also seven. In other words the degrees of solidity of matter and the degrees of the power that ensouls it must be go hand in hand. "The Universe is made out of the Tattva, it is sustained by the Tattva, and it disappears into the Tattva."



The life of man is, as far as we know, the highest product of creation, and it is the most precious gift of heaven. Its broadest aspect is co-ordination, which eliminates the chaos from the activities of its countless molecules of life and constructs the cosmos, the presence of which we feel in the eternal world of our creative soul, our consciousness. — In the language of science it can be described as the the climax of creative co-ordination. — The soul is the creative co-ordinated residing in the body of man and guiding its functions so as to make the life of man a cosmos, a creation of simple law and beautiful order —

Dye nyoculari u kansawari be itogrener u ois eor fugat,  
 yora, marubiyin, nyeharawon, uru Deenarathat cura, lo  
 isofat kansawari kofatun hian u b eury nyid fowat chonil enso  
 ei ebajulast uor eyenari beo haryun, beo saey u eodn  
 uer uor abegawari beo itafenne d o dnu yom, u eobey.  
 uor uro, hawon Saerpedenka. (E.P)

<sup>zany</sup>  
 Mosques etc. of mawar (Togaw) uor, y drowore ided na  
 of yid ection more ey egeaw, ~~haryun~~ haryun (E.P)  
 Curu - Radetk (D. restark) eyit haryun isu fo orowon  
 uor, nyid haryun ny uor eorowon, uor haryun haryun  
 beo haryun haryun, uor haryun haryun, uor haryun haryun  
 gei uor haryun uor haryun, haryun haryun haryun haryun

Never did man exhibit more clearly the divine origin of his soul than when he began to recognize that his life is a part only of a much more complex and significant life, the life of humanity, the life of an enormous number of contemporaneous individuals each facing daily the struggle for existence. To guide this complex of life from a threatening chaos of a non-coordinated humanity to a social cosmos became then the ~~task~~ <sup>task</sup> of this highest problem of man's creative work. The gradual solution of this problem is the evolution of social coordinators which promised to lead humanity to a social cosmos (P. Pugin)















to the longitudinal vibrations of extremely <sup>short bar constituted</sup> high mechanical ~~frequency~~ <sup>by the crystal slab</sup> ~~produced~~ <sup>but important results in pure science as exempli-</sup>  
fied this steady production of extremely high mechanical frequencies has had important results in pure science, as exemplified by the discovery of abnormal absorptions and velocities of sound in certain gases, traceable to certain types of molecular vibrations and by the discovery of effects on small living organisms. It has also had a variety of practical applications. The ~~size~~ variations of a quartz ring, piezoelectrically maintained have been used to control a clock which varies by not more than a couple of thousandths of a second per day. The detection of cracks in solids and of setting points of cements represents quite another utility.

Not the least remarkable of technical advances is, perhaps the invention of electrical musical instruments in which the player governs directly by one means or another electrical circuits producing electrical oscillations which are finally made audible by being fed into a loud speaker. The tone produced may, for instance, be a revolving wheel with teeth that move past an electrical pick-up and so excite a function which can be blended with other pure tones, harmonics, or the discretion of the player. With an instrument based on such principles the player can produce not only the effect of the stops of the classical organ but can manufacture others himself - he can produce any frequency any loudness maintain the note for as long as he likes, and build up any quality.

### Science of Alchemy - Raymond Lully

Lully's "Testament" defines Alchemy as that part of natural occult philosophy which teaches how to restore human bodies to perfect health, to purify all imperfect precious stones and to transmute every <sup>raw</sup> metallic body into silver, but afterwards into true gold, by means of one universal medicinal body into which all particular medicines can be reduced the same being accomplished by one manual regimen revealed to the five sons of Philosophy. The "Compendium" says that the Stone of Philosophers is generated or compounded by artifice, and that the matter thereof is a metallic soul and rectified menstruum otherwise the yam of metals. In the "Elucidation of an alternative Testament" we are told that there are three Stones, Mineral, Animal and Vegetable though it is added that this notwithstanding "The Stone of our Art is one". It is apparently a trinity in unity, or body, corresponding to the so-called Mineral Stone, soul being the Animal Stone, and spirit a Vegetable Stone thus termed because it grows and multiplies. Herein it is affirmed, there lies hidden the whole Mastery, being Sun, Moon and Water of Life. The last is that life of bodies by which the Stone is vivified and this it is which is called by innumerable names in Alchemy. According to the "Epistola Secretioris" the Stone is Mercury, the superfluous



The scientist is, in his essence, a philosopher of a Idealist school! . . .

The whole business of experimental science was just to find the absolutes of Nature, that is to say, facts and laws governing facts that do not depend for their existence upon anything but themselves. The purely objective world without any taint of an intending subject was the field of enquiry. In fact the old-world or Medieval Science could not develop properly, did not strike the right line of growth, precisely because it had a strong subjective bias: the human factor or the personal element of the observer or experimenter was unconsciously (at times even deliberately) introduced into the facts and explanations of Nature. The new departure of the modern science consisted exactly in the elimination of this personal element and making observation and experiment absolutely impersonal and thoroughly objective. All the old world spirit has had its revenge completely and absolute in a strange manner. Now the constants or absolutes of which we spoke which were the bed-rock of modern science, were gradually found to be rather shakily - very inconstant and relative. Take for instance the principle of conservation of matter. The principle posited that in a given system the quantity of matter is constant in and through all transformations. Modern science has found out that this law holds good only in respect of gross matter belonging to man-size Nature.

But as soon as we enter into the domains of the ultimate constituents of matter, the orbits of electric charges, the infinitesimals, we find that matter is destroyed and is or can be recreated; material particles are dematerialized into light waves or quanta, and light quanta are precipitated back again into electric particles of matter.

Similarly the law of conservation of energy - that energy =  $\frac{1}{2} mv^2$  ( $m$  being mass -  $v$  velocity) - does not hold good in respect of particles that move with the speed of light; mass is not a constant as in Newtonian mechanics but varies with velocity. Again in classical mechanics, position and velocity are two absolute determinates for all scientific measurement, and Science is after all is nothing, if not a system of measurements. Now, in the normal size world the two are easily determined; but in the sub-atomic world things are quite different; only <sup>one</sup> can be determined accurately; the more accurate the one the less so the other, and if both are to be determined, it can only be approximately, the closer the approximation, the higher the measure and the further the approximation the more definite the measure. That is to say, here we find no exact measures of things but only the probable measures. Indeed not feasibility and necessity, but probability has become the central theme of modern physical calculations. The principle of indeterminacy carries two revolutionary implications. First that it is not possible to determine the movement of the ultimate particles of matter

individually and severally, it is not possible even theoretically to follow the chain of modulations of an electron from its birth to its dissolution (which is the cause of its death) - One cannot trace the complete evolution of each and every or even one particular particle because of a limitation in the human capacity, but because of an inherent impossibility in the nature of things. In radioactive substances for example there is no ground or data from which one can determine whether it will go off or not whether it will go off the next moment or wait for a million years. It is mere chance that seems to reign here.

In their field of infinitesimals what we know is the total behaviour of an assemblage of particles, and the laws of nature are only laws of average computation. Statistics have ousted the more exact and rigid mathematics. The knowledge it gives is <sup>general</sup> <sup>empirical</sup> contingent, contingent upon the particular <sup>method</sup> <sup>of</sup> arranging and classifying the data. However the certainty of classical knowledge is gone, gone the principle of uniformity of nature. The second element brought in in the end is a summary picture is the restoration of the "subject" to its honoured or even more than the honoured place in the scientific knowledge and from which it has been pulled down by young arrogant science. A fundamental question is now raised in the very methodology of the scientific apparatus. For science needless to say is first and foremost observation. Now it is observed that the very fact of observation affects and changes the observed fact. The path of an electron, for example has to be observed; one has then to throw a ray of light - send a photon upon it: the impact is sufficient to deflect the electron from the original <sup>path</sup> ~~path~~. It is suggested that by reflection and computation by a backward calculation one can deduce the previous position ~~but~~ that too is not possible. For we cannot fix any position or point that is not indicated by the observer's interference. How to feel or note the consistency of a thing, if the touch itself the temperature of the finger were sufficient to change the consistency? - The trouble is as the popular Indian saying goes "the very animal that is to store the ghost is possessed by the ghost of itself." Do not all laws of nature contain this original sin of the observer's interference?

may not the laws be nothing else but that? The science has landed into the very heart of abstract metaphysics. Eddington says there is no other goal for science to-day but to admit and declare that its scheme and pattern of things, so described by what is called laws of nature is only a mental construct of the scientist. A scientific law is a pure deduction from the mind's own disposition. Eddington goes so far as to say that if a scientist is sufficiently introspective he can trace out from within his brain each and every law of nature which he took so much pains to fish out from nature by observation and experiment. Eddington gives an analogy to explain the nature of scientific law and scientific discovery. Suppose you have a fishing net of a particular size and with interstices of a particular dimension; you throw it into the sea and pull out with fishes into it. Now you count and assort the fishes, and according to the data thus obtained you declare that the whole sea consists of so many varieties of fish and of such sizes. The only catch is that you could not take into account the smaller fishes that escaped through the interstices and the bigger ones that did not at all fall into the net. Scientific statistics is something of this kind. Our mind is determined by the mind's own pattern. Eddington gives us absolutely no hope for any knowledge of an objective world apart from the objectification of mind's own constructs.

Apart from the standpoint of theoretical physics developed by Einstein, the more practical aspects brought

out ~~at~~ in Wave Mechanics leads us into no less abstract and theoretical domain. The Newtonian particle-picture, it is true, has been maintained in the first phase of modern physics which specialized on what is called Quantum Mechanics. But waves are particles - although the question as to their relative validity and verity still remain open - do not make much difference in the fundamental outlook. In either view, the individual unit is beyond the ken of the scientist. A wave is not a wave but just a probability of a wave; it is not even a probable wave but a probability wave. Thus the pattern that Wave Mechanics weaves to show the texture of the ultimate reality is nothing more than a calculus of probabilities. By which ever way we proceed we seem to arrive always at the same inevitable conclusion. - So it is frankly admitted that what Science gives is not a faithful description of actuality, not a representation of material existence, but certain conventions or convenient signs to put together, to make a mental picture of our sensations and experiences. That does not give any clue to what the objective reality may or may not be like. Scientific laws are mental rules imposed upon Nature. It may be asked why does Nature yield to such imposition? There must be then some sort of parallelism or commensurability between Nature and the observing mind between the pattern of Nature and the mind's scheme or replica of it. If we successfully read into Nature things of the kind that means that there must be something very common between the mind's readings and the reality being read. For they are justified by their applicability, by their factual translation.

years himself is on the horn of a dilemma (Physics and Philosophy) ~~being a scientist~~ <sup>he cannot</sup> very well acquainted in the liquidation of the material world; nor can he refute successfully the facts and arguments that Science itself has brought forward in favour of mentalism. How ever he is reconciled to a modified form of mentalism. The laws of Nature, de Saze, are surely subjected in the sense that astronomical or geographical concepts, for example, such as the system of latitudes, longitudes, equator and axis ellipse. . . . These lines are mental constructs, they are frontiers or notations but they do not point to existence of real objects in a real world. In other words one tries to come back more or less to common sense view of things. One does not argue about what is naturally given as objective reality; whatever the mental gloss over it, it is there all the same. One accepts it as Russell and the neo-realists would maintain. But your position is remarkable and very significant in one respect. When engaged in the process of argument, feeling that the world is inevitably dematerialized and mentalized, he suggests an issue which is natural to a philosopher a mystic philosopher alone - "When we view ourselves in space and time, our consciousness are obviously the separate individuals of a particle picture, but when we pass beyond space and time, they may perhaps form ingredients of a single continuous stream of life. As it is with light and electricity, so it may be with life; the phenomena may be individuals carrying on separate existence in space and time, while in deeper reality beyond space and time we may all be members of one body". In brief, modern physics is not altogether antagonistic to an objective idealism like that of Hegel" (p. 207) -

That comes close to Upanishadic knowledge. It means that the world is objective - it is not the fragment of an individual observation; but it is not material either it is consciousness in itself. - Yogas seems to take courage from Siddhanta. - Dirac too cannot admit an annihilation of the material world. He says that the world presented or pictured by physical science may not be and is not the actual world but it points a substitute of reality to which it conforms: the pattern presented by such subjective laws is so composed because of a pressure, an impact from an analogous substratum. There is no chain of causal relation in the pattern itself, the relation of causality is between the substratum reality and the pattern that it bodies forth. Here again we find ourselves with the of physical inquiry diving straight into the Terminus space of spiritual metaphysics. What Siddha says is tantamount to the very well known spiritual experience that the world as it appears to us is a vestige or symbol of an inner order of reality out of which it has been broadcasted - and the true causes of things are not on the surface but behind in the subtler world called the causal world. Edington says that all so-called laws of nature can be discovered from within the mind itself, can be deduced logically from psychologically given premises; no empirical observation or objective experimentation is necessary to arrive at them, they are found a priori in the subject. Now mystic experience of Wald lays stress on extra-sensory knowledge; it declares that such a knowledge is not only possible but that this alone is the right and correct knowledge. All things - matter and mind and life and all - being but vibrations of consciousness even as the colours of a spectrum are vibrations electro-magnetic of different frequency, mystic discipline enables one to enter into that condition in which one's consciousness merges with all consciousness (Samyama) or with another particular consciousness and one can taste all

knowledge that one wishes to love by this inner contact or union. The time or identification one discovers the knowledge within one self, no external means of sense observation and experimental testing, no physical inductive process is needed. De Broglie a bold boiled pot-wholeist declares: "The idealizations more or less schematic that our mind builds up are capable of representing certain facets of things but they have inherent limitations and cannot contain within their frames all the riches of the reality." - The Yoga of matter is that the integral reality is to be seized by an integral organism. The synthesis or integration is reached by a consciousness which is the basis and continent of all collectively and diversally, and of which all are curious for maintenance and expressions on various levels and degrees. This is the knowledge and experience given by the supreme spiritual consciousness.

The world as it appears to us is a vestige or symbol of an inner order of reality out of which it has been broadcasted - and the true causes of things are not on the surface but behind in the subtler world called the causal world.

Edington says that all so-called laws of nature can be discovered from within the mind itself, can be deduced logically from psychologically given premises; no empirical observation or objective experimentation is necessary to arrive at them, they are found a priori in the subject.

Now mystic experience of Wald lays stress on extra-sensory knowledge; it declares that such a knowledge is not only possible but that this alone is the right and correct knowledge. All things - matter and mind and life and all - being but vibrations of consciousness even as the colours of a spectrum are vibrations electro-magnetic of different frequency, mystic discipline enables one to enter into that condition in which one's consciousness merges with all consciousness (Samyama) or with another particular consciousness and one can taste all











from the perspective of the individual, the system is a complex of interlocking parts, each of which is essential to the whole. The system is not a mere collection of parts, but a living organism, capable of growth, change, and adaptation. The individual's role is to understand the system, to identify the parts, and to see how they fit together. This is not a simple task, for the system is constantly changing, and the individual must be able to keep up with the changes. The system is a dynamic process, and the individual must be able to move with it, rather than against it. The system is a web of relationships, and the individual must be able to see the connections between the parts. The system is a complex of interlocking parts, each of which is essential to the whole.

VI

The system is a complex of interlocking parts, each of which is essential to the whole. The system is not a mere collection of parts, but a living organism, capable of growth, change, and adaptation. The individual's role is to understand the system, to identify the parts, and to see how they fit together. This is not a simple task, for the system is constantly changing, and the individual must be able to keep up with the changes. The system is a dynamic process, and the individual must be able to move with it, rather than against it. The system is a web of relationships, and the individual must be able to see the connections between the parts. The system is a complex of interlocking parts, each of which is essential to the whole.

The system is a complex of interlocking parts, each of which is essential to the whole. The system is not a mere collection of parts, but a living organism, capable of growth, change, and adaptation. The individual's role is to understand the system, to identify the parts, and to see how they fit together. This is not a simple task, for the system is constantly changing, and the individual must be able to keep up with the changes. The system is a dynamic process, and the individual must be able to move with it, rather than against it. The system is a web of relationships, and the individual must be able to see the connections between the parts. The system is a complex of interlocking parts, each of which is essential to the whole.

V

The system is a complex of interlocking parts, each of which is essential to the whole. The system is not a mere collection of parts, but a living organism, capable of growth, change, and adaptation. The individual's role is to understand the system, to identify the parts, and to see how they fit together. This is not a simple task, for the system is constantly changing, and the individual must be able to keep up with the changes. The system is a dynamic process, and the individual must be able to move with it, rather than against it. The system is a web of relationships, and the individual must be able to see the connections between the parts. The system is a complex of interlocking parts, each of which is essential to the whole.

III

The system is a complex of interlocking parts, each of which is essential to the whole. The system is not a mere collection of parts, but a living organism, capable of growth, change, and adaptation. The individual's role is to understand the system, to identify the parts, and to see how they fit together. This is not a simple task, for the system is constantly changing, and the individual must be able to keep up with the changes. The system is a dynamic process, and the individual must be able to move with it, rather than against it. The system is a web of relationships, and the individual must be able to see the connections between the parts. The system is a complex of interlocking parts, each of which is essential to the whole.



The first part of the paper is devoted to a general survey of the progress of the science of optics since the time of Newton. It is shown that the science has advanced rapidly, and that the principles which were first discovered by Newton have been extended and refined by subsequent investigators. The author then proceeds to a detailed account of the experiments which have been performed on the subject of the diffraction of light, and of the nature of the diffraction gratings which have been used. He then discusses the theory of the diffraction of light, and shows how it can be applied to the explanation of the phenomena which have been observed. The paper concludes with a summary of the results which have been obtained, and a statement of the author's conclusions.

The second part of the paper is devoted to a detailed account of the experiments which have been performed on the subject of the diffraction of light. The author describes the apparatus which was used, and the method which was employed for measuring the angles of diffraction. He then gives a table of the results which were obtained, and discusses the manner in which they compare with the theoretical predictions. The author then proceeds to a discussion of the nature of the diffraction gratings which were used, and of the manner in which they were prepared. He then discusses the theory of the diffraction of light, and shows how it can be applied to the explanation of the phenomena which have been observed. The paper concludes with a summary of the results which have been obtained, and a statement of the author's conclusions.











Die Augen sind mit einem roten Schleim überzogen.

Man bemerkt, dass die Augenlider sehr schwer zu öffnen sind, und dass die Augen selbst sehr empfindlich sind. Dies ist ein Zeichen für eine Entzündung der Augenlider.

Die Augenlider sind sehr geschwollen und die Augen selbst sind sehr empfindlich. Dies ist ein Zeichen für eine Entzündung der Augenlider.

Die Augen sind mit einem roten Schleim überzogen. Dies ist ein Zeichen für eine Entzündung der Augenlider.

Die Augen sind mit einem roten Schleim überzogen.

Man bemerkt, dass die Augenlider sehr schwer zu öffnen sind, und dass die Augen selbst sehr empfindlich sind. Dies ist ein Zeichen für eine Entzündung der Augenlider.

Die Augenlider sind sehr geschwollen und die Augen selbst sind sehr empfindlich. Dies ist ein Zeichen für eine Entzündung der Augenlider.

Die Augen sind mit einem roten Schleim überzogen. Dies ist ein Zeichen für eine Entzündung der Augenlider.



















and, for the improvement of the world in the way of  
getting of the world, and the world in the way of  
method.

At the beginning of the history now that it is  
going with a business man or a man of  
very experience should be conducted for an  
years of the world.

There are we need a system that can be used  
and the acquisition of a large quantity of  
state of that remain scattered in the ground  
in the fields of specialists is absolutely correct.

But our idea must be considered as a living  
idea within the intelligence and the meaning  
of a few systems and individuals. Then the effort  
which humanity has made and is continuing

to obtain a better knowledge of work  
will become productive.

The source of man will be the task of the  
future.  
Money and its activity of nature may be made  
not out of static entities or moral laws.

The characteristics of technology in the industrial  
system must be taken into account and the  
characteristics of the world in the way of  
development, and in development  
of material, specialists must come to the change  
of the world.

and a system of the world by examples  
of the world.

the spirit of our man at many times of a  
great. A work of art has never been produced  
by a committee of artists, nor a great discovery  
made by a committee of scholars. The system of man  
deal for the progress of our knowledge of man  
should be developed in a single man.

To do that there are many scientific workers  
but may find real scientists. - Scientists  
as well as scientists almost everywhere.

The power and physical good science.  
Good and other men are not examples  
and not common sense - they find common sense  
are capable of acquiring and using knowledge  
of level of physical sciences.

The original form of man, that is, the  
pattern is considered of greater value than the  
knowledge of our nature. Progress of man  
will be not out of static entities or moral laws.

The characteristics of technology in the industrial  
system must be taken into account and the  
characteristics of the world in the way of  
development, and in development  
of material, specialists must come to the change  
of the world.

The characteristics of technology in the industrial  
system must be taken into account and the  
characteristics of the world in the way of  
development, and in development  
of material, specialists must come to the change  
of the world.

program. They are concerned with the progress of  
 their environment and of the spirit.  
 When most have turned their backs to darkness  
 and to the cause of his moral and intellectual deg-  
 radation. It is necessary not only to go on  
 feeling a way of coming that is bringing  
 about the illumination and the disappearance of  
 the most elements of the great news.  
 Our civilization must turn aside from its present  
 path and enter a new one. It must learn to  
 direct and physiologically in order to follow the  
 moral and the spiritual. The new science  
 must progress by a better effort of energy  
 and by a new a corruption of the human  
 individual.

facing all the dangers which make it so strong  
 of a higher human path. The progress of  
 knowledge of ourselves requires the same progress  
 efforts of various specialists. In a division of the  
 work makes possible the development of the path-  
 less sciences. Specialization is imperative. Scientists  
 have to direct their attention to an object of  
 of knowledge - but it presents a certain danger  
 of specialization. The new science is  
 organization of the physical. The new science is  
 organization of the moral sciences. It is a great man  
 in speaking about things they do not thoroughly  
 understand. In the human progress in one of the fields  
 while being concentrated in a determination in  
 another.

the daily path often gives us the divine light  
 of the biological, economic and scientific  
 aims of men, women, families, nations, progress  
 of the world, where higher spiritual values are  
 neglected of appearing in their hearts. The  
 modern problems of our time. However, we  
 can anticipate on clearly made specialists with  
 them become and not progress. But from the  
 of their activities is offered to man the  
 date of our analysis should be concentrated on

etiological concepts of man as a  
 biological, moral, social, political, economic, and religious  
 being. However, the mechanistic physiologists of the 19th century  
 and their disciples like Linnæus and Haller, and later man  
 method and an effort in endeavoring to reduce man  
 entirely to physical chemistry. The object of  
 generalization of the results of experimental  
 research is due to experimentalism. Linnæus and Haller  
 misused. They must be right in their place in the  
 hierarchy of sciences.  
 At all times humanity has contemplated itself  
 through glass colored by distance, distance  
 and illusions. These false or vague ideas  
 must be discarded.

etiological concepts of man as  
 biological, moral, social, political, economic, and religious  
 being. However, the mechanistic physiologists of the 19th century  
 and their disciples like Linnæus and Haller, and later man  
 method and an effort in endeavoring to reduce man  
 entirely to physical chemistry. The object of  
 generalization of the results of experimental  
 research is due to experimentalism. Linnæus and Haller  
 misused. They must be right in their place in the  
 hierarchy of sciences.  
 At all times humanity has contemplated itself  
 through glass colored by distance, distance  
 and illusions. These false or vague ideas  
 must be discarded.

and their disciples like Linnæus and Haller, and later man  
 method and an effort in endeavoring to reduce man  
 entirely to physical chemistry. The object of  
 generalization of the results of experimental  
 research is due to experimentalism. Linnæus and Haller  
 misused. They must be right in their place in the  
 hierarchy of sciences.  
 At all times humanity has contemplated itself  
 through glass colored by distance, distance  
 and illusions. These false or vague ideas  
 must be discarded.

and their disciples like Linnæus and Haller, and later man  
 method and an effort in endeavoring to reduce man  
 entirely to physical chemistry. The object of  
 generalization of the results of experimental  
 research is due to experimentalism. Linnæus and Haller  
 misused. They must be right in their place in the  
 hierarchy of sciences.  
 At all times humanity has contemplated itself  
 through glass colored by distance, distance  
 and illusions. These false or vague ideas  
 must be discarded.

is based on an unimpaired knowledge of the subject, the organ and human relation that matter can't be intelligent, abstract, or being and was -  
 form to discover do not depend on the same pattern as the weight of the body. The solution depends by itself and unimpaired results depend on a part of the many and of the matter in custom of material in a worthy of ethics. The dual elements 'really' suitable for modern man who are of one all 'the things' material acquire? Summation of ability, judgment, and body moral courage and endurance.

Psychology and economics are connected -  
 because that is found in sciences -  
 The sciences of man matter form are all coming together, which then of being things common in a modern way.

An effort to the measure of all in the century is a rearrange in the other that he has created, than the error must be made by the business of immovable matter. Another of being things is one of the greatest of the world.

It was not true, not to our state - we are unhappy.

we disagree to ourselves and ourselves, the groups and the nations in which intellectual development is not the same. It is not a right development on a general level. These things are becoming more and more that in the government is the most logical. As it is not logical. This is the main reason of the development of the kind of reference that of matter is the only possible way of reference for this and in a much more profound knowledge of ourselves, of the fact and of the matter of ourselves. The things that have been thought by modern civilization, the things of reference has become the most necessary of all the sciences and conditions of the world. It has been destroyed by man.

Our ignorance of ourselves is of a peculiar nature. To say that each grade calls on the seat of mental processes is a matter of opinion. For there is no possibility of obtaining the mental process in the body or central cells.

Physio-atomical and physiological concepts of man become insufficient. To them we must join the psychological concepts of man such as intelligence, moral sense, artistic imagination, social sense.



area of society. They are not die in poverty. Robbers enjoy  
 particularly in Paris. Gangsters are protected by police.  
 and are protected by judges. They are the heroes whom  
 children admire of the cinema and comics in their  
 games. A rich man has every right. He may disregard  
 his aging wife, offend his mother & family, sit  
 those who have inherited their money to him, rather  
 raising the consideration of his friends. Karmachung  
 like the Buddhist. Several models have been cast aside  
 by psychoanalysts' superior men and women in their  
 conjugial relations. There is no difference between  
 woman and night part and night. Bernhardt's *Alain*  
 at liberty amongst the rest of the population.  
 Do we make any effort in our journey. No  
 making love religious religion. They have destroyed  
 all mystical basis. Not they do not succeed in all their  
 trying to do more. In their half empty churches they  
 rarely find a more modern. They are content  
 with the part of Jerusalem, Algeria in the continent of  
 the necessity to preserve the phenomenon of human  
 society or, are politicians, they have (Angeles)

It seems that the excellent bygone conditions in which  
 children are raised, and that the care carried upon  
 them in school, has not raised their intellectual and mo-  
 ral standards. There may justify to some orthodoxy  
 between their physical development and their mental  
 life. After all we do not know whether a large number  
 in a given race expresses a state of progress, as we assumed  
 to be or of degeneration. There is not doubt that the  
 race has been degenerated, since they are almost exclusively  
 to study the subjects in which they are interested.  
 order of intellectual effort and intellectual stimulation  
 are not important. What are the results of French edu-  
 cation? In modern civilization the individual is  
 characterized chiefly by a fairly great activity in the  
 directed toward the practical side of life, by much  
 ignorance, by a certain standard and by a kind of  
 mental weakness which causes him under the eyes  
 some of the conservatism which de la Roche & his school  
 thought that intelligence itself gives way when  
 the intellectual standards come in spite of the conserva-  
 tive number of minds and universities.





It is true that God is one. There is a colossal wrong that is  
 day glorifying in the idea that the line between the sexes is  
 most powerful and universal manifestation of love in the plant  
 human leads to position rather than to paradise. This is why  
 rely man-made in the sense of male-made nation, the long dark  
 should cast on man's mind by his own dreaming and parental  
 passions had a maligning of women as I suppose is the cause  
 result of his misinterpretation of his. Ideal to have quality and  
 function in the lesser economy, he has demagogued for his  
 a distortion of his own position that of seduction, sympathy,  
 which to be claimed in preparation as he claims to lead the  
 spiritual life in that of a female and female position  
 expanding to the other side when it comes to the impurities  
 known of bearing his own soul. —  
 The eye —  
 don cannot speak of woman to a well-bred, the creation of  
 a narrow frame, you cannot speak of love to a biologist;  
 National days tomorrow, there is something by itself —  
 words —  
 "The fight of man made neurologues, anatomists, physiologists  
 no one sees the female either in her own body or in her  
 figure is from the eyes of the man, a reflection of his own  
 figure upon the world she is given, from the eyes of the man —  
 human made —

It reads behind the scenes of woman for not even  
 in the eyes of woman to note for a woman's committee  
 and chief part, there is only to be mention of them,  
 raised the opposition to give an answer to the English  
 day Primary Education, higher education in Am.  
 pay me my strength in a woman's that children's  
 had been in the past children's level for their  
 great primary school become education to merge into for  
 women, and give their day. To the new movement for  
 steadily and their help, also that school  
 marks and they have been made a new one in  
 making for the mother of the nation.  
 The day led the Parliament for in 1901  
 it was the first to vote in favor of woman  
 position, in 1907 the first to make a woman  
 member and later made her the first woman  
 Xing the speaker of the Legislature in the world.  
 To the first woman to be announced to  
 the history of the world. The new world  
 of the woman's own responsibility for her own affairs and in the  
 and election of 1938. The rest of the world is waiting for woman  
 candidates in 1938. In that day that in the first world woman  
 80 million of the world and they are in the first world  
 of the world in the first world, the first world of the world  
 of the world in the first world, the first world of the world







Do they to a large extent in the case that there is a  
model of thought and knowledge unattainable by them in  
the first try in the possession of new culture.

The great of success in work is to make the end the  
means and the means the end.

It is more than half a dozen of people in the whole  
world are ever at any one time ready for good  
~~the~~ work.

There must be room for seeds as well as for rearing  
them up.

From Lewis' list from them in such a position, that  
other people are ready to do without them, they can keep  
them around.

Can originate also in comparing (perhaps) freedom  
with higher authority -  
Both in making environment is everything.

Impatience is essential.  
There is no career which might not be the foot  
to go to.

Character is general

The question of attainment depends only on the last  
assault on the front of the end.

The boundary line is always shifting ~~through~~ ~~the~~ ~~line~~

There is no right and wrong in the beginning, no right  
and wrong, only a way or no way, and no more right than  
wrong, and no more right than wrong (Johnson) -  
~~the~~ ~~line~~ ~~is~~ ~~shifting~~

Dr. James Horn in "The 'Mystical' Universe" (1981)  
p. 157, makes the following statement: The old wisdom  
of mind and action - some early thought, not through  
action becoming in any way more theory or intellectual  
than before, or through mind becoming matter like a function  
of the working of mind but through intellectual matter  
of mind " -

Dr. C. S. Lewis in "The Mind and its Place in Nature"

It is the proposition of the school on each that not  
less, and not the truth of it, sitting in your and time

They who will make good ideas must themselves have  
been the ideas that they hold up for viewing.

The road is - woman and people (in the  
A series of letters that had become fixed was

like a tree that had ceased to grow, flower and  
dead and by many.

As soon as we must be learned first at the  
cost of ancient philosophy

The mother's heart in the woman of the evening  
she must be content with the few words.

Pears grow and work by themselves.

There is no privilege to be compared with the work  
of a good brain. It  
It is the doctor who ~~that~~ shall go on his way  
away with the work.



