

1: Aquatic ape hypothesis - Wikipedia

Get this from a library! Surfing Aquarius: how to ace the wave of change. [Dan Furst] -- Introduces eleven principles of the Aquarian Age to better understand the opportunities and challenges of the time.

The study is a provisional report. It is the fruit of the common reflection of the Working Group on New Religious Movements, composed of staff members of different dicasteries of the Holy See: These reflections are offered primarily to those engaged in pastoral work so that they might be able to explain how the New Age movement differs from the Christian faith. This study invites readers to take account of the way that New Age religiosity addresses the spiritual hunger of contemporary men and women. The present publication calls attention to the need to know and understand New Age as a cultural current, as well as the need for Catholics to have an understanding of authentic Catholic doctrine and spirituality in order to properly assess New Age themes. The first two chapters present New Age as a multifaceted cultural tendency, proposing an analysis of the basic foundations of the thought conveyed in this context. From Chapter Three onwards some indications are offered for an investigation of New Age in comparison with the Christian message. Some suggestions of a pastoral nature are also made. Those who wish to go deeper into the study of New Age will find useful references in the appendices. It is hoped that this work will in fact provide a stimulus for further studies adapted to different cultural contexts. Its purpose is also to encourage discernment by those who are looking for sound reference points for a life of greater fulness. It is indeed our conviction that through many of our contemporaries who are searching, we can discover a true thirst for God. The following reflections are meant as a guide for Catholics involved in preaching the Gospel and teaching the faith at any level within the Church. This document does not aim at providing a set of complete answers to the many questions raised by the New Age or other contemporary signs of the perennial human search for happiness, meaning and salvation. It is an invitation to understand the New Age and to engage in a genuine dialogue with those who are influenced by New Age thought. The document guides those involved in pastoral work in their understanding and response to New Age spirituality, both illustrating the points where this spirituality contrasts with the Catholic faith and refuting the positions espoused by New Age thinkers in opposition to Christian faith. What is indeed required of Christians is, first and foremost, a solid grounding in their faith. On this sound base, they can build a life which responds positively to the invitation in the first letter of Saint Peter: These reflections are about the New Age, which takes its name from the imminent astrological Age of Aquarius. The New Age is one of many explanations of the significance of this moment in history which are bombarding contemporary particularly western culture, and it is hard to see clearly what is and what is not consistent with the Christian message. So this seems to be the right moment to offer a Christian assessment of New Age thinking and the New Age movement as a whole. It has been said, quite correctly, that many people hover between certainty and uncertainty these days, particularly in questions relating to their identity. The fact that what were once central elements in society are now perceived as untrustworthy or lacking in genuine authority has created a climate where people look inwards, into themselves, for meaning and strength. There is also a search for alternative institutions, which people hope will respond to their deepest needs. New Age is attractive mainly because so much of what it offers meets hungers often left unsatisfied by the established institutions. With this cult of humanity, religion is internalised in a way which prepares the ground for a celebration of the sacredness of the self. The important thing to note is that God is reduced in certain New Age practices so as furthering the advancement of the individual. New Age appeals to people imbued with the values of modern culture. Freedom, authenticity, self-reliance and the like are all held to be sacred. It appeals to those who have problems with patriarchy. But here is a central question: The answer is the key to unlocking some of the differences between the Christian tradition and much of what can be called New Age. Some versions of New Age harness the powers of nature and seek to communicate with another world to discover the fate of individuals, to help individuals tune in to the right frequency to make the most of themselves and their circumstances. In most cases, it is completely fatalistic. Communications The technological revolution in communications over the last few years has brought about a completely new situation. The ease and speed

with which people can now communicate is one of the reasons why New Age has come to the attention of people of all ages and backgrounds, and many who follow Christ are not sure what it is all about. The Internet, in particular, has become enormously influential, especially with younger people, who find it a congenial and fascinating way of acquiring information. But it is a volatile vehicle of misinformation on so many aspects of religion: People need, and have a right to, reliable information on the differences between Christianity and New Age. Cultural background When one examines many New Age traditions, it soon becomes clear that there is, in fact, little in the New Age that is new. The name seems to have gained currency through Rosicrucianism and Freemasonry, at the time of the French and American Revolutions, but the reality it denotes is a contemporary variant of Western esotericism. This dates back to Gnostic groups which grew up in the early days of Christianity, and gained momentum at the time of the Reformation in Europe. It has grown in parallel with scientific world-views, and acquired a rational justification through the eighteenth and nineteenth centuries. It has involved a progressive rejection of a personal God and a focus on other entities which would often figure as intermediaries between God and humanity in traditional Christianity, with more and more original adaptations of these or additional ones. A powerful trend in modern Western culture which has given space to New Age ideas is the general acceptance of Darwinist evolutionary theory; this, alongside a focus on hidden spiritual powers or forces in nature, has been the backbone of much of what is now recognised as New Age theory. Basically, New Age has found a remarkable level of acceptance because the world-view on which it was based was already widely accepted. The ground was well prepared by the growth and spread of relativism, along with an antipathy or indifference towards the Christian faith. Furthermore, there has been a lively discussion about whether and in what sense New Age can be described as a postmodern phenomenon. The existence and fervor of New Age thinking and practice bear witness to the unquenchable longing of the human spirit for transcendence and religious meaning, which is not only a contemporary cultural phenomenon, but was evident in the ancient world, both Christian and pagan. The New Age and Catholic Faith Even if it can be admitted that New Age religiosity in some way responds to the legitimate spiritual longing of human nature, it must be acknowledged that its attempts to do so run counter to Christian revelation. On the one hand, new forms of psychological affirmation of the individual have become very popular among Catholics, even in retreat-houses, seminaries and institutes of formation for religious. At the same time there is increasing nostalgia and curiosity for the wisdom and ritual of long ago, which is one of the reasons for the remarkable growth in the popularity of esotericism and gnosticism. But the links with those religions are not always clear. In fact, they are often denied. An adequate Christian discernment of New Age thought and practice cannot fail to recognize that, like second and third century gnosticism, it represents something of a compendium of positions that the Church has identified as heterodox. We cannot delude ourselves that this will lead toward a renewal of religion. Gnosticism never completely abandoned the realm of Christianity. A positive challenge The appeal of New Age religiosity cannot be underestimated. When the understanding of the content of Christian faith is weak, some mistakenly hold that the Christian religion does not inspire a profound spirituality and so they seek elsewhere. But bookshops and radio stations, and the plethora of self-help groups in so many Western towns and cities, all seem to tell a different story. It seems that, at least for the moment, the New Age is still very much alive and part of the current cultural scene. The success of New Age offers the Church a challenge. The search which often leads people to the New Age is a genuine yearning: There is also a call in all of this to come closer to Jesus Christ and to be ready to follow Him, since He is the real way to happiness, the truth about God and the fulness of life for every man and woman who is prepared to respond to his love. Many of them feel the need to understand how they can best approach something which is at once so alluring, complex, elusive and, at times, disturbing. These reflections are an attempt to help Christians do two things: This is a pastoral response to a current challenge, which does not even attempt to provide an exhaustive list of New Age phenomena, since that would result in a very bulky tome, and such information is readily available elsewhere. It is essential to try to understand New Age correctly, in order to evaluate it fairly, and avoid creating a caricature. It would be unwise and untrue to say that everything connected with the New Age movement is good, or that everything about it is bad. Nevertheless, given the underlying vision of New Age religiosity, it is on the whole difficult to reconcile it with Christian doctrine and spirituality. Because it is

spread across cultures, in phenomena as varied as music, films, seminars, workshops, retreats, therapies, and many more activities and events, it is much more diffuse and informal, though some religious or para-religious groups consciously incorporate New Age elements, and it has been suggested that New Age has been a source of ideas for various religious and para-religious sects. People who are part of the network do not necessarily know each other and rarely, if ever, meet. It is a syncretistic structure incorporating many diverse elements, allowing people to share interests or connections to very different degrees and on varying levels of commitment. Furthermore, at the heart of New Age is the belief that the time for particular religions is over, so to refer to it as a religion would run counter to its own self-understanding. However, it is quite accurate to place New Age in the broader context of esoteric religiousness, whose appeal continues to grow. It is an attempt to understand and evaluate something which is basically an exaltation of the richness of human experience. It is bound to draw the criticism that it can never do justice to a cultural movement whose essence is precisely to break out of what are seen as the constricting limits of rational discourse. But it is meant as an invitation to Christians to take the New Age seriously, and as such asks its readers to enter into a critical dialogue with people approaching the same world from very different perspectives. The pastoral effectiveness of the Church in the Third Millennium depends to a great extent on the preparation of effective communicators of the Gospel message. What follows is a response to the difficulties expressed by many in dealing with the very complex and elusive phenomenon known as New Age. It is an attempt to understand what New Age is and to recognise the questions to which it claims to offer answers and solutions. There are some excellent books and other resources which survey the whole phenomenon or explain particular aspects in great detail, and reference will be made to some of these in the appendix. However they do not always undertake the necessary discernment in the light of Christian faith. The purpose of this contribution is to help Catholics find a key to understanding the basic principles behind New Age thinking, so that they can then make a Christian evaluation of the elements of New Age they encounter. It is also true that many of the phenomena mentioned in this document will probably not bear any particular label, but it is presumed, for the sake of brevity, that readers will recognise a phenomenon or set of phenomena that can justifiably at least be linked with the general cultural movement that is often known as New Age. What is new about New Age? For many people, the term New Age clearly refers to a momentous turning-point in history. According to astrologers, we live in the Age of Pisces, which has been dominated by Christianity. But the current age of Pisces is due to be replaced by the New Age of Aquarius early in the third Millennium. People who stress the imminent change in the world are often expressing a wish for such a change, not so much in the world itself as in our culture, in the way we relate to the world; this is particularly clear in those who stress the idea of a New Paradigm for living. It is an attractive approach since, in some of its expressions, people do not watch passively, but have an active role in changing culture and bringing about a new spiritual awareness. In other expressions, more power is ascribed to the inevitable progression of natural cycles. In any case, the Age of Aquarius is a vision, not a theory. But New Age is a broad tradition, which incorporates many ideas which have no explicit link with the change from the Age of Pisces to the Age of Aquarius. There are moderate, but quite generalised, visions of a future where there will be a planetary spirituality alongside separate religions, similar planetary political institutions to complement more local ones, global economic entities which are more participatory and democratic, greater emphasis on communication and education, a mixed approach to health combining professional medicine and self-healing, a more androgynous self-understanding and ways of integrating science, mysticism, technology and ecology. Again, this is evidence of a deep desire for a fulfilling and healthy existence for the human race and for the planet. Some of the traditions which flow into New Age are: There are various expressions of the need for a shift: In some cases it is clearly supposed that this shift is not simply desirable, but inevitable.

2: APPENDIX - Online Books – Lucis Trust

The Aquarian Tabernacle Church has its website at. This is one of the largest Wiccan churches in the world, with legal recognition in the U.S.A. and other countries. This is one of the largest Wiccan churches in the world, with legal recognition in the U.S.A. and other countries.

The phrase religious insight is in itself vague. Is it not possible to give the phrase a definite content without departing from the critical attitude? One may be helped to such a definition by asking oneself what element has tended to fall out of the life of the modern man with the decline of the traditional disciplines. Walter Lippmann, the conviction the modern man has lost is that "there is an immortal essence presiding like a king over his appetites. One would thus be in a position to perform a swift flanking movement on the behaviourists and other naturalistic psychologists who are to be regarded at present as among the chief enemies of human nature. One might at the same time be in a fair way to escape from the modernist dilemma and become a thorough-going and complete modern. The theologians have indulged in many unprofitable subtleties apropos of grace. One cannot afford, however, as has been the modern tendency, to discard the psychological truth of the doctrine a long with these subtleties. The higher will must simply be accepted as a mystery that may be studied in its practical effects, but that, in its ultimate nature, is incapable of formulation. Herein the higher will is not peculiar. He no longer holds, for example, as his more dogmatic forbears of the nineteenth century incline to do, that the mechanistic hypothesis, valuable as it has proved itself to be as a laboratory technique, is absolutely true; its truth is, he admits, relative and provisional. The person who declines to turn the higher will to account until he is sure he has grasped its ultimate nature is very much on a level with the man who should refuse to make practical use of electrical energy until he is certain he has an impeccable theory of electricity. Negatively one may say of the higher will, without overstepping the critical attitude, that it is not the absolute, nor again the categorical imperative; not the organic and still less the mechanical; finally, not the "ideal" in the current sense of that term. Positively one may define it as the higher immediacy that is known in its relation to the lower immediacy—the merely temperamental [] man with his impressions and emotions and expansive desires—as a power of vital control. Failure to exercise this control is the spiritual indolence that is for both Christian and Buddhist a chief source, if not the chief source, of evil. Though Aristotle, after the Greek fashion, gives the primacy not to will but to mind, the power of which I have been speaking is surely related to his "energy of soul," the form of activity distinct from a mere outer working, deemed by him appropriate for the life of leisure that he proposes as the goal of a liberal education. The energy of soul that has served on the humanistic level for mediation appears on the religious level in the form of meditation. Religion may of course mean a great deal more than meditation. At the same time humanistic mediation that has the support of meditation may correctly be said to have a religious background. Mediation and meditation are after all only different stages in the same ascending "path" and should not be arbitrarily separated. An Essay on Definition by Irving Babbitt, pp. From *Humanism and America*: May not these conditions be a substantiation of the Oriental theory? Many people from force of circumstances and strained economic conditions are leading an abnormal sex life, and are celibate. Others, from what may be a mistaken idea of spiritual demands, reject the normal marriage state, and pledge themselves to a life of celibacy. Owing to these conditions the force is raised to the centre which is its goal, and reaches the throat. The whole condition being abnormal and the man or woman being as yet emotionally centred, and the mental equipment so necessary in true creative work being relatively mediocre, there is no ability to use this creative power, and there ensues an over-stimulation of the thyroid gland. Several such cases have been noted by us and seem to substantiate this position. This is one direction in which investigation and use of the scientific method of massing evidence to prove or disprove an hypothesis would appear to be capable of application. In the aggregate of cases and of testimony, light on this matter may appear. When the transfer is normal and not premature the outcome is along the line of recognised creative work, literature, the drama, music and the arts in general.

3: Initiation in the Aquarian Age. - Online Books â€¢ Lucis Trust

APPENDIX. APPENDIX. NOTE I (ON CHAPTER IV) The following extract from a recent publication puts the question of the soul in another way, and perhaps, will give us some idea of the trend of modern Western thought regarding it.

This article has been cited by other articles in PMC. Abstract Background The Golgiâ€™Cox stain is an established method for characterising neuron cell morphology. The method highlights neurite processes of stained cells allowing the complexity of dendritic branching to be measured. New methods Conventional rapid Golgi and Golgiâ€™Cox methods all require fresh impregnation in unfixed brain blocks. It was not found necessary to impregnate tissue blocks with Golgi solutions prior to sectioning, as post-sectioned tissues yielded equally good impregnation. Impregnation for 14 days resulted in optimal visualisation of striatal neuron and dendritic morphology. Although no modifications applied to the rapid Golgi method were reliable, the modified Golgiâ€™Cox method yielded consistently reliable high-quality staining. Comparison with existing methods The current method used fixed tissues to reduce damage and preserve cell morphology. The revised method was found to be fast, reliable and cost effective without the need for expensive staining kits and could be performed in any neuroscience lab with limited specialist equipment. Conclusions The present study introduces a robust reproducible and inexpensive staining method for identifying neuronal morphological changes in the post fixed mouse brain, and is suitable for assessing changes in cell morphology in models of neurodegeneration and in response to experimental treatment. Introduction Camillo Golgi discovered a basic method for visualising neurons in the nervous system in , which was originally named the black reaction la reazione nera. Golgi revealed that his procedure of nervous tissue hardening took place after incubation in potassium dichromate, followed by impregnation with silver nitrate Golgi, Cox modified the original technique by replacing the silver nitrate, responsible for the impregnation of neurons, with mercuric chloride and termed Golgiâ€™Cox Cox, , Stean, Thus depending on the type of salt used, Golgi staining is subcategorised into two major types: This allows researchers to examine, characterise and quantify axonal and dendritic morphology and spines throughout the nervous system Risher et al. The staining methods have been adapted and improved within the field over the time for newer approaches, such as introduction into electron microscopy and combination with immunohistochemistry and pathway tracing Buller and Rossi, , Orłowski and Bjarkam, , Ranjan and Mallick, , Spiga et al. However, in human post-mortem tissue, the technique has some drawbacks, in particular: To address the reproducibility problem we evaluated different impregnation protocols using silver and mercury salts applied either to fixed tissue blocks prior to sectioning and to free-floating sections. All procedures were carried out using half brains allowing the remaining tissue to be used for other experiments, and thereby reduce the number of animals used. HD is a neurodegenerative disease characterised by neuronal cell loss primary within the caudate nucleus Vonsattel et al. The study of Golgi stained human autopsy material has provided evidence for proliferative and degenerative changes in dendritic spines within post-mortem HD striatum Ferrante et al. It is plausible that early stage subtle cognitive changes are caused by disruption of corticostriatal synaptic communication reflected in changes in striatal dendritic morphology. Consequently, the zQ mouse model, we assessed at an age when cognitive changes are first becoming apparent Harrison DJ and Brooks SB unpublished data. Materials and methods 2. Animals A total of 32 mice were used for the study. All experiments were conducted in accordance with the UK Animals Scientific Procedures Act , and local ethical review. All mice were housed in mixed genotype, single-sex cages under standard animal laboratory conditions. Golgi stain optimisation We used a modified Golgi staining method adapted from the protocols used by Wright et al. Preparation of Golgi Stock solutions: Golgiâ€™Cox Two different base solutions were prepared and applied for Golgi staining: Golgi solution with silver nitrate rapid Golgi The rapid Golgi impregnation used two solutions as follows: P, USA stirred into warm deionised water. These solutions are never mixed with each another. M, India stirred into hot deionised water. Solution A was then slowly poured into solution B with constantly stirring. When mixed correctly, a red yellow precipitate is formed. Tissue fixation Most studies have applied Golgi impregnation on fresh tissues rather than the fixed tissues. Here, we have applied the impregnation process on both unfixed and fixed

tissues with 0. After perfusion, of the 16 brains used 2 remained in 0. As these short perfusion time failed to work, the remaining 10 brains were immersed in 1. Free floating sections versus half brain processing As a next step, we applied two paths to test the feasibility of using the pre-cut sections for Golgi staining. The first path was to cut tissue blocks into coronal sections and then impregnate alternating series in the rapid Golgi and Golgi-Cox solutions. Sections were incubated in Silver rapid Golgi or mercury Golgi-Cox based solutions for 10 days or 14 days in the dark. The sections were then transferred into Petri dishes containing 0. The silver nitrate impregnated sections had an unexpected reaction with TXTBS solution; they proved extremely difficult to mount on gelatine-coated slides and the sections fragmented on drying. TBS and dH₂O were tried as alternative washing solutions, but with the same adverse effects on tissue integrity. As the above procedure failed, a second path was tested using different perfusions methods 1. After each perfusion, brains were bisected along the midline, with half of the brain transferred into Silver rapid Golgi solution without sectioning for 10 days, and the other half into mercury Golgi-Cox based solution without sectioning for 7 days, 10 days or 14 days in the dark. Although all incubation time points resulted in some staining of the tissue, 14 days incubation yielded best staining. Golgi-Cox staining of zQ mice The modified protocol was applied for comparing the morphology of striatal dendritic morphology in zQ HD mice with that of their wild type littermates. Briefly, 12 month old zQ mice were killed by intraperitoneal injection of 0. The left hemispheres were transferred into Golgi-Cox solution for 14 days in the dark, with the solution changed daily. Cut sections were collected in a 1: Sections were mounted onto gelatine-coated slides and left to air dry overnight at room temperature in the dark. Stereological analysis Striatal cells quantification was determined by two-dimensional stereology using an Olympus BX50 microscope Olympus Optical Co. A meander sampling methodology was used to avoid bias in the selection of neurons throughout the striatum that showed complete Golgi impregnation. For each slide striatal sections were outlined under a 1. Defined striatal sections were then sampled at random. If it was outside the frame, the stage was moved to the next sample. The parameters being analysed were: Cell diameter was measured using the digital straight ruler tool, with values taken for both the horizontal and vertical diameters. These numbers were then averaged to give an average cell diameter. The analysis of branches was broken down into primary, secondary, tertiary and quaternary branches as defined by the number of branches away from the cell body Fig. Dendrite length was measured using the digital curve length ruler tool in the software programme, with measurements taken from the base of the dendrite at the neuron body, to the tip of the dendrite.

4: Appendix On and Offline Wiccan Resources - Wiccan Rituals

Table 16 displays an alignment of major historical developments over the last years and the projected subage structure at the end of the Pisces age and beginning of the Aquarian age.

Vandana Shiva, an environmentalist and author of the book, *Water Wars: Privatization, Pollution, and Profit*, was a participant. All over the world women are making decisions about water. The WaterBearer is emerging. And women are taking the lead under her influence in many ways and many places. A friend gave me a little blue ceramic bowl and instructions for a daily water ritual, and I have been doing one each day for several years as a constant reminder to conserve water. This is how it goes: Early every morning I mindfully fill my blue bowl with water at the bathroom tap; then, I carry it into the room where I do my meditation. It remains there on a table for the day. At night, just before bed, I give thanks and pour the water into a plant. Then I place the empty bowl on my sink, ready for the morning. I added this to those instructions: All the while I am filling my blue bowl and carrying it from one room to another, I repeat these lines by Rainer Maria Rilke: I pulsate in her; she bears me; she gives me the spaciousness of this day, the primeval workday for me to make use of, and over my existence flings, in her magnanimity, nights that have never been. Her strong hand is above me, and if she should hold me under, submerged in fate, I would have to learn how breathe down there. Even her most lightly entrusted mission fills me with songs of her; although I suspect that all she really wants is for me to be vibrant as she is. Say it in praise of the WaterBearer. The WaterBearer Archetype For over two thousand years, the archetype of the LightBearer has been foremost in human spiritual life. Certainly, at any rate, this is true in our western world. The Greeks told the story of the mortal Prometheus, who stole fire from the gods and brought it back to humankind. There was Christ, who brought Light into a dark world, and Moses, who brought the light of law. Buddha brought the hope of enlightenment. The light symbol is also present in the Prophet of Islam. Each can be seen as an embodiment of the LightBearer archetype. These examples are, notably, all male. The absence of a powerful feminine archetype over the last few millennia may well be one cause of the present imbalance in both our worldly and spiritual lives an imbalance that threatens the world and all its living populations. I am certain that we live in a time when a feminine archetype is rising back into human consciousness, one that has been active and brooding deep in the worlds cosmic subconscious for eons. She is emerging and taking her place beside the male LightBearers not for the purpose of domination but, rather, balance. By adding her strong heart energy and compassionate waters to the light-giving wisdom of the male LightBearers, she restores to our spiritual lives a potent and missing metaphor. I call this archetype the WaterBearer. This archetypal WaterBearer truly is rising! We are now in the astrological Age of Aquarius, and the traditional symbol of this age is the WaterBearer. This metaphorical Being is usually represented as a feminine archetype. No historical or even mythical characters leap to my mind as embodiments of her in western mythology or religion. Since the 5th century in China, however, the goddess Kwan Yin, powerful and beloved archetype of Compassion in Buddhism, is representative of the WaterBearer. She is often pictured pouring water from a small jar, symbolizing the pouring out of compassion and mercy on all beings. She will soon have many imaginal embodiments and names, and water is her most precious physical gift. It is a symbol for renewing life. My personal journey towards consciousness of the WaterBearer archetype has been gradual and lifelong. Perhaps it began when I was born in February under the sign of Aquarius, which although an air sign, has as its symbol the WaterBearer. Water has always been an element I love. To celebrate my birthday one year not long ago, I went swimming with the humpback whales off the Dominican Republic coast. While on this adventure, I discovered my whale spirit guide who has apparently been with me for years, although I had not previously recognized her. Her name, she told me, is Darshan. Looking into her huge eye is, for me, to absolutely look into the Mystery of the Source of everything. I made another card for the WaterBearer archetype herself, and she has become more and more real to me ever since I began to consult the images on this card. I am discovering that the WaterBearer, as she reveals herself to me, is even fiercer than the usual Kwan Yin embodiments of this archetype. While compassion is still her major attribute, she also has wild strength and great passion. She holds both anger and

sadness that her gift of life-giving water has been so abused. This archetype requires action, mindfulness and sacrifice, and demands that we awaken to the preciousness of her gift. She embodies a quality akin to the Hindu goddess Kali, for she will destroy as well as revive life. We were all astonished by her global powers of devastation from the merciless Asian tsunami of , to the intense storms of causing landslides and death in the United States. We may honor and let her work through our lives, yet we cannot begin to control or contain her. An Exhibit is Born I suddenly had the idea to exhibit collages that would image and honor the WaterBearer. The theme of the worlds water crisis with emphasis on the archetypal WaterBearer was quickly and eagerly agreed upon. Galeria Tonantzin was willing to support such an exhibit in the hopes that it might contribute in some way to the raising of consciousness around water. Some women had already made cards for this archetype. Many others, however, set out to create one inspired by the exhibit, yet also experiencing their own call by the WaterBearer and wanting her represented in their decks. Preservation of Water, Preservation of Life Water! Our bodies are mostly made of it and, yet, we so take it for granted. Every day in our papers there is some conference about water or dispute about water. The United Nations has declared the next 15 years, beginning in , as the critical period when all of us must face and solve the water crisis. You already know all the conserving water things like not letting your sprinkler water run in to the street and down the gutter. We have wasted and poisoned our supplies. We are finally recognizing that this heedlessness must change; and, indeed, it is beginning to change. We have become aware that earths supply of fresh water is diminishing. Rivers are drying up in many places. Beautiful lakes are polluted with our waste, and wildlife is dying. The enemy of the WaterBearer is drought in all its forms. It is the drying up of soul due to our busyness and our lack of attention to matters of the heart. It is our continual disregard for her gifts of water both physical and spiritual water that she abundantly pours out and upon which our lives depend. May this exhibit awaken in you an awareness of your own thirsts and guardianships, both exterior and interior.

5: The HPB Defense Fund – | Amazônia Teosófica

by Seena B. Frost, Creator of the SoulCollage® Process. The 3rd International Women and Water Conference was held from February , in India. Vandana Shiva, an environmentalist and author of the book, Water Wars: Privatization, Pollution, and Profit, was a participant.

Page Share Cite Suggested Citation: Brief History of Subsea Oil Exploration. The National Academies Press. However, Ohio oil documents record hundreds of oil wells pumping far out into a lake—20 years before drillers ventured into the waters of Caddo Lake. As early as , the first submerged oil wells were drilled from platforms built on piles in Grand Lake St. Marys in Ohio, notes historian Judith L. The chosen drilling site was near Creole, Louisiana. Using onshore building criteria and intuition, the Creole platform was designed to withstand winds of mph and constructed 15 ft. Three hundred treated yellow pine pilings were driven 14 ft. The Superior-Pure State No. The platform was quickly rebuilt and put back into production in the four million barrel field. Not much equipment specifically designed for offshore drilling existed and exploration remained an extraordinarily speculative and risky business venture. An offshore dry hole could easily swallow the huge capital costs sunk into construction of a large, permanent rig platforms. Vessels were needed to provide supplies, equipment, and crew quarters for the drilling site, 43 mi. The gradually sloping Gulf of Mexico reached only about ft. A second platform would be built about 8 mi. Sixteen inch pilings were sunk ft. The well was spudded on September 10, The biggest hurricane of the season arrived a week later—with winds of mph. Both platforms were evacuated during the hurricane, but damage was minimal. On November 14, the Kermac No. Modern offshore energy industry benefits come from the hard lessons Page Share Cite Suggested Citation: Today, 75 percent of recreational fishing trips off Louisiana visit one or more rig sites. Revenue generated from the production of oil became the second-largest revenue generator for the country, after income taxes. But deeper wells mean higher costs—and far greater technical challenges. The National Ocean Industries Association notes: New depth records for drilling reached 7, ft. According to a March article posted at Amusing Planet in , the platform set the Guinness World Record for largest offshore gas platform. Today, helicopters are a common way for getting crews to and from offshore Page Share Cite Suggested Citation: Photo courtesy Amusing Planet. Constructed on land, as components of an offshore rig are completed, they are shipped to the drilling location. Sometimes assembly takes place as the rig is being transported to its intended destination. In addition, more scientists now recognize the role of petroleum platforms as artificial marine habitats. Whether placed as an artificial reef or a working producing petroleum structure, studies have been found rigs to increase the algae and invertebrates that attract—and significantly increase—numbers and species of fish. The brief video, obtained by National Geographic News, shows the alien-like squid loiter above the seafloor in the Gulf of Mexico. Marine biologists now partner with petroleum companies. Monterey Bay Aquarium Institute. More than 40 percent of total U. To meet increasing U. At stake are an additional 19 billion barrels of oil and another 86 trillion cu. Fear of oil spills and heated environmental debates restrict access to many potential areas. More than 5, offshore oil and natural gas platforms operate in the Gulf of Mexico around the clock, seven-days a week. It is the largest artificial reef system in the world. According to the National Academy of Sciences, more than 60 percent of all oil found in seawater is not from wells, but from natural seepage the largest emitting 1, barrels of oil a week ; 32 percent comes from shipping and run-off from land. Four percent can be attributed to tanker spills. However, near Santa Barbara, Calif. The calamity quickly brought industry changes that have protected the offshore environment ever since. Between and , about 7. Less than a thousandth of one percent spilled—less than the natural seepage of oil from the sea floor.

6: WaterBearer: Archetype of the Aquarian Age | KaleidoSoul

Initiation in the Aquarian Age. Initiation in the Aquarian Age. I have hinted at the orientation which has been or will be carried out in connection with the three major world centres; I have also hinted at the relation of certain of the major initiations to these centres.

Initiation in the Aquarian Age. I have hinted at the orientation which has been or will be carried out in connection with the three major world centres; I have also hinted at the relation of certain of the major initiations to these centres. These hints constitute a new line of thought. In this connection there are one or two points which I would like to develop in connection with this, so as to make the entire subject considerably clearer than it is at present. I would like also to relate these centres to the rays which are now in manifestation either coming in, passing out or in full expression. Speaking with brevity, we could say that: The first initiation is closely related to the planetary centre which is humanity itself. It will produce, when over, an increased stimulation of the intellect as it expresses itself as ordered activity upon the physical plane. It is also closely connected with the Third Ray of Active Intelligence. This third ray has been in objective manifestation since A. Its cycles are the longest of any of the ray cycles. However, within these major cycles there are periods of intensified activity which are like the beat or pulsation of the heart and these periods last approximately three thousand years. They are, when out of incarnation, called [] "cycles of withdrawal but not of abstraction. One of these three thousand year periods of expression is now here and we can look for much development of the intellectual faculty and a marked increase of creative work during this time. This particular cycle of expression marks a climaxing point in the larger cycle. During the coming age, the intelligence of the race and its active development will assume real proportions and this with much speed. The intensification of the life of the human centre will proceed apace and this is the reason why so many people as I have earlier hinted will take the first initiation. Students are apt to forget that the first initiation can be described, in reality as: The grounding or externalisation of the Christ principle in humanity as a whole and upon the physical plane. The flowering of the intelligence so that the initiate can work powerfully upon the mental plane and humanity itself be lifted up and aided throughout every part thereby. The coming into activity of the throat centre and because the third ray is closely connected with the first ray the first faint orientation of spiritual man towards Shamballa can take place, becoming more and more intensified and pronounced at the time of the third initiation. I would like here to point out the numerical correspondences: The third great world centre " humanity. The activity of the third ray " active intellect. The third initiation which marks the consummation of the 1st, just as the 4th initiation marks the consummation of the second, and the fifth of the third. The third major centre " the throat centre. The third race " the Aryan, as it expresses the first strictly human race, the Lemurian. The third plane " the physical, the reflection of the third highest plane, the atmik. The third periodical vehicle " the personality. The third divine aspect " intelligence. The third grade of divine messenger " Hercules. The sustaining Life, the third or outer Sun " the physical sun. These are a few of the correspondences which it is helpful for us to bear in mind in so far as they reveal divine quality, spiritual intent and universal objectives. During the Aquarian age and during one third of its expression, that is, during the first decanate, esoterically considered, the vitalising of the human centre spiritually considered and in relation to the Plan and the steady growth of widespread creative activity, both in the individual and the race, will be increasingly seen. This will be due to the work and influence of Saturn, which is governed by the third ray. This planet is the planet of opportunity, of discipleship and of testing and the race can look for an increasing expression of Saturnian activity as that great divine Life continues His beneficent task. The second initiation is closely related to the Hierarchy as a planetary centre and to the activity of the second ray. This initiation will produce in the initiate a growing sense of relationships, of a basic unity with all that breathes, and a recognition of the One Life which will lead eventually to that state of expressed brotherhood which it is the goal of the Aquarian Age to bring into being. This major centre, the Hierarchy, brings to bear upon humanity the focussed [].

7: WaterBearer: Archetype of the Aquarian Age | SoulCollage®

These materials provide resources that pertain to the whole course. Version 8 Appendix 4 Donna M. Brown "The Qabalah and the Aquarian Avatar."

Her experiences have included infectious disease research at the U. Her current interests are in the areas of laboratory animal facility management, infectious diseases, occupational health and safety, and research program management. His research has focused on circulatory shock and resuscitation, acute and chronic rodent surgery, and analysis of rodent hemodynamics. Guide for the Care and Use of Laboratory Animals: The National Academies Press. Bielitzki has worked with non-human primates in the laboratory environment for 20 years. Over this period he has worked with macaques pig-tail, long-tail, Japanese, rhesus, stump-tail , baboons yellow, green and hybrids squirrel monkeys, capuchin monkeys, mangabeys, gibbons, chimpanzees, orangutans, bonobos, and gorillas. In the area of non-human primates his area of expertise is in enteric diseases, nursery rearing, and colony management. He has also worked with mice and rats in a variety of international facilities. His background includes experience in academia, industry, and government in the roles of attending veterinarian, program manager, and researcher. As she has worked with animals held in aquatics systems both in recirculating fresh and salt water, she is experienced in managing disease and accomplishing preventive health programs for fishes, amphibians, and reptiles as well as birds and mammals. Clayton has routinely used her knowledge of nitrogen cycling and the basics of a variety of life support system designs to solve health issues in these captive settings and help ensure adequate animal health. She has served on the Executive Board of the Association of Reptilian and Amphibian Veterinarians, a role that allowed her to routinely liaise with leading researchers in the amphibian medicine field. After 7 years in the U. During his career, Dr. His research interests have dealt primarily with the pathogenicity of Mycoplasma pulmonis in the respiratory tract of laboratory rats, and the experimental pathology induced within the CNS and joints of rats inoculated with M. Lipman has expertise in vivarium design, engineering, and operations, having designed over 1. His research interests are principally translational and include development and analysis of new technologies especially with Page Share Cite Suggested Citation: Throughout his career, Dr. Lipman has been extensively involved in the postgraduate training of laboratory animal specialists. His areas of study include alternatives to animal testing in biomedical research, with particular emphasis on toxicity testing. He also maintains an active research program in radiation studies and radiation protection policy. He served as a Congressman for 8 years and as a Senator for 12 years. In both the House and the Senate, Senator Melcher was noted for his interest in agriculture, protection of public lands, notably Forest Service and Bureau of Land Management lands, and animal welfare and animal health protections. In he contributed to the Animal Welfare Act with an amendment requiring consideration of the psychological well being of primates used in medical research. Quimby, VMD, PhD, is a board-certified laboratory animal veterinarian, with a doctorate in pathology, specialized in the assessment of immune function in animals. He conducted research and lectured in the fields of immunology, pathology and environmental toxicology where he focused his research on toxic shock syndrome, environmental intoxication with polychlorinated biphenyls PCBs , and immune dysfunction in pet dogs. As a laboratory animal professional he has designed and overseen the construction of five animal facilities for research animals and a zoological park. Turner has experience managing Canadian Council of Animal Care compliant animal facilities that house a full range of species fish, rodents and rabbits, dogs and cats, swine and sheep, nonhuman primates in both academic and industry GLP settings. Her research interests include innate immunity and infectious disease, toxicologic pathology, and the interactions between rodents and their environment as they relate to disease susceptibility. Wood has a doctorate in cancer biology and a doctorate in veterinary pathology. He has been involved in design or pathologic characterization of hundreds of genetically engineered rodents, both as the former Associate Director of Pathology at the Centre for Modeling Human Disease in Toronto, and in his current position. His lab conducts research on cancer genetics and the process of metastasis, with a focus on bone and prostate cancer. He has experience in animal behavior and in the scientific assessment of animal well-being, and has mostly worked with rodents, but also

APPENDIX: AQUARIAN RESOURCES. pdf

with rabbits, dogs, poultry, and horses. His research focuses on environment-dependent plasticity of brain and behavior in relation to questions of animal husbandry and animal welfare. Page Share Cite Suggested Citation:

8: CESNUR - Appendix B - Cult Awareness Network, Inc.

Hydraulic Numerical Models Meeting the Minimum Requirement of National Flood Insurance Program. Water Resources Support Center Aquarian Software, Inc.

As he did not believe human beings were apes, he believed this might have been during the Cretaceous, contrary to what is possible given the geologic and evolutionary biology evidence available at the time. On the advice of his colleagues, Hardy delayed presenting the hypothesis for approximately thirty years. Some interest was received, notably from the geographer Carl Sauer whose views on the role of the seashore in human evolution [15] "stimulated tremendous progress in the study of coastal and aquatic adaptations" inside marine archaeology. Another screenwriter, Elaine Morgan, responded to this focus in her *Descent of Woman*, which parodied the conventional picture of "the Tarzanlike figure of the prehuman who came down from the trees, saw a grassland teeming with game, picked up a weapon and became a Mighty Hunter," [20] and pictured a more peaceful scene of humans by the seashore. When it aroused no reaction in the academic community, she dropped the feminist criticism and wrote a series of books—*The Aquatic Ape*, *The Scars of Evolution*, *The Descent of the Child* and *The Aquatic Ape Hypothesis*—which explored the issues in more detail. My thesis is that a branch of this primitive ape-stock was forced by competition from life in the trees to feed on the sea-shores and to hunt for food, shell fish, sea-urchins etc. I suppose that they were forced into the water just as we have seen happen in so many other groups of terrestrial animals. I am imagining this happening in the warmer parts of the world, in the tropical seas where Man could stand being in the water for relatively long periods, that is, several hours at a stretch. Morgan summed up her take on the hypothesis in *Waterside* hypotheses of human evolution assert that selection from wading, swimming and diving and procurement of food from aquatic habitats have significantly affected the evolution of the lineage leading to *Homo sapiens* as distinct from that leading to *Pan*. Other academics have argued that the rejection of Hardy and Morgan is partially unfair given that other explanations which suffer from similar problems are not so strongly opposed. A conference devoted to the subject was held at Valkenburg, Netherlands in 1972. Its 22 participants included academic proponents and opponents of the theory and several neutral observers headed by the anthropologist Vernon Reynolds of Oxford University. His summary at the end was: But at the same time there does seem to be evidence that not only did they take to water from time to time but that the water and by this I mean inland lakes and rivers was a habitat that provided enough extra food to count as an agency for selection. It is not accepted as empirically supported by the scholarly community, [30] [31] [32] and has been met with significant skepticism. Langdon argued that however popular the idea was with the public, the "umbrella" nature of the idea means that it cannot serve as a proper scientific hypothesis. He observed that some anthropologists had regarded the idea as not worth the trouble of a rebuttal. In addition, the evidence cited by AAH proponents mostly concerned developments in soft tissue anatomy and physiology, whilst paleoanthropologists rarely speculated on evolutionary development of anatomy beyond the musculoskeletal system and brain size as revealed in fossils. After a brief description of the issues under 26 different headings, he produced a summary critique of these with mainly negative judgments. His main conclusion was that the AAH was unlikely ever to be disproved on the basis of comparative anatomy, and that the one body of data that could potentially disprove it was the fossil record. Hawks wrote that it is fair to categorize the AAH as pseudoscience because of the social factors that inform it, particularly the personality-led nature of the hypothesis and the unscientific approach of its adherents. *Misunderstandings of Human Evolution*, the *Nature* editor Henry Gee remarked on how a seafood diet can aid in the development of the human brain. Foley and Lahr suggest that "to flirt with anything watery in paleoanthropology can be misinterpreted", but argue "there is little doubt that throughout our evolution we have made extensive use of terrestrial habitats adjacent to fresh water, since we are, like many other terrestrial mammals, a heavily water-dependent species. She assumed that the total lack of response to her book from the academic community was due to the fact that she was an outsider. But in respect of the aquatic theme that is what I got from them - and with few exceptions still get. That kind of silence is a virtually unbeatable strategy". Wading and bipedalism[edit] After reviewing 30

different explanations of bipedalism, evolutionary biologist Carsten Niemitz proposed a "shore dweller" hypothesis of wading, though distancing himself from the AAH. Although it is harder to walk upright with bent knees on land, this difference gradually diminishes as the depth of water increases [55] and is still practical in thigh-high water. Food, Evolution and The Future, Michael Crawford together with co-author David Marsh wrote about the connections they saw between nutrition and human evolution, and in particular claimed that Omega-3 fatty acids were vital for the development of the brain. Searching for oysters, mussels, crabs, crayfish and so on they would have spent much of their time in the water and an upright position would have come naturally. The only way it could have happened was with the resources of the marine food-web which initiated the growth and development of the brain in the first place". Fish bones often decompose so that special tests are required to detect them. They established that its molecular composition is comparable to human vernix, being rich in both branch chain fatty acids BCFAs and squalene.

9: Jesus Christ The Bearer Of The Water Of Life - A Christian reflection on the New Age

"The Aquarian Theosophist the resources raised by him were An appendix containing HPB's letters detailing why Solovyoff is an unreliable purveyor of.

Vandana Shiva, an environmentalist and author of the book, *Water Wars: Privatization, Pollution, and Profit*, was a participant. All over the world women are making decisions about water. The WaterBearer is emerging. And women are taking the lead under her influence in many ways and many places. Early every morning I mindfully fill my blue bowl with water at the bathroom tap; then, I carry it into the room where I do my meditation. It remains there on a table for the day. At night, just before bed, I give thanks and pour the water into a plant. Then I place the empty bowl on my sink, ready for the morning. I added this to those instructions: All the while I am filling my blue bowl and carrying it from one room to another, I repeat these lines by Rainer Maria Rilke: I pulsate in her; she bears me; she gives me the spaciousness of this day, the primeval workday for me to make use of, and over my existence flings, in her magnanimity, nights that have never been. Her strong hand is above me, and if she should hold me under, submerged in fate, I would have to learn how breathe down there. Even her most lightly entrusted mission fills me with songs of her; although I suspect that all she really wants is for me to be vibrant as she is. Say it in praise of the WaterBearer. The WaterBearer Archetype For over two thousand years, the archetype of the LightBearer has been foremost in human spiritual life—certainly, at any rate, in our western world. The Greeks told the story of the mortal Prometheus, who stole fire from the gods and brought it back to humankind. There was Christ, who brought Light into a dark world, and Moses, who brought the light of law. Buddha brought the hope of enlightenment. The light symbol is also present in the Prophet of Islam. Each can be seen as an embodiment of the LightBearer archetype. These examples are, notably, all male. The absence of a powerful feminine archetype over the last few millenniums may well be one cause of the present imbalance in both our worldly and spiritual lives—an imbalance that threatens the world and all its living populations. She is emerging and taking her place beside the male LightBearers—not for the purpose of domination but, rather, balance. I call this archetype the WaterBearer. This archetypal WaterBearer truly is rising! We are now in the astrological Age of Aquarius, and the traditional symbol of this age is the WaterBearer. This metaphorical Being is usually represented as a feminine archetype. No historical or even mythical characters leap to my mind as embodiments of her in western mythology or religion. Since the 5th century in China, however, the goddess Kwan Yin—powerful and beloved archetype of Compassion in Buddhism—is representative of the WaterBearer. She is often pictured pouring water from a small jar, symbolizing the pouring out of compassion and mercy on all beings. Her emergence in our collective western psyche is another indication of the rising of the WaterBearer in human psyches all over the planet—especially in the souls of women. She will soon have many imaginal embodiments and names, and water is her most precious physical gift. It is a symbol for renewing life. My personal journey towards consciousness of the WaterBearer archetype has been gradual and lifelong. Water has always been an element I love. To celebrate my birthday one year not long ago, I went swimming with the humpback whales off the Dominican Republic coast. While on this adventure, I discovered my whale spirit guide who has apparently been with me for years, although I had not previously recognized her. Her name, she told me, is Darshan. Looking into her huge eye is, for me, to absolutely look into the Mystery of the Source of everything. I made another card for the WaterBearer archetype herself, and she has become more and more real to me ever since I began to consult the images on this card. I am discovering that the WaterBearer, as she reveals herself to me, is even fiercer than the usual Kwan Yin embodiments of this archetype. While compassion is still her major attribute, she also has wild strength and great passion. She holds both anger and sadness that her gift of life-giving water has been so abused. This archetype requires action, mindfulness and sacrifice, and demands that we awaken to the preciousness of her gift. She embodies a quality akin to the Hindu goddess Kali, for she will destroy as well as revive life. We were all astonished by her global powers of devastation—from the merciless Asian tsunami of, to the intense storms of causing landslides and death in the United States. We may honor and let her work through our lives, yet we cannot begin to control or contain

her. An Exhibit is Born I suddenly had the idea to exhibit collages that would image and honor the WaterBearer. Galeria Tonantzin was willing to support such an exhibit in the hopes that it might contribute in some way to the raising of consciousness around water. Some women had already made cards for this archetype. Many others, however, set out to create oneâ€”inspired by the exhibit, yet also experiencing their own call by the WaterBearer and wanting her represented in their decks. Preservation of Water - Preservation of Life Water! Our bodies are mostly made of itâ€”and, yet, we so take it for granted. Every day in our papers there is some conference about water or dispute about water. The United Nations has declared the next 15 years, beginning in , as the critical period when all of us must face and solve the water crisis. We have wasted and poisoned our supplies. We are finally recognizing that this heedlessness must change; and, indeed, it is beginning to change. Rivers are drying up in many places. Beautiful lakes are polluted with our waste, and wildlife is dying. The enemy of the WaterBearer is drought in all its forms. It is the drying up of soul due to our busyness and our lack of attention to matters of the heart. It is our continual disregard for her gifts of waterâ€”both physical and spiritual waterâ€”that she abundantly pours out and upon which our lives depend. May this exhibit awaken in you an awareness of your own thirsts and guardianships, both exterior and interior. Many people like to use the photos to make their "Seena card".

Rational finance, behavioral finance, and the new finance Big basket business plan Dont go into the graveyard! Currency and contest in East Asia The myth of individualism 2nd edition The relationship between language and thought Rules versus principles based compliance Jsk by jay vasavada Rethinking Single Sex Teaching Anointed Kabbalist Ancient Asian engineering. Civilization of law Lifesavers for your marriage Collins/Janes warships of World War II Chapter 4: Glaucoma Caswell County, North Carolina Will Books, 1777-1814; 1784 Tax List; And Guardians Accounts, 1794-1819 Pu Principles of genetics and genomics Dan Roden Competition between females and males at different age levels on perceptual motor performance Ec Research Funding A Guide for Applicants: General Information Elliot Co. No. 3 Front St. East, Toronto, exhibit in Class 79 as samples, and not for competition, the fo Captain Careys blunder Chicken Soup for the Preteen Soul 2 Study material for nursery student Pt. IX. The Duke of Roxburghe. Henry Thomas Buckle. Michael Wodhull. George Baker. N.P. Simes. 1897. The Lowell birthday-book . Daylight in the Canyon Combat History of the Three Hundred Fifty-Fourth Regiment, 1945 University physics volume 3 solutions manual openstax Petersons Guide to Colleges in the Southeast, 1989 The structure of financial regulation Nationhood from the schoolbag A first course in abstract algebra 3rd edition Microwave cooking recipes in tamil British labors rise to power Mb0-001 manual I May Be Little (Jigsaw Books) The hidden pool ruskin bond Voices of the soul answered in God. By Rev. John Reid. Amelia Earhart returns from Saipan Dionysius Scytobrachion