

1: SUMMA THEOLOGIAE: The nature and extent of sacred doctrine (Prima Pars, Q. 1)

How does a foundational myth become sacred scientific dogma? The case of A.V. Hill and the anaerobiosis controversy Part 3 by Prof Tim Noakes. The A.V. Hill cardiovascular/anaerobic model of exercise physiology.

David Bryce Yaden Reviewed by: A Study in Human Nature in , he was careful to exclude the institutions of religion in institutional settings, and to not debate theological perspectives. In doing so he was able to offer a neutral position on one of the great mysteries in life: How people experience God. He gathered quotes from the famous and not-so-famous on their encounters with mystic experiences as a way of understanding the effect of religion and spirituality on the individual. He was able to penetrate into the personal and direct encounters people have when they have been stirred by the sacred. But how would William James take on this same project now? How would he have approached the study and understanding of mystical experiences more than a century later, when we have such powerful advances as computers, neuropsychology, and functional magnetic resonance imaging fMRI? When James wrote the Varieties of Religious Experience, he extended the range of what was acceptable for investigation in the field of psychology. Being Called is the next natural evolution in this investigation and will do for this century what William James did for his. The book draws upon the insights of experts from around the world in psychology, neuroscience, and theology and is divided into two parts. Scientific and Secular Perspectives, takes a more empirical view of callings, seeing them as natural byproducts of a human brain. David Yaden and Andrew Newberg explore the neurocognitive process behind the voices and visions of being called and their similarity to creative epiphanies. These as well as the other chapters in this section challenge the reader to understand the impact such experiences have on those summoned toward a particular life path. Part Two, Sacred Perspectives, investigates numinous experiences through the lens of callings as supernatural or divine occurrence. These narratives challenge the reader in a different way. They offer insight and understanding of being called as an encounter with the divine. In Part Two, however, I read it as a student of the mysteries of life. Calling And Called In Religious Time by Gordon Bermant seem to bookend the experiences of what is left behind or sacrificed when one is called and what we may be moving toward. These chapters provide food for thought about the transformational elements of the experience of being called. At a more specific level are two other chapters in this section, which I found profoundly moving. Psychosis , Spirituality, And Shamanism by David Lukoff was one of the more courageous and dramatic narratives in the book. The second chapter of fascination in this section was: Based on over 20 years of research, this chapter looks at a marginalized sect who interpret the words of the King James Bible in Mark Through in-depth interviews he studies the fate of families who continue the practice of handling snakes and drinking poison although they have lost fingers, been bitten and hospitalized, and who have endured the death of other family members. This is the main strength of the book as a whole. While it would have made the review too lengthy, I could have identified the virtues of each chapter. The book pushes the envelope of understanding and inquiry into areas largely unexplored by the sciences. It left me wanting more which, I assume, is a goal of the collection. The introduction by Martin Seligman, whose thoughtful and empirically informed inquiries are well known most notably for his work on learned helplessness and positive psychology describes his interest and personal experience in being called. Like most great scientists there is a personal alignment with their field of study that comes their ownlife experience. Seligman reveals the contents of his numinous dream that initiates his calling and offers a theoretical framework for understanding how we may be being called to the future. These insights are invaluable. Rather than divulge them here, it is worth it for readers to absorb his reflections directly. What I will say is that Dr. Seligman feels very much called to do his work as a scientist, is responsible for launching this scholarly inquiry, and has a bold theory as to how and why being called happens. Finally, there is an appendix by J. Hugh Kempster and David Bryce Yaden that introduces a vehicle for advancing our understanding of these experiences. An Introduction, which I have written about elsewhere, is a meeting for those who have had a mystical experience and are willing to share it with a group. In preparing for this review I attended a meeting of Mystics Anonymous on October 2, What I found were a collection of about two dozen people whose interest in

sharing and understanding their individual experience allowed for a group to form where their stories could be heard without judgment or analysis. I was not alone. In , Gallup asked respondents if they had had such an experience that profoundly changed the direction of their life. Over 40 percent said they had. The book is stimulating, thought-provoking, and challenges our understanding of this widespread phenomenon. It should be essential reading for students in business, theology, and psychology. At the professional level, coaches, consultants, and therapists would also do well to acquaint themselves with the rich collection of writing in this volume.

2: Book Review: Being Called: Scientific, Secular & Sacred Perspectives

How does a foundational myth become sacred scientific dogma? Part 3. Posted on November 16, by Rich November 16, Part 3 is of Prof. Noakes series is now.

Gina Boudreau helps harvest locally-grown tobacco. Jean Dakota Advertisement Tobacco has become a much-maligned plant in modern society. Cigarettes, which typically contain dried leaves from a tall, hybrid species called *Nicotiana tabacum*, are blamed for more than , deaths per year in the United States. And reams of scientific findings indicate that cigarette smokingâ€”inhaling a toxic brew that can contain at least 70 cancer-causing chemicalsâ€”harms nearly every organ of the body. But tobacco itself is not the problem, according to Gina Boudreau. In fact, she considers it sacred. And she is not alone. Many Native American communities, including hers, use the substance in traditional rituals and pass down stories about how and why the creator gave it to them. Yet customs related to growing and respecting tobacco have eroded over time, leaving communities exposed mostly to commercial versions of the plantâ€”and furthering smoking addiction. Boudreau hopes to change that. She is helping lead a movement within her tribe, the Minnesota-based White Earth Nation, to boost traditional tobacco use. Essentially, the plan is to fight tobacco with tobacco. Centers for Disease Control and Prevention says about 32 percent of Native American adults nationwide are smokers. By comparison, smokers make up only about 16 percent of the overall U. Among other steps it urged all tribes to create and enforce tobacco-free air policies in indoor workplaces and public spaces including tribal casinos , and to offer access to high-quality tobacco cessation services. Instead they believe promoting tobacco use in more traditional ways, and rebuilding respect for the plant as a sacred element of Native culture, would have a better chance at making a real difference. The first step toward this shift, according to Boudreau, is growing an indigenous tobacco species on the reservation. About eight years ago she started planting seeds of *Nicotiana rustica*, a short and spindly-looking tobacco plant with a long history of growing wild throughout the Americasâ€”and of ritual use by Native American tribes. It typically contains more nicotine than its lush-leafed commercial cousin *N. glauca*. But tobacco companies have modified *N. glauca*. Now, he says, *N. glauca*. There are other key differences between industrialized tobacco and the substances used for ritual purposes. American tribes also use traditional tobacco in a variety of ways. Often it is not smoked, and when it is, it is usually not inhaled into the lungs. Some tribes place it on the ground or burn it in dish or shell; the smoke is believed to carry prayers to the creator. Dried tobacco may be sprinkled on or near a car to ensure a safe journey. Presenting a gift of tobacco when a deal or contract is being forged can make the agreement more binding. Tobacco is also employed medicinally: Sprinkling it on the bed of an ill family member is thought to protect the patient and serve as a healing agent, as Minnesota-based Chippewa tribal members noted in the *American Journal of Preventive Medicine*. Practices differ from tribe to tribe, and citizens of the White Earth Nation and the Ho-Chunk tribe in Wisconsin were reluctant to reveal details of their religious rites to a visiting outside journalist. The work can be difficult, and produces a relatively small yield: So if tobacco is grown and used in the traditional way, Greendeer reasons, it would be challenging to feed an addiction. So far interest has been slow to developâ€”but Boudreau says the ideas are starting to take root. If kids build a relationship with traditional tobacco at an early age by growing it at school, for example, harvesting it and engaging with it in traditional gatherings and ceremonies, they may be less likely to smoke as adults. White Earth Nation members say their smoking issues metastasized against a complicated historical backdrop. Until the passage of the Indian Religious Freedom Act of 1948, laws banned many Native American cultural practices, including various traditional uses of tobacco. And in the late 19th and early 20th centuries, churches or the U. This also contributed to the breakdown in teaching traditional customs, Goodwin says. But some tribes managed to hold onto their historic practices in hidden or secret ways, such as substituting cigarettes for indigenous tobacco at traditional ceremonies. For example, at funerals among the Ojibwe a larger tribal distinction that includes the White Earth Nation , ritually grown tobacco would be placed on the ground to offer prayers to the spirit world for the deceased. To continue this custom when traditional tobacco use was prohibited, the tribe instead started passing a birch-bark basket of cigarettes among attendees to smoke as a group, so the prayer tradition

survived. Similarly, since tribal members could no longer keep traditional tobacco with them, they started carrying commercial tobacco and using it for daily offerings and ceremonies. Traditional tobacco growing in a garden on the White Earth reservation. Jean Dakota Tobacco companies may also have contributed to the high smoking rates among Native Americans. Historically these companies marketed to tribal communities by appealing to their cultural connections with tobacco—thus becoming one of the few outside groups that strongly supported tribal sovereignty and economic development internal tobacco company documents, now public, suggest they had also hoped for more access to tribal casinos and stores as places to sell their products. That legacy of apparent support for tribal interests has left some Native American communities with mixed feelings toward these companies, possibly hampering smoking cessation efforts. The reasons tribal members start smoking remain complex. As is the case in any other community, a person may light up in response to social pressures, to relieve stress, or due to many other factors. Cigarettes remain ubiquitous at some Native American traditional ceremonies. Also, people with lower socioeconomic status generally have the highest rates of smoking prevalence across the United States, and most tribal communities remain disproportionately poor. There are also education disparities: And smokers do not appear to be shifting to e-cigarettes, devices which have generally remained unpopular in the community. Traditional tobacco plants grow on small plots throughout the community, but there are also constant reminders of commercial tobacco use that could undercut a cultural shift. When I visited the Circle of Life Academy school, a small amount of tobacco had been grown on campus. The plastic bag, still sporting its price tag, featured a picture of a Native American figure wearing a headdress—above the required surgeon-general warning. Here, as in many tribally owned casinos across the country, it can be difficult to stay away from cigarettes; many people like to smoke while they gamble, making managers hesitant to bar smoking. Cigarettes are also not taxed at tribally owned stores, which makes the product more affordable than elsewhere. But in his professional smoking-prevention work he has found that even when tribal elders use and promote traditional tobacco themselves, and worry about high smoking rates in their communities, it remains difficult to gain much ground on smoke-free casino policies. The main snag, he says, is that tribes worry that the shift could hurt one of their principal sources of revenue. Tightening restrictions on smoking in other public spaces, he says, is also difficult because such policies could frustrate smokers and feel unnecessarily onerous. After weeks of reporting on traditional tobacco for this report, I wanted to see some of it up close and speak with someone who grows it at home. The year-old said he would be happy to make time. But he had a delicate question first: Would I be menstruating? If so, he said, tradition dictated that he could not bring or show me any of the tobacco. Fortunately I was not, so we agreed to convene at a sports bar in Wisconsin Dells, about an hour outside Madison. Over lunch herbal tea and soup for him, a chicken sandwich and Coke for me he explained that menstruation is not considered unclean. It looked like oregano or any other dried herb, and did not have the strong smell of store-bought tobacco. So far, he added, there have not been enough efforts to encourage such practices in his community. But other Ho-Chunk community members told me there are some early indications that may be changing—at least on a small scale. Now, Jon Greendeer told me, he brings freshly grown and dried tobacco to community events; before, he would buy four packs of cigarettes to contribute. And although data on smoking cessation efforts within the tribe remains scarce, health surveys Ho-Chunk officials have taken among one significant subset of the community—its diabetic population—suggest their smoking rates are dropping substantially. Anecdotal evidence from Ho-Chunk members I interviewed also suggests fewer people have been smoking in the past few years. New policies such as banning smoking in public spaces have been imposed; more smoking cessation education is available; the price of cigarettes has continued to rise; and more community leaders have started speaking publicly about quitting, along with other healthy lifestyle choices. Perhaps the combination of all those actions may help explain the decline, Peterson surmises. The casino actively advertises its smoke-free status and has not lost revenue. Even with these possible improvements, however, members of both the Ho-Chunk and White Earth Nation tribes cautioned that progress will likely be slow, and many expect an uphill battle in the years ahead. So now Indian tacos contribute to our problems, yes, but they are also a sign of our perseverance.

Being Called: Scientific, Secular, and Sacred Perspectives and millions of other books are available for Amazon Kindle. Learn more Enter your mobile number or email address below and we'll send you a link to download the free Kindle App.

May the Sacred Scripture of this doctrine be expounded in different senses? Whether, besides philosophy, any further doctrine is required? It seems that, besides philosophical science, we have no need of any further knowledge. For man should not seek to know what is above reason: But whatever is not above reason is fully treated of in philosophical science. Therefore any other knowledge besides philosophical science is superfluous. Further, knowledge can be concerned only with being, for nothing can be known, save what is true; and all that is, is true. But everything that is, is treated of in philosophical science—even God Himself; so that there is a part of philosophy called theology, or the divine science, as Aristotle has proved *Metaph.* Therefore, besides philosophical science, there is no need of any further knowledge. On the contrary, It is written 2 Timothy 3: Therefore it is useful that besides philosophical science, there should be other knowledge, i. Firstly, indeed, because man is directed to God, as to an end that surpasses the grasp of his reason: But the end must first be known by men who are to direct their thoughts and actions to the end. Hence it was necessary for the salvation of man that certain truths which exceed human reason should be made known to him by divine revelation. Even as regards those truths about God which human reason could have discovered, it was necessary that man should be taught by a divine revelation; because the truth about God such as reason could discover, would only be known by a few, and that after a long time, and with the admixture of many errors. Therefore, in order that the salvation of men might be brought about more fitly and more surely, it was necessary that they should be taught divine truths by divine revelation. It was therefore necessary that besides philosophical science built up by reason, there should be a sacred science learned through revelation. Reply to Objection 1. Hence the sacred text continues, "For many things are shown to thee above the understanding of man" Sirach 3: And in this, the sacred science consists. Reply to Objection 2. Sciences are differentiated according to the various means through which knowledge is obtained. For the astronomer and the physicist both may prove the same conclusion: Hence there is no reason why those things which may be learned from philosophical science, so far as they can be known by natural reason, may not also be taught us by another science so far as they fall within revelation. Hence theology included in sacred doctrine differs in kind from that theology which is part of philosophy. Whether sacred doctrine is a science? It seems that sacred doctrine is not a science. For every science proceeds from self-evident principles. But sacred doctrine proceeds from articles of faith which are not self-evident, since their truth is not admitted by all: Therefore sacred doctrine is not a science. Further, no science deals with individual facts. But this sacred science treats of individual facts, such as the deeds of Abraham, Isaac and Jacob and such like. On the contrary, Augustine says *De Trin.* Therefore sacred doctrine is a science. I answer that, Sacred doctrine is a science. We must bear in mind that there are two kinds of sciences. There are some which proceed from a principle known by the natural light of intelligence, such as arithmetic and geometry and the like. There are some which proceed from principles known by the light of a higher science: So it is that sacred doctrine is a science because it proceeds from principles established by the light of a higher science, namely, the science of God and the blessed. Hence, just as the musician accepts on authority the principles taught him by the mathematician, so sacred science is established on principles revealed by God. The principles of any science are either in themselves self-evident, or reducible to the conclusions of a higher science; and such, as we have said, are the principles of sacred doctrine. Individual facts are treated of in sacred doctrine, not because it is concerned with them principally, but they are introduced rather both as examples to be followed in our lives as in moral sciences and in order to establish the authority of those men through whom the divine revelation, on which this sacred scripture or doctrine is based, has come down to us. Whether sacred doctrine is one science? It seems that sacred doctrine is not one science; for according to the Philosopher *Poster.* Therefore sacred doctrine is not one science. Further, in sacred doctrine we treat of angels, corporeal creatures and human morality. But these belong to separate philosophical sciences. Therefore sacred doctrine cannot be one science.

On the contrary, Holy Scripture speaks of it as one science: I answer that, Sacred doctrine is one science. The unity of a faculty or habit is to be gauged by its object, not indeed, in its material aspect, but as regards the precise formality under which it is an object. For example, man, ass, stone agree in the one precise formality of being colored; and color is the formal object of sight. Therefore, because Sacred Scripture considers things precisely under the formality of being divinely revealed, whatever has been divinely revealed possesses the one precise formality of the object of this science; and therefore is included under sacred doctrine as under one science. Sacred doctrine does not treat of God and creatures equally, but of God primarily, and of creatures only so far as they are referable to God as their beginning or end. Hence the unity of this science is not impaired. Nothing prevents inferior faculties or habits from being differentiated by something which falls under a higher faculty or habit as well; because the higher faculty or habit regards the object in its more universal formality, as the object of the "common sense" is whatever affects the senses, including, therefore, whatever is visible or audible. Hence the "common sense", although one faculty, extends to all the objects of the five senses. Similarly, objects which are the subject-matter of different philosophical sciences can yet be treated of by this one single sacred science under one aspect precisely so far as they can be included in revelation. So that in this way, sacred doctrine bears, as it were, the stamp of the divine science which is one and simple, yet extends to everything. Whether sacred doctrine is a practical science? It seems that sacred doctrine is a practical science; for a practical science is that which ends in action according to the Philosopher Metaph. But sacred doctrine is ordained to action: Therefore sacred doctrine is a practical science. Further, sacred doctrine is divided into the Old and the New Law. But law implies a moral science which is a practical science. On the contrary, Every practical science is concerned with human operations; as moral science is concerned with human acts, and architecture with buildings. But sacred doctrine is chiefly concerned with God, whose handiwork is especially man. Therefore it is not a practical but a speculative science. I answer that, Sacred doctrine, being one, extends to things which belong to different philosophical sciences because it considers in each the same formal aspect, namely, so far as they can be known through divine revelation. Hence, although among the philosophical sciences one is speculative and another practical, nevertheless sacred doctrine includes both; as God, by one and the same science, knows both Himself and His works. Still, it is speculative rather than practical because it is more concerned with divine things than with human acts; though it does treat even of these latter, inasmuch as man is ordained by them to the perfect knowledge of God in which consists eternal bliss. This is a sufficient answer to the Objections. Whether sacred doctrine is nobler than other sciences? It seems that sacred doctrine is not nobler than other sciences; for the nobility of a science depends on the certitude it establishes. But other sciences, the principles of which cannot be doubted, seem to be more certain than sacred doctrine; for its principles are "namely, articles of faith" can be doubted. Therefore other sciences seem to be nobler. Further, it is the sign of a lower science to depend upon a higher; as music depends on arithmetic. But sacred doctrine does in a sense depend upon philosophical sciences; for Jerome observes, in his Epistle to Magnus, that "the ancient doctors so enriched their books with the ideas and phrases of the philosophers, that thou knowest not what more to admire in them, their profane erudition or their scriptural learning. On the contrary, Other sciences are called the handmaidens of this one: I answer that, Since this science is partly speculative and partly practical, it transcends all others speculative and practical. Now one speculative science is said to be nobler than another, either by reason of its greater certitude, or by reason of the higher worth of its subject-matter. In both these respects this science surpasses other speculative sciences; in point of greater certitude, because other sciences derive their certitude from the natural light of human reason, which can err; whereas this derives its certitude from the light of divine knowledge, which cannot be misled: Of the practical sciences, that one is nobler which is ordained to a further purpose, as political science is nobler than military science; for the good of the army is directed to the good of the State. But the purpose of this science, in so far as it is practical, is eternal bliss; to which as to an ultimate end the purposes of every practical science are directed. Hence it is clear that from every standpoint, it is nobler than other sciences. It may well happen that what is in itself the more certain may seem to us the less certain on account of the weakness of our intelligence, "which is dazzled by the clearest objects of nature; as the owl is dazzled by the light of the sun" Metaph. Hence the fact that some happen to doubt about articles

of faith is not due to the uncertain nature of the truths , but to the weakness of human intelligence ; yet the slenderest knowledge that may be obtained of the highest things is more desirable than the most certain knowledge obtained of lesser things, as is said in de Animalibus xi. This science can in a sense depend upon the philosophical sciences , not as though it stood in need of them, but only in order to make its teaching clearer. For it accepts its principles not from other sciences , but immediately from God , by revelation. Therefore it does not depend upon other sciences as upon the higher, but makes use of them as of the lesser, and as handmaidens: That it thus uses them is not due to its own defect or insufficiency, but to the defect of our intelligence , which is more easily led by what is known through natural reason from which proceed the other sciences to that which is above reason , such as are the teachings of this science. Whether this doctrine is the same as wisdom? It seems that this doctrine is not the same as wisdom. For no doctrine which borrows its principles is worthy of the name of wisdom; seeing that the wise man directs, and is not directed Metaph. But this doctrine borrows its principles. Therefore this science is not wisdom. Further, it is a part of wisdom to prove the principles of other sciences. Hence it is called the chief of sciences , as is clear in Ethic. But this doctrine does not prove the principles of other sciences.

4: Spirituality - Wikipedia

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Great Spiritual Traditions around the world are making public much of their formerly secret knowledge, including in recent years the Mayan, Tibetan, Taoist and European Rosicrucian traditions. These world traditions are the caretakers of our birthright: Perhaps the most fundamental and essential part of this spiritual knowledge is to know the actual patterns, the energy blueprints, which everything in creation is based on. Everything is based on a specific pattern; knowing that pattern unlocks the ability to make full practical use of it. This is true whether speaking of patterns of higher spiritual realities, psychological and behavior patterns, energetic patterns, or actual structures manifested in the physical world. Only through our knowing these spiritual and energetic patterns can we achieve our full potential: At that time I became aware that behind all the systems of modern technology, all the forces of Nature, were specific patterns which were being avidly studied by both scientists and by governments. Alongside of the usual mathematical studies of modern science, there exists a thriving sub-culture of advanced scientists studying pure structural patterns as a key to everything from Nuclear Physics to Human Biology. I was surprised to find studies commissioned by Governments, and even by NATO, that analyzed the pure pattern information of natural systems. It became apparent to me that much of modern cutting-edge technology was coming out of these pattern studies. In Nano-technology the new field in which human beings are now able to create any kind of matter, by creating structures at the molecular level researchers were unsuccessful in their experiments until they studied the pure geometric patterns identified by the modern genius Buckminster Fuller. In gratitude, they named their early discoveries after him, such as the "Buckyball. All modern technology is based on the twin variables of SHAPE and MATERIAL; different shapes create different energetic effects, just as different materials offer a full spectrum of different useful energy qualities energy expresses differently through metal electrical conductors than it does through wood, for example. One key to understand this hidden energy science of Sacred Geometry is: Shape is really a pattern of energy movement frozen in space, a pattern which nature gives a specific power. Legends of ancient high cultures such as the Egyptian Temple Science indicate how advanced and how secret this information was in earlier times. During that time I studied the inner spiritual initiation teachings of over a dozen great world traditions, and identified the specific Sacred Geometry forms they knew and used. Some patterns were known and used by every one of these traditions, while other patterns seemed to be safeguarded by a single group. For instance, the knowledge of the power of the number 19 was considered critical in Ancient Egypt; today only some groups in esoteric Islam appear to have fully inherited this knowledge. What was truly amazing to me, was how most of the patterns known and used in modern technology were also clearly known and used in ancient cultures. Over a period of 20 years, I was able to create Sacred Geometry courses in which I illustrate the large number of one-to-one matches between patterns used in spiritual traditions, and those used in modern technology. As great as the achievements of modern technology are, they are creating pollution and death in many cases. The practical energy science used in the ancient spiritual traditions could create life-giving effects in a way described today as "magic" or "miraculous"; however, to paraphrase Arthur C. The "Masters of the Net" Sacred Geometry Initiation Modern Physics teaches that the essence of creation is not Matter despite what you may have learned in school ; it is actually a flexible geometric energy grid behind matter, the "Matrix of Space-Time. Similarly to how it is shown in modern physics texts, this NET of creation was shown as a squared grid, often metaphorically as a physical Net being used to catch birds or fish inside of it. Such illustrations were extremely common in ancient Egypt. In cultures all over the world, the spiritual knowledge of this energetic NET the geometric matrix both behind all of creation and within every created being was one of the highest levels of their Temple Science and Spiritual Initiations. Below is a very short introduction to the appearance of the NET initiation in a series of Western cultures, leading up to the story of how this knowledge has appeared in a new form in Modern Egypt. Each of these cultures has a wealth of knowledge and practices which go

beyond the brief descriptions below. Thoth himself was shown on the Temple Wall at Karnak in the act of "stretching the cord", which is the act of moving from a spiritual center outwards in order to create forms in the physical 3-dimensions of space; the great hermetic Egyptologist Schwaller de Lubicz labeled this Temple illustration "Thoth, Master of the Net". Having mastered the Net, the Initiate in the text constantly refers to himself as Osiris, having merged in Resonance with this divine being who has conquered death and knows how to navigate the higher spiritual realms. When the Egyptian high spiritual culture began to decline with foreign invasions, its knowledge went in two prominent directions: This tradition also holds essential knowledge of the Energy Blueprint which creates the human being: However there are many layers of the Tree of Life which are not well-known. There are THREE key anchor positions for the human soul astral body at the head, heart, and hara belly area. This coding system "the secrets of which are also part of later medieval alchemical manuscripts" also includes details on the sources of power for these parts of the human subtle body, at the planetary and star levels. Within these sacred geometric patterns there are deep secrets of the spiritual construction and potential healing of every human being. There was a famous Greek Gnostic text bearing the title of "The Net. Interestingly, modern esoteric energy research has shown that the Sun does indeed create critical energetic networks and effects on the surface of the Earth. Just as similar sounds will resonate together one tuning fork, struck and brought close to a second tuning fork of the same musical note, will create vibration in the second fork, so similar number qualities will resonate together also. This hidden practice is also related to the power of specific sacred measurement systems "The Egyptian Royal Cubit, the Remen, etc. Reference to their being precisely fish caught in the Net in the Appendix of the Gospel of John is a direct reference to specific Sacred Geometric numbers taught in the Greek mysteries. Islam actually contains within it many classical secrets from the Middle Eastern traditions, especially Ancient Egypt. One example is that Islam is one of the only world traditions to focus on the Power of the Holy Number One of the primary grids used in Ancient Egypt to lay out designs on the Temple walls was the grid based on 19 vertical divisions; this is known to Egyptologists, but they have no idea of the significance of this fact. It is related to an energetic grid surrounding every human being, which contains within it the precise positions and functions for all of the spiritual energy centers in the human being not only chakras, but a large number of power centers not taught publicly by any tradition even today. The Egyptian priesthood knew that the Grid of 19 was in reality the background of the human archetypal energy blueprint. They also knew that the correct use of the 19 in design as 19 design elements, or by building the number into measurement and proportional systems in design creates a very powerful emanation of beneficial energy; this is the Golden light often referenced in ancient Egyptian texts as essential for spiritual development and for consciousness after death. The most advanced teachings from this tradition can be found in the over volumes of books and collected lectures by Dr. Rudolf Steiner, by far the most advanced Rosicrucian teacher ever to teach publicly. The Rosicrucian work preserves the knowledge of earlier cultures in Egypt, Greece, and Israel and translates them into a clear, concise form which uses our own cultural references rather than that of earlier cultures. To give just one example of the information revealed in his work: The Unified Energy Science understands how any one or all of the different qualities of nature can be used to create a desired energy effect. In practical terms, the master of this energy science can create a wide range of beneficial effects through knowing how to find and apply the correct SHAPE or.

5: Sacred Rest - Dr. Dalton-Smith - I Choose My Best Life

It was my calling, a person might say, describing how they were pulled toward a particular career or type of volunteer work. The type of awakening that leads to action may have its start in the.

This conviction inspired the performanceâ€¦ The emergence of the concept of the sacred It was during the first quarter of the 20th century that the concept of the sacred became dominant in the comparative study of religions. For Durkheim, sacredness referred to those things in society that were forbidden or set apart; and since these sacred things were set apart by society, the sacred force, he concluded, was society itself. In contrast to this understanding of the nature of the sacred, Scheler argued that the sacred or infinite was not limited to the experience of a finite object. Scheler combined the interests of an empirical scientist with a philosophical effort that followed in the tradition of 19th-century attempts to relate human experiences to the concept of a reality essence that underlies human thoughts and activities. Since the first quarter of the 20th century many historians of religions have accepted the notion of the sacred and of sacred events, places, people, and acts as being central in religious life if not indeed the essential reality in religious life. For example, phenomenologists of religion such as Gerardus van der Leeuw and W. Brede Kristensen have considered the sacred holy as central and have organized the material in their systematic works around the transcendent object and human subject of sacred cultic activity, together with a consideration of the forms and symbols of the sacred. Such historians of religions as Friedrich Heiler and Gustav Mensching organized their material according to the nature of the sacred, its forms and structural types. Significant contributions to the analysis and elaboration of the sacred have been made by Roger Caillois, a sociologist, and by Mircea Eliade , an eminent historian of religions. Basic characteristics of the sacred Sacredâ€”profane and other dichotomies The term sacred has been used from a wide variety of perspectives and given varying descriptive and evaluative connotations by scholars seeking to interpret the materials provided by anthropology and the history of religions. In these different interpretations, however, common characteristics were recognized in the sacred, as it is understood by participant individuals and groups: A person or thing was designated as sacred when it was unique or extraordinary. The term numinous is used at present as a description of the sacred to indicate its power, before which man trembles. Various terms from different traditions have been recognized as correlates of sacer: It might be someone or something specially blessed because it was full of power, or it might be something accursed, as a corpse. Whatever was tabu had special restrictions around it, for it was full of extraordinary energy that could destroy anyone unprotected with special power himself. In this case the sacred is whatever is uncommon and may include both generating and polluting forces. On the other hand there is the pureâ€”impure dichotomy , in which the sacred is identified with the pure and the profane is identified with the impure. The pure state is that which produces health, vigour, luck, fortune, and long life. The impure state is that characterized by weakness, illness, misfortune, and death. To acquire purity means to enter the sacred realm, which could be done through purification rituals or through the fasting, continence, and meditation of ascetic life. When a person became pure he entered the realm of the divine and left the profane, impure, decaying world. Such a transition was often marked by a ritual act of rebirth. Otto elaborated his understanding of the holy from this basic ambiguity. On the one hand, the sacred is the limit of human effort both in the sense of that which meets human frailty and that which prohibits human activity; on the other hand, it is the unlimited possibility that draws mankind beyond the limiting temporalâ€”spacial structures that are constituents of human existence. Caillois has described at length the social mechanism of nonliterate societies, in which the group is divided into two complementary subgroups moieties , and has interpreted the tabus and the necessary interrelationship of the moieties as expressions of sacredness. In a number of respectsâ€”e. Here the sacred is seen to be manifested in the order of the socialâ€”physical universe, in which these tribal members live. To disrupt this order, this natural harmony, would be sacrilege , and the culprit would be severely punished. In this understanding of the sacred, a person is, by nature, one of a pair; he is never complete as a single unit. Reality is experienced as one of prescribed relationships, some of these being vertical, hierarchical relationships and others being horizontal, corresponding relationships. Another

significant ambiguity is that the sacred manifests itself in concrete forms that are also profane. The transcendent mystery is recognized in a specific concrete symbol, act, idea, image, person, or community. The unconditioned reality is manifested in conditioned form. The ambiguity of the sacred taking on profane forms also means that even though every system of sacred thought and action differentiates between those things it regards as sacred or as profane, not all people find the sacred manifested in the same form; and what is profane for some is sacred for others. Manifestations of the sacred The sacred appears in myths, sounds, ritual activity, people, and natural objects. The repetition of the sacred action symbolically duplicates the structure and power that established the world originally. Thus, it is important to know and preserve the eternal structure through which man has life, for it is the model and source of power in the present. The recognition of sacred power in the myth is related to the notion that sound itself has creative power—in particular special, sacred sounds. Part of the importance of religious ritual is that in the realm of the sacred all things have their place. In order for human existence to prosper or even continue it must correspond as closely as possible to the divine pattern destiny, or will. Different religious traditions have different theological and philosophical formulations of the meaning of sacraments. Other sacred activity includes initiation, sacrifice, and festival. Initiation rites among nonliterate societies both expose and establish the world view of the participants. The initiate learns the eternal order of life as proclaimed in the myth. Life is viewed essentially as the work of supernatural beings, and the initiate in this ritual is taught this secret of life and how to gain access to divine benefits. The initiate learns the tabus and is often given a sacred mark. In other religions, such as Christianity, Buddhism, and Hinduism, an initiate to a special holy often monastic community within the larger religious community is designated by a change in name and wearing apparel, denoting his special relation to the sacred. In festivals and sacrifices two religious functions are often combined: Religious festivals are a return to sacred time, that time prior to the structured existence that most people commonly experience profane time. Sacred calendars provide the opportunity for the profane time to be rejuvenated periodically in the festivals. The use of masks and the suspension of normal tabus express the unstructured, unconditioned nature of the sacred. Dancing, running, singing, and processions are all techniques for re-creation, for stimulating the original power of life. Ritual activity moves power in two directions: The new energy dispels the old, depleted, polluted energy; it cleanses the constricted, clogged, hardened channels of life. One of the most important forms in which man has access to the sacred is in the sacrifice. The central procedure in all sacrifices is the use of a victim or substitute to serve as a mediator between the sacred and profane worlds. Instead, the sacrificial object victim is destroyed in serving as a unique, extraordinary channel between these two realms. In sacrificial rites it is important to duplicate the original divine act; and because creation is variously conceived in different religious traditions, different forms are preserved: Sacredness is manifested in sacred officials, such as priests and kings; in specially designated sacred places, such as temples and images; and in natural objects, such as rivers, the sun, mountains, or trees. The priest is a special agent in the religious cult, his ritual actions represent the divine action. Likewise, certain images of God and sacred books are held to be uniquely powerful and true pure expressions of divine reality. The image and the temple are, in traditional societies, not simply productions by individual artists and architects; they are reflections of the sacred essence of life, and their measurements and forms are specified through sacred communication from the divine sphere. In this same context, natural objects can be imbued with sacred power. The sun, for example, is the embodiment of the power of life, the source of all human consciousness, the central pivot for the eternal rhythm and order of existence. Or, a river, such as the Nile for the ancient Egyptians and the Ganges for the Hindu, gave witness to the power of life incarnated in geography. Dimensions of the sacred The sacred, by definition, pervades all dimensions of life. Within the kind of religious apprehension that is expressed in sacred myth and ritual, however, there is a special focus on time, place cosmos, and active agents heroes, ancestors, divinities. When existence is seen in terms of the dichotomy of sacred and profane—which assumes that the sacred is wholly other than, yet necessary for, everyday existence—it is very important to know and to get in contact with the sacred. Seasonal sacred calendars are especially important in predominantly agricultural societies. In the very order of nature, people see that different seasons have their distinct values. These differences are celebrated with spring festivals when the world is re-created through

ritual expressions of generation and harvest festivals of thanksgiving and of protecting the life force in seeds for the next spring. Similarly, the myths and rituals mark off the world cosmos into places that have special sacred significance. The territory in which one lives is real insofar as it is in contact with the divine reality. Within this territory is life; outside it is chaos, danger, and demons. In Vedic ritual, for example, the erection of a fire altar in which the god Agni—"fire"—was present was the establishment of a cosmos on a microcosmic scale. Once a cosmos is established, there are certain places that are especially sacred. This sacred place is that which both allows the sacred power to flow into existence and gives order and stability to life. Another dimension of the sacred is divine or heroic activity: If the notion of sacred manifestation is extended to include the social relationships especially tabus in a community, then communal relations can be viewed as a dimension through which the sacred is manifested. Here human values are sacralized by social restraints that prescribe "e. The establishment of a community requires forming certain relationships; and these relationships are sacred when they bear the power of ultimate, eternal, cosmic force. For example, the consecration of a king or emperor in traditional agricultural societies was the establishment of a system of allegiance and order for society. Otto and van der Leeuw hold in different formulations that the sacred is a reality that transcends the apprehension of the sacred in symbols or rituals. Thus, Kristensen places emphasis on how the sacred is apprehended, and Eliade describes different modalities of the sacred, while Otto looks beyond the forms toward a meta-empirical source. A second problem is the continuing question of whether or not the sacred is a universal category. There are religious expressions from various parts of the world that clearly manifest the kind of structure of religious awareness characterized above. It is especially apropos of some aspects in the religion of nonliterate societies, the ancient Near East, and some popular devotional aspects of Hinduism. There is, however, a serious question regarding the usefulness of this structure in interpreting a large part of Chinese religion, the social relationships dharma in Hinduism, the effort to achieve superconscious awareness in Hinduism Yoga, Jainism, Buddhism Zen, some forms of Daoism, and some contemporary modern options of total commitment that, nevertheless, reject the notion of an absolute source and goal essentially different from human existence. If one takes the notion of sacred as something above beyond, different from the religious structure dominated by divine or transcendent activity described above, then this suggests that the notion of sacredness should not be limited to that structure. Thus, some scholars have found it confusing to use the notion of sacred as a universal religious quality, for it has been accepted by many religious people and by scholars of religion as referring to only one though important type of religious consciousness. The 20th-century discussion of the nature and manifestation of the sacred includes other approaches than those of scholars in the comparative study of religions. Nevertheless, the sacred has been identified predominantly as found in the social occasions festivals that disrupt the common social order by Caillois, or as the reinforcing of social activities that secure a given social structure by Howard Becker. During the 19th century, however, the usual definition of religion as those sacred activities which claimed a transcendent source was questioned by some empirical scholars. Both the physical and social sciences have given modern man a new image of himself and techniques for improving his present life. The acceptance of rational and critical perspectives for judging the claims of religious authorities in Europe since the 18th century, plus the development of historical criticism and a sense of historical relativism, has contributed to the affirmation of man as basically a secular person. To a growing extent the cultures in the East are also experiencing a loss of their traditional authorities. An important 20th-century development in religious life has been the easy flow of information between religious communities on different continents. This has provided an opportunity for experimenting with religious forms from outside the traditionally acceptable forms in a culture.

6: Rene Guenon english pdf : Free Download, Borrow, and Streaming : Internet Archive

This unique book is an essential resource for interdisciplinary research and scholarship on the phenomenon of feeling called to a life path or vocation at the interface of science and religion.

When you look at the night sky or at the images of the Hubble Space Telescope, are you filled with feelings of awe and wonder at the overwhelming beauty and power of the universe? When you are in the midst of nature, in a forest, by the sea, on a mountain peak - do you ever feel a sense of the sacred, like the feeling of being in a vast cathedral? Do you believe that humans should be a part of Nature, rather than set above it? If you can answer yes to all of these questions, then you have pantheistic leanings. Are you sceptical about a "God" other than Nature and the wider Universe, yet feel an emotional need for a recognition of something greater than your own self or than the human race? If so, then scientific pantheism is very probably your natural philosophical or spiritual home. Pantheism is older than Buddhism or Christianity, and may already count hundreds of millions among its members. Many atheists and humanists may be scientific pantheists without realizing it. Scientific pantheism is a modern form of pantheism that deeply reveres the universe and nature and joyfully accepts and embraces life, the body and earth, but does not believe in any supernatural deities, entities or powers. Quiz What Pantheism believes At the heart of pantheism is reverence of the universe as the ultimate focus of reverence, and for the natural earth as sacred. We are talking about the way our senses and our emotions force us to respond to the overwhelming mystery and power that surrounds us. We are part of the universe. Our earth was created from the universe and will one day be reabsorbed into the universe. We are made of the same matter and energy as the universe. We are not in exile here: It is only here that we will ever get the chance to see paradise face to face. If we believe our real home is not here but in a land that lies beyond death - if we believe that the numinous is found only in old books, or old buildings, or inside our head, or outside this reality - then we will see this real, vibrant, luminous world as if through a glass darkly. The universe creates us, preserves us, destroys us. It is deep and old beyond our ability to reach with our senses. It is beautiful beyond our ability to describe in words. It is complex beyond our ability to fully grasp in science. We must relate to the universe with humility, awe, reverence, celebration and the search for deeper understanding - in many of the ways that believers relate to their God, minus the grovelling worship or the expectation that there is some being out there who can answer our prayers. This overwhelming presence is everywhere inside you and outside you and you can never be separated from it. Whatever else is taken from you, this can never be taken from you. Wherever you go, it goes with you. Whatever happens to you, it remains with you. But again we are not talking about supernatural beings. We are saying this: We are part of nature. Nature made us and at our death we will be reabsorbed into nature. We are at home in nature and in our bodies. This is where we belong. This is the only place where we can find and make our paradise, not in some imaginary world on the other side of the grave. If nature is the only paradise, then separation from nature is the only hell. When we destroy nature, we create hell on earth for other species and for ourselves. Nature is our mother, our home, our security, our peace, our past and our future. We should treat natural things and habitats as believers treat their temples and shrines, as sacred - to be revered and preserved in all their intricate and fragile beauty. Top A positive approach to life on earth. Scientific Pantheism offers the most positive and embracing approach to life, the body and nature of any philosophy or religion. Our bodies are not base and evil: Nature is not a reflection of something higher: Life is not a path to somewhere else: We must make the best of while we have it. Scientific Pantheism is rooted in the present world. It reconciles concern for humans, and concern for the planet. It places life, not death, in the focus of our concern. Scientific Pantheism has as its central motto: Healthy mind - healthy body - healthy earth. Healthy mind Pantheism fosters a mind that accepts the world: A mind fully awake to nature, open to new knowledge, responsive to the beauty of the natural world. Pantheism fosters a mind that accepts life, the body, and the self: Pantheism fosters a sane and whole mind that respects reason and evidence, that will not accept key beliefs without rational basis, simply on the claims of ancient scripture or the assertion of gurus. Pantheism demands no faith in impossible events and secret revelations. Pantheism satisfies our need to revere something greater than ourselves - yet never

turns its back on the earth, and never departs from the evidence before us. Pantheism fuses spirituality and science, mind and body, humans and nature. Healthy body Transcendental religions - especially primitive Christianity and Theravada Buddhism - have a negative attitude to the body. The body is seen as a temporary container for the soul, or as a disgusting bag of foul substances. Pantheism has a totally positive attitude. The body is natural and is sacred like every other part of nature. Looking after the body, preserving its health and fitness through a healthy diet and exercise, are things we can and should do without slinking feelings of guilt. Healthy earth For transcendental religions the whole earth, like the body, is merely a temporary stage which will be destroyed before the Last Judgement, or will vanish when we realize that it is mere illusion. But this earth is not a staging post and it is not an illusion. Pantheism affirms the earth and upholds nature as the most sacred temples. Concern for the health of the earth is not just a matter of human survival, not just a matter of preserving diversity and wilderness for our enjoyment. It is a primary spiritual and ethical duty. Top A spiritual approach in keeping with the age of science and environment On the eve of the Third Millennium we have become citizens of the cosmos. Through the eyes of the Hubble telescope we have seen the universe as never before. We have seen the emptiness of space strewn with galaxies as thick as snow. We have seen the birth of stars. We have found planetary discs around many stars. We have found amino acids in space. In this situation it is becoming impossible to believe in gods other than the Universe itself, or gods who created this ungraspable immensity just as a frame for our tiny presence. During this same generation we have lost our citizenship of this earth, and risk losing our delicate foothold in the cosmos. We have acquired the power to modify life, to alter ecosystems, to change the planet itself and threaten the future of every species, including our own. Today we need a spiritual approach that provide powerful backing for environmental action. Yet the three largest Western religions provide only feeble support. In this generation spirituality must come of age and be reborn into the age of space, the age of science, the age of environment. Introduction to this site These pages are intended as a guide to Pantheism: To the theory and practice of Scientific Pantheism - from the self-existence and self-organization of the cosmos and nature, to the ways in which we can cement and celebrate our belonging and connection with them and with each other, and create the social and environmental conditions for everyone to enjoy this connection. Scientific Pantheism is a consistent, non-dualistic, empirical and logical approach to pantheism. To the rich history of Pantheism , represented by thinkers and readings from every tradition - from Hinduism, Buddhism and Taoism to ancient Greece, Rome, Islam and Christianity - and every age, from the sixth century BC to the present day. For completeness, some Christian, Moslem and Jewish panentheists have been included. Panentheists believe that God is greater than the universe, but is also in the universe and nature. The major ideas and debates.

7: Being Called: Scientific, Secular & Sacred Perspectives

Sacred, the power, being, or realm understood by religious persons to be at the core of existence and to have a transformative effect on their lives and www.enganchecubano.com terms, such as holy, divine, transcendent, ultimate being (or reality), mystery, and perfection (or purity) have been used for this domain.

Greetings to all of you. First a note on the language. The word sacred comes from the Latin "sacro" which means holy. The Greek word for holy is "hagios". The word holy itself comes from the Saxon "haelig". English is not my mother tongue so that I struggle to learn its intricacies. It seems that holy is used when the "whole-like" of something is innate to it. But it seems that sacred is used when something is reserved by some definite act for a "whole-like" purpose. Thus both have to do with wholeness. It is for me almost as if holy has to do with the "monadicity" aspect and sacred with the associativity aspect of wholeness. Perhaps some of you would not believe it, but for many of my people apartheid was as sacred as the Bible. How did apartheid become sacred? Why is the Bible sacred for some people as are the Koran or Veda for other people? Many people would answer that the Bible is sacred only for people following a not the! The Bible is sacred for them because they believe it to be sacred. But if we want to know how things become sacred, we will have to ask how they came to this belief. Some say they believe the Bible to be sacred because they had been taught it. Others give as reasons that it is the Word of the Holy God or that in the Bible itself it is declared as sacred. The same applies to other religions based on a script or a body of scriptures. So it seems that something is sacred because of believing with reason ;- that it is the case. But why the "a Christian religion" and not "the Christian religion"? It is because each of the many variations on the Christian religion has been created by one or more persons and then followed by many others. Some of the originators or the followers of a Christian religion go so far as to declare their variation on the Christian religion as sacred. Again they defend this belief by giving specific reasons for it. The same happens in other religions. Despite this closed loop in reason and belief, again it seems that something is sacred because of believing that it is the case. Many people argue that the idea of something being sacred originates from religions. This claim seems to be strengthened because of the fact that fanatically religious people would go to extreme measures to protect what they believe is sacred and to prevent its sacrilege. Sometimes these fanatics would even wage a destructive war as an extreme measure. This gives many people enough reason to ban all but one religion and sometimes even all religions to keep the peace. Yet the peace sought is usually not found. So some even go so far as to ban the words "believe" and "belief" from any discussion and not necessarily a religious one. This often happens in scientific and educational spheres. It is usually said that there is no place for "believe" a "becoming" and "belief" a "being" in science because of the scientific method another "becoming" and its results another "being" culminating in scientific laws. When asked why these "scientific method" and "scientific laws" cannot be considered as also a religion, the answer almost invariably is that they give humankind the truth. Yet we know that this "sacred truth" changes occasionally, something which Thomas Kuhn called a "paradigm shift". Thus some scientists have become clever in banning "believe" and "belief" by claiming that they do science necessarily from a particular paradigm like the "quantum paradigm" or the "superstring paradigm". The fact that their firm holding to such a paradigm is nothing but also a belief escapes their attention. Are we now ready to answer the question "How did apartheid become sacred? I was four years old when it began officially. I have heard thousands of times that apartheid became sacred because many of its supporters believed it to be sacred. I have heard hundreds of times how some of its supporters defended this belief by using the Bible as the sacred Word of God to base it upon. They reasoned that if something is sacred like citations from the holy Bible, then a conclusion based on it like the ideology apartheid must be sacred too. So it seems that apartheid became sacred because of the act of believing. But I also have heard thousands of times how opponents to apartheid claimed it to be a hideous scheme because the majority of our peoples suffered by it and many even lost their lives because of it. Apartheid was finally desecrated and dismantled because the lives and welfare of people are believed to be sacred and not an ideology. Many people believe life to be sacred. This belief has caused several dilemmas here in South Africa. Thousands of people are now dying every month as a result of

it. More than a thousand children become orphans each month. Thousands of babies get it because their mothers have it. Many of them die of it before even becoming orphaned by it. Yet our president and minister of health do not want to allow the massive use of antiretroviral medicines. The reason is that these medicines themselves are unsafe, endangering the lives of whoever takes it, especially if not done under supervision. Furthermore, the use of condoms rather than continence is advocated because the sexual life of a person is considered to be sacred too. Morals are not sacred any more since the belief in them as sacred led to many adverse practices. Another dilemma is the elephant population in our national parks. As a result of initiating these parks and careful conservation management, the elephant populations have risen dramatically whereas elsewhere in Africa they have been decimated. But elephants are tough on their environment. They destroy trees by peeling of their bark or pushing them over to get at the tasty new growth on top. If left unmanaged, they will soon destroy their own main source of food as well as that of other animals like giraffes. They also destroy the habitat of many kinds of birds and insects which live exclusively in trees. They even destroy many kinds of plants which grow exclusively under trees. Hence the elephants have to be culled. Enter in the scene those who believe life to be sacred. Elephants shall not be culled by humans. But what about the other living animals and plants which gets destroyed by the rough nature of elephants on tree populations? Well, that is nature. It is impossible for nature and thus its elephants to believe that life is sacred. Only humans can believe that life is sacred and thus only humans have to prevent the destruction of life by humans. Humans destroy the life of elephants and this must be prevented. Elephants destroy the lives of other animals and plants, but this cannot be prevented. A third dilemma is the following. I am an European South African born from European parents who themselves were already past the tenth generation of European South Africans. We call ourselves Afrikaners and not Africans to indicate our descent from Europe as well as our dominium from Africa. Except for our language Afrikaans itself having emerged on the soil of Africa and the way we manage our affairs by combining European and African skills, we light skinned Afrikaners cannot be distinguished from other Europeans who speak other languages. Many of them are South Africans by birth or naturalisation and the majority of them want to rear their children as South Africans and die as South Africans. Historically many Europeans in Africa believed themselves to be superior to Africans. Many of them even believed the European race to be sacred, here in Africa and elsewhere in the world too. This led to horrible malpractices against Africans in Africa. Furthermore, since most Afrikaners began to believe in apartheid after WWII, voted for it and tried to protect it, they must be a sacred race too. Some really did believe that they were a sacred race. The fact that Afrikaners and not other Europeans dismantled apartheid together with Africans is seen as a clever trick to maintain their sacred superiority. Thus a fury is unleashed deliberately against Afrikaners, taking their jobs from them, stealing their belongings, denigrating their language and even murdering them on farms and in cities by the thousands. Such fury caused hundreds of thousands of Afrikaners to emigrate against their wish to other countries outside Africa. What very few Africans know, is that Europeans believing themselves to be superior, also believe Afrikaners to be inferior Europeans for making Africa their homeland. But because of having mental ties with both Africa and Europe, Afrikaners often excel in getting things done. In fact, in the rest of Africa the Afrikaners are much sought as managers, the best among the rest of the world. But as soon as they arrive at their new destination somewhere in Africa, they have to pay there as in South Africa with their belongings and lives. They pay for the many Europeans in the past believing themselves to be the sacred race and thus setting up horrible malpractices in that country. I am convinced that all these dilemmas arise because of the Mental Model that "it is believing which makes something sacred" whether that something is scripture, life, race, religion, apartheid or anything else. I am personally convinced that usually more than faith is involved when something is conceived to be sacred. For example, in the descriptions above I have shown how often both believing and reasoning are used to make something sacred and then defend it as such. Sometimes superstition is involved in declaring something to be sacred. But is faith blind like superstition? Does faith not also involve learning and knowledge as the integral outcome of learning? Can a person consider something as sacred without any learning and knowledge of that thing? But let us think about this learning and knowledge of anything. Do this learning and knowledge not often lead to conceiving such a thing as sacred?

8: The Fight to Keep Tobacco Sacred - Scientific American

Kundalini Yoga is the science to unite the finite with Infinity, and it's the art to experience Infinity in the finite. - Yogi Bhajan. A few months ago my wife asked me to join her for a Sunday morning yoga class.

Sarat Kiran There is absolutely nothing sacred about the ganga. Ganga itni pavitra h tu lbaar naha lega toh tere saare paap dhul jange Nishchita Ganges has been the life line of Indian civilization ever since the drying up of the River Saraswati during the times of Mahabharatha. Now this is wonderful information about the prominence of Ganga Jal in Indian civilization translated into modern terminology. Thanks a ton for this beautiful write up. Dr Jahnu Saikia very informative gud work.. Meeta Khilnani Amazing information on Ganga jal. The selfpurifying properties of Ganga are well established. We want to explore further that what are the factors which impart these qualities to her? Is Ganga water from Hoogly port taken these days also? If so then plz provide the details. How to contact Dr. Not sure about the contact details of the researchers though. Probably you should try searching in the net. Ganga-Kaveri Publishing House, Varanasi. A Reappraisal with a foreword by Dr. History, science and politics by N. By the way why I am leaving this message is, I ma doing a article and I want a exact date of ramayana. I saw it in u r blog, But I am really confused. Some places I found it as years back. I am really not sure where to look for the exact dat and how to calculate it too. I would really appreciate if u can give me some information on this. Family hopes that by this soul rest in peace. Yet to check the scientific reason behind it. Yet, as many researchers including Dr. Masaru Emoto with his water crystals etc have uncovered, water responses to whatever our actions towards it or shall I say, her? In the past, before the bloom of plastic, non-organic garbage and other pollutants, it might be save to cast dead bodies away into the Gangga. But as Arun also said, we should not push our luck, particularly with the pathetic state of our current technology. Better be conservative now and conserve and treat Mother Gangga and other rivers as well with full respect they deserve. Arun Fantastic Display with words and video, Gurudev: All said and done, river Ganga is very unique as you have narrated through out the length of the article! There are two major threats to river Ganga, 1. Utter exploitation of Ganga to pump the polluted waste products into Ganga. Even half burnt dead bodies some times rotten dead bodies are making Ganga impure. She has got tremendous capicity to purify herself and purify others but hter is certainly a limit, which we should not test it. A strong public awareness and stringent laws are required to stop this crime against the nature. China is becoming a fast threat for pouring of water from Himalayas to Ganga. China is in acute short of water after its expansion in industries. Its aim is to capture the water source of Himalayan Mountains. We need to have a large scale campaign against these evils in and around the country. Himalayan parivar and Ganga Parivar are doing their level best in making people aware. But the threats are very serious in magnitude and depth. Other threats are Global Worming and so on. In this respect I tried to draw your attention. You must have more information about the above said points. If you have got, please write on that topic also. There are tonnes of laws in India for everything, except that there is no implementation of these laws! Yes you are right, the Himalayan regions around the downstream add a major value to the mystic properties of Ganga! Simply it is amassing and great work. I have no doubt to say that you are an extra ordinary person. I do not have any doubt on your finding and compilation. But there is one more reason behind this enormous characteristic of the Ganga. As you know the Himalaya is the source of great natural resources, like herbal medicine Sanjewani mentioned in Ramayana , medicated shrubs, and metals like Sulfur. Even we can see sulfur water springs Tapta Kund in great Badri dhaam. Pilgrims use to take bath before entering in the Badrinath temple. Thank you very much for your nice work and keep it up. Connect with us on social networks Recommend on Google.

9: The Hidden Energy Science of Sacred Geometry | Sacred Geometry Articles | Articles

I became aware of Sacred Geometry myself through an unusual route: becoming an Instructor in the U.S. Marine Corps, in the field of Nuclear, Biological, and Chemical Warfare Survival in the early 's.

Woodworking plans files Window Seat for Kids An introduction to agent-based modeling modeling natural social and William Blake and the body Introduction to global optimization Gender construction in the media during the 12th Lok Sabha election Fundamentals of multibody dynamics The standing of scholarship. Aesthetic surgery of the upper one-third of the face Marketing planning strategy Gary friedmans e-guide to the rx100 Even during the last fifty years travel has changed a great deal as more people are Upper West Wide/New York Atmel 8051 microcontrollers hardware manual Bible revised standard version Yesterday Morning (Reminiscence) Jesse James in Iowa The people shall rule U.S. and Them: The United States and World Oil Reserves 4.5 Segments as Emergent Units Does God Hear Me Mama? Martin Mezas Story Time Volume 3 Non-relativistic quantum dynamics Aloka ssd 4000 service manual Jungle book story The future condition of the English nation U2022/tVEGGIE SOUP Estonian architecture Tales to Tell from Around the World (American Storytelling) Handling death and bereavement at work U00a7 63. The French Declaration of Faith, A.D. 1872 498 Phantomjs section every page Kicking Techniques Linear programming in industry Huschke Von Hanstein Steve and Celestia Tracys viewpoint Eyoyo portable 1d bluetooth wireless barcode scanner manual Ceramic commodities and common containers The Riddle Of The Rhine Reel 1122. New York County, borough of Manhattan (contd: ED 911, sheet 3-end, EDs 912-928) Autobiography and questions of gender