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S.T.

frequent until the end of July when a new wave suddenly burst upon us. This July-August wave is very similar to the April 1964 wave in two ways. Firstly, the great bulk of sightings occurred in the United States and secondly, the wave came suddenly, its peak being of short duration. These are very unusual periods, requiring much study before interpretations are made. Only one other wave, that of November 1957, is similar. There are several theories which might account for unexpected flaps. The November 1957 peak coincided with the launchings of Sputniks 1 & 11. It is reasonable to theorise that these two objects caused a sudden boost in sighting reports but the April 1964 and July-August 1965 peaks cannot be explained in this way. One possible interpretation of the last two peaks is that they were "phoney" flaps. By this I mean that many of the objects sighted could have been secret, experimental machines, manufactured right here on earth. Bear in mind that I am simply referring to possibilities - not what I necessarily believe. I mention them merely to show avenues of investigation which must not be overlooked. It is generally understood that scientists the world over have been experimenting on anti-gravity devices for some time now. If true, then they must test the devices somewhere on this planet. One quiet place would be at either polar regions. There was a very important sighting from the Antarctic in July, just before the big July-August wave. Is it possible that the "invasion" emanated from a base in Antarctica?

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### FREE WILL

by

C.A. Honey.

It has been stated many times that man has "free will" given to him by his Creator. We all know this is basically true but we must not overlook other aspects of this important law. We have to realise that although man has free will he is also REQUIRED to observe certain laws. labeled by man as "Natural" or "Universal Laws."

In order for a man to progress and develop the necessary character required for his advancement to a higher planet in the cosmos, it is absolutely mandatory that he allow himself to become subject to certain regulations. Can he do this and still have the free will he is supposed to have? What it really amounts to is this: Man has free will to choose if he will observe natural laws, but if he freely chooses not to observe or obey them he will meet sure punishment.

Many people are already well aware that eventually mankind will be "forced" so-to-speak, to conform to laws that will be imposed upon this earth as a whole when the time arrives for the dawn of the new age known as "the millenium". This will be an age where all nations of the earth will be under a one world government whose guiding force will originate from extraterrestrial beings from other worlds.

According to prophecy this will come about by beings coming to earth from outer space, taking over all governments, and forcing an end to war and bloodshed.

O, Feb-66

Swords will be beaten into plowshares and peace for the first time will dwell all over the earth. This will not be done, again according to prophecy, until mankind has been given full opportunity to mend his ways and achieve peace and understanding through his own desire to evolve and progress. As a final resort, if man doesn't learn to mend his ways and live as brothers should on this earth, he will be placed under certain restrictions for his own good. If not done he could destroy the entire planet and all upon it. If these limitations are imposed upon man will it violate the concept of free will?

The answer to this is, of course, that it will not violate the actual free will given to man but it may not correspond to the ideas of free will that have been commonly taught. A pattern of correct behaviour has been determined and man only has free will, to the extent that he is free to choose or discard the laws that have been set in motion. He has free choice to observe Universal Laws or he can ignore them. This doesn't mean he is not bound by them. If he chooses to ignore them he will meet sure punishment. It amounts to a free will choice of benefits or punishments. Punishment will occur each time a natural law is broken and will continue to occur until man learns by experience which things are correct and right to do and which are not.

The punishment incurred is not meted out by individuals but is brought about by the act of the violation. For example, you can choose moderation in all things or you can choose excess. If you choose excess in drink you will be punished by a hangover the next morning. Body efficiency will be destroyed to a certain extent. You met this punishment by your own doing. No one else imposed it upon you. Violate the law of gravity by jumping off a building and you are punished by death of the body caused by the fall. You still have free will to jump or not. That hasn't changed. Improper exercising of that free will can cause certain death in this case.

When the first people of this particular civilisation were brought to this earth for the express purpose of learning the correct way by experience, they were given unlimited free choice to do as they pleased. They were left to their own devices and were free to develop in any manner they chose. (See Inside the Space Ships, pages 180-189 and in the Bible see Rev. 12:9; the pages in ITSS explain very clearly exactly what Rev. 12:9 actually referred to. Other biblical verses if studied in complete context also tell the same thing, of angels being cast down out of heaven and forced to remain on the earth. See Jude 6 also)

Now, man with his inventions (or invasions) into the world of the atom, has given us many weapons capable of completely destroying civilisation from the face of the earth. He has made himself dangerous to the inhabitants of other worlds. I wouldn't be too surprised if we face another great choice in the very near future. Yield all weapons of war, live as brothers upon the face of the earth, follow Universal Laws and Principles, or face annihilation completely. Then if this happened, future history would record a fourth great civilisation that had vanished from the face of this earth. Three others before us completely disappeared.

Or, we could be invaded from other worlds and forced to conform as prophesied in the book of Revelation and explained or interpreted in Daniel 2: 28 and 2:44. Man will be allowed to go only so far and then he will be prevented from going further. Much depends upon choices made in the next five years.

(Taken from Mr. C.A. Honey's publication of March 1965).

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from burnished gold.

Boehme was a remarkable figure who expounded upon our will being an original, primal force. He also knew about existence as a process of conflict between pairs of contrasted principles that are ultimately resolved into a new unity.

In the same issue, Zecharia Sitchin states in "The Great Pyramid Forgery" that 6,000 years ago, Sumer was the first known civilization of mankind in what is today Iraq. But Colonel James Churchward, in decades of research on location early in this century, found the high level culture of the Nacal-Naga people of the Indus Valley at its peak 35,000 years ago. The much later decline (5,000 years ago) of which was mistakenly assumed to be the zenith of this culture by Indologist Max Muller. Schliemann had made the same wrong assertion.

According to Churchward, who wrote four epic volumes researching the first location of mankind and the placement of Eden, it was not in Africa or the Middle East, but over 200,000 years ago on Mu in the southwest Pacific (or Lemuria with its epochs, or Oceania), with its 63 million people—*Douglas Fales, Westmount, Quebec, Canada*

*Editor's note: According to the Encyclopedia of Occultism and Parapsychology, third edition, Boehme was also spelled Bohme, Beem, Behm, Bhemon, and Behmont.*

### We Are Multidimensional Beings

I was most intrigued reading Rosemary Ellen Guiley's new column (June 1993 FATE). Her view that we are multidimensional beings is accurate indeed.

Defining the nature of this fact goes far beyond her statement that "our consciousness has access to non-ordinary realities that are just as real as the physical world we inhabit." We are these other realities.

Every person is literally an individual infinity in their own right. Not only is one's self many different things or beings, but endless combinations or variations of these are constantly expanding in what is unique and boundless creativity.

Multidimensionality is therefore defined as meaning that we are each simultaneously our own interpretation of everything else, and also that which has never yet been.—*Robert S. Smith, Vancouver, BC, Canada*

### How Ancient Is Civilization?

In *Walk Your Way to Cosmic Consciousness*, (July 1993 FATE) by Esther VM Hame'l, a serious spelling error (pg. 91) occurs regarding German mystic, "Jacob Behmen," which should be "Jakob Boehme" (1575-1624).

In the article, the sunlight reflecting from metal induced a state of altered consciousness in Boehme. The incident involved a brass bowl which the mystic saw radiating a flood of reflected light as though

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and speech was entitled, "What We Have Learned From UFO Repetitions!"  
Sincerely,  
George D. Fawcett,  
MUFON PR Director for North Carolina,  
602 Battleground Road,  
Lincolntown, N.C. 28092,  
U.S.A.  
August 24, 1985.

### "The Night of Brahma"

Dear Sir — In his article *From Atoms to Tachyons and Hyperspace and Back Again*, (Vol. 31 No. 1), Paul Whitehead says that philosophical and quasi-religious terminology are used by some physicists to express the ideas of quantum mechanics. I am not at all surprised, as the idea that the observer has an effect on the atoms of the object of her/his study however near or far they happen to be, has already been expounded by two of our present-day philosophical teachers.

Firstly, there is Krishnamurti, the sub of whose teachings is that observation is the key to the understanding of oneself and the world, and that when this is perfectly co-ordinated, the observer and the observed cease to be and all that remains is the act of observing.

This follows on neatly to Ernest Holmes who founded the Church of Religious Science and whose philosophy is called 'Science of Mind'. He teaches that there is one Universal Mind in which all individual minds dwell and what is known in one part of Mind, can therefore be known instantaneously in any other part, as it is all one mind. This is similar to Paul Whitehead's quantum wave which could be used for faster-than-light signals across the universe. However, Ernest Holmes takes us further by demonstrating that it is also the nature of Mind to reconstruct, in our familiar world of physical atoms, that which is thought into it. He gives detailed instructions in his book *Science of Mind* of the method which should be used to bring forth a desired objective, calling it a 'movement in Mind' or 'treatment'. I have personally tested his format and it works!

In the light of the findings of both physicists and philosophers, it is obvious that the whole of our universe down to the smallest iota is one organism in which all aspects respond to each other, and that includes seemingly individual beings like ourselves. Even Einstein's  $E=MC^2$  would be an impossibility without the observer, which returns us to Krishnamurti.

Consequently, our modern scientists could be saved a lot of time and effort if they would only co-operate with their old adversaries, and what better place to begin than at the very beginning with the birth of the universe as propounded by the Hindu Vedanta System,\* which is dreamed into existence during the Night of Brahma, only to disappear on his awakening.

'We are such stuff as dreams are made on, and our little life is rounded with a sleep.'

Yours faithfully,  
Margaret Buckingham,  
19 Collingbourne Avenue,  
Boscombe East,  
Bournemouth BH6 5QR  
November 27, 1985.

\* The majestic, cosmic view that is given us in Vedanta has not yet found an equal, and happily many of our modern scientists, from Robert Oppenheimer onwards, have begun to perceive this.

See, for example:

J. R. Oppenheimer: *Brighter than a Thousand Suns*.

J. R. Oppenheimer: *Science and the Common Understanding*.

Amaury de Riencourt: *The Eye of Shiva*.

Gary Zukaw: *The Dancing Wu Li Masters*.

Michael Talbot: *Mysticism and the New Physics*.

Fritjof Capra: *The Tao of Physics*.

Rupert Sheldrake: *A New Science of Life*.

David Bohm: *Wholeness and the Implicate Order*.

J.W.N. Sullivan: *The Limitations of Science*. — EDITOR

Closed Minds — East and West!

Dear Mr Creighton and FSR Staff —  
Thank you for your dedication and efforts. I appreciate it fully.

Considering the closed minds and blinkered eyes of my friends, it is a pleasure to read FSR and to know that there are others who search for the truth and wonder.

I have discovered the best way to get rid of people when one has had enough of talking about mundane subjects, is to start talking about UFOs, and suddenly they disappear — just like a UFO!

Yours sincerely,  
Sheryl Arman,  
33 Badgers Way,  
Benfleet, Essex SS7 1TP  
October 1985.

How heartily I agree with Miss Arman! I don't often talk to anybody about UFOs, but curiously enough I tried it out quite recently. We were at the grand reception in the Royal Garden Hotel, Kensington, to celebrate Free China's National Day, the *Double Tenth*, anniversary of the Revolution of 1911 which ushered in the Republic (now in Taiwan and — don't forget it! — with the highest standard of living in South-East Asia!) At a certain point in the evening, conversation seemed to be flagging. We had covered all the hardy old perennial subjects, like the economic boom in the Pacific; the fantastic industrial development of South Korea and Taiwan, etc; the congenital inability of the British trade unionists to grasp what is yet to hit them in the future; and the burgeoning Soviet plans for total control of the Pacific and for a short, very sharp and bloody naval war in at least four oceans simultaneously. The group in which we were standing contained a Chinese professor of venerable aspect, two young Chinese businessmen and a Chinese banker, and a couple of Englishmen from firms trading with Taiwan. When I introduced the dread subject of the "flying plates" (*feidie*) the faces of the whole group assumed the aspect of startled rabbits confronted by an adder, and like lightning our little group broke up, some heading off in one direction and the rest in the other. In no time our end of the Buckingham Suite was cleared. You couldn't have done better had there been a fire. G.C.

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MES JAN

— especially the younger ones — for whom it would be completely new. Moreover, in the past twenty years the UFO Phenomenon has begun to display an increasing number of characteristics which point precisely in that direction — i.e., the Phenomenon has definitely got something to do with a defect in, or a manipulation of, the Space-Time structure, no matter whether one leans more to a physical or to a psychological hypothesis.

Sincerely yours,  
Luis Schönherr,  
Geyrstrasse 55,  
A-6020 Innsbruck,  
Tyrol, Austria  
December 1, 1982

*An excellent idea. We will bear it in mind and try to reprint the article some time this year. Incidentally, with FSR now nearly thirty years old, many of our faithful early readers have died off (and this will soon be the lot of many more of us.) Those early issues contained a mass of highly important articles, particularly on some of the first tremendously important landing and contact cases, which were covered by us in very great detail, but which are totally unknown to the young readers of today, and unless we try to do something about re-publishing the best of them, they will continue to be unknown, and this will give much pleasure to our enemies and critics. — EDITOR*

#### The "Concorde" film and unidentified object

Dear Sir, — In Vol. 28, No. 1, you published my letter concerning a further sequence of Concorde/UFO film.

When I posted the letter I was waiting for the 'offending' sequence to be excised — and indeed that it had ever appeared in the first place was a surprise, and does not say much for the efficiency of the censors — begging the question of course of whether they can keep anything secret.

And I was not disappointed. The film vanished from the TV screens before my letter was published in FSR.

Later, although the film did reappear, it had been doctored. This was not a long sequence of UFO film, and it took place against a background of open sky, hence it could be altered relatively easily. The UFO had now turned into a lens-flare! Anyone now watching this sequence and expecting to see a UFO could only be disap-

pointed, and would think that I had been deluded. And indeed, I would be dubious about it myself had I not noticed the sequence many times previously, both at the time of its first showing, when the more obvious UFO footage was lost for ever (as they thought and hoped) — and also at the time prior to the World Cup in Spain. As it is, however, I just consider it a case of malpractice.

Yours sincerely,  
A. Calvert,  
26 Well Road,  
Barnet, Herts EN5 3ED.  
January 27, 1983

**S.T.**

#### God: The Supreme Illusionist

Dear Sir, — Mr. Hilary Evans is quite right when he says that the UFO phenomenon dodges any attempt to pin it down within any existing closed belief system (FSR 28-2).

The Christian belief in the Final Battle of Armageddon between God and Satan is sheer nonsense from both scientific and metaphysical viewpoints. Nature being infinite, neutral and amoral (i.e., neither moral nor immoral), it is totally pointless to moralise on it. In fact, Good and Evil are human creations. Man created them because he needs them, and then he drew an arbitrary line of demarcation between what he considers Good and Evil in terms of his anthropocentric and anthropomorphic conception of Nature. **FSR, Vol. 28, No. 4, March 83**

Contrary to what many seem to believe, moreover, God and Nature are not two separate entities but one and the same. Thus, God is not only infinite but also neutral and amoral. God is also the Supreme Illusionist. Life itself is only an illusion, but God makes us believe otherwise. UFOs, Marian apparitions, Jesus Christ, Muhammad, Buddha, and all other so-called paranormal/religious phenomena are just a few examples of Divine illusionism. God does this because man needs illusions and diversions to stay alive and evolve.

Why do Marian apparitions occur only in the Roman Catholic countries? The answer: this is God's way of poking fun at the Roman Catholic belief in the Virgin Mary. It is interesting to note that no Marian apparitions had ever occurred in pre-Columbian Americas and that the first such apparition on the American Continent took place in Mexico on December 9,

1531, i.e., only after the colonisation of Central and South America by Roman Catholic Spain and Portugal.

The Truth shall NEVER be found. As Einstein said, the more we learn, the less we understand. In other words, mystery thickens exponentially as our knowledge increases. The Truth is infinite and hence inaccessible to humans.

I am rather surprised at Mrs. Ann Druffel's naïveté in swallowing Leonard H. Stringfield's allegations about "crashed UFOs and their dead occupants secreted in the U.S. Government's storehouses". There is not a shred of supportive evidence. He either made up the whole story very cleverly or was fooled by God or perhaps by the U.S. authorities.

Yours sincerely,  
Julian H. Kaneko,  
18 rue Le Corbusier,  
CH-1208 Geneva,  
Switzerland.  
December 6, 1982

*The U.S. authorities will feel greatly honoured to find themselves bracketed in such high-class company! But how can Mr. Kaneko (though evidently he knows a lot) be quite so sure about what went on in the Americas before the arrival of Columbus? And how, for that matter, can he be so confident that both God and he are not also disastrous illusions, figments in the All-Encompassing Kaneko Limbo? — ED.*

#### The "Space-Travel" Debate

Dear Sir, — Julian H. Kaneko claimed that aliens from another star system are prevented from reaching Earth by Einstein's 'theory of relativity' and the 'impossibility' of 'ever identifying our Sun among the 250 billion stars that compose the Milky Way galaxy'. (FSR Vol. 28 No. 2).

Einstein's *Special Theory of Relativity* cannot prevent aliens from reaching Earth — all it says is that they cannot travel faster than light. Since the nearest star (other than the Sun) is about four light-years away, and the stars of inhabited planets are probably hundreds if not thousands of light-years away, this would appear to inhibit communication. However, since the Theory also predicts that, at speeds near that of light, time aboard a space vehicle will pass more slowly, aliens could reach Earth in reasonably short travel times. (This travel time will be a

UFO Photos

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Toronto

by Louis Levy  
These figures come  
7 years of drought and  
Nature  
NOTICE TO TOI WAD MONEI

Everyone has read their horoscope in the daily paper. Some people believe what they've read — others regard it a joke. Joseph Mark Cohen, a professional Astrologer and Director of the Penttil Centre in Toronto, takes his subject seriously. *Atlantic En* sent Pierre Côté, one of our reporters, to find out exactly what is 'up' in astrology today.

**A.E.:** What is the public's general response to astrologers? Are they scared or receptive?

**J.M.C.:** Usually they are intrigued. Astrologers are few and far between. I think many people have a misconception as to what exactly astrology is. Many think it's fortune telling, similar to reading cards, palmistry, whatever. Astrology is an intuitive science and a very high one at that. Someone once said that astrology was the queen of science, something that should be studied after all other sciences have been studied.

**A.E.:** So, it is more of a science?

**J.M.C.:** Yes. And I really believe that in the Age of Aquarius we are now entering, this period between 1961 and 1981, astrology will be the symbolic language for the next 2160 years. It will serve as a framework that will be able to integrate behavioral, social sciences, and physical sciences. Also, it will serve as a language for psychology.

**A.E.:** Everyone talks about the Age of Aquarius. Can you tell me more about it?

**J.M.C.:** Well, we sort of come into the Age of Aquarius through the back door of Pisces. It's like the ascendant of our solar system through the procession of the equinoxes. It's presently moving from, say, 0 degrees Pisces to 29 degrees Aquarius.

**A.E.:** So, it's the whole solar system that's entering the Age of Aquarius?

**J.M.C.:** Yes.

**A.E.:** What is the Age of Aquarius? Did we enter that age before?

**J.M.C.:** About 26,000 years ago there was another Age of Aquarius.

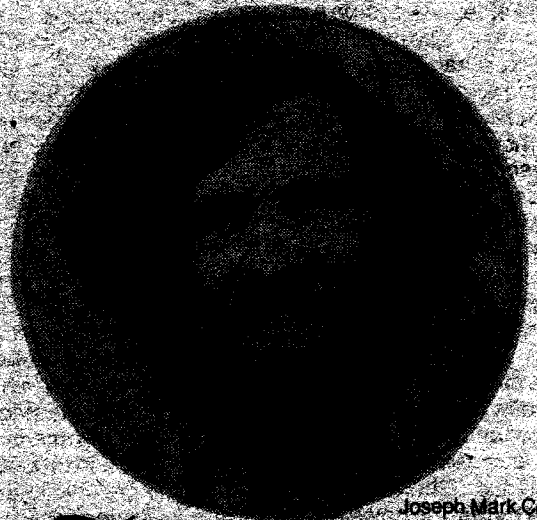
**A.E.:** So, what's in store for us in this Age of Aquarius?

**J.M.C.:** A lot of things. It's the age of intuitive science. There will be a lot of advances. Most likely right in this decade there will be a space shuttle, communications from outside our solar system, new technologies based on more sane use of our environment and the ionosphere. And probably some difficult birth pains over the

Above and Beyond

# WHAT DOES THE AGE OF AQUARIUS MEAN?

## Planetary Suicide or Transformation?



Joseph Mark Cohen





next couple of decades. Humanity has got a bit of catching up to do. Since the time of Jesus and the Age of Pisces, we should have been working on the heart shakra of the planet — dealing with certain ideals of brotherhood, compassion, things that relate to Pisces. But because there's still a tremendous amount of attachment to various egotisms, particularly nationally, there are countries wanting to dominate, Russia wanting to control this China, that. Many people feel we'll be taken almost to the brink of planetary suicide before there'll be some kind of intervention that will re-unite humanity as one being again.

**A.E.: That's very interesting.**

**J.M.C.:** Well, it's not delightful.

**A.E.:** Yes, like you said, it's going to be a painful birth process.

**J.M.C.:** Well, the prophet Isaiah said that there were two possible ways of having a birth. One was for it to be very difficult, and the other is to be easy. So, it entirely depends on our facilities with the flow and which way we choose to operate.

**A.E.:** There's a tremendous lot of work to be done. I walk downtown in Toronto and there's no visual contact. It's amazing. People don't talk to each other.

**J.M.C.:** To the extent that people have fear, that'll be the extent of the resistance to entering a new age or entering a new eon. That fear will be projected into history, so as more people grow in awareness and begin to expect the unusual and look forward to a spiritualization of material culture, and communication from different places, the easier it will be. Basically, I think spiritual evolution is very much like the splitting of an atom. You need a certain quantity of critical mass of evolved consciousness, for there to be an evolutionary leap in consciousness. So, it doesn't mean that the whole of humanity will enter the Age of Aquarius at one time. Basically you will have a certain percentage of beings on the planet who will channel and resonate with the higher vibrational space and they'll work as transformers of energy. Others will be drawn to their energy or wisdom or life or whatever.

**A.E.:** So, it's going to be like a funnel into the next dimension of the Age of Aquarius?

**J.M.C.:** And there have been saints, teachers, prophets, who have known that the Age of Aquarius was to come for a long time.

**A.E.:** I find it strange that so many have been told, yet so few have listened. How will people recognize who the energy is being channeled through?

**J.M.C.:** Well, with energy, when you feel it you're drawn to it. There are already different people who are channeling ways of seeing that will reformulate our world view in the Age of Aquarius. And those people resonate like



music and those that resonate with certain notes and certain frequencies will be drawn to those people who are emitting that frequency.

**A.E.:** So, it's something mystical?

**J.M.C.:** A teacher of mine once said that we're coming to a point where science and mysticism are converging as one.

**Next week: Joseph Mark Cohen talks about: What astrology means to the average man.**

# AND THE YOGI

S.T.

The human body is a cage. Within it is imprisoned the spirit or soul, which is like a bird in a cage. The bird is in love with the cage and is always singing songs of attachment for the earth. If, however, the covers, or bodies, are cast off from the soul, the bird begins to taste the Truth, and the cage is shattered into fragments. The bird then flies away to its home, which is in Sach Khand [the Realm of Truth].

When the veils are torn, millions of enrapturing joys which constitute the "peace that passeth understanding" are attained.

— Huzur Sawan Singh (1858-1948)<sup>1</sup>

By David Christopher Lane

WHATEVER the earth may temporarily offer us as human beings, one thing is certain: it is not our permanent home. Regardless of scientific and technological advances, the physical universe as we know it will sometime be unable to sustain life, either reaching a point of maximum entropy (a degradation of matter and energy to an ultimate state of inert uniformity) or collapsing in upon itself, taking in its course every living creature. Despite the misplaced hope of evolutionists, mankind has a limited future — perhaps only a few million years. We are, in fact, only visitors to a land that is destined to die.

Where, then, is our true home? According to genuine mystics from both East and West, man's real abode is neither physical nor mental but wholly spiritual. That is, we are denizens of an infinite realm of light and love who have lost sight of

our essential nature, mistaking a drop for an ocean, a shack for a kingdom, a stone for a jewel. As Ken Wilber eloquently writes:

"In the beginning, there is only Consciousness as such, timeless, spaceless, infinite and eternal. For no reason that can be stated in words, a subtle ripple is generated in this infinite ocean. This ripple could not in itself detract from infinity, for the infinite can embrace any and all entities. But this subtle ripple, awakening to itself, forgets the infinite sea of which it is just a gesture. The ripple therefore feels set apart from infinity, isolated, separate.<sup>2</sup>

As ripples in this infinite sea of awareness, we have grasped that which is impermanent: the body and the world. An authentic master is one who has fully realized his prior oneness with the ocean (God) and who perfectly manifests it in his outward life.

Huzur Sawan Singh (1858-1948), honorifically called the Great Master of Beas, was such a realized soul.

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From early childhood he was irresistibly drawn to seek out the eternal abode. Born in a Sikh family, Sawan was brought up with the sacred scriptures of his religion, *The Guru Granth Sahib* (a compilation of mystical poetry written by Sikh gurus and other Indian and Persian mystics) which spoke at length about the inner music and light that lead a soul back to God. Deeply religious, Sawan Singh associated with a number of holy men whom he questioned about the nature of man's spiritual quest. None of these mystics could satisfy his longing. Sawan was looking for a master of the highest degree. Ironically it was the *Satguru* (true spiritual teacher) who found him instead. Sawan Singh recalls:

I was fond of Satsang and Parmarth [spiritual topics] from my childhood. I often associated with sadhus and religious people. . . .

Later I was transferred to Murrie Hills. One day as I was supervising my work, I saw an old Sikh going up a hill along with a middle-aged lady. . . . Little did I think that he was to be my Master. He was no other than Baba Ji himself [Baba Jaimal Singh, one of the spiritual successors to Shiv Dayal Singh, the founder of Radhasoami] and the lady was Bibi Rukko. This I did not know at the time but found out later that Baba Ji said to Bibi Rukko, referring to me, "It is for his sake that we have come here." To which Bibi Rukko replied: "But he has not even greeted you." Baba Ji said to her, "What does the poor fellow

know yet? On the fourth day he will come to us. . . .

On the fourth day I went to attend Satsang [the meeting of Baba Jaimal Singh]. . . . After several conferences with Baba Ji I was thoroughly convinced and received Initiation [into the secrets of *surat shabd yoga*] from him on the 15th day of October, 1894.<sup>1</sup>

The turning point in Sawan Singh's life came when he met his spiritual guru, Baba Jaimal Singh, and took initiation under him in the path of *surat shabd yoga* (union of the soul with the Divine inner sound). Such was Sawan's readiness that in just over nine years he became a fully acknowledged master within the Sant Mat and Radhasoami traditions. In fact, except for Maharaj Charan Singh, the present *Satguru* at Beas, Sawan Singh attracted the largest following of any *shabd yoga* master in history, directly initiating more than 125,000 people into the mystic practice.<sup>2</sup>

It is impossible to understand Huzur Sawan Singh's spiritual achievements without first seeing that they were due to his close and devoted relationship with his guru. Baba Ji looked after Sawan's worldly and spiritual welfare, stressing the need to transcend the physical frame altogether and attach one's consciousness to the inner light and sound which reverberates at the Third Eye. By following this stream of celestial currents, the soul gets release from the body/mind.



## The Eloquent Sounds of Silence

**E**VERY ONE OF US KNOWS THE SENSATION OF GOING UP, on retreat, to a high place and feeling ourselves so lifted up that we can hardly imagine the circumstances of our usual lives, or all the things that make us fret. In such a place, in such a state, we start to recite the standard litany: that silence is sunshine, where company is clouds; that silence is rapture, where company is doubt; that silence is golden, where company is brass.

But silence is not so easily won. And before we race off to go prospecting in those hills, we might usefully recall that fool's gold is much more common and that gold has to be panned for, dug out from other substances. "All profound things and emotions of things are preceded and attended by Silence," wrote Herman Melville, one of the loftiest and most eloquent of souls. Working himself up to an ever more thunderous cry of affirmation, he went on, "Silence is the general consecration of the universe. Silence is the invisible laying on of the Divine Pontiff's hands upon the world. Silence is the only Voice of our God." For Melville, though, silence finally meant darkness and hopelessness and self-annihilation. Devastated by the silence that greeted his heartfelt novels, he retired into a public silence from which he did not emerge for more than 30 years. Then, just before his death, he came forth with his final utterance—the luminous tale of Billy Budd—and showed that silence is only as worthy as what we can bring back from it.

We have to earn silence, then, to work for it: to make it not an absence but a presence; not emptiness but repletion. Silence is something more than just a pause; it is that enchanted place where space is cleared and time is stayed and the horizon itself expands. In silence, we often say, we can hear ourselves think; but what is truer to say is that in silence we can hear ourselves not think, and so sink below our selves into a place far deeper than mere thought allows. In silence, we might better say, we can hear someone else think.

Or simply breathe. For silence is responsiveness, and in silence we can listen to something behind the clamor of the world. "A man who loves God, necessarily loves silence," wrote Thomas Merton, who was, as a Trappist, a connoisseur, a caretaker of silences. It is no coincidence that places of worship are places of silence: if idleness is the devil's playground, silence may be the angels'. It is no surprise that *silence* is an anagram of *license*. And it is only right that Quakers all but worship silence, for it is the place where everyone finds his God, however he may express it. Silence is an ecumenical state, beyond the doctrines and divisions created by the mind. If everyone has a spiritual story to tell of his life, everyone has a spiritual silence to preserve.

So it is that we might almost say silence is the tribute we pay to holiness; we slip off words when we enter a sacred space, just as we slip off shoes. A "moment of silence" is the highest honor we can pay someone; it is the point at which the mind stops and something else takes over (words run out when feelings rush in). A "vow of silence" is for holy men the highest devotional act. We hold our breath, we hold our words; we suspend our chattering selves and let ourselves "fall silent," and fall into the highest place of all.

It often seems that the world is getting noisier these days: in Japan, which may be a model of our future, cars and buses have voices, doors and elevators speak. The answering machine talks to us, and for us, somewhere above the din of the TV; the Walkman preserves a public silence but ensures that we need never—in the bathtub, on a mountaintop, even at our desks—be without the clangor of the world. White noise becomes the aural equivalent of the clash of images, the nonstop blast of fragments that increasingly agitates our minds. As Ben Okri, the young Nigerian novelist, puts it, "When chaos is the god of an era, clamorous music is the deity's chief instrument."

There is, of course, a place for noise, as there is for daily lives. There is a place for roaring, for the shouting exultation of a baseball game, for hymns and spoken prayers, for orchestras and cries of pleasure. Silence, like all the best things, is best appreciated in its absence: if noise is the signature tune of the world, silence is the music of the other world, the closest thing we know to the harmony of the spheres. But the greatest charm of noise is when it ceases. In silence, suddenly, it seems as if all the windows of the world are thrown open and everything is as clear as on a morning after rain. Silence, ideally, hums. It charges the air. In Tibet, where the silence has a tragic cause, it is still quickened by the fluttering of prayer flags, the tolling of temple bells, the roar of wind across the plains, the memory of chant.

Silence, then, could be said to be the ultimate province of trust: it is the place where we trust ourselves to be alone; where we trust others to understand the things we do not say; where we trust a higher harmony to assert itself. We all know how treacherous are words, and how often we use them to paper over embarrassment, or emptiness, or fear of the larger spaces that silence brings. "Words, words, words" commit us to positions we do not really hold, the imperatives of chatter; words are what we use for lies, false promises and gossip. We babble with strangers; with intimates we can be silent. We "make conversation" when we are at a loss; we unmake it when we are alone, or with those so close to us that we can afford to be alone with them.

In love, we are speechless; in awe, we say, words fail us. ■

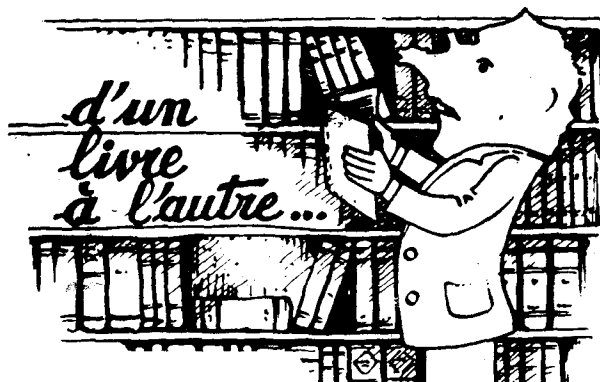
Conclusion

→ S.T.

Il n'échappera pas au lecteur combien il a pu être frustrant pour les auteurs de ne pas pouvoir approfondir l'étude de ce cas, dans lequel, de nombreuses informations concrètes et peu courantes sont rapportées: sensation de chaleur, saveur métallique, distorsion du son, film voilé, ... Avec un témoin plus coopératif, il se serait imposé de faire une enquête sur les lieux, d'utiliser la régression hypnotique pour tenter de préciser de nombreux points du récit,

de faire une étude complète de sa dentition au moment de l'expérience, d'étudier la pellicule voilée, etc...

Rien de cela n'a été ni ne sera possible, et le seul intérêt de ce récit "brut" réside en de possibles rapprochements avec d'autres cas de caractéristiques similaires. Il est à noter que dans la même zone et à la même époque, plusieurs cas d'abduction, encore à l'étude, ont été rapportés.



par Gilles SMIENA

J.J. WALTER — «PLANETES PENSANTES» (Planètes habitées, qu'en pense la science ?) Denoel — 1980  
1er T — 215 p.

Bien que cet ouvrage, modestement appelé «essai» par son auteur, n'ait pas de rapport direct avec l'ufologie, il n'est pas inutile de faire une exception et de le signaler à l'attention des lecteurs de LDLN car il est en tous points remarquables. Tout au plus, disons le dès maintenant pour être très clair, peut-on regretter que l'auteur ne distingue pas assez nettement ce qui est du domaine de l'hypothèse non encore prouvée (quelque géniale et probable qu'elle puisse être) et ce qui est déjà du domaine de la certitude scientifique. Plus d'un amateur d'ufologie se fiant à son «intime conviction» risque en effet de tomber dans le piège (involontaire) et d'en tirer des conclusions pour le moins prématurées en faveur de l'hypothèse extra-terrestre, laquelle reste, il faut le redire, une simple hypothèse parmi d'autres possibles, même si celle-ci a depuis trente ans été privilégiée au profit d'autres qui sont encore peu, mal, ou pas du tout étudiées.

J.J. Walter s'interroge d'abord sur les différentes formes possibles de vie dans l'univers en généralisant ce que nous constatons sur terre, à savoir les «structures fondamentales» de la vie basées sur les associations chimiques qui semblent nécessaires au développement de tout être vivant (p. 23...) et cela dans le cadre des problèmes annexes de pesanteur et d'atmosphère. Puis il passe longuement en revue le développement progressif de la conscience à travers toute la lignée des êtres vivants. Ayant constaté ce qu'il appelle les «optimisations» de la vie, c'est à dire le fait que, à chaque niveau de l'évolution et particulièrement pour l'homme, «les systèmes que la vie a généralisé

sont, soit optimaux (les meilleurs), soit voisin de l'optimum» (p 72), il croit pouvoir en conclure que «l'homme comme tous les êtres vivants supérieurs a une vocation cosmique et non pas limitée à une seule planète» (p 84). Il étudie alors la formation des étoiles et des planètes, (p 89 et 92...) puis celle des «précurseurs biologiques (acides aminés, riboses, sucres et phosphates) qui sont (sur terre) indispensables à l'organisation des êtres vivants tels que nous les connaissons (p 104...), enfin le passage de la «prévie» à la vie à l'aube des temps géologiques avant d'étudier l'évolution de la vie elle-même depuis lors.

Il se croit autorisé à conclure qu'«il existe un nombre immense de planètes propres à la vie (p 108) et que, les lois qui régissent le cosmos étant universelles, le processus qui a permis l'éclosion de la vie sur terre s'est obligatoirement produit des milliards de fois dans l'univers». (c'est nous qui soulignons) «Si la vie se développe, écrit-il, c'est sur des bases semblables à la nôtre». (p 168). L'auteur alors affirme que les êtres du cosmos ne peuvent être que des vivants supérieurs, doués, comme l'homme d'une conscience réfléchie. «L'univers, dit-il, non seulement est habité (c'est encore nous qui soulignons), mais ce sont nos semblables ou nos cousins qui l'habitent». (p 109) Ainsi, l'argumentation de Walter commencée prudemment avec des «si» et des conditionnels se termine par des affirmations catégoriques que rien ne prouve à l'heure actuelle. Ce saut dans l'affirmation gratuite n'est pas acceptable. Quoique vraisemblable, tout cela relève encore de l'hypothèse !

Fort de ces assurances, il passe alors aux déductions concernant le futur. Celles-ci sont extrêmement audacieuses, mais passionnantes et d'une logique impeccable ; c'est la meilleure partie du livre, en particulier sa conception des «paliers» successifs de la vie (p 149...) et des «seuils d'émergence» (p 153...) Tout cela est très convaincant et débouche sur des perspectives qui laissent rêveur sans pour autant tomber dans la science fiction ou l'utopie, car les bases du raisonnement sont solides. Ainsi, selon ses idées : «la collectivité des hommes, ayant acquis le stade d'organisation requis, servirait de corps à un «esprit planétaire» (p 160) puis, à l'extrême limite, «les différents «esprits planétaires» se coordonneraient comme des atomes d'une cellule pour constituer une «organisation» cosmique à laquelle correspondrait une émergence de niveau supérieur à celui de l'ultra-pensée». (p 160)... De même que «la société des cellules culmine en l'homme (sans que les cellules aient conscience de l'esprit humain), la société des hommes culminerait en un esprit planétaire» (mais sans que l'esprit individuel

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shows man a degree of a unique nature that ~~he~~ has as of yet to emulate.

The animal kingdom enjoys a high degree of freedom, without forgetting its purpose and responsibility to the scheme of nature.

Look at the freedom of birds. While the caste system of rich and poor makes divisions of districts and communities, and while nations and different political conditions keep man separated from one another, the birds could care less and they come and go freely, respecting little the man-made boundaries that we live and die for. We say, "Well, birds have not enough intelligence and that is why they are free." Really???

Man violates the fundamental law of nature because he does what 'he' wants and not what his conscience tries to impress upon him. There is a movement especially among the younger generations in recent years toward what they call the free society. But they have far still to go to match the freedom that nature exhibits. For they fail to see that life has a purpose greater than merely living as we personally please. All of nature fills a place in the complete cycle that makes it function, man is no different. Most of us, however, seem to have failed to find our true relationship with the rest of creation. To illustrate further, let's return to the birds.

During the mating season, the birds join into pairs to raise their family so that the species may survive. After the nest has been built, jointly, and the eggs laid, the couple share alternately in hatching them while they feed one another. The eggs have to be kept at a certain temperature around the clock.

This is all done by natural instinct and no marriage license is needed to make them responsible as is often the case with us.

After the hatching, both parents work without tiring to feed their young often times without thinking for themselves. Can you imagine what would happen if the parents suddenly would decide to fly off to have some "fun" with other

partners elsewhere, leaving the helpless young uncared for in the nest? Well, we know they won't do that. They don't have to be reminded to be responsible by a state, a judge, or some religious organization. They seem to be much smarter than many men.

Now the birds have raised their young, taught by both parents how to fly and survive, the whole family is free again each one off to leave all bondage behind. On the other hand, many species remain together for life but still each one is free to express its own purpose.

I think this brings us to another interesting point concerning freedom. We are told that man, nature's highest intelligence, was given dominion over all living things, EXCEPT his fellow man. Doesn't this indicate that on a universal scene, no man has the right to possess another under any relationship?

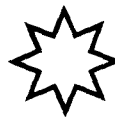
But many will ask, "Where does love come in?" Well, look again to nature. Does not Universal Love embrace all of creation equally? And does this not include a compassion, and understanding, and a mutual confidence in one another WITHOUT POSSESSIVENESS?

I am sure we have heard of those who can love each other dearly one day while on the next day can hate the same person. This is usually because one partner may have refused to dance according to the fiddle the other was playing at the moment. Love suddenly turns to hate? Strange, isn't it!

Perhaps we are missing a bit of that non-possessive, responsible feeling that those birds seem to have. Perhaps there is more to life than we know.

Perhaps if we follow nature, we too will be free as the wind blows and free as the grass grows.

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