



BP – Time-honored Teachings

Native American

“Our teachers tell us that all things within this Universe Wheel know of their harmony with every other thing, and know how to Give-Away one to another, except man.... All things of the Universe Wheel have Spirit and Life, including the rivers, rocks, Earth, sky, plants, and animals. But it is only man, of all the Beings on the Wheel, who is a determiner. Our determining spirit can be made whole only through the learning of our harmony with all our brothers and sisters, and with all the other spirits of the Universe. To do this we must learn to seek and perceive. We must do this to find our place within the Medicine Wheel. To determine this we must learn to Give-Away.” – Hyemeyohsts Storm, from the book, Seven Arrows

Wakan Tanka, Great Mystery, teach me how to trust my heart, my mind, my intuition, my inner knowing, the senses of my body, the blessings of my spirit. Teach me to trust these things so that I may enter my Sacred Space and love beyond my fear, and thus Walk in Balance with the passing of each glorious Sun.

~ **Lakota Prayer**

Tatanka Yotanka, or Sitting Bull, Sioux, Powder River Council 1877: *“Every seed has awakened and so has all animal life. It is through this mysterious power that we too have our being and we therefore yield to our neighbors, even our animal neighbors, the same right as ourselves, to inhabit this land. Yet hear me people, we have now to deal with another race – small and feeble when our fathers first met them but now great and overbearing...the love of possession is a disease with them.”*

Rolling Thunder, Shoshone medicine man: *“Understanding is not knowing the kinds of facts that your books and teachers talk about. I can tell you that understanding begins with love and respect. All things – and I mean all things have their own will and their own way and their own purpose; this is what is to be respected.*

Such respect is not a feeling or attitude only. It’s a way of life. Such respect means that we never stop realizing and never neglect to carry out our obligation to ourselves and our



environment. Nature is sovereign and man's inner nature is sovereign. Nature is to be respected. All life and every single living being is to be respected. That's the only answer." **From the book, Rolling Thunder, by Doug Boyd** – who, under the auspices of the Menninger Foundation, studied Shoshone medicine man, Rolling Thunder.

Doug Boyd: *"I had come to see that traditional Indian philosophy regards human life as a part of the process of nature and the individual being a complete, microcosmic representation of the universe."*

Greg Cajete: *"These systems of thought and relationship and perspectives of the natural world share a dimension of thought called metaphysics. With regard to the metaphysics of Western science, there's the idea of what **David Bohm** calls an "implicate order." The implicate order reflects the reality that everything – matter and energy – is "enfolded" into each other. It's basically the same idea Indian people have, but represented in another way with different mythopoetic forms and language. The idea is we are related to the world, and the world is part of us – it is in us and we are in it. Matter and spirit are enfolded in one another."* From an interview with Winds of Change, 1993

Thomas Berry is a Passionist priest and founder of the Center for Earth Studies in Riverdale, NY. He's an expert on the history of religion, and a master of Chinese, Sanskrit, Pali, and cultural anthropology. From an interview with **The Tarrytown Letter**:

"...the book of Genesis can be read as the triumph of the Heavenly Father over the Earth Mother, and of the masculine consciousness over the fertility cults. Today we have to get back to the feminine, to a creation-oriented concept of the universe, and once again discover that the organic world has an important role to play..."

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East Indian/Tibetan/Yoga philosophy/Upanishads

*“There is no unmoving mover behind the movement. It is only movement. It is not correct to say that life is moving, but life is movement itself. Life and movement are not two different things. In other words, there is no thinker behind the thought. Thought itself is the thinker. If you remove the thought, there is no thinker to be found.” — Walpola Rahula, **What the Buddha Taught with Texts from Suttas***

Djwhal Khul: *“Humanity is the custodian of the hidden mystery, and the difficulty exists in the fact that that which man conceals from the world is also hidden from himself. He knows not the wonder of that which he preserves and worships.”* **Tibetan Buddhism**

The **Jain theory** seeks to explain the karmic process by specifying the various causes of karmic influx (āsrava) and bondage (bandha), placing equal emphasis on deeds themselves, and the intentions behind those deeds. The Jain karmic theory attaches great responsibility to individual actions, and eliminates any reliance on some supposed existence of divine grace or retribution. Jainism also holds that it is possible for us to both modify our karma, and to obtain release from it, through the austerities and purity of conduct. There are five levels of gyan or knowledge starting with (1) Mati gyan - knowledge from the five basic senses of touch, taste, smell, sound and vision.

<http://youtu.be/sSOR7gGk11c> **The Dalai Lama's 18 Rules For Living**

“I feel that the essence of spiritual practice is your attitude toward others. When you have a pure, sincere motivation, then you have right attitude toward others based on kindness, compassion, love and respect.”

“I truly believe that individuals can make a difference in society. Since periods of change such as the present one come so rarely in human history, it is up to each of us to make the best use of our time to help create a happier world.”

From the book *The New Physics and Cosmology: Dialogues with the Dalai Lama*:

Dalai Lama: *“We have a lot of illustrations, even in the macro world of mass turning into energy. It happens in the fireplace. Can you give an example of energy transforming into mass?”*



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Piet Hut: *“You see it happening in elementary particle processes. A photon is transformed into two elementary particles: an electron and an anti electron [and, with a nod to yin/yang*

philosophy, more than just two opposite electromagnetic units, but two opposing principles that come together to literally manifest the universe.] Material is produced from pure energy, from a photon.

When it’s just chemicals and environment you look for ways to control the chemistry/manage genetics or control the environment...And sometimes this evidence is of very old phenomena that’s never been scientifically been given its due.” (**Professor of both astrophysics and interdisciplinary studies at the Institute for Advanced Studies in Princeton**, Piet distinguished himself early for his landmark work on cosmological neutrinos, as well as for modeling the dynamics of the millions of stars that make up globular clusters.)

Dalai Lama: *“If logic really isn’t coming from an a priori position, disengaged from nature, but is based upon nature, then you have to modify your logic as new information comes in. Buddhism must modify its logical principles based upon the new empirical evidence coming in.*

Piet Hut: *I think physics has to change much more than Buddhism. David has expressed some very interesting ideas about the need to change to a quantum logic. It is a very exciting topic.”*

From the book *Swami*, by Doug Boyd (written under the auspices of the Menninger Foundation):

Swami Kaivalyananda: *“There are certain laws of the universe – physical laws and spiritual laws. If religion does not agree with these laws, it is the fault of religion and not the fault of the laws. It’s better to be a materialist [as in materialist science] for some time and then go from there to spiritual knowledge, the true knowledge. Then will not feel it is religion. Spiritual knowledge is not religion.*



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"Atman is the self in us. At-ma...At means that which holds. There is something that holds the psychophysiological organism. Something greater than food or matter is energy. Food and substance is converted from energy. And that something which holds energy is the mind. But there is something else that holds mind or the psyche itself, this nucleus of the psyche. And that is called atman. So atman means that which is imperishable and that which holds everything. [See reference to "vessels" in Kabbalah] That is the inner most self in us.

This self in us, this root consciousness, though it identifies with the psychophysiological organism, though it is very subtle like an atom, it is infinite at the same time...The other world is not somewhere hidden in the clouds or hidden in the stars. It is in us."

Paramahansa Yogananda: *"It is on the anvil of this gross earth that struggling man must hammer out the imperishable gold of spiritual identity."*

"To the enlightened man, whose consciousness embraces the universe, to him the universe becomes his body." **Lama Govinda**

*From the book **Upanishads, by Alistair Shearer and Peter Russell:** "In the Upanishads wholeness is known as brahman (from the root meaning to grow or to expand). The relative world is the manifest aspect of brahman, the Absolute is unmanifest aspect. Everything has this unmanifest aspect within it, and as our own essential nature is therefore unmanifest brahman, there lies within us the possibility of experiencing it."*

Brahman is wholeness.

The relative (3D) world is the manifestation of that wholeness principle. What is unmanifest in 3D is the Absolute. The unmanifest absolute is part of the essential nature of all things.

"The essential nature is consciousness itself, which as it vibrates becomes the substance of our thoughts and experiences. Pure consciousness is known as atman, the Self. This Self is not the personality or ego, but the unbounded underlying substratum of consciousness...Infusing pure consciousness into everyday life is as important as meditation itself. The Isha emphasizes that fulfillment comes from living both sides of life."



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It's about handling paradox and knowing that balance can be found in asymmetry. Balance is not always a 50/50 split.

Consciousness is the essential nature of all things. Pure consciousness is atman, the Self.

Atman, the real Self, is something beyond the personality or ego...it is the infinite substrate of consciousness.

Our challenge is to find balance between material and non-material, sense of individual identity and transcendence of it, passion/desire and detachment.

Self-Aware Universe, Amit Goswami: *"The path of action, karma yoga, begins with the practice of learning to act without attachment to the fruit of one's action. The ego wants fruit. This is why the reward-punishment system shows up so universally in all cultures. Renouncing the fruit of the action is heretical to the habit-bound ego and, because of the renunciation of sanctions involved, to figures of authority...What we aim for in meditation is to reduce our near 100% probability of a fixed response to a conditioned stimulus."*

And of course we mustn't forget *Maya*, the concept that the material, 3D, relative world is an illusion of the 5 senses. Just like the Greeks said 1000's of years ago: the material world is an illusion and our 5 sense deceive us...but we are (our ego is) very attached to material reality.

West African

Malidoma Some', from the book *Of Water and the Spirit*: *"What we see in everyday reality is not nature lying to us, but nature encoding reality in ways we can come to terms with under ordinary circumstances. Nature looks the way it looks because of the way we are. We could not live our lives on the ecstatic level of the sacred. Our senses would soon become exhausted and the daily business of living would never get done. There does, however, come a time when one must learn to move between the two ways of "seeing" reality in order to become a whole person."*



Dagar Elder: *“can it be that the white man’s power can be experienced only if he first buries the truth? How can a person have knowledge if he can’t see?”*

Dagara Elder” *“The dream world is real. It’s more real than what you are observing now. What you are taught in the other world should not leave the pit of consciousness in your belly or you will lose it again and have to search for it in the storms of everyday living.”*

Asian

The Deeper Meaning of Hara – by Browen and Frans Steine Jan ’05, 2009

“Take for example the Japanese phrase hara o waru; to slit open one’s hara/belly. This phrase isn’t literally stating that this is what ine does. Instead, it represents one who is sincere and speaks the truth – open and frankly. When we remember our true nature then we are completely open and at ease with ourselves and speak the truth. Here we can see that the word hara has greater depth than simply meaning belly.

Yet another example of the less physical sense of the word hara is hara ga dekite iru; the stomach is complete. This phrase refers to being completely calm in any, and every, situation. In Japanese esoteric teachings the practitioner reaches a space where complete calm is experienced even in the face of death.”

Lao-Tzu *“My words are very easy to understand”: “Tao is always without a name, Yet there is nothing it does not do. If a ruler can cleave to it, All beings will eventually change by themselves. After this change, when they will desire to act, He will keep them in their places with the original uniqueness of the Nameless. Eventually there will be Non-desire. If no desire, then serenity, And eventually the world will settle itself.”*

[Introduction to the I Ching - By Richard Wilhelm
www.iqing.com/intro/introduc.htm](http://www.iqing.com/intro/introduc.htm)



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*“...both of the two branches of Chinese philosophy, Confucianism and Taoism, have their common roots in the I Ching... If we inquire as to the philosophy that pervades the book, we can confine ourselves to a few basically important concepts. The underlying idea of the whole is the idea of change. It is related in the Analects^[12] that Confucius, standing by a river, said: "Everything flows on and on like this river, without pause, day and night." This expresses the idea of change. He who has perceived the meaning of change fixes his attention no longer on transitory individual things but on the immutable, eternal law at work in all change. This law is the tao^[13] of Lao-tse, the course of things, **the principle of the one in the many. That it may become manifest**, a decision, a postulate, is necessary. This fundamental postulate is the "great primal beginning" of all that exists, t'ai chi -- in its original meaning, the "ridgepole." Later Chinese philosophers devoted much thought to this idea of a primal beginning. **A still earlier beginning, wu chi, was represented by the symbol of a circle. Under this conception, t'ai chi was represented by the circle divided into the light and the dark, yang and yin,**  ^[14]*

*This symbol has also played a significant part in India and Europe. However, speculations of a gnostic-dualistic character are foreign to the original thought of the I Ching; what it posits is simply the ridgepole, the line. **With this line, which in itself represents oneness, duality comes into the world, for the line at the same time posits an above and a below, a right and left, front and back-in a word, the world of the opposites.***

*These opposites became known under the names **yin and yang** and created a great stir, especially in the transition period between the Ch'in and Han dynasties, in the centuries just before our era, when there was an entire school of yin-yang doctrine. At that time, the Book of Changes was much in use as a book of magic, and people read into the text all sorts of things not originally there. This doctrine of yin and yang, of the female and the male as primal principles, has naturally also attracted much attention among foreign students of Chinese thought.”*

Michio Kushi, author, founder of the East West Foundation: *“The Book of Genesis tells us that “In the beginning God created the heaven and the earth.” We can interpret this not as the actual literal heaven and earth, but as symbolic expressions of yin and yang, opposite things, or expansion and contraction.*



There is another version of Genesis which was used by the Essene societies who lived in Israel during the time of Jesus. The Essenes [mystical sect of Judaism] had their own Bible...but with some important differences. The first words are "Without beginning".

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"...the book of Genesis can be read as the triumph of the Heavenly Father over the Earth Mother, and of the masculine consciousness over the fertility cults. Today we have to get back to the feminine, to a creation-oriented concept of the universe, and once again discover that the organic world has an important role to play..."

We must remember that the human is a mode of being on the planet, rather than a separate being on the planet. To do this we need a new cosmology...one that helps us to see that the inner world and the outer world are one."

Michio Kushi, from the book *The Origin and Destiny of Man*:

"Jesus' teaching was in two parts. The first was the Unifying Principle, represented by the Sermon on the Mount. The second part was the way of Eating. Then, as today, it was difficult for people to understand these teachings. Some conflicts arose, especially when he was teaching the Unifying Principle and denouncing the idea of a personified God.

The church had originally taught that there was one God, representing infinity itself. People started to personify God as time went on, using the name of Jehovah...The idea that there is a God "somewhere" developed, an idea that we represented in da Vinci's paintings as an old man with a very long beard. ...[Jesus] was denouncing this and teaching that heaven is like our father, and the earth is like our mother." This was one of Jesus' expressions of yin and yang.

In The Essene Gospel of John: For truly, no one can reach the Heavenly Father unless through his Earthly Mother." In these very practical teachings Jesus urged his followers to make themselves healthy by eating very well, and he recommends that they take grains and vegetables as their



main food. About 300 years after he died, these practical applications were removed by the Roman government. In this way only the parts pertaining to the “Heavenly Father” remained...”

Essenes and Kabbalah

From the book *Endless Light*, by David Aaron

“In the beginning, all of existence was the Endless Light of the Endless One. When the endless one wanted to create the world, the Endless One caused the withdrawal of the light from the center, creating a spherical vacuum, creating a space. Within this space, the Endless One created vessels. Unlike the infinite Endless One, the vessels were finite...and they were other and multiple. And being vessels, or containers, they were designed to receive, in contrast to the light, which gives.

*Then the Endless One projected a thin ray of light into the vessels. But they were unable to receive the light independently, and so they broke. And existence went into a state of chaos. The kabbalists tell us that the world and **we ourselves are the broken vessels, and that we are trying to mend ourselves and the world so that we may someday receive the endless light of the Endless One without breaking.***

Most people think of god as a being – like you and me, except all powerful and missing a body – and, like us, existing in reality. God is reality. We exist within God. To find god, you have to ask

yourself, “Where am I?” not “Where is God?” God isn’t in any particular place. God is the place and everyplace. We live in God.”

From the book *The Last Kabbalist of Lisbon (a true story)*:

“You must knock upon yourself as upon a door. It is there where you will find Him”

The Kabbalistic definition of evil: that which has departed from its rightful place

Mesirat nefesh, the willingness to risk everything for a goal that will affect reparations in the Lower and Upper Realms.



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Through the largest God-given space – the one of emptiness beyond thought - words with the certainty of prayer come to me.

[After death:] “One may always speak with God. It is within this ocean that this single drop now resides.”

<http://www.jewfaq.org/kabbalah.htm>:

“Mysticism and mystical experiences have been a part of Judaism since the earliest days. The Torah contains many stories of mystical experiences, from visitations by angels to prophetic dreams and visions. The Talmud considers the existence of the soul and when it becomes attached to the body. The Talmud contains vague hints of a mystical school of thought that was taught only to the most advanced students and was not committed to writing. There are several references in ancient sources to ma'aseh bereishit (the work of creation) and ma'aseh merkavah (the work of the chariot [of Ezekiel's vision]), the two primary subjects of mystical thought at the time.

In the middle ages, many of these mystical teachings were committed to writing in books like the Zohar. Many of these writings were asserted to be secret ancient writings or compilations of secret ancient writings. The mystical school of thought came to be known as Kabbalah, from the Hebrew [root](#) Qof-Beit-Lamed, meaning "to receive, to accept."

[Just like when the great Rabbi Hillel was asked to sum up the Torah while standing on one foot and he said, Treat others as you want to be treated, we sum up Kabbalah as learning how to receive what you need from the universe...in order to share.]

I do not mean to suggest that magic is not a part of Kabbalah. There are certainly many traditional Jewish stories that involve the use of hidden knowledge to affect the world in ways that could be described as magic. The [Talmud](#) and other sources ascribe supernatural activities to many great [rabbis](#). However, this area of Kabbalah (if indeed it is more than mere legend) is not something that is practiced by the average Jew, or even the average rabbi. There are a number of stories that discourage the pursuit of such knowledge and power as dangerous and



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irresponsible. If you see any books on the subject of "practical kabbalah," you can safely dismiss them as not authentic Jewish tradition because, as these stories demonstrate, this kind of

knowledge was traditionally thought to be far too dangerous to be distributed blindly to the masses.

[Just like the Egyptians felt they had to guard these secrets and this knowledge, so it was with Kabbalah. However, humanity has reached a point where it is ready for this information to become part of the new fabric of consensus reality, and when damage from the suppression of information about deeper or higher realities and human capacities.]

Ein Sof and the Ten Sefirot

According to Kabbalah, the true essence of G-d is so transcendent that it cannot be described, except with reference to what it is not. This true essence of G-d is known as Ein Sof, which literally means "without end," which encompasses the idea of His lack of boundaries in both time and space. In this truest form, the Ein Sof is so transcendent that It cannot have any direct interaction with the universe. The Ein Sof interacts with the universe through ten emanations from this essence, known as the Ten Sefirot...The Ten Sefirot include both masculine and feminine qualities. Kabbalah pays a great deal of attention to the feminine aspects of G-d."

Egyptian

Ever wonder what knowledge/information/insight was destroyed at the Library in Alexandria?

[Pharaoh's curse: Why that ancient Egyptian statue moves on its own](#)

Watch this documentary.. its and award winning documentary... I'm curious to get feedback on the ideas presented in it... Africa was lush tropical place filled with lots of fresh water and big lakes.. the Sphinx came from a highly developed society prior to the time of Egypt and the pyramids.. Those are scientific ideas with strong evidence... That changes what we know of the



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early hominids and ancient societies...

http://www.youtube.com/watch?v=zqlQ_tusa10

More than 5000 years ago in Egypt, the young god Horus guarded the doors to the great mystery schools. There the secrets of science and life and death were whispered to the priest-kings and a few chosen initiates. The spiritual search for the ability to see with clarity is part of all the world's great religions and philosophies. It has been the goal of saints and mystics of the Christian tradition as well as that of the wise men of the orient who have strongly studied the meaning of human existence. The all-seeing eye of God is found in ancient temples, medieval cathedrals, and Masonic lore – and even in the Great Seal of the United States. The eye of Horus was a promise of eternal life. Like the sky God, the eye of true sight could see from a wider point of view and knew death was not the ending of the life of the spirit,

Horus is often seen with his finger to his lips in a gesture of secrecy. The Egyptians had a deep respect for their science, for they realized that knowledge of natural forces gave power, and the ancients believe that this knowledge should only reside in the hands of those persons of moral responsibility. All candidates for instruction in their mystery schools had to undergo many tests of character before they were accepted for training. This has been reported by Greek scholars such as Pythagoras who came to Egypt to study.

Greek

Einstein asked How can an intelligent person stay away from the Greeks? What they knew about math, medicine, philosophy and science was so impressive. Physis was the same word for both spirit and science.

"Being is without beginning and indestructible -

It is universal, and without end - It is all together, one, and continuous"

Parmenides of Elea 515-440 BCE

"All things arise out of the boundless...the unlimited is the first principle of things that are". **Anaximander 610-7 BCE**

"This world order was not fixed by anyone, either god or man, but has always been, is now, and always will be an eternal fire." **Heraclitus 535-475 BCE**



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"The universe is generated not according to time, but according to thought." Heraclitus

These Greeks saw life in all things. They had no single word for matter as opposed to spirit. **The term "physics" is derived from the Greek word "physis" and meant the endeavour of seeing the essential nature of all things.**

Hypnos, the Greek god of sleep has winged head. It has long been believed that in sleep consciousness can leave the body.

Modern mystics and faith mysticism

Ralph Waldo Emerson

"There is one mind common to all individual men. Every man is an inlet to the same and to all of the same. He that is once admitted to the right of reason is made a freeman of the whole estate. What Plato has thought, he may think; what a saint has felt, he may feel; what has any time befallen any man, he can understand. Who hath access to this universal mind is a party to all that is or can be done, for this is the only and sovereign agent..."

We live in succession, in division, in parts, in particles. In the meantime, within man is the soul of the whole; the wise silence; the universal beauty, to which every part and particle is equally related, the eternal ONE. And this deep power within we exist and whose beatitude is all accessible to us, is not only self-sufficing and perfect in every hour, but the act of seeing and the thing seen, the seer and the spectacle, the subject and the object, are one. We see the world piece by piece, as the sun, the moon, the animal, the tree; but the whole, of which these are shining parts, is the soul."

Paul Brunton, British writer and mystic: *"Nineteenth century science pedestalled the theory that life is a product of matter. Twentieth century science...is watching matter dissolve into*



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electrons...a mere collection of electrified particles, which elude sight and sense! The step from this state into the matterless world beyond is not such a far one – intellectually.”

“In the West, the mystical quest for union has been traditionally defined as a search for God. Today in more contemporary terms reflecting the influence of the East, it is often framed as a search for universal consciousness or oneness. In either case, what propels the seeker toward

union with the Universe or God, is the heart.” **Nancy Seifer and Martin Vieweg, When the Soul Awakens**

Poem by Rumi (Jalaluddin Rumi), Sufi mystic and poet (1207 – 1273) **Say I Am You**

I am
dust particles in the sunlight,
I am the round sun...

I am morning mist,
and the breathing of evening...

Both the candle and the moth
crazy around it.

Rose and the nightingale
lost in the fragrance.

I am all orders of being,
the circling of the galaxy,
the evolutionary intelligence,
the lift and the falling away

What is and what isn't
You who know Jalaluddin,



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You the One in all,
say who I am
Say I am you

Sufi

Sufi Inayat Kahn, from the book *The Bowl of Saki*:

"As water in a fountain rises as one stream but falls in many drops divided by time and space, so are the revelations of the one stream of truth."

"God is love': three words which open up an unending realm for the thinker who desires to probe the depths of the secret life."

"The soul feels suffocated when the doors of the heart are closed."

Islam – from the Koran

The atom's weight of good you have done -
You shall see it come back to you again.
The atom's weight of evil you have wrought -
Must also meet you unfailingly.

Hindu –

Never goes sin without its due return;
And deeds of noble goodness or dire sin
Bear their just fruit...
Because the Great Judge dwells within
Each heart

Bilqua Death Song: *"Ah! Ah! My Kinsmen are waiting;*



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They saw me depart with Death

Into the White Change.

But I go on – and on!

And I sing the Change Song of Supreme One