

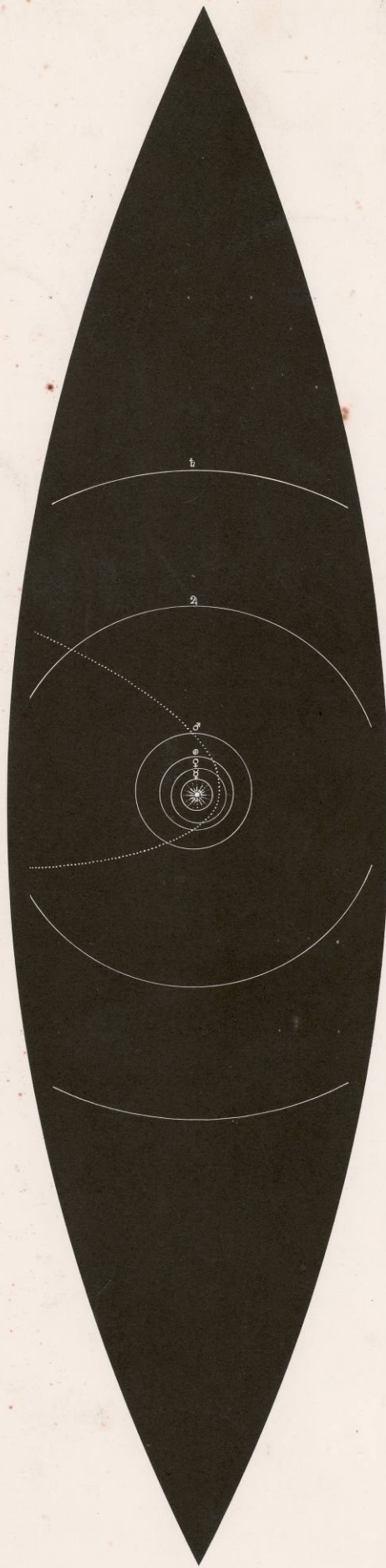
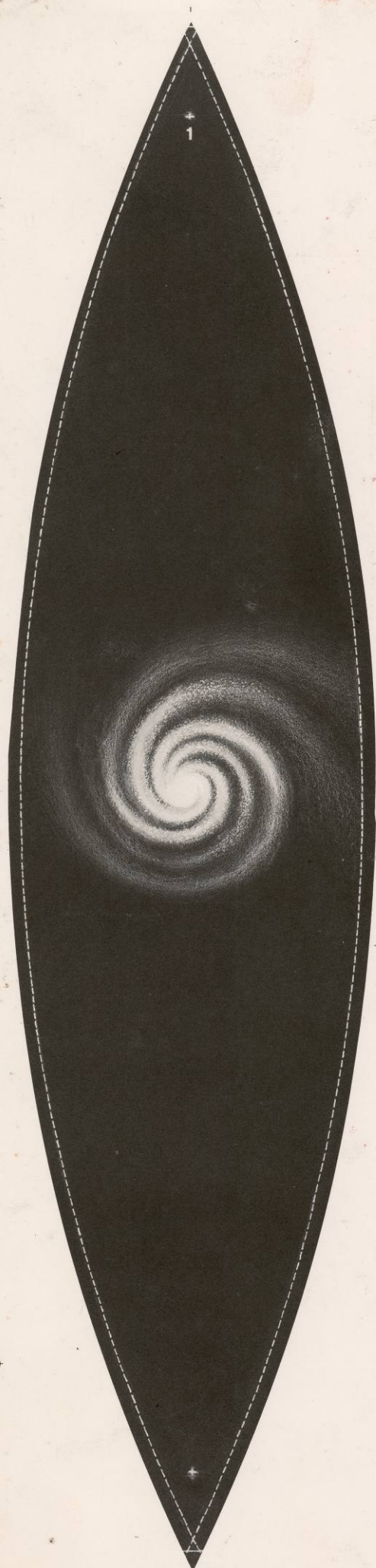


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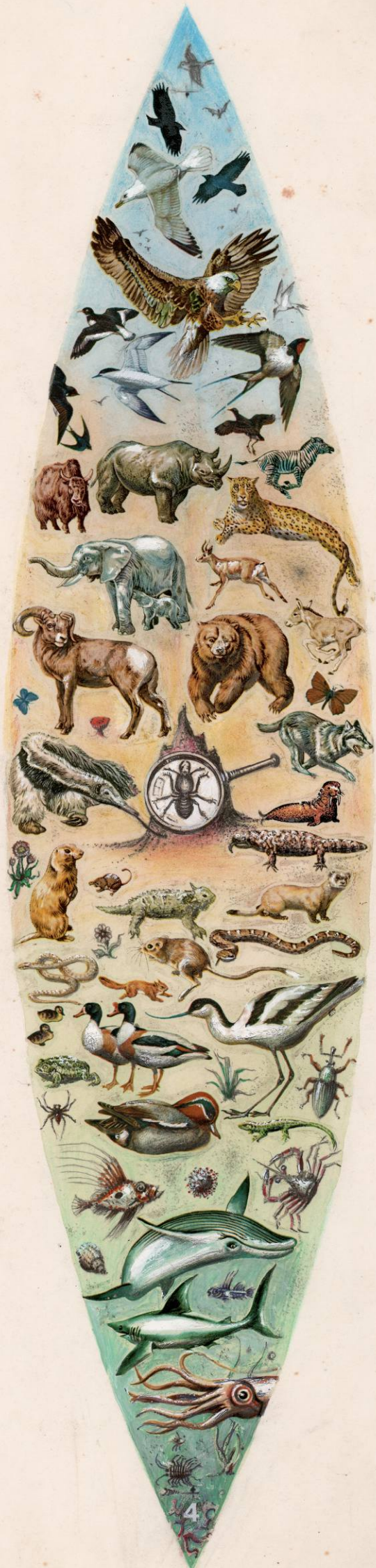


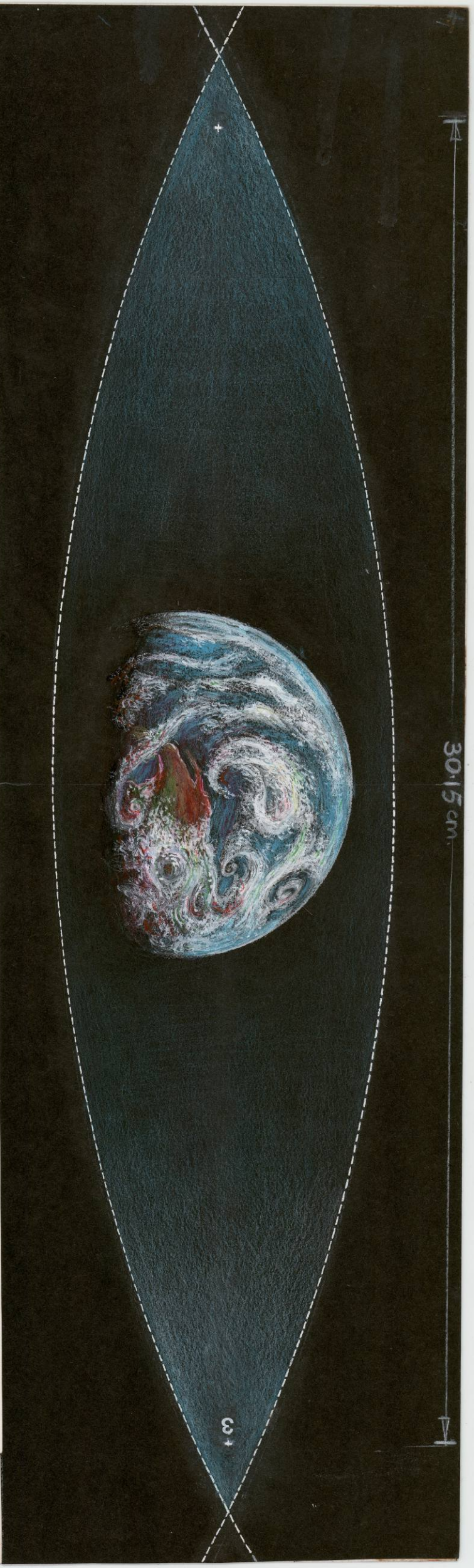
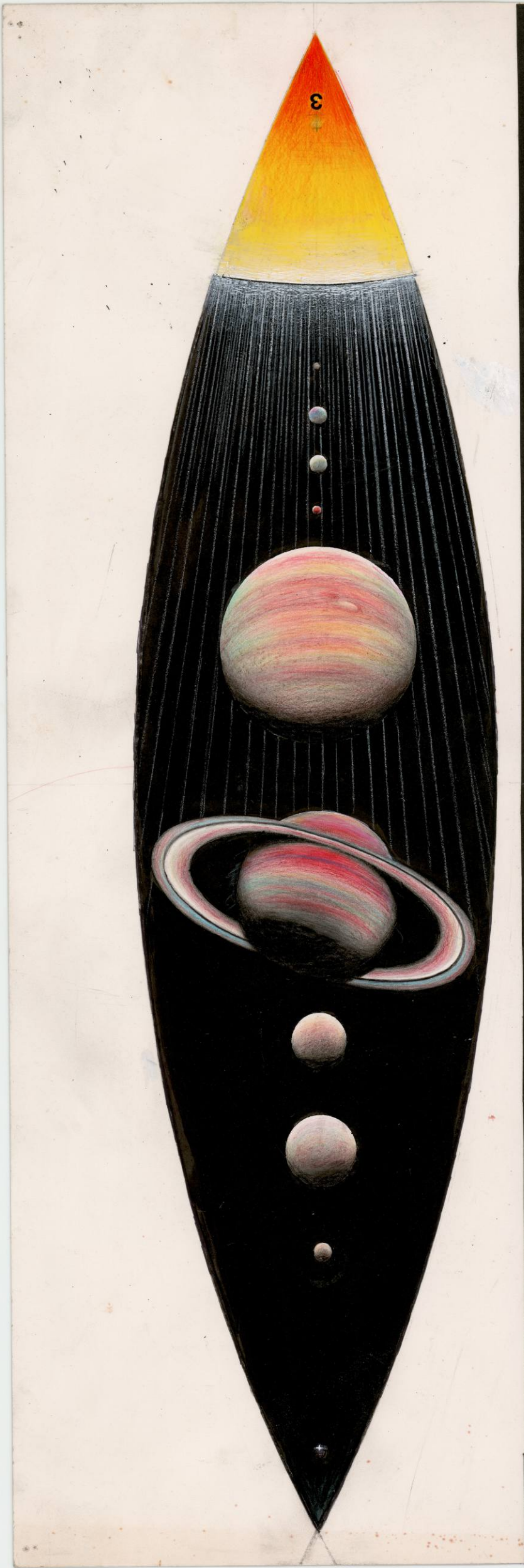






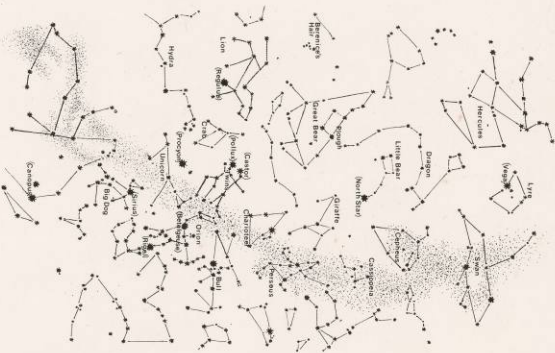
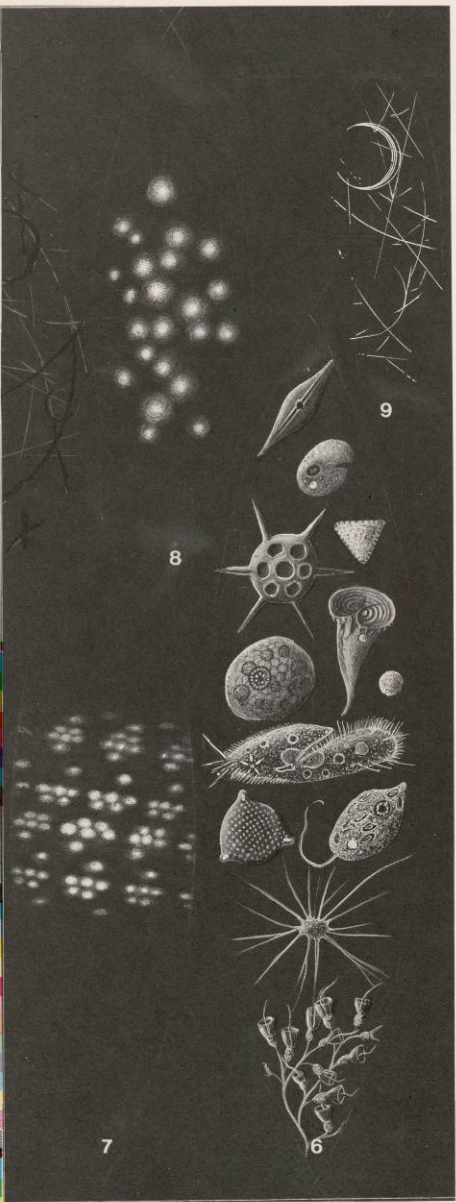
26.5 cm.











WHEN is the space explorer?

YOUNIVERSE EXPLORER
 U.S. Patent 4156975 U.K. Patent applied for
 SHOLLOND PUBLICATIONS
 Nacton Ipswich IP10 0EW England Box 13795 University Station Gainesville FL 32604 U.S.A.

The heavens themselves, the planets, and this center
 Observe degree, priority, and place,
 Insisture, course, proportion, season, form,
 Office, and custom, in all line of order. *Shakespeare*

THIS QUOTATION SETS THE EXPLORER'S COURSE

CENTER

Inward bound
 Pictures on outside of vanes show
 WHAT YOU LOOK LIKE TO OTHERS

Outward bound
 Pictures on inside of vanes show
 WHAT OTHERS LOOK LIKE TO YOU

THIS IS THE EXPLORER'S BASIC CHART

WHO is the explorer?

For other navigational aids simply send us a stamped self-addressed envelope marked (E) and we will send you samples from our booklet of experiments and space-games, together with a list of detailed charts, tapes and books also available for further exploration of your Youniverse.

PULL

YOUNIVERSE explorer

ASSEMBLY

Remove tape cassette (containing Guide for Cosmonauts) from spindles.

Remove wax paper from base of cone. Hold base card flat and position cone to fit ring on base card. Press home.

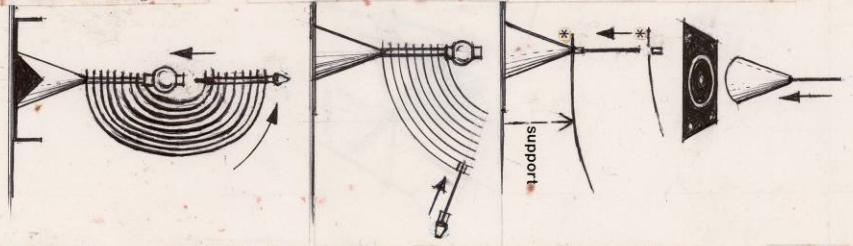
Thread largest vane (no. 1) on base spindle where marked *, with * face down (next to cone). Support vane (e.g. with books). Thread one spacer. Continue till all 9 vanes are threaded, with spacers between. Check vanes are right way up, and round*. Secure by screwing sphere onto spindle.

Thread vanes on top spindle, starting with largest (no. 1) with spacers between.

Screw top spindle into top of sphere. Turn sphere and top cap till vanes are held firmly but move round easily.

Turn up corners of base card along dotted line.

Fill in the two blank faces — one on the inside and one on the outside of vane 5 — with either trimmed-down photos or sketches of your face. If you plan to use the device mainly for groups, or sharing with friends, leave the mirror and mask blank.



USE

The device can (1) be hung from the ceiling, or (2) rest on a table, or (3) both at once.

(1) Hang it by a (black) thread in a good light with the top at eye level.

(One way of attaching the thread to the ceiling is to tie the end to a match-stick and mold round it a ball of Blu-Tack or similar removable press-on adhesive.)

Distribute the vanes so the device hangs straight.

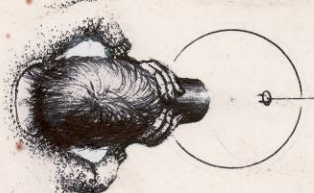
The smooth movement and changing scenery of your Youniverse are best viewed through the Cosmoscope (mating tube) with both ends open.

For observing details use the holed bung at the far end.

Hold the tube so that your hands keep out the light between it and your face. (See diagram)

(The Cosmoscope is an important accessory. It cuts out every-day distractions and helps you to explore your Youniverse at other levels. You become a visitor from Space, seeing it all as if for the first time.)*

(2) Placing the device on a table helps you study particular details. But the dead stop followed by the jerkiness when you do turn the vanes doesn't do justice to the smooth working of your cosmos.



(3) The best way is to support the device on a couple of table mats, and attach it to the ceiling, with the thread taut but taking no weight.

You then have the choice of a mobile or a still device, by removing and inserting the mats.

A bright light beamed onto the sphere completes the ideal set-up.

Don't be in a hurry to play the Guide for Cosmonauts tape. First try Youniverse exploring on your own.

CARE

Avoid prolonged direct sun and a steamy atmosphere, which may make the vanes droop too much. (Some settling down is normal and doesn't affect the use or elegance of your Youniverse.)

Clean occasionally with a damp cloth.

*Keep this instruction sheet curled in the Cosmoscope. [This (printed) side goes next to the tube wall, and the other (black) side becomes the Cosmoscope lining.]

Outside Side Remnants. This side not of white. Reverse: ~~white~~ black.

68% 4 NBS

Reduce to 9 1/8 x 13 1/4

19 1/2

118

YOUNIVERSE EXPLORER*

OFFERS:

A new, holistic way of displaying the many-levelled riches of the universe

It comes in a unique mailing tube, for easy assembly in a few minutes, and may be suspended as a mobile or rest on a table. It comprises a 10-inch nest of movable Yarnes picturing the levels of the universe, mounted on a descriptive base, and made of plasticised card, plated metal, and clear acrylic.

The device makes an intriguing conversation-piece for the executive's table, and an ornament for any room in the house.

An aid to learning, by relating subjects to each other and to the student

ONE ANSWER

Learning depends on interest and memory, which depend on making connections. It's hard to link the subjects we learn at school with each other, and ourselves. The more information we collect about the universe, the more it falls apart into a multiverse.

Dr Harold Lyon, writing as Director of Education for the Gifted in the U.S. Federal Government, says: "I can see your YOUNIVERSE Explorer as an integration device for an entire curriculum which can range from astronomy to psychology and ecology. I would like to see one in every classroom of gifted and average children as well as in every home."

A poser of questions about the universe and ourselves, to spark off creativity

Dr Lyon continues: "Of school 'drop-outs' 38% are gifted and talented youth, turned off and bored by surface curricula foisted on them through a rather rigid lock-step school system. These future leaders of our society require a curriculum of deeper conceptual significance. We need more 'questions' posed for them and fewer 'answers' given, in order to stimulate the vital discovery process. Your unique invention does just this."

The re-discovery of meaning, by viewing our global & cosmic roles in a new light

Jung found that a third of his patients suffered from no definable neurosis, but from the senselessness of their lives. The quality of our life depends on the wider meaning it has for us. Are we paratroops in a dead and hostile cosmos, or its life and soul? This question (with its implications for personal relationships, tolerance, peace, ecological concern) is what our device is about.

A unique and contemporary way of exploring age-old philosophy

Thinkers need for eminent astr research

A basic

aid in pattern, false cent for our time emment, lib

In short, the YOUNIVERSE Explorer has something for all — whatever their age, gifts, interests, and needs

* U.S. Patent no

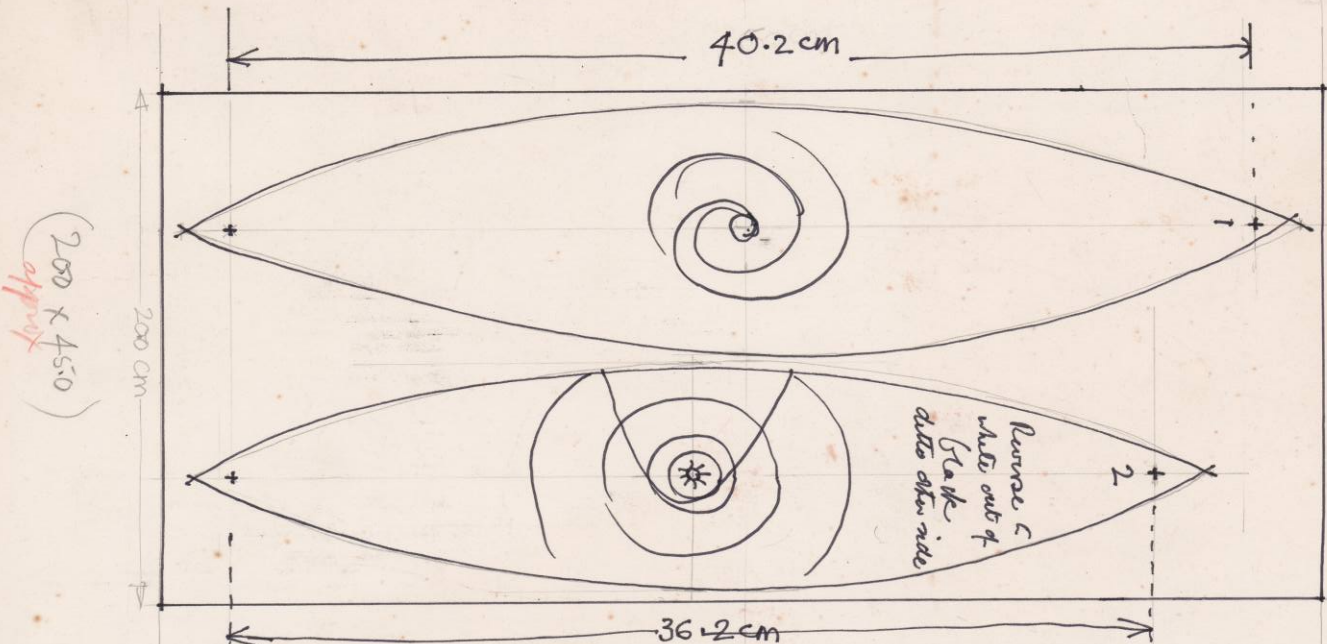
UK Patent applied for.

About "

Has to offer

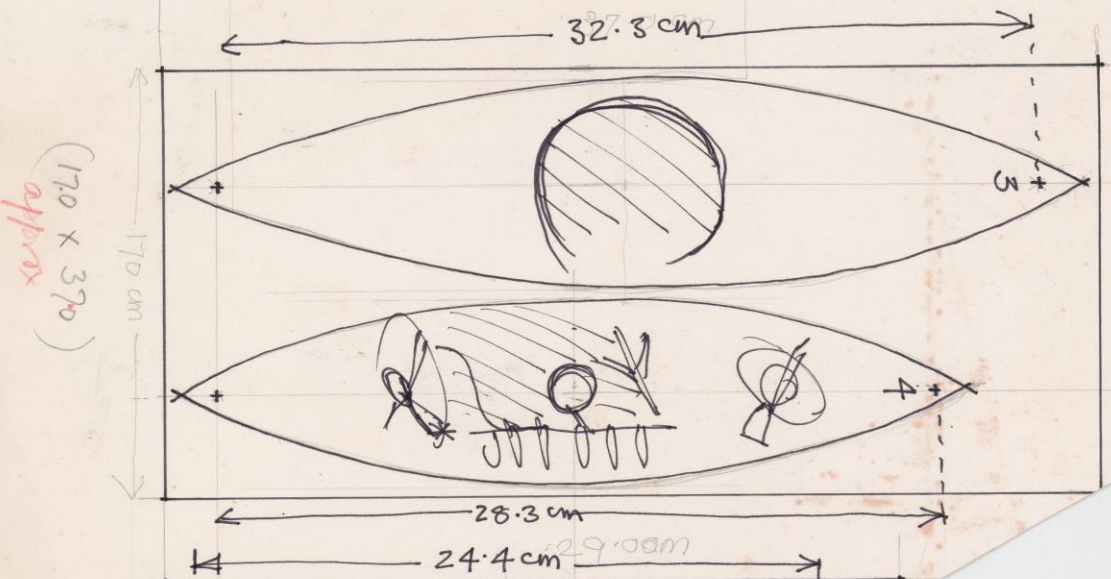
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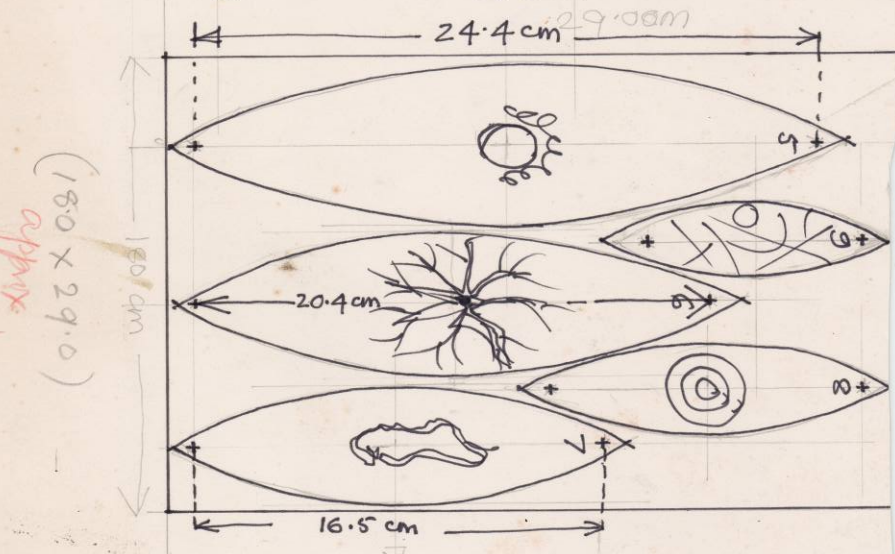


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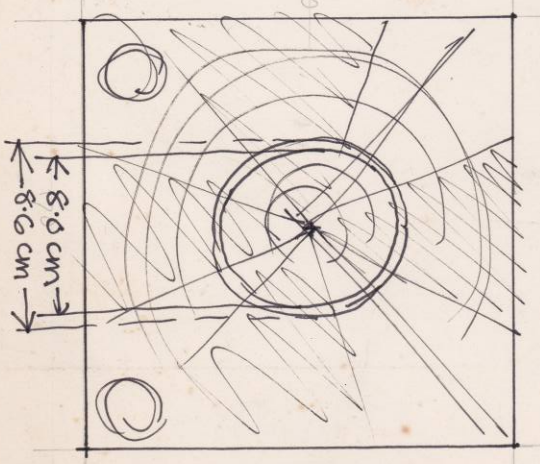
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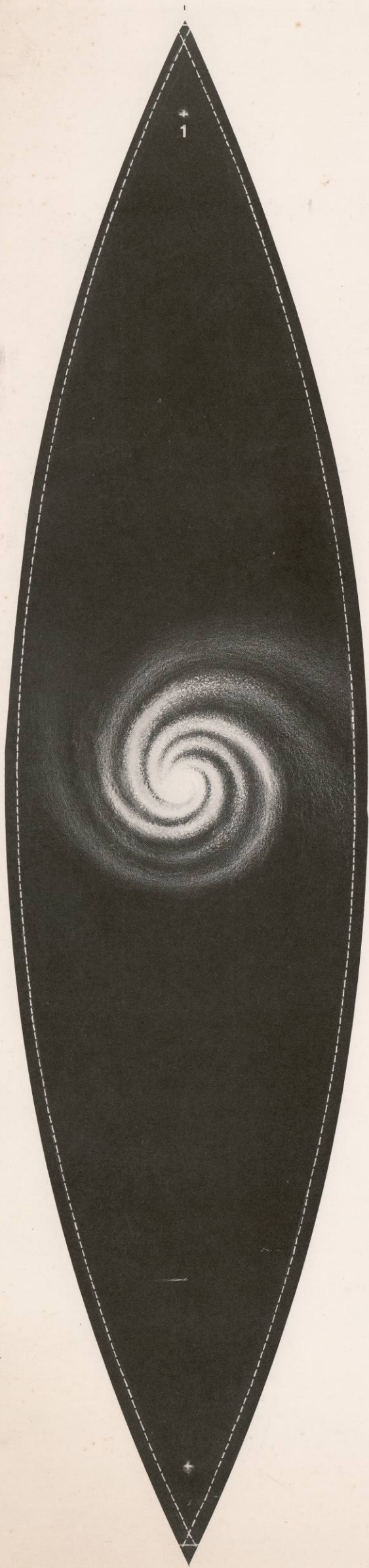
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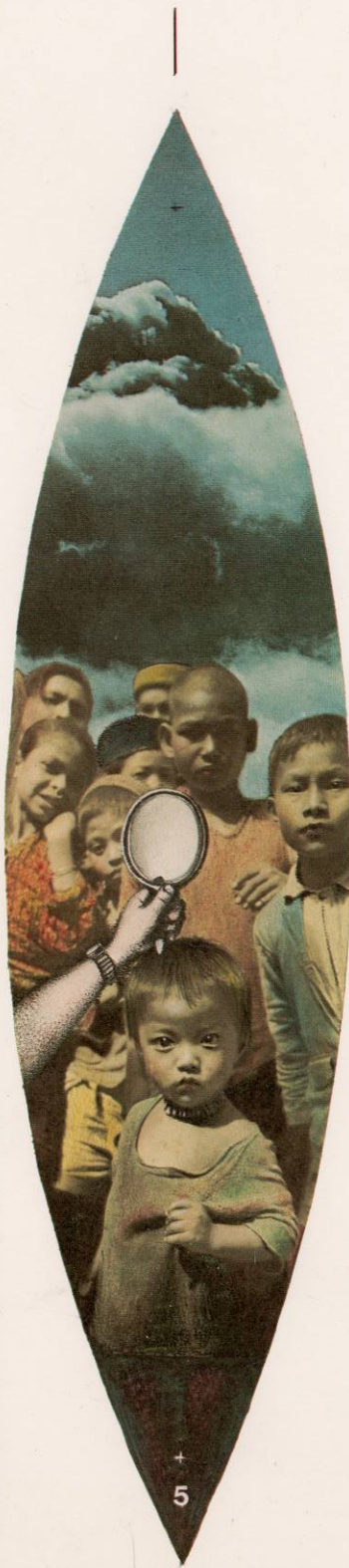
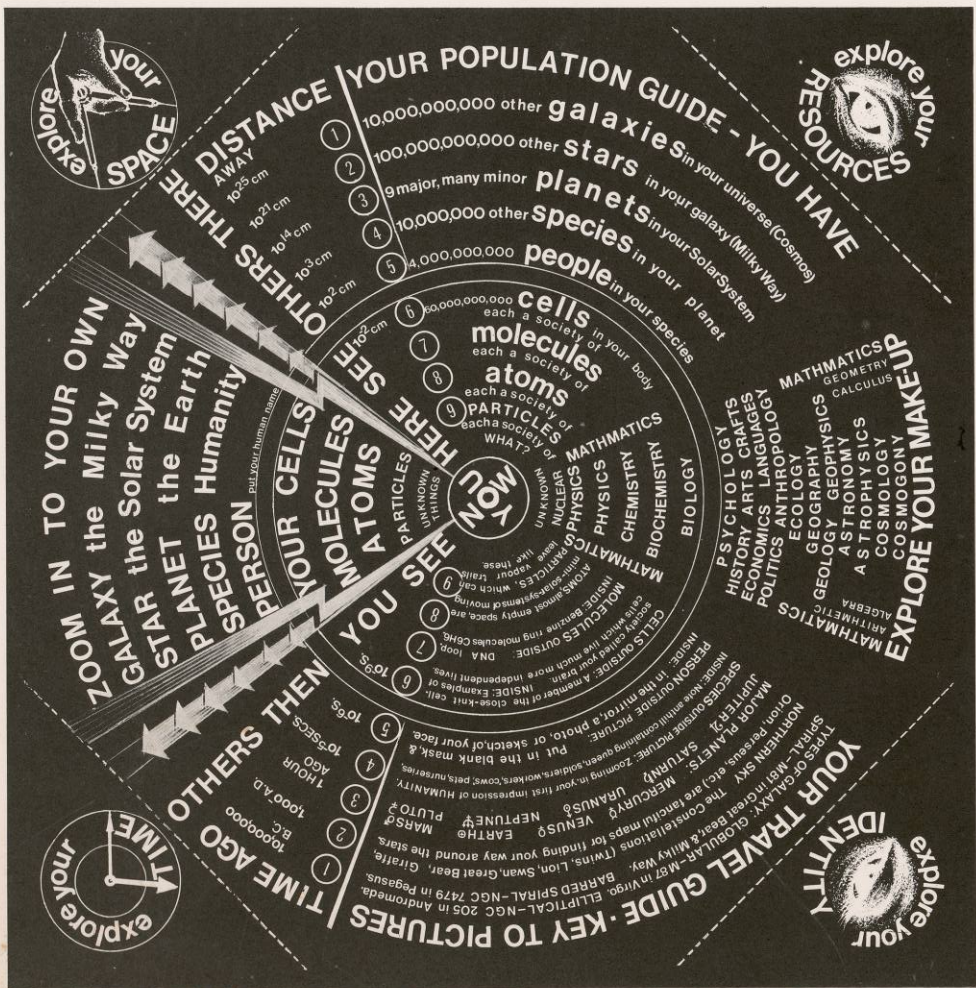
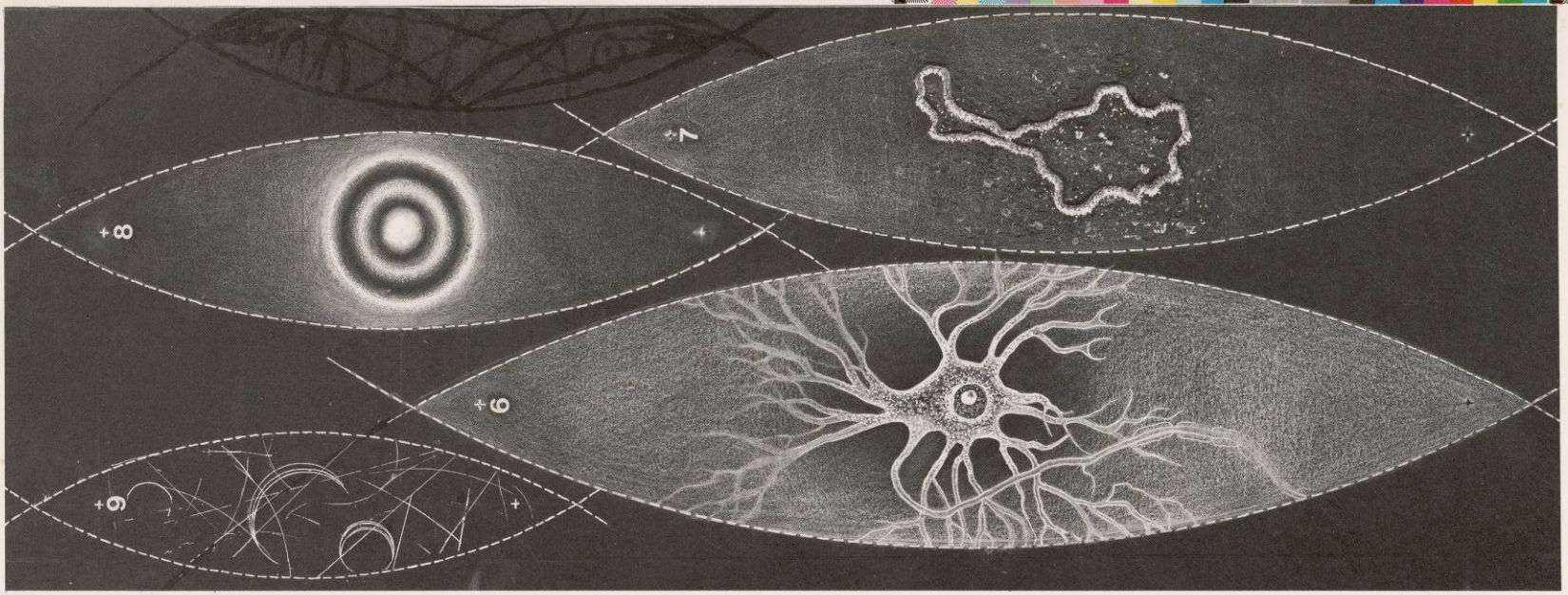


460 gsm
Reverse & white out of black

(170 x 17.0)
approx

rules 18 x 1/8" holes





YOUNIVERSE EXPLORER



QUARK?



PARTICLE



ATOM



MOLECULE



CELL



PERSON



STREET or ROAD



PLANET



STAR



GALAXY



SUPER GALAXY?

EXPLORER

OPEN HERE

FROM

SHOLLOND
PUBLICATIONS

NACTON

IPSWICH
IP10 0EW

ENGLAND

FROM

title

number

zip or
post
code

continent

genus *Homo*
order *Primate*
class *Mammal*

from
sun 3

star
cluster *Castor, Pollux,
Sirius, Vega,
Antares, etc.*

NGC no. —



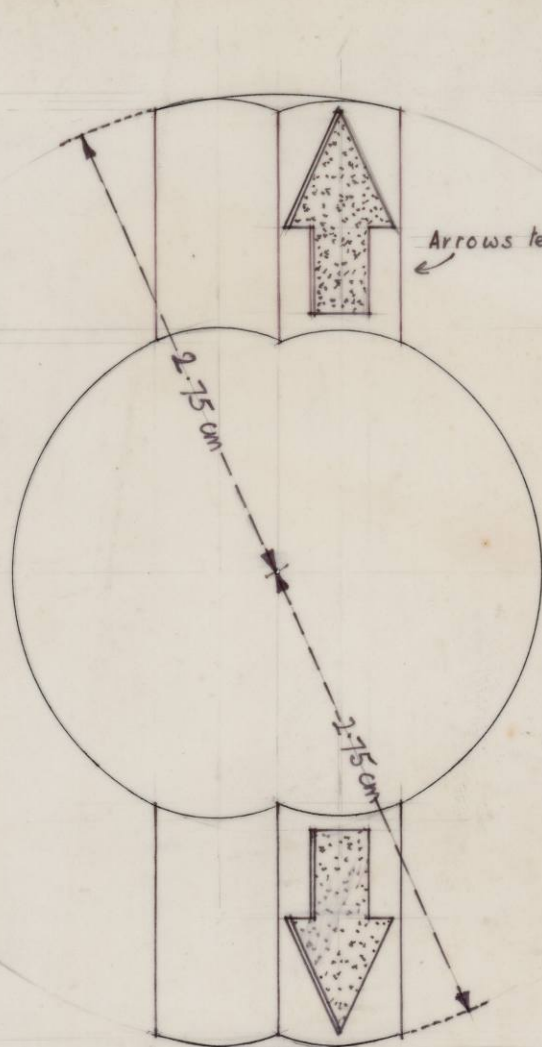
UNIVERSE
EXPLORER
OPEN HERE

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letters
+ only
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2
THESE LINES

Reverse to white out of black
PRINTED ONE SIDE ONLY
NOT LAMINATED

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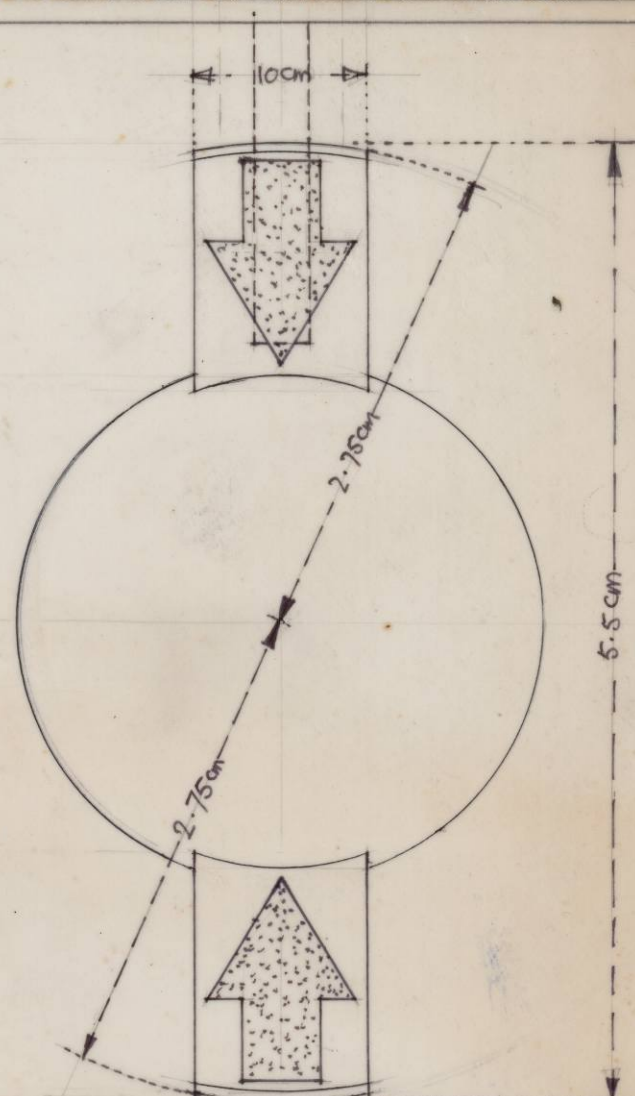
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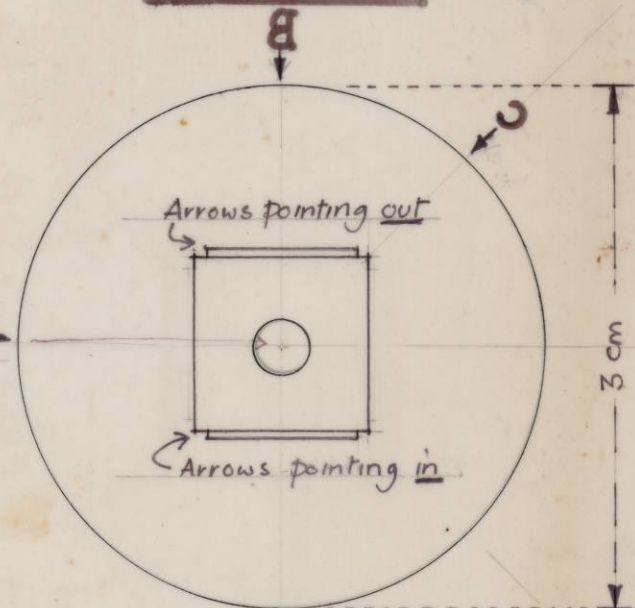
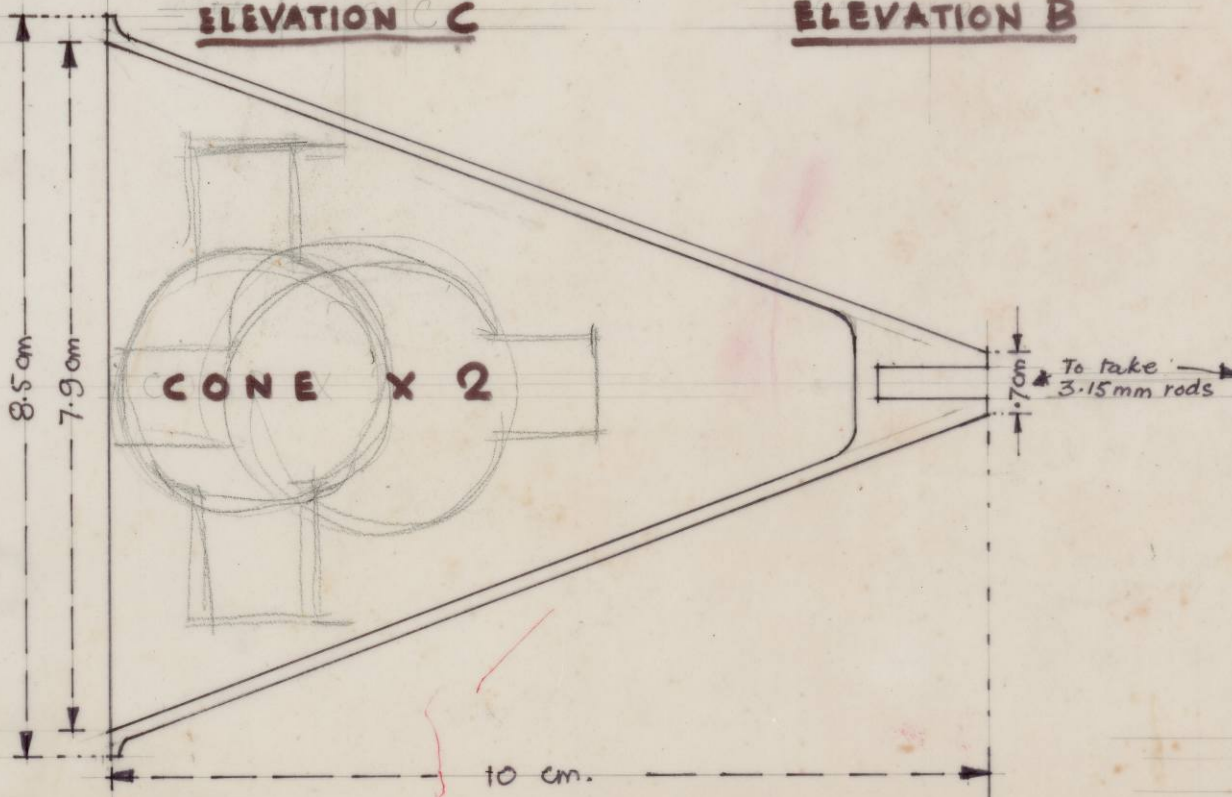
ELEVATION C



ELEVATION B



ELEVATION A



PLAN

for Sholland Publications Surrounding
Nacton - Ipswich IP10 0EW
Dec. 18 1980

INLAY for BROCHURE
reduce down to A5

Side ①

Books etc. by D.E.Harding

obtainable from

SHOLLOND PUBLICATIONS (B)

Nacton Ipswich ip10 oew England

The Youniverse Explorer is complete by itself, and the 60-minute tape that goes with it ensures that the device is self-explanatory. Those users, however, who wish to go into its wider and deeper implications will find the following back-up materials useful. The 'easier' items come first.

TOOLKIT FOR DISCOVERING WHO YOU ARE

11½" x 11½" £1.50 (plus £1.00 p. & p.)

A few simple experiments are introduced in the tape which is part of the Youniverse package. The Toolkit goes on to provide the gear and full instructions for carrying out further easy (but far reaching) experiments and exercises, guidance for everyday practice, and a brief anthology which relates Youniverse exploration to traditional paths to the same goal. The aim is direct experience of oneself in one's cosmic setting, and living in the light of that experience.

ARTICLES, TAPES, ETC.

90-minute tapes, £4.00 each (plus 40p p. & p.), copies of magazine articles, 60p each (plus 20p p. & p.), wall charts, a manual of experiments and games, etc., on the subject of oneself in the cosmos — and the cosmos in oneself — are in preparation. Send a stamped self-addressed envelope for up-to-date information. If you wish to know about workshops on the same topic, please say so.

* VIVRE SANS TETE

Courrier du livre, Paris.

The English version of this well-known book, ON HAVING NO HEAD: A CONTRIBUTION TO ZEN IN THE WEST, is temporarily out of print. It relates the 'Youniverse experience' to Far-Eastern spirituality.

THE SCIENCE OF THE 1st PERSON

Shollond Publications, 48 pp., paperback. £1.90 (plus 25p p. & p.).

Shows how the basic idea of the Youniverse Explorer can clear up problems in such diverse fields as physics, mathematics, semantics, psychotherapy, education, philosophy, mystical experience.....

IN LAW
(As)

Side (2)

THE HIERARCHY OF HEAVEN & EARTH: A NEW DIAGRAM OF MAN IN THE UNIVERSE

Preface by C.S. Lewis, Florida University Press, 268 pp., paperback, illustrated by the author. £6.90 (plus 60p p. & p.)

This book is the systematic and detailed setting out of the Youniverse Explorer's itinerary and likely discoveries en route — the 'Youniverse experience' extended in various directions.

"A book of immense originality. You have never read anything like it before."

Edmund Fuller, Episcopal Church News

"A very remarkable book. It deserves the careful and grateful attention of all those concerned with the relations of scientific and religious thought."

Nathaniel Micklem, Principal of Mansfield College, Oxford

"The author is well up both in modern philosophy and relativity theory, but avoids the technical language of either."

Mary Scrutton, Mind

"Honesty and humility, riches of feeling and breadth of vision make the reading of this book a memorable and significant experience."

Ian T. Ramsey, Bishop of Durham

"Hang it all, you've made me drunk, roaring drunk My sensation is that you have written a book of the highest genius The feeling I get is like a mix of Pindar, Dante, and Patmore Paragraph after paragraph starts as if one were embarked for only the sort of pantheistic uplift one gets in Emerson, but then swoops down and comes all clean and hard this celestial bomb Thanks to the Nth!"

C.S. Lewis, in a letter to the author

SHARE IT Editor, Anne Seward

An occasional magazine devoted to the discovery and enjoyment of who we really are, our true identity, by whatever route — traditional or contemporary, religious or secular — and in particular by Youniverse exploration.

The Editor welcomes accounts of first-hand experience in this field, for possible inclusion in SHARE IT.

Nos. 1 & 2 available at 80p per copy (plus 20p p. & p.). No. 3 (in new format, due Autumn 1981) £1.80 per copy (plus 20p p. & p.).

HOW TO ORDER

* All these, except Vivre sans tête, are available from Shollond Publications at the above address. The postage allowed for is surface mail. Please make out your cheque* or postal order* (*crossed, with your name and address in capitals on the back), international money order or banker's draft, in favour of SHOLLOND PUBLICATIONS. We regret payment in currencies other than sterling is not acceptable.

In U.K. please allow 28 days for delivery; outside U.K., longer.

10/ mm

SIDE 1 INTRODUCTION
& VANES 1 to 3

SIDE 2 VANES 4 to 9
& CONCLUSION

!	You've happened! You are	0		your species (Humanity)	0
•••••	how you appear to others	181		your person (mere humanity?)	128
•••••	what you see in the glass	292		your life and its levels	234
•••••	what you feel like and need	395		your cells and your	337
?	We zoom in to you and find	482		molecules atoms particles	414
•••••	your galaxy (Milky Way)	520		your essential emptiness	485
•••••	your star (Solar System)	556		and fullness at the Center	500
•••••	your planet (Earth)	600		and how you work in depth	650

A GUIDE FOR COSMONAUTS

FOLD

FOLD

See sample
cassette
box.

67% 4 MBs

104 mm

A NEW LOOK AT YOURSELF

1. THE VIEW IN

Imagine you are a Visitor from a cosmic region so remote you've never heard of galaxies, stars, planets, let alone men. You are homing in on yourself from outer space - clueless, but determined to find out what you are. During the journey you take the pictures shown on the outside of the vanes of your Youniverse.

For ages your viewfinder frames empty space occasionally dotted with points of light. Then one of them grows and grows till it turns out to be the Spiral of vane (2).

The Spiral vanishes as one of its countless points of light outshines the rest, and eventually appears as a blazing yellow disc enclosed by faint rings (3).

You make for the 3rd one. It vanishes, leaving a blue dot, which grows into a spinning Globe (4).

Your next subject (5) - multicoloured, noisy, unpredictable - is a sausage-shaped curiosity with 4 waving branches and a globe on top. A fascinating sight, too soon displaced by subjects (6) to (9), which prove increasingly disappointing. Behaviour becomes stereotyped, sound and colour fade, and in the end even solidity and shape go.

You are practically back where you started, in almost empty space. What a home-coming!

2. THE VIEW OUT

Are you a mirage, disappearing on close inspection? Baffled, even alarmed, you turn to go back.

And then SURPRISE! No longer looking in at yourself and eventually losing everything, you are now looking out from yourself and at once getting it all back - with a difference. This time it isn't a view of your galaxy (the Milky Way), your star (the Solar System), your planet (the Earth), etc., but the others. (But note two strange exceptions, where the same object appears on both sides of the vane.)

Having completed your 9 (self?)-portraits by making each two-sided, you go on to call the outsides (the view in to the Centre) BODY, and the insides (the view out from the Centre) MIND. You notice that even the largest and remotest vanes are on view from their Centre-point, without your spending a moment's time travelling towards them. Have space and time folded here?

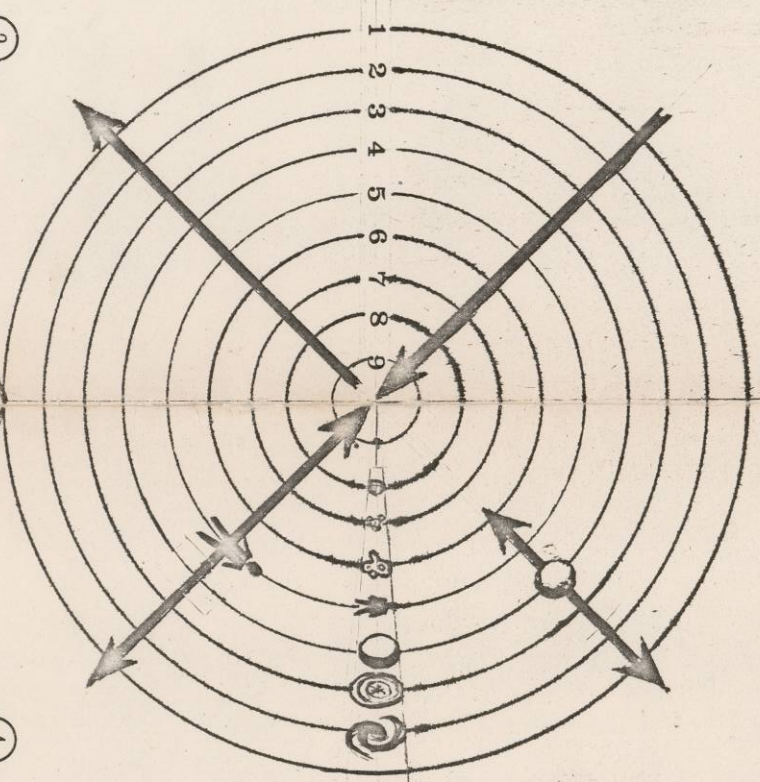
WHERE DO YOU PLACE YOURSELF NOW? On vane (5), on every vane, or at the Centre which takes them all in?

①
**Youniverse
lost**

③
**Youniverse
alive**

②
**Youniverse
regained**

④
**Youniverse
yours**



3. LIFE IN YOUR YOUNIVERSE

How can the 8 pictures taken during your inward journey, mostly of dead things, be pictures of you? You return to outer space and travel homewards again, seeking this time for signs of life, with the help of every audio-visual aid.

You come again to the Globe (4). Keeping your distance and taking time to study its features and language, you find - the alivest thing you ever met!

Singing and talking as she spins and rocks and circles, this sky-dancer is alive to her every movement; you overhear her exact mathematical accounts of it. Also detailed descriptions of her own birth, life-story, physique, self-poisoning, wasting energy. You discover that she has her own eyes and ears for placing and watching and hearing her companions. And that her skin is veined in ever-growing patterns, glowing on her shadow side. (Radio-TV stations, cities, railroads, highways, canals, observatories, radio-telescopes, as such, don't come into the picture at this stage; you take her as you find her.)

Are the next obviously living things you come to, the human (5) and the cell (6), half as alive - as long-lived, gifted, self-aware - as your Earth? And if the life on your Earth is the life of your Earth, isn't it also the life of your Solar System, your Galaxy, your Youniverse? If you are no more than a human body (5), how could you be alive to your earthly and heavenly bodies (4, 3, 2)? Or alive at all?

4. YOUR YOUNIVERSE BODY

You are a living individual, a whole organism in contrast to a mere organ. This means you incorporate your vital equipment. You build-in - you are, on close inspection - your cells (6), molecules (7), atoms (8), particles (9). What are you without this pyramid of wholes and parts that come to life in you?

Equally, what are you without your planet and star and galaxy? You could survive the loss of your limbs, a lung and a kidney and pints of blood, but how long could you survive the loss of your Earth and Sun? Your dependence upon the outer layers of your Youniverse is as total as upon the inner ones. As merely human you don't exist. Your claim to be a living whole amounts to a claim to be the only living Whole - that Organism of which all creatures are organs.

Occasionally - when you're not identifying with (say) an aching tooth, your private self, your family or country or even, (if threatened from outer space) your planet or star - don't you feel AlI-inclusive? Is this a good feeling? Doesn't it fit the facts?

YOUUNIVERSE sheet two travel guide

1

2 YOUR GALAXY



Name: The Milky Way

Pictures on Vane 2
Outside: Conjectural sketch of Milky Way.
Inside: Other species of galaxy.

Milky Way:
comprises 100, 000, 000, 000 stars,
is 100, 000 light-years* across and
20, 000 light-years thick,
rotates once in 200/250, 000, 000 years,
was born 10, 000, 000, 000(?) years ago,
belongs to local group of 25 galaxies.
The Sun is 30, 000 l-y from its centre.

Over 1 million galaxies photographed;
probably thousands of millions exist.
Species include: Elliptical (E)
Spiral (S) e.g. Milky Way
Barred Spiral (SB)
Irregular (I)

Spiral in Andromeda (M31, marked X on Vane 3)
is 2, 000, 000 l-y distant and just visible to the
naked eye (seeing 2 million years into the
past). Others are as much as 5, 000, 000, 000
l-y away. Beyond these are quasars, about
which little is known.

*A light-year (l-y) is the distance travelled by
light in one year, at 300, 000 km per second.

3 YOUR STAR



Name: The Solar System

Pictures on Vane 3
Outside: Sun with orbits of 4 inner planets,
Earth's 3rd from Sun.
Inside: Northern night sky, with Pole Star at
centre, showing stars from 1st to 4th magni-
tude and parts of Milky Way.

Solar System:
comprises Sun with 9 orbiting major planets,
1, 000 + asteroids, 80 + comets.
Overall diameter: (Pluto's orbit) 12, 000, 000,
000 km. Sun's diameter: 1, 400, 000 km.
Rotation: once in 250 years (Pluto), to once in
88 days (Mercury).
Age: 7, 000, 000, 000(?) years.
Companions: local group of 20 stars.

Species of star include:
Red 2, 000°C
Orange e.g. Sun 6, 000°C
Yellow e.g. Sun 6, 000°C
White 20, 000°C
Blue 20, 000°C
Nearest star: Proxima Centauri, 4.2 l-y away.
Example of distant star: Deneb, 1, 500 l-y.
(marked Y on Star map).
On conservative estimate, many millions of
stars, in Milky Way alone, have developed
planetary systems, life, mind.

9 YOUR PARTICLES

10

Pictures on Vane 9
Vapour trails left by particles in a Wilson
Cloud Chamber.

You are space, inhabited by particles.
There are scores of species of particles,
distinguished by different spin, mass, elec-
trical charge, life-span (e.g. 10⁻¹⁰ secs.).
They aren't material or solid things but more
like twists in space, invisible, elusive, apt to
behave as waves rather than particles.
Physicists are trying to reduce all to configu-
rations of a truly fundamental particle/wave/
energy-unit - the quark - which is even less
material and thinglike.

A really close look shows you are far emptier
and less substantial than the air you breathe.
But even this view is off-centre, just another
of your regional appearances. Only you are in
a position to observe what they are appearances
of. Does your inside story (10) complete, or
contradict, the 9 stages of your observers'
outside story?

8 YOUR ATOMS



Pictures on Vane 8
Typical diffraction patterns showing positions
of atoms in crystalline structure.

Each of your atoms is rather like your
Youniverse (only much emptier) or a mini-solar
system with central sun (nucleus of positively
charged protons, and neutrons) and revolving
planets (negatively charged electrons) arranged
in shells. The whole is 1 to 5 angstroms*
diameter.

There are 80 species of stable atoms (30
present in your human body), 284 distinct
species, and 1, 000 unstable species whose
lifetime can be a mere 10⁻²¹ seconds.

Atoms losing and picking up electrons go through
numerous recognisable stages of excitement,
each lasting about 10⁻⁸ seconds. Atoms with
complete electron shells don't get excited.

*An angstrom unit = 10⁻⁸ cm (=1/100, 000, 000th cm)

4 YOUR PLANET



Name: The Earth

Pictures on Vane 4
Outside: Earth as seen by astronauts,
Moonshot, 1969.
Estimated age: 5, 000, 000, 000 years.
Inside: Major planets, reading down:

	Av. dist. from Sun (million km)	Diameter (km)	Moons
Pluto	?	15, 000?	
Neptune	?	4, 500	2
Uranus	?	50, 000	6
Saturn	?	121, 000	10
Jupiter	?	142, 700	12
Mars	?	6, 800	2
Earth	?	12, 756	1
Venus	?	108	12, 200
Mercury	?	58	4, 800
(Sun)	?	1, 400, 000	

Between your planetary level and the next (5)
are mesoforms (lacking wholeness):
6 continents, around 140 countries, states/
counties, cities

7 YOUR MOLECULES



Pictures on Vane 7
Outside: The greenish fibres consist of DNA
molecules which act as architect in the design
of your body; each, unravelled, is about 3'
long.
Inside: X-ray diffraction pattern of benzene
(ring) molecules, consisting of 6 carbon atoms
(each with 1 hydrogen atom attached).

Each of your 60, 000, 000, 000 cells is built of a
comparable number of molecules, almost all
far too small to be seen through a microscope.
Molecules in turn are built of atoms bonded
together by electrical attraction of different
strengths.

As the cell has functions not found in its
molecules (e.g. nutrition, reproduction) so the
molecule has functions not found in its atoms.
Thus your water molecules (H₂O) behave quite
differently from their hydrogen (H) and oxygen
(O) atoms.

H₂O comprises 87% of your cellular and
human bodies, and covers 72% of your planetary
body.)

5 YOUR HUMAN BEING



Name:

Pictures on Vane 5
You may wish to substitute for the photo of
Anne one of yourself on the outside, and one of
your face (in the mirror) inside. You could
also add pictures of your family and pets here.

Man (Homo sapiens)
World population: 4, 000, 000, 000
Density: 30 per square mile average
Races: Australoids, Caucasoids, Mongoloids,
Negroids
Age: 1, 000, 000 years (species)
... years (individual)
Over 1, 000, 000 other animal species identified,
to say nothing of plants. Your nearest rela-
tives are apes, monkeys, lemurs.

Between your human level and the next (6) are
your parts, or mesoforms:
systems: respiratory, alimentary, nervous,
circulatory, reproductive, etc.
organs: lungs, stomach, brain, heart, etc.
tissues: epithelial, connective, muscular,
nervous, etc.
Also you can see parts of your own human body
(e.g. limbs) just as you can see parts of your
own Milky Way, Solar System (e.g. Sun), and
Earth (e.g. Moon).

6 YOUR CELLS



Pictures on Vane 6
Outside: Human red blood cells.
Inside: Some representative single-celled organ-
isms. All living things consist of one or more
cells.

9 months before becoming human you were one
of these basic living creatures, far humbler
than a worm, invisible to the naked eye. Now
you are a 'walking city' of them, more numerous
than men on Earth, all descended from that
single cell. Each of your cells feeds, excretes,
grows, reproduces by division or dies, has its
own life-span (of 2 days upwards). Some will
survive your human death.

Each kind has a body fitted for its job. Some
stay put, some move around, some lash out with
'limbs', some pull and push.
Everything you are and do as a human body (5) is
the outcome of an immense co-operative effort
by millions of your cell bodies (6), each minding
its own business. See how swiftly and well your
orders to move your finger are carried out.
Mesoforms: cell nuclei, chromosomes, genes...

1. RECAPITULATION

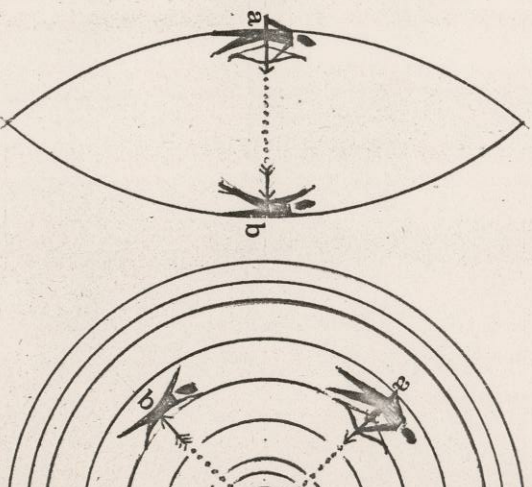
The vanes of your Youniverse don't record tangible solids dangling in space, but a succession of pictures in your visitor's viewfinder - galaxy, star, planet, human, etc., each vanishing on closer inspection and culminating at the Centre in practically no picture at all. But turn round, and it all comes back - in the form of other galaxies, stars, planets, humans

2. CAUSATION IN DEPTH

Mere pictures of things are ineffectual. Characters on the cine-screen can't get at one another there: the source of action is in the cine-projector. Men can only work on men via what they are and have in common, the Centre (f). If you shoot me, though the deed seems to occur on the human plane (a-b), your missile must traverse my subhuman layers before making contact at (f). And then the effect has to build up again to (b) before I'm a dead man. The space between us seems uniform but in fact is elaborately structured in depth (a-l-b). The real go of the world, where the action is, is radial, to and from the Centre, never circumferential.

3. SEEING IN DEPTH

The inside of Vane 5 of the model shows two people looking across at each other, and a third looking out from the Centre at herself in the mirror. Which is the real looking - the former, involving only the human layer, or the latter, involving the others? Surely all your looking is looking out into the many-layered Cosmos from its Centre: for instance, looking out at your human face in your mirror, and maybe your Earth face on your TV screen.



METAPHYSICAL/SPIRITUAL
COSMIC
GEO-SOCIAL
INDIVIDUAL
CELLULAR
(BIO)CHEMICAL
(BIO)PHYSICAL
PHYSICS
CHEMISTRY
BIOLOGY ZOOLOGY BOTANY
ANTHROPOLOGY HISTORY ARTS
GEOGRAPHY GEOLOGY GEO-ECOLOGY
ASTRONOMY ASTROPHYSICS
METAPHYSICS/RELIGION

E D U C A T I O N

6. EDUCATION IN DEPTH

Is the trouble with education that the subjects taught have little to do with each other? And little to do with you? And find no place for wonder, mystery, religion? And step by step reduce you from being the infant container of the world to being one of the least of its contents - tiny, brief, meaningless, disconnected, accidental, lost? Does your Youniverse help overcome these troubles?

SURFACE THINKING TO DEPTH THINKING

YOUR YOUNIVERSE POINTS THE WAY FROM



5. HEALTH IN DEPTH

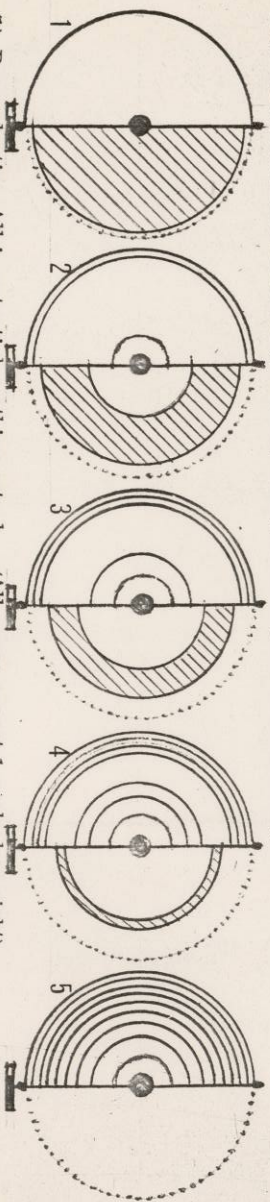
Suppose you have a serious disease. One expert seeks its cause at atomic or even sub-atomic levels. Another blames your relationships with family, neighbours, society; or says you are alienated from Nature and God, sick in your Cosmos rather than in your physical or chemical or biological components. Every level has its hosts of specialists. Where to look for the 'real therapy'?

You, too, are a specialist, the authority at that 'metaphysical' level which is so close that even the physicist can't get to it. Right where you are at the Centre is no-thing but capacity for the Whole, including all its levels and the radial goings-on that unite and maintain them; and as the Whole you are whole.

Every expertise is valuable, yours most of all. Here alone knowledge is certain and complete; here lies that central Reality whose regional appearances medicine treats; here pain and death cannot enter. Realising this won't necessarily cure your disease but will at least put it in its place - wherever the specialists locate it - and leave you free at the Centre.

4. EVOLUTION IN DEPTH

Your Youniverse can model the (probable) main phases of your cosmic history:-

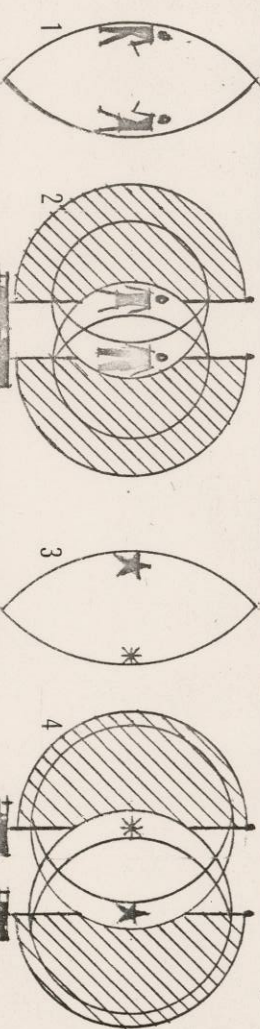


- (1) Pre-galactic All is potential, nothing actual. (All vanes except 1 parked on right)
- (2) Galactic The Galaxy emerges - as a cloud of particles. (Move Vanes 2 & 9 over)
- (3) Stellar The Galaxy forms stars, in which particles build up into atoms. (Move 3 & 8 over)
- (4) Planetary The Star forms planets, in which atoms build up into molecules. (4 & 7 over)
- (5) Organic The Planet produces organisms, in which molecules build up into cells. (5 & 6 over)

Will the cosmic future reverse this process, on the last-to-come first-to-go principle?

7. COMMUNICATION IN DEPTH

With two interlocking Youniverses you can set up a model of how communication works - e.g.:-



- (1) Humans (surface) You and she relate as you see others do. Each stays intact, distant; shuts out the other. Basis for fear, misunderstanding, hate. Face-to-face confrontation.
- (2) Humans (depth) The Centre of her Youniverse is at your Vane 5, your Centre at her Vane 5. Each empty for the other. Basis for loving, openness, trust. Face trading.
- (3) Stars (surface) Imagine those two stars communicating across that intervening space.
- (4) Stars (depth) Your Centre is where that star attains stellar status; its Centre where you attain stellar status. At this range each is a star in and for the other. Likewise, at all levels, apparent (surface) communication and real (depth) communication.

INTROSPECTION

You know you aren't what you look like! At (b) you strike others as a solid, opaque, small, man-shaped object. But at (f), surely, you aren't like that at all: here, you are so empty and transparent and limitless that you have room for objects of all shapes and levels (f-g).

What would it be like to be shut up in that 8" tightly packed sphere (b), peeping out at the world through those two tiny windows?

Aren't you all window (d-e) - a picture-window with no glass or frame, but only the picture?

FREEDOM

You base your life on the assumption that you are unconditioned, a free agent capable of choice (e.g. whether to go on reading this, or not) and genuine self-expression in speech, movement, work, play. Where could this be true except at (f), where everything is being destroyed and created anew, and no governing circumstances remain?

IMMORTALITY

Aren't you secretly convinced you are immortal? And with good reason. You observe things happening to people - their being born, going to sleep and waking, passing out and coming to, dying (a-b-c). Have you ever experienced any beginning or ending or interruption of consciousness? Don't things happen in consciousness (f), never to consciousness?

AGE

Do you grow older, inside? Is consciousness the sort of thing that decays, or is it what observes decay?

WILL

Do you (occasionally, when at your best) surrender so gladly to 'God's will' as expressed at every level (d-l), that it becomes your will (f-e)? Is a mere man in any position to do such a thing?

ATTENTION

An absolute Monarch can pick out and ennoble the meanest subject, even give up the throne to him, and then at whim demote him. You are continually picking out a subject, from a dust grain to a star (f-g), putting it in your empty place (f) at the centre of the Cosmos, making it the end product of cosmic evolution; and then instantly returning it to its original obscurity (h). Why write off this royal prerogative as 'mere attention'?

POWERS

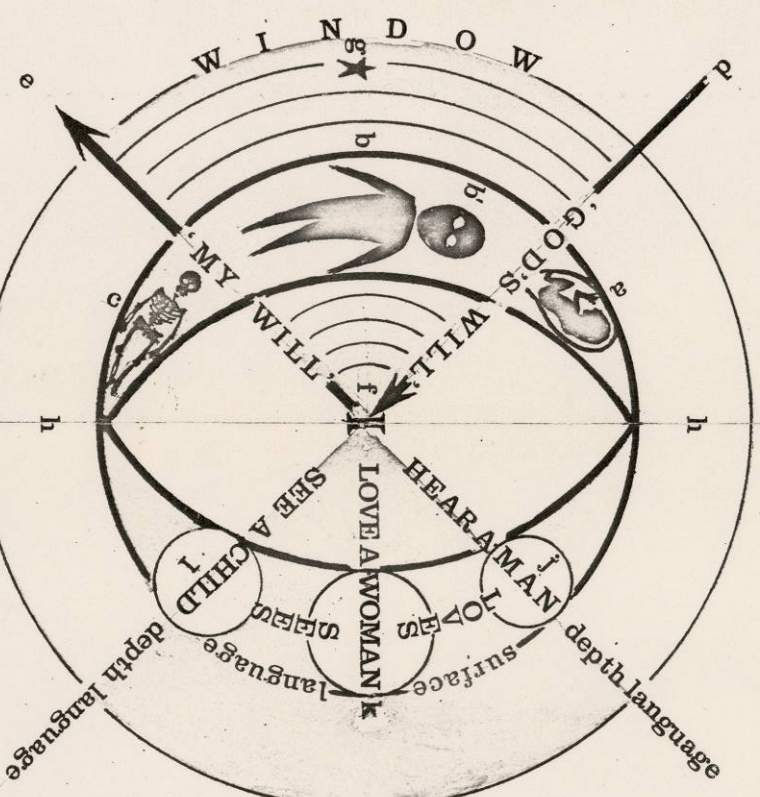
At will you (f) destroy and re-create the Cosmos, paint it any colour, bring any part right up to you (viewed from the Centre, end-on, all radii reduce to points), send it all spinning in your stillness: whereas (b) merely-closes and opens his eyes, holds up coloured glass, stares across distances great and small, piquettes.

Have you been blind to these powers, and many others, because you were told you were only human?

SHEET FOUR

WHERE, WHAT, WHO ARE YOU - REALLY?

YOUR UNIVERSE SHOWS HOW YOU ALREADY KNOW AND MAKES THAT KNOWLEDGE MORE CONSCIOUS, PRECISE, EFFECTIVE.



YOU FEEL, SEE, BELIEVE, THAT YOU ARE

THE CENTRE OF THE UNIVERSE.

YOUR USE OF LANGUAGE AND YOUR BEHAVIOUR ASSUME IT. DO YOU MIS-PLACE THE CENTRE, PLAYING GOD AT (b) INSTEAD OF BEING GOD AT (f)?

TALKING

Your language shows you know who you are. Thus you use the same verb in two senses: it means one thing when (in surface language) it describes another's acts, and a totally different thing when (in depth language) it describes yours. E.g. take sensing, feeling, thinking:

SENSING

When you say 'She sees a child' you speak of two humans (k-l) with distance between, but when you say 'I see a child' you speak of one human (f) at no distance from this non-human (f). The child fills your space. When you say 'He hears a man' you refer to his listening attitude, but when you say 'I hear a man' (f-f) you refer to actual sound.

When you say 'He tastes his soup' you mean it vanishes into a hole in his head, but when you say 'I taste my soup' you mean it vanishes into nothing but taste.

Who really sees, hears, smells, touches, feels pain and pleasure? And where? Can a man do so?

FEELING

When you say 'That man loves a woman' you are saying something about him (f), about his looks and behaviour. But when you say 'I love her' you are saying something about her (k), about her looks and behaviour, which you find lovable. If your love is real it goes out to her at (k) and you don't try to hang onto it at (f). Aren't all your feelings about things and people (ranging from (f) to (g)) feelings about them and not about you at (f), where there's nothing to have feelings about? Who is this neutral source of feeling?

THINKING

When you say 'He's thinking about the world' you mean he's got a furrowed brow and something's going on inside his head (b') - a small and local happening. But when you say 'I'm thinking about the world' you mean that the world is occupying you at (f) in place of your head - a cosmic happening.

Your thoughts about (say) the stars really are about the stars (g), not about you or your brains (b').

Who is this thinker, so central and empty, yet so at large and so full (d-l-e)?

BEHAVING

All your behaviour at (b) - not least the 'bad' behaviour - points to your true identity at (f). For instance: If you are greedy, isn't it because you know in your heart that at (f) the world is yours?

If you are conceited, isn't this a misplaced assertion of your perfection at (f)?

If you crave fame, isn't it because you are vaguely aware that at (f) you are the only Celebrity, renowned throughout space and time? If you are hell-bent on drugging or killing yourself, isn't this a distorted version of your total annihilation (d-l) as yourself, and your re-birth (f-e) as others (f.e., your turn-about from the view-in to the view-out)?

If at (b) you are aggressive, isn't this because you are secretly convinced that at (f) yours is the only Power?

Aren't all your 'sins' a search for the right thing in the wrong place?

1. TRIBAL MAN IS

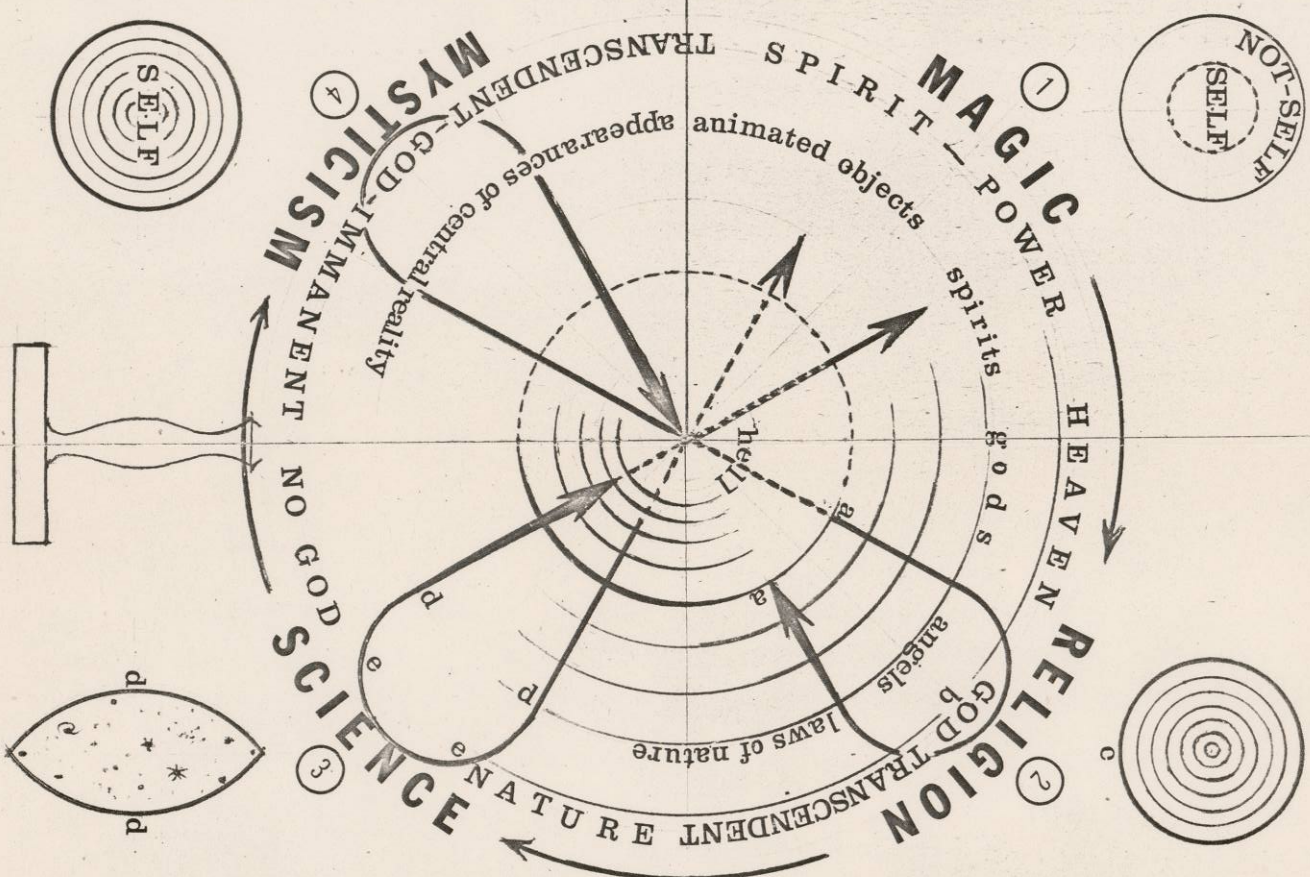
- (1) PRE-SELFCONSCIOUS
Arrows of attention point outwards, not in. Boundary between self and not-self vague. Individual submerged in tribe, Nature, universe.
 - (2) PRE-SCIENTIFIC
Events arbitrarily controlled by spirits who can be coerced by magic rites and spells. No natural causes. All is miraculous.
 - (3) PRE-PSYCHOLOGICAL
No personal psyche. Mind at large animating world. Feelings and thoughts are about their objects yonder, not the Subject at the centre.
 - (4) PRE-MORAL
Behaviour ruled by tribal custom. Little personal initiative - or delinquency.
- MAN OF PRESTIGE: Shaman or Witch-doctor, whose contact with spirit world gives him magic power.
- PHILOSOPHY: Myths about origin of world, man, tribe. Logic of analogy (sympathetic magic).
- WORLD PICTURE: Universe from stars to stones animated by spirits/general spirit-power (e.g. Mana).

4. MYSTICAL MAN IS

- (1) POST-SELFCONSCIOUS
Arrows of attention reach centre (Self, God Immanent). Divine SELF-consciousness replaces human selfconsciousness. I AM, not I am John.
 - (2) POST-SCIENTIFIC
Phenomena referred to Source, central Mystery. The very existence of Awareness is the Miracle that makes all else miraculous.
 - (3) POST-PSYCHOLOGICAL
No personal psyche. Its contents returned from experienter to experienced, to the world.
 - (4) POST-MORAL
The ethic of Identity. Consciously one with all beings of all levels, the Sage treats them as himself - and acts spontaneously, without rules.
- MAN OF PRESTIGE: The Sage, or Seer of himself at the Centre, as the empty no-thing containing everything.
- PHILOSOPHY: Perennial Philosophy. Logic of paradox.
- WORLD-PICTURE: Universe is a nest of appearances of the Reality at its Centre - which is Consciousness indivisible, everywhere, all-creating.

SHEET FIVE

THE EVOLUTION OF CONSCIOUSNESS



2. RELIGIOUS MAN IS

- (1) SELFCONSCIOUS
Arrows of attention turning back on a self increasingly aware of divine scrutiny from above.
 - (2) PROTO-SCIENTIFIC
Progressive de-spooking puts things under control of God, Nature, Natural Law, and so more open to investigation. Occasional miracles.
 - (3) PROTO-PSYCHOLOGICAL
Feelings/thoughts progressively withdrawn from surrounding world into its observer - a now separate soul responsible to Creator.
 - (4) MORAL
Righteousness replacing ritual. Divine commandments override earthly law and custom. Rewards in Heaven above, punishments in Hell below.
- MEN OF PRESTIGE: Priest presents man to God (ab). Prophet presents God to man (ba).
- PHILOSOPHY: Theology, Metaphysics, Cosmology - dogmatic and speculative. Deductive logic.
- WORLD PICTURE: onion (c) whose skins are more angelic-divine as they approach Heaven above the sky.

3. SCIENTIFIC MAN IS

- (1) SELFCONSCIOUS
Arrows of attention deeply penetrating separate self (private psyche) and its problems.
 - (2) SCIENTIFIC
Nothing sacred but verifiable facts. Search for regularities (not laws) governing events, leading to prediction, exploitation. No miracles.
 - (3) PSYCHOLOGICAL
Transfer of spirit(s), mind, meaning, values from many-layered universe to beholder, whose psyche grows ever more many-layered, replete, haunted.
 - (4) A-MORAL
Humanist ethic of social convenience. Discovery of relativity of morals/customs leaves no absolutes or divine sanctions. Delinquency common.
- MAN OF PRESTIGE: Scientist, exploring chosen level, little concerned with other levels.
- PHILOSOPHY: Materialism, Positivism, Empiricism. Inductive logic. Logical analysts.
- WORLD PICTURE: Centreless potato-universe (dd, ee) in which points of consciousness (potato-eyes) are rare and insignificant by-products.



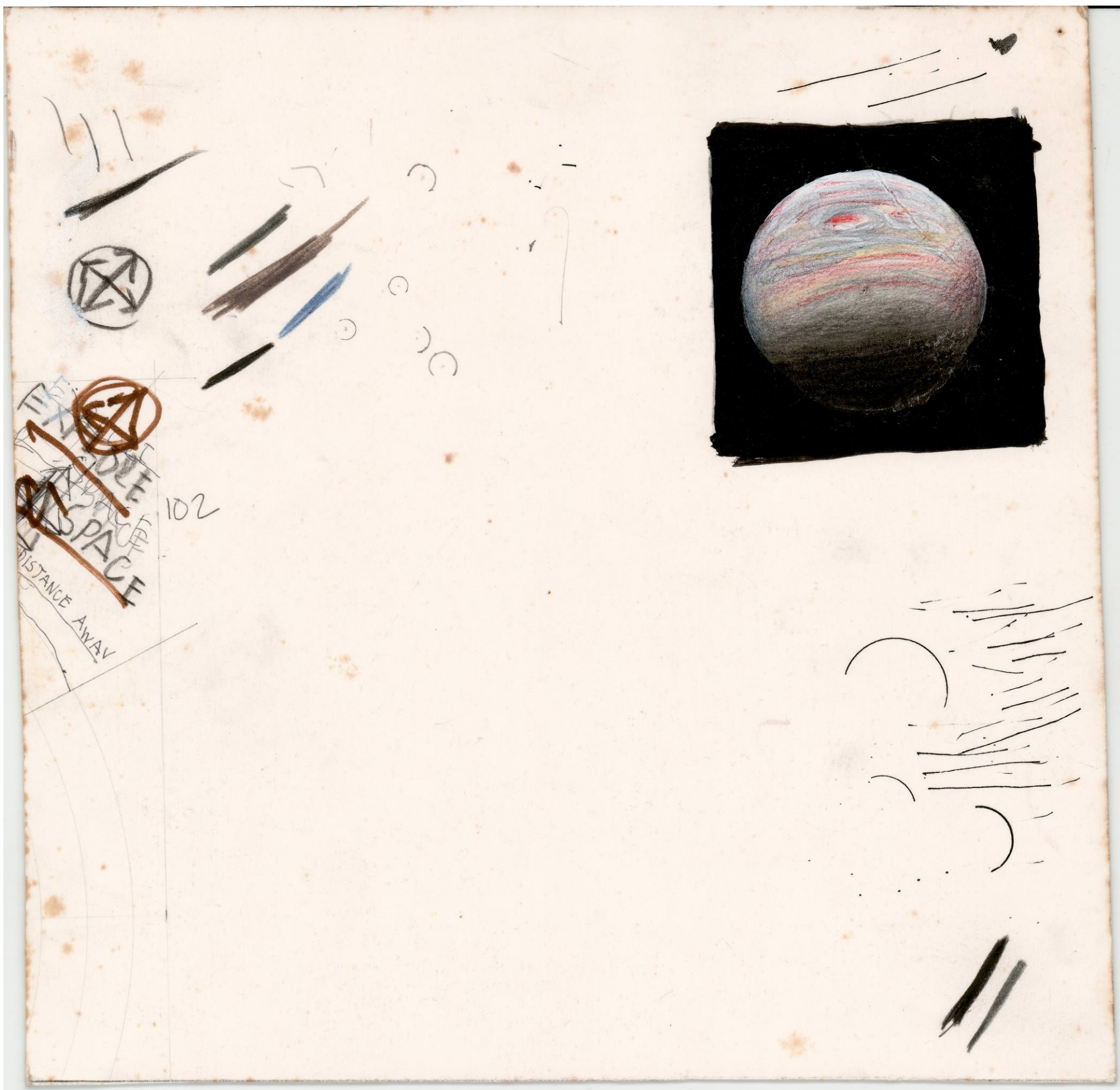
YOUNIVERSE EXPLORER

U.S. Patent 4156975
U.K. Patent applied for

Shollond Publications
Nacton, Ipswich IP10 0EW
England

Would you like us to send you a free booklet
with ~~full~~ details of some unique experiments
which you and your friends can ~~try out~~ ---
for getting the most out of your Youniverse?

Simply send us a stamped, addressed envelope
marked (E). ~~And we will also tell you about~~ *With the booklet we will let you have particulars of*
various helpful books, tapes, and wall-charts. *books,*
~~that are available, all of them about~~
Youniverse exploring. Some of them are
really challenging!





727

722 ital.

102

EXPLORE
YOUR TIME

TIME AGO
100,000,000 BC
1,000,000 BC
100,000 AD
1,000,000 AD
10 Min
10 Sec

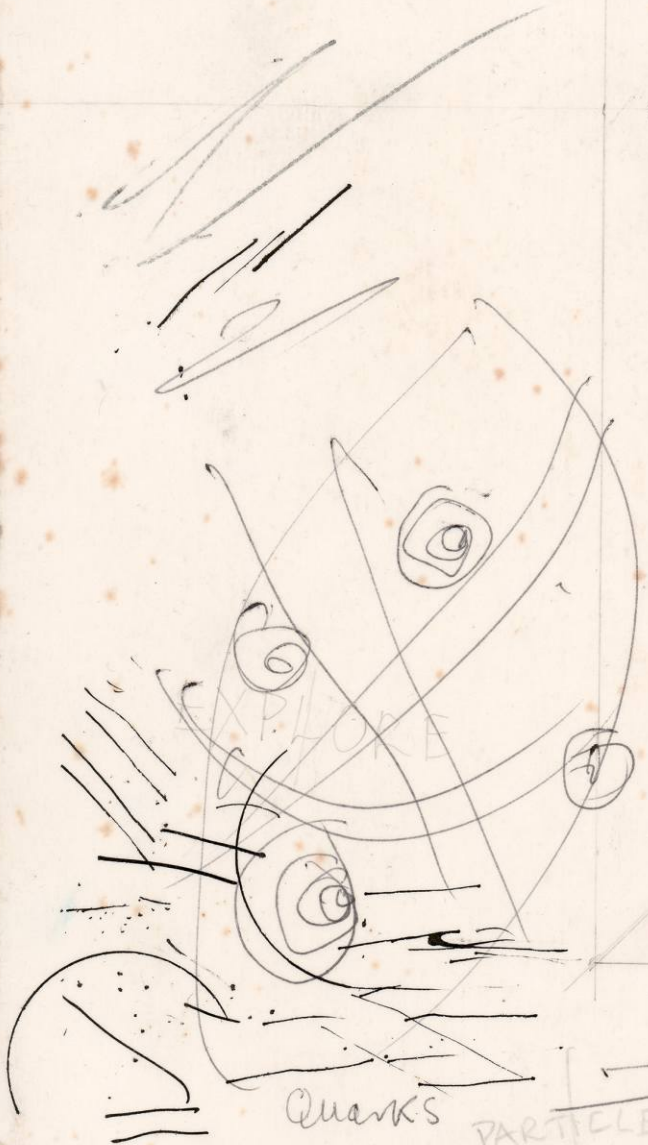
ZOOM INTO YOUR
GALAXY the Milky Way
STAR the Solar System
PLANET the Earth
SPECIES Man
PERSON

CELLS
MOLECULES
ATOMS
PARTICLES

HERE SEE
OTHERS HERE



ECONOMICS SOCIOLOGY



Quarks

PARTICLES

Explore
your world

What?

A MULTI-PURPOSE VISUAL AID

INVENTOR Douglas Edison HARDING, Shollond Hill, Nacton, Ipswich IP10 OEW, England.
Telephone: 047 388 558

DATE OF INVENTION August 1976

NAME OF INVENTION (provisional) YOUNIVERSE

SPECIFICATION: BASIC DESIGN

A set of vanes or segments, resembling sails of decreasing size, holed at both ends and bent and threaded onto a central rod, where they are held apart to form a nest of concentric curves, roughly spherical or spheroid in overall shape.

SPECIFICATION: VARIATIONS

The vanes may be fixed, or capable of rotation about the central rod;
may be moved manually, or motorised;
may be plain, or have pictures or patterns on one or on both sides;
may be opaque or transparent;
may be lentiform or oblong or of more complex shape.

The rod or spindle may or may not have a central motif (e.g. a ball or a light) to mark the nucleus of the system.

The dimensions of the Device may vary from a portable version 9" in diameter (or less) to a giant version say 20' diameter (or more), and may take the form of a walk-in and walk-through experience in a museum or place of entertainment.

The whole Device may be suspended from above, or supported from below, or both at once. It may be supplied complete, or in parts for the purchaser to assemble.

USES

(1) Educational, scientific, philosophical

The Device furnishes a conspectus of information about the organisational levels of the physical world from galaxy to particle, displayed on its vanes and further set out on accompanying wall-charts. It illustrates the relationship between the levels, between the disciplines which explore those levels and their relationship to the student.

The Device demonstrates, and aids investigation into, the user's status and meaning and identity in the universe, and the extent and nature of his dependence upon it. It presents a holistic, organic view of the universe in place of a fragmented one, and provides an informed basis for ecological concern.

It lends itself to the display of any developmental, hierarchical or logical sequence, in any of the subjects studied in school and university. The cassette tapes and the wall-charts accompanying the Device give guidance for its use and examples of its versatility. Samples of the charts are attached to this Specification.

The Device aids lateral or creative thinking, or thinking in depth, as illustrated on the wall-charts.

For purposes of original research, study and artwork, the vanes can be supplied plain for the student to illustrate.

(2) Metaphysical, meditational, psychotherapeutic

The two-dimensional pattern of concentric circles, etc., known as the Mandala (indicating the Essential Self or Reality at the centre, surrounded by its aspects or appearances) has long been used in The East as a meditational aid, leading towards Self-realisation or Enlightenment. In The West its importance for psychotherapy has been stressed by C.G. Jung and others concerned with the integration of the personality.

The Device supplies this well-tested and age-old visual aid with a third dimension, greater adaptability and versatility, and up-to-date scientific-factual backing. Thus demythologised and developed, it should prove more effective, in our times, than its traditional two-dimensional prototypes.

(3) Decorative

For example, the Device can serve as an ornamental conversation-piece, either hanging as a mobile or standing on a desk or table, in home, office, or institution.

Or it could provide a light-show, with translucent coloured vanes rotating at various speeds and throwing ever-changing colours and patterns onto surrounding surfaces, with musical accompaniment.

(4) Display: advertising

Examples: a motorised, rotating, multicoloured motif, with central light, outside a chain of petrol stations; a similar motif in and outside a department store, setting out its principal departments and illustrating its merchandise.

(5) Display: miscellaneous

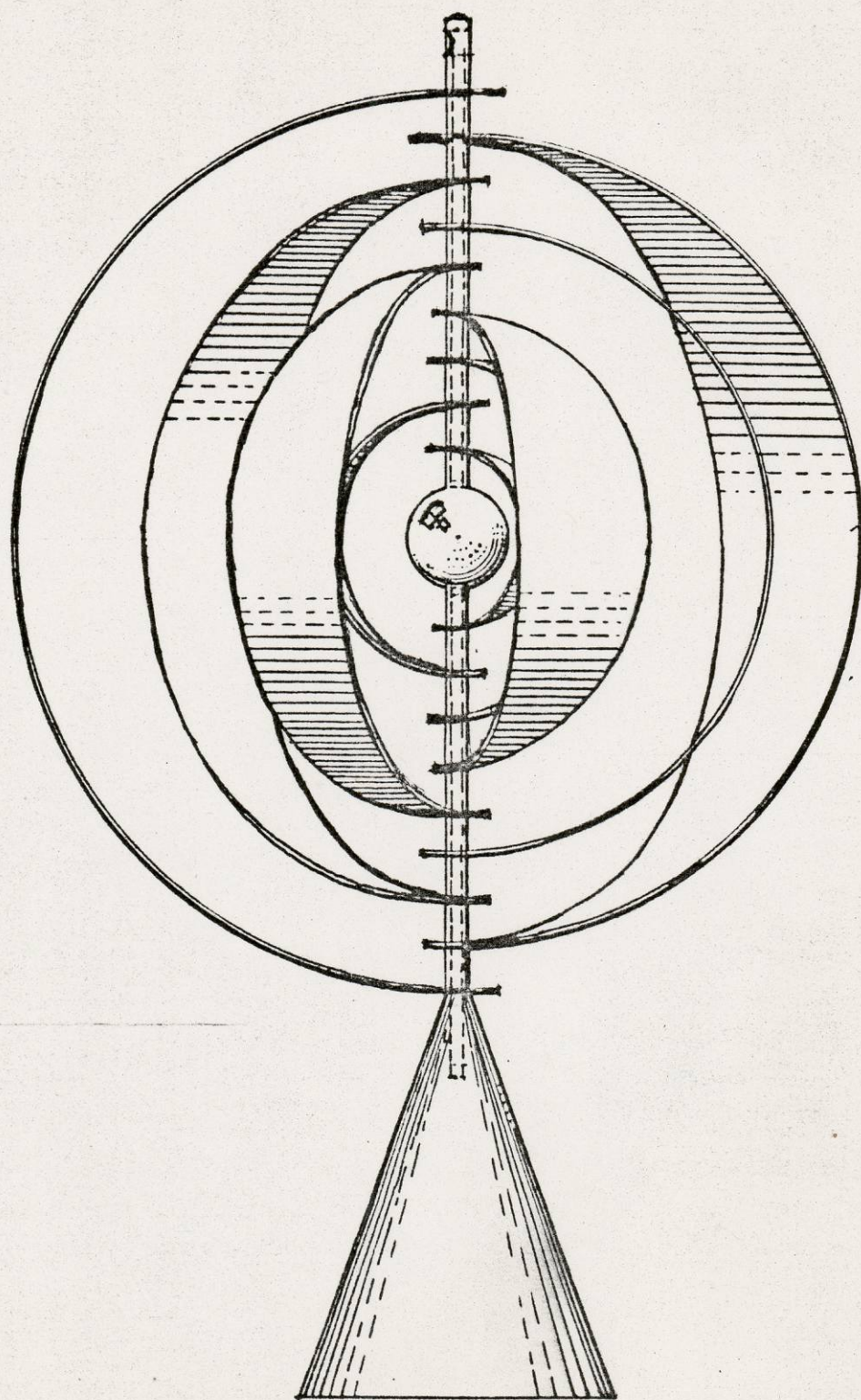
Examples include: a restaurant menu card; an album for photographs; a guide to any hierarchical system, in politics, government, industry, business; an extended address (Milky Way, Solar System Bill Jones) with illustrations.

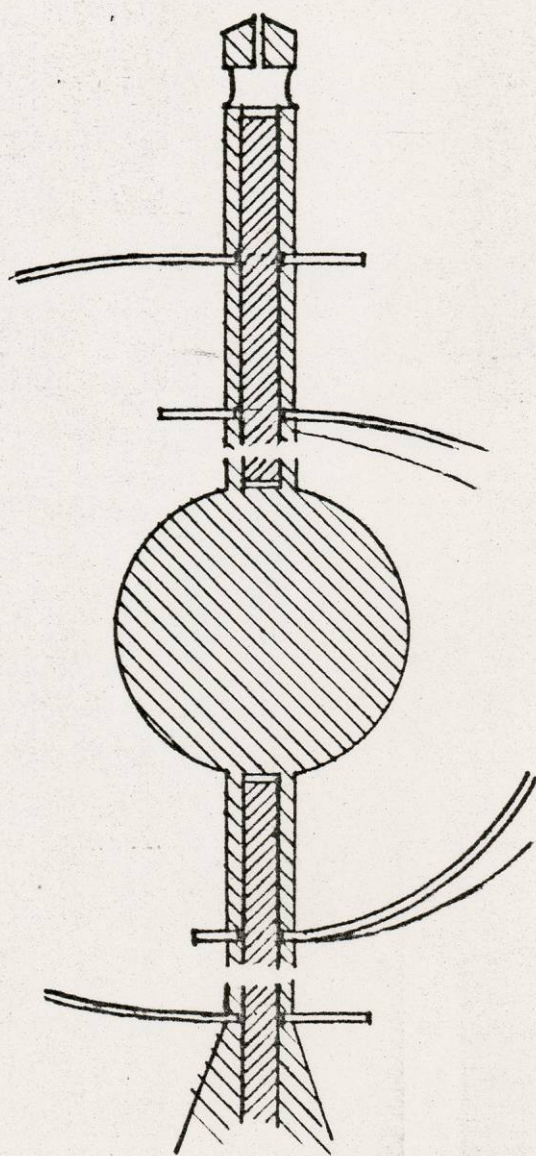
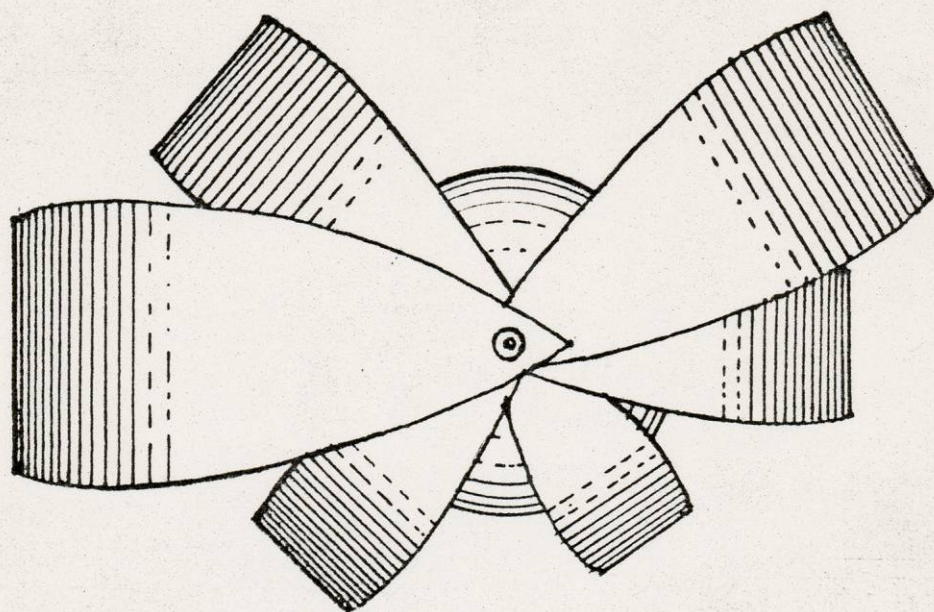
(6) Toy

A creative plaything for children of (say) five upwards, with numbers, alphabet, words, pictures displayed on the vanes. For older children, a Space Explorer. For children of (say) ten upwards a Youniverse (with a photo of the owner on vane 5).

PATENT APPLIED FOR IN USA AND GB

British Application No. 26343/77





White out of 4 colour printer

6.45

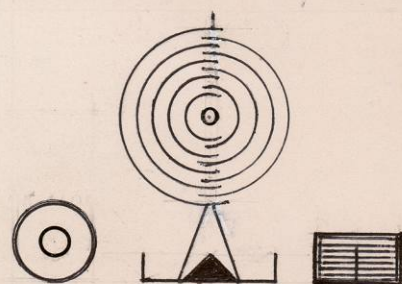
YOUNIVERSE **explorer[★]**

★The 3-dimensional version of
A NEW DIAGRAM OF MAN IN THE UNIVERSE
which C.S.Lewis described as "a work of the highest genius".

YOUNIVERSE explorer*

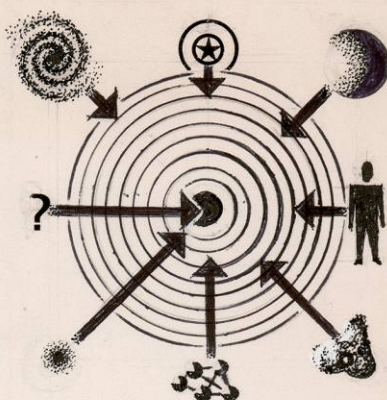
offers:

A new, holistic way of displaying the many-levelled riches of the universe



The device is easily assembled and may be hung as a mobile or rest on a table. It comprises a 10-inch nest of movable vanes picturing levels of the universe, mounted on a descriptive base, and made of plasticized card, plated metal and clear acrylic. A 60-minute tape and a 'cosmoscope' are included. The Youniverse makes an intriguing conversation-piece for the executive's desk and an ornament for any room in the house.

An aid to learning, by relating subjects to one another, and to the student



Learning depends on interest and memory, which depend on making connections. It's hard to link the subjects we learn at school with each other, and ourselves. The more information we collect about the universe, the more it falls apart into a multi-verse.

Dr. Harold Lyon, writing as Director of Education for the Gifted in the U.S. Federal Government, says: "I can see your Youniverse Explorer as an integration device for an entire curriculum which can range from astronomy to psychology and ecology. I would like to see one in every classroom of gifted and average children as well as in every home."

A poser of questions about the universe and ourselves, to stimulate discovery



Dr. Lyon continues: "Of school 'drop-outs' 38% are gifted and talented youth, turned off and bored by surface curricula foisted on them through a rather rigid lock-step school system. These future leaders of our society require a curriculum of deeper conceptual significance. We need more 'questions' posed for them and fewer 'answers' given, in order to stimulate the vital discovery process. Your unique invention does just this. It is the most exciting and low-cost curriculum aid for teaching the gifted that I have ever seen."

About the inventor

D. E. Harding has for most of his life practiced architecture successfully in England and India. He is the author of The Hierarchy of Heaven and Earth, A New Diagram of Man in the Universe (University of Florida: obtainable in the U.K. from the address below) of which Huston Smith, Professor of Philosophy and Religion, Syracuse University, writes: "A marvellous book! I began by thinking "how witty", but this changed successively into "how sensible", then "how well-informed", and finally "how profound". I cannot recall when I last read a book that affords so many fresh approaches for helping us to see who we are and where we are". The Youniverse Explorer is its three-dimensional condensation. Harding has also written a textbook on Religions of the World (Heinemann), and works on the Perennial Philosophy; and he is known for his contribution to Zen in the West. For many years he has given courses on comparative religion and philosophy for Cambridge University and associated educational bodies, while in Europe and the U.S. he regularly conducts workshops (for 2,500 people downwards) on the topic of our true identity and cosmic status. Along with Bertrand Russell, Aldous Huxley, Tillich, and others, he contributed to the symposium Adventures of the Mind (Knopf): his award-winning article The Universe Revalued is a useful abridgment of the Hierarchy, and a supplement to the tape supplied with the Youniverse Explorer. Offprints can be obtained from Shollond Publications, at the address below.

An account of other aspects of Harding's philosophy is included in Anne Bancroft's 20th Century Mystics & Sages (Heinemann, London).

How to order

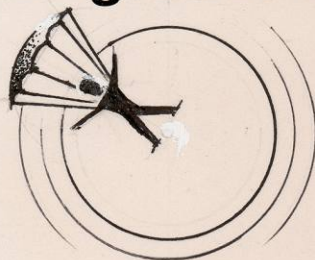
Please make out, in favour of SHOLLOND PUBLICATIONS, your cheque* or postal order*, international money order or banker's draft, for £13.90 per model (including VAT) and add £1.10 for packing and postage by surface mail, and post it to:

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ENGLAND

(*Crossed, with your name and address in capitals on the back)
We regret payment in other currencies is not acceptable.

In U.K. please allow 28 days for delivery; outside U.K., longer.

The re-discovery of meaning by viewing our global and cosmic roles in a new way



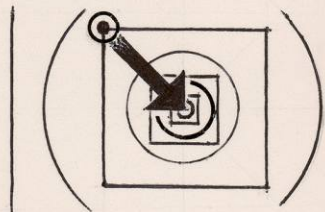
Jung found that a third of his patients suffered from no definable neurosis, but from the senselessness of their lives. The quality of our life depends on the wider meaning it has for us. Are we paratroops in a dead and hostile cosmos, or its life and soul? This question (with its implications for personal relationships, tolerance, peace, ecological concern) is what our device is about.

A unique and contemporary vehicle for exploring age-old philosophical problems



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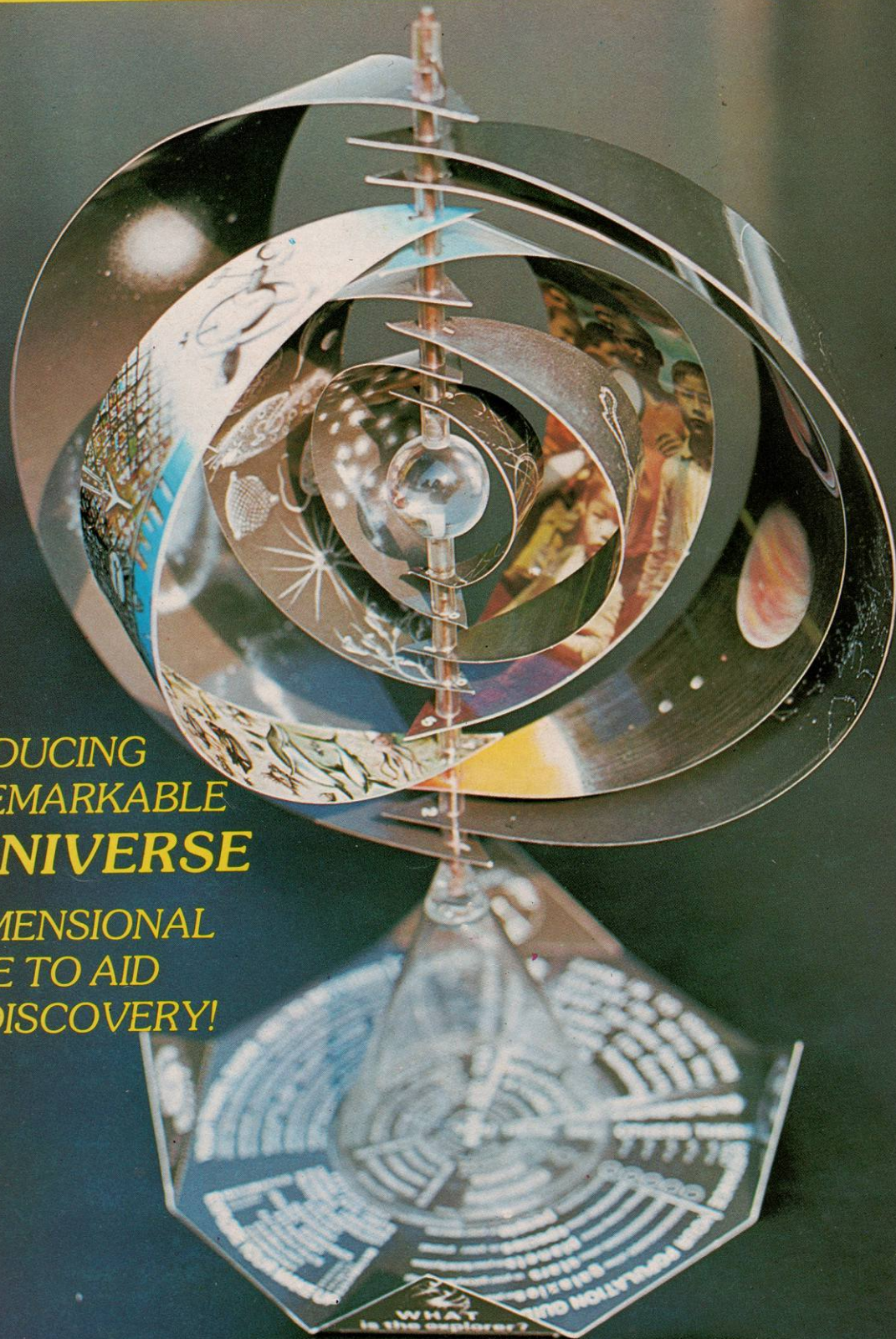
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In short, the YOUNIVERSE EXPLORER has something for all, whatever their age, gifts, interests, needs.....

Aware

50p

VOL. 1 No. 1
JULY, 1981



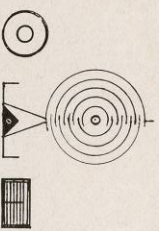
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Aware

A JOURNAL TO HERALD THE TRUE SPIRIT OF
NEW AGE CONSCIOUSNESS

Editorial Office: 1 Hall Avenue, Manchester M14 5HN, England.
Tel: 061-224 6986

WITHIN the bounds of the minimal advance publicity

material that has been disseminated to announce the birth of AWARE, there was listed a vast compass of human interests and topics which could be categorised — if you wish — under the general banner of New, or New Age Consciousness.

Indeed, some individual subjects embraced by AWARE have entire (and in some cases, even a choice of) specialist magazines devoted to them. The ensuing fear of over-generalisation suggested by this thought, has prompted a degree of hesitancy, bordering on scepticism, in the minds of some friends and the obvious question has been raised: 'How on earth will you cover ALL those subjects on ONE journal?'

Well, of course, we shan't be able to. Not in one issue that is. But via many issues, over many months; many years, AWARE will look — with some depth — into ALL the specifics in which we have declared an interest.

This will, inevitably, involve change, movement and shifts in direction — though that is what life, surely, is all about. But at the root of all that AWARE stands for lies the ever-firm conviction that the links we are forming will be for the good of all humanity.

As Patrick Rivers suggests, elsewhere in this issue, a journal of this nature should not seek to direct, but rather should seek to guide and inspire. And that is exactly what we hope to do, over the years, gently, compassionately,

with empathy and with love.

AWARE is not profit orientated (though naturally, to flourish we must be profitable); AWARE has no stringent editorial policies; no political standpoint nor affiliation to any one particular group. AWARE is all-embracing and for all mankind, to use as a starting point in the Long Search.

We will always try to find a balance, but if any one issue is over-weighted in any direction, we make no apologies. The balance must be seen as a whole, over a long period, and that is why we hope you will bide with us for a while. Not just for the occasional issue, but to join us in finding the appropriate level for ALL.

For the balance that we ultimately achieve will be a reflection of YOU and all around you. We are deeply interested in the individual, for we know how important he/she is. We will be giving a platform for many individual, often minority, viewpoints. But through all, a positive expression will be developing of AWARE's longing to wrap its arms gently, around the needful.

We welcome your comments, observations and criticisms. We sincerely hope that you will want to grow alongside us as we all become more AWARE, AWARE, ALIVE!

THE EDITOR

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AWARE is published by FUSION PRESS, 110 Sutton Court Road, London W4, ©FUSION PRESS.

EDITORIAL OFFICE: 1 Hall Avenue, Manchester M14 5HN (Tel: 061-224 6986)

ADVERTISING OFFICE: 87 Wendell Road, London W12 (Tel: 01-749 0512)

Editor Derek McEwen Assistant Editor Marlene Leinster
Features writer Shaun de Warren Art Director Gill Counland
Phototypeset by News Photosetting Services Ltd., 6 Greenley Place, Gillingham Industrial Estate, Shearnside, Lancs WN8 5SA.

Printed by George Pulman & Sons Ltd., Watling Street, Blechley, Milton Keynes MK2 2BP.

On being Aware

by Douglas E. Harding

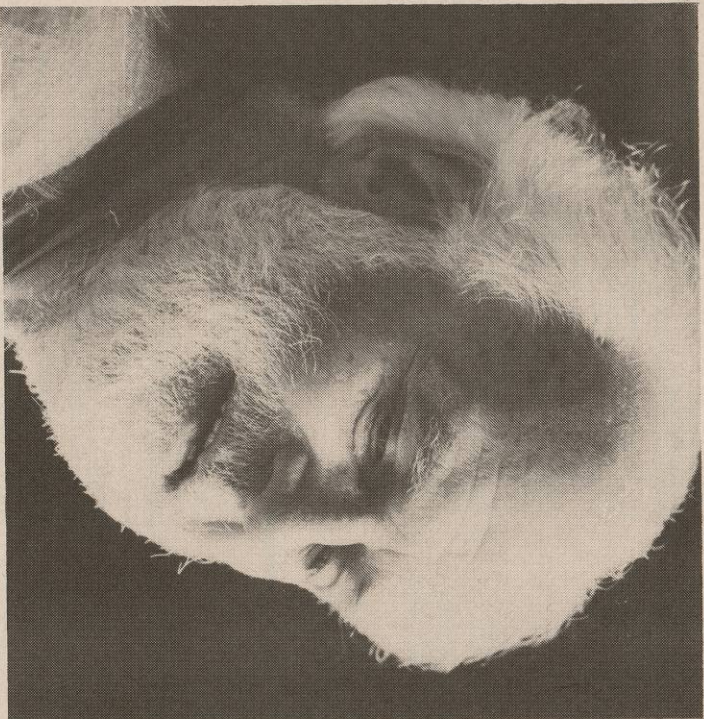


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*Douglas Harding has been a serious investigator into Religion and the religious experience for over 50 years. He is also an architect, practising successfully in England and India, and a writer of several books including the **Hierarchy of Heaven and Earth, Religions of the World** and **On Having No Head**. He has worked with Alan Watts and Eric Berne at Badlen, has contributed substantially to Zen in the West and has lectured regularly for Cambridge University. Anne Bancroft in her book **Modern Mystics and Sages** devotes a chapter to Douglas Harding.*

Recently Douglas has been heavily involved in his Youniverse Explorer project — featured on our front cover. This is a 3-dimensional version of A NEW DIAGRAM OF MAN IN THE UNIVERSE which C. S. Lewis described as “a work of the highest genius”.

To mark the occasion of the launch of our new journal, Douglas has honoured us with some reflections on AWARE-ness.

WHEN I heard the name of this new magazine, I thought: “What a good idea for a title! Awareness is what life’s all about. At least, it’s what I’d like my life to be about. At the end of it I want to be able to say, truthfully, that I was aware — awake, attentive to what’s going on, not dreaming or “out to lunch”.

I don’t mean aware all the time of course, but often, increasingly, and to the very best of my ability. Naturally I like having lovely feelings, enjoying peak experiences when they arrive, perhaps even taking off into mystical realms. But when they don’t include experiencing *who* is in receipt of all such goodies, why then they’re a sort of lapse into unawareness and (at best) pleasant vacations from the main business of my life — namely being really aware. Which means *self*-aware, and ultimately *Self*-aware.

Such were my first reflections on hearing of AWARE. I was reminded of those talkative birds in Aldous Huxley’s *Island*, who startled the forest-walker by squawking out “*Attention!*”, relentlessly. They had come under Buddhist influence. And indeed their message is central to that religion.

Mindfulness, or attention, or awareness lies at the heart of Buddhism. It’s not only the path to enlightenment, but enlightenment itself — that “state” which could be described as total awareness.

Awareness of precisely what? Obviously not of just any old thing. The object or content of awareness matters as much as its intensity or steadiness. What yellow-robed monk could be more mindful (less absent-minded) than the thrush that at this moment is hauling a worm out of my lawn? What holy man can become more one-pointed than he was as an infant, playing with a ball on the grass? The absorption of bird and baby in what’s going on is just about total — while it lasts.

But neither is *enlightened*. True, it isn’t, like most of us grown-ups practically all the time, deluded. On

the other hand it certainly isn’t self-aware — even to the limited extent that we’re self-aware. (That bird overlooks its presence; the sage sees his absence — a very different way of life, as we shall presently observe for ourselves.) And certainly the infant and the bird aren’t for initiating, even if we knew how.

But this is jumping ahead. Let’s proceed step by step, and distinguish in more detail the three stages in the development of awareness — stages which apply equally to the evolution of humanity in general, and of the individual in particular. Simply for convenience I’ll call them: (1) Primitive (infra-human) Awareness, (2) Human (lack of) Awareness, and (3) Enlightened (suprahuman) Awareness.

Primitive (infrahuman) awareness

To the examples of the thrush with the worm and the baby with the ball, we could add the worm itself (before its fatal encounter with the thrush), patiently edging and nosing and fitting a fallen leaf into its hole. (How the dear thing does it with a body like that, is a miracle of dexterity — and attention. You or I would have a job, using all ten fingers!) And why not add the example of one of that gifted creature’s nerve cells (all unknowingly involved in that same delicate task of leaf-work as it minds its own cellular business of attending to each incoming neural message and passing it on to the right quarters)?

In fact, I’d go much further, and suggest that the *inside* story of each of the worm’s cells, and each of that cell’s molecules, and so down to whatever the ultimate units or building blocks of the “physical” world might be, is nothing else than *awareness*. Awareness of its companions, of its world. How otherwise could its responses to them be so accurate, appropriate or consistent? Each particle “knows” its job to perfection and does it superbly: it takes in (note that expression) and adjusts minutely to the mass and position and motion of all the other particles everywhere.

Now there’s awareness for you! No electron, no atom, no molecule, no cell, no bird, no animal is ever “out to lunch”, or found guilty of driving (or flying, or swimming, or creeping, or whatever its favoured mode of locomotion) without “due care and attention”. But my message isn’t addressed to that overwhelming majority of the universe’s citizens — the careful and conscientious sort who don’t need it — but to us cosmic delinquents and scatter-brains who need it badly. To the only absent-minded creatures in the known universe.

Human (lack of) awareness

Let’s take a closer look at what’s happened to us, of the second stage. Suppose I’m a keen bird-watcher, and find myself fascinated by that thrush’s goings on. I set myself the task of counting how many worms it manages to get down per hour.

Intrigued and even horrified though I am, I find that, after very few minutes of attention to that guzzling, single-minded creature on the ground, I’m up and away. I’m off on some flight of the imagination — planning, perhaps, this article I’m writing which features the thrush, or about the tummy ache it’s surely going to have if it carries on like this. Or wondering what it feels like being a worm, tagged at and stretched as if it were an elastic band, and then being carved up into wriggling bird-helpings.

Meantime, of course, the bird carries on unobserved. I leave even the garden behind, as I’m carried away into exalted reflections about dear old Mother Nature — so “red in tooth and claw” and beak, and even more exalted reflections about the problem of pain in the universe. I end my morning’s stint at “bird-watching” by wondering what *I*’ve got for lunch — vaguely hoping it isn’t spaghetti!

Bare attention to the scene that’s presented right now, stripped clean of memory, anticipation, judgment: let’s face it, for us humans this is practically impossible. We see what we’re looking for, what we’re told to see, what language allows us to see, what we can make some use of — even when, ever so briefly, we’re staring hard at the worm, the bird, the baby, the flower, or whatever, doing our best to see it as it is. What’s more, I fear that the older and better informed we grow, the more scatterbrained (not to say scatty!) we become. The absent-minded professor is no mere story put around by rude students. Didn’t Isaac Newton himself “boil” his watch, timing it with his egg?

There is a sense, of course, in which Newton was one of the most aware people of his time, of any time. He was a giant, taking in . . . but what didn’t he take in? And no doubt we all become aware of more and more as we grow up. The field of attention and its topography widen wonderfully. But, offsetting this gain, our awareness becomes increasingly contaminated by verbal comment, by superimposed mental stuff which blurs and almost obliterated the scene. We see the world through a thickening fog. For some of us the visibility is reduced to the point when we are certified “mad”. We come to live in a dream world of our own, altogether out of contact with “reality”, and in need

of institutional care. Buddhists tell us we’re all somewhat crazy like this — until we are enlightened.

They go on to say that it is this failure to attend to what’s so, which is our undoing, our basic trouble. “The way,” says the Buddha, “to resolve trouble and disharmony, get beyond bodily and mental suffering, and tread the path that leads to Nirvana, is by practising mindfulness” — mindfulness of the body, of sensations, of mental states, of conceptions. Which indicates how practical is the subject under discussion. We all want to suffer less, to get our deepest anxieties cleared up. Awareness, they tell us, is the way.

What to do? One thing is certain from the start: we can’t revert to infancy, and certainly not to the one-pointedness of non-humans. But we can go on to *train* ourselves in mindfulness, precisely as people train themselves in figure skating, or chess, or singing, step by step under the guidance of experts.

Therevada Buddhism consists, very largely, of this training in mindfulness. For example, the exercise of mindful walking — walking in very slow motion, when every little sensation of touch, tension, and muscular adjustment is carefully noted. (To the irreverent spectator, one appears to have reverted to the reptilian stage of our ancestral history, but who cares when the advertised rewards are so great?) Or mindful breathing, when perhaps for hours the trainee “watches” and counts his in-breathings and out-breathings. At first he quickly forgets what he’s supposed to be doing and stops counting, but with long practice he improves. And so with all the chores of the day — mindful dressing and undressing, mindful eating and defecating, and so on, till every moment is rescued from unawareness.

Costing so much in time and effort, it’s as well that the advertised benefits of such discipline are impressive. Here are five of them. FIRST, what’s done attentively is done better. Notice your visitors helping by washing the dishes: the mindful ones do twice the work of the others, with no breakages, and (bless them!) leave all tidy afterwards. SECOND, they actually *enjoy* washing up. For it isn’t the repetitiveness of a job which makes it boring, but inattention. THIRD, how much of our fear and pain come from importing into the present moment what doesn’t belong to it! How much actual pain do we suffer at the dentist’s? FOURTH, the long-term rewards of this training are serenity, detachment, self-knowledge. The more of ourselves we can bring to consciousness, the less it bugs us.

The FIFTH and chief reason for the practice of mindfulness is, to graduate from *what’s* being

experienced to WHO's experiencing. In a word, enlightenment.

Theravada Buddhism insists on this long and hard preliminary training. It allows no short cuts to Nirvana. Rather discouraging for people like me, and I dare say like you, who are shy of paying such a price for what must be unknown goods! I'm mean, when it comes to buying such an expensive pig in a poke.

But let's take heart. There are other ways. The great Japanese Zen Master Ummon has words of comfort for us: "Zen places enlightenment *first*, get rid of your bad karma afterwards." Take delivery of your TV now, start viewing today, pay later. And what's specially attractive about this bargain offer is that the viewing *is* the paying! You get enlightened by doing it. Another great Master, Ramana Maharshi of Tiruvannamalai, never tired of telling his incredulous disciples that enlightenment or liberation is the easiest, simplest, most natural thing in the world: Who you really are is plainer than a fruit held in the palm of the hand.

Well, if the ultimate Awareness is as available as these and many other acknowledged experts claim it is, let's get it before we reach the end of these pages. No, I'm not having you on! Ten minutes should be more than enough.

Enlightenment (suprahuman) awareness

Allow me to direct your attention to your present experience, to how it is with you at this moment when (as far as possible) you drop memory and imagination and desire, and just take what's given. Will you please be childlike with me, just for a few minutes?

You are taking in a page of columns covered with lines of black marks (these printed words), and held by two hands — of which the fingers are mostly not given. While continuing to look straight at this printing, notice how those two hands connect with arms that grow fuzzy and fade out altogether well short of your shoulders (what shoulders?). And now observe how, between these fuzzy arms stretches an area of chest which itself gets fuzzy and then disappears well short of any neck (what neck?). Try tracing with your finger now the "neckline" where your chest stops, and notice what's your side, the near side, of this permanent decolletage. (Strange — isn't it? — how completely we overlook these near regions, refusing to see what we see where seeing matters most, and dishonesty is disaster.)

Another example: are you now, in your own first-hand experience, peering at these black marks through two (repeat, two) small windows in a globular, hairy look-out called a head? If so, kindly describe what it's like in there — congested? Dimly lit? Sticky? Small?

Or is it a fact that, *going by present evidence*, you find nothing whatever right here where you thought you sported a head, nothing but space? Space containing what? Space filled with these words, these pages, these arms and chest? Speckless and boundless capacity or room, alive to itself as empty — and filled with those things, taking in the ever-changing scene? Space, sometimes, for your face and head and shoulders also — where you find and keep them — over there behind your looking glass, quarter size, the "wrong" way round, and three feet adrift from your torso?

Yes, you've got it! You see with total clarity *Who* and what you've always been, namely this Disappearance in favour of others, this Emptiness which is aware of itself as no-thing and therefore all things. How could we *not* see this most obvious of all sights, once our attention is drawn to it? Congratulations! You're enlightened! You always were.



But now comes the hard bit. Seeing what you really are is just about the easiest thing in the world to do, and just about the most difficult to keep doing — at first. Normally, it takes months and years and decades of coming back home, to the spot one occupies (or rather, doesn't occupy — the world does that) before one learns the knack of remaining centred, of staying indoors, of living from one's space instead of from one's face. Nevertheless, now you know how to get there, you can visit home whenever you wish and whatever your mood. And, once over the threshold, you're perfectly at home: here, you can't put a foot wrong. Practice doesn't *make* perfect here: it is perfect from the start. You can't half see your facelessness now, or see half of it. There are no degrees of enlightenment: it is all, or nothing.

Naturally there are many, many ways back to the home you never really left. Let me tell you about those which I find particularly useful. Among them you will find some that are right for you.

AWARE, July 1981

How to keep it up

Any face *there* is enough to dissolve the illusion of a face *here* above my shoulders, taking it in. How could I receive your face in all its colourful detail if it were blocked at this end by anything at all? I find I've never never been face to face with anybody. This permanent asymmetry is the beginning of love and the end of fear. Imagining I've any shield or wall here to keep you out with is rejection of you, separation from and fear and even hatred of you. The remedy is to see that I'm built open, built for loving.

My mirror confirms this wide-openness right here where I am. The very thing which long ago put a face on me now relieves me of it. Now I look in the glass to see what I'm not like!

And if it occurs to me that all this is very visual, and that I can actually *feel* this solid thing here, filling up the *seeming* void at the centre of my world, why then I start stroking and pinching and pummeling this thing. Only to find it still isn't any thing at all, let alone a pink and white and hairy and opaque and all-together-in-one-piece thing. Instead, I find a succession of touch sensations that are no more substantial than the sounds and smells and tastes and so on, which also come and go in the same space.

And if I start wondering how on earth one could explain this to a blind person, why then I "go blind". Shutting my eyes (what eyes?) I start seeking my shape, my boundaries, my height and width, my sex . . . Indeed all those things I'd identified with. And I discover that not a single one of them can be found now. I am still boundless space for sensations to occur in, alias silence for these passing sounds, alias no-mind entertaining this parade of thoughts and feelings. I'm nobody, cleaned out. Yet I feel no sense of loss. Quite the opposite: I'm aware of myself as unhurt, comfortable, relieved of a heavy load. It suits me just to *be*. I AM feels incomparably better than, more natural than, I AM SOMEBODY.

And if I suspect that it's not in passive contemplation but in action that I shall re-discover that missing somebody, why then I get on the move. Only to find I never move! It is the countryside that walks, jogs, runs, drives, dances through me. The space here is for things to move around in, not for moving. May I suggest you check this by standing up now and rotating on the spot. In your unedited experience, are *you* going round and round, or the *room*? But how to reconcile that moving, headed, bounded, opaque human you take me to be, with my denial of all that? Who is right?

AWARE, July 1981

We're both right. What I amount to depends on where you're looking at me from. At 6 feet from this centre, you find a man. Approaching, you find a face, a patch of skin, and then (given the right instruments) tissues, cells, molecules . . . till, at the point of contact, I've vanished — and you confirm my view of myself right here. Or, retreating from this centre, you find a home, a city, a country, a planet, a star (the Solar System), a galaxy (the Milky Way), and again, in the limit, nothing at all. Your view of me, and my view of me, confirm and complement each other.

All this, and much more, is embodied in the device I call *Youriverse*. This is a 3-dimensional map of my manifold appearances to others at all ranges, and of their appearances to me, and of my appearance to myself at a range of zero — that central reality which is my disappearance as a thing and my emergence as Awareness itself. In its numerous 2-dimensional and 3-dimensional forms this device has over the years proved (for me) an indispensable aid to Self-questioning, Self-discovery, Self-realisation, Self-remembering.

End of the dream

Well, having now seen your true Nature, and valuing what you see, you will find your own reminders to go on looking, till the looking becomes quite natural and effortless. Some of the experiments and pointers I've mentioned will surely work for you too. If you really want to live the aware life, to wake up from the social dream, to be Who you are, everything will spring to your aid and push you towards that supreme goal.

Attaining it is realising you never left it. Rather than *becoming* aware, you experience Awareness as your very being.



Books by Douglas Harding

THE HIERARCHY OF HEAVEN & EARTH: A NEW DIAGRAM OF MAN IN THE UNIVERSE
Preface by C. S. Lewis. **Florida University Press**, 268pp, paperback, illustrated by the author.

THE SCIENCE OF THE 1st PERSON
Shollford Publications, 48pp, paperback

VIVRE SANS TÊTE
Courrier du livre, Paris.
A French translation of the well-known book, ON HAVING NO HEAD: A CONTRIBUTION TO ZEN IN THE WEST (which is temporarily out of print). It relates the 'Youriverse experience' to Far-Eastern spirituality.



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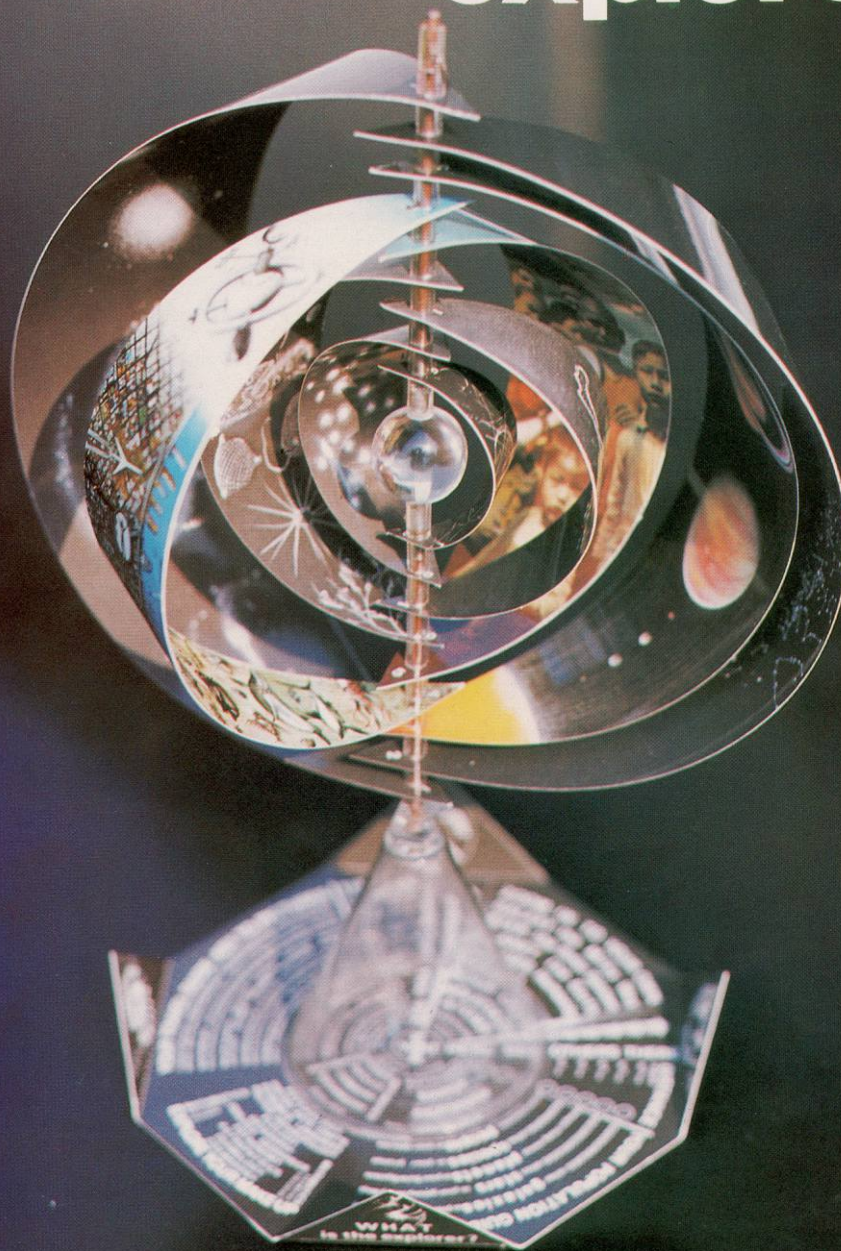
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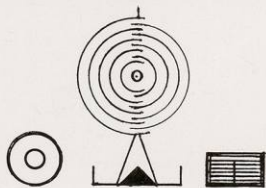


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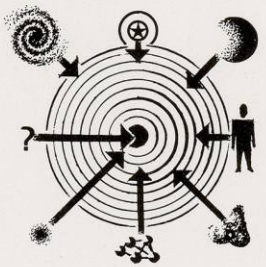
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The device is easily assembled and may be hung as a mobile or rest on a table. It comprises a 10-inch nest of movable vanes picturing levels of the universe, mounted on a descriptive base, and made of plasticized card, plated metal and clear acrylic. A 60-minute tape and a 'cosmoscope' are included. The Youniverse makes an intriguing conversation-piece for the executive's desk and an ornament for any room in the house.

An aid to learning, by relating subjects to one another, and to the student



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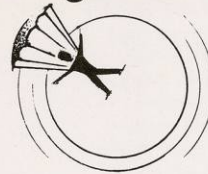
Dr. Harold Lyon, writing as Director of Education for the Gifted in the U.S. Federal Government, says: "I can see your Youniverse Explorer as an integration device for an entire curriculum which can range from astronomy to psychology and ecology. I would like to see one in every classroom of gifted and average children as well as in every home."

A poser of questions about the universe and ourselves, to stimulate discovery



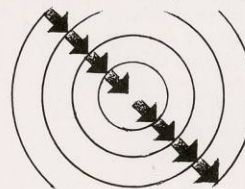
Dr. Lyon continues: "Of school 'drop-outs' 38% are gifted and talented youth, turned off and bored by surface curricula foisted on them through a rather rigid lock-step school system. These future leaders of our society require a curriculum of deeper conceptual significance. We need more 'questions' posed for them and fewer 'answers' given, in order to stimulate the vital discovery process. Your unique invention does just this. It is the most exciting and low-cost curriculum aid for teaching the gifted that I have ever seen."

The re-discovery of meaning by viewing our global and cosmic roles in a new way



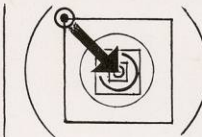
Jung found that a third of his patients suffered from no definable neurosis, but from the senselessness of their lives. The quality of our life depends on the wider meaning it has for us. Are we paratroops in a dead and hostile cosmos, or its life and soul? This question (with its implications for personal relationships, tolerance, peace, ecological concern) is what our device is about.

A unique and contemporary vehicle for exploring age-old philosophical problems



Thinkers need facts — which have two aspects. As the eminent astronomer Eddington noted: "Those who in the search for truth start from consciousness are just as much facing the hard facts of experience as those who start from the indications of spectroscopes and micrometers". Our approach is from both directions, from outside and inside, with our Youniverse as vehicle and map for exploring and setting out the big problems.

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In short, the YOUNIVERSE EXPLORER has something for all, whatever their age, gifts, interests, needs.....

★U.S. PATENT No. 4156975 U.K. PATENT applied for

About the inventor

D. E. Harding has for most of his life practiced architecture successfully in England and India. He is the author of The Hierarchy of Heaven and Earth, A New Diagram of Man in the Universe (University of Florida: obtainable in the U.K. from the address below) of which Huston Smith, Professor of Philosophy and Religion, Syracuse University, writes: "A marvellous book! I began by thinking "how witty", but this changed successively into "how sensible", then "how well-informed", and finally "how profound". I cannot recall when I last read a book that affords so many fresh approaches for helping us to see who we are and where we are". The Youniverse Explorer is its three-dimensional condensation. Harding has also written a textbook on Religions of the World (Heinemann), and works on the Perennial Philosophy; and he is known for his contribution to Zen in the West. For many years he has given courses on comparative religion and philosophy for Cambridge University and associated educational bodies, while in Europe and the U.S. he regularly conducts workshops (for 2,500 people downwards) on the topic of our true identity and cosmic status. Along with Bertrand Russell, Aldous Huxley, Tillich, and others, he contributed to the symposium Adventures of the Mind (Knopf): his award-winning article The Universe Revalued is a useful abridgment of the Hierarchy, and a supplement to the tape supplied with the Youniverse Explorer. Offprints can be obtained from Shollond Publications, at the address below.

An account of other aspects of Harding's philosophy is included in Anne Bancroft's 20th Century Mystics & Sages (Heinemann, London).

How to order

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