



The Ninth Wave of Common-Sense

Scientists will ... be driven out of their position not by spiritual, theosophical, or any other physical or even mental phenomena, but simply by the enormous *gaps* and *chasms* that open daily and will still be opening before them, as one discovery follows the other, until they are finally knocked off their feet by the ninth wave of simple common sense. (*The Secret Doctrine*, I, 620)

The following four articles are like footprints of the World Soul as it moves through the pages of history leaving sparks of light in minds receptive to such.

The Mysteries of the Earth's Magnetic Field & Sunspots

The story behind a solution to one of Einstein's 'five great unsolved problems in physics,' the Earth's magnetic field, will be unfolded in the 2002 Kelvin Lecture by Annraoi de Paor, Professor of Electrical Engineering at the National University of Ireland, Dublin.

The directional property of the magnetic compass has been known since antiquity, but was thought to be caused by the stars until 1600, when William Gilbert showed conclusively that the Earth is a magnet. However, in spite of contributions by such eminent scientists as Ampere and Kelvin, it took many years to develop a satisfactory explanation for the cause of the magnetism. In 1919, Joseph Larmor suggested that magnetic fields might be generated by self-excited dynamo action in swirling fluids in the Earth's core. His idea was taken up by others, but nobody was able

to formulate a self-consistent theory to support it.

Prof. de Paor stumbled into this field in 1998, when he solved a mathematical problem posted on the Internet related to the behavior of a particular self-excited dynamo driving a series wound motor. On meeting the problem's author, he learned of its true origin in geodynamo theory and was sufficiently intrigued to embark on a search for the elusive self-consistent theory. Inspiration eventually came in the midst of a bout of flu, at 3:30 a.m. on 19 February 1999, when he suddenly had a clear vision of the Earth with its solid inner core, liquid outer core and mantle, and two orthogonal currents flowing within. Subsequent analysis convinced him that this idea of orthogonal currents, coupled by the Hall Effect, was the breakthrough he was seeking. [Continued on pg. 2]

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Since his original discovery, Prof. de Paor has used the same theory to explain the 11 year optical, 22-year magnetic cyclic of sunspots. For the diagram of Prof. de Paor's vision with fuller information in his own words go to page 8, "Magnetic Adventure."

Unraveling A Health Mystery

NEW RESEARCH MAY PROVE THE CONTROVERSIAL IDEAS BEHIND HOMEOPATHY

BY Jack Armstrong

Ever since German physician Samuel Hahnemann introduced homeopathy in the late 18th century, skeptics have challenged the idea that diluting a remedy can make it more potent. Homeopathy is based on the idea that "like cures like" and that administering a highly diluted form of the substance causing the illness will stimulate the body to recover its health. But recent research by two chemists in South Korea has confirmed the seemingly counterintuitive bases of homeopathy and sparked a renewed debate over the controversial approach to healing.

German chemist Kurt Geckeler and his colleague Shashadhar Samal were creating fullerenes (a type of molecular structure) and found that the molecules began clustering together in "untidy aggregates" when they were diluted in water. Investigating further, they were amazed to discover that the size of the particles had actually increased as they diluted them even further, a phenomenon never before observed in chemistry. "It was completely counterintuitive," Geckeler told Andy Coghlan in *New Scientist* (Nov. 10, 2001).

Geckeler performed the same experiment with various molecules, including sodium chloride, and found the same surprising results: When they were diluted, the molecules formed aggregates 5 to 10 times the size of those in the origi-

nal solution. Such an increase in size, Coghlan notes, may help the particles become biologically active.

These findings echo the claims made by French immunologist Jacques Benveniste, who in 1988 argued that a highly diluted solution that once contained antibodies could still activate human white blood cells because the "imprint" of the antibodies remained. Benveniste, though, says he's not convinced that the new findings completely explain his claims, because the solutions were not as diluted as in his experiments.

Other scientists, such as chemist Jan Enberts of the University of Groningen in the Netherlands, are more skeptical. Enberts admits that the new findings are "surprising and worrying," but argues that they are hardly conclusive. "It's still a totally open question," he says, "To say the phenomenon has biological significance is pure speculation."

Still, Enberts and others believe Geckeler and Samal are on to something new. "It doesn't prove homeopathy, but it's congruent with what we think and is very encouraging," says Peter Fisher of the Royal London Homeopathic Hospital. "The whole idea of high-dilution homeopathy hangs on the idea that water has properties which are not understood."

That mystery, thanks to Samal and Geckeler, may now be much closer to being solved. (*Utne Reader*, May-June 2002)

Cycles of Creation

16 Mar 02

OUR Universe may be stuck in an endless loop of death and rebirth. It's an old idea, says Marcus Chown, but the strange power of nothingness has given it a new lease of life

WHAT happened before the big bang? If some physicists are to be believed, the question is about as meaningless as asking what is north of the North Pole. But others don't give up so easily.

According to two cosmologists, before the big bang there was another big bang, and before that, another. "If we're right," says Neil Turok of the University of Cambridge, "the big bang is but one in an infinite series of big bangs stretching back into the eternal past" and into the eternal future.

What Turok and his colleague Paul Steinhardt of Princeton University are advocating is a new version of an idea that dates back to the 1920s. Back then the Russian physicist Alexander Friedman, the father of the big bang idea, realized that if the gravity of all the matter in the Universe is powerful enough, it could stop the expansion of the cosmos and turn it around. The Universe would then carry on contracting down to a "big crunch". If both expanding and re-collapsing universes are permitted, it's a simple step to imagine the one changing seamlessly into the other. From the big crunch the Universe would bounce or rebound in a new big bang and the whole cycle would begin again.

It was a popular idea until the 1960s, when Roger Penrose and Stephen Hawking scuppered it. Using Einstein's general theory of relativity, which explains gravity as a warp in space-time, they showed that the big bang must have started in a singularity. A singularity is a point of infinite density and temperature, and it's a big problem for

anyone taking a hard look at the physics of the big bang. That's because when everything in your equations goes to infinity, the equations are meaningless. Physics breaks down.

That doesn't rule out a cyclic Universe. But the singularity is like an opaque curtain, preventing a view through the big bang to earlier times. With the singularity in the way, it makes no sense to talk about any continuous existence. If the Universe passes through a singularity, everything gets scrambled in the breakdown of physics. Nothing in the new universe can be affected by what happened before, so the previous cycle might as well not have existed. This was very discouraging, and people abandoned the idea of a cyclic Universe.

Its rebirth has come about because physicists are now convinced that Einstein's theory of gravity breaks down at the big bang. It's all because of quantum mechanics, which seems to impose a fundamental fuzziness on things. Quantum theory is usually applied to particles of matter, but many physicists think it must affect space-time too. The implication, they say, is that nothing can collapse to a point. Instead there is a minimum size for anything. The Universe may once have been pretty amazingly small, but it wasn't infinitesimal, so its temperature and density weren't infinite. "The Universe may not, after all, have begun in a singularity," says Turok.

Over the past decade or so, this idea of space-time fuzziness has encouraged some physicists to think about what happened before the big bang. But on its own, it doesn't prove there was anything, or give any hints about what that was.

Then last year, Turok and Steinhardt came up with the first part of their new theory. It builds on what are called brane-world scenarios, an outgrowth of the idea that extra dimensions in space are needed to explain the fundamental forces of na-

ture. To explain why we experience only four of these dimensions, physicists have come up with the peculiar idea that the matter and non-gravitational forces of our Universe are stuck firmly to a four-dimensional island, or "brane", floating within a higher-dimensional space. Whereas most of the extra space dimensions are supposed to be rolled up much smaller than an atom, it may be that one of them is relatively large, and we simply don't see it because it is the exclusive realm of gravity ([New Scientist, 29 September 2001, p 26](#)).

"The brane-world scenario suggests a possible explanation for the big bang," says Turok. Branes have their own mass, so a moving brane has an enormous amount of kinetic energy. And if our brane collided with another brane, this kinetic energy would be liberated, he thinks. "This could have created the fireball of the big bang and ultimately all the matter we see in today's galaxies and stars".

Turok and Steinhardt, who developed this idea with Justin Khoury of Princeton University and Burt Ovrut of the University of Pennsylvania, call it the "ekpyrotic" universe, from the Greek for "born out of fire". They have thought through several colliding-brane scenarios, some involving three branes. But what they've ended up with is a relatively simple scenario, in which two four-dimensional branes approach each other along a fifth dimension. Turok and his colleagues call them "boundary branes" because they form the ultimate boundaries of the Universe.

"What we have done is explore what would happen if one brane passes through the other," he says. They found that the kinetic energy of the colliding branes is converted into heat energy within the branes when they collide with each other, effectively conjuring real particles out of the vacuum. What's more, it naturally produces a Universe that is smooth on the largest scales, but has small lumps and

bumps in it to turn into galaxies and galaxy clusters.

In this basic model, there's still no cycle. Just a phase of approaching, empty branes before the big bang. Then Steinhardt and Turok asked themselves, what could pull the branes together before their collision? That something can only be the vacuum in between them, says Turok—because there's nothing else there.

The vacuum, as it turns out, changes everything. "The vacuum is like a spring between the plates, or branes," says Turok. Within our Universe it appears to be generating a repulsive force—the so-called cosmological constant—which is driving apart the galaxies. An attractive force would seem to be incompatible with that. But it turns out that even while there is a repulsion along the space dimensions inside each brane, there can also be an attraction between the branes along the fifth dimension.

Turok's team is considering a number of possible mechanisms that might be behind this force. One suggestion is that there is a charge imbalance between the two branes that creates an attractive force between them. "We don't have a complete theory in which this could be calculated," Turok says. "Our scenario is more of a guide as to how things could work."

He believes that today, the spring is still being stretched, but in the far future it will reach its maximum extension. Once that happens, the branes will begin to accelerate towards each other until they collide again.

So in the new picture, the oscillation occurs only along the fifth dimension. It happens like this: two branes are pulled together by the vacuum, and collide. Inside both branes a huge amount of energy is released, and the branes expand (if you can imagine an infinite rubber sheet being stretched out, it's a little like that). We brane-bound creatures call this event the big bang.

As the branes expand and cool, matter and galaxies form. The galaxies drift apart and age. After a while, the gently repulsive vacuum inside the branes makes this expansion accelerate, so the galaxies fly apart faster still. The end looks bleak.

But meanwhile the two branes have moved apart and then been pulled back together by the attractive vacuum in between them. They rush towards a collision once more, and a new big bang overwhelms both universes.

So from the perspective of someone stuck on the brane, space-time just keeps on expanding, though the expansion is given repeated pushes by successive bangs—that is, brane collisions. In other words, from the off-brane perspective, we have something more like the traditional cyclic universe, yo-yoing back and forth. Meanwhile, from the brane perspective, we have an altogether different kind of cycle in an eternally expanding Universe.

This overcomes another big problem with the old-style cyclic universe. In each cycle, stars radiate heat into space, but these cyclic models involve closed universes, so each bang is hotter than its predecessor. Looking backwards in time, then, the cycles get progressively cooler. The inescapable conclusion is that the cycles must have begun at some time in the past. "But simply pushing the origin of the Universe back before the big bang is not very aesthetically pleasing," says Turok. "This is another reason why **the cyclic universe** was seen as unsatisfactory."

The new cyclic universe avoids this problem. After the branes have passed through each other, the spring of the vacuum is in compression and causes the space of the branes to expand for a long time. That dilutes the heat from stars so that the patch of space that experiences each new bang has essentially the same temperature as the previous cycle. Consequently, all cycles are the same and the

universe can have oscillated for ever. "Such a universe is more aesthetically pleasing than a big bang universe since the question of what happened before is no longer a nagging problem," says Turok. "The Universe has been around for ever. There was no beginning."

Stars, galaxies and life may therefore have existed in previous cycles of the Universe. But, if the cycles are all identical, wouldn't such endless repetition be mind-numbingly dull? Turok and Steinhardt think not, because random events will change the details each time¹. You won't get the same galaxies, planets and people each cycle. "Just because the cycles repeat does not mean the events in each cycle are identical," says Turok.

More speculatively, he points out that the extra rolled-up dimensions might vary their sizes between cycles. The significance of this is that the fundamental forces are suspected to be manifestations of the sizes of these extra dimensions. "The laws of physics could change from cycle to cycle," says Turok.

If the physical laws can change, they might be driven ever closer to some particular set, what physicists call an attractor. "If we are lucky, we might find that the sizes of the extra dimensions home in on particular values," he says. "We might then finally have an explanation for, say, the mass of the electron."

Obviously, both Turok and Steinhardt are excited by all these possibilities. Reactions from their colleagues are more mixed. "At the moment I have an open mind on the ekpyrotic universe and its latest oscillating version," says Tom Kibble of Imperial College in London.

¹ A universe with seven principles, guided from within-without could hardly be called **dull**, especially if one remembers the working agent of the Absolute — *Karmic Law*. There is an **inner** technology in the human frame yet to be tapped. The vanity of ignoring proofs hoary with ageless repetitions in favor of sense-data is becoming more obvious as the cycle progresses. — EDS

"There is no doubt an element of hype here, but I think they are right to be excited."

Their most outspoken opponent is Andrei Linde of Stanford University. "This is mostly hype," he says. He thinks the whole model is unnecessarily complicated, like the epicycles that medieval astronomers used to describe the orbits of the planets in our Solar System.

But if Steinhardt and Turok are right after all, the future is less bleak and more dangerous than we have been told. Some cosmologists suggest that, because the galaxies are now accelerating apart, the future holds nothing but an ever emptier, cooler Universe. Now we have an alternative to look forward to: an almighty surprise, one day, when we and our fellow universe come together and collide once more in a spectacular finale. And who knows what will emerge from the fire?



Smoking gun

In the early 1960s a team led by Robert Dicke and Jim Peebles of Princeton University predicted that if the Universe is oscillating, it should be aglow with left-over heat radiation. That's because if each cycle is to start out the same, something must destroy the heavy atoms built up inside stars in the previous cycle. In effect, there must be something wiping the slate clean-and that could only be heat.

Just such a relic, the cosmic microwave background radiation, was discovered soon afterwards. Dicke's team was beaten to the discovery by Arno Penzias and Robert Wilson, two astronomers at Bell Labs in New Jersey, who for a while

thought they'd picked up the faint microwave glow of pigeon droppings on their radio telescope.

But it turned out that you don't need a cycling universe to explain it, only some kind of big bang. And ironically, Wilson was a supporter of the steady-state theory, in which the Universe had been in existence for ever. So for at least two years after their serendipitous discovery, neither Penzias nor Wilson publicly admitted what they had found was the smoking gun of the big bang.

Baptisms of fire

For 20 years, cosmology has been dominated by one theory that seems to explain all sorts of features of our Universe. The theory, called inflation, postulates a super-fast expansion in the Universe's first split second. Now it has a rival: Neil Turok and Paul Steinhardt's ekpyrotic model, the idea that the big bang was caused by two colliding universes.

Before inflation came along, nobody could explain why far-flung parts of today's Universe are at roughly the same temperature. This was a puzzle, because in the simple big bang model these regions would never have been close enough to exchange light signals, so there would have been no chance for heat to flow between them and even out the temperatures.

The inflation theory is based on the idea that the Universe we see now came from a tiny region of the big bang. This region is so small that all parts of it could once have been in contact. In the ekpyrotic universe, this uniformity is explained in a similar way. It suggests the huge energy liberated in the collision generates a super-fast expansion just like inflation.

Both theories can also produce the seeds of galaxies. In inflation, quantum fluctuations produce some slightly denser regions, which are magnified by the violent expansion of inflation. In the ekpy-

rotic universe, the quantum fluctuations occur on the brane's surface as little hummocks that are tugged on and magnified by the gravity of the approaching brane. "It is possible to reproduce inflation's greatest successes with a non-inflationary mechanism," says Steinhardt.

And according to Turok, the ekpyrotic universe does more. For instance, it provides a far more satisfactory framework for the kind of dark energy in the Universe that is pushing the galaxies apart. This vacuum energy is an integral part of ekpyrotic cosmology, and is required to bring the branes together and cause the big bang. In other cosmologies it just has to be conjured out of nothing.

"If the basic components hold true then I believe that we have finally devised a model that is more compelling than inflation, something I would never have thought to witness, let alone take part in," says Steinhardt. This is praise indeed since Steinhardt was one of the founding fathers of the theory of inflation.

Crucially, the ekpyrotic universe makes a prediction that inflation does not. And it's a prediction that could be checked in the near future. Inflation magnifies all space-time fluctuations, so the Universe today should be awash in a sea of primordial gravity waves. These gravity waves should affect the temperature variations of the cosmic background radiation. The effect is subtle but might be detectable by the European Space Agency's Planck space probe, due for launch in 2006.

The ekpyrotic universe predicts no such gravity waves, so if Planck and Planck's successors see none, it will be some support for the idea. A sign, perhaps, that the Universe truly is ruled by an endless cycle.¹

¹ If we add the guidance of intelligent Karmic Law to the "endless cycle" the paradigm gains immensely. The Mechanics of sense-date can get us to a sophisticated squirrel cage, but it takes help from the next plane up to open the door.

Further reading:

- : "The ekpyrotic universe: colliding branes and the origin of the hot big bang" by Justin Khoury, Burt Ovrut, Paul Steinhardt and Neil Turok, (www.arxiv.org/abs/hep-th/0103239)
- "From big crunch to big bang" by Justin Khoury, Burt Ovrut, Nathan Seiberg, Paul Steinhardt and Neil Turok (www.arxiv.org/abs/hep-th/0108187)
- Paul Steinhardt's website is at <http://feynman.princeton.edu/~steinh> Neil Turok's website is at www.damtp.cam.ac.uk/user/ngt1000

Marcus Chown

From **New Scientist magazine**, vol 173
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Anomalies Hint at Magnetic Pole Flip

19:00 10 April 02

From New Scientist
<http://www.newscientist.com>

The Earth's magnetic poles might be starting to flip say researchers who have seen strange anomalies in our planet's magnetic field.

The magnetic field is created by the flow of molten iron inside the Earth's core. These circulation patterns are affected by the planet's rotation, so the field normally aligns with the Earth's axis - forming the north and south poles.

But the way minerals are aligned in ancient rock shows that the planet's magnetic dipole occasionally disappears altogether, leaving a much more complicated field with many poles all over the planet. When the dipole comes back into force, the north and south poles can swap places.

The last reversal happened about 780,000¹ years ago, over a period of several thousand years. Now Gauthier Hulot from the Institute of Earth Sciences in Paris and his colleagues think they have spotted early signs of another reversal.

South African anomaly

They used data from the Ørsted satellite to study strange variations in the Earth's magnetic field. In particular, one large patch under South Africa is pointing in the opposite direction from the rest of the Earth's field and has been growing for hundreds of years.

The anomalies have already reduced the overall strength of the planet's magnetic field by about 10 per cent. If they continue to grow at the same rate, the Earth's dipole will disappear within just two millennia.

But Ørsted is the first satellite to take a snapshot of the Earth's magnetic field for 20 years, and such scant data makes it difficult to predict future shifts.

"We can't really tell what will happen," says Hulot. "But we speculate that we're in an unusual situation that might be related to a reversal."

Journal reference: *Nature* (vol 416, p 620)
Nicola Jones

MAGNETICAL ADVENTURES

by Annraoi de Paor

At Christmas 1997, my daughter Eilín gave me *The Hobbit Companion*, by David Day, which described how J.R.R. Tolkien, correcting exams in Oxford in 1930 found that "one of the candidates had

mercifully left one of the pages with no writing on it." He wrote on it "In a hole in the ground there lived a hobbit." Thus was born one of the great sagas of English literature. Little did I realise that, only five months later, similar examination weariness would lead to the greatest intellectual adventure of my life so far.

In late May 1998, after a wearisome day in the office marking BE scripts, I needed respite before walking home. I turned on the computer and browsed the Internet under 'Liapunov Stability Theory.'

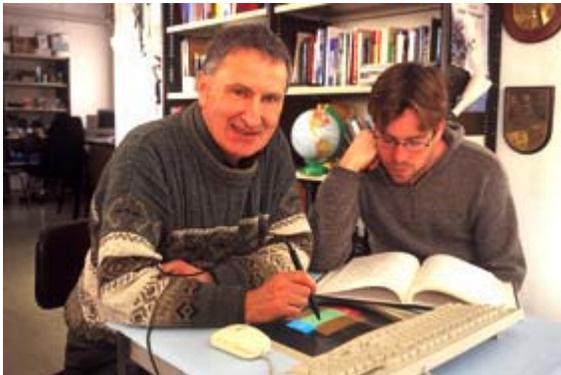
A few home pages were perused with jaded eyes. Then I clicked idly on a link in one of them and immediately I was awake. The newsletter of a British group of physicists appeared and a problem posed by Raymond Hide, Professor Emeritus of Physics at Oxford. It concerned the dynamics of a self-excited, Faraday disc, homopolar dynamo, driving a series-wound motor, described by three nonlinear differential equations. Professor Hide asked if anybody could prove what he had spotted in numerical exploration and in a hard-wired electronic model: that when one of the parameters approached a critical value, chaos disappeared from the dynamical behaviour. This seemed at first glance to be a problem in electrical engineering, except for the rider that a proof could have geophysical and astrophysical significance. That unexpected twist made me suspect a practical joke — astral bodies and all that — and I almost closed the page there and then. Fortunately, however, a combative instinct had been aroused.

I printed out the problem and ruminated on it over the next few weeks. When the last marks had been handed in, I went for it in a big way. It was extraordinarily difficult but I eventually solved it and was transported into a state of ecstasy. The key lay in a stability theorem published in 1963 by the Romanian, V.M. Popov.

¹ Close to the date occultism gives for the sinking of Atlantis, saying that "the ends of the world got loose"!

I sent an email to Professor Hide, asking him for his 'snail mail' address, so that I could send him my solution. A few afternoons later, he phoned me at my laboratory in the National Rehabilitation Hospital to say that he was astonished and would love to meet me. He insisted that I write up my solution and submit it to the European Geophysical Society journal, *Nonlinear Processes in Geophysics*, where it appeared in December 1998.

I visited Oxford in July 1998. There I learned that the "geophysical and astrophysical significance" referred to planetary and stellar magnetism and that the dynamo involvement followed a suggestion in 1919 by Joseph Larmor (1857-1942) that, somehow, magnetic fields in such bodies might be generated by self-excited dynamo action in swirling interior fluids. Joseph Larmor was Irish. Born in Magheragall in Co. Antrim and educated at Cambridge, he became a Professor in Galway for five years before returning to Cambridge and succeeding another Irishman, George Stokes, in the Lucasian Professorship of Mathematics once held by Isaac Newton and now by Stephen Hawking.



Annraoi de Paor in teaching mode with research student David Burke at the engineering laboratory in the National Rehabilitation Hospital

Raymond Hide was amazed when I told him that Larmor was Irish and even more so when, on his showing me a plaque commemorating the discovery of the famous Boyle's Law in the late 1650s, I told

him that Robert Boyle (1627-1691) and I had both been born in County Waterford.

Raymond Hide told me that so far nobody had managed to erect a satisfactory, self-consistent theory on Larmor's suggestion. He gave me many papers on the subject to study. So I did, as summer turned to autumn and to winter and 1998 to 1999. In February 1999 I had a bout of flu and my wife Mary took refuge in our spare room. So I went to bed alone in a terrible state, on the night of 18 February¹ 1999. Eventually I fell into a shallow sleep. At exactly 3:20 a.m. on the morning of Friday, February 19, 1999 - a moment I shall never forget - I shot bolt upright in bed and exclaimed "My God, I've got it!"

In my mind, animated and in colour, was a vision as intense as ever granted to any mystic. It was a cross-section through the Earth with the inner solid core, outer liquid core and mantle blazing red, and two orthogonal electric currents, one in black and the other in blue, flowing within.

Albert Einstein was fascinated by the earth's magnetic field and ranked its explanation as one of the five greatest unsolved problems in physics.

Orthogonal currents (flowing at right angles to each other) were something nobody had conceived of in this context. I immediately saw that coupling them, as an orthogonal axis energy converter, was the Hall Effect, discovered in 1879 by Edwin Hall (1855-1938), then a postgraduate in Physics at Johns Hopkins University.

I contemplated this vision for about fifteen minutes, turned on the light, grabbed my laptop computer and called up a Swedish package, SIMNON. I typed in equations to describe the processes so vividly presented, ran the simulations, explored them and then suddenly hit on the mode in which they self-excited and generated the geomagnetic field. Overwhelmed, I collapsed back onto the pillow at 4:20a.m. convinced that I had solved a

¹ February 18th!! — an interesting coincidence! — EDS.

problem which had puzzled physicists since William Gilbert (1558-1603), court physician to Elizabeth the First of England, pointed out that the Earth is a magnet in his great Latin book *De Magnete* published in London in 1600. Books and papers on geomagnetism regularly mention that Albert Einstein was fascinated by the earth's magnetic field and ranked its explanation as one of the five greatest unsolved problems in physics.

The following attempts to give a non-mathematical account of my theory, illustrated by a frame from a video of the vision, prepared by my former PhD student Tomás Ward and his artist friend Aidan Rafferty.

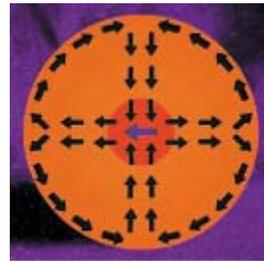
1. The Earth's solid inner core is rotating relative to the mantle, about the Earth's magnetic axis. (This is not coincident with the geographical North-South axis. In a detailed mathematical paper, submitted to an international journal, I have analysed that misalignment, based on gravitational, buoyancy, centripetal and Magnus forces). For long after the fateful morning I had no confirmation of the postulated relative rotation, but have now found it in the literature on Seismology.

2. The rotation produces a circulation of the liquid core about the axis of relative spin.

3. Given an initial downward magnetic flux, which can be produced by thermal agitation currents (Johnson/Nyquist noise), a dynamo electromotive force is produced in the moving fluid. This drives current out from the solid core, across the liquid core into the mantle. This is the black current shown on the video frame (it was actually black in my vision). It splits in the mantle, half going north, half south, returning to the solid core along the axis of relative spin.

4. Through the Hall Effect, the black current interacts with the downward magnetic field to produce a voltage driving current around the liquid core, encircling

the solid inner core (like Saturn's rings), about the axis of relative spin. This is the blue current (and it was also blue in my vision). The Hall effect acts also in another way. The blue current interacts with the magnetic field to produce a voltage opposing the black current, through which energy is extracted from the black and injected into the blue.



[Center arrow pointing left is blue, all others are black.]

Visualization of Annraoi de Paor's vision of magnetic currents in the earth

5. The blue current magnetizes the Earth. It reinforces the initial flux. Provided that the angular velocity of the solid core is adequate, regenerative action ensues, currents and flux increasing until limited by resistances in cores and mantle, and also by the angular velocity of the solid core.

6. The threshold value of angular velocity for self-excitation is independent of the Hall Coefficient and the resulting currents are inversely proportional to the Hall Coefficient.

7. The energy to sustain the currents comes from the spinning of the solid core relative to the mantle. In the absence of energy inputs, the whole field pattern must be slowly dying. I have considered two energy sources but further possibilities would occur to physicists. One is turbulence in the liquid core (driven ultimately by heat produced by nuclear reactions in the solid core) and the other is collisions of large asteroids with the Earth. Either of these could reverse the relative rotation of solid core and mantle, and thus reverse the field, in line with inferences from geological studies.

8. Both currents vary with time. The blue current governs the main dipolar field and the black interacts with it to produce time-varying declination, which has to be corrected for by navigators. I have been able to get close matches between my equations and observed patterns of dip and declination at London, Palermo and The Cape of Good Hope over the past 400 years. With the help of two undergraduate students, Michael Wren and Thomas McHugh, I am studying other sites and results are very encouraging.

For several weeks after that first night I slaved away nightly until about 4a.m. working out all the consequences of the vision, trying to find the fatal flaw. I knew that if I published anything erroneous the good reputation built up through patient contributions to many fields over many years would be destroyed. Eventually, I decided to place my work before an old friend, Professor Denis O'Sullivan of the Dublin Institute for Advanced Physics.

Denis was very excited and did two things. Firstly, he asked me to prepare a public lecture to take on a tour of Ireland under the auspices of the Institute of Physics in Ireland, of which he is Chairman for 1999-2001. Secondly, he asked if I were familiar with Sunspots, discovered by Galileo Galilei (1564-1642) in 1609 to the fury of orthodox theologians. I knew little of them and Denis explained that they have strong magnetic fields. He suggested that I see if my theory could throw any light on their origin, and he gave me some papers to study. Several hours later, I augmented the eight points above with the following.

9. Since the Sun has a core rotating relative to the outer regions (the convection zone and photosphere), I propose that the same system of orthogonal currents flows in it as I have derived for the Earth.

10. The black current is responsible for Sunspots. I propose that bubbles of turbulence rising through convection zone and photosphere lift filaments of current-

carrying plasma off the surface of the Sun and that if these settle back unbroken, they are surrounded by tubes of magnetic flux which drive out the surrounding plasma and lock on in a metastable state, giving sunspot pairs.

11. At the instant indicated in the video frame, the sunspot pairs have a polarity such that, as observed from Earth, the leftmost member presents a north magnetic pole in the Sun's Northern hemisphere and the rightmost member a south pole. The opposite situation holds in the Sun's Southern hemisphere at that instant - leftmost a south pole and rightmost a north pole. This is observed spectroscopically, using the Zeeman Effect.

12. The black current reverses periodically. Its period is 22 years. The 11-year optically-observed density of sunspots depends on the magnitude of the black current and the 22 year cycling of magnetic polarity on its direction.

13. Application of Ampere's Circuital Theorem indicates that the peak magnetic flux density at the centre of a sunspot should increase monotonically with diameter. This is observed spectroscopically.

14. Since particle emissions from the sun increase in sympathy with sunspot activity, I suggest that the black current

Interchange on Vibration, Time & Motion

Just some thoughts on illusion and sound. I feel I can understand the illusion of this plane when I think of the question: Does a tree make a sound when it falls in the forest with no being to hear it? I for one say no. There is no sound because what we call sound is our way of interpreting vibration

Sure, he's right, I think. A vibration, ergo Sound, is cyclic. Cycles are produced by the movement of bodies, whether they be stellar or human or atomic, etc --- thus we get the illusion of time. How we experience the movement of bodies is tied to our state of consciousness, so ultimately Time is tied to **changes** in our state of consciousness. The state of consciousness waxes or wanes according to how big the circle of identity (and therefore *responsibility*) becomes.

I think ___'s definition of a cycle is rock-bottom in practicality: "A cycle is *evidence* of a Cause." Dzyan folks tell us there's "not one *angula* (finger's breadth) of void space in the entire universe, thus IMMORTALITY never gets out of the NOW despite the fact we give fancy names to **changes of state**--- like "birth," "death," "sunrise," "sunset," "manvantara," "pralaya," "soul-less," "soul-ful," etc.

modulates the intensity of the underlying turbulence.

Annraoi de Paor DSc, PhD, Chartered Engineer, is Professor of Electrical Engineering, National University of Ireland, Dublin.

<http://www.iei.ie/journal/april00/10mag.html>
[Journal of the Institution of Engineers of Ireland]

THE POWER OF MINDFULNESS

An Inquiry into the Scope of Bare Attention
and the Principal Sources of its Strength

Nyanaponika Thera
BUDDHIST PUBLICATION SOCIETY
Kandy 1968 Ceylon

Part II

The appearance in the mind of undesirable and ignoble thoughts, even if they are very fleeting and only half-articulate, is an unpleasant experience to one's self-esteem. Therefore such thoughts are often shoved aside, unattended and unopposed. Often, also, they are camouflaged by more pleasing and respectable labels which hide their true nature. Thoughts disposed of in either of these two ways, will increase the accumulated power of ignoble tendencies in the subconscious. Furthermore, the procedure adopted will weaken one's will to resist the arising and the dominance of mental defilements, and it will strengthen the tendency to evade the issues. But by applying the simple method of clearly and honestly 'naming,' that is registering, any undesirable thoughts, these two harmful devices, ignoring and camouflaging, are excluded, and their detrimental consequences on the structure of subconsciousness and on our conscious mental effort, are avoided.

Calling those ignoble thoughts, or one's shortcomings such as Laziness, by their right names, will arouse in one's mind a growing inner resistance and even repugnance against them, which may, well

succeed in keeping them in check and finally eliminating them. Even if these undesirables are not fully brought under control by such means, they will carry with them the impact, that is the recollection, of a repeated resistance against them, and this will weaken them in cases of their reappearance. If we may continue to personify them, we may say that they will no longer feel to be unopposed masters of the scene, and this diffidence of theirs will make it considerably easier to deal with them. It is the power of moral shame (*hiri-bala*) that has been mustered here as an ally, and it is methodically strengthened by these simple, yet subtle psychological means.

The naming and registering extends of course also to noble thoughts and impulses which will be encouraged and strengthened by it. Without such deliberate attention to them, they may often pass unnoticed and remain barren, while a clear awareness of them will stimulate their growth.

It is one of the most beneficial features of Right Mindfulness, and in particular of Bare Attention, that it enables us to utilize for our progress all external events and all inner processes of mind. Even the unsalutary can be made a starting point for the salutary if, through the device of 'naming' or 'registering,' it becomes an object of detached knowledge.

In several passages of the *Satipatthāna Sutta* the function of "naming" or "bare registering" seems to be indicated through formulating the respective statements by way of direct speech. There are not less than four such instances in the Discourse:

- (1) "When experiencing a pleasant feeling, he knows, 'I experience a pleasant feeling,' etc.";
- (2) "He knows of a lustful (state of) mind, 'Mind is lustful,' etc.";

(3) “If (the hindrance of) sense desire is present in him, he knows, ‘Sense desire is present in me,’ etc.”;

(4) “If the enlightenment factor Mindfulness is present in him, he knows, ‘The enlightenment factor Mindfulness is present in me,’ etc.”

In conclusion, it may briefly be pointed out that the *tidying-up* and the naming of mental processes is the indispensable preparation for fully understanding them in their true nature, which is the task of Insight (*vipassanā*). These functions, exercised by Bare Attention, will help in dispelling the illusion of compactness (*ghana-vinibbhoga*) of mental processes; they will also be helpful in tracing their specific nature or characteristics, and in noticing their momentary arising and disappearing.

2. The Non-coercive Procedure

BOTH the world surrounding us and the world of our own mind are full of unwanted experiences and frustrations, of hostile and conflicting forces. Man knows from his own bitter experience that he is not strong enough to meet and conquer in open combat, each one of these antagonistic forces around him and within him. He knows that, in the external world, he “cannot have everything as he wants it,” and that, in the inner world of his mind, passions and impulses, whims and fancies, are often victorious over the voices of duty, reason and higher aspirations.

Man knows further that often an undesirable situation will even worsen if excessive pressure is used against it. Thus passionate desires may grow in intensity if one tries to silence them by sheer force of will. Disputes and quarrels will go on endlessly and grow fiercer, if they are fanned again and again by angry retorts or by vain attempts to crush the other man’s position entirely. A disturbance during work, rest or meditation, will be felt more strongly and

will have a longer-lasting impact if one reacts to it by resentment, anger, or by attempts to suppress it.

Again and again man will meet with situations in life where he cannot force issues. But there are ways of mastering some of the vicissitudes of life and many of the conflicts of mind, without an application of force, by non-violent means, which may often succeed where attempts of coercion, internal or external, have failed. Such a way of non-violent mastery of life and of mind is Satipathāna.

By the methodical application of Bare Attention, being the basic practice in the development of Right Mindfulness, all the latent powers of a non-coercive approach will gradually unfold themselves, with their beneficial results and their wide and unexpected implications. Here, in this context, however, we are mainly concerned with benefits for the mastery of mind and for progress in meditation that may result from a non-coercive procedure. But we shall also throw occasional side glances to the repercussions on every-day life. It will not be difficult for a thoughtful reader to make more detailed application to his own problems.

The antagonistic forces that appear in meditation, and are liable to upset its smooth course, are of three kinds: —

1. external disturbances, as noise, etc.;
2. mental defilements (*kilesa*), including lust, anger, dissatisfaction, sloth, etc., which may arise at any time during meditation;
3. various incidental stray thoughts, surrender to day-dreaming, etc.

The occurrence of these distractions is the great stumbling block for a beginner in meditation who has not yet acquired sufficient dexterity to deal with them effectively. To give thought to those disturbing factors only when they actually arise at the very time of meditation, will be quite in-

sufficient. If caught unprepared in one's defence, one will struggle with them in a more or less haphazard and ineffective way, and with a feeling of irritation which will form an additional impediment. If disturbances of any kind and an unskillful reaction to them occur several times during one session, one will feel utterly frustrated and irritated, and may have to give up further attempts at meditating at least for the present occasion.

In fact, even meditators who are quite well informed by books or teacher, about all details concerning the subject of meditation are often lacking in instruction how to deal skilfully with those varieties of disturbance mentioned above. The feeling of helplessness in face of them is the most formidable initial difficulty for a beginner in meditation. Many have accepted defeat at that point, abandoning prematurely any further effort in methodical meditation. As in worldly affairs so in meditation, one's way of dealing with the "initial difficulties" will often be decisive for success or failure.

When faced by inner and outer disturbances, the inexperienced or uninstructed beginner will generally react in two ways: he will first try to shove them away lightly, and if he fails in that, he will try to suppress them by sheer force of will. But these disturbances are like insolent flies: by whisking — first lightly and then with increasing vigour and anger — one may succeed (or not) in driving them away for a while, but mostly they will return with an exasperating constancy, and the effort and vexation of "whisking" will have produced only an additional disturbance of one's composure.

Satipatthāna, through its method of Bare Attention, offers a non-violent alternative to those futile and even harmful attempts at suppression by force.

A successful non-violent procedure in mind — control has to start with the right mental attitude. There must be first

the full cognizance and sober acceptance of the fact that those three antagonistic forces or disturbing factors are co-inhabitants of the world we live in, whether we like it or not. Our disapproval of them will not alter the fact. With some of them we shall have to come to terms, and concerning others — the mental defilements — we have to learn how to deal with them effectively until they are finally conquered.

1. Since we are not the sole inhabitants of this densely populated world, there are bound to be *external disturbances* of various kinds, as noise, interruption by visitors, etc. We cannot always live in 'splendid isolation,' 'from noise of men and dogs untroubled,' or on 'ivory towers' high above the crowd. Right meditation is not escapism; it is not meant for providing hiding places of temporary oblivion. Realistic meditation has the purpose of training man's mind to face, to understand and to conquer this very world in which we live and which also includes numerous obstacles to the life of meditation.

2. A Satipatthāna Master, the Venerable U Sobhana Mahāthera (Mahāsi Sayadaw) of Burma, said: "In an unliberated worldling *mental defilements* are sure to arise again and again. He has to face that fact, and he should know these defilements well, in order to apply again and again the appropriate remedy of Satipatthāna. Then they will grow weaker, more short-lived, and will finally disappear." To know the occurrence and nature of defilements is therefore as important for a meditator as to know the occurrence of his noble thoughts.

By facing one's own defilements one will be stirred to increase the effort to eliminate them. On the other hand, by trying to avert one's glance when they arise, out of a false shame or pride, one will never truly join issue with them, and always evade the final and decisive encounter; and by hitting blindly at them, one will only exhaust, or even hurt, one-

self. But by observing carefully their nature and behaviour when they arise in one's mind, one will be able to meet them well prepared to forestall them often, and finally to banish them fully. Therefore meet your defilements with a free and open glance! Be not ashamed, afraid or discouraged!

3. The third group of intruders disturbing the meditator's mind are the stray thoughts and day dreams which may consist of various memories and images of the recent or remote past, including those emerging from subconscious depths; thoughts of the future: planning, imagining, fearing, hoping; the casual sense. perceptions that may occur at the very time of meditation, often dragging after them a long trail of associated ideas. Whenever concentration and mindfulness slacken, stray thoughts or day dreams will appear and fill the vacuum. Though they seem insignificant in themselves, they are, through their frequent occurrence, a most formidable obstacle not only for the beginner, but in all cases when the mind is restless or distracted. Like the mental defilements, they will be entirely excluded only when, at the stage of holiness (Arahatta), perfect mindfulness has been obtained, keeping unflinching watch at the door of the mind. But it can certainly be achieved that, even for long continuous periods of meditation, these invaders are kept at bay.

To all these facts about the three kinds of disturbing factors full weight must be given and the facts must be fully absorbed by our mind, if they are to shape our mental attitude. Then, in these three disturbing factors, the truth of Suffering will manifest itself to the meditator very incisively through his own personal experience: "Not to obtain what one wants, is suffering." Also the three other Noble Truths should be exemplified by reference to that very situation. In such a way, even when dealing with impediments, the meditator will be within the domain of Satipatthāna: he will be engaged in the mindful awareness of the four Noble Truths, being

a part of the Contemplation of Mental Objects (dhammānupassanā)¹. It is a characteristic of Right Mindfulness, and one of its tasks, to relate the actual experiences of life to the truths of the Dhamma, and to use them as opportunities for its practical realisation. Already here, at this preliminary stage devoted to the shaping of a correct and helpful mental attitude, we have the first successful test of our peaceful weapons: by understanding our adversaries better, we have consolidated our position which was formerly weakened by an emotional approach; and by transforming these adversaries into teachers of the Four Noble Truths we have won the first advantage over them.

If mentally prepared by a realistic view of these three factors antagonistic to meditation, one will be less inclined to react at once by irritation when they actually arise. One will be emotionally in a better position to meet them with the non-violent weapons of which we shall now speak.

There are three devices of countering disturbances which should be applied in succession whenever the preceding device has failed to dispose of the disturbance. All three are applications of Bare Attention, differing in the degree or intensity of attention given to the disturbance. The guiding rule here is: to give no more mental emphasis to the respective disturbance than actually required by circumstances.

1. First one should notice the disturbance clearly, but lightly; that is, without emphasis and without attention to details. After that brief act of noticing, one should try to return to the original object of meditation, and one may well succeed in it if the disturbance is weak by nature, or one's preceding concentration of mind was fairly strong. If, at that stage, we are careful not to get involved in any "conversation" or argument with the intruders, we shall, on our part, not give them a reason to stay

¹ See "The Way of Mindfulness" by Bhikkhu Soma (3rd. ed., Buddhist Publication Society, Kandy), p. 52, last para of the Section on Breathing.

long; and, in a good number of cases, the disturbances will depart soon, like visitors who do not receive a very warm welcome. That curt dismissal of them may often enable us to return to our original meditation, without any serious disturbance to the composure of mind.

The non-violent device is here: to apply Bare Attention to the disturbance, but with a minimum of response to it, and with a mind bent on withdrawal. This is the very way in which the Buddha himself dealt with inopportune visitors, as described in the Mahāsuññatā-Sutta (*Majjh. 122*): “. . . with a mind bent on seclusion . . . and withdrawn, his conversation aiming at dismissing (those visitors).” Similar was Sāntideva’s advice how to deal with fools: if one cannot avoid them one should treat them “with the indifferent politeness of a gentleman.”

2. If, however, the disturbance persists, one should repeat the application of Bare Attention again and again patiently and calmly; and it may well be that the disturbance will vanish when it has spent its force. Here the attitude is: to meet the repeated occurrence of a disturbance by a reiterated ‘No,’ by a determined refusal to be deflected from one’s course. It is the attitude of patience and firmness. The capacity of watchful observation has to be aided here by the capacity to wait and to hold one’s ground.

These two devices will generally be successful with incidental stray-thoughts, day-dreams, etc., which are feeble by nature, but also the other two types of disturbances, the external ones and defilements, may yield quite often.

3. But if, for some reason or other, they do not yield, one should now turn one’s full and deliberate attention to the respective disturbance, accept it as an object of knowledge, and transform it thus from a disturbance of meditation to a legitimate object of meditation. One may continue with that new object until the

external or internal cause for attending to it has ceased, or one may even retain it for that session of meditation, if it proves satisfactory.

If there is, for instance, disturbance by persistent noise, we should give to it our undivided attention. But we should take care to distinguish it well from any reaction of ours concerning it, *e.g.*, by resentment, which likewise should be clearly recognized in its own nature, whenever it arises. In doing so, we shall have undertaken the Contemplation of Mind-objects (*dhammānu-passanā*), according to the following passage of the Discourse: “He knows the ear “and sounds, and the fetter (*e.g.*, resentment) arising through both.” If the noise is intermittent or of varying intensity, one will be easily able to discern the rise and fall (*udayabbaya*) in its process, and to add, in that way, to one’s direct insight into impermanency (*aniccatā*).

The attitude towards recurrent mental defilements, as thoughts of lust, restlessness, etc., should be similar. One should face them squarely, but distinguish them from one’s reaction to them, *e.g.*, connivance, fear, resentment, irritation. In doing so, one is making use of the device of “naming,” and one will reap its benefits which have been outlined before. In the recurrent waves of passion or restlessness one will likewise learn to distinguish gradually phases of “high” and “low,” their “ups and downs,” and may also gain other helpful knowledge about their behaviour. By that procedure, one again remains entirely within the range of Satipatthāna, by practising the Contemplation of the State of Mind (*cittānupassanā*) and of Mind-objects (*dhammānu-passanā*), *i.e.*, attention to the Hindrances).

This method of transforming disturbances of meditation into objects of meditation, as simple as it is ingenious, may be regarded as the culmination of non-violent procedure. It is a device very characteris-

tic of the spirit of Satipatthāna, by making use of all experiences as aids on the Path. In that way, enemies are turned into friends, because all these disturbances and antagonistic forces have become our teachers; and teachers, whoever they may be, should be regarded as friends.

We cannot forgo to quote here from a noteworthy little book, which is a moving human document of fortitude and practical wisdom acquired by suffering: it is *The Little Locksmith* by Katherine Butler Hathaway :—

I am shocked by the ignorance and wastefulness with which persons who should know better throw away the things they do not like.

They throw away experiences, people, marriages, situations, all sorts of things because they do not like them. If you throw away a thing, it is gone. Where you had something you have nothing. Your hands are empty, they have nothing to work on. Whereas, almost all those things which get thrown away are capable of being worked over by a little magic into just the opposite of what they were, . . . But most human beings never remember at all that in almost every bad situation there is the possibility of a transformation by which the undesirable may be changed into the desirable.

[TO BE CONTINUED]

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May 12	Occult Knowledge
May 19	Ideals for a New Age (talk)
May 26	On Astral Bodies
June 2	Globes Rounds and Human Races (talk)
June 9	Have Animals Souls? I
June 16	Have Animals Souls? II Do Animals Suffer?
June 23	ULT: Its Origin and Mission
June 30	Is Theosophy A Religion

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June 16 — Krishna – Buddha - Jesus

June 23 — U.L.T. Day

June 30 — Western Psychology and Oriental Psychology

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June 16	Theosophical Home-Building
June 23	U.L.T. Day
June 30	Theosophical Symbols

POINT OUT THE WAY XIX

Point out the Way is subtitled: "The Three Fundamentals and Questions Answered at an informal Ocean Class." John Garrigues conducted this class in the early 1930's at the U.L.T. in Los Angeles. It was taken down stenographically and published by *The Theosophical Movement*, Mumbai, India. The series ran from January, 1951 through July, 1954.

[Continued from Vol. II, Issue #7]

Chapter V

II. The Astral Body, Astral Substance and Human Birth

Question: Why is the term "astral body" used? Why not use another one of the terms suggested by Mr. Judge on p. 41 (p. 38 Am.Ed.)?

Answer: Astral bodies are composed of astral matter, whether it is the astral body of this, that or the other form. There is mineral matter, coming from below up — the first state of matter. There is vegetable matter — the second state; animal matter — the third state; and astral-matter — the fourth state. There are bodies composed of all three and all four. We think of matter as solid, liquid and gaseous, but that is not the meaning that Theosophy gives to it. Solid, liquid and gaseous are all merely *sub-states* of mineral matter. The confusion comes, perhaps, because there are seven planes of perception. We are seeing physically on the fourth plane of perception, counting from above down, or from below up.

Question: How can we call astral substance the fourth stage of matter?

Answer: Page 737, Vol. II, of *The Secret Doctrine* states that "Astral mat-

ter, it must be noted, is fourth state matter..."

Don't you think half our troubles come, first, from not finding out what the exact Theosophical statements are on any, subject, and secondly, from trying to explain to ourselves what we understand this, that, or the other to mean? A thousand and one statements are made about the astral body, or about anything else, and unless we try to get at what H.P.B. means in using such-and-such a word or words, we have only a hazy idea of the philosophy. The whole purpose of the Ocean class is to assist us all to get clean and clear and correct perceptions of what the Teachings are, and then, having found out what the Teachings are, to try to assimilate those in terms of our own understanding. This is the great object of our work.

Question: When an Ego assimilates all the experiences in Devachan and is ready for rebirth, the parents have prepared the way for him to come; is the astral body already formed before physical conception?

Answer: The Theosophical answer is, Yes.

Question: Or does it start to form immediately after physical conception?

Answer: Conception is the union of fourth-state matter on this plane, with the fourth-state matter on the higher plane on which-the Ego is living. The process is exactly analogous to that by which water is formed when Hydrogen and Oxygen are fused by a spark.

Question: Refer to the top of p.44 (bottom of p. 40 Am. Ed.), where it says: —

At the present time the model for the growing child in the womb is the astral body, already perfect in shape before the child is born.

If that be so, how can astral substance be the model for the physical?

Answer: The point is that the astral body, even in the living man such as we now are, is not a physical thing in our sense of the word "physical." We use the word "magnetism" and the word, "electricity," but we think of both of them in other terms than those of matter or substance, whereas electricity and magnetism are substantial. So, for us, the easiest way to begin thinking about the astral body in anything like true terms of the imagination, is to think of it as a form of force rather than as a form of matter. It is the force-body; it exists as a pattern before conception, but before it exists as a pattern, it exists in idea. Every one of us has an idea of form and, as a matter of fact, our idea of form or body is constantly changing; but we have more than an idea of body — we have an *ideal* of the body we would like to have. So the primary form, the actual germ of the Ego, is in fifth-state matter, but it is seed, it is an idea. Then egoic "imagination" modifies the memory of the body last had.

What is here spoken of as ethereal form — although Mr. Judge says it is that ethereal form which exists after death — must, if it exists after death, have also existed before birth. So we have the form as it exists in memory, the form as it exists in idea, and the form as it exists in egoic "imagination;" then we have a combination of these three. The Ego's own astral body — that is of electrical and magnetic substance — combines with the corresponding substance on the plane of matter that we know.

Question: You spoke about the form of idea and the form of imagination. Just what is the difference between the two?

Answer: Let us take an analogy, and compare a block of marble with the sculptor's mental picture. Ideas are the

mere material for the imagination to work on. Perhaps another way to help us to get at this is this: take our bodies, or any other body; it can be affected by two kinds of forces we know. It can be affected, first of all, by what we call mechanical forces, and we know also that all these forms can be affected by what we call chemical forces." Now, think of imagination as a force, of memory as a force, of will as a force, of feeling as a force, and we understand that our bodies can be affected by our feelings. Don't we all know that? Don't we see the distortion of the face, the change in the movement of the heart of a man who is angry, or who is envious, or who is full of love? You can tell a man's thoughts by looking at his face, providing you know how to read that kind of script; but no man can think in the body and not affect his body. So, thinking of these things as forces, we can understand that there is a state of substance that is affected directly by the will; there is a state of matter that is affected directly by thought; there is a state of matter that is affected directly by feeling, in just the same way that the matter we know is affected chemically, mechanically, or electrically — and all the rest becomes easy. But if we try to think of these things in the terms of matter as we know it, and we are in danger of doing that, we are just as foolish as if we were to try to deal with things as we see them in dreams. We see in dreams; we touch, we taste, we smell; but dreams have no sense in physical terms.

Question: How about the persistence of the scar?

Answer: Whenever a man gets a wound, he gets a shock from it. So does his flesh; so does the astral body. It is just as when we get a hard jolt amongst our friends, and change our relation towards them; so, the shock to the psychic nature of a tree is such that the new physical lives which enter are not of the

same texture, not of the same grade, as the lives which were there, and we have a scar. The greater the shock physically, astrally, psychically, mentally — the longer enduring is the scar.

Question: A lobster who has broken off his claw, will grow another. Why have we lost that power?

Answer: The lobster has no imagination. His is a borrowed body, and if he loses a claw, he has no memory of the loss, but he has plenty of claws left; so, other forces operate than those which work in us. The model is still there, only it is another kind of astral model because it is on the lower plane of psychic or vital nature and undisturbed lives fill up the model. But notice the immense change in us: when we lose a limb the change is mental; we can't even imagine it growing on again. The law of growth begins in imagination.

Question: Why does the lobster have that power of growing another claw, which none of the other animals have?

Answer: The lobster is part of an order of life which belongs to a former Manvantara and which is accidentally present in this one. It is under the laws of a period of evolution that for us is long, long past.

Question: Does the body we have now resemble the body we had in the last incarnation?

Answer: Of course it does, unless there are miracles. We know our friends from our foes — and we know our foes, too, so far as that is concerned. How comes it that we know them? We have natural affinities for people the moment we see them, or natural repulsions, or we are utterly indifferent — and all this; the first time we ever saw them!

Suppose a man were let down from a balloon into a village of savages in darkest Africa. He would immediately form likes and dislikes amongst the natives. Either there are miracles, or that repulsion and affinity is a form of memory. You can't have an affinity for a thing you know nothing about; you can't have a repulsion towards a thing you never had anything to do with. How could you? These are forms of memory. There are many more forms of memory than personal memory.

Question: How can the matter of two planes mix? For instance, how does an invisible astral arm move a visible tangible concrete object?-(pp. 47-8) (p. 44 Am. Ed.)

Answer: Remember that the matter — matter of every kind — is but the projection of an image into the visible "here." Suppose there were a book on the table, as there is, and a good medium were here, or an adept; we could see the book, without physical contact, picked up and moved, say, and deposited on the chair. How is it done? Behind the physical book, the visible book, is an astral book; the adept or the medium would simply be dealing with the astral book. He lifts the astral book, and that's all there is to it. The moment that there is direct contact of astral, with astral, our laws of gravity no longer apply. We can see how that is with, say, a gas. We know that the characteristic property of what we call solid matter is centripetal; it tends to cohere around a center; and yet we know also that this same solid matter — the very same particles in it — when some change goes on to which we give the name of *heat*, is at once converted into another state altogether, that of a *gas*. The characteristic property of a gas is the exact opposite of the characteristic of a solid, yet the lives in the gas and the lives in the solid are the same lives. Take ice; there is substance — visible,

touchable. Apply heat (which is but astral fire) to it, and at once those same lives are freed from the centripetal force and are in a neutral state; the particles move freely amongst themselves. Apply still more heat and those same lives become centrifugal.

Question: If the senses apply to the astral body, were they developed on the astral plane?

Answer: Yes, and no. No, not as the astral plane is treated in Chapter Five; and yes, as we are accustomed to think of them. *The Secret Doctrine* tells us that the elements were developed one by one — that refers to the cosmic elements, symbolized for us under the names of fire or ether, air, water, and earth — and that a new sense, which means only an agency of action, was developed step by step with the development of each new element. There is the explanation of the changes in the constituent particles of matter or monads or atomic lives — fiery lives in the solar system, as specified in the footnote of the *S.D.* on pp. 205-6, Vol. I.

In the beginning, matter, as we know, was in a wholly different state. From what we can see of a nebula, there is light, there. Now, regarding a nebula as the second stage in the development of a solar system to come, there is a sense already developed there. What is that sense? Well, we can call it the sense of sound but, applied intellectually, it means the sense of touch, of contact, the sense of unity. If you use the word "astral" in the sense of the pure development of the elements — not what we have been doing with those elements for the last 18 million years — then the development of the elements was astral, probably psychic.

Question: It is said that the astral form of the incoming ego is attracted or drawn

to the mother. How is the father drawn to the ego? Is it through his astral, also? During the period before birth, is the mother affected by the incoming ego? Is there any connection after conception of the incoming ego with the father?

Answer: The statement has several times been made in Theosophical teachings, that the route to birth for the descending ego is through the mother. We know that is true physically. It is also true, necessarily, astrally, and is usually true all up and down the line. Yet, at our stage of evolution, it is not possible for there to be virgin birth, immaculate birth, although every religion and every people have traditions of immaculate birth in the past and prophecies of immaculate birth to come some time in the future.

Now, taking these statements which relate the incoming ego specifically to the mother — that is, directly to the mother — it is a natural and would seem to be a correct inference that the ego is not connected with the father in the same way. The father's attraction is towards the mother; the mother's attraction is what draws the ego. If this line of thinking is correct, the father's connection with the incoming ego is indirectly through the mother; the mother's connection with the descending ego is direct; and that is illustrated in all religions.

The question is also asked: Is the mother affected by the incoming ego? Well, ask your own mother, if she is living. Talk to a woman who has had three, four, five or six children, and she knows that, while the process of ante-natal life — its stages — are the same, no matter how many children or who has them, her own physical, psychical and emotional states varied enormously with each of the different births. *Isis Unveiled* is full of statements as to the effect of the incoming ego on the mother, astrally, psychically and physically, and of the possible

effects of the mother on the incoming egos, astrally, psychically and physically. It would be possible for the mother and the father (the father sheltering the mother) to provide a fit tabernacle for the incoming ego, although that ego itself might be relatively of low grade. Or, it is within the mother's power to provide a poor tabernacle for the incoming ego, although that ego might be one of very high grade.

It is a matter, first, of thought, will and feeling on the part of the mother, and a matter, secondly, of her knowledge and understanding of the mysteries of trinitarian birth — because not just father and mother, but father, mother and the ego are all concerned in the birth. Finally, it is a question of the relation of the father and of the community at large, its attitude toward motherhood, its understanding and care and provision for the mother to be.

Question: Why do we so often find the father and child in perfect harmony with each other — mentally and spiritually — the mother being out of accord entirely?

Answer: As a matter of fact, observe the relation of father, mother and children; you will find that, as a rule, no such accord exists between the *father* and the children as exists between the mother and the children. The mother, according to the teachings of Theosophy, has a far more direct and continuous relation with the incarnating ego than the father. The father's initial relation to the incoming ego may be but momentary; that of the mother lasts not only through the many months before the child is born, but also during the period of nursing and helpless infancy. Not until the ego is seated in the body does the father begin to have such direct relations with the incarnated ego. Now, it is quite true that the ego, although drawn, to the mother, is drawn by a *conjunction* of factors and circum-

stances, and the father has his part in those factors and circumstances — not the same part that the mother has, although sometimes it may be even a greater part. After the ego is here, gets in command of the body — and this, I think, is what lies behind this question — there may be far more intellectual affinity, let us say, far more affinity of tendency and of interest, between the incarnated ego and the *father* than, there is between the incarnating ego and the mother. This might be, and often is, the case — but it is not so as a rule. In coming into-incarnation, the ego comes via the mother, thus making the relation of the mother more immediate and direct than the relation of the father.

Now, carry this question a little further. All through life the mother generally will—even for the grown son, maybe a man with children of-his own-will, to the day of her death, sacrifice for her own children. If any of us get in trouble, and our mother and father are both living, whom do we go to? Do we go to Father and say, "I ran into another car," "I got into a fight and hurt somebody," or "I took money from the till to gamble on a horse. . ."? No — we go to Mother. Why? Sometimes because the mother's identity with us, her connection with us, is far more profound than the father's, and for that reason her compassion for us is greater than that of the father. This was put long ago by Lord Byron: —

Man's love is of man's life a thing apart;
'Tis woman's whole existence.

On the other hand, many mothers are over-indulgent, and will sacrifice, for their children's sake, all manner of principles and every consideration of justice and equity; in such cases, the child-seeks "protection" and "forgiveness" from the mother, instead of facing Karmic consequences on his own.

Now, the basis of all relationship is the love that is born between the two who are related, and on that basis it is perfectly clear that mother-love is often far deeper, far more inclusive, far more enduring and direct bond than father's love — *not that it should necessarily be so*, but it generally is so.

Question: What is the difference between the highest being in the world and the lowest being in the world?

Answer: It is not a difference in essence, one is just as spiritual in his origin, in his destiny, in his essence, as the other, and yet we know that tremendous differences exist between members of the human kingdom — let alone between *the* human kingdom and the other kingdoms. There is an intimate relationship between intelligence — that is, acquired experience — and the instrument.

Question: On p. 40 (p. 37 Am. Ed.), reference is made to the fact that the cell is not a material thing, and three or four lines further on Mr. Judge refers to the fact that there is no physical cell. Now, is there such a thing as a physical anything?

Answer: We all realize that some things are objective to our sense perceptions; in other words, Life can be looked at in its various forms and manifestations either with spiritual sight, or with intellectual sight, or with the eye of sense. Now, as a matter of fact, what we call "physical" matter is Life as seen-from the sense point of view, the point of view of the five senses. It might help us in this discussion of the cell, to consider that the *Ocean* was written in 1893, five years after *The Secret Doctrine* was published (in 1888), and that both in *The Secret Doctrine* and in *The Ocean* — which is but a key to the *Secret Doctrine* — there is clear enunciation of the occult doctrine of the basis of all manifestations, the the-

ory, you may call it, about objectivity or manifested existence *on* every plane.

What is that theory? That actually *all is Life*; that, although what we see around us is named "matter," it has no existence in and of itself, being a condensation and an effect of something which preceded it; that the real basis of matter consists simply of what we may call *Monads*, in the cosmic sense, but not in the human sense. What is a Monad? It is a conscious center of energetic force in the One Life. Today, 60 years afterwards, we have the present scientific theory of the constitution of matter which bears exactly the same relation to the theory laid down by Mr. Judge that a dead body bears to a living one. Every statement made by Mr. Judge can be found in a modern text-book on physical science. The difference in the two theories is that Western occultism — that is, modern science — regards these centres of energy as dead, as inanimate, moved by some unknown extraneous force, whereas Theosophy regards them as inherently self-energizing.



THE COFFEE KLATCH

Coffee Maker: The day is overcast and sales should be brisk if Radical Sam does not drive my level-headed folk away. I see him coming now! We need to consign him to a cave somewhere and make it illegal for him to "save us."

Radical Sam: You are mumbling as usual. I want your freshest strongest coffee, I been up late studying the middle-east.

Student: Sam, you're barking up a tree in the hopes that there's a hive called

“Solution” there. Are you sure there is a hive called “Solution” in that tree? The buzzing you hear may be a hornet’s nest! Listen to this:

=====

The following was written by an Arab-American journalist, Joseph Farah, who seems to be the lead man in the Internet-based conservative paper, *WorldNetDaily*.

"I've been quiet since Israel erupted in fighting spurred by disputes over the Temple Mount. Until now, I haven't even bothered to say, "See, I told you so." But I can't resist any longer. I feel compelled to remind you of the column I wrote just a couple weeks before the latest uprising. Yeah, folks, I predicted it.

That's OK. Hold your applause. After all, I wish I had been wrong. More than 600 people have been killed since the current fighting started. And for what?

If you believe what you read in most news sources, Palestinians want a homeland and Muslims want control over sites they consider holy. Simple right?

Well, as an Arab-American journalist who has spent some time in the Middle East dodging more than my share of rocks and mortar shells, I've got to tell you that these are just phony excuses for the rioting, trouble-making and land-grabbing. Isn't it interesting that prior to the 1967 Arab-Israeli war, there was no serious movement for a Palestinian homeland?

"Well, Farah," you might say, "that was before the Israelis seized the West Bank and Old Jerusalem."

That's true. In the Six-Day War, Israel captured Judea, Samaria and East Jerusalem. But they didn't capture these territories from Yasser Arafat. They captured them from Jordan's King Hussein. I can't help but wonder why all these Palestinians suddenly discovered their national identity after Israel won the war.

The truth is that Palestine is no more real than Never-Never Land. The first

time the name was used was in 70 A.D. when the Romans committed genocide against the Jews, smashed the Temple and declared the land of Israel would be no more. From then on, the Romans promised, it would be known as Palestine. The name was derived from the Philistines, a Goliathian people conquered by the Jews centuries earlier. It was a way for the Romans to add insult to injury. They also tried to change the name of Jerusalem to Aelia Capitolina, but that had even less staying power.

Palestine has never existed — before or since — as an autonomous entity. It was ruled alternately by Rome, by Islamic and Christian crusaders, by the Ottoman Empire and, briefly, by the British after World War I. The British agreed to restore at least part of the land to the Jewish people as their homeland.

There is no language known as Palestinian. There is no distinct Palestinian culture. There has never been a land known as Palestine governed by Palestinians. Palestinians are Arabs, indistinguishable from Jordanians (another recent invention), Syrians, Lebanese, Iraqis, etc.

Keep in mind that the Arabs control **99.9** percent of the Middle East lands. Israel represents one-tenth of 1 percent of the landmass. But that's too much for the Arabs. They want it all. And that is ultimately what the fighting in Israel is about today. Greed. Pride. Envy. Covetousness. No matter how many land concessions the Israelis make, it will never be enough.

What about Islam's holy sites? There are none in Jerusalem. Shocked? You should be. I don't expect you will ever hear this brutal truth from anyone else in the international media. It's just not politically correct.

I know what you're going to say: "Farah, the Al Aqsa Mosque and the Dome of the Rock in Jerusalem represent Islam's third most holy sites."

Not true. In fact, the Koran says nothing about Jerusalem. It mentions Mecca hundreds of times. It mentions

Medina countless times. It never mentions Jerusalem. With good reason. There is no historical evidence to suggest Mohammad ever visited Jerusalem. So how did Jerusalem become the third holiest site of Islam?

Muslims today cite a vague passage in the Koran, the seventeenth Sura, entitled "The Night Journey." It related that in a dream or a vision Mohammed was carried by night" from the sacred temple to the temple that is most remote, whose precinct we have blessed, that we might show him our signs...." In the seventh century, some Muslims identified the two temples mentioned in this verse as being in Mecca and Jerusalem.

And that's as close as Islam's connection with Jerusalem gets — myth, fantasy, wishful thinking. Meanwhile, Jews can trace their roots in Jerusalem back to the days of Abraham.

The latest round of violence in Israel erupted when Likud Party leader Ariel Sharon tried to visit the Temple Mount, the foundation of the Temple built by Solomon. It is the holiest site for Jews. Sharon and his entourage were met with stones and threats. I know what it's like. I've been there. Can you imagine what it is like for Jews to be threatened, stoned and physically kept out of the holiest site in Judaism?

So what's the solution to the Middle East mayhem? Well, frankly, I don't think there is a man-made solution to the violence. But, if there is one, it needs to begin with truth. Pretending will only lead to more chaos.

Treating a 5,000-year-old birthright backed by overwhelming historical and archaeological evidence equally with illegitimate claims, wishes and wants give diplomacy and peacekeeping a bad name."

Man lurking in side-booth: Why this squabbling about politics. I was hoping for a peaceful cup of java. Coffee Maker should be stricter! The

atmosphere is boisterous. No wonder he has trouble paying his light bill!

Collected Lady in Center Booth: Ethics is a people project. Politics represent the personality of a people. The soul of a nation makes more sense, but it's very poor as a dot-com I.P.O.! [Initial Public Offering]

Smart Aleck: Thanks! I consider myself dumbfounded!

Man with Moustache: Soul things run quietly, like underground rivers, but they make long-lasting changes. They often look insignificant at the time of issue but they have a destiny written in their origin. This advice in a single-sheeter coming out of Philadelphia looks like one of those quiet activities with enormous potential:

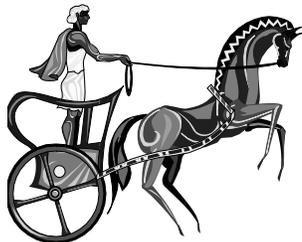
In the last issue [They are in their 2nd issue], the relationship between freedom and independence was examined. As a working definition, independence was characterized as self-determination in the conduct of action. We noted that independence is an essential quality of all expressions of freedom and that independence is secured by the individual and collective willingness to follow a bedrock of self-evident principles.

There is a difference between the Thinker and what is generally called mind. The Thinker is gifted with the capacities of freewill, free choice, and self-determination in thought and action. The Thinker can change every opinion, attitude, idea and feeling that presently characterizes its mind, and continue to be the same individual Thinker. ... [Yet] the thinker is not truly independent until it is freed from the influence of desire. The self-determining Thinker is using desire as an instrument. The self-asserting Thinker is very often being led by desire.

The tendency towards personal self-assertion is held in check by our storehouse of moral instincts, intuitive glimpses, warnings of conscience, and clear-seeing into the fitness of actions and the value of things. [Theosophical Independence, Issue 2, April 2002.]

Solemn Student, scratching his head: The problem with humans, especially as they get older, they tend to lose their wings, and forfeit their aspirations at the 5-and-dime store of puppy dog tails and yesterday's hopes. We should burn into our consciousness Martin Luther King Jr.'s comment in 1963:

"We will have to repent in this generation not merely for the hateful words and actions of the bad people but for the appalling silence of the good people."



DNYANESHVARI

XIX

[The *Dnyaneshvari* is mentioned many times by Madame Blavatsky, always in glowing terms. The following rendition is extracted from Manu Subedar's translation. The great Sage, Dnaneshwara Maharaj sang this work to his people when he was quite young. He did it in their native language, Marathi, about 700 years ago. It is his commentary on the *Bhagavad Gita*.]

[Continued from Vol. II, #7]

Chapter VIII

Arjuna says to Shri Krishna: O Lord, you have used various expressions which are not clear to me. I do not know what you call 'Brahman,' what is 'Karma' (process of creation), and what is 'Adhyatma' (Supreme Self), what is to be regarded as 'Adibhuta' (the perishable creation), and what is 'Adhidaivata' (individual self undergoing joy and sorrow, etc.). Even by a mental effort, I am unable to understand, what you call 'Adhiyadna'

(the Receiver of sacrifice, Who removes bonds), residing in the body. Please tell me how men can know You at the time of death, while having full control over their hearts.

Shri Krishna answers: Brahman is that which keeps the container in the form of the physical body constantly full in spite of its many rifts. Brahman is Omnipresent and is the quantity contained in zero. Brahman is finer than the material, which constitutes the sky and space. Brahman is thus unknowable. Brahman is impalpable and unreachable by worldly knowledge of science. Knowing no birth, though in the body, nor death, Brahman is self-existent and eternal. This is the supreme knowledge of Self (Adhyatma Dnyana). Like clouds of different colors coming in the sky apparently from nowhere, there begin to appear formations of the universe due to the feeling of ego and other illusive changes from pure formless Brahman. It is, as it were, on a smooth field, the sprouting of ego, yielding fruits in the form of the universe. From the very beginning in every form of creation will be found the seeds of Brahman and a continuous process of existence, involving innumerable individuals. From this original Brahman many original impulses give rise to many creations. But all the while, there is only one Supreme Brahman everywhere. He appears as many. How the distinction between various forms arises, it is impossible to know. Even if the creation can be called illusive, countless individuals appear therein. An attempt to reach the origin would lead to nothing. In the original there is no author. In the end, there is no motive and yet between these, there is a spontaneous growth from past cycles. This is called 'Karma,' and leads to every activity. 'Adhibhuta' as existence is as unreal as the appearance of the clouds in the sky and their disappearance—that which is not discovered to be true when closely examined, which can be seen only through the five elements and whose name and form

disappear, when these elements are destroyed.

The human being is the 'Adhidaivat.' He pursues the objects of senses created through illusion. He is the tree, which gives shelter to birds in the form of desires at the time of death; a part of the Supreme Self, he experiences, as in dreamland, joy and sorrow under the control of the sleep of egoism. Residing in the body made of five elements, what is called in this individual self (Jiva), is itself the 'Adhidaivata.' 'Adhiyadna' is Myself, who restore order in the village of the body. Adhibhuta and Adhidaivata are also as much a part of the Supreme Self, as gold that has been mixed with alloy is still gold, though inferior. It is this screen of ignorance, which causes this distinction, like a transparent slab placed on a knot of hair appearing cracked, but being seen as unbroken when placed on the same hair combed out straight. When egoism is destroyed, the unity is established and in the experience of this unity reside "I," who am the 'Adhiyadna.' I have told you before, that every worshipping (Yadna) arises out of action and the presiding deity is really One, that is Myself, who am the resting place of all living beings, the only source of the bliss of Brahman. The proper way of performing worship (Yadna) is to secure fuel in the form of renunciation and with this to burn the senses, and to throw in this fire, from time to time, materials in the form of passion. The place of worship is this world and the body is the candle. Self-control is the seat of fire, which is kept alight by means of incantations in the form of Yoga practices. To control the mind and of the breath creates the unclouded light of knowledge. Everything is then burnt in this knowledge and only the final ashes, which emerge from this worship, is the true form of Self (Brahman). This is 'Adhiyadna' proper. When knowledge destroys illusion, knowledge alone survives.

Like a house having space inside itself being located inside space, they be-

come merged in Self. They install themselves on the seat of experience in the parlor of discrimination and have no thought outside it. With the establishment of unity within and without, the outward bonds of the five great elements drop off. If the consciousness of life has thus gone while living, where is the sting of death? The experience of Brahman is for such unshakable at the end. They are crystal pure, as if the juice of the realization were poured into the mold of unity and filled up to the extent of eternity and the whole of it washed in the ocean of equanimity. When a vessel full of water sinks deep in water, the water cannot go out of it, even if the vessel is broken. The snake is not hurt in throwing off the skin. Nor is the man uncomfortable when he removes his clothing on account of heat. Similarly, what is the apprehension, where there is a feeling that even if the physical body is destroyed, Brahman is not only imperishable but can be realized. Therefore, remembering Me at the time of the end, they drop the body out and reach Me. The ordinary rule is that a human being attains that which has been dominating his mind, when death is approaching. He cannot avoid it like a poor frightened beast, running blindly very fast falling into a well. Whatever is therefore uppermost at the time of death, that is the condition one reaches after death without fail, just as dreams derive their substance from the longings and strivings, which agitate one's heart during waking hours.

Therefore, at all times, Arjuna, think of Me. Whatever you see with your eyes and hear with your ears, or think with the mind, or utter with your speech is outside and inside, nothing but Myself. When you begin to feel this, you will know Me everywhere. Then there is no death. When the body is destroyed and then you need not be afraid to fight. Be assured, that if you will firmly direct your mind and intelligence towards My form, you will reach Me. If you have any doubt that this could be accomplished, then in the first instance you must try. It is by constant effort that the

Yogi controls his mind. Even a lame man, if he were assiduous, might go to the top of the hill. Therefore, O Arjuna, whether this body survives or dies, let your mind dwell on God and wholeheartedly try to reach Him by practice. What is wanted is to link the mind to one's Self. Then it does not matter whether the body exists or does not. A river that joins the ocean does not turn back or even worry about what is going on behind it. It becomes the ocean. When the mind becomes Brahman, all activities cease and supreme bliss is the result.

[TO BE CONTINUED]

Three Questions

LEO TOLSTOY

IT once occurred to a certain king, that if he always knew the right time to begin everything; if he knew who were the right people to listen to, and whom to avoid, and, above all, if he always knew what was the most important thing to do, he would never fail in anything he might undertake.

And this thought having occurred to him, he had it proclaimed throughout his kingdom that he would give a great reward to any one who would teach him what was the right time for every action, and who were the most necessary people, and how he might know what was the most important thing to do.

And learned men came to the King, but they all answered his questions differently.

In reply to the first question, some said that to know the right time for every action, one must draw up in advance, a table of days, months and years, and must live strictly according to it. Only thus, said they, could everything be done at its proper time. Others declared that it was impossible to decide beforehand the right time for every action; but that, not letting oneself be absorbed in idle pastimes, one should always attend to all that was going on, and then do what was most needful. Others,

again, said that however attentive the King might be to what was going on, it was impossible for one man to decide correctly the right time for every action, but that he should have a Council of wise men, who would help him to fix the proper time for everything.

But then again others said there were some things which could not wait to be laid before a Council, but about which one had at once to decide whether to undertake them or not. But in order to decide that one must know beforehand what was going to happen. It is only magicians who know that; and, therefore in order to know the right time for every action, one must consult magicians.

Equally various were the answers to the second question. Some said, the people the King most needed were his councillors; others, the priests; others, the doctors; while some said the warriors were the most necessary.

To the third question, as to what was the most important occupation: some replied that the most important thing in the world was science. Others said it was skill in warfare; and others, again, that it was religious worship.

All the answers being different, the King agreed with none of them, and gave the reward to none. But still wishing to find the right answers to his questions, he decided to consult a hermit, widely renowned for his wisdom.

The hermit lived in a wood which he never quitted and he received none but common folk. So the King put on simple clothes, and before reaching the hermit's cell dismounted from his horse, and, leaving his bodyguard behind, went on alone.

When the King approached, the hermit was digging the ground in front of his hut. Seeing the King, he greeted him and went on digging. The hermit was frail and weak, and each time he stuck his spade into the ground and turned a little earth, he breathed heavily.

The King went up to him and said: "I have come to you, wise hermit, to ask you to answer three questions: How can I learn to do the right thing at the right time? Who are the people I most need, and to whom should I, therefore, pay more attention than to the rest? And, what affairs are the most important and need my first attention?"

The hermit listened to the King, but answered nothing. He just spat on his hand and recommenced digging.

"You are tired," said the King, "let me take the spade and work awhile for you."

"Thanks!" said the hermit, and, giving the spade to the King, he sat down on the ground.

When he had dug two beds, the King stopped and repeated his questions. The hermit again gave no answer, but rose, stretched out his hand for the spade, and said:

"Now rest awhile — and let me work a bit."

But the King did not give him the spade, and continued to dig. One hour passed, and another. The sun began to sink behind the trees, and the King at last stuck the spade into the ground, and said:

"I came to you, wise man, for an answer to my questions. If you can give me none, tell me so, and I will return home."

"Here comes some one running," said the hermit, "let us see who it is."

The King turned round, and saw a bearded man come running out of the wood. The man held his hands pressed against his stomach, and blood was flowing from under them. When he reached the King, he fell fainting on the ground moaning feebly. The King and the hermit unfastened the man's clothing. There was a large wound in his stomach. The King washed it as best he could, and bandaged it with his handkerchief and with a towel the

hermit had. But the blood would not stop flowing, and the King again and again removed the bandage soaked with warm blood, and washed and re-bandaged the wound. When at last the blood ceased flowing, the man revived and asked for something to drink. The King brought fresh water and gave it to him. Meanwhile the sun had set, and it had become cool. So the King, with the hermit's help, carried the wounded man into the hut and laid him on the bed. Lying on the bed the man closed his eyes and was quiet; but the King was so tired with his walk and with the work he had done, that he crouched down on the threshold, and also fell asleep -- so soundly that he slept all through the short summer night. When he awoke in the morning, it was long before he could remember where he was, or who was the strange bearded man lying on the bed and gazing intently at him with shining eyes.

"Forgive me!" said the bearded man in a weak voice, when he saw that the King was awake and was looking at him.

"I do not know you, and have nothing to forgive you for," said the King.

"You do not know me, but I know you. I am that enemy of yours who swore to revenge himself on you, because you executed his brother and seized his property. I knew you had gone alone to see the hermit, and I resolved to kill you on your way back. But the day passed and you did not return. So I came out from my ambush to find you, and I came upon your body-guard, and they recognized me, and wounded me. I escaped from them, but should have bled to death had you not dressed my wound. I wished to kill you, and you have saved my life. Now, if I live, and if you wish it, I will serve you as your most faithful slave, and will bid my sons do the same. Forgive me!"

The King was very glad to have made peace with his enemy so easily, and to have gained him for a friend, and he not only forgave him, but said he would send his servants and his own physician to at-

tend him, and promised to restore his property.

Having taken leave of the wounded man, the King went out into the porch and looked around for the hermit. Before going away he wished once more to beg an answer to the questions he had put. The hermit was outside, on his knees, sowing seeds in the beds that had been dug the day before.

The King approached him, and said:

“For the last time, I pray you to answer my questions, wise man.”

“You have already been answered!” said the hermit still crouching on his thin legs, and looking up at the King, who stood before him.

“How answered? What do you mean?” asked the King.

“Do you not see,” replied the hermit. “If you had not pitied my weakness yesterday, and had not dug these beds for me, but had gone your way, that man would have attacked you, and you would have repented of not having stayed with me. So the most important time was when you were digging the beds; and I was the most important man; and to do me good was your most important business. Afterwards, when that man ran to us, the most important time was when you were attending to him, for if you had not bound up his wounds he would have died without having made peace with you. So he was the most important man, and what you did for him was your most important business. Remember then: there is only one time that is important -- Now! It is the most important time because it is the only time when we have any power. The most necessary man is he with whom you are, for no man knows whether he will ever have dealings with any one else: and the most important affair is, to do him good, because for that purpose alone was man sent into this life!”

The Whole System is Rotten

“There are good and bad priests in Buddhism, just as there are among the Christians. I detest the sacerdotal *caste*, and always distrust it, but I have absolutely nothing against the single individuals who compose it. It is the *whole system* for which I have a horror, just as every honest man has, who is not a hypocrite or a blind fanatic. The majority are prudent and keep silent; as for me, having the courage of my opinions, I speak and declare exactly what I think.”

—H. P. BLAVATSKY

On The Lighter Side

ANIMAL TESTING

List at least four ingredients of slop.



Where is the best place to throw up hair balls?

- A rug
- The bed
- A sweater
- The radiator



Should you chase a ball into the street?

- Yes
- No
- You do what you have to do.



Write a brief reaction to this statement: Farmer McGregor is essentially a decent man.



[Credit: Utne Reader, May-June 2002]