



**LIGHT, KARMA, AND INTER-RELATIONS: —
HUMAN AND COSMIC**

The Numerical Basis of the Solar System

“The whole of reasoning upon which the determination of the Solar System in space rests, is based upon the entire exclusion of any *law*, either derived from observation or assumed in theory, affecting the amount and direction of the real motions both of the sun and stars. It supposes an absolute non-recognition in those motions of any general directive cause, such as, for example, a common circulation of all about a common centre. Any such limitations introduced into the condition of the problem of the solar motion would alter *in toto* both its nature and the form of its solution.”

SIR JOHN HERSCHEL

The above statement, coming from such a source, must be accepted as formulating the no-system upon which existing Astronomy is founded. For while various theories and hypotheses have been constructed, both before and since the time of Sir John Herschel, designed to account for certain specific phenomena of the so-called Science of Astronomy, the general accomplishment has been purely empirical and without comprehensive result. To such an extent is this the case, that existing Astronomers differ widely in their statements of the simplest facts regarding the elements of the planets, while the phenomena relied upon to demonstrate these facts, or any of them — such as the transits of Venus, for instance — have proved misleading, and have only served to display the inexact results to be obtained from the use of instruments in such cases. With regard to the calculation of eclipses, and of the orbital paths and periodic returns of comets and of meteoric showers, these are purely mathematical problems, and, however complicated, are not abstruse or even difficult to the competent mathematician. It seems extraordinary, however, that perceiving the inter-relation that is measurably demonstrated by such calculations,

Astronomers should not have devoted themselves to seeking out the law, or laws, which, it would appear, must control and direct the manifest agreement of planetary movements. Meanwhile, whatever laws have been accidentally discovered which affected these movements have been found susceptible of numerical expression. Such, for instance, are Kepler’s three laws governing the orbital motion of the planets, his law of the diminution of light in proportion to the inverse square of the distance, and his law that “the attractive force of the sun decreases as his light: (a statement which should have long since drawn attention to the subject under consideration by the present writer); such is Newton’s law of the attraction of gravitation; such is Bode’s law of the proportioned distances between the planets; and such, finally, is the more recently discovered law of sun-spot periodicity. When to these we add Kepler’s discovery of the dependence off the curvature of the path of the planets upon the attraction of the sun, and the proportional relation of the mutual attraction of bodies to their respective masses — it is surprising that the harmony between these various laws should not have invited Astronomers to the discovery of the source of all of them. It is the misfortune of science that the least adventure into this domain on the part of persons who are not devoted to it professionally, is too often viewed by the scientific class as an intrusion, and the result of the labours of such persons is not

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even esteemed to be worthy of examination. This is peculiarly the case in the instance of professional astronomers in our own time; and the difficulty of overcoming such a prejudice has doubtless frequently deterred from the public expression and demonstration of their views many students who have been led by enthusiasm and natural bent, perhaps combined with incidental discovery, to most valuable and important researches.

One great and growing disadvantage under which modern astronomy labours is the entire surrender of the science into the hands of those who depend upon the telescope for all they know. And how very little is it generally understood that for the great immutable laws of astronomy the world is indebted—not to finite and unreliable instruments, but to the human intellect, and to that reasoning which has been conducted within the seclusion of the closet, and with utter disregard for material agencies. All of the great discoveries of the Chaldean, Egyptian and Greek Astronomers, and of Copernicus, Tycho Brahe, Galileo, Newton, Kepler, Bode, and Arago, were made without the use of instruments: not including those of Galileo made by means of the telescope—which he himself invented—and which were not great, in the sense in which the word is here used

To define as the science of Astronomy the mere art of establishing measurements through the application of mathematical instruments, and the discovery of stars, comets or asteroids by means of the telescope, is to err in the primary conception of its meaning. The Greek roots of the work — “astron” — constellation, star; nomos,” law or rule, sufficiently denotes this. And any attempt at the *discovery* of laws and rules, by means of instruments, must ever be faulty: at best, these can only be used for their practical demonstration. Yet the accepted figures in which are recorded the angular velocities of the planets, have been obtained by such doubtful

means as the comparison of recorded observation through the telescope — in every instance except the Earth. As might be naturally supposed, the results thus gained through the observation of different telescopic observers vary widely from each other: so much so, indeed, that Sir John Herschel, in referring to the accepted theory of the angular velocity of the planet Venus, derived from observation of the movement of the spots discerned upon that planet by means of the telescope, declared his want of confidence in such demonstration, and asserted that he did not believe any astronomer knew the angular velocity of Venus.

“The best informed astronomers of the present day look with suspicion on nearly all these observations, being disposed to sustain the views of Herschel (which was against the theory)... The balance of probabilities is largely in favour of the view that the rotation of Venus on its axis has never been seen or determined by any of the astronomers who have made the planet an object of study.”

(“Newcomb’s Popular Astronomy”.
Harper’s Edition, 1878, p. 292)

The observations concerning the rotation of the other planets are no more trustworthy than those regarding Venus, yet the figures of one and all are given in all the astronomies.

At the annual meeting for 1883 of the National Academy of Sciences, Dr. Hastings read a paper in which he had recorded his belief that the accepted theories regarding the sun’s atmosphere would have to be abandoned, and that, in fact, the whole question of the solar elements’ constitution and action must be reopened. In these two cited instances of accepted authority disputing accepted theory, we have some indication of the grave discrepancies which exist among astronomers themselves, concerning simple yet vitally important elements of the structure and motion of the solar system. In recounting certain of the figures expressing others of these elements, we shall presently have

occasion to exhibit the wide diversity existing among astronomers concerning these also. It would certainly appear, then, that the part of modesty and not that of prejudiced and dogmatic negation of every attempt— even on the part of laymen— to elucidate astronomical phenomena and solve astronomical problems, would most become those astronomers who cannot agree with each other, and whose theories are hardly constructed before they are overthrown. The dominion of Law in all departments of Nature has been enunciated in modern times by such recognized authorities as Oersted, Grove, Henry Thomas Buckle, the Author of “The Vestiges of Creation,” Herbert Spencer, Darwin, W. Stanley Jevons, Walter Bagehot, Henry Drummond and the Duke of Argyll— each having reached the same conclusion through widely different research.

The laws discovered and formulated by the earlier astronomers are conceded by those persons of our own day who assume that denomination as expressing their own profession. But concerning discoveries or recorded facts which tend to show the existence of still other laws bearing upon astronomy, these individuals sternly set their faces against them, belittling and ridiculing them as “Coincidences.” Than which no other word in the language, unless it be its congener, “accident,” is so utterly misleading and so generally misused.

The earliest recorded investigations in Astronomy were solicitously concealed from the vulgar mind by being hidden in mystical utterance the most of which is still inexplicable. Much of this knowledge is to be found set down in the works of Plato and Aristotle, in the Oracles of Zoroaster, the Orphic Hymns, and in the mythologies of India, Egypt, Greece, Rome Scandinavia, Mexico and South America. Now it is an extraordinary thing that while the perfectly lucid philosophy which was enunciated by the ancient teachers has been accepted and become the foundation of modern systems — that knowledge

which they considered so important as to hide it with the closest caution in enigmatical writing, is deemed to be without sufficient value to demand or reward study and analysis. And the bearing of such writings upon the matter under present discussion is this: that the ancient and mystical writers exhibit in their work a profound recognition and knowledge of the “Reign of Law” in the domain of the stars and the planets, while they invariably though often only inferentially, manifest a conception that such Law is susceptible of numerical expression.

It is to demonstrate in some feeble degree the accuracy of this judgment, and to illustrate by possible novel instances the practicability of reaching scientific conclusion by pure reason and analogy, and to apply this to the *real* science of Astronomy, that the present effort is made.

A series of investigations, begun in the winter of 1882-3 and continued at intervals ever since, led the writer step by step to certain novel discoveries in the mathematics of Astronomy, and the further he advanced the more he became satisfied that he was on the road to the development of certain laws upon which the movements of the planetary bodies depended, and which had not previously been made known. The purpose of the present paper is the setting forth of the nature of these laws, and the evidences that tend to demonstrate their existence.

To begin with the question of the rotation periods of the planets, it is to be observed that the authorities differ as to these, and, to refer to Herschel’s opinion, already mentioned, there is no positive certainty as to the exactness of any of the assertions regarding them, from the fact that they have been reached by telescopic observation and combination of results. Such observation, made through human eyes, by means of the telescope, the vision penetrating through one atmosphere and sometimes two, of varying conditions of

density, could hardly be defined as certainly accurate. When it is considered, also, that they are made from the surface of a revolving sphere, moving in its orbit at the rate of 1,637,673 miles per day, and having reference to other objects, some of which have a still greater velocity — to contend that any conclusions thus reached unless they agree with each other, are mathematically accurate, is, to say the least, largely arrogant. And as to this, it is to be observed that the five recognized authorities, in giving the angular velocities of the planets, differ in twenty instances in the six planets given. Thus Mercury is given in three different sets of figures, Venus in five, the Earth in two, Mars four, Jupiter three and Saturn three. “When doctors agree, who will decide?”

These differences are, as to a twenty-four hour period for the four inner planets: between 23h. 16m. 19s. in the case of Venus, and 24h. 37m. 23s. in that of Mars. And, as to the four outer planets, between 9h. 30m. in the case of Uranus, and 10h. 27m. 17s. in that of Saturn, including also several varieties of statement, the period of Neptune not being given. No astronomer has yet formulated any cause for the difference between the periods of the inner and outer planets, amounting to an average of 2.29 times. It is respectfully submitted that if a new law can be established with regard to the motion of these planets on the basis of a twenty-four hour and a ten hour period, respectively, there is nothing in the varying statements on the subject which have been furnished by authorities, that should militate against the acceptance of that law.

It is well known by mathematicians that there are certain numbers, whose powers are exceptional and frequently inexplicable. An instance of this nature is offered in the fact that if the diameter of a planet be multiplied by .13=08 it will give the angular velocity (rotation speed). Now .13=08 is 1/24 of Π (Pi), the ratio of the diameter to the circumference of a circle.

This fact alone, in its application to the planets, fully justifies the assumption of a twenty-four hour period.

It is a fact that the angular velocity[rotation speed] of every planet bears a direct relation to its diameter. So much is this the case, that by simple proportion it can be proven in the instance of every planet: thus

1st Law: *The axial velocities (angular) of the planets are — as their diameters.*

Example I.

	Diameter Miles	Axial Velocity miles per hour
Mars	4363	570.8
Mercury	3058	400.28

Proportion: 3058:4363::400.28:571

Sum:	400.28
	<u>43.63</u>
	1200 84
	2406 8
	1200084
	<u>160112</u>

3058) 174642164 (571.0

<u>15290</u>
21742
<u>21406</u>
3361
<u>3058</u>
3036

Example II.

	Diameter Miles	Axial Velocity miles per hour
Earth	7926	-----
Venus	7510	982.5

Proportion: 7510: 7926:: 982.5: 1036.9
And 1036.9 is the axial velocity of the Earth.

This process can be conducted with certainty with regard to the four inner planets, or any of them, and the same is true concerning the four outer planets: Jupiter, Saturn, Uranus, and Neptune.

Example III.

	Diameter Miles	Axial Velocity miles per hour
Jupiter	84.846	-----
Saturn	70.136	21.041

Proportion: 70.136: 84.846:: 21.041: 25.454

And 25.454 is the axial velocity of Jupiter.

And now, in order to test finally the accuracy of this law, we will apply it to the planet Neptune, whose axial velocity has not yet been discovered or announced by the astronomers. And first comparing with the planet Jupiter we have:

Example IV.

	Diameter Miles	Axial Velocity miles per hour
Jupiter	84.846	25.454
Neptune	37.276	unknown

Proportion: 84.846: 37.276:: 25.454: 11.1828

Example V.

	Diameter Miles	Axial Velocity miles per hour
Saturn	70.136	21.041
Neptune	37.276	unknown

Proportion: 70.136:37.276:: 21.041: 11.182

Example VI.

	Diameter Miles	Axial Velocity miles per hour
Uranus	33.246	9973.8
Neptune	37.276	unknown

Proportion: 33.246:37.276:: 9973.8: 11.182

It will hardly be asserted that this proportion would hold exactly in the case of the relation between Neptune and the three other outer planets, if the law were not correctly defined and applied: it may therefore be stated that here is demonstrated the discovery of the angular velocity of the planet Neptune, never before known. Now, it will be undoubtedly alleged by the astronomers that – given in twenty-four and ten hour periods, respectively, the velocity must necessarily be in proportion to the diameter, but that these not being the admitted periods, exactly, the law is therefore fallacious.

Concerning the value of the professed exactness of the periods, as given by the authorities, sufficient has been said; but assuming the stated periods to be correct — what force can be named, sufficient, and of a suitable nature, to move the planets on their axes and in their orbits, a force necessarily acting upon the superficial diameters of the planets? Certainly it could not be gravity (which acts on the mass) nor any

other attractive force with which we are acquainted. The only force which can act only on half a sphere at a time — is *Light*. It is held, therefore, in this paper, and as a part of the theory involved that the force is Light, and evidences will now be given to prove this by demonstrating the law in its power over the orbital motions of the planets.

Rule I. Multiply the sq. root of the radius of the orbit of any planet by its orbital velocity, divide the product by the orbital velocity of any other planet, the quotient will be the sq. root of the radius of the orbit of the second planet: —

Example I.

	Sq. root, radius of orbit	Orbital velocity, miles per hour.
Earth —	9505.5	68 218
Mars —	11790.	55 000
Sum:		11790
		<u>55000</u>
		58950000
		<u>58950</u>
		68,218) 648450000 (9505.5
		<u>613962</u>
		344880
		<u>371090</u>
		379000
		<u>341090</u>
		3791000

Example II.

	Sq. root of the orbital radius	Orbital velocity, miles per hour.
Mars —	11 790	55,000
Jupiter —	21616 46	30,000
Sum:	21616 4	
		<u>30000</u>
		11790) 64893800 00 (5500 3
		<u>58950</u>
		58993
		<u>58950</u>
		43800

Here the exactness of the result is quite wonderful considering the material supplied by the astronomers. We are handicapped by discrepancies in the figures to be found in the authorities. It is a

fact that, concerning all the elements of the planets, no two authorities agree. But even an approximation in result, under such circumstances, is sufficient to establish the rule applied, and it is needless to multiply examples.

It has been thus shown that as there is an inter-relation among the planets as to their rotation, there is also an inter-relation in regard to their revolution in their respective orbits. And this inter-relation is shown in a most remarkable manner in the following fact, which is offered as a numerical law of astronomy.

Rule II. If the orbital velocity of a planet be multiplied by the square root of the radius of the planet's orbit, the result will be, in the case of every planet, the same sum in millions, differing below from discrepancies between authorities.

Planets.	Sq. root of orbital radius.		Orbital Velocity.	=	
Mercury	5949.4	X	109000	=	648,484,600
Venus	8076.69	X	80292	=	648,646,199
Earth	9505.5	X	68218	=	648,450,000
Mars	11790.	X	55000	=	648,450,000
Jupiter	21616.46	X	30000	=	648,493,800
Saturn	29477.	X	22000	=	648,494,000
Uranus	41570.128	X	15600	=	648,543,996
Neptune	51062.52	X	12700	=	648,494,004
			Average	=	648,482,074

Regarding this particular fact, it may be observed that it has been heretofore established and will be found set down in the authorities, that, "If the squares of the periodic times of the planets be divided by the cubes of their mean distances, the quotient is the same for all the planets."

The "periodic times" of the planets are in days of 24 hours each, and the "orbital velocity" of a planet is dependent on its rotation, whose velocity, as is shown here, bears a direct relation to its diameter, which again can only be acted upon—exclusively—by LIGHT, considered as a positive force.

Here is offered a departure from the higher order for the purpose of presenting

a table which is one of the results of the original figuring in mathematical Astronomy in this paper, and which may give a hint of a novel theory concerning the Sun.

Planet	Diameter	Diameter of the Sun	Axial Velocity	
Mercury	3059	852900	400	111526
Venus	7510	852900	982	111524
Earth	7926	852900	1037	111463
Mars	4363	852900	571	111921
Jupiter	84846	852900	25540	256736 / 2.29 111675
Saturn	70136	852900	21041	255874 / 2.29 111735
Uranus	33246	852900	9973	255852 / 2.29 11201
Neptune	37276	852900	11182.8	255870 / 229 111733

This table, it will be observed, carries into the application of the planets to the Sun, the same rule of proportion which has been applied to the planets in their relation to each other. The natural sequence would be that the final factor in the sum is the rotary velocity of the Sun which probably makes one revolution in 24 hours. In the case of the four outer planets, the relation is preserved by bringing them, through division by 2.29, to a 24 hour period. Incidentally, it will be noticed that the planet Neptune, with the angular velocity which is herein ascribed to it, and which has been heretofore unknown, is no exception to the rule. It is respectfully submitted in this connection, that the peculiar spiral motion which has been observed in the Sun spots—their regular change of position to equatorial and polar places—may be dependant upon the Sun's rotary motion, combined with its obliquity to its own ecliptic. Here the writer may as well state, parenthetically, that he has never, since he applied intelligence to the question, believed that the Sun is a hot body, or that the speculations of Mr. Proctor and others as to the number of million of tons of coal, or the number of meteors it would require to furnish the altogether imaginary heat of the Sun, were worthy a place in print—even to astound the budding minds of children withal. At last, men like Hastings, Young, and some others, are growing skeptical of these Mumbo-Jumbo tales, and are reducing chromosphere and photosphere to their proper gaseous nature. It is far more than probable—if one wants to

speculate — that the inner body of the Sun is a vast globe of water, in fact a gigantic lens.

[It is to be observed that the alleged angular velocity of the Sun, multiplied by 24 hours, will give the average circumference of the Sun, as contained in the Astronomies.]

To conclude, and still more clearly *demonstrate* that the cause of the motions of the Planets is Light the writer offers the following Law:

2nd Law. — The orbital velocity of the Planets is inversely as the square root of the radius of their orbits. Now it will be remembered that “the intensity of light diminishes inversely as the square of the distance.” Clearly, then, if the preceding statement be correct, the cause of the orbital motion must be *Light*.

Venus and Mercury

<i>1st demonstration.</i> Square root of radius of orbit of Venus	Square root of radius of orbit of Mercury
8076.9	5949.4
<i>Inverse Proportion.</i> Orb. Veloc. Miles per hour of Mercury	Orb. Veloc. Miles per hour of Venus
109000	802902
	5949.4
	10 9000
	535444 6000
	59494
	8076.69)648484 600000(80290
	646135 2
	2349 400
	1615 338
	734 0620
	726 9021
	7 15990

Mars and the Earth

<i>2nd demonstration.</i> Square root of radius of orbit of Mars	Square root of radius of orbit of the Earth
11790.8	9505.5
<i>Inverse Proportion.</i> Orb. Veloc. Miles per hour of the Earth	Orb. Veloc. Miles per hour of Mars
68218	55000
	9505.5
	6821.8
	76044 0
	95055
	190110
	760440
	570330
	11790.8)648446119.00(55000
	589540
	589061
	589540

Uranus and Saturn

<i>3rd demonstration.</i> Square root of radius of orbit of Uranus	Square root of radius of orbit of Saturn
41570	29477
<i>Inverse Proportion.</i> Orb. Veloc. Miles per hour of Saturn	Orb. Veloc. Miles per hour of Uranus
22000	15600
	29477
	22000
	58944000
	58954
	41570)648494000(15600
	41570
	232794
	207850
	249440
	249420
	20

If no more has been done in the present effort, the writer may, at least, have succeeded in showing that more can be accomplished at the desk in the matter of establishing natural laws in Astronomy than by means of the telescope: except possibly, in some instances, such as the appearance of comets, meteoric showers, and eclipses, in the way of verification. And as these phenomena are purely periodical, it is merely a matter of time and computation to predict them. Not one of all the great laws of Astronomy, we repeat, has ever been discovered through the use of the telescope.

It is to be hoped that some one better qualified than the writer will be induced to pursue investigation in the directions herein only roughly outlined, hampered as it has been by existing conditions of data.

FRANK H. NORTON
Lucifer, Vol. V, pp. 481-90
 February 15, 1890



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MEDITATION

DHARANA, DHYANA, SAMADHI

1. Att rikta förnuftet på en plats, ett objekt eller ett subjekt är uppmärksamhet

Detta benämns *Dharana*.

2. Förlängning av denna uppmärksamhet är kontemplation.

Detta benämns *Dhyana*.

3. Denna kontemplation är meditation då den utövas enbart i förhållande till något materiellt subjekt eller sinnesobjekt.

Detta benämns *Samadhi*.

4. Då denna orubbliga uppmärksamhet, kontemplation och meditation utövas med avseende på ett objekt, utgör de tillsammans vad som benämns *Sanyama*.

Vi har inget ord som motsvarar *Sanyama*. Översättare har använt ordet *återhållsamhet* men detta är ofullständigt och missledande, även om det i och för sig är en korrekt översättning. När en hindu säger att en asket utövar återhållsamhet enligt denna metod beträffande något objekt, menar han att asketen utövar *Sanyama*. Det kan däremot på vårt språk antyda att han avhåller sig från något speciellt ting eller handling, och detta är inte betydelsen av *Sanyama*. Vi har använt textens språk, men idén kan kanske bättre återges med "fullkomlig koncentration".

5. Genom att utföra *Sanyama* – eller processen som innebär riktad uppmärksamhet, kontemplation och meditation – utvecklar man på ett lätt och naturligt sätt en exakt urskillningsförmåga.

Denna "urskillningsförmåga" är en särskild förmåga som endast utvecklas genom detta slags utövande, och behärskas inte av vardagsmänniskan som inte har ägnat sig åt koncentration.

6. *Sanyama* skall användas medan man stegvis fortsätter övervinna alla förnuftets modifieringar, från de mera uppenbara till de mest subtila.

(Se kommentaren till *Aforism 2, Bok I*). Lärjungen skall veta, att sedan han övervunnit de lidanden och hinder som beskrivits i de föregående böckerna finns det ytterligare modifieringar av svårfattlig natur som förnuftet genomlider, och som undanröjs med hjälp av *Sanyama*. När han har nått det stadiet kommer svårigheterna själva att uppenbara sig för honom.

7. För att uppnå den slags meditation som kallas "den i vilken det finns en tydlig uppfattning" är de tre övningarna – uppmärksamhet, kontemplation och meditation – mera verksamma än de första fem tidigare beskrivna sätten: "att inte döda, sannfärdighet, att inte stjäla, avhållsamhet och att inte hysa materiella begär".

Se *Aforism 17, Bok I*.

Patanjalis Yoga-Aforismer - Bok III

av WILLIAM Q JUDGE

Den TEOSOFISKA
Ursprungliga Undervisningen
UNITED LODGE OF THEOSOPHISTS,
Malmöloger
Kungsgatan 16 A, Malmö

STUDIEGRUPPER VÅREN 2003

DHARMAGRUPP I

kl 17.15 - 18.15

Den Hemliga Lära av Helena Blavatsky
(Vårt kursmaterial är "DHL" del I, löpande studier)

Den Hemliga Lära är den teosofiska filosofins ryggrad. Det mesta som finns i denna bok speglar kärnan i teosofins esoteriska lära.

DHARMAGRUPP II

kl 18.15 - 19.15

Teosofins Ocean av William Q. Judge
(Vårt kursmaterial är "Oceanen". Se vår studieplan för hela vårterminen längre ner på sidan under Dharmagrupp II)

Teosofins Ocean är en förenklad version av Den Hemliga Lära. För en sökare finns det ingen bättre bok att studera om man vill lära känna teosofins grundläggande filosofi enligt HPB och Mästarna.

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April

den 2 april....Adam, Eva och Ormen
den 9 april....Teosofins ABC – 2. Reinkarnation
den 16 april....Hur har teosofin förändrat världen?
den 23 april....Meditation & AUM-ljudet
den 30 april....Esoteriska Samtal: Teosofin & Intuitiva Symboler

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Vi träffas **varje onsdag kl. 17.15 - 18.15** på Kungsgatan 16 A, II vån,

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**Teosofins Ocean av William Q. Judge
KURSPLAN VÅREN 2003**

Studier i W.Q: Judges Teosofins Ocean under vårterminen 2003.

April 2 kap 12, sid. 80- 82 (Låt oss övergå... bli förstådda.)
April 9 kap 12, sid. 82- 85 (När man tar... på följande sätt:)
April 16 kap 12, sid. 85- 87 ((1) Skal efter... till kapitlets slut.)
April 23 kap 13, sid. 88- 89 (Sedan vi nu... i sitt skapande.)
April 26 kap 13, sid. 89- 91 (I varje ögonblick... framträder på nytt.)

Maj 7 kap 13, sid. 92- 94 (Tillvaron i devachan... till kapitlets slut.)
Maj 14 kap 14, sid. 95- 97 (Läran om cyklar... nu börjar framträda.)
Maj 21 kap 14, sid. 97- 99 (Vid de tidpunkter... bestå cyklerna igenom.)
Maj 28 kap 14, sid. 99- 102 (Vad gäller de... till kapitlets slut.)

Juni 4 Avslutning. (Sammanfattning: frågor och svar.)
"Teosofins Ocean" är en förenklad version av "Den Hemliga Läran".

För en sökare finns det ingen bättre bok att studera om man vill lära känna teosofins grundläggande filosofi enligt HPB och Mästarna.

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POINT OUT THE WAY**XXIX****Chapter VII****Manas, Self-Consciousness and the Brain**

Question: What would be the natural consequences of removing the fetters placed by religion upon science?

Answer: If we bent a tree in this direction and finally released the tension, would the tree fall that way, this way, or in the opposite direction? The moment men dared to think, dared to use their own eyes and ears and power of reason, they swung by reaction from extreme credulity or superstition — which is what sectarian religion is — to exactly the opposite extreme; from credulity to extreme or total incredulity — which is what the word *materialism* means.

Religion as we see it in sects and creeds today is the Karma of the black magic we practiced in Atlantis. It is the most accursed of the *Skandhas*. We worshipped Self in another sense altogether during the days of Atlantis. We practiced black magic then on the psychic and astral planes, whereas now we consciously practice black magic only on the physical, personal, human plane. Notice how everybody looks out for "number one," first, last and all the time — that is the practice of black magic. Selfishness, whether conscious or unconscious, is the practice of black magic. The man who thinks of self first and the other fellow second, is practicing black magic.

That is what we did on Atlantis, but we did it on the astral and psychic planes, instead of on the physical. We had the knowledge, and we had the power, and we used it — selfishly. Why did we do it? Did we know better? Of course we did. Listen to all this talk about the woes of

today. We want laws for this and laws for that. And the very ones who talk about them know what is the matter with us all — our wicked selfishness. That is our religion. Organized religion is supremely selfish — it never was anything else and never will be anything else.

We all know what circular motion is, don't we? It means motion of the whole around a centre when all of the parts are equally balanced with regard to the centre. Do we realize what is meant by eccentric motion? It is the same motion round and round, but the axis of the motion is not the centre, and so it presents a very peculiar gyration. The cam shaft of an automobile is a sample of eccentric motion, while the wheel as it revolves is an example of circular motion. We can make any idea whatsoever — no matter what it is or what it is about — we can make that the axis of our thought, will, feeling and action for five minutes or five eternities. And that is how we make a "religion."

Question: Mr. Judge speaks of the human brain being superior because of the depth and variety of the brain convolutions. I read of a man 72 years old who attempted to commit suicide by shooting himself in the head. When he came to, 50 years of his life had been wiped out. What happened in that case?

Question: Consider that, as spiritual beings, we are now away from our own habitat, and we have a mirror of ourselves. Call that mirror the brain. Suppose I stand in front of a mirror and look at myself. Say that my eye is 25 years old and all the rest of me is 72. I take a pistol and take a shot at the mirror, cracking it so that the only part left is the part that reflects my eyes. Then, how old am I in the mirror? Twentyfive.

Since the brain is a recording mechanism of thought on this plane, we can understand that if one part of the cortex is injured and in that particular part are

stored certain memories, the Ego loses those memories. That's all. If the man's real intention was to take years out of his memory, he was very foolish to choose that extreme way of doing it. Of course, that probably wasn't his intention, but if it had been, he could have gone to certain quacks and had himself permanently hypnotized. Then he would have been 25 till he died — to himself, not to others. You know, we all labour under the illusion that we do not look as old as we are. Well, we don't as a matter of fact. How could anyone look 18,000,000 years old?

So far as memory is concerned, we are told that every atom reflects the universe. When we use a certain class of lives, they all furnish the same reflection. Remember that the "lives" have no individuality of their own; that is why they all furnish the same reflection, or reaction, if we want to use that word. As a matter of fact, take two coyotes: they are entirely distinct creatures, one from the other, but they will give the same reaction. You don't have to keep the same coyote if you want to study coyotes. If you want to use life of a particular class, you don't have to pick up the same elemental you used yesterday — any "life" will do. With human beings the case is quite different, and there is something to think about in the fact that, although the brain is changing constantly, yet we do not lose certain memories; others, we do.

Question: Is the physical brain the real brain?

Answer: It is the real brain to us here. If you have an astral brain and no physical brain, you are out of luck. If you have a physical brain and no astral, you might be "in luck" because you could not think — you'd be here but you could only cerebrate, and, of course, if you want to be happy here, you don't want to think — you prefer to cerebrate.

But, as a matter of fact, the astral brain and the physical brain are one and

the same to us, except during the deep sleep state, during delirium, under hypnosis, during intoxication, during insanity, or after death. It is no use to talk about them apart from each other, even as it is no use to talk about force and matter apart from each other.

Remember the three lines of evolution; we do not have merely the astral brain and the physical; our consciousness principle, together with the astral brain and the physical, are inseparable in normal waking consciousness. Remember what H.P.B. says in regard to the three lines of evolution, that in our state — that is, in our minds, in our natures as human beings — they are inextricably interbended and interwoven at every turn. So it is not by the attempt to consider them, one apart from the other, that we can get any value, except theoretically.

[TO BE CONTINUED]



THE COFFEE KLATCH

Coffee Maker: Another smoggy day in L.A. Will it be a riot or an earthquake?

Student: What's your take on lawyers? True, we are considered a nation of "law," but what if the "letter of the law" overrides the "spirit of the law"?

Coffee Maker: The Clarence Darrow's are scarce these days, what with opinion polls and law suits key-noting the hop-sotch of events. I like what Bellamy said in one of his unpublished autobiographical stories:

He went into the office of Lawyer Bliss, the Hilton practitioner, [Bellamy frequently uses "Hilton" as a pseudonym for his home town of Chicopee Falls] and in due course became a lawyer and settled down to practice in the village. It did not

take him long to become utterly disgusted with the dirty trade of local pettifogger. What he had in his mind's eye when taking to the law, was the arguing of great constitutional questions, the chivalrous defense of the widow and the orphan against their oppressors and the vindication of accused and sorely beset innocence. He found in fact that his business was the collection by browbeating or legal duress of the bills of the local grocers and shoemakers against the mill operative and the shophand. . . . to satisfy claims of whose real equity he most generally for the protection of his own conscience preferred to know nothing at all. Nor indeed if he believed such claims to be legally just, did it make the work of securing the money from the frenzied clutch of poverty perceptibly more agreeable. Some of his fellow practitioners to whom he confided the questions produced by these experiences admitted, with a shrug of the shoulders, that they had felt so at the beginning of their practice, but assured him that he would, like them, get tough after awhile. He did not, however, get tough. On the contrary he fell into the habit of throwing off charges for his own services when he collected a bill of a particularly needy debtor. . . . This was not profitable, however, and he had to live. . . . He did not relish any better being used as a tool by Johnson, Jones, or Patrick Flaherty to gratify a grudge against some neighbor by the means of legal persecution. . . . He stood it a couple of years and finding that he became no tougher, then took down his shingle and left the law. (Unpublished papers of Edward Bellamy. (B2-EC-6,7,8))

Macnie concludes the biographical sketch of an anonymous [probably Bellamy] friend's opinion of the law:

. . . he fairly startled me by the energy with which he unbosomed himself of the long-pent-up bitterness he had nursed for some time past.

"It is no rashly adopted notion," said he. "For months past it has been more and more borne in on me, that, in its present developments, the legal profession is the pest of our social system, the chief danger to our institutions. Is it not a fact

that we are the most lawyer-ridden community on the face of the earth? When our fathers, carefully shutting the door on kingcraft and priestcraft, made law supreme, was it their intention that this should mean the supremacy of petty quibblers and unscrupulous shysters?

“While denouncing the faults of a class,” he continued “you must not suppose that I arraign every individual of that class. For, leaving ourselves out of the question, can I forget that Lincoln and Garfield were lawyers and politicians as well as Charles Guiteau and Starrut Blatherskyte. We have a right, however, to judge a class, not by the practice of the exceptional few, but by the standard of ethics avowed and acted upon by the many. . . .

“As the feudal tyrant jealously protected the game — to him both a pleasure and a profit — though a destructive nuisance to the luckless husbandman; so the legal fraternity watchfully guard the interests of the class with whose existence their own is so closely involved. . . .

“As a class they foster crime and fraud, both by their active opposition to the enactment of effectually deterrent laws, but chiefly by holding out the prospect of almost certain escape through the wide meshes of such inadequate laws as do exist. They swarm in our legislatures, where their influence on law-making is purely mischievous.” (Macnie, John, *The Diothas*, New York, G. P. Putnam’s Sons, 1883, p. 354, 355, 356.)

Policeman in rear Booth: Coffee-Maker, the quotes are too harsh for today’s world — they may have been ok in 1885 but not today.

Man lurking in corner: But Sir, with all due respect, considering the number of death row inmates who have been released, I am not so sure improvement has occurred. However, lawyering is on the surface of the lake of “events” like the rest of us.

Without inner growth toward the crown none of our deeds measure up to nature’s needs. Only a “Yogi of Time’s Circle” emits acts that carry the flame of truth across the black waters of oblivion.

Cherokee Onlooker: Without polarizing oneself toward the *Celestial Magnet*, we are all whistling in the dark — theosophy calls that magnet the *Higher Ego*.

You know what polarization means. It is borrowed from astronomy and physical science. Stars have opposite and analogous poles which determine the position of their axis; and natural as well as artificial magnets have the same. The law of polarization is universal and rules the world of spirits as that of physical bodies.

Lady in Center Booth: Still, which is most important, “the process” or the goal, The “means” by which we walk the Path determine the “end,” or foreshadow what we have as an “end in view.”

“When you think about what you don’t know, it becomes the road ahead, and the road is better than the Inn. Without ignorance we should have no place to go, no reason to set out. Human life is inconceivable without the idea of expeditions. So, ignorance is the raw material of life. The supply of ignorance is probably infinite; so we shall always have somewhere to go. What then is knowledge? It enables a man to live in the world with balance, usefulness, and eagerness. It is not a quantitative thing.” (*Manas*, May 29, 1974)

root cause of the origin, existence and death. From the seed comes the tree and its branches, and when they are gone, the seed remains. So from My intention (Sankalpa), the universe is created and in My intention, it finds its destruction. At the end of the era, this intention, which is the invisible seed of the universe, remains with Me. At the end of the era, neither names nor forms survive, nor the distinction of genus and species of the individuals. The only imperishable thing is My desire and My intention, and I am the exalted place, where that remains.

When in the form of the sun, I radiate heat. I dry up all objects and again in the form of Indra. When I cause rain all life rejuvenates. Just as when a log of wood burns, it itself becomes fire, so I myself am both the giver of death and the object of death. Thus, every thing which is subject to death, is merely My form. On the other hand, what is imperishable is nothing but myself. In one word, whatever is either good or bad in this world is myself. There is thus not a place anywhere where I am not, and yet think of the misfortune of living beings, that they are unable to see Me. It is amazing that though being in My form, they cannot recognize Me. It is like waves being dried up for want of water and like a ray of the sun being invisible, unless seen with the assistance of a lamp. I pervade the universe inside and out, and yet there are some ignorant fools who say that I do not exist. It is like a man who has fallen in the well of nectar while deliberately trying to run away from it. The ignorant ones are like the blind man, who is unable to recognize the jewel which he finds, kicks it off while running after a bit of food. The absence of wisdom (Dnyana) is like the absence of eyes. Actions not informed by Dnyana are useless. Wings do not

help the blind eagle. Good actions without Dnyana are thus useless.

Those who perform their duties as has been directed in the Shastras, become models of religious practice. The proper performance of Yadna makes the three Vedas, as it were, shake their heads (like serpents when they are happy) and sacrifice (Yadna) personified, comes forth bearing the fruits of the ceremony in his hand. The performers of Yadna, who drink the 'Soma' and thus become the Yadna itself, also incur sin in trying to do meritorious things. Some of these worshippers become adepts in the Vedas and perform hundreds of Yagnas. Instead of desiring Me, they seek heaven like an unfortunate man who, while sitting under a tree of desires, prepares a basket to set out for seeking alms. This is not merit (Punya). This is sin (Papa) itself to the discerning ones, because it means the cycle of rebirth. It is only in contrast with the miseries of hell, that life in heaven is regarded as full of bliss. Pure and permanent joy is only in My form. There are two by-lanes for reaching there. One is called heaven and the other is called hell. Both of these paths are of the highwayman. Sin accompanied by merit leads to heaven. Sin accompanied by evil leads to hell. But pure merit is that which enables a man to attain Me. Language itself is abused when you call that merit (Punya), which causes distance between yourself and Me, whose form you are. To revert to the topic, you will find that the performers of Yadna devote themselves to Me and desire heaven and, having secured merit in the form of sin, which deprives them of My company, they joyously reach heaven, where there is the throne of immortality, there is the vehicle like Airavata (Indra's elephant) and there are treasures full of the eight accomplishments. There are warehouses full

of nectar and there are herds of the 'cow of desire.' The paths on which the servants of the gods tread, are made of jewels. For the delight of the mind, there is the garden full of the trees of desire. The Gandarvas sing there, their delightful melodies and the Apsaras led by Rambha, give their exquisite dances. There are also women of delight, the most outstanding of whom is Urvasi. The god of love is prompt, waiting on attention. The moon is constantly engaged in the process of cleaning up, and attentive servants in the form of wind, wait on him. There are many priests led by Brihaspati for pronouncing benediction upon Indra and there are many gods (Devas) singing praises. In the courts there are many crowned heads and there are splendid horses like Uchchaisrava. So long as they retain any merit, they enjoy peace and many other comforts in company of Indra. Then when the accumulated merit is exhausted, they descend from this magnificence to this world. The deplorable conditions, to which the performers of Yadna are then reduced, can be only compared to the plight of the men who, having spent all their substance on a lewd woman, are turned away by her. They have missed the chance of attaining Me and by means of their merit gone to heaven, only to come down again to this world. Where is then that immortality associated with heaven (in popular parlance)? They are born sitting in unclean matter in the womb of the mother being bottled up for nine months and then they die. It is like losing, when one is awake, the treasure trove, which one saw in a dream. The performers of Yadna lose happiness of heaven in this manner. What is the use of the knowledge of Vedas or of any wisdom (Dnyana), if it does not teach man to recognize Me? It is like messing about with chaff, after the corn has been taken out. All the ceremonies prescribed in the Vedas

are useless if I am not there. Having known Me you will always be happy. Those, who direct their mind with full faith towards Me without any other preoccupation like the embryo in the womb, those to whom nothing is dearer in this world than Myself and who continue to exist for Myself, and those, who think of me with singleness of purpose and devote themselves to Me, are served by Me in the same manner. Having attained this single thought, the moment they turn towards Me, I have to undertake the whole burden of their anxieties. Whatever they think of, I have to achieve for them like the mother bird serving little ones, who have not yet grown wings. Like the mother knowing the thirst and the hunger of the child, devoting herself always to this task, I do everything for them, who have thrown themselves fully on Me. When their desire is directed only towards attainment of My form, I fulfil all their curiosity. If they are fond of affection I shall give it to them. Whatever emotion comes to their mind, I fulfill it at once and whatever I have given them, I also protect for them. Complete attainment and prosperity in several directions is achieved for them by Me and I support every one of their desires.¹

[TO BE CONTINUED]



MISUSE OF SACRED NAMES

["So long as the thousand and one false charges, one more absurd than the other, were brought against us, we could afford to despise and even laugh at them. But since we feel that the reproofs poured on us by brother-chelas are neither unjust

¹ Once the Krishna within, the Perceiver, the Celestial Magnet is sought; when the self (Jiva) turns to the SELF (Brahman), all burdens become bearable.

nore unmerited, we have but to bow our head and receive the castigation with unfeigned humility. *Mea culpa!* Is what we shall have to repeat, we fear, to the end of our life-journey. We have sinned heavily, and we now reap the fruits of our well-meant and kindly-intentioned but still a grievous indiscretion.”

In speaking of these strictures and protests from brother-chelas, H.P.B. means among others, the following:]

HIMALAYAN AND OTHER MAHATMAS

(An Open letter to Madame Blavatsky.)

[In the early history of the T.S., Hindu Chelas who were helping with the work, and in many cases had actually been directed to join The Theosophical Society, were ashamed and disgusted at the lack of understanding in would-be Western Occultists. This letter reflects some of that shock and dismay, but nevertheless ends with a strong defense of Madame Blavatsky.]

BY RAMA SOURINDRO GARGYA DEVA.

BEFORE I come to the subject-matter of the present communication, namely, the existence- of the Himalyan Mahatmas as living persons, I beg to be indulged with a few remarks suggested by their present position with regard to the world at large — a position into which they have been brought chiefly through the instrumentality of you, Mad. Blavatsky, Colonel Olcott, Mr. Sinnett and a few others, and one which, with the latest developments in London, is being bitterly resented by all Hindi students of Occultism.

As time rolls on, I hope the above named Theosophical leaders will see how unjust and unjustifiable were their reproaches on the Hindus, for looking from the beginning on the Founders and their mission with a certain amount of distrust and want of cordiality. Those who did not believe in the science of Occultism and its great Masters naturally opposed them; those who believed in both or were students of occultism themselves opposed

then still more strongly. They shrunk from them as desecrators of the Holy Name of Rishis and our modern Mahatmas. They have talked of the Masters before an irreverent and unsympathising world, and thereby rendered our Lares and Penates¹ the plaything of the skeptical mob of nominal Christians, Spiritualists and Materialists. In their defense the Founders might urge that their endeavors have not been unproductive of good to our country, and have brought over a few Europeans to the right path. But surely they do not believe that the gain of a few Europeans is at all counterbalanced by such acts, as for example, the profaning the name of my most beloved and venerated Chohan! To find how sadly every idea of real respect is misunderstood by the Occidental, one has but to turn to Mr. Sinnett's *Occult World* and glance at the dedication disfigured by grotesque additions to my Master's *one* name — however flattering they might seem to the profane eye.

Addressing my grievance to the two chief Theosophists personally, I may be permitted to state the following If you had any good hopes as to the issue at the beginning, I suppose you have learned better from what we painfully look upon as the gross blasphemy of the spiritualists in England and America. They know not what they do, but you knew only too well how much it would grieve us all the same. I suppose you will readily admit that the blame is more on you than on the ignorant Spiritualists. For they can plead their ignorance which you cannot, and you know that it is no defense that your acts are sanctioned by the Mahatmas. The Great

¹ “Lares and Penates” in this usage indicates that sacred matters, subjective and holy relations, were being objectivised and thrown to those with no understanding — pearls being thrown to the swine.

Ones who have conquered the hideous monster of Ahankara will look with an equal eye on abuse or adulation. But we Hindus, who reckon it a sin to help a Brahman in his acts of self-abasement and sacrifice, however meritorious their object, can hardly be made to forget your indiscretions.

So long as the existence of the Mahatmas formed one branch of a dilemma; with your alleged “trickery” for the other branch; we were quite content to let you fight your own battle in the best way you could. But when the genuineness of the phenomena is admitted, and our venerated Masters, the Mahatmas, who produce them, are sought to be dragged down to the level of the *bhutas* and *pisachas* of the Spiritualists, it becomes our unpleasant yet sacred duty to do what we can to lay facts before the public, such as might inspire fair and unprejudiced persons at any rate, with an assurance in the existence of the *BLESSED ONES* — however ludicrous in our sight such an attempt might appear.

That there are men in this country who constantly exercise powers resembling those of our *Guru devas*, under circumstances to render the suspicion of mediumship perfectly impossible, has been well established by the testimony of witnesses, whose judgment and veracity are beyond question, being natives and Europeans of education and high position. The limited time at my disposal renders it impossible to bring to a focus all the available evidence; it will be quite enough for my present purpose to cite Hurry Dass Sadhu, who visited the Court of Runjit Singh of the Punjab (see *Camp and Court of Runjit Singh*), and the Bhu Kailas Yogi who was seen by all Calcutta of the last generation, and among others, by the eminent scholar Dr. Rajendra Lala Mitra, L.L.D., C.I.E. Let your spiritualistic friends, before they sit in the critic's chair again, acquaint themselves with these facts and examine their theories

and hypotheses in the light we furnish them with.

Unless they first qualify themselves for their self-constituted censorship, their opinions will not be entitled to much consideration; so long as they do not first investigate the capacities of the *living* man, their explanations of, and belief in, the powers of the *dead* in the production of their phenomena cannot by any means get beyond half truths. We have no objection if they fondly hug the half as exceeding the whole. But when, intoxicated with their young discovery, they seek to conform everything to their procrustean bed, the whole affair puts on an amusing but mischievous aspect. It has been admitted by some of the advanced thinkers of the spiritualist party that there is no *à priori* impossibility for *living men* to exercise the powers they claim for departed “spirits;” then does it not strike them that it is the reverse of wisdom to ignore this branch of the enquiry altogether, and bend everything to their hasty hypotheses, which have remained stagnant all these years? Surely Circe has cast her spells over the spiritualistic wise men! I shall take an instance. Mr. Harrison, on the strength of an alleged “plagiarism,” in the *Medium and Day-break* comes to the conclusion that Madame Blavatsky *must* be a strong physical medium; that, therefore, she *must* be living a luxurious life, and therefore, again, she is guilty of affection¹ in directing aspirants for occult knowledge to lead an ascetic life.... The whole thing has been thus crammed into the nutshell of an hypothesis.

This line of argument reminds one of the solemn wise-acres who launched into the ocean of speculation without waiting to see if the fish was really heavier when dead than when alive. The elaborate structure evolved from Mr. Harrison's brain will melt into thin air if submitted to a single ray of fact. Those who know Madame

¹ *i.e., gross hypocrisy!!* [Eds.]

Blavatsky, *know* what a strictly simple life she has always lived while here, in India, and is now living the same life to the knowledge of all. I for one will unhesitatingly put my stone in the cairn of proof that may easily be raised in regard to that fact in answer to Mr. Harrison's funny¹ syllogism. I will destroy it with another one, built, on impregnable premises. Madame Blavatsky, I emphatically, assert is not living a luxurious life. She lives the most isolated and hardworking, as well as the simplest of lives; therefore she cannot be a physical medium; hence all the arguments of Mr. Harrison are completely demolished. The keystone of the arch being gone, the whole fabric necessarily crumbles down in hideous ruin. Having thus repulsed the charge of *Spiritual* Mr. Harrison I come to the consideration of positive proofs required by the Spiritualists from us to demonstrate to them the actual existence of our Masters. We can offer them no better one than the fact of some of us (the writer included) *having lived long years with them*.

The disinclination of the Mahatmas to convince the world of their existence, and the reasons for such disinclination have been sufficiently explained by Mr. Sinnett in his *Occult World* and *Esoteric Buddhism*. Hence, all that *Chelas*, who know their Masters, and others, who know — but are forbidden to take the public into their confidence — can be expected to do is to declare what they know. In cases, on the right decision of which human lives are at stake, no better evidence is ever obtained or required. But facts, though stubborn things, are also double-edged, and I shall not be surprised if some wise man of the West, eager to emulate the memorable feat of that French Abbé who conclusively disproved the historical existence of Napoleon I. and showed his history to be only a solar myth, should come forward and, shaking their logical kaleidoscope, rearrange the entire thing.

But it is not to such superb geniuses that I address myself. The testimony I now put forward is intended for those whose spiritual faculties are sufficiently developed to allow their taking advantage of the well-proven existence of the Mahatmas. Yes; I most emphatically declare that the holy Sages of the snowy range — the Blessed Himalayan Mahatmas — do exist and *Guru deva* K. H., has this one point in common with his presumptuous critics of the West, that he is as much a living man as they. I have lived with Him and some of us, *Chelas*, whose names from time to time have appeared in your journal, still live under their protection and in their abodes. I, the writer, am one of the privileged. But when the time comes for me to have the right of imparting for the benefit of the world, a portion of what I shall have learned, I shall not forget the treatment of my beloved Master at the hands of your Occidental would-be Brahmans, the wise-acres who think they know so much when they know so little. Nor are the present events calculated to make *any* Hindu *Chela* anxious to share his knowledge with Europeans.

One word more. We, Hindus, who know why the injunction has been laid down in the *Bagavat gita* against unsettling the faith of the multitude, have nevertheless been dragged into a declaration, before an unbelieving and unsympathetic world, of that which has hitherto been known only to a few unpretending Brahmans and I, for one, felt compelled to publish this protest. But I cannot let this letter go without expressing my sincere pain in having to address it to *you*, for whom personally my feelings are too well-known.

DARJEELING, NOVEMBER 1883.



THE NOSTRODAMUS COMET?

Robert Bruce MacDonald

¹ *i.e.*, weird!! [EDS.]

One true thing about prophecies is that they are seldom set in stone and consequently dark futures can be avoided. Comets seem to play a significant role in many prophecies and recently there have been many comets entering our Solar System. There also seems to be some debate among the establishment scientists, such as those at NASA, and what we might call amateur scientists as to the size and nature of these bodies. Current comet theory does not look upon these dirty snowballs as much of a threat, but a recent theory set forth by James M. McCanney sees comets in a much more theosophical light and in this light even being involved in a near miss with a comet can be catastrophic. Certainly, there are enough prophecies floating around out there concerning the coming twenty years to give us pause.

As many are aware, the Mayan calendar points to an end date on or around December 21, 2012. What this means, western commentators have been very poor in deciphering. In the highlands of Guatemala, author Steven McFadden writes that there are still Mayan tribes following and interpreting the old calendars — the keepers of time. After studying with traditional elders for many years, Carlos Barrios has become a “ceremonial priest and spiritual guide, Eagle Clan” (www.chiron-communications.com/communique%207-10.html).

Commenting on westerner’s interpretations that the world will end in December 2012, Barrios says, “The Mayan elders are angry with this. The world will not end. It will be transformed. The indigenous have the calendars, and know how to accurately interpret it, not others” (Ibid). How does Barrios interpret the December 2012 date?

Barrios tells us that the Mayans had predicted the return of their ancestors on a certain “One Reed” date that corresponded in the western calendar as Easter Sunday, April 21, 1519. Sure enough Hernando Cortez and his fleet arrived at what is now Vera Cruz, Mexico on that exact date.

This date was followed by an era of *Nine Bolomtikus* (nine, fifty-two year hells for the native American peoples) bringing us up to August 16, 1987. This date was astrologically significant and has been referred to as “Harmonic Convergence.” Between this date and 2012 we are in a transition time. Barrios explains that “As we pass through transition there is a colossal, global convergence of environmental destruction, social chaos, war, and ongoing Earth changes. All this . . . was foreseen via the simple, spiral mathematics of the Mayan calendars” (Ibid). What is so special about December 21, 2012?

Barrios explains that:

At sunrise on December 21, 2012 — for the first time in 26,000 years — the sun rises to conjunct the intersection of the Milky Way and the plane of the ecliptic, describing in the sky a great cross of stars and planets. This cosmic cross is considered to be an embodiment of the Sacred Tree, The Tree of Life — a tree remembered in all the world’s spiritual traditions. (Ibid)

John Major Jenkins expands on this idea of the conjunction in an article of his called “The How and Why of the Mayan End Date in 2012 A.D.” Jenkins writes:

To start with, however, I use the exact center of the Milky Way band that one finds on star charts, known as the “Galactic Equator” (not to be confused with Galactic Center). Where the Galactic Equator crosses the ecliptic in Sagittarius just happens to be where the dark rift in the Milky Way begins. This is a dark bifurcation in the Milky Way caused by interstellar dust clouds. To observers on earth, it appears as a dark road which begins near the ecliptic and stretches along the Milky Way up towards Polaris. The Maya today are quite aware of this feature; the Quiché Maya call it xibalba be (the “road to Xibalba”) and the Chorti Maya call it the “camino de Santiago”. In Dennis Ted-

lock's translation of the Popol Vuh, we find that the ancient Maya called it the "Black Road". The Hero Twins Hunahpu and Xbalanque must journey down this road to battle the Lords of Xibalba (Tedlock 334, 358). Furthermore, what Schele has identified as the Sacred Tree was known to the ancient Quiché simply as "Crossroads."

This celestial feature was not marginal in ancient Mayan thought and is still recognized even today. In terms of how this feature was mythologized, it seems that when a planet, the sun, or the moon entered the dark cleft of the Milky Way in Sagittarius (which happens to be the exact center of the Milky Way, the Galactic Equator), entrance to the underworld road was possible, which could then take the journeyer up to the Heart of Sky. Shamanic vision rites were probably involved in this scenario. In the Yucatan, underground caves were ritual places used by shaman to journey to the underworld. Schele explains that "Mayan mythology identifies the Road to Xibalba as going through a cave" (Forest of Kings, 209). Here we have a metaphorical reference to the "dark rift" in the Milky Way by way of its terrestrial counterpart, a syncretism between earth and sky which is characteristic of Mayan thinking. Above all, what is becoming apparent from the corpus of Mayan Creation Myths is that creation seems to have taken place at a celestial crossroads — the crossing point of ecliptic and Milky Way. (www.levity.com/eschaton/Why2012.html)

From a Theosophical point of view we perceive physical existence as "life in the underworld" as it is the lowest of the planes on which we exist. However, using the Tree of Life metaphor, we could reverse that image. Blavatsky writes in *The Secret Doctrine*:

. . . The tree *was reversed*, and its roots were generated in Heaven and grew out of the Rootless Root of all-being. Its trunk grew and developed, crossing the planes of Pleroma, it shot

out crossways its luxuriant branches, first on the plane of hardly differentiated matter, and then downward till they touched the terrestrial plane. Thus, the Asvattha, tree of Life and Being, whose destruction alone leads to immortality, is said in the Bhagavatgita to grow with its roots above and its branches below (ch. xv.). The roots represent the Supreme Being, or First Cause, the Logos; but one has to go beyond those roots to *unite oneself with Krishna*, who, says Arjuna (XI.), is "greater than Brahman, and First Cause . . . the indestructible, that which is, that which is not, and what is beyond them." Its boughs are Hiranyagarba (Brahmâ or Brahman in his highest manifestations, say Sridhara and Madhusûdana), the highest Dhyana Chohans or Devas. . . . (SD I, 406)

The Tree of Life is rooted in the most sublime principle of our Universe, the First Logos. On December 21, 2012, we will be into the winter solstice with all of its occult significance. Rebirth would appear to be the theme of the day. It would seem that an expansion in the consciousness of Man could be immanent. What does Barrios say on this matter?

Barrios maintains that we are in a time of action. He outlines things for us in the following manner:

- We are living in the most important era of the Mayan calendars and prophecies. All the prophecies of the world, all the traditions, are converging now. There is no time for games. The spiritual ideal of this era is action.
- Many powerful souls have reincarnated in this era, with a lot of power. This is true on both sides, the light and the dark. High magic is at work on both sides.
- Things will change, but it is up to the people how difficult or easy it is for the changes to come about.
- The economy now is a fiction. The first five-year stretch of transition —

from August 1987 to August 1992 — was the beginning of the destruction of the material world. We have progressed ten years deeper into the transition phase by now, and many of the so-called sources of financial stability are in fact hollow.

- The banks are weak. This is a delicate moment for them. They could crash globally if we don't pay attention. One critical period is October and November 2002. If the banks crash in these months then we will be forced to rely on the land and our skills. The monetary systems will be in chaos, and we must then rely on our direct relationship with the Earth for our food and shelter.
- The North and South Poles are both breaking up. The level of the water in the oceans is going to rise. But at the same time land in the ocean, especially near Cuba, is also going to rise. (Ibid)

Barrios claims that we are moving from a Fourth World energy — materialism — into the energy of a new Fifth World. However, there are strong forces at work trying to block this movement.

McFadden tells how Barrios describes for us the means to overcome the power of the materialistic forces and their entrenched philosophy:

“We live in a world of polarity: day and night, man and woman, positive and negative. Light and darkness need each other. They are a balance. Just now the dark side is very strong, and very clear about what they want. They have their vision and their priorities clearly held, and also their hierarchy. They are working in many ways so that we will be unable to connect with the spiral Fifth World in 2012.”

“On the light side everyone thinks they are the most important, that their own understandings, or their group's understandings, are the key. There's a diversity of cultures and opinions, so

there is competition, diffusion, and no single focus.”

As Mr. Barrios sees it, the dark side works to block fusion through denial and materialism. It also works to destroy those who are working with the light to get the Earth to a higher level. They like the energy of the old, declining Fourth World, the materialism. They do not want it to change. They do not want fusion. They want to stay at this level, and are afraid of the next level.

The dark power of the declining Fourth World cannot be destroyed or overpowered. It's too strong and clear for that, and that is the wrong strategy. The dark can only be transformed when confronted with simplicity and openheartedness. This is what leads to fusion, a key concept for the World of the Fifth Sun.

Mr. Barrios said the emerging era of the Fifth Sun will call attention to a much-overlooked element. Whereas the four traditional elements of earth, air, fire and water have dominated various epochs in the past, there will be a fifth element to reckon with in the time of the Fifth Sun: ether.

... “Within the context of ether there can be a fusion of the polarities,” Mr. Barrios said. “No more darkness or light in the people, but an uplifted fusion. But right now the realm of darkness is not interested in this. They are organized to block it. They seek to unbalance the Earth and its environment so we will be unready for the alignment in 2012. We need to work together for peace, and balance with the other side. We need to take care of the Earth that feeds and shelters us. We need to put our entire mind and heart into pursuing unity and fusion now, to confront the other side and preserve life.” (Ibid)

Is it unsurprising that what Barrios is describing here can only be accomplished in a spirit of Universal Brotherhood? The founders of Theosophy made it very clear that it was important that Theosophy sur-

vive into the current century. Could this be why? If the Theosophical Society had failed to survive into this century, that would have been indicative of the state of mind of humanity at this time. The fact that it did survive is also indicative. A few good people scattered across the globe developing their own understanding of Theosophy within the context of Universal Brotherhood can and did make a difference. Barrios tells us that change is coming, but how difficult the transition will be depends on people's willingness to act together. Barrios tells us the following:

- We need to act, to make changes, and to elect people to represent us who understand and who will take political action to respect the earth. Meditation and spiritual practice are good, but also action.
- It's very important to be clear about who you are, and also about your relation to the Earth.
- Develop yourself according to your own tradition and the call of your heart. But remember to respect differences, and strive for unity.
- Eat wisely. A lot of food is corrupt in either subtle or gross ways. Pay attention to what you are taking into your body.
- Learn to preserve food, and to conserve energy.
- Learn some good breathing techniques, so you have mastery of your breath.
- Be clear. Follow a tradition with great roots. It is not important what tradition, your heart will tell you, but it must have great roots.
- We live in a world of energy. An important task at this time is to learn to sense or see the energy of everyone and everything: people, plants, animals. This becomes increasingly important as we draw close to the World of the Fifth Sun, for it is associated

with the element ether — the realm where energy lives and weaves.

- Go to the sacred places of the earth to pray for peace, and respect for the Earth which gives us our food, clothing, and shelter. We need to reactivate the energy of these sacred places. That is our work.
- According to Mr. Barrios' reading of the Mayan calendar, if war happens in November 2002 or after, then it's bad, but not catastrophic. But if it happens between April and November 2003, it will be catastrophic. Really bad. It could eventually result in the death of two-thirds of humanity. "So stay active," he said. "If we are active, we can transform the planet. The elders watch to see what happens."
- Many Mayan elders and knowledge keepers may be eliminated in the next few years. For the first half of the current Katun (20-year period) the dark side has a lot of power. But that will pass 3 to 4 years from now. The tide can turn. Amazing things are going to happen.
- One simple but effective prayer technique is to light a white or baby-blue colored candle. Think a moment in peace. Speak your intention to the flame and send the light of it on to the leaders who have the power to make war or peace. (Ibid)

Barrios points out that we are at a precarious point in the cycle. Materialism and its advocates are still holding power for the next three years or so. Barrios also points out that a war that begins between April and November could be catastrophic — this is particularly worrisome given the animosity between America and Iraq. How does the comet fit into all of this?

First, let us look at what Nostradamus has to say on the whole affair. In an article by Vincent Bridges, "Omen Update — Nostradamus' Comet", we read:

II: 46

Après grad troche humain plus grad s'appreste, Le grand motor des siecles renouuelle: Pluye, sang, laict, famine, fer & peste, Au ciel veu feu, courant longue estincele.

After a great misery, an even greater approaches, The great motor of the cycles is renewed: Raining blood, milk, famine, iron and pestilence, In the sky will be seen a fire, dragging a trail of sparks.

II: 62

Mabus puis tost alors mourra, viendra, De gens & bestes une horrible defaite: Puis tout a coup la vengeance on verra, Cent, main, soif, faim, quand courra la comete.

Mabus will soon die, then will come, A horrible "undoing" of people and animals, At once one will see vengeance, One hundred (days) of power, thirst, famine, when the comet will pass.

VIII: 77

L'antichrist trios bien tost annihiliez, Vingt & sept and sang durera sa guerre Les heretiques morts, captifs, exilez, Sang corps humain eau rogie gresler terre.

The Third Antichrist soon annihilated, Twenty-seven years his bloody war will last: The heretics dead, captives exiled, Blood soaked bodies, and a red-dened, icy hail covering the earth.

This passage reminds us of a couple of prophecies from North American Indians. The Hopi Indians have a Red Sky Prophecy and a similar prophecy has come to us by way of an Apache elder.* In both cases, if a Red Sky were to manifest, most of humanity would die as a result. War, disease, and famine would take its toll in the ensuing ten years. Comets seemed to be the most likely cause of the Red Sky

* See "Cycles Great and Small", *Fohat*, vol. V, 4.

and scientist, James M. McCanney, has developed a comet model that helps to explain this:

The work showed among other things that comets were not dirty snow balls sublimating (vaporizing) in the solar environment, but were a complex plasma discharge interaction involving an asteroidal comet nucleus with the "solar capacitor", the capacitor being the result of a differential flow in the solar wind of high energy particles leaving the sun. The balance of charge in the solar system and a myriad of other previously unknown effects were predicted by the theory, including the existence of an electron sheet arriving from the sun at a cometary nucleus and resulting x-rays. Only recently have these been verified by observation. The new comet theory also explained that the tail matter was not moving away from the comet nucleus, but was being drawn in by electrical forces millions of times more powerful than gravity or solar wind forces alone. Essentially a comet was now seen as a huge "cosmic vacuum cleaner". Comets were being captured into the solar system by the existing planets and the comet "tail drag" helped to circularize their orbits. Many commonly stated beliefs regarding the nature of the solar system were being dispelled with more subtle explanations. (www.jmccanneyscience.com/)

As in theosophical theory, comets were captured by the gravitational forces of the Solar System and in time accumulated mass, circularized their orbits and became planets. Concerning a comet, Blavatsky writes:

It circles round and round between denser and already fixed bodies, moving by jerks, and pulling towards some given point or centre that attracts it, trying to avoid, like a ship drawn into a channel dotted with reefs and sunken rocks, other bodies that draw and repel it in turn; many perish, their mass disintegrating through stronger masses, and, when born within a system, chiefly within the insatiable stomachs of various

Suns (*See Comm. to Stanza IV*). Those which move slower and are propelled into an elliptic course are doomed to annihilation sooner or later. Others moving in parabolic curves generally escape destruction, owing to their velocity.

. . . What does Science know of Comets, their genesis, growth, and ultimate behaviour? Nothing — absolutely nothing! And what is there so impossible that a laya centre — a lump of cosmic protoplasm, homogeneous and latent, when suddenly animated or fired up — should rush from its bed in Space and whirl throughout the abysmal depths in order to strengthen its homogeneous organism by an accumulation and addition of differentiated elements? And why should not such a comet settle in life, live, and become an inhabited globe! (*SD I, 204*)

McCanney states that these comets add on “differentiated elements” because they are highly charged electrical bodies (due to their interaction with the Sun and a highly charged Solar System) whose negative nucleus attracts to it ionized dust and material that pervades the solar system. This results in the comet tail that we see vacuuming material into the body of the comet. McCanney estimates comets such as Hale-Bopp and the current comet NEAT are on the order of size of a small planet such as Mercury or our Moon, and gives reasons for this. He also believes that they are a part of an entourage of a much larger planetary object referred to as Planet X. This comet-planet is supposedly due within the foreseeable future. At the very least, a body of this size will have a major effect on the weather as it passes through the system. If the orbit brings the planet near Earth, then the consequences could be much worse. As of yet this theoretical body has not been sighted so we are looking at there being some time yet. This would probably be the comet of prophecy.

In this new theory comets are electrically charged bodies accumulating mass and consequently changing orbit as they

grow. McCanney believes Hale-Bopp doubled its size on its most recent trip through our Solar System and its orbit was erratic changing its periodicity to almost half. This naturally makes comets unpredictable. Another factor that McCanney does not seem to touch upon is how the electrical fields of planets affect these comets. If, as theosophists, we believe that the cumulative consciousness of mankind can affect the weather of the planet, then it must be that we are affecting ionization. Like the planet and the Sun, we are generators. Energy flowing out from the Sun would be more or less attracted to the planet depending on the consciousness of humanity. With over six billion generators on the planet living in anxiety over an impending war, one can only imagine what types of energies are being projected. In addition the century-long assault on Nature has probably left the planet in a vulnerable state. Unfortunately, whether one is fighting for peace or for war, the same type of energies are being generated. Right now, from a karmic perspective, it has already been determined whether we will be going to war. This will be dictated by the souls of the politicians and leaders now in power. As a humanity, all we can do is prepare for future elections, continue with the process of healing the earth, and finding peace and wisdom within ourselves.

If a Nostradamus comet is on the way, then the only way to minimize its effects is to change the soul of each man so that he becomes a generator of peace and harmony as opposed to fear, anger, and hatred. Natural farming, natural healing, being one with Nature, these are the keys to our future survival. By visiting our local spiritual places and figuring out how to start the healing process we can do more for humanity than in the halls of government. Government will change when the people begin to change. Let us hope that Theosophy has done its work over the last century and there are enough feelings of brotherhood in the world to see us through

into the new era without having to endure another war and mass death.

[Fohat, Spring 2003]



A Call for Fusion

Mr. Barrios is a historian, an anthropologist and investigator. After studying with traditional elders for 25 years since the age of 19, he has also become a Mayan *Ajq'ij*, a ceremonial priest and spiritual guide, Eagle Clan.

In early Autumn 2002, Carlos Barrios journeyed North from his home in Guatemala to the Eastern edge of the Four Corners. In Santa Fe, NM, at the tail of the Rocky Mountain spine, Mr. Barrios spoke in a knowledgeable manner about the Mayan tradition and the fabled Mayan calendars.

As he met with audiences in Santa Fe, Mr. Barrios told a story about the most recent Mayan New Year ceremonies in Guatemala. He said that one respected Mam elder, who lives all year in a solitary mountain cave, journeyed to Chichicastenango to speak with the people at the ceremony.

The elder delivered a simple, direct message. He called for human beings to come together in support of life and light. Right now each person and group is going his or her own way. The elder of the mountains said there is hope if the people of the light can come together and unite in some way.

Reflecting on this, Mr. Barrios explained: "We live in a world of polarity: day and night, man and woman, positive and negative. Light and darkness need each other. They are a balance. Just now the dark side is very strong, and very clear about what they want. They have their vision and their priorities clearly held, and also their hierarchy. They are working in many ways so that we will be unable to connect with the spiral Fifth World in 2012."

"On the light side everyone thinks they are the most important, that their own understandings, or their group's understandings, are the key. There's a diversity of cultures and

opinions, so there is competition, diffusion, and no single focus."

As Mr. Barrios sees it, the dark side works to block fusion through denial and materialism. It also works to destroy those who are working with the light to get the Earth to a higher level. They like the energy of the old, declining Fourth World, the materialism. They do not want it to change. They do not want fusion. They want to stay at this level, and are afraid of the next level.

The dark power of the declining Fourth¹ World cannot be destroyed or overpowered. It's too strong and clear for that, and that is the wrong strategy. The dark can only be transformed when confronted with simplicity and open-heartedness. This is what leads to fusion, a key concept for the World of the Fifth Sun.

Mr. Barrios said the emerging era of the Fifth Sun will call attention to a much-overlooked element. Whereas the four traditional elements of earth, air, fire and water have dominated various epochs in the past, there will be a fifth element to reckon with in the time of the Fifth Sun: ether.

The dictionary defines ether as the rarefied element thought to fill the upper regions of space, the Heavens. Ether is a medium that permeates all space and transmits waves of energy in a wide range of frequencies, from

¹ Theosophy would probably call this the declining Fifth Race in the Fourth Round. When a race passes its zenith it is cut in two by a catastrophe or "obscuration." Since the germs of the Sixth subrace of the Fifth Root-race are now on the earth, that indicates that the Fifth is beyond its zenith. HPB states the law like this: "In the account given to Solon by the Egyptian priests of the submersion of the island of Atlantis under the waters of the ocean, after repeated shocks of an earthquake, we find that *the event happened when Jupiter had seen the moral depravity of the inhabitants.*

True; but was it not owing to the fact that all esoteric truths were given out to the public by the Initiates of the temples *under the guise of allegories?* "Jupiter," is merely the personification of that immutable Cyclic Law, which **arrests the downward tendency** of each Root-Race, after attaining the zenith of its glory.

The returns of great catastrophes were determined by the present period of the Magnus Annus, or great year — a cycle composed of the revolutions of the sun, moon, and planets, and terminating when these return together to the sign whence they were supposed at some remote epoch. (*SDII*, 786, and 784)

cell phones to human auras. What is "ethereal" is related to the regions beyond earth: the heavens.

Ether¹ — the element of the Fifth Sun — is celestial, and lacking in material substance, but is no less real than wood, wind, flame, stone or flesh.

"Within the context of ether there can be a fusion of the polarities."

"The greatest wisdom is in simplicity," Mr. Barrios advised before leaving Santa Fe. "Love, respect, tolerance, sharing, gratitude, forgiveness. It's not complex or elaborate. The real knowledge is free. It's encoded in your DNA. **All you need is within you. Great teachers have said that from the beginning. Find your heart, and you will find your way.**"²

[From *Chiron Communiqué*, Vol. 7 No. 10, Oct. 2002. Carlos Barrios is the author of *Kam Wuj: El Libro del Destino*, a book published in Spanish that explores Mayan teachings. His book is being translated into English for future publication. Mr. Barrios can be contacted via Saq' Be' — Organization for Mayan and Indigenous Spiritual Studies; P.O. Box 31111, Santa Fe, NM 87594, email: saqbe@sacredroad.org .

¹ "Occult Science recognises *Seven* Cosmical Elements—four entirely physical, and the fifth (Ether) semi-material, as it will become visible in the air towards the end of our Fourth Round, to reign supreme over the others during the whole of the Fifth. The remaining two are as yet absolutely beyond the range of human perception. These latter will, however, appear as presentments during the 6th and 7th Races of this Round, and will become known in the 6th and 7th Rounds respectively. These seven elements with their numberless Sub-Elements far more numerous than those known to Science) are simply *conditional* modifications and aspects of the ONE and only Element. This latter is not *Ether*, not even *A'kâsâ* but the *Source* of these.

Whatever the views of physical Science upon the subject, Occult Science has been teaching for ages that A'kâsa — of which Ether is the grossest form — the fifth universal Cosmic Principle (to which corresponds and from which proceeds human Manas) is, cosmically, a radiant, cool, diathermanous plastic matter, creative in its physical nature, correlative in its grossest aspects and portions, immutable in its higher principles. In the former condition it is called the Sub-Root; and in conjunction with radiant heat, it recalls "dead worlds to life." In its higher aspect it is the Soul of the World; in its lower—the DESTROYER. [*The Secret Doctrine*, "Proem," pp. 12-13]

² Emphasis added.

A Ruby, A Diamond, and a Stormy Sea

IT is written in an old book upon the Occult Sciences: "Gupta Vidya (Secret Science) is an attractive sea, but stormy and full of rocks. The navigator who risks himself thereon, if he be not wise and full of experience, will be swallowed up, wrecked upon one of the thousand submerged reefs. Great billows, in colour like sapphires, rubies and emeralds, billows full of beauty and mystery will overtake him, ready to bear the voyager away towards other and numberless lights that burn in every direction. But these are will-o-the-wisps, lighted by the sons of Kâliya for the destruction of those who thirst for life. Happy are they who remain blind to these false deceivers; more happy still those who never turn their eyes from the only true Beacon-light whose eternal flame burns in solitude in the depths of the water of the Sacred Science. Numberless are the pilgrims that desire to enter those waters; very few are the strong swimmers who reach the Light. He who gets there must have ceased to be a number, and have become *all numbers*. He must have forgotten the illusion of separation, and accept only the truth of collective individuality. "The Beacon Light of the Unknown"



CORRESPONDENCE

As I was reading your Interesting article on prayer and meditation. in the Feb. supp., I was surprised to find it followed by Rep. Kucinich's much emailed speech. Despite his sincere and high minded vision I happen to disagree rather strongly with the conclusions and analysis that he offers. I'm glad we don't usually get into such side issues in Theosophy. My Mom, (Jeanne) mentioned that such political divisions devastated ULT before and during WW II. Politics has also divided my church congregation at Unity this past month.

Garrett

Yes, I agree that was a questionable item.
jerome