



GRAVITY'S BETTER-HALF FOUND AT LAST!

Repulsive Astronomy

Astronomers have found new evidence for one of the strangest properties of the universe. A mysterious substance, dubbed dark energy, appears to be ripping the cosmos apart, causing the universe to expand at an ever-faster rate.

The wrenching findings come from a correlation between two kinds of sky maps--one that denotes the positions of large numbers of galaxies and another, a snapshot of the cosmic microwave background, which is the remnant radiation from the Big Bang.

By comparing the maps, astronomers have found the imprint of dark energy, which pushes objects apart and thus counters gravity's familiar tug: Previous support for dark energy has, been based on the brightness of distant stellar explosions known as supernovas ((SN: 3/31/01, p:196): With only one line of evidence, however, some researchers weren't convinced:

"Since the implications of dark energy are so profound for physics, having multiple, independent lines of evidence for its existence is absolutely essential,"¹ says

¹ Occultism has always considered "gravity" at best only half a law. The Karma of Planets causes them to orbit at that point where their "attraction" toward the sun is balanced by a "repulsive" force. — Ed., A.T.

[Dr. Keightley writes: "Harmony *is* essentially the law of the Universe. The contrasted aspects of Nature can have no reality except in the experience of conscious Egos."] The *phenomenal* contrast is not denied, but it is representative of no fundamental want of harmony. In the same way the contrast of Subject and Object is essential to our present finite consciousness, although it has no basis of reality beyond the limits of conditional being. Moreover, even in this phenomenal Universe, equilibrium (harmony) is most certainly maintained by **the very conflict of the contrasted forces alluded to.**

Joshua A. Frieman of the Fermi National Accelerator Laboratory in Batavia, Ill., a coauthor of one of four dark-energy studies recently posted online: Each study uses data from the Wilkinson Microwave Anisotropy Probe (WMAP), a satellite that is generating detailed maps of the cosmic microwave background (SN: 2/15/03, p. 99).

This remnant radiation is riddled with hot and cold spots, most of which reflect the lumpiness of the infant universe, from which galaxies grew: But some of the energy in the hot spots may have been acquired later, as light traveled for billions of years to reach Earth.

During their long journey, photons from the microwave background encounter huge concentrations of matter, such as superclusters of galaxies: As the photons fall

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["The Universe must, at bottom, be a Harmony. Why? . . ."] Mr. Beatty asks how the Universe would come to a stand-still, if the law of Harmony was suspended. Now suppose, for instance, the law of "gravity" was not counterbalanced by the action of other "forces," what would happen? Science assures us that everything would have long before gravitated to a common centre, and a universal dead-lock have ensued! *Vice versa*, if "gravity" were to lapse. *Verb. Sap.* [CW, vol viii, p. 312]

into these clouds of matter, they gain energy, like a marble that speeds up as it rolls downhill. As the photons climb out of these areas, they lose energy.

If the universe were flat-so that parallel lines never meet-and contained no dark energy, photons traversing matter-filled regions would gain exactly as much energy as they lose. But in a flat universe containing dark energy, there would be no such cancellation, says Frieman.

Dark energy would spread matter out during the period in which photons traverse a supercluster or other large clump. The photons would therefore expend less energy leaving a supercluster than the amount they gained when they entered. So, wherever the universe harbors lots of matter, the microwave-background photons ought to be slightly more energetic than those in less-dense areas. This would be indicated by a shift of the photons toward bluer wavelengths.

That's exactly what Frieman, Ryan Scranton of the University of Pittsburgh, and their collaborators found when they compared data from WMAP with the positions of several million galaxies mapped by the Sloan Digital Sky Survey, a vast, visible-light survey of the heavens (SN: 5/31/03, p. 341). The blue shift was discernible on scales of 100 million light-years, or roughly one-hundredth the scale of previous studies: The scientists recently posted their findings online (<http://xxx.lanl.gov/abs/astro-ph/0307335>).

Using a smaller sample from the same visible-light survey, Pablo Fosalba of the Institut d'Astrophysique de Paris and his collaborators observed a similar correlation (<http://xxx.lanl.gov/abs/astro-ph/0307249>). Relying on galaxies mapped at X-ray and radio wavelengths, Steven Boughn of Haverford (Pa) College and Robert Crittenden of the Institute of Cosmology and Gravitation in Portsmouth, England, found the same blue-shifting effect (<http://xxx.lanl.gov/abs/astro-ph/0305001>). The same

goes for Michael R Nolta of Princeton University and his collaborators, who also worked with the radio-wavelength map (<http://xxx.lanl.gov/abs/astro-ph/0305097>).

"It is exciting that all these teams find the same correlation," says Wayne Hu of the University of Chicago.

Further studies with the Sloan data may help pin down the physical traits of the still-elusive dark energy, Frieman notes. — R. COWEN

An Occult Viewpoint on Gravity

Question: What connection has "weight," as you use it, with gravity?

Answer: By weight, gravity in the occult sense of attraction and repulsion is meant. It is one of the attributes of differentiation, and is a universal property. By attraction and repulsion between matter in various states it is possible, in most cases, to explain (whereas the "law of gravitation" is insufficient to do so) the relation which the tails of the comets assume when nearing the sun; seeing that they manifestly act contrary to this hypothesis.

Question: Will you give us some explanation from the occult standpoint of what is called the "Law of Gravitation"?

Answer: Science insists that between bodies attraction is directly as the mass and inversely as the square of the distance. Occultists, however, doubt whether this law holds good with regard to the entirety of planetary rotation. Take the first and second laws of Kepler included in the Newtonian law as given by Herschel. "Under the influence of such attractive force mutually urging two spherical gravitating bodies toward one another, they will each, when moving in each other's

neighborhood, be deflected into an orbit concave toward each other, and describe one about the other, regarded as fixed, or both around their common centre of gravity, curves whose forms are limited as those figures known in geometry by the general name of Conic Sections. It will depend upon the particular circumstances or velocity, distance and direction, which of these curves shall be described, whether an ellipse, a circle, a parabola, or an hyperbola, but one or the other it must be. . . . &c., &c."

Science says that the phenomena of planetary motion result from the action of two forces, one centripetal, the other centrifugal, and that a body falling to the ground in a line perpendicular to still water does so owing to the law of gravity or of centripetal force. Among others, the following objections brought forward by a learned occultist, may be stated

[1] That the path of a circle is impossible in planetary motion.

[2] That the argument in the third law of Kepler, namely that "the squares of the periodic times of any two planets are to each other, in the same proportion as the cubes of their mean distances from the Sun," gives rise to the curious result of a permitted libration in the eccentricities of planets. Now the said forces remaining unchanged in their nature, this can only arise, as he says, "from the interference of an extraneous cause."

[3] That the phenomenon of gravitation or "falling" does not exist, except as the result of a conflict of forces. It can only be considered as an isolated force by way of mental analysis or separa-

tion. He asserts, moreover, that the planets, atoms, or particles of matter are not attracted towards each other in the direction of right lines connecting their centres, but are forced towards each other in the curves of spirals closing upon the centre of each other. Also that the tidal wave is not the result of attraction. All this, as he shows, results from the conflict of imprisoned and free force; antagonism apparently, but really affinity and harmony. (*Transactions of the Blavatsky Lodge*, p. 132-33)

Spirit, Energy and Matter

Can [Scientists] say the same quantity of energy has always been moving the matter of the Universe? Certainly not so long as they teach that when the elements of the material cosmos, elements which had first to manifest themselves in their uncombined gaseous state, were uniting, the quantity of matter-moving energy was a million times greater than it is now when *our globe is cooling off*. For where did the heat that was generated by this tremendous process of building up a universe go? To the unoccupied chambers of space, they say. Very well, but if it is gone for ever from the *material universe* and the energy operative on earth has never and at no time been the same, then how can they try to maintain the "unchangeable quantity of energy," that potential energy which a body may sometimes exert, the FORCE which passes from one body to another producing motion and which is not yet "annihilated or changed into anything else."? "Aye," we are answered, "but we still hold to its indestructibility; while it remains *connected with matter*, it can never cease to be, or less or more." Let us see whether it is so. I throw a brick up to a mason who is busy building the roof of a temple. He catches it and cements it in the

roof. Gravity overcame the propelling energy which started the upward motion of the brick, and the dynamic energy of the ascending brick until it *ceased to ascend*. At that moment it was caught and fastened to the roof. No natural force could now move it, therefore it possesses no longer potential energy. The motion and the dynamic energy of the ascending brick are absolutely *annihilated*. Another example from their own text books. You fire a gun upward from the foot of a hill and the ball lodges in a crevice of the rock on that hill. No natural force can, for an indefinite period move it, so the ball as much as the brick has lost its potential energy. "All the motion and energy which was taken from the ascending ball by gravity is absolutely annihilated, no other motion or energy succeeds and gravity has received no increase of energy." Is it not true then that energy is indestructible! How then is it that your great authority teaches the world that "in no case is the force producing the motion annihilated or changed into anything else"?

I am perfectly aware of your answer and give you these illustrations but to show how misleading are the terms used by scientists, how vacillating and uncertain their theories and finally how *incomplete* all their teachings. One more objection and I have done. They teach that all the physical forces rejoicing in specific names such as gravity, inertia, cohesion, light, heat, electricity, magnetism, chemical affinity, are convertible one into another? If so the force producing must cease to be as the force produced becomes manifest. "A flying cannon ball moves only from its own inherent force of inertia." When it strikes it produces heat and other effects but its force of inertia is not the least diminished. It will require as much energy to start it again at the same velocity as it did at first. We may repeat the process a thousand times and as long as the quantity of matter remains the same its force of inertia will remain the same in quantity. The same in the case of gravity. A meteor falls and pro-

duces heat. Gravity is to be held to account for this, but the force of gravity upon the fallen body is not diminished. *Chemical attraction* draws and holds the particles of matter together, their collision producing heat. Has the former passed into the latter? Not in the least, since drawing the particles again together whenever these are separated it proves that it, the chemical affinity is not decreased, for it will hold them as strongly as ever together. Heat they say generates and produces electricity yet they find no decrease in the heat in the process. Electricity produces heat we are told? Electrometers show that the electrical current passes through some poor conductor, a platinum wire say, and heats the latter. Precisely the same quantity of electricity, there being no loss of electricity, no decrease. What then has been converted into heat? Again, electricity is said to produce magnetism. I have on the table before me primitive electrometers in whose vicinity chelas come the whole day to recuperate their nascent powers. I do not find the slightest decrease in the electricity stored. The chelas are magnetized, but their magnetism or rather that of their rods is not that electricity under a new mask. No more than the flame of a thousand tapers lit at the flame of the Fo lamp is the flame of the latter. Therefore if by the uncertain twilight of modern science it is an axiomatic truth "that during vital processes the conversion only and never the creation of matter or force occurs" (Dr. J. R. Mayer's organic motion in its connection with nutrition) — it is for us but half a truth. It is neither *conversion* nor *creation*, but something for which science has yet no name.

Perhaps now you will be prepared to better understand the difficulty with which we will have to contend. Modern science is our best ally. Yet it is generally that same science which is made the weapon to break our heads with. However, you will have to bear in mind (*a*) that we recognize but *one* element in Nature (whether spiritual or physical) outside which there can be no Nature since it is *Nature* itself,³ and which

as the *Akasa* pervades our solar system, every atom being part of itself, pervades throughout *space* and *is* space in fact, which pulsates as in profound sleep during the pralayas, and [is] the universal Proteus, the ever active Nature during the Manvantaras; (b) that consequently spirit and matter are *one*, being but a differentiation of states not *essences*, and that the Greek philosopher who maintained that the Universe was a huge animal penetrated the symbolical significance of the Pythagorean monad (which becomes two, then three and finally, having become the tetraktis or the perfect square, thus evolving out of itself four and involuting three, forms the sacred seven) — and thus was far in advance of all the scientific men of the present time; (c) that our notions of “cosmic matter” are diametrically opposed to those of western science.

THE WATCHER AT THE FORD

THE WATCHER AT THE FORD

Vikharam, looking inward, beheld deathlessness, and found the sages who repose behind the veil of time; who rest, go forth, do their work, and return. The four castes and the four yugas are in them, but they rest in the eternal; they descend and reascend the stair of time which men call variously birth, youth, manhood, death.

From that zone where the sages dwell, in the singing light, Vikharam entered the stair of the seven steps, the stair each step of which becomes denser and darker. As the fine-drawn filaments of light knit

closer and closer, the body of fire that makes the shining house of the immortals silvered into finest ether; clothed itself in thoughts of service to the unholy castes of men; put on the desires of earth, knocked at the door of motherly-love, entered the chrysalis; and at the tenth moon Vikharam once more gazed outwardly through child's eyes, calm and undisturbed. Thus was the journey downwards which men call birth.

"This is our first-born, child of our great love," said the householders, Mother and Father. "Our cup is filled. We are now the Trimurti---Father, Mother, Son."

Narada, they named him; "my Narada," his mother called him. "He is grave like a man, like an elder. He is wise beyond speech, more than men."

And the father: "He is silent, like a man in the arms of the beloved, content, filled with tenderness, no more desiring, desiring only that love forevermore endure."

She who had been only wife, became as mother, and grew every day richer in the doubled largess. He who had been only husband, became as father, and grew every day more gentle, enriching others with the benevolence of a full heart. So was sown the seed of Satya, the golden yuga, in the midst of Kali, the black age.

"We have a son," quoth mother and father to each other. "He will inherit after us. His children will live after us. Our names will be remembered in generations to come. Men will say in remote times, 'these were the parents of Narada, the Blessed One.' We shall live again in him and in them when these our bodies shall have returned to the grey parchment. It is good to be a Father. It is good to be a Mother. It is good to have a son."

So these parents of Narada gave thanks to their God; they made offerings in the temple and revered the priests speaking in the name of their God. Their hearts being filled, their love being content, they saw not the miseries of earth, nor heard the lamentations of those who mourn. Or if perchance the drawn notes of another's agonies made discord in the sweet silence of their love, they gave thanks to their God, that He spared them the common lot, and made Him offerings in the temple, that all men might be drawn to the true faith. Or, again, if the shadow of another's woe fell across the sunshine path they trod, they besought him to seek the priests and make his peace with the true and loving God whom they worshipped, that His bounty might bring healing and fullness of joy.

Thus they erected the four pillars of all faith as is written in the commentary on the incarnations of Vikharam: the pillars of sincerity, of devotion, of steadfastness, of integrity. The four pillars being thus erected, they entered upon the fifth year of the days of Narada, Son of Man. As is well known to those who ponder the path of probation, the fifth is the pillar of Light, which reveals all as the balance of Karma even unto the number nine. If the faith of the householders proceeds from the sattva of understanding, the nidanas of perfection are builded into the columns and the temple is complete. If the faith of the householders is of the quality which proceeds from the sattva of misunderstanding of the true nature of the soul, the fifth column falls, and great is the fall thereof, causing also to fall the four pillars erected. Thus is the number nine the number of justice and the number of mercy, the number of perfection, or the number of death, according to the faith of the householder.

These parents, knowing naught of the mysteries of the Incarnation, but content in love, sought no other knowledge. They worshipped the lamp and not the flame of the unfed fire of the soul. They knew only their God, knowing not Him who is the origin of all the gods and of the adepts. They knew only Narada, their son, knowing him not as Vikharam, ancient of lives, companion of the sages who repose behind the veil of time.

But Vikharam, beyond time and space and therefore beyond all forms and appearances, waited the fateful balance of the manvantara of householders.

Upon the face of Bhumi, the earth, fell the chill dark clouds of Kali, the black age, Men shivered and groaned under the weight of the iron harvest of past sins heaped to the balancing point. They forsook their gods and spread tales that soon there would be no more light; that Nyima the sun would disappear and all men perish miserably. Fierce struggles began and men fought in whirlwinds for a place in the sun while yet some light lasted. Other masses made sacrifices to their gods that the earth might be cleansed of her offences and the sun be restored.

Those who had wives and children crying to them for food and for shelter began slaying each other that their own might be saved. Dreadful diseases ravaged over the lands.

The Parents of Narada saw not, heard not, heeded not. Illumined by the virtues of former living, filled with the light of their love, how could they know hunger who hungered not at all? Came a day when the priests of the sects, seeing ruin for them and their gods in the ruin of the people, without whom there are neither gods nor priests, gave up, their external exclusions and besought all men to make

sacrifice. But their gods had left the earth, mutilated by the mutilation of men's hopes, dead with the death of men's faith.

Each leader of tribes assured his own people that peace could not come again upon earth until they only should rule over all others. So caste fought with caste until the supremacy of misery was imposed upon all alike. The shrines of old, the marketing places and the fields and roadways were heaped with the bodies of heretics. Each esteemed that his miseries were caused by the sins of his neighbor; yea, even by the accursed of his own household. The darkness grew more intense till many affirmed that there had never been other than darkness; that the sun was a myth of madmen, of priests and of fools, and would nevermore shine again. Thus came the balance point of all when both the pillars of sincerity and devotion, the pillars of steadfastness and integrity trembled and shook, as waver the lines of familiar things in the engulfing darkness of night.

By the sacrifice and the loss of that which they hold most dear are men purified of their sins. The mission of Vikharam being so far accomplished, the divine ray once more began to separate itself from the human, returning to the central flame.

"Our child is sick," cried the mother, "Our son falls ill of some malady," cried the father. Their love and their faith cried out conjointly, "Let us take him to the sacred pool of healing and implore our God for succor."

The priests enjoined sacrifice, and the remaining elders chanted mantrams and intoned orisons. Narada looked at them with patient eyes, suffering all, but receiving naught from the ministrations.

"Look how his sight grows distant. Son, canst thou not see thy mother? Son, canst thou not gaze upon thy father? Son, have pity on us who love thee, and return again to us."

A mist came up from the heart and covered their eyes. A silence came up from the heart and covered their ears. There was no going that eyes could witness, no sound of departure that ears might hear, but when they looked and when they listened, Narada was no more there. The light had failed, so that the eye could not see; the air had sunken, so that the ear could not hear.

The mother crooked her arms in vain, they ached only with the void. Memory tugged at her heart, but the breast felt no pull of dear hunger. Her love seemed a thing that had broken in twain.

The father carried but clay in his arms; carried but lead in his heart, he who had nestled sunlight in his arms, and singing gold in his heart. Kali, the black age, entered the secret recesses of their inmost being through the door of love, when Narada went away into the darkness and the silence, where human eye could not follow, where human ear could not attend, where human love could not enter.

"The grief of all mankind has entered our heart," cried the parents. "The fountain of our life has dried up. We are drowned in the sea of all sorrows."

Loving the form and appearance, they had not learned to discern the soul as apart from forms and appearances. Their religion forsook them. Relying upon mortal religion, how could they learn the true nature of the soul as being entirely distinct from any experiences, and disconnected from all material things, and dissociated from their

understanding? They knew and loved Narada. They neither knew, therefore how could they love, Vikharam, the deathless, the immortal, the three-tongued flame of the four wicks?

Yet in the brotherhood of death is the door to understanding of the mystery of life; of the understanding that the universe exists for the sake of the soul alone; for the emancipation of the soul from bondage to mortal things.

Purified by their sorrows from all sins, these parents partook of what was left of the offering and entered upon the religion of works. In memory of Narada they entered into the sorrows of all who had loved and lost. This is the way of all knowing. In sympathy for another's speechless grief, something stirred in the tomb of their hearts. In assuaging another's tears, the fountain within them unsealed.

Narada was gone, but Vikharam never left them at all; never went from the heart of the mother; never departed from the heart of the father. In the speechless depths of their souls he moved to and fro, stirring the waters of compassion for all that lives. Clothed in the undying vesture of the Nirmanakayas, Vikharam lightened their hearts, spoke in the thrilled silence which becomes audible only to those who hear no more the sweet-tongued voices of illusion. Like the eternal music of the golden spheres his presence translated the voice of the silence.

"Only forms are of this world, dear Mother. Only appearances are of this world, dear Father. Only here are there tears and the black doom of parting, dear Parents. As sunlight from far spaces illumines the darkness of this world, so love shines afar from its source, giving light and warmth in the midst of mortal

things. On the other side of night is the day still shining. On the other shore of death is the soul that illumines the clay."

Compassion gave them sight. Compassion gave them hearing. Compassion gave them knowledge. In the midst of forms and appearances they found, while living, the ford between the living and the dead. They found the Watcher at the Ford. Vikharam, watcher at the ford, met them deathless and shining. The Soul, which takes what form it will, took on the form of Narada, transfigured, transformed, translucent.

"Thou hast found us and we have found thee, O Narada, O our Son."

Thus Father, Mother, Son, were once more one.

Thus was the mission of Vikharam achieved. Thus was the mission of Narada achieved. Thus was achieved the germination of Satya, the yuga of the divine upon this earth, in the midst of the forms and appearances of Kali, the black age of bondage to mortal things.

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kl 17.15 - 18.15

Den Hemliga Läran av Helena Blavatsky

(Vårt kursmaterial är "DHL" del I, löpande studier)

Den Hemliga Läran 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

höstterminen längre ner på sidan under

Dharmagrupp II)

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

XXXIV

Chapter VII

III.—Intuition, Intellect and “Lighting Up” the Child

Answer:— [continued from last installment] The mineral, then, is Life in which only two of the principles are in combination, and its activity is entirely internal among the lives that compose it. The vegetable, looked at from the outside, is a combination of lives in a certain form, and in those lives three of the principles are more or less aroused. Then, if we regard what we call an animal, it is still “life,” and all of its forms or principles are collections of lives, with four of the principles more or less active and in combination or union. Now, take a being who unites his fifth principle with those four principles, with the lives of this four—principled being, and you have the waking up of Manas.

All the time we are doing the same thing with each other. Any time we look at any one, lives pass from us to him and from him to us. Any time we think of any one, lives pass from us to him and from him to us. Otherwise, how are

clairvoyance, telepathy, communication at a distance, realization of the Self, spiritual communion, mental communion—how are these to be achieved? The fifth chapter tells us that lives, even physically, are everlastingly entering the body, everlastingly flying out of the body. That is far more true, on the inner planes, of the higher principles.

Question: — Why is it that we have such a profound admiration for the intellect in the sense that Mr. Judge speaks of it in this chapter? Take a man like Mr. Einstein. Everybody knows that he is a humanitarian, one of the loveliest and most lovable characters, but nobody cares so much about that. What everybody raves about, talks about, is his capacity of intellect. Now, why is it that we relish intellect?

Answer:— Don’t you think the reason is clear? We have thought in terms of results achieved or to be achieved; we haven’t been thinking of Self as the prime factor, the prime Mover of all; and so at last we have come to “relish” this fifth principle. In contact with the four lower principles, the fifth principle is the “sparking power.” In fact, as Mr. Judge says, intellect is by some men thought to be the highest power.

Question: — Will the mindless men appear again on this plane in this Manvantara?

Answer:— In the first place, our previous statement was general. There are exceptions to all rules. The statement was made that there are no mindless men on this plane now, just as it would be perfectly correct to say, “There are no Mahatmas known amongst men,” or “There are no Lunar or mindless Pitris known amongst men.” Yet we know that Mahatmas actually do exist here on earth in human bodies. And so we might infer that very possibly mindless entities, mindless men, exist here on earth—pure

Lunar Pitris—and we might go looking for the signs of these.

But will they come on earth again? Well, remember, the infallible law of evolution is a descent, consciously or unconsciously, from the highest to the lowest; and then a reascent from the lowest to the highest. It follows then that, although we have sunk lower in matter than the plane of the mindless men, the time must come when in our reascent we shall once more be in contact with the mindless men on their own plane.

[TO BE CONTINUED]



THE COFFEE KLATCH

Coffee Maker: So surprising that my coffee boiled over!! Ugghhghgh! I shall have to do another brew.

Gray-flanneled Man: What blew your calm out the window, Coffee Maker?

New-Baked Theosophist: Oh, I know, my Tai Chi story just blew him away:

Offenders Sentenced to Tai Chi

Santa Fe Municipal Court might be the last place you would expect to find offenders meditating with needles in their foreheads amid candles and mood music as they learn to balance their chi.

But this is Santa Fe.

And it's where Municipal Judge Frances Gallegos has placed offenders enrolled in her new alternative sentencing program — a tai chi class complete with a Japanese-style tea service and meditation aided by acupuncture.

Instructor Mark De Francis, a doctor of oriental medicine who works as a psychologist for the state Corrections Department, said he believes offenders with a propensity for violence can benefit from tai chi and meditation.

Tai chi, a meditative self-defense art in which practitioners fight the "inner opponent," is characterized by slow, relaxed movement and teaches "impulse control," De Francis said.

"You're trying to go slower than your impulses tell you to go," De Francis said. "It's good for people, whether they're in trouble or not."

Students said they have benefited from the class.

A 20-year-old offender who declined to use his name said the tai chi has "given me time to reflect on my actions."

"Just physically, I've been feeling more balanced," he said.

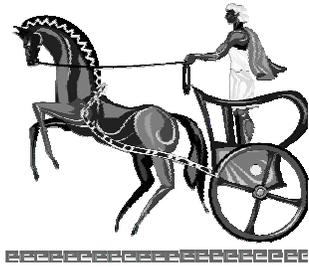
A 23-year-old woman said she feels less of an urge to drink after three months of tai chi and meditation.

"Doing this for three months, it just makes you really think twice about your mistakes," she said.

Gallegos said the inaugural 12-week class started in October. Each offender must foot the bill for the \$180 class. Gallegos said the class is geared primarily to "people that are charged with some kind of a crime of violence," whether it's a DWI involving road rage or a bar fight.

Offenders have a choice- they can either sign up for the tai chi class or participate in a community service program that involves picking up litter and trash, Gallegos said.





DNYANESHVARI

[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*.]

XXXIII

CHAPTER TEN

Arjuna says to Shri Krishna: Your speech has secured me the accomplishment of my objects. You have taken out of me all the miseries of this world. Therefore, I hope I shall be free from rebirth. I have today seen my birth with my own eyes and in this way, I have got my entire life in my own hands. The light of knowledge given by You, has dispelled the darkness of my ignorance and I have begun to live. O Lord, You are the Para-Brahma, the Supreme Being. You are the cradle of the five elements. You are pure and You are the highest in the universe. You are the guiding deity of the trinity of Brahma, Vishnu and Shiva. You are the Purusha constituted of the twenty-five super-elements and You are the divinity beyond illusion (Maya). Being eternal, You are free from birth. I never realized before, the greatness of your qualities. You are the controller of threefold time (past, present and future). You are the fighting spirit of life. You are

the supporter of the universe. Apart from what I feel myself now, this fact is confirmed by the discourse of You by the great sages of the past. Except for Your favor and until this moment, I had not grasped all this in reality. The sage Narada has often sung of your praises in these terms, but not knowing the meaning of it, I was content to rejoice only at the music of it. If the sun were to shine in a village of blind men, they would feel the heat, but they would not be able to see the sun. When I heard of your description from the mouths of the sages Asita and Devala, no meaning was conveyed to my intelligence, which was absorbed in objects of senses. The most extraordinary thing about the attraction of the senses is that spiritual pursuits, which are really sweet, appear to be bitter, and sensual pursuits that are really bitter, appear to be sweet. Apart from the other sages, the eminent Vyasa himself has come to our place often and has described You in these terms.

I neglected these discourses, till the sun in the form of wisdom (Dnyana) made them visible to my mind's eye, in the same manner a man, who throws away the Chintamani stone (the stone of desire) during the night, treasures the touchstone at daybreak, when he recognizes it. The seed of knowledge was certainly sown in the form of words in my heart, but it has fructified only after the flow of your favor in the form of realization. The discourse between You and me is like the meeting place of all the rivers in the form of the sages. O Great Teacher, the accumulated merit (Punya) of several births of mine has resulted in this meaning with You and I desire nothing further. Until You favored me, your praises, which I heard through the mouths of my elders, had no meaning for me. When Providence is favorable, all activities are successful. When the teacher (Guru)

favors the disciple, all that he has heard and studied is realized. The gardener may water plants every day and take great trouble, but it is only in the spring that trees will bear fruits. After the fever is gone, one gets back the sense of taste and the sweet things begin to taste sweet again. Only the medicine that cures can be regarded as good medicine. The physical senses do not function unless there is life. The study of the Vedas and the scriptures or the practices of Yoga do not bear fruit, except through the favor of the teacher (Guru). O Great One, I have today secured self-realization that is the only means of knowing You. The man who claims to know You through logic or merely as intellectual conviction, never knows You properly. Only the sky can measure greatness of the sky and the weight of the earth can only be borne. You alone, O Lord, know the full extent of Your Powers. The claim of the Vedas as they have known You is futile. To Know You is as difficult as to outreach the speed of the mind, to embrace the wind or to cross the river of illusion (Maya) by means of two hands. Full knowledge of yourself is possessed by yourself only. You alone have the power to know yourself and You alone can impart this knowledge to others. O Creator of the universe, O Pure One, who can destroy the sins of the world and who deserve worship from all the gods (Devas), when I feel worthlessness to even stand in Your presence. But if I did not come to You, where else could I turn? What use are the oceans and rivers full of water to the Chataka, who quenches thirst only from drops of rain during Swati? Similarly there are teachers everywhere, but the final result of all of us is yourself.

[TO BE CONTINUED]



God, Karma and the Absolute

Book Review

(*Universes*, by John Leslie, 1989,

Published by Routledge)

“Did God create a universe specially suited to life’s evolution?” — so goes the first sentence on page one. Interpreted in a certain way Leslie builds a fairly good argument, but semantically — especially for a theosophist — the book is semantically deadbeat, or to say this in a kinder way: “The book is up-to-date in its scientific knowledge and modes of expression, but painfully out-of-date in its philosophical and religious underpinnings:

The eastern philosophy, religion and science are ignored. Karma, the Absolute, Reincarnation are not mentioned — no, not even once!

Mainstream Christian theology has a heavy footprint in the book.

To make some sense of the author’s argument from the standpoint of Ancient Wisdom we must get past his very carnalized use of the word God and stick to the statement made on page 2:

Referring to God as ‘he’ or ‘him’ is just following convention.

An Easterner would laugh at the next sentence:

If God is real then his reality seems to me most likely to be as described by the Neoplatonist theological tradition. He is then not an almighty person but an abstract Creative Force which is ‘personal’ through being concerned with creating

persons and acting as a benevolent person would.

An “Abstract Creative Force” choose, act, or be a person, anymore than an architect can create the building for which he drew the plans. The owner of a future building cannot do the architects work. The money of the owner which makes his choice operative is nevertheless **not his choice**, that proceeds from his ideation. Divine MIND would seem to us, far closer to Neoplatonic thinking than the way page 2 states.

On Page 6 we find:

The cosmos oscillates: Big Bang, Big Squeeze, Big Bang, and so on. As was suggested by J. A. Wheeler, each oscillation could count as a new world or (small-u) universe because of having new properties, or because the oscillations are separated by knotholes of intense compression in which information about previous cycles is lost — or in which Time breaks down entirely so that we cannot talk of other cycles as being ‘previous.’

Lee Smolin stated it more elegantly in his *The Life of the Cosmos*:

Is intelligent life in the process of creating a *local black hole*, which will “bounce” to create a *new universe*? Does universal life cycle through the multiverse from (big bang) singularity to (black hole) singularity, in the same manner that a seed creates an organism which in turn creates a new seed?

Ancient wisdom indicates that one manvantara, or cyclic evolution, is indeed the karmic product, the seed of a past manvantara. There is a karmic continuity in the process and it has no first beginning nor will it have a final end — the whole process is outside the boundaries of time, while individual cycles of evolution or pralaya can be said to have a beginning and an closure into the night of pralaya.

On page 24 we find:

Please bear in mind also that satisfying various of Life’s prerequisites (its necessary conditions) may often be fairly far distant from guaranteeing Life’s presence.

We must remember that Life **has no prerequisites** in a living universe, and therefore there can never be a time or spot where it is not present. This is probably the MOST serious mistake that science continues to make, *i.e.*, that there can be a division such as “dead” and “living.” For example when a person is said to have died, the corpse they leave behind is **more full of life than ever!!** The unit or superior monad has departed and now the elements of the body begin the process of returning to their own kingdom — *i.e.*, their achieved state of evolution.

On page 26 we find:

Force strengths and particle masses are the same everywhere, as is suggested by the *Principia*’s second Rule of Reasoning which Newton illustrated with the remark that ‘the light of our culinary fire and of the sun’ should be regarded as governed by the same laws. And those strengths and masses, and no doubt many other factors also, were selected by a Mind or by a more abstract Creative Principle which can reasonably be called ‘God’.

To which *The Secret Doctrine* would reply:

There are no such uncompromising believers in the immutability and universality of the laws of nature as students of occultism. Let us then, with your permission, leave the shade of the great Newton to rest in peace. It is not the principle of the law of gravitation, or the necessity of a central force acting toward the sun, that is denied, but the assumption that behind the law which draws bodies toward the earth’s centre, and which is our most familiar example of gravitation, there is not another law, equally immutable, that under certain conditions appears to counteract it. If but

once in a hundred years a table or a fakir is seen to rise in the air, without a visible mechanical cause, then that rising is a manifestation of a natural law of which our scientists are yet ignorant. (Collected Works, Vol. I, "Madame Blavatsky on Fakirs")

Mystics draw their line in the sand on the internal/external problem: God is inner, Intelligence is inner, humanity is the highest symbol of the great unknown:

Even some of the astronomers have been led to believe in, and to despair of the possibility of ever accounting for rotation, gravitation, and the origin of any mechanical physical laws—unless these *Intelligences* be admitted by Science. ...Wolf... endorses fully the theory of Kant, and the latter, if not in its general aspect, at any rate in some of its features, reminds one strongly of certain esoteric teachings. Here we have the world's system *reborn from its ashes*, through a nebula; the emanation from the bodies, dead and dissolved in Space—resultant of the *incandescence* of the solar centre reanimated by the combustible matter of the planets. In this theory, generated and developed in the brain of a young man hardly twenty-five years of age, who had never left his native place, a small town of Northern Prussia (Konigsberg) one can hardly fail to recognise either an inspiring external power, or the *reincarnation* which the Occultists see in it. It fills a gap which Newton, with all his genius, failed to bridge. And surely it is our primeval matter, Akâsa, that Kant had in view, when proposing to solve Newton's difficulty and his failure to explain, by the natural forces, the primitive impulse imparted to the planets, by the postulation of a universally pervading primordial substance. For, as he remarks in chapter viii., if it is once admitted that the perfect harmony of the stars and planets and the coincidence of their orbital planes prove the existence of a natural cause, which would thus be the primal cause, "that cause *cannot really be the matter which fills to-day the heavenly spaces.*" It must be that which filled space—was space—originally, whose motion in differentiated

matter was the origin of the actual movements of the sidereal bodies and which, "*in condensing itself in those very bodies*, thus abandoned the space that is found void to-day." In other words, it is that same matter of which are now composed the planets, comets, and the Sun himself, which, having in the origin formed itself into those bodies, has preserved its inherent quality of motion; which quality, now centred in their nuclei, directs all motion. A very slight alteration of words is needed, and a few additions, to make of this our Esoteric Doctrine.

The latter teaches that it is this original, primordial *prima materia*, divine and intelligent, the direct emanation of the Universal Mind—the *Daiviprakriti* (the divine light emanating from the *Logos**)—which formed the nuclei of all the "self-moving" orbs in Kosmos. It is the informing, ever-present moving-power and life-principle, the vital soul of the suns, moons, planets, and even of our Earth. The former latent: the last one active—the invisible Ruler and guide of the gross body attached to, and connected with, its Soul, which is the spiritual emanation, after all, of these respective planetary Spirits.

Another quite occult doctrine is the theory of Kant, that the matter of which the inhabitants and the animals of other planets are formed is of a *lighter and more subtle nature and of a more perfect conformation in proportion to their distance from the Sun*. The latter is too full of Vital Electricity, of the physical, life-giving principle. Therefore, the men on Mars are more ethereal than we are, while those of Venus are more gross, though far more intelligent, if less spiritual.

The last doctrine is not quite ours—yet those Kantian theories are as metaphysical, and as transcendental as any occult doctrines; and more than one man of Science would, if he but *dared* speak his mind, accept them as Wolf does. From this Kantian mind and soul of the Suns and Stars to the MAHAT (mind) and Prakriti of the Purânas, there is but a step. After all, the admission of this by Science would be only the admission of a natural

cause, whether it would or would not stretch its belief to such metaphysical heights. But then *Mahat*, the MIND, is a "God," and physiology admits "mind" only as a temporary function of the material brain, and no more. (I, 602-602)

On page 33 we find:

Newton was wrong in supposing that matter would need to divide itself into two sorts', the one forming the planets and the other a sun or suns. (Our sun is mainly hydrogen, but so is Jupiter.) Yet he was right in seeing the sun's immense size as the key to its long-lasting activity.

Perhaps the problem of polarity is brought out by Newton. The Sun is more a lens for the conversion of light from the "invisible" to the "visible" than it is an originator of that light. There is a force coming out of the sun and another force emanating from our eyes that make the perception of light occur. When the observer is entangled with his experiment as in Quantum Physics, the whole problem of a hierarchical procession of intelligence from the unknown to what we now know becomes obvious. The theology of today, be it Christian, Brahman, Islamic, etc., etc. is not a fit place to seek answers of the divine intelligence pervading the universe:

It is not the fortuitous assistance of the atoms of Lucretius, who himself knew better, that built the Kosmos and all in it. Nature herself contradicts such a theory. Celestial space, containing matter so attenuated as is Ether, cannot be called on, with or without attraction, to explain the common motion of the sidereal hosts. Although the perfect accord of their mutual revolution indicates clearly the presence of a mechanical cause in Nature, Newton, who of all men had best right to trust to his deductions and views, was nevertheless forced to abandon the idea of ever explaining, by the laws of *known* Nature and its Material forces, the original impulse given to the millions of orbs. He recognised fully the limits that separate the action of natural Forces from that of the INTELLIGENCES that set the immutable laws into order and action. And if a

NEWTON had to renounce such hope, which of the modern materialistic pigmies has the right of saying: "I know better"?

To become complete and comprehensible, a cosmogonical theory has to start with a primordial Substance diffused throughout boundless Space, *of an intellectual and divine Nature*. That substance must be the Soul and Spirit, the Synthesis and *Seventh Principle* of the manifested Kosmos, and, to serve as a spiritual *Upadhi* to this, there must be the sixth, its vehicle—*primordial physical matter*, so to speak, though its nature must escape for ever our limited *normal* senses. It is easy for an astronomer, if endowed with an imaginative faculty, to build a theory of the emergence of the universe out of chaos, by simply applying to it the principles of mechanics. But such a universe will always prove, with respect to its scientific human creator, a Frankenstein's monster; it will lead him into endless perplexities. The application of the mechanical laws only can never carry the speculator beyond the objective world; nor will it unveil to men the origin and final destiny of Kosmos. (*The Secret Doctrine I, 595*)

On page 48 we find:

'Blind metaphysical necessity,' said Newton, 'could produce no variety of things.' Perhaps it could be found in matter's '*vis inertiae*,' but God had supplied matter with 'certain active Principles' as well: the forces 'Gravity, Magnetism, and Electricity, and probably 'others which reach to so small distances as hitherto escape Observation.' Such facts as 'the cohering of two polished Marbles *in vacuo*' suggested that particles 'attract one another by some Force, which in immediate Contact is exceeding strong, at small distances performs chymical Operations.' 'The smallest Particles of Matter may cohere by the strongest Attractions, and compose bigger Particles of weaker Virtue; and many of these may cohere and compose bigger Particles whose Virtue is still weaker, and so on.' And as in Algebra, where affirmative Quantities vanish and cease, there negative ones begin; so in Mechanics, where Attraction ceases, there a repulsive Virtue ought to succeed.

This was fine guesswork. Nature is governed by at least two main forces — the nuclear strong and weak forces — in addition to gravity and electromagnetism. All of these are essential to life forms based on heat, light, atoms, stars, and chemistry. They differ greatly in range and in power, the very short-range nuclear force being the strongest. And what seems like one and the same force can attract at one distance, repeal at another.

Leslie is beginning here to demonstrate the divinity and layered nature of the universe. In *The Transactions of the Blavatsky Lodge* we find a kindred passage like this:

Though Newton's proposition that every particle of matter has the property of attraction for every other particle is on the whole correct, and though Leibnitz's proposition that every atom is a universe in itself, and acts through its own inherent force, is also true; yet both are incomplete. For man is also an atom, possessing attraction and repulsion, and is the Microcosm of the Macrocosm. But would it be also true to say that because of the force and intelligence in him, he moves independently of every other human unit, or could act and move, unless there were a greater force and intelligence than his own to allow him to live and move in that higher element of Force and Intelligence?

One of the objects of *The Secret Doctrine* is to prove that planetary movements cannot be satisfactorily accounted for by the theory of gravitation alone. Besides the force acting *in* matter there is also a force acting *on* matter.

When we speak of the modified conditions of Spirit-Matter (which is in reality Force), and call them by various names, such as heat, cold, light and darkness, attraction and repulsion, electricity and magnetism, etc., etc., to the occultist they are simple names, expressions of difference in manifestations of one and the same Force (always dual in differentiation), but not any specific difference of forces. For all such differences in the ob-

jective world result only from the peculiarities of differentiation of matter on which the one free force acts, helped in this by that portion of its essence which we call imprisoned force, or material molecules. The worker within, the inherent force, ever tends to unite with its parent essence without; and thus, the Mother acting within, causes the Web to contract; and the Father acting without, to expand. Science calls this gravitation; Occultists, the work of the universal Life-Force, which radiates from that Absolute and Unknowable FORCE which is outside of all Space and Time. This is the work of Eternal evolution and involution, or expansion and contraction. (p. 128-29)

Or again, we find this in *The Secret Doctrine*, (Vol. I, p. 510-11)

Says Stallo: "If we reduce the mass upon which a given force, however small, acts to its limit zero — or, mathematically expressed, until it becomes infinitely small — the consequence is that the velocity of the resulting motion is infinitely great, and that the 'thing' . . . is at any given moment neither here nor there, but everywhere — that there is no real presence; it is impossible, therefore, to construct matter by a synthesis of forces" (p. 161).

This may be true in the phenomenal world, inasmuch as the illusive reflection of the *one reality* of the supersensual world may appear true to the dwarfed conceptions of a materialist. It is absolutely incorrect when the argument is applied to things, in what the Kabalists call the supermundane spheres. **Inertia**, so called, "is force" according to Newton (*Princ. Def. iii.*), and for the student of Esoteric Sciences the greatest of the occult forces. A body may be considered divorced from its relations with other bodies—which, according to physical and mechanical sciences, give rise to its attributes—*only conceptually*, only on this plane of illusion. In fact, it can never be so detached: death itself being unable to detach it from its relation with the Universal forces, of which the one FORCE or

LIFE is the synthesis: but simply continues such inter-relation on another plane.

On page 58 we find:

The first fact might be *that there are causal regularities*. Events conform to something worth calling laws.

Amen Brother! Amen! Law rules all seven principles of the universe: moral, mental, physical, etc. — Divine Law, Karmic Law! This explains the evil and catastrophes in the universe — it does not explain them away, but it does throw explanatory light upon them. Instead of frying in some imaginary hell, we atone for our selfishness right here where we originally produced it.

On page 64 we find: According to the intuition behind these Gauge Theories, ‘the natural thing’ could be for many different sets of laws to operate side by side. It seems clear, however, that this intuition could not enjoy much scientific support if it implied that there exist many other universes with laws greatly unlike those we know. That would be flatly opposed¹ to the respect for simplicity and continuity which underlies all science.

Laws from one plane to another can have large variation such that it would be quite difficult to hypothesize from oxygen and hydrogen what the laws of water would be:

Cosmic Ideation is said to be non-existent during Pralactic periods, for the simple reason that there is no one, and nothing, to perceive its effects. There can be no manifestation of Consciousness, semi-consciousness, or even “unconscious purposiveness,” except through the vehicle of matter; that is to say, on this our plane, wherein human consciousness *in its normal state* cannot soar beyond what is known as transcendental metaphysics, it is only through some molecular aggregation

or fabric that Spirit wells up in a stream of individual or sub-conscious subjectivity. And as Matter existing apart from perception is a mere abstraction, both of these aspects of the ABSOLUTE — Cosmic Substance and Cosmic Ideation — are mutually inter-dependent. In strict accuracy — to avoid confusion and misconception — the term “Matter” ought to be applied to the aggregate of objects of possible perception, and “Substance” to *noumena*; for inasmuch as the phenomena of *our* plane are the creation of the perceiving Ego — the modifications of its own subjectivity — all the “states of matter representing the aggregate of perceived objects” can have but a relative and purely phenomenal existence for the children of our plane. As the modern Idealists would say, the co-operation of Subject and Object results in the Sense-object or phenomenon.

But this does not necessarily lead to the conclusion that it is the same on all other planes; that the co-operation of the two on the planes of their septenary differentiation results in a septenary aggregate of phenomena are likewise non-existent *per se*, though concrete realities for the Entities of whose experience they form a part, in the same manner as the rocks and rivers around us are real from the stand-point of a physicist, though unreal illusions of sense from that of the metaphysician. It would be an error to say, or even conceive such a thing. From the stand-point of the highest metaphysics, the whole Universe, gods included, is an illusion; but the illusion of him who is in himself an illusion differs on every plane of consciousness; and we have no more right to dogmatise about the possible nature of the perceptive faculties of an Ego on, say, the sixth plane, than we have to identify our perceptions with, or make them a standard for, those of an ant, in *its* mode of consciousness. The pure object apart from consciousness* is unknown to us, while living on the plane of our three-dimensional World; as we know only the mental states it excites in the perceiving *Ego*. And, so long as the contrast of Subject and Object endures — to wit, as long as we enjoy our five senses and no more,

¹ Why? Why? Would it be flatly opposed? Perhaps Science needs a broader and deeper sense of simplicity and continuity.

and do not know how to divorce our all-perceiving *Ego* (the Higher Self) from the thralldom of these senses — so long will it be impossible for the *personal Ego* to break through the barrier which separates it from a knowledge of *things in themselves (or Substance)*. That *Ego*, progressing in an arc of ascending subjectivity, must exhaust the experience of every plane. But not till the Unit is merged in the ALL, whether on this or any other plane, and Subject and Object alike vanish in the absolute negation of the Nirvanic State (negation, again, only *from our plane*), is scaled that peak of Omniscience—the Knowledge of things-in-themselves; and the solution of the yet more awful riddle approached, before which even the highest Dhyān Chohan must bow in silence and ignorance—the unspeakable mystery of that which is called by the Vedantins, the PARABRAHMAM.

Therefore, such being the case, all those who sought to give a name to the incognizable Principle have simply degraded it. Even to speak of Cosmic Ideation—save in its *phenomenal* aspect—is like trying to bottle up primordial Chaos, or to put a printed label on ETERNITY. (SDI, 329-30)

On page 82 we find:

Oscillatory models long provided the most popular means of getting multiple universes. Each oscillation could be spoken of as ‘a new universe’ in recognition of its being fairly sharply isolated from others.

Leslie’s further discussion on this seems to indicate that this approach might have drawbacks. I tend to agree. For example, a person’s *Ego* has had many incarnations, but they are obeying similar laws of ascent or descent. Oscillation from one universe to another would be the reappearance of the past universe. It would reappear on a higher plane and the laws while similar would not be duplicates. There might be sufficient distance between them that you could not extrapolate from one to the other. The jury is still out on this one.

This a common origin at work in all these phenomena:

The doctrine of a common origin for all the heavenly bodies and planets, was, as we see, inculcated by the Archaic astronomers, before Kepler, Newton, Leibnitz, Kant, Herschel and Laplace. Heat (the Breath), attraction and repulsion—the three great factors of Motion—are the conditions under which all the members of all this primitive family are born, developed, and die, to be reborn after a “Night of Brahmā,” during which eternal matter relapses periodically into its primary undifferentiated state. The most attenuated gases can give no idea of its nature to the modern physicist. Centres of Forces at first, the invisible sparks of primordial atoms differentiate into molecules, and become Suns—passing gradually into objectivity—gaseous, radiant, cosmic, the one “Whirlwind” (or motion) finally giving the impulse to the form, and the initial motion, regulated and sustained by the never-resting Breaths—the Dhyān Chohans. (SDI, 103)

Notwithstanding the efforts made to the contrary, an unprejudiced mind will discover under Newton’s “agent, material or immaterial” (of his third letter to Bentley), the agent which *causes gravity*, and, in his personal *working God*, one finds just as much of the metaphysical *devas* and *genii*, as in Kepler’s *angelus rector* conducting each planet, and the *species immateriata* by which the celestial bodies were carried along in their courses, according to that astronomer. (SD I, 479)

On page 96 we find:

First, proper understanding of Causality involves respect for counterfactual statements such as, ‘If the brick had hit it then the window would have broken.’

An argument sounding like that occurs in *The Key to Theosophy* as an argument against Karmic Law and reincarnation:

Therefore, Soul being a generic term, there are in men three *aspects* of Soul -- the terrestrial, or animal; the Human Soul;

and the Spiritual Soul; these, strictly speaking, are one Soul in its three aspects. Now of the first aspect, nothing remains after death; of the second (*nous* or Manas) only its divine essence *if left unsoiled* survives, while the third in addition to being immortal becomes *consciously* divine, by the assimilation of the higher Manas. But to make it clear, we have to say a few words first of all about Re-incarnation.

ENQUIRER. You will do well, as it is against this doctrine that your enemies fight the most ferociously.

THEOSOPHIST. You mean the Spiritualists? I know; and many are the absurd objections laboriously spun by them over the pages of *Light*. So obtuse and malicious are some of them, that they will stop at nothing. One of them found recently a contradiction, which he gravely discusses in a letter to that journal, in two statements picked out of Mr. Sinnett's lectures. He discovers that grave contradiction in these two sentences: "Premature returns to earth-life in the cases when they occur may be due to Karmic complication . . ."; and "there is no *accident* in the supreme act of divine justice guiding evolution." So profound a thinker would surely see a contradiction of the law of gravitation if a man stretched out his hand to stop a falling stone from crushing the head of a child!

On page 108 we find:

We might try arguing that more or less any world would be life-containing. By seeming to prove as much, Darwin severely weakened the Design Arguments of his century. His approach appeared to show that God was not needed in order to make Life into something other than a monstrous improbability.

We can't follow Leslie here. Darwin did not weaken the "Design argument" one iota if we take "God" out of the personality-riddled, anthropomorphic box that theology had put him. Darwin caught evolution at the halfway point when matter had reached its nadir, but we need not search for the "real man" there, for he is of the

descending, involuting host that added to that perfected form a self-conscious mind. We would agree with Buckminster Fuller that the apes come from us and not vice versa. We are the Noah's ark. The highest of the animal kingdom follow in the wake of man, taking up his cast-off clothes for its use. The apes are a third-round, human form, resuscitated by abnormal means in this round — a karmic entanglement but not an ancestor by any means!

On page 170 we find:

If we instead explained our world's existence by reference to the creative activity of an already existing divine person who himself simply happened to exist, then exactly how would this person create things? Would he just *will* the existence of universe, his act of volition setting up a requirement much more likely to be powerful than any 'mere' ethical requirement?

What does Leslie mean by "mere ethical requirement"? I would be loathe to father that idea upon the Neoplatonists. The Maya of egotism is a very deluding spectre, but it in no way negates the ethical imperative of human brotherhood.

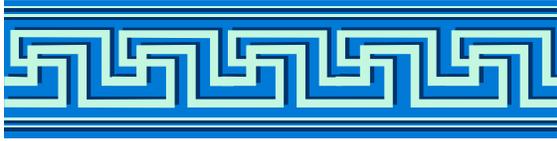


CYCLES DIFFER

We — by the lives we have led — put ourselves on one or another cycle. Therefore Cyclic Law does not imply fatalism:

The Dvapara Yuga differs for each Race. All races have their own cycles, which fact causes a great difference. For instance, the Fourth Sub-Race of the Atlanteans was in its Kali-Yug, when destroyed, whereas the Fifth was in its Satya or *Krita* Yuga. The Aryan Race is now in its Kali Yuga, and will continue to be in it for 427,000 years longer, while various "family Races," called the Semitic, Ha-

mitic, etc., are in their own special cycles. The forthcoming 6th Sub Race—which may begin very soon—will be in its Satya (golden) age while we reap the fruit of our iniquity in our Kali Yuga. (S.D.II, 147fn)



ENTANGLEMENT

— The Greatest Mystery in Physics —

(by Amir D. Aczel, published by Four Walls Eight Windows, NY, NY, 2001, ISBN 1-56858-232-3)

“Stranger than fiction” is a fit phrase for the young field of quantum mechanics, for it holds that some of humanity’s dreams may be realized. Dr. Aczel has given us a “good read,” especially for those interested in Quantum Mechanics and its relation to H. P. Blavatsky’s *Secret Doctrine*. The book gives us birds-eye biographies of the major players and takes us step-by-step into the jungle of discovery, illustrating different aspects of the problem as it goes. The hands-down hero in our drama is the late Professor John Bell, an up-by-the-bootstraps genius who displays bravery and honesty in his pursuit of truth.

According to Einstein, quantum theory required entanglement — the idea that subatomic particles could become inextricably linked, and that a change to one such particle would instantly be reflected in its counterpart, even if a universe separated them. According to Einstein this idea was so bizarre that it had to be invalid, and therefore the quantum theory was incomplete or invalid.

However, new experiments show Einstein’s prophecy correct and his incredulity wrong, for new experiments in both the United States and Europe show not only that it does happen, but that it may open up entire new fields: unbreakable codes or even teleportation.

The May 2, 2001, *New York Times* stated the case like this:

Seven decades ago, Einstein and his scientific allies imagined ways to prove that quantum mechanics, the strange rules that describe the world of the very small, were just too spooky to be true. Among other things, Einstein showed that, according to quantum mechanics, measuring one particle could instantly change the properties of another particle, no matter how far apart they were. He considered this apparent **action-at-a-distance**, called entanglement, too absurd to be found in nature. ... But experiments described in three forthcoming papers in the journal *Physical Review Letters* give a measure of just how badly Einstein has been routed. The experiments show not only that entanglement does happen — which has been known for some time — but that it might be used to create unbreakable codes ...

While the idea of non-local space and action-at-a-distance are fundamental ideas of Occultism dating back into the night of time, Science is on the cumbersome treadmill of sense-data:

Indeed, people speak of this four-dimensional space as though it were a locality—a sphere instead of being what it is—quite a different state of Being. (*Collected Works*, Vol. vii, p. 86)

From *Gods* to *men*, from Worlds to atoms, from a star to a rush-light, from the Sun to the vital heat of the meanest organic being—the world of Form and Existence is an immense chain, whose links are all connected. The law of Analogy is the first key to the world-problem, and these links have to be studied coordinately in their occult relations to each other.

When, therefore, the Secret Doctrine—postulating that conditioned or limited space (location) has no real being except in this world of illusion, or, in other words, in our perceptive faculties—teaches that every one of the higher, as of the lower worlds, is interblended with our own objective world; that millions of things and beings are, in point of localiza-

tion, around and *in* us, as we are around, with, and in them; it is no metaphysical figure of speech, but a sober fact in Nature, however incomprehensible to our senses.

But one has to understand the phraseology of Occultism before criticising what it asserts. For example, the Doctrine refuses (as Science does, in one sense) to use the words “above” and “below,” “higher” and “lower,” in reference to *invisible* spheres, as being without meaning. Even the terms “East” and “West” are merely conventional, necessary only to aid our human perceptions. For, though the Earth has its two fixed points in the poles, North and South, yet both East and West are variable relatively to our own position on the Earth’s surface, and in consequence of its rotation from West to East. Hence, when “*other* worlds” are mentioned—whether better or worse, more spiritual or still more material, though both invisible—the Occultist does not locate *these spheres* either *outside* or *inside* our Earth, as the theologians and the poets do; for their location is nowhere in the space *known* to, and conceived by, the profane. They are, as it were, blended with our world—interpenetrating it and interpenetrated by it. There are millions and millions of worlds and firmaments visible to us; there still greater numbers beyond those visible to the telescopes, and many of the latter kind do not belong to our *objective* sphere of existence. Although as invisible as if they were millions of miles beyond our solar system, they are yet with us, near us, *within* our own world, as objective and material to their respective inhabitants as ours is to us. But, again, the relation of these worlds to ours is not that of a series of egg-shaped boxes enclosed one within the other, like the toys called Chinese nests; each is entirely under its own special laws and conditions, having no direct relation to our sphere. The inhabitants of these, as already said, may be, for all we know, or feel, passing *through* and *around* us as if through empty space, their very habitations and countries being interblended with ours, though not disturbing our vision, because we have not yet the faculties

necessary for discerning them. Yet by their spiritual sight the Adepts, and even some seers and sensitives, are always able to discern, whether in a greater or smaller degree, the presence and close proximity to us of Beings pertaining to other spheres of life. Those of the (spiritually) higher worlds, communicate only with those terrestrial mortals who ascend to them, through individual efforts, on to the higher plane they are occupying. . . . (SDI, 605)

To the Mystic action-at-a-distance or entanglement, is a bread-and-butter problem, the A, B, C, of the *One SELF*:

No one can better treat his subject than does Schopenhauer in his *Parerga*. In this work he discusses at length animal magnetism, clairvoyance, sympathetic cures, seership, magic, omens, ghost-seeing, and other spiritual matters. “All these manifestations,” he says, “are branches of one and the same tree, and furnish us with irrefutable proofs of the existence of a chain of beings which is based on quite a different order of things than that nature which has at its foundation laws of space, time and adaptability. This other order of things is far deeper, for it is the original and the direct one; in its presence the common laws of nature, which are simply formal, are unavailing; therefore, under its immediate action neither time nor space can separate any longer the individuals, and the separation impendent on these forms presents no more insurmountable barriers for the intercourse of thoughts and the immediate action of the will. In this manner changes may be wrought by quite a different course than the course of physical causality, *i.e.*, through an action of the manifestation of the will exhibited in a peculiar way and outside the individual himself. Therefore the peculiar character of all the aforesaid manifestations is the *visio in distante et actio in distante* (vision and action at a distance) in its relation to time as well as in its relation to space. Such an action at a distance is just what constitutes the fundamental character of what is called *magical*; for such is the immediate action of our will, an action liberated from

the causal conditions of physical action, viz., contact.”

“Besides that,” continues Schopenhauer, “these manifestations present to us a substantial and perfectly logical contradiction to materialism, and even to naturalism, because in the light of such manifestations, that order of things in nature which both these philosophies seek to present as absolute and the only genuine, appears before us on the contrary purely phenomenal and superficial, and containing at the bottom of it a substance of things *à parte* and perfectly independent of its own laws. That is why these manifestations — at least from a purely philosophical point of view — among all the facts which are presented to us in the domain of experiment, are beyond any comparison the most important. Therefore, it is the duty of every scientist to acquaint himself with them.” (*Isis Unveiled*, Vol. I, p. 59-60)

Entangled entities (particles or photons) are linked together because they were produced by some process that bound them together in a special way. For example, two photons emitted from the same atom as one of its electrons descends down two energy levels are entangled. (Energy levels are associated with the orbit of an electron in the atom.) While neither flies off in a definite direction, the pair will always be found on opposite sides of the atom. And such photons or particles, produced in a way that links them together, remain intertwined forever. Once one is changed, its twin — *wherever it may be in the universe* — will change *instantaneously*.

Entanglement is mysterious even in the world of occult students. Madame Blavatsky said that WQJ had been part of her being for Æons. “To the earnest Disciple his Teacher takes the place of mother and Father.” Initiation is a kind of entanglement. There are some “marriages” one can abscond from by resorting to the local Divoce Court. In the world of Mysticism however, one may sink or soar, but to

leave is not an option — at least for an entire cycle of evolution.

Each world or plane of Being has laws peculiar to its domain, and to try to extrapolate land us in a quagmire of contradictions! Or as Mr. Aczel puts it:

The quantum universe does not possess the cause-and-effect structure we know from everyday life. ...For small particles moving at speeds close to that of light, *relativistic* quantum mechanics is the right theory.

One of the most important principles in classical physics — and one that has great relevance to our story — is the principle of conservation of momentum. Energy in any of its forms (including mass) is conserved — that is, it cannot be created out of nothing. The same holds true for momentum, angular momentum, and electric charge. The conservation of momentum is very important. ... (p. 14)

In any physical process, total input momentum equals total output momentum. This principle, when applied within the world of the very small, will have consequences beyond this simple and intuitive idea of conservation. In quantum mechanics, two particles that interact with each other at some point... will remain intertwined with each other, ...whatever should happen to one of them, no matter how far it may be from its twin, will immediately affect the twin particle. (p. 15)

Abner Shimony has referred to entanglement as “passion at a distance,” in an effort to avoid the trap of assuming that one can somehow use entanglement to send a message faster than light. Shimony believes that entanglement still allows for quantum mechanics and relativity theory to enjoy a “peaceful coexistence,” in the sense that entanglement does not violate special relativity in a strict sense (no messages can travel faster than light). Other physicists, however, believe that the “spirit of relativity theory” still is violated by entanglement, because “something” (**whatever it may be**) does “travel” faster than light (**in fact, in**

finitely fast) between two entangled entities. The late John Bell was of this belief.

And we think Occultists would agree with John Bell. If the light we know with our senses travels at 186,000+ miles per second, how are we know that the light-of-thought might travel at 3 Trillion miles per second? Who can affirm and who deny?

The chemist goes to the laya or zero point of the plane of matter with which he deals, and then stops short. The physicist or the astronomer counts by billions of miles beyond the nebulæ, and then they also stop short; the semi-initiated Occultist will represent this laya-point to himself as existing on some plane which, if not physical, is still conceivable to the human intellect. But the full Initiate knows that the ring "Pass-Not" is neither a locality nor can it be measured by distance, but that it exists in the absoluteness of infinity. In this "Infinity" of the full Initiate there is neither height, breadth nor thickness, but all is fathomless profundity, reaching down from the physical to the "para-para-metaphysical." In using the word "down," essential depth—"nowhere and everywhere"—is meant, not depth of physical matter. (SD I, 131)

As the modern Idealists would say, the co-operation of Subject and Object results in the Sense-object or phenomenon. **But this does not necessarily lead to the conclusion that it is the same on all other planes; that the co-operation of the two on the planes of their septenary differentiation results in a septenary aggregate of phenomena are likewise non-existent per se, though concrete realities for the Entities of whose experience they form a part, in the same manner as the rocks and rivers around us are real from the stand-point of a physicist, though unreal illusions of sense from that of the metaphysician. It would be an error to say, or even conceive such a thing.** From the stand-point of the highest metaphysics, the whole Universe, gods included, is an illusion; but the illusion of him who is in himself an illusion differs on every plane of consciousness; and we have no more

right to dogmatise about the possible nature of the perceptive faculties of an Ego on, say, the sixth plane, than we have to identify our perceptions with, or make them a standard for, those of an ant, in its mode of consciousness. The pure object apart from consciousness* is unknown to us, while living on the plane of our three-dimensional World; as we know only the mental states it excites in the perceiving Ego. And, so long as the contrast of Subject and Object endures—to wit, as long as we enjoy our five senses and no more, and do not know how to divorce our all-perceiving Ego (the Higher Self) from the thralldom of these senses—so long will it be impossible for the personal Ego to break through the barrier which separates it from a knowledge of things in themselves (or Substance). (*Ibid.*, p. 329)

The emphasized part is the current battleground in advanced physics and mathematics. Roger Penrose presents the problem that "noncomputability may enter into a theory of quantum gravity." (<http://psyche.cs.monash.edu.au/psyche-index-v2.html>)

Gene Sharp 101

Gene Sharp probably knows more about nonviolent resistance than anybody else on the planet. He chatted with our editor, Metta Spencer in May by phone from his office at the Albert Einstein Institution in Boston. [From July-Sept. *Peace Magazine*¹]

METTA SPENCER: How did you come to do your original research?

GENE SHARP: Well, from high school age, I was aware of the world's problems. The Second World War was just finishing, nuclear weapons were new, Stalin was in control of the Soviet Union, colonialism was strong, and war was a problem because we knew a little about nuclear weapons. I wanted to see what could be done about all of that. At Ohio State I did a masters thesis in sociology on nonviolence, covering both belief systems and action.

¹ If you are interested in Nonviolence as an ongoing movement and method, this periodical is a must: Box 248 Station P; Toronto, Ontario, CANADA M5S 2S7 — \$15.00 U.S. funds — Ed.,

There was a tremendous problem with lack of clear terminology about the technique of nonviolent action. In my thesis I was still confusing the two, putting belief and action in the same general category. Years later I realized that they were different phenomena. They might overlap on occasion but often did not. Some believers in pacifism objected to certain kinds of nonviolent resistance because they didn't believe in conflict at all. Later I distinguished between different types of principled nonviolence. The technique of nonviolent action sometimes had religious pacifists participating, but often did not.

It was a revelation to realize that most of the people in India who were participating in nonviolent struggles against the British did not believe in nonviolence as an ethic. On one occasion down in the basement of the library of Ohio State University. I was looking at an old newspaper for materials on Gandhi's 1930 campaign. I wondered: Should I put that down? Better just leave it out!

But I put it down. And later it dawned on me that, rather than that being a threat, it was a great opportunity, because it meant that large numbers of people who would *never* believe in ethical or religious nonviolence could use nonviolent struggle for pragmatic reasons. This could happen decades or centuries before their descendants accepted the principle of nonviolence. Then I found references on nonviolent resistance in Samoa, Korea, and American colonies before Lexington and Concord-as well as general strikes. I went into some of the literature on labor strikes and boycotts. There was a heritage here.

And there was a theory that Gandhi was propounding-that all governments depend on the obedience of the population-which was an interesting idea, but it certainly wasn't classical. I tried tracing that to different people. Was it found in Thoreau, for example, where it was sometimes credited? Clearly, it was in Tolstoy. Gandhi had got this idea from Tolstoy-not the ethics, but the idea that governments depend on the obedience of the population.

In Norway I met people who had participated in the anti-Quisling and anti-

fascist resistance. I began drawing some of those threads together from studies on strikes and boycotts.

I came up with a list. I think I had 18 methods of nonviolent action. The largest list I had come across previously was 12. When I was in Norway, I drew up a list which I think went up to 65 and took it to a conference in Accra, Ghana.

People there were absolutely fascinated by this list. Someone asked: How does this technique work? I had to give a talk on that. My notes were later expanded and became Part Three of *The Politics of Nonviolent Action* whereas the list in Part Two grew to 198 methods [LINK](#). The power discussion became the basis of Part One of that book.

At one stage I had called myself a pacifist, but pacifists, even today, still concentrate on what they are going to *refuse* to do and are often weak on what they are *going* to do, except for reconciliation, forgiveness and relieving human suffering. The notion that you couldn't get rid of the violence for nothing, this was an amazing revelation.

SPENCER: Pardon? "You couldn't get rid of the violence for nothing?"

SHARP: Yes. You can't say, "We renounce violence" and expect that to be applied socially, politically, and internationally. Violence is not just aggression. It's not just evil. It's a way to wage a conflict. Not all conflicts are equal. The issues in them vary widely. Some issues you can compromise on. They're not very important-you know, which color do we paint a wall? Or what kind of food can we have tonight? You can even compromise on salary increases. But when it's whether you're going to be taken over by a foreign aggressor, whether some of your people are going to be exterminated, whether you are going to accept a dictatorship, or they are going to prohibit your religion, whether they are going to violate your human rights and impose

serious oppressions-those are not issues in which, morally and politically, you can compromise. So what do you do, if renouncing the violence doesn't get rid of it? And then I realized that, in some of these other cases, they did not use violence. They did something else.

Some sociological theorists described the function of different kinds of social institutions. They said, "You can't just get rid of an institution. You have to have some way of fulfilling the function that the institution was supposed to do. And if you don't have a substitute way to do that job, to fulfill that function, it's going to stay."

That would explain why war has not been abolished, because people always believe that military means were the only means they had to prevent aggression and fight off attackers. One needed a substitute. Many of my later studies were on these other cases where nonviolent struggle actually had been used, not because people thought it was morally superior (except relatively, perhaps) but because it was there and so they took it.

They didn't always do it very effectively, but they did it more effectively than most people might have predicted. Only much later did I realize (and this is a major point in the new book I'm working on) that you could by conscious effort take this primitive technique, which has usually been improvised-often by people who didn't know what they were doing, but who had guts and determination. You could learn how to wage that type of conflict more effectively in the future than it has been done in the past.

You could also take this technique and adapt it for particular purposes-as in the American Civil Rights movement, the Montgomery bus boycott, the Winnipeg General Strike. People weren't improvising on the basis of what they knew about nonviolence generally. They were trying to figure out how to act in this *particular* situation and they knew something about

particular methods, such as strikes. We could adapt this technique against a take-over, a *coup d'etat*. We could adapt it and prepare it for use against foreign aggression, invasions and occupations with specific types of planning. We could use it for whatever purposes people thought they had to use violence because they presumed there was no alternative.

This meant a very different way of getting rid of violence and war, because it was not going to be renounced. That hasn't happened. It's not going to happen. But it could be *replaced*-not all of a sudden, but incrementally, for specific purposes and specific needs. Gradually there would be less "need" to resort to violence at all.

You could ask whether it could be used against imperialist domination and to get the English out of India, for example. That choice was pragmatic in India. It wasn't because Gandhi was a Mahatma or any such nonsense. It was a very concrete, pragmatic decision by major Indian leaders, including Jawaharlal Nehru, the first prime minister, who had been an advocate of violent revolution until 1928. Then he recognized: Aha! This thing Gandhi been using can be used to get our independence! Not all Indians went along with this, but many other people did, in many other countries. It happened on every continent, I think, except Antarctica. There has never been a penguin liberation movement.

This kind of struggle kept recurring, sometimes with disastrous results, sometimes with remarkable successes, but it kept recurring, so it is *possible*. Kenneth Boulding had something called Boulding's First Law, which I think he stole from one of the Greek philosophers: "That which is, is possible."

SPENCER: (Laughs). Wonderful! And the reverse of this little aphorism also accounts for a lot. Sometimes, because people don't believe something is possible,

they can't even see that it is happening right around them.

SHARP: Yes! Of course!

SPENCER: They can't recognize what actually takes place because their ideas do not have room for it to exist.

SHARP: Yes, and there's the opposite of that too. When violence fails, people don't say, "Violence doesn't work." They keep the belief that violence is the most powerful thing they can do. Even though it has proved to be a disaster.

SPENCER: And if nonviolent action doesn't work in two minutes, they say it doesn't work, so let's go back to what works.

SHARP: Even though it *didn't* work! So adherence to violence is a doctrine, because "we know that's true."

You know, there was a time when there was Soviet domination, direct and indirect, in all Eastern Europe. At that time we were spending billions on military capacity against the Soviet Union, which did nothing to wipe out dictatorial Communist regimes. The people mostly did it themselves, by nonviolent struggle. Who would have thought that the Poles would become supreme practitioners of nonviolent struggle, when they had risen up in violent rebellion against the Russian Empire time after time, with disastrous results? They had charged out on horses against the Nazi tanks. But they became practitioners of nonviolent struggle! Unthinkable!

Or who would have thought that little Estonia with a population of about 1.5 million could get independence from the intact Soviet Union? Or the people of Latvia or Lithuania? It would have been laughed off, you know, but they did. And now, nobody thinks much about that in those countries. They want into NATO.

SPENCER: Recently we showed the film about Otpor and the overthrow of Milosevic, *Bringing Down a Dictator*. Lots of pro-Milosevic people were present. The real issue for them is, here is the evil US (and most of us do think US policies often are pretty evil) funding this nonviolent resistance. To them that's a cardinal sin. A government cannot fund or sponsor the overthrow of another government!

SHARP: Why not?

SPENCER: Because the US has interests and it's supposedly immoral to have interests. Nobody is surprised that the US gives guns to people, but the idea that they assisted the Serbs to get rid of Milosevic seems somehow especially evil. To my mind, it is *particularly* the US, of all countries, that I want to see supporting nonviolence. It would be the greatest thing in the world for the US adopt nonviolence.

SHARP: What do they prefer that the US spend the money on?

SPENCER: They just shouldn't interfere. No country should interfere in the affairs of another country.

SHARP: Like Nazi Germany? That's a clear example. No country should have been upset with the Nazi regime? Whoever is in control of the state apparatus, no matter what they do, should be untouchable? That is gross! I think any superpower has a responsibility to explore other kinds of struggles that might be developed so that frustrated people seeking democracy don't kill thousands of people. Superpowers should devote one or two percent of their military budgets to exploring these other possibilities. That's the least that one could ask for.

SPENCER: What about nonviolent action in Tibet? When I interviewed Samdhong Rinpoche he mentioned some contact with you and hoped you would help them do something.

SHARP: I have been waiting for a report on recent developments since we were with them in India. We don't yet have it yet. There is a clear case, I think, where nonviolent struggle is the only option they have of their own accord. When the US was funding guerrilla activity in Tibet against the Chinese, it was disastrous. And just meditating on nonviolence and reaching higher levels of spiritual achievement doesn't exactly remove an aggressive Chinese occupation. This is about all they have. Whether they all see that, and what they choose to do about it, that's another question.

I also have a book in Tibetan; it is not published in English. The English translation of the title is *The Power and Practice of Nonviolent Struggle*. The Dalai Lama wrote the introduction to it. Although his approach is not identical to mine, he was welcoming this examination of nonviolent action.

SPENCER: You once told me that military people understand you better than peace people do.

SHARP: Yes. That does not mean that no peace people can understand this. Some are very good at it. Some see nonviolent struggle on a pragmatic basis as a fulfilment of their principles. But there are many people in peace organizations who don't like conflict. A few years ago, I gave a talk about national defence by prepared nonviolent resistance. Someone in the audience was very shocked, and accused me: "All you are doing is taking the violence out of war!"

And someone else in another audience said, "Well, my goodness, what if the Nazis had learned to use this nonviolent resistance?"

SPENCER: What did you say?

SHARP: That there would have been six million Jews left and millions of other people would not have been killed. If the

Nazis had expressed their racial theories through boycotts and so forth, it wouldn't have been wonderful, but it would have been a whole lot better.

SPENCER: How far would you go with that? Suppose some neo-Nazis came to you and said, "We want to learn how to do nonviolent action."

SHARP: I would say, "Here is a list of publications on nonviolent struggle. I think your world outlook and your racial theories are detestable. I will not advise you on how to conduct your struggle. If you want to learn how to use nonviolent methods, they are there. I would prefer that you change your outlook on the world and on other people. If you continue to be Anti-Semites, then it is better for you do this than to slaughter people."

This was reflected in the US South. I was in Europe during most of the Civil Rights struggles, but when the Civil Rights workers found the local gas station wouldn't sell them gasoline, or when the bank manager foreclosed on loans early, because they were campaigning for rights for African Americans, that was bad-but it was much preferable to lynching, of which there were many cases.

SPENCER: The example of Iran confirms that. The opposition to the Shah was nonviolent. I know of no one who supported having the Ayatollahs take charge and create theocracy. Nevertheless, I'm glad they did it *nonviolently*.

SHARP: Yes. I don't think all the people participating in the Iranian situation of 1979 were in favor of theocracy. Some of them were just for more democracy. There is the phase of the *struggle* and then there is the phase of *transition* of the regimes. If you are not careful, you can be successful in undermining a regime that is oppressive and then leave yourself wide open to a new group taking over and installing themselves as dictators. That's what Lenin and the Bolsheviks did in 1917 and that's

apparently what the Ayatollahs did in Iran. There are other cases of this, so you have to plan the transition carefully and have methods planned to block future takeovers or *coups d'etat*. One of my new publications is called *The Anti-Coup*. There have been many cases where a regime has been undermined but then a new group takes advantage of the confusion and the people passively submit instead of resisting that outfit too.

SPENCER: My sense is that nonviolence needs to be coupled with an emphasis on democracy and what to do after you have destabilized dictatorship.

SHARP: That's right.

SPENCER: By itself, nonviolence is only half of the equation.

SHARP: I have a few pages on that point in the booklet *From Dictatorship to Democracy*, which was written for the Burmese democrats and published in Bangkok in 1993. There's a case where the 1988 uprising undermined the military dictatorship, which had been established by the *coup d'etat* long ago. They undermined three or four military governments. And then the democratic leaders started arguing among themselves over who was going to head the new democratic government. This gave the military a chance to carry out a new *coup d'etat*, and people collapsed in the face of massacres. Though they really undermined the military dictators in Burma, the democrats did not use that partial victory effectively and helped mess things up themselves.

SPENCER: Which is what also happened in Serbia, before and after Milosevic. The democratic parties couldn't get their act together.

SHARP: I don't know much about that. When was I there, I think it was in May of 2001, they certainly had a democratic government. They didn't have a perfect

regime. You can't expect that, if you do one nonviolent struggle, then you've got a kingdom of God on earth. They held a democratic election, with different parties and they weren't aiming for a complete transformation of all the society or getting rid of all their problems. But it was infinitely better than what they had previously. It gave them a chance to make that society better. Whether they used this opportunity well or not, I can't judge.

SPENCER: Well, as I understand it, the murder of Djindjic finally woke some people up and made them realize they actually had to get rid of some of these Mafias that had been buddies with Milosevic. Yes, they are cleaning house now, but only because they had this assassination.

SHARP: I heard that too. There is a naivete among some advocates of nonviolent means. They think that if you've had one nonviolent struggle, you are not going to have any more serious problems. I have heard people say that all the nonviolent struggles for independence in India and all of Gandhi's work was a waste. They still have the caste system, they still have poverty, they have an Indian Army, and so forth. As though one series of struggles for independence from a colonial power could have possibly solved all these problems! That's nonsense. They set much higher standards for evaluating effectiveness and success of nonviolent struggle than for violent struggle.

SPENCER: What about a nonviolent struggle against a nonviolent struggle? Such as in, say, Venezuela. Both sides in conflict now have largely used nonviolent methods.

SHARP: I haven't been to Venezuela. A couple of people who worked with us, including Bob Helvey, have been there and done a workshop for Venezuelans, but I am not well informed on that situation. However, without discussing Venezuela, which I don't know much about, the idea

that you can have nonviolent resistance confronting nonviolent resistance, that's wonderful!

SPENCER: I agree.

SHARP: We don't think it's strange that in a war both sides use violence. If you can get both sides using nonviolent struggle against each other, that's a great advance. We should be welcoming that, even though we could still take sides.

SPENCER: In fact, I raised the Venezuelan case because it illustrates another point-that whether or not the side using nonviolence is the one with the better policies, it won't win if citizens don't strongly support them. Personally, I think Chavez is steering the wrong course on economic matters. They won't get out of the hole until they have different policies. But the nonviolent opposition against him lost. I am not sure that nonviolence always gives the best political outcome, but at any rate, I would rather see nonviolence used than violence.

SHARP: Yes. Nonviolent struggle can fail because it wasn't planned well-because it had a poor strategy. People sometimes say, "Let's just have a strike and stop everything from functioning economically." But how long can people not feed their families because they are not getting any pay? There is a limit on how long a strike can continue. When it fails, it doesn't necessarily mean the population favored one side over the other. It may have been a simplistic economic solution to what was largely a political problem. And some of the means being used now by the Chavez government-such as the currency limitations-mean that people can't buy things abroad. So the newspapers, which have often been anti-Chavez, cannot buy newsprint. Therefore opposition newspapers will be driven out of business, which means government control of the news. So it is a very complex situation.

SPENCER: Clearly so. What do you think about the use of force in such cases as Rwanda or East Timor, to prevent oppression by part of the population or by the government itself on its own people?

SHARP: First let me react to your use of the word "force." I have a problem with that word because it's a polite term for military violence. It assumes that nonviolent means are incapable of force. It sets up a terminological bias in favor of military means. We say it is "force" and that is more respectable.

But the question of genocide by the government, that is a grave problem. We can't wait to find an answer until the slaughter starts. It's like getting a car on the edge of a cliff and saying, "If you don't like the way I'm driving, you take over." You get to the point where there is no easy solution, whereas we should have started in a different direction long ago.

Hannah Arendt's book, *Eichmann in Jerusalem*, for which she was maligned, is very important. She said that the slaughter that the Nazis perpetrated will not be the last. At that time, many people thought, "Oh good, it's over!" She was saying, No, it's not over! This is going to happen again and we have to examine how it happened if we are to block it in the future! She showed that the Nazis did not get as many Jews and Gypsies out of occupied countries as they wanted. In some cases they got massive numbers to the gas chambers. In other countries they got very few-not that they didn't want them; they just couldn't get them. She asked: Why were more people saved in some countries than in others? It turns out it was largely because someone whose help was needed, refused to help the Nazis. Sometimes even German officials didn't give the instructions or make their troops available. Sometimes it was the general population that hid the Jews or helped them escape. Sometimes it was Jews themselves who

made themselves difficult to collect and send on to the gas chambers.

Decades ago I proposed studying cases of attempted genocide and the degree to which the perpetrators' attempts were successful. And how they were blocked, so we can learn what forms of resistance are likely to be useful in the future. There are more studies of genocide now, but I think that kind of comparative study has not been done. When you have a massive slaughter going on, what do you do? I don't have easy solutions. We should have started those kinds of studies before, knowing there is ethnic hatred in an area where military institutions are continuing to build up that can be transferred to a different purpose when they get the command. If such institutions weren't there, if people had training in noncooperation and resistance and identifying the danger points, we could put a stop to it now. Then we wouldn't be depending upon military or international assistance, which may or may not be helpful. Genocide happens under wartime conditions. Goebbels and Hitler both recognized that fact and were looking forward to a war in order to exterminate Jews and others.

SPENCER: Some critics say that a nonviolent campaign requires special circumstances, such as a free press and means of communicating with members of the opposition.

SHARP: Well, obviously, under a totalitarian regime communication is more difficult and the activities are more dangerous. But the idea that it cannot happen under such conditions is ridiculous. It *has* happened.

SPENCER: Where?

SHARP: Nonviolent struggle occurred in Nazi occupations. In Norway, for example, and the Netherlands. Newspapers were published in the hundreds of thousands of copies per issue in Nazi-occupied

Netherlands. Not just one, but several. In Norway, they published small newspapers, newsletters, and books. Copies of them are in the Norwegian Resistance Museum in Oslo. The same thing happened in the Soviet Union with their "samizdat" publications. It happened in Poland during the Soviet presence and the Communist regime. They had underground publishing houses.

SPENCER: Let's talk about the future. How can we advance this technique? What research issues still need to be addressed? And how can we promote nonviolence as a message?

SHARP: First, we need to disseminate knowledge about this type of struggle. How do you face difficult conditions? I acknowledge that there are difficult conditions, but difficulties are not the same as impossibilities. Bob Helvey focuses on one important element: How can people control their fear and act despite it? I am not sure whether this is different from soldiers in the front lines of conventional wars. They are afraid, yet they keep fighting. How do they do this? In nonviolent struggles people knowingly face terrible potential consequences for their actions and their protests. They have to learn what *not* not do. Don't deliberately march down the street toward the machine guns. Stay home! Mobilize the city in silence! It will be harder for them to kill anybody, let alone thousands of people in a few minutes. Some people oppose strategic thinking. Time after time, people march down facing the guns, very brave. Sometimes the soldiers lower their guns and sometimes they don't. But resistance movements need to plan. This is no time for spontaneity or feeling. People say, "I feel that..." in many nonviolent action planning groups. How conceited! Their feeling is more important than whether the struggle succeeds? This is one of the terrible things that happened in Tiananmen Square. The students had voted to leave the square. Then students came from other

parts of China who had not had a chance to demonstrate yet, so they voted to stay in the square, because they wanted to. Foolish!

How to plan to make nonviolent struggle more effective? My next book will have four chapters on planning strategies for nonviolent struggles. People in nonviolent struggles rarely understand what the word means, so be careful when you hear people talk about "strategy." It means calculating how to remove the sources of power from the oppressive regime. You have to identify what makes those sources strong. You must also be aware of the weaknesses of the regime and how to aggravate them and make the regime disintegrate. In Poland they came up with nine points: Do not do this, do this, do that. A simple list. Then disseminate this knowledge right away.

Correct our history books. Put nonviolent struggles into the places they merit in history. How people view the past helps determine their present and future.

Our military establishments are well prepared for decades in advance. Nonviolent struggles may be prepared a few days in advance—and frequently that's not done well. This tips the bias in favor of the use of military means. Methods of undermining dictatorships can be presented in clear terms and spread throughout the whole population. Then they will have greater chance of success.

We need programs on genocide prevention. Instead of just considering how to do it at the last minute, ask, how can we prevent it from getting started? How can we prevent the rise of new dictatorships—not just how we can fight them when the Gestapo is knocking at our door? And if they are there, how can we disintegrate those dictatorships before they slaughter a population or engage in international aggression or develop methods of mass extermination? We have a lot to do.

SPENCER: Thank you for this. You're a hero!

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That which Reincarnates

[That which reincarnates is] The Spiritual thinking Ego, the permanent principle in man, or that which is the seat of *Manas*. It is not Atma, or even Atma-Buddhi, regarded as the dual *Monad*, which is the *individual*, or *divine* man, but *Manas*; for Atman is the Universal ALL, and becomes the HIGHER-SELF of man only in conjunction with *Buddhi*, its vehicle, which links IT to the individuality (or divine man). For it is the Buddhi-Manas which is called the *Causal body*, (the United 5th and 6th Principles) and which is *Consciousness*, that connects it with every personality it inhabits on earth. Therefore, Soul being a generic term, there are in men three *aspects* of Soul — the terrestrial, or animal; the Human Soul; and the Spiritual Soul; these, strictly speaking, are one Soul in its three aspects. Now of the first aspect, nothing remains after death; of the second (*nous* or *Manas*) only its divine essence *if left unsoiled* survives, while the third in addition to being immortal becomes *consciously* divine, by the assimilation of the higher *Manas*.