

SCIENCE, OCCULTISM, ESOTERICA, PHILOSOPHY, & HISTORICAL ANECDOTE

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THE HARMFUL EFFECTS OF THOUGHT

A SCENE FROM REMINISCENCES OF H.P. BLAVATSKY AND THE SECRET DOCTRINE, BY COUNTESS CONSTANCE WACHTMEISTER ET AL., PUBLISHED IN 1893 BY THE THEOSOPHICAL PUBLISHING HOUSE. THIS IS TAKEN FROM CHAPTER 5: WRITING THE SECRET DOCTRINE.

It is little to be wondered at that the progress of The Secret Doctrine was brought to a standstill during these stormy days, and that when the work was at last resumed, the necessary detachment and tranquility of mind were hard to attain.

HPB said to me one evening, "You cannot imagine what it is to feel so many adverse thoughts and currents directed against you; it is like the prickings of a thousand needles, and I have continually



One day during this time, when I walked into HPB's writing room, I found the floor strewn with sheets of discarded manuscript. I asked the meaning of this scene of confusion, and she replied, "Yes, I have tried twelve times to write this one page correctly, and each time Master says it is wrong. I will not pause until I have conquered it, even if I have to go on all night."

I brought a cup of coffee to refresh and sustain her, and then left her to prosecute the weary task. An

"I make what I can only describe as a sort of vacuum in the air before me, and fix my sight and my will upon it, and soon scene after scene passes before me like the successive pictures of a diorama..."

to be erecting a wall of protection around me." I asked her whether she knew from whom these unfriendly thoughts came, she answered: "Yes, unfortunately I do, and I am always trying to shut my eyes so as not to see and know." To prove to me that this was indeed the case, she would tell me of letters that had been written, quoting from passages from them, and these actually arrived a day or two afterwards, I being able to verify the correctness of the sentences.

hour later I heard her voice calling me, and on entering found that, at last, the passage was completed to satisfaction, but the labor had been terrible, and the results were often at this time small and uncertain.

As she leaned back, enjoying her cigarette and the sense of relief from an arduous effort, I rested on the arm of her great chair and asked her how it was that she could make mistakes in recording what was given to her. [CONT. PAGE 2]

CONCEPT & RESEARCH
Levin Diatschenko

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EDITORIAL

In any specific place and time, its people are almost entirely concerned with what are called 'the current issues.' They prefer to discuss these issues exclusively. The understanding is that they are current because they are important. The proposition here is that those same issues are only current because they are discussed.

Newspapers don't discuss Climate Change because it is important; it has been an important issue since the Industrial Revolution kicked off. The discussions of the day are mostly reactions. The words "Do unto others as you would have others do unto you" are far from outdated, despite their time of authorship. Buddhist and Hindu texts – even older — wrote that we are all interconnected. Then Einstein, Tesla and others helped to prove that on a physical and electrical level. Einstein didn't discover something new; he confirmed something old. Our time-centricity is just another prejudice. We have the same interests and problems that we've had for centuries (like food, sex and war). Our progress amounts to being more efficient at being the same.

The politics of the day are like soap operas; there is never any resolution. The Veil is an attempt at detaching itself from the orbit of its own day. And, from that space, publishing articles on their own merit. The idea is that an article that is relevant to today, need not necessarily have been written today.

Inside The Veil you will find entertaining anecdotes, letters, articles and documents of interest from a range of different eras and countries.



Levin Diatschenko
Editor

[THE HARMFUL EFFECTS OF THOUGHT CONTINUED] She said, "Well, you see, what I do is this. I make what I can only describe as a sort of vacuum in the air before me, and fix my sight and my will upon it, and soon scene after scene passes before me like the successive pictures of a diorama, or, if I need a reference or information from some book, I fix my mind intently, and the astral counterpart of the book appears, and from it I take what I need. The more perfectly my mind is freed from distractions and mortifications, the more energy and intentness it possesses, the more easily I can do this; but today, after all the vexations I have undergone in consequence of the letter from X., I could not concentrate properly, and each time I tried I got the quotations all wrong. Master says it is right now, so let us go in and have some tea."

I have already remarked how few were our visitors at this time. This evening, however, I was surprised to hear the sound of a strange voice in the passage, and soon afterwards a German professor, whose name I need not give, was announced.

He excused his intrusion; he had traveled many miles, he said, to see Madame Blavatsky and express his sympathy. He was aware of the animosity and unfairness that characterized the S.P.R. Report and now, would not Madame favor him with an exhibition, in the interests of psychic science, of some of the phenomena she could so easily produce?

Now the "old lady" was very tired, and perhaps she had not too much faith in the suave professions of her visitor. Anyhow, she was very disinclined to gratify him, but at last, persuaded by his entreaties, she consented to produce some trifling experiments in psychoelectric force - raps - the simplest, easiest, and most familiar of these phenomena.

She begged him to draw away the table that stood in front of her to some distance, so that he could pass freely around it and inspect it on all sides. "Now," she said, "I will rap for you on that table as many times as you please." He asked first for three times, then five times, then seven times, and so on, and as HPB raised her finger, pointing it at the table, there came sharp, distinct raps in accordance with his expressed wish.

The Professor seemed delighted. He skipped round the table with wonderful agility, he peeped under it, he examined it on all sides, and when HPB was too exhausted to gratify his curiosity in this direction any longer, he sat down and plied her with questions, to all of which she replied with her usual vivacity and charm of manner.

At length our visitor took his departure - unconvinced, as we afterwards learned. He was a disciple of Huxley, and preferred to adopt any explanation, however absurd, provided it did not clash with his own theories.

Poor HPB! Her swollen and painful limbs that could hardly bear her from chair to coach were little fitted for the gymnastics the Professor credited them with.

MOONS & PLANETS

THE PSYCHOLOGY OF EFFECTIVENESS

Imagine a moon who revolves around three or so planets. Frustrated, he exclaims, “I am a planet too! I am not just your moon!” It is not true, of course; he is only a moon.

You can never convince people that you are a planet; you either are or aren't. An elephant does not need to say he's an elephant.

If we do not have the strength, endurance or power to circulate the sun, we need to circulate some one or thing else that does. Those people or organizations are planets.

Planets have responsibilities. Their job is to help their moons to become planets too. Their job is to direct the aspiring gaze of his moon/s gradually to the sun. A planet is only useful if he is fulfilling this role.

From this perspective, it is important to choose a planet, as opposed to drifting to the closest. A planet who just gathers moons is no use. None of these moons will become planets as long as they revolve around him.

Moons have responsibilities too. Being a moon denotes that you revolve around something. You are attached to something, part of a community. Moons affect the tides. On the other hand, meteorites are wanderers with no attachment to anything, and no effectiveness except in destruction.

When two planets begin fighting for possession of one moon, this is indicative of a transformation. The planets have started ‘revolving’ around the moon, and therefore become moons themselves. If the moon is conscious of this opportunity as it is happening, he instantly changes into a planet and gains two moons. If not, the three moons drift automatically toward the strongest place of gravity.

Helena Blavatsky was a planet within the Theosophical Society, and the Theosophical Society was a planet within the occult movement. She pointed to the sun of spiritual progress, and gained many moons under ‘planet theosophy.’ The gossip against theosophy that appeared in the literature of many more distant planets of the time (e.g. Brotherhood of Luxor, Gurdjieff, Crowley, Spiritualists, and on) are indicative of how strong and

influential was the gravity of the Theosophical Society. There was jealousy.

When Blavatsky died, moons grew to take her place and continue nurturing new moons. Under her, many moons became planets in their own right, and then they even broke away on their own orbits. Steiner, Alice A. Bailey and Krishnamurti all became planets of their own. This is not a bad thing, but rather indicative of Blavatsky's ability to foster true growth.

It takes more than knowledge and imagination to become a planet. Whatever the mind is attached to, the thinker is ‘revolving’ around. This is what Gurdjieff must have meant when he said, “considering others is a form of slavery”. On the surface it sounds selfish but there may be a difference between ‘being considerate’ and ‘considering.’

It takes assertiveness to become a planet. It also takes foresight and planning; one must see the sun, plan one's trajectory around it, and have such concentration as to never lose sight of the sun for a moment, even when other bodies distract. A weak will revolves around anybody or thing that comes in its vicinity (automatically). In the spirit of diplomacy and love, one often becomes a moon for others in order to learn the other's point of view; but eventually one must crystallise into an embodiment of purpose. This is not aggression; this is a show of honesty. This is Self-actualisation and it can also be protection against slavery.

Let us say that by doing another man's will, you become an ‘extension’ of that other man's being. His manifested self spreads to others as he wins over obedience or imitation. Weaker personalities allow this kind of possession all the time, unconsciously or out of politeness, or in confusion of not knowing what else to do. Whenever we think what others persuade us to think, they have ‘possessed’ us mentally. Whenever we feel what they want us to feel, our emotional body is theirs. Think of a crew of workers all dressed in the same shirts, performing the same physical actions. Just being caught off guard by a quick-talking salesman can lead you to giving some of your life to him (symbolised by money) and taking

on a symbol of his possession of you (the product he sells you).

An esoteric definition of ‘being assertive’ might be: ‘attempting to resist possession.’ There are, of course, positive versions of ‘falling in’ with other people's wills. A musical group needs its conductor. A boxer trusts his coach. The psychedelics let the ‘spirit of the vine’ Ayahuasca in.

The extent of this kind of possession that has been going on in society (and my own life) is stupendous. But only recently have I comprehended it. This is, I believe, because of the ‘Intention’ or ‘point of tension’ being built as result of occult meditation[1]. It is this pool of energy built in the mental plane (through meditation) that fills a vacuum inside a personality. It is that vacuum which, if left unfilled, sucks in passing entities (unconsciously) and allows them to take possession. (If no passing entity is near, the vacuum becomes a ‘form of propulsion’ until a stronger will is found.) The world is filled with such vacant personalities, all malleable and susceptible to the suggestions of group laws, billboards, peer pressure, patriotism, violence, and so on.

Herein is the significance of Alice Bailey's idea of service by being, rather than doing. The first stage of projection must surely be to be able to say no, when a wave of worldly forces extend your way. We do this not merely by ‘saying no’ in the literal sense, but by ‘being’—coming forward as a law unto your self, as a soul-infused personality.

In reaching out, joining groups in the community in an attempt at serving, you also risk becoming a moon of many planets. This is my experience, and while it has enriched the past few years, I have found it difficult to hold a peaceful state amidst the ‘smoke of the battle.’ A still mind, restraining all modifications, is not as difficult when you are in a quiet and eventless environment. But to project that onto a busy environment is the next task. To fall into orbit of everyone that comes in proximity drains one of energy, and, eventually of effectiveness to manifest the ideal.

[1] Specifically, the Arcane School method (http://www.lucistrust.org/en/arcane_school).

INITIATION RITUAL

HERE IS AN EXTRACT FROM A KNIGHTS OF LABOR RITUAL (TAKEN FROM ADELPHON KRUPOTOS, THEIR BOOK OF RITUALS). THE KNIGHTS OF LABOR (ESTABLISHED 1869) WAS ONE OF THE MOST IMPORTANT AMERICAN LABOUR ORGANIZATIONS OF THE 19TH CENTURY. BY THE MID 1880S THE KNIGHTS WERE BY FAR THE LARGEST UNION. THEY DIFFERED FROM OTHER UNIONS SINCE THEY BEGAN AS A SECRET SOCIETY, WERE STEEPED IN RITUAL, AND WHOSE BACKBONE WAS PHILOSOPHICAL; WORK, TO THEM, WAS SOMETHING NOBLE AND HOLY.

THE KNIGHTS SET MANY PRECEDENTS, SUCH AS DEMANDING EQUAL PAY FOR WOMEN AND NEGROES, SAFETY STANDARDS, THE TRADITION OF PROTEST SONGS, AND HELPING TO INSTITUTE THE EIGHT-HOUR WORKING DAY.

The Master Workman will direct the Unknown Knight to go to the Vestibule and obtain the names and occupations of the candidates in waiting, return to the Assembly, and report to the Master Workman. If the candidates reported are endorsed by the Recording Secretary as having been duly proposed, balloted for and elected, the Unknown Knight will return to the Vestibule and make the prescribed examination. If the examination is satisfactory the Unknown Knight will announce them to the Inside Esquire who will announce them to the Master Workman who will direct them to be admitted. The Unknown Knight will proceed to the opening in the circle, and introduce them to the Master Workman, who will order the candidates to be placed at the centre and the pledge administered, and the Initiation proceeded with as per usage.

Master Workman: Does anyone know cause why the candidate should not be covered by our shield and admitted into this Order?

When any one may lawfully object by giving good reasons. The assembly shall then consider the same, and a majority vote shall decide. If no objections are made or sustained, the Master Workman shall proceed:

Master Workman:
Unknown Knight, you will proceed to the Vestibule and make the prescribed examination; if the candidate accepts, proceed to the opening and introduce the candidate.

The Unknown Knight retires and proceeds as follows:

Unknown Knight: Are you now or have you ever been a member of the Order of the Knights of Labor?

Candidate: No

Unknown Knight: Are you willing to bind yourself with a pledge of honour to Secrecy, Obedience, and Mutual Assistance, that will not interfere with any religious convictions you may entertain, or with your duty to your country?

Candidate: I am.

The Master Workman has,

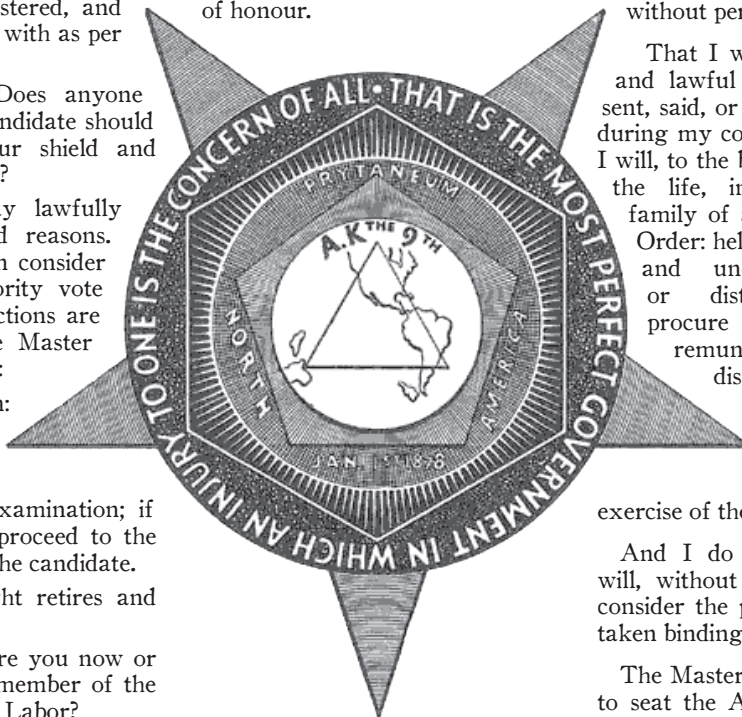
previously to their entering, formed the Assembly in a circle around the centre, leaving an opening in front of the Worthy Foreman's station, hands joined, arms crossed, right arm over left, palm down, left arm under right, palm up. The Unknown Knight halts at the opening and says:

Unknown Knight: Master Workman, our friend has satisfactorily answered all inquiries, and now desires to be covered with our shield, and admitted to fellowship in this Order.

(When more than one candidate is Initiated, the language should be changed to the plural number when necessary.)

After a short pause, and in perfect silence, the Master Workman will say:

Master Workman: Place our friend at the centre, and administer the pledge of honour.



The Unknown Knight places the candidate at the centre with directions to place the left hand on the heart and raise the right hand.

The Unknown Knight then administers the following pledge, which the candidate must repeat:

Obligation: I do truly promise, on my honour, that I will never reveal to any person or persons whatsoever, any

“And I do further promise that I will, without reservation or evasion, consider the pledge of secrecy I have taken binding upon me until death.”

of the signs, or secret workings of the Order that may be now or hereafter confided to me, any acts done or objects intended, except in a lawful and authorized manner, or by special permission of the Order granted to me. That I will not reveal to any employer or other person the name or person of anyone a member of the Order without permission of the member.

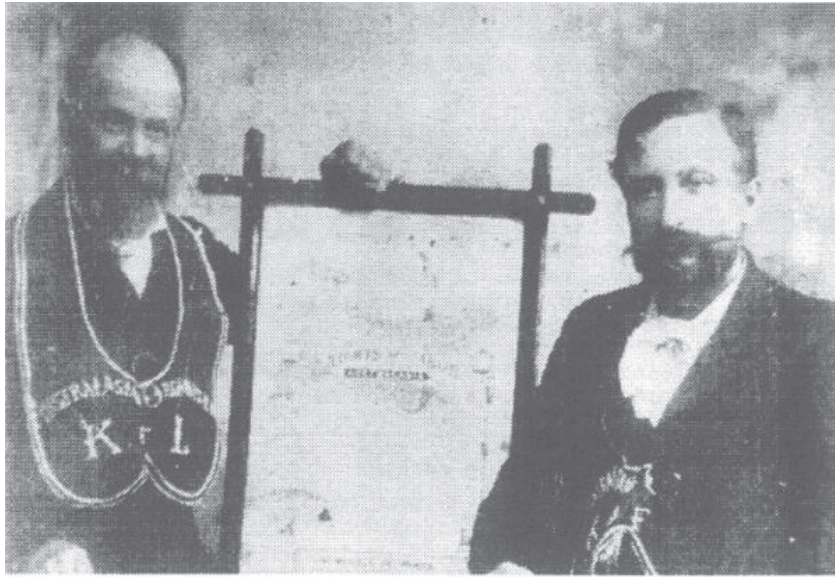
That I will strictly obey all laws and lawful summons that may be sent, said, or handed to me, and that, during my connection with the Order, I will, to the best of my ability, defend the life, interest, reputation and family of all true members of this Order: help and assist all employed and unemployed, unfortunate or distressed members to procure employ, and secure just remuneration; relieve their distress, and counsel others to aid them, so that they and theirs may receive and enjoy the just fruits of their labor and exercise of their art.

And I do further promise that I will, without reservation or evasion, consider the pledge of secrecy I have taken binding upon me until death.

The Master Workman gives one tap to seat the Assembly. The Unknown Knight will, after the Assembly is seated, proceed with the candidate to the capitol, and report to the Master Workman.

Unknown Knight: Master Workman, our friend has taken the pledge of secrecy, obedience, and mutual assistance.

Master Workman: That act covers our friend with the shield of our Order.



“We shall use every lawful and honourable means to procure and retain employ for one another, coupled with just and fair remuneration”

multifarious branches of trade, capital has its combinations; and whether intended or no, they crush the manly hopes of labour and trample poor humanity in the dust.

We mean no conflict with legitimate enterprise, no antagonism to necessary capital; but men, in their haste and greed, blinded by self-interests, overlook the interests of others, and sometimes violate the rights of those they deem helpless.

We mean to uphold the dignity of labor; to affirm the nobility of all who earn their bread by the sweat of their brow. We mean to create a healthy public opinion on the subject of labour (the only creator of values and capital) and the justice of it receiving a full, just share of the values or capital it has created. We shall, with all our strength, support laws made to harmonize the interests of labour and capital, for labour alone gives life and value to capital, and also those laws, which tend to lighten the exhaustiveness of toil.

We shall use every lawful and honourable means to procure and retain employ for one another, coupled with just and fair remuneration; and should accident or misfortune befall any of our number, render such aid as lies within our power to give, without inquiring their country or creed, and without approving of general strikes among artisans; yet should it become justly necessary to enjoin an oppressor, we will protect and aid any of our members who thereby may suffer loss, and as opportunity offers, extend a helping hand to all branches of honourable toil.

Proceed with the candidate to the Base, there to receive the instructions of the Worthy Foreman.

Arrived at the Base, the Unknown Knight introduces the candidate to the Worthy Foreman, thus:

Unknown Knight: Worthy Foreman, by permission of this Assembly of true Knights and the command of the Master Workman, I present our friend for instruction.

Worthy Foreman: By labour is brought forth the kindly fruits of the Earth in rich abundance for our sustenance and comfort; by labour, (not exhaustive), are promoted health of body and strength of mind; and labour garners the priceless stores of wisdom and knowledge. It is the “Philosopher’s Stone” – everything it touches turns to wealth.

“Labour is noble and holy.” To defend it from degradation, to divest it of the evils of body, mind, and estate, which ignorance and greed have imposed; to rescue the toiler from the grasp of the selfish is a work worthy of the noblest and best of our race. You have been selected from among your associates for that exalted purpose. Are you willing to accept the responsibility, and, trusting in the support of pledged true Knights, labor, with what ability you possess, for the triumph of these principles among men?

The candidate answers. If affirmatively, the Worthy Foreman will say to the candidate and the Unknown Knight:

Worthy Foreman: We will now proceed with our friend to the Master Workman.

And, accompanying them to the Master Workman, says:

Worthy Foreman: Master Workman, I present our friend as a fitting and worthy person to receive the honour of fellowship with this noble Order.

The Master Workman, taking his hand, will say:

Master Workman: On behalf of the toiling millions of Earth, I welcome you to this Order, pledged to the service of Humanity.

Open and public associations having failed, after a struggle of centuries, to protect or advance the interest of labour, we have lawfully constituted this assembly. Hid from public view, we are covered by a veil of secrecy, not to promote or shield wrong-doing, but to shield ourselves and you from persecution and wrong by men in our own sphere and calling, as well as others out of it, when we endeavour to secure the just reward of our toil. In using this power of organized effort and cooperation, we but imitate the example of capital heretofore set in numberless instances. In all the

THE CURSE OF PHILOSOPHY

BY TIM PARISH

THIS STORY IS EXTRACTED FROM PARISH'S RECENT BOOK, *PORTALS (UNDERGROWTH.ORG/PORTALS)*, A WORK OF POETRY, POLITICAL COMMENTARY AND GONZO JOURNALISM. TIM PARISH -- A WRITER, FILM-MAKER AND PAINTER -- CO-FOUNDED THE UNDERGROWTH COLLECTIVE.

“God is Awesome!” pronounces the manic street preacher through his mobile P.A. system while a suburban witch wanders past wearing a hand knitted pentagram jumper. Datafeed on the screen above says “Clash of Civilisations”. A white busker plays didgeridoo further down the mall. It echoes against the hollow mountains of commerce toward us.

He continues:

“Religious leaders of that time put down Jesus because he challenged them! His ideas were revolutionary then - and they still are today! If you went to the desert for five years too, you wouldn't be able to ignore how wrong this world is!”

The crowd waiting for their tram half listens, bemused, intrigued, annoyed, while I get the urge to go to my knees in front of him, praying in theatrical parody.

‘Be Here Now’ beams the advertising slogan for mobile phones on the passing tram.

He continues:

“What's wrong with Buddhism you might ask? There is only one God! Only one Jesus!”

The Nike palace dwarfs us with its logo and the huge anonymous face of a model and her cheekbones. She is Big Sister watching you.

He continues:

“Some people think we're all brainwashed! As a Christian, yes I'm brainwashed into believing Jesus is the way! An atheist is brainwashed too. An agnostic is brainwashed into spiritual apathy.”

A Hindu family passes with shopping bags from Myer. Pigeons eat the crumbs of pastry at my feet. Australian flags wave to us in the wind blowing through the valley of glass and steel, sweeping leaves fallen under autumn's spell.

He continues:

“When you die, all God wants to know is: did you believe?”

A young man with an afro and small glasses passing asks:

“What does God think of Muslims?”

“He loves them very much!” replies the preacher.

“THE ANTI-CHRIST WILL PLACE HIS MARK ON EVERY PERSON, AND YOU WILL NOT BE ABLE TO BUY OR SELL ANYTHING WITHOUT THAT MARK. THE BEAST WILL BE A COMPUTER CHIP IN YOUR BODY!”

Another passerby, Chinese in blue info tech uniform and mirrored sunglasses yells “Sataaan!!!” holding up his index and little fingers in the air. I wonder if he knows this is the sign of Pan - a pagan god co-opted by a church needing a new scapegoat to represent the Devil, oh so long ago.

He continues:

“This book is irrefutable!”

The big television above us is selling us televisions now. It says ‘Life is Good’ like some edict from the Big Brother corporation.

He continues:

“The Anti-Christ will place his mark on every person, and you will not be able to buy or sell anything without that mark.” He is quoting Revelations now - like every apocalyptic salesman is want to do.

He continues:

“The Beast will be a computer chip in your body!” I wonder if he's heard of the new biometric passports the US government is bringing in to increase security.

The people at the tram stop are texting each other, talking on their phones to people anywhere but here. Animals walk past on the screen for an RSPCA advert.

He continues:

“You go to any newsagency today and you can find magazines on witchcraft! On paganism! It is beginning to be accepted! But it is celebrating the creation, rather than the creator! It's like science.”

The Body Shop promotes Hemp Oil behind him, I read that they copped a lot of flack for promoting drugs in the media.

He continues:

“Jesus is not a swear word!”

Anti-war activists have a stall close by; they are signing petitions against the occupation, but we all voted with our feet before the war. These very same streets were filled with over one hundred thousand people, and many

more millions all over the planet. It was the first simultaneous global protest in history, absolutely ignored by the leaders of democracy. So I have to wonder what difference more signatures will make now?

He continues:

“I studied physics a few years ago, and the more we know about quantum mechanics, the less we know about what is truly going on. There are universes of complexity beyond what we can see.”

Teenage punks with skateboards and spiky hair smoke cheap cigarettes and laugh at his ranting, but they are still listening.

He continues:

“God said homosexuality is a sin! If you want to argue with that - I don't care - because I am at peace with the truth! Doctors say nothing is wrong with homosexuality, but there is something wrong with deformities. Does that make it right? God made a natural order of things, it must be obeyed!”

Everyone looks visibly uncomfortable as the rave becomes more and more homophobic. Then a middle aged white man walks forward from the loitering crowd to shake his hand.

“Good work son,” he says, leaving with his Filipino wife. On the screen I see the text: ‘Weather Proudly Sponsored By’ another corporate logo flashes on the screen.

He continues:

“It's not about joining a church people! It is just about believing in the one and only Jesus Christ! He becomes your friend! He becomes your friend!”

A feral babe with piercings and a Taoist tattoo is reading a book on magical realism.

Two drunks with UDL's in hand, amble towards the pulpit. At first they seem angry but then rest silently bemused on the steps next to him, entertained.



PHOTO: "STREET PREACHER"
BY FLICKR USER SOME DRIFTWOOD

He continues:

"Right now, millions of Africans have heard the word and joined the Church of Jesus Christ! The same thing has happened in China."

Police cruise past slowly like sharks, surveying the scene.

He continues:

"We're good at building empires, but the kingdom of God will never change!"

Behind me a steady stream of people have been peering into windows filled with gold and diamonds. They stare transfixed at tiny symbols of wealth, what do they see in them that I cannot wonder?

He continues:

"There's no cancer in heaven! No war in heaven! No psychiatric problems in heaven!"

A Polynesian girl walking unimpressed with his description asks:

"What about the good things in heaven?"

"Is there whiskey in heaven?" asks one of the drunks.

A hippy guy with a colourful scarf jumps onto the platform behind and dances like a fruit loop making fun of the whole theatre before skipping away.

He continues, oblivious:

"You're not going to get born again by going to yoga, or learning meditation. There is only one way to receive enlightenment." There he goes again, I think, bitching about the new philosophy in town.

I think back to a similar street sermon we were subjected to on Darwin's Mitchell street during the Easter holidays a while back. It had been a beautiful night, and my friends and I were eating at a Thai restaurant on the street when we noticed a commotion coming toward us. At first we thought a fight might have broken out, but when we looked more closely we realised that there was a legion of Roman soldier's pretending to whip a man who was dressed as Jesus. One of them carried a bullhorn and took the liberty to let us all know that this was the reason for Easter, and that we all need to be reminded of His suffering. Never mind that actually Easter is an ancient pagan fertility ritual (which

is where the egg and the rabbit come from). It strikes me as odd that in Western cultures we find this kind of fundamentalism rather normal and tolerate it, yet freak out at the Muslim radicals that might be out there. When I was a teenager growing up here, my friends and I used to sometimes end up debating with these same preachers after we had been to the movies or hanging out the front of the video game arcade. We were bored I suppose and saw it as fun to poke holes in their system of beliefs while they probably thought we were prime targets for their salvation. It was how I think most secular people get exposed to Christian dogma, which is not exactly a great representation of the faith.

Either way, everyone was politely ignoring the evangelists as they continued to literally butcher Jesus. Then the preacher started to do a similar thing, telling everybody about how Buddhism was a false religion, and there is only one God, yada yada. The fact that we were sitting at a Thai restaurant, a culture that is devoutly Buddhist, signified to me that our tolerance for this bullshit was actually allowing them to preach intolerance for another culture, and I had had enough of it. Jumping to my feet, I decided to politely ask the man with the bullhorn to stop forcing his dogma down our throats. Of course he ignored this request and kept ranting about sin and salvation and how Buddhism was a lie, while others from his group quickly surrounded me:

"This is a free country," they said, "let him speak The Truth!"

"Sure. Then let me be free to express mine!" I told them.

Finally, the man with the bullhorn turned to me and I asked him "Do you really think Jesus would like you to be re-enacting his torture two thousand years later?" taking a leaf from Bill Hicks.

"I pray for you!" is all he said without an ounce of compassion in his eyes before finally turning to leave. Obviously he didn't feel like a theological debate tonight. I decided to follow them, to let them have a taste of their own medicine. I had an arsenal of difficult questions for them too:

"Don't you realise all of your talk of hell and damnation is just another way of controlling people? Why do you think everyone in the world needs the one name for God?" I followed them up the street as their leader continued to refuse to acknowledge me, and his followers tried to talk me down. They told me that they are worried that Buddhism is becoming more fashionable than Christianity in Australia.

"Have you ever read anything on Buddhism?" I asked them. Of course not, they said proudly. They would only ever read The Bible. I encouraged them to read a little more, at least so they could have an idea of what brings all religions together rather than what separates them, but they were having none of it. Then finally one of them turned to me and said:

"I think that you must be some kind of philosopher!"

Not sure how to respond to this, I stopped in my tracks. I was ready for any of their questions, but this statement threw me because he had said it as a kind of insult.

"Yes," I told them, cupping my hands together in prayer, "and maybe so should you." Then I turned and walked back to find my friends, contemplating this notion that philosophy could be a bad thing. I understand it now, because to ask questions is the killer of faith - but there you have it, from the mouth of dogma, the curse of philosophy.

Back in the mall of the world, the preacher continues to say what preachers have been saying for a thousand years, but no one's listening anymore. The tram arrives, people inside peer out like alien tourists. The television shows a story of terrorists who scream 'Allahu Akbar' as they blow themselves to paradise. I remember this translates to something like 'God is Great' - not really too different from this preacher's refrain. I'm reminded why atheism sounds so sensible between these two warring theologies.

On the street all new people arrive, the crowd is refreshed, and the manic street preacher starts his propaganda loop all over again.

"God is an awesome God!"

THE HEART DOCTRINE

A COMPARISON OF METHODS OF CONFLICT RESOLUTION THROUGH RECENT HISTORY

What we call the 'United Nations' is an organization with many shortcomings, but its name invokes in us a possibility. The existence of the UN is an expression of faith. If we imagine humanity as a macro-person, the UN is evidence he is becoming self-conscious.

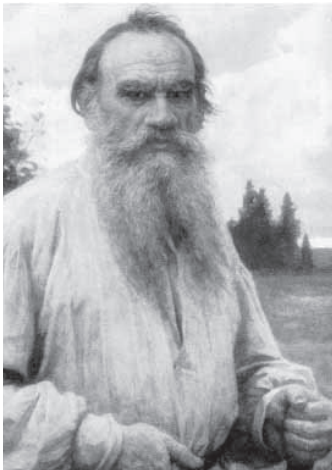
If unity or 'universal brotherhood' is factual on a metaphysical level, it follows that there must be a science to how it becomes realised on a physical level. Any earnest approach should eventually unveil this underlining method or pattern.

Looking back, we can find instances of where some of Humanity's innovators have succeeded in their own spheres at producing a peaceful unity. Assuming that their successes were based upon a deep understanding of nature, let us not be surprised if their methods turn out to be the same.

Here are some cases in point.

TOLSTOY THE CHRISTIAN

In 1884 the Russian novelist Leo Tolstoy wrote his book titled *What I Believe*. "In affirming my belief in Christ's teaching," he says about the book, "I could not help explaining why I do not believe, and consider as mistaken, the Church's doctrine, which is usually called Christianity". It was consequently met by barrages of criticism from every side of Russian and European society. The Church in Russia soon exercised its influence and had the book suppressed.



Oddly though, rebuffs against the book were freely published and distributed. There was no shortage of rebuffs, either. The Church and State did not approve of Tolstoy's theories, but neither did the non-religious revolutionaries.

In his later work *The Kingdom of God is Within You*, Tolstoy took the argument back up in further detail in order to meet every criticism. In it he

"THE CHURCH AND STATE DID NOT APPROVE OF TOLSTOY'S THEORIES, BUT NEITHER DID THE NON-RELIGIOUS REVOLUTIONARIES."

put forth the idea of "Non Resistance to Evil by Force". He stated that within the story of the New Testament there is easily found a formula that, if followed, will bring about unity from separation, peace from war, or fellowship from enmity. Furthermore, this *modus operandi* apparently applies to humanity as a whole as well as to individuals alike. Tolstoy puts it simply here:

"The question amounts to this: In what way are we to decide men's disputes, when some men consider evil what others consider good, and vice versa? And to reply that that is evil which I think evil, in spite of the fact that my opponent thinks it good, is not a solution of the difficulty. There can only be two solutions: either to find a real unquestionable criterion of what is evil or not to resist evil by force.

"The first has been tried ever since the beginning of historical times, and, as we know it has not hitherto led to any successful results.

"The second solution – not forcibly to resist what we consider evil until we have found a universal criterion – that is the solution given by Christ."

The most obvious and widespread criticism was that the strategy is simply not practical and could not bring results. Tolstoy acknowledged this in the second book:

"[...] the principle of non-resistance to evil by force has been attacked by two opposing camps: the conservatives, because this principle would hinder their activity in resistance to evil as applied to the revolutionists, in persecution and punishment of them; the revolutionists, too, because this principle would hinder their resistance to evil as applied to the conservatives and the overthrowing of them."

GANDHI THE HINDU

However, all this was before Gandhi.



Mohandas Gandhi, the Indian barrister, read *The Kingdom of God is Within You* while he was in South Africa in 1894, the year after it was suppressed in its native Russia. It left an "overwhelming" impression on Gandhi, as he said in his autobiography. "Before the independent thinking, profound morality, and truthfulness of this book, all the books given me by Mr. Coates seemed pale in significance," he said. (Mr. Coates was a Quaker and friend of Gandhi's.)

Gandhi wrote Tolstoy a letter and they both began a friendship that lasted until the Russian's death. When Gandhi established a lodging house for families of the Independence movement, whose fathers and husbands were in British jails, Gandhi even called it 'Tolstoy Farm'.

In 1906, Gandhi stepped into the spotlight of the world and became the spark that ignited a mere idealistic theory into a practical demonstration, on a scale that had never been done. Like a social scientist and self imposed guinea pig, the man we now know as the Mahatma (or 'Great Soul') put the theory of non-violence to the test and qualified it – defeating the British Empire and winning India its independence. Looking back, the modern world can no longer hold a sober argument that the strategy is ineffective. We must at least

acknowledge that it can work – and with the contagious power to unify people -- as it once did under certain circumstances, in India.

Nevertheless, as B.P. Wadia, in his book *The Gandhian Way*, says: “What was obscured till Gandhiji appeared on the scene and courageously proclaimed, to all and sundry, the mighty and majestic truth Ahimsa, Non-Violence, is now acknowledged by everyone [...] as the real panacea for all human ills; but how many legislative and reform bodies are there which act upon that beneficent principle?” The answer is hardly any. The reason may be that nobody is confident enough to try the strategy. It seems that successfully demonstrating it is not so easy. A deeper understanding of how and why it works, or what laws it is based on, is needed.

Therefore, we must also acknowledge that the simplistic view of the strategy as being mere ‘passivism’ or ‘non-participation’ is inadequate.

“In making the British quit India,” says B.P. Wadia, “Gandhi made the people justly evaluate and appreciate [the British]. That single event in his life-drama reveals the strength of Hercules, the generosity of Hatim Tai. This hidden aspect of his ‘Quit India’ mantram remains mostly unrecognised.”

The strategy, which Gandhi called Satyagraha (or Truth-Force), is based upon a fundamental perception that Unity is a reality. Whereas passivism can be the refuge of cowards, Satyagraha takes well-cultivated courage to express that unity.

“For Gandhi,” says Oxford’s *The Concise History of India*, “the pursuit of satyagraha involved a range of behaviours that together would create an India, both of individuals and as a nation, capable of self-rule. Above all it involved settling disputes by seeking truths shared with an opponent whom one must always respect, even love.”

So, “The truth shall set you free” is by no means a strategy that is exclusive to Christian doctrine. Gandhi used terms that were the Hindu equivalent – Satyagraha and Ahimsa. There is also the Hindu doctrine of Yama, or the five commandments, consisting of harmlessness, truth to all beings, non-

stealing, continence and abstention from avarice.

I will digress here to show that this strategy also appears in the Pagan symbology of the Hydra, the nine-headed beast who grew two heads wherever one was chopped off. Here is an excerpt from *The Labours of Hercules, An Astrological Interpretation* by Alice A. Bailey:

“Again and again Hercules attacked the raging monster, but it grew stronger, not weaker, with each assault.

“Then Hercules remembered that his teacher had said, “We rise by kneeling.” Casting aside his club, Hercules knelt, grasped the hydra with his bare hands, and raised it aloft. Suspended in mid-air, its strength diminished. On his knees, then, he held the hydra high above him, that purifying air and light might have their due effect. The monster, strong in darkness and in sloughy mud, soon lost its power when the rays of the sun and the touch of the wind fell on it.”

BRADLAUGH THE ATHEIST

“THE HOUSE CONTINUED TO REFUSE HIM THE RIGHT TO TAKE EITHER AFFIRMATION OR OATH, AND BRADLAUGH CONTINUED TO TAKE HIS SEAT ANYWAY, ON THE GROUNDS THAT THE PEOPLE OF NORTHAMPTON VOTED HIM IN. HE WAS REGULARLY ESCORTED FROM PARLIAMENT.”

Indian independence was not the first time the ‘New Testament Strategy’ has ever been effectively demonstrated. The example stands out because of its scale, and because Gandhi openly named it as non-violent resistance. But, across the ocean in England, before the Indian Independence movement had run its course, Charles Bradlaugh had used it too.

Charles Bradlaugh – known as “Our Charlie” by the workers of Northampton -- was an English politician and lawyer, renowned as a champion of Free-thought and Atheism. But his stance on religion has somewhat overshadowed his deep commitment to improving the conditions of the poor.

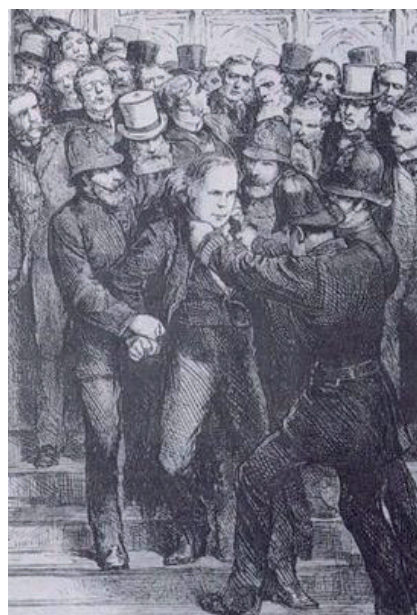
In the election of April 1880, he ran for Member of Parliament for Northampton, as a Radical, amidst a

bitter campaign wherein the Church, Tory’s and especially the Whigs, widely slandered him for his Atheist views. (Remember, this was at a time when Atheism was relatively new and feared as a justification for immorality.)

Bradlaugh won easily. When he went to swear himself in, he claimed the right to ‘affirm’ instead of taking the religious Oath of Allegiance (with hand on the Bible), for obvious reasons. His request was spitefully denied, and so he offered to take the Oath after all, for the sake of the workers who voted him in. The House, however, denied that too. Thus, because he could not take the Oath, Bradlaugh’s right to take his seat was forfeited.

He took it anyway and was promptly arrested and imprisoned in the Clock Tower of the Houses of Parliament. A by-election was then declared for Bradlaugh’s seat.

This was not the end, however: ‘Our Charlie’ was re-elected with even more votes than before. The nature of the war was set: the House continued to refuse him the right to take either



Affirmation or Oath, and Bradlaugh continued to take his seat anyway, on the grounds that the people of Northampton voted him in. He was regularly escorted from Parliament.

Bradlaugh was voted in four more times, always with an increased majority. He was even fined 1,500 pounds, in 1883, for taking his seat and voting illegally as a member.

On the last time, however, crowds of workers gathered and surrounded the House, violently calling out their support for "Our Charlie".

They had in previous months, formed into mobs and threatened Bradlaugh's opponents with violence. But in these times, Bradlaugh himself rushed from his home to the rescue of his enemy, and chastised his frustrated supporters.

Earlier the day of the election, Bradlaugh gave his second, Annie Besant, an order: "The people know you better than they know anyone, save myself; whatever happens, mind, whatever happens, let them do no violence; I trust you to keep them quiet!"

But the crowd was angry. The man they had continually voted for was not deemed good enough for the authorities. Where was the democracy?

This time Bradlaugh refused to leave.

No less than four policemen were called in to wrestle him from the house. Although he struggled to remain, he did not harm or attack the officers. They, on the other hand, bruised him badly and tore his clothes, as well as putting him through great humiliation. When they were finally seen emerging from the door, the workers charged the gate with a force too large for the police to contain.

But Besant -- well known to the workers -- leapt in their way and implored that they stop.

Fortunately, they did. Even Bradlaugh himself nearly lost control, as Besant relates in her Autobiography. "I nearly did wrong at the door," he admitted to Besant later. "I was very angry. I said to Inspector Denning, 'I shall come again with force enough to overcome it.' He said, 'When?' I said, 'Within a minute if I raise my hand.'" But Bradlaugh overcame the rage inside him.

The aftermath was a barrage of criticism by the press, at the behaviour of Parliament. The so-called respectable government of England had inflicted violence on a man so obviously wanted by the voters, and so civil in his own deportment.

Because of the outrage, the next time Charles Bradlaugh entered parliament, he was not only allowed to take the Oath and his seat in Parliament, but he also established the Affirmation. He went on to promote home-rule in Ireland and in India. He was the first Freethinker in parliament.

When he died, Bradlaugh's funeral attracted thousands of mourners. The

Mahatma Gandhi was one of them.

Notwithstanding what words they used to express what they stood for, Gandhi and Bradlaugh used the same strategy. And they both succeeded.

Both Gandhi and Bradlaugh refused to retaliate with violence, or to harm their opponents (whether in deeds or in words). On top of that, they both went out of their way to help their so-called enemies -- all this, even to the point of taking on suffering for themselves. Indeed, absorbing the violence so others did not seem part of the Strategy.

One might theorise that it is inevitable for those persons who are humanity's foremost in both intelligence and strength of courage to perceive the same natural laws. I quote from the Sermon on the Mount: "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil: but

"HERE, THEN, IS THE SUBTLE RELATION: GANDHI REFUSED TO RETALIATE, AND, CONSEQUENTLY, HE MORALLY DISARMED HIS PROSECUTORS. O SENSEI REFUSED TO RETALIATE, AND, HE PHYSICALLY DISARMED HIS OPPONENT."

whosoever shall smite thee on the right cheek, turn to him the other also." And later: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which spitefully use you and persecute you; That ye may be the children of your Father which is in heaven: for He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? Do not even the publicans the same? And if you salute your brethren only, what do ye more than others?" And so forth.

In theory, the Strategy seems quite illogical.

As Christ healed the ear of the soldier who came to seize Him, Christ chastised His disciple for cutting the ear; similarly, Bradlaugh too chastised his supporters for violently threatening his oppressors.

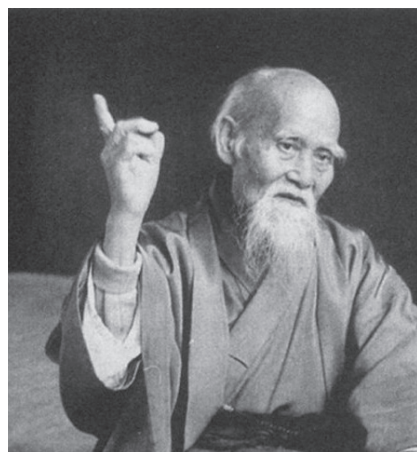
As Christ willingly went forth to the crucifixion -- something he'd predicted many times -- and sacrificed himself, so too did Gandhi enter on fasts to starve himself either until death or a cessation to India's violence.

Another strange and interesting coincidence is that Christ declared that no man should take Oaths, for to swear allegiance to an exclusive group would compromise one's allegiance to all of humanity. Charles Bradlaugh also refused the oath of Allegiance to the British Government -- even if it was on the Bible!

Before continuing, note one more interesting coincidence: both Gandhi and Bradlaugh's opponents were violent in their method, yet

incongruously called themselves 'Christians'. The Hindu and the Atheist did not call themselves Christians, yet they imitated Christ almost exactly.

O SENSEI THE BUDDHIST



Next let us take our discussion to Japan, and to the martial art called Aikido. The founder of this style of fighting was named Morihei Ueshiba, but to this day his followers refer to him as O Sensei, meaning 'The Grand Teacher'.

If you try to push another man over, he will instinctually resist by pushing back. If you try to pull him over he will pull also, opposing you.

But if you push him, and he unexpectedly pulls, you will both topple.

This is the germ of the philosophy of Aikido, which its founder called, "Love in action." O Sensei (born in 1883) formed the art that specialised in redirecting -- rather than resisting -- and using the opponent's weight and force against them. The more force with which you attack an Aikido practitioner, the more the same force hurts you. It thus forces the attacker to 'sympathise'.

O Sensei trained under many renowned masters throughout his life. Eight of his years were spent under the guidance of Deguchi Onisaburo, a master who advocated non-violent resistance and universal disarmament. He once said "Armament and war are the means by which the landlords and capitalists make their profit, while the poor suffer."

It rubbed off on O Sensei. His goal in life became clear. In his words it was, "To teach the real meaning of Budo: an end to all fighting and contention." (Budo is a word that covers all the Japanese martial disciplines.)

In 1927, he left his master and began his new style in Tokyo. It attracted a

huge following that included many high-ranking instructors. Some of them were so impressed that they sent their own students to O Sensei.

Later, in 1942, O Sensei moved back to a farm in the country, saying that Budo and farming were one and the same.

It was at this time that he first used the name Aikido. Hakim Bey (the anarchic political writer) relates a story from this time in his COMMUNIQUE #6 I. Salon Apocalypse: "Secret Theatre." He introduces the reader (in his usual dramatic way) to contemplate "aesthetic actions which possess some of the resonance of terrorism," but which are, "aimed at the destruction of abstractions rather than people, at liberation rather than power, pleasure rather than profit, joy rather than fear." I quote:

"For example, the man who invented aikido was a samurai who became a pacifist & refused to fight for Japanese imperialism. He became a hermit, lived on a mountain sitting under a tree.

"One day a former fellow-officer came to visit him & accused him of betrayal, cowardice, etc. The hermit said nothing, but kept on sitting--& the officer fell into a rage, drew his sword, & struck. Spontaneously the unarmed master disarmed the officer & returned his sword. Again & again the officer tried to kill, using every subtle kata in his repertoire--but out of his empty mind the hermit each time invented a new way to disarm him.

"The officer of course became his first disciple."

This story is dramatised, and in other accounts I read slight differences, such as this taking place in a dojo rather than mountain top. The commonality of each account is that O Sensei was unarmed, and that he continually disarmed his opponent with ease, and that the opponent became a disciple.

The similarities in strategy needn't be pointed out. But there is a subtle relation that might be missed. Gandhi, when on trial, went on to "invite and cheerfully to submit to the highest penalty that can be inflicted upon me".

Oxford's The Concise History Of India relates:

"The judge, on his part, said that the charges carried a prison term of six years, but he added that if the government later saw fit to reduce the sentence, 'no one would be better pleased than I'.

"[...] Refusing to be placed in the powerless and humiliating position of the usual defendant, Gandhi defiantly pleaded guilty and even took upon himself responsibility for the acts of others. In the process he at once embraced, yet repudiated as incompatible with colonialism, British notions of 'justice'. At the same time, by bringing suffering upon himself, he enhanced his saintly role as one who sacrifices for the good of all."

Gandhi's influence caused a "surprising amount of reasonableness, if not actual goodwill," to pervade the dealings between the British and the Congress. This showed itself most visibly in jail, where "Congress leaders were accorded a special A-class accommodation that allowed them books, visitors, and food not permitted ordinary prisoners."

Here, then, is the subtle relation: Gandhi refused to retaliate, and, consequently, he morally disarmed his prosecutors. O sensei refused to retaliate, and, he physically disarmed his opponent.

(Again, Christ agrees: "And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.")

England gave in and left India; the House accepted Bradlaugh; O Sensei's attacker became his disciple.

ALI THE MUSLIM

I would like to add two other occurrences of a similar pattern: that of Mohammed Ali in The Rumble In The Jungle, and the ideas of T.E. Lawrence concerning his war strategy. The noteworthy thing is that these two people approach the subject not from an ethical point of view, but from a practical one.

The Rumble in The Jungle was an historically important heavyweight-

boxing event that took place in Zaire or what is now The Republic of Congo, Africa, on October 30th, 1974. The fighters were Mohammed Ali vs. George Foreman.

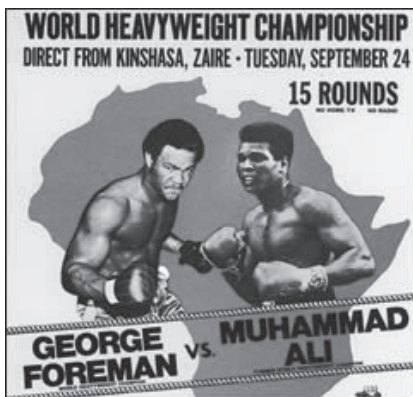
that universe. Boxing is therefore an excellent construct for understanding duality.

I propose that within the boxing universe, Ali's style of boxing is that universe's equivalent of the non-violent strategy. His 'stick and move,' (or dancing) strategy scores points on the opponent, while avoiding them. Ali spent whole fights escaping his opponents. As they chased him, they ran into his jab, losing points. He was a 'boxer' more than a 'fighter,' as the terms go (whereas someone like Jeff Fenech is more a 'fighter').

In The Rumble In The Jungle, Ali was pitted against the hardest hitter in the world, a man who won all his fights by knockout early in the fight. In the bargain, Foreman had practiced 'cutting off the ring' to prevent Ali from dancing and escaping. The man who had previously taken Ali's title, Joe Frazier, was Foreman's most recent victim.

Ali announced he had a plan for George Foreman, but early in the second round, Ali started lying back on the ropes and letting Foreman pummel him, without any attempt to attack.

This continued for the rest of the fight, round after round. Ali jabbed as the gap presented itself, but spent most of the time covering his ribs and head while Foreman rained down haymakers upon him.



"IT SHOULD BE NOTED THAT ALI WON NOT BECAUSE HE STRUCK FOREMAN, BUT BECAUSE FOREMAN KEPT UP STRIKING AT HIM. ALI WON BECAUSE HE TOOK THE STRIKES AND THUS ABSORBED FOREMAN'S STRENGTH."

boxing event that took place in Zaire or what is now The Republic of Congo, Africa, on October 30th, 1974. The fighters were Mohammed Ali vs. George Foreman.

A boxing fight seems an unlikely place to be looking for non-violence, but I invite the reader to consider a boxing match as a type of artificial universe in a similar way to monopoly. The game monopoly is a universe inasmuch as it has its own set of laws. One can only move his piece clockwise, and only by the roll of the dice. One cannot move one's piece off the board. Boxing too has its own laws. It takes place within a definite boarder where the laws apply, and is intrinsically based upon duality. Not punching is not an option in boxing. This is a punching universe, and if a person ceases to punch, they cease to participate in

In the clinches, Ali taunted him saying, "They told me you could punch, George! Hit harder, George. That the best you got?" Nevertheless, the crowd saw this as an inevitable defeat for Ali. Each round was a win for Foreman. On the footage, one can hear Ali's own corner calling for him to fight back: "Go out like a champion, Ali!"

But this was all part of Ali's plan. He called it the 'rope-a-dope' technique. Foreman had won his previous eight fights by the second round, and he visibly began to tire. All this time, Foreman was expending energy, while Ali expended little. By the fifth round, Foreman looked sloppy and Ali was able to slip direct jabs to his face. Also, in the clinches, Ali leaned on him to give Foreman extra weight to carry.

Eventually, Foreman had shot his

load and was too tired. And at this point, Ali came off the ropes and fired a combination that sent Foreman down.

He did not get up in time for the count; Ali had shocked the world and won.

It should be noted that Ali won not because he struck Foreman, but because Foreman kept up striking at him. Ali won because he took the strikes and thus absorbed Foreman's strength. If Foreman were less violent, Ali's plan would not have worked.

LAWRENCE THE SOLDIER

T.E. Lawrence, better known as Lawrence of Arabia, in his *The Seven Pillars of Wisdom*, describes how during his time in Arabia (WWI), he fell sick and was bedridden in a Bedouin tent for about ten days. In delirium and pain, Lawrence fell to thinking about the Arab Revolt.

"It should have been thought out long before," he writes, "but at my first landing in Hejaz there had been a crying need for action, and we had done what seemed to instinct best, not probing into the why, nor formulating what we really wanted at the end of it all."

Previously, the revolt was set on taking Medina back from the Turks. But the Arabs rode camels in groups, had no formal army training. They were not even united but were a series of separated (and often antagonistic) tribes and the Turkish army had airplanes and artillery.

Each meet with Turkish artillery ended with life-and-morale-destroying consequences. Successes mostly revolved around blowing up train lines and ambushing supply trains. If the Arabs took a town or village back, they often did not have the resources or strength to keep it, unless major British forces followed in.

Lawrence realised that their strength, however, lay just in this fact that the Arabs were free and mobile, nomadic, and with generations of experience as guerrillas. He comes to the incredible insight that the most effective method would be the least violent method.

Calculating the size of disputed land, Lawrence realises the Turks could never defend it all unless the Arabs came 'like an army with banners.' He said:

"Armies were like plants, immobile, firm-rooted, nourished through long stems to the head. We [the Arabs] might be a vapour, blowing where we listed. Our kingdoms lay in each man's mind; and as we wanted nothing material to live on, so we might offer nothing material to the killing. It

seemed a regular soldier might be helpless without a target, owning only what he sat on, and subjugating only what, by order, he could poke his rifle at."

Further:

"Our cue was to destroy, not the Turk's army, but his minerals. The death of a Turkish bridge or rail, machine or gun or charge of high explosive, was more profitable to us than the death of a Turk. In the Arab Army at the moment we were chary both of materials and of men. Governments saw men only in mass; but our men, being irregulars, were not formations, but individuals. An individual death, like a pebble dropped in water, might make but a brief hole; yet rings of sorrow widened out therefrom. We could not afford casualties."

He elaborates more.

"Most wars were wars of contact, both forces striving into touch to avoid tactical surprise. Ours should be a war of detachment. [...] Our attack might be nominal, directed not against him, but against his stuff; so it would not seek either his strength or his weakness, but his most accessible material. [...] We might turn our average into a rule (not a law, since war was antinomian) and develop a habit of never engaging the enemy.

"[...] Battles in Arabia were a mistake, since we profited in them only by the ammunition the enemy fired off."

After recovering, Lawrence began to spread his ideas and carry them out where he could. He met with varied success. His own English superiors were skeptical and, while hearing him out, preferred to follow more familiar methods as well.

It is interesting to note that this 'new style' of war where there is no clear front is probably the most common today. The scenario is not even nation vs. nation so much as ideologies and groups of which national borders are of less importance than in the past.

USPENSKII THE PHILOSOPHER

Still considering the practical approach rather than the ethical, I find an interesting anecdote from the Russian philosopher, mathematician and occultist, Poir Uspenskii, in his book about the teaching of Gurdjieff, *In Search of The Miraculous*. After studying with Gurdjieff for many months, one night he passes into a heightened state of awareness. In this state,

Uspenskii says that Gurdjieff spoke to him telepathically, and that when walking Uspenskii began to see people's thoughts clairvoyantly. He writes:

"The first thing I could record was the weakening in me of that extreme individualism which up to that time had been the fundamental feature in my attitude to life. I began to see people more, to feel my community with them more. And the second thing was that somewhere very deep down inside me I understood the esoteric principle of the impossibility of violence, that is, the uselessness of violent means to attain no matter what, I saw with undoubted clarity, and never afterwards did I wholly lose this feeling, that violent means and methods in anything whatever would unfailingly produce negative results, that is to say, results opposed to those aims for which they were applied. What I arrived at was like Tolstoi's non-resistance in appearance but it was not at all non-resistance because I had reached it not from an ethical but from a practical point of view; not from the standpoint of what is better or what is worse but from the standpoint of what is more effective and expedient."

Uspenskii's comments lead us to the consideration of the 'metaphysics of non-violence.' If unity and connectedness is a basic truth on energetic levels, then ethical behaviour ought to be the most practical.

But there are some practical problems...

PROBLEMS WITH NON-VIOLENCE.

One problem is the scenario of a third person. What if someone is harming your child, for example? Could you remain non-violent? Answering this question, someone once said to me: "You step in the way and take the harm on yourself."

"Okay," I said, "but say I did that. The attacker strikes me down then can continue harming the child without further interference."

To this he had no answer.

And what about U.N. Peace Keepers? They are there to intervene violently if they have to. But the motive is peaceful.

Another criticism comes from George Orwell in his article *Notes On Nationalism*: "The majority of pacifists either belong to obscure religious sects or are simply humanitarians who object to taking life and prefer not to follow their thoughts beyond that point." Then he presents this point for Pacifists to consider: "Those who 'abjure' violence can only do so



because others are committing violence on their behalf.”

The police do this on our behalf. Armies do this on our behalf. To his credit, Tolstoy realized this and advocated non-participation in government (such as refusing to vote). Because of this he is often called an anarchist.

In relation to this, an incident involving an acquaintance of mine showed me the validity of Orwell’s point, and brought up another. This acquaintance had a female friend whose new boyfriend had hit her during an argument. Everyone involved had looked towards my acquaintance (as the closest to her) to set things right. My acquaintance did not seek revenge, and might well have been afraid (the boyfriend was a well-built man). My acquaintance explained afterwards that he did not believe in violence.

Later, the same acquaintance got a new pet puppy. In disciplining the dog, he hit it quite hard in front of me. “That’s the way you train them,” he said. “You agree?”

I replied that I didn’t know, because I had not tried any other methods with my previous dogs. Who knows, I mused, maybe they can be trained without violence?

But then I asked him, “Doesn’t this conflict with your belief in non-violence?”

“Who said I believed that?” he replied.

This was, I should note, months after the abusive boyfriend incident had ‘blown over’. I realized that my acquaintance did not remember saying that he did not believe in violence.

My conclusion is that he had 100% chance of success in using violence against the puppy, and therefore had no need to question the violent path in that instance. When faced with a human who lessened his chances of success my acquaintance had reason, by being presented the laws of cause-and-effect, to question the violent solution. The cruellest of people are possibly those who either have little experience or little imagination with regards to being receivers of violence. Experiencing, or, in its stead, imagining, leads to sympathizing with the other party. They are both based on this understanding of the law of cause and effect.

This is where the Old Testament way of doing things finds its use. It acquaints us with the law of cause and effect. “Eye for an eye” might be an equation. It is by ‘going through the Old Testament’ that we get to the New. We might dub this ‘forced sympathy.’

In defence of fighting disciplines like boxing, there are few safer and more supportive places to learn cause and effect on a simplified level. One might counter by citing all the hatred and pain that has come out of the well-known ‘big money fights.’ But this isn’t boxing, it is television: big money

ruins everything, not just boxing. I have rarely felt such camaraderie with someone as after a long and difficult contest in martial arts training or a boxing ring.

In these occasions the physical actions are violent but the emotional life is something more like bonding and friendship, even respect. This suggests the violence there had no roots, and that real violence has deeper, metaphysical roots. It is very common for opponents in martial sports to become good friends. Ali and Foreman are one such example.

ALTERNATIVES TO VIOLENCE PROJECT

Other than martial arts, the most effective movement I am familiar with is the Alternatives To Violence Project (AVP), which like boxing is almost entirely experiential. Below is paraphrased from the Australian AVP website, though I have added current happenings towards the end (www.avp.org.au):

The Alternatives to Violence Project began in 1975 with a group of inmates in a New York prison who were working with youth gangs and young offenders. They asked some visiting Quakers to help develop workshops exploring non-violent relationships. The process they used grew out of the nonviolence principles and experiential learning methods developed to train marshals in how to keep peace marches and demonstrations nonviolent during the Civil Rights Movement and Vietnam Moratorium campaigns. [...] After several years, the need for community workshops was realised as demand developed from community groups not related to prisons. AVP is now active in more than 35 countries, including Nigeria, under the sponsorship of the International Red Cross, and recently in Rwanda. In 1991, the AVP program was brought to Australia by the Society of Friends (Quakers). AVP in Australia has been growing ever since, and is now a network of grass-roots volunteer organisations in each Australian state and territory. Recently workshops have begun in Nepal.

From www.restorativejustice.org/articlesdb/articles/8763 I find an excerpt from Kathleen Gale’s article (2007), Restorative Justice: How Alternatives to Violence Project Works, which was presented to the American Society Of Criminology:

“Our incarceration rate in the USA is 738 per 100,000 and 95% of prisoners will be released. In the USA in 2003

there were 650,400 state prisoners incarcerated for violence, their proportion of all prisoners is increasing and in 1994 60% of violent offenders released were rearrested within three years. We need to know what works to decrease violence in prison and after release.

“NYS incarcerates 63,000 inmates with 16,870 new commitments in 2006. The National Institute of Corrections chose NYS as a model for transition from prison to community. NY has an interagency initiative in which AVP is included. In NYS the percent of offenders returned to prison after two years for a new felony conviction was at 7.7% in 2004 reduced from 12.4% in 1995. What is working in re-entry NYS?

“We hypothesize that AVP workshops inside prisons and Landing Strip in NY City explain some of the success of NYS re-entry program.”

AVP lays a strong emphasis on experiential learning. Facilitators explain that they are not teachers, but that all participants teach and learn equally. With that in mind,

workshops sit in circles rather than the ‘separated’ classroom model of teachers up the front.

AVP is also based on the understanding that all people are capable of violence, and that all are likewise capable of change. Though not religious, AVP acknowledges a “transforming power” within each of us as being a key part of conflict resolution.

One of the main tools in workshops is the AVP Mandala, which I present here.

THE METAPHYSICS OF PEACE

With regards to metaphysics, I present the following aphorisms for reflection and discussion:

1. An attack on a person or group (from the point of view of consciousness) is a declaration of separation (or difference). It is an affirmation of the perception of separation. This applies to any form of attack, verbal, written or physical.
2. Likewise, to express the perception of separation (or difference) is a form of attack.
3. To retaliate is to strengthen the perception of separation and thus justify the original attack. (It is like saying: ‘You were right, we are separate/different.’) Therefore a war is a metaphysical agreement between two parties.
4. The above strategy is delineated



through the hydra in Greek symbology. In Biblical terminology it is called the eye-for-an-eye method. Here we will refer to it as the head method, due to the mind being an organ of separating and categorising.

5. The head method leads quickly -- with each retaliation -- to a complete polarization of the two persons or groups.
6. Because this is a phenomenon rooted in perception, the fault and solution begins in the mental plane or mind.
7. The alternate strategy achieves the opposite result of the head method; it causes and strengthens the perception of unity.
8. This latter strategy is the method expressed by Christ in the New Testament, and by Hercules in dealing with the hydra, and in Hinduism through 'Ahimsa' in Patanjali's Yoga Sutras. Here we will refer to it as the heart method.
9. The heart strategy is that of refusing to retaliate. Thus, it is refraining from perpetuating the perception of separateness. The 'tennis ball' is not returned; the wave of cause-and-effect hits the practitioner and stops there.
10. In addition to resisting the urge to retaliate, the practitioner actively expresses the perception of unity.
11. The heart strategy is therefore the most difficult to employ because the practitioner is certain to be harmed in the short term in order to cause long-term peace. (The practitioner absorbs the harm so others do not.)
12. We practice the head method unconsciously and automatically -- it needs no deliberate decision.
13. The heart strategy, on the other hand, takes foresight, discrimination, love and will-power.
14. A deeper examination reveals this strategy to be based upon an understanding of the law of karma (or cause-and-effect) and how to respond to it -- not merely conflict resolution.
15. Where there is sympathy (or perception of unity) there is neither need nor desire for war.
16. Reluctant retaliation can be the attempt at forcing sympathy.
 - a) It is the attempt at showing the original attacker -- by experience -- the fear and pain that his victims already feel.
 - b) It is trying to show the attacker where the head strategy eventuates, i.e. in common suffering.
17. Drawing attention to the common suffering will dissipate the illusion of separation.
18. Forced sympathy is therefore a dangerous thing to attempt. Failure to draw all attention to the common feeling would only perpetuate separation.

19. Correct retaliation, then, lies in maintaining and expressing the perception of unity on the mental and emotional levels, notwithstanding what needs to be done physically. (For example, in intervening to protect a third party, the goal is to reduce the amount of harm done to the whole. There is still no perceived enemy.)

20. To resist the urge to retaliate is one and the same as "restraining the modifications of the mind" (as expressed in Alice A. Bailey's translation of Patanjali's Yoga Sutras). Thus, the heart strategy can be seen as a type of yoga .

TRANSFORMATIONS

Here is one last similarity between all the examples presented in this paper: Jesus the carpenter's son was later named 'The Christ.' Alkeides' name changed to Hercules. Bradlaugh became 'Our Charlie'. Mohandas Gandhi became 'The Mahatma' Gandhi. Morihei Ueshiba is now called 'O Sensei'. Cassius Clay jr. became Muhammad Ali. T. E. Lawrence became known as Lawrence of Arabia.

The names, of course, are not part of the Strategy, as they are not all self-given. But they imply a changing moment, or a moment of initiation into deeper knowledge. The moment may not be theirs, but the moment other people recognised this.

The new names indicate that these forerunners have become representations or symbols. Mohandas K. Gandhi was one Indian citizen who, in the eyes of the world, only represented himself and his immediate family. Later he began -- through his words and actions -- to represent India. There are parallels in all the above examples, the separated individuals giving way to the representations of unity. This precipitates as a new name to indicate the symbolically new person.

If you represent only your immediate family, your immediate family shall remember you when you die. The rest of the world will forget you in the folds of history. But, if you represent a nation then a nation will remember you. Mohandas Gandhi died; the Mahatma lives on. Jesus died on the cross; Christ lived on. Immortality is dependent on this law of symbols. One cannot think about Che Guevara and not Socialism. On the negative side, we might note that Hitler is synonymous with Nazi philosophy.

IMPLICATIONS AND THE WORD VIRUS

The implications are three: From a practical point of view, Christ and his teachings have been tested and qualified as pertinent, not outdated or irrelevant. ("Christianity has not been tried and found wanting; it has been found difficult and not tried." G. K.

Chesterton.) Similarly, the other major religions and atheism too, have equally been qualified in this context. Lastly, the truly sincere members of any of the above ways are in actuality following the same way.

As the perception of separateness sprouts on the mental plane, so too does language -- and one of the largest separators of humanity is language. A churchgoer would do well to ask himself, "Am I converting people to a way or a word?" A hater of the church might do well to ask: "Am I an enemy of the way of Christ, or of those who clothe themselves in Christian terminology?" It is a question of the baby and the bath water.

This tool of ours called language has drawn the attention of humanity away from truth (and each other) for so long, one can easily forgive William Burroughs for his view, expressed in *The Ticket That Exploded*:

"You see, gentlemen, what we call history is the history of the word -- and the word is a killer virus!"

Like the Sabbath had, words were created to serve Man, but have ended up ruling him.

Shakespeare once pointed out that even the Devil can quote scripture to justify his own purposes. For example, Christ said: "I bring not peace but a sword!" Out of context this could mean much mischief. But Christ never once took up a sword against any person in the literal sense. Shall we follow his actions or words?

ROOTS

If one tries to push his beliefs on others, the others will (instinctively) resist and push back. This kind of pushy preaching is, in itself, Old Testament strategy. (Ironically, I've experienced very few Jewish evangelists! The evangelists usually wear Christian or Atheist terminology.) But, if one listens to others, takes on their beliefs and acknowledges the value, the others will in turn give back the same respect. This results in realised unity.

Violence has deep roots, and if peace is achieved on the surface, though the roots are not pulled, violence will again precipitate. The roots are even deeper than money and sociological problems, because they are the cause of money and sociological problems. It comes down to whether or not each man is an island, truthfully. If so, violence is justified.

We cannot convince others to believe what we do. People take on beliefs automatically as they grow, not consciously. They believe what their father told them, and the patriotism encouraged on television. Our memories are like garden beds full of these root-beliefs. We cannot convince, but we can try out the Heart Strategy because the other strategies have been tried to death. If it stands the test of action, the experience itself will convince us all.

THE BOY WHO SAW TRUE

THIS IS ONE DIARY ENTRY TAKEN FROM *THE BOY WHO SAW TRUE* (PAGES 108—111), AND IS ALLEGEDLY THE DIARY OF AN UPPER CLASSED ENGLISH BOY WHO HAD SECOND SIGHT (LATE 1800S TO THE EARLY 1900S). FIRST PUBLISHED IN 1953 BY C.W DANIEL COMPANY LTD IN ENGLAND AFTER THE 'BOY' HAD GROWN OLD AND GIVEN PERMISSION. HE REMAINED ANONYMOUS SO AS TO REMAIN UNTAINTED BY CONTROVERSY. "MR. PATMORE" WAS THE BOY'S PRIVATE TUTOR; HE BELIEVED THE BOY AND KEPT HIM FROM BEING COMMITTED TO MENTAL INSTITUTIONS.

"I REMEMBER FEELING INFERNALLY ILL. THEN I LOST CONSCIOUSNESS AND AFTER THAT I WOKE UP FEELING BETTER THAN EVER."

August 24.
Rather funny after grandpa [who is deceased] saying about some spirits not knowing they are dead, and me getting that feeling. Yesterday after dinner I saw a man in the room, and we had great fun with him. When I told Mr. Patmore he was there, he said, "Let's ask him what he wants," and he got his pencil ready to put it all down in short hand which he can do a bit. So today he gave me what he'd written for dictation lesson to put in my diary. It will be grand when it's all printed like Mr. Pepys, though I shall have to wait till I'm old, because of course mamma would kick up an awful rumpus if she saw it.

The spirit who turned up was that old friend of Mr. P's, but not half as nice. The first thing he said was "Hello, Patmore. Fancy seeing you here." Then Mr. P. asked who he was. And he said, "What a question," and that his name was Jimmy Cliff, and he was surprised Mr. P. didn't recognise him. So Mr. P. said he was surprised too, and said he was blowed, but that of course he couldn't recognise him because he couldn't see people who were dead, though I think he said another word.

And now I'll write what Mr. P. gave me for dictation, which was quite easy because Mr. Cliff didn't use such long words as grandpa. Mr. Patmore says I can put P. for Patmore and C. for Cliff if I like so as to save time. So that is what I shall do, though it won't look very nice without the misters.

C—What are you writing there?

P—I'm writing what you say.

C—What the devil for?

P—Because I want to remember what you tell us.

C—What nonsense.

P—Not at all, I'm interested. I'm very pleased you have come. But what gave you the idea?

C—I like this place, and wanted to

see it again. It was I who told you about these rooms.

P—Yes, I know you did. Tell me, how are you feeling?

C—I never felt better in my life, physically, but mentally – well, I seem to be a bit confused. It's damn queer.

P—You used to be an Agnostic. I suppose you've altered your views now?

C—Of course I haven't. Why should I?

P—Because you must know there's an afterlife now.

C—I don't know anything of the kind, and don't believe any of the people who tell me all that nonsense. Who is this young lad, by the way, and why does he have to repeat to you everything I say?

P—Because he can see you and hear you, and I can't.

"SORRY, MY DEAR CLIFF, BUT I'M VERY MUCH INTERESTED. YOU DON'T APPEAR TO REALISE THAT YOU ARE WHAT WE DOWN HERE CALL DEAD, THOUGH I APPRECIATE THE FACT THAT YOU FEEL VERY MUCH MORE ALIVE."

C—Have you gone blind and deaf?

P—Of course not. But you are now a spirit, and I can't see spirits.

C—I am not a spirit. I don't believe in spirits and never have.

P—But surely you can't think you are still on this earth? Can't you remember what happened?

C—I remember feeling infernally ill. Then I lost consciousness and after that I woke up feeling better than ever.

P—Yes, and then what happened?

C—Look here, Patmore, I resent all this interrogation and your

writing down everything I say like a policeman.

P—Sorry, my dear Cliff, but I'm very much interested. You don't appear to realise that you are what we down here call dead, though I appreciate the fact that you feel very much more alive.

C—There's no down here about it. You talk as if I were standing on a cloud and you were below. I never heard such rubbish. The only thing that's the matter with me is that sometimes my sight and my hearing seem a bit queer.

P—You mean perhaps that we look a bit dim to you and sound rather far off?

C—Yes, in a sense.

P—That's because you are a spirit and we have still got physical bodies.

C—I refuse to believe that I am a spirit. There are no spirits. When we die that is the end of us. You annoy me. You always did annoy me when we got talking on this subject, because you will not face facts. You can't get round science, and science declares that we have

evolved from monkeys. I'm going. I've had enough of this futile argument. We shall never convince one another, so what's the good of talking? Goodbye.

When he'd cleared out, Mr. Patmore pulled a funny face and said he hadn't changed a bit and always went on like that when he was alive. He said Mr. Cliff had been taken ill in the street and had died in a hospital. Mrs. P. wasn't there because she felt bilious and went to her room after dinner. But Mr. P. told her about it all afterwards and read out what he had written down. What fun it all is to be sure.

NO MAN'S LAND

EXPERIMENTING WITH A MILITARY APPROACH TO PSYCHOLOGICAL EVOLUTION

There are three barriers between you and the outside world. The first is your physical body. The second is your emotional body or 'body of desire'. The third is your mind, or intellect, the mental body. Collectively, this is called the 'personality.'

This suggests that 'you' are a fourth thing. Generally we identify the first three things as ourselves, however, I aim to show this is a misapprehension.

Impressions first reach us through the first barrier. A sight, for example. The second barrier may give the sight a value. The sight may be disliked, funny, or it might cause lust, and so on. This sets off reactions in the third barrier, such as fantasies, memories and associations. None of these reactions are voluntary. This is the point; the thing seen is 'getting to you' via these three layers. It is affecting you. The external phenomenon is controlling the layers in those times.

The personality can be thought of as a 'no man's land' between you and external forces.

A billboard is an extension of the will of the man who owns the company, which is selling the product advertised. If you react to the sight of the image – whether physically (a double-take?), emotionally ("I must buy one!"), or mentally (the image sparking off associations, or even if your mind diatribes against the billboard) – the owner has entered or 'possessed' you. If you accept the possession, your personality becomes – on sight – an extension of the billboard, and therefore an extension of him. If you rebel against the possession, he has still caused you to react unconsciously. He is a planet, and you a moon.

Whatever you control is an extension of you. A tool, for instance. What you cannot control becomes an extension of something else. In the beginning, the barriers are non-existent: the gates are open. The strongest will absorbs the lesser.

Imagine you are watching your weight, and somebody suggests ice cream. You say no, but then this somebody presents an actual ice cream to you, in front of your eyes. It is a hot day and ice cream is dripping down the sides. If there is temptation, there is something of a 'tug-of-war' over the first barrier. If you control it, you can make it not eat ice cream. If the

'somebody' controls it, then without physically touching it, he makes it eat. This somebody does not in this case need a strong will, just ice cream. But the power of temptation associated with the sight of it shows that the physical body is susceptible to outside control.

Recently, I went for a job interview. It was a Wednesday. To myself, I decided that if they asked, I would not 'be able' to begin until Monday, loathing to start too soon. During the interview, the boss suddenly asked, "So, can you start right now?" It was a loaded question.

Stammering, I said no.

"No?"

I stammered a lie about one more shift in my old job.

"Well tomorrow then. You can start tomorrow, right?"

Her question was not really a question but more like a beam of expectation, which penetrated all three layers. Almost as a reflex I answered yes. The prospect of turning her down twice frightened me. She controlled the personality then. Her will was for me to start tomorrow, and mine was not a factor. The three layers were under her control.

A job possesses on different levels. The first level is physically. You do whatsoever your boss tells you to, physically. Your body is an extension of his will at least temporarily. The next level is emotionally, then mentally. In the case of management level jobs, the boss has broken through all three defences. He controls your mind inasmuch as you use it for his purposes for the day. You think what he wants you to think. You have given up more; this is perhaps why management is paid more. Labourers have only had the first barrier penetrated. So they are paid less. They are freer, as their thoughts are still theirs. If you find yourself desiring to please your boss, or taking a lot of pride in your job, the second layer too, has been conceded.

This likens work to possession or obsession, but it must be remembered that most people need this possession. Anybody who is unaware of the fourth part, and therefore have no fourth part to speak of, need a substitute self. This they get in the form of employers; the boss is the substitute soul.

If you, the fourth thing, have no control generally, it can be said that you are not a factor in your life. It can, therefore, be said that you do not exist

for practical purposes. In this case, the belief that there is no soul is either true or might as well be. In the case where the three layers are controlled and protected by you, the fourth principle, you become a power. Assertiveness is a measure of existence.

As said, the personality can be said to be a 'no man's land' between the entity and the outside world of forces.

The first task in any endeavour in life is to secure these three barriers. Until then all else is futile. However, they cannot be secured as long as you identify yourself as these barriers. Awareness of them as 'not I' is essential, which means awareness of yourself as a fourth part is essential. The fourth can be understood as awareness, consciousness.

This awareness is the first assertion: "I am." Or "I am." When this happens, the mind, for the first time, will react to the fourth thing, an internal influence. And so on down the line. The physical reaction will necessarily be creative, not consumptive; it will be responsive, not reactive.

The question of violence understandably comes up. This idea of building barriers sounds like a warlike way of viewing reality. Where is love?, one will ask.

Love involves reaching out to others. The personality is your tool for reaching out to others. If you have no control over the personality, you cannot reach others, except by unconscious reaction. In other words, you are incapable of love.

Asserting the self over these three parts is not violent yet. The Old Testament comes before the New Testament; cause and effect is the first lesson learned. Afterwards, with full freedom from emotional reaction, you are able to resist the urge to retaliate—and turn the other cheek. Put simply all this is refraining from being a falling domino, or pinball machine. Before the securing of the personality, it is impossible to resist the urge in any consistent or predictable way.

Assertiveness must not be mistaken for aggression. It takes great assertion of the fourth part (the soul) over the three other parts (the personality) to turn the other cheek. Especially when you are much stronger than the fellow who has struck you. Striking back is aggressive, but the self has made no assertion.

THE FOUR IDOLS

EXTRACTS FROM FRANCIS BACON'S *NOVUM ORGANUM* (WRITTEN 1620). BACON WAS A POLITICIAN, SCIENTIST, PHILOSOPHER, FREEMASON AND LAWYER. HE WAS ALSO ALLEGEDLY A LEADER OF THE ROSICRUCIANS. HE HELPED TO KICK OFF THE ENLIGHTENMENT WITH HIS METHOD OF EXPERIMENTAL INVESTIGATION.

38. The idols and false notions which are now in possession of the human understanding, and have taken deep root therein, not only so beset men's minds that truth can hardly find entrance, but even after entrance is obtained, they will again in the very instauration of the sciences meet and trouble us, unless men being forewarned of the danger fortify themselves as far as may be against their assaults.
39. There are four classes of Idols which beset men's minds. To these for distinction's sake I have assigned names, calling the first class Idols of the Tribe; the second, Idols of the Cave; the third, Idols of the Market Place; the fourth, Idols of the Theater.
40. The formation of ideas and axioms by true induction is no doubt the proper remedy to be applied for the keeping off and clearing away of idols. To point them out, however, is of great use; for the doctrine of Idols is to the interpretation of nature what the doctrine of the refutation of sophisms is to common logic.
41. The Idols of the Tribe have their foundation in human nature itself, and in the tribe or race of men. For it is a false assertion that the sense of man is the measure of things. On the contrary, all perceptions as well of the sense as of the mind are according to the measure of the individual and not according to the measure of the universe. And the human understanding is like a false mirror, which, receiving rays irregularly, distorts and discolors the nature of things by mingling its own nature with it.
42. The Idols of the Cave are the idols of the individual man. For everyone (besides the errors common to human nature in general) has a cave or den of his own, which refracts and discolors the light of nature, owing either to his own proper and peculiar nature; or to his education and conversation with others; or to the reading of books, and the authority of those whom he esteems and admires; or to the differences of impressions, accordingly as they take place in a mind preoccupied and predisposed or in a mind indifferent and settled; or the like. So that the spirit of man (according as it is meted out to different individuals) is in fact a thing variable and full of perturbation, and governed as it



FRANCIS BACON

- were by chance. Whence it was well observed by Heraclitus that men look for sciences in their own lesser worlds, and not in the greater or common world.
43. There are also Idols formed by the intercourse and association of men with each other, which I call Idols of the Market Place, on account of the commerce and consort of men there. For it is by discourse that men associate, and words are imposed according to the apprehension of the vulgar. And therefore the ill and unfit choice of words wonderfully obstructs the understanding. Nor do the definitions or explanations wherewith in some things learned men are wont to guard and defend themselves, by any means set the matter right. But words plainly force and overrule the understanding, and throw all into confusion, and lead men away into numberless empty controversies and idle fancies.
44. Lastly, there are Idols which have immigrated into men's minds from the various dogmas of philosophies, and also from wrong laws of demonstration. These I call Idols of the Theater, because in my judgment all the received systems are but so many stage plays, representing worlds of their own creation after an unreal and scenic fashion. Nor is it only of the systems now in vogue, or only of the ancient sects and philosophies, that I speak; for many more plays of the same kind may yet be composed and in like artificial manner set forth; seeing that errors the most widely different have nevertheless causes

- for the most part alike. Neither again do I mean this only of entire systems, but also of many principles and axioms in science, which by tradition, credulity, and negligence have come to be received. But of these several kinds of Idols I must speak more largely and exactly, that the understanding may be duly cautioned.
50. But by far the greatest impediment and aberration of the human understanding proceeds from the dullness, incompetence, and errors of the senses; since whatever strikes the senses preponderates over everything, however superior, which does not immediately strike them. Hence contemplation mostly ceases with sight, and a very scanty, or perhaps no regard is paid to invisible objects. The entire operation, therefore, of spirits enclosed in tangible bodies is concealed, and escapes us. All that more delicate change of formation in the parts of coarser substances (vulgarly called alteration, but in fact a change of position in the smallest particles) is equally unknown; and yet, unless the two matters we have mentioned be explored and brought to light, no great effect can be produced in nature. Again, the very nature of common air, and all bodies of less density (of which there are many) is almost unknown; for the senses are weak and erring, nor can instruments be of great use in extending their sphere or acuteness. All the better interpretations of nature are worked out by instances, and fit and apt experiments, where the senses only judge of the experiment, the experiment of nature and the thing itself.
56. Some dispositions evince an unbounded admiration of antiquity, others eagerly embrace novelty, and but few can preserve the just medium, so as neither to tear up what the ancients have correctly laid down, nor to despise the just innovations of the moderns. But this is very prejudicial to the sciences and philosophy, and instead of a correct judgment we have but the factions of the ancients and moderns. Truth is not to be sought in the good fortune of any particular conjuncture of time, which is uncertain, but in the light of nature and experience, which is eternal. Such factions, therefore, are to be abjured, and the understanding must not allow them to hurry it on to assent.

CASE OF THE ETHERIC VISITOR

THIS IS AN EXCERPT FROM *PSYCHIC SELF DEFENCE* BY DION FORTUNE (PAGES 22 – 23). ORIGINALLY PUBLISHED IN 1930 BY RIDER & CO. LONDON AND THE SOCIETY OF INNER LIGHT. FORTUNE STUDIED IN THE HERMETIC ORDER OF THE GOLDEN DAWN, A WESTERN CEREMONIAL MAGIC ORDER. LATER SHE FOUNDED THE SOCIETY OF INNER LIGHT (AND THE OFFSHOOT SERVANTS OF LIGHT OR SOL), WHICH ARE STILL AROUND TODAY.

The etheric double is primarily a body of magnetic stresses in the framework of whose meshes every cell and fibre of the physical body is held as in a rack. But intermediate between this and the dense physical body as we know it, there is what may be called the raw material out of which dense matter is condensed. This was called by the ancients, Hyle, or First Matter, and by the moderns, Ectoplasm. It is this projected ectoplasm which produces the phenomena whenever physical manifestations are in question. It may be projected as long rods, which will operate up to a distance of a dozen feet or so; or it may be projected as a nebulous cloud, connected with the medium by a tenuous thread. This cloud can be organised into distinct forms, having the semblance of life and acting as vehicles for conscious wills. There is a great deal of information available on this subject in the literature of spiritualism, to which reference may be found in the bibliography at the end of this book.

The adept who was head of the occult college to which I have previously referred, and from whom I received my first training in occultism, was able to perform this operation, and I have many times seen him do it. He would go into deep trance, after a few convulsive movements, somewhat like a slow tetany, and would then lose about two-thirds of his weight. I have many times helped to lift him, or even lifted him single-handed, when he was in this state, and he weighed no more than a child. A man can fake many things, but he cannot fake his weight. I have lifted him single handed from the floor on to a sofa when in this state. It is quite true that, being rigid as a board, he was much easier to handle than the ordinary limp, unconscious human form; but there is a certain ratio between the weight of a grown man and the strength of a woman of average physique.

What became of the missing weight on these occasions I found out one night. He had been ill, with some delirium, and the lion's share of the nursing, especially the night work, had fallen to my lot. There came a time, however, when we decided that he was so far recovered that it was unnecessary for

anyone to sit up with him, so to bed we all went, for the first time for several days. I shared a room with another member of the community. It was a comparatively small cottage we were in, and our two beds were close together, side by side, right under the uncurtained open window. It was the time of the full moon, and I remember that I had no need to light a candle in order to see to undress.

I fell asleep at once, for I was very tired. I could not have been asleep very long, however, when I was awakened by the sensation of a weight upon my feet. It was as if a good-sized dog, say, a collie, had jumped up and lain down on the bed. The room was flooded with moonlight, and as bright as day, and I clearly saw, lying apparently asleep across the foot of my bed, the man whom we had left safely tucked up for the night in the room below. It was a somewhat embarrassing situation, and I lay still, taking thought before I did any thing. I was wide enough awake by now, as may well be imagined. I concluded that Z., as I will call this man, had either had a return of the delirium, or was sleep-walking. In any case I was very anxious to get him safely back to bed again without a fuss or a scene. My companion had a bad heart, and I did not want her to get a shock; neither did I want him to get a shock in his weak state. I was afraid that if I waked my room-mate first, she might scream, and wake Z. up with a start, with disastrous consequences. I decided therefore to wake him gently, as being the worse case of the two, and let her take her chance. Having cogitated these matters for several moments at least, I finally took action. I sat up in bed and leant quietly forward with the intention of touching him gently on the shoulder and so arousing him. In order to lean forward, I had to withdraw my feet from under him, for they were pinned by his weight, which until now had rested upon them, for I had been careful not to stir while thinking out my plan of campaign.

Z. was plainly visible in the moonlight,



clad apparently in his dressing-gown, or so I took the muffling folds of material to be that swathed him about. Both his face and wrappings appeared grey and colourless in the moonlight, but there was no question in my mind as to his solidarity, for not only could I see him, but I could feel his weight resting upon my feet. But the moment I moved, he vanished, and I was left staring in amazement at the smooth fold of the blankets over the end of the little camp-bed on which I lay. It was then, and then only, that I realised he had appeared all grey

and colourless, more like a shaded pencil sketch than a human being of flesh and blood.

I asked him about this incident in the morning, but he said he had no recollection of it; he had been dreaming the uneasy, broken dreams of a sick man, but could not recall them.

This, of course, was in no way an occult attack, but rather the visit of a friend, who had come to lean upon me in the course of his illness, and instinctively came to me for consolation when out of his body in trance at a time when his weakened condition prevented him from retaining his normal control over his psychic activities. Nevertheless, it serves to illustrate what could be done if the etheric form that visited me had been energised by a malignant will. It may explain the nature of the sense of weight that oppresses the victims of a certain type of nightmare.

CASE OF THE ACCIDENTAL WEREWOLF

AGAIN BY DION FORTUNE, TAKEN FROM THE SAME WORK (*PSYCHIC SELF DEFENCE*), PAGES 23-25.

The next type of psychic attack which we must consider is that conducted by means of artificial elementals. These are distinguished from thought-forms by the fact that, once formulated by the creative mind of the magician, they possess a distinct and independent life of their own, though strictly conditioned as to nature by the concept of their creator. The life of these creatures is akin to that of an electric battery, it slowly leaks out by means of radiation, and unless recharged periodically, will finally weaken and die out. The whole question of the making, charging, recharging, or destruction of these artificial elementals is an important one in practical occultism.

The artificial elemental is constructed by forming a clear-cut image in the imagination of the creature it is intended to create, ensouling it with something of the corresponding aspect of one's own being, and then invoking into it the appropriate natural force. This method can be used for good as well as evil, and "guardian angels" are formed in this way. It is said that dying women, anxious concerning the welfare of their children, frequently form them unconsciously.

I myself once had an exceedingly nasty experience in which I formulated a were-wolf accidentally. Unpleasant as the incident was, I think it may be just as well to give it publicity, for it shows what may happen when an insufficiently disciplined and purified nature is handling occult forces.

I had received serious injury from someone who, at considerable cost to myself, I had disinterestedly helped, and I was sorely tempted to retaliate. Lying on my bed resting one afternoon, I was brooding over my resentment, and while so brooding, drifted towards the borders of sleep. There came to my mind the thought of casting off all restraints and going berserk. The ancient Nordic myths rose before me, and I thought of Fenris, the Wolf-horror of the North. Immediately I felt a curious drawing-out sensation from my solar plexus, and there materialised beside me on the bed a large wolf. It was a well-materialised ectoplasmic form. Like Z., it was grey and colourless, and like him, it had weight. I could distinctly feel its back pressing against me as it lay beside me on the bed as a large dog might.

I knew nothing about the art of making elementals at that time, but had accidentally stumbled upon the right method - the brooding highly

charged with emotion, the invocation of the appropriate natural force, and the condition between sleeping and waking in which the etheric double readily extrudes.

I was horrified at what I had done, and knew I was in a tight corner and that everything depended upon my keeping my head. I had had enough experience of practical occultism to know that the thing I had called into visible manifestation could be controlled by my will provided I did not panic; but that if I lost my nerve and it got the upper hand, I had a Frankenstein monster to cope with.

I stirred slightly, and the creature evidently objected to being disturbed, for it turned its long snout towards me over its shoulder, and snarled, showing its teeth. I had now "got the wind up" properly; but I knew that everything depended on my getting the upper hand and keeping it, and that the best thing I could do was to fight it out now, because the longer the Thing remained in existence, the stronger it would get, and the more difficult to disintegrate. So I drove my elbow into its hairy ectoplasmic ribs and said to it out loud:

"If you can't behave yourself, you will have to go on the floor," and pushed it off the bed.

Down it went, meek as a lamb, and changed from wolf to dog, to my great relief. Then the northern corner of the room appeared to fade away, and the creature went out through the gap.

I was far from happy, however, for I had a feeling that this was not the end of it, and my feeling was confirmed when next morning another member of my household reported that her sleep had been disturbed by dreams of wolves, and she had awakened in the night to see the eyes of a wild animal shining in the darkness in the corner of her room.

Now thoroughly alarmed, I went off to seek advice from one whom I have always looked upon as my teacher, and I was told that I had made this Thing out of my own substance by revengeful thoughts, and that it was really a part of myself extruded, and that I must at all costs recall it and reabsorb it into myself, at the same time forgoing my desire to "settle accounts" with the person who had injured me. Curiously enough, just at this time there came an opportunity most effectually to "settle" with my antagonist.

Fortunately for all concerned, I had enough sense left to see that I was at the dividing of the ways, and if I were not careful would take the first step

on to the Left-hand Path. If I availed myself of the opportunity to give practical expression to my resentment, the wolf-form would be born into an independent existence, and there would be the devil to pay, literally as well as metaphorically. I received the distinct impression, and impressions are important things in psychic matters, for they often represent subconscious knowledge and experience, that once the wolf-impulse had found expression in action, the wolf-form would sever the psychic navel-cord that connected it with my solar plexus, and it would be no longer possible for me to absorb it.

The prospect was not a pleasant one. I had to forgo my dearly-loved revenge and allow harm to be done to me without defending myself, and I also had to summon and absorb a wolf-form which, to my psychic consciousness at any rate, looked unpleasantly tangible. Nor was it a situation in which I could either ask for assistance nor expect much sympathy. However, it had to be faced, and I knew that with every hour of the Thing's existence it would be harder to deal with, so I made the resolution to let the opportunity for revenge slip through my fingers, and at first dusk summoned the Creature. It came in through the northern corner of the room again (subsequently I learnt that the north was considered among the ancients as the evil quarter), and presented itself upon the hearthrug in quite a mild and domesticated mood. I obtained an excellent materialisation in the half-light, and could have sworn that a big Alsatian was standing there looking at me. It was tangible, even to the dog-like odour.

From it to me stretched a shadowy line of ectoplasm, one end was attached to my solar plexus, and the other disappeared in the shaggy fur of its belly, but I could not see the actual point of attachment. I began by an effort of the will and imagination to draw the life out of it along this silver cord, as if sucking lemonade up a straw. The wolf-form began to fade, the cord thickened and grew more substantial. A violent emotional upheaval started in myself; I felt the most furious impulses to go berserk and rend and tear anything and anybody that came to hand, like the Malay running amok. I conquered this impulse with an effort, and the upheaval subsided. The wolf-form had now faded into a shapeless grey mist. This too absorbed along the silver cord. The tension relaxed and I found myself bathed in perspiration. That, as far as I know, was the end of the incident.

SIGNS AND GRIPS

FROM ADELPHON KRUPOTOS, HERE ARE THE SIGNS, GRIPS AND PASSWORDS OF THE KNIGHTS OF LABOR.

SIGN OF OBLITERATION

Place the palm of the right hand on the palm of the left hand – both hands in front of the body at the height of the elbow – elbows close to the body – right hand uppermost. Then separate the hands, right and left as if wiping something off the left hand with the right – elbows still touching the sides – right palm down – left palm up. Then drop both hands naturally to sides.

The language of that sign is: “to erase, obliterate, wipe out” everything on entering here, as the draughtsman erases useless lines.

On retiring, you also come to the center and deliver the same sign, when it also signifies to obliterate, or to keep profoundly secret, everything seen, heard, said, or done by yourself or others, absolutely in accordance with your pledge. It is answered by the Venerable sage by the Sign of Decoration thus:

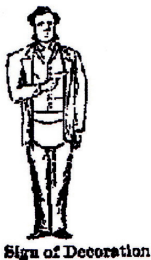


SIGN OF DECORATION

Place the index finger of the right hand on the left breast, back of the hand to the front.

The language of the answering sign is: “Labor is noble and holy.”

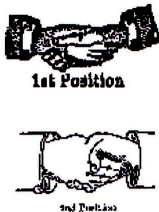
The grip is made thus:



GRIP

Extend the hand with the thumb parallel with the forefinger and close to it; clasp hands with the fingers, without locking the thumbs – with a side pressure of the thumbs on the outside – thumbs still extended parallel with each other. Then end by locking the thumbs and an ordinary shake of the hands.

The grip signifies “Humanity”. As the thumb distinguishes man from all other orders of creation, and by it alone man is able to achieve wonders of art and perform labor, we always, therefore, approach a member in this way, after which shake hands in the usual way.



SIGN OF INTELLIGENCE

The Sign of Intelligence is made by placing the index finger of the right hand in the centre of the forehead – the last three fingers of the hand closed over the thumb – back of the hand to the front.

The language of that sign is: “I have determined,” that being the seat of intelligence and wisdom. It is used in voting both in the affirmative and negative.

SIGN OF RECOGNITION

The sign is made with shield or left hand, thus: with the thumb and first two fingers of the left hand take hold of the end of the right sleeve, at the cuff on the right hand – thumb on the outside and the two fingers inserted on the inside. Make a motion as if to turn up the cuff.

The language of that sign is: “I am a worker,” to be used in strange company or among or where craftsmen are employed, to ascertain if there are Knights present.

ANSWER

The answer is made in this manner: Draw the right hand open across the forehead from left to right, back of hand to the front.

The language of the answer is: “I, too, earn my bread by the sweat of my brow.” To give assurance, if necessary, use it in reverse, the challenged giving the sign, and challenger giving the answer.

We also have a verbal challenge:

VERBAL CHALLENGE

The following words are used where a member might be seeking for work or information: “I have come,” a member replying to the challenge with; “work your way.” Any other words can be used after the words “come” and “way” so as not to attract attention, such as “I have come to look for work,” and “work your way and find it.”

THE CRY OF DISTRESS

To be used in the dark, or when the Sign of Recognition cannot be used, is thus: “I am a stranger,” giving emphasis to the word stranger. Any member of the Order hearing this will answer “a stranger should be assisted.”



CAUTION

As the value of the cry of distress, for practical use, depends entirely on accuracy of wording, great care should be exercised in instructing candidates, especially as great irregularity now exists. The words given above are all of the official work, although members are allowed to supplement the words given with others, so as not to attract attention from those not members, as for instance: “I am a stranger and need assistance.”

Answer: “a stranger should be assisted and I for one am willing to help you.” Any other similar additional words may be used, but when instructing candidates use care not to confound the official part with the unofficial.

The sign of caution is made in this manner:

SIGN OF CAUTION

Close the last two fingers of the right hand, leaving the first fingers extended. Place the two extended fingers on the left side of the forehead – back of hand to the front. Then draw the fingers across the forehead toward the right and down over the right side of the face, then cross the mouth toward the left, the thumb under the line, in a careless manner. It is used to warn any member whom you may see being imposed upon or cheated; or where a member is thoughtlessly revealing in the presence of those not members something in regard to the Order that should only be known to members.

In balloting, advance to the centre; deliver the Sign of Obliteration to the Master Workman, who will answer by the Sign of Decoration. You will then deposit your ballot and retire.

The special meeting sign is a perpendicular and horizontal line, meeting at right angles.

The hour of meeting is placed over the horizontal line; the number of the Local under it. The month, designated by a figure, as 3 for March, is placed to the left of the perpendicular line; the day of the month to the right of it. The horizontal line may be placed either at the top or bottom of the perpendicular line, and may run either to the right or left of it. The horizontal line may be placed either at the top or bottom of the perpendicular line, and may run either to the right or left of it. All that is required is two lines, one horizontal and the other perpendicular, meeting at right angles. When the hour of meeting is before noon, the sign X is placed before the hour of meeting. When it is after noon, then after the hour.