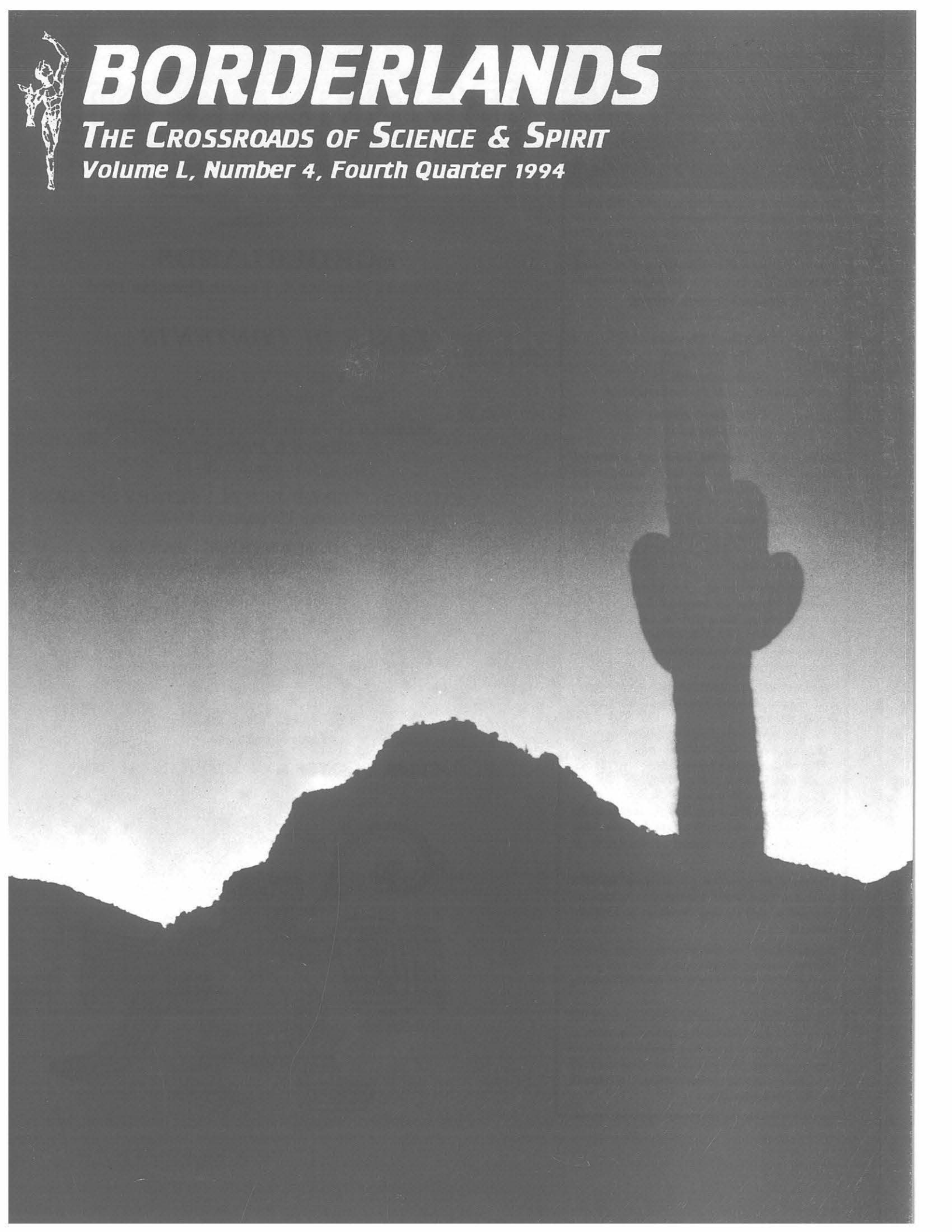




BORDERLANDS

THE CROSSROADS OF SCIENCE & SPIRIT

Volume L, Number 4, Fourth Quarter 1994



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*THE CROSSROADS OF
SCIENCE & SPIRIT*

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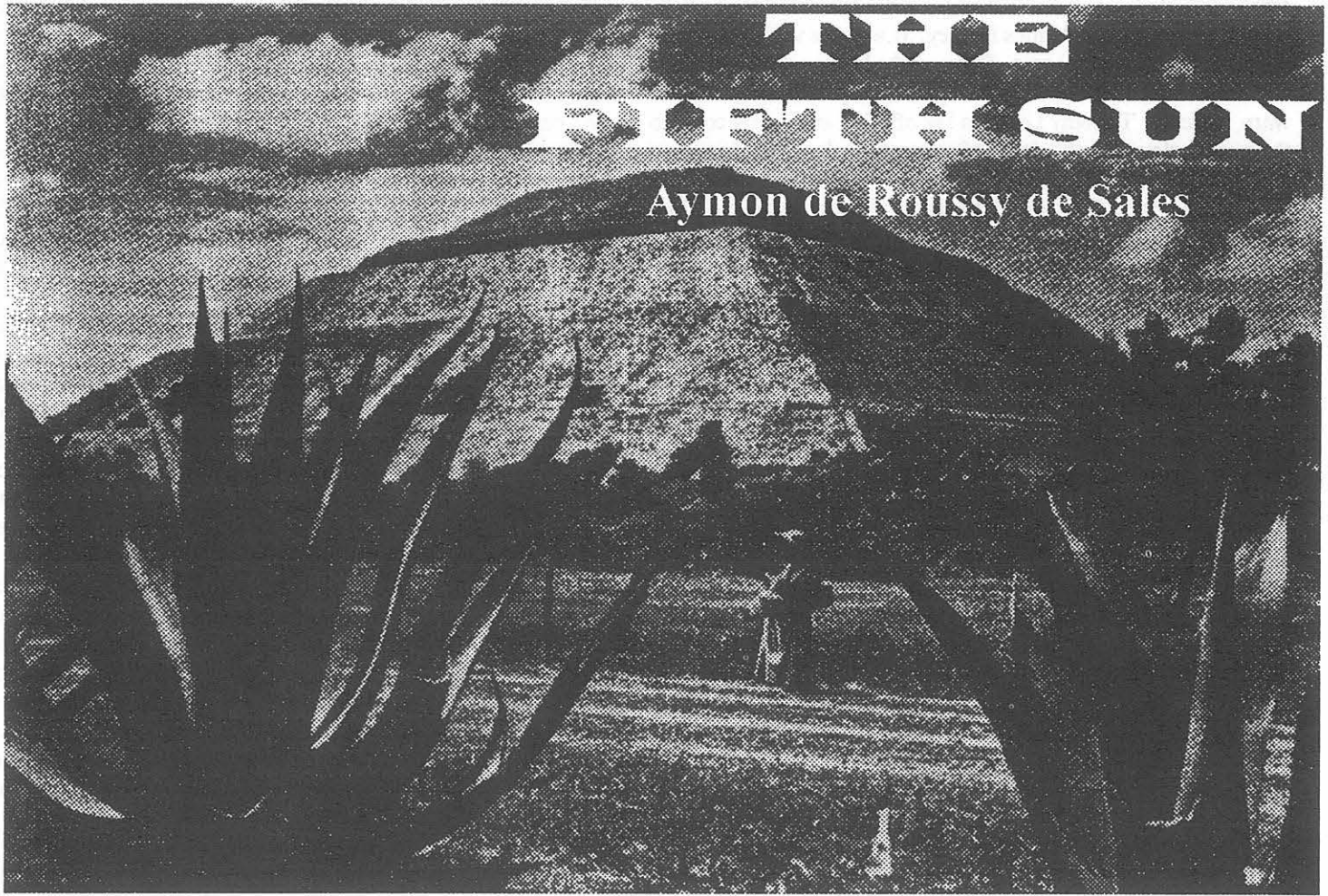
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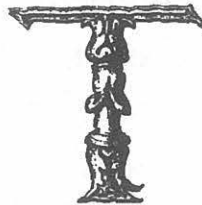


THE FIFTH SUN

Aymon de Roussy de Sales



*This issue is dedicated to the memory of Richard J. "Josh" Reynolds III, who passed from this plane earlier this year. Josh, a gentleman and a scholar in the truest sense of those words, was a great patron of borderland scientists. He was BSRF's first Life Member and supported us in many ways, such as upgrading equipment and printing output. He also quietly aided many researchers in the alternative science fields. Josh never wanted any publicity for what he was doing, he did it for purely altruistic reasons, to enhance the quality of information available to inquiring minds. Josh was an honestly humble man of great insight and awareness, whose loss is great. This article, **The Fifth Sun**, was written by Aymon de Sales, Josh's oldest and closest friend. Aymon says that this experience they shared those many years ago was instrumental in shaping Josh into the person he was. It is an amazing excursion into the borderlands...*



THE Sun, a hot golden disc in the sky, unintelligible, unknowable, and, yet, thirty-three years ago it sent a message into my heart. It transfigured me and made me a wanderer on this Earth.

How did it all come about? The years passed quickly, the psychedelic revolution, the need to push the world into a new consciousness. It was down there in Mexico — the Indian continent that lay dark, submerged, and away from white man's power. Maybe I'd been reading too much Kerouac, his Dharma Bums about drifting between Los Angeles, Mexico and New York, a sacred triangle, poets seeking a Bodhisattva vision. I mean, could such things exist? And they were all down in that funky place Mexico, and things in New York were really boring, early 1961 nothing happening there except liquor and stale jazz, and so I'd split the scene, the nowhere scene as they say. It was all because this old friend of mine, Josh Reynolds had come up from North Carolina and started talking to me about legends, legends of Mu and Atlantis and about live legends down in Mexico. There in Oaxaca an old witch lived alone in the mountains, a soothsayer, an oracle for the vanished Indian nation. She spoke of pathways of the mind, a way to see things which we hadn't dreamed about, and with this knowledge you could experience mysteries. It gave you a power, this way of seeing, a sort of psychic power. Far out! Like a bugle across an

empty hill, it was a call I couldn't resist. This old Marie of the mountain had known Aldous Huxley. It was she who turned him on to the sacred mushrooms. She was the keeper of legends, and later on she would send word through the grapevine to Harvard to warn Professor Timothy Leary to lay off, that evil spells come to those who play with the doors of perception. Josh and I rapping about magic and Indians, there in 1961 when you could turn everything upside down and look into a mirror. Josh was a big, young man with a round cherub face that was old and young at the same time. He was given to going out of his head, but without any drugs. I asked him once how that felt? And he told me it was very high. He always knew it was coming on, because he began to see things, but he couldn't control it. The last time it happened to him, he was walking on a New York street, and he began to see those faint crystals fall. At first they were small, but they got larger and larger, crystal snowflakes out of the sky — red! until there was a blizzard of them, and he couldn't see anything else. He was turning a corner on 62nd Street and Lexington Avenue, making his way through the silent red crystals falling all around him. The last thing he remembered was a tropical fish store, two white fish side by side, and the next thing he knew, he was waking up in a straight jacket. I liked Josh because he could see things we couldn't see. I mean, I believe those crystal flakes are falling all the time — cosmic rays, man, but we have such bad eyes we don't see them.

The knowledge of the Sun came to me those thirty-three years ago when I found myself in Mexico City. I was introduced to a poet called Phillip Lamantia. He had these enormous dark liquid eyes like a deer, and they burned with an intense fire. He was a mystic, and upon meeting him I became involved with increasing rapidity in a strange set of circumstances. They had begun in New York City with Josh and a meeting in the Gurdjieff Institute, a bar called Malachay's where we hung out, a beautiful woman called Helen DuFresne who liked to parachute out of aeroplanes, and Conrad Rooks, the filmmaker of *Chappaqua*. He was down in Mexico, in Acapulco with Princess Zena Rashevsky taking psilocybin underwater and looking for androgynes in the ocean. He had invited Josh and Helen to join him for the experience. By different paths, it all came to being in Mexico City, three days before Easter Sunday. One of the more outstanding of these circumstances was a large vine covered house I went to. It had been a church hundreds of years ago, and was in an old section of the city. Josh, Helen, Phillip and I had been talking all night about the connections with past ages, and how knowledge had been suppressed and even forgotten. Phillip had brought us to the church because the "group" was into powerful magic. The people in it and the place itself had a heavy, pregnant atmosphere. The house was entered on the outside by a stone stairway. At the top of the stairs there was a massive wooden door with ancient

seals carved in it. This door opened to cavernous rooms, and in one of the rooms several "Beats" were sitting around, their faces dulled by shooting smack. Large wax candles burned on the stone steps, leading into the room where they were. From other passageways came the musty smell of trapped air and incense.

One of the "Beats" was a black with GI fatigues who watched impassively as a pregnant girl with long blonde stringy hair sat on a three legged stool, moaning with labor pains. She wore a faded dirty smock, and her bare feet clutched the bar of the stool as the spasms of pain went through her. The others sat about listlessly with their heads bowed. She seemed to be cut out of space, and no one paid any attention. The vaulted ceilings of the rooms were high. Smoke from the incense and cigarettes curled there, and formed a cloud that seemed to hold a presence in its ever-changing shape ... it was strange and eerie and where we stood on the stone floor was roughly chalked a design of pentacles. The group that

sat around was young. There were about twenty or twenty-five people, and they spoke in subdued voices, as if they were in fear of being overheard.

The oppressiveness of the atmosphere was not surprising, for afterwards I discovered that the people there had been attempting by mental conjuring to call on God. They felt that another reality existed on this earth, which they could enter into and communicate with. Easter Sunday was approaching, and they thought that was an auspicious time to attempt a magical act with God. Helen, Josh, Phillip and I talked to a mysterious American man in his mid-thirties. He jokingly called himself the "Inspector of Space." He was of a medium height with a small pointed face. He had a strange haunted look that was not pleasant. He had been looking for a chemical substance to "teleport" the mind. In fact he was hiding out in this church because a month earlier his underground factory

had exploded, killing a Mexican worker. He said the American government was involved in psychic warfare programs, but he wouldn't elaborate, and the reason they were trying to communicate with God was because these "Beats" felt the end of the world was near. Beings from the stars were using humans for energy. World Wars I and II had been a continuous war, a dramatic catharsis of the mind brought on by little understood events in Tibet and Turkestan. A third event, "a Covering of Wings," would bring on a deep conflict in the future. These "Beats," motivated by the apocalyptic images of Hitler and Hiroshima, were trying to exorcise the church, for it was involved in manipulating human destiny in a negative way.

The black GI joined in the conversation. He talked about impulses of the forebrain with its limited power, but what interested him was the sleeping beauty underneath the brain, which lay coiled like a snake. He spoke of hallucinogens that stirred this snake, and enabled him to see a fantastic reality.

It was as if you had a puzzle before you, with hundreds of disconnected but somehow interconnected pieces, and in a flash these pieces came together. In an intuitive instant you saw the puzzle as a whole, then, afterwards each piece, a dream, a name, a strange occurrence took on meaning.

"There's a sacred dimension all around us," he said, "but you can't enter without the sacred substances that the ancient Aztecs used."

Phillip became excited by these prospects of dimensions and began waving his hands in an animated fashion. Phillip, he was so out there, hugging trees and looking for visions.

"The waking of the Kundalini, when you wake it you have the knowledge of the ancients!" he cried.

I wanted to leave this church. I tried to get Helen to come with me, but she shook her head. She was with Josh. She wore this pale lipstick. It was the color of peach. I wanted to kiss those lips, feed the dark hunger in them. She had these smoldering eyes that flashed one message, "Take me out of my mind!" Back at Malachay's bar in New York City, I remembered how she'd come in late at night, and wait there at the bar for me to go home.

"Give me a shooter!" she used to call out in a husky voice. The same smoldering eyes looking at me, asking me to jump with her into the hunger, but I was a long way from those nights in Manhattan, like a time warp away. The rest of the people in the church were slumped over against the wall, they did not take part in our conversation but were listening to other voices. The Beat Generation that had gone looking for beauty but only found trash in America. Kerouac's *On the Road* had been a lot rougher ride than he ever wrote about.

Phillip was saying, "The outcome has been predicted in the form of Huitzilcochtli, the Fifth Sun.

"It is known that this appears after four others have come and gone, and that this is itself destined to be superseded by another. It was all written down in their sacred manuscripts, the painted texts, that is

why the Catholic priests burned them. They told of things that made the Christians fainthearted. There are various indications that the Fifth Sun is the creator of a great and indestructible work, and this work is the freeing of the human brain from duality."

Duality, man that was my whole life! Always split into two, trying to create while trying to work in the nowhere system of the West ... Moon city always on my back. There had to be something better than what was happening. The grey fifties were still with us, trim green lawns and square dances, but this church was definitely giving me the creeps. I took a drag on a joint the size of a Cuban cigar that was being passed along, the weed going into me, clearing the head of old habits. Josh and Phillip into conversations of Crucifixion and Rasputin...

"Did you know they knew each other?" asked Phillip. "They met in some monastery in southeast Russia, Gurdjieff and Rasputin."

The sweet smoke was in my lungs — ahh so good. You had to let go of everything, that was the way - let go! Helen was sitting in front of me, who I loved so much six months ago. Six months is a lifetime these days. The long black hair on her shoulders, I remember when I met her in my apartment on Second Avenue in Manhattan, the noise of the trucks woke you in the night. But I couldn't take her back now, she was Josh's girl — in his southern gentleman way he had asked me if he could ask her out, I mean most friends would just take her from you, and I said, "OK," I was

exhausted from trying to keep up with her, anyway. She was connected to some lethal source of energy — and here we sat listening to stories of the land of Mu in a crumbling church. I had to get out of there! The blonde pregnant girl was moaning, rocking back and forth on the high chair. The black dude putting a long needle in his arm, sucking in his breath. African witness to some new reincarnation. Can you really contact God?

There were two figures sitting inside the chalk marks chanting — and the candlelight was brighter. Holy mother! run for it, before they open the gates ... they might not get God, but they might get something else!

I ran for it, lickety split passed the oak door with the ancient



seals and down the stone staircase to the outside! The lamps threw their light down the street in great spokes as I ran. I didn't know where I was going and I didn't care. I just wanted to put as much distance between the church and myself as I could. After several blocks of running, I began to tire and I slowed to a walk. It was then I realized how afraid I was. The sweat on my face wasn't just from running. I couldn't come to grips with my imagination. I had to clear my head of what had happened in the last forty-eight hours. What was taking place? I thought of my life as I walked. Since childhood I had strange and terrifying dreams. These dreams were of earthquakes and titanic upheavals that would affect the entire world. It was more than a dream, it was a knowing, and it produced a fantastic feeling of euphoria as I remembered these things, so much raced through my mind. It was like a snake shedding layers of skin, this remembering. The meaning of my name, my childhood dreams, the strange ancestral connection with the famous Saint Francois de Sales who lived in the 16th century. These thoughts held no unity on one level of understanding but on higher levels they became clear. It was as if you had a puzzle before you, with hundreds of disconnected but somehow interconnected pieces, and in a flash these pieces came together. In an intuitive instant you saw the puzzle as a whole, then, afterwards each piece, a dream, a name, a strange occurrence took on meaning.

I was high on these realizations — they came over me wave after wave. I could hardly walk because of this feeling of exhilaration, and these emotions grew stronger with each passing minute. Inner possibilities were awakened in my mind. I was now walking on one of Mexico City's broad thoroughfares with huge shade trees. I remembered Phillip had said the Mixtecs believed they were descended from trees. There was so much to know, to find out — my brain raced.

I knew it was connected with the 360 degrees in a circle. A circle was much more than just a drawing, it was a whole mode of power — of thought power. With each minute of experience this new insight increased in power. I was hooked in some mysterious way, and that six hours was its duration. Somehow it had begun with the church. I did not understand any of it, though I felt enormous changes within me. All I knew was, it was happening incredibly fast, that my whole being as I walked was undergoing a mutation. Josh and Phillip had spoken about the appearances of mutants, that it was something that was taking place all over the world, people were being born that were totally different in feeling and perception. They were far stronger mentally than their parents... but what was I meant to do?

I asked for a sign, a sign from where these forces came. I felt a magnet inside draw me on, but I needed a voice to confirm the connection. Before I got an answer, I had to choose between light and darkness, whether I would use this energy for my own purpose or for others, the most simple choice but one that would cause a thousand different things to happen. Suddenly I saw the image of Saint Francois. He seemed to be directing me from some vast distance, yet he was at the same time very near. There was only one choice, that of light. It seemed no matter what we did, all of us were drawn together for its purpose here in Mexico City.

My whole family had been connected with the Church and been in the Crusades. There in the Middle East near Jerusalem we rode in armor against the Arabs. I needed a sign to know what all the connections were about. The image of Saint Francois had made me feel elated. I felt as if the veins of my body extended back into time. As these complex emotions welled up in me, I found myself passing a movie theater. The motion picture was over and streams of people were descending this enormous stairway. I had the idea that the cinema was a new temple — and if I climbed the stairs into

this temple I would find out what to do. Immediately, I went up the stairs against the crowd coming down. They were all dressed in white pants and sombreros and the women wore shawls. A great sea of nameless people pushed against me as I made my way up to the top. Several looked at me as I pushed against them, my face obviously agitated.

Through the large glass doors I went. I wanted a sign and there it was, forty feet across and twelve feet high — covering the whole wall of the cinema entrance, an enormous mural of a youth swimming down from space, his hair streaming backwards with the solar winds, his eyes looking down at the planet Earth and in his gaze there was a power that comes from watching a place for centuries. He was bringing a knowledge with him from the stars — and on this Earth, rising like sacred totems from the continent of the Americas were these figures of Indian shamans rising up to greet this youth swimming down from the stars. The image transfixed me, I felt my mind expand. The message was this! I had to get to a place and communicate with the sky! That was where the message lay, in the stars. It did not come from out of our heads. It wasn't from this planet. I was overwhelmed by the novelty of this thought. I ran out of the theater and down the stairs from the silver screen temple. I had received a message painted there by an artist whose name I would never know. The old wise men of Mexico believed the way to communicate with the Gods was through art, through flower and song. I had to get back to my hotel and figure out what to do! I grabbed a taxi and gave him an address in this city I'd never been in, but whose streets were leading me to a destination outside of time.

When I got to my hotel room I felt possessed of an incredible energy. I knew with certainty that forces beyond myself were directing me, the constant connections, the meeting with Phillip Lamantia, the mysterious church, the sign of the boy swimming from space, the synchronicity of these events was producing a pattern.

In the room of the hotel, I tried to find a key to this pattern. I felt in me a tremendous power. I had no other word to describe the intense feeling in my body. There had to be an answer. I lay down on my bed to think. I looked out the window at Mexico City, and gradually my eyes caught the light of the star Venus, shining through the window of my room. It had a strange and compelling



beauty to it. I do not know what made me do it, but I got up from the bed and turned out the lights of the room. I lay back down and began to stare at the star. This incredible energy was still in me — it was almost as if electricity was going out of my body. As a child I used to do a trick with my eyes and look at things out of focus. I found myself doing this, as I looked up at the star. I began aligning the starlight into the center of an imaginary triangle. At the same time my breathing altered and became deep. It was involuntary. It was something I just did without knowing why — almost as if I was being willed to do it, and the thought struck me, like a piece of fire in my brain. “I wanted to be there, there in the vast reaches of space, to let go! To go to Venus.”

When I had used my eyes this way before, I had had a feeling of coming into myself, but this time I knew I had to reverse the “feeling” and try to go out of myself. It was a feeling similar to being in a trance but more subtle, and I began making myself do it. I willed it. I focused on the starlight of Venus — and suddenly a larger circle formed around the star inside the imaginary triangle, and further as I watched a square formed around the triangle: the energy in my mind began to expand, and I felt myself beginning to move away — out of my body. The strangest thing was that it wasn’t surprising. It felt almost natural — like something I had known how to do all my life. Then I felt the sensation of movement stronger. I was out of the room, and then out of the hotel and with great speed I was above Mexico City, the lights of the streets below me. I was going out to the stars, and all the time this movement was getting faster and faster.

It was fantastic! I could look back at myself lying on the bed, I could see the room, I could see the city — all at the same time. There was no sense of cold or heat, and I felt as if I were leaving my body forever. I became frightened. What if I became suspended between one world and the next, and yet existing in neither? The idea terrified me. I had to get back to the one world I knew. With some effort I found the mechanism to will my brain down below and halt the rush of myself outward, and then I began willing myself back to my body, but it was a tremendous effort to do it. It took all my energy to get me back inside the hotel room. The whole experience was beyond belief. I lay on the narrow hotel bed, exhausted by this “out of body experience.” I knew now there were other levels of consciousness, and that through them I could travel distances beyond my wildest dreams, but still I had no answer to what was causing these experiences, or what I was meant to do. The state of my nervous system was at a terrific pitch. I was aware of things a hundredfold of what I would be normally. All the thoughts I had in my mind at this time would take up a book. As I lay on the bed, I continued to concentrate on what these mysterious events were leading to.

As I lay on the bed, I continued to concentrate on what I was meant to do. This place where modern Mexico stood, with its noise and grime and traffic, had been a great center of learning and of the arts. The men who had come here before the barbaric conquest of the Spanish studied the origins of flower and song. They understood the movement of stars in a living way, and they perfected the art of symbolism. These things we no longer hold dear. The emphasis of Western society has been on the perfection of ego and power. The Indians along with most of the ancient wise people were adept at the inward expansive movement of the mind.

Somehow we have lost that sense, and advanced into a world of dementia, an instant reality where nothing means anything. We have become the living dead on a neon road where the only information comes from outside — and yet there were these other avenues which lay at our fingertips. The knowledge that Fray Diego de Landa destroyed was still there. If we could dig beneath the garbage of our schooling, we could find the same sacred hymns that the ancients sang at sunset.

Gradually I became aware, as I asked the question of what it all meant, of the mirror in front of the bed in the hotel room. I realized without knowing it I had been looking at it for some time.

I became absorbed in it. There was something in the glass, a substance beneath the surface. Slowly shapes were taking form in the glass, and they weren’t a reflection of any object in the room. I strained with my new consciousness to understand this phenomenon. Suddenly, three heads appeared in the mirror. They were just there. They did not materialize slowly, the heads were etched clearly in the glass. Their eyes were closed as if in contemplation, their foreheads were bowed, but I could not see their mouths. They were there on the other side of the glass. I had no doubt about it. I could feel a living vibration coming off their bowed heads. They seemed to be sitting in some kind of auditorium. They were heads of men, and they were of an age that is more than any man on Earth, they were very old, centuries old. Their skin was taut over their bones, brown and had a sunbaked quality to it. Behind them, the only glimpse I had of their mysterious world was a vague pattern like mosaic tile. It was bluish and bluish-white and had a sterile shine to it and stretched beyond them until it was lost from sight. Their heads remained bowed slightly, the electric feeling in me became intense as I watched them. These mysterious beings in another dimension seemed equal in importance as they communicated through the mirror, though I had the impression the middle figure was more powerful than the others. I could not make out the expressions of their faces. Their mouths remained totally obscure, but there was this communication from them, a kind of subtle energy that came through the glass. It was hard for me to concentrate on it, and I sweated profusely from the exertion. It was like trying to make out the almost invisible design of a spider’s web. They held my mind for brief seconds so I could absorb their thoughts. Their foreheads glistened peculiarly as they did this. It seemed their skin was almost metallic in these moments. I was made part of their awareness, a kind of mosaic pattern. It was on a level higher than anything on a human plane. I was given the idea that they desired to “win the battle” on Earth, and to join in this battle would make a difference to what happened to me after life as I knew it. In the briefest possible way I’m trying to write down these extremely complicated impressions which flooded into me.

The image in the mirror became disturbed by the appearance of a fourth head. I could but vaguely make it out, and it hung to the right of the other three. It was distinctly different in personality. The other three became silent and ceased transmitting messages. I tried to see him, the fourth one. An inkling of fear crept into my mind, but I could not make him out. He was there, and it would be hard to say more. The message transmitted through the mirror was very clear. We were to go to the Pyramid of the Sun in Teotihuacan tomorrow, and I knew if we did this the extraordinary series of events we were involved with would come to a climax.

It would be made clear why we travelled to Mexico.

The heads faded, and in their place was a huge room covered in the same blue and bluish white tile I had seen before. It could've been an open terrace, but it was so alien I could not be sure. A huge statue stood alone in this room (or was it a statue?). I looked down on it from the right side. The statue was on a throne and was carved, sitting in very much the same attitude as an Egyptian sculpture. The expression the statue conveyed was of unrelenting will. He appeared to be made of a metallic substance. His form had a dullish shine, and at times as I watched him, I could not be certain that he wasn't alive. I looked a long time at the statue in the room that seemed to be part of eternity. I knew I had a glimpse into another world, and I knew I had been given a fantastic knowledge. The image faded, and the mirror became an ordinary frame of glass in which I was reflected. I looked around the room to see what could have reflected the blue tile and the heads. There was nothing. The walls were cream-colored and the furniture was brown. The bed was soaked in sweat from the exertion of seeing into the mirror. I had to tell the others about going to the Pyramid, and I knew exactly where I would find them, though I had no idea how Mexico City was laid out. I got up and left the hotel. The neon sign outside was glowing blue as I got into a taxi and directed the driver to go through the unfamiliar city until I said stop. I had no knowledge of the streets or where they led to, I only knew by some peculiar wavelength in my brain where I had to go. It was like I was looking out the top of my head. I directed the taxi through a maze of streets — passed the movie temple where I had seen the fantastic mural, and at a corner of a large thoroughfare I halted the taxi. I knew I was close. I ran from the taxi, across the street and down a few blocks. There, as I had foreseen, were the three friends walking: Helen, Josh, and Phillip. They couldn't believe I was there! After their initial shock I told them of what had happened, and the ancient heads in the mirror that talked to me, that we were to go to the Pyramid tomorrow on Easter Sunday. It was agreed we would go the next day before sunset.

It was Easter Sunday 1961 — and we were driving to the Pyramid of the Sun. We were on the trail of vision seekers, of truth, of beauty! We were rushing to it in a Cadillac, in high gear. Blam! Right into the Sun.

The Toltec Pyramids even in their ruins were extremely impressive. Great blocks of hand-cut stone rising to the sky and oriented in a marvelous way so that the last rays of the Sun struck their very tops. They were engineering feats which cannot be duplicated to this day.

Those ghost streets of the pueblos marching by as we sped down the dusty road to Teotihuacan, scattering chickens, pigs, small children, all of them running for their lives, nothing was stopping us now! We were leaving all that frustration of veins and brains behind. We were heading out to sunsets, to voices in the wind, we were going to knock on those Indian doors that Cortez had scorned — not even seen — all he was after was gold and jewels. The Mafia couldn't hold a candle to those old Catholics. Mark of Zorro! We were going to travel at the speed of light and see what those Pyramids were about.

As we drove Phillip was out of his head, his deer eyes popping, and he was rapping, rapping, saying this was it! For years he'd been going to go to those Pyramids, trying to find out the key to

Indian voices, and now he knew this was the time, the equinox, the signs were all pointing there.

"Man, can't you see them! The cosmic language descending! We must go to the temple of Quetzalcoatl at sunset!" It was the blessing of a visionary poet. And we were speeding down the road, dressed and showered for the occasion. By a mysterious means which I didn't want to question, Helen had brought with her an Indian outfit from Canada, and this was what she had on in the Cadillac as we high-balled it down the road. She looked like an Indian princess, the black hair, the bright beaded clothes. Phillip had on a silver crucifix, white shirt and jeans, his crewcut head making him look like a Zen monk. Josh was in baggy pants and city shoes. He was remarkably cool and collected, conserving his energies for when we hit the star blizzard light ... I can't remember anything we said on the way, nothing explicit, I was too excited, waiting for a destiny that was told to me by faces in a mirror. Phillip talking a mile a minute. The energy that guy had was amazing, supernatural. He told us about mandalas, crystal skulls in tombs which no instrument could make, and the hemispheres in the skull were distinctly divided, and it had a jaw that moved! And the Gurdjieff Institute. In the fifties members had been up on the Pyramid of the Sun, and they'd freaked out and jumped off and gone into monasteries ... heavy as they say, and the road to the ancient city was empty, four o'clock in the afternoon and emptiness, couldn't understand it, didn't help the nerves. Easter Sunday a lot of people should be out celebrating, but there was no one.

The black Cadillac slid on down the road to the past, seventy miles an hour to the birthplace of Quetzalcoatl, and who was he? Well, that's the thing, never heard of him until this moment. He was a famous man, a superstar, in fact his soul lit up Venus! Dig that for being turned on! But before he shuffled off to live in the sky, he did all in his power to teach men divine wisdom, and this city we were heading toward was where he held his classes, built the whole complex to teach men to go into inner space, to become enlightened, zap into higher levels, and he lived there a number of years before he was tricked by black magicians who got him drunk and laid, and he lost his powers. Afterwards, he took his favorite people, dwarfs, hunchbacks and other weird types to the celestial ocean where he built a big bonfire, and threw himself into it and became the Morning Star. Of course, you can't believe everything you hear, especially after a thousand years, but there was a grain of truth in there somewhere, we were sure of it.

In the late afternoon Sun, we passed the last Indian town outside of Teotihuacan, and the wooden houses were shuttered and nobody was out. It was like driving on the Day of the Dead. There was this empty parking lot next to the ruins, and we drove in and stopped. When we got out of the car, the silence was as deafening as a cannon shot. We looked around at the immense ruins, a deserted city that once housed over a hundred thousand people. When Cortez first saw it he was envious, for it was more beautiful than anything in Spain. It was now only a gravelly plateau with the wind whistling through stone ruins.

The power of the great triangular building came over you, the Pyramid of the Sun which stood out in the distance, its stone stairway going up to the sky, a design whose magnificence hit you in the eye. The other buildings were stripped bare of their decorations, but there was still an essence to them. There was no

way for us to measure these ruins laid out to forgotten stars. Our minds are accustomed to the utility of buildings built for the edification of Dracula and his bottomless consumer thirst.

It was breathtaking, and the panorama of what must have been was almost visible. There in the last hours of the afternoon, Easter Sunday and the spirits were our guides. We walked the ancient streets, the gravel of torn tombs crunching beneath our steps. Overhead the white clouds cast peculiar shadows as we made our way to the Temple of Quetzalcoatl. They moved very fast across the pale gold light of the Sun. A perceptible change in atmosphere occurred, and everything seemed to age more than when we first stepped out of the car.

"This is the City of the Gods!" Phillip was hissing. "Here their voices will be heard, their ghosts still walk! This was the greatest of all religious centers in America. Its power extends to the poles!"

His words were sucked into the vast silence, the Sun and wind above us, playing with our minds. I felt already their tremendous energy in the stones. The unknown architects that had built these halls, plazas, avenues, had looked at the stars and received a message. These buildings were locked into a wisdom that was timeless. These forgotten men had minds that measured Time differently than we know how. They had reached the limitless, and that was the thing about the place, it was as limitless as the sky, even in ruins it had this indescribable substance. I felt my soul poised for a journey that many had taken there in those days before the Conquest.

"This city is a map of the sky and Earth, dimensional intervention has taken place here?" Phillip gestured excitedly to the large pyramid-shaped building which rose before us, covered with grinning malevolent heads of Plumed Serpents — "This represents the Earth energies rising!" he cried.

"And there!" he pointed up the broad avenue, the white and dark stones shone with a lava hardness in the gold afternoon, marching like shot arrows to the enormous structure that was the Pyramid of the Sun. "At the end of the Street of the Dead are the heavens! The seers and wise men studied there the events of the sky and Earth! Here in these very buildings! They learned mysteries of the Universe which we have only dimly guessed at. They could call down energy from the sky and mutate! Feel these stones! The energies are still in them!" Phillip danced about excitedly. I touched the stone heads of the plumed serpents with my fingers, frozen Kundalini images — bits of blue and white paint could be seen around their eyes. We were in the court of Quetzalcoatl. He who turned himself into the Morning Star. Far out! All the way from the neon energy of New York across the hot

breath of Texas to here... Centuries slipping beneath rubber wheels to retrace steps of Buddha missionaries — and there was no doubt they had come to this prehistoric land. Phillip was rapping, his Zen head bobbing up and down at the fright faces of Tlaloc, the Rain God.

Josh moved his foot on a huge slab of cut rock that was in the earth — North Carolina farm boy looking at the soil, wise hillbilly eyes testing the energies.

"Back home in my library I got a book made by these Spanish chroniclers. They spoke of two wells here, one had crystal blue waters so deep and dark that even the stars' reflections were lost in it, and the other had dark red waters, the color of blood, and the Spanish were frightened of the wells and refused to go near. The Indians said it was proof the Gods came here. That's why this place was sacred. The Spanish found many such signs here which were not of this world."

"Man! They must have known so much! Look at this place — think of the feathered priests walking here, singing their songs to the Sun and Moon."

I was so excited, finally here in burial grounds where knowledge existed. That was the thing! I could never feel anything in tin city streets, everything back there paved with tar, everybody drinking and popping pills to blot out their brain, but here it was so different, and you could feel it.

"They used to burn copal by the ton, huge braziers of stone, the smell cascading into the brain, the Street of the Dead lit by thousands of torches. Wow! Think of it — what a hallucination," Phillip excited, looking around.

"Helen, what do you think of it?"

Josh asked.

Helen shook her head. She seemed speechless there in the ruins, she wore this green lipstick for the occasion, she seemed so much part of the setting, she seemed to fit into it, the Indian princess returned.

"They have that smell in the churches, that smell of copal ... I smelled it in the city last night. It makes me think of my mother praying," she said.

"The Indians haven't gone out of here," Josh gave a dark laugh. "Their blood is in the soil, they still worship here, you can bet your bottom dollar. We see the bones, but they see something else."

"Gods waiting underground," I said.

"Let's look for them," Helen spoke softly, her green lips smiling, trying to make a joke. The faded light pressing in, the weird, wired air hung around our heads.

We tried to see down into the well, the red and blue waters, birthplace of opposites. The stone was partly removed from the hole, but we couldn't see anything. The Spanish had destroyed the magical symbols along with the terrible slaughter of the Indians.



We could almost feel the ghosts calling out of the well as we looked.

The clouds kept bursting over the huge, round mountains that rose in the distance behind the Pyramids as we inspected their temple of crystal dreams, this ancient screen gem where the movie was projected inside the head. Here, where the great religion of Quetzalcoatl was born, which didn't exist outside the heart of the Indians, which existed now only in broken flute songs. I kept walking around, and I kept feeling myself being lifted up, getting a tingling sensation in the back of my head — and the silence was something else, the silence was so deep, so vast, so profound, that it spoke to you, and it was not my imagination, for even Phillip's voice began to falter and edge off its machine gun speed.

"What did they do here?" Helen asked.

"DOOOO!" Phillip cried. "They meditated in walled-in light sources. The Tiger and the Eagle Knights lived here! Mystic beings from Venus seeking to control the Earth's poles. They were into mica mirrors, emerald dreams, reincarnations! Look at that Pyramid built to connect the Sun! Inspiration! All of it!"

We faced the Pyramid of the Sun, riveted by his words.

"But beware! Five hundred years ago that Pyramid ran with blood, hearts tossed on sorcerers' altars. The black magicians descending from the north, the spiderwoman's men turning this crystal view upside down. This place has layers of karma — beware of being caught in this cat's cradle!" And he leaned out testing the wind, looking at the Pyramids, the great deer eyes searching.

Their voices distracted me.

I walked ahead of them. I wanted to be alone in that silence, to listen. My mind was amazingly clear. I can't explain the clarity, something of a child's mind it was, I was moved by other things than thought powers, everything was very distinct, very sharp.

I walked between rows of plumed serpents, their tongues hanging out like exhausted dogs, and I saw this tree at the end of the avenue. It was an ash tree with pale silver, green leaves growing out of the side of Quetzalcoatl's temple. This tree had a great significance to me, a live prop in this arid movie set, breathing oxygen where ghosts walked. Beyond the tree, the avenue opened out into a huge rectangular plaza, which was enclosed by bare platforms where statues or houses had once been. The wind rustled the leaves of the tree. They sounded like dry Chinese bells, a beautiful sound caught by the leaves from the wind which blew from underground, the bone whistle of Quetzalcoatl as he journeyed with the dead. I wanted to taste the leaves. What was real and not real? The fantasy of the past and the present were merging in this timeless Indian city. I reached out and took several leaves and chewed them as I walked out to the open plaza. I was coming up from Earth.

The old thoughts were not in my head any more, the thoughts of food, of getting money, of getting laid, were not there. For the first time in my life I began to feel I knew what I was doing — and it was strange, for all I was doing was listening to the wind.

The plaza was like being in the middle of a gigantic football field, and there was an echo in that field as if the crowds were still in the bleachers. In front of me, and rising out of the earth with power was the brooding silence of the Pyramid of the Sun. The wind talking to me, telling me things, wind and leaves, they were cooking in my brain. The brain clear, cloudless, receptive — fantastic high! I was walking on air. I was listening to the elements, and it came over me that this was wonderful, I had never felt anything like it in my life — this was the way to be — unity with something higher than myself. I found myself scrambling up one of the great stone platforms.

"Phillip! You got to come up here!" I felt the excitement surging in me. I was breathing it, taking in great gulps of air ... listening to the wind. I raised my arms, almost without knowing

it, a prayer to guidance, to the Quetzalcoatl star. The others hurried up, and the four of us stood there on the ancient altar, and the Pyramid of the Sun, huge, electric. Wham! In front of us.

"We got to go up there before the Sun goes down," I said.

"We haven't much time," were Phillip's only words.

Quickly we walked the Street of the Dead. Before the cowboys had shot the Indians out, how many had walked this same street? The drums, the horns, the conch shells wailing as those seekers of the sun passed, their bodies naked, covered in soot, Sadhus of the West, carrying with them the

discovery of America. Reverence for those ancient soul brothers, for we know not that we repeat ourselves age upon age, the mathematical snake, the grey bus driver taking us on the long ride, and you never know how you're going to get off.

On the bottom of the stairs reaching to the sky, the bottom of a vast five-sided hieroglyph, a script of stone made for the union with the Sun. It crossed my mind that like the mirror in the room, the Pyramid was a mirror of another reality.

We began to climb, and as my feet went up the perpendicular steps, I felt the peculiar power of the Pyramid take hold of me, a magnetic embrace, the vastness stretching up before the eye — who had thought up such an incredible Sun glyph? The wind sung to me, fleshless skull I was no longer in. The wind which had blown on these stones for a thousand years. Quetzalcoatl architect, I'm going to follow your footsteps, see this vast plan, this space where you set your heart ... and I knew, as I began to reach the top, the Sun's rays slanting across the horizon, that something fantastic would happen to all of us on this day.

And it was strange as we ascended the Pyramid, we found that you could climb easier if you stood erect than if you clambered

"Hey! This is blood!" Josh's voice in the stillness, and indeed where we sat the stones were spotted with blood, the indelible remains of sacrifices that had been performed here which no amount of time could wash away, for the blood and the stone had become one.

hand over knees, and in doing this you altered your breathing. The brown land dropped away, and the horizon of the Earth became outlined.

Helen was behind me on the stairs, on the fifth platform of the Pyramid. It was some climb, climbing a stone ladder with hundreds of steps. There were six platforms or levels to the Pyramid, and each level according to Phillip represented a stage of Earth's consciousness. Earth's consciousness! His words were like speed in my brain, climbing through the ages of the Earth. What theater! The Indians didn't fool around. There had been a seventh platform, but it had been wooden and had been burned by the Spanish Conquistadors.

I went onto the top. I couldn't wait to get there. The top! My heart jumping, what a panorama! Looking from the stone pinnacle at the great Sun ball hanging over the Indian landscape, I was elated. I could feel the electricity going into my shoes. I kicked them off, barefoot, dancing. Josh and Phillip arrived puffing and grinning, gleeful, ready to talk to gods. They were turning to look out, when a cry came from Helen, who had remained below. We looked down to see her tearing rocks away with her hands from the Pyramid.

"Come see! Come see!" she cried. "There's a hole in the Pyramid!"

We joined her with a whoop! We clawed at the stones. It was like trying to look into some cyclopean eye and with great effort we made the hole she found bigger, enough to see through. It led down to some kind of shaft. The Pyramid wasn't completely solid! We inhaled air which rushed up, fantastic air out of a stone zeppelin, musty, aged stuff, mummified air, but we couldn't see anything, just utter darkness. We wondered what it all meant, a significant sign for sure, opening up a pyramid!

"Hey! The sun is going!" I cried, and we rushed back up the stairs.

On top of the Pyramid we circled like birds circling a star. We tried to get the right wavelengths, the right messages. Phillip looked at the rectangular depression where the old wooden structure had been.

"What had it been used for anyway?" he rasped. "It was the seventh plain ... it was connected to the chakras ... a magnetic ark you sat in where you left your body behind, and your soul sailed into the heavens..." he paced nervously about.

"And there are rooms underneath this stone temple, rooms inlaid with mica mirrors! a material," Phillip confided, "that their priests used to trace cosmic rays." Phillip rapping the knowledge of voids and bud bombs out, a reservoir of information which couldn't be used by pocket calculators. He commanded we sit at the four different corners of the Pyramid. Helen and I faced the Sun, Josh and Phillip sat behind us. Human statues posted on the mirror of the Pyramid, staring out at the growing shadows, the Sun rolling along the distant mountains.

"Hey! This is blood!" Josh's voice in the stillness, and indeed where we sat the stones were spotted with blood, the indelible remains of sacrifices that had been performed here which no amount of time could wash away, for the blood and the stone had become one. But, now, the Sun was moving down the mountains faster, the rays striking out, illuminating the Pyramid, the silence deepening, pregnant.

"It is beginning," said Phillip gravely.

And I knew that all of us would receive knowledge, a knowledge outside ourselves. I tried to make Helen tell me what possessed her to dig the hole, but she was silent and could only shrug her shoulders.

"I don't know," she said, and her eyes looked somewhere deep within her. Her beautiful face gazed down at the mounds which dotted the brown landscape. I knew something would happen with that hole, it was a premonition — the last rays of the Sun would strike it and something would happen.

The Sun was low in the west, an enormous ball filling an amphitheater with light. It was like being on a huge ship crossing the rim of the Earth. I crossed my legs and looked down at the forgotten city, at the world of the Indian from their greatest temple. I knew so little about them except what Phillip had told me. Thin plumes of smoke rose in the clear air from their fires in the small village below. I recalled how silent it was as we drove through the town outside Teotihuacan, and no one was to be seen in the streets. Phillip said they were secretive and were afraid of the great serpents that haunted Teotihuacan.

As the four of us sat staring out at the four corners of the world, I felt through my body a power flowing on the Pyramid, as water flowing over stones, emanating from the Sun, touching us, calling us to swim in its wondrous energy. There was nothing in me I wanted to hold onto. I felt again the tenuous threads of the mysterious beyond which I wanted to touch, flowers on a star screen, the blue canopy deepening, the rays of the Sun shining out with a light unlike any I had known before, pale-yellow and beautifully clear as if the rays had passed through a crystal. The Sun burned my eyes. I was aware only of the Sun. The wind suddenly rushed against my face, a cold blast as the Earth slowly turned toward the night, riding the prow of a ship outward bound! I had to be near the Sun! It was my only thought. It was calling me, calling us! felt a beautiful ecstasy come over me. I tore off my shirt and cried out to the Sun. The rays streamed down, I looked into the Sun, my eyes staring at the flaming circle, willing them to see and not be turned away by the light ... and I did see! The Sun moving ever so perceptively, the molten mass of its surface moving, changing. This power that was in me, that came from the Sun, made my eyes see differently. I perceived strange configurations in the Sun, and at their sight I felt a joyousness rise in my body. I would touch the Sun, touch it with my mind. There was such energy in me, and the light streamed on and on — and endless energy streamed out to the world, an endless flame. I opened my mouth for I wanted to eat this flame, be part of it, for I knew the flame would give me incredible strength to make out the mysterious signs on the Sun. With my eyes I drew this unwavering streaming flame down to me. Slowly, slowly it came from the Sun and with its descent a torrent of images and knowledge entered my heart, a funnel of sunlight.

I saw the legends of the Earth stretch out before me, and the future and the past were one, and I knew that a strange change would take place in our time. With all my heart I willed the light to be in me, and then I felt it touch my tongue, burn warm my tongue tip like molten butterflies and glow my being.

I ate of the sunlight for eternity and no time and a sudden knowledge flashed through me, that there was a Sun behind the

Sun, another entirely different aspect of this burning light and along with this, instantaneously, I knew, that within myself lay another "I", that within this skin was a truer self — not bound by time or the mechanics of living, and the wondrousness and the greatness of this overwhelmed me. I was fused with a love no words can describe. I had a knowledge from the Sun and time stood still, and in this space there was no sense of physical things, just oneness, and when I looked out again from my body, the Sun was nearly lost behind the mountains. Gradually I became aware of my surroundings in the dimming light. The last rays fell on where the four of us sat, they came out of the sky like huge paths of light. Two things instantly happened: from the hole I saw a whitish wisp like a vapor escape. In the twinkling of an eye it lost itself in the coming darkness, but its shape, what I glimpsed of it, was like a gnarled hand. The Pyramid had opened! The second thing was a scream. The scream was Phillip's (though he claimed later he never knew he made it), but Josh and Helen saw "something" like smoke come out of his mouth and disappear into the gloom of the Mexican evening.

We stood in the twilight trying to piece the mysterious events together, but the events we experienced were so beyond our comprehension we couldn't come to grips with them. We were delirious, speaking in snatches of things we had seen, walking around in circles... not understanding or even hearing each other. It was almost like we were children having to learn to walk again on this earth.

"Fantastic! Fantastic!" Phillip was saying, his huge eyes shining with a vivid light, in fact all our eyes were bright, electric. I couldn't look into Phillip's eyes without feeling a zap in my spine. We couldn't look into each other's eyes, that was one of the strangest things there on top. We were injected with a weird, unworldly energy — loons hooting and hollering after the Sun had gone.

"What had we let out of the Pyramid?" I kept asking, but no one could reply.

"There was this smoke that went into the air..." Helen kept saying, "and it came out of Phillip's mouth at the same time."

"There's things in this Pyramid no one has seen for a thousand years. These magicians were into galactic intercourse. Who knows what went into the world?" Phillip moving about, looking up at the sky he had left.

"I didn't think such things could happen," Helen was shaking her head in disbelief, looking down at the Pyramid stairs descending into the growing night. The valley of the Pyramid was in shadow. The Sun had fallen beneath the horizon, but there were tinges of gold light in the clouds above us and patches of incredible blue light.

"Lay down! Lay down!" I cried, and we all did. We looked up and the sky and the clouds swirled around above us.

"It's the Smoking Mirror!" Phillip said, and we looked up into it, and again I began to feel this energy come through me, the clouds formed above the Pyramid in strange shapes, there was a palpable sensation of "something" about to appear — but Helen stood up suddenly, and the spell was broken.

"I don't like this," she said, brushing her Indian dress off, "It's too spooky."

But I knew what she meant, there was a God connected to the

Smoking Mirror, Tezcatlipoca. He was the God of divine seeing but also of failure and ruin, a person was reborn at his appearance.

We sat and talked about him, and Phillip knew about his animal symbols, the tiger underground, and as we talked Helen noticed a tiny, red berry or seed growing in a crack of the stone in the depression made by the destroyed wooden platform. We could make out the postholes that had supported the structure. This berry was the only thing alive growing up there, and it seemed a miracle it could grow at all in such barren surroundings. Helen picked the berry, and she stood in the twilight framed against the darkening sky and asked each of us to try it.

"Watch out! Watch out! Miasmic delicacies!" Phillip cried. I saw Josh taking a taste, he made a wry face, then she stood before me, a slight wind blowing at her hair, the Indian dress with the beads, it didn't seem I was standing in this century. She had this knowing smile on her face, a knowing out of sight smile, and I took the berry from her uplifted palm, and put it in my mouth. A little red berry, a small sphere, a pyramid apple! and it was unlike anything I'd ever tasted before or since. It was both bitter and sweet, and yet neither. I took the seed out of my mouth, and next Phillip tasted it.

"It's bitter!" He exclaimed.

Helen grew extremely excited. She wanted all of us to eat a portion of it.

"You've got to!" she said. She had it cupped in her hand against the wind. A wind had come up suddenly though the sky was clear. The bright star Venus rose on the horizon.

"Goddess of Venus! Goddess of Venus!" Phillip circling, smiling, his deer eyes gazing at the Pyramid stones, even in the faint light of stars you could still see the darker blood stains in the stone.

"It's important. You must eat it," she urged.

Josh and Phillip refused, and Helen and I stood facing each other, the wind blowing. She had come into that bar Malachay's because it was open late at night, and she could never rest at night, the hunger inside her looking for action.

She pinched the shell in half with her teeth, a pale milky substance was inside, a celestial wafer. We ate a half a piece each, but a divided half blew away from her palm. Before the wind took it, Helen and I had stared at it in disbelief, for inside the half still in her hand was a palish outline, and it looked for all the world like a tiny replica of a human embryo. The half we ate had part of the substance. I remember how triumphant Helen's face looked at that moment, as if she had unearthed an elixir beyond measure ... and we couldn't really handle this latest event, and we began to laugh hysterically ... and Josh and Phillip turned around from where they were looking from the top of the Pyramid and asked what was wrong?

And we said nothing was wrong, but that something was there — inside the seed, but we couldn't explain it. It was like we had eaten a forbidden fruit.

"We'll experience a night of musical laughter, the eye of zebras, bodies ascending on mountains of flame," Phillip hissing, looking out over the edge of the vanished dusk.

"Man! I feel blown out!" I said.

We stood there against the sky, looking out, feeling the wind. I wondered what it was going to do to us, the seed — a cosmic food

to keep going, a pyramid food, blam into the veins! Waking up dead bodies praying in dead churches. It was hallucinatory, crazy, off these walls seven thousand feet off the ground — but very necessary.

Then out of nowhere, out of the horizontal shadows of the city, children appeared, and it gave us an uneasy feeling, for the Indians were notoriously afraid of the Pyramid, and here were Indian children at the top and night only a few minutes away. We hadn't heard their approach, and the strange thing was that they didn't seem out of breath, climbing those stone steps, hundreds of them, to reach the top. They were extremely handsome children, with dark eyes and the wide solemn Indian faces. They were five in all, four boys and a girl, and they spoke English, unworldly children heralding the new energy, a coyote call from the Sun spots. The oldest one didn't seem more than eight, but they had an air of intelligence that was beyond their age. They had very clear eyes, and they had no fear of us. They seemed to know we would be there — yet, it was impossible to see anyone on the top of the Pyramid from the bottom when it was dark.

"What do they want?" Josh asked, keeping his distance.

They smiled and pulled from beneath their white immaculate clothes relics of the past. The first thing they offered were obsidian knives, the same as the Aztecs used to cut out the hearts of their victims, for the Aztecs believed "the reality lives in the heart" and it is necessary to force the heart to set it free. I marveled at the peculiar luster of the volcanic stone, almost the shine of metal. They were cold in the palm of my hand, and we shook our heads and refused to buy these surgeon's scalpels — the knives were startling and dis-

concerting after the vision of the Sun, a pull back to man's dark domain. They pressed us with other objects, smiling they gave us wordless "yesses" to all our inquiries. These other objects were stone Toltec dolls, made of oven-baked clay. They had weird laughing faces.

"How much? How much?" Josh reaching in his pocket, but the children shook their heads and pressed them into our hands — free gifts!

"It's for you," they said, almost laughing with the whimsy of it. They showed us a large ring made of baked clay, the inside of the ring was well worn. It was a Quetzalcoatl ring, and I took it from them and gave it to Helen. The wind came up again, the children stood briefly with us in their white clothes. Josh gave them some silver coins, all he had in his pocket, and they disappeared. None of us afterwards could remember seeing them leaving.

"What strange children," Helen kept repeating. She walked about the top of the Pyramid, nervous and agitated, her black hair blew in the wind, long strands of black hair masking her face. It deepened the sense of being in another world. The Sun as the

Aztecs knew it was now fully transformed as the Fifth Sun and in its passage underground, symbolized by the prowling tiger, it would remain in that shape until it reaches the place from which it rises again into the heavens.

The stars were out, they lit the sky in a fantastic profusion, and we felt the chill of the night. We descended the first flight of stairs to the fifth level, the level of the present Earth according to Phillip.

"The tin door has opened, the sky is peeling off our skin, men must follow sleeping women. Where is Saint Dracula?" Phillip was gesticulating, dancing spasmodically on the stone ladder — right out of the earth we were — and night was upon us, and Helen grew extremely uneasy. She felt the spirits like a true Indian maiden, and could not sit still and watch the stars come over the dead city. She kept pacing to and fro, and finally she said she had to leave. Josh elected to take her down, night had made it difficult to see the steep stairs, and we watched him, a Southern gentleman, guiding his lady down into the gloom. There in the cool of the Mexican night, the image of Rhett Butler, escaping future cities burning with Indians riding on smoke horses. Phillip and I stood

on the wide platform and looked across into the quiet of Teotihuacan, and we could see where a great pointed shadow rose, the Pyramid of the Moon.

"What the hell does that hold?" Phillip asked.

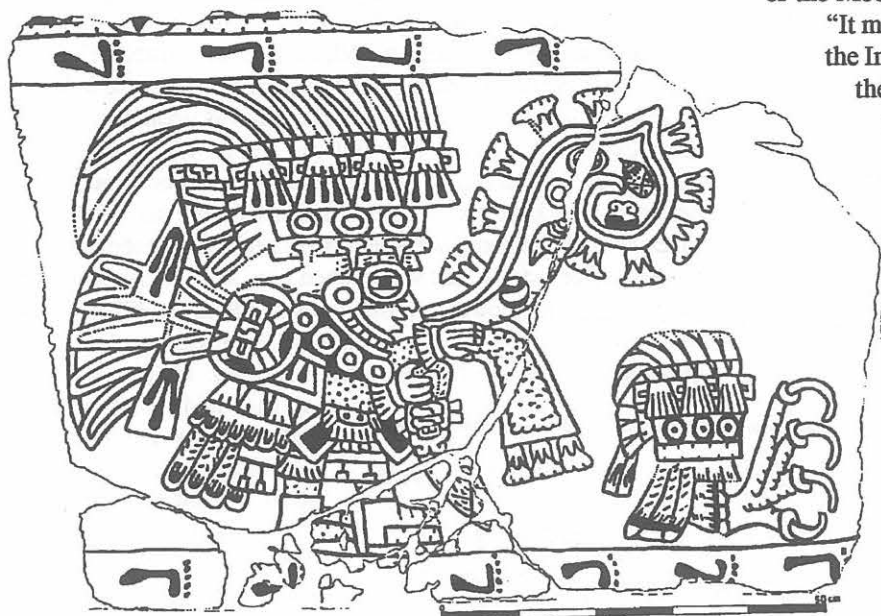
Neither of us knew what time passed. The stars came out in their full array, twinkling in the warm night air. We sat talking and staring at the Moon Pyramid. The great silence of the ruins of Teotihuacan seemed to crawl up the Pyramid and touch our feet. Phillip and I talked of what happened, the red seed, the Sun releasing the entombed

We were out there, beyond my wildest dreams, everything I had ever known about in my life faded into insignificance, my ego of getting ahead, of making a mark on life had turned to dust. We were connected to the Sun, a living, breathing, talking Sun this Pyramid enabled us to touch it.

spirit. Phillip felt it had unknown portents for the future, and we discussed the "changes" that were coming. The aftermath of the atomic bomb had left the world in a state of shock, but, now, the consciousness of man was quickening. The "thoughts" that had come to us on the Pyramid were hard to put into words, for they were more like impressions made on the mind. The clearest expression of these "thoughts" from the sky was that everything on Earth, values, ideas, and concepts were to undergo a drastic change, and this change was going to accelerate with the years. One of the most important of these was there had to be a basic alteration in the attitude of men and women toward each other. They would be more of an equal nature, gone would be the idea of a woman just as a wife ... and I had this knowledge of the beginnings — that the Garden of Eden was a signature for a fall from a higher level of communication, and the trick was to get back to the Garden as one — and the Garden was inside ourselves, it was not some mythological place outside — and maybe, it was that simple, through intense passion you could experience the universe. The human body was a map to higher orders. Male and

female bodies entwined making love were the meeting of opposites. Humans were pieces of the Sun, and if they could get in touch with the Sun, they could use this passion as an avenue back to communication.

Phillip did not feel this knowledge, but he agreed that forces from inside the human race would cut across vast multitudes and



cause the history of human behavior to change, and this would not come without conflict. That man if he looked inward would be creative, but if he continued to look outward, he would be destructive. We both knew and felt that great physical upheavals of the Earth would coincide with this, but the violence of these upheavals would depend on how much men resisted cosmic change. It was fantastic, but for a brief moment looking into the Sun I received as did Phillip the knowledge that man in willing change in himself brings about an awareness of the rhythms of the Earth, for it too is not at rest. What happens to him will be reflected in the Earth — for energy follows thought.

“Out there lies so much forgotten knowledge, they left messages all over this country, the birthplace of the Plumed Serpent.” Phillip was excitedly walking on the broad space of the Pyramid which was the fourth level.

“We know that humans have reached out and transcended this world! This is what this Pyramid is about! A launching pad that takes your mind to the stars and contact!”

“The power that is inside us! Don’t you feel it?” I asked.

“Yes, the power,” he gave a mirthless laugh. Phillip who carried the message of the “Beat Generation” was getting another message from the Shamans that existed when men could see around the Earth, when they got knowledge from the stars.

“These people were connected to Tibet, to the rituals of the Bon-Po. They carried with them the voice of the crystal mountain. This pyramid was conceived in one man’s mind — think of that man! The greatness that must have been his!”

“It’s scary,” I said.

We were out there, beyond my wildest dreams, everything I had ever known about in my life faded into insignificance, my ego of

getting ahead, of making a mark on life had turned to dust. We were connected to the Sun, a living, breathing, talking Sun this Pyramid enabled us to touch it.

Phillip broke upon my thoughts — “Everything they did here is a footprint. They penetrated mysteries which we are just beginning to be aware of.” Phillip waved his hand to the Pyramid of the Moon.

“It made those Popes shit in their pants. This reality which the Indian knew of! I experienced it when I sat up there, on the top! the connections of the universe!” Phillip’s voice trailed off — “The Egyptians understood the real meaning of it. It can’t be covered in this garbage we call living! The heart has to be set free, then there is vision. But we have only the dimmest ideas of what that concept means. They purified the air around them! and what do we do? We drop the ‘A’ bomb, man!” Phillip gesticulated at the night around us.

“We are doomed! We are Christian heretics, man! Moloch has captured our souls for we are his servants!”

We looked across the dark shadows of the valley before us. Not so many centuries past other men had stood here with the call of conch shells singing out to Gods that waited in fires on top of this Pyramid. The mushroom cloud was the symbol of the “blossoming war.” I could

almost see the ancient priests holding in their hands great wooden staffs with magic emblems carved on them, their solemn faces turned to the sky.

“Do you realize how the Aztecs initiated their Knights of the Tiger and Eagle?” Phillip’s voice carried out into the darkness, and I began to have a gnawing doubt of being where we were.

“They knighted them in a ceremony whose roots were 60,000 years ago. For seventy days they did breathing exercises and fasted all the time to get the impurities out of their bodies. They communicated with no one, for in the silence they heard certain voices. They were smeared with a special substance which made them high, and they painted themselves and made signs of the spirit. They thought of themselves as living pieces of light from the Sun entombed beneath the Earth. They stayed in the sacred place until a divine spark in their minds came to them, and, then they climbed to the top of this Pyramid!”

As I listened to Phillip, I believed a lot of what he said, and it was strange for I had not read much about ancient people and their migrations, but the eating of the sunlight had made me see things. There were connections with Druids, Egyptians and the American Indians. There had been mysterious guides that led people to different fertile places of the Earth ... and civilizations had begun, but even then the knowledge they contained was old, and always it seemed to come from the stars.

I leaned back against the walls of the Pyramid, where once myriad skulls were hung. The Indian said this world was a dream, in the passage of existence.

“On this Pyramid, these men were given secret doctrines of life.” Phillip became silent and looked up at the canopy of stars.

“The Plumed Serpent is the symbol of rebirth. It must begin

again. I know it! You felt that, didn't you?" his deer eyes shone with the excitement of his experience.

"You screamed, and there was this stuff that came out of your mouth. It was like smoke," I replied.

Phillip shook his head, but he didn't seem upset by the fact that something came out of him.

"Whatever it was," he shrugged, "I don't recall doing anything. I saw a mist, a claw-shaped mist come out of the Pyramid where Helen dislodged the stones. I had sky power, power poured into me. The winds of the sky blowing across the world, changes! Fantastic changes are going to happen on this Earth!" he hissed. "Mark my words!" His eyes, the incredible deer eyes shining in the darkness. We had both gotten up and were staring out — again I looked in the direction where the Moon temple stood, hoping to see the Moon begin to rise over it. I thought of Josh and Phillip's conversation about Gurdjieff and his studies of the Moon, that the Moon feeds upon the vibrations of the living. Members of the Gurdjieff Society had come to this Pyramid in the Fifties. Mysterious things took place, but no one had recorded it. It was rumored that one person had died of a heart attack because of the experience, several of them afterwards had entered the Catholic Church, and others had dropped out of sight.

Phillip moved along the edge. "Galileo did not observe the Moon until 1609 with a primitive telescope. It gives you some idea of how far advanced these people were, and hundreds of years later we still do not dare understand what they were about. Listen to this place!" He leaned his thin body out, listening to the silence of the pyramid.

I walked to the east face of the Pyramid. My feet crunched on the pebbles of the terrace, all was dark, and below lay the buried city with its secrets. From the Sun temple you could see a huge shadow form of the Pyramid of the Moon. It squatted there, a foreboding shape. Starshine was the only light, and I strained my senses to picture how it had been long ago, four hundred years ago. The Spanish soldiers who had been dragged to the top and had their hearts cut out. I could almost picture it. I looked up the massive stone face of the Sun Temple, a light wind blew, and I felt specks of dust sting my skin. The stars hung giant diamonds over our heads. What was there in this ancient place that had called to us, that had brought us to Mexico through a series of coincidences? What had come out of this huge five-sided structure pointed to the Sun? Phillip and I stood on the stone platform and felt the energy go through our bodies.

Below I distinctly heard a rustling, as if leaves were blowing along the jagged walls. I tried to see through the gloom — was it the children coming back again? But I could see nothing except the stones of the Pyramid stuck deep in the blackness. There was almost a solid, touchable quality to the darkness that surrounded us, and the stars were sewn into it. It was like another world rising

around us, and the noise from below continued fitfully. It was impossible to tell whether it was a person or an animal. The Indians believed strange animals haunted these ruins. They said there was a large doglike beast that guarded the huge sanctuary and attacked people who trespassed. They spoke too of animals that came from the netherworld, huge serpents that glided forth from the broken buildings on the full moon. I retraced my footsteps, a fear had come over me. Phillip remained staring out at the Moon building, listening for any awakening of its secret chambers.

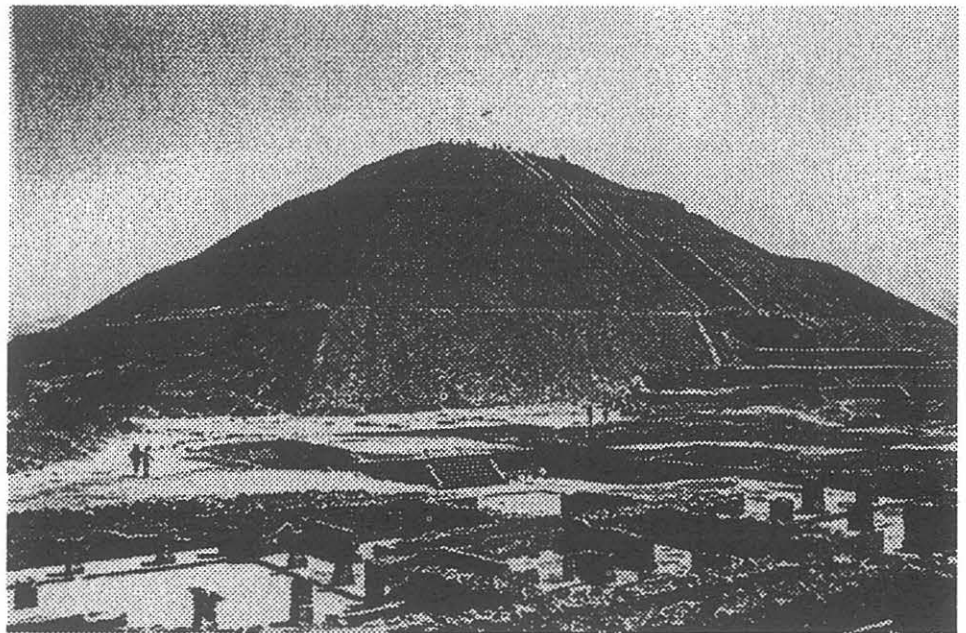
"Did you hear that?" I wanted to verify it was only I who heard the rustling of leaves, but before he could reply, a sharper sound came from directly above us, a flapping sound like a great bird caught among the stones. I jumped away and heard Phillip let out a hoarse cry.

"What was that?"

The rustling and scraping sound continued, growing louder and unnerving us more. It slithered down the face of the Pyramid toward us, but there was enough starlight to see, and suddenly I made out a winged object.

"It's a kite!" Phillip exclaimed, and so it was, a kite stranded in the middle of nowhere. It had been blown against the Pyramid of the Sun, yellow with a long paper tail, an ordinary kite made of two strips of wood. Neither of us could explain it — it seemed to be a warning. It did not seem accidental that this object had flown against the Pyramid at night. Who would fly a kite at this time? We continued to sit there, but we felt vulnerable and disturbed.

Phillip walking around seemed to catch at thoughts better left



unsaid. He spoke of the blood spilled on the Pyramid, that it carried with it a kind of electricity and a chill came into my heart.

"We shouldn't talk of such things in this place, it gives me the creeps." I could see the blood of thousands of victims running down the stone stairs. The night became darker, then, below, we heard feet running — was it the children again?

I walked around to the east side and looked down. I felt fear inside ... the walls fell away to the shadows below, the running feet

had stopped. In the starlight the material that made up the Sun Pyramid sparkled and took on an unworldly quality. I cannot describe the disquiet it gave me to look out — everything was still and desolate, as if the world I knew had vanished.

“Let’s go down,” I urged. “We have been up here long enough, and there’s no sign of the Moon rising.”

“You’re right,” agreed Phillip. His deer eyes searched the darkness nervously, he too seemed to sense the change that had taken place.

We walked around to the west face, the noise of the gravel beneath our shoes echoed eerily about us, and we began to descend the broad, steep stairs.

As we made our way down Phillip exclaimed, “Look! Do you see how they inserted white guide stones on the sides. They show up very well in this faint light.”

“Yes,” and I looked closer to the stairs. “And you can make out where they drilled holes. They must have put wooden staffs for torches in them. This place was lit up at night. How beautiful it must have been, the priests coming up these stairs in their colorful headdresses and masks. They moved up the stairs to the sound of drums and flutes. It must have been out of this world!”

In the night I had this image of them moving by me — an invisible line of priests — Sadhus with ashes on their bodies. Their voices droning like bees, connecting to the Sun behind the Sun.

“And the number of sacred steps in each level must mean something, as the Toltecs believed the Earth evolved through various Suns.” Phillip abruptly stopped, his thin face etched electrically in the night.

“We must count them! Each step corresponds to a day in the year. Let us go back up. We will begin counting from here.” He spoke excitedly. We were standing on the last step to the terrace of the third level. I looked out again at the valley, I kept checking it for I felt the changes taking place, but I couldn’t explain what these changes were. The Indian who had created the symbol of the Plumed Serpent, an incredible glyph lassoed out of time. The snake that was in our spines that could be awakened. These people had insights, knowledge of dinosaurs. They knew the beginning of men.

Phillip exclaimed, “We have to count these stairs. They hold the key to everything!” He motioned to me, and we began to climb back up. We were both excited because we felt we were onto something that would explain the workings of the Pyramid. We had almost reached the fifth level where we had been sitting before Helen had felt a chill and wanted to leave. We were standing on the one hundredth step since we started counting. We had stopped to catch our breath — when suddenly, without warning, a weird sound, a sound from hell issued from above us. The sound was unlike anything I had ever heard. It was a hollow, insect sound, a cricket chirping underground, and it had an amazing force to it. It soaked your body with its vibrations. It came from somewhere above, and the two of us were frozen by its force. We stared up the stairs of the Pyramid. We could see the topmost platform immense and solid above us. The stars made it glow in a grey-green light . . . and, then, we saw something — I remember my whole body went cold at the sight of it. In the stone shadows, above where we had been, stood a figure. He was unmistakable. He was wearing some sort of cowl. He was of medium size, and



I had the fleeting impression he was a Mongol, but no ordinary being, he was a powerful spirit transported from some other world to guard the stairs to the top. I understood the terrible chirping sound was his voice. It passed into the very center of my being. An incredible fear came over us, it was not an ordinary fear, but a fear that entered into one's very soul, like a knife into the marrow of bones. I tried to move, but it was as if we had come against an invisible wall. The very atmosphere of the night changed with the onslaught of his sound. He was the guardian of the Pyramid of the Fifth Sun, that was certain. He stood directly above us, masked by the deeper shadows of the jagged stones of the Pyramid. He had on a brownish-rust colored hood which obscured his face. We were numbed by the knowledge that he could be there making this unearthly sound. His voice became more and more agitated and rapid with each passing second, and my fear increased because we sensed he was lashing himself into an uncontrollable fury. His mouth was an "O", a hole inside a faceless apparition from which this evil chirping noise came. We fell back, stunned by the intensity of the sound coming from the figure on the Pyramid. I tried to reason how he could possibly be there, but all thought was wiped out by the power of his unending insect voice.

I ran down the steep stone stairs with Phillip, not caring whether I misjudged them and fell or not, anything to get away from the thing guarding the steps above. He was a magician transformed by a ceremony in another time, he guarded this sacred place as his ancestors had done long ago. The rattles of the shamans were never stilled, they waited through the emptiness brought by white men.

We ran down the stone stairs, the white flagstones showing like hounds' teeth in the starlight. We didn't halt to catch our breath until the third level.

"Wait! Wait Phillip!" I said. "It cannot be!" The Sun was still in my head. It was hard to conceive that things had turned around. "We must be imagining things."

"You saw that figure!" replied Phillip, his eyes wide with fright.

"I don't know, that kite made us jumpy — a lot's happened to us up here..."

"But what could that sound be? It is impossible to imagine it. I've never heard anything like it — and I don't want to hear it again!" cried Phillip.

But I wasn't to be easily dissuaded, "You said yourself there were animals here, a strange type of armadillo that only lives among these ruins."

"Yes," Phillip ran his hand over his crew-cut hair, hesitating.

"I've heard too there is a kind of dog that lives around these Pyramids, a descendant from those Aztec dogs that can jump like cats." His forehead glistened with sweat though the night was cool.

"Yes, yes, you are probably right. The stories of the Gurdjieff people coming here, and the men that have been found dead at the bottom of the Pyramid, have unnerved me." Phillip gestured downward, the land lay pale and washed out under the starry sky.

"That doesn't make me feel too good," I said, and we laughed. It seemed to break the ice of our fear. We stood a moment getting our breath.

"Come on, we will go back," I said. I had to see what it was that

blocked our path. I could not believe it had happened. We began climbing the steps upward.

"Yes," Phillip's voice trailed behind me, "We will brave the Gods!" The night sparkled over our heads. I had always felt an affinity for the night, the stars drew my imagination. They held so many secrets.

"Count the steps, we must count the steps, they contain a clue," Phillip's voice urged.

Together we climbed back along the black face of the Pyramid. Phillip's voice counting the steps carried in the stillness. It was hard for anyone climbing the Pyramid to see the level above as the steps rise at such a steep angle, but as the rim of the fourth level appeared, and we were again at the hundredth step — instantaneously my eyes saw the outline of a hooded figure. This time there was no mistaking the presence. From above the terrible harsh chattering sound came down upon us, like a sword cleaved into our minds. Even though we had expected it, the terror was so sudden and overwhelming we were knocked out by it. With its demonic call it made our brains dance like dice. The figure stood against the stone outline of the Pyramid, its hooded face darker than the rest of the shadows. The cricket chirping sound rose to a fever pitch, and I had a premonition that the being was going to sweep down on us and engulf us in his rust robes.

We fled down the Toltec stairs, falling and slipping as we ran. The only thought was to get away. The underground chirping rose and reached out from whatever hell it came from, and followed us down into the darkness. I could not imagine such fear, it possessed me, and the stones beneath my feet seemed to bend and expand outward, as if the physical solidity of the Pyramid itself was dissolving. Faces old and evil clawed at my mind, I found myself no longer on the steps but on one of the wide terraces. How I had gotten there I couldn't recall. The grey wall of the Pyramid slid down below me — how were we to escape this madness?

I saw scores of dried skulls sticking on stones looking out, their sightless eyes feasting on energy in the night. My mind seemed to be taken over by an inner howling wind. Indian spirits from black depths of tombs moved across the ash stones. Our feet had echoed down that dusty temple of the Sun and woken the guardians of its inner chambers. Phillip suddenly reached out and grabbed me.

"You are going to fall off the edge!" he cried.

If it had not been for Phillip, I would've stepped off the Pyramid like the Gurdjieff members before us. I had no idea where I was — but it was not in this time! Before I stepped back, I glimpsed the skulls below had feathers and pendants stuck in their bone tops, which waved in a wind I couldn't feel.

"Hold hands! We must hold hands!" Phillip's voice tore through my dream, and I felt him hold my arm hard in his grip, but it was no use. In the next instant we were separated like sailors reeling on the deck of a ship. The sky above had gone black. There were no stars, they had disappeared and tumbled out of sight. I tried to see the valley of Teotihuacan, but with the stars gone it was impossible. There was nothing but an impenetrable blackness — it almost had a feeling of mass to it. A magnetic horror exuded from the core of the Pyramid and drove itself into our minds. A night descended on us which was awesome and not of this Earth. Hopelessly Phillip and I struggled to stay together. He would call

my name and tell me to hold onto his hand. "Hold on for your life!" he would cry. But the powers of the dark Pyramid drove us apart. He against the sharp skull stones of the wall, I to the Pyramid edge where a misstep meant a fall to certain death. Time ceased to have meaning, and through a fog of fear I heard Phillip yell —

"You're stepping off the Pyramid!"

I looked down an abyss, only a patch of grey gravelly stone held me between the edge and space. I had to get off this structure. I knew I would die if I did not — with every passing minute I became less able to think. The Aztec Gods were there in the night, malevolent beings whose force I felt was trying to enter my body and that of Phillip's. The two of us were drenched in sweat, and we stumbled down to another level. I remember little of this time. I was losing consciousness. I no longer knew whether I stood on a pyramid or some other realm. There was this feeling of being pressed down into the Pyramid. When I looked out to see where the sky was, there was no mark of Earth to guide me. It was as if the walls of the Pyramid had somehow shut us in, and we were inside the place! Suddenly, I heard Phillip make this inhuman scream. The darkness seemed to dispel, and I had the dim sensation I was standing next to a gigantic stone phallus, skyscraper tall, pointing upward to heaven glowing a circular red, and around the platform on which the phallus stood was a world of blackness which waited like a pool in a deep well. It was filled with a malignant life force. I was stunned to find myself in such an alien place, and I was being drawn into it. Where had this world come from? I struggled with my frightened mind to see what Phillip was screaming about. I turned from the mysterious apparition of the huge pointed stone, and saw across the whole side of the Pyramid a vast burning white-black light. It blazed in a huge electric arc. The speed of its energy hissed against the stone face of the Pyramid. It was a light not from this world. It was alive with energy, and it had a strobe light quality to it. Thousands of points of light shot out from the arc, needles of black and white dancing light — and the arc was huge, the blazing stream of dark, white light reached up into the sky. It was absolutely incredible and you could not look into it, it was dangerous. It would burn you, and I threw my hands in front of my face to protect myself from being burnt — but the fire, it was from another dimension. A baptism of pyramid fire! Phillip held up his silver cross, muttering incoherent words, and his fingers were scorched by the light needles. He cried out, and we crouched in the dust of the stones, covering ourselves as best we could, bathed in the mysterious light that shot out from the Pyramid whiter than a thunderbolt. I crawled around on my hands and knees, out of my head with terror. With an eerie sharpness the light began to fade — it made a sizzling sound with a final tongue of fire, and then went out.

I saw Phillip was flung against the side of the Pyramid, his arms strangely pinioned against the wall as if he was being whirled around on a ferris wheel. I saw him double up and slide down the wall in the dying light of the arc. At the same time a terrible force began to push me into the Pyramid dust. I could not struggle against it. I could hardly breathe. The light had disappeared, and the impenetrable darkness had descended on us again. My thoughts were burnt out. I felt myself slipping down to the black waters of a well. Again I found I had been pushed to the edge of the Pyramid. I tried to see the ground below. In this hellish realm,

I could see nothing, just a greyish nothing. If I didn't get off, I would be dead like the others they had found in the morning. I spat, hoping to hear by the sound of my spit the distance I was from the bottom of this nightmare. It didn't matter any more what was happening. I pushed myself off, and as I fell I felt the enormous weight lift off me, and to my surprise I found we had been only five or six feet off the ground. I called to Phillip and he too jumped. We were off the Pyramid! We were free — we had escaped the guardians of another world! Picking ourselves up, we ran from the Pyramid.

The black Cadillac was waiting a few hundred feet away. Josh and Helen were in it, and as we ran up to its idling engine I saw Josh had a forty-five gun in his hand. Quickly we got in, Josh wasted no time in starting the car down the road. They too had seen ghostly figures moving along the stairway of the Pyramid.

"They had capes on and carried torches, but they had no flesh, no flesh!" Helen was frightened, urging the car on with her voice. "Green magnetic lights flickering on the top. We have to get out of here if we are to save ourselves!"

Phillip and I were in the back seat exhausted. He still clutched the silver cross in his fingers. Josh pressed the pedal down, and we roared out of there at eighty miles an hour.

"We've been witness to a vast cosmic plan. The living dead are around us. We're going to live this night forever!" Phillip's voice was rapping.

"We woke up the place!" I laughed — the relief was exhilarating.

"But a lot of heavy shit is going to come down," said Phillip, looking out the back window at the darkness. The black bulk of the Pyramid loomed over the whole valley, and I saw flames shoot out and disappear into the moonless sky.

Josh and Helen and I went into hiding in a hotel in Mexico City, from the forces of Moloch. Phillip called us from his house telling us that the sunsets were full of flames and portents. His calls came along with frantic calls from Conrad Rooks down in Acapulco, who was trying to find out what was happening. He was there with his wife, Princess Zena Rachevsky. His mind was scrambled from taking mescaline under water.

The circumstances of getting out of Mexico City I can still recall vividly. I had been walking aimlessly in the streets of Mexico, trying to make sense of the pyramid experience of the day before. Total strangers would come up to me and ask about the pyramid — in English! It was one of the most freaky times of my life. I finally couldn't take it any more. I jumped into a taxi to take me back to the hotel. The driver, an Indian with dark intense eyes, turned around. He looked at me with a sense of intrigue and said, "There is to be a celebration on top of the pyramid tonight, an unusual event," he emphasized. "You want to go there?"

I remember the fear stabbing me, and not believing this was happening to me. I got out of the taxi in the middle of the street and ran. I spent many years hiding from the life force that appeared out of the Pyramid and the knowledge that the evolution of the Fifth Sun was accelerating.



SEISMOLOGY IN BRIHAT SAMHITA: *Its Relevance in Modern Context*

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ABSTRACT

Varahamihira's Brihat Samhita, the 6th century Sanskrit text of Jyotissastra points out that in the course of evolution of the Earth, earth-movements occurred as readjustment effects to attain equilibrium, and the causes for these movements are:

- (i). Disturbances in the magnetosphere reflected by sunspots (Thamasa Keelakas)
- (ii). Meteorite impacts;
- (iii). Geosynclinal sedimentation involving plate tectonics; and,
- (iv). Gigantism of marine animals associated with volcanism.

After a series of geological episodes, spanning 4.6 billion years, the modern Earth finally attained isostatic equilibrium in the Holocene or geologically Recent period with appropriate orientation in the solar system under the influence of eight natural forces collectively called 'Rulers of Eight Directions' (Ashta-dik-palakas) or 'Elephants of the quarters' (Ashta-dik-gajas); these are the secondary forces superimposed on the primary force acting on the axis, which is perpendicular to the 'plane of ecliptic' with the upward cosmic force and the downward gravitational force.

Earthquakes in the modern world are caused by man-made activities indiscriminately exploiting the natural resources upsetting the ecological equilibrium from microlevel to macrolevel of the whole cosmos.

Brihat Samhita describes the astronomical, meteorological, geological, and biological responses as effects caused by earthquakes. This discourse also includes the short-range precursory phenomena for prediction and prevention of catastrophes and calamities in the seismic zones of the world.

INTRODUCTION

Varahamihira's Brihat Samhita (Master Collection) is an important ancient scientific Sanskrit text on Jyotissastra (astronomy/astrology). It consists of 100 chapters dealing with various ecological and environmental problems of practical importance. It was first translated and published in English by Dr. H. Kern in Journal Royal Asiatic Society of London (1880-84). Detailed hydrological researches on 54th Chapter of this text, entitled, 'Dakargalam, i.e., 'Key to Water', were carried out (Prasad, 1981) including its logic (Prasad, 1987) and spiritual aspects (Prasad, 1992).

This paper deals with seismology, described in 32 Slokas in Brihat Samhita's chapter 3, entitled Bhukampana Lakshanaadhyaya, i.e., 'characteristics of the earthquakes' and its interpretation in the light of modern scientific developments.

CAUSES OF EARTHQUAKES

Brihat Samhita at the outset points out paleo-seismology comprising earth movements occurred in the course of evolution of the Earth and states in Slokas 1-2 that earthquakes are caused by: (i)

huge marine animals., (ii) the rest availed by the "Elephants of the Quarters" tired by the weight of the earth., (iii) collisions of extra terrestrial bodies falling on the earth with a booming sound., and (iv) unseen power cosmic origin. These four aspects are discussed in the following sections.

COSMIC ORIGIN

Brihat Samhita points out that one of the causes of earthquakes is unseen power or cosmic force. It is the source for magnetic storms giving rise to Thamasa Keelakas / sunspots and atmospheric disturbances of polar lights. The explanation for this theory is derived based on the details described in Strahler and Strahler (1973) and Byalco (1987).

THAMASA KEELAKAS AS SUNSPOTS

In Brihat Samhita chapter 3, entitled Adityachara, i.e., Course of the Sun, refers to thirty-three Ketus or Thamasa Keelakas produced by Rahu; according to this text (11.2), the Ketus may be astronomical, atmospheric or terrestrial. Their attributes are as follows:

- (i). The effects of Thamasa Keelakas in the Sun's disc should be predicted according to their color, form, and position.
- (ii). The Thamasa Keelakas produce malefic effects when they enter the Sun's disc as sunspots and auspicious effects when they enter the Moon's orbit. When they assume the form of a truncated body (body without head) a sword, etc., in the disc or Moon's orbit, they produce ill effects.
- (iii). When Thamasa Keelakas are visible as sunspots, the following environmental effects occur:
 - (a) The water bodies become turbid and contaminated;
 - (b) Dust storms with landslides uprooting the trees;
 - (c) Unseasonal effects of plant ecology;
 - (d) Animals and birds responding to solar heat radiations;
 - (e) Calamities due to false fires in all directions, thunderbolts, earthquakes and other abnormal phenomena;
 - (f) Development of thick water-bearing clouds without rainfall;
 - (g) Attenuation of rivers; a scarcity of agricultural crops.
- (iv) These adverse environmental effects due to sunspot activity do not occur at the time of solar eclipse and lunar eclipse but are encountered at other times.

THAMASA KEELAKAS AND POLAR LIGHTS

The Earth is surrounded by its external magnetic field (magnetosphere) associated with solar wind; it compresses the magnetic sphere closer to the Earth on the side nearest to the Sun; on the opposite side of the Earth, the magnetosphere is attenuated and drawn out as a tail (Fig. 1). Within this magnetosphere highly charged particles of the solar wind together with the products of

cosmic shower form Thamasa Keelakas which move back and forth to follow a sinusoidal path in the magnetic equator (Fig. 2) far away from the Earth, but they can reach down close to the Earth's surface in the magnetic Polar regions where the lines of force enter the Earth at steep angles. This geometry explains latitudinal variation in the cosmic radiation background.

Intensity of the trapped radiation as Thamasa Keelakas / sunspots fluctuates over a wide range; and it is greatly increased periodically when the solar flares send bursts of ion clouds toward the Earth giving rise to (a) Polar Lights (aurora) which are most intense over Arctic and Antarctic latitudes; (b) Severe disturbances to the magnetic field (magnetic storms) disrupting radio communication; (c) Appreciable decrease in the incidence of cosmic particles, and (d) Enormous increase in the intensity of ionising radiation at atmospheric levels (It occurs once in a year on average).

The most important role of the trapped energetic particles of cosmic and solar radiations which form Thamasa Keelakas, in the magnetosphere is to help screen the Earth from penetration by cosmic particles. After the solar flare, when the concentration of the trapped particles is high, the incidence of cosmic particles drops appreciably. When the magnetic field is weakened or disappears, the intensity of cosmic radiation reaching the Earth's surface increases causing important ecological / astrological effects.

Byalco (1987) states that the sunspots are more in number and larger in size when: (a) the solar wind is stronger; and (b) the flux of cosmic rays is weaker. The number of sunspots alters almost periodically and the period of this alteration approximates 11 years (sunspot cycles). The sunspots are highly magnetic and the polarity structure of their magnetic field alters with the period of 22 years.

ECOLOGY OF POLAR LIGHTS AND SUNSPOT CYCLES

The solar and lunar radiations bring together the organic and inorganic exchanges giving rise to the Life Element (Pranabhumam) which forms the biosphere (Jeeva Prakriti); and it upholds the geosphere (Jada Prakriti) as spiritually elevated environment (Para Prakriti) (Prasad 1986). The northern polar lights radiate as intensively bright, silvery white light like the Milky Way of the galaxy (Erofeev, 1989) during the northern course of the Sun (Uttarayana); and during this period the Life Element of a Yogi, i.e.

perfect master in equilibrium (Sthithaprajna) ultimately enters through these polar lights into the cosmic region without rebirth (Prasad 1992); the polar lights are not discernible against the dark sky during the southern course of the Sun (Dakshinayana).

Modern ecology (Allee et al, 1949) discussed the problem of sunspot activity involving the climatic fluctuations and the consequent ecological effects. Some ecologists (Clements and Shelford 1939; Huttington, 1945) showed an 11-year cycle of sunspot activity, but others (Russel, 1941, pg. 2) point out that this activity is not a real cycle but occurs due to random fluctuations of climate. Douglas (1936, pg. 132) remarked that the disturbing feature in all comparisons between solar and terrestrial cycles has been the presence of other cycles. Elton (1942) pointed out that the sunspot cycles are related to the meteorological and astronomical phenomena. The sunspots which are almost absent for 70 years from 1645 to

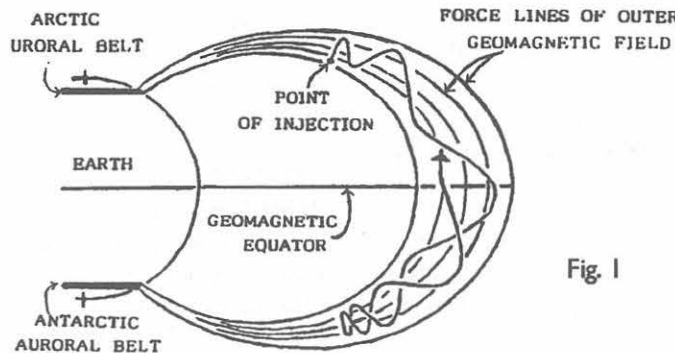


Fig. 1

1715 (Maunder minimum) appeared subsequently due to 10% increase in the radiocarbon (C^{14}) (Byalco, 1987). After this period the sunspot cycle varied from 8 to 16 years. The observed discrepancies in the period of sunspot cycle may be attributed to degradation of the environment on an astronomical scale by modern man.

METEORITE IMPACTS

Brihat Samhita (33:1) points out that the meteors or Ulkas are five kinds, viz., (i) igneous balls (Dhishnya) falling on the earth as meteorites; (ii) Meteors or comets (Ulkas); (iii) Thunderbolt (Asani); (iv) Lighting (Vidhyut); and (v) Shooting star (Tara). A belt of asteroids occurs in the zone between Saturn and the terrestrial planets (Mercury, Venus, Earth, and Mars) in the solar system. Collisions of these extraterrestrial bodies give rise to meteorite impacts on the Earth causing the earth movements (Wicander and Monroe, 1989, pg. 181, Judson and Kauffman, 1990).

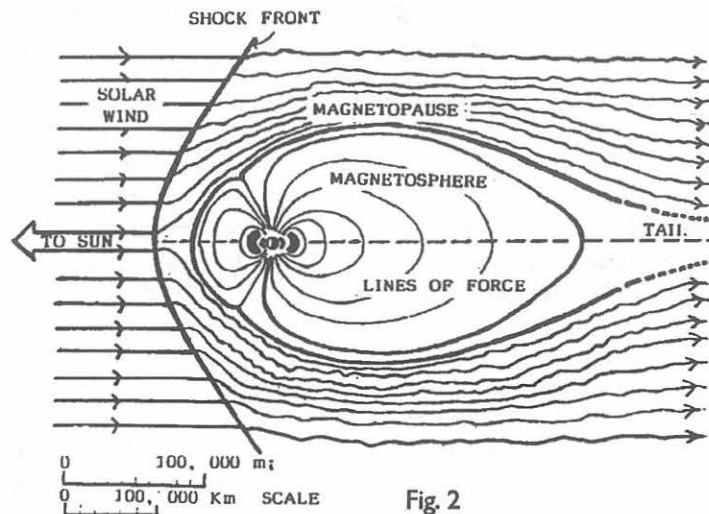


Fig. 2

WEIGHT OF GEOSYNCLINAL SEDIMENTATION

Continents and ocean basins are the first order relief features of the Earth. The rock materials eroded from the continental land masses are deposited in the ocean basin giving rise to enormous thickness of sediments disturbing the Earth's equilibrium. It is followed by the formation of mountain chains (orogeny) by earth movements

involving plate tectonics (Montgomery, 1989; Judson and Kauffman 1990) to regain the isostatic equilibrium.

GIGANTISM OF MARINE ANIMALS AND VOLCANISM

Oxygen and carbon dioxide equilibrium of the terrestrial region is maintained in the marine environment by carbonate-bicarbonate ions of CaCO_3 cycle (Clarke 1954). Submarine volcanic activity releases enormous quantities of volatile gases particularly CO_2 which disturbs the $\text{CO}_3\text{-HCO}_3$ equilibrium in the sea waters. The excess bicarbonate ion enters into the formation of the shells and skeletons of the marine animals while carbonate ions precipitated as lime sediment (line of carbonate compensation) whereby the equilibrium conditions are reestablished. Huge size of marine animals (gigantism) is associated with marine volcanic activity reflecting their 'cosmic role' (Lapo, 1987) and seismic activity which generates seismic sea waves or tsunamis which kill Mathsyas (Table 1), i.e. the people of the coastal areas. Fermor (1914) discussed the relationship of isostasy, earthquakes, and volcanism; and "these phenomena have the past, present, and future" (Yasamanov, 1990, pg. 133) — the basis for prediction in Brihat Samhita.

Based on the causes of earthquakes pointed out in Brihat Samhita, the sequence of evolution of the Earth as a member of the solar system is inferred as follows:

- Cosmic origin of the Earth;
 - meteorite impacts;
 - geosynclinal sedimentation and mountain formation (plate tectonics);
 - submarine volcanic activity, and formation of the atmosphere.
- This sequence also reveals that the natural systems trend toward a balance or equilibrium among opposing factors or forces.

ORIENTATION AND EQUILIBRIUM OF THE DYNAMIC EARTH

Brihat Samhita (54: 3-5) describes a model of the natural forces involved in the orientation of the modern Earth in the solar system. It primarily consists of the Vertical with the upward cosmic force (Brahman) and the downward gravitational force of attraction of the Earth. This primary vertical axis is perpendicular to the plane of the Earth's orbit (plane of ecliptic). But the Earth's axis which is tilted, making an angle of $23\frac{1}{2}$ degrees with the Vertical, holds its orientation at all times in space with the north polar axis always directed to the same point (i.e., North Star or Dhruva Tara) among the stars in the galaxy. Such an orientation of the revolving Earth,

superimposed on the Vertical, is maintained by eight natural forces (Fig. 3) symbolically represented as 'Rulers of Eight Directions' or Ashta-dik-palakas (Prasad, 1981,1987,1993). These are also referred to as Elephants of the Quarters (Brihat Samhita 32:1). These eight directions are (i) East, Indra, i.e., atmospheric phenomena., (ii) Southeast, Agni,; or Fire; i.e., geothermal energy., (iii) South, Yama, i.e., Death., (iv) Southwest, Sun (Nirriti or disease in some contexts); (v) West, Varuna, i.e., water bodies; (vi) Northwest, wind or Vayu, i.e., gases/volatiles., (vii) North, Kubera., i.e., World Ocean., and (viii) Northeast. Moon or Soma / Siva, i.e., Destruction/extinction in some contexts.

This concept of Ashta-dik-palakas (or 'Elephants of the Quarters' Ashta-dik-gajas) provides a theoretical model of the natural forces responsible for the orientation of the dynamic Earth in the solar system. It includes a comprehensive system of orientational behavior and responses in geological and biological fields (Kshetras) of the total environment from microlevel of an organism to macrolevel encompassing the whole universe (Prasad, 1987), and it forms the basis for the rise of "self-conscious ecology" (Allee et al, 1949) leading to enlightenment which is the prime objective of Brihat Samhita (Prasad, 1993).

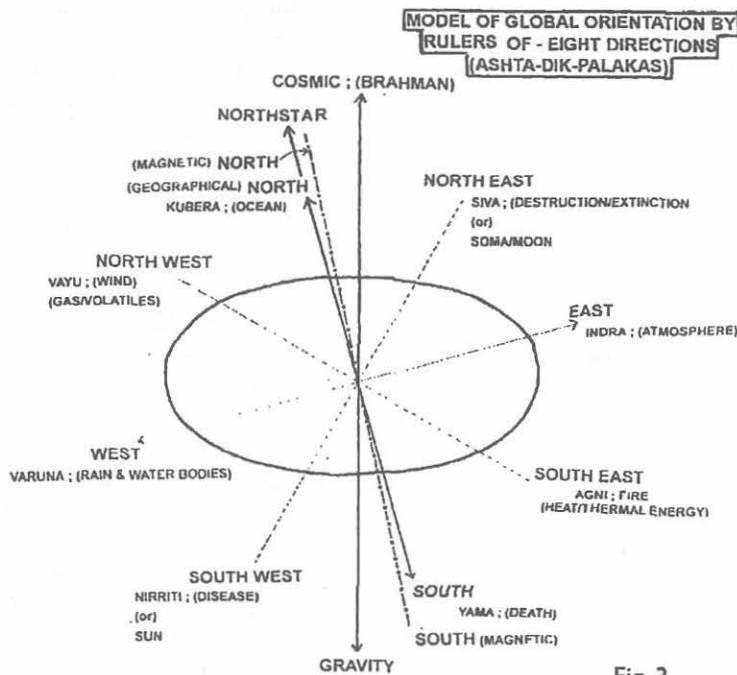


Fig. 3

celestial sphere. It is marked by 12 star constellations (Signs of the Zodiac or 'Rasis') and 27 stars (Nakshatras). The great circle of the Zodiac is the ecliptic which is the path of the Sun among the stars during a year as observed from the Earth. In a month the Sun moves from one sign or Rasi to another while the Moon completes the circle of the Zodiac. The signs, stars, and other astronomical parameters of space and time are shown in the polar coordinate graph (Fig.4).

The astronomical events (cause) and the consequent ecological or astrological effects are due to the Earth's motion in the solar system and the Sun's motion in the galaxy against the background of the Zodiac. Varahamihira considers the reference frame of spatial and temporal coordinates in terms of these stars signs (Rasis) and 'Nine Planets' or Nava Grahas, consisting of (1) Sun (Ravi); (2) Moon (Chandra); (3) Mars (Kuja); (4) Mercury (Budha); (5) Jupiter (Guru); (6) Venus (Sukra); (7) Saturn (Sani); (8) Rahu (Dragon's Head); and (9) Ketu (Dragon's Tail).

The Moon is a unique phenomena for the solar system with

ASTRONOMICAL PARAMETERS OF SPACE AND TIME

The initial frame of reference to determine the directions in space from the Earth is location of permanent stars in the galaxy or

several significant ecological and environmental effects. Each full moon, when the Sun and the Moon are positioned at the opposite sides of the Earth, we are by 1.5 terrestrial radii closer to the Sun than at the nearest new moon. The tidal cycle of the water bodies respond to the lunar cycle in which the high tide (spring tide) coincides with the new moon and full moon while the intervening periods coincide with the low tide or neap tide (Strahler and Strahler, 1973)

Rahu and Ketu are the shadow planets (Chaya grahas) which do not have physical or celestial bodies like the other seven 'planets'. Of the two places where the Moon crosses the ecliptic, the north point is known as Rahu and the corresponding South point, which is exactly 180 degrees away, is Ketu. These two 'planets' are very sensitive points with powerful influence on the earth.

CHARACTERISTICS OF EARTHQUAKES IN BRIHAT SAMHITA

Brihat Samhita in Slokas 8-22 provides the characteristics of the earthquakes which are classified into four types. These are:

- (i). Air/Wind Circle or Vayu Mandala (Slokas: 8-11);
- (ii) Fire Circle or Agni Mandala (Slokas: 12-15)
- (iii). Sky or atmospheric Circle or Indra Mandala (Slokas: 16-19); and,
- (iv). Water Circle or Varuna Mandala (Slokas: 20-2).

These four types are shown in Fig. 4, and their details are given in Table 1.

INTERACTIONS OF EARTHQUAKE TYPES IN SPACE AND TIME

- (a) An earthquake of Indra's Circle counteracts the one developed during the Wind Period and vice versa. Similarly the earthquakes of Varuna Circle counteracts the quake of the Fire Period canceling the effects of each other (Sloka 27).
- (b) The quake of Fire Circle and Wind Period or vice versa (Fire period and Wind Circle) results in famine, drought, and pestilence (Sloka 2).
- (c) An earthquake of Water Circle and Sky Period or vice versa results in plenty of food crops, prosperity, and rainfall and the cows yield plenty of milk (Sloka 29).
- (d) If a second earthquake occurs on the 3rd, the 4th, or the 7th day or at the end of a month, fortnight, or three fortnights, adverse effects in the society (human ecology) are predicted (Sloka 32).

MAN-MADE EARTHQUAKES

Man-made activities in the modern world artificially caused earthquakes by loading the earth crust (induced seismicity). Some well-established cases are as follows:

- (i). Construction of large dams, associated with reservoirs, have triggered earthquakes in different parts of the world. An outstanding Indian example is the Koyna dam in Maharashtra which triggered the earthquakes in recent years. In this seismic zone the fractures and faults in the subsurface geological formations were activated by increased load of water in the reservoir and increased water pressure below it causing a series of earthquakes since 1967.
- (ii). Man-made explosions cause a series of seismic waves which are widely used in petroleum exploration. Further fluids are

pumped to great depths in oil fields for extraction of oil and natural gas. These liquids lubricate the fractures and faults facilitating the occurrence of earthquakes.

- (iii). Enormous quantities of ground water from deep tube wells are extracted causing land subsidence and triggering earth tremors and quakes.
- (iv). Hazardous chemical waste fluids which are by-products in the arsenal manufacture for chemical warfare are injected into deep crustal parts. By such liquid waste disposal, 600 earthquakes were recorded between 1962 and 1965 in Denver, U.S.A., (Evans, 1966). The earthquakes are also caused by underground nuclear explosions at test sites.

EARTHQUAKES OF MAHARASHTRA

Every year about 6000 earthquakes occur in the active seismic zones of the world including Himalayan Range. The earthquakes in India (G.S.I., 1988) have been a serious problem of enquiry since the vedic times (Bhose, 1968). The occurrence and distribution of the quakes in the extra peninsular India are well-known and well documented, but the recent earthquakes in the western part of the peninsular India, particularly in Maharashtra, gave a rude shock to the country and exposed the total failure of modern seismology.

Maharashtra and its surrounding parts in western India are covered by basalt rocks of Deccan volcanism. It is a seismically active zone as revealed by a series of hot springs which show a north-south alignment. Soon after the construction of the Koyna dam across the Koyna river in Satara district, in 1962, earth tremors occurred followed by an earthquake on September 13, 1967, and again after three months on December 11, 1967.

Again a catastrophic and devastating earthquake struck on September 3, 1993 near Latur in Maharashtra (Fig. 5). More than 50 villages and two towns Killari and Umerga, were worst affected killing nearly 30,000 people. This main quake was preceded by the tremors as foreshocks and again followed by 'aftershocks'. (Table 2). The precursory phenomena described as omens in Brihat Samhita, such as reversal of the hydraulic gradients, fire, smoke, and fumes, rumblings of the ground and its tilts were reported in the quake affected region.

An outstanding example of the precursory phenomenon was provided by the Neelakanteswara temple in Khilari which had a unique feature with water gushing out as a spring from a fissure in the Siva Linga in the sanctum sanctorum of this temple. This spring suddenly reduced and then the moderate earthquake struck in October 1992. The local people considered it as a bad omen. Then the spring water was totally dried up about a month prior to the killer quake at Latur on September 30, 1993. Several temples in India have such hydrological features reflecting the ecological and hydrological equilibrium which are ideally suited to monitor the environmental hazards: man-made or God-made.

EARTHQUAKE PREDICTION

Many different kinds of short term and long term effects (predictors) have been observed to precede earthquakes. These are variously referred as omens, precursors, prognostics, or portents—things that happen or changes that take place prior to a major event such as an earthquake. The precursors of different types of earthquakes are given in Table. 1.

The time scale over which the precursors occur varies, it may be in the order of weeks, months, or years. Sloka: 23 points out that the earthquakes show the precursors in six months and portentous thunder in two months.

ENVIRONMENTAL EFFECTS OF POLAR LIGHTS AS OMENS

In addition to the omens described in Table 1. Varahamihira's Brihat Samhita also describes in Slokas 4-26 various environmental effects of disturbed polar lights due to magnetic storms as portents of earthquakes. These are as follows:

Meteors; dust; thunders; earth tremors (micro-earthquakes as foreshocks); fires, violent winds; solar and lunar eclipses; unnatural phenomena in the case of any star or groups of stars; rain without clouds, unnatural atmospheric and meteorological phenomena; excessive rain, smoke without fire; flames without sparks; entry of wild animals into a village; sight of rainbows at night, unusual phenomena during twilights; fragmentary circles or halos around the sun and the moon; reverse flow of rivers (reverse hydraulic gradients); sounds of musical instruments in the heavens.

An explanation for these portents of earthquakes can be related to Erofeev (1989); he describes the observations of ocean navigators, astronauts, and cosmonauts who witness the most incredible atmospheric phenomena and celestial visions of lights and luminescence with powerful waves of blazing glows emanating 'colourful music in the heavens' (it is described as the heavenly music of Yakshas and Gandharvas in Indian literature), and dark clouds with emerging rainbows during night particularly in the tropical latitudes of the Pacific ocean.

The polar lights consisting of the northern lights (also known as northern auroral or aurora borealis) and southern lights (also known as southern aurora or aurora australis) originate in the high latitudes of northern and southern hemispheres respectively. The northern polar lights occur in various forms taking on all colours of the rainbow. These lights are also found in the tropical regions of the earth and in its equatorial parts.

The basic elementary forms of the polar lights, described by Erofeev (1989), are: homogenous arcs and bands, radiant types, diffused and irregular spots, and large homogenous diffused surfaces. These different forms are superimposed giving rise to unusual variety as

a result of a great number of all possible combinations. The outbursts of these polar lights are the result of the interactions of the solar activity (Akas or sky) and atmospheric phenomena (Indra) reflected by the geological structure of the Earth (Prithvi). The arcs of the polar lights exhibit a regular form coinciding with the geomagnetic parallels while they bend conforming to the coastline (coastal effect).

The frequency and intensity of the polar lights are related to the solar activity revealed by the Thamasas Keelakas or sunspots. The polar lights are disturbed and displaced in the equatorial regions by the magnetic storms which deform the lines of force of the magnetosphere, and these effects are described in Brihat Samhita as portents of earthquakes which are easily amenable for study by the modern remote sensing technology.

Progress on short-range prediction of earthquakes has not matched expectations (Allen, 1983) as it is "perplexing and difficult to solve" (Yasanlanov, 1990, pg. 131). Varahamihira's Brihat Samhita provides the clues for short-range prediction of earthquakes in the seismic zones of the world.

ASTROLOGY AND EARTHQUAKE PREDICTION

Seismological studies related to the influence of moon on earthquakes (Ghosh, 1934) and their seasonal frequency (Oldham, 1918) were carried out earlier. Judson and Kauffman (1990, pg. 203) state: "From time to time observers have tried to relate the

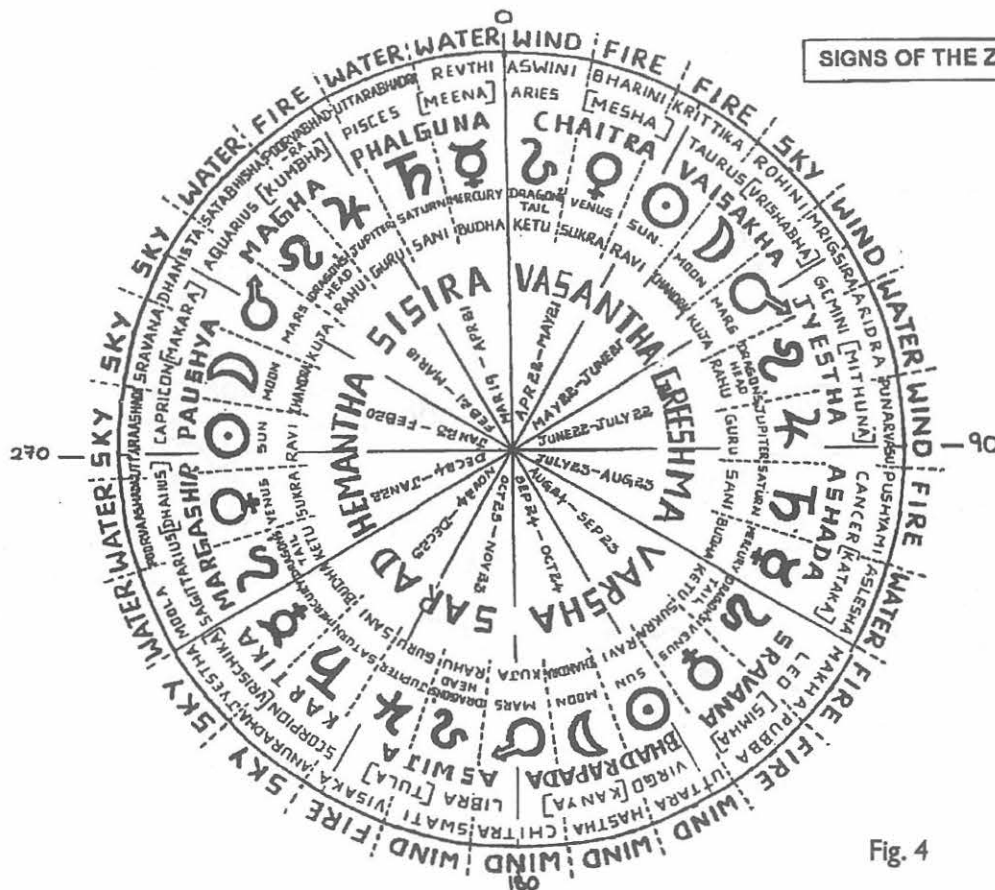


Fig. 4

occurrence of earthquakes to sunspots, tides, positions of heavenly bodies, and other phenomena: but they have all ignored the facts in one way or another... precise prediction of earthquakes had been an elusive goal for seismologists and astrologers alike for centuries”.

The Earthquake Prediction Panel of the National Geologic Hazard Warning System, set up in 1976 in the U.S. Geological Survey, made the first prediction that an earthquake was expected on the San Andreas Fault near Parkside, California between 1985 and 1991. This prediction is based on cyclic patterns of seismicity in the area: On average, major earthquakes occur there every twenty two years, and the last was in 1966. The local residents have expressed neither surprise nor concern at this prediction (Montgomery, 1989, pg. 91). In this connection, it is interesting to note that Raman (1993, pg. 81) in his *Astrological Magazine* (January 1989) predicted a possible earthquake in California in August-September 1989; and it actually occurred at 5.04 PM, local time on October 17, 1989 due to sudden movement along the San Andreas fault. About 100 people died and several were injured causing a damage of 7 billion dollars (Judson and Kauffman, 1990, pg. 207).

ASTROLOGICAL CHARACTERISTICS OF EARTHQUAKES

Raman (1992) points out the following characteristics of earthquakes based on astrological charts.

- (i). Earthquakes generally occur at the time of eclipses and near new moon and full moon days. The time of occurrence will be near about midnight, midday, or early in the morning.
- (ii). The major planets comprising Mars, Saturn, Rahu, and Jupiter, and the minor planets – Mercury and Moon will be in mutual angles (Kendras) or trines (Trikonas) and near the 10th or 4th house in the horoscope or astrological chart.
- (iii). The Moon plays an important role and the Nakshatra ruling the day gives a clue to the area of occurrence of the earthquake on the basis of the Avakahada arrangement.
- (iv). Major planets generally occupy earthy or airy signs of the Zodiac and the stars of the day belong to ‘Prithvi’ (Earthy) or ‘Vayu’ (Wind/Airy Mandala).

On the basis of astrology earthquakes are predicted:

- (i) When a number of superior planets are in conjunction or in the same declination or in the same altitude.
- (ii) Eclipses falling in quadrants to Jupiter, Saturn, or Mars. The

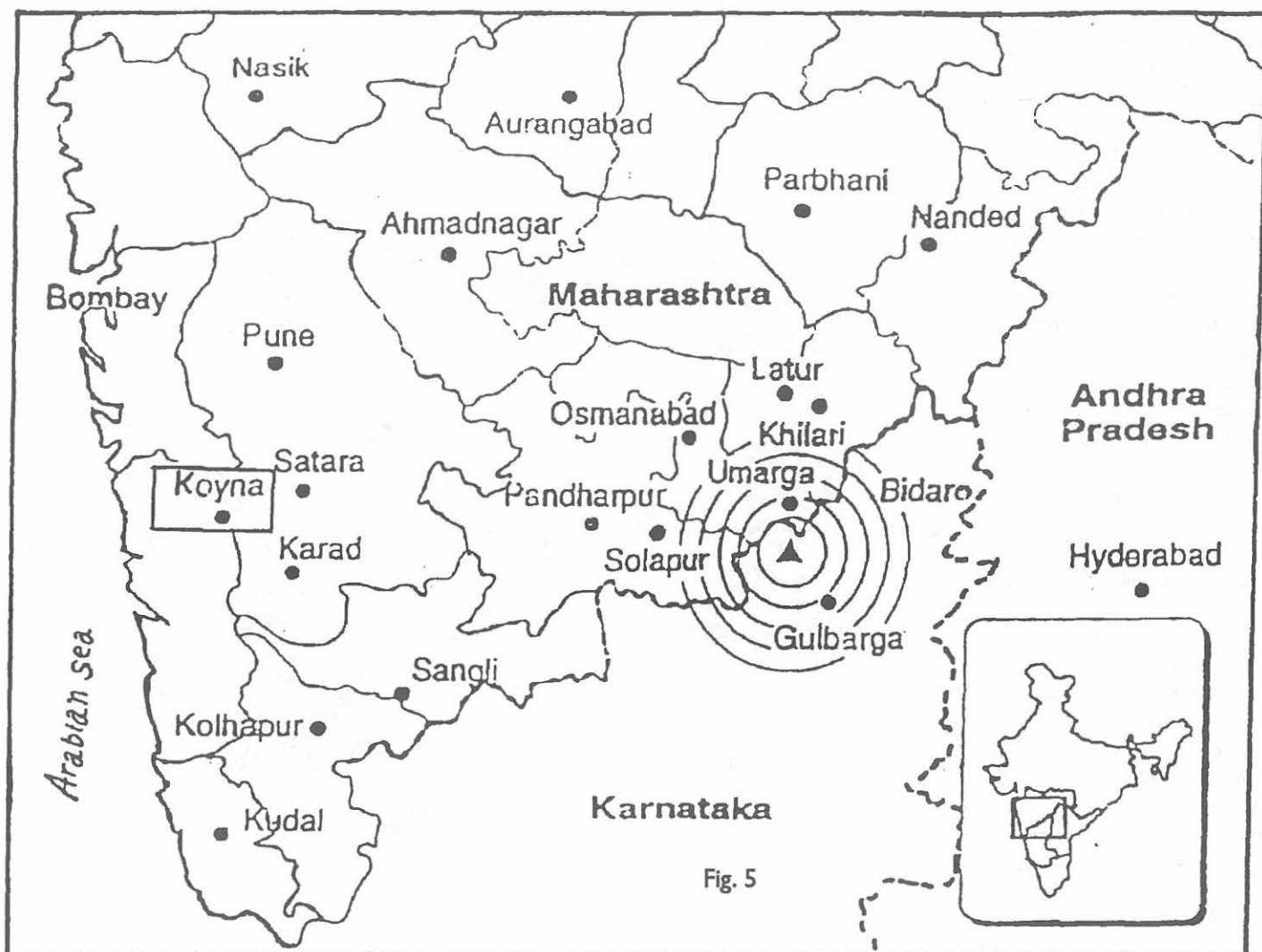


Fig. 5

area struck by the earthquake (epicenter) is generally predicted by:

- (a) the Zodiacal sign in which the aforesaid combinations occur, or,
- (b) by the sign which has the conjunction or the eclipse of the meridian or the Nadir: or,
- (c) by the places where Saturn or Jupiter is on the meridian.

HOROSCOPE OF LATUR EARTHQUAKE

The astrological chart (horoscope) of Latur earthquake is shown in terms of Rasi (Fig. 6a), Navamsa (Fig. 6b), and Bhava (Fig. 6c); and the astrological details are as follows.

Name: Latur earthquake, Marathwada region of Maharashtra (Fig. 6).

Place of birth: (Epicentre): 18. degrees North and 76.7 degrees East which is about 100 kilometers north-east of Sholapur.

Time of birth: 3.56 AM (IST); Thursday the 30th September 1993.

Janma Lagna: Simha (Leo); Janma Raasi: Meena (Pisces).

Janma Nakshatra: Uttarabhadra, first padam.

Tithi: Sukla Paksha 15th day.

Karana: Bhadra.

Sani (isottari) balance: 18 years, 5 months, 15 days, 16 hours.

The planetary configurations do not seem to conform to the generalisations made by Raman (1992). These aspects need further scientific analysis. Brihat Samhita in Slokas: 24-26 refers to the environmental conditions arising due to the earthquake's unnatural connection to the concerned stars and star constellations. The Latur quake was triggered by the unnatural or artificial (man made) conditions. However, it is significant to note that the Janma nakshatra of this earthquake is Uttarabhadra which is included in the water circle or Varuna Mandala indicating that Koyna reservoir is a cause for this earthquake.

According to a statement of P.G. Adyalkkar (Former Director of G.S.I. and C.G.W.B.) reported from Nagpur, the Latur earthquake is hydraulically connected to the Koyna reservoir through the lineaments, and he predicted in the first week of October 1993 that another earthquake would strike this region within 3 or 4 months. Accordingly the earthquake, measuring 6.2 on Richter scale, struck this region at 6:45 AM on December 6, 1993 shaking the villages in Kolhapur, Satara, Sangli and Pune districts of Maharashtra. The Indian Meteorological Department states that the Latur earthquake has no links with Koyna reservoir.

The prediction of earthquakes in Maharashtra evoked conflicts and controversies among the national scientific organisations in India. Such a state of affairs has been discussed in, **The Politics of Earthquake Prediction** by Olson (1989) who gave a detailed account of how governments, their agencies, the scientific

MOON		KETU	
SATURN	RASI		
		VENUS LAGNAM	
	RAHU	MERCURY MARS	SUN JUPITER

	SUN KETU		
	NAVAMSA		
			MOON VENUS
MARS	MERCURY	SATURN RAHU	JUPITER

MOON		KETU	
SATURN	BAVAM		
		VENUS LAGNAM	
	RAHU	MERCURY MARS JUPITER	SUN

Figs. 6a, 6b, 6c — Astronomical chart (horoscope) of the Latur earthquake showing (a) Rasi; (b) Navamsa; and (c) Bhava.

establishments, and other individuals were enmeshed in scientific controversy regarding the ill-fated 1976-81 earthquake prediction for Lima in Peru.

DISCUSSION

(i). Imitative, imported science and technology unrelated to the necessities and compulsions of the natural environment is responsible for hydrological and ecological problems of modern India (Prasad, 1987b) retarding the socio-economic development of the country. The Indian scientific sanskrit texts (Sastras) deal with 'peoples' science and technology, understandable to the general public and acceptable to the scientific community. The texts such as Brihat Samhita provide excellent and efficacious solutions for such problems as ground water resource development in drought-prone areas and safety and security to people and property in the earthquake-prone areas.

(ii). The peninsular India, particularly its western part is a potential zone of earthquake hazard, risk, and vulnerability with God-made and man-made seismicity. At present only four nations — Japan, Russia, China, and U.S.A., have the government sponsored earthquake prediction and warning programs. But, the most effective programs are carried out in China where 10,000 scientific workers and 100,000 part-time amateur observers work on these programs with great motivation. By such efforts the Haicheng earthquake in northeastern China was precisely predicted and saved many lives because people were not crushed by the

Table 1 Characteristics of Earthquakes in Brihat Samhita

S.No.	Sloka No	Particulars	Wind Circle	Fire Circle	Indra circle	Varun Circle
1.	8 - 22	Presiding Star (when an earthquake occurs, it is ascribed to the star included in the circle)	Sloka:8-11 1. Uttara;2.Hasta 3.Chitra;4.Svati 5.Punaryasu; 6.Mrigasira; 7.Asvini	Slokas:12-15 1.Pushya;2.Krittika 3.Visakha;4.Bharani; 5.Nagha;6.Purva- bhadra;7.Purva- phalguni	Slokas:16-19 1.Abhijit;2.Sravana 3.Dhanishta;4.Rohini 5.Jyeshtha;6.Ashadha 7.Anuradha	Slokas:20-22 1.Revati;2.Purva ashadha;3.Aridra 4.Aslesha;5.Noola 6.Uttarabhadra 7.Satabhisha
2.	8 - 22	Precursors/ Omens	One week advance Signals: The quarters covered by smoke; Wind blows lashing dust,uprooting the trees; The Sun does not cast bright rays	The sky is covered with falling stars and meteors; Sky appears to be illumined due to fire (thermal radiation)in the horizon; The land is raged with hot winds	Clouds like moving mountains sending forth loud peals of thunder with flashes of lightn- ing which appears like bufaloes' horn, swarm of bees and serpents; Heavy downpour of rain	Huge clouds resembl- ing resembling blue lily,bees,and collyrium in hue; rumbling softly with streaks of lightning, and rainfall as slender lines of water resembling sharp sprouts
3.	8 - 22	During the earthquake	Decay of crops, water bodies,forests,and herbs	Clouds are destroyed Lakes and tanks are dried up	---	Yields excessive rain
4.	8 - 22	Medical ailments	Outbreak of swellings; asthma; mental disorders; fever; phlegmatic affections	Herpes,Scab, fever, erysipelas; jaundice	Dysentery; swelling of the neck; facial disorders; violent vomitting	Kill those dependent on seas and rivers
SNo	Sloka No	Particulars	Wind Circle	Fire Circle	Indra Circle	Varuna Circle
5.	8 - 22	People of earthquake- prone areas	Saurashtra, Kurus, Magadha, Dasarnas and Mathsyas	Asmakas; Angas; Bahleekas, Tanganas; Kalingas,Vangas, Dravidas; Hill tribes are affected	Kasi, Yugangdharas Pauravas, Kiratas, Kiras; Abhisaras, Halas, Madras,Arbudas Saurashtra, and Malwa	Kill those dependent on seas and rivers; Gonaradas; Chedis Kukuras, Kiratas
6	30	Period of Advance notice of earth- quake signals(omens)	Two months	Three fortnights	one week	and Videha Same day
7	31	Distance of Earth- quake effect from epicenter	200 Yojanas (2900 km)	110 Yojanas (1600 km)	160 Yojanas (2300 km)	180 Yojanas (2600 km)

Table-2

Recent Indian Earthquakes

Sl. No.	Earthquake	Date	Epicenter	Richter Scale
A. Extra-peninsular India				
1.	Bihar	Aug. 20, 1988		6.5
2.	Uttarkashi	Oct. 20, 1991	Western Uphills near Almora	6.1
3.	North India	Aug. 9, 1993	Hindukush region	6.0
4.	Srinagar Region	Sep. 4, 1993	" "	6.0
5.	Jammu & Kashmir	Sep. 18, 1993	" "	5.8
B. Maharashtra				
6.	Koyna	Sept. 13, 1967		7.0
7.	Koyna	Dec. 11, 1967	Koyna Nagar, Satara Dt	7.5
8.	Koyna	Sep. 4, 1993	140 km South of Pune	4.7
9.	Pune	Aug. 28, 1993	140 KM South of Pune	5.1
10.	Latur	Oct. 18, 1992	Latur in Khilari Dt	
11.	Latur (Killer Quake)	Sep. 30, 1993	100 km south of Latur	6.5
12.	Sangli	Dec. 6, 1993	Shirala, Sangli Dt	6.2

collapsing houses unlike the most tragic event that struck Maharashtra on September 30, 1993.

(iii). Modern science and technology has led to increasing dehumanisation of the society with a decline in religious influence (Torrey, 1970, pg. 34) which led to an environmental crisis threatening the very survival of the humanity (Potter, 1971). The roots of this crisis lie in the outlook of western man (Kormondy, 1978, pg. 223) of Judeo-Christian tradition and heritage (White, 1967; Shinn, 1971) who exploits the natural resources indiscriminately without moral direction (Moncrief, 1970).

(iv). The modern scientific community realised the urgent need for orientation of knowledge on the man-society-environment level of integration which is relevant the central world problem (Ripley and Beuchner, 1967) to achieve a lasting balance with the total human ecosystem (Cloud, 1974) in which physical affluence and

spiritual affluence go hand in hand (Udall, 1963). The Indian texts (sastras), such as Brihat Samhita, provide universal laws of ecology and environment and their applied aspects for scientific and spiritual progress in the east and the west.

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THE ETHERWORLD OF THE PLANETARY SPHERES

being Chapter I of **The Etheric World In Science, Art and Religion**

(Volume II of *The Etheric Formative Forces in Cosmos, Earth, and Man*)

by

Dr. Guenther Wachsmuth, 1927

Are Science, Art and Religion the work of man alone? Would they have taken the same form even if the Earth on which man lives, learns, thinks, had assumed a form different from that which we now experience? To what extent does Man create his Science, Art, and Religion out of his own force and his own being, or, out of the force and being of the Earth? To find the well-spring from which Science, Art, and Religion are born, we must try to recognise the common destiny of Cosmos, Earth, and Man, to establish how the life-history of the one trinity is bound by the laws of evolution to the life-history of the other trinity, to discover, finally whether Man cannot grow into a free creative being within this common destiny.

To understand the microcosm, in investigating living things, we must begin with the study of the macrocosm. For in organic life, not only do forces radiate from some central focus, influencing the world around, but more important still are the impulses which work inwards from outside the Earth. These are the forces, which radiating inwards from cosmic space, fashion the microcosmic entity and determine the process of its evolution. Hence, in order to understand the working of consciousness, and also of physico-material and etheric forces, to realise how these evolve within the Earth-Sphere, and become the substance of the Science, Art, and Religion of Man upon Earth, we must first make for ourselves a picture of these formative forces which coming into it from the etheric sphere of the planets set to work to shape the Earth-Sphere.

The forces of planets and other heavenly bodies cannot be fathomed by a purely quantitative phenomenology. A sublime decree, a rhythm reigning in space and time, an organic plan, forms the basis of this world of forces, which once its principles are recognised, gives meaning and order to all single phenomena, and reveals a part of the hidden primal plan of those creature forces, whereby the When and the Where of all evolution was established, and is still maintained, in an enduring world-harmony.

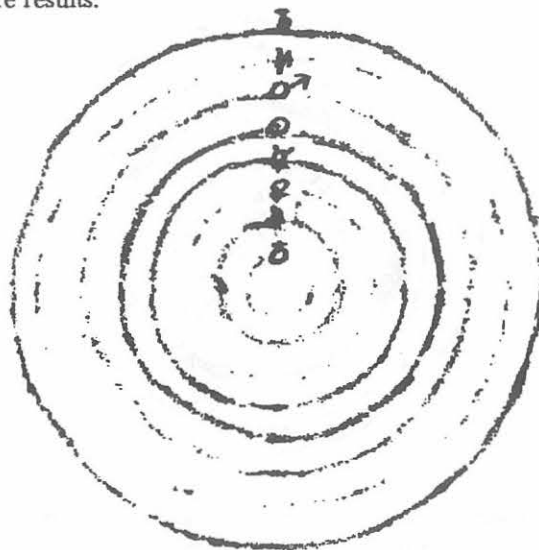
The cosmic genesis — from the point of view of time — presents a process of condensation, whether we follow its evolution materially from the "primal nebula" to the solid mineral earth, or genetically from the purely spiritual to the condensed content of our present sense-perception. Similarly in space, a rhythmic process of condensation is indicated in the plan, the "rough draft of the Cosmos."

We showed (in Vol. I. Ch. 2 et seq.) that four etheric formative forces give rise to and govern our world-organism.

		<u>Condition Produced:</u>
Warmth ether)	<i>expanding</i>	Warmth
Light ")	<i>centrifugal</i>	Gaseous
Chemical ")	<i>contracting</i>	Fluid
Life ")	<i>centripetal</i>	Solid

As a mighty tidal wave releases ever new undulations and rhythms, even so the creative forces surging inward from cosmic space waken, in exalted rhythm, ever new spheres of force. In this way each new force-sphere creates always, even under altered laws — new conditions of material substance.

If we set the earth-planets, as the true starting-point of our investigations, in the centre of these happenings, the accompanying figure results.



It shows a macrocosmic genesis in space and time, repeating itself rhythmically and increasing towards the centre, through ever new conditions of existence.

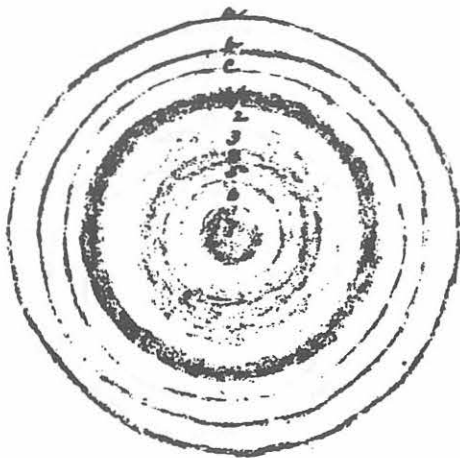
We see the force-sphere of each planet governed by its special formative force; as follows:

Saturn	Warmth-ether
Jupiter	Light ether
Mars	Chemical ether
Sun	Life ether
Mercury	Warmth ether
Venus	Light ether
Moon	Chemical ether
Earth	Life ether

As then the four etheric formative forces have evolved phylogenetically out of one another in a definite series (warmth, light, chemical and life-ether) in *time*, so also they govern the arrangement of the planet-system in *space*, in similar succession and harmony.

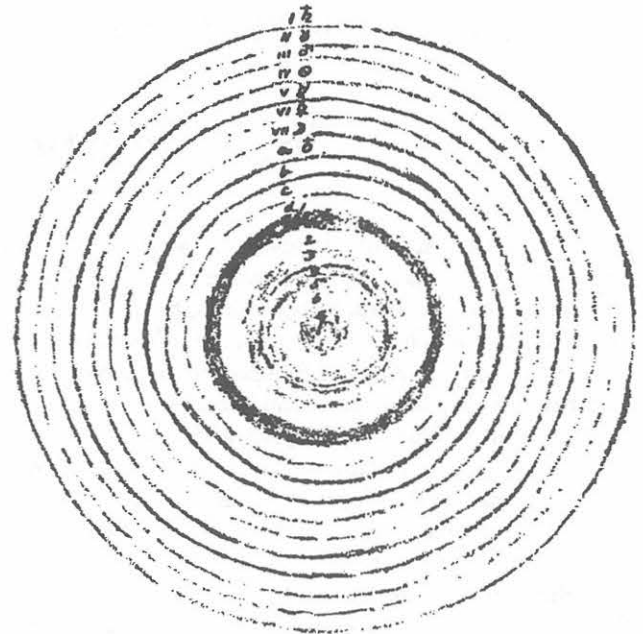
The wave of the four formative forces surges from the region of Saturn to that of the Sun, and then releases a second wave which governs the world-spheres between Sun and Earth. The Sun-sphere is the starting-point of new forcewave, which is a repetition of the first rhythm.

If we now pursue the wave-beat of the formative force spheres further inwards, we penetrate into the sphere of the Earth. But while the first two rhythms of the series were of equal strength when we penetrate into the region of terrestrial law, steps in that primal rule of reversal, of turning upside down, which we have shown, in Vol. I., to be binding on both macrocosmic and microcosmic evolutionary processes. When the world-rhythms reach the Earth, they release, not a rhythm of the same series of force-spheres (warmth, light, chemical, life-ether), but a wave tumbling over itself, as it were, so that the force-spheres follow one another in exactly the opposite order (life, chemical, light, warmth-ether) a process of



reversal which likes the outside in, and the inside out, and is repeated many times within the Earth-globe, and towards its centre. While this third reversed wave dies out within the still purely etheric Earth-envelope, let us penetrate with its last, inmost series into the real substance-world of the Earth; into that heat-covering which surrounds the Earth-globe, and which encroaches upon the atmospheric phenomena of the Earth's air-envelope in ways which have been shown by many meteorological examples in Vol. I. For here we are on ground which we already know.

If the organisation of the Earth-sphere, (as it appeared from the study of geological, meteorological and terrestrial-magnetic phenomena in Vol. I) be set here in the series of planet-spheres, we now see that the Earth, in her organisation, mirrors in wonderful harmony the rhythm of the macrocosm, and that the law of reversal, of turning upside down, governs this reflection of the microcosmic spheres within the Earth.



ARRANGEMENT RESULTING FOR THE EARTH

a-d, purely etheric spheres of the Earth's envelope.

1-4, outer Earth

5-7, inner Earth.

Hence...

$$1 = 7 = d$$

$$2 = 6 = c$$

$$3 = 5 = b$$

$$4 = a$$

I - IV, outer planet-spheres, 1st wave.

V - VII, inner planet-spheres, 2nd wave.

REVERSAL

a - d, purely etheric spheres of the Earth's envelope, 3rd wave.

REVERSAL

1 - 4, outer Earth, 4th wave.

REVERSAL

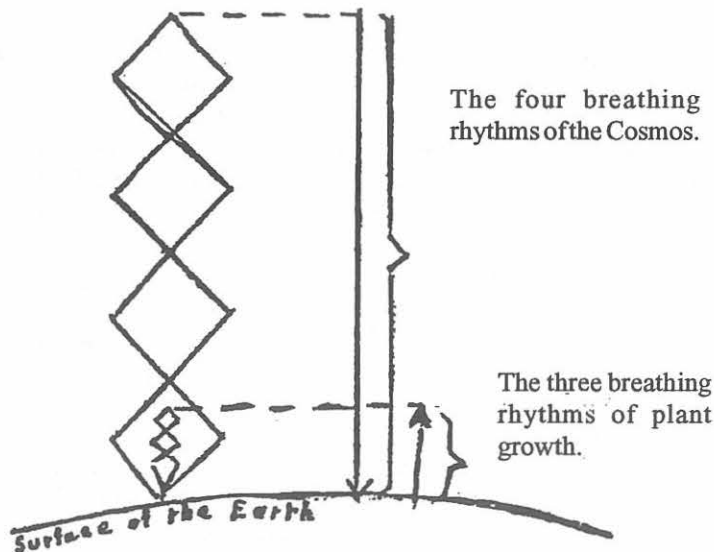
5 - 7, inner Earth, 5th wave.

If we glance once more at the figure of these formative rhythms moving from without inwards, the sublime principle of the spheres of formative force, we realise that the 1st formative force wave created the spheres of Saturn, Jupiter, Mars, Sun.

The 2nd created the spheres of Mercury, Venus, Moon, to Earth. The 3rd led to the organisation of the outer, purely etheric Earth envelope. The 4th to the organisation of the outer Earth (heat-covering, atmosphere, hydrosphere, solid Earth). The 5th, to the organisation of the inner Earth.

Five times the mighty formative force wave makes a new onset, releasing and giving impulse to innumerable new rhythms in each of the spheres produced. Twice the waves are repeated in the same way, then they are reversed three times: first, as they pass from the region altogether outside the Earth into the outermost etheric Earth-sphere (the third wave), again as they pass into the atmospheric outer Earth, and thirdly, as they pass into the interior of the Earth.

Now when we investigate the effects of these cosmic formative forces, for example, on the plant-growth of the Earth's surface, we must remember that the growth of plants, as already shown in Vol. I presents a triple rhythm of expansion and contraction. This threefold rhythm of plant-growth is, however, only a continuation of that fourfold rhythm in the alternation of expanding and contracting forces, which governs the planetary spheres from the outermost, right in to the Earth's surface. When we see in each alternation of expansion and contraction, a breathing rhythm of the Cosmos, we recognise that the *four* breathing rhythms which flow from the outermost spheres of cosmic formative force right in to the Earth's surface, are there in part reflected, and then release *three* breathing-rhythms of plant-growth in the opposite direction. Thus *seven* breathing-rhythms of the formative forces take part in the cooperation of cosmos and Earth for the creation of a terrestrial plant. By this natural means the planetary constellations exercise an important influence on the differentiation of plant-growth. We understand now why the ancient Indian wisdom spoke of the "breath of Brahma," and Christian wisdom of the "breath of God." This process, may be diagrammatically illustrated in the following way:



We recognise the world-harmony of this formative force wave, surging with its shaping influence, from outside in, and again from inside out. Thus we obtain a deep and satisfying insight into the plan of creation.

We are reminded of the "harmonices mundi" of Kepler, and the magnificent song in which Goethe speaks of the "brother-spheres":

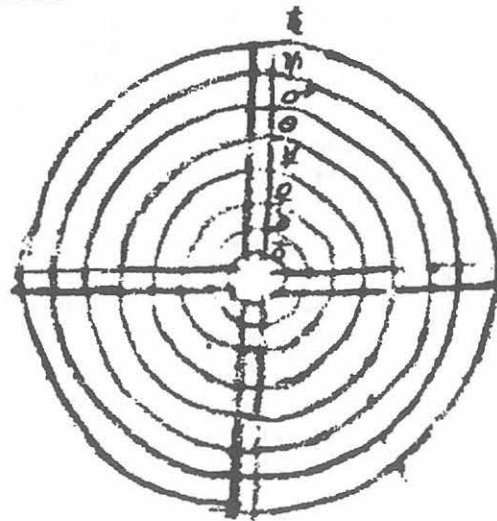
"The sun-orb sings in emulation,
Mid brother-spheres, his ancient round;
His path predestined through Creation
He ends with step of thunder-sound.
The angels from his visage splendid
Draw power, whose measure none can say;
The lofty works, uncomprehended,
Are bright as on the earliest day."

Bayard Taylor's Translation

Now to understand the individual phenomena shown by the systematic arrangement of the different planets in this macrocosmic system: their density, visibility, color, etc., we must study yet another law which underlies the force-world of these spheres. If we describe the planets Saturn, Jupiter and Mars as "outer" planets, and, on the other hand, Mercury, Venus and the Moon as "inner" planets, another distinction is established between the first force-wave which formed the "outer," and the second force-wave which formed the "inner" heavenly bodies. While, to wit, in the first rhythm, the phylogenetically older group of formative forces (warmth and light-ether) predominates, in the second rhythm, which is dying out within the world-organism, the phylogenetically later group (chemical and life-ether) in general predominates. So that each individual force-sphere of the "outer" planets is modified in its influence by the first group of forces, while every individual of the "inner" spheres is modified, that is, strengthened or weakened in its peculiar properties, by the second group of forces.

In the outer planets, taken collectively, warmth- and light-ether preponderate.

In the inner planets, taken collectively, chemical- and life-ether preponderate.



So, for instance, Mars, which, as an individual planet, is chiefly governed by the chemical ether because it belongs at the same time to the combined group of outer planets, is modified by the forces of warmth — and light-ether, that is, it is weakened in its peculiar properties. Saturn and Jupiter, which, even as individual planets, are subject to the warmth- and light-ether, are, on the contrary, strengthened. The Moon, which as an individual planet is subject to the chemical ether, because it belongs to the group of inner planets, is strengthened in its essential character by the chemical and life-ether forces which govern the inner planet-spheres. Mercury and Venus, which are warmth- and light-ether planets in the inner group, are nevertheless modified by the forces which govern that combined group.

All individual phenomena which we can read and register by observation of the planets, their position in the Cosmos, their density, their colour, their ray-force, their condition as a whole, now arrange themselves rationally in the system presented above; indeed, they can be established organically and intelligibly only by this means. From a more or less chaotic registration of innumerable data determined by observation, we can pass on to a systematic reasonable explanation based on fundamental harmonious principles. From an insight into the plan of the world-structure, we can unriddle the purpose, the composition and the articulation of every link, of every "building-stone" in the fabric of the world. That Saturn must have a minimum and the Moon a maximum density, these are no longer peculiar apparently arbitrary facts which we can merely register; on the contrary, they result organically and as a matter of course from our knowledge of the world organism and its arrangement. From being astonished observers of one-sided details we become fellow-thinkers in the world plan.

Let us remember, for instance, that the individual formative forces lead to the following four different conditions of substance:

Warmth-ether to a condition of warmth
Light-ether to a gaseous condition

Chemical-ether to a fluid condition
Life-ether to a solid condition

So that the two forces of the first group operate in an expanding, centrifugal way, while those of the second group have a contracting, centripetal effect, — a fact which we can demonstrate by many examples in quite distinct realms of natural philosophy. Hence, it is a natural consequence of the formative forces which govern there, that Mars, Jupiter and Saturn, which belonging to the outer planet-group, are controlled by heat- and light-ether, should show much less density than Mercury, Venus and the Moon, which, belonging to the inner planet-group, are controlled by the centripetal condensing forces of chemical and life-ether. The outer planets, built up in the domain of the first ether-group, are more foreign by far to the dense substance of the Earth, than the inner planets, built up in the domain of the second group. Among the inner planets — working from without inwards the centripetal forces of condensation preponderate for the first time, becoming stronger, more intense, in the third and fourth wave, right into the solid Earth.

The inner planets are, therefore, denser than the outer, not only

because they have come into existence later (Kant-Laplace Nebula theory), that is for a time-reason, but also, for a space-reason, because — in accordance with the plan of macrocosmic world-structure — they are still within the domain of that sphere-group where centripetal, contracting formative forces preponderate. The outer planets, on the contrary, are still — in space — within the domain of those sphere-groups where the dissolving centrifugal etheric formative forces preponderate.

If we know the principle given above of the etheric system of this Cosmos, we can predict, without reading it off by observation, that Saturn, being allied to the warmth-ether, must have a finer condition, lying above the solid, fluid and gaseous, precisely a warmth-ether condition; and this is verified by observation. From the ether-theory we can predict that Jupiter, because lying in the light-ether sphere, must show a condition chiefly analogous to the terrestrial gaseous state; that Mars, governed by the chemical ether, must exhibit distinct traces analogous to the terrestrial fluid condition; and to all this confirmation is given by observation and practical knowledge. From the ether-theory, from the cosmic arrangement of formative forces, we can detect in the most clear fashion the properties of a heavenly body, and in doing so we shall discover that the individual facts correspond exactly with the general principles.

(1) The importance, therefore, of this knowledge of etheric formative forces, lies in the possibility, not only of logically interpreting the heavenly bodies, as in Kant-Laplace's Nebula Theory, from the genetic principles, but also — of being able to expound a spatial principle of force-systems in the universe.

(2) Suppose, for instance, the planet Saturn were hurled out of its orbit by some cosmic occurrence, and landed in the Moon-sphere, it would rapidly become dense and rigid; on the other hand, if the Moon, freed from the fetters of Earth, should be hurled into the Jupiter-sphere, it would soon expand into a gaseous wandering star of great size, in obedience to the formative forces governing that cosmic sphere.

The contraction and densification of the planets is not only a result of decreasing temperature, but both phenomena — decreasing temperature and contraction — are results of the influence of the force-group of chemical and light-ether, which stamps its character on the inner spheres of cosmic substance.

Even Jupiter, dwelling now in the light-ether sphere and shedding its gleaming golden beams into the universe, would, if it passed into the warmth-ether sphere of Saturn, take on the drab colourlessness of that planet, which receives no light of its own from the warmth-ether governing it. Mars, on the other hand, which now, through the chemical ether of its own sphere, has dimmed the light-ether forces governing the outer planets, and hence shows the darker colour-tones of red and blue, would, if it were to pass into the pure light-ether gleaming sphere of Jupiter, brighten into Jupiter's gleaming, yellow-gold. Similarly Venus, belonging to the light-ether sphere of the inner planets, is distinguished from the other wandering stars by its outstanding brightness. For that reason also, Venus, the morning-star, bore in old days, the significant name of "Lucifer", "Phosphorus", the "Light-bearer." The dullness of Saturn, and, in contrast, the powerful light of Jupiter and Venus are, then, not accidental circumstances, not can they be ascribed alone to the respective densities of their atmospheres, nor

to any questionable secondary cause; they are dependent on the region to which the individual heavenly body belongs, within the differing etheric waves of the world-forming forces. Now whether we are studying density, light-intensity, colour, or any other property of the planets, it will always become explicable by the ether-theory; and each phenomenon will, in the end, be evidence for the all-governing principle and harmony imprinted on the universe and its individual spheres by the formative forces.

After studying the planets, the wandering stars, something may be said here too of the relation between the fixed stars and the different formative forces.

Actually the expression "etheric" ceases to be correct for the formative-forces which hold sway in the region of the fixed stars, for the forces in that region bear characteristics other than the pure etheric. But a presentation of these peculiarities would lead beyond our limits, and the analogies and contrasts are of such a nature that it is not necessary in this connection to translate them into the force-speech of the fixed-star region, especially as their effects are only experienced through the medium of the etheric. We can therefore for the present disregard such niceties.

In earlier, differently acquired knowledge of this relationship, spoke indeed of "fiery, airy, watery and earthy" signs and constellations of the Zodiac. In this view lies something more than a childish picture-puzzle as we of today often carelessly suppose; the secret of an actual matter-of-fact is concealed in it. If we study the formative forces of the separate signs of the Zodiac, four groups, each containing three constellations, appear, in such a way that each group is governed by one of the formative forces, which, together give the twelve-fold plan of the Zodiac.

We have then sets of three constellations which are thus allied:

To the warmth-ether	Lion, Archer, Ram.
To the light-ether	Balance, Water-carrier, Twins.
To the chemical-ether	Scorpion, Fish, Crab.
To the life-ether	Goat, Bull, Virgin.

The deeper we penetrate through knowledge of the formative forces, into the diversity of the fixed-star spheres, discovering there the laws of Nature which regulate them, the more astonished we are to see what deep relationships our forefathers revealed in the images corresponding to their way of expressing themselves. So that it cannot be the mission of our age lightly to accuse thousands of human generations of absurdity, but often, rather to express the same truth in our own language, that is, to decipher and review the facts revealed in the study of forces, according to our consciousness instead of in the picture-speech of the ancients.

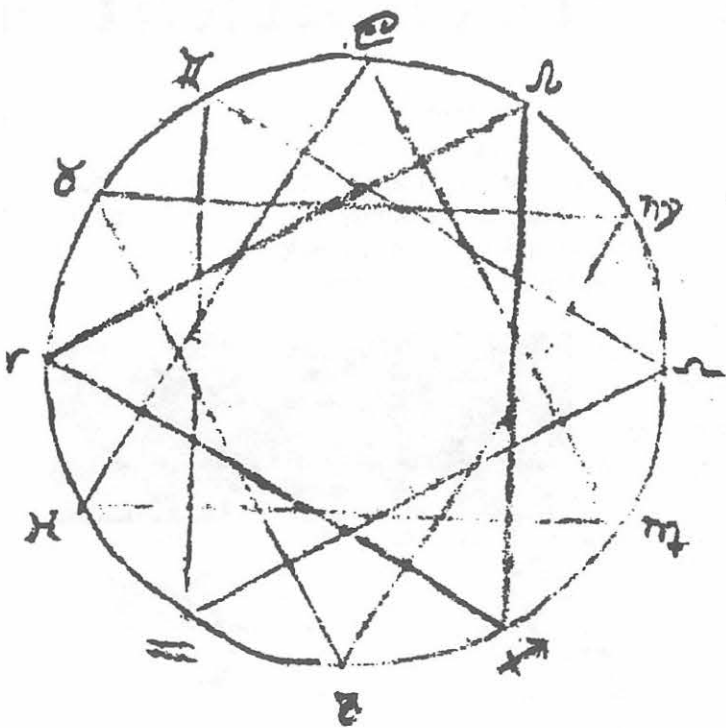
Let us turn again to the region of the wandering stars. That the planets and their spheres naturally undergo a constant metamorphosis, and in their positions and shifting relations to one another are subjected to an alteration, generally organically slow, but sometimes sudden, is shown by the history of each of the planets. Facts taught by the Mysteries of old, and by the researches of spiritual science since, for instance, that the Moon was once severed from the Earth, and will one day join with it again. Such facts have become in the natural philosophy of today, acknowledged constituents of our conception of the universe.

Concerning two points in this question, opinions are indeed still divided, and require a nearer approach and a clearer understanding, namely, concerning this epoch of the severing and the reuniting of the Earth and the Moon, and concerning the nature of the consequences which result from these events.

Professor Em. Kayser says in his lucid, comprehensive *Textbook of Geology* (p.17), "Actually the Moon and the Earth form a double planet which moves round a common centre of gravity about the Sun. Originally the two bodies must have formed a coherent mass, from which the Moon only later disengaged itself."

Concerning the Moon's re-approach to the Earth from which it was split off, Professor J. Plassmann says in the first volume of his, "Himmelskunde," which has already been mentioned several times in Vol. 1. (p. 320)

"The movement of our own Moon has experienced in thousands of years a slight acceleration, independent of its many periodic inequalities, and after study of the relationships between the Earth and the Moon, he also concluded that, "the attraction must increase, and so quicken the movement of revolution; this actual acceleration exists as well as the apparent one; and even though the system moves in so fine a resisting medium, yet the theory shows that the two bodies are getting nearer and nearer to each other, and in the end must crash together." These statements coincide exactly, then, with the researches of spiritual knowledge, although modern theory generally postpones the re-entrance of the Moon to a distant future reckoned in millions of years, whereas Dr. Rudolf Steiner estimated a period no later than 8,000 years hence for the reuniting of the Moon with the Earth. Though the interval of time occupied in the severing and reuniting of the heavenly bodies, may still be under discussion, yet the nebula-theory and the



view of spiritual science are at one in this that the whole of the fixed stars, the wandering stars and the satellites once belonged to a common, united heavenly body, then separate from this, and differentiated themselves, finally to strive towards union again. To avoid falling into a complicated registration of facts in our knowledge of the bodies which have been thus differentiated, we must study those impulses and forces, whose work is this process of differentiation and reuniting. To this study the etheric world is the key. But while we make use of this key to penetrate into the hidden chambers of the universe, we must not forget that, in furnishing us with it, the world-forces whose tool it is, are calling us into cooperation.

Summarising we can say: The planetary spheres outside the earth are formed, governed and systemised by a two-fold etheric wave and each of such waves hears within it — in space — the same rhythm which has led — phylogenetically in time — from the coming into existence of the warmth-ether, on to the light-ether, to the chemical and to the life-ether. This outer two-layered sphere-world is continued inwards into the three-layered world of the Earth-spheres. Between the spheres of the outermost Earth-waves, which form the purely etheric Earth-envelope, and the innermost sphere-world, which forms the inside of the Earth, there lies, as a rhythmic adjustment, the atmospheric outer covering of the Earth. If this intermediary layer were not there, the polarically contrasted principles of the purely etheric Earth-envelope and the wholly-material Earth-body, would necessarily bring about a violent catastrophic adjustment of their difference. Cosmic and

Earth-principles would promptly come into collision, and mutually destroy each other. Now, however, the elastic, atmospheric covering of the Earth acts as a separating and softening mediator, bearing within itself something of both polarities, and thus making it possible for man to live in a sphere where the war between cosmic and terrestrial polarities is toned down to the more peaceful skirmishing of atmospheric weather-changes. Mankind of today is exposed to wind and rain, heat and cold, thunder and lightning, hail and snow, the finely powdered dust of former volcanic lavas from the interior of the Earth, and the dust of former cosmic meteorite-swarms in our atmosphere; and what are all these meteorological occurrences but a softening, mitigating adjustment of above and below, outer and inner, through the intermediary spheres of the three-layered Earth, in which Mankind of today, with his consciousness, his body-building formative forces and substances can develop his characteristic being.

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NATURAL experiential phenomena offer several clues concerning the true and fundamental Qualitative Nature of our world. Our two previous discussions originated with an

elementary question concerning experiential sensation and acceleration on a rotating mass.

Simple mathematical calculations revealed questionable disparities between earth motions and conscious experience. Contradictions were thus discovered between what quantitative world-views teach and what we experience. These contradictions are numerous, and represent the fundamental disparity which exists between two distinct perceptual modes: auric and inertial perception.

Conflict among these two perceptual modes has produced two distinct and contrary sciences: Qualitative and Quantitative Science. Each science mutually excludes the other. The Qualitative World-View necessarily conflicts with the academically professed world-view because it is based on the fundamental, permeating portion of the generalized world experience.

Eidetic space permeates inertial space completely and dominates it. Eidetic space suffuses the dead inertial world with its noumenous presence. Eidetic space forms and deforms inertial space, and manifests anomalous energetic intrusions in naturally ordained locales and in specifically configured apparatus. More complete knowledge of foundational eidetic space enables the direct and intentional modification of inertial space. In this article we will examine the distorting influence of inertial spaces on qualitative experience and the necessary consequences of this interaction.

DISEQUILIBRATING MOTION

Disequilibrium produces a remarkably sustained "headlong" sensation, the experience of which becomes locally generalized and experientially overwhelming. The familiar "teeter-tottering" sensation becomes a sense of reference-frame generalized pressure. The sense produces a force which permeates the entire body, and remains there until relieved. This sense is felt on bridges sometimes. Prolonged exposure on static inclines of large bridges produces the disequilibrating sensation. Disequilibrium is especially sensed in very tall skyscrapers of low vibration periods.

The disequilibrating sensation compels the organism to seek positional stability or motion cessation. Leisurely or rapid walking motions do not cause disequilibrium. Motions which exceed these parameters manifest

disequilibrium and a variety of other perceptual distortions.

Continuous angular displacements produce "headlong" thrusts. This positional disangularity continuously stresses organisms readjust referential frame. It is surprising that very slight and continuous disangularities of static position or of motion may produce violent organismic revulsions. These organismic reactions offer a clue to discovering whether earth is actually moving.

Motion sickness is the organismic response to disangular positions or motions. Motion sickness may also be produced by external organismic influences. Motion sickness may be induced among static onlookers by moderately moving passenger-filled trains. Strong organismic attractions pull onlookers toward moderately moving passenger-filled trains. These attractions exceed the motional effects produced by reduced air pressure of the passing train.

EIDETIC GEOCENTRISM

Part III

by
Gerry Vassilatos

Cinematic replays of violent chaotic motion (films taken on roller-coasters) strongly induce motion sickness. No amount of personal ocular control or single-point fixation during exposure to such film replays can prevent the very real sensations of nausea. Closed eye exposure to certain such films also produces anomalous personal disequilibrium. These reactions evidence the anomalous existence of disequilibrating patterns which are stored on film. Exposure to the patterns alone is sufficient to induce mildly lingering nausea.

Wild movement through space or exposure to films of wild movement does not induce nausea because of semi-circular canal responses. Such nausea may persist long after fluids in the semi-circular canals have necessarily stopped moving. Motion sickness may continue for days after the delicate nerves therein have stopped triggering their messages.

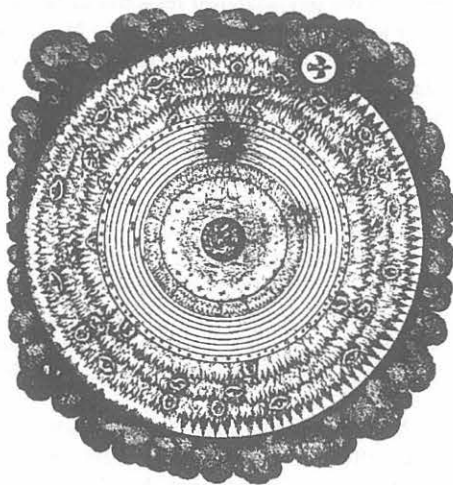
What kind of body-permeating responses are these? What possible neural mechanism produces such specialized survival responses

to sustained states of disangular position or motion? Where may we look in physiological anatomy to explain these experiential effects? Which neural sensors produce such sensitivities?

Though such responses have been identified and named, no distinctly special neural sensors have ever been equated with them. These responses are generalized reflexes to environmental stresses which may endanger the exposed organisms. Researchers of the late Victorian Era noticed that human experience and consciousness responds to various applied influences, which cannot be anatomically explained.

ANOMALOUS SENSATIONS

No responsive neural structures are found for certain stimuli which so alter experience. These influences permeate physiology but affect a more fundamental anatomy. This anatomy of which we speak exists at a far deeper level of



experience than neurology.

Mild static electric charge applied to insulated subjects produces defined and instantaneous experiential effects. Positive charge produces malaise. Negative charge effects vitalizations (Kilner, Abrams). Some quantitative analysts explain this action by pointing out that neurology is "electrical" in nature. Any electrical influence will therefore influence neurology directly, and the effects are "not surprising".

Strong permanent magnets are applied to test subjects and produce buzzing, dizzying effects when held in the hand. Magnets applied to the spine depress or accelerate heart-rates (Abrams). Magnetic polarities effect heightened or depressed energetic states which linger for hours after exposure. North poles energize, while south poles depress (Kilner, Abrams, Davis).

Although tests have shown that many human subjects are capable of delineating magnetic north, quantitative analysts cannot

isolate “magnetic sensors” in human physiology in order to explain these sensations. Some point out that neurology might be affected by magnetic inductive action in some macroscopic dimension. Despite the questionable features of such an assertion, most accept the “neurological” explanation.

Very potent and defined sensations were noticed by credible researchers when large quartz crystals were applied to the bodies of test subjects (Reichenbach). Crystals applied to physiology give distinct effects which differ from both electrostatic and magnetic influences. Crystalline action on physiology depends on the polarity of the crystal being used. Crystalline points give cool, vitalizing effects, while crystal bases give warm irritations (Reichenbach).

While electrostatic charges and magnetic effects are each possessed of defined polarities, crystals are not. Crystals are electromagnetically neutral in their rest state. Quantitative analysts are at a total loss to explain the physiological response of test subjects to quartz or amethyst crystals. Neurology alone cannot play a part in these responses since no neural sensors can be isolated and identified with the stimulus. Nerves do not respond to externally applied “neutral” influences.

The analysts can neither explain the response or isolate the stimulus, and deny the possibility of its existence altogether. Academicians can neither explain the obvious physiological reactions to crystals, nor affirm the existence of the phenomenon. In academia what cannot be measured or explained “does not exist”.

Various celestial light sources produce distinct effects on physiology (Reichenbach, White). These effects may be elicited when blindfolded subjects are exposed to pin-sized rays of specific light sources. Lunar light gives warm irritations. Solar light produces cool vitalizations. These effects defy academic reason completely when celestial lights are applied to metal plates and conducting wires.

It is possible, in a completely darkened room, to elicit these phenomenal responses. When hand-held, each celestial light source reproduces its physiological sensations through long conductive wires. In some experimental arrangements, these energies were conducted along silk threads, and again persisted in identically reproducing their effects (Reichenbach).

Analysts do not begin giving neurological explanation for these latter sensitivities. Powerfully experienced by test subjects, these light effects through the hands or skin defy current models.

Academicians and popularity seeking writers maintain that all such unexplained influences are effects of one’s “belief system”, a suggestive state induced by expectation alone. The

sharply cutting sensation felt when passing specific quartz crystals over test subjects surpasses our understanding, and guides our vision of us into the study of a far deeper anatomy.

AURIC PERCEPTIONS

The visceral sensations noted by credible researchers were also accompanied by visual sensations. In completely darkened rooms it is possible to visually detect the presence of magnets, crystals, plants, grounded metals, chemicals, and other humans (Reichenbach). Examinations of the human aura was conducted in sunlit chambers and utilized special chemical dyes (dicyanin) or filter glasses (Crookes glass). Auric anatomy was studied under various conditions, mapped, and used in diagnosing states of disease (Kilner).

Auric anatomy interpermeates physiology (Kilner). Auric anatomy rules physiology (Abrams, Hieronymus, Drown). Auric anatomy generates and sustains physiology (Pixley). The auric anatomy is exceedingly sensitive, and precedes neurological response (White, Abrams).

The aura interpermeates physiological matter. Organismic integrity derives from the thready enlivening energies which suffuse, permeate, and surpass physiology. Examination of the auric anatomy reveals a complexly threaded interaction whose fundamental supply emerges directly from the ground (White).

Elemental, mineral, and crystalline masses visibly influence the aura (Reichenbach, Kilner, White). The aura responds to solar, lunar, planetary, and stellar influences with greatest sensitivity (Reichenbach). The aura does not evidence any predominating motion through space.

The aura is the living articulate manifestation, manifesting a very definite respiration. The auric diastole is a discharge process which expands articulate threads outward and upward into space. The auric articulation is the most expansive, projective, and space permeating thing known. Its upward space-permeating expansion is a natural process which permits it to systematically traverse deep space. It excels as the organismic sensor.

Elaborate and sublime, these auric radiances and their phenomena excited Victorian researchers with the gradual awareness that they had indeed re-discovered some fraction of the “living” presence.

There is a vaporous auric layer (Reichenbach). Auric vapors rise languidly toward space in specific directions. Auric vapors were called “ectoplasm” by early Victorian researchers. Ectoplasmic vapors were extraordinarily sensitive and responsive to external influences. Ectoplasm was observed for sustained time periods in special black rooms and never exhibited drift in any specified compass direction (Reichenbach). Ectoplasm gradually

rises to room ceilings and permeates through.

Ectoplasm is not influenced in any way by wind; wind passes through ectoplasm and leaves it unruffled. Quantitative analysis of such behavior leads to false conclusions concerning ectoplasmic zero-density and super-tensile strength.

Auric discharges reach outward into space (Kilner, Pixley). The auric structure is patterned, detailed, and organized (Kilner). Fine auric patterning is discovered when auric structure interacts with sensitive bioelectric sensors, revealing patterned order (Bradford).

The tools of radionics enable calibrated aura examinations (Drown).

Sensitivity among researchers differs and evidences pre-dispositions toward examining specific portions of the total auric anatomy. The difficulty and confusion of terms among aurographers is eliminated by the employment of instrumental consortium. Rate atlases of different examiners differed only because of the components and configurations utilized. Radionically entuned aura studies permit greater experiential magnifications.

VRIL

Through radionic examination certain deep auric thread cores were discovered and studied in great detail. The deepest identifiable auric structure is called Vril, the glowing black radiant auric core.

Rocks evidence certain radiant emissions which probe through their surrounding space in a semi-intelligent manner. The auric structure of trees is more anatomically defined than those of rocks. Each naturally rooted organization partakes more of the whole Vril process operating deep in the earth. Mobile organisms evidence the most elaborate and detailed auric anatomies, with human auric anatomy exceeding all others.

Radionic aura examination focus into specific layers of auric anatomy.

Vril is the glowing, thready, presence which permeates all of Nature in a complexly organized structure. Vril is the noumenous space within the luminous manifestation. Vril is the directive generative process from which consciousness emerges. Vril organization is evidenced in the ground, in organisms, and in space.

Vril is the deepest auric anatomical layer of our being. Vril interconnects us with everything we experience. The Vril perceptive process envelopes both percipient and perceived in a connective embrace, through which perception is conducted and made complete.

Sensitive ground examination reveals a spaceward procession of black radiant threads: Vril waves. These have been observed by many credible individuals and appear in rare photographs (Devereaux, Corliss). These observations occur in extreme conditions. Their

magnified presence appears during lightning storms, and is termed "black lightning", although no electricity has been associated with their appearance.

Casual natural observations reveal the ground-projected black radiance in specific locales. Black radiance notably appears near grounded iron artifices. Certain iron poles demonstrate their black thread projectivity at certain hours. These are observed against the sky at dawn and dusk. The black thready ray is distinctly different from the orgone, and precedes orgone. Orgone appears when the black ray appears. The black ray is more fundamental than orgone.

Black rays are radiant and vitalizing. Ground-emergent black rays generate and sustain auric anatomy. Black thready rays produce clarity and sharp vision among certain rock formations. Numerous ground-emergent black rays produce a local black radiance which is unmistakable. Black radiance noticeably diminishes the haze of solar light. This effect is very strongly experienced near evergreen trees in full sunlight.

Ground-emergent black rays pierce and dissolve inertial space, maintaining constant inertial space dissolution. Inertial space densifies in particular ground points and distorts local perception. Sight-lines along the black rays gives remarkable space experience. Radionic apparatus greatly magnify this spaceward experience and extend auric striations deep into space than inertial space normally permits. Auric extension along black raylines is distinctive.

The aura is the radiant index for any earth motions. Movement of the earth through space should reveal itself as trailings in the auric diastole process, but does not. Space-projected light does not manifest drifts irregardless of its distance (Michelson). Light beams directed to the moon did not drift as did massive projectiles. Space projected masses, on the other hand, drift considerably (Foucault, Coriolis). A perceptual contradiction exists here, the conclusion of which is a startling revelation of ancient truths.

AURIC PERCEPTION

Auric anatomy gives sensual experience and consciousness. Neither the implicate, nor the explicate structure of the aura is well examined. The anatomical detail of internal and external auric structures must be clearly defined. Auric portions which have been studied are limited to the boundary radiance between physiology and space: at the skin layer. Extensive examination of this boundary layer was conducted during the early 20th Century (Kilner). Radionically entuned photographs made the first approach toward true knowledge of the internal auric anatomy (Ruth Drown, DeLaWarr).

Ancient naturalists observed auric interactions during perception very extensively. Radiant, thready emanations from both percipients and perceived were observed to mesh, intertwine, and blend (Platon). The radiant, thready emanations of percipient and perceived were termed "eidola". This portion of our experience completely interfuses and enriches experience in the Qualities. The oculo-projected eidola are called (in modern terminology) "visual rays" (Beasse).

Auric perception is true and complete communion with the thing perceived. Auric experience is principally a visual process which occurs along striated auric lines of the outermost auric layer. This auric perceptive mode is termed "eidetic vision", but defines an entire synaesthetic experience. Auric perception is connective perception. Changes in the perceived thing effect changes in the percipient.

Auric striations are space continuities. Perception warps when these striations are resisted, occluded, distorted, influenced, strained, or severed. Very specific distortions in the auric body effect survivalistic warning reflexes. Irresponsive behavior is deleterious to organismic integrity. Auric anatomy is consciousness and sensual experience. Auric sensations are primary and survivalistic.

Researchers have observed the auric condition at rest (Reichenbach, Kilner, Blondlot). The aura maintains its articulate poise and organization when organisms are at rest. The auric process absorbs articulation from the ground during the systole and discharges outward in the diastole.

Portions of the auric anatomy waver and pulsate at times, but do not lag toward specific compass directions continually. The aura is complexly composed organization, having defined structure and interpermeating parts (Kilner, Hunt). One observes specific anatomical interpermeations which evidence specific auric layers (Kilner).

Radiant auric structures maintain their ground and spaceward orientations. Radiant auric structures are complexly striated. Undulating activity appears among the auric striations in the form of densifications, expansions, contractions, color changes, and rarefactions (Kilner). Undulating activities mark specific organismic interactions with the environment (Kilner).

Each auric part is highly responsive to environmental influence (Reichenbach, Kilner, Drown). The aura is more highly responsive to environmental influences than any common (inertial) material. The aura evidences tenacity and continuity, yet reveals no inertia (Kilner). Auric emanations exhibit articulate patterns which emerge ex nihilo. Such patterns can never, therefore, participate in the pre-determined motional states of referential frames into which they emerge. Such articulations are

delicate and processional in nature. Manifesting spontaneously as they do, striated auric patterns do not partake of supposed earth-referential momenta.

While it may be argued that ectoplasmic manifestation may partake of earth-frame referential momentum, the same argument does not hold for spontaneously emerging patterns. On a constantly moving earth, these patterns should evidence immediate skewing, distortion, and collapse, resolving into jet-like streams of ectoplasm. This is never observed.

Auric radiance responds to the presence of materials. Auric radiance can be "drawn" into metals and grounded objects. Auric "arcs" and "discharges" are easily observed. Each metal produces specific effects on materials and organisms (Galvani). Each grounded material directly influences auric anatomy in diverse manners. Auric discharges are processional, periodically advancing and holding their form. Fluttering, drifting, or trailing is never observed among processional auric discharges to ground or across spaces, as would be expected on a moving earth.

VISUALIZING AURA

Dicyanin dyes, Crookes Glass, and other deep violet chemical-glasses permit direct viewing of both the ground-projected auric structures which suffuse all things, and the more highly organized anatomies which radiate from them. Certain academicians have erroneously equated such vision with ultraviolet sensitivity. Certain auric portions may be visualized directly in complete darkness or near special multi-layered iron capacitors (Reichenbach, Reich).

All grounded things emanate perceptible auric anatomies. The radiated auric forms begin in the ground as thready patterns. These primary supplies are transformed within living organisms with astounding detail and articulation. The auric anatomies of organisms are more highly detailed and reactive than those of so-called inanimate objects. The observed auric effusions were emissions neither in the infrared, nor ultraviolet spectra, as some recent writers have suggested. Auric structures are distinctly different.

Conducted auric emanations behave in manners distinctly different from infrared and ultraviolet emissions, although effecting such energies as by-products in their discharge across inertial space. Researchers noted that applied stimuli effected instantaneous modifications of the energetic body (the aura) before physiologic effects were registered. Auric radiance responds to heat, light, and energetic applications directly.

The effect of each specific influence produces observable distortions in the auric anatomy with instantaneous experiential response, while resulting physiological changes lag by tenths of a second. Auric experience

precede physiological response. The body of physiology is a resistive coating over the aura. Full-scale research on the auric anatomy during the Victorian Era realized the fundamental axioms of world-experience which have yet to be theoretically correlated and adequately comprehended. Certain hard vacuum tubes are excited by special electrical impulses and manifest aura-like discharges in their interiors. Researchers recognized that certain energetic states were highly responsive to space-permeating auric structure, and could help visualize the presence of auric articulations.

Such tubes evidence high degrees of internal organization and articulation once electrified. Certain tubes exhibit anomalous internal structures when grounded directly (Crookes, Tesla, Dollard). Vacuum tubes of this variety are permeated and activated by ground-projected auric threads (Crookes, Tesla). These hard vacuum electrical discharge tubes manifest succinct sensitivity to distal organismic influences. These designs served as auric indicators and organismic detectors (Tesla). Spherical forms of these tubes were used with optical concave cathodes to examine space-permeations (Crookes). These electrically activated auric receivers were sensitive enough to visually evidence the slightest movement of the earth through space (Crookes, Tesla, Lenard). Earth motions would produce steady directional streaming or bending. No such phenomena were ever detected through these extraordinarily sensitive devices.

The aura evidences a characteristically thready, highly responsive, cohesive, and articulately integrated organization. Researchers have observed the auric trailings which proceed from moving organisms. It is established that physiological movements effect pronounced auric trailings (Hunt). Auric trailings are left behind moving organisms, and lag in directions opposed to those of the motion.

If the earth is rotating and revolving, then there is continuous acceleration at the surface for 12 hours, and deceleration for 12 hours each day. In such a motive environment one would expect to detect subtle ectoplasmic drifts. No spontaneous, persistent, or direction-dominant auric trailing is ever evident among organismic hosts in the ground-referenced environment. Sensitive auric trailings would be expected on a space-moving earth.

AURIC DISTURBANCES

The aura is constantly processing from the ground. Its patterns appear *ex nihilo* and expand outward into space in naturally rhythmical pulsations. Despite our aura-based sensitivities, we are not informed of any constant earth movements.

Very slight auric disturbance produces notable discomfort. Certain kinds of disturbances produced exaggerated responses which last for

long time periods. Physical displacements, electro-magnetic influences, manufactured particles, and radiations effectively depress auric metabolism through time (White, Kilner). Subjects exposed to electric and magnetic influences experience discomfort. Exposed subjects manifest exaggerated auric proportions which last for hours (Kilner).

Distortions of the fundamental auric anatomy evoke sensations which range in symptoms from mild discomfort to severe nausea. All externally applied influences first effect changes in the auric anatomy, physiological responses follow. Auric disturbances produce resulting measurable physiological responses which evidence considerable filtering and energetic diminution (Reich). Auric experience is always more powerful than the measured physiological response.

Moving the physiology effects defined distortions in the auric anatomy.

The experiential results of all distortive influences produce instantaneous illness with subsequent retarded neural responses. Aura precedes neurological response, and is the perceiving, sensing being.

Perception alters during motion considerably as the result of auric distortion. Specific unidirectional motion manifests several familiar phenomena which find their explanation in auric behavior. These distortions do not appear when moving at the ordinary walking pace. The leisurely walking pace is a natural rhythmic motion in the auric ground-connective environment.

Organismic movements throughout the environment effect specific auric disturbances. Disequilibrium is a survivalistic sensitivity which informs organisms of extremely slight perturbations in local auric states. One senses disequilibrium whenever organismic ground-reference is disturbed. Any disturbance in ground-connection produces distorting stress and disturbs the auric anatomy directly. The peculiar disembodied sensation experienced during plane travel is typical of responses to sustained weakened ground-connectivity.

Movements in the auric ground connective environment are always sensed as generalized conditions. Specific local disturbances effect strains, distortions, or weakness in the auric connectivity among organisms. These activities alter consciousness, perception, and health. Times preceding earthquakes render certain individuals in highly weakened states. Heavy construction, blasting, and extensive mining operations produce greatly disturbed auric integrity in a district. Resulting organismic disarticulation destroys or disperses all natural life.

The aura evidences metabolic respiration in natural periodic intervals.

Movements which interrupt these periodic intervals, or which place strain during diastolic

or systolic cycles of the aura, produce sickness. The aura has primary absorptive and response-projective characteristics; each process of which occurs as the absorption and transformation of highly articulated patternings.

The ground supplied patterns must not be disturbed while they are being absorbed. Pattern absorption especially occurs during sleep, when the organism is a complete rest with respect to the ground. Absorbed patterns produce physiological responses, REM eye patterns. Sudden awakenings during critical portions of sleep evidence the disturbed patterning in a striking physiological malaise which lasts for hours after.

Stresses on auric ground connections produce generalized anxiety, malaise, and motion-sickness. Spinning rapidly in tight circles brings illness. These playful activities do produce prolonged states which may last for hours. Faster movements distort and damage more of the auric anatomy. This becomes pronounced when executing swift and sudden turns. Auric anatomy self-repairs and heals in time depending upon the motional disturbance and the time spent engaged in the motion.

Temporary symptoms manifest when the thready auric complex is disturbed.

Severe motional disturbance, exposure to permeating inertial energies, exposure to specific materials and material configurations disturb auric patterns and produce malaise or sickness. The illnesses have no physiological cause and cannot be diagnosed. Medical diagnosis fails to correctly identify the causative agencies in such states of malaise. Prolonged illness manifest when disturbances damage received auric patterning. Long-term motion sickness is induced when auric anatomy is sheared, damaged, or destroyed. Severely damaged patterning produces permanent conditions of illness.

Inertial space conditions induce auric stresses. Travel across any space evidences auric-resistive stresses. Depressed and distorted auric patterning is observed after motion. Moved objects and organisms require a dispersive time period during which densified inertial space is neutralized. Inertial space is suffusive and permeative. Prolonged inertialization removes defined conscious states. Excessively prolonged travel accretes sufficient inertial densification which alters emotion and cognition.

AURIC DISTORTIONS

Auric anatomy externalizes its tri-layered nature when moved with velocities which exceed the normal walking pace. The inner, middle, and outer aura reveal themselves in perceptual distortions which appear externally. During motions which exceed the walking pace, the aura expands. It does so in response to the strain placed upon moving organisms and their thready

ground connectedness. Ground connectivity must be maintained so that life be maintained.

During the magnified motional auric state, one perceives a distorted world-view. One observes a tri-layered and contradictory world-view when travelling at constant velocity. Percipients note the following experiential distortions:

- A) In directions perpendicular to that of the motional direction
 - 1) Immediate stationary objects appear colorless and ephemeral, moving very rapidly in the opposed direction to that of one's travel, inner aura distortion.
 - 2) Intermediate objects seem fluidic, deeply colored, and follow one's travel direction at a slower velocity, middle aura distortion.
 - 3) Objects at the extremes of one's view seem vaporous and unmoved, outer aura distortion.
- B) Perception in forward directions of travel
 - 1) sensual densifications toward the center field of view.
 - 2) visible negative curvatures in a forward spherular distribution from the percipient.
- C) Perception in aft direction of travel
 - 1) sensual dispersion away from field center
 - 2) center field appears immobile
 - 3) flanking fields appear to follow percipients

PERCEPTUAL RELUCTANCE

We have our being and perceive from the ground and out into spaces. The auric systole absorbs ground-projected articulation. The auric diastole projects space-permeating discharges. Our usual and most concentrated conscious directive guides us through topographic space along the ground. Upward solo-directed consciousness is most difficult, manifesting curious resistance. The auric systole-diastole is process which is distorted by inertial space resistance in this case.

The negative curvature of objects approached is a most striking feature of experiential motion through space. Moving percipients experience the curving of all objects forward and away from the traveller's direction. Large static objects appear to unfold away from the moving percipient.

The leisurely walking pace represents naturally cooperative organismic response in the undulating ground supply. The walking pace envelops the percipient in the ground-projected oscillation. Percipient auric systole-diastole absorbs this ground articulation and expands as personal need demands.

The Einsteinian curvature of space does not accurately describe qualitative experience during motion. Einsteinian theory asserts that space curvatures and optical distortions can only

appear at near-light speeds. Common and accessible experience teaches us that velocities exceeding that of a leisurely walk manifests perceptual distortions which continue intensifying until they reach certain critical values. The rapid approach of percipients toward any natural object distorts the very thing approached. This rapid approach produces the experience of spherular surfaces which unfold away from us.

The negative spherular distortion appears gradually at velocities which exceed the natural walking pace. This reluctance of Nature to enjoin rapidly approaching percipients distorts our perception of distal realities and appears to be the "true shape of Nature". Without the knowledge of this phenomenon we model all distal reality according to a false generalization. Distorted auric articulations become distorted perceptions.

Motions produce perceptual distortion. Motion produced perceptual distortion persists for a distinct time period which is related to the degree and duration of motion in space. There is a gradual cessation of this negative spherular process in space. When the percipient stops moving the perceptual distortion gradually ceases manifesting itself. This feature seems to indicate that objects are discharging a permeative quantity which is capable of cloaking objects and distorting our perception.

The static state and casual walking pace each represent natural and beneficial organismic conditions. Once-moved percipients continue to experience perceptual distortions for a significantly long time period after travel has ceased. These percipients experience a perceptual disparity when comparing what they now see with their perceptual state while moving. Auric reformation adjusts and moves to the new condition at rest and produces temporal perceptual confusion.

Auric movement is slowed by the inertial condition of the percipient. Percipients requires certain time period for the absorbed inertial space to discharge. Perception clarifies as this discharge process proceeds. Highly inertialized percipients may continue experiencing perceptual disparity for hours, and even days.

DISEQUILIBRATION AND SPHERICITY EXPLAINED

"Motion-sickness" is far more penetrating to the sufferer than is ever medically addressed. Such unfortunates actually experience a dual reality. Physiological accommodation of motion produces auric rigidifications in the absorbed inertial space. These rigidifications prevent instantaneous accommodation of motional state and perception, and require time for their dispersion. Administration of chemical depressants does not effect accelerated perceptual restoration, and merely pacifies the physiological irritations which have been de-

veloped.

Experiments with flywheels of various compositions have revealed that auric perception is driven outward from axles. Spinning wheels manifest a continual absorption of inertial space which proceeds from rim to axle, and requires time. This inertial-absorptive phenomenon makes continual viewing of spinning wheels very difficult, with mild nausea following.

The effects vary among organic and elemental wheels. Perceptual distortion from steel wheels is very sudden. This is experienced as a very defined forced movement of perceptual focus along the surface of the rotating wheel from axle to rim, and out into the surrounding space.

Perceptual focus is held out to a specific distance at fixed rotation velocities. Increased rotational velocity force perceptual focus out further away from the spinning wheel. Wooden and rubber wheels force perceptual distortions away from the rim at a slower rate. Slowing the rotation of spinning wheels reveals a very gradual discharge of the perceptual distorting principle from the wheel mass. Distorted auric articulations become distorted perceptions.

The perceptual distorting effects exist in defined base levels in static masses which are rapidly approached. Organic matter disperses perceptive focus from center-field more rapidly than mineral and metallic matter when approached at rapid velocities. Organic matter widens perceptual focus, while mineral and metallic matter concentrates perceptual focus when rapidly approached. Mineral and metallic matter powerfully concentrate the perceptual focus, exceeding the dispersive power of organic matter.

The generalized focussing of perception occurs whenever natural forest clusters are rapidly approached in automobile travel. This concentration of perceptual focus into the mineral-metallic content produces the curvature effect. Forest clusters appear rounded at their edges when rapidly approached. Metropolitan areas appear excessively dense and curved.

Discontinuities of the perceptual focus line vary with materials and material configurations. Auric experience varies among materials, places, and configurations, and constitutes one study branch of Qualitative Science.

Perceptual focal lines permeate physiology in continual extensions and effect ocular motions. Sensitive percipients notice persistent movements of their perceptual focus line across specific grounds. These movements engage the perceptual focus and drag the eyes along meandering linear paths. The ocular drag differs among grounds, materials, and configurations. Ocular drag is slow or rapid, dense or dispersive depending upon distal auric conductivity. The aura perceives things at a distance and subjectively discerns the perceptual topography.

Static perception of static objects remains rich and undistorted at close range. Perception alters with increasing distance across inertialized space. Distal impressions remain fixed in consortium because inertial space rigidifies the distortions of all auric striations. These base level distortions increase with increasing distance. Sphericular distortion in the static state varies with percipient ground position, placement, distal site perceived, and intervening grounds. Percipient experience on elevated platforms reveal sphericular horizons which are entirely dependent on the ground articulation of the site. Different sites measure different sphericular distortions.

The general experience of negative sphericular distortion (curvature) at first seems to evidence a reluctance of Nature to enjoin with the percipient, as if all of Nature were withdrawing from the approaching percipient. Do the distal realities warp and distort on behalf of the moving percipient, or is the moving percipient becoming altered in some strange manner?

The auric process is consciousness, perception, and sensual apprehension. It is through the aura that we experience communion with perceived things in the fundamental auric mode. Inertialized space and inertialized materials alter the aura. Perception is thus constantly distorted and influenced, a topography of auric concentrations and dispersions. Perception at static local range is very weakly distorted because of inertialized matter. This weak distortion acts as a distortive background of perception, but permits potentially strong perceptual linkages.

Background perceptual distortions become greater with greater static distances. Glass lenses focus auric striations intensely and densify their pattern (Abrams). Distorted auric articulations becomes distorted perceptions. Telescopic examination of distal locales intensifies the ocular auric striations with resulting highly magnified curvatures resulting. All telescopic examinations produce sphericular distorted perception, which exceed the merely optical lens aberrations.

It is obvious that the percipient is altering, and not the whole of space and Nature. Close examination shows that the phenomenon is produced by the distal extension of aura in resistive inertial space. Reality does not warp or distort, the aura is distorted by inertial space. Therefore we do not truly know the face of reality of which academicians profess precise knowledge, since our very agency of perception is forcibly altered when examining distal realities.

INERTIAL SPACE

Vril permeates all of Nature and is the generative interconnection of Nature. The potential exists for unlimited experience of distal Na-

tures. However, terrestrial experience teaches us that unlimited auric extension and permeation of Nature is limited and quenched. Our experience teaches us that certain desires and perceptions are restricted by an unseen resistive process in space. When children learn of this principle they experience disappointment and fear at a deep level.

Space has perception-warping properties which have never been discussed or studied in adequate detail. The perception-warping properties of space are rarely guessed because perceptual distortion masks all attempts at recognizing its reality. Also devising clever experiments which can detect the space distorting influence is quantitatively difficult, if not impossible. The sphericity of planets, stars, sun, and moon is quite deceptive. The aura warps when traversing inertial space, and with it warps our perception.

Space resistance is termed space inertia. Inertial space is an invasive occlusion in Vril Space. Inertial space resists our feeble attempts at permeating the perceptive space which is ours. We could intimately experience distant locales were it not for inertial space.

Inertia exceeds the Newtonian definition. Inertia is an effect which is caused by an invasive space, an auric resistant space. Inertial space is a mind-altering resistance. Inertial space permeates physiology, emotion, and mind. Inertial space resists the progress and persistence of thoughts, of feelings, of physical life.

Inertial space resists, distorts, limits, quenches, and chokes all explicate auric expression. Inertial space limits our complete perception of Nature. Inertial space binds our experience of distal locales. Inertial space is the antithesis of life, of the aura, and is an invasive alien in the fundamental Auric World. Inertial space distorts and occludes auric perception. This distorted auric state becomes generalized into a false world-view. Perception-resisting inertial space is insidious but not omnipresent.

Inertial space can be dissolved by appropriate radionic means. Distal auric experience may be greatly magnified and extended by radionic apparatus. Quantitative science neither admits the aura, nor utilizes the radionic tools for restructuring and extending proper perception.

In this article we have established certain correlations among well-known historical phenomena. Taken together with a few more decisive axioms, we will further the plausibility of a new world-view, and the marvelous technological potentials which it affords.



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THE PUNDIT CURMUDGEON

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Self Administered Physiological Test

This column differs from the usual in Borderlands in several ways. In effect it assumes that each reader has only a limited background in the field of radionics. If you are an expert in this field and in related aspects of physiology please go on to the next article. This column is not for you. It is intended to promote an interest in radionics and related subjects among those who are relatively unfamiliar with these regions of borderline science while conveying a word of caution about what is and is not "legal" concerning these topics.

This column is also unusual in that it contains a request for reader participation in a simple physiological test relating to the response of the human body to various common symbols. Since the test will be self administered the results will be anecdotal to the extreme and will have all of the dubious validity attributed to any self administered psychological test in a magazine such as Reader's Digest, Cosmopolitan or the like. Hopefully in spite of the latter the test will at least awaken an interest in physiology.

The Compact Edition of the Oxford English Dictionary (unabridged), copyright 1971, defines "physiology" as: "(1) *The study and description of natural objects ...* (2) *The science of the normal functions and phenomena of living things....*" These phrases have a broad scope. Under these erudite delineations a person in mentally drooling over the physical attributes of one of the opposite sex is technically studying physiology. The related definition of "physiological" in the same dictionary seems to qualify and limit the latter by stating that "physiological" means: "(2) *Pertaining or relating to physiology; relating to the functions and properties of living bodies..*" The last seems to limit the whole field of physiology to the way any living thing — including a human — responds or reacts to virtually any type of stimulus under any circumstance.

In the USA and perhaps in a few other nations one part of the field of physiology is effectively blocked from consideration — the treatment of a living body for the purpose of diagnosing or treating a physical and at least some mental illness. This particular column is not the time or the place to set forth a precise legal opinion as to what is or is not legal and illegal on these topics or to debate the pros and cons of the laws on this subject and their precise wordings. Neither is it appropriate to get into even a generalized

discussion of this subject matter in this discussion.

However, it is important to caution that although the same items of equipment can be used for legally permitted testing of responses in various circumstances such as dowsing, the sale or use of the same devices under circumstances such that they are "...intended for use in the diagnosis of disease or other conditions, or in the cure, mitigation, treatment, or prevention of disease, in man or other animals, or...intended to affect the structure or any function of the body of man or animals....(21 USC 321(h))" is illegal under US Federal law. In some cases there may also be restrictions relative to such devices under applicable state law. In short, this is one area defined by legal complications.

One example of such an item or equipment is commonly referred to as a "stick plate". It is based on a form of psychograph used in a primitive tribe which consisted of a small wood table. The user of the table rubbed a hand across the surface of the table until apparently a slight amount of moisture on the fingers of the hand no longer moved freely on the surface. This was an indication of the "reading" sought by the psychograph. The belief that accurate information capable of constituting the answer to a question could be obtained in this manner was a part of the intangible belief system and, hence, the religion of the tribe.

Such stick plates are mentioned because they can be used either alone or with auxiliary "fancy" stuff in the testing contemplated by this column as well as for purposes falling within the broad scope of the quoted language. So can common dowsing implements. Thus, a common pendulum — the smallest conveniently used, more or less "universal" dowsing tool can be used in this testing, and for demonstrating the laws of physics, but if it is used in at least the USA with the intent of diagnosing or treating a living body trouble can be anticipated.

Of course the same applies to other psychographs — devices facilitating human expression by or through the subconscious — including traditional Bond ouija or Ouija (depending on whether or not it is a trademark in a particular jurisdiction) sets and many others which are less well known. To the best of the author's current understanding (which is not based upon legal research) there have been no cases holding that a dowsing tool or any other psychograph is a "medical device" when used to facilitate a

physiological response in connection with expression by or through the subconscious so long as the communication sought is not intended to relate to what is traditionally considered to be the field of medicine. For this to be understood in an accurate perspective it should be noted that the language quoted is capable of being construed to extend to matters beyond what most of us consider to be the field of medicine.

Any psychographic means or procedure capable of providing a numerical response known to a reader can be used in the testing requested by this column. The critical thing with the use of any psychograph is the combination of the requisite mental state of the user as the mind of the user acts on or in accordance with a mental understanding of a pending inquiry. Hopefully those who read this publication will not only have something which can be used as a psychograph but will also be familiar with the manner of using it psychographically in connection with the contemplated testing.

As a practical matter the test is a series of separate inquiries which must be separately answered. Each of these questions is simple — how effective is a particular symbol in promoting or causing a generalized feeling that one is well off, relaxed and happy while being at peace with the rest of the world. It does not matter that each person will probably phrase these inquiries differently. The critical thing is that a person in conducting the test has a subconscious type mental impression or emotional state indicating the type of response desired.

Preferably a person participating in the requested testing will first make two copies of the accompanying test sheet. When the testing is carried out in a preferred manner the various symbols will be cut out of one of the sheets and will be individually “tested” in accordance with the instructions on the sheet. Concurrently the “results” will be recorded on the second sheet and mailed back to: Pundit Curmudgeon Symbol Test, Borderlands P.O. Box 429, Garberville, California.

Perhaps erroneously it is assumed that those cooperating with the testing will be familiar enough with psychographs to evaluate the symbols when they are spaced from other symbols or other items which might interfere with the results achieved. Such other things can be detrimental if immediately adjacent to or under or over the symbols as the “readings” are made. As a practical matter it is impossible to completely escape from all possible detrimental influences. Usually acceptable results can be achieved if a symbol is separated a foot or so from anything else on a wood or other physiologically relatively inert table top.

A person need not be familiar with the use of a psychograph in order to participate in the requested testing. To share in the testing such an individual should copy the test sheet and cut a copy of it apart as indicated in the preceding. Then, when the individual symbols are located so as previously discussed, such a person can proceed by relaxing, preferably with his or her eyes closed, while concurrently holding the palm of a hand a few inches above a symbol under consideration as he or she maintains a mental state amounting to a “feeling” as to the nature of response desired. If the person is right handed preferably the left hand is used; if he or she is left handed preferably the right hand is used. The initial “gut” reaction popping into the participant’s mind as each symbol is considered is the answer desired.

Kinesiology is so intertwined with psychographic phenomena and practice that for practical purposes the former can be regarded as a subgeneric aspect of the latter. Under the circumstances those who are familiar with kinesiological practice may wish to follow it in developing responses in connection with the desired testing. Since such individuals will proceed in accordance with reasonably established procedure there is no need for a discussion as to the use of kinesiology in determining whether something is or is not apparently compatible with normal body operation.

If a significant number of test results are received the author intends to tabulate them and publish them in a further column. Provided the unexpected happens and an oppressive pile of such responses are sent in the tabulation will cease when the author gets fed up with the work involved. No responses will be individually acknowledged and, in order to decrease the burden in connection with this test, please do not write letters to the author regarding it. No such letter will be answered or considered as a confidential disclosure.

There is always the possibility that the number of responses received will be quite limited. In the event this happens it will be assumed that the readership of *Borderlands* is not interested in at least the importance of what can be termed “symbols” on the quality of life. It would be a shame and a loss if this should prove the case. Humanity needs to know and understand what influences people to cause them to feel relaxed and happy as they mentally bask in a euphoric ambrosia based on their own emotions. And society needs to find out when this type of feeling exists by other means than productivity tests related to the color of the walls of a room and the like.

The expected test results will not provide any definitive conclusions as to the use of various symbols to develop such a mental condition or anything else. At best the tabulation of the ratings relative to the symbols will provide crude, anecdotal type hints as to what further elementary investigation may be justified by neophytes in this field of elementary radionics. This seems desirable since much of the published material on radionics appears to omit elementary considerations.

It is to be expected that mental conservatives will attack any use of the results of a crude test as set forth because it is in fact crude and lacking in controls as are commonly used in much testing. There is nothing wrong with information obtained by this type of testing, even though it is not normally accepted in the restricted area of “legalized” medicine and “science” in the USA. Practically all of life’s critical decisions are based on incomplete, inadequate and/or misunderstood information. A true discovery cannot be based on complete, detailed information as to the subject matter to be discovered.

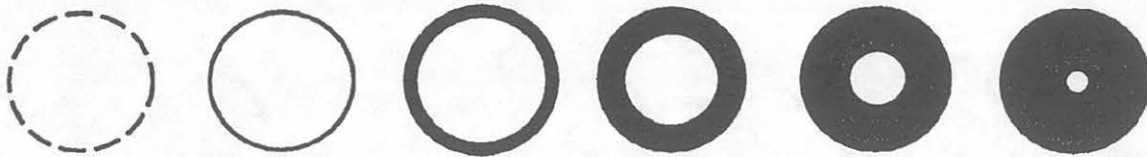
Neither can the proposed test be expected to provide all knowledge relative to elementary radionics. Because of the space limitations in this publication the crude test discussed omits zillions of things that any thinking person would normally want to add to it. This is no reason for not starting a teaching investigation somewhere. In this case “somewhere” is the accompanying “test”. Thanks for your assistance in connection with it.

INSTRUCTIONS: Using a stick plate, a pendulum or other psychograph rate the effectiveness of each of the following figures in promoting a feeling of general well being using: "1" to indicate a strongly unfavorable reaction; "2" to indicate a slightly unfavorable reaction; "3" to indicate no reaction; "4" a slight favorable reaction, and "5" a strongly favorable reaction. Write the rating for each figure in the figure. For further information see the accompanying text.

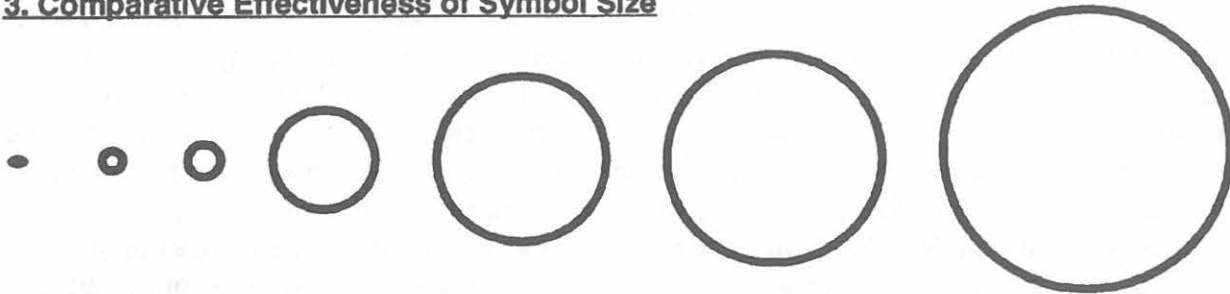
1. Comparative Effectiveness of Standard Shapes



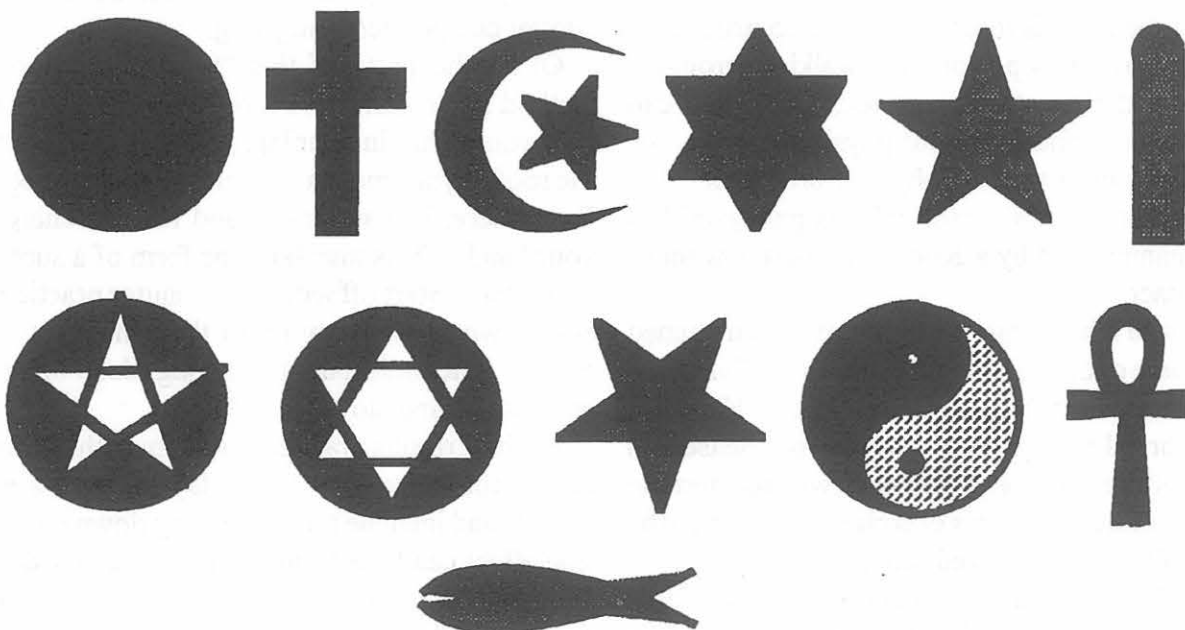
2. Comparative Effectiveness of Line Weight




3. Comparative Effectiveness of Symbol Size



4. Comparative Effectiveness of Common Religious Symbols



ne of the greatest mysteries of China and of the martial arts is that of Kong Jing or Empty Force. This is the ability to affect another person without touching them. It can be used to heal or in self-defense. Of all the different varieties of Qigong (over 3000) this is the most difficult to master.

There are two forms of martial arts. One is external which would be the physical training, This is the one most familiar to Westerners. The other is the most closely guarded and that is the internal. The ancient martial arts were mostly internal and as a person got

energy force channeled through the palms and five fingers which may immobilize the movement of another person, such as stopping their hand from writing or lifting food to the mouth. This is called the Secret Art of Immobilization.

A person who has trained in such forbidden exercises may cause force to flow out of the fingers which can be used for pain control. The fingers can take the place of acupuncture needles with much better and quicker effect. It may interest you to know that ancient Qigong physicians did NOT pierce the skin with acupuncture

KONG JING

EMPTY FORCE

Dr. G. K. Knowlton

older, he got better in a martial art. This is the correct way to practice. What good is a self defense system if you can only use it when you are young? Ever see one of those Kung Fu movies where all the young toughs are scared of the little old man? Seems ridiculous to us, but in ancient China, they were respectful of the elderly in the martial arts for they had developed Kong Jing and could injure an opponent without touching them.

Kong Jing is a very rapid technique. No sooner has the thought occurred than the powerful force will reach an object or opponent. This force can also be controlled. It can be used to prevent a person from walking through a doorway or in the event of an attack, Kong Jing can instantly kill an opponent without physical contact.

It can also be used to treat physical problems. The most dramatic is when a person who is paralyzed has their limbs manipulated by a Kong Jing master without physical contact.

Most of these Kong Jing exercises have been banned for years. There once was a famous master in China who developed his own method or Empty Force. He could knock down or kill an opponent as soon as he released his force. Authorities felt that this power was too terrible and banned the teaching of this exercise. Only within the last few months has it been rediscovered.

Another offshoot of this has been called the Magic Palm or Magic Hand. This involves the power of an

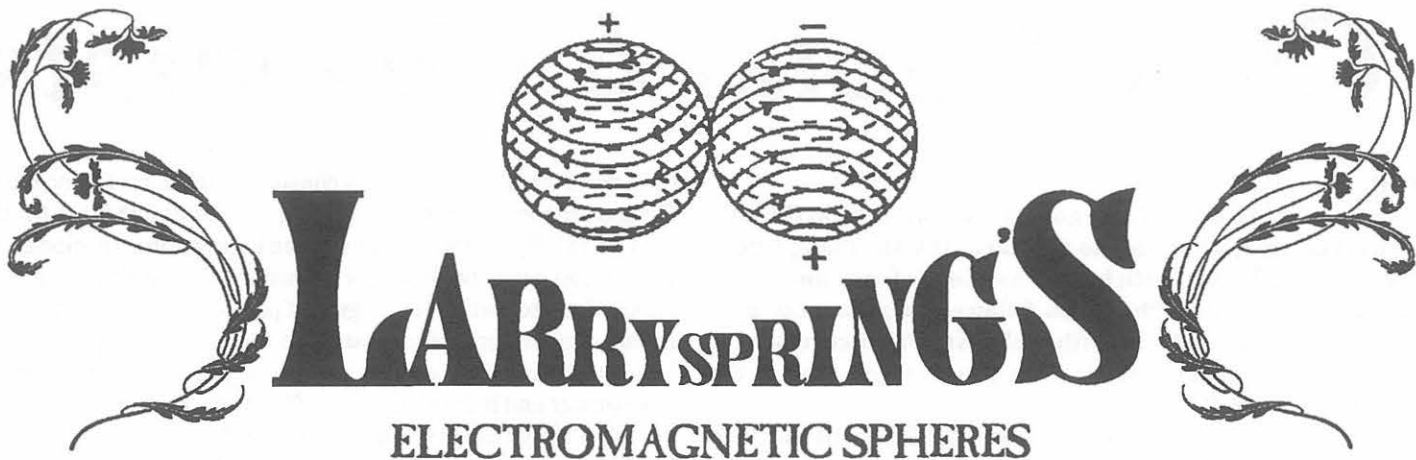
needles. Instead, they held the needle near the skin and used it to direct their energy into the patient's body.

There are many health benefits to practicing Empty Force. The major one is that during practice you cause the energy of the body or chi to flow at an improved rate and improve your own health.

I will now give you a small part of the entire technique of Empty Force. This will be of benefit to your overall health. Remember, however, that this is only a small part of the system. Anyone who wishes to devote the time and energy can perfect Kong Jing.

Of all the parts of this "Forbidden Exercise," this method is the easiest. To perform, simply sit in a chair with your hands in your lap, palms up. Put the tongue at the roof of your mouth and take three long deep breaths. From there, just sit quietly and feel the energy flow to your hands. This may take the form of a subtle tingling or warmth. Start off with 5-10 minutes practice daily and slowly work your way up to thirty minutes. After the desired time limit, take three long, deep breaths, shake your hands and slowly stand up.

For best results practice in a room without distractions and at the same time every day. If you are able, go outside and imagine the sun shining down on your hands. The effect can be increased by using a few drops of Dit Da Jow on your hands before starting, or drinking two ounces of Chi tea.



Follow the Sun

Chapter 7 of *Electromagnetic Heat from Common Sense Physics*
by Larry Spring

ENERGY FROM THE SUN

Let us follow the spherical magnetic energy from the sun. No loss in space because there are no molecules with electrons to drive away from their nucleus. In air, an insulator, some electrons are driven which results in a more active molecule which we call heat. The moving of electrons (tiny mass) away from the mutual gravitational pull of electron and nucleus is work just as lifting a weight against the Earth's gravity is work.

MIRROR FINISH

In its path let's assume the tiny high speed spheres of magnetic energy ran against a piece of steel polished to a mirror finish. The smooth surface had no irregularities to cut the magnetic lines of force, so the whole magnetic package would bounce intact as any weightless elastic sphere would do according to the laws of bounce rather than reflection. Upon looking at the polished steel from the bounce angle the entire sun would be seen as though you were looking at the sun.

ROUGH SURFACE

Had this same sun magnetic sphere contacted a rough surface, the roughness being in the neighborhood of 1/100,000 inch deep, the tiny sphere would have its magnetic lines of force cut or distorted and electrons in the surface molecules would be driven and produce their own field which in turn would be radiated when the reverse field was formed inside the first by the returning electron.

LODGE POLE PINES

In a solid mass radiation could only travel to a close molecule,

like looking into a forest of lodge pole pines, your vision soon bumps into a tree. This radiation drives electrons in molecule after molecule. The field expansion rate is still 186,000 mps but it has to make so many jumps in all directions that its progress is slow and we call it heat conduction. It is really radiation in minute hops through an opaque medium. Each medium having characteristics of its molecular arrangement and structure has its own time of conduction. Metals usually conduct heat faster than insulators. Good electrical conductors are usually good heat conductors.

GREATER THERMAL DIFFERENCE.

The greater the thermal difference of the molecule the faster the heat conducts; because the more energy driving the electron, the stronger its own radiation. It more quickly radiates more magnetic electron drive than it receives.

RADIATING INTO SPACE.

Only upon reaching a rough surface (1/100,000 inch roughness or more) from the inside can it reradiate (like a radiating antenna) into air and space. Air is almost transparent to heat and light with very few wide spaced molecules with electrons to drive which intercepts some of the energy. It can radiate without loss through clean space. The foregoing has been written about tightly held electrons which are not driven far from their nucleus.

LONGER ELECTRON MOVEMENT

A longer distance movement of electrons, which are not tightly held by the nucleus but are free to jump from atom to atom as in a metal rod conductor gives rise to more time of movement of electron and associated electric field in one direction, which make longer wavelengths and lower frequencies possible. This electron and electric current movement on a conductor is the basis for longer wavelength and frequencies like radio, television and radar.

Clips, Quotes & Comments

PHI, OR 'SORT OF PHI'

I just got the new *Borderlands* and after diving straight through Peter's column, went back to the start. It wasn't long before I was into the Jenkins article. The note in the first column that the Mayan calendar, "has been followed unbroken for over 2700 years," fit right in with Velikovsky's discovery of a worldwide calendaric change from a year of 360 days in the eighth century BC.

I was pretty excited about this article and I knew by the third page that I would have to send a copy of this to my astrologist friend who has been interested in Arguelles. It was on the next page that I bumped my head. Perhaps I'm not the one who should be saying this since I am far from being a mathematician. But, I have a fascination with the Golden Proportion and spirals in general. If, as Mr. Jenkins indicates, Arguelles and the others have played fast and loose with the calendaric correlations, he has played fast and loose with the Golden Mean.

$1.618 \times 13 = 21.034$, A figure closer to 22 than 20, and an error of 5%.

$.618 \times 20 = 12.36$, Closer to 12 than 13. and, again, an error of 5%.

Is $1.618 \pm 5\%$, good enough for pyramid building? What would you say? On page four is the statement, "5:8, like 13:20, is a PHI ratio." Wrong! 13:20 is a 1.538 ratio. Am I over the line? Is this too small a nit to pick? In the box, *Tzolkin Chart with Spiral*, is written; Φ PHI 13:20. Wrong again, but a tile-like grid image is presented with a 1.618 spiral overlaid. The perfect fit is immediately discernible. The grid shown is 13 x 21, not 13 x 20. We could not say that 13:20 even would look like 13:21, hence, what is pictured is 13:21.

I would have to say this about the 13:20 portion of this otherwise intriguing article, "close, but no cigar." One part in twenty seems too much to give as a benefit of the doubt. If Mr. Jenkins has the goods on the calendar's correct alignment, great. This would be most important. As I'm sure he would readily admit, this particular endeavor would not easily tolerate a much greater than zero error.

R. L. Richards

Rosburg, Washington

Mr. Jenkins' Reply:

I'll agree that the "Tzolkin Chart with Spiral" diagram on page 4 is misleading. However, this diagram is not central to my primary argument. In the end, we still find that the Golden Proportion is the core principle of the Mayan *tzolkin* calendar. The Maya derived their calendric cosmology by observing nature. Organic spirals in plants, leaves, conch shells as well as the 5:8 ratio of Sun and Venus all contributed to their suspicion that one principle was involved. 5:8 points us to two numbers in the Fibonacci series, and

by virtue of this the 5:8 ratio is considered to be a reference to the Golden Proportion, and yet it only approximates it ($8/5 = 1.6$ rather than 1.618). By definition, the Golden Proportion is irrational and, like Pi, can never be precisely known. Nature itself does not use the Golden Proportion to a degree of perfect accuracy all the time. In fact, I see references in nature to the Golden Proportion very loosely. If I actually counted all the right and left facing seeds in a sunflower and it didn't come up 89/55 (the expected PHI ratio), I wouldn't say that PHI wasn't involved.

13:20 is a loose reference to the Golden Proportion. The 13 numbers and 20 daysigns combine to create the 260 day tzolkin, and 260 days was seen as a metaphorical reference to the human gestation period. In addition, the 260-day cycle serves as the key to a larger calendric system which can predict eclipses and planetary cycles. The number 260 is, philosophically, referring to a principle in nature which bridges the microcosm and macrocosm. In other systems such as Egyptian Sacred Science, the principle with this characteristic is identified as the Golden Proportion. I should point out here my primary observation which connects the Golden Proportion with the number 260, which Mr. Richards didn't mention in his letter. This is the formula $100\Phi^2 = 260$. Precisely, it equals 261.8, but again we are dealing with the ancient Maya's attempt to model a principle they were observing in nature. The percentage of discrepancy here, if we need to state it, is 1.8 units out of 260, which is less than 7/10ths of a percent — small indeed. My proposed 13:20 reference to PHI is quite separate from this primary observation. When I use the "Tzolkin Chart with Spiral" diagram, I usually state that I have added an extra column lengthwise to provide a graphic example of what, I feel, the Maya were intending to model by their use of 13, 20 and especially the number 260. I apologize for the diagram being somewhat misleading. I would like to respond also to the question posed: "Is 1.618 ± 5 good enough for pyramid building?" I never say that the Golden Proportion was used by the Maya for pyramid building. It was used for cosmology building.

So, this is an important aspect of Mayan myth-making to clarify, and thank you to Mr. Richards for calling it to my attention. Overall, I feel that, for the Maya, perfect accuracy is less important than the realization that the Golden Proportion manifests in both the biological and astronomical realms. The ancient skywatchers who created the tzolkin calendar did not use 1.618 as a constant for Φ , they used 260. And all models of reality are to some degree inaccurate. Since PHI is essentially irrational, best expressed as an approximate ratio, we cannot, by definition, expect a "zero error" with any cosmology that tries to model nature in terms of the Golden Proportion. In this regard the Mayan concern was apparently not directed towards accuracy, but comprehensiveness; unlike the scientific paradigm, Mayan model-making was meant to encompass all aspects of existence. As such, human beings can not be viewed as some chance-created epi-phenomena, as Darwinian evolution would have us believe. Instead, our own unfolding is strangely reflected in vast celestial

processes. In the Mayan view, each time cycle was seen as a sub-unit of larger time cycles to which it was related by harmonics. In other words, they had realized the intrinsic syncretism between earth, sky and humanity. Furthermore, the unifying principle running through these different levels was seen to be the principle of "regeneration via self-same similarity", the Golden Proportion, which they conventionalized into their sophisticated cosmo-conception by way of the 260-day tzolkin calendar.

John Major Jenkins

PLUMB BOBS FROM THE CENTRE OF THE EARTH

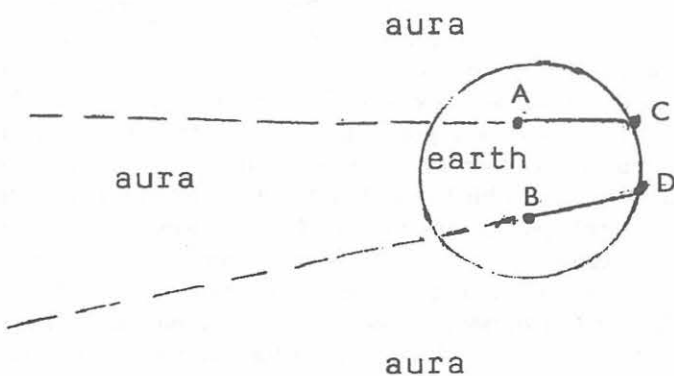
I'd like to offer my solution to the questions posed by Ray Palmer in the 1965 article reprinted in the last issue of *Borderlands*.

He related the story of geodetic tests done in France and the U. S. around 90 years ago showing that two plumb bobs about a mile apart consistently widened out, rather than converging, at depths of about a mile below the surface. According to conventional physics theory, they should have converged toward the "center of gravity" at the center of the earth.

The story has the ring of truth as Palmer relates it, and if so, I believe it is very important in that it strongly points toward gravity being an auric-energy phenomenon.

With an auric-energy model of natural energy and matter, earth's internal aura would be very intense due to the great amount of mass inside earth. This is what would account for the familiar effects of gravity in an aura-model of gravity (without going into the particle dynamics of such a model.) However, earth also would have an external aura which exerts some degree of energetic influence. In the kind of experiment described in the article, it would produce the exact findings reported.

A graphic illustration, out-of-scale, can demonstrate this.



(Plumb bobs are at points "A" and "B" inside earth. Points "C" and "D" are at surface from which plumb lines are suspended)

It is readily seen that a greater volume of earth's spatial aura lies outside, or lateral to, the plumb lines than within the spatial cone partly described by the two plumb lines. This would create a slight lateralward pull on each plumb bob, in an auric energy model of gravity. i.e., a slight divergence of the two plumb bobs would be expected, as was described in the

reports of the experiments.

This ether model, however, could not account for Palmer's other report about the water of a Florida lake being found to curve "uphill." Palmer, referring to standard physics theory circa 1965, cites this experimental result as being analogous to the divergence of the plumb bobs. I don't believe they are analogous but rather have different causes, assuming both reports are valid.

The latter story is difficult to reconcile with the observation that the water of oceans "curves downhill," at least for me. I believe the phenomenon at the Florida lake has a different explanation.

I think the Florida phenomenon could be related to the Bermuda Triangle and to ancient deep-energy-shunting activities in Atlantis. Similar gravitational anomalies are known in other parts of Florida, for example the hill in Homestead where autos spontaneously roll uphill.

Michael Baran
Brockton, Massachusetts

THE TRUTH ABOUT CIBOLA!

I feel duty-bound to say a few words in reply to Mr. Michael Baran's most recent attacks against my book, "The Lost Cities of Cibola" and my conclusion that there exists in nature an added dimension of space. Remarkably, he first launched his attacks in earnest, in Issue No. 1 of Vol. L, without ever having read the book or weighing my evidence. In Issue No. 2 I challenged him to examine the evidence for himself and then attempt to account for it without recourse to a fourth dimension. I address myself here to his reply to this challenge which appeared in Issue No. 3. While you graciously spoke in my defense in answering his remarks about the Seven Cities I would like to correct some of his other inaccuracies for the record.

Firstly, then, on page 43, in alluding to my discussion of the loess, he writes as follows: "He ... arrives at a 4th dimensional mechanism that intrinsically defies our human three dimensional comprehension. But in dismissing 'cataclysmic deposition from above because of a lack of impact craters' he is resting his case on the official geophysical deterministic-gradualism theory, which is disputed by many writers, including me..."

Now far from dismissing cataclysmic deposition the fact of catastrophe is the central theme of my argument. However, the obvious absence of impact craters, along with other unique properties of the loess, puts stringent conditions on the nature of that catastrophe—conditions that unavoidably require an added dimension of space. Mr. Baran ignores all of this revealing evidence and concludes his paragraph as follows: "...I propose that a new analysis of this putative penultimate disaster ... yields insights into mechanisms which can account for the loess and all the other anomalous findings cited by Petersen, without resorting to the "shrug-and-carry-on solution" represented by the multidimensionality hypothesis."

Please observe that while he proposes that a new analysis will yield grand new insights, etc., he does not display this analysis—namely, he did not respond to my challenge, but

instead he avoided the issue with glib, sweeping generalities. Moreover, I confess to being mystified why Mr. Baran should refer to a "multidimensionality hypothesis" as a "shrug-and-carry-on solution". I would characterize it as exactly the opposite.

The next example of misrepresentation is to be found in his very next paragraph where he writes as follows: "On p. 198, for example, Petersen cites the strange apparently anti-gravity flow/congealment rock patterns at the Arizona site, and concludes they are due to 'atmospheric manifestations ... brought on by forces beyond our sphere', and that understanding these phenomena is a 'forlorn hope'."

Now simple honesty requires that one use the ellipsis only to streamline the flow of thought in citing a reference—not to change the meaning, but Mr. Baran has profoundly changed my meaning here by using this device as anyone can plainly see. My statement on p. 198 was: "...It has already been noted that atmospheric manifestations associated with the weather are probably brought on by forces from beyond our sphere so one is encouraged to look still further. In fact, it is tempting to guess that the phenomenon of life itself may exercise that fourth dimension in some essential way."

Assuredly he did not quote me correctly, and, indeed, nowhere did I associate the melting stones with an atmospheric phenomenon. My object here was to remind the reader that excesses in the weather—thunderstorms, tornados and hurricanes, for example, are most likely daily examples of this fourth dimension at work. They are easily accounted for in this context even if they cannot be truly understood. Of course, they are entirely inaccessible to conventional physics.

And then, finally, he ends his commentary with these words: "...I think his enterprise was doomed from the start because his theoretical base rested on the geological theory of gradualism (vis-a-vis world catastrophism, on a physics of quantum forces and multidimensionality (vis-a-vis the ether concept) and on the concept of 'humanity appearing de novo and now alone in the cosmos' (vis-a-vis the concept of pre-existing UFO groups occultly influencing earth events)."

Now as I have already pointed out, the fact of cataclysmic upheaval is the central them of my book. It is anticipated already in my Prologue, and it carries through to the end. In particular, I conclude from solid evidence that the loess was deposited quickly, "perhaps within the space of a few hours" (p. 196). Then, since the boulder clay (commonly attributed to glacial action during ice ages) is observed to grade smoothly into the loess, I conclude that the two formations were deposited concurrently; in that case the boulder clay was deposited within the space of a few hours as well—which implies that the ice ages are a fiction! They never happened! Next I conclude that both the loess and the boulder clay came into being during a catastrophic event which I trace to the collision of a comet with the earth (p. 208). (Additional thoughts concerning this event are given in my offering entitled "The Beard of Venus" in Vol. XLIX, No. 4 of BORDERLANDS.) If this is geological gradualism I'll eat my hat!

Moving on to his third "vis-a-vis", Mr. Baran quotes me as follows, "humanity appearing de novo and now alone in the

cosmos". Now as a matter of fact I did not write those words, nor did I ever express the sentiment anywhere in my book, nor, to the best of my recollection, did I even touch upon a subject where that sentiment might be considered germane. Mr. Baran has obviously confused me here with someone else altogether.

Because of the lack of substance in Mr. Baran's impassioned attacks against my thesis I would suggest that he is not sufficiently objective in his viewpoint to appraise it meaningfully. His own work is, as he has said, an outgrowth of Velikovsky's "cometary Venus" picture of some forty years ago—which never gained general favor for several reasons. I wish that I could show some sympathy toward that viewpoint, if only to be diplomatic, but the facts simply will not support it. If there ever was any hope for the idea that Venus was once a comet that hope was dashed by recent radar-scanning images of the Venusian surface. These images show a topography that is remarkably earth-like in character, with mountains and canyons and well-defined river-like features (now dry); it is far from the formless mass that one would expect of a comet residue. The cometary Venus picture, then, in any form whatever, simply must be abandoned.

In my view, the planet was ravaged by collision with a comet in the time frame 1500 B.C. as described in my article, "The Beard of Venus", cited earlier. This picture accommodates all of the points made by Velikovsky, and if Mr. Baran has cogent arguments to refute it I am not aware of them. It is worth noting in this context that the recent collision of Comet Shoemaker-Levy 9 with Jupiter displayed none of the bizarre effects attributed to the Venusian event; the various pieces simply exploded mightily upon impact. I conclude that Shoemaker-Levy 9 was merely the residue of comet—what remained after the specifically cometary properties were no longer apparent. This state was corroborated, at least in part, by early reports that water vapor lines were absent from the spectrum. I have not seen published any more recent data.

Returning to the topic at hand, I would suggest that Mr. Baran could clear up his present confusion by reading my book again—this time carefully. And I repeat my challenge. Line by line let him note the points in turn and try, if he can, to construct some other interpretation of this pregnant evidence which is more to his liking. Furthermore, let him resolve to eschew glib generalities and get down to brass tacks. If he would perform this exercise in earnest I am confident that he would become an enthusiastic convert to my point of view before he had finished the book for the second time. In that case I would be delighted to read his analysis of the ether concept in the sure light of an added dimension of space — as Published in some future issue of BORDERLANDS.

Yours very truly,
Richard Petersen
Phoenix, Arizona



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This is only a partial listing as space is limited.

KOMBUCHA — *The Miracle Fungus* by Harald W. Tietze, P. O. Box 34, Bermagui South, NSW 2546, Australia. Research on the ancient food Kombucha, a symbiosis of a number of bacteria and special yeast cultures taken in beverage form.

SUPER MAGNETIC FIELD — *Prana Science* by Sang Myung Lee, Department of Chemistry, Dong Eui University, 24 Gaya-Dong, Pusanjin-ku, 614-714, Pusan, Korea. Topics covered: Dowsing Method, Aura Study, Magnetized Water and Energy Use for Health, Plant growth on Magnet and Metal.

MIRACLE HEALING FROM CHINA — *QIGONG* by Charles T. McGee, M.D. with Qigong Master Effie Poy Yew Chow, Ph.D., Medipress, 1717 Lincoln Way, Suite 108, Coeur d'Alene, Idaho 83814. Qigong healing systems.

THE THIRD ELEMENT OF THE BLOOD by Antoine Béchamp, Ziggurat Books and Publishing, P. O. Box 1767, Collingwood, Victoria 3066, Australia. This is a reprint of the original 1912 edition, the last work of Antoine Béchamp. In it he relates that the germ or microbial theory of disease is without foundation and totally inadequate as an explanation of disease and its transmission. Béchamp believed, as did the ancients, that there was no single cause for disease and for his proofs of this, he was written out of history.

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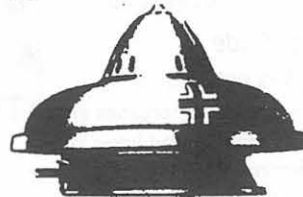


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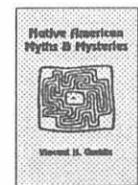
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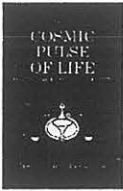
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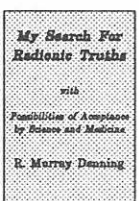
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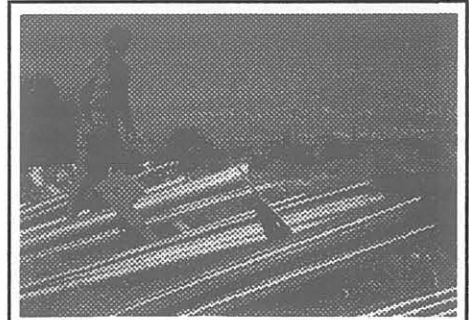
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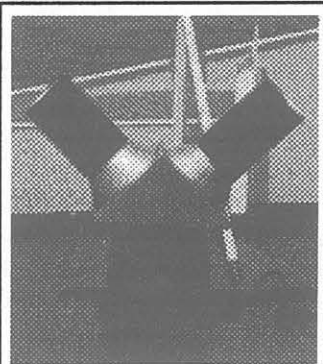
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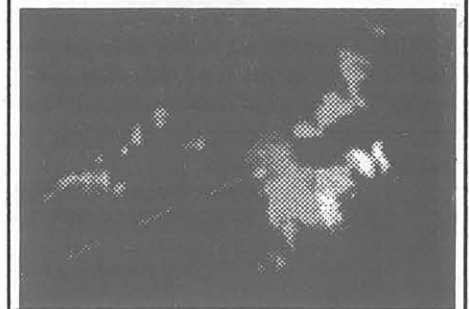
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