CHAPTER 22

WONDER

The operations of heaven and earth proceed with the most admirable order, yet they never speak. The four seasons observe clear laws, but they do not discuss them. All of nature is regulated by exact principles, but it never explains them. The sage penetrates the mystery of the order of heaven and earth, and comprehends the principles of nature. Thus the perfect man does nothing; the great sage originates nothing.

(Is this not a wonder?).

apologies to Chuang Tzu
(quoted from Creativity and Taoism by Yuan)

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In looking back at my college days, I marvel at the feeling of order and competence I got from my professors. They presented their courses like souls who knew what was what, who had things wired, who accepted no mysteries. This tendency to speak with the authority of God Almighty affected my view of the world even though I didn't realize it at the time. As embarrassing as it is to say, I wasn't the least bit aware that we humans don't know everything about everything. I didn't realize there were anomalies within the world.

What you are about to meet is *wonder* in various forms. I hope you enjoy musing about it as much as I have.

Wonder in a number: In the ancient world, certain numbers were given special, philosophic significance. We are about to discuss one such value.

There exists a series that is generated by adding the two previous numbers in the series to get the next value. An example of such a series is 3, 7, 10, 17, 27, 44, etc. I don't believe there is a formal name for series that does this, so I'll just call them *additive series.*

A *geometric series* is a sequence of numbers that is generated by multiplying the preceding number in the list by a constant to get the next number. An example of this kind of series is 3, 9, 27, 81, 243, etc. Each number is determined by multiplying the previous number by 3. Put a little differently, the ratio of any two consecutive numbers yields the multiplier (ex: 81/27 = 3 and 243/81 = 3, etc.).

These two *series* are defined in very specific, mathematical terms, and they are *independent* of one another. That is, if a series happens to be geometric, there is absolutely no reason to believe that same series will be additive. What's interesting is that that statement does not hold going the other way. All additive series, as you get further and further into the series, converge on being geometric (that is, the ratio of two consecutive numbers in the series converges on a single number).

The most famous of the additive series start with 1 and is called *the Fibonacci Series* (though, interestingly and as I said, ALL additive series converge on the same number). It is presented below.

1, 1, 2, 3, 5, 8, 13, 21, 34, 55, 89, 144, 233, 377, 610 . . .

At its beginning, the series does not appear geometric as $2/1 \neq 3/2$, but as you get into the series, the ratios begin to converge on 1.618 etc., as shown below:

55/34 = 1.617647 (rounded to nearest millionth);
89/55 = 1.618181;
144/89 = 1.617977;
233/144 = 1.618055;
377/233 = 1.618025;
610/377 = 1.618037;
etc.

A transcendental number is one that never ends or repeats itself, and this number is transcendental. It was deemed important enough to be given a special symbol, the Greek letter *phi* (ϕ), and it was *this* number that was, in ancient times, considered to be so significant.[2]

To begin, ϕ has a slew of very odd mathematical properties. For instance, $1/\phi$ = .6180 (rounded). Because this is true, it turns out that:

$$1/\phi + 1 = \phi \qquad \text{(i.e., .6180 + 1 = 1.6180).}$$

By repeatedly multiplying this expression by either $1/\phi$ or ϕ (note that $1/\phi^2$ = .3820, $\phi^2 = 2.6180$, $\phi^3 = 4.2360$, and $\phi^4 = 6.8540$), we find that:

$$1/\phi^2 + 1/\phi = 1 \qquad \text{(i.e., .3820 + .6180 = 1)}$$
$$1/\phi + 1 = \phi \qquad \text{(i.e., .6180 + 1 = 1.6180}$$
$$1 + \phi = \phi^2 \qquad \text{(i.e., 1 + 1.6180 = 2.6180);}$$
$$\phi + \phi^2 = \phi^3 \qquad \text{(i.e., 1.6180 + 2.6180 = 4.2360);}$$
$$\phi^2 + \phi^3 = \phi^4 \qquad \text{(i.e., 2.6180 +4.2360 = 6.8540);}$$
$$\text{etc.}$$

There is only one number in existence that is such that when you add it's inverse to 1 you get the number . . . and when you add the number to one you get the number squared, etc. This is a very strange feature, yet that is exactly what *phi* does.

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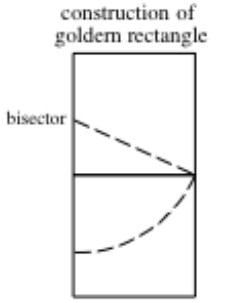
[2] Referred to in ancient times as a sacred number, all of the information I'm providing here about ϕ is found in the book *The Divine Proportion*, by H.E. Huntley (1970).

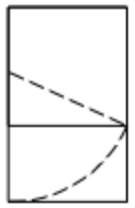
Of even more interest is that in the 1930's through '60's there was a flurry of activity at the university level to pinpoint how the brain works. At one point, one research group administered a psychological test in which there were a large number of different rectangles. The question was, "Which rectangle is the most aesthetically pleasing?" (A similar test asked, "Which rectangle most closely resembles your idea of the *perfect rectangular shape*?").

The response was overwhelming. People chose the form that mathematicians call "the golden rectangle."[3]



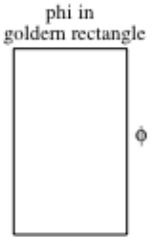
sketch 1

Building a golden rectangle is relatively easy. Two squares are drawn side by side (sketch 1). One of the square's side is bisected. A line is drawn from the bisect point to an opposite corner of the square. That length is used as the radius of an arc centered on the bisect point and extending into the second square. The resulting rectangle is a golden rectangle (sketch #2).


sketch 2

Why are we talking about this? We are messing with it because if the length of each square's side is defined as *1* (sketch 3), the long side of the rectangle becomes ϕ.

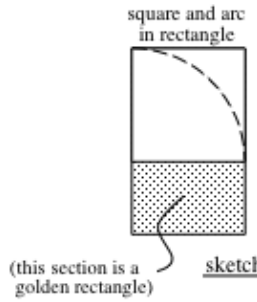
Evidently, objects whose geometry incorporate into themselves the ratio ϕ are aesthetically pleasing to human beings . . . which is fortunate because the ratio is found throughout nature.



sketch 3

As an example: Take a golden rectangle and define a square within it (see sketch 4). Using that square, draw an arc from one corner to the opposite corner.

Go now to the rectangle left over. The first thing to notice is that it, too, is a golden rectangle. As such, you can repeat the process outlined above: define a square within the rectangle, then draw an arc that passes from one corner the another. Continue doing this as shown in sketch 5.



sketch 4

[3] That so many people found that particular rectangular shape the most appealing shouldn't have been a surprise to anyone. The Greeks based the Parthenon in Athens on the golden rectangle, maintaining that it was the most aesthetically harmonious rectangular shape in existence.

sketch 5

To a good approximation, what we have just created is what is called a *logarithmic spiral*, a geometric form that pops up consistently in both the animal and plant kingdoms (as an example from the animal kingdom, the prehistoric sea snail called the *chambered nautilus* is shaped according to the logarithmic spiral; as an example from the plant kingdom, the seed pattern of the sunflower (see sketch 6) is arranged in a swirling pattern that follows a logarithmic spiral).

sketch 6

But that's not all. The Fibonacci series is related to: the number of paths an excited electron can take as it migrates from some higher energy level down to the ground level; the structure of a honeycomb (the individual cells of a honeycomb are hexagonal, a shape that is based on ϕ); the way leaves arrange themselves as they grow up along a stem; even the genealogy of a drone bee.

Although some academicians sniff at the thought, it appears as though at least some of the more insightful men and women of antiquity knew about *phi*. For instance, the Pythagorean society at Krotona on the southeast coast of Italy was known for its mystical leanings.[4] They used the pentagram as their symbol.

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[4] I once heard a philosophy professor call Pythagoras, "a wigged out mystic." Though he may have been right, there is an even better possibility that Pythagoras was a very highly evolved Being.

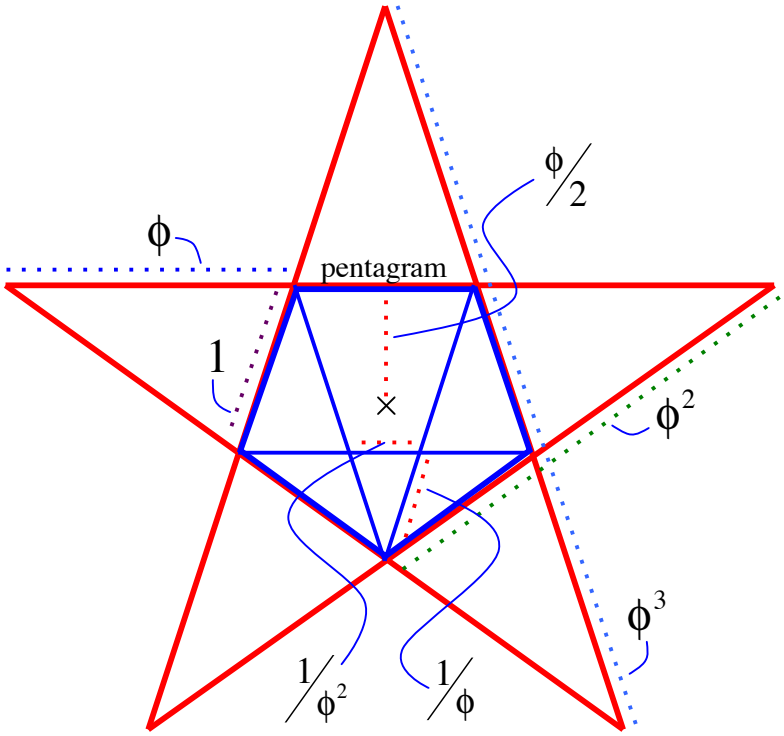
Case in point: Pythagoras is known to have counseled the members of his society not to eat beans. This might seem "wigged out" unless you happen to know something about the metaphysics of meditation. Deep meditate requires a tone within the auric complex that is not leadened with energy patterns that are heavy. In other words, it is virtually impossible to meditate very far into the inner worlds if one is burdened with (to put it in the vernacular) gross vibes. It has already been suggested that eating meat incorporates into the body a very heavy tone (this comes from incorporating meat permeated with the intense fear that grips animals at slaughter into the body; it also comes from a mind-set that allows one to be party to the mindless killing of other sentient beings), so it isn't surprising to find that those in Pythagoras's society did not eat meat.

What isn't so well known is that beans have an energetic (read this *vibratory*) quality that is very similar to that of meat. It is not to say that beans are bad; it is just to say that their vitality is believed to have an energy form that, when reflected in the aura, is heavy. If Pythagoras was the spiritual teacher some believe him to have been, it would not be surprising to find that he told his more advanced members not to eat beans.

The sides of the pentagram shown in the sketch 6 have been extended showing some very interesting properties.

As an example, if *each side* of the *pentagram* is defined as having a length of "1," then each side of the five-pointed star is found to have a length of ϕ.

Along with this, the pentagram has numerous other ratios and lengths within it that are related to ϕ, a few of which are shown in the diagram to the right (Sketch 7).



sketch 7

Being a secret society, the Pythagoreans did not go into much detail about the significance they saw within the pentagram, but it is known that they associated it with health, most probably in the form of a harmony between the body and spirit.

In summary, considering the way Phi is generated (i.e., from a series that is both arithmetic and geometric); the way it mathematically relates to itself and its powers ($1+\phi = \phi^2$, etc.); the way in which it is embedded in such primary geometric forms as the aesthetically pleasing golden rectangle, the golden triangle, the pentagram, the hexagram, and the logarithmic spiral; and the way nature has incorporated it into forms like the chambered nautilus, the sunflower, the honeycomb, not to mention Fibonacci driven mechanisms like electron de-excitation patterns, it is hard *not* to be impressed when all is considered.

A wonder in stone: Having said all that, it is time to switch gears and move in a wholly different direction (we'll come back to Phi shortly): We are about to consider one of the *Seven Wonders of the ancient world*.

Found in Egypt, the Great Pyramid is one of three major pyramids located on the Giza Plateau outside Cairo (the other two pyramids were built as tombs at a date later than that of the Great Pyramid).

Being the largest of the three, the Great Pyramid covers an area of 565,000 square feet (13 acres). Although it is hard to accurately measure with its casing stones removed, it is approximately 760 feet long (two and a half football fields) and 485 feet high. The structure has within it 2,500,000 limestone blocks the smallest of which measures 5'x7'x10' and weighs 5000 pounds. The largest of the blocks weighs 140,000 pounds (70 tons).

The Pyramid was originally covered with casing blocks 100 inches thick--20 acres worth. The casings were highly polished, so much so that in ancient times the Pyramid was called *the light* because its brilliance was evident for hundreds of miles out over the desert. In addition, the casings were so finely quarried that when placed in position side by side their joints were, as the 1830's English adventurer General Howard-Vyse put it, "scarcely perceptible, not wider than the thickness of silver paper."[5]

In 813 AD, the caliph Abdullah Al Mamun took local legend to heart and decided that the Pyramid was a tomb.[6] Finding his tools unable to cut into the casings, he built huge fires against the rock, then quenched the fires with vinegar. The sudden temperature-change cracked the rock, thus giving his crews something to pick away at. Disheartened after burrowing 100 feet into the side and finding nothing but more rock,[7] he tried one last time. On that last effort, or so the story goes, his men heard a definite THUD to the left of their position. With great excitement, they dug toward the sound and, finally, broke into what is now called *the descending passage*.

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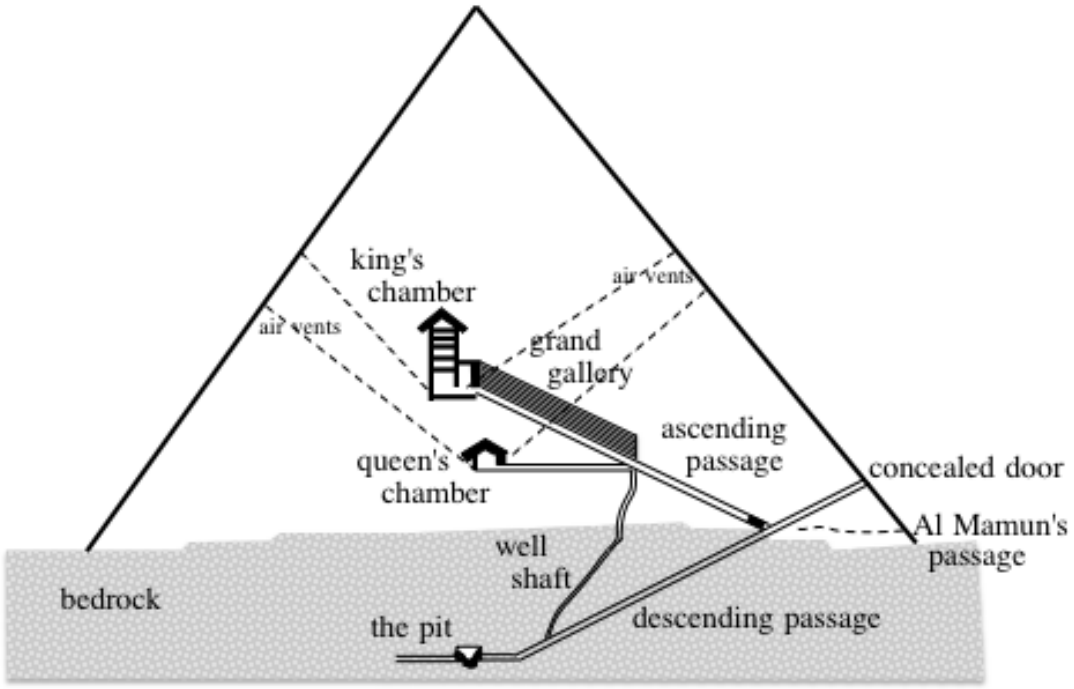
[5] This quote came from the book *Secrets of the Great Pyramid*, by Peter Tompkins (1971). Most of the information in this section is from that book.

[6] Although the other pyramids on the plateau were clearly tombs, and although almost all pyramids found in the world have been tombs, it is not clear that the Great Pyramid was a tomb (though popular belief maintains that it was). (Note from 2019: to wit: no tomb paintings, which is a big omission if it was a royal tomb; no treasure within; only the bottom of a sarcophagus holder in what is called by Egyptologists the King's Chamber . . . which as I said, may *not* have been a chamber for an entombed pharaoh.)

[7] I often wondered whether he thought the structure was like the Super Dome: break through a wall and you enter a huge space. If that was what he hoped, he was out of luck. The pyramid is almost completely solid.



Traveling along the *descending passage*, they found an offshoot passage blocked by a granite plug. Unable to cut into the granite, they dug around it into the limestone, gaining entrance to what is now called *the ascending passage*. Up the *ascending passage* they found another junction with one branch leading to what is now called *the Queen's Chamber* and the other branch leading to *the Grand Gallery*. Beyond the Grand Gallery, they found what is now called *the King's Chamber*.

According to one story, Al Mamun entered the *King's Chamber* alone. Instead of finding a mummy and golden treasure, he found only an empty, granite sarcophagus holder (without its lid). That was it. This was very strange. If grave robbers had gained entrance (though how they might have gotten in would have been a mystery--there was a door but the casings completely concealed its presence), they undoubtedly would have left the place looking as though it had been hit by a tornado (they would have trashed everything in sight, including the mummy, looking for treasure; desecrating tombs carried a penalty of death, so they would have undoubtedly moved quickly and been less than tidy).

In any case, when Al Mamun's men entered the chamber the next day, they found gold and jewels. Where did it come from? Most probably Al Mamun himself smuggled them in the night before so that his people, as promised, could share in the booty.

No matter how it actually happened, there is one thing for sure. When the structure was opened, there was no mummy.

As strange as that may seem, there were other peculiarities about the place--properties that undoubtedly made the place a bit spooky for the caliph:

To begin with, when the caliph entered the *Grand Gallery* and *King's Chamber* he found the place filled with fresh air. Al Mamun was certainly aware that the structure, when he entered, was at the time quite ancient.[8] How does one explain fresh air in a supposed tomb that had been sealed for, minimum, three thousand years? I doubt the question escaped the caliph . . . and it probably sent shivers down his spine.

Another oddity was the way the *King's Chamber* magnifies sound. I was in Cairo a number of years ago. When there, I was fortunate enough to find myself alone in the Pyramid for a short time. Standing next to the wall just behind the granite sarcophagus holder (it's still there), I began to hum a single note very softly. Within seconds, the room was completely filled with the sound. I went back a number of days later and experienced the place in the crowded presence of four bus-loads of tourists. With jabbering everywhere, the cacophony was deafening.

I can't image Al Mamun not noticing that his every word came back to him ten-fold. What's more, the entire structure is a resonating chamber. When in the King's chamber, you can hear conversations being had at the pyramid's entrance, hundreds of feet away. Very scary!

[8] We have papyri dating to 1500 BC that refer to the Great Pyramid as being ancient *then.*

Over the next several hundred years the Moslems removed the limestone casings to build the mosques of Cairo,[9] leaving the Pyramid in the stripped state that it stands today.

Even so, it became quite an attraction for later explorers. Napoleon, for one, was fascinated by the place. As Tompkins explains:

> . . . Meanwhile Napoleon, whose logistical mind enabled him to figure that the Great Pyramid and its Giza neighbors contained enough stone to build a wall 3 meters high (a little less than 10 feet) and one meter thick all around France, had become attracted by the arcane qualities of the King's Chamber.
>
> On the twenty-fifth of Thermidor (the Revoltionaries' August 12, 1799) the General-in-Chief visited the Pyramid with the Imam Muhammed as his guide; at a certain point Bonaparte asked to be left alone in the King's Chamber, as Alexander the Great was reported to have done before him.
>
> Coming out, the general is said to have been very pale and impressed. When an aide asked him in a jocular tone if he had witnessed anything mysterious, Bonaparte replied abruptly that he had no comment, adding in a gentler voice that he never wanted the incident mentioned again.
>
> Many years later, when he was emperor, Napoleon continued to refuse to speak of this strange occurrence in the Pyramid, merely hinting that he had received some presage of his destiny. At St. Helena, just before the end, he seems to have been on the point of confiding to Las Cases, but instead shook his head, saying, "No. What's the use. You'd never believe me."

Although accounts of mysterious experiences within the Pyramid are numerous (Napoleon's included), there are things about the structure that are more quantitative but nevertheless baffling even by today's standards. For instance:

--The structure is level to a quarter of an inch over its entire length (not at all shabby, considering each building block has a volume of 350 cubic feet and weighed 5000 pounds);

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[9] If you could talk the Moslems into dismantling the Nabi Daniel Mosque in Cairo (fat chance), we would find surfaces long since sealed from sight that have upon them the hieroglyphs that were on the face of the Great Pyramid.

--The structure is oriented exactly North, South, East, West. Note: we aren't talking *magnetic* North. It wasn't as though they inadvertently made a crude compass, saw it point toward magnetic North, attributed significance to that direction, then oriented their structure that way. The Pyramid is oriented to face *geographic North*.

--On the solstice--the day at which the sun is as far north as it will ever be--the sun swallows the Pyramid's shadow at high noon. That is, on every other day during the year, the north face of the Pyramid is in shadow. There is only one time during the entire year when that is not true, at 12-noon on the solstice.

Considering that this requires the casings to have an angle of precisely $51^{o}51'$, it seems incredible to believe that so remarkable a characteristic might have found its way into the structure by accident; equally incredible that it was done on a lark (especially if the structure is nothing more than an oversize tomb).

--The descending passage is a 350-foot long, four-foot square passageway (with the exception of the Grand Gallery, all the passages are square like this--when you visit, you walk in a crouch). At its ends it deviates from being absolutely straight by only 1/50 of an inch; in the middle it deviates by a quarter-of-an-inch. Again, not bad for a structure of such heft.

--When the door is open (people visiting the Pyramid today enter through Al Mamun's hole and exit up the descending passage through the now-open door), one can sit at the bottom of the descending passage, look up the passageway, and see a tiny patch of light coming in at the door (remember, this passage somewhere around 500 feet in length). Doing this in the evening is even more remarkable. Looking up the passage, one sees in the middle of the tiny doorway a star THAT NEVER MOVES!

What is going on? There is only one star on the celestial sphere that doesn't appear to be moving, relative to the earth—the Pole Star (also called *the North Star*). In short, the *descending passage* points directly toward the North Star.[10]

--And finally, there is that nagging question as to how old the Pyramid really is. Archaeologists maintain that it was built during the time of Cheops (Khufu in Egyptian--Cheops is the Greek name for that particular pharaoh). The reason? Because his name was found in one place on the inside of the Pyramid. What isn't normally mentioned is the fact that the name was found as *graffiti*. It was not painted or carved on the walls in the formalized style that normally accompanied a pharaoh's personal tomb. Nevertheless, the name has stuck and the commonly accepted belief is that Cheops was the man who built it.

There has been some dissent on the matter, though. Geologists studying the weathering patterns on the nearby Sphinx have concluded that the Sphinx, and possibly the Pyramid, is considerably older than archaeologists have believed. Why? The Sphinx was buried by sand for a fair portion of its known lifetime--this means very little erosion--yet it is badly eroded. Furthermore, the erosion that has occurred appears to be more consistent with water damage than wind damage (there is also a water mark on the eleventh tier of the Great Pyramid--how did *that* get there?). There hasn't been a major flooding of the area in recorded history, which implies that the Sphinx and Great Pyramid *might* have stood long *before* recorded history--long before 2600 BC.

Archaeologists don't really know (though they certainly aren't happy with the encroachment of the geologists). All that is sure is that both structures are very, very old.

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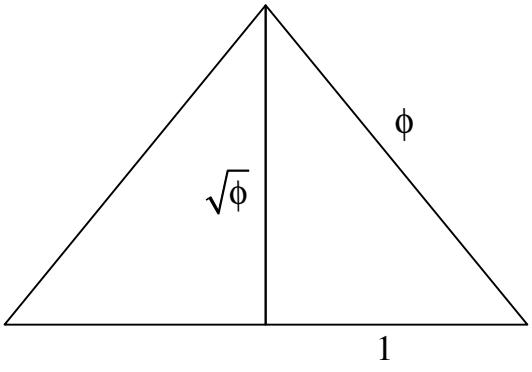
[10] There is an interesting side point to this: The earth slowly wobbles on its axis taking 26,000 years to complete one wobble. That means the axis will point toward different stars at different times in the wobble. The Pole Star today is Polaris. It is known that the Pole Star during the time of the Pyramid's construction was Alpha Draconis. As Alpha Draconis was the pole star approximately 4600 years ago (circa 2600 BC), it was also the pole star 2600 + 26,000 = 28,600 years ago. Could the pyramid be that old? Few think so, but who knows for sure? (Note from 2019: this is one of the errors in the original book—for some reason, I said 43,000 years for the wobble even though I knew it is 26,000 years . . . don't know how I managed that . . .).

If the information given to this point isn't enough to intrigue you, there is more.



sketch 8

Specifically, the dimensions of the Pyramid are unusual. For instance, dropping a vertical line from the apex, you get a triangle (see Sketch 8). If we define the length of the base of the triangle to be 1, the hypotenuse is found to be ϕ and the height is found to be the square-root of ϕ. In fact, Tompkin's book has mountains of information concerning mathematical relationships that seem to be evident within the structure.

Another surprising feature: The circumference of a circle (C) is related to the circle's radius (R) by the expression:

$$C = 2\pi R.$$

What is peculiar is that the perimeter of the pyramid (P), if measured with the casing stones in place, is related to the height of the pyramid (h) by the relationship:

$$P = 2\pi h.$$

That is, the height of the Pyramid is related to the Pyramid's perimeter in the same way that the radius of a circle is related to the circle's circumference.

This is very strange.

So what should we make out of all this?

One of the first things to note is that you won't find much of it being discussed in college classrooms. In a way, that shouldn't be surprising. University professors strive to present ideas and theories in clearly stated, logical chunks (they don't always succeed, but they try). Unfortunately, in doing so they tend to leave out anomalies--things that don't neatly fit into the theory being discussed. (The physics professor talking about Newtonian physics will present it as though Newton's work was the end-all, be-all. There will be no mention of the non-Newtonian fact that *time*, for instance, is not independent of all else but rather depends upon *where* the moment's passage is measured, or that space is not a nice,

dull, homogeneous three dimensional void but, rather, a four dimensional entity with *time* occupying the fourth dimension. Why the silence about all of this? Because although the ideas may reflect reality, they don't fit into the theories of Newtonian physics. As such, they are ignored.)[11]

The same is true of history, or anthropology, or psychology. Even when they are mentioned, anomalies are rarely presented with force. Archeology classes that include Egyptian history will talk superficially about the Great Pyramid. Maybe the professor will state that we really don't know how it was built, but more often than not a simplistic explanation-of-construction will be given that includes giant ramps (ramps that would have taken ten times the material used in the pyramid to build) and hundreds of thousands organized, well fed workers. And all the anomalies found in the structure? They will be left unexplored.

Put another way, there is *no chance* that any pyramid in ancient times could embody-by-accident the kind of mathematics and structural precision that is found in the graceful behemoth we call the Great Pyramid, yet that admission will never be made within academia. Why? Because it doesn't fit neatly into history's view of the ancients.

So who built it?

Aside from the *semi-naked primitives-with-ramps* theory, there are very few answers to that question in academia. As for those outside academia who have ventured guesses, they've been shot down peremptorily. For instance, a number of years ago there was the claim that ancient astronauts were the builders. Maybe . . . though not probably.

There is another interesting possibility that arises from a different quarter. None other than the highly respected Plato wrote briefly about a conversation his uncle had with a priest in Egypt (both were undoubtedly Mystery School initiates). During that conversation, according to Plato, the priest spoke of a continent, Atlantis, that had been cleansed by water (i.e., submerged) in then-ancient times (are we talking Biblical flood?).

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[11] Please note: This isn't some insidious plot to make idiots out of college students. Aside from the fact that most professors don't want to talk about anything except the topic at hand, professors may think the students are already aware of these twists.

Since then, a scenario has grown up around Plato's short notation culminating in a belief by some today that Atlantis was peopled by a highly technological society whose scientists monkeyed with Nature to such an extreme that Nature finally responded with a cataclysm.[13] According to those who so believe, there were some knowledgeable groups within that society who were averse to the use of science in that way, and who left the continent to colonize other areas of the world before the cataclysm occurred. The Great Pyramid is believed by some to be an artifact from one of those groups.

A more likely possibility, as least from the Eastern metaphysical perspective we are examining, is that the Great Pyramid was really a place of initiation in the Greater Mysteries. Remember, there was no mummy found in the edifice; there were air vents; the place is built with amazing insight into nature, not to mention engineering. If there was a place within the ancient world where highly evolved beings could go when they were ready to move into "the underworld" (the inner worlds?) to stand against the thoughtforms of negativity that lay like a curtain over the minds of humans, that place would have to be very special . . . and not just superficially. Who knows what harmonics are needed to send a Being into the inner world under relatively controlled conditions?

Who knows? The Masters would, if Masters indeed exist.

In short, the Great Pyramid's purpose may have had nothing to do with death except, of course, in the most symbolic of ways.

Is this so? It is one more thing about which to wonder . . .

Another cause to wonder: The following is a story told to me by an acquaintance out of India (it was told to me in the first person--I will tell it in a similar way).

There is a guru here in the hills (the Himalayas) who is very pure. He started as a very poor young man in Calcutta--a city of great misery as well as beauty. His mother died

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[13] It *is* interesting. More scientific discovery has taken place in the last forty years than have taken place in *all recorded history* before that period. From whence do you suppose all these scientifically brilliant souls have come? And why are people so terrified about scientists pushing Nature too far (think about the possible consequences of today's delving into genetic engineering). Is this fear simply common sense, or is there a remembrance of a time when scientists--maybe some of the very same ones who are here now--twisted Nature with such mindless arrogance that karma had no choice but to cleanse. The possibility is not as outlandish as it seems (it may be wrong, but it is not outlandish).

at his birth. His father simply did not want to be bothered with him, so he grew up as one of the street children.[13] He begged for the least scrap of food, finally leaving the city in search of someplace less crowded where he would have a better chance to survive. As he grew older, he worked a bit here and there for the people with whom he took temporary residence, and they liked him because he was a good worker. They wanted him to stay but something inside him told him *no*.

"I could not let the remembrance of the misery I came into life with stop me from understanding," he said later. "I saw others in equal misery. It pushed me forward, rather, to see why and how and what I should do to help them."

As he moved through India, he went up into the mountains and there stayed in a small monastery perched on the edge of a cliff in Nepal. He stayed for a long time. Every night, he would look out of the windows of that tiny monastery that had only five monks who were very abstinent, and as he would look down into the valley through which he had walked he wondered, "What goes on in the valley? Why do people live as they do?"

With time, a series of enlightenments came. He became aware of a web of beauty in life much like Indra's web,[14] and he came to see how much the Law (karma) gives to each human being as it supports the efforts of the soul. Having come closer in awareness

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[13] Approximately one-third of the people in Calcutta sleep on the sidewalks at night.

[14] In *The Tao of Physics,* Fritjof Capra's discussion of sub-atomic physics includes an allusion to Indra's web.

He says, "In the hadron bootstrap (this is a kind of sub-atomic particle interaction), all particles are dynamically composed of one another in a self-consistent way, and in that sense can be said to "contain" one another. In Mahayana Buddhism, a very similar notion is applied to the whole universe. This cosmic network of interpenetrating things and events is illustrated in the *Avatamsaka Sutra* by the metaphor of Indra's net, a vast network of precious gems hanging over the palace of the god Indra. In the words of Sir Charles Eliot:

> In the heaven of Indra, there is said to be a network of pearls, so arranged that if you look at one you see all the others reflected in it. In the same way each object in the world is not merely itself but involves every other object and in fact *is* everything else. 'In every particle of dust, there are present Buddhas without number.'

The similarity of this image with that of the hadron bootstrap is indeed striking. The metaphor of Indra's net may justly be called the first bootstrap model, created by the Eastern sages some 2,500 years before the beginning of particle physics. Buddhists insist that the concept of interpenetration is not comprehensible intellectually, but is to be experienced only by an enlightened mind in a state of meditation . . ."

to the reality of life, he thought, "What am I doing sitting in this beautiful place, looking down, seeing all from afar, when there is misery beneath it all that could be enlightened."

So he left his sanctuary and went into the villages of Nepal to try to explain the things he had seen in his enlightenment. Unfortunately, he had *sight* but not yet *wisdom*. He could clearly see the greed that was being practiced: the effort for profit without giving worth; the willingness to lie to get what one wanted. But when he pointed these things out to the people of a village, he was rebuked, often violently. "Move on," their leaders would say. They didn't like him observing, then making his observations public.

He finally decided that that was not the way. He went to a place that just happened to be very near an old monastery called Long Remembrance--one of the last of the places of the Greater Mysteries--that is not well known but that is said to exist quietly in the Himalayas. Sitting in earshot of that place (though he didn't realize it was there at the time), he spoke loudly saying, "Tell me, oh Masters of old, what is it that I must know, for I would serve."

Then he heard a voice behind him say, "Look around you."

He did, and there to his surprise he found the monastery.

Speaking to the great door again, he said, "What is this?"

And again the voice replied, "It is a place that answers your need."

The man entered the monastery and spent many years there--it seems he was a chela unaware. And when he was done, he went out to work in the various villages in the area.

He is quite aged now, just under 100 years old. He has had a difficult life--something he needed in order to awaken him into an understanding of those for whom he would work. Greatly beloved, people wait for him as he goes from village to village counseling. And when it is time for him to leave they sometimes carry him for he finds it hard to move up and down the hilly landscape these days.

What makes him so special, so different from other ascetics?

His words are backed by experience. He knows what it means to suffer, what it means to be alone and in a state of distress. Speaking with a voice of loving understanding, and having distilled out of his experiences the jewel of wisdom, he gives of the beauty and

treasure that has been given to him. He does not just speak words about enlightenment, he *is* enlightenment.

Is it possible that there are Beings like this: Beings who have moved ahead of the stream of humanity, who have been trained by still more evolved humans, who work in the world today?

Hopefully, that question will make you *wonder* . . .