

JAPAN REPORT: Letter from Japan, January 27, 2013



Artist Sadayuki Hagiwara posing before one of his works. PHOTO: Miyuki Okayama

From January 22 – 27, 2013, Japanese Consociate Sadayuki Hagiwara held a private exhibition at Kagoshima Municipal Art Museum titled “Flower of Life.”



Work of artist Sadayuki Hagiwara.
PHOTO: Miyuki Okayama

The round shape had always been a theme of his works of art. However, he thought something was missing. He found that "something" when he began to study Cosolargy. After that his artwork changed.



Work of artist Sadayuki Hagiwara.
PHOTO: Miyuki Okayama



Work of artist Sadayuki Hagiwara.
PHOTO: Miyuki Okayama

Sincerely,
Miyuki Okayama

ADVOCATES FOR HUMAN SPIRITUAL RIGHTS: Joseph Campbell



Joseph Campbell

God is a metaphor for a mystery that absolutely transcends all categories of human thought. . . . It's as simple as that.

—Joseph Campbell, in an interview with Gary Abrams of the *Los Angeles Times*

Joseph Campbell was born on March 26, 1904, into a staunch Roman Catholic family and enjoyed an upper-class upbringing in New York state. He undertook academic studies at Columbia University and at the University of Munich, where he studied Sanskrit and Indo-European philology. In 1934 he began his teaching career at Sarah Lawrence College and soon after married dancer and choreographer Jean Erdman. Between the years 1949 and 1983, he published his major works on comparative mythology. He died in Honolulu, Hawaii, on October 31, 1987.

Campbell was first drawn to mythology by his interest in Native Americans. After seeing Buffalo Bill's Wild West Show at Madison Square Garden, he read every book he could find about American Indian tribes and toured the American Museum of Natural History whenever he had time, enthralled by the Indian exhibits there. In prep school he studied the ancient cultures of the South Pacific, and by the time he entered college he had a wide knowledge of folklore and mythology. At Columbia University, Campbell earned degrees in English and medieval literature, and as a member of the university's track team he traveled to California, Mexico, Guatemala, Nicaragua, Panama, and Cuba. On one of those trips, a meeting with Jiddu Krishnamurti sparked his interest in Hinduism and Buddhism. Campbell dropped out of the doctoral program at Columbia when he was told that mythology was not a fit subject for a dissertation.

For several years after his exodus from Columbia, Campbell studied mythology on his own. In 1927, on an excursion to Paris to study Old French and Provençal, Campbell encountered James Joyce's labyrinthine novel *Ulysses*. When he got to chapter 3, "Proteus," he was puzzled by the opening: *Ineluctable modality of the visible: at least that if no more, thought through my eyes. Signatures of all things I am here to read. . . .* He took his enigma to Sylvia Beach, at Shakespeare and Co., 12 Rue de l'Orlean, in a high state of academic indignation, and she gave him the clues he needed to read it. This conversation changed his career. What Campbell discovered became the foundation of his work in comparative mythology and moved him to explore Joyce's literary creations for sixty years. When he returned to the United States, he spent a year and a half in a cabin in the woods around Woodstock, New York, reading scholarly works on mythology, legends, and folklore. In 1932 he took a teaching position with his old preparatory school. A year later he sold his first short story, "Strictly Platonic." The next year he moved to Sarah Lawrence College where he taught literature until

1972.

During his years as a teacher, Campbell produced a massive body of work in the fields of comparative mythology, folklore, and religion. He began in the 1940s by editing the unfinished works of the late Heinrich Zimmer, a noted lecturer in Indology at Columbia, who was his friend and mentor. After ten years of work on Indian art and philosophy, Campbell made a long-postponed journey to Asia, which became another turning point in his life. His six months of disillusionment and revelation in India is recorded in his published journals *Baksheesh and Brahman*.

Campbell's first book as sole author, *The Hero with a Thousand Faces* (1949), took him four years to write. In this work, Campbell attempted to unite the world's mythologies into a "monomyth," the single underlying story that all myths tell. He found that story to be an outline of the proper way for humans to live. Early reviewers were put off by the volume's mystical tone. In the four-volume work *The Masks of God* (1959–1968), Campbell surveyed the world's mythologies while he argued on behalf of his idea of the monomyth. The first volume begins with the religious ideas of the Bronze Age. The second turns to the East to trace the emergence of the particularly Asian idea of reincarnation and transcendence of the ego. The third begins with the prehistoric belief in a mother-goddess and follows the course of Western religious belief down through the centuries. In the concluding volume, Campbell shifts his attention away from the anonymous myths of the past toward the personal myths of the present created by artists and writers such as Dante, Joyce and T.S. Eliot, and argues the need for a new mythology that speaks to the entire human race in modern terms. With *The Mythic Image* (1974), Campbell turned to the origins of myth. His argument is that the human unconscious mind, particularly dreams, form the basis of all mythology. Four hundred illustrations collected from all over the world and ranging from prehistoric cave

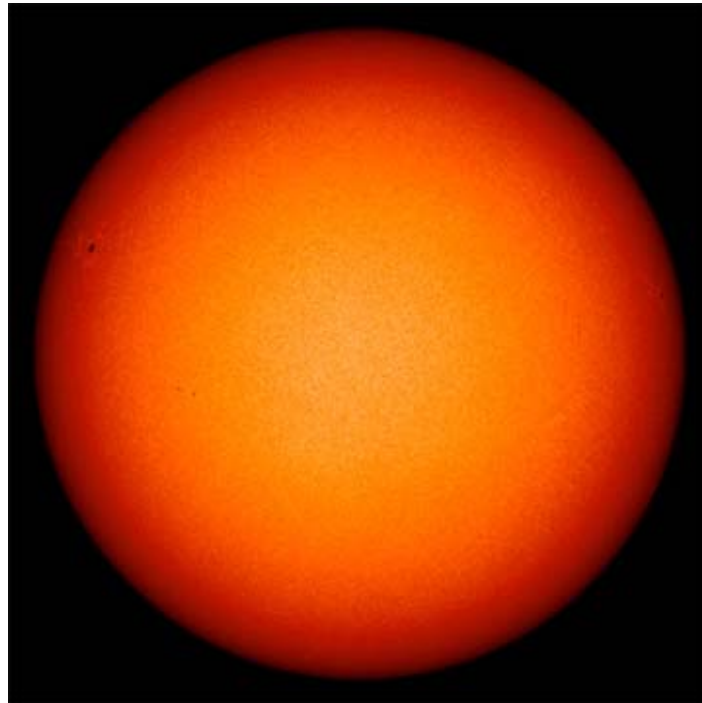
paintings to avant-garde works of the present day are used as evidence of the relationship between myth and dream in humankind's artistic creations. Swiss psychologist Carl Jung had earlier raised the same point with his theory of the Collective Unconscious. In *The Mythic Image*, Campbell gave the theory clear and splendid demonstration. In 1983 Campbell published the first of a planned six-volume series titled *Historical Atlas of World Mythology*. Campbell meant this work to relate the mythological history of the world in a single, all-encompassing narrative. The intended six volumes of the *Atlas* were never completed.

In addition to writing, Campbell produced a number of video interviews with Bill Moyers for the Public Broadcasting Service (PBS) television special *The Power of Myth*. These interviews, broadcast together in 1988 as a six-part series, drew an audience of 2.5 million people per episode. A best-selling book based on the television program was also released. A second PBS program, *Transformations of Myth through Time*, collected thirteen of Campbell's lectures on the evolution of myth. In 1989 the series of lectures was released in book form.

Since Campbell's death in 1987, several volumes of interviews, essays, and other works have been published. *An Open Life* is the transcription of ten years of interviews on diverse subjects. A more intimate collection of interviews is contained in *The Hero's Journey: Joseph Campbell on His Life and Works*. Campbell's exposure via PBS made him known to more people after his death than while he was alive. This exposure transformed him into the rarest of intellectuals in American life: the serious thinker who is embraced by popular culture. He will be remembered for his efforts to rediscover, for a world deprived of meaning, the fundamental mythological pattern of the human spirit.

Robert Petrovich, 2001

“Let’s Talk about Electric Sunbeams”



Latest image of the quiet Sun from the Solar Dynamics Observatory (SDO) satellite (March 25, 2013).
PHOTO: ESA/NASA

“Almost 70 years ago, Dr. C. E. R. Bruce offered a new hypothesis about the Sun. Being an electrical researcher, as well as an astronomer, Bruce proposed that the Sun was a discharge phenomenon.

“Years later, in 1972, the late Ralph Juergens wrote a series

of articles suggesting that the Sun is not an isolated body, but is the most electrically active object in the solar system—the focus of a radial electric field extending outward almost to the next star system. Juergens was the first one to link electricity in the Solar System to the galactic circuit and to theorize that the Sun might have an external power source.”

< [Link to the article “Electric Sunbeams” by Stephen Smith posted online at thunderbolts.info.](#) >

< [Link to a PDF of the same article here.](#) >

Read the article.

Read the commentary below by Consociate Dr. Stephan Fuelling.

Then leave your own comment: Let us know what you think!

Commentary by Dr. Stephan Fuelling

The Electric Universe ‘model’ does not explain what is observed nor does it predict anything that can be measured.

The article you sent wants to explain the output of the sun by ‘electric arcs’. If there were these arcs, what is the process of creating the needed potential difference (voltage)? The other ‘theory’ from Ralph Juergens claims that the sun is an active electric body (as the ‘anode’ with the galaxy as the ‘cathode’), what is the process that continually replenishes the potential difference or charge of the sun? It should have been exhausted a long time ago. Where does this charge come from? Meaning, if the sun was charged and a current flows and heats the sun’s atmosphere, the sun slowly discharges. Therefore, its potential (voltage) slowly decreases. But the voltage would have to be kept constant over billions of years, so the sun would have to get recharged constantly, which requires an equal but opposite current, where does this go and

how is it generated? It does not make sense.

Mainstream science explains that the sun creates its power from fusion, it burns hydrogen to helium, this not only explains the energy output of the sun, it also explains the existence of red dwarfs, which are too small to produce a large fusion output but just fizzle a little. It also explains the big red giants, stars that have exhausted their hydrogen reservoir and are burning helium and heavier elements until they either become white dwarfs (the 'ashes' of the former star) or become a supernova and, if they were really big, end up as a black hole. None of the 'electric universe' models can explain any of this. In addition, the fusion process creates neutrinos. But there was a discrepancy with the measured neutrino flux from the sun on earth, and so it was theorized that the neutrinos on their way through the sun and to the earth changed by some amount into another neutrino type. This recently has been verified, so one can see how a theory that had been developed to explain the observed neutrino discrepancy and its prediction could later be verified in experiments. That is how science works!

<
<http://phys.org/news/2013-03-rare-shape-shifting-neutrino.html> >

These 'electric universe' models are all fantasies, these are not even theories, because it is not thought through, does not contain any mathematical theory behind it. As Wolfgang Pauli noted: "Some theories are not even wrong," meaning, they contain nothing whereby someone could test the theory against observables in nature and thus prove it wrong.

< http://en.wikipedia.org/wiki/Not_even_wrong >

If a theory cannot be tested, what good is it? The same with blind faith...

However: when the solar system formed and there was the

protoplanetary disc around the sun, there were electrical processes that may have created so-called chondrules.

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<http://www.space.com/20390-solar-system-rock-origins-explained.html> >

Also, there are theories that Saturn's rings display some electrical properties:

'Mysterious [spokes](#) have been seen in Saturn's rings, which might form and disperse over a few hours. Scientists have conjectured that these spokes might be composed of electrically charged sheets of dust-sized particles created by small meteors impacting the rings or electron beams from the planet's lightning.'

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<http://www.space.com/48-saturn-the-solar-systems-major-ring-bearer.html> >

There are also many electromagnetic phenomena in the sun, the sun is a plasma body, which is conductive and therefore generates currents, magnetic fields, and electrical potentials. A solar wind energy source has recently been suggested:

<

http://science.nasa.gov/science-news/science-at-nasa/2013/08mar_solarwind/ >

This could explain the much hotter corona (3.5 million degree F). But it is only a theory and needs to be tested. Future missions to the sun may prove it right or wrong! I also read of another theory, whereby the heating of the corona is based on 'magnetic reconnection', whereby magnetic flux is shorted out when magnetic field lines overlap and 'reconnect', thereby ejecting the cut-off magnetic loop. The magnetic energy of this loop is then released in the corona, heating it up. The

magnetic reconnection is currently a hot topic in science. Or both theories could be correct, then the solar corona is heated by both processes (or more). Future comparison between modeling and new solar data may shed more light into this.

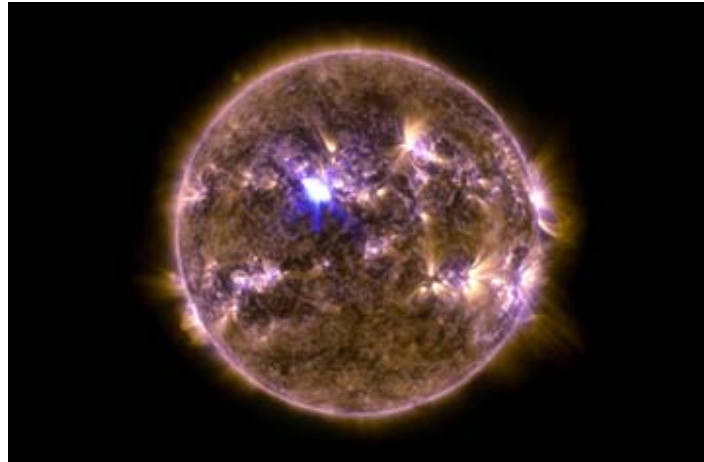
So while there are some interesting electrical phenomena in Saturn's rings and the sun or the protoplanetary disc, these are limited to their immediate environment. The observed electrical phenomena always occurred where there was a high enough plasma or charge density. But there are also some interactions between the sun and the earth: Solar coronal mass ejections can cause electrical phenomena on earth. One such dramatic event was the 'Carrington event' in 1859, a solar superstorm that caused telegraph wires to glow. This was due to the compression of earth's magnetic field by the impact of the solar ejecta , that induced high voltages (and currents) across the landlines. The northern and southern lights are electrical in nature, strong solar winds or coronal mass ejections divert charged particles along the magnetic field lines of the earth, and when they hit the upper atmosphere, they excite and ionize the air, causing light emission from these ions or molecules. There may be other electrical phenomena, but they must withstand scientific scrutiny.

With best regards,

Stephan

“Incoming! Sun Erupts with

Huge Flare, Launches CME”



NASA's Solar Dynamics Observatory captured this image of an 6.5 M-class flare at 3:16 EDT on April 11, 2013. This image shows a combination of light in wavelengths of 131 and 171 Angstroms. PHOTO: NASA/SDO from Discovery News files

“The sun has unleashed the biggest solar flare of the year, quickly followed by an Earth-directed coronal mass ejection (CME).”

This article posted April 11, 2013, is just another article about the impact of the sun's coronal mass ejections (CMEs) on communications networks on Earth, but this one has a great collection of NASA photographs of the sun. These photos alone are worth taking the time to look through the article.

< [Read the entire article online at discovery.com.](http://discovery.com) >

link submitted by Frieda Nelson

< [And here is another related article posted at wnd.com: "Sun Blasts Out Strongest Flare of 2013"](#) >

link submitted by Gene Savoy Jr.

2013 Japan Tour: Final Itinerary (as of May 16, 2013)



The itinerary for the official seminar to be held in Japan May 24–29, 2013, has again been altered slightly. The new itinerary appears below together with a [NEW downloadable document that holds details of the seminar agenda](#) .

Traveling from the Reno Community to participate in the

seminar sponsored by The Cosolargy Institute of Japan are Bishop Gene Savoy Jr., Sabrina Savoy, Reverend Robert Roy, Noriko Roy, Joseph Roy, and Deacon Stephan Fuelling.

Gene Savoy Jr. will be speaking to celebrate the publication of the Japanese-language edition of Gene Savoy Sr.'s book *Project "X": The Search for the Secrets of Immortality*.

FINAL ITINERARY (as of May 16, 2013)

May 23

Arrival at Fukuoka Airport
Visit offices of Manners Sound Research Co., Ltd.
Lunch at SHUN restaurant
Hotel check-in
Dinner with Yukinori Matsushita and guests
Overnight at Hotel Toyoko Inn Kurume

May 24

Guided tour around Saga-shi, Kurume-shi, Fukuoka-shi
Yoshinogari Historical Park (The Remains)
Saga Castle History Museum
Saga Shrine
Ise Shrine
Xu Fu Kan Longevity
Sunset Service at Megalith Park
Overnight at Hotel Toyoko Inn Kurume

May 25

Communion of Fellowship at headquarters of Cosolargy Institute
in Japan
Ino Noh Theater
Dedication dance by Mizuho Asano
Presentation on Project "X" by Bishop Gene Savoy Jr.
Dinner and social gathering with participants at Michishirube
restaurant
Overnight at Hotel Toyoko Inn Kurume

May 26

Sunrise Service at the ancient solar site of Yakinotouge
Ordination Service

Social gathering at offices of Manners Sound Research Co, Ltd
Ordination Service

Visit to Kyushu National Museum in Dazaifu (optional)
Overnight at Hotel Toyoko Inn Kurume

May 27

Ferry from port of Hakata to Iki Island
Visit Tatsuno Island

Q & A with Gene Savoy Jr. at Iki Byu Hotel
Dinner, Iki Noh Dance performance and overnight at Iki Byu
Hotel

May 28

Visit shrines on Iki Island
Kojima Shrine
Tsukiyomi Shrine
Ondake Shrine
Medake Shrine

Ferry from Iki Island to port of Hakata
Dinner (site to be announced)
Overnight at Hotel Toyoko Inn Kurume

May 29

Breakfast at Kurume Esprit Hotel
Meeting with Yukinori Matsushita and Gene Savoy Jr.
Lunch at SHUN restaurant
Seminar program ends

[<Download 2013 Japan Seminar details here \(as of May 16, 2013\)](#)

>

Following the seminar program, a further excursion is planned. Attendees from Reno will be returning to the United States on June 4, 2013.

“Scientist Proves DNA Can Be Reprogrammed by Words and Frequencies”



PHOTO: collective-
evolution.com

“HUMAN DNA IS A BIOLOGICAL INTERNET and superior in many aspects to the artificial one. Russian scientific research directly or indirectly explains phenomena such as clairvoyance, intuition, spontaneous and remote acts of healing, self healing, affirmation techniques, unusual light/auras around people (namely spiritual masters), mind’s influence on weather patterns and much more. In addition, there is evidence for a whole new type of medicine in which DNA can be influenced and reprogrammed by words and frequencies WITHOUT cutting out and replacing single genes.”

In this article by Grazyna Fosar and Franz Bludorf there isn’t much in the way of citations, and that is always a problem when an author wants to be taken seriously. But that doesn’t mean that the article can’t be food for thought. Four serious

Cosolargist thinkers have responded to this article's topic with thoughtful commentaries. Read the article online, then read their commentaries, then add a comment yourself!

< [Read the entire article at Collective-Evolution.com.](#) >

link submitted by Frieda Nelson

Commentary by Ron Theriault:

This essay appears to be a summary of a book that unfortunately is currently available only in German. The book's focus seems to be how certain Russian researchers are discovering scientific evidence for various New Age spiritual ideas.

It begins with the assertion that human DNA can be altered by thoughts and words, and that "junk" DNA has a syntax that mirrors human language among other things. It then goes on to mention "Indigo children" which is the New Age term for those born with enhanced clairvoyant abilities, and something called "vacuum domains," which are said to be a physical phenomenon responsible for many UFO reports. I'll just address my comments to the DNA content of the essay however.

When the chemical structure of DNA was first worked out, researchers soon discovered that certain clearly marked regions of DNA contained coded sequences that specify the structures of proteins. Many thought that the workings of living cells would soon be discovered, even though these protein coding sections only amounted to a small fraction of the total amount of DNA in a cell. The rest was called "junk" DNA, because it was thought that it had no purpose.

That point of view now seems hopelessly naive. How could any cell function if it just carried on making proteins willy-nilly? It is now known that the "junk" DNA (also called non-coding DNA) plays an important role in controlling which sections of DNA are active and which are passive. It is likely in my view to be processed like the instructions that comprise

a computer program, and if so, probably consists of the most complex and convoluted "spaghetti code" imaginable.

The term "spaghetti code" is used in the software world to denote the convoluted and disorganized nature of the instructions that make up badly written computer programs. Ideally one wants to have to make a change in only one place in a computer program in order to make one change in its behavior. With spaghetti code, one simple change may have many effects that are unrelated to what is desired. Macroscopic evidence for cellular spaghetti code can be seen in the results of plant and animal breeders, who always have to deal with secondary effects when a desired characteristic is bred for.

The thing that stood out most prominently for me in the essay was the mention of the research of Russian biologist Pjotr Garjajev. It was stated that DNA patterns impressed on laser light from one organism can influence the development of the embryo of another organism. If confirmed, this could be the beginning of an important new technology.

The assertion in the essay that human speech influences DNA because the structure of DNA is similar to the grammar of human languages is questionable on a couple counts. Firstly the grammar, or structure of human languages is not universal. The grammars of Asian languages versus Indo-European languages are vastly different, lending credence to the view that grammar consists of speech patterns that become habits and then cultural artifacts over time. There is no doubt that DNA is structured, and that there are discernible patterns to that structure, but by this reasoning it would be equally valid to say that the structure of DNA resembles the Lisp programming language. * (EDITOR: The reference to Lisp should not be taken too literally. There is nothing special about Lisp that resembles DNA. It was simply pulled out of the air as an example of a non-human language which of course, has a structure. The author could have equally chosen another

example of something that has structure, say, “a customer relations software suite” or “the bureaucracy that runs the department of health and human services.”)

Secondly, the essay makes no mention of intention. It should be well known to New Agers especially that human intention is a key factor, if not the most important one, in effecting healing, clairvoyance, and other goals that are currently beyond scientific understanding. Intention, like consciousness, is beyond language and any other physical phenomena, and must surely rank as one of the great mysteries of our time.

The web page skims the surface of a number of interesting topics, but offers little in the way of practical advice or exploration of any consequences. Hopefully the book itself does better.

Ron Theriault
April 15, 2013

Commentary by Stephan Fuelling:

I agree with everything that Ron commented; nice review, Ron!

There is one other thing that came to mind, which is both fascinating and hard to understand. It is called the Ciba-Geigy effect:

http://blog.hasslberger.com/docs/CIBA_PATENTED_TECHNOLOGY.pdf

Here, seeds or fish eggs were grown in an electrostatic field and the grown plants or fish showed features from extinct species! Here clearly the DNA was manipulated through the presence of an electric field—or (which was not mentioned, but is something that I theorize) from the electrostatic POTENTIAL the seeds are exposed to. I had done some experiments with sleeping on an electric potential with regard to grounding. A negative potential of 27 Volts gave me nightmares, a friend replicated this with a 100 Volts negative potential and had

the worst nightmares of his life! The positive potential, in most cases, did not change the sleep but if the bed place was compromised by 'noxious energies', a small positive potential of 9 Volts mitigated that problem. But one cannot exclude that the electric field was responsible here, since those would have been present as well.

Magnets or magnetic fields have also a healing effect. I am experimenting with a pulsed magnetic device 'Earth Pulse' and videos from the manufacturer's website shows remarkable recovery of a Parkinson's patient and the age regression (or youth sustaining) effect on the manufacturer's own dog 'Gizmo'. Interesting to watch:

<http://www.earthpulsetechnologies.com/> For the videos, click on "Videos."

<http://www.earthpulse.net/>

Since thought processes may involve the Bohm-Aharonov effect (modulation of the phase of an electron wave), where the potential of the magnetic field is responsible, and I think that the potentials (both for the magnetic and electric fields) are primary while the fields are mathematical derivatives of the potential, it stands to reason that the potentials may be causing the biological effects, regarding the DNA modification and health effects. The electric field would only act on the surface of the seeds or the eggs, since even the smallest conductivity would short out the internal electric fields (in a short time). This is only true for static electric fields. So the DNA should not be affected by it. Dr. Karl Maret is also very interested in the magnetic vector potential, when I talked with him during the Convocation last year.

With best regards,

Stephan

Commentary by Gary Buchanan:

My thoughts are that, yes, DNA can obviously be influenced by all kinds of wave fronts, e.g., light, sound, EM [electromagnetism], et alia [among other things].

A great many alternative physicians and researchers are working in this field; for example, at Energy Medicine Exchange, Biofield Scientists, etc. online, and with myriad links, footnotes, case studies, etc.

Side effects are seldom discussed, but should be. This ties-in with the “spaghetti” [code] idea that Ron mentions [above]. There is no such thing as “junk” DNA. It is all there for a reason—and used in ways people cannot even begin to imagine.

This is, in my opinion, why schools of solar adepts have always been strict [about] and very conscious of proper techniques and approaches in using sunlight, as well as related subtle energy sources, such as sound. From our teachings we know that the DNA definitely can be influenced and modified with Information Factors contained in sunlight—but also in phonon formations, water, air, aethers, etc.

Accordingly, mantra and vocalizations, also intent—but not always essential, absolutely do affect absorption of light patterning, encoded fields, and this is why we use singing bowls, chants, bells, et alia in services, e.g., at sunrise, but at other times, as well. It has little to do with “linguistics,” per se. Again, in my opinion, all languages derive from common ancestors, globally (e.g., Sanskrit from Urdu, Irish from Sanskrit, Chinese from same ancient sources, etc.); but, this is not at all relevant to the discussion.

Reverend Gene [Savoy] Sr. used to say that our “wave front” technology must be handled, discussed, and made available in a very careful manner. (This is why we trade-marked [the term]

“wave front bioresonance.”) Folks have all sorts of simplistic, potentially dangerous, ideas on how to use these energies and IF [information factors] (the article stating some of the more shallow understandings), but few have the personal experience of The System, the effects and ultimate goals envisioned.

Sound is vibration and responsible for ALL life on the physical levels—also very much on the astral and psychic levels, for certain.

Phonon chains in the body and its fields, in addition to rapid Cymatic drive trains, produce bosons and solitons, and speed up all kinds of functions, including the resonances of the 4th-phase vicinal [in the body] waters ([see the work of] Gerald Pollack), cells, the DNA, RNA, sub-atomic spins, ad infinitum.

The DNA spiral has been shown many times to vibrate with certain, quite specific, frequencies and combined resonances, both acoustic (pressure waves) and EM; i.e., lights and color. The very design of the bio-resonant spirals, following acoustical Golden Mean, etc., demonstrate that they may be altered, mutated, and reorganized with sacred geometric patterns—sound, imagery, light, subtle torsions, etc.

The Niels Bohr Institute has for several decades been documenting this reality with its R & D, and [renowned biophysicist] Jim Oschman just wrote several pages in my new book’s preface agreeing with this primary principle in therapies—saying he now rejects EM approaches in medicine, per se. For example, solitons can produce biophotons (perceived as EM), strengthening the light fields, altering genetic flows and patterning. All that is required to create this effect is a particular resonance, e.g., a good voice sounding a phoneme.

A strong underpinning in Sonotherapy is this obvious principle of vibrational effect—all of which I have attempted to

scientifically document in my two books. Not to be cute here, but if one HAS READ and comprehended those books, he/she might find these occasional articles [such as the one reviewed here] a bit amusing, while also realizing how misinformed and naive the writers are.

Unfortunately, I believe posting such articles and reviews on our web site does more harm to our image than good. It makes us look like amateur speculators rather than adepts—those who are supposed to know and understand these things intimately—and therefore “the source” that should be consulted and supported, the School [of Light; i.e., the Jamilian University] with whom one should enroll and study.

Gary Buchanan
April 15, 2013

Commentary by Robert Anderson:

I want to just reiterate and thus emphasize Dr. Buchanan’s final point: These articles simply show that some in the scientific world are starting to dabble in what has from time immemorial been the domain of the spiritual arts and sciences, and while those articles are related to what Cosolargists do, the latter, as adherents to a proven System, gain *experiences* that enable the practitioner to not only have this knowledge but to use it skillfully (“adept-ly”) for self and cosmic evolution: the ultimate goal of all true science. In other words, if you find this article intriguing, then study (nay, *live*) the way of the Cosolargist and find out for yourself.

Bob Anderson
19 April 2013

Reno Faith Forum Presents Bishop Savoy's Words



Gene Savoy Jr.

PHOTO: Rebecca
Willis

The "Faith Forum" in the Reno Gazette-Journal has been inviting local Reno clergy to present their views on controversial topics for the past two years. Views of major religious denominations as well as secular academics have been posted weekly in this Saturday column since 2011. For the first time in these two years, Bishop Gene Savoy Jr. was invited to present his view alongside those of local Eastern Orthodox, Bahai, Evangelical Christian, Jewish, Muslim, Roman Catholic, Buddhist, LDS, and religious scholars.

This is the question posed in the Faith Forum for April 21, 2013:

American philosopher Dr. Daniel Clement Dennett III stated, according to the BBC website, that "religion is a bad virus ... a lot of people are really afflicted by their religion and I would love to see them cured ... it is a drug that you take and ingest by the eyes and ears." What do you think?

Here is the posting of Bishop Gene Savoy Jr's response:

RELIGION MUST BE PROGRESSIVE

***Gene Savoy Jr., International Community of Christ Bishop,
guest panelist***

The nature of religion is the key to this question. Religions are founded as dynamic and charismatic movements by inspired and holy figures ordained of God who have been chosen to receive new prophetic or revelatory information that offers fresh perspectives and insights into man's spiritual quest to know the divine. Such was the case with Abraham when he established a new Covenant in Canaan, with Gautama Buddha when he adopted the Middle Way, and with Jesus the Christ.

If the original teachings of religious movements are lost, watered down or become dogmatic, then religion suffers stagnation. In these cases, religion might hamper rational thought as it no longer serves the spiritual needs of an ever-evolving human species. Then, religion becomes stuck in the past. If, on the other hand, religion remains vibrant, evolutionary and progressive, then, to the contrary, religion serves to elevate the thought of man and woman.

[Read the entire Faith Forum article for April 21, 2013 online at rgj.com.](#)

Dream and Vision Forum, April 2013

This is your forum to share higher-level experiences in Cosolargy through the images of your dreams and visions. All postings are anonymous. Send in verbal descriptions and, if you have them, drawings or paintings.

The primary value in these postings is simply to allow others to see that people do have relevant or meaningful dreams and visions. Another value is to see if others find that the dreams and visions we post are similar or identical to their own. This is why we ask for your comments.

Dreams are communications from the unconscious mind and sometimes the higher self. Some are simply compensation for attention directed elsewhere during the day; some are indications of bodily processes, and some help us work through conflicts. Occasionally, they communicate information from higher realms and thus have more than individual value.

*As Cosolargists, we are learning to navigate higher realms. Dreams are part of these higher realms. The Worlds of Light, the realm of spirit, sometimes breaks through to the psyche and gives us information. What breaks through deserves our attention and analysis. In this section of the **Community Communique**, we offer Community members a forum for sharing their dreams and visions for the edification of the Community and themselves.*

Dream No. 6



I have attached the following description of a recent dream. It is one that stands out for me because it is complete, uninterrupted, and contains colors that I remember:

I was slogging through a colorless jungle-like swamp with water up to my calves. The light was dim, and there were large trees with knobby knees all around. At last I saw a low embankment ahead through the trees. It rose about 3 feet above the water and was covered with close-cropped green grass. I thought, "Finally, dry land."

Climbing on the embankment I saw that it was only a footing for a massive stone wall, like from an old castle. Wondering what was on the other side, I became aware of a small wooden door, which opened without difficulty, and I found myself inside a square enclosure perhaps 50 feet on a side. The ground was covered with the same green, close-cropped grass. "Whoever built this wanted to be safe from the swamp," I thought.

The only thing inside was a stairway. It wound upwards in a sinuous way, with polished marble-like steps held in place at the ends by metal tubes like polished brass or silver. The same brass tubes formed railings that snaked up along the stairs.

I started up the stairs. There were a few small landings along the way, and in places, leaves, as if from trees below, came close enough to the stairs to touch. There were occasional small flowers or pieces of fruit on the branches. I was not aware of anything beyond the stairs at this point.

At about the equivalent height of a third or fourth floor, I came to the top. It was a circular platform of the same white material as the stairs, with a brass railing around it. There was an old man playing an electronic keyboard there. He had white hair, and was all dressed in white. I did not hear the music that he was playing. He did not say anything to me but did not object to my being there.

Written March 3, 2013

2013 Japan Tour Update (as of April 12, 2013)



The itinerary for the official seminar to be held in Japan May 24-29, 2013, has been altered slightly again.

Guests will **not** be staying at the Kurume Esprit Hotel while they are in Kurume but at the *Hotel Toyoko Inn*. Please make this correction in your personal itinerary if you plan to participate in the tour.

The [downloadable document](#) made available in the [April 8 announcement](#) will need to be revised to show this change.

The corrected itinerary appears below.

REVISED ITINERARY (as of April 12, 2013)

May 23

Arrival at Fukuoka Airport

Visit offices of Manners Sound Research Co, Ltd

Dinner with Yukinori Matsushita and guests

Overnight at Hotel Toyoko Inn

May 24

Guided tour around Saga-shi, Kurume-shi, Fukuoka-shi
Yoshinogari Historical Park (The Remains)

Saga Castle History Museum

Saga Shrine

Ise Shrine

Xu Fu Kan Longevity

Sunset Service at Megalith Park

Overnight at Hotel Toyoko Inn

May 25

Communion of Fellowship at headquarters of Cosolargy Institute
in Japan

Ino Noh Theater

Dedication dance by Mizuho Asano

Presentation on Project "X" by Bishop Gene Savoy Jr.

Dinner and social gathering with participants at Cineate-ku
cafe

Overnight at Hotel Toyoko Inn

May 26

Sunrise Service at the ancient solar site of Yakinotouge
Ordinations

Social gathering at offices of Manners Sound Research Co, Ltd
(Afternoon schedule to be announced)

Dinner

Overnight at Hotel Toyoko Inn

May 27

Ferry from port of Hakata to Iki Island

Visit Ikinoku Museum and Haranotsuji Site

Q & A with Gene Savoy Jr. at Iki Byu Hotel

Dinner, Iki Noh Dance performance and overnight at Iki Byu
Hotel

May 28

Visit shrines on Iki Island
Kojima Shrine
Tsukiyomi Shrine
Ondake Shrine
Ferry from Iki Island to port of Hakata
Overnight at Hotel Toyoko Inn

May 29

Breakfast at Kurume Esprit Hotel
Meeting with Yukinori Matsushita
Seminar program ends

ADVOCATES OF HUMAN SPIRITUAL RIGHTS: Robert Henry Charles

What the Divine plan of his life is, man can only learn as he advances faithfully and adventurously along the path which is marked out for him by God, and which he can never be at a loss to know, if he but seeks to know it. But since the path is of God's devising and not man's, it follows that it must be one of high adventure, and one that is often beset with clouds and darkness. The life of the faithful man must, therefore, be one of constant discovery: on the one hand of the goodness and love of God, on the other of his own growing power and destinies.

—R. H. Charles, Gambling & betting: a short study dealing with their origin and their relation to morality and religion, 1925



R. H. Charles

Robert Henry Charles (1855–1931) received a doctor of divinity degree from Trinity College and a doctor of letters from Oxford, was accepted as a Fellow of the British Academy, and in 1919 was appointed archdeacon of Westminster. Charles began his education at a private school near his home in Ulster, Ireland, but was dissatisfied with the quality of instruction and requested to be transferred to Belfast Academy. He made rapid progress and soon entered Queen's College, where he earned his B.A. (1877) and M.A. (1880) with first-class honors. During his undergraduate years at Belfast, he passed through a spiritual crisis that led him to seek ordination; accordingly, he entered Trinity College, Dublin, and there opened a brilliant career in classics and theology. He served as professor of biblical Greek at Dublin, as lecturer at Oxford, and as canon and, later, archdeacon of Westminster. But it was his rare work as a scholar of Jewish eschatological, apocryphal, and apocalyptic literature that distinguished him and brought him fame.

In 1880, at the end of his master's courses at Queen's College, Charles spent some time in Germany and during his stay at Heidelberg met the woman who would later become his wife. He was ordained a deacon in 1883 and a priest in 1884. During the succeeding six years he served curatorships in

Whitechapel, Kensington, and Kennington with such zeal and energy that his health was seriously impaired and prolonged rest became necessary. With his wife he went to Germany for a year. It was during this visit that he began his study of religious developments within Judaism during the intertestamental period, particularly the exposition of the apocalyptic literature of that age. When Charles returned to England, he settled at Oxford and began the publication of a long series of works of first-rate importance. The series opened with an English translation of the Book of Enoch (1893) and was crowned by a massive edition of the Apocalypse of John or Book of Revelation in two volumes (1920) and a great commentary on the Book of Daniel (1929). In the intervening years he published masterly English translations, with reliable commentaries, of many apocalyptic works that had only recently come to light. To do so he made himself a master of the languages of the genre—Hebrew, Greek, Latin, Syriac, Armenian, Ethiopic—by years of industrious and concentrated study.

His knowledge was vast and accurate. His critical editions of the Book of Jubilees, Enoch, and Testaments of the Twelve Patriarchs still stand as models of scholarship and remain indispensable for students. While pursuing his own researches with characteristic zeal, he gathered about him at Oxford a band of scholars with similar interests and abilities. The result of their joint labors was the two volumes of *The Apocrypha and Pseudepigrapha of the Old Testament in English* (1913), in which, besides the general editorship, Charles contributed a large share of the detailed work. He had worked at and revised his own contributions to that collection—2 Baruch, 1 Enoch, 2 Enoch, Martyrdom of Isaiah, Book of Jubilees, Assumption of Moses, Testaments of the Twelve Patriarchs, and Fragments of a Zadokite Work—over a period of nearly twenty years. His Ethiopic version of Enoch was edited from twenty-three manuscripts with additional Greek and Latin fragments; his Testaments of the Twelve Patriarchs, from nine

Greek manuscripts with Armenian, Slavonic, Hebrew, and Aramaic versions. Like the unequaled scholar of a later generation, Theodor Gaster, R. H. Charles produced excellent translations of scriptural texts newly come to light and believed it to be his duty as a scholar to present them to laypersons for their elevation.

Robert Petrovich, 2002