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Email: ultinla@juno.com

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STOICISM IN ESOTERIC PHILOSOPHY

CARLOS CARDOSO AVELINE,

Brazlandia, Brazil¹

The Yoga aphorisms of Patanjali say that *desire* and *aversion* are among the main “kleshas” or afflictions which challenge every candidate to discipleship.

Desire, say the Aphorisms, is the dwelling upon pleasure. Aversion is the dwelling upon pain. And the best way to eliminate the roots of these two *kleshas* is to create a mental state opposite to each of them, and to meditate upon eternal truth.²

Indifference to pain and pleasure is also recommended by most classical thinkers in Western philosophy. And those ancient-time sages had the habit to *live what they taught*, and to *teach what they lived*.

Tradition holds that before being freed and becoming a philosopher on his own, the Greek slave Epictetus (55-135 C.E.) was physically hurt to the point of being permanently lamed by his Roman master. According to Celsus, when his master was twisting his leg, Epictetus only smiled and said, “You will break it”. And when the leg was finally broken his calm commentary was:

“I told you so.”

Stoicism, Platonism and other schools teach that happiness has no relation to pleasure. Instead, they say that happiness derives from having no anxiety,

no fear and no ambition in the soul. As to pleasure, it is defined as having the same illusory substance as pain or suffering.

Epictetus the Stoic taught:

It is not poverty which produces sorrow, but desire; nor does wealth release from fear, but reason, that is, the power of reasoning. If then you acquire this power of reasoning, you will neither desire wealth nor complain of poverty.³

Porphyry, the neoplatonist, wrote that “the true philosopher is self-sufficing in all things”. But he had to admit that — “no fool is satisfied with what he possesses”.⁴

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³ *Enchiridion*, Epictetus, Dover Thrift Editions, USA, 2004, 56 pp., see aphorism XXV, p. 28. As to the episode of Epictetus’ life when he was still a slave, see *Lucretius*, *Epictetus*, *Marcus Aurelius*, Great Books of the Western World, Encyclopaedia Britannica, Inc., Chicago-London-Toronto-Tokyo, 1952-1978, 310 pp., p. 101.

⁴ Porphyry’s Letter to his Wife Marcella, translated by Alice Zimmern, Phanes Press, Grand Rapids, USA, 1986, 59 pp., see p. 55.

1 CarlosAveline@hotmail.com

² *The Yoga Aphorisms of Patanjali*, an interpretation by William Q. Judge, Theosophy Co., India, reprinted 1984, 74 pp., see pages 21-22, aphorisms II-3 through II-11.

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Students of philosophy must not expect outer reality to follow the track of their own desires and expectations. Effective learners accept things as they are and do their best, regardless of what may happen. They put their confidence on the law of Karma and Retribution. They are not led by appearances. They see all human beings as their brothers and sisters, and for them there is no difference between a prince and a beggar. One of the Raja Yogis who inspired the creation of the theosophical movement wrote, in a letter to a lay disciple:

“... In our sight an honest boot-black [...] is as good as an honest king, and an *immoral* sweeper far higher and more excusable than an *immoral* Emperor...”

As to the main idea of Stoicism, which recommends that we should act in a correct way regardless of personal pleasure or pain, the Mahatma wrote in the same letter:

“... Remember that the first requisite in even a simple fakir, is that he should have trained himself to remain as indifferent to moral pain as to physical suffering. Nothing can give US *personal* pain or pleasure.”¹

There are good reasons for aspirants to the esoteric wisdom to develop a reasonable amount of indifference toward comfortable and uncomfortable conditions of life, and we can see that H. P. Blavatsky's work in the 19th century was not an exception to this general rule.

The Old Lady had the stuff of a Stoic. She did not look for the easy way. Perhaps we might see an example about

that. In a letter written in October 1884, an Adept-Teacher tells his lay disciple Alfred P. Sinnett that the enemies of the theosophical movement — with active support from *dugpas* and liars — aim at presenting false letters to attack the main founder of the movement. The Master says that these texts are “pretended letters alleged to have come from H.P.B.'s laboratory”, and they consist of “forged documents showing and confessing fraud and planning to repeat it”. The Adept-teacher explains that the false texts were made with an “enthusiastic help from the *Dugpas*, in Bootan and the Vatican!”²

More false texts were created and used after HPB's death, when Mr. Vsevolod Solovyov published a new generation of libels against the founder of the esoteric movement. Surprisingly, those old absurd forgeries have been published as authentic in 2003 by Mr. John Algeo, one of the main leaders of the Adyar Theosophical Society. “*The Aquarian Theosophist*” has created the *H. P. Blavatsky Defense Fund* as an instrument to face this new challenge.

Being attacked was naturally no exclusive privilege of HPB's. Regardless of time and place, every truth-seeker has been and will be tested in one way or another, in proportion to his own degree of learning.

The Mahatma explains:

“It has ever been thus. Those who have watched mankind through the centuries of this cycle, have constantly seen the details of this death-struggle between Truth and Error repeating themselves. Some of you Theosophists are now only wounded in your ‘honour’ or your purses, but those who held the lamp in preceding

¹ *The Mahatma Letters to A. P. Sinnett*, facsimile edition, Theosophical University Press, Pasadena, California, USA, 1992, 493 pp. and plus, see Letter XXIX. These two sentences are respectively on pages 223 and 224.

² See *The Mahatma Letters to A. P. Sinnett*, Letter LV, p. 322.

generations paid the penalty of their lives for their knowledge.”¹

An active loyalty to his teachers and co-workers, a courage to defend them, a respect for Truth and the growing development of *Vairagya* or detachment are essential landmarks for the learner — along the road to occult knowledge —

Detachment delivers the truth-seeker from wishful-thinking. The absence of personal desire, aversion, ambition and fear, liberates our attention from all kinds of conscious or unconscious, pleasant or unpleasant expectations. That allows us to live each moment as a complete event, and to use it as an opportunity to plant better karmic conditions for the future.

Roman emperor and philosopher Marcus Aurelius (121-180 C.E.) wrote in his *Meditations*:

“If thou workest at that which is before you, following right reason seriously, vigorously, calmly, without allowing anything else to distract thee, but keeping thy divine part pure, as if thou shouldst be bound to give it back immediately; if thou holdest to this, expecting nothing, fearing nothing, but satisfied with thy present activity according to nature, and with heroic truth in every word and sound which thou utterest, thou wilt live happy. And there is no man who is able to prevent this.”²

In a modern version of Epictetus' discourses, made by Sharon Lebell, we can read:

“Happiness and freedom begin with a clear understanding of one principle; some things are within our control, and some things are not. It is only after you have faced up to this fundamental rule and learned to distinguish between what you can and can't control that inner tranquility and outer effectiveness become possible.”

And a few paragraphs later:

“Keep your attention focussed entirely on what is truly your own concern, and be clear that what belongs to others is their business and none of yours. If you do this, you will be impervious to coercion and no one can ever hold you back.”³

Each time we pay too much attention to things which do not depend on us, we abandon those things and realities which actually need our action. We must keep to our task and not worry about other people's doings. But how can we decide what to do and what not to do, if the Roman thinker Terence correctly taught that “All things human concern me”?

In fact, Terence was right in the sense that each thing in the universe is connected to everything else. One of the Mahatmas wrote: “Nature has linked all parts of her Empire together by subtle threads of magnetic sympathy.”⁴ We are linked to all human beings and to the whole universe. We interact with all of it, but not all of it is under our direct responsibility. Seeing, defining and fulfilling our direct duty is of utmost importance. This duty — our karma and dharma — is both local and global. It has short term

¹ *The Mahatma Letters to A. P. Sinnett*, same Letter LV, same p. 322.

² *The Meditations of Marcus Aurelius*, in *Lucretius, Epictetus, Marcus Aurelius, Great Books of the Western World*, Encyclopaedia Britannica, Inc., Chicago-London-Toronto-Tokyo, 1952, 1978, 310 pp., see p. 262, Book Three, paragraph 12.

³ *The Art of Living*, Epictetus, a new interpretation by Sharon Lebell, HarperSanFrancisco, 1995, 113 pp., see pp. 3-4.

⁴ *The Mahatma Letters to A. P. Sinnett*, transcribed by A. T. Barker, facsimile edition, Theosophical University Press, Pasadena, CA, 1992, 493 pp., see Letter XLV, pp. 267-268.

and long term dimensions. If we call ourselves theosophists, our dharma includes building the nucleus of an universal brotherhood which must have a sincere respect for the teachings and the teachers of the Eternal Wisdom.

In a paragraph showing the common ground between Stoicism and Esoteric Philosophy, Robert Crosbie writes:

“ ‘We meet our karma in our daily duties’ is a good saying to bear in mind, and in the performance of those duties come our tests. We should therefore do what we have to do, simply as duties, regardless of whether that performance brings us praise or blame. All the energy would, then, be expended in the performance of duties, and there would be nothing left for the personal idea to subsist upon.”¹

Epictetus says:

“Things themselves don’t hurt or hinder us. Nor do other people. How we view these things is another matter. It is our attitudes and reactions that give us trouble. Therefore even death is no big deal in and of itself. It is our notion of death, our idea that is terrible, that terrifies us. (...) We cannot choose our external circumstances, but we can always choose how we respond to them.”²

And Robert Crosbie adds, striking the same chord:

“All you can do is the best you can under existing circumstances, and *that is the very thing you should do*, dismissing from your mind all thought of those things which are not as you would have them. Your studies and your efforts are

futile if you are disturbed inwardly. The first thing then is to get calmness, and that can be reached by taking the firm position that nothing can really injure you, and that you are brave enough and strong enough to endure anything; also that all is necessary for your training.”

According to Crosbie, the theosophical work invites us to go beyond our personalities:

“One has to grow into that state where he seeks nothing for *himself*, but takes whatever comes to pass as *the thing he most desired*. There is no room for personal desire in this.”³

Among the *daily tools* for the development of indifference toward personal pain or pleasure are:

- * philosophical studies;
- * meditation on universal truths;
- * self-observation from the point of view of the higher self;
- * altruistic work and efforts.

While facing challenges, one must keep “a constant eye to the ideal of human progression and perfection, which the secret science depicts”. One of the best-known passages in the *Mahatma Letters*, which perhaps can be seen as “the discipleship in a nutshell”, has a strong Stoic flavour in it:

“... My first duty is to *my Master*. And duty, let me tell you, is for us, stronger than any friendship or even love; as without this abiding principle which is the indestructible cement that has held together for so many milleniums, the scattered custodians of nature’s grand secrets — our Brotherhood, nay, our doctrine itself — would have

¹ *The Friendly Philosopher*, Robert Crosbie, The Theosophy Co., Los Angeles, 1945, 415 pp., see p. 22.

² *The Art of Living*, Epictetus, HarperSanFrancisco, 1995, p. 10.

³ The two quotations in the few lines above are from *The Friendly Philosopher*, by Robert Crosbie, pp. 11 and 96, respectively.

crumbled long ago into unrecognizable atoms.”¹

A few sentences later the Master recommends some fundamental principles which students could well read once and again as if they were part of a poem:

“.... Patience, patience. A great design has never been snatched at once. You were told, however, that the path to Occult Sciences has to be trodden laboriously and crossed at the danger of life; that every new step in it leading to the final goal, is surrounded by pitfalls and cruel thorns; that the pilgrim who ventures upon it is made first to confront and *conquer* the thousand and one furies² who keep watch over its adamantine gates and entrance — furies called Doubt, Skepticism, Scorn, Ridicule, Envy and finally Temptation—especially the latter; and that he who would see *beyond* had to first destroy this living wall; that he must be possessed of a heart and soul clad in steel, and of an iron, never failing determination and yet be meek and gentle, humble and have shut out from his heart every human passion, that leads to evil.”

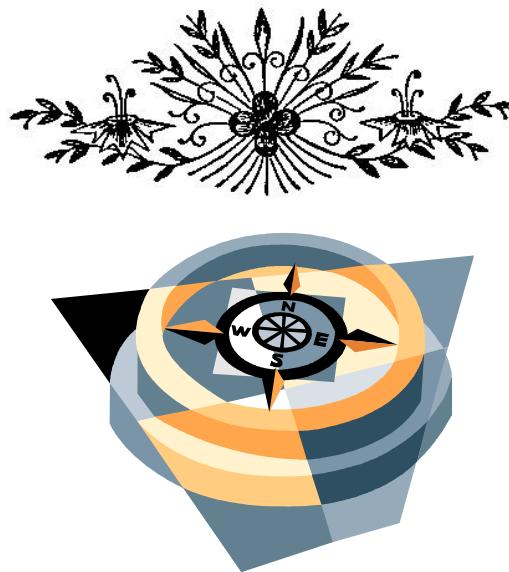
As the years and decades pass by in the lives of *practical* students, worldly illusions gradually lose their power to control consciousness. Then students can really devote their lives to lay discipleship. Yet one of the first lessons they will learn consists of seeing how difficult it is to take each new step ahead.

And there are hundreds, thousands of steps to take. Each of them brings about one or several unexpected tests which have to be faced and conquered. But there is nothing wrong about the difficulties: *a great design has never been snatched at once*.

¹ *The Mahatma Letters to A. P. Sinnett*, Letter LXII, p. 351.

² **Furies**: Karmic instruments, especially at the emotional level. In Roman Classical Mythology, *furies* are female divinities; the daughters of Gaea who punished crimes at the instigation of the victims; initially there were an indefinite number of them.

The *practical* student gradually liberates himself from both laziness and hurry, from *tamas* and *rajas*. Across millenia, his inner decision to *Learn* will be transferred from one body to another, from one lifetime to the next. He will be able to feel, think, and see long term. And this will render him more and more indifferent to his own outward pleasure and pain.



POINT OUT THE WAY LXVI

Chapter XVI

I.—Imagination, Cohesion and Faith

Question: — What class of Karma—and by class I mean physical, psychic or mental—particularly affects the imagination?

Answer: — None. Imagination is a spiritual power and cannot be affected by Karma. But our fourth principle, which is the mirror of imagination and thought, can be affected by any number of things that happen. Remember that all our desires arise from imagination — imagination does not arise from our desires.

Imagination is the *creative* power. How could the creative power be affected in any way, except as regards its manifestations? Why can't we use our imagination, that is, why can't we make our imagination active here in the body? It is because another state altogether intervenes. What is that state? Our desires, or our psychic nature.

Question: — Isn't there a distinction between the image-making faculty and imagination?

Answer: — Yes, as we use the terms. But the word *imagination* actually means nothing more or less than that, the "image making faculty." We often use the term imagination to mean our collection of pictures or images, and never think of the faculty that *produced* those pictures, just as we say, "He is a great reasoner," because he can hand us a lot of reasons. Yet he may be no reasoner at all in the true sense of the word, for reason is the conscious use of the power of discernment and the power to connect relativities. How many *reasoners* are there, do you think?

The books say that what we call imagination is fantasy — an old, old word which we incorporated in modern terminology as the word *fancy*, meaning dreams. If you notice, our ordinary dreams are images. They are not images which we consciously or intentionally produce — that would be another kind of dreaming; it would not even be dreaming at all, but the action of the thinker on the *other* side of the dream state. The sense-produced images that we see in dreams are not the result of our imagination at all, but the result of our fancies.

Think how much of our time is spent in "wool-gathering," day-dreaming, fancy, or what is often called, by a misuse of terms, *thinking* — when in fact we are in a somnambulant condition of the mind,

"waking-dreaming"! There is the waking state, and there is a true dreaming state — but that lies on the other side of sleep; what is meant by "psychic" is that state which lies next on the other side for the sleeper to see. In most of our so-called "waking consciousness," then, we are not awake — that is, not actually, intentionally, volitionally aware of what we are doing or thinking.

Now, there is a waking-dreaming state, which fills most of the waking consciousness, so-called, of most people. When it goes just a little beyond that to which the race is habituated, we say that the man in that state is hypnotized, psychologized, intoxicated, delirious, or insane. This condition represents only a very slight fall of the barometer of the average human mind.

Thus, we are not consciously fulfilling our purpose. When we incarnated, we were wide-awake, but we entered the dream state. Little by little, through the simple process of infiltration or osmosis, we not only impressed the lower forms of consciousness with our life, but they impressed us with theirs, and so the man of today is constantly in a dream state. That is what "lower Manas" is — waking-dreaming.

Question: — What is cohesion?

Answer: — Let us suppose we have before us a chunk of granite. Something brought this chunk of granite into being, whatever that "something" may have been. Suppose we destroyed the granite — we haven't destroyed the particles, however we name them, of which the granite is composed. We have not destroyed the power, whatever it was, that originally produced the granite. Granted the same circumstances, the same exercise of the same power on the same particles, and you would have the same boulder back again.

Somebody said you could not destroy a human body and re-create it. Yet everybody right here has been re-created thousands of times. Do you suppose this is the first time that we have had this body? We have had it any number of times. We have the same body all the time on one plane. We have a slowly, selectively changing body on another plane.

Take that which we call the principle of Manas, and consider the substance of which it is composed. *That* “body” lasts throughout the entire period of a Manvantara! Take that body made of Monadic stuff — it lasts throughout the entire period of a cosmic evolution. Take that power which produced our cosmic body, that power which produced our intellectual form — that power never was created, never could be destroyed; it is the creator, the sustainer of all forms. We are using in these bodies, even in the physical and the intellectual bodies, matter that we have used countless times. If we hadn’t, if we hadn’t developed mutual affinity, we could not get a body at all.

What, then, is cohesion? What in the world but “the opposite” to electricity. Electricity is the attraction of *opposites* while cohesion is the attraction of a *common* nature. What is the astral body? It is that form, that world, that state of manifestation of the One Form where like flies to like. But if, in our study of electricity, we try to unite like and like, all the power in the world will not allow us to do it. You can unite positive and negative — you can’t unite positive and positive, negative and negative.

It is upon that same principle that the whole universe is built. Thus, cohesion is nothing but the borrowing of a word in English to indicate one form of attraction, the opposite of that which Mr. Judge here calls dispersion.

Question: — Isn’t there quite a difference between dissolving a piece of granite into powder, and that which was referred to as reducing it to its “original elements”?

Answer: — Stating the whole subject of cohesion from beginning to end, the beginning is in the power of consciousness, and the end is what we see manifested on any plane. Suppose we look at it in this way. If all is Life, then it is not possible for us to conceive of Life as totally inactive. We can conceive of Life as asleep or dormant or dead on this plane, but if *all* is Life, its cessation from activity here merely means activity in some other state or world or form or thing.

From that point of view, all action of any kind in any world, how ever high or low, is a “sowing” on the part of a Life which acts. If the sowing is of such a nature that it cannot reap on the plane where the sower lives, then he is drawn by the attraction existing between him and his sowing to the plane where the harvest is.

All beings in that state sometimes called Nirvana are on the same plane; some beings stay there from Manvantara’s end to Manvantara’s end, and never leave it except as an act of mercy for those involved in manifestation. How do they manage to remain forever in such a state as Krishna describes in the Eleventh Chapter of the *Bhagavad-Gita*? They have reached perfection, but that is only a term. They remain in that state because *they set up no causes which are not absolutely universal*. Therefore, all their reaping is on the plane of their Soul. But in a universal state, if any being were to set up a cause which in the slightest degree was *not* universal, it couldn’t germinate on the universal plane — it would sink to that layer of consciousness where it could germinate, and the being would sink with it.

So, the beginning of cohesion is in ourselves. What is our attraction? In our feelings, in our thoughts, in our will — they are the basis of our action, whether separate or unitary, whether ennobling or degrading. Actions all spring out of our mind, to use an Athenian term. Every physical thing begins as a mental deposit, and as our mental deposits increase through the ages, that which was originally transparent becomes opaque, and finally we find ourselves incarnated — that is, enmeshed in effects that we can't see through — and that we call physical existence. Once you know the whole process and the laws, and have the enginery of it — and the enginery is in the mind of man — it is possible to produce in a second, by the trained will and imagination, a result that, left to Nature, would take millions of years to accomplish.

Take the physical thing that we call birth. From the time of conception to the time of birth it takes nine months. It once took several years. Now the process is contracted. But there must be beings who can descend from the highest heaven to our world not in nine months but in nine seconds, in nine-tenths of a second. How? By an act of the will.

There are more modes of birth than one. Just because we do not know about them is no reason why we should deny their existence. We find their analogies and counterparts everywhere in Nature. A little while ago, if a man wanted to silver-plate a spoon, he had with infinite care to melt the silver and then paint it on with a brush. Of course, he could not do a perfect job of it. Then when he was through, he had to burnish it and burnish it; to plate a silver spoon well was a good day's work. Nowadays they simply put the spoon in an acid which contains a chunk of silver and the poles of an electric battery. Then, when the current is passed through something goes on which

is absolutely invisible to the eye. Flake by flake, atom by atom, infinitesimally, particle by particle—a force takes the silver off the chunk and deposits it with absolute uniformity all over the spoon. There is creation before our eyes, and it takes place in a few minutes. Yet, if that were left to Nature, it would take thousands of years, because Nature's path is slow.

How long will it take a grain of sand to get dissatisfied? Longer than it would us. That which takes an animal ages — or that which took men, only a few hundred years ago, an incredible time — is now done in a matter of days. Do you know that when the Romans built a trireme, it took the labour of thousands of men for months? But when you consider what they had to work with — no steel and using copper nails, it is a marvel that they could do it at all. How long would it take a South-Sea Island savage to do it?

Not very long ago, pins were worth an appreciable amount apiece, and it was a good workman who could make a good skewer in a day. How long would it have taken Nature to make a pin? Endless ages, until the lives which compose that metal had been used in pin-making over and over and over again — until the metal and the processes constituted their "consciousness." In some solar system, perhaps, they raise pins just as we raise cabbages. Why not?

If we approach things from that point of view, it takes away our conceit, our mock modesty and the limitations we impose upon the possibilities of Nature. Is all this any more remarkable than to think that out of the same primordial cell comes every single atom of our body with its thousands and thousands of diverse elements? And all manufactured out of what? Hydrogen, oxygen, carbon and nitrogen. Now, there is a globe of our chain where what we call carbon, hydro-

gen, nitrogen and oxygen have been so used to being in human forms that they construct those forms themselves — no parents are necessary. That is the kind of body we had in the First Round; that is the kind of body we had in the Second Round and in the Third Round. In the first, second and third races of this earth, we stepped into bodies as we now step into houses — they grew without any intervention of ours. We have those bodies now, but they are locked up in the relatively inert physical one which represents the lives which we have furthered in their evolutionary progress.

TO BE CONTINUED

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DNYANESHVARI

LXV

[The *Dnyaneshvari* is mentioned many times by Madame Blavatsky, always in glowing terms. The following rendition is extracted from Manu Subedar's translation. The great Sage, Dnaneshwara Maharaj sang this work to his people when he was quite young. He did it in their native language, Marathi, about 700 years ago. It is his commentary on the *Bhagavad-Gita*.]

CHAPTER FIFTEEN

[Continued for July Issue]

Krishna says to Arjuna: I will now indicate to you how I envelop everything being One. What enables the sight to see not only the sun but the whole world, is My light. It is My light that enables the moon to restore the moisture which has been sucked in by the sun. It is My light which enables the fire to burn as

well as to digest. I am everywhere in the earth that supports life. Also, I am in the ocean that does not overflow the earth. I give the moon the qualities that the moon has. I bring up vegetation. I support cultivation and through nourishment, it is I who sustains life. It is I who causes hunger and gives satisfaction that comes when hunger is appeased. The internal fire is Myself. The bellowing of human breath (Prana and Apana) that moves day and night in the process of digestion is through Me. In this way, all living persons are Myself. I am their food. I am their life. I am the fire that is important in the process of sustainment. There is nothing where I am not. Everything is Myself. You may wonder if this is so why some people are happy and others unhappy. If the lamp was lighting the city, why should there be light in one place and darkness in another? Remember that a man sees everything according to his faith. The same sound from heaven will resound differently in different instruments. With the light of the same sun, different people engage in different occupations. Water is the same but the seed is different, and different trees are produced. Take a wise man and a fool seeing a necklace. The fool thinks it is a serpent; a wise man sees its beauty. The same water produces poison in a serpent and pearls in an oyster. I am, therefore, in all My expanse, an object of joy and happiness to the man of wisdom, and an object of unhappiness to him who is in error.

The vitality that gives the consciousness to every one that "I am so in so" is Myself. Good action is the result of devotion to the feet of the preceptor with a feeling of renunciation (Vairagya) with the company of sages and the disciplinary practice of Yoga. By good action, non-wisdom is removed and the consciousness of "I" fades away with the realization of Self, resulting in eternal joy.

Even this condition is Myself. When the sun rises, it is by the light of the sun that we see the sun. The best means of knowing Myself is Myself. But those who serve the body and listen with absorption to the attractive tales of worldly happiness, direct their love towards the body and seek happiness of this world and of heaven by performing positive actions, secure only great misery. This condition of non-wisdom (Agnyana) is also Myself in the same way as the waking condition is which enables us to recognize dream or sleep. We are enabled to see the reduction of the light of the sun by the clouds, by the light of the sun itself. So it is that through Me, men engage in worldly pursuits without knowing Me. It is the vitality of life that causes either sleeping or awakening. I am, therefore, the root of men who gain wisdom or who fail to do so. When a doubt arises as to whether a particular thing is a serpent or a piece of rope, the fundamental truth is that it is a piece of rope.

In order to make Me known, the Vedas sprung up. When they failed, several other doctrines came into existence. Yet all of them turn on Me, just as all rivers whether rising in the east, west or the north, reach the ocean. At a certain point the teachings of the Shastras came to an end. This was in the same manner as breeze carrying a sweet scent goes up in the sky. I have enabled even the Shastras to find their way, where they failed to recognize the true form of Brahman. I am the one who is the final knowledge of Self, including the Vedas, turns out into nothing. On being awakened, it is recognized that the duality experienced in the dream was nothing but oneself and the unity in waking condition is also oneself. Similarly, I alone know My unity. I am also the cause of the teaching of this unity. When camphor has burnt away, it leaves behind it neither black mess nor fire. When wisdom (Dnyana) destroys

ignorance and itself goes, it is useless to say whether existence is over or it continues. That which will destroy the whole universe cannot be searched for in the universe. The pure condition of realization (Dnyana) is My true form.

Arjuna says to Shri Krishna: In trying to describe Yourself as enveloping everything You have really come to Your true form without attributes. I would like to hear more about this.

Shri Krishna says to Arjuna: There are two lips but the speech is one. There are two feet but movement is one. Your asking and Me explaining is one. We reach our unity in this mutual relationship of discourse. The description of Him, who is without attributes, involves the description of attributes, so that when these are removed, the pure form of Brahman could remain. It is like taking out butter from milk, or purifying gold after separating it from alloy. Just as the name of her husband is that, at hearing which a woman is silent, so My true and invisible form is that where language fails. To describe Him who has no attributes, you have to resort to language to deal with attributes. In this world, in reality there are two persons existing, just as in the sky there is either light or darkness. These two persons have one mother. One of these two is blind, imbecile and lame, and the other is healthy in all respects. But they both reside together. One of them is called Kshara (finite) and the other is Akshara (Infinite). Beginning from Brahma down to the smallest blade of grass, everything is large and small and everything moveable and immovable. Whatever is made up of the five elements, whatever has a name and form, whatever has a definite existence, whatever involves a gamble with death or whatever has a changing condition of whatever the visible world is made; what was described to you as the body (Kshetra) in the thirty-six divisions formed of the eight-fold action of illusion

(Prakriti), whatever has been described to you in the form of the tree in the previous chapter is finite.

Though it is nothing but the Self, it is merely a reflection, as a lion is when seeing his own reflection in a pond becomes angry. Just as the clouds in the sky are reflected in the water, though they are part of the water, so is the Self, which is one, becomes dual. The finite in forgetfulness of the true form of Self is asleep. It is like seeing a bed in the dream and then trying to sleep on it. The belief that the body is the Soul is nothing but such sleep. And this is sleep, when a person undergoes happiness or misery, on account of the notions of "I and mine" "my father, my mother," "I am good or I am bad," "I have children," "I have property or a wife," etc. The Self that is asleep in this manner, and being asleep is dreaming. He moves about in the forest of this world and the heaven is called the finite (Kshara). The Soul of a man (Jiva), which in forgetfulness of its true form largely moves about in this world, is also called finite (Kshara). It is called Purusha (Brahman) because in reality it is Brahman and perfect. It dwells in the body. It has become the finite (Purusha) because it has taken in itself attributes. The Soul appears to have attributes on account of changes that come over the body, which it acknowledges in the same manner as the orb of the moon seems to shake when the water in which it is reflected is moving. Where there is no water there is no reflection. Where there are no attributes, it appears that the Soul has gone. The transitory nature is thus imposed on the eternal Soul on account of attributes. Hence, it is called Infinite. The Infinite is the Meru mountain equal in the heavens. On the earth and in the nether regions is the Infinite. It is also equal in the state of wisdom and non-wisdom. The Infinite is equal where there is the realization of complete unity or

where there is the highest ignorance and the feeling of separation and distinctions through illusion. The Infinite is in the middle condition as a lump of prepared earth not yet in a vessel shape. When the ocean dries up there will be neither water nor waves. So is the Infinite without form. The Infinite is like that deep sleep that is neither awakening nor dreaming.

[TO BE CONTINUED]



CORRESPONDENCE

From Linda Smith in Phoenix

THE POWER OF ONE

Postal Clerk lived as Pauper to help Others

Thomas Cannon, a retired Richmond, Va., postal worker who lived much of his life on the edge of poverty so he could give away a portion of his modest income to those in need, died Saturday (July 2nd) of colon cancer at Richmond Community Hospital. He was 79.

The self-described poor man's philanthropist gave away more than \$150,000 over the past 33 years, mostly in thousand dollar checks, to people he had read about in the *Richmond Times-Dispatch* who experienced hard times or who were unusually kind or courageous.

Recipients include a Richmond woman who started a youth center in her low-income apartment complex; a retired postal worker who was a faithful volunteer at his neighborhood elementary school; a man and woman who wanted to return to Vietnam to visit their hometown; and a Petersburg, Va., teenager aban-

doned as an infant, who recently had been named Boys & Girls Clubs' Youth of the Year for Virginia.

He gave to people of all ages, races, nationalities and incomes, usually by mailing a check to the *Times-Dispatch* and asking reporters to deliver it. He was never sanctimonious about it, noted one of his occasional delivery people, *Times-Dispatch* writer Bill Lohmann, "‘Bodacious,’ one of his favorite words, would be a better description,” Lohmann wrote in a weekend column recollecting Cannon’s life.

Cannon traced his penchant for benevolence to his time in the Navy. While he was away at Signal school, many of his shipmates were killed in a shipboard explosion at the Port of Chicago. He concluded that he had been spared to help others and be a role model to help people see “the oneness of it all.”

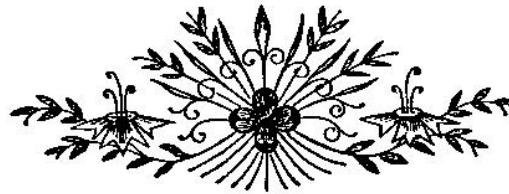
In 1995, a group of admirers set up a trust fund for him and his wife, Princetta, who had suffered debilitating strokes and required her husband’s full-time care. (During her last years, he spent his nights in a sleeping bag on the floor next to her bed. She died in 2000.) They also bought the Cannons a house to replace their modest dwelling which lacked central heating and air-conditioning.

In 1998, Oprah Winfrey gave him the computer he had long dreamed of. Last year, he published *Poor Man’s Philanthropist: The Thomas Cannon Story, with Sandra Waugaman*.

Cannon supported his wife, their two sons and his charitable efforts on a salary that never topped \$20,000 a year. When he retired from the Postal Services in 1983, he and his wife lived in virtual poverty.

He made it known he was opposed to a foundation carrying on his philan-

thropy after his death because he would require bureaucracy and paperwork. Nor did he want his name attached to anything. What he wanted in his honor and memory, he told the *Times Dispatch*, was simple: “Help somebody.” [by Joe Holley of the *Washington Post*, and reprinted by *The Arizona Republic*, July 5, 2005.]



**Give yourself away:
Become a Fiery Life — Then you
will alternate with the swing and
Sway of Great Nature.**

We are taught that every physiological change, in addition to pathological phenomena; diseases — nay, life itself — or rather the objective phenomena of life, produced by certain conditions and changes in the tissues of the body which allow and force life to act in that body; that all this is due to those unseen CREATORS and DESTROYERS that are called in such a loose and general way, microbes.

It might be supposed that these “fiery lives” and the microbes of science are identical. This is not true. The “fiery lives” are the seventh and highest sub-division of the plane of matter, and correspond in the individual with the One Life of the Universe, though only on that plane. The microbes of science are the first and lowest sub-division on the second plane — that of material *prâna* (or life).

The physical body of man undergoes a complete change of structure every

seven years, and its destruction and preservation are due to the alternate function of the fiery lives as "destroyers" and "builders." They are "builders" by sacrificing themselves in the form of vitality to restrain the destructive influence of the microbes, and, by supplying the microbes with what is necessary, they compel them under that restraint to build up the material body and its cells.

They are "destroyers" also when that restraint is removed and the microbes, unsupplied with vital constructive energy, are left to run riot as destructive *agents*. Thus, during the first half of a man's life (the first *five* periods of seven years each) the "fiery lives" are indirectly engaged in the process of building up man's material body; life is on the ascending scale, and the force is used in construction and increase. After this period is passed the age of retrogression commences, and, the work of the "fiery lives" exhausting their strength, the work of destruction and decrease also commences.

An analogy between cosmic events in the descent of spirit into matter for the first half of a manvantara (planetary as human) and its ascent at the expense of matter in the second half, may here be traced. These considerations have to do solely with the plane of matter, but the restraining influence of the "fiery lives" on the lowest subdivision of the second plane — the microbes — is confirmed by the fact findings of Pasteur. Pasteur found that the cells of the organs, when they do not find sufficient oxygen for themselves, adapt themselves to that condition and form *ferments*, which, by absorbing oxygen from substances coming in contact with them, ruin the latter. Thus the process is commenced by one cell robbing its neighbour of the source of its vitality when the supply is insufficient; and the ruin so commenced steadily progresses. (From S.D. I, 262-63fn)



**THE DEGENERATION
INTO RELIGION ESCAPES
NO ONE, NOT EVEN THE
BUDDHISTS!**

Since European scholars have begun to study Buddhism, there is a great deal spoken of it, and its secret doctrine, as prevailing among the Lamas of Tibet. There are, it seems, two schools of Buddhist Philosophy there: one devoted to esoteric doctrine, and the other to the exoteric phase of Gautama Buddha's Philosophy. Among the first sect, there are said to exist Mahatmas of wonderful psychical powers, similar to those possessed by the Dhyanis and Arahats of old. In Ceylon these adepts counted over thousands in the reign of Dutthagamani. They have gradually ceased to exist, as the keys of those mysteries were lost by the degeneracy of the Buddhist monks of subsequent times, who sought more after worldly renown and glory, than the higher spiritual developments. Any one carefully reading . . . the *Mahavansa*, will not, I trust, fail to observe that distinct and particular reference is made to the Arahats of the different periods. And I may, by way of attestation to the truth of the facts stated in the *Mahavansa*, draw the kind attention of our readers to the travels of "Fa-Hien," the Chinese pilgrim. . .

Since the discovery of the true Law by the most enlightened Gautama, men have become wild and wretched by the awful lusts of the flesh, and have consequently lost the secrets of that Law. But those immortal and divine gems of truth, were not destined to disappear altogether from the habitation of man, as it was decreed by the departing Arahats to be safely and sacredly kept by the Adepts of the trans-Himalayan depths, until man's condition be adapted to receive it. That time is now drawing nigh; and the custodians of the secret doctrine have thought

it fit to send Missionaries among mankind to divulge it to them. One of those is Madame Blavatsky, who travelled over to America and converted Colonel Olcott who was then earnestly searching for the truth and investigating the phenomena of Spiritualism To institute a happy comparison between this conversion and the planting of a branch of the sacred Bo-tree by Sanghamitta, who came over into Ceylon in the reign of Dewanam Piya Tissa, I take the liberty to say that Madame Blavatsky like the princess Sanghamitta carried the secret doctrine to America, and there she implanted it in the mind of Col. Olcott, who received it with as great readiness as the virgin soil of Anuradhapura received the shoot of the Bo-tree. As the sacred Bo-tree was the incentive to the yearly visits of Buddhist pilgrims from the most remote corners of Ceylon, so was the true Law when disclosed to Col. Olcott by Madame Blavatsky the stimulus for him to leave bright prospects and friends behind him in America, and to launch out in a mission round the world to promulgate the true Law to all mankind.

In the year 1880, Madame Blavatsky and Col. Olcott paid their first visit to Ceylon, and honestly and publicly declared themselves Buddhists, and in furtherance of the dear wish of their heart they established branches of the Theosophical Society in various parts of the Island. By their united endeavours, I must admit that a new impulse has been given to Buddhism; so much so, that the many thousands of natives of the Island, who had hitherto remained ignorant of Buddhism in its pure form, and those who were ashamed to declare themselves Buddhists in public, have all begun to learn, teach and profess Buddhism most openly and vigorously. The most enthusiastic and lavish manner in which the Buddhists of Ceylon celebrated the Wesak days of the past two years, cannot but fail to tes-

tify to their honest belief in Buddhism, and to the substantial work done by Madame Blavatsky and Col. Olcott in the cause of Buddhism.

HPB comments on the above news about Theosophy in Ceylon:—

This is all correct, and the two above named personages feel proud to see their feeble services so well appreciated and remembered. But they would certainly feel still happier had the actual state of the moral standard in Ceylon — once the pearl of the Indian Ocean — been such as not to have necessitated the letter published in the same paper by a “Chela.” This shows the reverse of the medal and mars somewhat the delight of those who have devoted their life to the noble work of spreading the philosophy of the great “Light of Asia.” For, it is not the modern temple-Buddhism with all the excrescences that have crept into it, but verily the esoteric *Budhism*, of the Lord Gautama, the BUDDHA, that the Founders had in view, when working for the REVIVAL OF BUDDHISM.

Such seems to be also the inner thought of “Chela,” who, while greeting the appearance of *Heladiw Ruwana* and informing the editor that many Buddhists have looked forward to it, “as a banner of light destined to throw much light on the hidden and true meanings of the Buddhist Scriptures and the ceremonials observed in the Buddhist temples in Ceylon,” adds the following ominous words:

Since the introduction of Buddhism by Mahinda Thero in the reign of the blessed Monarch Dewanam Piatissa, the errors that have crept into the pure and admirable doctrines of Buddha have led to many misapprehensions on the part of those who study Buddhism for the sake of spiritual development or curiosity. Very few indeed amongst those who profess Buddhism have been able to understand, and much less to explain, the no-

ble precepts and spiritual truths which Buddha discovered and taught his disciples. Time, the most irreconcilable enemy of things of antiquity has, as its wonted custom, laid mighty empires and cities in ruins, and the greatest and noblest thoughts and doctrines in hopeless confusion. Buddhism whose pure form is a mere byword now, has not been able to avoid the scathing hand of Time, any more than were the admirable teachings of many a noble mind of antiquity. As the gold is found mixed up with much dross and rust, so have the superstitions and the frauds of the ignorant and designing priesthood, enveloped and corrupted the sterling and pure teachings of the enlightened Gautama. It will, at present, therefore, be an Augean task to sift His notable doctrines from the superstitions of the Hindus and other nations, who from time to time attempted to trample them down and establish their own, instead. That influence has been such as to saturate our priesthood with those grovelling superstitions and forget and forego the secret keys to the blissful and mysterious state of Sowan,¹ Sakridagamin, Anagamin and Arahat. The methods and the discipline to be observed by the chelas in those high Spiritual developments, have been the life long study, and the fundamental truths which our Blessed Lord Buddha discovered from the mysterious volumes of nature. Those discoveries are, to speak analogically with things of comparatively a lesser value and difficulty, like the Binomial Theorem and the law of gravitation, discovered by Sir Isaac Newton, eternal and inviolable laws of nature. We may, therefore, justly and pertinently say, that our Lord Buddha, unlike the supposed uncreated and formless creator of the universe discovering the laws of animal existence, and the cause of such existence, taught the certain and the only way to escape the curse of painful and unhappy rebirths. This way is the

only one to attain that inexplicable and blissful state, the Nirvana.

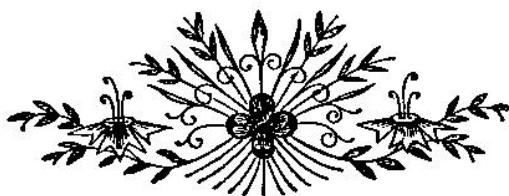
Having briefly summarized the meaning and scope of Buddhism proper and pure, I express my sincerest congratulations to the promoters of the Buddhist Publication Society; and promising them all help and endeavour which lie in my power in the cause of truth. Hoping that by the benign influence of your society, erring Buddhists and reviling Christians will find all their errors righted, and their hatred of Buddhism turned into admiration and adoration of the Lord Buddha, the only true Teacher of the Law,

I am, yours truly,
CHELA.

AMEN, we say, if Buddhism will make Christians more tolerant and charitable, less slanderous, or "reviling," as "Chela" characterizes them—and as full of love and compassion for the animal and for the human kind instead of slaughtering both for sport and war.

But—we are almost afraid to enquire whether this bravely expressed hope of "Chela," has not had some dire results in Colombo? Was not that truly good man and deep-water *Baptist*, the editor of the *Ceylon Observer*, found drowned in a sea of his own home-made gall? Let us trust no such calamity befell the pearl of the Ocean! Ceylon can as ill-afford to lose her Fergusson, as the Kingdom of God its shadow and pillar—the DEVIL.

HPB



¹ Sowan (*Pali*). The first of the "four paths" which lead to Nirvâna, in Yoga practice. Sowanee: He who entered upon that "path." (*Theosophical Glossary*, p. 306)

What is ferrite?

For the reader to understand the following article everyone needs a quick brief on what "ferrite" is.—ED., A.T.

Ferrite is a class of ceramic material with useful electromagnetic properties and an interesting history. Ferrite is rigid and brittle. Like other ceramics, ferrite can chip and break if handled roughly. Luckily it is not as fragile as porcelain and often such chips and cracks will be merely cosmetic. Ferrite varies from silver gray to black in color. The electromagnetic properties of ferrite materials can be affected by operating conditions such as temperature, pressure, field strength, frequency and time.

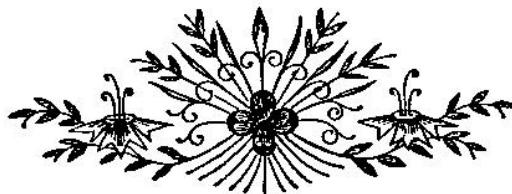
There are basically two varieties of ferrite: **soft and hard**. This is not a tactile quality but rather a magnetic characteristic. '**Soft ferrite**' does not retain significant magnetization whereas '**hard ferrite**' magnetization is considered permanent.

Ferrite has a cubic crystalline structure with the chemical formula **MO·Fe₂O₃** where Fe₂O₃ is iron oxide and MO refers to a combination of two or more divalent metal (i.e: zinc, nickel, manganese and copper) oxides. The addition of such metal oxides in various amounts allows the creation of many different materials whose properties can be tailored for a variety of uses.

Ferrite components are pressed from a powdered precursor and then **sintered** (fired) in a kiln. The mechanical and electromagnetic properties of the ferrite are heavily affected by the sintering process which is **time-temperature-atmosphere** dependent.

Ferrite shrinks when sintered. Depending on the specific ferrite, this shrinkage can range from 10% to 17% in **each dimension**. Thus the unfired component's volume may be as much as 60% larger than the sintered value. Maintaining

correct dimensional tolerances as well as the prevention of cracking and warpage related to this shrinkage are fundamental concerns of the manufacturing process.



The Ferrite Surface Of The Sun

The Enigma of the Sun's Surface

The sun has been an enigma to the scientific community for thousands of years. There are many unexplainable phenomenon related to the sun that still baffle scientists to this day.

Galileo was the founding father of the gas model theory of the sun. He observed the sun through a common telescope and noticed that the sunspots on the "surface" which he saw with his naked eyes, did not rotate uniformly across the surface. He also observed that this "surface" rotated at different speeds near the equator than it did near the poles.

From this study of sunspots and their uneven movement, Galileo surmised that he must be looking at a gas. He was right about that, although we know today that the photosphere is a form of plasma. Unfortunately Galileo simply assumed that no other solid layers existed, or could exist beneath the layer of the photosphere that he could see with his eyes. That was a CRITICAL mistake. It was a bit like looking at a world covered in water and not having the ability to see beneath the water and just assuming the whole world is made of water.

Galileo did not have multimillion dollar "eyes" and Doppler imaging systems to look beneath the chaotic surface of the photosphere. Only in the past 10 years, a virtual blink of an eye in scientific terms, have we had the technology to put Galileo's assumption to the test. The SOHO, TRACE and YOHKOH satellite programs give us new sets of eyes, new ways to view the sun, new ways to peer beneath the layers of the sun that Galileo observed. The Hubble, Chandra and Spitzer space telescopes give us eyes to peer into other solar systems and other galaxies and enable us to look back at the original structures of our universe and see our universe in all new spectrums of energy. What they reveal to us about the structure of our universe is truly breathtaking.

For forty-five years, I too believed that the sun was a giant ball of gas. I was taught all about Galileo's observations and the gas model theory of the sun that NASA still promotes to this very day. That is the model I was taught in school, and that is the framework I've always tried to work with. During all that time I simply could not explain or comprehend the phenomenon I was seeing as I studied satellite images and videos provided through the various satellite programs that study the sun.

While viewing images from SOHO's EIT program, I finally stumbled across the raw (unprocessed EIT images) marked "DIT" images that are stored in SOHO's daily archives. After downloading a number of these larger "DIT" (grey) files, including several "running difference" images, it became quite apparent that many of the finer details revealed in the raw EIT images are simply lost during the computer enhancement process that is used to create the more familiar EIT (green) images that are displayed on SOHO's website. That evening in April of 2005, all my beliefs about the sun

changed. By changing a single thought, I was able to grasp the things I was seeing, and finally began to comprehend what I was looking at. I started to understand things about the sun and about our universe in a period of a few short weeks, things that had eluded me for a lifetime. That simple revelation was the understanding that the sun is NOT simply a ball of gas; it has a hard and rigid ferrite surface below the photosphere that can be seen in all three of the photos on this page! [Go to Michael's website to view the photos]

That revelation prompted me to do a lot more research into these unprocessed EIT images. Over the past few months I have downloaded and watched many gigabytes of these raw unprocessed data files. In fact I have viewed ALL of the nearly 14 gigabytes of currently available archive files dating all the way back to January of 2001.

I've watched these videos over and over again, using a variety of programs to display these files. After countless hours of carefully examining this footage, I've come to the conclusion that the sun indeed has an electrically conductive and highly defined surface which rotates (uniformly) every 27.3 days. In my opinion, this discovery of a solid surface is a very important breakthrough and represents a huge leap forward in our understanding of how the universe works.

The Abstract of the paper submitted by Michael follow. Following this is a portion of the submitted MSS. While it does not have the photos, You can find the entire MSS at :
www.thesurfaceofthesun.com

ABSTRACT: Galileo.s 16th century observations of the sun, and the uneven rotation patterns in the sun.s photosphere laid the foundation for the gas model hypothesis. Only in the past decade have we had access to technology that could verify or falsify Galileo.s critical assumption that nothing solid exists beneath the photosphere, the deepest layer of the sun that he could see

through his relatively primitive telescope. The evidence from the YOHKOH, TRACE and SOHO satellite programs, combined with spectral analysis compiled by the SERTS program, provides very compelling evidence to suggest that the sun has a solid, electrically conductive ferrite surface that rotates in 23.7 days and sits beneath the visible photosphere, the layer of the sun that Galileo first observed. This information suggests that a 16th century model of the sun must now give way to a 21st century model of the sun that accounts for all of these new observations from the past few decades.

The Surface Of The Sun

Michael Mozina

P.O. Box 1539

Mt. Shasta, CA 96067

PHONE: (530) 938-1843

E-mail us: michael@thesurfaceofthesun.com

We took Michael's advice and wrote him, as one objection to Ferrite is that the temperature of the Chromosphere far exceeds the melting point of Ferrite, and this is his answer:

The temperature in the chromosphere is well above the melting point of iron, which is why the NASA ordering system makes little sense.

The only area of the sun that sustains temperature ranges conducive to solid ferrite is underneath the photosphere, in the bottom of the "umbra" or more accurately **the silicon layer**. You see lower temperature materials coming from sunspot areas. That is cooler silicon from below being dragged into the up-welling silicon column. The area underneath the photosphere **is much cooler than outer areas of the sun**. This is due mainly to the neon layer that convects most of the heat into the outer layers. If you watch the activity at the top of penumbral filament layer, you can see this heat being convected up and away from the lower region and into the upper regions. By the time we get to the chromosphere, the temps are WAY too hot to

form solid ferrite, which is exactly why NASA's layer system doesn't make sense.

Here is part of his MSS, but without photos:

Before we consider the satellite evidence that directly refutes Galileo.s gas model assumptions, we need to address the fact that the gas model hypothesis has failed to explain the more important aspects of the sun's inner workings even after 400 years of intense efforts by untold numbers of incredibly intelligent and highly dedicated scientists the world over.

To this day, the gas model concept has not explained the cause of moving sunspots, nor the cause of solar flares, nor the cause of solar moss activity, nor the sun's 11 year activity cycle, etc. To date this model has produced almost no predictive abilities at all and few cause and effect relationships to explain what happens on the sun. The gas model has never really explained even the most basic and important behaviors of the sun, even after four centuries of effort.

Based on the gas model.s inability to explain the sun's inner workings, and based on modern satellite imagery from the YOHKOH, SOHO and TRACE programs and from spectral analysis from the SERTS program, it is now time for the scientific and academic community to take a step back from its sole allegiance to the traditional gas model that Galileo first proposed. It is time to take a serious and skeptical look at Galileo.s assumption that nothing solid exists beneath the photosphere The evidence compiled over the past few decades from these satellites and space programs suggest that a solid, electrically conductive surface oriented model of the sun must emerge to take the place of the old gas model.

Spectral analysis

The SERTS program offered us the first tantalizing clues about the makeup of a new, very mysterious, and previously unknown layer of the sun based on its spectral analysis of the sun's ion emissions. To this point in time, we were familiar with hydrogen ion emissions, as well as helium and calcium ion emissions. This information allowed us to focus in on the sun's

photosphere and outer layers and observe the interactions between them. Careful analysis of SERTS spectrum data suggested that a lot more activity was found in the ferrite ion spectrum than anyone had ever imagined! This early evidence suggested that perhaps a more complex model of the sun was in order. The early SERTS data suggested that there could be another layer of the sun, a layer rich in ferrite and other heavy metals, a layer of the sun that no one had ever seen before. In addition to ferrite, SERTS found large quantities of silicon, magnesium, manganese, chromium, aluminum and neon in the sun's emissions! During the sun's more active cycles it also observed the presence of elevated levels of **sulfur** and nickel.

Spectral Analysis From SERTS

These important efforts, started in the early 1970.s, revealed to us for the first time that the sun's emissions fell into wide range of very specific categories, and included not just a few, but at least 57 different types of ion emissions from at least 10 different kinds of elements to consider, not to mention the predicted hydrogen layer. To piece together a working model of the sun's many layers requires careful thought and must address each and every one of these ion emissions. That is quite a large assortment of different elements and ions to understand and try to piece together. To construct a working model of the sun based on this new information, we must strive to de-

termine where each type of these ions comes from, and how they interact with other layers. We need to know how all these elements interplay with each other through the various layers of the sun. Any overly simplistic model of the sun is therefore doomed to eventual failure and replacement. It is likely emerge over time and our knowledge of the sun improves based on new technologies and new observations.

One of most startling and intriguing observations from the SERTS program was its discovery of very high numbers of ferrite, chromium, magnesium, manganese and silicon ion emissions. It furthermore revealed that these metallic and silicon ion emissions came from many unique states of ionization. That revelation stood in remarkable contrast to the predictions of the gas model where iron and silicon are expected to exist only in relatively small quantities. If the sun suffers from anemia, and is iron poor, then where are all of these ferrite ions coming from? Where is all the silicon? Where is that magnesium coming from? What are all these ferrite and silicon ion emissions doing in this spectral analysis? Could the ferrite and other metal ions be coming from a completely unknown layer of the sun, one we had never .seen. before? The hunt for the

source of these metallic ion emissions first began in earnest with the efforts and revelations of the SERTS program.

It is important to note here that early observation of the sun and early theorists presumed that the composition of solar wind alone might be the .best. way to guess at the composition of the sun. The obvious problem with that idea is that hydrogen, being a light material, can more readily escape the gravity of the sun than heavier elements. Therefore hydrogen will naturally be more abundant in

solar wind than heavier elements like ferrite or silicon which would be far less likely to escape the gravity well of the sun. If these elements are present in the sun's composition however, photons from their ions will certainly escape the gravity of the sun and show up in spectral analysis. Based on the tendency for inner layers to be cooler than outer layers, and the fact that lower layers push much of their heat into the outer layers, the outer, warmest layers will be better represented in the spectral analysis than lower, cooler layers. In other words, we cannot simply assume that the abundance of hydrogen in solar wind and spectral analysis precludes the sun from containing other elements, or directly relates to the sun's actual composition. We have no idea if materials from inner layers are ionized at the same rate as outer layers, since we don't know how all these materials interact. We know which elements are present, but we can't be sure of the arrangement or abundance of these elements until we know a lot more about how the sun works.

The HUNT FOR THE Ferrite layer

Once SERTS observed large amounts of ferrite and silicon ion emissions emanating from the sun, it revealed the obvious weakness in Galileo's gas model theory. The presence of high numbers of ferrite ion emissions suggested the presence of large quantities of magnetized iron which must exist somewhere in sun's various layers, somewhere in that complicated mixture was a startling amount of ferrite. The unexpectedly high quantities of ferrite, silicon, magnesium, manganese and chromium ions emissions cast the first serious doubt and provided the first scientific evidence that something was **seriously** wrong with the gas model theory. The gas model theory predicts that the sun contains over 90% hydrogen and relatively small quantities of iron and

very little of these other elements as well. The significant number of various ferrite ions represented in SERTS spectral analysis efforts hinted at the possibility of the presence of a very large amount of previously unidentified magnetized iron crystals, ferrites that MIGHT even be capable of forming a solid surfaces and capable of releasing ferrite particles and ferrite ions into the sun's atmosphere.

The SOHO and TRACE give us new eyes to see and study these ferrite emissions with incredible precision. These satellite programs carry a very innovative assortment of cutting edge instruments and technologies, most notably three different filters, three new sets of eyes (171, 195 and 284 angstroms) capable of viewing ferrite ion emissions in three separate wavelengths, even Doppler imaging capabilities as well! The images that TRACE and SOHO gathered and observed with these different instruments and filters, particularly in the 171 and 195 angstrom wavelengths, provide us with breathtaking images of this newly revealed ferrite layer. These photos are simply stunning in detail. But this is only one of many incredible capabilities of the TRACE satellite.

TRACE also has the ability to zoom in on this layer and study this layer in multiple wavelengths. This is a composite close-up of this surface that was imaged by the TRACE spacecraft. This close up composite of the ferrite layer superimposes all three ferrite ion spectrums (171, 195 & 284 angstroms) on top of one another to create a composite image of the behavior of this layer and its relationship with the observed solar emissions. You'll notice that the arcs seen in these photos all originate from the same surface points. These arcs all exhibit a very similar flow pattern around a visible hard surface. Such an image can be explained by considering the possibility of electrical activity between these rigid sur-

face points. The electrical arc that would pass between oppositely charged points on a solid ferrite surface would strip away ferrite particles from the surface and ionize these particles in the electrical arc. We can see in these images that all three wavelengths are well represented. Every one of them originates from the same **rigid and fixed surface formations.**

All three can be observed as originating from and around the same structured points of a relatively rigid surface. The fact that all three types of ions originate from the same basic location on this surface., demonstrates a pattern of energy FLOW between these various points. That energy flows in the form of electricity. The general up/down orientations of these electrical discharge patterns suggests their electrical orientation is related to surface elevation, at least in this particular instance.

SOHO routinely captures and records full surface images of this ferrite emission layer using the 195 angstrom filter and running difference imaging techniques. It reports and .sees. the same kinds of unusually rigid and highly structured surfaces in the raw EIT video. Through this processing technique, the stronger structures surrounding these ferrite emissions become highlighted and accentuated and become .visible.. When these running difference images are strung together over many days, they reveal that **this layer rotates UNIFORMLY and consistently from pole to equator, top to bottom.** This uniformity of movement dealt another serious blow to the gas model and casts significant doubt on Galileo.s assumption that nothing solid could or does exist beneath the layer of the photosphere. How will gas model proponents of the 21st century attempt to explain the uniformity of movement of the ferrite layer that is recorded in these images? Galileo based his whole gas model on the observation that the layer of the sun that

he could see, did not rotate uniformly from pole to equator. These images and daily movies of the ferrite layer beneath the photosphere, suggest that Galileo simply did not have the technological ability to see beneath that upper layers of the sun that his eyes could see. His eyes only saw an outer layer of the sun. There is a solid ferrite layer beneath the photosphere however that has eluded detection until the arrival of the TRACE and SOHO satellite programs. This newly discovered layer rotates very uniformly from pole to equator. There are a lot of tough questions that must be asked, and must be answered based on the revelation of a new metallic layer of the sun, a layer that has only recently been seen and studied.

For remainder of MSS go to:
www.thesurfaceofthesun.com



The Electric Plasma Universe

The following are items that the proponents of an electric Plasma universe present:

1. The entire cosmos is permeated with plasma. In some regions (within a galaxy, within a solar system) the plasma is denser than it is in others. In some cases the plasma is visible, in some, not. But everywhere our spacecraft have gone - they have found it.
2. The electrical properties of plasma vastly outweigh its mechanical (gravitational) properties.
3. There is nothing mysterious about magnetic fields. They do not "get tangled up", "break", "merge", or "reconnect". They require electric currents in order to exist.
4. The relative distances between even the most densely packed stars are vast in comparison to the stars' diameters.
5. The homopolar motor - generator shape seems to be ubiquitous. Stars, pulsars, and galaxies are organized in this morphology.

6. The z-pinch effect that occurs in Birkeland currents (electrical currents that flow through plasmas) is responsible for the accretion of stars, planets, and galaxies.
7. It is highly likely that the solar system started out as a collinear array of "Herbig - Haro" type objects formed by a z-pinch.
8. The presumption that, if an object exhibits redshift, it must be far away - is false.
9. The Big Bang Theory is false.
10. There is a lot more electrical activity out there in the cosmos than astrophysicists seem to want to admit.
11. Astrophysicists and cosmologists need to take some courses in electrodynamic field theory and experimental plasma physics.
12. Astrophysicists need to stop acting in a "knee-jerk" confrontational way to any new ideas, especially those involving electricity.
13. Astrophysicists should stop dreaming up impossible imaginary entities such as black holes, neutron stars, strange matter, WIMPs, MACHOs, and MOND, when a perfectly real and well understood body of knowledge stands ready to explain all the things that "mystify" them.

So-called educated lay-people have abdicated their responsibility to think actively and ask the questions that will keep science honest. It seems we would rather just lie back and believe whatever we read in "Discover" magazine. If "they" tell us black-holes and dark matter exist - so be it. The public has become enthralled by the magic show that astronomy, particle physics, and some other sciences have become. Why does every TV "science" program have background music that is more appropriate for a "sci-fi horror" movie? The public apparently enjoys the magic, mystery-tour aura of most present day "science shows". The ship of science, captained by astronomy and astrophysics, is not just steering a wobbling course — it is miles off track and it is intentionally laying down a smoke screen — implying that modern

science has to be counter-intuitive and mysterious. The astronomical world badly needs a "reality check."

The present day "peer review system" determines which proposed research projects get funded and which do not. It also determines what results get published and which do not. At first it seems very sensible that any scientific field should be able to keep "quacks" and "crack pots" from being funded and published. However, when any given area becomes controlled by "experts" who have "accepted" a deductively arrived at theory, they tend to see any alternative data or proposed hypotheses as "crack pot". When those who steer the ship of science refuse to allow alternative hypotheses from ***even being investigated, let alone published***, it is little wonder we are wildly off course. The general public thinks of science as always "looking for new ideas". The sad truth is: it does not, certainly not in astronomy / cosmology. What it ***does*** do is constantly seek funding from friendly peer reviewers.

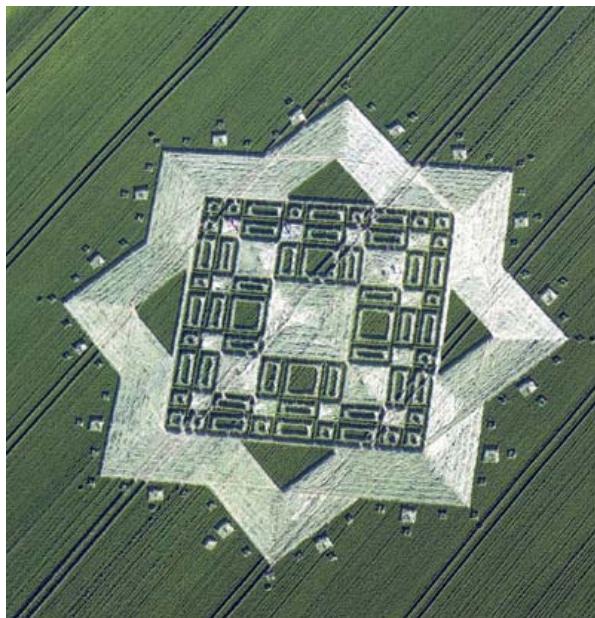
Perhaps one way to break the cycle of the peer review system awarding all (government) funding to only those scientists who "accept" the dominant theory, is to return to the practice of wealthy patrons supporting new scientific ideas - as the Medici family did for Galileo.

When we think about the travesty the Roman Catholic Church perpetrated against Galileo (waiting until late in the 20th century to admit it) we feel superior. WE modern folk would never ignore and suppress a scientist in that way! No? Then how about astronomer Halton Arp who was denied access to Mt. Palomar and refused publication of his work because the present day high priests of the Big Bang Theory found the publication of his photographs embarrassingly contradictory to their well funded dogma? Would it not be educational to realize that

we have just screwed up again — big time!



Squares within squares within squares.



CROP CIRCLE GEOMETRY

Geometry, in the hands of the crop circles, becomes a resonant language of intelligent intent, which both contains the message and teaches the syntax of its meaning. The geometry is thus both the message and the meaning, and I feel this geometry to be consistently of a higher order than that which you or I would arrive at. Its simplicity and its ingenuity

draws us upwards and subtly encourages an opening up of the mind.

— Allan Brown

The first impression of this formation was that of an eight-pointed star. The G8 conference to be held in Scotland was mentioned by some of the people visiting the formation as a possible message. Also the number eight brings sacred medieval architecture into play with all the mystery that that entails. This new formation appeared in the next field to the beautiful one that had appeared earlier in the season in oil seed rape below Golden Ball hill.

On seeing this formation from the air I soon saw that it was geometrically based on the square. The impact of seeing the clear direction of the lay from the air was much greater than seeing it on the ground. When seen at ground level the lay appeared to be very rough in appearance. Once again this shows the importance of seeing the formations from the air to understand their full significance. The central motif brought back memories, for me at least, of the last major circle to appear near Silbury Hill towards the end of the season last year. This event does not have quite the same impact as Silbury Hill but the subtleties of it are certain to grow on you the more you look at the aerial photographs and the multidimensional qualities of this formation take hold of your imagination.

Julian Gibsone



ANNUAL GATHERING IN SANTA BARBARA

The program from August 12-14 is entitled:
RENEWING ANCIENT WISDOM IN THE
GLOBAL COMMUNITY.

Current planning includes talks, dialogues and workshops on
the legacy of H.P. Blavatsky,
spiritual meditation,
ancient and modern science,
the future of Theosophy,
the philosophy of Theosophy,
theosophical perspectives on education,
traditions of sacred architecture,
contemporary novels containing Theosophical
ideas,
Theosophy and medicine
Theosophical perspectives on cloning

All are invited, but one should make a reservation
soon.

Program for Theosophical Gathering

August 12-14, 2005

**Theme: *Renewing Ancient Wisdom
in a Global Community***

Friday Evening

6 PM SPECIAL DINNER \$15.00

7-7:30 Musical Prelude
7:30 Welcome – Carolyn Dorrance
Opening Remarks — Rob McOwen
Talk: **Recovering The Forgotten Truth — HPB's Legacy**, Nandini Iyer,
Musical Tribute by Canticle – *Four Songs of Concord*

Saturday Morning

8-8:45 Breakfast

9-10 Greetings & Introduction — Judy Saltzman
Talk : **Envisioning a Theosophical Future: Paradoxes and Paradigms**
— Robert Ellwood

10-10:15 Break

10:15 – 11:45 – Workshops/ Dialogues
 1. **Meditation or Medication: Controlling the Mind in a Chaotic Age**
 Gene Jennings
 2. **Conceptual Breakthroughs in Theoretical Physics: A Theosophist's Perspective**
 — Kim Miller
 3. **Mysteries of Science from a Theosophical Perspective** — Odin Townley

12 – 1 Lunch

SATURDAY AFTERNOON
 1:15 -2:30 Talk: Cloning the Buddha: Ethical Wisdom for Genetic Ignorance -
 David Roef

3:30- 4:15 Theosophy School Play
Sinbara das Mahout
 4:30 -5:30 Tea at the Institute of World Culture

6:30-7:30 Dinner

Saturday Evening**7:45- 9 Traditions of Sacred Architecture: The Temple Between Heaven and Earth**

Kirk Gradin & Russ Lewin

9-10 Musical performance in the Lounge**Sunday Morning**

8-8:45- Breakfast

9-10:15 AM Dialogues

1. Theosophical Perspectives on Education: Can the Good, the True and the Beautiful Survive into the Twenty-first Century?

JUDY SALTZMAN AND WILL THACKARA

2. Theosophical Perspectives on Medicine - Robert Hiltner

10:15-10:30 Break

10:30-11:45 Dialogue : Responding to Globalization with Ethics and Activism

Phil Grant:

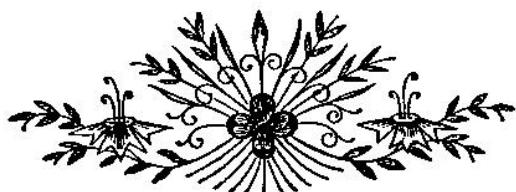
Steve Buscaino (Humanitarian Law)

Maurice

Bisheff, Carolyn Dorrance

**12-2 Lunch and Wrap-up Discussion
How Can Ancient Wisdom Be Offered to A Global Community?**

8:15-9:30- Conference participants invited to the weekly Sunday meeting at the United Lodge of Theosophists in Santa Barbara – *Recovering the Forgotten Truth*



*I will take leave of you
Not by distinct farewell
But vaguely
As one entering vagueness
For words, symbols of confusion
Would only increase confusion
But silence, seeming to be vagueness,
Shall be my cadence
Which someday
You will understand.*

RICHARD ROSE

**THE MESSENGER AND HIS MESSAGE**

What you say about “incarnations like H.P.B. and W.Q.J. being evidently governed by conditions widely different from ordinary humanity” is correct. If we would look at the bodily HPB as a mirror which reflected from above and from below as well, giving back to each who confronted it his own reflection according to his nature and power to perceive, we might get a better understanding of her nature. To the discriminative, it was a well of inspiration; in it the commonplace, the Judas, the critic, and every other saw himself reflected. Mighty few caught a glimpse of the real individuality. Each got the evidence that he sought. We have the Master’s words that the body of HPB was the best that they

had been able to obtain for many centuries. Those who looked at the body and its human characteristics got what that view was capable of giving them; those who looked at the mind behind got what came from it, in the degree of their comprehension; those who were able to look into the causes of things saw what their depths of sight gave them — more or less of Truth. "By their fruits, shall ye know them."

The Jews are still looking for a coming Messiah. It is very, very few who discover the "**Presence**," and among them, even, the tendency is to relate it to the present times and surroundings only, and so miss the greater scope. Many years after such Visits, one here and there begins to see landmarks that indicate that "some one of importance" has been among the people; but they too relate everything to their "present time." And so it goes, each "discoverer" putting his construction on the facts, while there results an exoteric degradation of Truth — a regard of events and persons, rather than an understanding of truths imparted; finally, someone else has to come, facing similar treatment. All the time, how-

ever, and each time, an impress is made upon the thought of the age and humanity gains a little: there is no other way.

It is interesting to turn to the "Esoteric Character of the Gospels," by H. P. B. "Theosophists — at any rate some of them — who understand the hidden meaning of the universally expected Avatars, Messiahs, and Sosioshes and Christs — know that it is no end of the world, but the consummation of the age — that is, the close of the cycle — that is fast approaching." [This was written November and December, 1887, and January, 1888.] She said, "There are several remarkable cycles that come to a close at the end of this century [nineteenth]. First, the 5,000 years of the Kali-Yuga cycle; again, the Messianic cycle of the Samaritan (also Kabalistic) Jews, of the Man connected with Pisces. It is a cycle historic and not very long, but very occult, lasting about 2155 years, but having a true significance only when computed by lunar months. It occurred 2410 and 255 B. C. or when the equinox entered into the sign of the Ram, and again into that of Pisces. When it enters, in a few years, the sign of

Aquarius, psychologists will have some extra work to do, and the psychic idiosyncrasies of man will enter on a great change." This "great change" I think can be stated in three words:

Susceptibility to suggestion, good, bad or indifferent. Look about you and see if this is not so. Are the "Messiahs" of today using suggestion? And was there ever a time when men should use their reason more than at the present time, based upon the widest possible consideration of facts collected for humanity? Jesus said, "Take heed lest no man lead you astray, for many shall come in my name, saying, 'I am the Christ,' and shall lead many astray.

If any man shall say unto you, 'Behold, he is in the wilderness,' go not forth; 'behold he is in the inner chambers,' believe them not. For as the lightning (light) cometh from the East, and is seen even in the West, so shall be the presence of the Son of Man." The esoteric savior is no man, but **the divine principle in every human being**. What is needed is a knowledge of the Path that leads to Him or It. The foolish look for a "Man"; the

wise look for a "**Message**." Few know the Messenger when He comes, but it is possible for many to know a true Message by putting it to every conceivable test. The "Messiah" has come and gone; but

He has left the "Comforter"—His Message. He will return, but not for several generations of men. It is possible for men to get at the truth of these things if they will take the trouble to make the search in all sincerity.

H. P. B. said, "Do not follow me nor my path; follow the Path I show, the Masters who are behind." This she knew to be the safe course for all, for each one will judge of the words and deeds of a personality from his own standpoint and understanding, some under-rating, some exaggerating, and some with indifference. At the same time, for those who are able to see behind the veil of physical maya, there is recognition of those who are travelling the same path, and in that recognition, there is comfort and help which extends from the smallest to the greatest — a great band of brothers which includes the Masters as the Guides and the Consummation. "Whosoever

does it unto the least of these,
does it unto me."

A *Siddha-Purusha* (perfect man) is like an archeologist who removes the dust and lays open an old well which has been covered up by ages of disuse. *The Avatara*, on the other hand, is like an engineer who sinks a new well in a place where there was no water before. Great Men give salvation to those only who have the waters of piety hidden in themselves, but the *Avatara* saves him too whose heart is devoid of love and dry as a desert. (*The Friendly Philosopher*, p150-52)



HPB Defense Fund Report

**\$10,000.00 FUND RAISING EFFORT FOR PUBLISHING
AND AUTHENTIC VOLUME I OF HPB's Letters.**

Cumulative gifts as of July 20, 2005

| | |
|-----------|--------|
| ER | 500.00 |
| Anonymous | 50.00 |
| DLJ | 50.00 |
| EPB | 200.00 |
| MRJ | 50.00 |
| DLJ | 100.00 |
| RD | 250.00 |
| Anonymous | 50.00 |
| PHX | 500.00 |
| NS | 20.00 |
| NS | 20.00 |
| Anonymous | 500.00 |
| RD | 500.00 |

| TOTAL AS OF July 20, 2005 | 2,240.00 |
|---------------------------|----------|
|---------------------------|----------|

The HPB Defense Fund is specifically dedicated to the publication of an authentic Volume I of Madame Blavatsky's letters. The proposed volume will have the fraudulent letters in the current Adyar edition removed and also take note of other authors who follow the practice of mixing lies side by side with truth as if they were *equally relevant*. It is our intent to equip the student and inquirer with eyes to *discriminate* the authentic from the fraudulent, the clean from the corrupt.

A good companion volume for a historical overview of the life of Madame Blavatsky. Is already in print: *The Extraordinary Life and Influence of Helena Blavatsky.*" (600+ pages). This volume is by far the most readable and best documented work available. — ED., A.T.¹

"She has no need of any man's praise; but even she has need of Justice."

William Q. Judge

¹ It is offered at a discount to subscribers: \$20 for the hardback version; \$15 for the softback; and is also available online at www.theosociety.org/pasadena/tup/-onl.htm