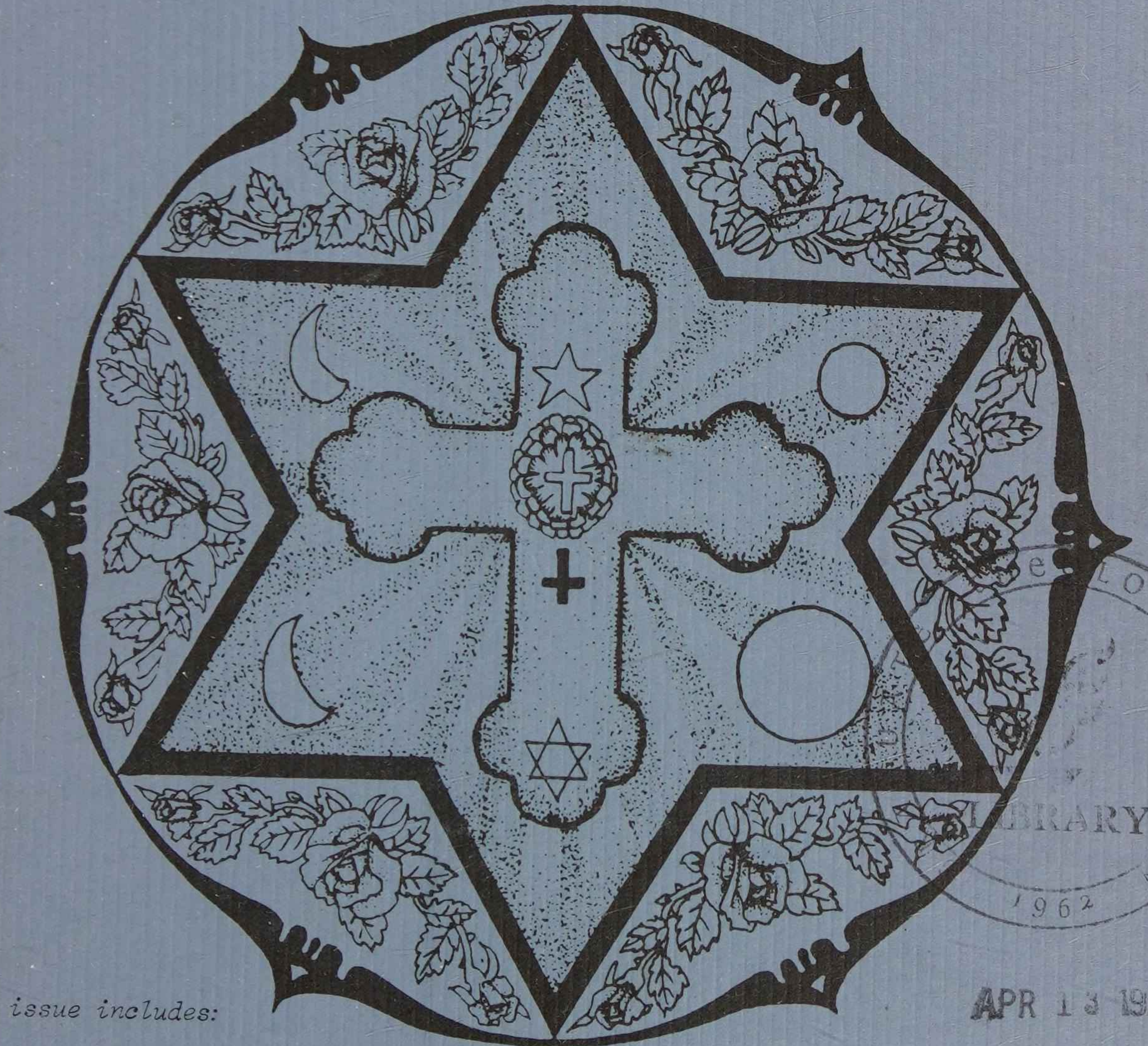


The

A R O H N

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a quarterly publication of
esoterica, gnosis, Christian
mysticism and philosophy



This issue includes:

- "A Question of Gnosis"
- "The Cabala: The Tree of Life"
- "Meditation and Visualization"
- "Studies in the Doctrine of Numbers"

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Volume 1
Number 4

MERRY CHRISTMAS

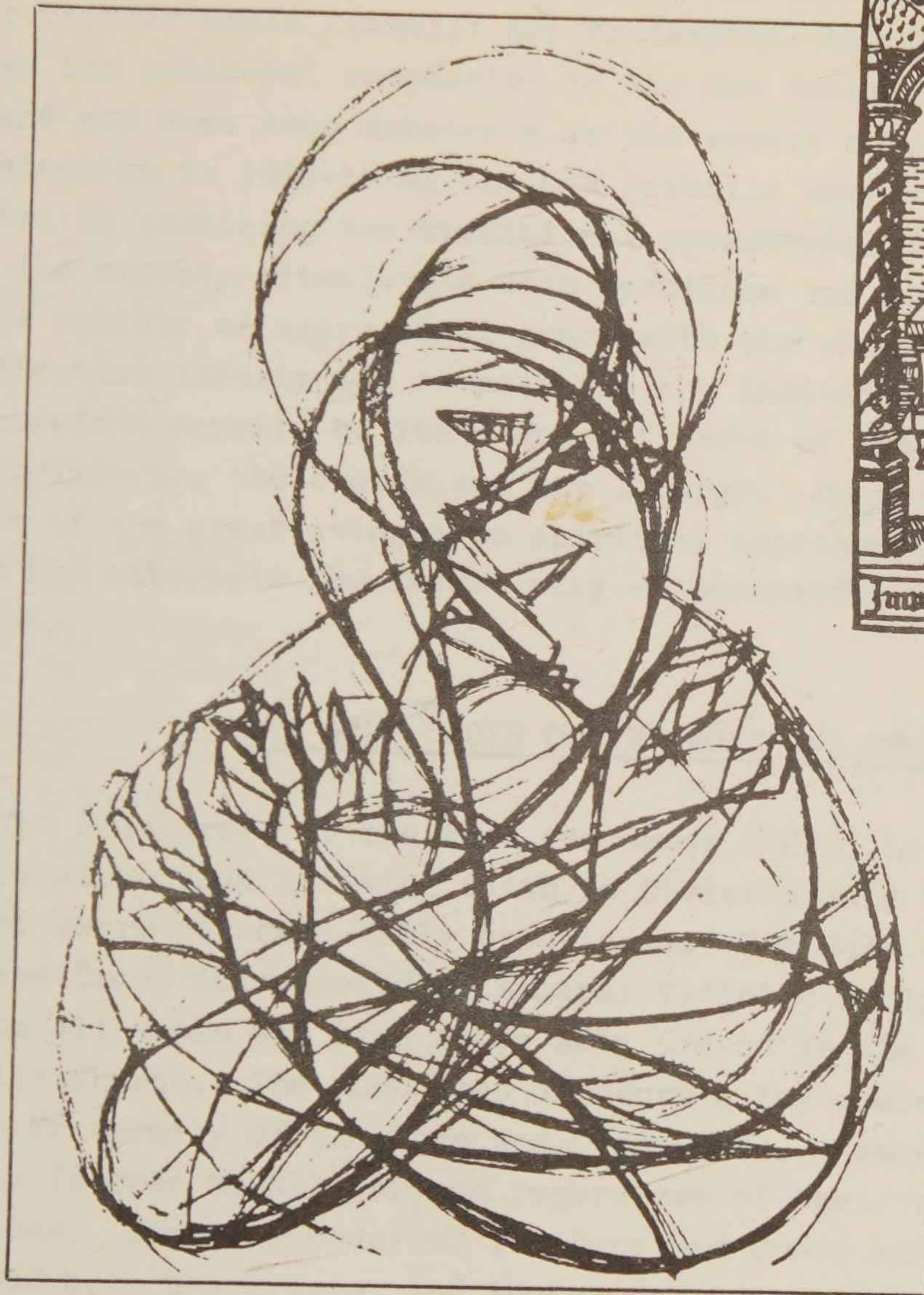


Fig. A

Embroidery by M. Traherne from *Guide to English Embroidery*, Victoria and Albert Museum, 1970.



Fig. B

Printer's Mark of Ulrich Zell, Strassbourg, 1490.



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THE LIBERAL CATHOLIC CHURCH

The Liberal Catholic Church is an independent and self-governing body; neither Roman Catholic nor Protestant--but Catholic. It traces its episcopal succession to the Old Catholic Church of Holland and came into existence as the result of a complete re-organization in 1915-16 of the Old Catholic movement in Great Britain. It aims at combining the traditional sacramental form of worship with its stately ritual, its deep mysticism and its abiding witness to the reality of sacramental grace with the widest measure of intellectual liberty and respect for the individual conscience. It therefore permits to its members freedom of interpretation of the scriptures, the creeds and the liturgy. Regarding the mind as one of the great avenues to spiritual apprehension, it encourages among its adherents the freest play of scientific and philosophic thought.

THE HOLY ORDER OF THE ROSE AND CROSS

The Holy Order of the Rose and Cross (HORC) is dedicated to the principle that a living faith in Christ should be an integral part of every person's daily experience. The Holy Order of the Rose and Cross is composed of Liberal Catholic religious and is open to all those who have taken Holy Orders in the Liberal Catholic Church. The HORC also sponsors a lay society which is known as the Fraternity of the Rose and Cross (FRC). Membership in said society is open to all persons regardless of their religious affiliations. The Holy Order of the Rose and Cross encourages the study of both the greater and lesser mysteries of the Master Christ as are found in the teachings of the "gnosis". It is the avowed purpose of the HORC to spread throughout mankind a greater understanding of the nature of God and of His son, Jesus Christ.

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A QUOTE TO CONSIDER

"Esoteric Christianity will reappear in the 'Holy Place,' in the Temple, so that all who are capable of receiving it may follow its lines of published thought. Then again will occult [hidden] teaching be within the reach of those who qualify themselves to receive it, according to the ancient rules, those who are willing in modern days to meet the ancient demands, made on all those who would fain know the reality and truth of spiritual things."

- Annie Besant
Esoteric Christianity



Editorial Notes

As many of you may have noticed the Arohn is now appearing in a new format which mirrors other exciting changes. Over the next year we hope to further refine our publishing techniques, in order to provide you with a more open, responsive and thought provoking arena. In future issues we will be starting a series of reprints of old mystical and metaphysical texts such as the Fama Fraternitatis. We will also be serializing certain new works, including the Book of the Future by the Rev. Dr. Edward Sullivan, a most interesting work dealing with prophecy throughout history and even into this day. So stay around my friends, the Arohn is a growing enterprise which wishes to serve all of its readers. We would appreciate hearing from any of our readers and look forward to reading your comments on the contents you find between these covers. Please enjoy this offering of food for thought.

. . . NEWS FLASH . . .

Official recognition from the Liberal Catholic Church is being sought by the Holy Order of the Rose and Cross and will be presented to an Episcopal Council in about two years.

At the present time Regionary Bishop of the United States, the Right Reverend Gerrit Munnik, has authorized the Holy Order to develop its Rule, goal, articles of incorporation and organization so it will be prepared to make its official request to the Episcopal body of Bishops governing the Liberal Catholic Church.

The Liberal Catholic Church is an independent and self-governing body, neither Roman Catholic nor Protestant, but Catholic. It traces its Episcopal Succession to the Old Catholic Church of Holland, and came into existence as the result of a reorganization in 1916 of the Old Catholic Church in Great Britain.

The Liberal Catholic Church aims at combining the ancient traditional sacraments, and its mystical rituals with the widest measure of intellectual liberty and respect for the individual conscience.

Studies in the Doctrine of Numbers

In the last article ¹ on Studies in the Doctrine of Numbers, we discussed the Pythagorean school and its degrees of initiation. Each degree had a certain achievement built into it that would allow the Listener (akousikoi) to open the latent inherit super-faculties in order to develop and expand the human psyche. His system, which was followed by Pythagoras' students, did not tolerate impatience and slothfulness on the part of any pupil. We must remember that each candidate about to enter upon the path was confronted with the first basic inquiries from the Initiators.

²"...As a preliminary step, he had already studied the sciences of Arithmetic, Music, Astronomy, and Geometry, which were esteemed the four divisions of mathematics; and was told that it was impossible to understand the perfection of beatitude without them, because they alone are able to abstract the soul from sensibles and to prepare it for intelligibles. He was further told that in the absence of these sciences no man is able to contemplate what is honest, or to determine what is good. And because the candidate acknowledged his ignorance of them he was refused admission into the society."

We also recall that the student upon the path was to remain silent for from three to five years, for the novice could not comprehend, let alone begin to understand the immensity and future impact of his studies. There was no speaking tolerated by the pupils.

Upon initiation into the next degree, the student became known as a Mathematician and pupil of Pythagoras. At this stage he learns and communes with Pythagoras for the first time since his entrance upon the path.

What are the divisions of Mathematics according to Pythagoras? Remember George Oliver's account of the seeker. He had studied Arithmetic, Music, Astronomy and Geometry, yet he was refused admission. There was great importance placed on these sciences. Pythagoras saw that the key of being, of science and of life was supplied by the science of Numbers. "The adept, under the guidance of his master, had to begin by contemplating its principles in the light of his own intelligence, before following its many applications in the concentric immensity of the spheres of evolution."³ "These sacred mathematics were both more transcendent and more living than profane mathematics."⁴

The Pythagorean system of Mathematics evolved from the understanding and wisdom which is found in the unity of numbers, the holy word. He had learned the science of the holy word through Egyptian initiation. (Please read Paul Christian's account of Egyptian initiation in The History and Practice of Magic, and also Edmond Schure's Hermes and Plato). The account of the initiations in the latter recommended readings will give the reader a better understanding of the Egyptian ritual of initiation. Pythagoras is reputed to have completed the entire initiatory ritual, which was in itself designed to unite the active and passive principles in man, thus uniting the higher and lower aspects. (Plato, a Pythagorean and one of the epic initiators of Greek thought, was known not to have finished the uniting principle of the initiation).

We can see from the Pythagorean initiation of the second degree that the master used the sciences of mathematics as an initiatory process, for according to Edmond Schure's treatise Pythagoras and The Delphic Mysteries, the real initiation and learning came in the second degree.

We are told in the following quote that mathematics, or the root word "mathesis", is reminiscence, a term synonomous with memory. All initiatory processes are designed to awaken the latent archetypal

constituents in man's psyche. Pythagoras knew that such studies would necessitate the proper growth in order to evolve.

"...with respect to the name mathematics...say Proclus, that such an appellation of the science which is conversant with the objects of the reasoning power, was not like many names invented by casual persons, but, as it is also said to have been, by the Pythagoreans. For they perceived that the whole of what is called mathesis, is reminiscence + # & ...excited indeed from things apparent, and inwardly exerted from the reasoning powers converted to itself." 5

If one were to study the Theoretic Arithmetic of Pythagoras, one would see the immense logistical movement within the creation of numbers. Not the creative aspect that profane mathematics takes on, but the essence of universal innate intelligence. Pythagoras saw that life and evolution bore upon the science of numbers. As he says, Numbers is the science of being.

The study of the theoretic arithmetic is preeminent to the proper study of the science of mathematics. We can see, with study, that all numbers arise from the unity, the monad, or the Pythagorean point which will be the subject of future articles in this series: Studies in the Doctrine of Numbers.

+ Reminiscence-synonym(memory). Apprehension of a Platonic idea as if it had been known in a previous existence.

This means to the author that mathematics, also a science of soul, is a way or inherent principle that enables the soul to evolve and remember.

& "The recovery of lost knowledge, on the hypothesis that the soul is truly immortal, and therefore had an existence prior to that of the present life."

1. AROHN - Volume I

2. George Oliver - The Pythagorean Triangle, Page 44

In the Footsteps of the Master

[Editor's note: The following column is now a regular Arohn feature and will in each issue briefly mention the life of a master in the Church Universal.]

The remarkable phenomenon of the incorruption of certain Catholic saints' bodies as well as other holy masters of God is the subject of enthralling wonder. There are literally hundreds of such examples.

History tells us that the first Christian saint whose body experienced the phenomenon of incorruption was Saint Cecilia. It is believed that she died in 177 A.D. She was a member of a wealthy distinguished Roman family.

Her family gave her in marriage to a young nobleman by the name of Valerian. Saint Cecilia desired to remain a virgin and persuaded him to allow her to keep her holy vow to God. He later became a Christian. Valerian and his brother were both beheaded when the Roman persecution demanded that they renounce their faith.

Saint Cecilia was sentenced to suffocation. She didn't die, so an executioner was sent to behead her. She became a martyr and was laid to rest in St. Callistus' Catacomb. St. Callistus later became Pope Urban.

In 822 A.D. Pope Pascal I decided to transfer her remains to a place of honor. Seven hundred and seventy-seven years later her body was exhumed and it was found that her mortal remains had remained incorruptible!

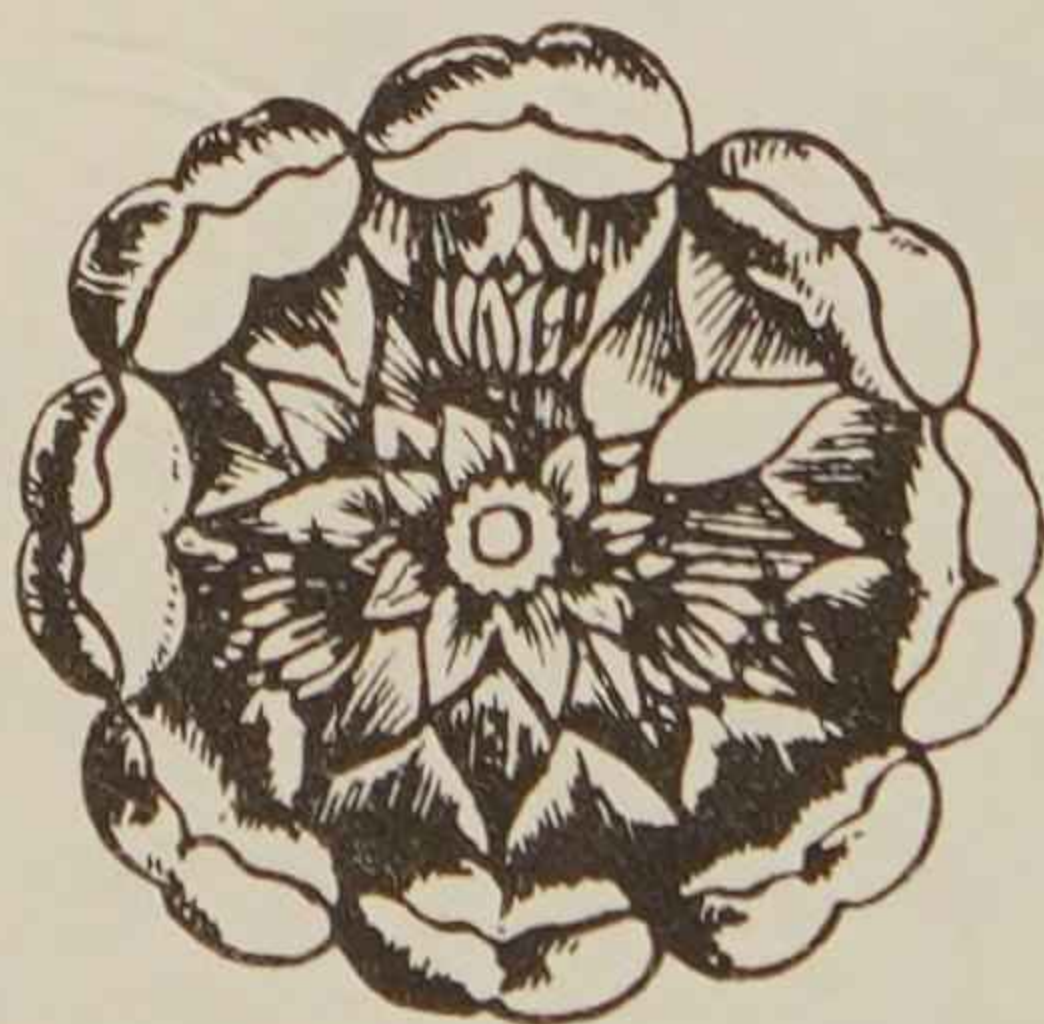
In a future article in the Arohn the subject of "incorruption" will be taken up in detail. What we wish to emphasize is Saint

Cecilia's teaching ability and dedication. Note that on the very eve of marriage, when a husband expected to perform his matrimonial "duties", Saint Cecilia persuaded him to respect her holy vow and later he himself became a Christian.

Notice also her close relationship with a future Pope of Rome. Her obvious dedication, zeal and loyalty set an example for each and every true follower of Christ. Here is an advanced soul!

It is obvious that she had a large measure of Christian influence in her day and set an example that the Church never forgets. We often think of all the early Christians as martyrs and faithful to the last. Saint Cecilia impressed these Christians; therefore it is quite logical to assume that such devotion and loyalty were not standard despite the romantic stories of Christian saints who willingly sacrificed themselves by the thousands. This is not to belittle the early Christian devotion or loyalty, but merely to highlight Saint Cecilia's example for all of us.

1. Some modern-day yogis have experienced incorruptions of the body; i.e., Paramahansa Yogananda.



World Events Cast their Shadows on Time

Editor's Note: This regular column is dedicated to those interested in the future. Rosicrucians hold that "all scripture is inspired of God" (2 Tim. 3:16,17) and understanding this to mean "all" scripture, not just what has been termed the "Bible". We also hold that it is possible to know the future by a study of prophetic scripture and the writings of various prophets throughout the ages. Naturally, we are interested in those prophets who have accurately charted the future for us. In this column we learn how prophecy is being fulfilled and what lays before us.

EGYPT AND ISRAEL TO SIGN PEACE TREATY

With the long bargaining sessions at Camp David now over the possibility of a peace treaty for Egypt and Israel looms ahead in the next few months. What does this mean to students of prophecy? One single answer. The world is that much nearer to war! Does this view shock you? If you are a student of prophecy, particularly Nostradamus', it should not. Why? Because hundreds of years ago Nostradamus predicted that the Arab empire would invade Egypt in the time of the end. The "time of the end" is the time we presently live in according to not only Nostradamus, but other prophets, as well as prophetic scripture.

In The Prophecies of Nostradamus, Erika Cheetham notes that verse 25 of the "Fifth Century" translates: "The Arab Prince, Mars, the Sun, Venus and Leo, the rule of the Church will succumb to the sea. Towards Persia very nearly a million men will invade Egypt and Byzantium, the true serpent..." This prophecy is interpreted to mean (in view of other quatrains, such as verse 27) that Italy will be invaded by Arab forces as well as Turkey. Verse 47 states, "The great Arab will march, he will be betrayed by the Byzantians." Verse 55 says, "In the fortunate country of Arabia will be born one powerful in the laws of Mahomet. He will trouble Spain and conquer

Granada and most of the Legurian Nation from the sea.." The Legurians come from around Genoa.

In other words Egypt will be an enemy as far as the Arab States are concerned. According to Time, "The Arab world's break with Sadat" now appears complete. The October 2, 1978 issue continued, "President Assad said of the Egyptian leader, 'He has turned his back on Arab history, he has given up Jerusalem...Who would have imagined that one day Sadat would describe us as his enemy and Begin as his friend?'" Yassar Arafat, whose organization will presumably be pushed toward increased guerrilla activity by the Camp David agreement, declared, "As for Sadat, the traitor who sold Jerusalem for a few burnt sands of the Sinai, he is doomed." The prophecy: "The Arab prince...nearly a million men will invade Egypt..". And which side shall Moslem Turkey (The Byzantians) stand on? Obviously the side of the U.S.A., Egypt and Israel! The Arab prince will be "betrayed" by the Turks.

Much has been said of the "peace treaty" that Israel will sign with the Arab states. Many have wondered if the peace treaty which Israel shall sign with Egypt (and she shall sign one) is the predicted peace treaty that ushers in World War III or "Armageddon" after $3\frac{1}{2}$ years. In studying prophecy, particularly Nostradamus' it would appear that the treaty between Egypt and Israel will not be the "Treaty of Doom". Nevertheless, it is an important step in the direction of this treaty. An alignment of the "Kings of the world" is necessary according to prophecy (Book of Revelation).

The predicted antichrist, (an Arab Prince or Monarch) has not yet made his move to truly unite the Arab states, and then begin his deceptive move towards the false peace and treaty with Israel. Have no doubt about it; the Arab prince, or Anti-Christ, is already formulating his first move! The treaty signed by Egypt

and Israel will serve as a means to unify the Arab states into a collective empire. He shall use the treaty also as a means to deceive the enemy. After making his plan known to certain key Arab leaders, he shall negotiate peace with Israel, knowing full well that within $3\frac{1}{2}$ years he shall attack Israel, invade Egypt, Turkey and Italy. Why Italy? It is the center of the Christian faith, and as the anti-christ is an orthodox moslem, no better symbol of the Arab struggle could be conceived.

Ridiculous? Consider this fact: Jerusalem is the symbol of national unity to the Palestinians. Jerusalem, in their mind is the capital or center of Palestine. The Jews captured it. They will not return it according to prophecy. The U.S.A., a Christian nation with Jewish influence will prevent the return of Jerusalem to the Moslem Palestinians. They shall take Rome from the Christians!

There are other reasons for attacking Rome. There is a strong communist party in Italy. They will assume that Italian Communists (no friend to Christianity or the Pope) will join forces with them in their war against Italy.

Another reason, though more ideological than political, is due to Pope John's statement holding Jews not responsible for the death of Christ. At first this might not seem to make any sense at all, but Arab Moslems have long been sensitive to the alienation existing between the Arab world and the Western Christian nations, particularly Europe and the U.S.A. During the Middle East crisis, the "Killers of Jesus" image given to the Jewish people seemed to be a separation of Christians and Jews which Moslems could capitalize upon. The Vatican's statement holding Jews "unaccountable" linked the Jewish and Christian faiths closer together, which was something the Arab Moslems deeply resented.

Why Spain? Historical links to the past for one. Spain at

one time was a moslem state. It commands a strategic position in the Meditteranean Sea.

Will the U.S.S.R. become involved? It already has. Leonid Brezhnev denounced the Camp David agreement as "nothing but the illusion of a settlement", and announced October 5, 1978, that the U.S.S.R. will give arms and money to the Arabs, and particularly to the Palestinians, in the days and months ahead. All of this is in accordance with **prophecy!**

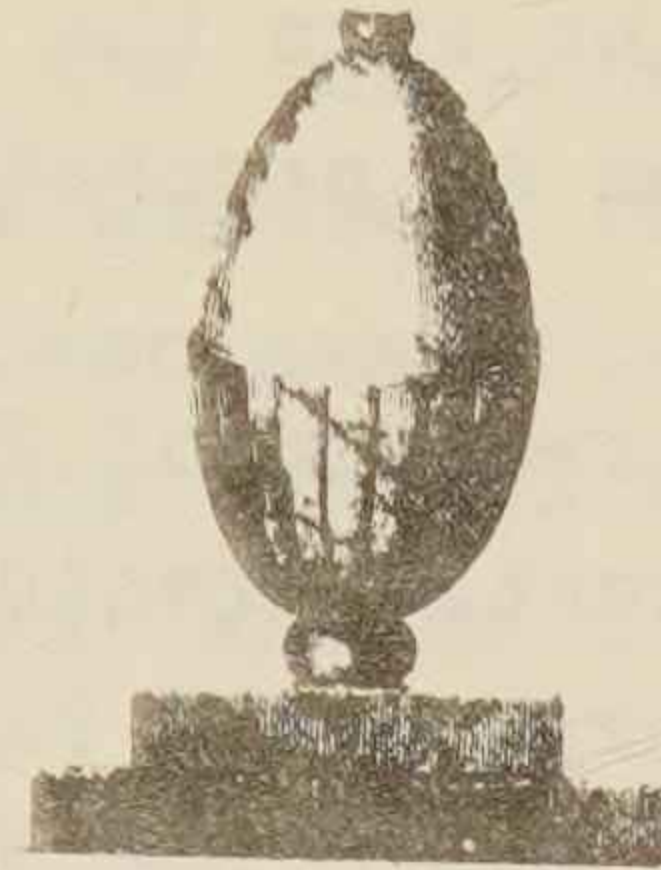
Who is the anti-christ that unites the Arab world? Is he already an Arab leader? Perhaps here is an area for astrological research. Perhaps the horoscopes of the present day Arab leaders would reveal to us the silent awaiting anti-christ. Perhaps a future Arohn issue will give us such a picture. The moderates are King Hussein (a monarch by the way) of Jordan, King Khalid (also a monarch!) of Saudi Arabia (his son is a future monarch and is Crown Prince Fahd!). Important headliners include: King Hassan II (another monarch!) of Morocco (across the Meditteranean from Spain!), Sudanese President Gasfar Mohamed Nimeiri, Libya's Muammar Gaddafi and P.L.O. leader Yasser Arafat.

Three Arab leaders stand out; King Hussein, Prince Fahd, and Yasser Arafat. At this time King Hussein is a very likely candidate, but it is very hard to conceive of him as an Anti-Christ and this may be a clue, for the Anti-Christ appears to be other than what he is!!

How accurate is Nostradamus? In a previous Arohn issue that subject was briefly covered. Since his prophecies first appeared in print in 1555, his reputation has grown. He foresaw:

- 1.) The events of his time, and future centuries.
- 2.) He predicted: the execution of King Charles I.
- 3.) The reign of Napoleon.

- 4.) Oliver Cromwell's dictatorship.
- 5.) The French Revolution.
- 6.) The results of the Reformation.
- 7.) The French and Spanish war.
- 8.) The rise and fall of Hitler.
- 9.) The rise to power of Communist China
- 10.) World War I, II, and III.
- 11.) The Cuban missile crisis.
- 12.) The U.S.A. as a world power.
- 13.) The assassination of John F. Kennedy.
- 14.) An alliance between the U.S.A. and U.S.S.R.
- 15.) Planes, rockets and bombs.
- 16.) Invasion of Egypt, Italy, Turkey, and Spain by the Arab states.
- 17.) Armageddon followed by the establishment of Christ's Kingdom!



The Death of John Paul I.

As the world began to recover from the shock of the recent death of John Paul I, Pope for 34 days, the Church began preparations for the coming election of a new pontiff.

With the transition (death) of Pope John Paul the world moved one Pope closer towards Armageddon. According to the prophecies of St. Malachy we have only 3 popes to go before the Kingdom reign!

Pope John Paul I was designated as the Pope "of the half moon." The pope about to be elected is known as the "toil of the sun" or "eclipse of the sun." Some translate "of the half moon" to be "crescent moon." He was buried during the crescent moon and died at the half moon!

The last pope, St. Malachy calls "Peter the Roman." There are no further popes, for the King rules thereafter!

Thus, with two prophets, St. Malachy and Nostradamus, we gain some foresight into the world's future and where we presently are in the stream of prophetic time.

The separation of Egypt from the Arab world is an important prophetic event. President Sadat of Egypt has stated that he is tired of carrying the Palestinians around on his back. He indicated that if Camp David had failed, he believed he would have been under terrible pressure to go to war once again, with disastrous consequences for Egypt.

"To go to war once again" should tell us something very significant. Sadat is telling us that the Arab states are likely to go to war. But without Egypt they do not have a great chance of victory unless by surprise attack. Such an attack could be developed around a false peace treaty. With the added support of the U.S.S.R., the Arab states will seize the opportunity under the leadership of the anti-christ, an Arab monarch. The "monarch" will strike at Jerusalem, invade Israel and Egypt as well as other already mentioned nations.

Ezekiel (a Hebrew prophet) tells us at Ezek. 38, that "Gog", or Satan, (the Arch Fiend of the Kingdom of Evil whose capital city is known in the prophetic book of Revelation as "Babylon the Great") through his army (in the form of people) will: "After many days... be mastered (in the last years you will come against a nation which has survived the sword, which has been assembled from many peoples (on the mountains of Israel which were a long ruin), which has been brought forth from among the peoples and all of whom now dwell in security...you devise an evil scheme...to plunder and pillage... against a people gathered from the nations, a people concerned with cattle and goods.. On that day there shall be a great shaking upon the land of Israel...Mountains shall be overturned, and cliffs shall tremble, and every wall shall fall to the ground..."

Israel will "dwell in security" at the time the anti-christ attacks. Israel is clearly the "nation which has survived the sword." Since 607 B.C. to the present time, Israel "has been assembled from many peoples." All are very important points since Ezekiel clearly indicates the time period which we find ourselves; and on to the Armageddon destruction.

Another prophet, Zechariah, predicts, concerning those nations that do proceed against Jerusalem, destruction. He prognosticates; "And this is the plague with which Yahweh will strike all the nations who have fought against Jerusalem. Their flesh will moulder while they are still standing on their feet. Their eyes will rot in their sockets. Their tongues will rot in their mouths." - Zech. 14:12.

How many people will survive that terrible day? Zechariah informs us that "It is Yahweh who speaks - that two-thirds in it will be cut off ('will be killed') and the remaining third will be left. I will lead that third into the fire, and refine them as silver is refined, test them as gold is tested. They will call on my name and I shall listen, and I shall say: These are my people; and each will say, "Yahweh is my God!" Zech. 13: 8,9.

So - there it is. One-third of the human population of the earth will survive Armageddon. But for those who do survive, a great period of testing, yes, evolving will begin. Will you be among the survivors?

Coming soon - an easy to read, highly informative book: The Book of the Future gives a step by step description of events to come. Continue reading the Arohn for up-to-date facts concerning the fulfillment of prophecy!

The First Initiation

Now, on the hour of the changing tides, if one can be stilled long enough to listen, the voices of our prophets and teachers and priests will come resounding out from within -- proclaiming the dawning of a New Age! We can see it, it is written everywhere, it is spoken. And, with a little effort, you can feel it. The message is always the same -- for Truth teaches nothing but its own existence.

The time for preparation is at hand. The transition from the old age to the new will not be an easy one. Each and every individual is charged with the responsibility of his own evolution. Each one of us has to make the first conscious decision to walk the path of Truth, make a beginning -- experience the first initiation.

The first initiation is the realization that a change of consciousness is needed, and an understanding that one is dealing with levels of consciousness separate from one's ordinary perception of reality. The Master Jesus said: "You are born of the flesh to be reborn into the spirit."

It is erroneous to think that the everyday or ordinary state of consciousness is the only one in which we are capable of logical thought. On the contrary, it has been proven that in rare states of consciousness, i.e. hypnosis, meditation, and prayer, one can perceive and learn with a clarity that is impossible to achieve in ordinary states.

Mankind has a capacity for thought which surpasses all boundaries of ordinary thinking. Ordinary thought grows along definite, fixed lines. Our society is perpetuating this type of linear thinking and our science and technology are fueling the fire with any manner of sensual gratification one could imagine. This results in an emphasis on the sensations felt by our five senses which keeps us engrossed in the material world. And yet, each soul has the capacity to break

the bonds of the material realm and enter into that of the spirit -- to pierce that veil of illusion, if we would but will to do it! This is the foundation of the first initiation -- the decision to resolutely begin the quest for Truth and Knowledge, the search for the Holy Grail.

Presently, one can observe a growing dichotomy within our society. In the midst of the persistent darkness of material involvements passes a common expanding thread of light. We, as a race, are becoming more intuitive and more telepathic, tuned into the frequency of the dawning new age. We recognized from within our souls, this light is reinforced and grows ever stronger. Where it lies ignored or denied, it flickers and grows dim. In the words of St. Paul: "Prove all things, hold fast that which is truth."

All true paths are influenced by the same spirit and lead to the same place, just as all of the sun's rays can be traced back to their source. All major religions recognize the existence of a power superior to that of man, a force so strong and persistent that it remains constant throughout the ages. This power is the Light of Truth. It is this energy with which we need to align ourselves, with God-like constancy, to effect the initiatory changes toward higher consciousness. The Master Hermes wrote:

"Listen to your inner selves and look into the infinity of space and time, there reverberates the song of the stars, the voice of the numbers and the harmony of the spheres."

This is the heart of the first initiation.

A Question of Gnosis

For nearly 1700 years certain Catholic Churches, through their doctrine, dogmas and decrees, have separated themselves from the early Christian teachings which are now known as the "Gnosis." This lack of identification with and understanding of the mysteries which Jesus Christ taught has encouraged much dissension within the Church itself and the world as a whole. It has also been the cause of persecution, rebellions and other un-Christ-like behavior, thereby allowing a large dichotomy to develop between the practice on one hand and, on the other, the philosophy of the Catholic world as a whole.

At the same time there have been a number of Catholics who have perceived the true nature of the Christian path. These mystics, saints and holy people have, unwittingly in many cases, kept alive the spark of the Gnosis (from the Greek meaning "investigation", "knowledge", or "a higher knowledge of spiritual mysteries"). Many of these spiritual masters have arrived at their illumination without the benefit of the spiritual guidance which the teachings of the early Gnostic fathers could have provided them. One might argue that this indicates that the Gnostic teachings are in fact unnecessary to a true, Catholic perception of the nature of God as revealed by His Son. However, at Matt. 13:10-17 and Luke 8:10 it is clearly shown that the true "mysteries of the kingdom" are reserved for the few and, by extension, that the masses in general are not ready to perceive or even capable of perceiving the spiritual depths of the teachings of Jesus Christ.

Are there any other spiritual passages to support this allegation of the existence of secret or hidden teachings within the scope of the Christ's teachings? Most assuredly there are. The Apostle Paul makes numerous references to the existence of mystery teachings which are reserved from the greater mass of humanity. Perhaps 1 Cor.

2:6-9 will illustrate this point quite clearly:

"But still we have a wisdom to offer those who have reached maturity; The hidden wisdom of God which we teach in our mysteries is the wisdom that God predestined to be our glory before the ages began ... We teach what scripture calls the things that no eye has seen and no ear has heard, things beyond the mind of man....."

Further on we find:

"...we teach spiritual things spiritually. An unspiritual person is one who does not accept anything of the Spirit of God: he sees it all as nonsense; it is beyond his understanding because it can only be understood by means of the Spirit." (1Cor. 2:13,14)

The term Gnosis can be understood in just as many ways as the scriptures themselves. It is in essence however, a system of understanding and knowledge of the true aspects of God as revealed to mankind through His creation. Gnostic philosophy poses a central paradox which, no matter how far into the realms of intellectual investigation one travels, still remains as a stumbling block to all who pursue it; namely that God is unknowable on principal and thereby it could almost be said that He thwarts as well as invites the quest to come to know Him. It is this apparent lack of congruity which inspired Saint Paul to quote the Hebrew Prophet Isaiah as follows:

"As scripture says: Who can know the mind of the Lord, so who can teach him?" (1Cor. 2:16)

Paul continues on to answer Isaiah's question:

"But we are those who have the mind of Christ." (1 Cor. 2:16)

And what, may we ask, is the 'mind of Christ'? It is the knowledge of "the things no eye has seen and no ear has heard, things beyond the mind of men." (1 Cor. 2:9)

Paul summed up the purpose of those who learn, partake and teach the Gnosis quite succinctly at Col. 1:26-28. At Col. 2:2,3 we find:

"It is to bind all you together in love and to stir your minds, so that your understanding may come to full development, until you really know God's secret in which all the jewels of wisdom and knowledge are hidden."

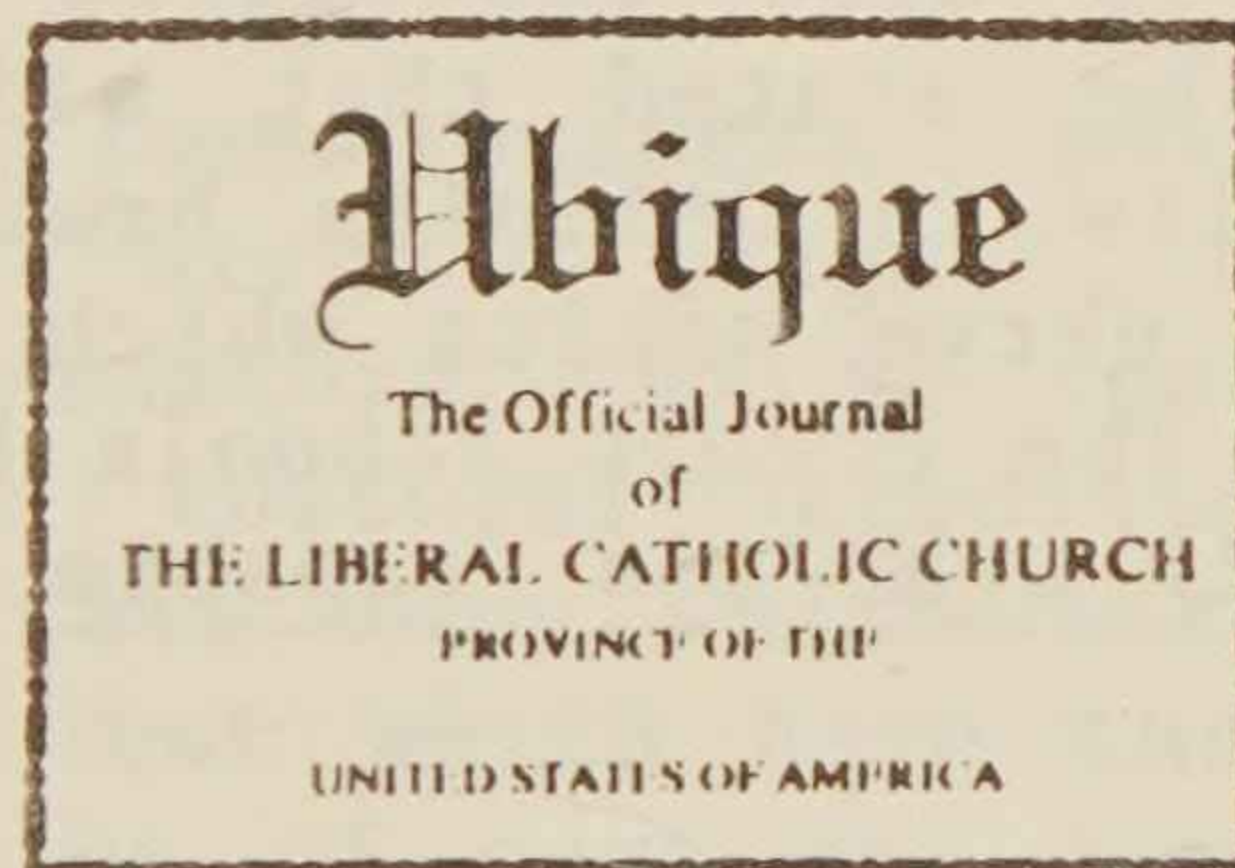
It is interesting to note that Jesus is described as being "the power and the wisdom of God." (1 Cor. 1:24)

The mysteries contained within scripture are many and each scripture opens to mankind's eyes a small portion of those most holy secrets. One of the greatest of those mysteries was revealed in the person of Jesus Christ (Rom. 16:25) and yet the true depths of the Christ have yet to be exposed to all of humanity. The Gnosis offers all true seekers a clear pathway to an understanding of the spiritual plan for our time and the heritage which awaits all those who strive to come into the light of the teachings of the Christ.

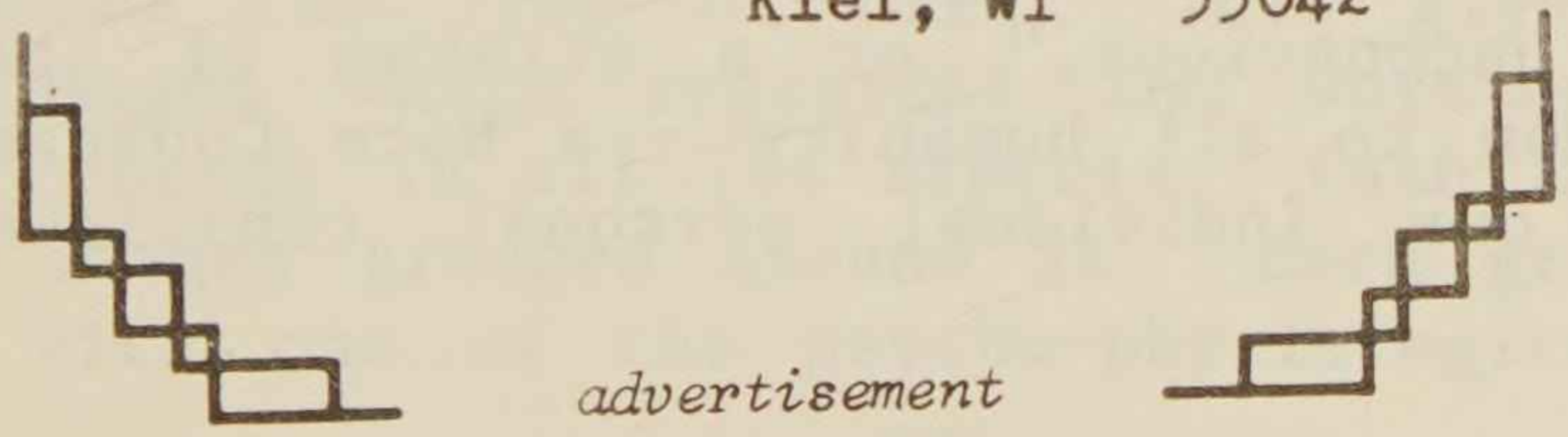
An early Manichaeian psalm contains the following:

"O soul, raise thy eyes to the height and
contemplate thy bond . . . lo, thy Fathers
are calling thee.

"Now go aboard the Ship of Light and receive
thy garland of glory and return to thy king-
dom and rejoice with all the Aeons." (Man.
Ps. CCXLVI. 54. 8-55.13)



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Meditation and Visualization



Physiological Effects of Meditation

Achieving a meditative state slows the metabolism; we know this because during such a state less oxygen is used, as during sleep. During an excited state, more oxygen than normal is used by the body. Meditation also reduces the blood pressure and heart rate. We know this because the level of lactic acid in the blood is lower during meditation, whereas it is higher than normal during an excited state. Also, there is an increased electrical resistance in the skin; lower resistance occurs when a person is under tension. Results of electroencephalograph tests show more alpha wave activity in the brain which indicates a state of deep relaxation and is also associated with creative endeavor. It can be stated that all thought and mental training results in definite brain changes and the establishment of nerve habits which actually make a person different. The occult schools have long held to the idea that thought is capable of producing physical changes.

The Deeper Self

Meditation takes us away from the vivid conscious awareness of that plane which is considered "objective reality" by most people. It puts us into contact with other types of awareness and other planes. C.G. Jung wrote about "archaic images" of what he called the "collective unconscious," or a stratum of the mind that is common to all humanity - a Race Consciousness from which our individual personal consciousnesses

rise like mountains from the surrounding ranges.² These "mountains" are our "personal innate intelligence." This personal innate intelligence can contact the Universal Intelligence (the surrounding mountain range) at the direction of the conscious mind if the conscious mind is controlled enough to be still and listen to the Innate. This "collective unconscious" or "Universal Innate Intelligence" may seem like a nebulous term at the present time, but that which is seen and registered in the brain, when meditated upon, is woven into the fabric of life. Through meditation the soul perceptions become real to the person upon the physical plane.³

"Archaic Images" or Archetypes

The Race Consciousness previously mentioned includes various "archaic images", or archetypes, that are common denominators, so to speak, within each of the many human cultural traditions. Among these "archaic images" are many which take a different form in each culture, but which have the same image behind the form. Examples of such are humankind's Fall from grace, the Prometheus myth, the Virgin who bears the Saviour, the idea of paradise, the snake, the fish, the World Mother, and the World Tree. There is also the Cabalah.

The Western Judaeo-Christian tradition includes a glyph called the Tree of Life. This glyph has ten magical images which represent the workings of the universal energy in all its aspects. Each image has a group of images grouped around it. Each group has an affinity with one of the psycho-physiological centers

of the human body and its mental "control center." [There is in addition a vibrational keynote for each center which determines the particular words of power connected with that image.] Connecting these images on the Tree of Life are 22 paths which correspond to the 22 Major Arcana cards of the Tarot. By meditating on the cards, one can indirectly stimulate the corresponding psycho-physiological center of the body. Meditating directly on the center may be too stimulating and can lead to an unhealthy imbalance.⁴ Jung states that if normal consciousness regresses (turns inward upon itself), it turns the psychic energy loose upon the vast storehouse of the subconscious levels [in magic, the "treasure-house of images" - Butler]. That energy acts upon those images. As these images become active, they tend to rise up past the barrier between the subconscious and conscious, emerging as dreams, visions or intuitions. In pathological cases this "regression" is detrimental, but in magical operations it is a voluntary, willed activity whereby the normal mental polarity is reversed deliberately,⁵ and this stream of psychic energy evoked for a purpose.

Meditation, Visualization and Creativity

"Resurrection of the Deeper Self . . . results in regeneration and reconstitution of the personal self."⁶ Where do we get the creative power to reconstruct the personal self? Return to the statement on the first page of this paper concerning the fact that the alpha waves present during meditation are associated with creative endeavor. Imagination is in reality the creative power of the mind; the development of imagination is the difference between the neophyte and the

masters. Any force that makes the difference between the neophyte and the masters must be quite a strong force. This is borne out by Alice Bailey in Esoteric Psychology where she states: "Cultivation of creative imagination is one of the great building attributes of diety. It is brought about by evocation of the love nature and brings in soul power in full force. In the world of phenomenal appearance the soul is the creating agent, the major building factor, the creator of forms."⁷ Meditation and imagination combined can bring into play a very powerful creative force which can be used to reconstruct the personal self, to perform magical operations or even to help construct the New World. Remember, visualization practice in itself builds the imaginative powers. So, we see here again illustrated the fact that thought has power. Thought of a spiritual nature has an exceedingly powerful influence. Every such thought is a force for good which produces a decided effect upon all mental bodies within reach if they contain any quality at all capable of response. A well-created thought form has a great deal of power. In fact, Bailey states: "The ritual of the solar system is the result of the meditation of God"⁸

Bailey also states that there are seven kingdoms which will manifest on earth; the Human Kingdom will develop the power to travel through space. In fact, she states that man must function as freely on the astral plane and through the astral consciousness as he does now on the physical plane, and that through one-pointed meditation upon the relationship between the body and the akasha, ascension out of matter and power to travel in space is gained. Learning to

function on planes other than the physical plane is one of the steps along the way to becoming a master, which is in turn one of the steps along the way to bringing the Great Work to a successful culmination. So, we see that meditation can open the way to creativity and certain very strong powers that will help us along the Path.

However, the aspiring student must beware since psychic powers can be hindrances to the highest spiritual state. These powers must be left behind by the person who can function freed from the three worlds altogether. Development of these powers is indicative of progress, but they will become obstacles if attachment develops; they can serve as obstacles by distracting the mind through the various feelings they excite (such as pride), but they can be great powers for good in moments when samadhi is suspended. They must be regarded as instruments to a higher goal.

Bailey divides these developing powers into two general groups, the lower powers and the higher powers. The lower powers are the result of the animal soul in man being en rapport with the anima mundi or soul of the world (the subjective side of all forms in the three worlds). However, the higher powers are the result of the development of group consciousness - they include the lower powers, but put one en rapport with spiritual realms, the two planes above the three worlds. She also states: "This creative tension or one-pointed focus of imaginative dreaming swings the astral body into complete subordination to the soul." That is, development of the higher (psychic) powers combined with development of the love nature [Agape -

unselfishness] makes us evolve to a level higher than the astral. Today, most people are conscious of the physical plane, but are affected by the lower astral. There is, however, a general movement toward consciousness on higher levels of the astral plane, with a few people developing consciousness on the mental plane. "Through the scientific ritual of meditation the refocussing of consciousness out of the physical body is brought about more rapidly."

Through meditation the student becomes aware of the counterparts of the five senses as they are found in the subtler realms and through their awakening and conscious use he becomes able to function as freely on the inner planes as he does on the physical. He can then serve intelligently in those realms and cooperate with the great evolutionary schemes. The individual mind can be trained to keep focussed in daily meditation toward that which can be apprehended and great concepts will be grasped and great ideas intuited. A group can train itself to think these intuited ideas of the true and beautiful and the Plan into manifested existence. Again, returning to the idea of thought producing physical changes, ". . . the experience of the soul and the knowledge of the spirit . . . begins to form part of the brain content of the Adept or Master. He knows the plan as it is to be found on the highest levels and is in touch with the Archetype [T]he point reached is that in which he/she is able to study the blueprints of the great plan and thus can intelligently cooperate in the building of the Temple of the Lord."¹⁰

Stages of Meditation

Training the body and mind to meditate is a complex process. All our lives we are trained to move as fast as possible, to do many different things at once at a merely functionally adequate level, and to stay alert to the dangers posed by other people (look out for Number One), fast-moving traffic, etc. Retraining oneself to achieve a state of stillness is difficult. Retraining oneself to trust and love other people to the point that we regard them as part of our own being is extremely difficult. That is why there are gradual stages of meditation taught to the student. A general outline of these stages might be:

1. Concentration. This is the act of concentrating the mind, learning to focus it and so use it.

2. Meditation. The prolonged focussing of the attention in any direction and the steady holding of the mind on any desired idea.

3. Contemplation. An activity of the soul, detached from the mind, which is held in a state of quiescence.

4. Illumination. This is the result of the three preceding processes, and involves the carrying down into the brain consciousness of the knowledge achieved.

5. Inspiration. The result of illumination, as it demonstrates in the life of service. ¹¹

1. DiCyan, Erwin, Ph.D.; Creativity: Road to Self-Discovery, pp. 124-125; Jove Publications (Harcourt, Brace & Jovanovich), New York, 1978.
2. Butler, W.E., Magic, Its Ritual, Power and Purpose, p. 49, Samuel Weiser, Inc., New York, 1952, 1977.
3. Bailey, Alice A.; The Light of the Soul, p. 253, Lucis Publishing Co., New York, 1927.
4. Butler, W.E., The Magician, His Training and Work, p. 39, Wilshire Book Co., North Hollywood, Calif., 1976.
5. Butler, W.E., Magic, Its Ritual, Power and Purpose, p. 50.
6. Butler, W.E., Ibid., p. _____.
7. Bailey, Alice, A., Esoteric Psychology, v.II, pp. 387-388, Lucis Publishing Co., New York, _____.
8. Bailey, Alice A., Ibid., v.I, p. 375.
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10. Bailey, Alice A., Light of the Soul, p. _____.



All Scripture Is Inspired of God

[Editor's Note: The following article was originally published in the Ubique, Number 197, the official publication of the Liberal Catholic Church in the United States.]

"All scripture is inspired of God and can profitably be used for teaching, for refuting error, for guiding people's lives and teaching them to be holy. This is how the man who is dedicated to God becomes fully equipped and ready for any good work."

2 Timothy 3:16, 17

When the word "scripture" is mentioned in the Western world most people think of the Bible or those collected works of the Hebrews and Christians. Few Christians really consider as scripture, or at least in the holy scripture sense, the collected holy writings of religions outside of Judaism or Christianity.

If a self-proclaimed theologian were to argue that 2 Tim. 3:16, 17 applied to all holy scripture as well as to the Hebrew and Christian canon he or she would meet with unbelievable resistance. Firstly, it would rightly be asserted that St. Paul clearly indicated in verses 14 and 15 that he is speaking of the Hebrew, and quite possibly the Christian scriptures only. Secondly, it would be argued that the Christian Canon has been correctly established and would have included other scriptures if of spiritual value. Let us examine these two arguments carefully.

Certainly St. Paul is speaking of the Hebrew and possibly Christian scriptures (the latter were in limited circulation then and far from complete) in this particular instance. However, he does not specifically state what makes up that "scripture." Moreover, a careful examination of the now accepted Christian Canon clearly shows that the Apostles included more scripture in their canon than the modern-day authorities! For example, the Apostle

Jude quotes from the Book of Enoch in his letter of Jude. In the Book of Enoch "stars" stood for "angels" and in verse 14 Jude makes reference to "stars" and then directly states: "It was with them in mind that Enoch, the seventh patriarch from Adam, made his prophecy when he said ..." Part of vs. 14 and 15 then contain a quote from Enoch 1:9. However Jude does not leave it at that point, for in vs. 16 Jude applies Enoch 5:5 in principle as well.

Here then, is a clear example of an Apostle quoting scripture not included within the Christian Canon. At best it suggests that there is other inspired scripture to be considered. It at least argues that the Book of Enoch should be included within the Canon. Moreover, it could be further argued that Timothy, to whom St. Paul addressed his letter (2 Tim. 3:16,17) was likewise familiar with the "Book" and that it could be called "scripture inspired of God". Most certainly Jude believed Enoch to be inspired of God and a prophet. If the Book of Enoch contains revelation what right do we have in excluding it from the Canon?

Consider this statement by Dr. Charles-F. Potter, regarding the Book of Enoch. "It had a great influence upon Christian thought, and many quotations from it and parallels to it have been identified in the letters of Paul and even in the sayings of Jesus"! --Is That In The Bible--Fawcett--1933, p. 126.

Granted that the Book of Enoch is scripture and granted that it should be included within the Christian Canon, what does that mean as far as other scriptures are concerned? Surely it implies at the very least that the Canon is not complete, and that there does exist scripture outside of the Canon. That is a fair beginning. Let us see if this viewpoint can't be expanded.

At numbers 21:14,15, The Book of the Wars of the Lord is mentioned and quoted from. At Joshua 10:12,13 and 2 Samuel 1:17-27

The Book of Jasher is also quoted from and mentioned. The Book of Jasher is a collection of poems. In addition to these "Books" there are numerous books mentioned by the author of Chronicles, attributed to Iddo the Seer, Gad the Seer, Samuel the Seer, Nathan the Prophet, Shemaiah the Prophet, Abijah the Shilonite, and Jehu son of Hamini. Also mention is made of The Book of the Kings of Israel, The Book of the Acts of Uzziah, all mentioned in First Chronicles 29:29, Second Chronicles 9:29; 12:15; 13:22; 20:34; 26:22; and 32:32. However, most of these books or scriptural sources are not in existence today, but up until the 18th century neither was the Book of Enoch, until it was discovered in Abyssinia in 1773 and then in 1952 fragments were also found in a Qumran cave near Jerusalem.

Naturally it is not my intention to argue that scripture long since lost with only the remote possibility of being re-discovered should be included within the Christian Canon. Rather it establishes the theological fact that there can be scripture outside of the Canon. Of course one can still argue that such scripture is still of Hebrew origin, and that is quite true. However I shall take that argument up in a moment. The main principle to consider at this stage is that obvious one, that the Canon does not contain all "inspired scripture," at least in the Christian meaning.

To carry this thought further I would like all of us to consider the historical fact that there are a number of Gospels, Epistles and letters by the early Christians that at one time were included within the Christian Canon. Various councils eliminated such scriptures, and in some instances were quite correct in doing so. But I believe in other instances important scriptures were lost to the Christian.

For example the General Epistle of Barnabas, who was a companion of St. Paul lays a greater claim to canonical authority than most

other texts. It has been cited by Clemens Alexandrenus, Origen, Eusebius, and Jerome, as well as many other ancient Fathers. Origen and Jerome considered it genuine and canonical. Some experts, such as Dodwell stated that it was published before the Epistle of Jude, as well as the writings of John.

Another Epistle by St. Paul to the Laodiceans lays great canonical claim as well as the Epistles of St. Paul to Seneca. St. Jerome accepted the latter without doubt. The First Epistle of Clement to the Corinthians was also accepted by St. Jerome as well as Eusebius. Eusebius says it was publicly read in the primitive church and it is included in one of the ancient collections of the Canon Scripture. St. Clement was a disciple of St. Peter, and afterwards Bishop of Rome. While the Second Epistle of Clement to the Corinthians did not share the same great reputation among the primitive Fathers as the "First" it did have a considerable reputation and was accepted by many ancient Fathers. The first Gospel of the Infancy of Jesus Christ was received by the Gnostics as valid scripture in the second century as well as by Eusebius and Athanasius. Other examples of scripture could be given, but I suspect the reader gets the point. If ever a LCC council should convene regarding the subject of scripture I would sincerely hope that such a council would re-consider some of the above mentioned texts!

Let us now return to the subject of scripture not directly related to the Jewish or Christian faiths. Most authorities agree that portions of Genesis were compiled from older sources. The story of Adam and Eve, for example, can be found in the writings of the Syrians, Egyptians and Abyssinians as well as others. When the author "borrowed" such portions he gave a certain amount of credit-ability to such scripture as being inspired, did he not? And Jesus quotes from Genesis on several occasions, so the Church is on

solid ground. That such sources came from other religious cultures and were blended into the Hebrew fabric does not change this obvious fact. While it does not argue for including all such scriptural sources into the Church Canon of Scripture it should at least engender a greater degree of tolerance towards such scripture.

One of the great Catholic missionaries to India, Jesuit Robert de Nobili, has suggested (and he is not alone in this view) that the Upanishads and the Bhagavad-Gita, should be regarded as, in the words of Alan Watts, a "supplementary Old Testament."

Watts isn't certain that this can be done, arguing in his book Beyond Theology that "Christianity is a contentious faith which requires an all-or-nothing commitment to Jesus as the one and only incarnation of the Son of God." Which just goes to show Watts hasn't done his homework, or that the LCC message hasn't reached him. The former responsibility lies with him, the latter belongs to us!

In actual fact the Gita lends its inclusion into the Christian Canon quite well, for unlike the Upanishads, the Gita does not compromise the "integrity" of the individual soul and does argue that there is a personal God. Moreover it argues well for not only Krishna's incarnation but that of Jesus too! Consider Chapter 4:7, "For whenever the law of righteousness withers away and lawlessness arises, then do I generate myself on earth. For the protection of the good, for the destruction of evil-doers, for the setting up of the law of righteousness I come into being age after age."

Certainly the Hebrew scriptures are vague about the Incarnation. The Christian scriptures are not silent about it, and neither is the Gita. Christian theologians have worked long and hard to find scriptural support in the Hebrew scriptures for the doctrine

of the Incarnation. The Gita is very clear on the subject!

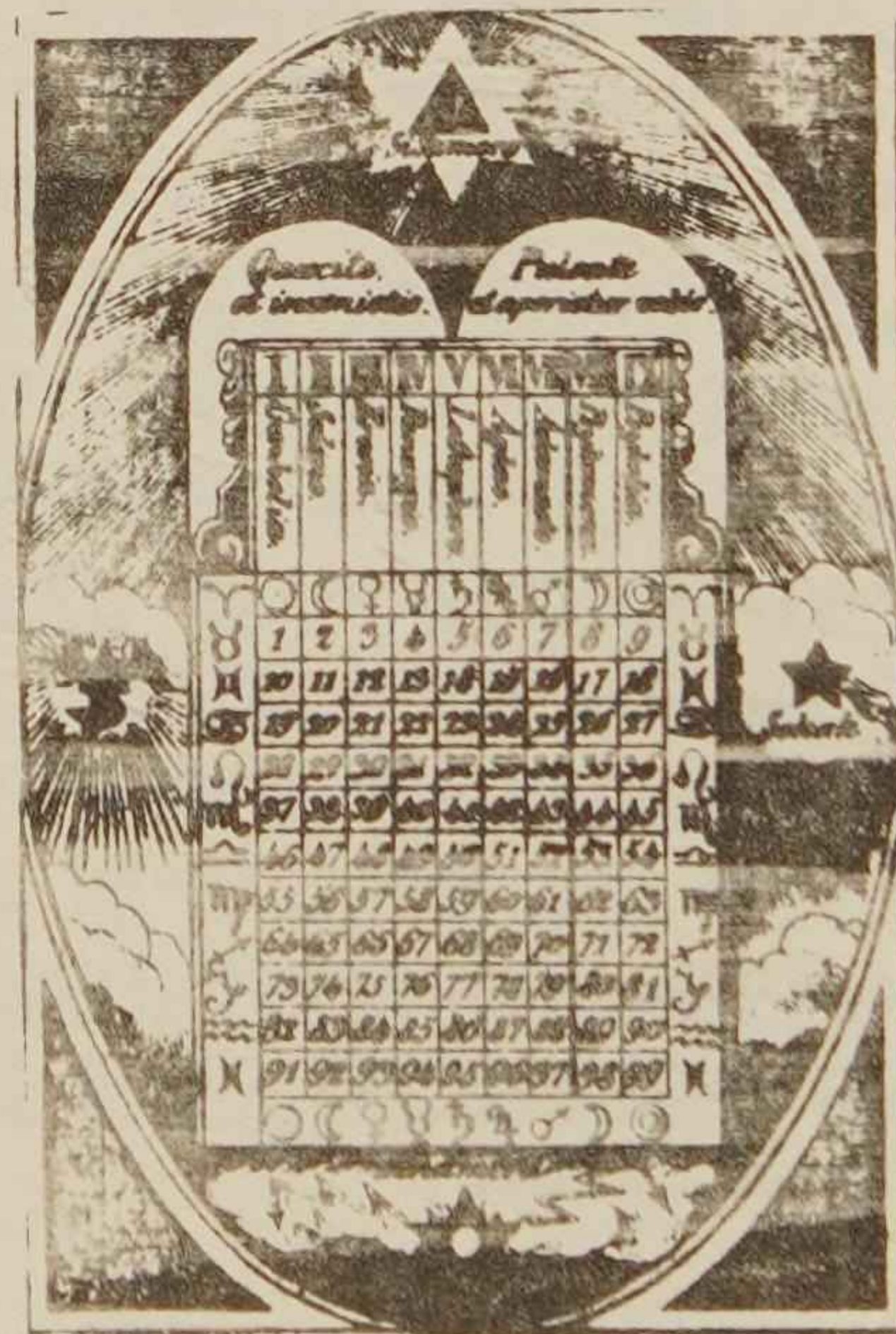
Reason, as well as faith, dictates that God would not abandon the world for thousands of years (if I can speak in such simplistic terms) without some type of Divine guidance, direct, as well as indirect. If humanity moves towards God, God moves towards humanity. This is the mystery of the Incarnation. The Bible teaches it. So does the Gita.

One fundamentalist argument for the Bible as it is, is its homogeneity. It has been argued that scripture of "other" religions lacks such homogeneity. For example F.F. Bruce in The Books and the Parchments writes, "...Any part of the human body can only be properly explained in reference to the whole body. And any part of the Bible can only be properly explained in reference to the whole Bible." Josh McDowell writes in Evidence that Demands a Verdict, "The Bible is unique. It is the book different from all others... Unique in its continuity..." Consider what Swami Prabhavananda and Frederick Manchester write in their Introduction to the Upanishads (Mentor-1948), "A characteristic of the Upanishads is their homogeneity. Many apparently differing conceptions are to be found in them, but these are, roughly speaking, to be found in all of them, not distributed, therefore, for all practical purposes, be completely done away with, the whole hundred and eight being reduced to one...the Upanishads are the work of saints and seers... Nowhere must we expect to find the whole truth gathered together once for all in easy, conscious, triumphant formulation." In other words the Bible is not and can not claim to be unique on the basis of homogeneity, as some claim.

Finally scripture claimed to be inspired should show internal and external evidence of such inspiration. Its ideal, motives and teachings would reflect such inspiration. Certainly the Gita, if not also the Upanishads, leads one towards God, "guiding people's

lives and teaching them to be holy" (2 Tim 3:16,17). It acknowledges imperfection but stresses perfection. Consider how the Gita 2:42-44 compares with 2 Tim 3:1-9.

While a general statement by the Church concerning scripture does not presently include the Gita or the Upanishads, Liberal Catholics have a traditional history for accepting them as such. It would be a splendid task if some publisher would at least include under one cover a number of the early Christian and Hebrew scriptures now excluded in the present Canon. In any event I hope I have given some individuals theological justification for considering other scripture as inspired and "valid". Such a view is consistent with our rite and purpose for existence with the Church Universal.





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ITE IN MVNDVM VNIVERSVM, ET PRÆDICATE EVANGELIVM OMNI CREATVRÆ.



Questions & Answers

Question: Why does the Rosicrucian Order refer to God as He?

Answer: Though there are sexual overtones to this question, we will find that if we approach the question from a scriptural basis it becomes quite clear that the term "He" is the only proper term which can be employed. After all, Jesus used the term "Father".

Some argue that "He" and "Father" are merely cultural terms and do not imply a masculine God. However, historically the vast majority of gods have been women. When thinking along this line Apollo may come to mind, but Diane, Venus and Aphrodite come equally as quickly. Others argue that the Hebrew culture was masculine, but Jesus never kept to traditions if such violated truth or truthful concepts.

If Jesus was an Incarnation of God, and we of the Holy Order of the Rose and Cross hold that He was, then we must accept the "Son" who is God as being masculine.

Jesus said he had a Father who was God. He did not use the term mother, nor would that make sense, since each Incarnation comes from a virgin female. Moreover, we are told that the spouse of his earthly mother was the Holy Spirit, who Jesus later describes as the Comforter or teacher.

In Rosicrucian philosophy matter is assigned a negative polarity, while God is regarded as a positive polarity. Rosicrucians term the female as being negative and the male positive. The earth is also termed negative. Since "He" is positive and since God is also positive, it would appear correct to apply "He" to God.

The terms "He" and "Father" and "Male" designate a descriptive fact of reality, namely, that God is a reality (though he remains a sacred mystery) which becomes translated into limiting terms and

expressions unbefitting God! This is not God's problem but a reflection of the imperfection of language and thought. A limited language, and all languages are such, can never describe God in any complete sense or meaning. All knowledge is related in a connection-concept process of understanding. What we already understand helps us to understand more.

Humanity's mother is the earth, as the Spiritual Reality is God. In Rosicrucian philosophy it is held that the material produces the spiritual. From the eternal womb of the Divine Mother, expressed as matter, we issue forth and long after the father who ultimately returns us to our mother.

In magnetic healing, both an ancient and modern art, the positive pole of the magnet gives life and strength. The negative pole gives peace and sedates. The Father influences the earth to give life and that abundantly, but the negative pole lures the life back to the soil. In this aspect the earth becomes Eve, mother of all life who also beguiles us into death and dust! The Holy Mother, spouse of God, wins us back through her perfect flesh, the Man-God Jesus. His blood becomes the fertilizer for the soil of the new creation and he becomes their father as well ("Unto a Virgin is born a child... and he shall be called Prince of Peace... Eternal Father..." Isa. 7:14).

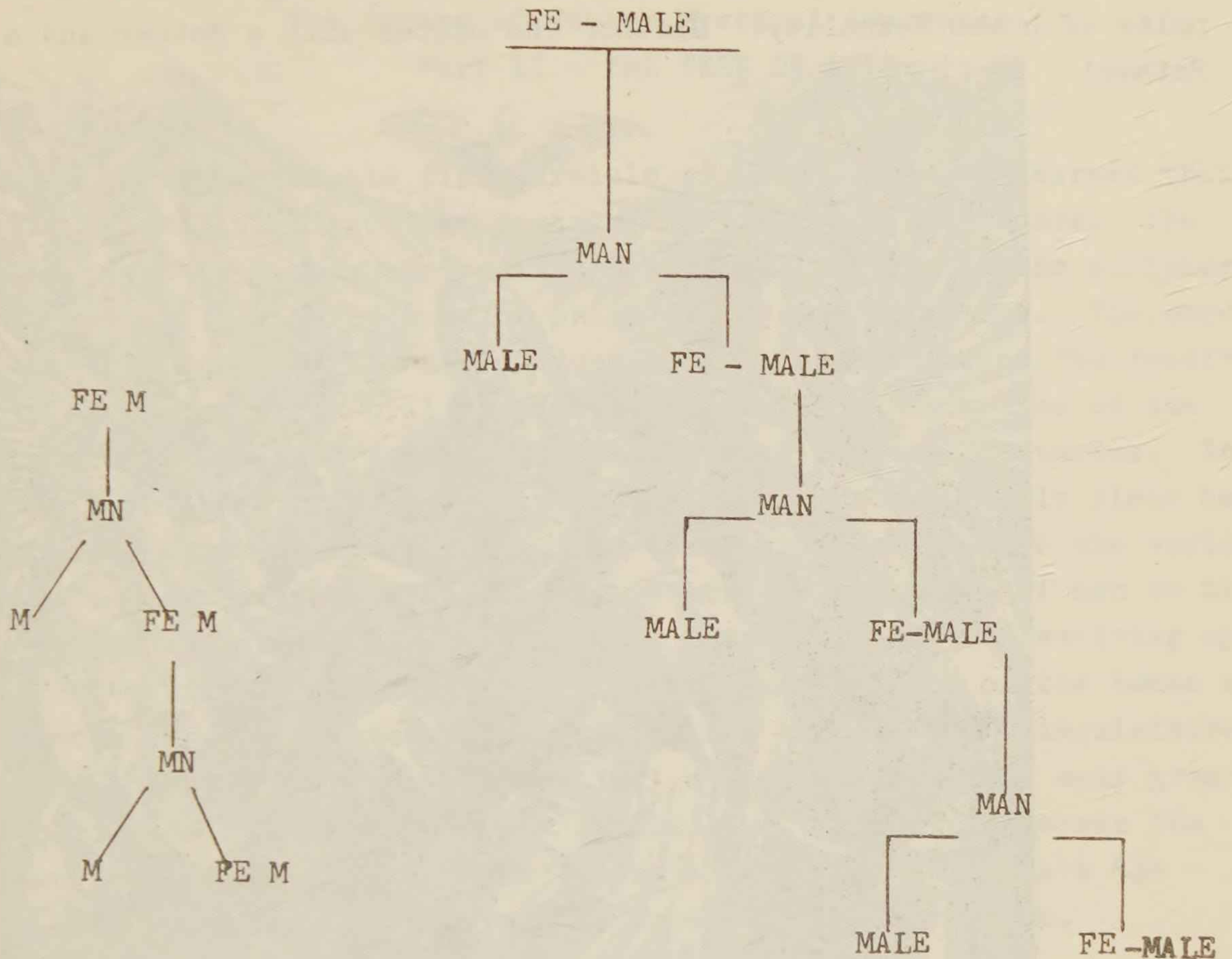
Rosicrucians do not feel that calling God a she would help to clarify basic philosophical concepts or be consistent with the nature of reality or Rosicrucian science. The descriptive qualities of women apply much better to the Spiritual Reality of the World Mother as the descriptive reality of God (no matter how limited) or the Father seems similar to the descriptive qualities of men. Calling a north pole a south pole will not change the fundamental difference between the two poles. The reality will remain the same.

The basis to the question is perhaps more interesting than the question itself. "Why...refer to God as He"? The basis is a belief that women are made inferior to men by calling God "He". Nothing could be further from the truth. Women's rights in a democratic society are one issue, but they do not necessarily belong in a philosophical attempt to explain Spiritual Reality. Men and women are not equal in all the same things. There are differences. Women must not attempt to be female men! They must learn, if they do not already know, what womanhood is and live or attempt to live the life of a complete and whole woman.

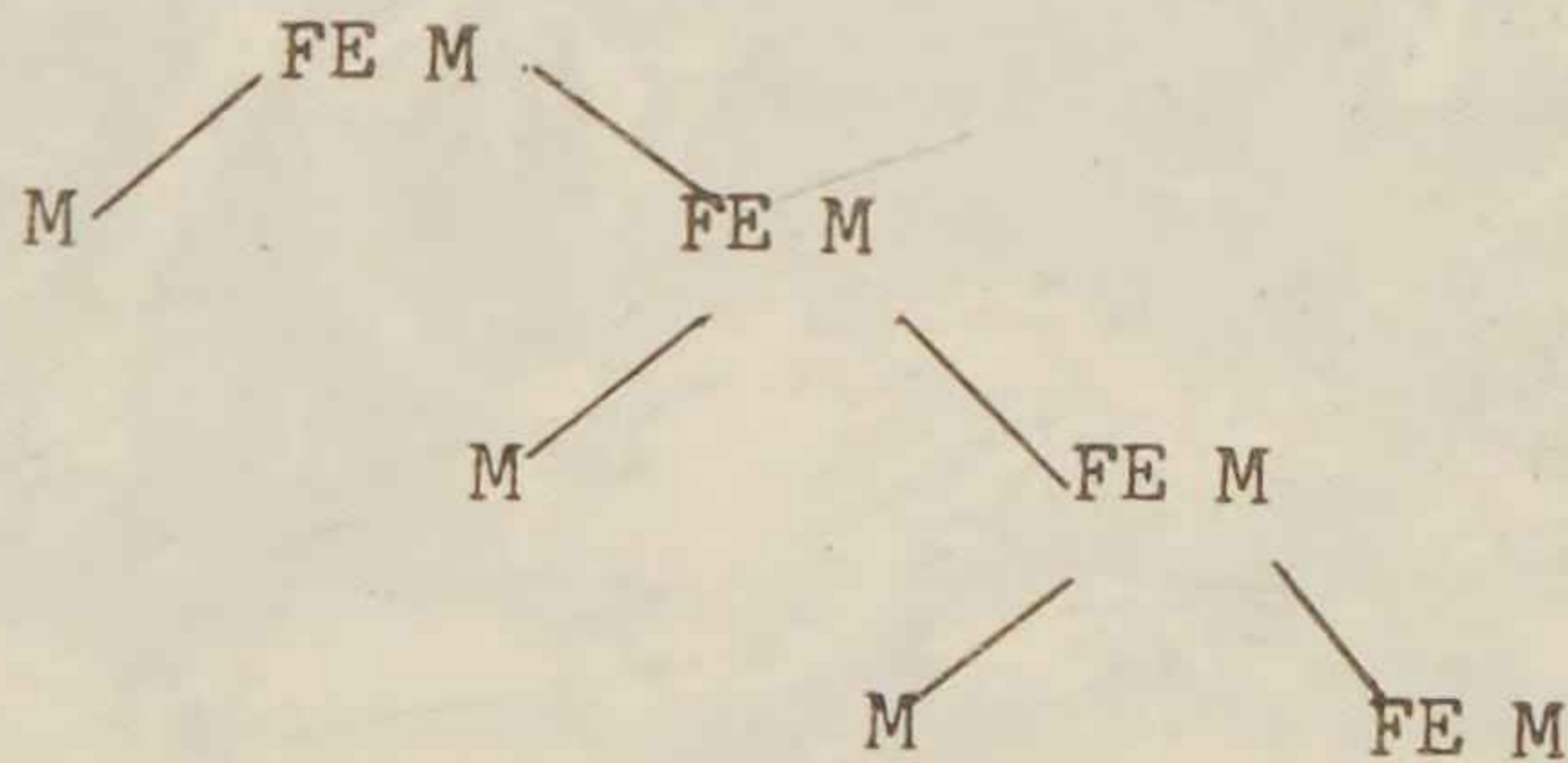
The ancient mystery schools assigned the occult description "wisdom" to the woman. She protected, nurtured and evolved society. She gave to the race order and civilization. It is equally interesting to note in scripture she is designated as both good and evil. The Good woman is God's organization (Israel once represented God's bride and the prophets in the latter days described her as a harlot or whore. The new Israel, the Christian followers of Jesus became a new bride, faithful to her spouse.) and Babylon the Great described in the Book of Revelation as a "whore", is the evil one.

The historical view of women as the keepers of the family cannot be doubted in realistic perspective. Women have nothing to be ashamed of. Perhaps law and custom need to be corrected but let's not lose our proper mental reflective capabilities. Reality must be met and humanity cries for truthful description.

Let the generic sense and sexuality be not confused. "Man" in a generic sense is both male and female. The difference between "male" and "female" is that female is a male, but a very special kind of one that the male springs from. In other words the male derives his maleness, more in fact, his existence, from the female. Picture it in this symbolic equation that takes on the image of a chemical bond.



Let us now remove from the bond "man" (MN) in the generic sense and we see:



Thus man issues from woman and female is the source of male. This generic sense is in harmony with Rosicrucian philosophy. Perhaps if Rosicrucian parents give a proper explanation to their

children, they would not confuse the spiritual in material reality with civil rights and the expression of language. Perhaps, too, there would be more communication and understanding between the two poles of human sexuality! Brother and sister with a Mother and a Father!



The Cabala

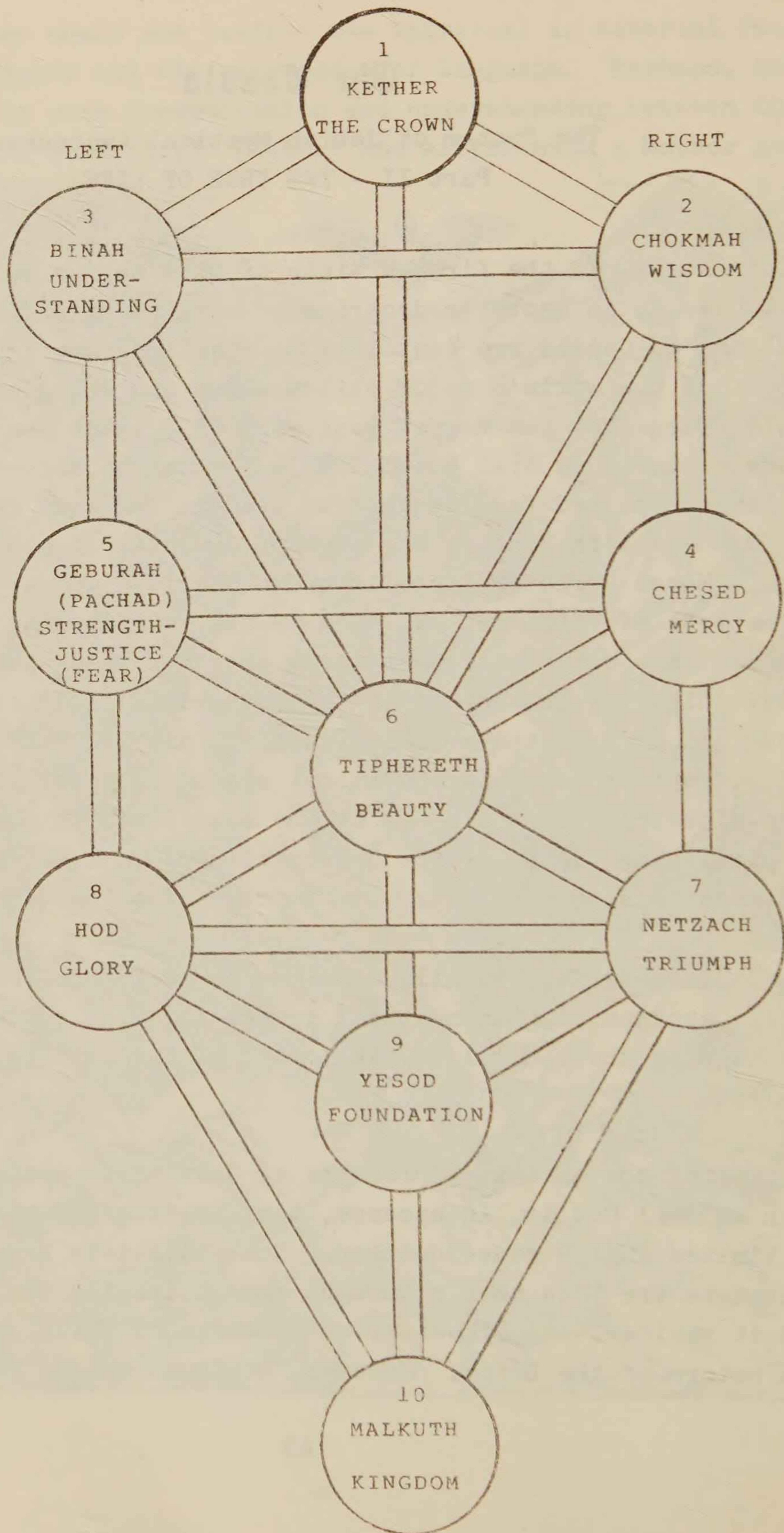
The System of Jewish Mystical Awareness

Part II - THE TREE OF LIFE

Editors Note: In the first article of this series we learned that the Cabala is an esoteric doctrine of sublime significance. The teachings of Cabala are contained in a veiled form in the scriptures of most of the world's major philosophies and religions. The word Cabala comes from the Hebrew root word QBL, which means "to receive" in the sense of an oral tradition, and thus the doctrines of the Cabala were passed from teacher to student for many centuries. In the 12th and 13th century the Jews of Spain (most notably Simon ben Jochai, Moses Cordovero and Simon Ibn Gebriol) opened to the world the secrets of this mystical view of the relationship of man to the Cosmos. In short, the Cabala is an ever expanding and evolving system of investigating the nature of the Godhead in light of the human experience. It is a system which unfolds its nature to the inquisitive mind and open heart. As a mystical system it parallels many great world-wide traditions and yet at the same time, it possesses its own particular vision of the Universal processes which are the manifestations of the Deity, the impetus of all creation.

In this article we will continue our delvings into the theoretical aspects of this mystical system and will concentrate our attention on the central physical tool of our inquiry - the TREE OF LIFE.

One of the essential precepts of Cabalistic cosmogony is that which we call God is, in essence, totally unimaginable to man with his limited finite consciousness. Some cabalists have likened this concept to the idea that a thought cannot imagine the person in whose mind it resides. Likewise, we also cannot fully understand the true nature of the Deity. However, hints do exist; reflections,



patterns and archetypes all combine to give the thoughtful individual an indication of some of the aspects of that which, in and of itself, cannot be thought about. In other words, the Cabala is a system which enables one to be involved in an ever growing appreciation of the Nature of the Godhead as it manifests on all the planes of existence.

In order to give structure to this inquiry into the nature of Deity, the early Cabalists evolved, or were given through inspiration, the glyph which we now call the TREE OF LIFE, the Etz Hayim, or simply, the Tree.

The Tree of Life can be thought as being a picture of a living God in that it shows patterns of relationship within the individual and mass psyche, and thus by extension, within the Universe as a whole. As such it is in accord with the ancient Hermetic aphorism, "As it is above, so it is below." This is not to say that the Tree is God, rather it is a symbol which may be applied to God's manifestation. But, it is by no means truly a map of the Godhead. There is a similarity which exists between the symbolism of the Tree of Life and God, but this does not indicate identity. The famous French Cabalist Eliphas Levi said in his History of Magic (page 105):

"the Kabbalists have a horror of all that which resembles idolatry; they give however to God a human form, but it is as a purely hieroglyphic figure."

In short, the Tree of Life is a way of expressing the qualities of God as He/She/It manifests itself throughout all of creation.

Let us for the moment turn our attention to the physical structure of this glyph. The Tree is composed of ten centers, which are called Sephiroth (singular Sefhira), and twenty-two paths which connect the Sephiroth (see diagram on page 44). At the top of the Tree is the first Sefhira, Kether, which is then followed in descending order by Chokmah, Binah, Chesed, Geburah, Tiphereth, Netzach, Hod, Yesod, and

Malkuth. Each of these Sephiroth represent a stage in the manifestation of God, and are given a numerical attribute starting with the number one in Kether and ending with ten in malkuth. Some authorities have likened the Tree to a chain which forms an uninterrupted unity by its joined links, while others have perceived it as a number of waters which, having issued from one source and been separated into many rivers, unite in the ocean from where they return again to continue the cycle. In the Sepher D'Tzniiotha, the Sephiroth are compared to "a bunch of grapes", and in the Sepher Me'rath Anayim (the Enlightenment of the Eyes) is found the following commentary on the sixth chapter of Deuteronomy:

"...the metaphor of the tree with its roots in the earth and its numerous branches, twigs, leaves, veins, fruits...which are all derived from each other, and yet all draw from the marrow of the tree.. thus all form a complete and unbroken unity, from the roots (Malkuth) to the very top of the tree (Kether), because they all are of and point to, one and the same essential source."

As can be seen in the diagram, the Sephiroth are arranged in three columns or Pillars. The Pillar on the right is called Joachin and is considered active, male and positive. It is also known as the Pillar of Grace or Mercy. The left Pillar is called Boaz and is passive, female and negative. It is also called the Pillar of Strength or Justice. In between these two polarities is the Middle Pillar or Pillar of Balance, Harmony or Equilibrium. When King Solomon constructed his famous Temple he placed Joachin and Boaz at the entrance in order to symbolize the opposing forces through which and with which the Harmony of the Universe exists.

Traditionally there is another way in which the Tree can be employed. By superimposing the Tree on a human figure what results is called the Adam Illah, the Heavenly Man, who is also known as Adam Qadmon or the World of Perfect Ideas.

At this point, we should make a closer inspection of the term Sephiroth and thus become slightly more conversant with its meanings and implications. Rabbi Azriel has stated that the word Sephiroth is derived from "Sapheir" (SPR) which means "to enumerate", or "to number." The Rabbi also likened it to "Saphir" (SPIR), "brightness", as found at Psalms 19:1 ("the heavens declare the glory (i.e. brightness) of Elohim"). Other Cabalists hold that Sephiroth is derived from the Greek word "Sphairai" (spheres). In the Sepher Avodath ha-Qadosh (Holy Worship), R. Meier ben Guldai postulates that the singular form Sephira is derived from "Siphoor" (SPVR), "narration". Still others have thought that Sephiroth comes from "Sapphir" as found at Exodus 24:10, where is found; "They saw the God of Israel beneath whose feet there was, it seemed, a sapphire pavement pure as the heavens themselves." By sapphire is meant a shining effluence which is similar to a pearl rather than the blue precious gem we are all familiar with. This is explained in the Sepher Sha-areh Orah (The Gates of Light) as being "on account of the purity and brightness of the sapphire, from which this word is derived."

In the Sepher Yetzirah (which is considered to be one of the main literary works of the Cabala) we find that a Sephira is considered as being a number, which is to say, that a Sephira is one of the ten numbers or figures which were instrumental in the creation of the world. However, these ten numbers are a totality constituting a complete system which designates the sum of all. In their individual quantitative distinction, the totality they form gives rise to the Microcosm, the Adam Qadmon can be seen as being Macrocosmic in terms of its relationship to the terrestrial man, Adam. Within the numbers one through ten can be found the whole numerical system from which all other numbers are derived ad infinitum.

It may be interesting to note that in the Sepher Yetzirah there is no mention of one or a First Sephira, but always the

reference is to the Ten Sephiroth, thus not admitting any lack of wholeness or singularity. It is almost as if to separate or pull out of context any one of the Sephiroth is to negate its functioning. In fact, there are many references in Cabalistic literature to this, for if the Immanence of the Ain Soph is withdrawn from a Sephira, it becomes nothing more than an empty shell, much as the body of a man is nothing but inanimate flesh when the spirit - Soul departs at the time of death.

As we have come across the term Ain Soph a number of times in this article, it might help us to explain the meanings of this name. We have seen that the Cabalists regard any attempt at defining the Deity as being tantamount to idolatry. To quote once again from The History of Magic by Eliphas Levi: "That which God is in itself is not given to the comprehension of man." However, any mystical system would hardly be worthy of the name if it did not contain some way of expressing the concept of Deity, despite its ineffability. Within the Cabala this is accomplished through the concepts of the Ain, Ain Soph and the Ain Soph Aur. All of these are stages (without implying any sequentiality in time) in the Unmanifest of Negative Existence.

The Unmanifest is that which was before all manifestation and to which all manifestation returns. It is both Alpha and Omega, that is the beginning and end of all creation or better yet, the screen upon which all creation dances the ballet of life. This is not something which the rational mind can easily accept, for it is very hard for that which is concrete to conceive of a complete lack of substantiality. The Unmanifest does not exist within the same framework as does that which has form. It is No-Thing. It is unmanifest. It is something which cannot be explained for it is beyond reason and any attempt at explanation would reduce it to something less than what it truly is. In her book, The Cosmic Doctrine,

Dion Fortune says; "We cannot say of it that it is Not. Although it is not manifest, it IS. IT is the source from which all arises. It is the only "Reality". IT alone is substance. IT alone is stable; all else is an appearance and a becoming. Of this Unmanifest we can only say IT IS." ¹

Ain is termed "Nothingness", Ain Soph is the "Limitless" and Ain Soph Aur is the "Limitless Light". Each can be thought of as a Veil of Negative Existence and as such, each represents a densification of this Veil. (We should note that there is a reference or correspondence between these Veils of Negative Existence and the Three Pillars - which are the three ways in which energy can be manifested, i.e. active, passive or equilibrated. Therefore, the glyph of the Pillars is in fact a separate mode of expression from the Sephiroth, in that the Sephiroth can be construed as modes of existence rather than potentialities of existence or expression which is the case with the Pillars.)

The term Ain (No-Thing) is said to have been derived from Job 28:12; "And Wisdom, where shall it be found, and where is the place of Understanding?" The Ain is beyond man's comprehension because man's intellect or mind can only comprehend things. Ain does not imply an absolute negation of everything, it is rather like an idea which, due to its unreachableness and real invisibility, is as if a no-thing for it is beyond comprehension. The idea of Ain totally excludes the idea of a something. Ain is more of a definition than a name. The concept of Ain is in accord with the idea of a "creatio ex nihilo", i.e. something arising out of nothing. In Cabalistic literature we find: "who can conceive of the Supreme Deity as It was before the creation, for It then was formless? The great German philosopher Hegel said that "Pure Existence is only the purest abstraction; it is an absolutely negative term, which can also be called Non-Being."²

The Ain Soph (the Limitless, Endless, Boundless) is Eternal, but it also partakes somewhat of the essence of the Ain or Nothing.

Therefore, the Ain Soph can be thought of as being the Eternal No-Thing. It can also be thought of as Infinite Light which is the idealized blood of the Universe in which resides the Vital Soul or Life of the entire universe (see Gen. 9:4; Lev. 17: 11,13,14; and Deut. 12:23-25). This Light is considered to be the Divine Life or Energy which permeates the entirety of Space. Space is likened unto an immeasurable immovable Ocean which has no limits. Therefore Space (Maqom - the Place) is the symbol of the Supreme Deity. The Ain Soph is sexless, ego-less, the not I and as such is called the ATEKH D'ATEKHN - The Ancient of Ancients. Its symbol is the human eye closed. It is an Absolute Indivisible Unity without Limit. "It (Ain Soph) is so named (Ain) because we do not know and also it cannot be known, what was in this principle." ³ It is considered as having unity in number. "Thou art One but not in numbers, thought cannot comprehend anything of Thee. In Thee no-thing exists which can be imagined neither shape nor form." ⁴

Lastly, in this philosophical scheme of Negative Existence, comes the Ain Soph Aur (the Limitless Light). It is the final development before the concretion, the coming into existence which is symbolized by the first Sefhira, Kether. Kether has been called the "Malkuth of the Absolute" by Cabalists, and as this series of articles proceeds, it is hoped that this statement will become clearer. Another way of conceiving the nature of the Ain Soph Aur is as a circle whose center is everywhere and which has no circumference.

Since we now have some idea of from where the Sephiroth derive their being, we can now return to our discussion of their nature. The Sephiroth can be described as being potencies which emanate from the Absolute Ain Soph. Another way of perceiving the Sephiroth is as mediaries between the Absolute and the material world. Since the material world is limited and not perfect, it cannot proceed directly from the Ain Soph and yet, the Ain Soph still must exert its influence over it. If the Ain Soph did not exert such influence, its perfection would cease. Consequently the medium whereby the Ain Soph does exert its influence on the material plane are the Sephiroth.

The Sephiroth are emanated and not created, therefore as the Ain Soph is perfect so too must the Sephiroth proceeding therefrom be perfect. As such the Ain Soph is immanent (Indwelling) in all the Sephiroth and in fact reveals itself through them. At the same time it should be understood that the Ain Soph does not entirely dwell in the Sephiroth, for they can never include the Infinite. The Sephiroth may be infinite in relation to the material plane but are finite in relation to the Absolute.

The widely respected 16th century Cabalist Rabbi Issac Luria had the following to say about the nature of the Sephiroth:
"The Sephiroth have not any positive reality, nor have they any existence peculiar to themselves, they only represent, symbolically, the limits within which as ideality and spiritual potentiality and energy, the unknowable to man's mind, Supreme Essence, chooses to manifest itself to man's intellect; they are only the different gradations and degrees of obscurity, in which, the Divine Light has been willing to veil its dazzling, supreme and infinite splendor; so as to manifest Itself partly to Its creatures and permit man to meditate upon and contemplate his Deity in his thought." ⁵

The Sephiroth are considered as spiritual elements of the worlds, by means of which the Deity came in connection with the entire universe. They later form one potential connected whole, the Macrocosm, through the potentiality of the Deity which prevades it. In short, in their manifestation as a unity, they become the content of the name YHVH or Adonai.

The Sephiroth are both active and passive in function. They receive and impart. In one Cabalistic glyph the Tree is shown as a descending lightning bolt which illustrates the descent of energies from Kether to Malkuth. Chokmah receives from (is negative in its relation to) Kether and imparts (is positive in its relation to) Binah. Tiphereth is receptive in relation to Geburah and active in relation to Netzach, etc...

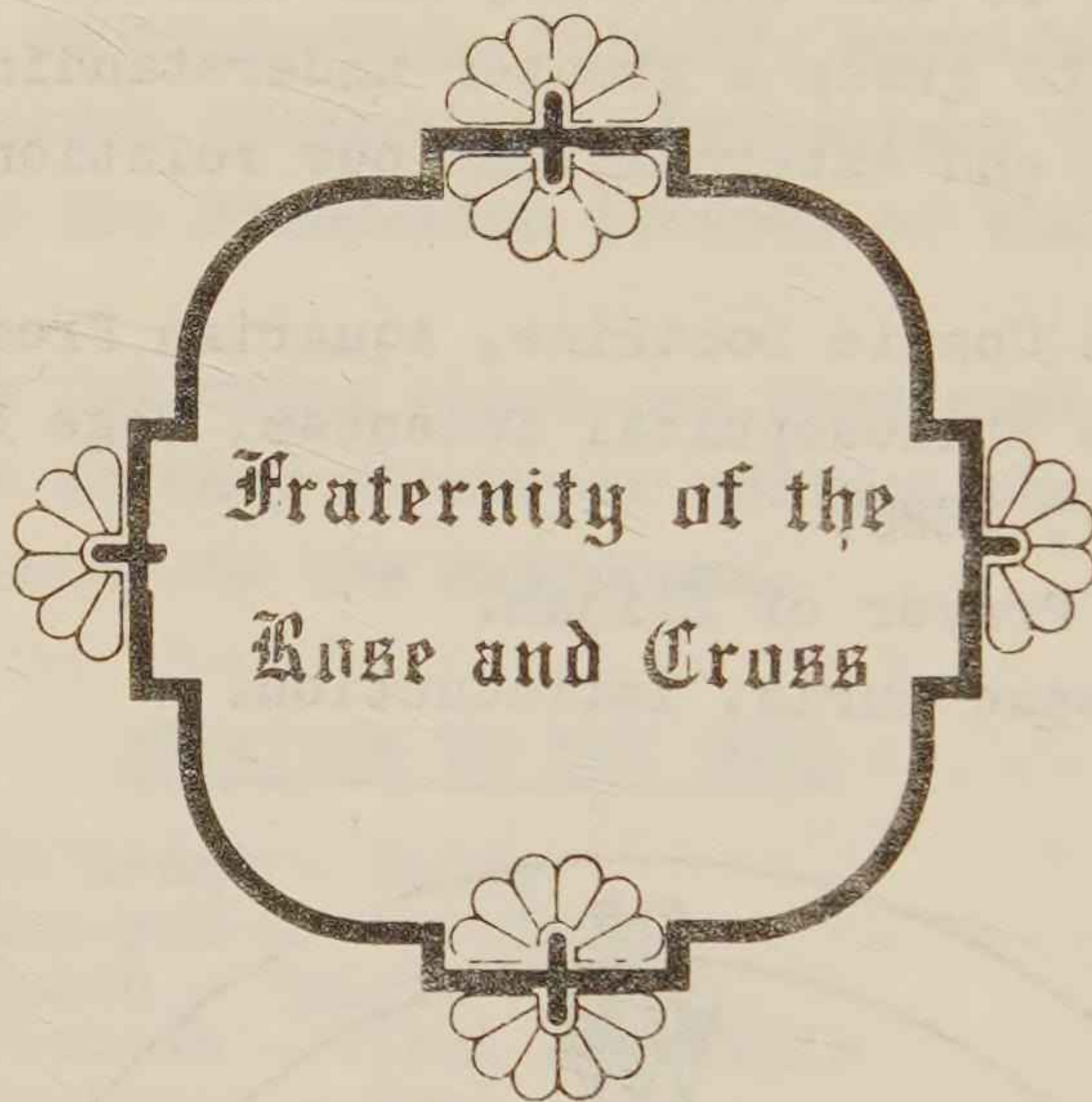
Returning once again to the idea that the Tree of Life is a map of God's manifestation, we can see that the Sephiroth describe the various attributes of God. There is One God (Kether), who is wise (Chokmah), understanding (Binah), Merciful (Chesed), Just (Geburah), Beautiful (Tiphereth), Triumphant (Netzach), full of Glory (Hod), and the Foundation (Yesod) of the Universe (Malkuth).

Perhaps the following chart can shed some light on the nature of the Sephiroth as they mirror or reflect the inner relationships of the soul and body to the Macrocosm.

<u>SEPHIROTH</u>	<u>RELATION TO THE SOUL</u>	<u>RELATION TO THE BODY</u>
Kether	Ye'hedah - Unity	Top of Head
Chokmah	Hay-yah - the Living	Brain
Binah	Ruach - Spirit	Heart
Chesed	Nephesh - Vital Principle	right arm
Geburah	Neshamah - Soul	left arm
Tiphereth	Acts on the blood	breast - solar plexis
Netzach	Acts on the bones	hips and legs
Hod	Acts on veins & arteries	hips and legs
Yesod	Acts on the flesh	Genitals
Malkuth	Acts on the skin	Feet

So, as we have seen, the Tree of Life is a glyph, which is to say a composite symbol, which can represent the entire cosmos as well as the soul of man. Each of the Sefhira on the Tree can be thought as being a phase in the evolution of the universe. The paths between them are "phases of subjective consciousness" by and through which the soul can realize the Universe. In this sense the Paths then can be construed as being subjective in nature while the Sephiroth are objective.

It has not been my intention to delve deeply into the individual natures of each of the Sephiroth which make up the glyph which is the Tree of Life. Rather an attempt has been made to provide us with a beginning operative vocabulary of the ideas, both archetypal and conceptual which surround the Tree of Life. In the future we will



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Marriage & Karma

"Then Almitra spoke again and said, And what of Marriage, Master? And he answered saying: You were born together, and together you shall be forever more. You shall be together when the white wings of death scatter your days. Aye, you shall be together even in the silent memory of God. But let there be spaces in your togetherness. And let the winds of the heavens dance between you."

The Prophet

Kahlil Gibran

Marriage and Karma - what have we to learn from our relationships? Why are we with our mates? How can we raise our consciousness together? How is love seen through the prism of our existence on this earth? How do our thoughts, emotions and actions influence one another? Why do male and female join together so often to work out their Karma?

Marriage is the outward manifestation of that which is apparently separate seeking union, the marriage of opposites, the positive and negative polarities. We are in constant fluctuation ever seeking balance and equilibrium. All of us, within ourselves, have both positive and negative polarity existent. In their interplay there is incredible complexity. The balance we seek goes beyond ourselves and our marriages, in to our social groups, the world and ultimately the universe. We are each a perfect piece of the universe acting in relation to and influenced by every other perfect piece of the universe.

We are in manifestation because of polarity and may learn the laws thereof in order to master our environment, and attune ourselves with cosmic energies. As the microcosm and macrocosm relate to each other, we may apply the maxim "as above, so below". If we can find harmony in union with each other, we can find harmony in union with God.

In seeking the ultimate union or marriage we attempt to live our lives harmoniously and with love. In so doing, a healthy marriage relationship is important. What does this mean?

In a healthy marriage the partners grow both individually and together. There is an increase of love, adaptability and wisdom. They have a loving attention for the people inside and outside of their marriage relationship, and show an understanding, generosity and happiness. Although there be difficult times, there is a preponderance of light and love.

An unhealthy relationship is marked by fear, suspicion, and greed. Darkness and drained energy surround people who have locked themselves into such a situation. There is limitation rather than expansion, and little or no aware attention is shown to those inside or outside of the marriage relationship.

Why do people remain in unhealthy relationships? Usually because of fear and lack of perspective. We have an ingrained social pressure and fear of admitting to "failure". There is a fear of being alone - when in actuality the loneliness of living in an unhealthy relationship is far greater than being with oneself. Sometimes people mistakenly continue an unhealthy relationship "for the children", or "for the spouse", where, once again, a removal of the negative stimulus from both partners would be, by far, more desirable for all involved. We must love ourselves and each other enough to make sure that we have healthy relationships.

"Love one another, but make not a bond of love: Let it rather be a moving sea between the shores of your souls. Fill each other's cup but drink not from one cup. Give one another of your bread but eat not from the same loaf. Sing and dance together and be joyous, but let each one of you be alone, even as the strings of a lute are alone though they quiver with the same music."

The Prophet

Kahlil Gibran

In a balanced marriage we find that there are four loves in action. That of eros or sexual love; storge or familial love; philea or love of friend; and agape or selfless love. We need to be friends, as well as lovers to our mates. Although we may have all four loves present, we best not expect our mates to supply us with everything we need in terms of human love. No one person can fill all our needs for giving and receiving love. This is something we know but forget is true. Balance must occur on each level of love in order for the whole of marriage to be balanced.

"Give your hearts, but not into each other's keeping. For only the hand of Life can contain your hearts. And stand together yet not too near together; for the pillars of the temple stand apart, and the oak tree and the cypress grow not in each other's shadow."

The Prophet

Kahlil Gibran

Where does the law of Karma fit into our view of marriage? We are each individuals who wish to evolve to the best of our capabilities. This means becoming more conscious and becoming masters of our lives. A marriage relationship or lack of one has a strong influence upon our energies. We strive to work in harmony with our universe, consciously becoming more aware hour by hour, life time by life time, aeon by aeon. If we are to work at our maximum capability, it is essential that we understand ourselves and those we live with - to unveil the mysteries, to dispell the ignorance. The decisions we make need to be conscious ones rather than compulsion ridden errors repeated time after time. Each moment is an opportunity to learn something new, to act consciously and appropriately in order to evolve. It is time we dropped our excuses for being at the mercy of the wheel of fortune, and from the center take absolute responsibility for our actions. Karma means Action.

It may be understood that we are with the partner we are with for definite reasons. It is not because we have everything worked

out already. Our mate provides us with fertile ground to work on ourselves, to become more creatively loving than we already are - sometimes by pruning, sometimes by nurturing. One may not easily judge whether a "smoother" or "more difficult" relationship has more or less to be gained from it. What is important is how the individuals handle the existant energies. Much may be wasted by keeping a relationship "smooth", or by causing unnecessary hassles. Much may be gained by coming to a full understanding and love of the mate we have chosen.

The closer we are to someone, the more we consciously and subconsciously seek their help in guiding us through our times of irrational behavior. Marriage relationships may be viewed as concentrated lessons in Karma. Reaction to action is often swift. Because of the closeness of the relationship it is necessary, for the survival of the unit, to work things out in a reasonable amount of time. It is always of mutual benefit to find the most efficient and loving system that the couple has at their disposal to work with problems.

If we investigate closely those things that cause us the most problems, we find that more often than not they are echoes of ourselves in others. Past or present unattractive habits seen in another person strike an unbearable chord within ourselves, and until we can look at ourselves honestly and forgivingly we cannot look into another's eyes openly, and forgive them for their imperfections.

The turning wheel of Karma presents the aspects of repetition. One may go through a series of marriage-like relationships ultimately to find the same problem with slightly different details "causing" the relationship to be terminated. Or with a continuous relationship the same problem may arise repeatedly being a stumbling-block to growth. Until the individual or couple masters the lesson at hand, similar situations will arise. Seek within for the Key to individual Karmic lessons.

We should ask ourselves, "Why am I with my mate?" or "Why don't I have a mate?" What is the first thought that comes to mind? Listen to the inner self's answer without censorship! What are the most uplifting times in the relationship? What are the worst times? Do they repeat themselves? What are the circumstances that cause the situation to reoccur? What are we the most afraid of in the worst situations? We must investigate our fears. That is the opposition, not any person or their actions. If we face our own fears instead of turning our backs on them, a great deal will be learned. Knowledge dispells the fear caused by ignorance. Ignore-ance is one way of saying turning one's back on something. If we open our eyes the light will enter. People act unloving and disunified from fear-whether the fear is manifested by withdrawal or anger it is a hiding of the inner light.

Resentment is a frequent hindrance to the flow of our love. It is a gross error. Internally we are saying that someone else is responsible for our condition. But we are responsible for our own lives. Who ever becomes conscious of a situation that needs improvement is responsible for taking action. Waiting for someone else to change could take more than a lifetime. Act now! We each have blind areas, and it is absurd to ride the blame cycle. No one is powerless - that is a Karmic cop-out!

What can we do to have the best possible relationship with our partners? Communicate, Commune, Communion! Openness in communication is essential - of the essence! It promotes understanding, trust, and an abiding love. Frankness, tact, and honesty need all to be part of the communication. Openness in communication not only involves active expression but also active listening; something that is often taken for granted or overlooked. Active listening means being able to listen awarely (without thinking about anything but what the speaker is saying) and responding intelligently.

Active listening means listening without fear or passing judgement. In a balanced relationship each person helps the other by

being active when necessary, and being passive when necessary. We need to be well enough grounded to withstand a momentary storm of emotional instability. By patiently encouraging self understanding and expression in our partners we bring about growth for each other. By not becoming afraid when accosted by another's fears, we lovingly assist each other to clarity of thought. Inner calmness - being in the eye of the hurricane or the center of the wheel of fortune - is truly a sign of self-mastery.

One of the keys to self-mastery is understanding the power of thought. The more energy we pour into a thought, especially one with emotion behind it, the more likely the thought is to manifest on the physical plane. We directly influence our marriage partners by the thoughts we have about them. (We are still each responsible for ourselves.) We influence their self-image, their limitations and ability to expand. In a sense, we are a strong element in their "definition". We always have a choice as to whether we visualize them as "always" or "never" doing such and such a thing, or we can see them victoriously overcoming their weaknesses. Let us think about how we think about our partners and the people we are close to. Are we helping them or hindering them? Do our words ("jokes" included) reflect a positive or negative attitude?

Karmically we are bound to receive that which we give. Karmically we must live with our own thoughts. May we all learn to live in light and love during this lifetime!

There is a deep serenity which comes from a harmonious relationship - a completeness where nothing else is desired - a breathless moment in eternity when we are at one with the beloved, and all is well and in order. As we continue in our seemingly endless toil toward perfection if we can remember as parts of a whole, that the whole exists whether or not we are conscious of it, we may once again enact the union of opposites and become one.

Comparisons & Contrasts Between Self-Hypnosis (Autohypnosis) & Experimentally Induced Hypnosis

This paper is an effort to emphasize self-hypnosis as being important not only to present knowledge of hypnosis but to the future of hypnosis research. Many comparisons between hypnosis and self-hypnosis have been made, but differences between the two have not yet been firmly studied or established. I shall present evidence for the uniqueness and potentials of autoinduction and autosuggestion and offer my own subjective accounts to clarify certain points (the problems of subjective reports in self-hypnosis are no worse and perhaps less problematic than in hypnosis by experimental induction).

The Hypnotic Trance; Is the trance of autoinduction different from induction by a hypnotist?

According to Robert White, "there are very few procedures for self-hypnosis which do not start with training by an operator."¹ He feels that self-hypnosis is merely an extension of induction training. He suggests, however, that self-hypnosis allows a deeper trance to occur because the subject can talk himself into a better performance.

This sort of hypnosis rejects the possibility of a reverse situation. Perhaps autoinduction allows the subject to enter a trance state when first hypnotized. It might also be possible that those persons who have used forms of self-hypnosis in fantasy or athletics or meditation prior to hypnotic experience are most likely to achieve a trance state.

Trance-like states can be observed in most people under any monotonous or concentrated activity. The ticking of a wall clock or driving long distances have produced a substantial number of subjective accounts of entering hypnosis or a similar altered state. "All trances, whether in the laboratory or not, are self induced to a greater extent than is generally appreciated."²

I contend that the hypnotic trance is sufficiently different when self induced. The absence of any controlling external event during autoinduction allows the subject to control and direct his experiences in a purely subjective manner. The subject does not have to consider the objectives of a hypnotist and does not have to be attentive to an experimenter's approach to induction which may be inappropriate for the particular individual. It is clear that autoinduction allows the subject to find out what method or methods of mentation will produce the optimum decline into a hypnotic trance.

Another aspect of hypnotic induction and its subsequent trance-state is that the subject must trust the hypnotist. "Responsiveness to test suggestions for body immobility, hallucination, amnesia, post hypnotic behavior..., is determined in part by the subject's attitudes, motivations, and expectancies." ³ Certainly the greater trust and confidence that the subject has in the hypnotist, the more likely he will become hypnotized. The degree of trust may also be related to the relative deepness of the trance. Any suggestion by the hypnotist that sheds doubt on the subject's mind will detract from the performance on the particular hypnotic task.

These problems involving trust are missing in self-hypnosis. The hypnotic subject controls the format of hypnotic suggestion. There still may exist preconceptions about hypnosis and its effects and possible after effects, but the main core of skepticism and objectivity is absent when the subject needs merely to trust himself.

There is another disadvantage in being inducted by another person. A willingness to please the hypnotist or to comply with him may lead the subject to play act so as to conform to the will of the hypnotist. Arm levitation or other events may occur as a compliance. Barber describes hypnosis as "goal directed fantasy." ⁴ When the goal is to comply with the hypnotist, the experience is as much objective as subjective. An auto suggestion by the self-induced

person set as the goal a purely subjective experience (i.e. deeper trance, relaxation, analgesia and other hallucinations.)

It is evident that the mere presence of another person or persons in the hypnotic situation tends to produce less efficient hypnotic induction. Group inductions tend to produce more individual anxiety. Tape recorded inductions have been highly successful in producing therapeutic hypnotic phenomena. The Device for Automated Desensitization (DAD) developed by Lang produced successful alleviation of test anxieties and phobic reactions in a high percentage of subjects.⁵ Since tape recorded hypnotic induction and instructions are used in the DAD, it may be possible that the success of this system is enhanced in part by the solitude of the subject. If this were true, it could be hypothesized that, with the further lack of external control under self-hypnosis, the optimum state of hypnotic trance may be achieved for the individual.

From the above it becomes increasingly clear that the deepness or success is determined by the willingness to perform hypnotic tasks and by the degree of subjectivity. But if a subject is entirely subjective under self-hypnosis, how does hypnotic suggestion (and deepening induction) take place?

The Processes of Autoinduction and Autosuggestion

Does the planning function subside in self-hypnosis? This characteristic of the hypnotic state is noted by Hilgard, in that the subject has no desire to initiate or carry out his own plans.⁶ There is a complete submission to the hypnotist such that the planning function has not only been suppressed, but has been substituted (or taken over) by the hypnotist. Suppose that in self-hypnosis, the subject's planning function has subsided. How can he further initiate hypnotic suggestion? Of course suggestion might occur subconsciously or at random, but this is usually not the case. The subject normally enters the hypnotic trance with a specific purpose

in mind. Often times he may wish to accomplish a whole series of sensations and post-hypnotic suggestion. For this situation it seems imperative that, for a series of planned autosuggestions to take place, the planning function must be present. But the planning function should, at the same time, subside in order to prevent thought interference of previous and future planning that is unrelated to the specific hypnotic tasks.

I offer two possible solutions to this seeming paradox. First, there may be a selective blocking of the planning function. In other words, the day to day planning of future activities is ignored or blocked out completely, while the planning function is retained at the conscious level only to carry out the hypnotic experience. This type of mental dualism of conscious and subconscious seems probable considering the ability of hypnotic subjects to use selective attention of external events (negative hallucination). In the case of selective planning, however, the selective attention is entirely internal and would be difficult to substantiate either by observation or subjective accounts.

A second possibility is that the planned hypnotic experience has been memorized by the time autoinduction has been achieved. The suggestions, then, could take place at a subconscious level, somewhat in the form of a dream or meditation. My own subjective experiences with self-hypnosis leads me to reject this hypothesis. Whenever I use autohypnosis, it is to achieve a certain set of goals (usually related to work efficiency, incentive or analgesia). In every case, these suggestions are subvocalized at my own discretion. After I have repeated the suggestion many times, arousal occurs without suggestion (perhaps due to a confidence that all tasks have been completed). The former explanation (selective subsiding of planning function) is more plausible in explaining my own autohypnotic phenomena.

Attention redistribution ⁷ in self-hypnosis is generally more impressive and more distinct than under influence of a hypnotist. This is easy to understand since daydreaming, intensive reading, or concentration and other self-consuming activities produce selective blocking out of all of the external world in most people, particularly those more imaginative or withdrawn persons. It seems much easier to selectively include only one's own thoughts than to selectively attend a single external event (voice of hypnotist). The exclusion of all external events may be indicative of a deeper trance state. Conversely, however, it may be argued that selective attention of only a single external event is more difficult an illusion and thereby indicates a deeper state of hypnotic sleep and a subsequent increase in the ability to carry out difficult hypnotic suggestions.

Reality testing ⁸ and hypnotic ability is another area of interest regarding self-hypnosis. As with degree of trust and subjectivity mentioned earlier, the degree of reality testing is dependent upon the circumstances surrounding the hypnotic event. When a hypnotist is present, the ability of the subject depends upon the gullibility of the subject. ⁹ In order to perform a suggestion placed by the hypnotist, a subject must believe that the suggested phenomena will actually occur. A critic of this view might point out that subjective reports of many hypnotized persons show that the subject is often unaware of the suggestion or that he does not necessarily believe that a post-hypnotic suggestion will take place. The first situation however, is easily accounted for in regards to post-hypnotic amnesia. The second situation may result as a need to comply with the hypnotist even after doubting the possible occurrence of a post-hypnotic suggestion.

Reality testing is more predominantly absent in self-hypnosis, simply because there is less chance of doubting one's own suggestions. If Barber's hypothesis concerning gullibility were correct, then self-hypnotic experiences with regard to absence of reality testing

would be superior to experimentally induced hypnosis, because the subject who is controlling his own hypnotic experience will be almost certain to accept the nature of his own plan of hypnosis.

Illusory or hallucinatory experiences under hypnosis, however, may be subject to more reality testing in self-hypnosis than with a hypnotist. A subject who has accepted a suggestion of a negative or positive hallucination will accept these effects since trust has been placed in the hands of the hypnotist. When the experience is purely subjective, the bizarreness of the event will more likely be subject to reality testing. The severity of reality testing in normal persons makes pure acceptance of unusual or frightening events difficult. In this sense reality testing may be more absent with external source of induction.

At this point, I wish to turn back to the planning function and autoinduction mentioned previously. Comparing my subjective reports of self-hypnosis with those of other persons experienced with hypnosis, it is evident that, although the hypnotic trance is usually induced to serve one or more specific purposes, other conscious suggestions do take place. Sometimes these are directly related to the desired goal. Other times, however, novel suggestions appear that are unrelated to the original suggestions. This seems to be a clear example that the trance state of self-hypnosis is a unique experience distinguished from ordinary hypnosis. "There is, . . . , no direct research documentation of whether the experiential phenomena are indeed alike in the two instances."¹⁰ From my own experiences, suggestions arising from self-hypnosis result from a voluntary control of the normally semi-conscious planning function. This control of planning can be achieved without hypnosis, of course, as the reader will no doubt recall restlessness before going to sleep as a result of the planning function (triggered by guilt, ambition, etc.) or the experience of a frightful dream just before waking that reminded you of an unfinished task. This round-the-clock planning function seems to act as a programming function

and is the primary source of autosuggestion. This argument lends itself well to the theory expressed often by Barber; any phenomenon that takes place under hypnosis can be produced by a person in a normal state.¹¹ The constant suggestion-like quality of the planning function, combined with the willingness to perform certain unusual or exceptional tasks allows for any such person to produce phenomena that are possible under hypnosis. Of course, on the other hand, it could be speculated that such a person who has the ability to do so has actually slipped into hypnosis.

Susceptibility: What is the effect of learning on the development of hypnotic skills?

Here is an account of my first subjective experience with analgesia. (age 9)

I had been hypnotized by my father to see if I could experience analgesia (negative somatic hallucination). At first, I was given a suggestion that my left arm was growing numb. After quite some time there was a tingling sensation in my arm, but analgesia simply would not take place. Suddenly, I saw what appeared to be a large operator's switchboard implanted in the back of my mind. I looked closer and saw that one of the lights on the board was labeled LEFT ARM. At that instant it occurred to me that if I were to turn off that light, there would be no more pain in my left arm. Analgesia in that arm was instantaneous and I was oblivious to the needle poking of my father and to the malicious pounding of my older brother's fist on my arm.

However exaggerated this story may seem, it is a true account. The important fact about this experience is that the hypnotist, my father, had little or no part in the suggestion of analgesia. The suggestion was carried out by imaginative and subjective discovery.

It seems that self-hypnosis (the subjective intervention mention-

ed above I liken to autosuggestion) is a much more valuable tool in attaining control over the body and over perception than is externally induced hypnotism. A trained hypnotist, in order to produce a hypnotic suggestion, must rely on trial and error and a knowledge of what methods produce appropriate hypnotic phenomena in other subjects. It is improbable, however, that these suggestions could be as successful as those created by the subject. It is because of this that I believe that training in self-hypnosis is more important than suggestibility training in an attempt to train hypnotic subjects. It may be possible that submission to autosuggestion can far exceed performance with a hypnotist. Autosuggestion is a more powerful and creative tool than suggestion by the most skillful of hypnotists.

Arousal from self-hypnosis.

In a recent demonstration by two Stanford students, one of the students (she was in a state of parahypnosis: simulated wakefulness) remarked that she had reached a point in her self-hypnosis training where she felt that she was always in a hypnotic trance. She attributed this to two possible factors: 1) She found it so easy to go under that perhaps anytime she was subject to direct or indirect suggestion she would automatically assume an hypnotic state, or, 2) That she had so often failed to become fully aroused from deep self induced hypnosis that she actually was continually in a state of hypnosis.

The point here is not to remark on the particular situation of the subject described above, but to raise the question, "How can a person under hypnosis arouse himself?" There certainly is no clear cut answer, although I would prefer to believe that arousal eventually occurs with the next foremost disturbing or activating event similar to any internal or external mechanism or stimulus that would produce arousal from normal sleep.

Hilgard, Hilgard, and Newman related the experiences of one highly susceptible patient who complained that she had never arisen from the hypnotic trance state. However, scrutinizing study showed that she had not been properly awakened due to circumstances surrounding the experimental layout. After she had been properly aroused, her symptoms of prolonged hypnosis disappeared.¹²

Since it is next to impossible to discern a lingering self-hypnotic trance other than by subjective reports, further study will not likely produce conclusive information on arousal from self-hypnosis.

Future Research in Self-Hypnosis.

Not much extensive research to date has been conducted on self-hypnosis for two reasons. 1) It has been assumed to be so similar to hypnosis that the two have been considered the same. 2) Studying the nature of self-hypnosis requires introspective reports and does not lend itself to normal scientific procedures.¹³

Subjective and logical evidence that self-hypnosis is a potentially deeper and more useful state, should lead the way to more extensive research, particularly in the following areas:

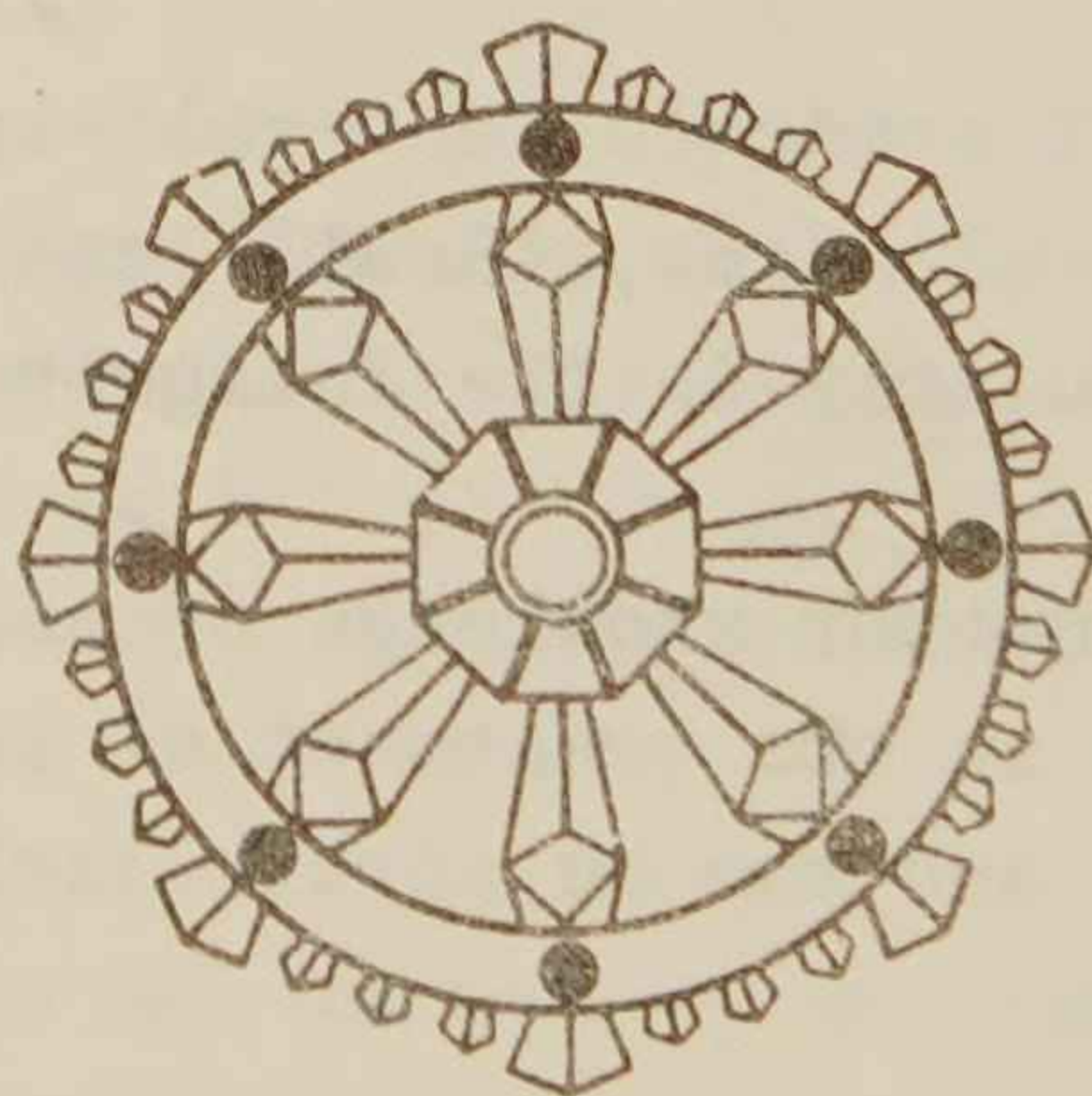
1) Psychotherapy. A better knowledge of self-hypnosis may provide useful information in the treatment of severe emotional disturbance and psychosis, and may be particularly useful in diagnosing mental problems.

2) Medicine. Potentials of analgesia may be increased through self-hypnosis. Increased voluntary control of the body should become increasingly useful in diagnosing and actual treatment, from headaches to cancer.

3) Brain Psychology and Perception. Further study of hypnotic phenomena can only be of help in understanding the processes of the brain and central nervous system.

FOOTNOTES

1. Robert White, The Nature of Hypnosis p. 210
2. Griffith Wynne Williams, The Nature of Hypnosis.
3. T.X. Barber, Hypnosis: Research Developments on Perspectives p. 170.
4. Barber, p. 173.
5. L. Krasner, Behavior Theory.
6. E.R. Hilgard, Hypnotic Susceptibility p. 6.
7. Hilgard, p.7.
8. Hilgard, p. 4.
9. Barber, Hypnosis: Research Developments on Perspectives p. 174.
10. Erika Fromm, Hypnosis: Research Developments on Perspectives p. 579.
11. T.X. Barber, Hypnosis: A Scientific Approach.
12. J.R. Hilgard, E.R. Hilgard, and Martha Newman, The Nature of Hypnosis (ch. V-7).
13. Erika Fromm.



The Christmas Festival

How is it that the Festival of Christmas is connected with the 25th of December? Some point to the historical and scriptural record that the angel, or cosmic messenger of Yahweh, announced the birth of Christ to the shepherds of Bethlehem when they were feeding their flocks by night in the open fields. While it is quite true that the climate of Palestine is not so severe as the climate of this country, the cold of the night, from December to February, is very piercing and it was not the custom for the shepherds of Judea to watch their flocks in the open fields later than about the end of October. Gill, in his commentary on Luke 2:8 says, "... The first rain falls in the month Marchesran, which answers to the latter part of our October and the former part of November... From whence it appears that Christ must be born before the middle of October, since the first rain was not yet come."

Anne Catherine Emmerich, a Catholic mystic of the 19th Century claims to have seen the birth of Christ in vision as being on November the 25th, 7 B.C.

Emmerich's vision might be true despite the piercing cold and frost, since Jacob complained years earlier to Laban "By day the drought consumed me, and the frost by night." However, it could also be argued that Jacob's complaints indicates that it was not the custom for the shepherds to tend their flocks by night in winter and this is what adds force to Jacob's complaints to Laban who required him to do so! In any event, December 25th seems far too late in the season for shepherds to be in the fields.

Why then did the early Christian Church take December the 25th as Christmas day? Because long before the Christian era itself the festival was celebrated among the great Mystery Cults and schools

at that precise time of the year. The time of the year, and the ceremony with which it is still celebrated, prove its origin. In Egypt, the son of Isis, the Egyptian Queen of Heaven, was born this very time. Interestingly however, Plutarch states that the Egyptian priests "pretended" that the birth of the divine son of Isis was at the end of December!

The very name by which Christmas is popularly known proves its origins. "Yule-day." "Yule" is the Chaldean name for "child" or "infant".

The Christmas tree, now so common to the population, was equally common in ancient Rome and Egypt. In Egypt that tree was the palm tree; in Rome it was the Fir. The tree cut down and burnt is seen in the Yule Log. The slain Incarnate God comes to life again as seen in the sacred fire and light.

The ancient mistletoe bough or branch symbolized the Messiah as the branch. In fact the mistletoe was regarded as a divine branch; a branch that came from heaven, and grew upon a tree that sprang out of the earth (also seen in the Tree of Life). Thus by engrafting of the celestial branch into the earthly tree, heaven and earth, that sin had severed, were joined together and thus the mistletoe bough became the token of Divine reconciliation to man, and the kiss being the well known token of pardon and reconciliation.

