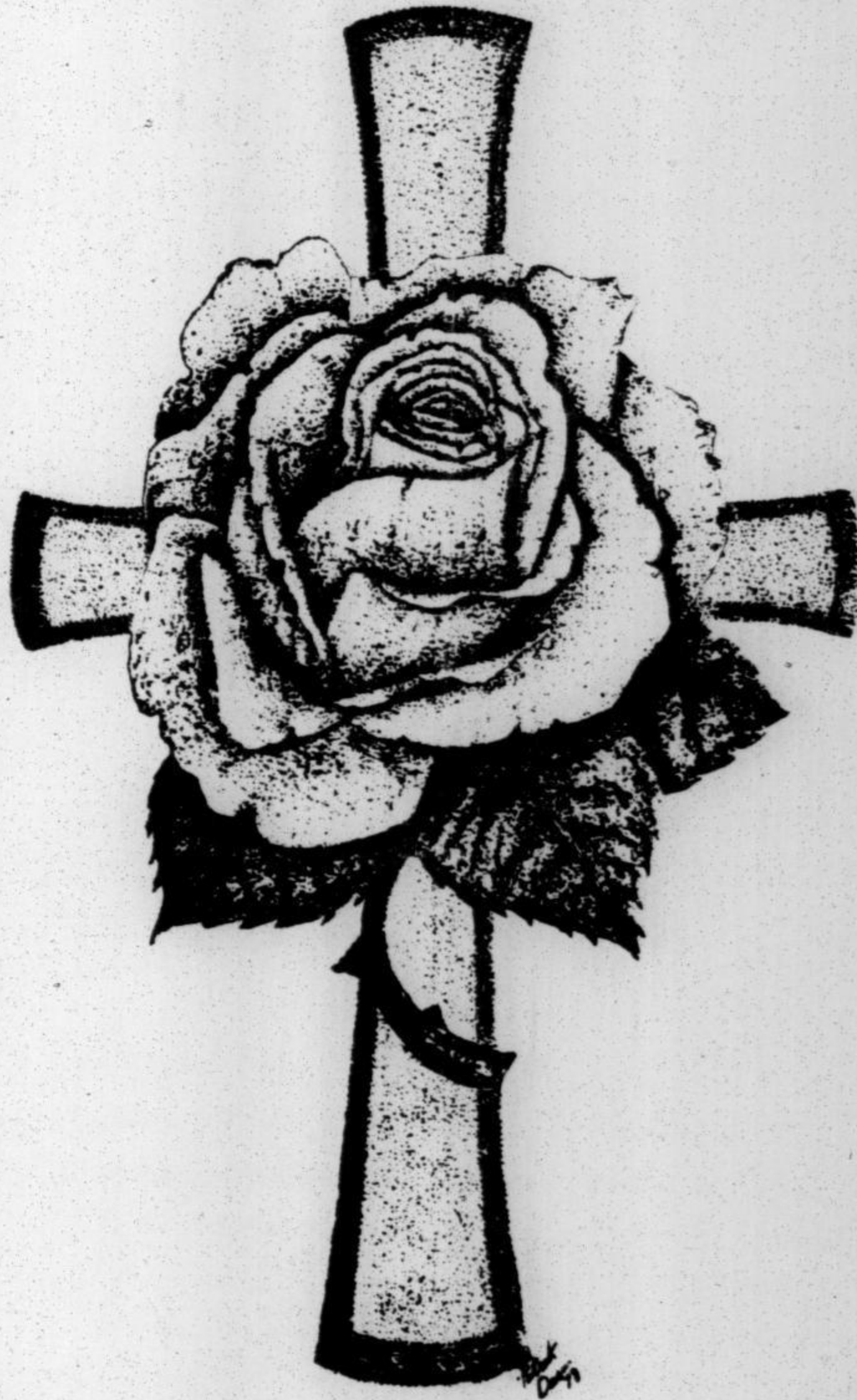


The

A R O H N

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



In this issue:

*The Paschal Celebration
of Resurrection*

Interview with United States

Regionary Bishop Gerrit Munnik

Chiropractic: Science or Philosophy?

The Spiritual Art of Dance

*Volume 2
Number 1*

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.

The AROHN is a publication of the Holy Order of the Rose and Cross, P.O. Box 314, Burlington, WA. 98233. Address all inquiries to the above address.

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IN THIS ISSUE

EDITORIAL.....	3
THE PASCHAL CELEBRATION OF RESURRECTION.....	6
by J. Isbrandtsen, HORC	
WORLD EVENTS CAST THEIR SHADOWS ON TIME.....	12
by Fr. E. Sullivan, HORC	
INTERVIEW: BISHOP GERRIT MUNNIK.....	17
THE SPIRITUAL ART OF DANCE.....	26
by Sarah Kaguras, HORC	
THE WORLD MOTHER.....	36
by Carrol Jeames	
THE CABALA: THE UNIVERSAL MAN.....	44
by J. ISBRANDTSEN, HORC	
IN THE FOOTSTEPS OF THE MASTER: ELIPHAS LEVI....	54
by Larry D'Arienzo, HORC	
THE GNOSIS.....	61
by Fr. E. Sullivan, HORC	
POET'S PLACE.....	69
QUESTIONS AND ANSWERS...	71
THE MYSTICAL USE OF HERBS.....	73
by Gary Wickman, HORC	
CHIROPRACTIC: SCIENCE OR PHILOSOPHY?.....	77
THE ASCETIC LIFE.....	86
ALL SCRIPTURE IS INSPIRED OF GOD.....	95
by Fr. E. Sullivan, HORC	
THE DIVINE MEAL.....	103
by Chris Turner, HORC	
THE HIDDEN LANGUAGE OF SYMBOLS.....	111
by Theresa Brown, HORC	
THE INVOCATION OF SAINTS.....	116



A QUOTE TO CONSIDER

"What Christianity bestows goes with us into all ages of time to come and will still be one of the essential impulses in humanity when religion, as we know it, is no longer in existence. Even when religion as such has been transcended, Christianity will remain. The fact that it was first of all a religion is connected with the evolutionary process of humanity. But Christianity as a world-view is greater than all religions."

Rudolf Steiner



Editorial

As this issue of the AROHN goes to press its advertising is going out to over one half million people. The message being offered is that there is always another way. Strange thought? Not at all. The early Christians called themselves The Way and Jesus the Christ is also referred to as the Way. Many people, old and young, are not certain if the Lord Christ is the Way because they have not experienced His teachings or His presence in their lives. This is sad. Some people insist that Christ cannot be the only way. They do not believe that Hindus, Jews and so on are to be excluded from paradise because they do not embrace Christianity. But it should not follow that Jesus the Christ as the Way somehow excludes non-Christians. The early Christians saw the Christ as the Way for everyone, Christians and non-Christians alike. If Christ was God and all must approach God in order to worship Him, it follows that no one can get to God except through God (or Christ). The fact that some people do not regard Christ as God has no bearing on the truth. He is or He isn't. If he is, and I believe this to be the case, then He is the Way. I don't think Jews are excluded from paradise, or Moslems, or Hindus, etc. But I do believe that Christ is the Way for every soul and that includes everyone, no matter what their religious beliefs might be.

Does this make me a bigot? Not at all, it makes me a Christian. But it doesn't exclude the spiritual truths of the sincerity or worship of non-Christians. If they worship God, it is my belief as a Christian that they are worshipping Christ by another name. My God speaks to them as He speaks to me with the same love and affection. In the Rite I belong to (Liberal Catholic), I am at peace to know that any person may come before the communion rail, Christian (of any denomination) or non-Christian of any church or no church at all, and partake of the Lord, our Heavenly Bread, our manna of life. In this issue we have an article on the Eucharist. It's worthy of consideration. As this is the Lent and Easter season we are mindful of the Resurrection of the Lord Christ, and what this means. Just before His transition and Passion He instituted

the Eucharist Celebration which was to remain with His Church. Easter is the greatest of the Church's festivals and it is a memorial of what He gave us in the form of the Eucharist.

While this issue of the AROHN has many interesting articles and information, I would like to call your attention to one, the interview between the AROHN's managing editor, Jeff Isbrandtsen, and the Rt. Rev. Gerrit Munvik. Bishop Munvik is the Regionary Bishop of the United States of America (for the Liberal Catholic Church) and anyone who comes into his presence for even a short time cannot but be deeply affected spiritually. He personally knew both the first presiding Bishop of the LCC, Bishop Wedgwood and the second, Bishop Leadbeater (who has authored many of our books, among them, Science of the Sacraments, Man Visible and Invisible, The Chakras) as well as Krishnamurti.

On behalf of the AROHN staff and all the members of the Holy Order of the Rose and Cross, allow me to extend to each and every one a happy Easter!

Your Servant in Christ
Fr. Edward Sullivan, Superior Gen.
Holy Order of the Rose and Cross,
Editor in Chief, AROHN



Letters to the Editor

Dr. Edward E. Sullivan
Editor-in-Chief
Arohn
P.O. 314
Burlington, WA 98233

Dear Doctor,

I read with interest and delight your article titled, "ALL SCRIPTURE IS INSPIRED OF GOD". In that article you state, "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."

Such a book has been published by the William Collins and World Publishing Co. Inc. under the title 'The Lost Books of the Bible and The Forgotten Books of Eden.' I believe you would find this book most illuminating.

It is my earnest hope that this information will help you in some small way.

Respectively yours,
Rev. Alan R. Wold, D.D.
Pastor,
Universal Life Church

[Editor's note: "The Lost Books of the Bible and the Forgotten Books of Eden" is available from the New World Bookstore, 506 W. Division, Mount Vernon, Wa. 98273.]

[A Princeton Theological Seminary student who is an Acolyte in St. Paul's, Philadelphia, Pennsylvania writes]

"... I enclose an Easter poem which I wrote and read at our Easter Mass in place of a 'sermon.' I hope you can publish it in your magazine."

"I am attending Princeton Seminary and studying the scriptures in Hebrew and Greek . . .

"... Congratulations for starting the new magazine which is so much needed! Please send me information . . . plus a catalog of your bookstore.

"I wish you all the greatest joy and peace this Easter season.

Sincerely,
Alfred LaMotte

[Editor's note: This excellent poem is found on page 70 We hope our readers will enjoy it as much as we did.]



The Paschal Celebration of Resurrection

In the Christian faith each year there are two major celebrations that, interestingly enough, have as their focus the great mysteries of birth and/or death. In the Christmas story the miracle of creation is replayed on this microcosmic plane for our edification and understanding. In this mystical religious tale the birth of the Christ child can be seen as a restatement of the creatio-ex-nihilo that occurred "in the beginning". In other words, we are shown allegorically the process which led to the coming into existence of the material universe through the medium of the Holy Spirit as acted upon by the Fiat Lux or Logos. The Passion and Resurrection of the Easter season is the other celebration which, as an act of redemption, carries much meaning yet also indicates or symbolizes far greater mysteries. It is the Easter celebration that displays for us the Gnostic teachings regarding both that cycle of necessity expressed in the form "reincarnation" as well as the concept of the spiritual sacrifice, the so called "ransom sacrifice", of the self to the Higher Nature, as a vehicle for attaining true unity with God.

The Easter or Paschal season has held a place of major import in many religions. Just as the Christmas season celebrates the return of the Sun (i.e. the triumph of the forces of light over those of darkness) so too in the Easter celebration do we find events having cosmological significance.

March 21, being the spring equinox, is a time of the visible rebirth of the vegetable kingdom in our hemisphere. With this in mind it should not surprise us to find that the followers of (according to Frazer's The Golden Bough) what are termed vegetative gods (Attis and Adonis) regularly celebrated various feasts and rituals at this time, that revolved around the theme of the god's death and resurrection. There are some authors who feel that the Christian celebration of Easter is but restatement or continuation of their older practices. It is not my desire to enter into this area of conjecture, it is merely pointed out to show that the Christian celebration does not exist outside of the historical spiritual context of this world.

With the above in mind it should not surprise us that the death and resurrection of Jesus Christ had a Biblical precursor. The story of the flight of the children of Israel from Egypt under the leadership of Moses (circa 1500 B.C.) is one of the earliest statements of the future Messiah's work and thus prophetically speaking, gives us a very clear indication of what it is that the Christ actually did and also what the real meaning of the Easter celebration might be.

The Easter or Paschal season has been of importance to many religions within recorded history. Just as the Christmas season celebrates the return or rebirth of the sun (i.e. the triumph of the forces of light over those of darkness), so too, in the Easter celebration do we find cosmological significance.

The story of the Exodus can be seen in many lights each giving a slightly more expanded view. On one level we find a literal story; a historical account of one nation's flight out of bondage. In this view we can see that certain mythological stories have been added to the general framework of the tale, giving a depth to our understanding of the culture depicted. On another level, we can see that certain moral truths are depicted within the characters and events of this Biblical book. This morality has long had a great deal of influence on the Judean Christian culture. On a much higher level we can see that a lesson of cosmic import is the actual meaning behind the words. Each plague symbolizes aspects of this process of initiation, and every part of the Exodus story is clearly calculated to stimulate and to relate to various steps in the spiritual path of unfoldment.

Death as the spiritual sacrifice (symbolized by the death of the first born - see Ex. 11:15-31) which takes one into the Kingdom of God (Joshua 3).

That all sounds quite familiar and well it should, for the story of Israel, Moses and the Exodus is a spiritual allegory, a Parable, if you will, that describes for each of the way we shall all tread as we evolve towards reunion with God. This allegorical tale also found expression in the life of the Master Jesus.

If we consider well the Book of Exodus, it becomes quite apparent that the similarities between this tale of the spiritual unfolding of Israel (God's chosen people) and that depicted in the Gospels (that of God's only begotten son), we can only wonder at the complexity and subtlety of the scriptures. The following comparisons might be interesting to the reader, for both tales contain these similarities:

1. The sacrifice of the first born
(Ex. 11:5; and Col. 1:15-20)
2. The bread of life is provided
(John 6:32-35; Ex. 12:13; Rev. 12:11; John 6:54)
3. Baptism
(Ex. 14:15-31; Mark 1:4; Matt. 3:13-17)
4. The blood of the Paschal Lamb as a means of salvation
(passover) (Ex. 12:13, 12:21; Rev. 12:11; John 6:54)

This list is by no means exhaustive but merely serves to show that there is more to this than meets the eye. In this line the words of St. Ambrose, early Bishop and Doctor of the Church became quite revealing:

"Pasch means, the crossing over, and so the Festival (Easter) is called by this name. For it was on this day that the Children of Israel crossed over out of Egypt, and the Son of God crossed over from this world to His Father". 1

Pasch, which is rendered in Hebrew as PSCH (pesach), literally means "to pass over" or "leap over". Most assuredly, this expression finds its context at Ex. 12. Through the sacrifice of the Lamb and the symbols of its body and blood the people of Israel were "passed over" in the night of the slaying of the first born.

By analyzing the Hebrew word PSCH, using Gematria (see Arohn vol. I #3) certain relationships become evident. PSCH, has a numerical value of 148. This is also the value of the word Netzach (NTzCH), which happens to be the eighth Sephiroth of the Tree of Life and possesses the divine attribute of "Victory" as its meaning. The term Beni Elohim (BNI ALHM the "sons of God" or "angels") also has a numerical value of 148. The term PSCH therefore can indicate that the Passover is a sign of the

victory of the sons of God. In other words, the spiritual Israel, though the Pasch passes over from death (Egypt) to life in the kingdom (Caanan). In this light it is interesting to note that Beni is contained within Benih (BNIH) which means "building" or "structure" and thus implies that angels are the structures of God.

Easter as such, represents the time of the fulfillment of the Christ's work on this plane. He became the "first born from the dead" (Col. 1:18) through the resurrection of his body. In this process of re-birth and re-structuring the "body", as such, becomes spiritualized and thus capable of truly functioning as the body of Christ. This is a central concern in Gnostic theology. Through this process of resurrection the body (i.e. the material world or all of manifestation), becomes capable of reuniting with its cosmo spiritual Father. This spiritualization of matter corresponds directly with the image of the "Risen Body" of Christ.

Notice how the "Risen Body" is no longer held in thrall by the limits of time, space and polarity. How does this tie in with John's description at Revelation 21:1 of the "New heaven and new earth". (see also Mark 16:9-14; Luke 24:15,31:36-43; John 20:14-29 and 21:4-14). It truly is a spiritual body and as such it no longer is held in check by the material plane. This is to say that the "risen body" is a fit vehicle for the full Christ consciousness. The physical body would not be able to accommodate such a concentration of power. Through the process of resurrection it is molded by the Christ consciousness into a receptacle capable of functioning on that higher plane of consciousness. This body then is able to wear the white linen robes, for it itself is a garment of white light, a pure consciousness washed in the blood of the "Lamb" and therefore made clean (purified). (Matt. 17:2 Luke 9:29; Rev. 3:5; 4:4; 7:9,13; 15:6; 19:8,14.)

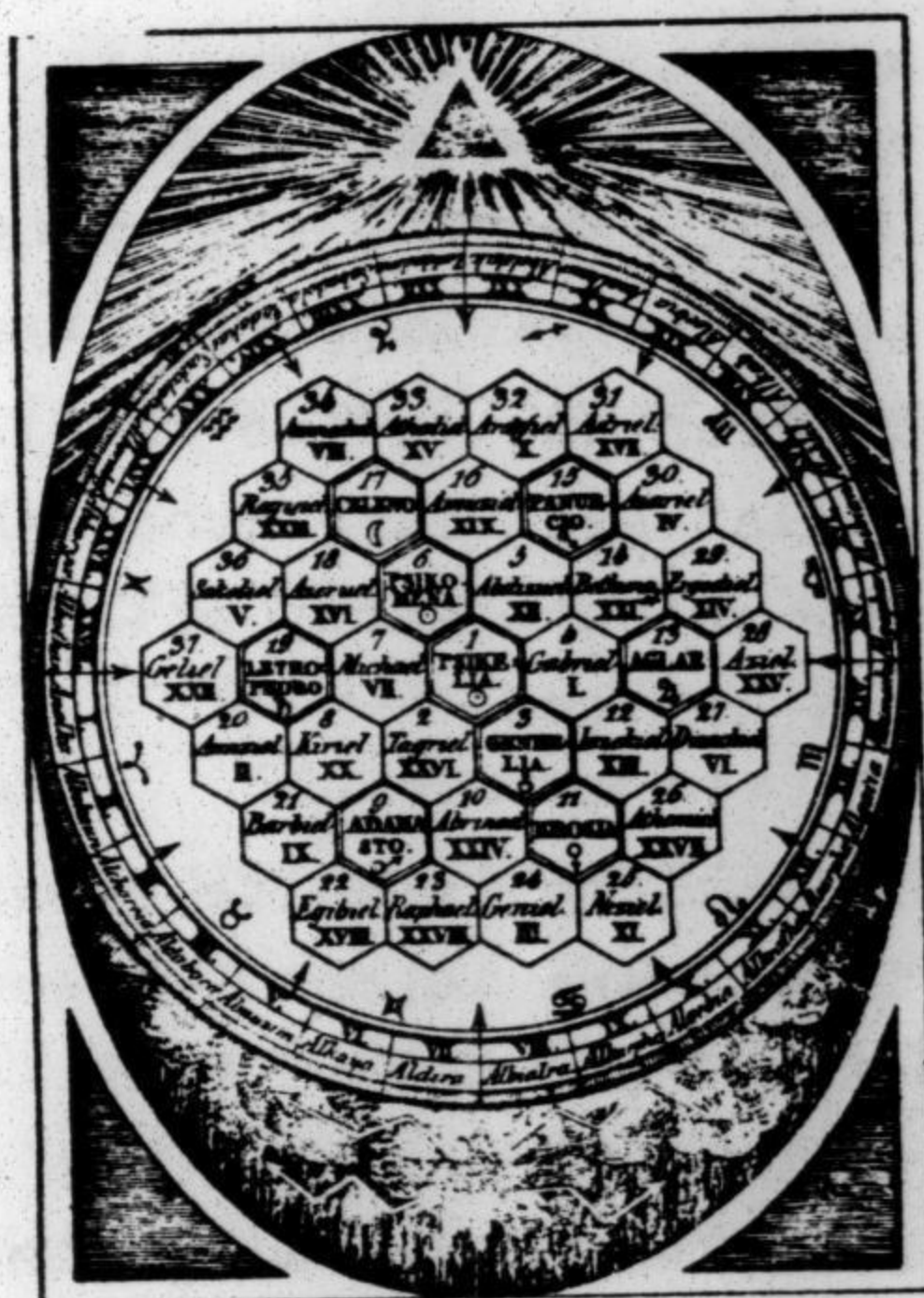
St. Gregory Nazianzenus, (320-390 A.D.) an early church father and Archbishop of Constantinople said that "it is best that each one should as far as possible make a beginning of perfection within himself as his own living sacrifice to the God who has called him..." 2

This "perfection" is of course, the full realization of the Christ

within each of us. In this sense we by following the example set for us in the mystery of the Resurrection of Jesus became children of the Light and thus "find our life" through and in He who went before us through the portals. St. John Chrysostom said the following about the Paschal celebration:

"Let us celebrate this greastest and most shining feast in which the Lord has risen from the dead. Let us celebrate it with joy, and in equal measure with devotion."

"Yes, joy and devotion, for the way has been shown us by He who characterized Himself as "The Way, Truth and Life."



1. Migne's Patrologine Cursus Completus, Series Latina. Edition Paris 1844-66, 17,col.67 Sermon 34
2. Migne's Patrolograe Cursus Compleus, Series Graeca, Paris 1886 36, col. 623, Oratio 45.

World Events Cast Their Shadows on Time

The people of Iran have ended the tyranny of the Shah and, we are informed, are in the process of establishing a Moslem Republic. In doing so they are fulfilling prophecy for the Moslem faith plays a significant role in what the Catholic mystic and prophet Nostradamus called the "end time" or the period before Armageddon. The consolidation of the Arab peoples has been predicted by the Arohn.

Another prediction being fulfilled is the peace treaty between Israel and Egypt. As previously published in the Arohn, this treaty must come before a peace treaty between the Arab nations and Israel, which according to prophecy will prove to be a false peace treaty. With the success of President Carter's trip to the Middle-East, by the time this issue of the Arohn reaches your hands that treaty (Israel - Egypt) should be **formalized**. If it isn't, it will be, have no doubts about it! Following this treaty a conceived effort will be made to conclude the Arab - Israel peace treaty.

While western news reporters have been pre-occupied with the chaos that has resulted in Iran due to the revolution initiated by the Moslem forces of Mullah Ayatullah Ruhollah Khomeini, lack of appreciation of prophecy which clearly outlines the events now taking place are completely ignored.

Nostradamus' prophetic outline is quite clear: (1) The Moslems will invade Europe, as will (2) the Asians. Please note how both groups are now in a process of expansion. The Moslems, for example, will extend their influence throughout the Mediterranean and will ultimately invade Palestine. They will also invade Italy which will then have a Communist revolution forcing the Pope to flee to southern France. China will move westward.

Already Moslem activity in other areas has increased. In the Philippines there is a Moslem revolution going on. Moslem rebels

in Afghanistan recently murdered the U.S. Ambassador, Adolph Dubs. Moslem political action is quite evident in Palestine, Lebanon, and Africa as well. There is a cry to return to the Koran, the faith, and wage a "holy war" against the western "devils".

Perhaps the most significant of these events is Khomeini's vow of support to the P.L.O., and their determined effort to regain Palestine.

Meanwhile China and the U.S.A. has re-established full diplomatic ties thereby allowing China to further its national and international program of expansion and influence. Nostradamus predicted that China and the U.S.A. would be on the same side in the coming nuclear holocaust and will occupy Paris!

With the loss of Egyptian power the Arabs will be forced to improve their relationship with the U.S.S.R.. Nostradamus predicted over 400 years ago that when the Arabs invade Italy from the south, "Slavic" reds would invade from the north!

Prophecy is important to know and understand as you can grasp just from the above information, or if you have been following this column regularly. St. Thomas has written: "In all ages men have been divinely instructed in matters expedient for the salvation of the elect... and in all ages there have been persons possessed of the spirit of prophesy, not for the purpose of announcing new doctrine, but to direct human actions." It is also written at Acts 2:17-18 that "It shall come to pass in the last days, says Yahweh, that I will pour forth my Spirit upon all flesh; and you sons and daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. And moreover upon my servants and upon my handmaidens in those days will I pour forth my Spirit, and they shall prophesy." - Acts 2:11-18

Human reason tells us that God, and God alone, knows the future and that God can and has revealed it to His children. Scripture teaches prophecy. The Lord Christ's birth, life and death are

clearly forecast in the Hebrew scriptures which are also called the "Old Testament". Yet few of His contemporaries recognized or accepted Him.

True prophets may be saints or sinners. False prophecies usually contain false teachings and fail to materialize. A prophet is not always one who sees the future but can be one who interprets and explains another's visions.

Pope Benedict XIV wrote: "The recipients of prophecy may be angels, devils, men, women, children, heathens, or gentiles; nor is it necessary that a man should be gifted with any particular disposition in order to receive the light of prophecy provided his intellect and senses be adapted for making manifest the things which God reveals to him. Though moral goodness is most profitable to a prophet, yet it is not necessary in order to obtain the gift of prophecy." (Heroic Vertue III, 144, 150).

In the Liberal Catholic Church the first and second presiding Bishops, Wedgwood and Leadbeater both had a measure of prophetic insight. The Holy Order of the Rose and Cross has confidence that their "insight" will be vindicated in time. Bishop Leadbeater looked for the coming of the World Teacher in this century, and we are of the opinion that this event is near at hand! This is not to say that this interpretation is absolutely correct. The recipient of a prophetic vision, dream, or awareness, may not understand the meanings which pass through his or her mind. Sometimes further divine aid enlightens his or her mind. This assistance may come immediately after the vision, or later on in their life, or not to him or her at all but to someone else: That "someone else" may or may not be a contemporary. Father Culleton in his book The Prophets and Our Times writes: "The seer may give his personal opinion as to the meaning of one of his visions, but such remains merely his opinion. In scripture divine inspiration guarantees that the revelations and their interpretations, when given, are free from error. We have no such guarantees in the case of the private prophecies."

Nor do we have to look only to holy scripture concerning predictions about Christ, in ancient Egypt, priests predicted his coming. In the reign of Sesostris II (1906-1887 B.C.), for example, Chechepetresonbu, a priest of Heliopolis of the Hermetic tradition, had a prophetic vision about Christ. He said he saw, "the ideal ruler for whose advent he longs - he brings cooling to the flames. It is said he is the shepherd of all men. There is no evil in his heart... where is he today?... Behold his might is not seen." - p. 15, They Foresaw the Future.

The Egyptian Pharaoh Snefru had, according to Egyptian history, the future predicted to him by Nefer-Rohu, who predicted the downfall of the Old Kingdom, all of which took place. In one of the few recorded prophecies of Hermes this remarkable prophecy was made concerning ancient Egypt: "O Egypt, a time shall come when instead of a pure religion and an intelligent cult, you shall have nothing left but ridiculous fables that posterity will find incredible, and there shall nothing remain to you but words graven upon stone, almost indecipherable monuments to your ancient piety."

History tells us that the last of Egypt's Kings, Nectanebo, was a most remarkable prophet. He fled Egypt and went to Macedonia where he became a prophetic consultant to the King and Queen. Combining astrology and prophecy he insisted that the Queen, who was about to give birth, wait for the correct astrological moment. When that time arrived he allowed her to give birth saying, "O Queen, how thou hast given birth to a governor of the world," as Alexander the Great uttered his first cry!

In the book of Ezekiel, Egypt's downfall as a world nation was accurately predicted. The prophet Ezekiel is a most noteworthy man of prophecy. For example he predicted that God would gather Israel out of the nations and "restore" them to the previously devastated country. While Israel appears to be at peace and enjoying abundant prosperity Gog of the land of Magog, which is situated in "the remotest parts of the north", (Ezek. 38:2,15) attacks Israel. Some students of prophecy trace the "Magog" people to ancient Russia

(i.e., Hal Lindsey of The Late Great Planet Earth fame).. Certainly Gog's role is as commander of a massive assault force. Also note that Ezekiel mentions other northern countries of the attacking forces, Gomer and Togarmah (which some think to be the progenitors of the ancient Cimmerians and Armenians, respectively). Persia (i.e., Iran) lies to the N.E. of Israel.

Note also, Gog is drawn into war by God restoring and prospering his people Israel. This incites Gog to battle against Israel. (Ezek. 38:4, 12-23; 39:13,21,22). Prophecy also indicates that Gog attacks Egypt as well as Israel, thus showing Israel and Egypt to be allies. The U.S.S.R. will certainly be one of the forces that will meet for battle in the Middle-East. Now more than ever, the Arabs will form mutual peace parts as will the U.S.A. and Israel. The U.S.A. has committed itself to Israel's security. The U.S.S.R. will see this as a political opportunity to get nearer to these Moslem countries who depended on Egypt for a certain amount of military power. The U.S.S.R. is still upset with President Sadat for kicking the Russian advisors out of his country a few years ago. The U.S.S.R. had hoped to establish a number of Russian military bases in Egypt.

In the next issue of the Arohn we will discuss the Anti-Christ, and his ten nation confederacy, and remember, these are indeed prophetic times in which world events cast their shadow!

The Book of the Future written by Edward Sullivan, doctor and Liberal Catholic priest, and Superior General of the Holy Order of the Rose and Cross is now available from HCRG, p.o. Box 314, Burlington, Washington. Price (to cover cost of printing and mailing) is only \$3.50, get your copy today. Already some of the prophecies mentioned in this text have been fulfilled!



An Interview

With

Bishop

Gerrit Munnik

As this is the first interview to appear in the AROHN, it is quite fitting that the Right Reverend Gerrit Munnik, Regional Bishop of the United States (LCC), should be our subject. Bishop Munnik has been instrumental in the formation of the Holy Order of the Rose and Cross, in that it was he that granted the HORC permission to function on an experimental basis as an L.C.C. institution.

Bishop Munnik was born in Holland in the town of Middleburg on February 10, 1906. He received his early ecclesiastical training from the First Presiding Bishop of the Liberal Catholic Church, Bishop James Wedgwood. While studying with Bishop Wedgwood, Bishop Munnik became acquainted with Bishop Charles Leadbeater and many other religious and mystically inclined personages of the time. He was ordained to the priesthood in 1930 and raised to the episcopate in 1969.

As will be apparent to our readers, Bishop Munnik is a man of great personal charm, warmth and insight. It is our hope that more will be heard from this pastoral man in future issues of the AROHN.

ARON: Abbreviated "A"

BISHOP: Abbreviated "B"

A: Father Munnik, to begin with, we would like to know what you see as the purpose of the Liberal Catholic Church in the world today.

B: At the present time, I see that there are many new movements in the world that are important for the future, and I think that the Liberal Catholic Church is one of them. I feel that our founders were years ahead of their time and that the real blossoming of our Church is still to come. Of course, the world has changed so much, especially in the last 100 years, and people have become so much more open to learning and knowledge through such modern technological means as radio, television as well as those educational techniques now used in the schools. People's education has changed so much that people can now think more for themselves and they don't have to believe unquestioningly in what is put before them by so-called authorities. That is one of the main principles in our Church: we do not have to believe in dogmas we do not understand or disagree with. This is what, I think, is the most important aspect of our Church.

A: You mentioned the founding fathers of the Church. I know you were quite close to the Right Rev. Wedgwood and that you also knew Bishop Leadbeater (Editor's note: the first and second presiding Bishops of the Liberal Catholic Church). If you would, could you share some of your impressions of and experiences with Bishops Wedgwood and Leadbeater?

B: Yes, I knew them both personally and was privileged to have been ordained Priest by Bishop Wedgwood in the presence of Bishop Leadbeater who was then visiting Huizen (the church center in Holland at that time).

A: What year was that?

B: It was 1930 on St. Michael's Day, as a matter of fact.

A: This was your priestly ordination?

B: Yes, my priestly ordination. I knew Bishop Wedgwood personally because we both lived in St. Michael's House at that time. He was a very remarkable man, not only was he quite intellectual and very learned in the religious sense, but he was also a strong personality that people looked up to. You couldn't just say "I didn't notice him." He was a man that had charisma as it is called these days. People from all over the world used to come to him and ask guidance.

It was amazing how people were attracted to him. With regard to the church, he was a wonderful ceremonialist. He did the ceremonies in a most perfect way. Maybe it was his line of development as much as his training. He was trained to be an Anglican priest, and even though he wasn't ordained at that time, he was trained for it. He was also a very good musician. He specialized in Gregorian music and was choirmaster of one of the big cathedrals in England for a time. Besides being an accomplished organist, he held a doctorate in organ building from the Sorbonne in Paris. His thesis was concerned with the different stops that are used in organs. So, he was a man that from the time of his youth was interested in the Christian religion, even though his ideas tended toward the Theosophical. He was very sensitive, or what you would call clairvoyant, in that he was quite mystical in his approach. This was in contrast to Bishop Leadbeater (you have read his books, of course), who was more scientific and interested in details. I like to call Bishop Leadbeater a "mechanic", in that he looked at all the astral and mental forms that were created during the services and saw how they were built up and how they could be improved. That made those two founders, because of their differences in approach, a unique combination in their working together.

A: You mentioned that Bishop Wedgwood was involved with the Theosophical and it is my understanding that both he and Bishop Leadbeater were members of the Theosophical Society.

B: Bishop Wedgwood was President of the Theosophical Society in England around 1912.

A: There are those who have said that the Liberal Catholic Church is, in certain respects, an offshoot of the Theosophical Society or, that there has been a very strong Theosophical bias within the Church. Would you like to comment on that? Is this true?

B: Well, I think it is definitely true. Originally the Theosophical Society has as one of its purposes the bringing of Oriental philosophy to the West. That was gradually changed as there were some groups of Theosophists in England, for instance, who found that Christianity being one of the main world religions, should be included in the general study of all religions. There is a Theosophical approach to Christianity, also. This was especially emphasized when Mrs. Besant wrote the book Esoteric Christianity which was published in the beginning of this century. She was inspired to write this book because of Mr. Leadbeater's development in clairvoyance and the forces, for instance, that he had observed being sent out during the Eucharist. He described them and Mrs. Besant worked on and developed that theme in her book. Esoteric Christianity created such a furor in the Theosophical movement that there was even a magazine published in Chicago, for many years (in the 1910's), which was called "Esoteric Christianity" in which Christianity was explained Theosophically.

A: And from personal experiences I know that the Liberal Catholic Church is quite involved in ceremonial. It is my understanding that in the early days of the Church there was a certain amount of controversy surrounding Krishnamurti and his proclamation that ceremony was not a necessary part of the True avenue to God. Was this so, and how did the Church answer Krishnamurti?

B: Well, Krishnamurti did not come into the picture until the beginning of the 1920's, you see, when the Church was only a few years old. It had grown so tremendously suddenly that it came as quite a shock to members, who kind of looked up to Krishnamurti as a world teacher, to hear from him that ceremonies were "crutches" as he called them. People are now kind of used to this terminology because we know that we all use crutches, don't we? If we can use a car to go to a certain place and it gets us there hundred times quicker than if we walk, we are using a crutch. Ceremonies can do that same sort of thing. They can make things easier for us to attain than if we did not use them. Ceremonies are sometimes called "dialogues with the Divine," and as one of the well-known modern theologians has explained, they can be very useful; because when you as a person meet somebody who is very important like a President or a King, or a fairly magnetic person,... you are suddenly aghast. It is as if you suddenly met the Christ himself who must have radiated a most tremendous force. What would you say to him, what would you do? How would you communicate?

B: A little ceremony makes it easier to communicate with one another. A ceremony does the same thing if through it you really realize what God or life, or the Divine is. We don't know what to say. If we know a few fished sentences that we can say, it makes it easier to associate that is, I think, one of the values of ceremonies. When asked to give an example of how to pray, He gave us the Lord's Prayer which became a form of ceremonial.

A: What would you say, then, is the major difference between the Liberal Catholic ceremonial rite and the Roman Catholic?

B: Well, at the moment there is a great difference. In the beginning, when the Church was founded, there was not that much difference. The founders took the Roman rite as their model because they thought that it was the one that was the best organized of the rites that they had studied. They took out all that had to do with sin and damnation and the kind of negative attitude that had

developed in the ceremonies during the Middle Ages. They made it into a ceremony of joy, rather than one of depression, fear and anxiety, which are negative qualities that don't help us attain higher consciousness.

Another thing that I also feel is important in ceremonies is that you usually take part in those ceremonies together with other people and in working together you blend your consciousnesses, so to say. That was an expression that Bishop Wedgwood always used. He said that during the ceremonies you blend your consciousnesses; you are, as it were, of one mind. He said it is as if you form a chalice in which the space in between is filled with force. If you were just a few people, you would have only a small space and energies can be lost. However, in a group, as psychology tells us, a mass psyche can display a great force. For instance, when an angry mob explodes in riots and so on, which is of course a very dangerous kind of mass consciousness.

A: I have heard this referred to as the "group consciousness."

B: That's right, the group consciousness. Within the Liberal Catholic ceremonial rite we try to bring people together, both in body and mind, so that they can build a fitting channel for the reception of the Christ energy. The Church understands that not all of our fellow worshippers have the same awareness about the nature of the Universe. Through ceremonial, however, all those diverse energies can be channeled into a cohesive whole that displays a great intensity in terms of spiritual energy.

A: Bishop, could you possibly tell us of some of your earlier experiences in the Church?

B: Well, I can and, of course, these all have to do with the leaders that we had, Wedgwood and Leadbeater. As I said, nearly every year we had some Bishops consecrated because in the beginning there were not very many clergy. More priests had to be ordained, and also, people came from all over the world to be trained for the priesthood. There was no possibility of spending a

great amount of time on training. Bishop Wedgwood would give a week of intensive training in the summer to people who came from South America, North America and from Indonesia and Australia. Of course, that was a very interesting time since he did that personally. Being a mystic, he could see and train them in their expressions, and how to use the voice as well as how to pronounce certain words. Also, he did this with the congregation itself present.

One of the incidents that I remember most is that at that time The Science of the Sacraments had just been published and everyone was all excited about the pictures that it contained of the invisible temples that were built by angels and the congregation during the Mass. Everyone did their best to give as much as possible to this building. Bishop Wedgwood saw what everyone was trying to contribute and said "Don't think about those pictures in The Science of the Sacraments."..He said "you are just creating little thought forms on top of your heads of these pictures." He directed them: "think about the meaning of the words you are saying, because that is the material that the angels use for building up the temple. Let them do the building, but don't try to help them; they know better than you how to do those things." That was an unusual and important kind of .. lesson, and that is, of course, why I say that what Bishop Leadbeater did concerning the details is very important. He was just like a mechanic who knows every little detail in a car and what makes it run. But once you know that it is running, you don't look at the engine anymore, you look at the road where you are going, you see.

A: As we are all aware, in the last ten or 15 years, the place of men and women in our society, in terms of their roles, has been undergoing a great deal of transformation. In certain Christian churches women have been ordained as priests and we were wondering what you might think is the spiritual role of women in general, or if there might be a more active spiritual role for women within the Liberal Catholic Church in the future?

B: I really hope that there will be something developed in the Church that women especially could do. Of course, I do not believe that women should do just the same thing that men do. I have also heard that experiments with women being priests in a Eucharistic Mass have been tried, but not with very much success. When we had our last Episcopal Synod in Ojai, California, some of the women were asked what their wish was in this regard. They were asked if they really wanted to celebrate the mass like a priest does. There was not much interest; only one or two thought they would like to consecrate the bread and wine and thought that they were able to. With regard to these consecrations, I believe that if a woman is sincere she can highly magnetize a host and we have experimented with this, with quite a well-known clairvoyant...

A: Geoffrey Hodson?

B: No, this was not Geoffrey Hodson, I don't think she would like to (it was a lady) have her name mentioned, but Geoffrey is also definitely not for women doing the same thing within the Church as men do. But, two hosts were shown to this lady, one which had been consecrated by a priest, a man, and the other one by a woman who had been so-called ordained. She could see that the strong, real presence was in the one that the priest had consecrated and the one that the lady had consecrated was magnetized and had a beautiful devotional feeling, but it was not the same. I think that eventually something will be developed with regard to Our Lady. C.W. Leadbeater has always said that in the past there were priestesses to Isis or the feminine aspect of the deity. I definitely think that the Mary meditation or the "Devotion to Our Lady" is a beginning of this and there may also be Deaconesses ordained, as you had here yesterday. It is still in the beginning stages, and different things have been tried out in our church with regard to a more elaborate devotional service to Our Lady. It hasn't been successful in the long run.

A: Our time is getting short, Bishop, and I'd like to ask one

last question in closing. What advice would you give to people today regarding the leading of a God-centered life?

B: Well, this is quite a question. I can't just answer in a few sentences, because things have changed so much, we have to just think about the people we come into contact with. I would say that the best way to know that you are on the right path is that you do not hurt anybody. Harmlessness, I think, is one of the most important things. Harmlessness, not only that you don't harm anybody personally in your words, your expressions, and so, but also the animals and anything that has life, that you respect that life. With regard to what we call morality, I think that that is so very changeable- what was moral in one time is immoral now and vice versa- if you think about the time of Christ, for instance, it was immoral to lend money, wasn't it? The money-lenders were looked down upon as being criminals. They weren't allowed to enter the temple. Now our whole society is based on money lending. Now, this is an extreme case; so it is with all aspects. I think we should be open, be tolerant, but most of all harmless.

A: Thank you very much.



The Spiritual Art of Dance



"However a flood was rising from the earth and watering all the surface of the soil. Yahweh God fashioned man of dust from the soil. Then he breathed into his nostrils A breath of life, and thus man became a living being" ¹

The breath of life is the very essence of dance. We know that movement is an expression of life itself and is both imperative and continuous. Even in sleep our hearts beat and intestines rumble. As long as there is life there is movement and to move is to satisfy a basic and eternal need. The simplicity of the art of dance lies in the microcosm of our physical body. By generating energy through the chakras the dancer becomes an extension of the macrocosm, bringing back in a constant flow truth and light to the body. If we look at John 1:1 ("In the beginning was the Word and the Word was with God and the Word was God") we can further our understanding of the essence of dance. The Word must have been in existence before the beginning, as the word is perfection. All that is perfect does not move, for it is always in the correct place. Whereas all life moves constantly seeking the perfect place so that it may become one in the quiet and still. Thus anything that moves is imperfect and evolving towards perfection.

Deep within us all are the impulses of eternal movement. A dancer deliberately remembers this movement and develops, in order to express their own intuitive reaction, that which is too deep for words. At the root of the varied manifestations of dancing lies the common impulse to resort to movement and thus to externalise states which cannot be externalised through verbal rational means. This is called basic dance. If we look at ancient civilizations and primitive peoples we can see that there were few experiences or communal functions that approached the dance in importance. It was not viewed as an activity external to survival but "provided bread and everything else needed to sustain life.

"The dance, like ritual poetry, is a monotonous compulsion of nat-

ural forces by reiteration. The tireless pounding of their feet draws together the mist in the sky and heaps it into the piled rain clouds. It forces out the rain upon the earth. They are bent not at all upon an ecstatic experience, but upon so thorough-going an identification with nature that the forces of nature will swing to their purposes. This intent dictates the form. There is nothing wild about them. It is the creative force of the rhythm that makes them effective..."²

As shown by Ruth Benedict, a very powerful aspect of dance is the establishment of a group unit or consciousness. Closely linked with this collective strength and purpose is the religious celebration or worship in which dance is used. Many modern religions frown upon dance and have lost the concept of dance as ritual. Through ritual we bring macrocosmic energies down into the microcosm of our body and back out in directed thought. So dance can be seen as not a sin proscribed by the priest or at best merely accepted by him, but rather as sacred act and priestly office, not a pastime to be tolerated. On no occasion in the life of primitive peoples could the dance be dispensed with. Birth, circumcision, and the consecrations of maidens, marriage and death, planting and harvest, the celebration of chieftains, hunting, war, and feasts, the changes of the moon and sickness - for all these the dance is needed."³

Therefore to trace the sacred dance we must first look at the place of dance in ancient civilizations and primitive peoples. "The role of the professional dancer was of tremendous importance in Africa. He was necessary to all ceremonies, all feasts, all occasions which involved the health and well being of the tribe. In return for his services the tribe fed and clothed him and provided for him in his every need. He was left free to dance..."⁴ Is it any wonder that the dancer developed to such an extent that he could spin his head on his neck so rapidly that the onlooker saw nothing but blur - or that he could leap from the ground with feet outstretched in a wide sitting position and land upon his buttocks only to spring in the air again unhurt. Is it any wonder that a group of warriors could dance their spear dances and not one finger be out of place..."⁵

So certain individuals were better dancers than others, attaining a greater degree of ecstasy and achieving a more near perfect union with God. Such magic dancers were subject to visions and prophetic utterances and were singled out for special respect and authority. "Such a one was called Shaman or medicine man. Thus was born the priesthood." ⁶ Very central to the source of inspiration of primitive dance was the movement of nature, animals and natural cycles. Due to a lack of an adequate verbal means of expression man was compelled to communicate through gesture and emotion thus giving voice to the unspoken through dance.

It is reasonable then to assume that prehistoric man danced, but our first real knowledge of dance comes with the great Mediterranean civilizations that predated Christianity. The ancient Chaldeans have been credited with the teaching of astronomy by means of great symbolic ballets. Ted Shann writes that on a saucer shaped plain outside one of their cities people would gather on a designated day. Each adult met at a temple built in honor of the planet whose sign he was born under. Then arranging themselves in intricate patterns and accompanied by horns and gongs, they reproduced the movements of the stars. Many of these elements were similar to the structure found in ancient Indian dances in north and central America. However, there is no evidence to suggest communication between these two widely disparate cultures that were separate in both time and space. Yet the similarities may bespeak of the universal nature of this form of movement.

It is in Egypt that dance begins to blossom and was truly refined. "As the faith behind such primitive religious impulses weakens, the dances which express it are not immediately abandoned, but they gradually change their character. The form of the ritual remains, but some of the magical content departs. The dancer becomes less and less of a medicine maker and more and more a performing artist. In fact, the ritual changes imperceptibly into art". ⁷ In Egypt the religious dance was a central medium for the Priesthood. Many symbolic dance dramas based on the rise and fall of the River Nile were reinacted with-

in the temples as a major part of the priest's religious education. Egyptian culture also developed sports and acrobatics which were performed at both sacred and social occasions. While there are no paintings that tell of dance being performed by the ancient Hebrews, there are abundant references in the Old Testament to show that dance was highly respected and was used primarily on occasions of celebration and triumph.

"And David dances before the Lord with all his might" 2 Samuel 6:14
"Let them praise his name in dance. Let them sing praise unto him with timbrel and harp" Psalms 149:3

Throughout the Bible can be found such references. When the prodigal son returned home he was welcomed with "music and dancing" thus signifying reconciliation and joy. Exodus tells of the dance of celebration by Miriam with the timbrel in hand after the crossing of the Red Sea. And when Israel was oppressed by enemies, war and captivity, we find "The joy of our heart has ceased; our dance is turned into mourning". (Lam. 5:15) As evidence that the ancient Hebrews must have held dancing in great esteem, Sendrey and Norton point out that biblical Hebrew has no less than twelve verbs that express the act of dancing. The most predominately used verb is "hul" or "hil" meaning "to whirl", and from this is derived "mahol". Further research shows that at least two Psalms have in their heading "mahalath" thus suggesting that they should be performed with music and dance. Another interesting Hebrew word is "pesach" (PSCH, passover, the Easter season) which means to "pass-over" or "to spare" as well as "to limp" or to "dance in a limping fashion". There is speculation that the Passover ceremony owes its origin to a peculiar limping dance that was performed at the Spring festivals of the early Hebrews. And even a dignified Rabbi could be seen dancing before a bridal couple at their wedding.⁸

We can see that the Hebrews held that dance was a sacred act (sacred meaning made holy by association with God). However, over the centuries certain prohibitions began to appear. Though not mentioned formally in the Mosaic code, it was understood that men and women were not always permitted together in certain dances. A distinction was made between those dances which were of a sacred and holy nature and those

resembling Pagan ceremonies (i.e. dancing around the golden calf). The distinction made by the early Jews was to be made sharper by the Christians in the following centuries.

The Greeks also held dance in great esteem. To them dance was divinely inspired and an integral part of their existence. Again we look to the language to understand further their relationship to dance. To the Greek culture the stars and planets were involved in a cosmic dance and Urania, the patroness of astronomy was also a muse and the patroness of dance. The Greek Gods were conceived as the fathers of dance and much of their divine nature was portrayed in the dance as well as in art and literature. Plato wrote that the sense of harmony and rhythm that actually makes dance out of natural and instinctive movements was the specific gift of the Gods and muses. The Greeks did not consider dance as being something separate. Orcheisthai (classical Greek meaning "to dance") actually suggests rhythmical movements of all kinds including juggling, sports and acrobatics. This is a similar concept to that which the Egyptians held. The other important root word is "mousike", being the art of the muses which embraced music, poetry and drama as being parts of dance. To the Greek these were all parts of the same creative activity.

The next great civilization to emerge and affect dance was the Roman Empire. During that era there was a decline in the sacredness of dance. The lust for conquest brought many captives and wealth to Rome, however much inner directed art got lost in the shuffle for power. Rome over the decades, ceased to create and perform within art, instead they borrowed much of their culture from captive lands, most notably from Greece. Ted Shann comments:

"Here in Imperial Rome we find the dance first completely theatricalized- then commercialized; and as the religious life of Rome gradually decayed and became orgiastic, so the religious dances became occasions for unabridged licentiousness and sensuality" 9

Dance in Roman times was also used for gruesome purposes. "Many Christians were dressed in the skins of wild beasts and exposed to be

torn to pieces by dogs in public games".¹⁰ Also we can find stories of dancers being compelled to wear rich garments and dance in crowded arenas until their pre-treated clothing burst into flames.

Because of all that dance stood for in the Roman way of life, it was bitterly condemned by the early Christians who suffered at the hands of Rome. Through the corruption of the latter part of the Roman Empire, dance of the kind practiced in Rome was condemned by the Church Fathers.

The history of dance, as with all of the arts after the fall of the Roman Empire was to become closely linked with the development of the Catholic Church. The Church offered Europe at that time unity and point of reference that was otherwise lacking during the era which is now referred to as the Dark Ages. Under the Church's auspices dance survived into the 12th century with the approval of the Christian fathers. Epiphanius, Bishop of Saazamus or Cyprus in 367 A.D., gave a sermon on Palm Sunday which said in part;

"Rejoice in the highest, daughter of Zion! Rejoice, be glad and leap boisterously thou all embracing church. For behold, once again the King approaches... Once again perform the choral dance... Leap wildly, ye heavens, sing hymns, Ye angels; Ye who dwell in Zion, dance ring dances..."¹¹

Ambrose, Bishop of Milan in the late 4th century wrote in support of church dance;

"The dance should be conducted as was dance when he danced before the ark of the Lord, for everything is right which springs from the fear of God. Let us not be ashamed of a show of reverence which will enrich the cult and deepen the adoration of God"¹²

Thus dance during this time was still considered virtuous if performed in honour of God. St. Gregory Nazianzen, Bishop of Constantinople said;

"If you wish to dance in devotion... then dance, but not the shameless dance of the daughter of Herod, which accompanied the execution of the Baptist, but the dance of David to the true refreshment of the Ark, which I consider to be the approach to God, the swift encircling steps in the manner of the mysteries..."¹³

Slowly over the centuries pressure was brought upon the church. Europe around the 13th century was afflicted with so many fires, plagues and natural calamities that people sought an outlet for emotional strain in dancing. The dancers were seen as being possessed and tormented, dancing uncontrollably as part of a spell that had been cast over them. This confirmed the growing feeling within the Church of the essential nature of dance.

Dance, having lost its patron fathers, took to the streets in the form of the minstrel-player-acrobat and the folk dance, thus losing more contact with its original source of nourishment. At this time we see the first signs of separation as an independent aspect of the art. In the early 17th century the first stirrings of Ballet and controlled technique are found. Ballet was a response to the need to establish again the nourishment needed for dance, but in a lay court environment rather than within the church. So dance was refined and restrained into a square frame (theatre) like most of the arts, so that it could be looked upon as an entity to itself and no longer integrated with everyday life. This is a far cry from Greece, Egypt and primitive dance. It was not really until the 20th century with Isadora Duncan and Ted Shann that we again can see the association of dance with the search for and of the soul. Ballet took the step of intellectualizing the physical body into a technique and modern dance went further by stimulating the soul into expressions of the unconscious.

So, dance now swings back into the light, moving continuously on the journey now found within himself drawing on a powerful and emotional well within the individual dancer. So gone is the impulse and large group mind of tribal dance. Refining through the ages of circumstance macrocosm has become the microcosm and an individual art striving toward inner peace. So through the cycles of time dance continues to hold

hand with truth, light and love.

"At the still point of the turning world. Neither
flesh nor fleshless
Neither from nor towards; at the still point, there
the dance is
But neither arrest nor movement, and do not call it
fixity,
Where past and future are gathered. Neither movement
from nor towards,
Neither ascent nor decline. Except for the point, the
still point
There would be no dance, and there is only the dance.
I can only say, There we have been: But I cannot
say where
And I cannot say, how long, for that is to place it
in time"

T.S. Eliot Burnt Norton
Selected Poems 1909-1962
Harcourt Bace & World
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The
World Mother



(Editor's note: Within the Catholic Church, the month of May has traditionally been associated with Mary. It is therefore fitting that the following article by Carrol James be republished. It first appeared in the September, 1978 issue, Vol. XLVII, No.3, of The Liberal Catholic.)

Whenever I have meditated upon, or prayed to aid the World Mother, the Lady Mary, I have had the very great pleasure of seeing Her, or One who comes in Her Name. I would describe her as a most beautiful lady of serene strength and magnetic stillness. Her aura, although very steady and powerful, is the most finely textured, softly pearly one that I have yet seen.

My attention was first drawn to her at a rarely held Liberal Catholic service on the Mysteries of Mary. She does not often come to the centre of my meditating room and I have never seen her do so at church. That place is for the officiating Devas of the day who are pouring forth and drawing off the Light and supervising the service on higher planes. It is only when she has given a direct blessing to those meditating upon her that she has stepped forward and so let me see her most delicately featured perfectly formed face.

She comes in from the left-handed side, as you face the East, and remains there, a few feet off-centre, a few feet further back and somewhat higher above the ground than the officiant of the day. Her clothing and aura are a pure powder blue. Her face, neck and V-shaped portion of her chest extending to, and including her heart centre, are of the very same white that flows in a generous stream from the Lord Christ.

This white light always has, shining through it, a transparent golden-yellow light like concentrated sunlight, which I have been told is characteristic of spiritual life. Now these two colours run together but in no way merge; they can always be seen as two

separate colours. The gold adds life to the denser white. It is more noticeable outlining the surface of the person and the extremities of the aura, like a yellow oil floating on milk.

The gold also runs through the blue giving, at a distance, the slightest turquoise tinge to the blue and adding extra warmth. The white also interflows with the blue in her aura giving a somewhat misty, diffused glow to the blue, especially at the extremities of the aura. It must be stressed that these three colours, although completely intermingled, do not become one colour at all. Each can be more clearly seen than if they were, say, three distinct layers of coloured glass laid on top of each other.

I have seen those whom men call adepts and chohans, and most majestic, courteous, humorous and compassionately tender are They. I have seen Devas, some quite foreign in their ways from humans, and impressively forceful, electrically dynamic are They, but none epitomise the grace that is woman such as She.

She has a sweetness that can bring tears to the eyes. A graceful beauty more exquisite by far than the earth's fairest spring blossoms. A softness, a deep calming serenity and yet a strong, sustained strength. A stamina that could only truly belong to One who is, indeed, a World Comforter. She represents that ideal in Mothers, one to whom any problem could be given and completely solved, even as she was handling a multitude of other cases and yet, throughout sending a soothing and nourishing warmth to all, to give fortitude and compassionate understanding. She is now of the Deva Kingdom, it is a very simple matter for Her to send Healing Angels to those who are sick.

She has a compelling, magnetic stillness which is haunting yet, to me, elusive. Her face and form are not clear at a distance. Perhaps this is because she is now with the Deva Kingdom. It gives her a mysterious aspect, such as the veiled Isis of old. Her alluring beauty, glowing softly in the distance, has a magnetic drawing quality which is unforgettable. She is inspiring and uplifting to behold. As I approach Her, I somehow feel chivalrous and

gentle, lest I disturb by crudely intruding on Her presence.

Further contemplation on Her has shown me that She stands for, or represents, on our earthly planes, a high aspect of Divinity. Through Her I have seen One who guides and inspires Her for Her work here, whose role is of a more interplanetary nature which I find difficult to comprehend, and which I lack the ability to do any justice to. It involves far more than the comfort of Earth's millions of souls. It has more to do with harmonising the Earth's relationships with other planets.

Every heavenly body exerts some influence on the Earth, be it ever so minor, and on one another. This has to be catered for when balancing out the required needs of the Earth. Also, the sun and the planets within this Solar System have quite a significant spiritual interplay which is beyond our comprehension. The "spiritual" well being of every planet is affected by their interactions, which vivify different spiritual aspects of themselves. Each planet does have a slightly different spiritual aspect and specialises more in some qualities than in others, so this interplay has a balancing and a stimulating effect.

The forces playing about the Earth vary with the seasons. There is a change at the equinoxes. That is why many religious festivals are then held, to take advantage of the new strong influx, and to help bring about a smooth transition of these forces. At Easter, for example, the earth reaches out for a fresh influx of spiritual power.

Perhaps I should explain the masculine and feminine aspects of a religion. A male invokes or calls for light from Deity and centres it on the physical plane for the benefit of all. This is the simpler and more obvious of the two aspects, and, at present, all that Humanity needs. It is, of the two, the more basic necessity.

The female, receiving light from Deity or congregation, sends it back as an offering and feels a great fulfillment in doing so. If part of herself is able to be carried back, some of the way,

with the light on its return journey to the Deity, she will glimpse or at least feel those higher, happier planes.

It is the mark of a high, golden civilisation that it should have a suitable feminine aspect in its religion, and fortunate indeed are a people who have the sweet presence of dedicated priestesses working intelligently on their behalf with the feminine aspect of Deity. They become a focal point, in the civilisation's group-soul, for divine light. They also supply some of the nation's finest flowers of devotion and spiritual aspiration and act as quite a bank to be drawn on in times of national trouble. A civilisation gains a finer moral fibre, a sweeter character, a more imaginative technology because of the greater play of spiritual forces in the realm of inspiration.

We are not living in a golden age now. As was foreshadowed thousands of years ago, the past few centuries, and indeed the past 2,000 years, have been in an age of Kali or Dark Ages.

It is difficult at humanity's stage of evolution to do justice to the woman's role but if a woman could allow her mind to travel, with her outgoing spiritual flow, to the divine source from whence it came, she would find herself in a very deep, powerful world of intuition and wisdom.

However, any new and appropriate service calls for divine inspiration and, in the case of a major innovation in an existing religion a High Authority to deliver this to His people; in our case the Lord Christ. No matter how impressive a woman appears on the physical plane, we are conducting a ritual that requires the cooperation of a host of beings from other planets or dimensions. It is indeed responsible work to bring the Christ Blessing into the world for the good of all. We should aid these hosts as best we may with time-honoured means through our current services, and with the appropriate physical objects, gold or silver implements, incense, a sincere congregation, hallowed or blessed ground and buildings, and a male priest.

THE PRESENCE OF OUR LADY

A Footnote to the Above Article

The greater the actual virility of man, the greater the evocation and essential response of true womanhood. Together they compass eternity and cosmic fulfillment, source, and being. It is not possible to hold mass (which is the totality of life) without the active participation, the abiding presence, of the Holy Mother of all. I think, too, the open acknowledgement, by the Church Catholic, of the Holy Mother is not fully appreciated. In the Churches of the East, the Theotokos, the Mother of God, is specifically honoured and sought, or, again, in Celtic Christianity, St. Bride, "Mary of the Gael," takes into herself all earlier human appreciation of the Mother Goddess whose worship and power dominated the earlier centuries, the times of Avebury and the stone circles. Again it is precisely in an age of barbarity when the Holy Mother is most needed and sought, so that the brutal warriors of dark ages became manly in her service as knights, maturing into strength that has set ideals of service and masculine initiative for us to cherish and emulate. Glastonbury and Walsingham may still span the realities of life, as they did for us so many centuries.

There is no one completely without sensitivity to the greater life in which we have our being, we know the communion of "saints" and we know, too, their presence. After a mass when only two or three of us were physically together, one of the congregation said, "But the whole room was filled, they were thronging in upon us." It is always so, though sometimes one is more aware of their nearness. But how one senses the presence, how one "sees" for example the angel of the eucharist invoked at the commencement of the Mass, is a very personal matter, depending on one's own nature and response, just as there are variant attempts by the artist or poet to express and communicate the experience of life. While one knows the presence, and feels, perhaps, its radiance almost as a glow, a "movement" within the altar sanctuary, the clairvoyant translates this awareness into visual terms, draws forth the angelic life into perceived form, according to his or her (the clair-

voyant's) gifts to present the reality to us. As Leadbeater insisted, what is stated is a relative, not an absolute. It is a true communication in terms available and real to the communicator.

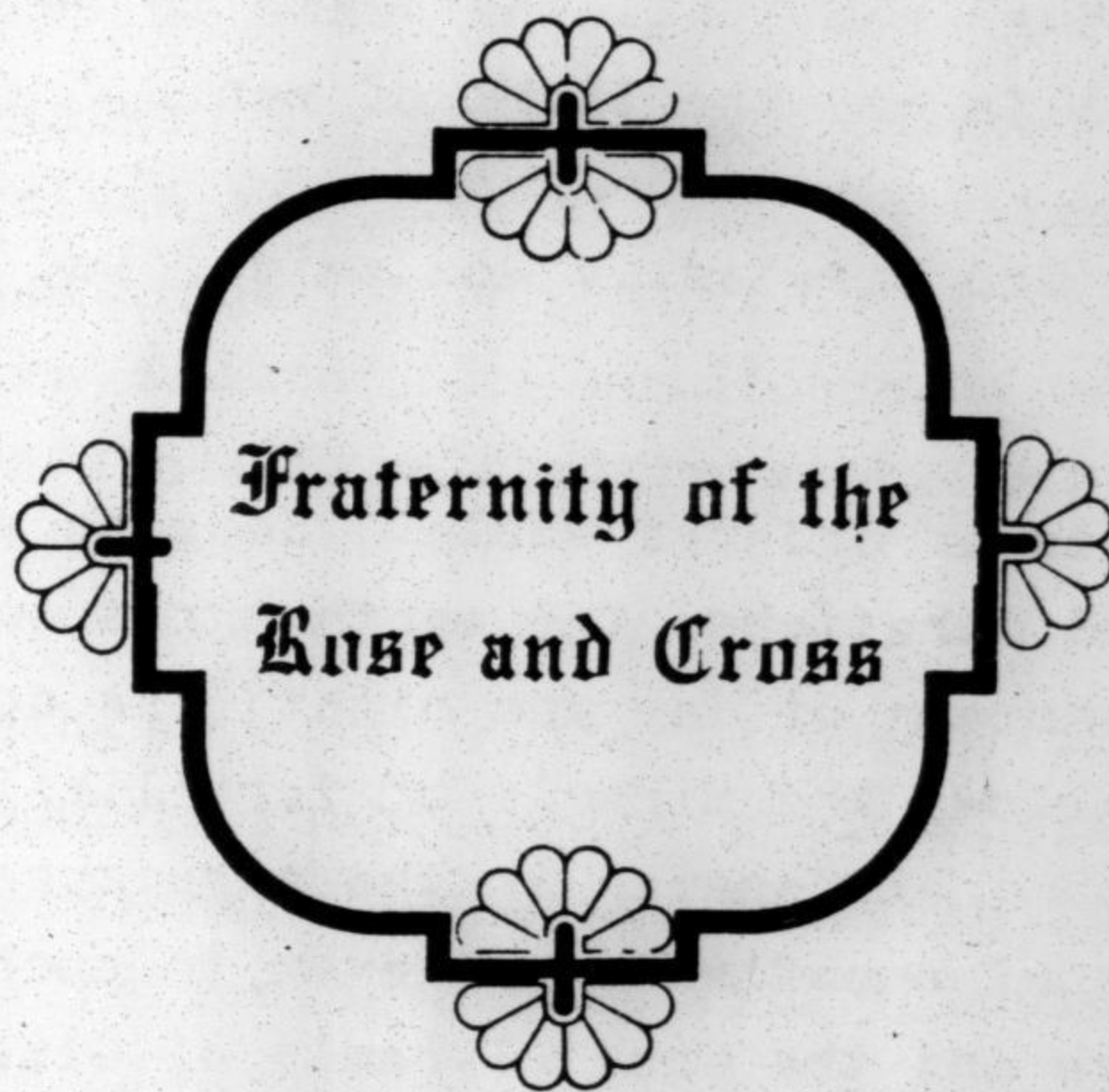
Whereas in the time of CWL fewer churches would commit themselves to accept the messages of the clairvoyant, nowadays, with such organisations as the Churches' Fellowship for Psychical and Spiritual Studies, the whole atmosphere has changed. The Church as a whole of course has never been averse from recording the presence and manifestations of Our Lady, and there are several classical works on such matters, one of the most impressive being Mgr. Farges' Mystical Phenomena.

Carrol Jeames' clairvoyance stands in its own right, and we are glad to resume publication of such careful and carefully stated, witness to the deeper realities of worship.

Let us extol with heart and lips incessantly the most glorious Divine Mother who is more holy than the holy Angels, confessing that she is the Mother of God, for in truth she bare for us God Incarnate, and she prayeth ceaselessly for our souls.

(Evening prayer, Eastern Orthodox Church)





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The Cabala: Universal Man

"In the beginning was the Word: the Word was with God and the Word was God. He was with God in the beginning. Through him all things came to be, not one thing had its being but through him. All that came to be had life in him and that life was the light of men..." John 1:1-4

"In the beginning God created... God said, 'Let there be light,'..." Gen. 1:1,2

The universe is an ordered whole. Seasons pass with predictable frequency and durations; the earth turns on its axis thus producing the phenomena of day and night; the coming together of male and female allows the miracle of fertilization and birth. Such order has found expression in the structure of atoms, the variations in shapes of snowflakes and even in such architectural marvels as Stonehenge and the Great Pyramid of Gizeh. Each molecule in this structured cosmo-conception bespeaks an original idea which gave both impetus and form to all of the creation. For there to be a creation means that there also must be a Creator. The passage from scripture quoted above tells us that "God" was and is this Creator who gave structure to form and idea "in the beginning".

The essential unity of the totality of creation is the most certain and yet hidden truth. This state of unification allows evolution through order. Without order only chaos can be present and that state makes impossible any concentrated movement and precludes any purposeful action or direction. There can be no structure without above underlying unity also present. Truly the idea of mindlessness could quite correctly be applied to chaos. Admittedly there is a certain random factor built into this universe, but even randomness has its place in the universal structure. Understand that change is part of evolution and change (adaptation) within structure is a sign of health in this cosmically dimensioned organism.

The idea that the universe is a structured whole, which implies

that it exists in unity, has been almost universally held by many of the major philosophies of humanity. Even modern science has come to realize that at least at some point all of the matter (energy) of the universe existed as a unified, tightly knit whole (the Big Bang theory of creation or beginning of the universe is a prime example of this monadic concept).

In attempting to explain the unity which existed in the "beginning" many cultures evolved the idea of the "Universal Man", "Divine Prototype", or "Cosmic Androgyne", that is known to Cabalists as "Adam Illah" or "Adam Kadmon", the grand symbol of the cosmos that is the image which finds itself mirrored by and exists in all of creation.

This androgynous being appears in the cosmogony of nearly all of the ancient religions and is found in the philosophies of the Chinese, Hindus, Greeks, Persians, Chaldeans, American Indians, Romans and Arabs. Perhaps the following quotes will illustrate this point:

"I am smaller than the minutest atom, likewise greater than the greatest. I am the whole, the diversified - multicolored - lovely - strange universe. I am the Ancient One. I am Man, the Lord..." 1

"... this name (Universal Man) designates the permanent and actual synthesis of all states of Being, a synthesis which is at the same time both an immediate aspect of the principle and the totality of all relative and particular states of existence. This is the Unique Prototype (al-Unmudhaj al - farid) or 'Clear Prototype' spoken of in the Quran..." 2

"He formed an image on this veil with which he had covered his glory... and he regarded this image as his own, so that he might create man in accordance with it... This image is our own, and he wishes that we recognize it to be also his." 3



-From Liber Divinorum Operum Simplicis Hominis.

"All things arise from Tao. They are nourished by virtue. They are formed from matter." 4

"The beginning of the universe is the mother of all things" 5

"... 'all things were kept back until he that was called Adam should appear, since his form was after the divine prototype, and when he was created all was complete.' " 6

In order to understand the importance of Adam Kadmon in Cabalistic thought, we must first consider the concept of the relationship of the macrocosm to the microcosm. It is within this context that Adam Kadmon, as the Universal Androgyne, reigns all important.

Ultimately the true Macrocosm is God, for the very term denotes a great whole, the monad, the eternal unity which finds its expression in the number one. The microcosm is, relatively speaking, a smaller portion of the macrocosm. As such it is also a monad. An infinite quantity or aggregation of microcosms, when combined, form the greater macrocosm. Think about your circulatory system. In it the major component is red blood cells. Each of those red cells is a whole fulfilling a certain function in the larger system that can also be considered as being a whole. In the same way consider our solar system, for it too is microcosmic in relation to the Milky Way Galaxy. At the same time it is macrocosmic in relation to you, this country or this planet. So it can be seen that macrocosms are made up of microcosms. The sum consists of its parts and imparts some of its essence to them. In light of this, the ancient Hermetic aphorism, "as it is above, so it is below", takes on a deeper significance. The Christian mystic Emmanuel Swedenborg said; "that heaven as one whole represents one man is an arcanum not yet known in the world, but very well known in the heavens. Such being the form of heaven, it is also governed by the Lord as one man, and thus as one whole." 7 There is also an old Sufi saying which is quite appropriate: "the universe is a big man and man a little universe (al-kawnu insanun kabirun wa-l-insanu kawnun saghir)." 8

Adam Kadmon is both macrocosm and microcosm. In him is found the ultimate paradigm, the great map of the universe's form. Manly P. Hall has said, "initiated priests of an older world regarded man as an epitome of the whole universal order and, therefore, a textbook of all mysteries, earthly and divine." 9

In our discussion about the Tree of Life (see Arohn, Vol. I, no. 4) it was pointed out that the Etz Hayim (Tree of Life) could be viewed as a glyph representing the emanations or aspects of the Deity. Now we can say that the Tree is such a glyph in that it represents those aspects finding expression in and through Adam Kadmon. In the Tree is found an infinite series of replications, each being a facet of Adam Kadmon, for it is through Him that all has come into existence. The Idra Rabba Zohar says:

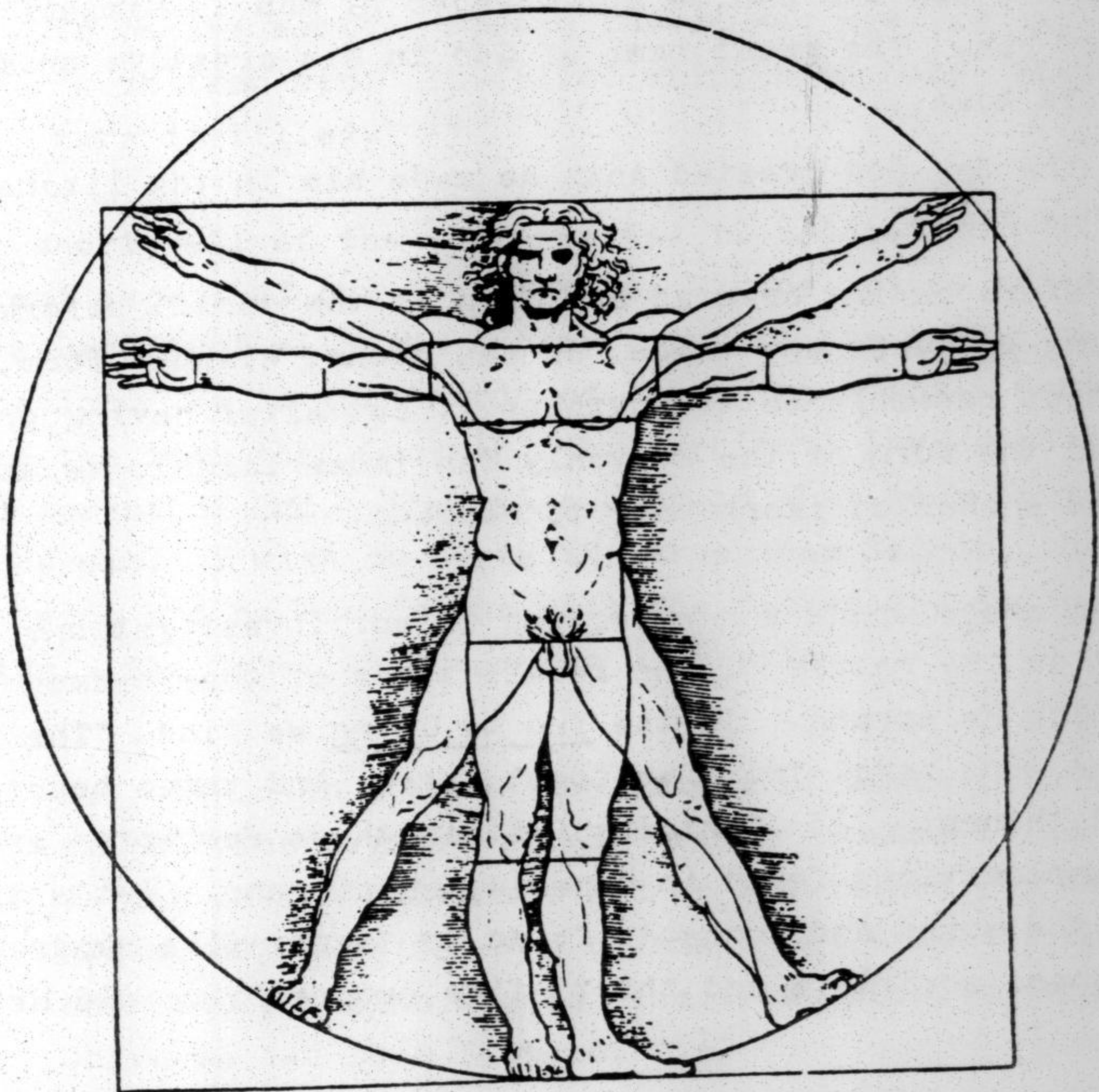
"The form of man contains all that is in heaven above and upon earth below...; it is for that reason that the Ancient of Ancients has chosen it for His own. No form, no world could exist before the human form came into existence, for the human form contains all things, and all that is, exists only by virtue of it..."

Compare this quote with the words found at John 1:1-4. Also consider this:

"Yahweh created me when his purpose first unfolded, before the oldest of his works. From everlasting I was firmly set, from the beginning, before earth came into being. The deep was not, when I was born,... I was by his side, a master craftsman, delighting him day after day."

Prov. 8:22,23,24,30

Through an inspection of the two different creation stories related to us in Genesis chapters one and two, we can see that chapter one gives us a diagram, if you will, of a physical creation of our particular earth and its environs, also it describes for us the emanations of the Son, Adam Kadmon, the Father's per-



—From *Del Cenacolo* Di Leonardo Da Vinci Di Giuseppe Bossi.

fect concept of the universe.

This chapter in Genesis on one level of interpretation depicts the creation of an ideal Man, an androgyne of cosmic dimensions that contains within its very self the nature of all yet to come. In this sense is Adam Kadmon the Primordial Man; the original of which all lesser are imitations.

"... the God who can be apprehended by man is himself the First Man. The great name of God in His creative unfolding is Adam,..." 10

"On the day God created Adam he made him in the likeness of God." 11

"Before having created any form in the world, before having produced any image, He was alone, without form, without resemblance to anything... But after having produced the form of the Heavenly Man (Adam Illah), He used it as a chariot (Merkabah) to descend." 12

This last quote opens a new horizon in our investigation; namely, what is the nature of the relationship of Adam Kadmon to that from which He sprang. In the Tao te Ching we find, "The Tao begot the one. One begot two. Two begot three. And three begot the ten thousand things." 13 Contained within those few words are all of the implications found in Genesis, chapter one. Let's try to parallel the words and concepts found in twenty-five hundred year old Chinese scripture and thirty-five hundred year old Hebrew writings.

Tao te Ching

The Tao begot One
One begot two
two begot three
and three begot ten
thousand

Genesis

"In the beginning..." 1:1
God said, 'let there be light' ...God divided light from darkness. 1:3-5
God said 'let there be a vault'...1:6-8
1:11-12,20-25

Cabala

Ain - Ain Soph-
Ain Soph Aur
Kether
The Supernal Triad
the lower (7 sephi-
roth) Adam, micro-
prosopos

Compare the above with the following quote from Heinrich Zimmer's Philosophies of India:

"He it was who became the Lord of Progeny... he then firmly stood and glowed within. He brought forth the waters out of himself, out of speech (vac - the word) to be the world. Speech indeed was his; it was brought forth from him. It filled everything here, whatever is here it filled." 14

In short, all of the above serves to indicate to us a very important aspect of our inquiry; the Divine nature of Adam Kadmon. He is co-existent with the Father. Out of Him comes the totality of creation. He is the "Word" of John, the Logos. Many Cabalists hold to the idea that Chokmah, the Sephiroth Love/Wisdom, is the second person of God. They also contend that Adam Kadmon is found in Tiphereth. I wish to state the true Adam Kadmon, the only begotten son, and he who is one with the father is, in fact, Ain Soph Aur. The Cabalist Abram ben Dior said:

"... it is in a word, the Causes of Causes; it is It whom we call the Primordial Non-being, because It is anterior to the entire universe; and we understand (by the Adam Kadmon or Celestial Man or Adam) not only the material objects, but also wisdom (i.e., the Word) by which the Universe has been founded." 15

In this sense Adam Kadmon is the Magus of the Tarot. He is one (i.e. he exists in unity with the Father) in that there is an absolute identity of thought with existence in the unification of Ain Soph Aur (Adam Kadmon) and Ain Soph (God the Father). When the Master Jesus said, "I am the Way, the Truth and the Life. No one can come to the Father except through me." 16 He made a true statement about the nature of the relationship of Adam Kadmon to the Father. Certainly no one goes to the Father (Ain Soph) but through the agency of the Son (Ain Soph Aur). "The soul of Adam was composed of all the worlds and was destined to uplift and re-

integrate all the sparks of holiness." 17 Who has always been destined to fulfill the task of reintegration. The incarnation of the Second Person, whether He is called Vishnu, Christ or Avalokitesvara, matters but little. For all are One, all are microcosmic expressions of the Ain Soph Aur, the Son of the Father, the alone begotten.

For a moment let us return to the text of the Gospel of John, chapter one. At verse 9 the following words appear, "The Word was the true light." This is "the light of men, a light that shines in the dark." (vs.6). John, the Cabalist, mirrored and elaborated here the same esoteric information coded in Genesis. "God said, 'Let there be light...'" (Gen.1:3). In Cabalistic philosophy Ain Soph Aur is described as being "Limitless Light... which is everywhere and penetrates even the thickest matter..." 18

In light of all of this, the words carved over the entrance of the Temple of Delphi take on greater significance, for assuredly the task of the initiate is to "know thyself." Man is the shadow which flows from spirit falling upon the screen of material manifestation. The Zohar says, "Man, i.e., the Spiritual Man, is both the import and the highest degree of creation... (for) He unites in Himself all forms." 19

We should remember that Adam Kadmon is each of us and we are Him. To know God (gnosis) is indeed a journey into the knowledge or remembrance of Self. Each of us carries a spark of that Divine Immanence. "... the whole is linked together, and it illumines both one and the other. When it ascends, all ascends and are attached to it, and it reaches the place of Ain Soph..., and all becomes one." 20

Footnotes:

- 1) Kaivalya Upanishads 19-20
- 2) Titus Burkhardt, Introduction to Sufi Doctrine, London, 1977, p.77
- 3) Idra Suta Zohar, III
- 4) Tao te Ching; p.51
- 5) Ibid., p.52
- 6) Ki Tazria Zohar II; p.48
- 7) Emmanuel Swedenborg, Heaven and Its Wonders; trans. Rev.S. Nobel 1883 N.Y.
- 8) op.cit. Introduction to Sufi Doctrine, p.76
- 9) M.P.Hall, Man: Grand Symbol of the Mysteries, L.A.,1972, p.37
- 10) G.Scholem, On the Kabbalah and Its Symbolism,N.Y.,1965, p.104
- 11) Genesis 5:12
- 12) Idra Rabba Zohar
- 13) Tao te Ching, p.42
- 14) H.Zimmers, Philosophies of India, N.Y.,1951, p.243
- 15) Isaac Myer , Qabbalah p.125
- 16) John 14:6
- 17) G.Scholem, Kabbalah, Jerusalem, 1974, p.162
- 18) Halevi, Z.S., An Introduction to the Cábala, N.Y.,1972 p.28
- 19) Zohar I:166
- 20) Zohar III p.48a



In the Footsteps of the Master



ELIJAH LEVI

Nineteenth Century Europe was a time of rapid and far-reaching change. By comparison the preceeding history of Europe seems almost static. Never before has such radical change in living or such widespread destruction of tradition been accomplished in such a short period of time.

Not only was this century the beginning of the "industrial revolution", but new political and social ideas multiplied in bewildering confusion. The population of Europe increased from 180 million at the end of the French Revolution to almost 460 million by 1914, the biggest population explosion in history. The entire age was one of flux, of conflicting tendencies and sharp disagreement over the problems of society.

On the one hand, there was the mechanization, urbanization, and alienation of industrialized man and on the other hand, the rise of Romanticism in literature and the arts fostered by the philosophers and artists of Europe.

But something else was being born into this cluttered century full of smoke, noise and confusion. All over Europe, but particularly in France, there was an occult revival blossoming. It was a movement which, although more subtle and quiet than the others, was to have a profound influence on the course of man's thinking. The man who was the source, as well as the most prolific proponent of this modern revival in magic and the occult, was Alphonse Louis Constant - who is better known as Eliphas Levi.

He was born in Paris on Feb. 8, 1810 into a poor but happy family environment. His parents lived a virtuous and simple life and instilled in him the qualities of self discipline, humility, and a profoundly religious outlook. At 10 he entered a communauté (free Catholic education offered to the poor) and by the time he was 12 years old, when he made his first communion, he was already fervently involved with Catholicism and its ritual.

In October of 1825 Levi entered a seminary where, due to the interests of the Abbot, he was exposed to the theories of animal magnetism and related subjects. Here at the seminary young Alphonse began to look more deeply into the mysteries of Catholicism, as well as looking more maturely at the politics of the Catholic Church.

In May of 1836, just before he was to take his final vows and be ordained into the priesthood, Constant's disillusionment with the Church ("a cold and egotistical cult") forced him to leave the seminary and return to private life.

After he left the seminary he involved himself in various occupations for support - a year as an actor; an artist for a magazine; he even entered a Benedictine Monastery, but after a year he dropped out and began teaching. It was at this time that his talent as an author began to blossom. In fact, his Bible of Liberty (a social polemic) was so good that it earned him instant notoriety and eight months in jail.

In jail he read Swedenborg and began to synthesize his interests in religion and politics. When he left prison he changed his name to Abbé Beaucroft and got a position as an auxiliary priest in a seminary. During this period he gave several sermons at the parish church which brought more attention his way and, finally, when he was recognized, he was forced to resign his position. This was another in a long series of Constant's ups and downs with the Church.

In 1846 he married Noémi Cadiot and tried his hand at family life for the first time. He did much writing during this period - La Mère de Dieu, La Dernière Incarnation and Le Deuil de la Pologne, all of which were religious works with political overtones. He also wrote La Voix de la famine, a social commentary which put him back in jail for a year. When he emerged from jail he and his wife became immersed in a circle of leftist, feminist, socialist revolutionaries, and in 1848 his synthesis of politics and relig-

ion became apparent when he wrote:

"Now the fourth stage of the revolution is in preparation: namely, That of Love. After forms come passing thought; after thought, love. And it is thus that the reign of the Holy Spirit, proclaimed by Christ, will be realized on earth. Already the workers of God have begun to clear the ground for new reconstruction. The great heretics have burned the dead woods; the revolutionaries, axe in hand, have cut down and uprooted the old stumps; everywhere the socialists are sowing the new word, the word of universal association and communal property." Le Testament de la Liberté. 1848

Over the next couple of years a maturing process took place in which Alphonse Louis Constant began to crystallize the ideas of his youth. He had read Boehme, Swedenborg, Saint-Martin and Fabré d'Olivet. He had met many interesting free-thinkers and he himself had had deeply profound religious experiences. It was at this time that he met and was influenced by Hoene Wronshir. The Polish mathematician and occultist. He began to experiment in alchemy and the Cabala and to develop his magical abilities.

Finally, in 1853 (for the first time using the name Eliphas Levi - the Hebrew for Alphonse-Louis), he published Dogme de la magie, the first work that began bringing students to his doorstep and like-minded occultists as his friends. He went to London for a year and met Bulwer-Lytton (the English Rosicrucian) whom he profoundly affected. His effect on Lytton can be seen in many of Lytton's works and in turn Lytton's works had a great effect on the occult revival in England.

It was in London in 1853 that Levi claims to have evoked the spirit of Apollonius of Tyana. Back in Paris in 1854 he wrote a series of magazine articles on the Cabala and in 1855 wrote the Rituel de la Haute Magie, which was later combined with his "Dogme" into one volume titled "Le Dogme et Rituel de la Haute Magie", (This was translated into English and published under the title of "Transcendental Magic")

From 1853 until he died in 1875 Eliphas Levi wrote and published many works on magic and occultism including his "History of Magic", "Le Catechisme de la paix", "Le livre d'Abraham le Juif", "Le Grande Arcane", "Le Science des esprits", all of which had a major influence on occult science. He taught many people through his writings. The effects of his influence were felt all over Europe and America and many major occultists since 1850 have credited him as their mentor.

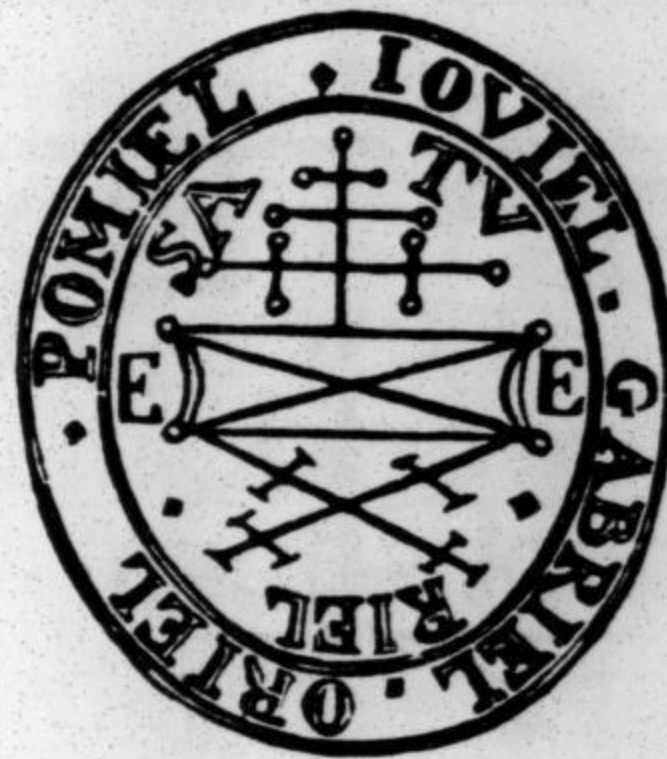
Levi made many contributions to modern magic, such as intelligently connecting the Cabala and the Tarot, expounding on the Pentagram, Commentary on prophecy and dealing exhaustively with symbolism. Yet his true genius lay in the novel way in which he viewed Magic and its purpose. He was a skeptical and not easily fooled individual. He saw through the superstition and vagaries of the magical tradition of the previous centuries. He advised his students to achieve the clarity to discern reality from illusion and to steer clear of practical magical evocations.

Levi was an exponent of faith and science harmoniously balanced. In fact, this harmonious balance became one of his leading doctrines. Magical equilibrium was, to Levi, the true accomplishment of the magus: "To seek and find the equilibrium between two opposing forces, to harness the will in a state of equilibrium and to direct that will to a specific aim; this is the real magic."

Levi's doctrine of the Astral Light is a scientific treatise on thought vibration and the effects of imagination which has greatly influenced our modern occult understanding. He taught that to know the symbols of magic and Cabala was to know the impressions already made in the Astral Light and to know this was the key to magical skill. Imagination and knowledge, equilibrated by a steady will, could effect changes within the magician, heal the shattering effects of the external world on the true spirit of man. Hitherto, most people had regarded magic as either a means of manipulating the forces of nature or as a dangerous superstition. However, the true aim of theory and magic has always

been to turn the magician himself into a more fully realized being. Levi was definitely not the first to express it in a way which had such a wide-reaching effect on so many people.

If you are a student of magic and the occult, whether you have read Levi or not, he has had a tremendous effect on your view of the universe. He is truly the Father of Modern Magic.



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The Gnosis

"As Rosicrucians the Gnosis is very important to us. It was equally important to the early Christians since they were gnostics as well. The Gnosis is the hidden wisdom of God, the Divine Sophia, the esoteric teachings that are hidden from the masses. Christ called the gnostics "the elect", and "the chosen ones". In fact, the term Christian means "chosen ones" and the word chosen is but another way of saying elected. But Jesus said he had "other sheep" or "called". All are "the same in Christ" according to St. Paul, who was an apostolic champion of the Gnosis!

Prophecy (i.e. Matt. 24 and Dan. 12:1-4) indicates that towards the end of this aeon, near what is termed "Armageddon", the elect would be present in greater numbers in order to continue the Great Work. This is also noted as the basis of the illustration used by our Master Jesus, the Anointed One ("Christ" means anointed or chosen) at Matt. 20:1-16.

Lest there be a misunderstanding the elect are not all Rosicrucians. In fact all Rosicrucians are not the elect either! Nor can it be said that all Christians are the elect. There were ancient Egyptian gnostics, Jewish gnostics and there are today Catholic gnostics!

The churches of Christendom, for the most part ignore the term "elect" altogether though some do claim that all Christians are of the elect. Presbyterians claim the doctrine of pre-destination is based on the elect. They claim that right from the beginning God has chosen or foreordained certain souls for paradise!

The root of the Messiahs' name in Egyptian is Mesi, meaning to "annoint". This is a valid meaning, however, an equally valid meaning has the fundamental significance rebirth. The month Mer-ore was so

named from the rebirth of the Nile caused by the inundation. The mam-mesi was the rebirth place of the mem or mummy. The evening meal on the first day of the New Year was the Mesiu, or festival of its rebirth. This rebirth could have various phenomena associated with it as did the typical Messiah or reborn one.

There is a mysterious manifestation when a girl or boy reaches maturity or rebirth into womanhood and manhood. According to the natural facts, at the period of rebirth is born the procreative power that further ensures the future rebirth of the race. Men and women can reproduce themselves in this life. Hence the rebirth of the Anointed One, the Messiah of Adulthood. But beyond these natural rebirths demonstrated in the gnostic mysteries, there is a spirit in some men that can reproduce itself, or by alliance with the Divine Power can be reproduced or reborn for the next life. This was the Christ of the Gnosis, the Messianic Manifestation; the Revealer according to the mystery of Paul. That which he had received from no man was communicated to him by this revelation of the Christ. The Messiah was the immortal spirit in man, or the Christ within. The ultimate realization, cosmic consciousness or Christ consciousness was to be attained and sought by the Christian.

Those who understood these things of the Gnosis could not take to or be taken in by certain errors. Celsus speaking of this says: "Certain most impious errors are committed by them, which are due to their extreme ignorance in which they have wandered away from the divine enigmas: "

The Christian doctrine of being "born again" was derived without knowledge from this Gnostic rebirth. This process calls for the conversion of the total person, and his/her seven lower souls through the Christ spirit, as the reproducer of eternal life.

Mention of St. Paul has been made a number of times. Early gnostic

Christians called him "the apostle", and Gnostics since then have called him "the apostle of the Gnosis".

St. Paul has often been accused of being anti-gnostic, so any claim that he was an apostle of the Gnosis may appear contrary to historical fact. But the true facts are that St. Paul was a publisher of the ancient gnostic mysteries. He openly, without hesitation, promulgated the Gnosis which had always been kept secret. He spoke the "wisdom of God in a mystery that hath been hidden; which God foreordained (there's that word again) before the worlds unto out glory." As he pointed out the "mystery of Christ which in other generations was not made known."

When we consider the evidence, we discover two conflicting images of St. Paul: on the one hand, the anti-gnostic St. Paul familiar from church tradition, and on the other, the gnostic St. Paul teacher of wisdom to gnostic initiates!

How is such a thing possible? Which is the true St. Paul? Theodotus explains that St. Paul, having become "the apostle of the resurrection" through his experiences of revelation the Gnosis, henceforth "taught in two ways at once".

One Gnostic group, the Valentinians, asserted that St. Paul communicated his pneumatic teaching to his disciple Theudas; and Theudas passed this teaching to Valentius, and Valentinus to his own initiated disciples.

Gerald Massey has written, "...The Christian world is without the Gnosis and therefore without the means to understand Paul:"¹ Massey did not think the other apostles of Jesus were gnostics which is quite surprising if one considers the Gospel of John, and the Book of Revelation, both splendid gnostic texts!

Some Christian authorities have argued that the Gnostic Mysteries existed long before the advent of Christianity, are of pagan origin and even demonic in nature and therefore are a heresy!

Historically such authorities are correct in asserting that the mysteries existed prior to the establishing of the Church. To call these teachings demonic and charge that they are heresy is utter nonsense, particularly in light of the fact that Jesus was also a gnostic.

Can it be proven that Jesus Christ was a gnostic? Beyond a doubt! It can be established both through scripture and private inspiration (scripture is "public" inspiration). For example, Anne Catherine Emmerich mentions the fact that Jesus and his family were all Essenes, a Jewish gnostic sect. Gerald Massey agrees on this point and claims that the Cabala is the Gnosis. He is by no means alone in this regard. Many scholars have pointed out that in the time of Jesus all the baptists sects along the Jordan River were gnostic. Why would Jesus go to his cousin John (a gnostic Essene) and later institute baptism among His students if He wasn't gnostic?

In her excellent book, The Gnostic Paul, Elaine H. Pagels demonstrates how evidence from gnostic sources challenges the so called orthodox assumption that St. Paul wrote his letters to oppose "gnostic opponents" and to repudiate their claims to secret wisdom.

Pagels asks: "How has this come to be so? How can men be so blind to the very truth of all things - to the Father of truth?"

Rom. 1:19-20: "What is known of God is manifested in them, for God has revealed to them. For the invisible things of him, from the creation of the cosmos are clearly perceived in the things that have been made, namely, his eternal power and divinity..."

"The teacher Valentinus, alluding to this passage, explains that those who see "in faith" perceive in the visible cosmos an image of the invisible God. He gives an example: a painted portrait conveys less than the living presence of the person who models for it; but the name makes up what the form lacks, so that the person can be recognized from the portrait. So whoever knows the divine name perceives that 'the invisible things' of God energize the visible creation."

Jesus prays, "Father, the hour has come. Give glory to your Son... For you gave him authority over all men, so that he might give eternal life to all those you gave him. And this is eternal life: for men to know you, the only true God, and to know Jesus Christ, whom you sent..."

"I have made you known to the men you gave me out of the world. They belonged to you, and you gave them to me... I gave them the message that you gave me, and they received it; they know that it is true... "...Keep them safe by the power of your name you gave me..."

"Just as I do not belong to the world, they do not belong to the world. Dedicate them to yourself, by means of the truth; your word if truth..."

"... I made you known to them and I will continue to do so, in order that the love you have for me may be in them, and I also may be in them".

John chapter 17 Today's English Version

Christ speaks of the elect or chosen ones. He said at Matt. 24:24 "For false Messiahs and false prophets will appear; they will perform great signs and wonders for the purpose of deceiving the Elect if possible". The Elect are not to be deceived. In fact they may be the only ones not deceived! The prophet Daniel says the Elect have "wisdom". Another term for wisdom used by the gnostics is "sophia". It is for this reason that St. Paul says, "we speak wisdom among the initiates" (1 Cor.2:6) and to them only "in secret", "since most people remain incapable of receiving it" answers Pagels, who is Associate Professor of Religion and Chairperson of the Department of Religion at Barnard College.

Pagels continues in The Gnostic Paul, page 22, "...Gnostic Christians...say that 'what God foreordained as reconciliation through faith' is the pneumatic elect, foreordained 'to demonstrate his righteousness'. What psychics ("mental" Christians) refer to as the passion of Jesus, pneumatics refer to 'What the passion of Jesus signifies in the cosmos. 'They claim that the Lord came in the last times of the cosmos for this purpose, for the passion, so that he might demonstrate the passion that had occurred to the aims'. Sophias' passion and restoration, in turn

prefigure that of the 'foreordained' elect."

It wasn't so much a case of the student being ready and the master being there, for the Master was always Christ who had the fullness of Sophia within him, but rather the election of those souls who would unite with the Christ and be contained within (and contain) the Sophia. This was the message of the Gnostic Christians. The Sophia, they saw as being crystallized in the World Mother, the Blessed Lady Mary, the Holy Spirit, (within the Godhead), and as Divine Wisdom manifested within Christ Consciousness. Pagel argues, "...he (Jesus) came and suffered in order to reveal through his own passion the passion of Sophia, and to reveal her restoration into the divine being". Of course the student was ready in time, though often it took many life times—hence there is "rebirth" for the "annointed" or Christ.

St. Paul points out that those of God are chosen out of "grace" (undeserved kindness) and "mercy". He points out that Isreal was rejected because of imperfection and that God promised through his prophet Moses: "I will make you jealous of a people who are not a real nation..." St. Paul further writes, "...I wish with all my heart that my own people might be saved! ... "But their devotion is not based on true knowledge. They have not known the way in which God puts men right with himself, and have tried to set up their own way..." Read Rom. 9-13.

The chosen of God, the Elect are symbolized by the 144,000 souls mentioned at Rev. 7:4. Many authorities insist that this number applies literally to Israel, but the Gnostic Christians considered the number allegorically as 12 (spiritual perfection) x 12 = 144 and 3 as intensity carrying it to 144,000, hence spiritual perfection intensified. Such souls have reached Godhead. Gnostics argue that St. Paul intended his allegory of "Jews" and "Greeks" to characterize two distinct processes. St. Paul wrote: "... you Jews will be condemned by the Gentiles because you break the Law, even though you have it written down and are circumcised, while they obey the law, even though they are not physically circumcised? After all, who is a real Jew, truly circumcision is a physical thing. Rather, the real Jew is the

man who is a Jew on the inside, that is whose heart has been circumcised which is the work of Gods Spirit, not of the written Law. This man receives his praise from God, not from men." Today's English Version Rom.2:26-29.

Each Tribe mentioned in Rev. 7:4-17 has a particularly symbolic character or attribute which applies to the Gnostic Christians, i.e. Judah "the lion". Does this mean that the others "called" to Christ are not Christians? Not at all. Jesus refers to them as the "other sheep" and they are mentioned at verse 9 of Rev. 7, "After this I looked, and there was a great crowd - no one could count the people! They were from every race, tribe, nation, and language... They called out in a loud voice, "Our salvation comes from God, who sits on the throne, and from the Lamb! These are the people who have come safely through the great persecution. They washed their robes and made them white with the blood of the Lamb..."

How does one know if one is of the elect? The elect know inwardly. By their very nature they seek God. They are always at their masters' feet. They are Theocratic. They follow the Path, not because they are saved by "good works" which is the path for the "other sheep", "the great crowd", but because their destiny is foreordained.

Pagels writes: "... Valentinian exegetes cite Rom. 4-15 (where there is no Law, there is no transgression) and 5:13 ("sin is not accounted where there is no Law") to show that even if the pneumatic (gnostic) is immersed in materiality, he is not "in sin", nor is he liable to "judgement" on the basis of his works. On the contrary, to him "the righteousness of God has been revealed" attested through pneumatic (gnostic) interpretation of the Law and the prophets..." page 22 The Gnostic Paul.

Though the Gnostic Christian is immersed in matter and material items he/she is not a slave to such. Does it surprise us that the elect so willingly give of themselves and all they have for the King and Great Work? That Gnostic Christians like gnostics before them established ascetic communities and took vows of poverty, or established rites of devotion to God?

Devotion, religious devotion, is one of the paths to Godhead..I would like to conclude this talk with you by quoting St.Paul once more. Let us, each one of us, who embrace the Gnosis, ponder St.Pauls' advice with care and respect. He advises:

"... I make this appeal to you: Offer yourselves as a living sacrifice to God, dedicated to his service and pleasing to him. This is the true worship that you should offer... Let God transform you inwardly... Then you will be able to know the will of God...

"...Do not think of yourselves more highly than you should. Instead, be modest in your thinking, and each one of you judge himself according to the amount of faith that God has given him... We are to use our different gifts in accordance with the grace (undeserved kindness) that God has given us. If our gift... is to serve, we must serve. If it is to teach, we must teach. If it is to encourage others, do it generously; whoever shows kindness to others, must do it cheerfully.

"Love must be completely sincere. Hate what is evil, hold on to what is good. Love one another warmly... Work hard, and, and do not be lazy. Serve the Lord with a heart full of devotion. Let your hope keep you joyful, be patient in your troubles, and pray at all times. Share your belongings with your needy brothers, and open your homes to strangers...

"... Have the same concern for all alike. Do not be proud, but accept humble duties. Do not think of yourselves as wise...


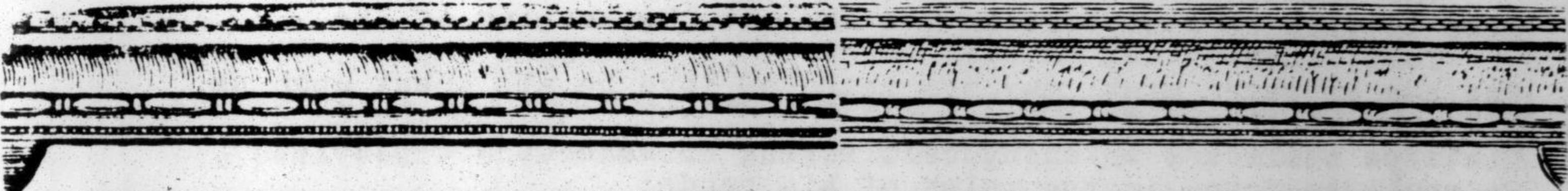
"... Do everything possible, on your part, to live at peace with all men... Do not let evil defeat you; instead, conquer evil with good."

Romans chapter 12 Today's English Version

(Editor's note: A talk delivered by the Father General of the Holy Order of the Rose and Cross on Dec. 2. 1978 in Mt. Vernon, Wash. at an all day retreat of the See of Michael.)

(1) page 36, "Paul the Gnostic Opponent of Peter" as reprinted in Gerald Masseys' Lectures - Weiser

Poet's Place



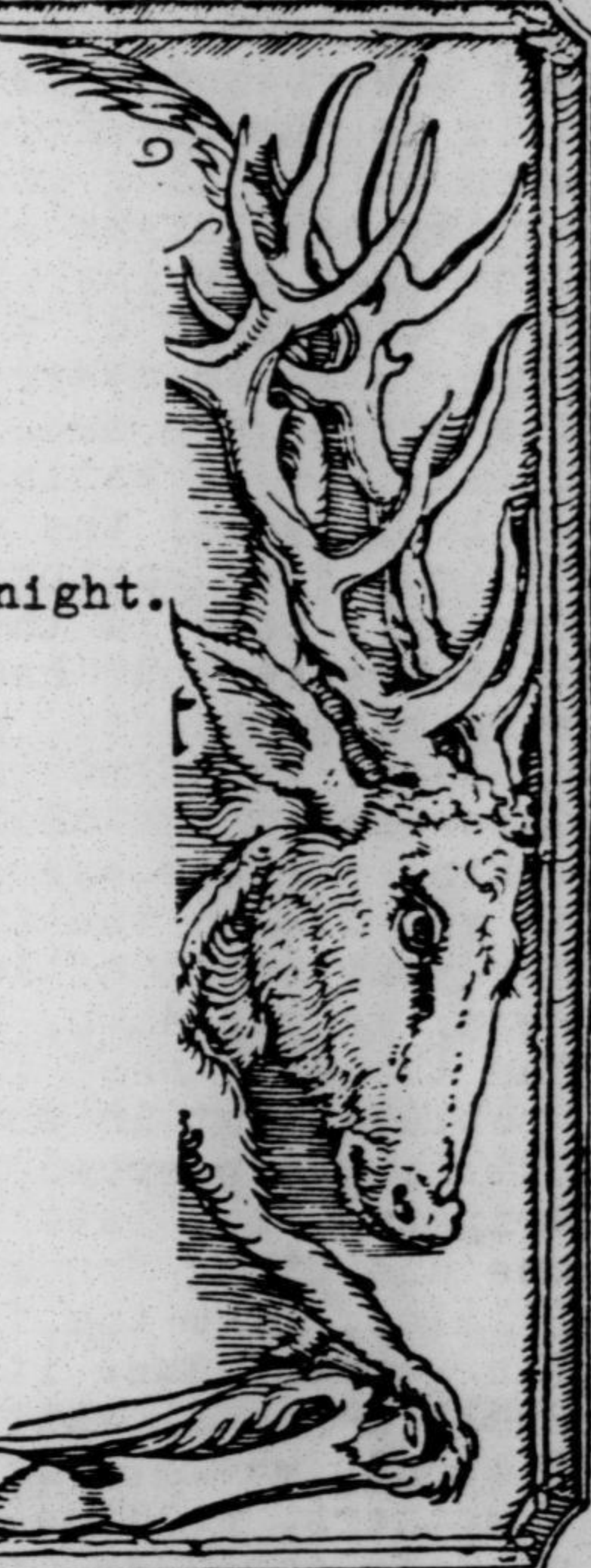
Awaken All Dreamers to Rust

I was the god
In my own fabled story,
Run a long ways
From the edge of the night,
To waken all dreamers to rust;
Worlds of metaphysics lie, they do,
Between creation and appreciation;
I was the dreamer to challenge that night.

A Pearl

A pearl
In the magi's hand,
This dawn
A newborn wonder;
The stillness
Can be filled with song.
To forget
An idle moment's morning sun,
To find
It still after long grey years.

Jon Newland



SHELEMIM ("PEACE OFFERINGS")
Easter, 1979

Angels touch in the darkness; wine runs down their wings.
The bright shadow has fallen upon us, like a burning dove against
the night;
like letters of scripture in the sky, at the meeting of the
four winds.
One has embraced many; may his tears of love be all spent upon us.
His arms shall not fail us.
His lips shall cry an agony of blessing to make us acceptable.
We shall be found in the palms of his hands;
may his tears of love be all spent upon us.
And every drop that spills into our cups will be changed,
will be changed from blood to light at the last hour of the banquet,
when our wedding gowns are white and the Lord sits down
at anyone's right hand . . .
Your feet are lovely, your hands folded
like the wings of a swan upon my table.
Come, say a prayer, and eat the bread that you have given.
The grapes are swollen on the vine that you have planted within me;
drink, and be satisfied!
Shall I reveal the secret that burns in my soul?
It is a dark saying:
The only pain is the ache of love
that breaks your heart and rends the temple veil
releasing thunder, opening streams
of water and fire in the wounded earth,
astonishing the almond buds to blossom, white on the young hills,
making silence everywhere in the splendour of your last breath,
as you die in the fragrance of praise and fill the four winds.
May your tears of love be all spent upon us! . . .
Here, in the dawn, birds dream of singing.
The thrush's nest is a golden chalice.
Orchids burst in their sleep.
Still, the pierced flesh breathes, glistening, refusing to die,
dripping fire into the dust to make one chrism,
one anointing for men and angels.
Lillies, like the first lovers, gaze at their nakedness.
The garden names itself with song.
Shall I reveal what burns in my soul?
Diamonds where your wounds were; blossoms on a dark Cross.
O mothers, rejoice in the fruit of your loins
as life consumes itself this day.
Break bread with joy, and drink sweet wine.
For the only pain is the ache of love,
and all the tears of God are spent upon us.

- Alfred LaMotte

Questions and Answers

This issue question - Understanding why Rosicrucians are interested in geneology.

Question: Many Rosicrucian students take up geneology. Why?

Answer There are numerous reasons why a Rosicrucian is interested in his pedigree. There is the simple reason that a member is interested in gathering information about their ancestors. It is a popular hobby. Family research is very gratifying and pleasurable in and of itself. However, there are usually side reasons for Rosicrucians to be interested in geneology. One very important reason for Rosicrucian geneologists is the historical world view. Why so? Because of its relationship to karma and reincarnation.

Mystical societies, religious groups and collections of magi can be found which have stressed the cosmic fact that souls reincarnating follow family lines. We are our own ancestors. Before forming a careful analysis of previous lives and karma the student attempts to trace his/her pedigree (family tree) as far back as possible. A relationship of past events, tales of successes, triumphs, loves and failures and are present life are related on the cosmic scale. Thus one is able to determine often the karmic relationship between a past life and ones present situation.

Can we be accurate in such searches into the past? Yes we can, and must. Couple the fact that we stem from our history and reincarnate about every 120 years, and the students have a somewhat reliable index to go on.

As one searches for their unknown progenitors (who may very well be themselves!) one broadens their knowledge of history, geography, laws and life in general.

How do we start our geneology? There are several good books on the market that could be ordered through the New World Bookstore such as The Handy Book for Geneologists and The Now Book for

Geneologists, and the many sheets and forms needed to record your geneological data. There are geneological journals such as The Geneological Helper that are also beneficial. Good geneologists prove every date, place and name with contemporary records, such as birth, marriage and death certificates.

Is Geneology easy? Sometimes, but often it requires a great deal of ingenuity and months of dilligent effort and study.

Are there any other reasons why a Rosicrucian might be interested in geneology? Yes. Rosicrucians have always been historical people following in the traditions of those masters who go back to ancient Atlantis. They desire true histories and the HORC likes to have a pedigree in its temple files of each member in the Temple. Historical truth is important to Rosicrucians.

There is the additional fact that with Armegeddon upon us many records contained in various governmental departments, libraries, land records, and various state, county and national archives may not exist in the near future.

Astral time projection is another important reason. Techniques to project into time are taught in the higher degrees and it is suggested that such projections follow the individuals pedigree.

Daniel Webster has written, "He who careth not from whence he came, careth little whither he goeth."

The Mystical Use of Herbs

Volumes have been written about using herbs for healing the physical body. In this article I would like, instead, to dwell on the more mystical uses of herbs.

One of the most well known herbs used for this purpose is myrrh. It is a fragrant gum-resin that exudes from the shrub "Commiphora Myrrha" which grows primarily in the Arabian deserts and parts of Africa. The resin drips from the stems and leaves on to the ground and hardens into a yellowish brown resin.

An important use of myrrh is for anointing. It is thought to arouse the spiritual senses or centers. It stimulates these centers by centering the mind and thus producing a higher state of consciousness, which in turn further stimulates the centers and increases psychic awareness. The fragrant volatile oil in the resin is the ingredient that acts on these senses or centers.

Myrrh is referred to on many occasions in the Bible. One of the first times it is mentioned is in the "Holy Anointing Oil", the formula of which is given to Moses by Yahweh at Exodus 30:22-33. This oil or chrism was used to consecrate the Tent of Meeting, the Ark of Testimony, and other parts of the Temple. It was also used to consecrate Aaron and the rest of the Levitical priesthood for the sacred work of Yahweh. "Thus they will exceed in holiness and whatever touches them will be holy" (Exodus 30:30).

It is also thought by some authors that liquid myrrh was the "stacte" that was used in the sacred incense of the Israelites.

Another use the Israelites had for myrrh was in female purification rites as prescribed by their law, (Esther 2:12). It was used by the women while they were still virgins in order to prepare for their marriage.

Myrrh was one of the gifts given to the infant Jesus by the

visiting Magi, (Matthew 2:11). This gift of Myrrh was thought to have symbolized the "Passion" of Christ which, as we know, he was to experience later in his life. At his crucifixion, Christ was offered an anodyne of wine mixed with myrrh, (Mark 15:23). Some scholars think this drink was offered to increase his suffering, but others say it was probably a traditional Roman drink and was offered to give him some relief. In any event Christ refused to drink it.

The Israelites were not the only people to use myrrh. The ancients held it to be the tears of the goddess Myrrha. It was also burned in the Temples of Isis, the Egyptian goddess.

Another herb that is extensively used for spiritual awakening is frankincense. This is another resin collected from "Boswellia carterii", among others of the Boswellia genus, a tree which grows readily in Southwest Arabia and India. The resin is collected by making an incision on the bark. The whitish-yellowish resin then seeps out and forms "tears" which harden and can then be gathered. It is whitest of the gum resins, but does yellow with age.

There is a legend which explains the origins of frankincense. "Leucothea who was a daughter of a Persian king was wooed and won by the God Apollo. The king in order to avenge his stained honor ordered his daughter buried alive. Although Apollo was unable to save his lover's life, he sprinkled nectar and ambrosia over her grave which seeped through her body changing it into a beautiful tree that exuded a sap which becomes transformed into resinous tears. These are sold commercially as Olibanum tears".¹

Many ancient peoples used frankincense for burning in their temples. The Israelites used frankincense in the sacred chrism given to Moses by Yahweh, at Exodus 30:34-37. This sacred incense was only to be burned by the Levitical priests in the Temple. It was not to be profaned by private use.

Frankincense was used in many of the burnt offerings to Yahweh

as prescribed in the Law given to Moses and the Israelites. It was also one of the gifts given to the infant Jesus by the Magi. It was thought to have symbolized His priestly office.

Besides the Israelites, the ancient Egyptians burned frankincense in their temples. Egyptian women used charred frankincense on their eyelids. It was also used by the Greeks, Romans, Persians and Babylonians in burnt offerings to their respective gods. It is still used today by many religions during their respective services.

The Liberal Catholic Church being one of these groups uses frankincense (Olibanum) as one of the chief ingredients of the incense at their services. "The use of incense is full of significance. It is at the same time symbolic, honorific, and purificatory. It ascends before God as a symbol of the prayers and devotion of the people; but also it spreads through the church as a symbol of the sweet savour of the blessing of God. It is offered as a mark of respect, as it was in many of the older religions, but it is also used with a definite idea of purification, and so the priest pours into it a holy influence with the intention that wherever its scent may penetrate, wherever the smallest particle of that which has been blessed may pass, it shall bear with it a sense of peace and of purity, and shall chase away all inharmonious thoughts and feelings." 2

In particular, frankincense is used as an incense of devotion because it tends to awaken those feelings in people." Olibanum is the special incense of devotion; its fragrance tends strongly to awaken that feeling in those who are capable of it, and to deepen and intensify it where it already exists". 3

These are but two herbs that are used to help spiritual development. There are many more, which the ancient alchemists have used in their endeavors. For more information on this subject read the books listed in the bibliography, but especially A Modern Herbal and The Magic of Herbs.

Footnotes:

- 1) The Magic of Herbs, Henri Gamache
- 2) The Science of the Sacraments, C.W. Leadbeater
- 3) Ibid.

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Chiropractic: Science or Philosophy?

"One perceives the fundamental essence of life in the living, not in the inanimate, in that which is changing, not in that what is finished"

Goethe

It would be quite safe to say that we are living in the midst of the greatest revolution in human history since the Renaissance. This is due, in part, to the tremendous explosion in scientific knowledge and the greatly increased means of communication. Some of this knowledge is also the result of the necessities of war and the abundance of government funds. Each scientific discovery is often related to another field of science and a multiplying of the total effect occurs.

These scientific discoveries, on the other hand, often carry the threat of tremendous peril. I am thinking of not only artificial satellites in orbit, or moon based guided missiles, but of nuclear power, atomic and hydrogen bombs, each fraught with fearful problems for mankind. One jet bomber or missile can bring about total national or global destruction.

Destruction does not always come in the shape of a bomb, however. Because of the misuse of science (or scientists) the United States is in bad shape, and it is being followed by a growing list of other nations, I might add. The land is not only polluted but is in some parts barren. Heavy chemicals have killed it. More and more people are becoming concerned with the subject of ecology, but ecology must begin with man, and man's body is as polluted as are our nation's streams. Pollution to our environment via chemicals is paralleled in our bodies by pollution via drugs. In addition, present day scientific knowledge is far from complete, nor necessarily totally valid, which only adds to the problem. We do not know enough about either physics or chemistry. As L. de Broglie asserts: "It is premature to reduce the vital process to the quite insufficiently developed conception of 19th and even 20th century physics and chemistry."

To highlight this fact, Louis C. Kervran writes in his splendid textbook, Biological Transmutation, "Lavoisier was a great scholar of the 18th century. He is considered the father of modern chemistry. The general principle with which he worked and from which he derived his new science is that nothing is lost, nothing is created, everything is transformed... it was assumed that no element could be created..."

"Specialists in biochemistry fail to tell us why a chemically pure reaction, such as the one in which an atom of nitrogen and an atom of oxygen are combined, can be realized only in vitro at the electric arc temperature (or at a very high temperature and pressure). Living organisms do the same at room temperature!... Proteins are hydrolyzed in the stomach at 37 degrees centigrade in a slightly acid medium, but this same reaction requires a 120 degree centigrade temperature and a highly connected acid medium to be realized in vitro..."

"... great men of science, such as Einstein, de Broglie, etc., are teaching us to remain modest, to recognize that our knowledge is far from absolute, that teachings are not always true..."

I can not help but quote another scientist, F. Dagonet. He states, in Atoms, "The CO₂ is exhaled before the oxygen enters; more exactly, the formation of the pyruvic acid or the "acetyl-co enzyme A" taken place without its help, or at least without its direct influence. We are miles from Lavoisier and the first biochemists who believed that respiration is combustion."

Brillovin, a great physicist, readily admits that not all laws of physio-chemistry deduced from experiments performed on dead matter are necessarily true with regard to living matter. This was a contention that R.J. Palmer argued many years prior to Brillovin's deduction!

Of interest to the student of chiropractic philosophy is what Michel Abehsern writes in the Forward to Biological Transmutations, "The biological creates the physiological."

Has this become a secret, or has man become so mechanical, so enslaved to fast relief in any possible way, that he has become accustomed to the "miracle pill"? His pain is relieved in seconds. This is proof enough for him to believe in the "scientific way". But that is not true science."

In 1859 Charles Darwin published his Origin of Species. Although Darwin himself was not an atheist and actually stated that the Creator had breathed life into the few primary forms that he thought responsible for the natural world (Chapter 2), to most people, scientists included, it seemed that the new theory did away with the need for God altogether. Two groups of people were formed, based on this assumption. One being very religious, attacked the theory. The other, less fundamentally religious, or even non-religious, supported the theory.

Towards the end of the 19th century there was a great surge of discoveries in physics. It appeared that science would be able to explore the entire physical universe and express it in scientific terms. Because of many successes the people's confidence in science became increasingly skeptical of anything that seemed contrary to it. Scientists stated categorically that religion, theology and even philosophy was to be divorced from science.

William Pepperell Montague (1873-1953), who was a philosophy professor at Columbia University, was to write: "... trenches... psychology has already seceded from our sovereignty. The newer subjects of anthropology, sociology, economics, and political science betray no sign of interest in our existence..." Philosophy As Vision

Given all the above, it is the task of the philosopher to show the importance of philosophy within the scientific realm. Science can not explain all the facts pertaining to life and reality. As already shown, the scientific method is often limited and permits through its departments of specialization glaring faults. For example, one 19th century viewpoint was that nature was a "closed

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William Pepperell Montague (1873-1953), who was a philosophy professor at Columbia University, was to write: "... trenches... psychology has already seceded from our sovereignty. The newer subjects of anthropology, sociology, economics, and political science betray no sign of interest in our existence..." Philosophy As Vision

Given all the above, it is the task of the philosopher to show the importance of philosophy within the scientific realm. Science can not explain all the facts pertaining to life and reality. As already shown, the scientific method is often limited and permits through its departments of specialization glaring faults. For example, one 19th century viewpoint was that nature was a "closed

universe". This meant that everything within the universe was governed by an unvarying sequence of cause and effect. This "closed universe" no longer exists in scientific circles. Even "pure science" or the non-verbal sciences (the social sciences are verbal sciences) such as mathematics are no longer considered absolute in themselves but are dependent upon a set of pre-supposed basic truths. If this foundation is altered or changed then the statements are no longer valid. There is now an actual principle known as the "Principal of Uncertainty"!

As I have already mentioned, a large portion of the population began to worship science to such an extent that they believed science would replace God. Even chiropractors began to renounce philosophical truths, merely to be accepted into the so-called scientific community. This was true, despite the fact that such principles often explained many of the contradictions in science.

This was not always true in the early history of chiropractic. While differences existed within the profession they seemed to stem from outside forces attempting to alter the basic structure and fabric of the profession itself, rather than its philosophical concepts. This came about because the science was still in its embryonic stage and many self-styled teachers of chiropractic saw fit to jump on the growing public interest wagon, just as today a growing crop of acupuncture instructors are proclaiming the merits of acupuncture, though it is doubtful that only a bare few are really qualified to teach the subject, let alone practice it.

Thus, into an environment assuming scientific garb, the infant child chiropractor was born. In addition to the internal struggle that the profession faced, an external foe met it head on. This foe had an internal struggle of its own as it attempted to assume a more scientific approach to health. I say health, because this foe was the medical camp. The medical profession for years had been forming a closed corporation. This was nothing new to the art of healing. As far back as ancient Egypt such closed corporations existed. Notice what Brian Inglis writes concerning

this, in his book, A History of Medicine, "... Quite abruptly, pragmatic modes of medicine would emerge, which for all their limitations appear by modern standards eminently sensible, and which should have provided as excellent opportunity for a rational therapeutic system to develop. But the current would flow relentlessly the other way; rationality would be overlaid with systematisation, or mumbo jumbo. Why?

"There appears to be two main reasons; the first being that it is an inevitable tendency of any group of men practising medicine, whether priests, sorcerers, medicine men or physicians, to form a closed corporation and begin to develop a closed corporative mind. Such groups are under powerful pressures, for the sake both of their prestige and their pocket, to make themselves indispensable... if it was accepted that any drug, to work properly, should have a spell attached, then the sorcerer's services would be required. And as he considered himself, a priest of the gods, to be a superior personage, he did not like his rights to be infringed by outsiders... his attitude to chiropractors..."

Page 18

It is equally interesting to note that during the Renaissance the medical profession rejected surgery, and, as Inglis notes: some schools formally banned it. Surgeons, in fact, held much the same status as chiropractors today..." Page 84

Finally I would like to point out Inglis' comments on medicine in the nineteenth century. He writes, "The campaign to create a single, unified profession had varying degrees of success in different countries. In France, orthodoxy persuaded the State to enact and enforce a code designed to prevent unqualified practitioners from treating patients; and some states of the US adopted similar rules..."

...It became difficult for the profession, once established, to absorb newcomers, as it had in the past - first surgeons, then apothecaries. And some of the groups left outside were a loss to

the profession: notably the manipulators..." Page 138

Thus, just prior to the birth of many new discoveries of science, the stage was set in regards to acceptance of chiropractic by the so-called scientific community, and especially the medical community. In short, chiropractic would not be accepted. ah, but today we have a more enlightened community. Do we? Note what Michael P. Lerner, a member of the Seattle 8 Conspiracy, and currently Assistant Professor of Philosophy at Trinity College, writes in his text, The New Socialist Revolution, "... The American Medical Association does its best to ensure that free or low cost health care is not made available by the government.... The United States ranks 18th in infant mortality and 22nd in male life expectancy in the world... 30 to 40 million Americans... in 1972 were poorly nourished, housed, and educated. And the health care that is available follows the most narrow definitions of medicine; concern with nutrition, chiropractic, acupuncture, or other new methods is restricted as long as the American Medical Association fears they may cut into medical profits." Pages 53,54

More evidence is found in the recently published book. "In the Public Interest", by William Trever. Published in this book are the illegal lobbying activities and pressure tactics of the AMA's Committee on Quackery to the AMA's Board of Trustees on January 4, 1971 begins with, "Since the AMA Board of Trustees' decision, at its meeting on November 2-3, 1963, to establish a Committee on Quackery, your Committee has considered its prime mission to be, first, the containment of chiropractic and, ultimately, the elimination of chiropractic." This memorandum also warns: "The Committee has not previously submitted such a report because it believes that to make public some of its activities would have been and continues to be unwise. Thus, this report is intended only for the information of the Board of Trustees."

It could be argued that the problems the chiropractic profession faces today stem from political forces and are not really of a scientific nature. The increased worship of science, the elimination of philosophy, and over specialization are all major

factors contributing to these problems. Moreover science, or the scientific community, has become a tool to be used by the various political forces. All this must be considered in ones search for truth.

As stated earlier in this article, science began to divorce itself from religion, theology and philosophy. Thus, when D.D. Palmer stated that one of the major propositions included within chiropractic philosophy was the existence of Universal Intelligence, or God, a bitter taste was found in the universal mouth of the scientific community! In fact, if the reader finds such a bitter taste in his own mouth, he can judge how well educated he has become. We are all victims of the same educational process, in one way or another, to a greater or lesser degree. And to this author, it is easier to prove to some chiropractors the existence of God then it is to prove that Universal Intelligence is God! God and science do not mix. Besides, to such chiropractors God in chiropractic science is embarrassing, and whoever heard of God in medicine???

Let us return to D.D.Palmer, putting all embarrassments aside, and considering what he meant by the term, "The New Theology enunciated by me more than ten years ago as the basis of chiropractic, is the identification of God with Life-Force. The Intelligent Life-Force of Creation is God. It is individualized in each of us...

"God- the Universal Intelligence- the Life-Force of Creation- has been struggling for countless ages to improve upon itself- to express itself intellectually and physically higher in the scale of evolution."

Speaking of evolution, most people regard health as natural and disease as unnatural. Theologians have spent centuries dealing with the reasons why a loving God would allow such a state to exist. Many scientists see evolution as a natural method of selection. The selection is seen as a universal design to promote and balance a superior species or several superior species. More will be said on this subject in later articles.

Lest any reader think for a moment that B.J. Palmer changed this concept of D.D. Palmer's, I would like to quote what he wrote on page 133 of Our Master Piece, "... This philosophy acknowledges a Superior and Supreme Universal Intellectual Law which many call God".

B.J.'s contempt for "medical science" (do you notice how they attach "science" to "medical" always to convince us of its scientific nature?) and his respect for Universal Intelligence was likewise expressed when he wrote, "Is it sane judgment to revere God on Sunday and deny the "Kingdom of God is within you" the other six days of the week?... If it is admitted to be internal- "nature cures" - how can it medically be denied? Why is it necessary for chiropractors to be compelled to reaffirm that which is obvious? The answer is simple? Only because there is a so-called "scientific" medical profession which calls such a "cult"..."

The conflict with science and philosophy did not disturb D.D. Palmer. In fact, D.D., saw a total unity between his philosophy of chiropractic and the embryonic science which he began. He wrote: "Science is accepted, accumulated knowledge, systematized and formulated with reference to the existence of general facts... Chiropractic philosophy is the knowledge of the phenomena of life, as explained by the understanding of the principles, of the science and art..."

As a philosophy it is the science of all sciences. It deals with subjective, ethical religion- the science which treats of the existence, character and attributes of God, the All pervading Universal Intelligence."

If general science or that aspect of modern-day science rejects God or Universal Intelligence, if it in anyway attempts to dis-prove such, it steps beyond its capabilities. More important, though, the chiropractor must realize that a major, if not the major, proposition in his philosophy is the knowledge that there is a Universal Intelligence or God which (or Who, if you choose)

guides and governs the physical universe. It is asfe to say that chiropractic science is the only biological science that has such a philosophical proposition as the positive existence of God!

In the next article this subject shall be taken up, and the significance, as well as the relationship, between science and philosophy will be better understood by the student of chiropractic phisosophy.



The Ascetic Life



The practice of the ascetic life co-existed with the more secular spiritual expressions common to society, long before the advent of the Western Christian ascetic (later becoming monastic) tradition. The early Christian ascetics had no conception that they were establishing a new form of spiritual life, rather many perceived themselves continuing a well regarded and traditionally accepted lifestyle, and as such they felt they were recapturing authentic Christianity in its primitive fervor.

Asceticism (from the Greek askesis: Exercise or training) has come to imply a "practice of denial".¹ This denial is generally aimed towards the subjugation of desire, both physical and psychological, in order that certain spiritual ideals or goals might be realized. Within this context there were (and still are) two orientations within the ascetic path; the one is a positive expression while the other is more negatively inclined.

From the positive orientation, asceticism can be understood to be a means whereby the virtues are strengthened. Through this comes the perfection of both the moral and spiritual life. This aspect also encourages the cultivation of the inner powers which can be leashed through the practice of ascetic techniques. Immanuel Kant advised that the cultivation of virtue was the fulfillment of ascetic principles.

The negative approach deals more closely with the avoidance of evil through the suppression of vicious tendencies. Moderation of the passions is the rule and the ultimate negation of the self is the goal which leads to union. In this vein, Plato and Plotinus both called for the necessary suppression of the physical (i.e. bodily) desires so that the soul could be free to search for knowledge. The 19th century German philosopher Arthur Schopenhauer advocated that the annihilation of the will to live was an obvious part of the ascetic practice which corresponds to similar Buddhist meditative exercises on death and corruption of the physical body.

1) Encyclopedia Britannica, 15th Ed. V.2., pg. 135, 1974

As can be seen, both schools of thought regarding the means of ascetic practice have their advocates, historians and sponsors. However in many ways the Roman Catholic theologian, Romano Guardini, best summed up this question when he postulated that aceticism is a means of "rescuing human existence".

Essentially there have been three main forms of ascetic practices: ritual, disciplinary and mystical. The ritual ascetic feels that through ritual sacrifice the entanglements of the profane world can be mitigated and transcended and the relationship with the sacred realm reestablished. "The primary function of ritual (is) to establish a connection between man as a microcosm and the great world... Thus man's action restores... the mystical structure of God as He reveals Himself." 1

The disciplinary ascetic trains the soul through physical and moral practices. Hindu Yoga, the Buddhist Noble Eightfold Path and the Spiritual exercises of St. Ignatius of Loyola (the 16th century founder of the Jesuits) are all examples of such spiritual disciplines. These systems all presuppose a metaphysical dualism which postulates the division and aids in the separation of body and soul. Many early Gnostic sects held to a division of spirit and matter into categories of good and evil inclinations. This, in some cases, led to practices like the mortification of the body and extreme abstinence (the Jains of India and the early Syrian Christians used such techniques.) One Indian technique was to hold an arm up until it withered, thus displaying control by the spiritual of the physical vehicle. (Western asceticism also has its extremists but it has tended to be less so on the whole.)

Mystical asceticism calls for a dying to the world; for by extinguishing the self and its will, union with the Divine is achieved. Hierotheos a work by the 5th century Syrian Christian monk, Stephanos bar Sudaile, goes into great detail on this topic. In the Bhagavad Gita the following appears:

1) Gershom Scholem, On the Kabbalah and Its Symbolism; Zurich, 1960, pg.104

"Purity, straight forwardness, continence and harmlessness are called the austerity of the body. Speech causing no annoyance, truthful, pleasant and beneficial... is called the austerity of speech. Mental happiness, equilibrium, silence, self-control, purity of nature- this is called the austerity of the mind." (17:14-16)

In the Tao te Ching, the great Chinese mystical scripture, we find:

"The wise student hears of the Tao and practices diligently."

Tao te Ching, 41

The forms which the ritual, disciplinary and mystical ascetics practiced were and are quite varied; each school, monastery, solitary and order having its own combination of all three ascetic practices. Celibacy and/or virginity were practiced by some early Christians. The early Church Father, St. Amphilochius, Bishop of Iconium, said that:

"Many among the greatest of men, have praised virginity; and it is truly worthy of praise, in its nature angelic, akin to heavenly powers, belonging to the company of incorporeal natures, as the shining glory of Holy Church, as that which overcomes the world, that which rises above earthly affections, which restrains desires..." 1

Celibacy is still a requirement for the priesthood of the Roman Catholic Church and was practiced by the Aztec priesthood as well. Within the Mithraic cults "absolute continence" was "regarded as praiseworthy",² while in the Acts of Thomas is found, "the virgin is the Daughter of the Light."

Poverty, the abdication of worldly goods, is another common ascetic practice. Alexander Akoimetos founded monasteries throughout Mesopotamia during the early part of the 5th century and, pre-dating St. Frances of Assisi by nearly eight hundred years, had

2) Comment F; The Mysteries of Mithra, Open Court Pub.Co., 1903, p.141

1) Mignes Patrologiae Cursus Complet, U.S. series, Gracia, Paris, 1886
Vol.39, p44

his monks beg for food daily. This was very much in keeping with traditional Buddhist and Hindu ascetic practices, and was the seemingly logical outcome of the practice of non-accumulation. The Tao te Ching says (at chap.64) that "the sage seeks freedom from desires. He does not collect precious things. He learns not to hold onto ideas."

Abstinence and fasting were common practices to the Orphics, Dionysians, Pythagoreans, Manichaeans and other Gnostic sects as well as in most Eastern ascetic schools. Some authors have advanced the theory that these spiritual techniques hold their common origin in the belief that demonic forces might enter the body through either certain foods or food in general. Vegetarianism appears to be a fairly common practice amongst ascetic communities, however, there are exceptions to this "rule". For example there are Buddhist sects which allow meat-eating while at the same time still forbid killing. The early Hebrews also adhered to the principle and practice of the "cleanliness" or "uncleanliness" of certain foods (see Lev. 11:1-23) and required that a period of purification must be observed if one came in contact with "unclean" food (Lev. 11:24-27).

In the Roman Catholic Church the practices of fasting and abstinence are enshrined in the celebration of Lent, while the followers of Islam celebrate Ramadan; a 40-day period of fasting from sunrise to sunset. The development of the idea that liturgical acts were insufficient means of obtaining a proper purgation of the soul led the early church to embrace the idea that "Abstinence, which prevented the introduction of deadly elements into the system, and chastity, which preserved man from pollution and debility, became means of getting rid of the domination of the evil powers and of regaining heavenly favor." ¹

The Master Jesus, quite obviously, practiced fasting as a spiritual technique (Matt. 4:2) and even advocated its use in certain circumstances (Matt. 6:16; Luke 5:33-35; Mark 2:18-20). The

1) Comment F; Oriental Religions in Roman Paganism; G. Routledge and Sons, LTD., London, 1911, p.40

Apostle Paul mentions the use of fasting at Acts 14:23; 27:33-36; 27:9. Of course fasting was a common practice among the Hebrews (Lev. 23:27, 29; I Sam. 7:6, 2 Sam. 12:16; Ex. 34:28; I Chron. 20:3; Isa. 58:3,4,6; Joel 1:14 and Zech. 8:19).

Another aspect common to almost all ascetic traditions is the use of meditation as a psychological and spiritual tool. The Western Catholics have used the Rosary as such a tool for many years. It is a combination of prayer, chant and meditation which has achieved excellent results for many mystics. In his fine text Buddhist Meditation, Edward Conge says in the introduction "Meditational practices constitutes the very core of the Buddhist approach to life... As prayer in Christianity, so meditation is here the very heartbeat of the religion." St. Ephraem (an early Syrian Christian theologian) advocated the practice of meditating as a means of both cleansing oneself from uncleanness and as a method of attaining mystical union with God.

Now the question arises whether asceticism is still a valid way of life for the modern man and woman. To be fully involved in living a God-centered life, is it necessary to withdraw from society? Is life in society necessary, is there a form of social organization which will foster and allow spiritual growth by embodying the Christian ascetic ideal?*

The Master Jesus did not enjoin his followers to be ascetics, but at the same time he clearly did not advocate as a goal the accumulation of material possessions (Matt. 19:16-22; Luke 18:18-30). Rather he called for a consciously good use of the material plane and the sharing of one's material goods with those in need. This was in sharp contrast to the then current Hellenistic thought, which was mirrored in some Gnostic sects (i.e. the evil of the material, bodily plane as opposed to the good of the spiritual, soul). At Luke 9:23, Jesus said, "If anyone wishes to come after me (i.e. will be my pupils), let him deny himself and take up his cross daily and follow me."

* Footnote- This may appear to be a contradiction in terms as the term ascetic can also be taken to mean "monk" or "hermit" thus seemingly excluding any worldly contact. However this is in the author's mind a limited view of the concept forwarded by the term "ascetic".

Being cognizant of the above mentioned scripture, the trend amongst early members of the Church waxed quite strongly towards emulating the Christ life as a means of spiritual expression. As early as 110 A.D., St. Ignatius of Smyrna noted the existence of a group of "virgins" in Jerusalem. However, grouping together to form ascetic communities practicing various forms of renunciation did not become a common Christian practice until well into the third or fourth centuries. Rather these early Christian ascetics tended to practice their disciplines in solitude, either as hermits or more simply, within the homes of their families. As a group, they did not follow any set code of behavior, but did avoid, for the most part, "the ornaments of the world".

"... there are signs that the formation of groups of hermits sometimes, though not necessarily, gave rise to experiments in community-living, and this in turn must have involved those who tried it in some measure of the practice of evangelical poverty, and of obedience to leaders or guides. The best known example of early community life is the experiment carried out by the whole Church at Jerusalem and recorded in the Acts of the Apostles. Until monasticism, however, and until a second phase of it- the cenobitism of Pachomius- the trend to solitary, or at least individual pursuit of perfection, with a minimum of outwardly communal organization, seems to have been the rule." 1

In modern Christendom there are numerous examples of communities dedicated to Christian principles. Needless to say the various monastic orders (Franciscan, Benedictine, Trappist, et al.) are now well established and accepted organizations following more or less strictly the ascetic way. The Hutterites also provide us with another clear example of how a spiritual community can function in modern society.

Many modern religious people would find the discipline and restrictions of the fully ascetic orders far too constraining.

1) Gabriel Reidy, Secular Institutions; Vol.87 of 20th cen. Encyclopedia of Catholicism Sec.8, The Organization of the Church, Hawthorn Books, N.Y., 1962, p.23.

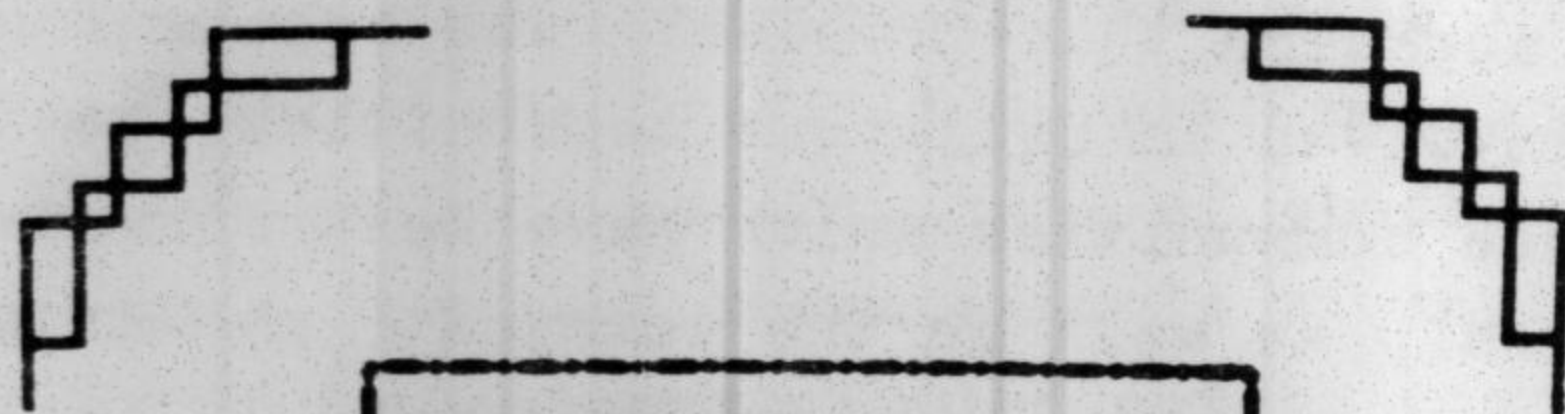
The freedom and license of the 1960's, at least in America, has led to a lessening in respect for the principles of any discipline imposed from outside the individual sphere. Wisdom 1:12 says "Do not court death by the error of your ways, nor invite destruction through your own actions." and Wisdom 6:7, speaking of Wisdom, says, "Of her the most sure beginning is the desire for discipline, care for discipline is loving her..." Now, I am not saying that all of us lack discipline, (i.e. are not in control of ourselves), rather the opposite appears to be the case. In a surprisingly large percentage of the population we can find evidence of guided spiritual growth. Unfortunately those inner-directed people are seldom in positions of great responsibility in the secular world.

So how do we approach this problem? Rosicrucians have for many years been involved in religious communities, both ascetic and secular. Those communities which have best served both the individual membership as well as the community at large have been "based on Theocratic and democratic procedure." In Article Ten of the Rule of the Holy Order of the Rose and Cross is found, "... Universal Law within the framework of a collective body and democratic society produces a class consciousness productive of class action." This is within the context of a community based on "true Christian spirituality which does not hold to any concept that spirit and matter are antagonistic to each other. This principle of true spirituality is a principle... that the community must never lose sight of." (Article IX, Sec. 11) In this sense we are looking at a community which participates and interacts with the larger non-community culture.

This last point stands at the crux of our discussion. The interaction of the spiritual and more material aspects of humanity's dual nature are forever evident. At one time (notably the so-called "Dark Ages") there was a need to hide the knowledge and training which the ascetic communities possessed. Now there is a greater need for such energies as are produced by the ascetically minded individuals or groups. Bishop C.W. Leadbeater in his out-

standing text, The Science of the Sacraments, makes mention of how the performance of the Mass draws great spiritual energy into communities where this sanctifying ritual is performed. It is in this way, by acting as receptive vehicles, that the Christian is able to fully manifest the Christ life. It is this process, which all ascetics and religiously minded individuals are involved in, that brings "man" the collective entity, into greater contact with the Father God.

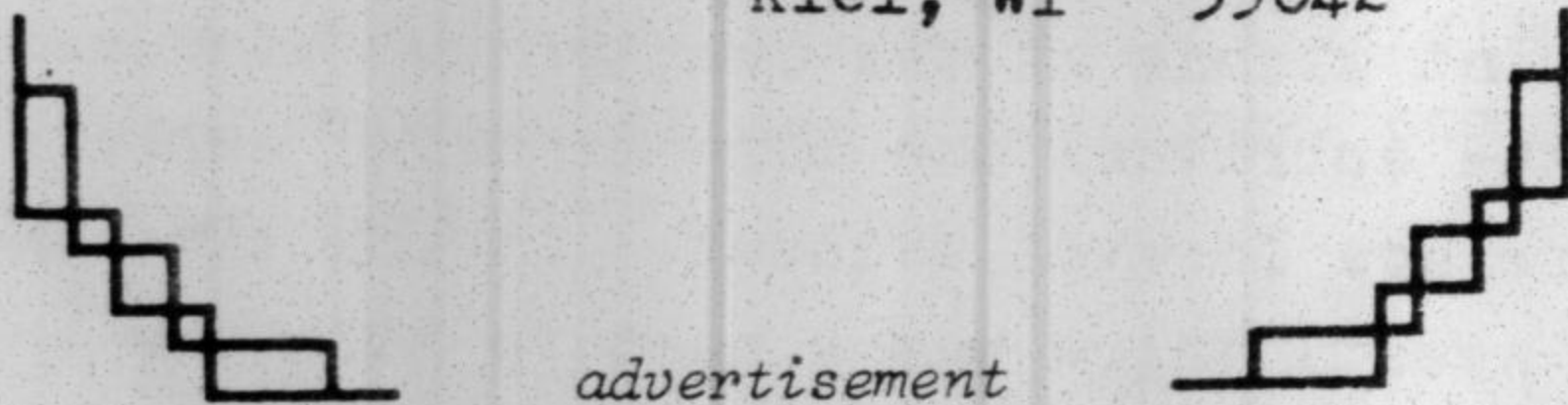
Teilhard de Chardin has written, "The Saint is the man who Christianizes in himself all the humanity of his own time."



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All Scripture Is Inspired of God

Editor's note: In the last issue of the Arohn an article "All Scripture Is Inspired of God" by the Rev. Dr. Edward Sullivan, Father General of the Holy Order of the Rose and Cross was reprinted. It had originally appeared in the Ubique the official organ of the Liberal Catholic Church in the United States. The article generated such interest that the Arohn has decided to publish a series on the subject of holy writ. This second in the series, entitled "The Bible" was also contributed by Father Sullivan, as we hope future articles in this series may be as well.

The Bible

Part One - The Hebrew Scriptures

In the last article we discussed those texts not included in the regular canon of scripture by the Catholic Church or the remainder of Christendom. It was pointed out that the Book of Enoch in particular has a great claim for being included within the canon. It might also be added that the Ethiopian Catholic Church, which has over 17 million faithful, and traces its Apostolic authority to the See of Antioch, 1st Century A.D., does include the Book of Enoch within its canon along with several other books not included by the remaining segments of the Catholic Church. The number of Old Testament books included within the Catholic canon is 45, and in the Protestant canon 38 are accepted. The Catholic and Protestant New Testaments contain 27 books. This particular article will deal with the accepted canon of the Catholic Church; this includes the Liberal Catholic rite.

The Bible is really a unique book. In actual fact it is not one book, but, as already mentioned a collection of books. The name "Bible" can be interpreted as "Library". The Bible is divided by Christians into two sections, the Old Testament and the New Testament. These two terms are often confused. Originally the names had nothing to do with scripture but designated two divine contracts between God and His People. Israel established the second, which replaced the first and

became known as the New Testament or divine contract. Later the terms began to be applied to the actual scripture that centered around the testaments. As a result of this many Christians think that the Hebrew scriptures are out of date.

Long standing Christian tradition regards all the "accepted" books of the Bible (Hebrew and Christian) as inspired of God. Who then really wrote the Bible? God or man? A fundamentalist holds that God is so supremely the author that there is little room for human contribution. The other extreme includes those who regard the Bible as just a piece of great literature (some don't even think it is all that great) written by enlightened men (and there are a few who would dispute the term "enlightened") without benefit of divine assistance. There is another position in between these two which seems more reasonable to us. This via media holds that both God and the human authors cooperated in producing the books of the Bible; that God moves human beings to express the deep seated, highly idealistic yearnings which He has embedded (an alternate view is that God is embedded) within their conscious and sub-conscious psyche. This divine process is called "inspiration" and reflects the gnostic theological view (which is theocentric) that the elect are moved by the Gnosis, the Divine Wisdom, through the operation of the Holy Spirit. In fact, some gnostic Christians held in the ancient past, as do some today that the Gnosis is the Holy Spirit.

Traditionally it has been held that Moses wrote the first five books of the Bible. These books are known as the Pentateuch which includes Genesis, Exodus, Leviticus, Numbers and Deuteronomy. The traditional Cabalist insists that only 4 of these books (Deuteronomy is not included) are actually Cabalistic books, (that they contain hidden wisdom in three forms.) (See the "Cabala" series as published in the Arohn.) Gnostics regard the hidden wisdom to be the Gnosis in code, and claim that it is only understood by gnostics. In gnostic scripture (e.g., the Pistis Sophia, early 2nd century Christian gnostic scripture) this is obvious. In the Bible it is open to dispute, but it appears quite reasonable upon closer ob-

servation. This is particularly so when one understands the three forms that the Cabala takes in holy writ.

Today, through the efforts of Bible and literary scholars, we know that while the tradition underlying the Pentateuch had its origin with Moses, these five long books (which make up the first fifth of the entire Hebrew scriptures incorrectly termed the Old Testament) are a very cleverly pieced together composite of four ancient traditions. Interestingly, scholars call these four traditions "codes".

The most ancient of these four is the Yahwistic code. According to some authorities such accounts had their origins in folklore and were passed from generation to generation by word of mouth for several hundred years before being committed to writing about 1,000 B.C.. The Yahwistic code begins with the second account of the creation (Gen 23). It is characterized by the use of the Tetragrammaton, the most sacred name for God, viz., Yahweh. Hereafter, this code will be referred to as the "J" code.

The "J" code is of special significance to the Cabalist, and the emphasis on the Tetragrammaton is obvious to the most casual observer of occult literature (the word occult merely means "hidden" and has no more to do with evil than religion in general). More will be said in this regard later on.

The second code is known as the Elohist. It too finds its origins in primitive folklore and was supposed to be written about 922 B.C.. I suspect that when the authorities specify 922 they are being more imaginative than factual, for there is nothing so impressive as pinpointing the exact date! However this article is concentrating on impressions other than specific historical dates. It is considered a "sister" code to J. The Elohist (or "E" code) code was a product of the northern tribes; the J code came out of the south. The E code is distinguished from the J code by the use of "Elohim" as the name for God. Elohim is a "plural of majesty". It can be translated "gods" as well as God.

Another code originating with the northern tribes is the Deuteronomic code. It was brought to Jerusalem by priests escaping from Samaria, the capital of the North, when it was destroyed by the Assyrians in 722 B.C. (there's that magic "22" again and aren't we impressed?) It was placed in the Temple Library in Jerusalem and remained unnoticed until it was "discovered" in 622 B.C.. (As a Cabalist, one can't help but notice the apparently coincidental repetition of the number 22!) when the Temple was extensively renovated. Josiah was king at that time and the discovery created quite a stir, bringing about what is known as the Deuteronomic Reform. Josiah and his subjects were conscience stricken and made an earnest effort to put the injunctions of the newly found scroll into practice.

From the traditional Cabalistic viewpoint the above historical information is important because it establishes evidence that prior to 640 B.C. (Josiah lived from 640-609 B.C.) the Cabala was associated with the first four books of the Bible; it also explains why traditional schools reject the book of Deuteronomy even today.

The Jerome Biblical Commentary states, regarding the Deuteronomic code, "The basic theological contributions of the Deuteronomic code are: (1) the conception of the covenant (another name for testamant or contract is covenant) (which E had already emphasized) as God's loving election of Israel (based on a J conviction) and (2) of the Torah (the Pentateuch) as Irsael's loving response".

The fourth code, the Priestly Code, is the most recently composed of the four traditions. It was put together by the priestly group in Babylon during the captivity (607 - 537 B.C.). Without a Temple, the priests led the captive Israelites in a movement of rededication to God. (It was in Babylon that the first synagogues were organized.) The Priestly Code is found in numerous places in the Pentateuch. For example, the first account of the creation (Gen. 1-2:4) is of this code. The entire book of Leviticus is also of the Priestly Code.

The Deuteronomic code shall be herein known as the "D" code. Here-

after the Priestly code will be referred to as the "P" code.

Several decades after the P code account was written, the successors of the original writers (known as the Priestly School) wove together the J, E, D, and P code accounts. This astonishingly complex compilation has come down to us in five scrolls (books) which we know as the Pentateuch.

Let us return for a moment to an earlier statement in this article: "Gnostics regard the hidden wisdom to be the Gnosis in code" and that according to some authorities the J code had its origins in folklore and passed from generation to generation by word of mouth". This is an important point because occultists, and gnostics alike, insist that the hidden wisdom was transmitted orally before its coded insertion into scripture. In other words, the J code "creation story" is purely cabalistic and should be understood in that light. It is an allegory. It is not so much literal history as it is historical spiritual truth. This does not mean the Cabalists did not borrow ancient tribal myths to convey deep gnostic mysteries. Such myths sprang out of humanity's collective unconscious, and should be given serious consideration. Such consideration was duly given by the ancient Cabalists or Gnostics. If the Spirit of God moves within our collective unconscious, who can deny God's inspiration?

Evolution has played a very important role in the development of religion. The above mentioned historical facts concerning the development of the Bible should not concern us or lessen our faith. Understanding the development of the Bible from an historical/literary viewpoint should help us appreciate even more what it stands for. Gnostics are fundamentalists in a different fashion than "literal" fundamentalists. They have no argument with the validity of evolution, for they grasp the significant difference: time. Time is, of course, artificial and does not apply to an eternal Being. God does not lose His creativity because we observe the passage of time. We came to be what we are, in time, which is relative only to us. We came to be in God, eternally, in whom there is no time. So it is with holy scripture.

It was the D code which perfected the accumulating four traditions into what we term today the Deuteronomic Conviction. This conviction stresses the covenant (berit) which Yahweh made with Israel, the covenant Christ extends to all mankind. In the berit, God has promised His chesed (dedicated love) to Israel; the New Covenant also extends this love in Christ Jesus, to all men. God is moving through the historical process and will bring (through evolution) Israel (and all mankind) to ultimate and everlasting fulfillment. This gratuitous covenant action of God on man's behalf is "power-full" as an example of God's "grace" (the word grace means "undeserved kindness" and this covenant is grace endowed). No evil; nothing, in fact, can prevent God from exalting His creatures. This movement of God through history is termed Heilsgeschichte or "Salvation History".

The ancient "Act of Faith" that many Liberal Catholics repeat at Mass is in complete harmony with this Heilsgeschichte. It reads, in part, "We believe that God is Love, and Power, and Truth, and Light; that perfect justice rules the world; that all His sons shall one day reach His feet, however far they stray..."

It is also an essential part of the Deuteronomic conviction that man must respond (since he is the "party of the second part"). Humanity must respond to God's chesed with a corresponding chesed toward God. The new covenant equivalent of chesed is the Greek word agape.

The Deuteronomic conviction resulted in the writing of the Deuteronomic History. This is a six-volume work which consists of the books of Joshua, Judges I and II, Samuel, and I and II Kings. These six books relate the history which is theologically interpreted in the light of the Heilsgeschichte, the covenant and the Chesed Relationship between Yahweh and His people. The book of Joshua describes the "entrance - into" and the "taking - over" of the Promised Land (1250-1200 B.C. are the commonly accepted dates of modern scholarship); Judges covers the period when the Twelve Tribes of Israel consolidated their position (1200-1020 B.C.); I and II Samuel tell of

the founding of the Kingdom under David, the founder of the Messianic Dynasty (1000-960 B.C.); and I and II Kings describe the period of the Kings of the Davidic dynasty to the destruction of Jerusalem (960-607 B.C.). The Deuteronomic History concludes with the Babylonian Captivity which was certainly the result of the fact that Israel had not lived up to its part of the covenant- chesed. When Israel served Yahweh, its success was great; when it did not, total failure resulted.

On the foundation of the Pentateuch (Genesis, Exodus, Leviticus, Numbers and Deuteronomy) and the Deuteronomic History (Joshua, Judges, I and II Samuel and I and II Kings) there are 34 more books in the Hebrew Scriptures.

The three books of the "Great" prophets (Isaiah, Jeremiah and Ezekiel) and the twelve books of the "lesser" prophets are very important contributions, particularly in light of the Gnosis. The prophets forcefully and continually called upon the people of Israel and Judah to give perfect chesed dedication to Yahweh. Isaiah, according to Blessed Anne Catherine Emmerick, established the Jewish Gnostic community known as the Essenes. Elijah founded the secret "Brotherhood of the Prophets" as it is called in holy scripture. The prophets are associated with periods of crisis, brought about karmically by moral laxity. These were times when the kings, nobility and people were serving God in a perfunctory manner. The prophets, who were of deep Deuteronomic conviction shouted "come back to an absolute chesed dedication to Yahweh" boldly and publicly (even though they were persecuted by their own people for doing so), "because, if you do not, your house will come trembling down upon you." Jerusalem was destroyed by King Nebuchadnezzar of Babylon in 607 B.C. (some say 587 B.C.) just as Jeremiah and Ezekiel had prophesied! Today the world, and particularly the Christian Church, faces a similar situation (read our regular feature in the Arohn on prophecy, "World Events Cast their Shadow on Time").

The "wisdom" literature is also an important part of the Hebrew scriptural tradition. Wisdom writing is found interspersed in much of the Hebrew scriptures for the simple reason that the Gnosis

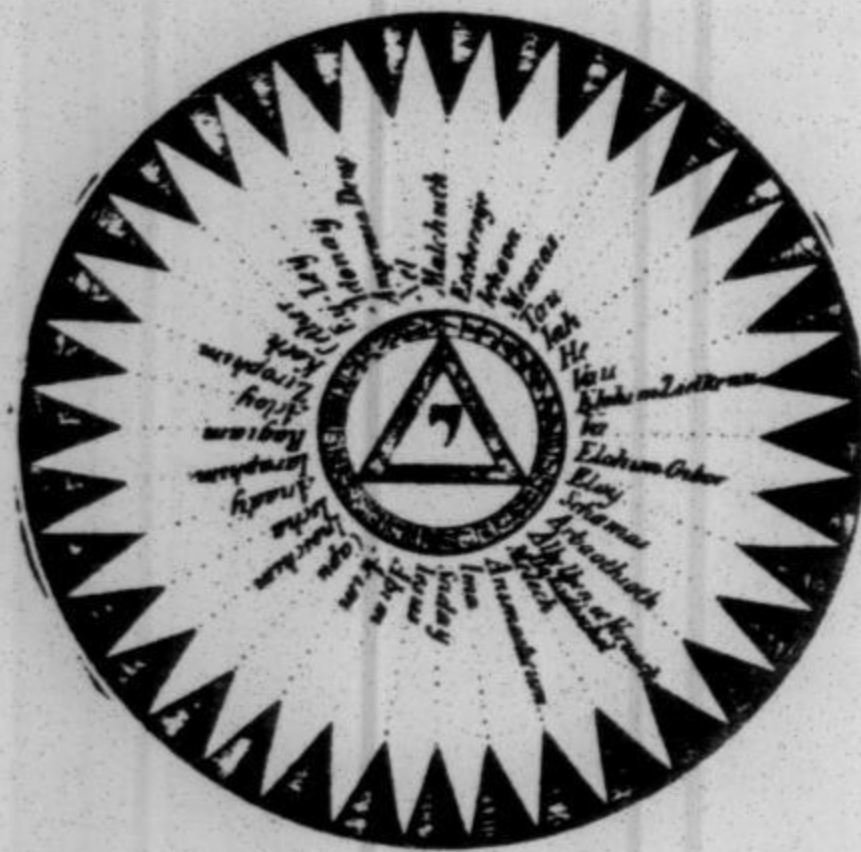
(from the Greek sophia - "Wisdom") is wisdom! This "wisdom" is understood to be "hidden" (occult) within the Hebrew scriptures, particularly as previously mentioned, in the first four "coded" books of the Pentateuch. But if Isaiah or Daniel were gnostic, it stands to reason that their writings would contain the Gnosis. In the orthodox sense, however, the wisdom books are Job, Qoheleth, Proverbs, (Seraih) and the Book of Wisdom (the last Hebrew book written around 50 B.C.).

The Book of Psalms (which incorporates 150 "songs" and which is sometimes referred to as "The Song Book of the Second Temple") is still the prayer book of the Jewish people and is used by the Church in her "official" prayer life, the liturgy and breviary.

The books of I and II Chronicles, Ezra and Nehemiah repeat the history of the Kingdom but continue it through the Babylonian Captivity to the restoration in Jerusalem and the rebuilding of the Temple.

Daniel and I and II Maccabees tell us of the victory of the Jewish people over the Seleucid tyrant (167-164 B.C.). They very definitely see in the Jewish victory an act of God rewarding the chesed dedicated Jews under the leadership of the Maccabees.

Most scholars consider such books as Ruth, Tobit, Esther and Judith "popular stories" which convey religious convictions.



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The Divine Meal



Perhaps the most profound mystery within Christianity is contained within the doctrine of the transubstantiation as evidenced by and in the Blessed Eucharist. The Eucharist is in many respects the central focus of the Catholic Mass and is truly the greatest gift which the Church has to offer to mankind, for in the communion wafer and the wine is contained the total essence of the Catholic faith, the Body and Blood of the Christ. The presence of the Eucharist in Catholic Churches throughout the world brings the spiritual body of the Christ into contact with the material plane and therefore serves as a means of communication between the higher spiritual realms and the plane of physical manifestation.

The doctrine and importance of the transubstantiation have long confused many people, Catholic and non-Catholic alike. Hopefully, this short paper will shed some light on this intriguing and important subject. The first thing to understand is that the Eucharist (from the Greek: eucharistia - "thankfulness" or "gratitude") is not an invention of either the Catholic Church or of Christianity. The God-Eating Ceremony, as it is also called, is as old as organized religion on this planet. In ancient India the practice of taking in the God essence was long part of the mystery rites of the Brahmans. This was also true of the Orphic Bacchic and Eleusian mystery schools. They practiced the eating of the sacred meal consisting of bread (symbolic of the feminine or water potency) and wine (the masculine or fire potency).

Corrine Helene in her excellent text The Mystery of the Christos says the following on page 105:

"The Last Supper or Rite of the Eucharist has formed a part of every initiatory teaching that has ever been given to man. In Egypt the mystic bread and wine signified the blessings of the Sun God, Ra.

In Persia the Eucharist was a part of the Mithraic Mysteries. In Greece the bread was sacred to Persephone and the wine, to Adonis. The Rite is also referred to in an ancient fragment from India's Rig-Veda. 'We have drunk soma', reads a passage, 'We have entered into the light; we have known the Gods'.

These last words bear a striking similarity to those spoken by the Master Jesus at John 6:57-58:

"Who so eateth my flesh, and drinketh my blood hath eternal life."

"I am the bread of life." (John 6:35)

Also note in this context John 1:4:

"In him was life; and the life was the light of men."

Many people who have little or no understanding of the nature of the Eucharist raise questions as to the truth of the doctrine of transubstantiation. Recently in a conversation with a couple of young Mormon missionaries I was asked if the sacrament tasted like meat and if so what kind. I do not wish to appear flippant when discussing such topics, but questions such as these show the levels to which misunderstandings can rise.

Just as God is both immanent and yet transcendent in terms of His relationship to the physical universe, so too is the Christ present in the Blessed Eucharist after any duly authorized celebrant consecrates the Host through the magical ceremonial means of the Eucharist Mass. If one were to subject a host to microscopic examination both before and after the consecration, admittedly there would appear to the naked eye or the scientist's instruments, no discernible difference, either in weight or in composition. However, if the trained clairvoyant or other mystically sighted individual were present, he or she would undoubtedly be able to tell you what had happened.

The late Bishop C.W. Leadbeater was a highly skilled and most remarkably able observer of this phenomenon. His text The Science

of the Sacraments goes into great detail on this very subject. He states, "Truly the divine life is everywhere...but through the act of consecration, a special manifestation of it flashes out in the matter of the Host, welling up from the very heat of the Christ so that it becomes in that moment a veritable epiphany of Him. It is then that the Host glows with unearthly radiance, as befits the most precious gift to man." (p.212)

Geoffrey Hodsen, a Liberal Catholic priest and clairvoyant, made the following observations on the nature of the consecrated host:

"Attempted study of the Reserved Sacrament by means of extra-sensory perception revealed that every atom and every cell was alive and alight with spiritual energy, which both superphysically and etherically radiated around it for many feet. The effect upon myself while observing only was empowering and vitalising. Superphysically, the Host thus glows with golden light as if in a sphere of light at least 18 inches in diameter. A six pointed cross appeared in the centre of the sphere and the physical Host. The mystery of transubstantiation seemed to me to occur deeply within the mental, astral, etheric, and physical atoms and molecules of the wafer. I am tempted to use the words 'supercharged with spirit'".

Clairvoyant Investigations of Christian
Origins and Ceremonial; Geoffrey Hodson,
St. Alban Press, London, 1977 pg. 23

The word transubstantiation according to the Oxford English Dictionary means "the changing of one substance into another" and as a verb carries the connotation of transformation or transmutation. In this way the Eucharist is tied quite closely with the concept of conversion as used in the Biblical sense. When Jesus told the Disciple Peter that he should "strengthen his brethren" when he had become converted, the Master was alluding to an inner transformation which had yet to take place in Peter.. (Luke 22:23)..At Matt. 18:3 we find these words

from Jesus, "Verily I say unto you, Except ye be converted, and become as little children, we shall not enter into the kingdom of heaven."

What then is the means whereby this conversion process may take place? At Matthew chapter 13 verses 14-15, the Master Jesus quotes from Isaiah 6 as follows:

"You will listen and listen again, but not understand, see and see again, but not perceive. For the heart of this nation has grown coarse, their ears are dull of hearing, and they have shut their eyes, hear with their ears, understand with their hearts, and be converted and be healed by me."

Verse 16 continues:

"But happy are your eyes because they see, your ears because they hear!"

What is it that is to be heard, seen and understood? At John 14:6 Jesus states, "I am the Way, the Truth and the Life." And at verse 9 he continues "To have seen me is to have seen the Father...". In other words, Jesus is not only the path to knowledge of God (Gnosis) He is the Gnosis (remember, I am in the Father and the Father is in me." John 14:10) as well as being the "Life (that) was the light of men," John 1:4 through which "all things came to be" (John 1:3). Therefore we can see that through knowledge of Jesus Christ we come to be converted..Our very consciousness becomes one with the greater consciousness of God.

How then might this knowledge be obtained? On the evening prior to his crucifixion the Christ ate the Passover meal with his Disciples.. At this sacred meal he instituted the practice of the Eucharist, declaring the bread and wine to be His body and blood (Matt.26:26-29; Mark 14:22-25; Luke 22:19-29). Furthermore the Christ quite clearly states at Luke 22:19; "This is my body which will be given for you; do this as a memorial of me, "also see (1 Cor. 11:24)..The words earlier

cited from John 1:4, ("In him was life; and the life was the light of men,") become quite important in view of the words of St. Paul at 2 Cor. 4:6; "It is the same God that said, 'Let there be light shining out of the darkness', who has shown in our minds to radiate the light of the knowledge of God's glory..." Therefore conversion can be said to be one of the definite goals of the Eucharistic Mass; not only is the host converted through the process of transubstantiation, but all partakers of the Sacrament are also converted.

Bishop Leadbeater says of the Holy Eucharist:

"It at once (becomes) obvious that we are here in the presence of a grand and far-reaching scheme. Clearly one of great objects, perhaps the principle objects, of the daily celebration of the Mass, is that every one within reach of it shall receive at least once a day one of these electric shocks which are so well calculated to promote any growth of which he is capable. Such an outpouring of force brings to each person whatever he has made himself capable of receiving."

Each time that a Eucharistic Mass is performed At the moment of the consecration (this happens once every two seconds someplace on this planet) the whole miracle of the Incarnation of God on the physical plane is reenacted. Each time the celebrant offers the Host to those who desire it the sacrifice of the Son, the ransom sacrifice of the Lamb, is renewed. Therefore taking the Eucharist is an act of all encompassing faith as well as one of devotion, for this meal does indeed convey "life ever lasting", through and by means of the life which is the Son of God. His body is the sacrifice which enables us to evolve to an understanding of Him and His Father.

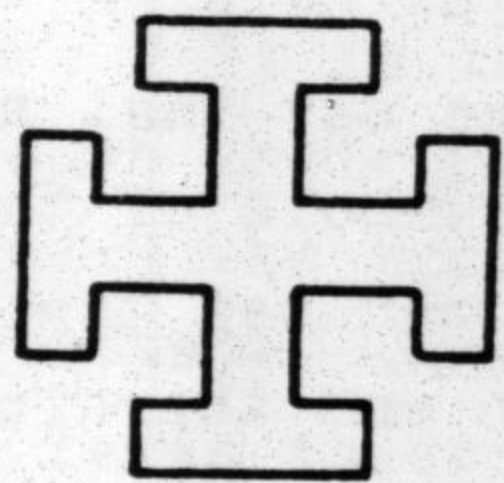
The Eucharist thus becomes the means and vehicle of a sacred communication (or communion). In the presence of the Divine Immanence in a physical form, we can both adore and take into our very being something of the Divine nature. If the words of the-

Master Jesus are correct, then "this means everlasting life", is more than mere poetry. It is a transcendent statement promising the participant a portion of the very essence of God. This portion can lead one on to a greater knowledge of the Father and His Son. "By his divine power, he had given us all the things that we need for life, and for true devotion, bringing us to know God himself."

2 Peter 1:3



The
Hidden
Language
of
Symbols



When one enters into the study of the mystical and recondite, one of the first realizations is that there appears to be a great deal more meaning in the structures of life than previously had been apparent. Even the scriptures tell us that such is the case, for did not God create man in His own "image and likeness"? On February 2nd many people direct their attention towards various examples of the rodent family known commonly as "groundhogs", in order to determine how much longer winter will last. Along this same line residents of the country claim to be able to determine the length of nature's sleep by the thickness of sheep's wool or the width of caterpillar's bands.

All of these physical signs stand, to those initiated in their mysteries, as clear indicators of things to come. Many cultures had as part of their mythico-religious establishment an interpreter of such phenomena. Shaman, Seer, Oracle, Prophet, Priest and Priestess, each was an interpreter of signs, and understander of symbols and their meanings.

In scripture one is constantly bombarded by sign, symbol, allegory, parable and archetype. In fact some say that scripture itself is but a chronicle of the signs and symbols of the Divine's relationship to Its creation. As such we can see that the material plane is, in many respects, the projection and therefore, the symbol, of a much more refined substance. Perhaps the term substance is misleading, for as we know a symbol can represent nonsubstantial concepts as well as actual physical phenomena.

In our interactions with this environment (physical, social, and mental) we are constantly employing thoughts. Red lights are symbolic of stopping when used in conjunction with automobiles; but they have an entirely different connotation when thought of in terms of houses of prostitution. This multiplicity of meanings is a central concept in this discussion. In other words, there is more to any symbol than meets the eye.

A fine example of this principle is found within a comparison of the attitude taken towards numbers by the student of the esoteric and the less mystical and so-called "rational" view of this topic expressed by the modern scientific community. To many in this latter group, numbers are merely a means to an end, possessing no **intrinsic** value of their own. Thus the numbers 4 or 2 have meaning only in so far as they express quantities of objects. To the esoteric much more is indicated for the mystical ideas symbolized by this mixture of curved and straight lines have little to do with quantity. Rather these two ideograms can be viewed as being expressions of consciousness; as stages in an evolutionary process that starts from and ends at the same point. (This point also has its symbols).

Most of us are aware of the potent powers that surround certain signs and symbols. If you show someone a cross, many associative ideas are brought to his or her mind. This associative quality is one of the major aspects of symbolism. One of the large industries in the United States of America is centered around the idea that through the manipulation and creation of symbols, certain desired results will be created. Yes, the advertising industry is a paid group of symbol manipulators. It is this business intent and purpose to create images and through their use, influence the buying public to purchase, not so much the product as the idea associated with it. For example a **toothpaste**, when used, will give you white teeth which, theoretically, leads to social success. Much the same idea is associated with certain beers, cars, deodorants and detergents.

One could say that all those Shamans and Voodoo Witch doctors were just early types of advertising executives. The similarities are more striking **than** this apparently flippant suggestion might at first imply. The magician was and is very aware of the symbolic nature of all his/her actions. If the primitive's rain dance failed, the celebrant faced being fired (though not in so humane a fashion as we now have become accustomed to). Therefore just as the modern advertiser is quite careful in choosing his symbols, so too the student of symbolism must be aware of what they are studying and using.

In the Catholic Mass we find numerous examples of symbolism being used in a magico-religious context. The celebrant makes certain motions, verbalizes certain words and creates analogous thought forms, all of which have the intention of creating a channel for Divine energy to manifest itself. This form of sympathetic magic falls under the heading of Ritual or Ceremonial.

The terms Ritual and Ceremonial could be defined (being symbols themselves) as meaning "an ordered use of symbolic act and form, the purpose of which is directed by and through will". In other words, **through** Ritual and/or Ceremonial, symbolic language (in the sense of both word and action) is employed to accomplish desired results. This is in accord with the Hermetic tradition that "as it is above, so it is below".

Language itself is but a great mass of symbols. After all, words are but sounds which stand for, or are symbols of that which they portray. In this context it is interesting to note Genesis 1:5 and 2:19,23. In the former God gave a name (i.e. created a symbolic representative of an objective occurrence) to the light, while, in the latter case, Adam gave names to "all the wild beasts and all the birds", as well as his "help-mate". Also remember that the first verse of the Gospel of John is "In the beginning was the Word." The Word or Logos is, from one view, the Divine Archetype or symbol of the entire universe.

In the Hebrew language there are at least two words that convey as their meaning the idea of "sign" or "symbol", Avot (AVT) and Semel (SML). The former can also mean a "letter of the alphabet", while the latter though numerically similar can be related to "Deliverance" (HTzLH); "sight" or "source" (IN); and "staircase" or "ladder" (MLM).

The concept that the letters of the Hebrew alphabet (or for that matter, all alphabets) are symbols in and of themselves, is quite ancient. In the Sepher Yetzirah, one of the primary texts of the written Cabala we find the following:

"The twenty-two sounds and letters are the Foundation of all things...., He hath formed, weighed and composed with these twenty-two letters every soul, and the soul of everything which shall hereafter be."

Sepher Yetzirah II:I,2

This idea is also found in the Hindu religion in that they hold that in the beginning a holy word (AUM or OM) was sounded and it was the sum total of the creation as well as the creator. This parallels the Christian doctrine of the Logos very closely in both detail and theory. It would appear to be quite evident that symbols can be used in many ways as tools to help us gain a greater appreciation of our living universe. The more conversant one becomes in symbolic language, the greater are the depths and heights to which one can journey. The world is "an open book" to those with the "eyes to see and ears to hear."

Perhaps the most important point in all of this is that we must never become so confused that we mistake the symbol for that which it symbolizes. In non-Catholic circles there is much confusion surrounding the Marian aspect of the Catholic worship. Catholic theologians are quick to point out that though great reverence is directed toward Mary, she in no way is an object of worship. This also applies to the veneration of Saints. God alone is to be the focus of our worship and not any of the vehicles of His manifestation. These vehicles are the symbols of God's presence, but are in and of themselves merely shells, housing for a moment His immensity.

The ability to interpret symbols is the very essence of the cognitive process. As spirit evolves through matter, it becomes more aware of the basic underlying principles that, finding their expression symbolically, in Truth lay at the foundation of the universe. Thus a very important tool would be ours if we knew but how to interpret the data. As Marshall McLuhan said, "The media (medium) is the message."

The Invocation of Saints

Catholic Christians and members of some Protestant denominations are accustomed to recite the following article contained in the Apostles Creed: "I believe in the communion of saints." There are many, we fear, who have these words frequently on their lips, without the slightest knowledge of the precious meaning they convey.

Dr. Bruce Lockerbie in his book, The Apostles Creed writes, "The Church of Jesus Christ is also a communion, a fellowship.. The Greek word is "koinonia" one of whose meanings is "partnership". This word also has a meaning in connection with legal contracts involving a business enterprise. It means that two parties have agreed to share both profit and loss in their common interest..." page 105.

Lockerbie chooses to ignore, however, the obvious and traditionally accepted sense of the words quoted from the Creed which is, that between the people of God, whether reigning in heaven or sojourning on earth through the process of rebirth, there exists an intercommunion, or spiritual communication by prayer (some Gnostics or Cabalists prefer the term "invocation"); and consequently, that our friends who have entered into their rest are mindful of us in their petitions to God.

In the exposition of the Creed, the Catholic Church weighs her words with precision. With regard to the Invocation of Saints, the Church simply states that it is "useful and salutary" to request prayers. There are numerous books of devotion and prayer addressed to the saints that are popular today. Some of the expressions used in these publications may seem extravagant and border on idolatry or creature worship. But they are only the warm language of affection and poetry, to be regulated by our standard of faith; and notice that the prayers of the Church end with the formula: "Through our Lord Jesus Christ" who is the mediator of all members of the Church, including the saints. A heart tenderly attached to one's guide, or master (saints are mast-

ers in the truest sense) will give vent to its feelings in the language of hyperbole, just as an enthusiastic lover will call his future bride his adorable queen, without any intention of worshipping her as a goddess. One should keep this in mind when reading such books of devotion.

Most people will readily admit that it is a salutary custom to ask the prayers of the blessed who are with Christ, provided they have no doubt that the saints can hear their invocations or prayers, and that the saints have the power, will and authority to assist them. The scriptures amply demonstrate the influence, knowledge and love of the holy ones in this regard.

Let us briefly review holy scripture to confirm the above statements. When the venerable Patriarch Jacob lay on his death-bed, he prayed thus for his two grandchildren: "May the angel that delivereth me from all evils, bless these boys". Here we see a Holy Patriarch - one singularly favored, and enlightened gnostically, the father of Yahweh's chosen people - asking the angel to obtain a blessing for his grandchildren. (The word "angel" is taken from the Greek translation of a Hebrew word meaning "messenger".) Angels are spiritual beings who are bodiless, spiritual intelligences who have their knowledge by intuition. They form three cosmic hierarchies in each of which there are three orders, making nine types or classifications.

The Angel Raphael, after having disclosed himself to Tobias, said to him: "When thou didst pray with tears, and didst bury the dead, and didst leave thy dinner, I offered thy prayer to Yahweh." No doubt this passage was offensive and not in harmony with the Protestant Reformers and explains the reason why they would not allow the book of Tobias in the Protestant Bible. How could Raphael, if he were ignorant of the "petitions" of Tobias, have presented them to God?

To move from the subject of Hebrew scriptures to that of Christian scriptures, the Master Jesus declares that "there shall be joy before the angels of God upon one sinner doing penance."

What is repentance? It is an interior operation of will, a change of heart. The masters, angels, and even the saints are acquainted not only with our actions and words but even our very thoughts.

This explains what St. Paul means when he writes, "We are made a spectacle to the world, to angels, and to men". (1 Cor. 4:9) What does he mean, unless that even as our actions are seen by men, so they are visible to angels?

The examples quoted refer, it is true, to angels. But Jesus declares that the saints with him shall be like angelic spirits, by possessing similar knowledge and enjoying the same happiness. (Matt. 22:30)

We have abundant testimony from scripture to show that masters, holy ones or saints have assisted us through their invocation. The story of Sodom and Gomorrah illustrates this point. The holy Patriarch and Master, Abraham, interposed on the behalf of all the inhabitants provided ten just men were found therein. (Gen. 28)

When the Amalekites were about to wage war on Israel, according to the Book of Exodus, Moses, the servant and Prophet of Yahweh, went up on a mountain to pray for the success of his people and we are informed his prayer was effective. (Ex. 17)

Of all the sacred writers, there is none that reposes greater confidence in the prayers of his brothers and sisters than St. Paul. In his Epistles, he repeatedly asks for himself the prayers of his students. But is this any different from a number of Christians who have asked loved ones and friends to "remember me in your prayers"?

If imperfect people can assist us by their invocations, why shouldn't masters, the saints of God, be able to assist us also? If Abraham and Moses exercised so much influence cosmically while they lived in the flesh, is their power reduced now that they reign in celestial bliss? Or, are they so much absorbed in

the contemplation of God as to be altogether oblivious to their friends of earth? If they have one desire greater than another, scripture tells us, it is to see each of us in celestial bliss.

In the Book of Revelation St. John describes the saints' praying for their earthly brothers and sisters before the throne of God: "The four and twenty ancients fell down before the Lamb, having everyone of them harps, and golden vials full of odors, which are the prayers of the saints," (1 Rev. 5:8) and "... Another angel, who had a golden censor, came and stood at the altar. A large quantity of incense was given to him to offer with the prayers of the saints on the golden altar that stood in front of the throne; and so from the angel's hand the smoke of the incense went up in the presence of God and with it the prayers of the saints." (2 Rev. 8:3-5)

The prophet and holy master Zacariah records an invocation offered by an angel for the people of God, and the favorable response: "The angel of Yahweh then spoke and said, 'Yahweh Saboath, how long will you wait before taking pity on Jerusalem and the cities of Judah.? Yahweh then replied with consoling words to the angel who was talking to me '... I turn again in compassion to Jerusalem; my Temple there shall be rebuilt'..." (Zach. 1:12-16)

We should not be surprised that angels labor for our evolution and the attainment of our prize, since we are told by St. Peter that, "the devil goeth about like a roaring lion, seeking whom he may devour". All Christian scripture is clear on this, that there are evil angelic forces. Hate, like angels, is real and if hate impels some to oppose humanity's evolution (Satan means "opposer") then surely love must inspire others to assist us in reaching celestial bliss.

To invoke the assistance of the saints or masters is not only conformable to scripture, but is prompted by human instincts. The Catholic doctrine of the Communion of Saints bespeaks holy ties that unite heaven and earth. We do not dishonor God in invoking

the saints nor do we thereby void the mediatorship of Christ Jesus. We should indeed dishonor Him, if we consulted the saints independently of God. But we do not advocate this. The Catholic Church teaches, on the contrary, that God alone is the Giver of all good gifts; that He is the Source of all blessings, the Fountain of all goodness. The Church teaches that whatever influence the saints or holy ones possess, all comes from God. In the Liberal Catholic celebration of the Holy Eucharist the priest prays, "Here do we give unto thee, O Lord, most high praise and heartfelt thanks for the wonderful grace and virtue declared in the Holy Lady Mary (Our Heavenly Mother) and in all Thy glorious saints from the beginning of the world, who have been the choice vessels of thy grace and a shining light unto many generations."

Why invoke the holy ones or saints, if God can hear us? If such prayer is useless then Jacob was wrong in praying to the angel and St. Paul was wrong in beseeching his friends to pray for him; and we are all wrong in praying for each other. Is it not, at least, equally useful for us to invoke the prayers of St. Paul, since we are convinced that he can hear us?

Never should our supplications to our heavenly Father diminish in proportion as our prayers to the saints increase; for after all, we must remember that while it's necessary to pray to God, the Church merely asserts that prayer to the saints is "good and useful."

It is for this reason that in some Liberal Catholic Churches the priest may give the following Benediction (with permission of the Regionary Bishop):

"May the Holy Ones, whose pupils you aspire to become, show you the light you seek, give you the strong aid of their compassion and their wisdom. There is a peace which passeth understanding; it abides in the hearts of those who live in the eternal; there is a power that maketh all things new; it lives and moves in those who know the self as one. May that peace brood over you, that power uplift you, till you stand where the One Initiator is invoked; till you see His Star shine forth."



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