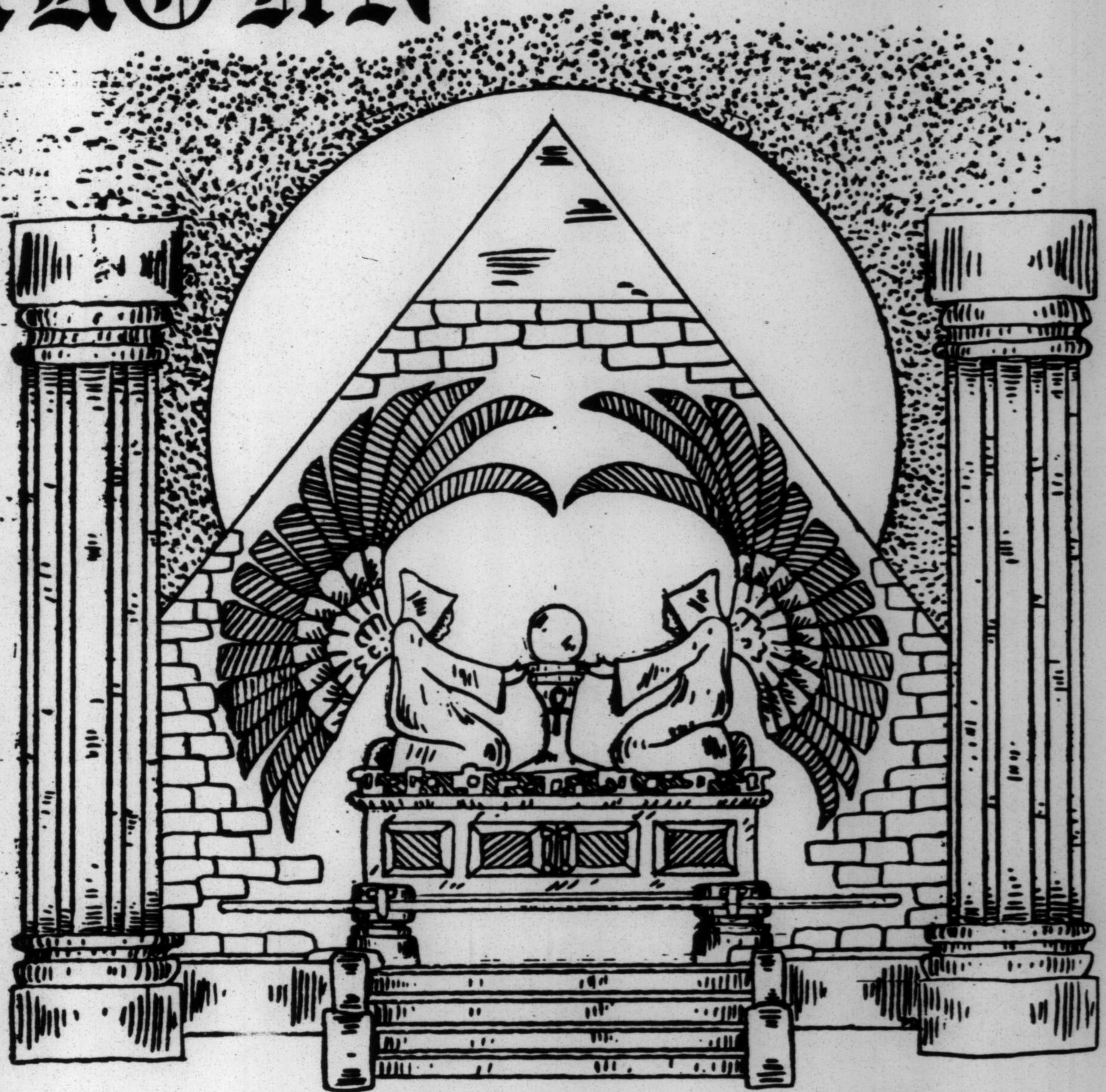


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ARON

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



The Christian Mysteries
The Abode of God
On the Primacy of Love
Children and Karma
Madame Blavatsky

Volume 2
Number 2

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 CHRISTIAN MYSTERIES... 8 by Fr. E. Sullivan, HORC	
MY PEOPLE WILL KNOW MY NAME.....	18
by Br. J. Isbrandtsen, HORC	
OUR LADY AS WORLD MOTHER..	29
by Matre Ava Freeborn, HORC	
AN INTERVIEW WITH BISHOP STEPHEN HOELLER.....	37
THE FOUR WORLDS OF THE CABALAH.....	45
by Br. J. Isbrandtsen, HORC	
ON THE PRIMACY OF LOVE....	54
by Sr. Teresa Norwark, HORC	
ALL SCRIPTURE IS INSPIRED OF GOD.....	64
By Dr. E. Sullivan, HORC	
THE ABODE OF GOD.....	73
THE UNIFIED THEORY OF CHIROPRACTIC.....	81
by Fr. E. Sullivan, HORC	
WORLD EVENTS CAST THEIR SHADOW ON TIME.....	92
IN THE FOOTSTEPS OF THE MASTER: MADAME BLAVATSKY..	104
by Sr. Susan Stoner, HORC	
CHILDREN AND KARMA.....	113
by Matre Catherine Zawodni, HORC	
THE MYSTICAL USES OF HERBS.....	119
by Br. Gary Wickman, HORC	
QUESTIONS AND ANSWERS.....	121
HORC Educational Committee	
I WILL HEAL THEIR LAND....	130

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THE MYSTICAL USES OF HERBS.....	119
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HORC Educational Committee	
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A Quote to Consider

"As taught by the Rosicrucians esoteric Christianity varies somewhat from orthodox Christianity, although it shares with the latter a recognition of the great spiritual values brought to earth by the Christ. But His actual work for the human race is interpreted differently."

Corinne Heline
Star Gates





Editorial .

As this issue of the AROHN goes to press, we cannot help but note that it goes out to over 20 different countries. The HORC (a religious order of Liberal Catholic clergy and servers awaiting official approval from the Liberal Catholic hierarchy) now has members or sacred congregations in five states and four countries.

The Order's official journal, the AROHN goes out to Liberal Catholics and non-Liberal Catholics alike, for it truly is universal in nature and religious spirit. In fact, the AROHN has more non-Liberal Catholic subscribers than it has within the Church! This is as it should be since this magazine was not intended to be anything other than what it is, namely a journal of esoteric Christianity, mysticism and the Cabalah.

In recent weeks it has come to our attention that there have arisen some questions as to the nature of the work, goals and principles of the HORC. In particular inquiries have come to our offices about what we mean by the term Rosicrucian. Hopefully the following will answer this question.

While members of the Order call themselves Rosicrucians, one must not confuse the term with other Rosicrucian orders that have nothing to do with the Liberal Catholic Church in particular and religion in general. Of course all true Rosicrucians have or share a common spirit, but let us always remember that Rosicrucianism is not so much a particular group or association of individuals (though some make such claims) as it is a mystical point of view. It is in this latter sense that we of the Holy Order of the Rose and Cross call

ourselves "Rosicrucians". Many Rosicrucians have been Christians, and those who would deny this fact deny history. We need only refer the reader to A.E. Waite's excellent text The Real History of the Rosicrucians for such information.

The Liberal Catholic Church is not a Rosicrucian church anymore than it is a Masonic Church or a Theosophical Church. In fact, the Holy Order of the Rose and Cross is as much theosophical in its views as it is Rosicrucian. A truth under any title is still truth and that goes for theosophical truth as much as for Rosicrucian truth. Most will find that upon investigation apparent differences disappear as the one current comes through. After all, no group can rightly claim to have a monopoly on God's knowledge.

Historically theosophy and Rosicrucianism have always been common allies in esoteric philosophy as well as in associations of individuals. In fact, we don't believe that an individual can be a Rosicrucian in any sense of the word without being a theosophist as well!

To call oneself a Rosicrucian is a statement that one is a student of the Divine outpouring and therefore consciously involved in developing the tools needed to appreciate and, if at all possible, to accelerate the development of the Divine consciousness within oneself. In this sense to identify oneself as a Rosicrucian is a statement of an intent and desire to maintain an openness to the finer vibrations or spiritual energies that are constantly flowing from the Supernal realm. These outpourings of the Spirit of God are continually calling us into an evergrowing communion and ask nothing more than a will-

ingness to receive and in turn impart to others that which is so freely given.

Rosicrucians hold that there is an evolutionary pattern to the development of mankind's understanding and appreciation of its relationship to God. Thus, at one time or another the second person of the Trinity, the Logos or Christ, has come to us in numerous guises, using different names and presenting varied aspects of what has been called the Divine Knowledge, Gnosis, Cabalah, Dharma or Theosophy in accord with the ability of mankind to understand and appreciate this wisdom. As such we can see that, as Rudolph Steiner among others has pointed out, there is a "historical development" to our conscious knowledge of the Divinity's manifestation. Some present-day schools of Rosicrucianism call this the "Historical World View" and it is by means of this concept that we can see that what is today understood as Rosicrucianism is, in fact, the result of a constant process of change and refinement in the development of the spiritual sciences and consciousness within each of us.

We have found that as time passes ones understanding matures, so that today's concept of truth becomes deepened as more of the seeming puzzle of life comes into perspective. That which at one time appeared disconnected can be seen as actually being part of an integral whole. Where divisions were thought to exist only an underlying unity remains. In no way do we wish to say or to imply that being a Rosicrucian gives one a corner on the spiritual truths of the ages. Each of us must find the path which best serves to enable us to fully experience the indwelling spiritual identity of God. Let it suffice

to say that we are all sons and daughters of God, and as stated so clearly and beautifully in one of the prayers of the Liberal Catholic Rite, "One day all of His sons shall reach His feet however far they stray."*

So, dear friends, know and understand that throughout the seeming divisions of organizations and philosophies only one current flows and only one Life has its being. To truly be a Rosicrucian is to possess this concept not merely as an intellectual ideal but also as a fully developed living principle of both mind and heart. To be a true Rosicrucian is to live and serve as a channel for the fulfillment of that principle. As the Master Jesus said, "Thy Kingdom come, Thy will be done on earth as it is in heaven."

Special Announcement:

Due to a breakdown of our printing press and the poor quality of new printing plates which broke after a brief run, you will no doubt note that this issue of the AROHN is considerably late.

As a result of this it was felt best to combine the Summer and Fall issues into one issue. Naturally all subscriptions will be extended to assure you of receipt of all remaining issues of your current subscription. As a result you will still get the same number of issues plus a slightly larger one with this issue due to it being combined with the Fall edition. Our next AROHN will be the Christmas issue.

Please notify us of any change of address. We encourage your letters to the editor, and we look forward to the continued opportunities to serve you and those interested in Esoterica, mysticism, religion, philosophy, and, of course the Kabbalah. Your Servant in Christ.

Jeffrey Isbrandtsen
Managing Editor

Fr. Edward Sullivan
Editor-in-Chief



The Christian Mysteries

Augustus le Plongeon, in his text Sacred Mysteries Among the Mayas and the Quiches writes:

"The Christian Church, on the one hand, the Roman emperors on the other, fearing the influence of those magicians and priests, persecuted them even to death. These learned and wise men founded secret societies to preserve and transmit their knowledge. These societies lasted during the Middle Ages - the Rosicrucians, the Theurgists, among them . . .

"Were their mysterious meetings remnants of the ancient learned initiations? Everything tends to which those who applied for initiation were obliged to submit; the nature of the secrets they possessed; the manner in which they preserved"

It is Le Plongeon's opinion that there are no Christian mysteries. He is not alone in this opinion. Many so-called "experts" contend that the "mysteries" are of pagan origin and have nothing to do with Christianity. Most of these experts claim to be Christian, and exist within the Church as her sons and daughters. Some are Catholic, Eastern and Western, others are Protestant. In their claim they do no service to their Master who founded the greatest of mysteries, the Church, the Mystical Body of Christ.

If the Lord Christ is the Son of God, could we expect anything else than the initiated revelation of the most profound mysteries locked within the Sacred Heart? If the Spirit comes as Teacher,

will He teach us no inscrutable and sublime secrets or mysteries? Does not the Bible declare Christ to be a mystery (Rom. 6:25-27; Col. 1:25-27)? And what of the proclamation of the "mystery of the Kingdom of God" (Mark 4:11; Luke 8:10)?

Is Christian truth to be reduced to a rational science? If God teaches us all that which we can learn as humans He becomes an idol! The Mind of God is beyond comprehension, at least human comprehension. This is the meaning behind the Cabalistic expression "Ain". God as Ain is no thing. He is beyond expression, for words are finite and limited. That which is limited cannot express that which is beyond limit. The human mind recoils at infinity. What a wonderment and an incomprehensible reaction occurs as we attempt to discern eternity. Is this not a mystery? The teachings of God astonish, shock and pleasantly enthrall us!

Is not the Eucharist a mystery? And who can understand the Most Holy Trinity? The Church is most assuredly, as are all the sacraments, mysteries. The mystery of the God-Man pushes our reasoning powers to their limit. Did not St. Augustine say, "I believe because it is ridiculous."? Christ said, "No one knoweth the Son but the Father; neither doth anyone know the Father but the Son, and he to whom it shall please the Son to reveal Him." (Matt. 11:27.) The Blessed Trinity is the mystery of mysteries. Reason alone will not show us the truth of the Trinity. We cannot adequately present rational reasons and explanations for this sublime mystery.

Exactly what is a mystery? In the ancient and Christian sense it was a manifested truth that still remained somewhat obscure to us unless we attained a higher state of awareness. And what was that state of awareness? Certainly not our finite or limited state. St. Paul implored the early Christians to have the "mind of Christ". This is the meaning of the Rosicrucian expression "the Christ Consciousness". Such a state is called a "mystical"

state, since it never allows a complete communication to take place on the rational level. We do not grasp the truth of such mysteries of Christ by our intellect. We accept such truths by faith, to be sure; but faith implies mystery in itself, the limits of rational thought. Rational explanation points in finite directions. It deals with (from the spiritual point of view, not ours) lesser mysteries. The Greater Mysteries are known to the Mind of Christ.

The Vatican Council (1816) said concerning mysteries:

"If anyone should maintain that no true and properly so-called mysteries are contained in divine revelations, but that all the dogmas of faith can be understood and demonstrated by the cultural intellect from natural principles 'Let him be anathema'."

The Catholic Church has always recognized the mysteries. Nor have these mysteries been lost to other Christians if they but seek. Still, one must go beyond attending religious services and believing in the mysteries; one must attain to the "Mind of Christ". We are part of the Body of Christ. He is our Head. This is the mystery of the Theocracy. A true theocrat is Christ-minded. When we speak of the mystery of the Mystical Body of Christ we do not mean a collective body or organization. Here the word "body" implies an organic whole, composed of dissimilar parts that are called members, all of which transform that living Body into a soul, and which compel the preservation and ultimate perfection of that organism.

All these elements are to be found in the spiritual organism known as "The Mystical Body". The faithful are the members ruled by Christ the Head. The vital life force is the Holy Spirit which transforms the Mystical Body into a living soul. The common end

is that state of perfection known as "the fullness of Christ" (Eph. 4:12-13). It is not a question of social unity.

Ernest Mura writes, in The Nature of the Mystical Body:

". . . the Body of Christ is qualified as Mystical, an epithet that expresses something hidden, mysterious, and supernatural, something surpassing human understanding. The Mystical Body . . . does not fall within the domain of the senses, nor can it be known only through divine revelation and the interior illumination of the Holy Spirit. Even this supernatural light allows us only a glimpse of the surface, if we may say so, of the divine realities. For we cannot penetrate their inner nature"

There are seven (the number seven cabalistically represents earthly perfection) bonds of Christ in the Mystical Body, as follows:

1. The Jurdidical Union. Christ, through His redemptive passion, possesses and sanctifies us.
2. The Chariable Union. Our reciprocal charity (and His) that unites Him to us through love.
3. The Sanctificate Union. We become hierophanies by means of His theophany. (A hierophany is a sacred manifestation made known to the mundane or profane. A theophany is a historical manifestation, in this case, the Master Jesus as Christ. A hierophany can have a mythological basis.)

4. The Sacramental Union. His constant influence into our innermost being by means of the sacramental rites instituted by Him.
5. The Holy Spirit Union. We are quickened by the Holy Spirit and form, with Christ, a living Soul.
6. The Karmic Union. Receiving the manifold graces adorning the mystical organism we tend to reproduce in ourselves (our human nature which still exists though we are part of the Mystical Body) the Model offered us by our Head, the Lord Christ. For our heavenly Father "has predestined (us) to become conformed to the image of his son" (Rom. 8:29).
7. The Final Union. All who are so incorporated into Christ must be one with Him into all eternity, through the full development of the Mystical Body.

Yet, unless we appreciate this mystery it passes us by. The intellect presents a shallow image, indeed. Faith presents an incomprehensible mystery. The Mind of Christ offers us eternity.

Just how do we become the Mind of Christ and reach His "fullness"? By way of answer, the Master Jesus gives us another mystery. We must become "converted", transformed from what we are to what we must become. To do so requires not faith, but understanding; those who have ears and hear, eyes that see. To understand the mystery means our "conversion". Jesus speaks to a believing and faithful Peter to "strengthen thy brethren when thou become converted". To others He does not explain the meanings lest they believe and become saved. What manner of mystery is the scriptural drama presented by the Apostles? Attempts to explain such scriptural statements sometimes border on the ridiculous when the historic truth is obvious, though still a mystery majestic beyond human appreciation.



Can we even perceive in our finite awareness the mystery of love? Here in Christ do we encounter another Christian mystery. Father Pierre Teilhard de Chardin writes:

"I want to love Christ with all my strength in the very act of loving the universe. Can this be absurdity, blasphemy?" (from a letter dated March 15, 1916.)

He adds (in How I Believe, page 37):

"The Universal Christ, as I understand the name, is a synthesis of Christ and the universe. He is not a new godhead - but an inevitable deployment of the mystery in which Christianity is summed up, the mystery of the Incarnation."

Can one truly comprehend a material universe that evolves such attributes as love, beauty and person? In Christ we encounter God as Person and learn the meaning of love. We also encounter a mystery, for though we comprehend personhood and love, we do not understand fully how such things come to be. To say they spring forth from God does not solve the mystery. To go further and claim that they are related to a cosmic event known as the Incarnation sinks us deeper into the Mystery and our intellect faces new dimensions that have less and less rational significance and depend more and more upon faith.

But then, what of the mystery of faith? What need does evolution have of faith? Faith allows us to function socially as well as to meet spiritual mysteries. It is more than belief. St. Paul describes faith as "the assured expectation of things not yet seen." We cannot deny faith. It is a human attribute in one degree or another. Evolution does not allow functions without purpose. How often have we heard the expression of "the Christ of

faith"? The "Christ of faith" is much more than the "Jesus of history". Turning once again to Teilhard de Chardin (Teilhard de Chardin and the Mystery of Christ, page 73):

"Concretely and historically it is incontestable that the living and conquering idea of the universal Christ appeared and developed in the Christian consciousness when Jesus the man was adored and recognized as God."

Teilhard de Chardin grasped the significance of the cabalistic teaching concerning the tetragrammaton, Yahweh. Though we are not familiar with his ever expressing anything concerning the Cabala or the tetragrammaton, his teaching was plain. While appreciating traditional devotion that centered on the humanity of Christ, de Chardin insisted that these should not be taken "out of context" from the greater vision of Christ (the "Christ of faith") which grew as human knowledge of the universe grew. When Moses asked God His name he learned the meaning of Yahweh (as recorded at Exodus 3:15), "I am that I am" (which has also been explained to mean "I cause being" or "I shall prove to be ("being" as well) what I shall prove to be"). Both de Chardin and the Cabala are in complete agreement. Both leave us faced with another mystery. The mystery of evolution and humanity's encounter with God and the "Christ of Faith".

Teilhard de Chardin saw man primarily as a spiritual being, though by no means exclusively spiritual. He encouraged all human beings, as well as all Christians, to become more fully aware of their spiritual inheritance and destiny. He brought the richness of the Christian Mysteries back into Catholic thought. He asked simply that we give up our idols. Are you prepared to accept the inscrutable ways of God, to break your idols and rejoice in the Christ of Faith? Are you prepared and willing to love? To do so, you must enter into the "mystery of the Kingdom of God" and be

prepared ("initiated") into the sublime and profound Mysteries of Christ. In an expression, we must become part of the Mystical Body of Christ.

Teilhard de Chardin expresses it well in Cosmic Life (page 48):

"God, who is as immense and all-embracing as matter, and at the same time as warm and intimate as a soul, is the centre who spreads through all things . . . Souls are irresistably drawn by the demands of their innate powers, and still more by the call of grace, towards a common centre of beatitude

"Moreover, grace, which introduces them into the field of divine attraction, forces them all to exert an influence, as they proceed, upon one another; and it is in this relation of dependence . . . that there lies so astonishingly 'cosmic' mystery of the 'Communion of Saints'

"Grace, in fact, is more than the common environment or over-all current by which the multitude is bound together into one solid whole, one single impulse. The Communion of Saints is held together in the hallowed unity of a physically organized whole; and this whole - more absolute than the individuals over which it has dominion, in as much as the elements penetrate into and subsist in God, as a function of him and not as isolated particles - this whole is the body of Christ."



My People Will Know My Name



Isa. 52:6



Man has given to everything in the known universe a word or phrase that describes its perceived nature, in short, a name. This can be a startling thought when one first comes upon it. Can you think of anything that lacks a name? What happens when something unnamed is first discovered? It is given a name. This tradition is not limited to modern man alone. It has existed from time immemorial. At the very commencement of creation God is said to have created light with the words, "Let there be light" (Gen. 1:3), not to mention that "In the beginning was the Word" (John 1:1). I do not wish to imply that the creation was a simple process; however, the essential power of words and names has long been understood and is an integral part of the Judaeo-Christian view of the universe.

Perhaps Shakespeare was correct when he said that "a rose by any other name would surely smell as sweet." Then again, he may have been exactly 180 degrees off in his assumption. In this vein it is interesting to consider Genesis 2:19-20:

" . . . from the soil Yahweh God fashioned all the wild beasts and all the birds of heaven. These he brought to the man to see what he would call them; each one was to bear the name the man would give it. The man gave names to all the cattle, all the birds of heaven and all the wild beasts"

Further on, at Genesis 5, is found the role of the patriarchs before the flood. Each is named, starting with Adam and ending with Noah, and their respective ages are also given. Through the

use of certain Cabalistic techniques we could conclude that the names and ages found in that role are in reality a coded system wherein certain archetypical evolutionary developments in the psyche of humanity are depicted. Thus it should not surprise us to find that the name of Enoch (Heb. HNVCh) also can mean "inauguration", "consecrating," or "training". As an initiate, he personifies the idea of being "perfected" on the earthly plane. It should also come as no surprise, then, to learn that Enoch "walked with God" and "vanished because God took him." (It is also interesting to note that the age of Enoch at the time of his walk with God, 365, is not only the number of days in a solar year, but also the numerical value, using the Hebraic system of Gematria, of ABRAXAS, a term used by early Gnostic sects that appears to have been a synonym for the holy Tetragrammaton YHVH. King, in his text The Gnostics and their Remains, has stated, "the numerical or Kabalistic value of the name ABRAXAS directly refers to the Persian title of the god 'Mithra' Ruler of the year, worshipped from the earliest times under the appellation of Iao."¹ All the above serves to illustrate that there is more to any name than one might at first think.

Within the Hebrew scriptures there is one name that stands above all others. The knowledge of this name was thought to be so powerful that only a people consecrated in and by it were considered as being a fit receptacle for its indwelling. In the King James version of the Bible this name has been omitted, as in the case of many other translations of the scriptures. There even exists today a "Christian" sect that purports to base much of its philosophy on the knowledge of this name.

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1. Bishop C. W. Leadbeater, in a discussion on the vestments used in the Liberal Catholic ceremonies, had the following to say concerning the Biretta: "The three prominences on the biretta have the usual threefold significance, while the four on the cap of the doctor of divinity are supposed to be symbolical of the four letters of the tetragrammaton or sacred name of which he should have a fuller knowledge than other men." (Science of the Sacraments, p. 521).

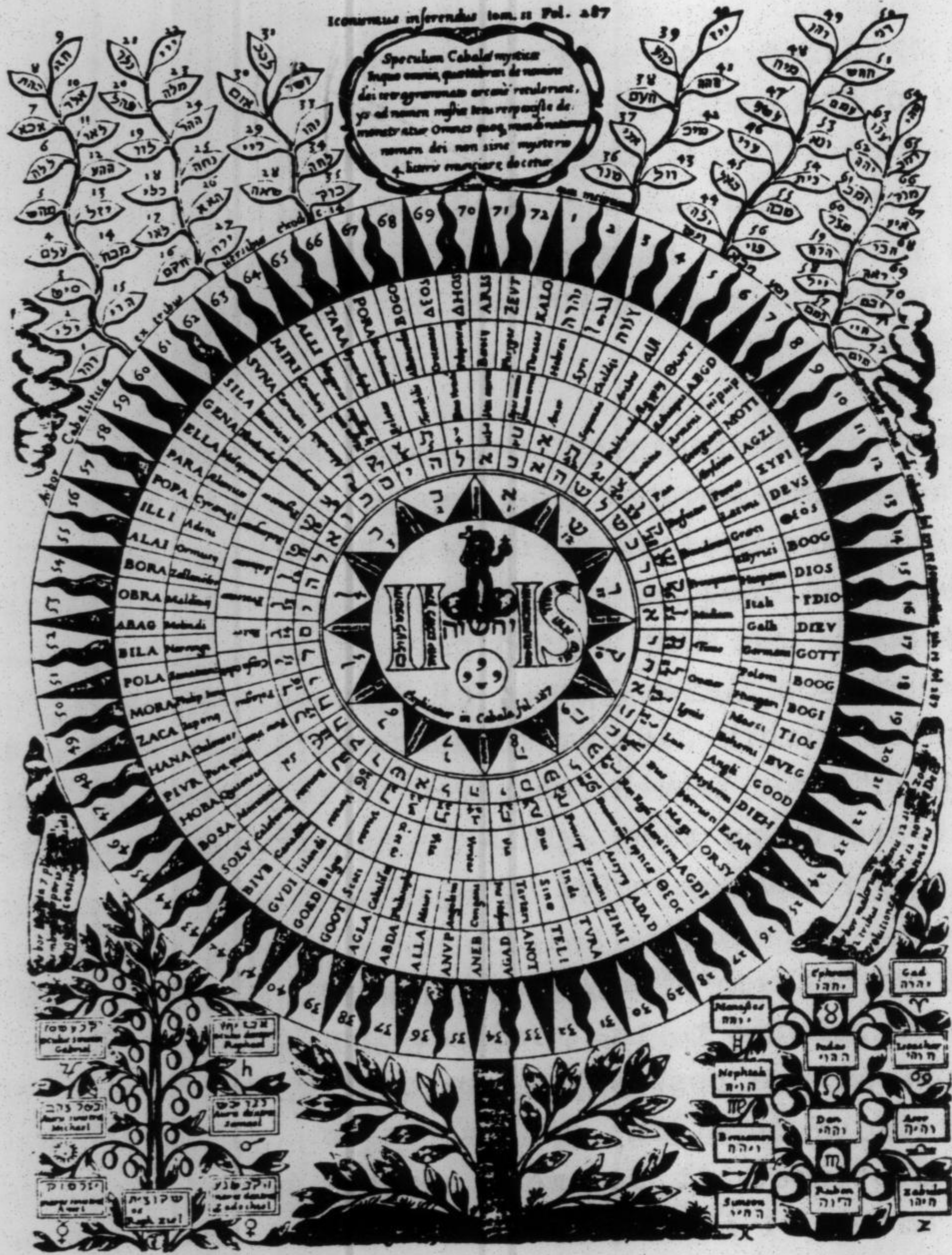
The first man to know this name, we are told, was Moses. It was given to him at that hierophanous experience described in chapter three of Exodus. Moses' meeting with God, through the imagery of the burning bush, stands as a peak of Old Testament revelation.

"And God also said to Moses, 'You are to say to the sons of Israel: Yahweh, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you.' This is my name for all time; by this name shall I be invoked for all generations to come.'"

Yahweh was the name that God chose for himself as a symbol of His indwelling amongst the people of Israel. The later Hebrews felt this name to be so holy that only the High Priest was allowed to pronounce it and then only in the 'Dibar', the Holy of Holies, the most sacred part of both the Tent of the Tabernacle and the later Temple of Solomon. It has become the common custom within Judaism to substitute the word "Adonai", meaning "Lord", for Yahweh, whenever it is present in scriptural texts that are being read. This is to prevent any possibility of taking His name in vain (cf. Deut. 5:11).

The word "Yahweh" itself would appear, through etymological study, to be related to the word meaning "to be". Thus, Yahweh can be seen as one possessing the quality of "being" without implying lack of duration, or limitation. It is in essence a glyph of existence. It can mean and has been translated as "I am that I am" or "I shall prove to be what I shall prove to be", which further substantiates the theme of existence. In many respects, this name serves to show the impossibility of giving a name to that which is transcendant.

Speculum Cabala mystica
Anque omnia quae dicitur de nomine
dei in septuaginta annis reuelata.
ut ad remanentibus in responsis de
manu datur Omnes quae mandata
nomine dei non sine mysterio
4. hanc numerare de cetero



From Kircher's *Œdipus Aegyptiacus*.

Anyone familiar with the Tao te Ching will undoubtedly be struck by the similarity of the concept of the impossibility of naming that which is transcendent and the following from that Chinese scripture: "The Tao that can be named is not the eternal Tao . . ." and in many respects, I would have to agree with this thought. To name a god is to limit it. However, a name can be seen as being a symbol that can be conveniently used by the limited consciousness of the finite mind to describe God, and thus serves to facilitate a communication between that which is above and that which is below. "Yahweh" is not a definition of God's essence, it is more a symbol of the transcendence of Deity for whom no name is truly pure enough nor suitably all-encompassing.

In light of this, why should we be concerned with finding and using the name of God? The Hebrews attached great importance to the name of God. It inspired awe and was a name of glory (Deut. 28:58); was a place of protection (Prov. 18:10); and was the banner of His people (Micah 4:5). Thus we can see that, at least to the Hebrews, the name of God played an important role in their spiritual life, as it should in ours also.

In Semitic thought, knowing the name of something endowed one with a certain degree of power or control over the thing so named. Furthermore, by knowing a god's name, one could call on that god and be assured of a hearing. Therefore, by the declaration of His name to Moses, Yahweh opened a channel for communication between Himself and His people.

In the Hebrew scriptures we can find a number of names besides Yahweh which appear to have been attributed to the One God. Yahweh Tzaboath, Adonai Melekh, Sabaoth, Shaddai, El Chai, Adonai Ha-Aretz, Elohim, Eloah and Yah are but a few examples. Each of these, when translated from Hebrew into English, portrays a slightly different aspect of the Deity: The Almighty, God of Armies, Mighty, Living One, Lord of Earth, Lord, God, I Am,

King. Each serves to elucidate some particular attribute of the manifestation of God's relationship to both mankind and the totality of the creation!

In Christian mysticism the name of Jesus Christ is considered to be one of the truly potent magico-spiritual forces in this universe. In His name are demons cast out (Mark 16:7) and people baptized (Acts 4:30). Every service in the Liberal Catholic Church calls upon the holy names ("In nomine Patris et Filii et Spiritus Sancti" - "In the name of the Father and the Son and the Holy Ghost").

If an analyze the name of Jesus as it is formed by Hebrew letters, we find an interesting correlation between it and the holy Tetragrammaton. In Hebrew "Jesus" is "Yahshuah" which is composed of the four letters of the Tetragrammaton (Yod-He-Vav-He) with the addition of the letter Shin (thus YHSVH). The letter Shin has a numerical value of 300. Carlo Suares states in The Cipher of Genesis: "In Jesus-Yhswh, the Shin is a cosmic action" and "He whose name is YH-Sheen-WH, that is YHWH in action (Sheen) wants to and must descend deeply into the world" (p. 198). Shin (or "Sheen" as Suares spells it) is often considered as being the "spirit" or "breath" of God as it plays across the waters of creation, and in this sense it corresponds to the Gematraic value of Ruach Elohim (the breath of God) (see Gen. 2:7).

יהשוה

YHSWH is also called the Pentagrammaton (the name of five letters). This name is esoterically connected to the fifth card in the major arcana of the Tarot, the Hierophant, and is related to the word "hierophany" which in turn implies the existence of sacred space. The Pentagrammaton is a hierophany (a manifestation of sacredness in the otherwise mundane world) in that it is a sacred area that should be approached with all due respect and reverence (Phil. 2:9,10). It is as much a "holy temple unto the

Lord" as was Solomon's and should be regarded in the same light (2 Chron. 6:9,10).

"Let them all praise the name of Yahweh.
Let them all praise the name of Yahweh
at whose command they were created . . .
For his name and no other is sublime,
transcending earth and heaven in majesty,
raising the fortunes of his people, to
the praises of the devout of Israel, the
people dear to him."

Ps. 148:5,13,14

Therefore, even as Christians we carry on the traditions of the sacred name, many times without even knowing that we do so. A good example of this is centered around the AMEN. In many Christian, as well as Jewish, circles, all prayers end with the word "Amen" which has come to mean "So it is"; "so be it" or even "verily" or "truly". In Hebrew the word "Amen" (AMN) can mean "faithfulness", "craftsman" or "artisan". Its numerical value of 741 is the same as "tree" (SYLN). One might also find that the word of creation in the Hindu faith is "AUM" or "OM", both of which have phonetic qualities similar to those of "Amen", especially when chanted. You might try that as an experiment: chant AUM (Ah-oo-mm) and then Amen (Ahh-menn). Pay attention to what happens in terms of the sounds produced as well as the actual position and movements made by your vocal apparatus. Is the suggestion that "Amen" and "Aum" are connected merely a frivolous one? You will have to answer that for yourself. However, we do know from scripture that "In the beginning was the Word" (John 1:1), and if "Amen" was that word, what then are the implications of its use? Most assuredly, it could serve as a means of bringing oneself into alignment with the force behind it. In this sense it can be seen that names such as "YHWH", "YHSWH" and "AMN" are vehicles of communication between this reality and higher planes of manifestation and consciousness.

In Hebrew the holy name is also called the "Hashem" which is related to "Hashamaim" meaning "heaven". Thus, the implication that knowledge of the Divine Name brings us into close contact with the veritable spiritual center of the creation. As the Christ Jesus said:

"Holy Father, keep those you have given me true to your name, so that they may be one like us . . . I have made your name known to them and will continue to make it known, so that the love with which you loved me may be in them, and so that I may be in them."

John 18:11,26



"Blessed be his name forever, enduring as long as the sun! May every race in the world be blessed in him Blessed forever be his glorious name may the whole world be filled with his glory! Amen! Amen!"



(Ps. 72:17-19)



Study Guide

"My People Will Know Me by My Name"

1. Why is there a necessity of assigning a name to something, as long as we understand the concept behind it?
2. What two well-known phrases do we find in the Bible to describe the beginning of the act of creation?
3. From these two quotes, does it appear that sound or light existed first?

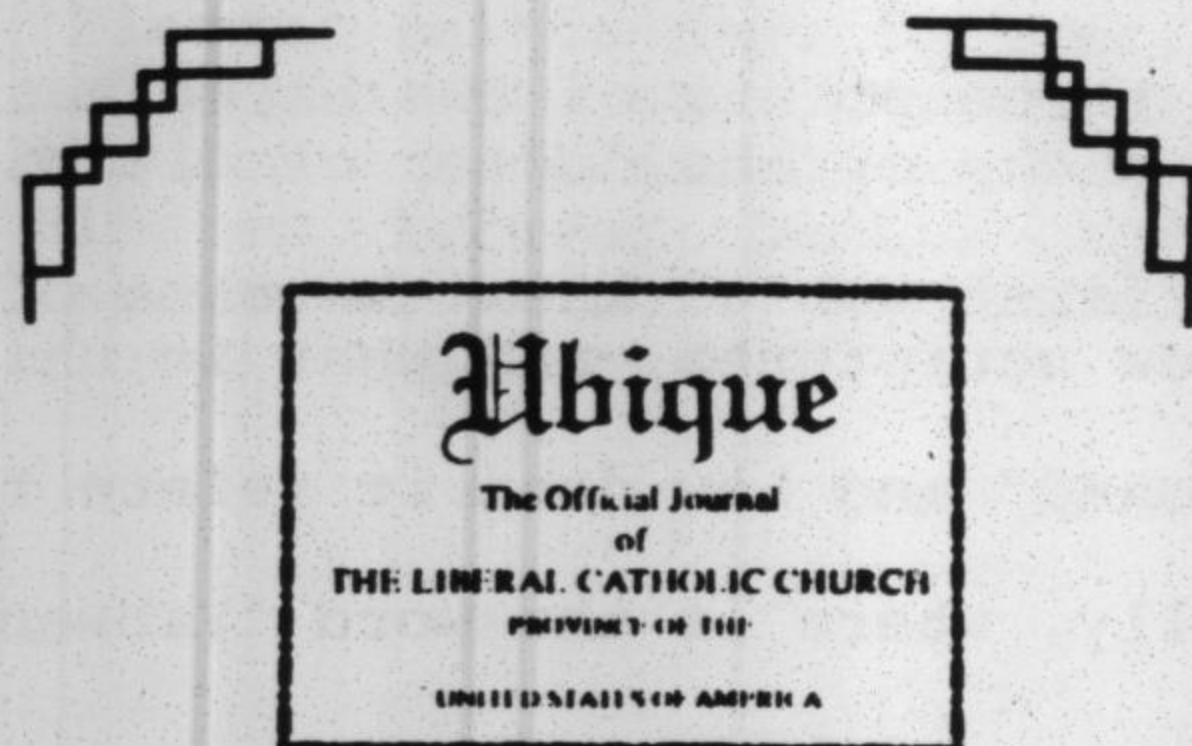
Discuss the implications of this deduction.

4. According to Genesis 2, what did Yahweh use as his building material to make the animals out of?
5. Who chose the names for the animals?
Why do you suppose Yahweh God had Adam pick the names instead of naming the animals Himself?
6. What is the significance of the list of Patriarchs before the Flood listed in Genesis 5?
7. What does "Enoch" mean cabalistically?
8. What does "ABRAXAS" mean?
9. What do the three points of the biretta and the four points of the cap of the doctor of divinity signify?
10. Who was the first man to know the name of God, according to the Hebrew scriptures, and what is this name?
11. What is "Adonai" and how does it relate to "Yahweh"?
12. Etymologically, where is the word "Yahweh" probably derived from?
13. What does "Yahweh" mean and how well does it describe God?
14. If it is indeed impossible to give a name to God, why is it important for humankind to have any vocal representation for God?
15. What other Hebrew names are there for the One God and what do they mean?

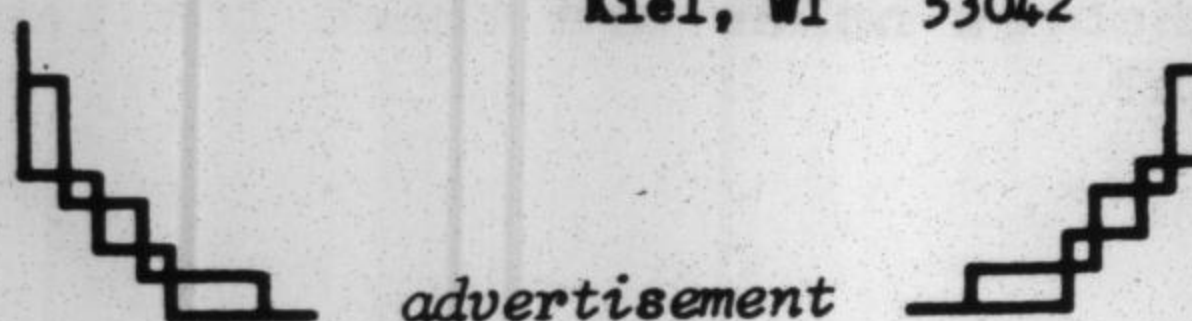
16. How might a name of God be used in a ceremonial context?
17. What is the significance of these other names for God, if God already gave Moses his true name?
18. Cite examples of Christian ceremonies where a God name is used to open a channel of communication.
19. According to Cabalist Carlo Suares, what does the Hebrew Letter "Shin" signify?

How does this concept interact with the Tetragrammaton when inserted into it to form the name of Jesus?

20. What is the Pentagrammaton?
21. Discuss the esoteric significance of the number five, specifically in relation to the Pentagrammaton.
22. What word commonly used by Christians seems to be related to the Hindu "word of creation"?
23. What are possible connections in meaning of these two words?
24. What is another Hebrew word for the holy name and what does this word mean literally?



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Our Lady as World Mother

One of the long-standing controversies within the religious world has been the question of the position and importance of the World Mother. Is it idolatry to honor the World Mother (known as Our Lady Mary among Catholic Christians)? Is it truly Christian to invoke her as an intercessor in light of holy scripture?

Consider this: many Christians regard the very soil of Israel to be holy or sacred. This view is shared by a number of non-Christians as well. If the soil can call forth such reverence, how much more veneration can be enkindled in our hearts for the living companions and relatives of Jesus the Christ!

If we gaze on the Apostles of Christ, the leaders and teachers of the Way, as models of holiness because He chose them as His students and friends, how peerless must have been Our Lady's holiness? According to the Essenian tradition, as well as other schools of thought, Mary began her mystical training shortly after her birth. Mary of Agreda, in vision, refers to the devils and possessors of the insane going quite mad on the night the Virgin was born, crying out because of the light of the angel hosts that had come in honor of her birth. The vehicle for the Anointed had to have been holy indeed to have been chosen for such a life. She gave birth to Him, she gave Him her breast for His pillow and sustenance, and clothed Him in His infancy. She guided His early steps, accompanied Him in exile to Egypt, stood by Him from infancy to boyhood, boyhood to manhood. She was the first to embrace Him at His birth, and the last to receive His dying breath upon Mount Calvary.

Such sentiment is not unnatural and we discover it in holy scripture, spontaneously bursting forth from the lips of a woman

who, hearing the words of the Master, lifted up her voice and said to Him: "Blessed is the womb that bore Thee and the breast that gave Thee suck."

In our study of holy scripture we learn that at times people have been "elected" or chosen for a particular purpose. An example of this would be the Prophet Jeremiah. He was "sanctified" or set apart for a particular purpose. From his birth he was chosen to be the herald of Yahweh God's law to the children of Israel. Jeremiah 4:5 informs us, "Behold I formed thee in the bowels of thy mother, I knew thee, and before thou comest forth out of the womb, I sanctified thee." John the Baptist is another good example of one chosen by God. He was, according to Luke 1:41, "a burning and a shining light," because he was chosen to prepare "the way of the Lord."

If God has thus sanctified His Prophets, how much more sanctified must have been our Lady Mary, who was to bear the Lord Christ? Holy scripture informs us directly that Elizabeth, the mother of John, was "filled with the Holy Ghost" that she might be a worthy hostess of our Lord during the three months that our Lady dwelt under Elizabeth's roof. If holiness became John's mother, surely holiness became the mother of John's Master! Yahweh said to His priests: "Be ye clean, you that carry the vessels of Yahweh" (Isa. 52:11). Can we truly conceive Mary to be the chosen vessel of God without sanctification?

Her very name gives us insight into this sanctification. The name Mary means "out of the sea". Out of the sea came life. If we view the sea as a symbol of humanity, a mystery unfolds before us. According to the Cabalah the first Soul to reach perfection was the World Mother. Remember, Jesus was the "Spoken Word" and thus spoken in perfection, whereas Our Mother evolved from the earth, from our race, to attain perfection. For the perfect Word to manifest in flesh on earth, there was need for a perfect vehicle.

Rosicrucian tradition holds the Divine Mother to be represented by the rose, for she is the mother of physical and spiritual evolution. It is interesting to note that Catholic Christianity teaches a spiritual technique called the "Rosary", especially since this Rosary is a means of special recourse to the Holy Mother.

Catholics have called Mary the Mother of God, because Jesus was God Incarnate, but she is not the Mother of Divinity. She had no part in the generation of the Word of God, for that generation is eternal; her maternity is temporal. God is her Creator. She is the Mother of the human nature of the Son of God.

Let us consider the following question. Did the mother who bore us have any part in the production of our spirit? Was not this part of our being the work of God alone? Yet, who would say "the mother of my body" instead of simply "my mother"? As far as the sublime Mystery of the Incarnation can be grasped, Our Lady Mary, under the "over-shadowing" of the Holy Spirit, gave to the Second Person of the Eternal Trinity, as all mothers do, a true human nature of the same substance with her own and is therefore really and truly His Mother. It is in this sense that the title "Mother of God" was upheld by the General Council of Ephesus, in 431 A.D.

In Genesis we read: "I will put enmities between thee and the woman, and thy seed and her seed; she shall crush thy head . . ." (Gen. 3:15). Catholics, ancient and modern, recognize the seed and the woman as prototypes of our Lord Christ and of Mary, respectively. The serpent was used to typify the Devil. It is noteworthy that as these characters appear on the scene of our fall (Adam, Eve and the serpent - the rebellious angel) that corresponding personages forgive in the redemption. Jesus Christ, the second Adam (1 Cor. 15:45-53); Mary, the second Eve; and the Archangel Gabriel. In understanding the involvement of a woman in the fall from the grace of God, it would then seem only natural to

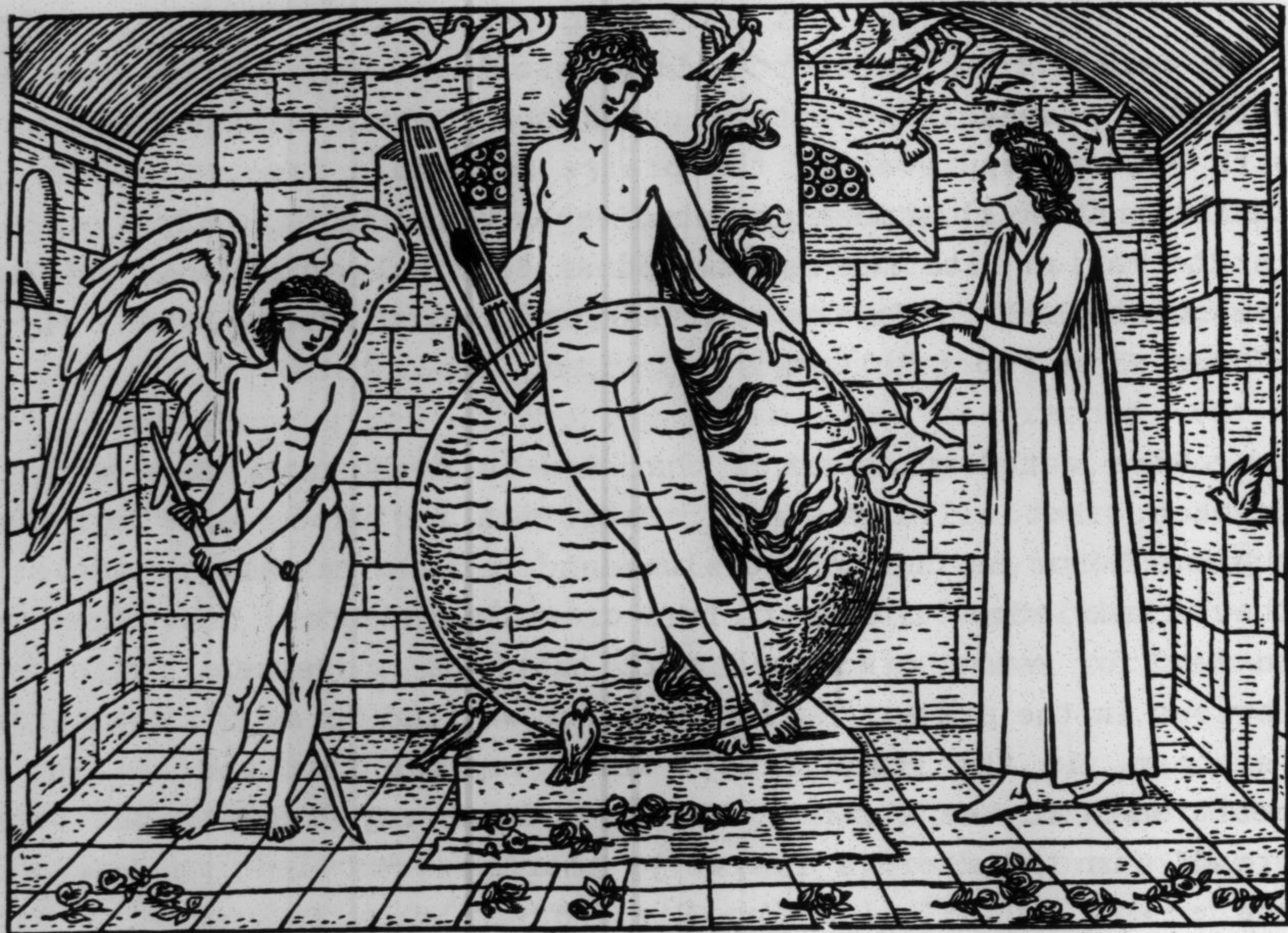
find a woman involved in the redemption, the fall of the Opposer, and the establishment of the Kingdom.

The Feast of Our Lady Mary's Conception was first celebrated in the East in the fifth century and in the West in the seventh century. It should also be noted that the Feast of the Blessed Trinity was not introduced until the fifth century.

At Luke 1:46-48, Our Lady said, "My spirit rejoiced in God . . . behold from henceforth all generations shall call me blessed." Here she prophesies that all generations shall call her blessed, with evident approval of the praise she would receive. Catholic Christians, in this most profound sense, fulfill Our Lady's prophecy. In the Marian Rite she is invoked as "our holy, praiseworthy, and Immaculate Lady." In the Alexandrian Liturgy of St. Basil, she is addressed as "most holy, most glorious, immaculate."

Some authorities argue that God is dishonored when Mary is invoked. But all Christians, Catholics included, know that the supreme honor is due to God alone and to do otherwise is idolatry. They acknowledge Our Lady to be a creature indebted, like ourselves, to Him for every grace and gift that she possesses. This is obvious in the prayer "Hail Mary", for we find "pray for us children [sinners, in the Roman rite]" which implies that she is also a petitioner at the throne. But to God, we say "Give us our daily bread" (in the "Lord's Prayer"), thereby acknowledging Him to be the source of all. Asking His handmaiden's intercession and prayers for us does not slight God. She prays as we pray. She invokes as we invoke.

If God saw fit to incarnate into a human and came forth from the womb, would He not have affection for the one chosen to be His Mother? The purest of womanhood, He embraced. Here was a vessel for God, indeed a clean and holy vessel. Here flesh became truly one with God. Through her flesh the Light came among us. And



that Light was the "Life of the World". In that divine moment she became the Mother of the World as well. She became our Mother. If we are her children, can we do no less than our Master? Surely all her children seek her solace and affection.

If we look at this in another way (from the viewpoint of comparative religion) all religions have recognized the World Mother. In The Sacred and the Profane by Mircea Eliade we find concerning the Mother Goddesses, "Celestially structured supreme beings tend to disappear . . . they depart from among men, to withdraw to the sky, and become remote . . . Gradually their place is taken by other divine figures . . ." (pp. 121-122). In other words, the religious consciousness appears to have as a hierophany in its evolution a World Mother or "mother-goddesses". This does not mean that the religious consciousness is based on a false sense of reality, but shows an underlying awareness that continues to manifest itself in history, regardless of culture or time, through that consciousness. This is a spiritual reality that is interpreted as the World Mother. Eliade continues with "The great mother-goddesses . . . are markedly more dynamic and more accessible to men than . . . the Creator God." (p. 126). One could equally well add that the innate awareness of humanity's relationship to earth, the need of agriculture, the importance of sexuality and fertility all play dynamic roles in human expression toward the World Mother.

In many instances the World Mother is a spiritual expression of a reality that is re-actualized by the celebration or festivals of religious myths. This is especially true of the archaic religions.

However, for Judaism and Christianity Yahweh doesn't just manifest in cosmic time, but also in historical time. Here we have a new dimension of history, a theophany. Eliade also notes this when he writes: "Christianity goes . . . further in valorizing historical time. Since God was incarnated, that is since he took

on a historically conditioned human existence, history acquires the possibility of being sanctified When a Christian of our day participates in liturgical time it is no longer a mythical time, it is the time when Pontius Pilate governed Judaea." (p. 111). It goes without saying that Our Lady Mary as the World Mother becomes a theophany as well, for she existed in historical time and becomes wedded to the same spiritual reality that the archaic myths did.

In other words, the World Mother becomes truly real in that Our Lady lived in historical time, and thereby became sanctified because of her relationship with the Incarnate Word of God, her Son.

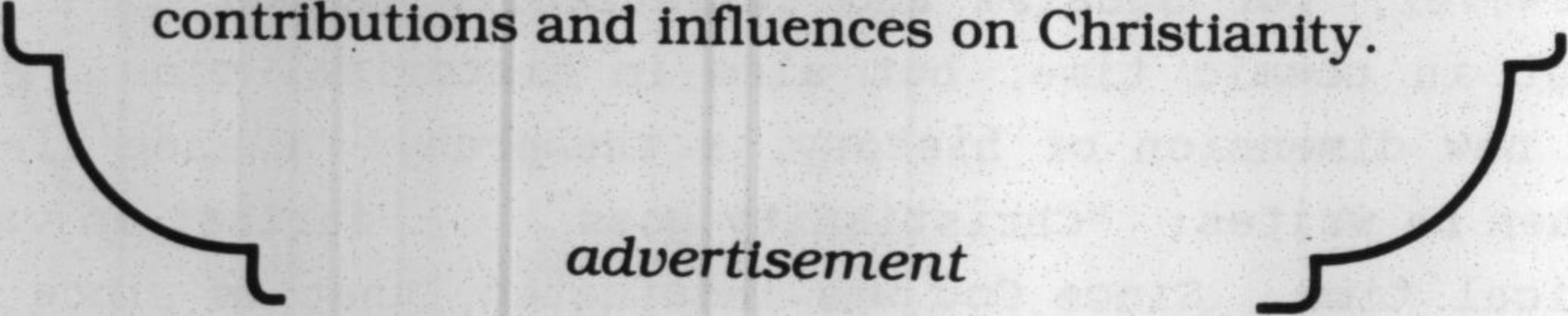


The Gnosis

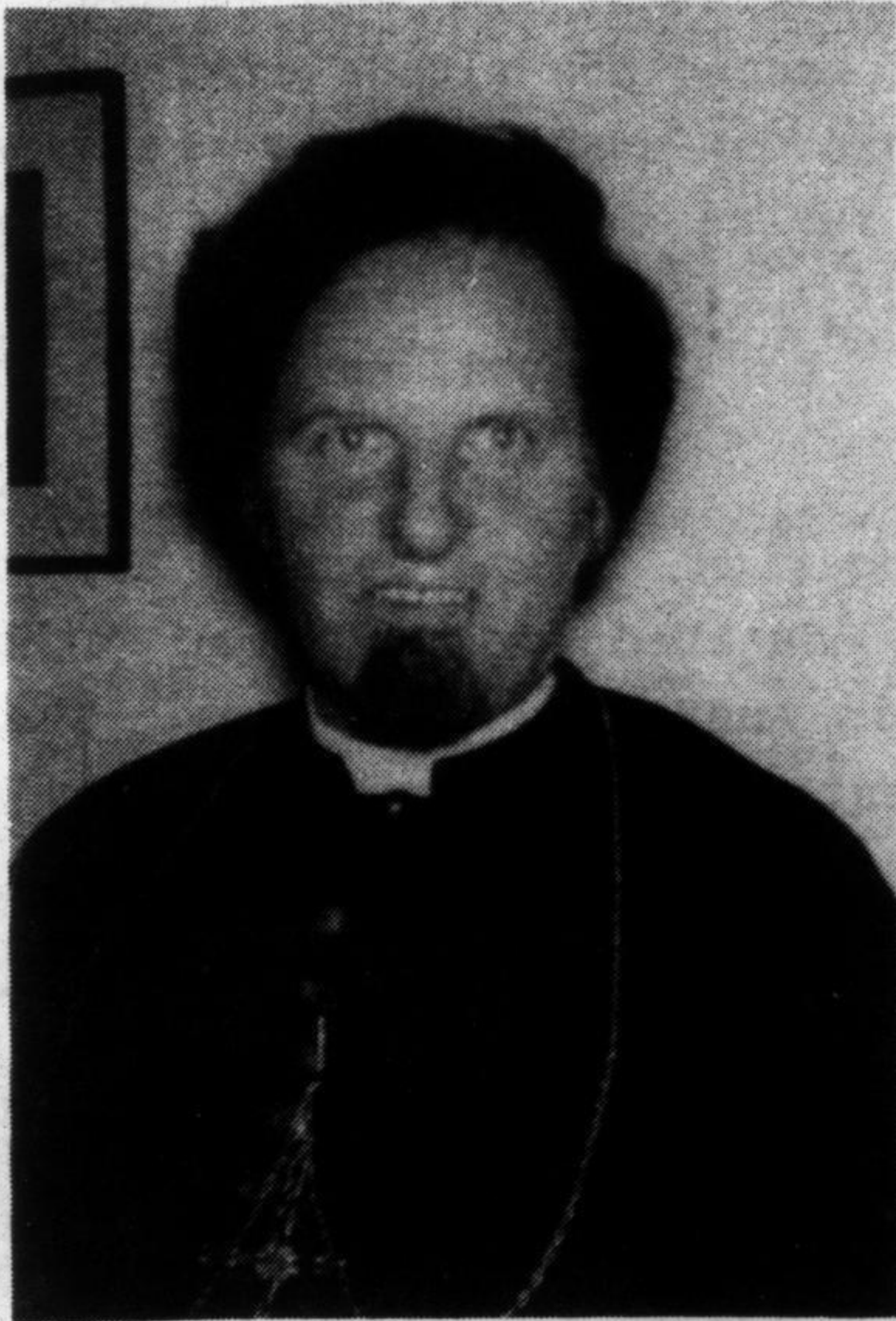
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An Interview With Bishop Stephan Hoeller

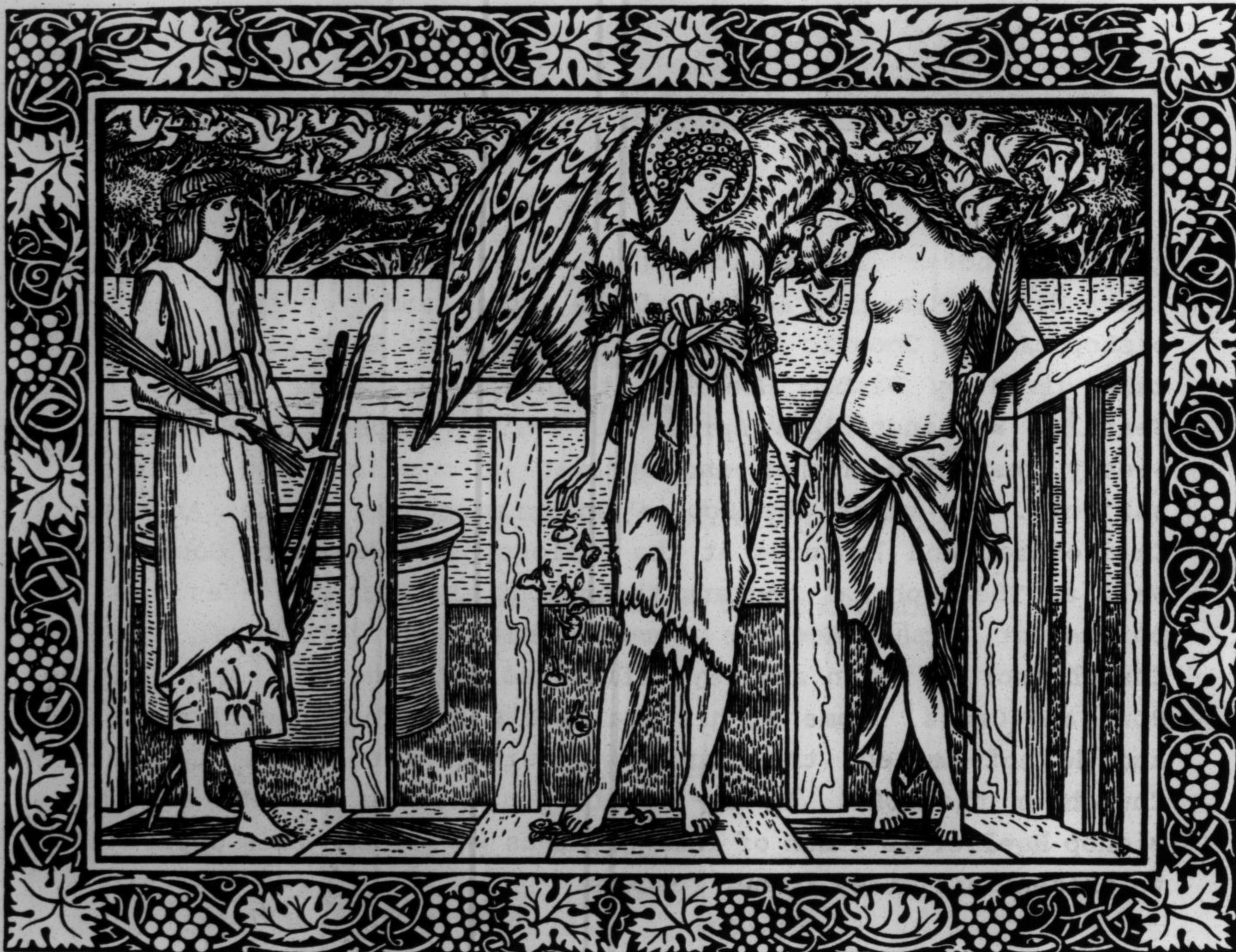
{Editor's note: The following is an interview between Jeffrey Isbrandtsen, Managing Editor of the Arohn, and Stephan A. Hoeller, bishop in the Gnostic Church. The interview took place after a talk given by Bishop Hoeller at the Theosophical Society in Seattle, Washington on April 14, 1979. Stephan Hoeller is a widely respected author and speaker on mystical and esoteric subjects. He heads the Sophia Gnostica center in Los Angeles, California, and lectures at the Philosophical Research Society as well as Theosophical centers throughout the United States. As he points out, Bishop Hoeller is not a member of the Liberal Catholic Church, nor is he in any way affiliated with the Holy Order of the Rose and Cross. Some of his statements are rather controversial and do not reflect the opinions of either the Liberal Catholic Church or the HORC. In any event, you will be able to see that Bishop Hoeller is a man of insight, thus we welcome this opportunity to present his views to our readers.

A: Arohn

B: Bishop Stephan Hoeller

A: First, I would like for you to give us some general biographical data, such as your birth place and schooling, the seminary you attended, and so forth.

B: All right. I am by birth Hungarian. I was born in Hungary, of a Roman Catholic family. I was educated for the Roman Catholic priesthood, both in Hungary and in Austria and in Rome. Then, largely as the result of my interest in Gnosticism, Theosophy and related matters, and prior to my ordination to the priesthood, I decided to leave that church. I then came to America and have



been living here ever since. I joined the Theosophical Society in 1951, but my interest in Gnosticism really preceded that; I am one of those rare people who became interested in Theosophy by way of Gnosticism, not the other way around. I was subsequently ordained a priest and was never a priest in the Liberal Catholic Church, but rather in some successions that came from Europe. I have been a priest for over 20 years, and I have been a bishop for 12.

A: Is this in the Gnostic Catholic Church?

B: I suppose it could be called the Gnostic Catholic Church, but our particular branch of, let us say, the Gnostic movement, ecclesiastically, is referred to as Ecclesia Gnostica, which is, of course, just Latin for Gnostic Church. We don't believe in large monolithic unified church organizations, but we pretty well believe in small autonomous and independent communities of which there are many in Europe and some here in America which have a loose connection with each other, but which are run entirely independently.

A: Is this the same church that Aleister Crowley and Rudolph Steiner were bishops in?

B: No, the so-called Gnostic Catholic Church that you are referring to was something that was developed as a branch or a side order of the O.T.O. (Ordo Templi Orientis) and which, I believe, at one time did not have what generally would be considered valid apostolic orders and then later on did; it picked up some of the successions in France from the Villatte Gallican succession. I understand that some of the people in the O.T.O., survivors, now, actually have valid apostolic orders, but it is not the same. We are not the Ecclesia Gnostica Catholica that is mentioned there in the O.T.O.

A: What would you say should be or is the place of Gnosticism in present-day Catholicism or Christianity?

B: I should think that on the basis of the most recently discovered material, it is fairly evident that Gnosticism is not a deviationist heresy that is different from Christianity, but rather that apparently it represented in many ways the highest and the deepest aspect of Christian teachings. Therefore it should be at least allowed to take its rightful place as an esoteric way of understanding and practicing the Christian faith. It should no longer be regarded as some sort of a weird outlandish heresy, but as at least one of several legitimate ways of looking at and being involved in the Christian framework. I don't say it should be the only one, but I think it should be regarded as legitimate.

A: It is my understanding that the Ecclesia Gnostica has both a male and female priesthood. On what do you base this and is it a valid expression within the context of the Catholic priesthood in view of the position of, say, the Roman Church?

B: Well, I think that even if we observe the now ongoing theological controversies and writings about the feminine priesthood, both in the Roman Catholic Church, some of the Eastern Orthodox churches and in the Anglican Church, that it is fairly well recognized that the idea of the all male priesthood is a man-made rule. It is very dubious that the priesthood existed in that fashion in apostolic times and therefore, there is a great deal of hope that it may be increasingly modified in the mainstream churches. Of course, from our Gnostic point of view, we have a great deal of evidence in the ancient writings and from our own traditions, indicating that the Gnostics had priestesses, prophetesses and various orders in which the women participated. Even throughout the Middle Ages the various Gnostic oriented groups, particularly the Cathars or Albigensians in Southern France, had feminine as well as masculine clergy and so in adhering to the equality of the

sexes, at least we feel that we are really perpetuating our Gnostic traditions. But, I don't think that it is essentially dogmatically really incompatible with Catholic Christianity in its exoteric or esoteric sense. I believe that it is regrettable that some of the more esoteric branches of independent Catholicism, perhaps even including the Liberal Catholic Church, have not come to recognize that. It is interesting to note, by the way, that I have been told in and for purposes of publication by the late Dr. Laurence Bendit, the first priest ordained by Bishop Wedgwood,¹ that Wedgwood had, at the time of his own consecration to the Episcopate at the hands of Bishop A. H. Matthews, refused an oath which Willoughby wanted him to sign that he would never ordain any women priests. Now, Dr. Bendit did not say that Bishop Wedgwood ever ordained any women priests, but it is interesting to note that he refused to sign such an oath. This, I think, at least gives us some indication that he wanted to leave himself open to such possibilities.

A: Of course, Bishop Wedgwood, we well know, was one of the founders of the Liberal Catholic Church and the Co-Fraternal Masonic Order. He was also the founder of the Temple of the Rosy Cross Order. If you could possibly discuss his involvement in those orders, I would be quite interested.

B: Oh yes. I think that it is interesting to note and it is increasingly receiving more scholarly publicity, although some people like to underplay it, that there was a very, very strong connection around the turn of the century, the latter part of the XIXth Century, and early part of the XXth Century, clear into the late 1920's, between the Theosophical movement and the Hermetic Order of the Golden Dawn. Mme. Blavatsky felt so friendly toward the Golden Dawn that she made an exception for its members so that

1. [Editor's note: Bishop James I. Wedgwood was the first Presiding Bishop of the Liberal Catholic Church.]

they could join the esoteric section of the Theosophical Society. This was the only active occult order for which she made such an exception. She had a very high regard for William Butler Yeats, for W.W. Westcott and various other leading Golden Dawn members. It would appear that Wedgwood, who was very interested in things of that sort, was acquainted with various members of the Golden Dawn in England and also of the old esoteric Masonic fraternities, including John Yarker, and that he received various successions of the Rites of Memphis in Mizraim, and of Golden Dawn type orders as well. Then he and various others began the Temple of the Rosy Cross. In America it was represented by a very, very great lady by the name of Marie Russack, subsequently Mrs. Hotchener, who was the personal secretary of Col. Olcott at one time and who then lived in California. She had died already by the time I came to the United States. When the Co-Masonic Order, which is derived from French Grand Orient Masonry, came to be associated with Dr. Besant, they did not want to have, apparently, two parallel masonic or quasi-masonic organizations going and the Temple of the Rosy Cross was suppressed. But Bishop Wedgwood was apparently a much more universal and liberal minded churchman, student and practitioner of magic and various things of that sort than a lot of others had been. He was obviously involved in a lot of things, many of which are not talked about, but which are all very interesting, I am sure, and also all very commendable.

A: Your mention of magic brings me to the concept of the priest as the magician. Could you possibly discuss that concept within its context in your church?

B: Well, there is also increasing evidence coming to the attention of the scholarly world now that the early Christian church apparently was very magical in nature. There is even a book called Jesus the Magician by a very noted Biblical scholar, Morton Smith. I think that if we take magic in its original sense, of the divine work, of theurgy, the task of the human becoming a facilitator for the

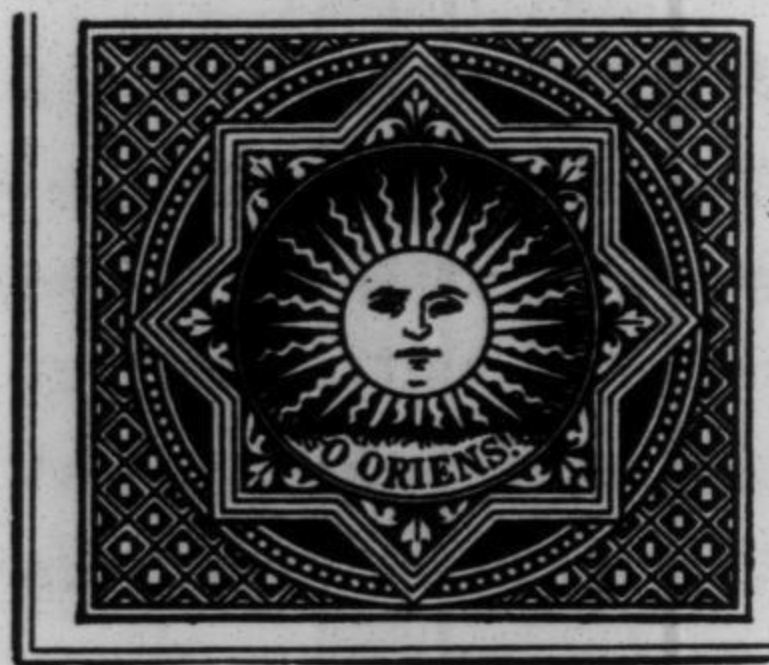
manifestation of the gods, then I would say certainly that the Christian sacraments are very much of that order. Now, of course, such magic has to be somewhat differentiated from the kind of low, personalistic, ego-motivated magic, where forces are manipulated for our own benefit. I think that Jung's description of the magical psychological intent of the Mass as expressed in his essay on Transformation Symbolism in the Mass pretty well would reflect our own attitude in terms of the Eucharist as magic. I do feel that the interpretation of Leadbeater of the Mass as being a kind of mechanistic process of releasing forces, astral forces, into the countryside is very simplistic. But it is a magical concept nonetheless. I think that it needs more sophisticated amplification which would be a generally good idea.

A: Referring back to your comments on the male and the female priesthood, I'd like to ask: Can a woman or can a woman not consecrate the Host?

B: I would say that I don't see any reason why she can't. I think it is totally unscriptural and totally contrary to even the traditional framework of the Catholic and sacramental churches to say that women do not have the inherent capacity or the power to consecrate the elements in the Eucharist. The male priesthood is primarily a matter of convenience and social custom. Because of their social position, women were not allowed into that role. In my own theological training I have never found a Roman Catholic or Eastern Orthodox authority say that the female priesthood is inherently theologically impossible; it is merely regarded as inadvisable. It is only Leadbeater who outpopes the Popes by declaring on his clairvoyant authority that no consecration can take place when a woman consecrates. However, in due fairness to Bishop Leadbeater, it is to be wondered whether he, Bishop Wedgwood and a number of other people, if they were alive today, would not take a much more pioneering, liberal and forward-looking approach in these matters. They were definitely, you might say, "way-out"

pioneers in their own day and they knew that then this was the only way that their movement could find acceptance. I would rather think that they would probably take a very different position at the present time. I should like to say that I don't claim clairvoyant powers and if I did possess them I wouldn't talk about it. He who talks does not know; he who knows doesn't talk on those matters, but I am utterly convinced on the basis of my own subjective evidence, having con-celebrated with a priestess and having been present at the celebrations of many priestesses validly ordained, that it is a valid consecration. I prefer con-celebrations where both a man and a woman are celebrating at the altar together. It makes for a kind of marvelous cabalistic balance; it is a totally different feeling. We do that at times. In fact, in certain locations we only have a priestess who always celebrates without a con-celebrant. In other places we only have a priest; so it just depends. But it is very, very nice when it can be done, as it were, with a man and woman together. It is like the Divine Androgyne in action.

A: Thank very much, Bishop Hoeller.



Appearing in the next issue of the AROHN:

An Interview with Newly-Consecrated Bishop Robert McGinnis

The Soul in the Cabala

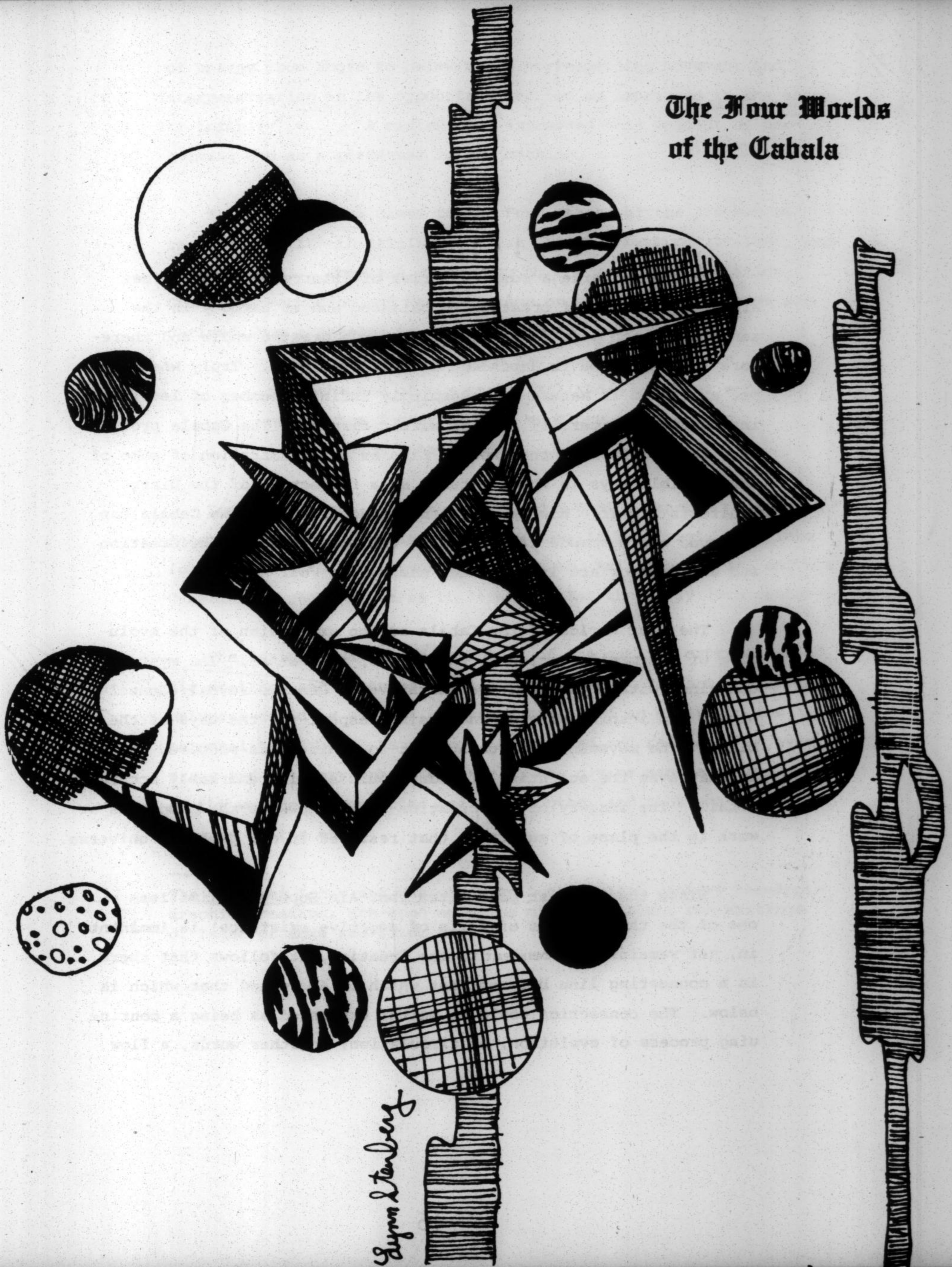
The Mystery of the Rosy Cross

The Involution of Spirit/The Evolution of Matter

The Fall Equinox in the Ancient Mysteries

and much more

The Four Worlds
of the Cabala



Gynn Stenberg

In the universe a complex series of interpenetrating forces are at work. All of creation is balanced and in harmony in the sense that each part is contained within a greater whole and therefore interacts and is dependent on that symbiosis. Truly what we see expressed in Nature is a seemingly infinite number of levels of interaction - literally circles within circles. The Cabala provides us with the glyph of the Tree of Life as an illustration of some of the possible ways in which Nature, as a reflection of the Diety, manifests itself. However, within the doctrines of the Cabala can be found another mode of expressing the ways in which the Creation and its Creator are intertwined: namely the Four Worlds.

The Four Worlds of the Cabala are an expression of the evolution of the manifestation of the Will of the Father. The mysteries contained within the creative narrative of Genesis reveal themselves slowly and inspire an ever-increasing respect for the ways of the Diety. The movement from unmanifest to manifest is pictured therein in what even the scientist of today would say is remarkably accurate detail. The imagery of the creation story shows us the processes at work in the plane of substance that resulted in our physical universe.

Since the Cabalist postulates that Ain Soph (the limitless - one of the three stages of veils of negative existence) is immanent in, yet remains transcendent to the Creation, it follows that there is a connecting line between that which is above and that which is below. The connection could be better expressed as being a continuing process of evolution, of circulation; in other words, a flow

of energy from above to below and a corresponding movement and interpenetration in the opposite direction as expressed in the sign for infinity ∞ . A master once expressed this concept as perceiving God as a perpetual motion machine.

The Cabala gives names to the Four stages of the process of creation: Atziluth (ATzILVT), Briah (BRIAH), Yetzirah (ITzIRH), and Assiah (AhShH). They are, respectively, the worlds of Emanation, Creation, Formation and Manifestation or Action. These names are derived from a passage found at Isaiah 43: 5-7:

"Bring back my sons from far away, my daughters from the end of the earth, all those who bear my name, whom I created from my glory, whom I have formed, whom I have made."

Essentially the doctrine of the Four Worlds, though present at least in germinal form in some early Cabalistic works*, came into full flower with the advent of the Blessed Ari, Isac Luria, and his Cabalistic school at Safed in Israel during the early 16th century.

The Lurianic Cabalists took hold of the earlier expressions of this doctrine and expanded it to great lengths. To them the entire universe could be seen as a representation of an evolution for the personality of God. As such it is repeated and reflected at every stage and in every sphere of itself, the divine manifestation. Each of the worlds is connected one to the other and thus shares in the essence of the other.

The Tikkunei Zohar and Massekhet Aziluth, a 14th century pseudepigraphic treatise, are good examples of such. Also, the writings of Isaac of Acre are illumination

Atziluth is seen as being subtly different from the other three worlds because it alone, as the archetypal world, partakes in and of the very substance and identity of the Ain Soph. As such it can be seen as being the world of the divine or the celestial realm. Between it and Briah is a curtain of sorts. This curtain allows the passage of certain energies but reflects others much in the way that color is produced on our plane. Therefore, while the power of the Atziluthic world may pass into the world of Briah, its substance cannot. This curtain exists between each of the Worlds, thus allowing a flow of Divine energies to course down into the lower realms. At the same time that divine radiance (i.e. power) is moving downward, there is a corresponding movement upward of refracted light which moves back to union with its supernal parent. Through this process is the cycle of manifestation completed and sustained.

Gershom Scholam has said:

"Every stage in the process of creation is crystallized in a specific world where the creative power of the Creator achieves the perfect expression of one of its many aspects. At the same time, we can trace the development of a unified doctrine of a series of worlds from above to below forming one basic vector along which creation passes from its primeval point to its finalization in the material world." 1

The number of different correspondences, and parallels that exist between the Cabalistic expression of the Tetrad and those

1. G. Scholem, Kabbala, Keter Pub. House, Jerusalem, 1974, p.118

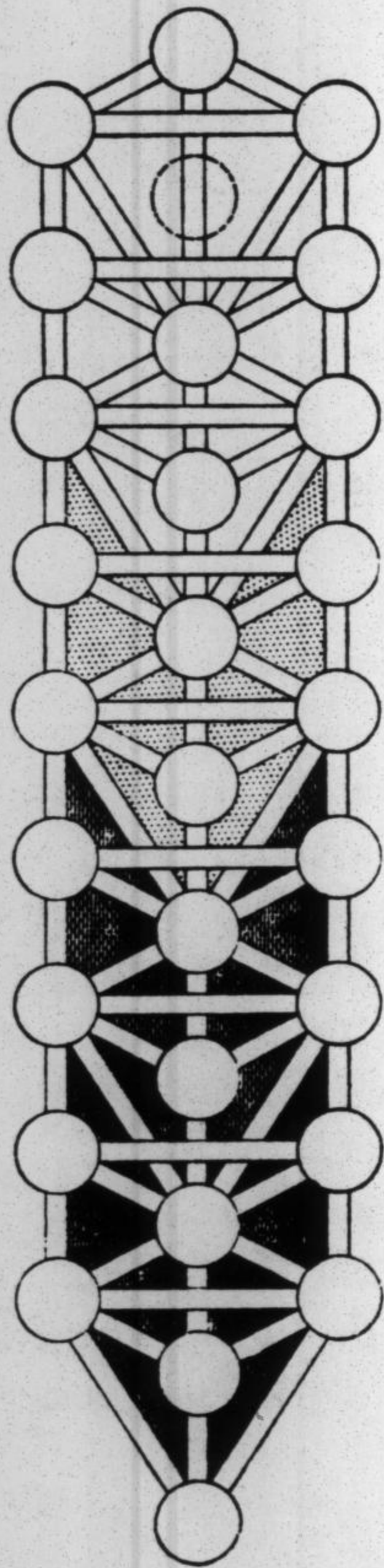
found in other philosophic schools are too numerous to recount. On the other hand, a short list might do much in the way of explaining the nature of this concept. In the Pythagorean school the number four was considered as being "the greatest miracle", "a manifold divinity", "fountain of Nature." Many peoples have had dieties whose name consisted of four letters:

Hebrew	YHWH
Assyrian	ADAD
Egyptian	AMUN, PTAH
Latin	ZEUS
Persian	SYRE
Norse	ODIN

Naturally the alchemical states of Fire, Air, Water and Earth as well as the substances Salt, Sulphur, Mercury and Azoth are in correspondence with the four-fold nature of the Cabalah.

The early Gnostics also had a philosophy of the Four Worlds which they called Hyle, Psyche, Gnosis and Pleuroma. In scripture the theme of four is found quite consistently throughout. (e.g., four major prophets, four evangelists, four rivers which flow from Eden, the cherubim of Ezekiel's vision which had four faces and there were four of them. Jesus fasted forty days, Noah's rain lasted that length also. The children of Israel were in the desert forty years. There are four gospels.) The list goes on and on. You might ask why all those fours? The Cabala teaches that the number four represents physical reality, form with substance, manifestation and using this key enables many doors to be unlocked.

Eliphas Levi said that four is "the first square and perfect number, the source of all numerical combinations and the principle



of all form..."² and "According to consecrated dogma, there are three Persons in God and these three constitute only one Deity. Three and one provide the conception of four, because unity is required to explain the three. Hence in almost all languages, the name of God consists of four letters..."³

It is interesting to note that the Gematriac break down of the names Atziluth (537), Briah (218), Yetzirah (315) and Assiah (375) totals 1445 which is equal to Loshon HaQodosh, "Hebrew", the holy tongue or language. This leads one to the thought that the Hebrew language is itself a Key to understanding the mysteries of the Four Worlds, all four, including Atziluth.

The expression of the Four superimposed on the structure of the Tree of Life offers us at least two distinct vistas. In one each world has a complete tree of its own with the Sephiroth Malkuth and Kether being the points of interconnection. Therefore, the Malkuth of the Briatic world is the Kether of Yetzirah. Assiah and Yetzirah are also connected in a similar fashion. In the second form one tree is divided up by its sephiroth. The archetypal or Emanative World has within it only Kether, the point wherefrom all of creation bursts forth as the Manifestation of the Infinite Unmanifest and, as such, is the totality of the Universe in Unity. The Creative world is the realm of the Sephiroth Chokmah and Binah. With the Atziluthic Kether these two sephiroth form the Supernal Triad. Within Briah is the "pure force and idea of form", as Gareth Knight says, "from which further creation ensues."⁴ Then follows the Formative world, which contains all of the other sephiroth except Malkuth. The Ancient Chinese Philosophers explained the World of

2. E. Levi, Transcendental Magic, Rider & Co., London, 1896, p.53

3. Ibid., P. 54

4. G. Knight, A Practical Guide to Qabalistic Symbolism, Weiser, New York.

Form as being not manifested substance, but the idea behind the physical. This further corresponds to the Astral or Angelic Worlds. Malkuth then becomes Assiah, The material world where actual physical manifestation takes place.

The above-mentioned Lurianic Cabalists held that all of the worlds (including Assiah), were originally spiritual, but through what is called the "breaking of the vessels" the world of Assiah descended and mixed with the Qliphothic shells and took on the forms of matter. This thought has led some modern Cabalists to say that the object of human activity is to restore the Assiahic world to its spiritual place. By separating itself from its Qliphothic connection, the cosmos could then enter into a state of communion between itself and God.

"All the worlds share a single mode of being as garments of Ain Soph, so that Ain Soph clothes itself in them and surrounds them and nothing goes beyond it. Everything can be seen under one aspect and all the worlds are bound to the Emanator.

(Sha'ar ha-Hakdamoth, Hakdamah 4)

In many ways we can view the idea of the Four Worlds as a curious mixture of Jewish, Aristotelean and Neoplatonic principles. Surely there is a syncretistic trend throughout all of Cabalistic thought, yet it remains distinct. It is as a rose that the universe unfolds for our understanding.

"That which is visible in Nature reveals that which is in the Domain of invisible Nature, or secondary causes are in strict proportion and

analogous to the manifestation of the First Cause. So is the 'First Cause revealed invariably by the Cross - that unity made up of two, divided by the other, in order to produce four'."

(Eliphas Levi, Transcendental Magic, P.54)

The concept of the Four Worlds provides us with another modality for our Cabalistic investigation of the universe. It goes quite far in explaining how it is that the creatio-ex-nihilo at the beginning took place. The process of concretion from Ain Soph to Kether is expressed through the Four Worlds and so the rest of the Tree is expressed therein. However do not think that the Worlds are a separate view of the one process, for, in truth, they are forever interconnected with the Tree. However, they once more illustrate the inherent unity of all creation with its Creator.



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On the Primacy of Love

John the beloved Disciple of the Master Jesus instructs us concerning the commandment of love at 1 John 4:19 as follows: "We are to love, then, because He loved us first."

Further elucidation of this commandment, or guideline for behavior, is found at 1 John 2:5-7:

"We can be sure we are in God only when we are living the same kind of life Christ lived. This is not a new commandment, but an old commandment you were given from the beginning, the original commandment which was the message brought to you."

Indeed, Jesus taught His followers that this commandment is the greatest commandment, as is pointed out in the Liberal Catholic liturgy, in the Gospel for Sexagisima Sunday, citing Mark 12:28, where one of the scribes is reported to have asked Jesus "Which is the first commandment of all?", and Jesus answered:

"Hear, O Israel, the Lord our God is one God and thou shalt love the Lord thy God with thy heart and all thy soul and with all thy mind and with all thy strength. This is the first commandment, and the second is like unto it, namely this: Thou shalt love thy neighbor as thyself. There is none other commandment greater than these."

The word used for "love" in this passage, was translated from the Greek word "agape" which implies unselfish love, or loving with no

hope of return or reward. Berry, in his translation of the New Testament, in the appendix entitled "New Testament Synonyms", gives two more connotations of the word "agape." One of them is "God's love to man" and the other is "love for one's enemies." Of course, to love your enemies means to love without hope of any return, and the love that God has for man must be perfect love, since God is perfect. So, the love that Christ commanded the scribe to have for his fellow man as well as for God is a perfect, unselfish love.

The word "agape" is used many places in the New Testament. One very interesting use of it occurs at John 21:15-17 where Christ asks Peter three times if he loves Him, using the word "agape" and each time Peter replies, using the word "philea" which means a friendly love, rather than a perfect, unselfish love. Even Peter realized how difficult agape, or totally unselfish love, is to achieve toward one another; indeed, by using the word "philea" to refer to his love for Christ, he indicates a realization of how difficult it is to achieve even for Jesus, who Peter truly believed was the Christ. And yet, we are commanded at 1 John 4:19 to achieve this love even for our enemies.

Now, let us explore more deeply the reference to this commandment as the first commandment at Mark 12 and the reference to His love for us coming first, at 1 John 4:19. In the King James translation, this passage from Matthew 12 reads "an old commandment which is the Word [logos] you heard from the beginning." Of course, "Logos" is another word for Christ (see John 1:1). Therefore, the message of the commandment we have had from the beginning is more than a mere message; it is the Christ himself, or unselfish love itself. The implication here seems to be that, if in the beginning of Creation love existed before all created things, that since everything that comes into being must spring from what came before, that without this beginning, nothing would have existed at all. Support for the importance of this concept is lent by the

Greek word translated here as "old". The Greek word used here is "arkaios", or "that which has been from the beginning" as opposed to the word "palaion" which means "that which has been in existence for a long time."

In exploring further the concept of this beginning springing out of love itself, I would like to refer to Carlos Suares' book The Cipher of Genesis in which is found the following explication of the first two words of the Bible: Bereshyt barah which he translates as "upspringing of life" and "son of Aleph, or alpha." At Revelation 1:8 Christ states "I am the alpha and the omega." Again, here we have reinforced the idea of life and Christ being united, and existing from the very beginning. Love and light, together. Indeed, John 1:1 states: "In the beginning was the Word and the Word was God and the Word was with God. The Word was the true light that enlightens all men."

This concept of love and life being inextricably intertwined is interesting from the linguistic point of view since our English words "love" and "life" are very similar; likewise in German, the word for the verb "to love" is lieben and the word for the verb "to live" is leben. In Hebrew this same "L" sound also occurs in a quite noteworthy fashion. The Hebrew word which we transliterate as "El" means God, as in "Elohim" and "El Shaddai." In the legendary magical language of Enochian the word (according to one authority) for "one" is "LIL" and the word for "first" is "LA." This could be construed as an indication that within our mass psyche there is an identification of love, life, God, light and first. It is also interesting that in Enochian the word for "second" is "VIIV" which brings to mind the Latin word "vivare" from which our word "vivify" is derived, as is the French "vivre" (to live), especially in light of the fact that we are taught that eternal life comes through Christ, the second person of the Trinity. Also, in French, the word amour which means "love" is very similar to the word ame which means "soul." Genesis 2:7,

where God "breathes life into man," the passage is rendered by some Bible translators as "man became a living soul." Here is another scriptural indication of the connection between the soul and life, that without a soul, mankind would not truly have life.

I would like to further consider the relationship between life, breath and creation. Among the Greek philosophers was a Milesian school whose adherents were called "hylozoists" which means "those who think matter is alive" because they saw all forms of existence as manifestations of "physis" or essential nature. Anaximander of this school saw the universe as an organism supported by the "pneuma" or cosmic breath. 1 John 4:13, "we can know that we are living in him and He in us because he lets us share his spirit" uses the word "pneumatōs." "Pneuma" literally means "wind" but in this passage it implies spirit. In Elaine Pagels well-researched book, The Gnostic Paul, the author speaks about Paul referring to the elect as the pneumatics; i.e., those of the spirit, those who have had the spirit from the beginning.

This concept of the elect, the doctrine that there are a number of souls who were destined to have eternal life from the beginning may derive its power from the fact that Christ's spirit, breathed into man, cannot die, but must survive aeons of evolution clothed in matter, since it is by nature infinite and everlasting. Therefore, one might say that the Logos or Christ, the second person of the Trinity, vivified man from the beginning with his spirit of love.

The idea of God or Christ loving us first is interesting in the light of the concept of the First Fruits, a concept found throughout the Hebrew scriptures. Romans 8:23 states "From the beginning til now, the entire creation as we know it has been groaning in one great act of giving birth. Not only creation, but all of us who possess the first fruit of the spirit groan inwardly for our bodies to be set free." Again, here is the idea of the

first fruit being related to Christ and the spirit. At James 1:16-18 it states "It is everything that is perfect that is given to us from above. It comes down from the Father of all life. Within him there is no such thing as alteration, no shadow of change." Remember, the Rosicrucian concept of perfection is changeless, unchanging, perfect, therefore with no necessity for change. "By his own choice he made us his children by the message of the truth" and the Greek word used here, once again, is "Logos" "so that we should be a sort of first fruits of all that He has created."

In many places throughout the Bible the term "first fruits" is used in reference to sacrifices made to Yahweh. At Lev. 2:12 "The oblation of the first fruit ye shall offer." At Ex. 23:19 "You must offer the first fruits to Yahweh." Ezekiel 44:30 reads: "The first of all the fruits of all things of all you offer is to go to the priests." This ties together the idea of sacrifice, i.e., the first fruits being sacrifice and the idea of the first fruits going to the priests, the idea that the priests, or those who devote their lives to service within the church, are sacrifices, they are sacrificing their lives to Yahweh, to God. And who was the first priest of the universal or Catholic Church? It was Jesus, the man who instituted the ceremony of the Eucharist.

The idea of union with Christ, through sacrifice as Christ was sacrificed for the shortcomings of mankind, is reminiscent of part of the baptism ceremony from the Liberal Catholic Liturgy, which refers to joining the mystical body of Christ:

"You who have come here to be baptized, seeing that you are now regenerate of water in the Holy Spirit and grafted onto the mystical body of Christ's Church, remember that there lies upon you the duty of following God's holy will and commandment as it was

spoken by our Lord Himself when He said 'Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy strength. This is the first and greatest commandment and the second is like unto it, thou shalt love thy neighbor as thyself.'

The priesthood, or the first fruits, if you will, those who choose to sacrifice their lives to perfect love are united with the mystical body of Christ. In other words, they are one with the body of Christ, they are unified with Christ.

1 John 4:17 discusses the nature of perfect love, stating: "In love there can be no fear, but fear is driven out by perfect love, because to fear is to expect punishment. Anyone who is afraid is still imperfect in love." Love is antithetical to punishment. Let's review some of the outstanding examples of punishment in the Bible. The first one that might come to mind is the Flood. What had we done to bring down this global disaster on ourselves? Genesis 6, states that man was being punished for his wickedness, or his evil. The Hebrew word used in this passage for "evil" or "wickedness" is spelled Resh, Tzaddi, Tau (RTzT), which is exactly the same consonant formation (except for one vowel's difference) as the word for "breaking." Therefore, this "wickedness" or "evil" for which mankind was punished by the Flood, might be related to disunity or destruction, as the idea of the word "breaking" implies; i.e., breaking into pieces rather than being unified into a whole.

Another memorable example of punishment in the Bible occurs at Genesis 11:1-9, where men decided to build the tower of Babel. These verses, state that "men spoke the same language," but earlier (at Gen. 10:31), in one of those tedious Biblical geneologies, it states: "These were Shem's sons according to their tribes and languages." If several verses earlier, it states that men spoke



different languages, maybe this shared language referred to at Genesis 11:1-9 is a figurative language. Indeed, 1 John 4:4-5 speaks of the enemies of Christ being of the world, and so they speak "the language of the world." We are children of God. Those who are not of God refuse to listen to us. In New Testament Synonyms, by Berry, under the word for "sin", besides the definition "imperfection" which we like to quote so much, which he quotes as "missing a mark" or "falling short of", there is another Greek word for "sin." This word is Paroka, or "failing to hear or listening inattentively" when God speaks. So, therefore, if you don't speak the same language, if you speak the language of the world, you can't understand when God speaks.

How does one learn the language of God, to become united with Christ? Phillipians 2:5 states "In your minds you must be as Jesus Christ." The word here for "mind" is not the Greek word nous or "faculty of thinking", but a word which breaks down into a dative preposition and an adjective of place, which means "association with an inner" so he is not talking about the rational thinking process, the intellectual admission that "Yes, I am one with Christ," but actually in your inner being changing and becoming one with Christ.

I like to define love as "that tendency toward unity experienced by the entirety of creation." Perhaps its earthly counterpart is experienced when two people fall in love and want to get married, to become one. Rosicrucians believe in the concept of soul union, whereby two people actually do become one soul, so that in love they are united as one. This is an example here on earth of what Revelation and Isaiah refer to when they speak of Christ as the husband and the Holy City of Jerusalem as the bride. There is that unity again, becoming one.¹

1. Papus points out that, by the cabalistic system of gematria, the Hebrew words Achad ("unity") and Ahabha ("love") have the same value, ". . . love being precisely that force by which unity can be restored." (The Qabalah, Papus, Samuel Weiser, Inc., New York, 1977, p. 56.)

Mouni Sadhu, in his book, The Tarot, under his explication of the major arcana card the Empress, talks about this idea. "The idea of creation is tightly connected with the element of love, or generally with the element of attraction, universal gravitation, ordinary love, clemency, universal love, all of these are only separate manifestations of the same attraction."

Heraclitus of Ephesus was a philosopher who believed that the world is a dynamic changing process and that therefore any set of opposites is actually a unity, since without one the other couldn't exist. In The Tao of Physics, Frithof Capra states: "This unity which contains and transcends all opposing forces he called 'the Logos'" or the Christ, the Amen.

In closing, I would like to quote from 2 Peter 1:11:

"Brothers, you have been called and chosen. Work all the harder to justify it. If you do all these things there is no danger that you will ever fall away. In this way you will be granted admittance into the eternal kingdom of our Lord and Saviour, Jesus Christ. Add goodness to the faith that you have, understanding to your goodness, self-control to your understanding, patience to your self-control, true devotion to your patience, kindness toward your fellow men to your devotion, and to this kindness, love. If you have a generous supply of these, they will not leave you ineffectual or unproductive."



All Scripture Is Inspired of God

Of the 27 books of the New Testament, most scholars contend that the oldest are the letters of St. Paul. In fact 1 Thessalonians is considered the earliest written book of the New Testament (51 A.D.). The Gospel of St. Matthew for a long time was thought to be the oldest, having been written in 50 A.D.. It is now thought to have been written between 75 to 85 A.D., in the great Greco-Roman city of Antioch in Syria. I shall attempt to show why I do not accept this opinion.

One of the most disturbing facts about the New Testament writings, and in fact most of the Bible, is that the traditional authors of the various books are not the actual authors! It is disturbing to Westerners for good reason. But there is more to the problem than just that fact.

In scholarly circles an apparent problem arose from the realization that our knowledge concerning the Master Jesus has come to us as a "three - strata" development. Some scholars reacting to this held that we cannot know the Jesus of History; that we can know only the Christ of Faith. I feel that a more realistic and common sense interpretation of the evidence is possible and refuse to accept such an exaggerated emphasis of an antithesis between the Master Jesus and the Christ.

There is certainly good reason to think that St. John's gospel goes back to the Apostle John but not as we have it. It was written late, between 90 and 100 A.D.. Critics hold that St. John started the tradition which was developed by a group of early Christians, theologically attuned to St. John, and now known as the "Johannine school". It is also thought that this "school" wrote the three New Testament letters attributed to St. John (I, II and III John) and the Book of Revelation. I believe the Johannine school was gnostic or cabalistic in its

theology, and closer to the actual principles taught by the Master Jesus. The Pauline theological tradition is also gnostic as is the Epistle of Barnabus (which is even more cabalistic than the Johannine school. See the AROHN Vol.1 No. 4 "All Scripture is Inspired of God").

The oldest gospel is St. Marks. As we have it in our Bibles, it dates from between 65 - 69 A.D.. Both Mathew and Luke borrowed material from St. Mark's gospel. Since some of the material of St. Marks gospel is also found in Matthew and Luke, there are numerous pericopes which are parallels in all three. That is why Mark, Matthew and Luke are called "synoptic" gospels.

In St. Matthew's gospel can be found a considerable portion of St. Mark's which St. Luke did not include. St. Matthew also proceeded to incorporate some "new" material which is peculiar to St. Matthew.

St. Luke also borrowed a somewhat lesser portion of St. Mark which St. Matthew did not and St. Luke proceeded to incorporate a considerable amount of "new" material which is peculiar to St. Luke.

But there are parallel passages in St. Matthew and St. Luke which are not found in St. Mark. It follows that St. Matthew and St. Luke must have borrowed these sections from some sources about which we can only conjecture. This conjectural source is known to exegetes as the *Quelle* (which is the German word for "source"). The positing of the *Quelle* appears as a quite well founded hypothesis. It most likely was a popularly known writing of the very early church, written in Greek, and containing the sayings of Jesus.

The development of evolution of the gospels can be regarded as previously noted as a "three-strata" process. The basic layer in Mark, Matthew and Luke is called the Traditionsgeschichte.

It represents the earliest reporting by eye-ear witnesses.

The second strata is known as the Form-geschichte. This level of evolution relates the stories about Christ as they grew into set "forms" or "pericopes" and which were repeated over and over by the missionaries of the Church (between 35 to 60 A.D.) in their proselytizing. These forms have a definite basis in the life of Christ but are so developed or have evolved as to bring out in a clear cut way the great convictions which the primitive church drew out of the Christ experience.

The third stage of this evolution is termed the Redaktionsgeschichte. It represents the final reaction of the Church of say 60 to 80 A.D., as the gospels were being put into the form which they have to this day. Changed conditions demanded some redactions in the accounts of Christ.

Embedded in the gospels (as they have come down to us) are the passages which are historically factual (the Traditionsgeschichte). And, after all the succeeding layers, (the Formgeschichte and the Redaktionsgeschichte) are the theologically, and I believe gnostic theologically interpreted convictions of those who experienced the Christ - event. The basic fact; the supreme fact is: in the Master Jesus upon which the gospels repose, the self-revelation of God is centered in the life, teachings, death and resurrection of the Master Jesus who had become the Christ.

Let us briefly consider the evidence concerning the resurrection of Jesus using the "Historical Approach". Contrary to Bultmann the resurrection of Jesus Christ is the foundation whereupon Christianity stands or falls. Wilbur Smith has stated: "The meaning of the resurrection is a theological matter, but the fact of the resurrection is a historical matter, the nature of the resurrected body of Jesus may be a mystery, but the fact that the body disappeared from the tomb is a matter to be decided upon by hist-

orical evidence.

"The place is of geographical definiteness, the man who owned the tomb was a man living in the first half of the first century; that tomb was made out of rock in a hillside near Jerusalem and was not composed of some mythological gossamer, or cloud dust, but is something which has geographical significance. The guards put before that tomb were not aerial beings from Mt. Olympus; the Sanhedrin was a body of men meeting frequently in Jerusalem. As a mass of literature tells us, this person, Jesus, was a living person, a man among men, whatever else He was, and the disciples who went out to preach the risen Lord were men among men, men who ate, drank, slept, suffered, worked, died. What is there 'doctrinal' about this? This is a historical problem" (p. 386, "The Indisputable Fact of the Empty Tomb").*

St. Ignatius (50-115 A.D.) was the Bishop of Antioch and claimed to be a disciple of St. John, the Apostle. He said, concerning Jesus the Christ, "He was crucified and died, in the sight of beings in heaven, and on earth, and under the earth." (Who was Who in Church History-1962).

There is an abundance of historical information and facts in the gospel narrative of the resurrection. The medical evidence alone is astounding and I hope to present a more thorough explanation of these facts in a separate article on the resurrection of Christ. But I will give a brief example. When the soldier pierced with his spear the side of Christ, Jesus was already dead. The flow of blood and water that followed was either a natural phenomenon explainable by natural causes or it was a miracle. That St. John thought it, if not miraculous, at least to be unusual, appears plainly from the comment he makes upon it. The detailed description or narrative in the Gospels of St. John could never have been invented; the facts recorded must have been seen by an eye-witness. By

* Moody Monthly, May 1971

the way we can explain the recorded facts medically. The event, though not natural to the records was not miraculous but can be explained and this historical fact gives reliability to the eye-witness account. Keep in mind that for at least 1900 years it was thought to be miraculous.

I don't want to dwell on the subject of the resurrection, since our subject is scripture, but insofar as a correct understanding of scripture often becomes a theological debate, I felt it important to touch the subject. Several last thoughts on the resurrection and I shall proceed. The first historical fact is that the enemies of Christ and the early church gave no refutation of the resurrection. The Jews shared the conviction that the grave was empty. They limited themselves to explaining that it was so for other reasons. One reason given was that the followers of Jesus stole the body. Another historical fact is that it (the resurrection) transformed the lives of Jesus' followers. The last thought concerns the phenomenon of the Christian sacraments, particularly the Eucharist. The Eucharist is a remembrance of Christ's death, but we read in Acts 2:46 that it was a time of joy. If there was no resurrection, how could there be joy? The memory of the celebration was a communion of joy because it was not a myth.

As far as the theft theory of the Jews note St. Matthew 28: 11-15 This clearly shows that the "theft theory" was popular and it is also seen in the writings of Justin Martyr, Tertullian and others.

Nor should esoteric students attempt to suggest that the resurrection was allegorical. This is very little different than regarding it as a myth. St. Paul, whose writings are now being re-examined in light of recent gnostic scripture finds, clearly argues for a literal and historical resurrection at 1 Cor. 15:1-8, "...that Christ died... was buried; and that he was raised to life on the third day... he appeared first to Cephas and secondly to the Twelve. Next he appeared to more than five hundred of the brothers at the

same time, most of whom are still alive, though some have died...". In other words, St. Paul offered historical evidence for a literal resurrection.* The theological meaning of this historical event however has different explanations. Esoteric students do not offer the same theological explanations as many so-called fundamentalists.

Various attempts on the part of orthodox theologians to explain the gnostic or esoteric character of the Bible have been offered. The etheric theory is a prime example. This view contends that the Bible was written by an ethnic group of people whose approach to reality is different from our own. The significant points of the ethnic theory are 1) that man's language is a product of his/her mental outlook and approach to reality. A German Biblical writer, Koch, in The Growth of the Biblical Tradition, p 107, writes: "At the present time there is a new awareness and a fresh reflection about the nature of language in both philosophy and theology... It seems very much to the point to say that 'speaking is being'", and 2) that the Semite (the Biblical ethnic group) does not "reason" as westerners do. His/her approach to reality is existential. That is, the Semite never stands apart from the reality he/she is regarding. Students of the Cabalah will be quick to note that this is precisely how one must approach Cabalah if one wishes to understand even a small portion of it. That's my point, the Bible writers were Cabalists, and, of course, they were also Semites. After all, Cabalah is a system of Jewish mysticism and has always interpreted the scriptures esoterically.

For the Semite logic and abstraction are suspect. A thought is built up by superimposing one suggestion upon another. That is why parallelism, juxtaposition and antithesis are common elements of Semetic style.

Contrariwise, the Greco-Roman (western) approach perfects the use of the syllogism to arrive at reality or truth.

* And doesn't "Cephas" (II Peter 1:16) also say: "For we did not follow cleverly devised tales when we made known to you the power and coming of our Lord Jesus Christ. But we were eye witnesses of His Majesty"?

About 2500 years ago the Greeks became aware of the value of the idea. Men such as Socrates, Plato and Aristotle perfected and refined the use of the syllogism and logic in arriving at truth. This Greek philosophical method uses the intellect and knows truth in an priori manner. This method is also called deductive and holds that the nature of "being" is able to be known by the mind of man, if he/she observes the laws of strict logic is drawing his/her conclusions.

Within the past 500 years a variation of the above method has given humanity the ability to see into reality from a slightly different angle. This method is known as the a posteriori, empirical or inductive method. While the truth is in the mind, it is based on experimental evidence, just on metaphysical and speculative "deductions". Certain occult techniques can allow a deductive approach to reality. The constantly increasing scientific and technological advances of the past five centuries have come about from the application of the a posteriori philosophical method.

Now keep in mind that the Old Testament was written in a Semite language, either Hebrew or Aramic. And that, even though the New Testament was written in Greek, the language is per accidens in this case. The New Testament had to be written in Greek because the message was being presented to the Greco-Roman world, but the authors were Semites as they expressed their typically existential approach in the Greek idiom. The same applies to a modern translation of the Bible (e.g. into English). It still remains in the "mental garb" of the original writers.

"...There are those who maintain that most of the Bible, and particularly the New Testament, is just a "mystery drama". It is that, most assuredly, but it has its roots in history, not imagery and allegory.* Dr. Geddes MacGregor, Professor Emeritus of Philosophy of the University of Southern California writes in Gnosis, "Paul, whether he knew it or not, was clearly gnostic in his way of

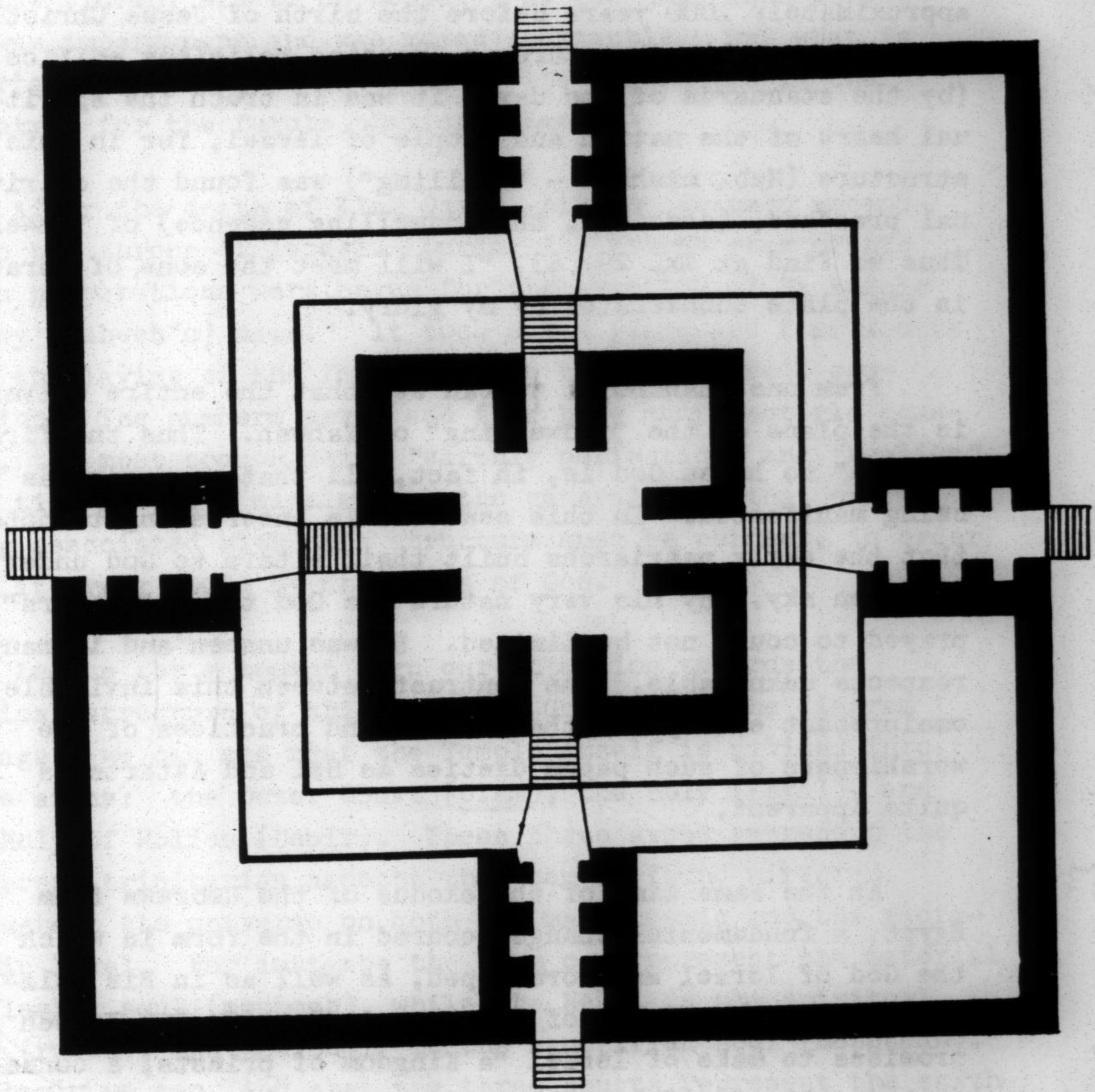
thought...

"...The story of the spread of the Christian faith to the Gentile world... is studded with references to the occurrences of psychic phenomena apart from which, if we are to believe the New Testament accounts themselves, the stupendous undertaking of spreading the Good News to the gentile world could not have even got off the ground...

"...Throughout the New Testament accounts of the spread of the Gospel, what dominates all else is the power of the name of Jesus. The kind of thing the apostles claimed to do, the wonders they performed, their fantastic achievements, were not in themselves entirely novel... What impressed the converts was that those who did wonders... not only did them more effectively than anyone had ever before seen wonders done; the wonders they did were accompanied by a psychic radiance and peace the like of which nobody had ever seen at all... To try to understand all of this apart from the gnostic background of the Christian path and its expansion in the gentile world is like trying to understand the merits of solar heating when you have never seen either an open fire or a gas stove!" - p. 91-93

* The late Presiding Bishop, F.N. Pigott, wrote concerning the allegorical method of spiritual interpretation is legitimate and in certain cases almost imperative. That great scholar Origen used it frequently in his teachings of the Jewish scriptures. But we have to remember... that by the allegorical method anyone can make anything mean anything..." and the Rev. E.S. Taylor M.A. Ph.D. adds, "...We must not tie ourselves to mechanical systems of thought too much. We must not lose the truth in allegory: the truth which is more central and abiding than any system of thought." - The Liberal Catholic Vol.29 No.3 July 1954

To be continued in the next issue of the AROHN



Lynn Houlberg
The Temple: Ezekiel 40-48

The Abode of God

In traditional Judaism there is no holier shrine than the site of the original Temple, built by King Solomon approximately 1000 years before the birth of Jesus Christ. Not only was this structure an imposing religious edifice (by the standards of the day), it was in truth the spiritual heart of the nation and people of Israel, for in this structure (Heb. mishkan - "dwelling") was found the spiritual presence, (shekinah, the indwelling essence) of Yahweh. Thus we find at Ex. 29: 43, "I will meet the sons of Israel in the place consecrated by my glory."

From one standpoint we can see that the entire universe is the place of the "indwelling" of Yahweh. Thus the first "temple" to house God is, in fact, all that we regard as being manifested. In this sense it is interesting to note that the early patriarchs built their altars to God under the open sky. By his very nature the God these "Fathers" prayed to could not be limited. He was unseen and in many respects unknowable. The contrast between this invisible omnipresent entity and the statues and practices of the worshippers of such pagan deities as Bel and Astarte is quite apparent.

At the same time of the exodus of the Hebrews from Egypt, a fundamental change occurred in the form in which the God of Israel was worshipped, as well as in His relationship to the people of Israel. At Ex. 19: 3-6 Yahweh promises to make of Israel "a Kingdom of priests, a consecrated nation", if it will but follow His laws and commandments.

The final chapters of Exodus deal quite extensively

with the physical structure of the Tent of the Tabernacle, as the place of the "indwelling" was called. It was here that the Ark of the Covenant, containing the tablets of the Law (Torah) was to be housed. Notice that this structure was impermanent and was moved constantly. But what is important here is that the Tent of the Tabernacle is the prototype for the future physical temple.¹

After the death of King David, his son Solomon ascended to the throne of Israel. During the fourth year of his reign preparations were begun for the erection of "a temple for my (Yahweh's) name." It took seven years and four months from the laying of the foundation to the structure's completion. The numbers seven and four have many esoteric meanings, the most common being "earthly perfection" and "reality". This ties in quite nicely with the general idea that everything associated with this structure must be perfect, in order that it truly could be the House of God.

Let us for a moment turn our attention towards the physical structure of this abode of God. From the diagram on page 73 we can see that the Temple itself is divided into three areas: the Outer Court (Ulam), the Holy (Hekal), and the Holy of Holies (Debir). These three areas represent the different trinitarian aspects that can be found mirrored throughout the universe on both the macrocosmic and the microcosmic level. For instance the Ulam can represent the material or fleshly soul (nephesh), while the Hekal is the spiritual soul (ruach), and the Debir is the sanctified soul (neshamah). Similarly we can find that the three courts represent the earthly, heavenly, and divine aspects of the universe. The body, soul and spirit of Christianity are expressed as well as the three veils of negative existence of the Cabalists (Ain Soph

1. In the Science of the Sacraments by Bishop C.W. Leadbeater is found the following on page 476; "In ancient days the pyx was often much larger than it is now and very richly ornamented;

Aur, Ain Soph and Ain). The Father Son and Holy Ghost reside herein as do Kether, Chokmah and Binah. The whole universal trinity is to be found in the symbolic and allegorical design of the temple. Also the three stages of adeptship are portrayed: purification, illumination and union.

In August of the year 587 B.C. the Temple of Yahweh at Jerusalem was destroyed by the Babylonian invaders led by Nebuchadnezzar. The Temple was not rebuilt until the end of the Babylonian exile, being finished in 515 B.C. This structure was used for 585 years, being destroyed in its turn by the Roman General Titus in 70 A.D. Both Temples were burned on the same day - the 10th of Loos, i.e. the 10th day of the 5th month (see Jer. 52:12).

All of this historical data only serves to illustrate the importance of the Temple as a sign and symbol of the religion and consciousness of the nation of Israel. What then does all of this symbolism point to? Both the Tent of the Tabernacle and the Temple at Jerusalem had as their central focus (both architecturally and spiritually speaking), the "Sanctuary" or "Holy of Holies". In Hebrew the term is "Mikdash" ² which carries the idea of a holy or sanctified place. (See Ex. 15:17, 25:8; Lev. 4:6 1 Ki. 6:16) As such it served as a sign of that holiness which God ordained as being the rule of life for the nation of Israel. This rule and its observances were a necessary part of the covenant between Yahweh God and His "chosen people", if His spirit were to abide within the community of the congregation of Israel.

...It was not infrequently suspended over the Altar, and seems in this way to have taken the place of the Tabernacle which superseded the hanging pyx only in the latter part of the fifteenth century." This parallels the evolution from the impermanent Tent to the solid permanent structure of the Temple.

2. Mequadosh or Mikadash (MQDSh) has a numerical value of 444 Cabalistically this indicates an intensity (3) of reality (4).

Another interesting aspect of this inquiry can be found by comparing 1 Kings 5:9 with Ex. 25:8. In the former, Solomon builds the "Temple" for the name (shem) of Yahweh, my God,... "while in the latter we are told that Yahweh wishes a sanctuary to be built, "so that I may dwell among them" (Shekinah). It is an ancient belief that to know the name of something is to know the nature of it. It is also a Cabalistic view that the power and glory of God are contained within His name.* In other words, God's place of indwelling is His name. In this vein you might note that the most sacred duty of the High Priest of Israel was the ritual pronunciation of Yahweh's name at Yom Kippur, the Day of Atonement. Thus, both Moses and Solomon built, as it were, a means of communication between the nation of Israel and its God, Yahweh.

As we have seen, the Temple in Hebrew thought came to represent the place of the presence of God, a connecting link, if you will, between **macrocosm** and microcosm. In the P'Qude Zohar (240b-241a) we find:

"And whilst he began to set firmly the Tabernacle below, a corresponding work was begun on high; there was opposite the earthly Tabernacle a heavenly Tabernacle, hidden and undisclosed, that radiated light on all sides, illuminating all the worlds."

There is another view of the Temple that we have yet to consider. So far our view has been limited to that found, more or less, within the Hebrew Scriptures. What might we find if we were to venture into the Christian scriptures? We would find a great deal to interest us, centering around the relationship of Jesus and the Temple.

Also the idea of spiritual perfection (12) can be seen, for when all three parts of the Temple are united the result is spiritual perfection.

* (Ed. note. See article in this issue of the AROHN entitled, "My People Will Know My Name")

The place of the Temple in Jesus's time was obviously quite an important one. In the Gospel of Luke (2:22-38), we are told that the child Jesus was presented to the Temple eight days after His birth. In order to fulfill the "Law of the Lord." He had to "be consecrated to the Lord." It was there that Simeon and Anna both prophesied concerning the child Jesus and His place in things to come. Further on (Luke 2:41-50), Jesus, at age 12, stayed in the Temple discussing the Law with "the doctors".

This connection between Jesus and the ecclesiastically central part of the drama of the Passion and Resurrection. It is fitting that the old structure should resist the new. By its very nature that which is structured is involved in a process of resisting change, for change implies destruction of old forms. However, the new prototype had appeared. His very existence bespoke the principle that the spirit of Yahweh no longer was limited to the confines of the temple. Now it was with and in the people of the world, who were the true and pure Israel. This community, the spiritual Israel, can be seen as representing the "new Temple", (of Mark 14:58; John 2:19-22 1 Cor. 3:16,17; 6:19; 2 Cor. 6:16; Rev. 21:22), of the coming aeon which the Theocracy of the Kingdom would erect in order to rebuild that which had been before destroyed. The old had become full of iniquity and as Hercules at the stables so too the Christ was to cleanse and purify the Temple, thereby preparing it for a new infusion of the Divine presence of God.

In this context the interplay between the protectors of the old form (the Sanhedrin) and the new (the spirit of the Christ was personified in Jesus of Nazareth), becomes filled with meaning. The intellectual world of forms and ceremonies as personified by Caiphas, High Priest of Israel, is confronted

by the spiritual world of the Christ. The letter of the Law is exposed to its inner nature and cannot, in truth, recognize it. In much the same way the entire world rejects its inner spiritual aspect, being content rather to focus on outer rites and ceremonies instead of being open to the finer vibratory patterns of the truly refined spiritualized soul. When these two aspects are united the full extent of both can be fully realized for then the macrocosm and microcosmic projection are one in thought, action and intent. Therefore, should it surprise us that the Christ offered no defense? Even if He had, would the elders of Israel, those protectors of the status quo, have been able to hear and recognize what was before their eyes? Categorically, I would have to say that the answer is in the negative on both counts.

From a more important viewpoint the Temple, in the Synoptic Gospels, can be seen to represent the body of the Christ himself. For the physical body of Jesus was truly the structure wherein dwelt the fullness of God Himself, His glory, as it were, did visibly reside in the body and person of Jesus Christ (Colossians 2:9 "In His body lives the fullness of divinity...").

Lastly we see in the Revelation of John numerous references to both the Temple in heaven (Rev. 11:19) and its coming representation on earth (the new Jerusalem described at verses 9-27), wherein the "Lord God Almighty and the Lamb (are) themselves the Temple... (and) it was lit by the radiant glory of God..." With this mind, perhaps the words of the 27th Psalm can be seen as being quite appropriate:

"One thing I ask of Yahweh, one thing I seek: to live in the house of Yahweh all the days of my life, to enjoy the sweetness of Yahweh and to consult him in His Temple."



The final representation of the Temple, its ultimate expression is in fact, the spiritualized soul that finds its allegorical expression in the new heavenly city on earth. Each of us is that city. Each of us is involved in the process of rebuilding and renovating the Temple of God. At the time when our task is completed Yahweh Elohim El-Shaddai and His Amen will be enthroned in our consciousness and truly no sun or moon will be necessary, for the glory of that indwelling illuminates the four corners of both the word and our own consciousness.

The Unified Theory of Chiropractic

Editors Note: This article is the second in a series on the Philosophy and Science of Chiropractic by Dr. E.C. Sullivan, who is a practicing chiropractor in Mt. Vernon, Washington. These articles are extracted from an unpublished book by Dr. Sullivan on the art and practice of Chiropractic. As will be quite evident to the reader, chiropractic is truly a New Age healing method and has as its basis many esoteric principles.

Universal Intelligence

In our first article we noted some of the contradictions of modern day science, its slow rejection of philosophical principles, and the fearful problems that this has brought to the human race. We also established the fact that the two Palmers, D.D., and B.J., held that "Universal Intelligence" is but another term for God.

Let us now turn our attention to the proposition of the existence of the Universal Intelligence or God. Firstly, chiropractic philosophy does not stand alone in the world of philosophy. It borrows from and grows because of already established philosophical truths. Truth is not only eternal, and frees men from ignorance, in the literal as well as abstract sense, but from a chiropractic health viewpoint this is often not only a mental or emotional freedom but a literal physical freedom from pain and suffering.

For example, one of our leading philosophers, Thomas Aquinas, born in or around 1225, attempted to show that the Christian faith rests on a rational foundation. He

gives considerable attention to subjects like the existence of God, or Universal Intelligence.

Aquinas distinguished between self-evident propositions, the meaning of the terms of which are very easily understood, so that the proposition can be said to be immediately obvious to practically everyone. For instance, the proposition, 'the whole is greater than any of its parts' is a self-evident proposition. It is self-evident, that is, to any normal person.

The chiropractic principle, and one which was taught by Aquinas, of efficient causality, is different from self-evident, propositions. This principle of causality ("every effect has a cause") can be denied, or rather there are people who deny that the principle is universally and necessarily true. In this sense it can not be termed "self-evident". Nevertheless, most people would admit that all events appear to have a cause, even though they are not certain that this is always so, and are unable to point to an event or effect free from a cause.

Before we proceed with this particular line of thought and reason, I would like to mention, or introduce you to the influence and philosophy of Claude Bernard on not only science but chiropractic philosophy as it is formed in this text.

The late great French philosopher, Henri Bergson, in his famous classic, A Study in Metaphysics: The Creative Mind, said; "What philosophy owes above all to Claude Bernard is the theory of the experimental method..."

"The constant thought of Claude Bernard in his Introduction (Introduction to Experimental Medicine) was to show us how **fact**

and idea collaborate in experimental research. The fact, more or less clearly perceived, suggests the idea of an explanation; this idea the scholar asks experiments to confirm; but all the time his experiment is going on he should be ready to abandon his hypothesis or change it on the basis of the facts. Scientific research is therefore a dialogue between mind and nature. Nature rouses our curiosity; we ask it questions; its answers give an unexpected turn to the conversation, starting new questions to which nature replies by suggesting new ideas, and so on indefinitely...

"Claude Bernard's method, nevertheless, even today is far from being always understood and put into practice as it should be. For fifty years we have known his work; we have never stopped reading and admiring it; but have we learned from it all that it has to teach?

"One of the most evident results of that analysis should be to teach us that there is no difference between an observation well taken and a well founded generalization. We are still inclined to imagine experience as intended to present us with bare facts... Generalizing would then be one function, observing would be another. Nothing is more false, than that conception of how synthesis works, nothing more dangerous for science and philosophy. It led to the belief that there was a scientific interest in assembling facts for no reason in particular... The truth is that the discourse should have a meaning immediately evident, or it will never have one. Its significance may change as one goes more deeply into the facts, but it must first have a significance.

"...Whenever there is no personal and even original effort

there is not even the beginning of science. Such is the great pedagogical maxim revealed in the work of Claude Bernard.

"To the eyes of the philosopher it contains something more: a certain conception of the truth, and consequently, a philosophy."

"...For a long time, in fact, philosophers considered reality as a systematic whole, as a great edifice we could, in a pinch, reconstruct by thought with the resources of reasoning alone, although we should, as a matter of fact, call observation and experiment to our assistance. Nature would thus be a collection of laws inserted one into the other according to the principles of human logic... The entire work of Claude Bernard is a protest against this conception of facts and laws... he measured the difference between man's logic and the logic of nature... What is absurd in our eyes is not necessarily so in the eyes of nature; let us try the experiment and if the hypothesis is verified it will of necessity become clearer and more intelligible the more the facts constrain us to become familiar with it... 'our ideas' said Claude Bernard, 'are only intellectual instruments which serve to let us penetrate phenomena: they must be changed when they have played their part, as one changes a blunted lancet when it has served long enough.' And he added, 'That exaggerated faith in reasoning which leads a physiologist to a false simplification of things is due to the absence of the feeling for the complexity of natural phenomena'... there is nothing more significant than the opening words of one of the last paragraphs in his Introduction... '... Systems tend to enslave the human mind... We must try to break the fetters of philosophical and scientific systems

... Philosophy and science should not be systematic'... It is nevertheless the truth, a truth with which one will become more and more imbued as a philosophy is developed, capable of following concrete reality in all of its sinuosities..."

Bernard's contributions to science and philosophy are important to the student of chiropractic since he is generally regarded as the founder of experimental medicine. We shall return to his many contributions, but briefly I would like to mention the fact that he first conceived the idea of "adaption", or "homeostasis" as Walter Cannon, M.D. was to call it. Adaption is important in chiropractic philosophy because it explains the importance of the mind in disease, and the role of the nervous system. While Louis Pasteur was forming his theory of germ causation of disease, Bernard had perfected his thesis of the importance of what he called the "terrain" in infection. Bernard argued that germs were not the cause of disease, rather it was a sick body or terrain that could not adapt.

Returning to Aquinas's principle of "efficient causality", we are able to grasp Bernard's argument that truth must be evident. More important, that observations should have a meaning immediately evident, or they will never have one. It is evident to the reader that all effects have a cause?

To Aquinas the philosopher arrives at the existence or the affirmation of God's existence. But he does not mean to imply that the philosopher can transcend human experience and the limitations of the human mind. It does mean, however, that in its present life the human mind can know spiritual or supersensible reality only in so far as it is manifested in the

material world.

Louis Agassiz, the Swiss scientist who became one of America's foremost naturalists, once said, "Nature brings us back to absolute truth wherever we wander, and the study of nature is intercourse with the Highest Mind."

According to Aquinas it is in the act of knowing truth that the mind is aware of its ability to attain truth. Aquinas argues that though one can think about the statement that one does not exist, no one can give his assent to it: That is, no one can affirm with a real interior assent that he does not exist. "For by the fact that he perceives something, he perceives that he exists." In enunciating the proposition "I exist" I know that I am enunciating a true proposition, and I cannot be sceptical about its truth, though I can, of course, say in words "I do not exist." Further, knowing that I can attain truth I know that it is the nature of the mind to attain truth.

This does not mean that everything I believe to be true is indeed true. I may believe that I see a car in the distance and I may think my belief is true. However, upon closer inspection the car turns out to be a mirage. In this case we have an example of sense-perception which is illusory.

The philosopher is not the theologian. The theologian bases his reflection on revelation. He starts with God and proceeds to a consideration of God's creation. The philosopher proceeds the other way around. Philosophy begins with finite things and given experience comes to know spiritual reality. D.D. Palmer wrote in "The Chiropractor-1914", "Supreme spiritual existence can only be obtained through earthly experience." This is a very important point, for

religion, such as Christianity, is essentially a revealed way of salvation and not an academic philosophical system. Chiropractic philosophy, like any other philosophical system stands or falls on its own intrinsic merits or demerits.

The philosopher never takes nature or any other part of her for granted or looks upon her as commonplace. But rather, as Louis Agassiz did, he looks upon nature with awe and humble questioning, and approaches every manifestation of nature, a cloud, a flower, a tree, a baby, or a drop of water - in admiration and reverence.

Let us consider the tree. What does a tree mean to you? A producer of nuts or fruits? Lumber? All practical things. But does not the tree express nature's (or Universal Intelligence's) mysterious and immutable laws? The tree lives in harmony with the cycles of nature, shedding its leaves at the proper time, putting out its buds in the spring and dropping its fruit at the appointed season. What makes the tree defy the law of gravity by growing up? What draws the sap up from the roots to the highest portion? Is this the same law that draws evaporated water into the atmosphere and releases it again as rain?

Aquinas argues, "No one can think the opposite of that which is self evident... But the proposition "God does not exist" can be thought... therefore the proposition that God exists is not self evident".

Aquinas gives several ways of proving God's existence which are outlined in his Summa Theologica. He begins with efficient causality, "we see that some things which lack knowledge, namely natural bodies, act for an end, which is clear from the fact that they always or in most cases act in

the same way, in order to attain what is best." We have already given an example of this, when we noted the behavior of the tree. The same could be applied to bodies like the planet we dwell on, or to a natural process such as rain. Dr. Galen Price is fond of fluid behavior as an example of this principle, and teaches his students of philosophy at Palmer College the simple fact that water contracts rather than expands when it freezes. Most fluids, of course, expand, do they not? Milk frozen will break its container. Water will form an ice cover, with a small portion of air between it and the remaining portion of water. Because of this behavior, life is possible in lakes and streams below the cover of ice. Was this planned?

Motion was another way in which Aquinas proved God, "everything which is moved must be moved by another." He argues finally that in order to avoid an infinite regression in the chain of movers, the existence of a first unmoved mover must be admitted, "and all understand that this is God."

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In consideration of existence, Aquinas argues that things exist or come into existence and perish. Since there is no one thing that has always existed, and since all things perish, there was at one time nothing. And if there had ever been nothing, nothing would now exist, for no thing can bring itself into existence! But it is self evident ("I exist") that there are things that exist, and thus it can never have been true to say that there was literally no thing, or nothing at any time. But logic tells us that there would have to be. Thus, there must be a necessary being, which is called God, that always existed, and from which all things that now exist derive their existence.

Will Durant in "The Story of Philosophy" writes, concerning the philosophic method, "Science seems always to advance, while philosophy seems always to lose ground. Yet this is only because philosophy accepts the hard and hazardous task of dealing with problems not yet open to the methods of science problems - like good and evil, beauty and ugliness, order and freedom, life and death... Every science begins as philosophy and ends as art..."

"... Science is analytical description, philosophy is synthetic interpretation. Science wishes to resolve the whole into parts, the organisms into organs, the obscure into known. It does not inquire into the values and ideal possibilities of things, nor into their total and final significance... To observe processes and to construct means is science; to criticize and coordinate ends is philosophy... Science without philosophy, facts without perspective and valuation, cannot save us from havoc and despair. Science gives us knowledge, but only philosophy can give us wisdom."

It should be grasped by the student of chiropractic philosophy that science can not prove or dis-prove the existence of God or Universal Intelligence. It can only tell us about the material or physical universe. It is our own mental reflection upon these things that we begin to affirm the existence of Universal Intelligence. The fact that a science can exist without a philosophy is not the point, for no science should exist as such. Physical science without a philosophy have put the world in the condition it is now found. Reason, must go hand in hand with knowledge. The science of life must not be broken down into isolated groups, or separate sciences. B.J. Palmer was often heard to say that the specialist trend

was a movement from general knowledge to a smaller portion of that knowledge. Specialization is learning more about less until specialists are produced who know a lot about nothing!

When Lavoisier (see Part One) assumed that no element could be created he assumed beyond chemical science, and violated philosophical logic which taught that Universal Intelligence did, indeed, create all elements. Later, additional knowledge concerning natural radioactivity confirmed the philosophical proposition and denied Lavoisier's assumption.

We can see that it is first necessary in our mental quest for Universal Intelligence to rid our minds of all predispositions, of the opinions we have formed and the assumptions we have arrived at arbitrarily, "we must free our minds of all such encumbrances and accept only those things which, as another famous philosopher, Descartes said, arouse within us an innate or intuitive acceptance of them or a feeling that they are true. This was also the method of Francis Bacon.

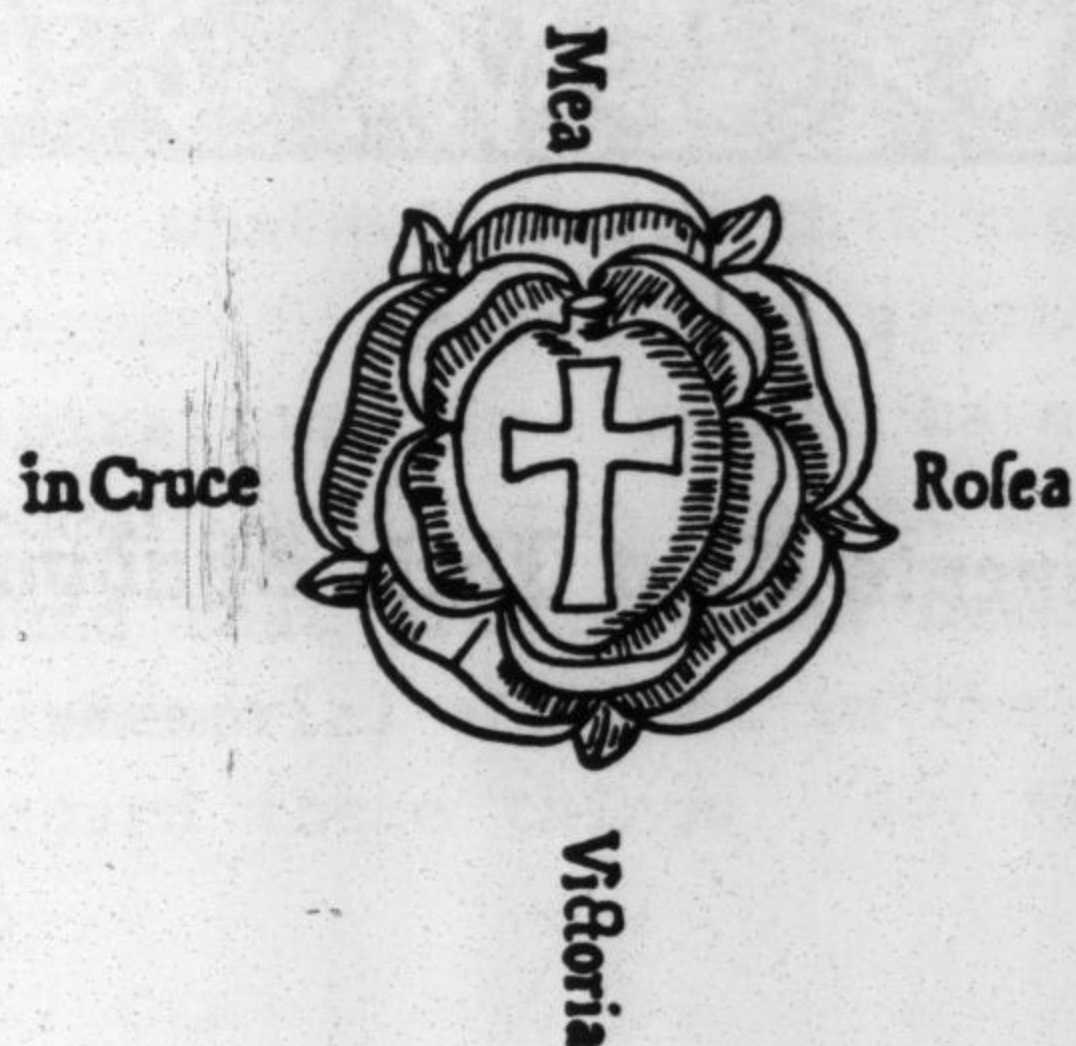
William Pepperell Montague says, "... the more a philosopher can learn of science the richer will be his field of vision." How much more is this true of the scientist who by studying philosophy increases his field of vision! Scientists without philosophical insight are often like a snake making love to a buggy whip!

Consider the problem of creation. Some scientists disregard the principle of efficient causality and formulate various theories such as the "steady State Theory" which states that the present structure and that matter is continually being formed. Then there is the "Oscillating Theory" which states that the

universe regularly expands and contracts over periods of thousands of millions of years. Another theory is termed the "Big Bang Theory" which argues that the universe resulted from the explosion of a single lump of matter and that it is continually expanding. Who made the lump of matter, what or who caused the explosions are questions science does not answer.

Concerning these theories scientists R.M. Harbecj and L.K. Johnson state in their book, Earth and Space Science., "none is better, choose the one you like best, or you can reject them all" (page 224)!

In Our Emerging Universe by Allen Broms, the author speaks concerning the main advocate of the Steady State Theory, "He does not tell us how this new matter comes into being, but asks us (at least for the time being) to take its gradual creation on faith (scientific faith that is), which of course means that we will take it all back the instant any positive fact gives us the slightest excuse... And when we look dubious over taking so much on faith, he properly reminds us that we ourselves have no way of explaining how matter otherwise came to be... and that we are taking the Big Bang (theory) itself very nearly on faith" (page 18).





World Events Cast Their Shadows On Time

[Editor's note: The following is taken from a live interview broadcast from the studio of radio station KISW-FM in Seattle, on May 12, 1979. Father Edward Sullivan and Managing Editor Jeffrey Isbrandtsen appeared on a weekly interview program and talked for an hour and a half on the subject of prophecy. The response to this program was very favorable, so much so that Father Sullivan and Mr. Isbrandtsen were asked to return on November 20 for a full two and one-half hour discussion on the same subject. This program will be broadcast at 6:00 a.m. Radio station KISW can be heard from Portland, Oregon to Vancouver, B.C., Canada. We hope you will enjoy this interview.]

KISW: Radio station KISW interviewer(s).

ECS: Father Edward C. Sullivan

JAI: Arohn Managing Editor Jeffrey A. Isbrandtsen

KISW: What is prophecy?

JAI: The term "prophecy" is derived from a Greek word which is prophetes. Prophetes means an "interpreter", a "proclaimer", or a "spokesman", especially in the sense of somebody who can interpret the will of the deity, whatever deity that might be. It can also mean "an inspired person." Essentially prophecy concerns itself with visions or inspirations that people have had in the past of things that will concern us in the present day and even into the future. We have found that prophecy has been part of the human culture since time immemorial and that in the present day we have a tendency to disregard these things. So, this is the area we will be looking into.

KISW: Jeff, how did you get started in the area of prophecy?

JAI: Well, I have been studying the Bible and other esoteric areas for some time, but then as I got more and more familiar with what was happening in the Bible I began going into what is called private prophecy. These are the revelations of people such as Nostradamus and others like him. Eventually I met Dr. Sullivan and we began talking.

KISW: Are most of the prophets religious prophets?

JAI: No, in fact what we are going to see today is that prophecy is universal; it is not relegated just to the religious field, and in fact there are prophets who are very, very accurate and were not connected with religious organizations or anything like that.

KISW: Dr. Sullivan, you are a very diverse person in your areas of interest. You are a doctor of Chiropractic medicine, and also a priest in the Liberal Catholic Church.

ECS: Yes, I am a priest in the Liberal Catholic Church, which is a church that broke away from the Old Catholic Church in the early 1900's which in its turn had separated from the Church of Rome in the 18th Century.

KISE: And how did you get started in prophecy? Was it through your religious studies that you became interested?

ECS: Yes, and I think also in discussions with people in my earlier days. Years ago, when we were discussing things like astrology, I became very fascinated about the future, and began wondering if in fact it was possible to accurately predict the future. I think the first time I ever saw an individual walking down the street actually carrying a sign saying that the end of

the world was near was in 1954. I believe at that time he was saying we only had a month to live and, of course, that did not occur. So, my first impression of prophecy was that it is done by nuts and interpreted by very strange people. Now, I'm beginning to wonder.

KISW: Back in 1954, what did that person have in mind? What did he misinterpret?

ECS: Well, he said that the end of the world was near; he was quoting the scriptures, of course, and all I remember of him was that he stood outside a movie theater with a box, claiming to have the head of a great prophet in this box. I think his general character was rather strange, and what he was saying was rather strange. Obviously, the prophecy didn't come true, so we understand that there are not only true prophets, but there are also false prophets.

KISW: Who is a prophet? How do you define a prophet?

JAI: I would say you can go back into that whole concept of the "inspired person". The Greeks sometimes called their poets prophets. I think that gives us a very good insight into what we might be dealing with here.

These are individuals who, through an opening of their inner awareness have been able to connect into what Jung might call the "collective consciousness" of the whole race. They transcend time; they are able to see events as they happen in the future. Now, a lot of prophecy, when you read it, sounds as though it can't really be connected to anything, but what we are going to see today is that all of this prophecy does connect together and that it makes a very coherent story.

KISW: Who are some of the ancient prophets that we are speaking of, Dr. Sullivan?

ECS: Many of them, of course, were religious or associated in some religious context. Those who are familiar with the Judaeo-Christian Bible are familiar with prophets like Isaiah, Jeremiah, Zachariah, Malachai, and so on, but many people are not aware of the fact that there are prophets outside of the Bible. We have a king of Egypt, his name was Nectanebo, who was involved in a prophecy dealing with Alexander the Great. In fact, we are told that this Egyptian prophet actually had the wife of king Phillip of Macedonia wait for the right astrological moment before she gave birth. When she gave birth, he exclaimed "You have given birth to a monarch who shall rule the world." And of course, this was Alexander the Great. Here is an individual that is not found in the religious context. Hermes is another one. In fact, his only surviving prophecy, that I am aware of, predicted that in the latter days people would look upon Egypt's ruins and think that she had worshipped some rather strange and foolish gods, stones and idols. This indicated that they would have a wrong impression of ancient Egypt, and of course that prophecy has been fulfilled. These are a few examples of prophets that we could talk about.

KISW: Who do we have in more modern times that we could consider prophets?

ECS: Of course, Nostradamus, over 400 years ago, wrote the "Centuries". Nostradamus is a remarkable prophet in that he has had a lot to say on a number of subjects that should interest all of us. The opening song today was on Nostradamus and it was very clear on some of the things that he had predicted. We have had prophets like Anne Catherine Emmerich in the 1800's, who was a Roman Catholic nun, a stigmatic, that is to say she bled from her hands and feet, the wounds of Christ. In the Roman Catholic rite, people with such wounds are called stigmatics. This woman is most

remarkable also in that she didn't eat. This sounds really bizarre, but she did not eat for 20 years; the only thing she received was communion once a day. She was continuously in ecstatic vision and these were recorded for us. We have volumes of these visions, a good share of them have to do with the future. She predicted, for example, World War I and World War II. She predicted that 50 or 60 years before the year 2000 "Lucifer shall be unleashed onto the earth." Now that puts us in the late 1930's, when Hitler was invading Poland. She interpreted her visions through religious eyes, her religious mosaic, but how accurately she predicted these things is rather remarkable.

JAI: In the late 1940's Mahatma Gandhi made a prophecy which reads in part: "Mankind is approaching hard times, because as soon as the measure of its sins be full it will be called to account by the superior powers above us. You may call this event as you wish, judgment day, final settlement, or doomsday. It will come most likely very soon. Whoever will survive this settlement will see an entirely new earthly existence manifested.

For a long, very long time the word "war" will be crossed out from the dictionary of mankind. Perhaps even for all times. Christmas, the festival of Christianity, will be accepted by all religions as the true festival of peace. Blessed he who will live to see this epoch." That was from Mahatma Gandhi, the former leader of India.

KISW: Jeff, I have a question for you. Speaking of war, when is the prediction then for this nuclear war that is supposed to end the world, or end most of it anyway?

JAI: Well, there are lots of different predictions. Nostradamus, of course, was quite exact on it; he says that "in the year 1999 and seven months from the sky will come the great king of terror. He will bring back to life the king of the Mongols. Before and

after war reigns happy." So he is saying that in 1999 we are looking at a final war, but you'll see as we go through this discussion that there is going to be war, which could take place very possibly, anytime from the early 1980's on. And in fact, if you look at the situation, we are right now in a very short period of peace. There are no major wars, there haven't been any major wars for the last couple of years, but this period of time is very prescribed and quite soon we will be entering back into a cycle of war.

KISW: And is there a prediction on how that is going to happen, a certain process?

JAI: Well, there is discussion about an individual who is variously called the Beast, or the Anti-Christ. Nostradamus, once again, talks about an Arab invasion that will be taking place. He says in Centuries 5:25: "The Arab prince, Mars, the Sun, Venus and Leo, the rule of the church will succumb to the sea, towards Persia very nearly a million men will invade Egypt and Byzantium, the true serpent." So, in other words there seems to be a set up wherein there will be an individual who will rise from the Middle East who will lead an Arab confederation on to war.

ECS: You might mention the fact, too, that the use of the word "Persia" applies to Iran which lately has been in the news, and all of a sudden we see the environment in Iran or Persia changing; it is becoming very militant, it is reverting back to an earlier form of Moslem orthodoxy in which they want to rid Iran of the western devils, and so on. We believe that we're going to see things shape up in Iran or in this area of Persia. We have a basic outline that many of the prophets, Biblical and non-Biblical, Nostradamus and various different so-called saints, Hindus, and Buddhists, as well as Christians, have given us. It is an outline of the future that is rather interesting to see described, because we suddenly realize that it is very familiar to us, and this is

the environment we find ourselves in today. For example, we are told that there will be many wars, that people will be uncharitable, they will be stingy, proud and selfish and so on; that the family will begin to break down; that people will be unashamed of their immoral behavior; and will tend to drift away from their various religions and churches. Their natural affections shall grow dimmer and families will separate. Of course, today there are more divorces than ever before in the history of the family, and thus we can see the fulfillment of this prophecy. We can also find statements regarding various different religions. People will be impious, blasphemous, Godless, some even anti-God and religion will be ridiculed. I think today, more than ever before, religion seems to be a subject that most people, or a lot of people, put down. There seems to be an anti-religious attitude developing in this country.

KISW: Do you have any particular thoughts on why that is happening?

ECS: I'm not so sure why it is happening. I'm very familiar with the fact that it was prophesied and that we are seeing it fulfilled. I'm not exactly certain why some of these things are breaking down. Some people think it is good that there are more divorces and so on, because people want to be happy. I'm not trying to put any judgments on these things, other than that they were prophesied.

JAI: That is really an interesting concept. What has happened in many respects is that the religion of today is science.

JAI: I think that it has contributed to the breakdown in the morality of our whole culture, because we have lost a center. The one thing about science is that it has not been able to provide us with a spiritual center that we can work from. And the prophets of all times have been very concerned with this aspect of human

nature. In fact, they have depicted that it would be the falling away from God that would lead us into this time of destruction we are looking toward.

KISW: What happens when the world does end, or I don't want to say the world ends, but what happens if there is a big nuclear war in the year 1999, or that final devastation. What is going to happen? Are there going to be survivors? Is there going to be a chance for the world to rebuild itself?

ECS: I think we might hit two points here. One is using the word "world." In the scriptures, for instance, when it talks about the end of the world, the Greek phrase used is properly translated [the end of the] "present system of things" or "system of things". "System of things", I think, better describes what we are talking about. This system of things, according to the prophecies, Biblical or non-Biblical, scriptural or non-scriptural, is going to end. This is going to come about in a number of ways, not just through nuclear holocaust, but also through some natural disasters. These are described in some areas as the Great Chastisement which we relate to the Jupiter effect. However, the prophecies promise that there will be survivors. We are told that at least one third of the world will survive the first great devastation, which we understand can mean, or we are interpreting to mean, the nuclear destruction. The reason why we say we are interpreting it is that scripture doesn't say "nuclear destruction." For example, in the Book of Revelation, it talks about a period of time when the seas are dead and the fresh waters taste bitter, like wormwood, and they have no life in them. It would take quite a tremendous amount of poison and devastation to produce this effect. A nuclear holocaust certainly can do so.

KISW: Do you have any idea why nuclear bombs are being made?

ECS: I think that is a matter for sociologists and psychologists to contemplate. Perhaps it is a fulfillment of this one prophecy I read, concerning the increasing insanity in our times. I certainly think the human race is a little insane, what with all these governments stockpiling weapons. We can now, I believe, destroy the earth 20 times over by the amount of nuclear weapons we have stockpiled. I think that at some point in time we should say, "Don't we have enough?" If we can all do it 20 times, that is plenty.

JAI: There was a man named Mathias Lang who died in 1820. He was a prophet. What he said about the time after the War was: "After the purification of the world . . ." and it is very interesting that he says "purification" - we will get into that a little later - but, "After the purification of the world men will again love each other as they had previously hated each other. It will be a glorious age. Great teachers and holy men will appear and perform miracles." Now, this ties in very nicely with the whole prophetic picture that we find in both the Old Testament and the New Testament. In Isaiah 65, Isaiah says that "my servants are to be given a new name, for now I create new heavens and a new earth. The past will not be remembered and will come no more to men's minds. Be glad and rejoice forever and ever for what I am creating, because now I create Jerusalem, joy, and her people, gladness." From this we get the impression that after this time of purification a new ordering of life will appear. The word "purification," I think, ties in very nicely with an Indian concept which is "tapas." Tapas means literally "straightening through fire" and it is generally applied to the end of an age. Right now we are nearing the end of the Kaliyuga. The yugas are very vast periods of time which, according to the Indian calendar, last for approximately 432,000 years.

KISW: And we are now coming to an end.

JAI: We are coming to near the end of the Kaliyuga. What happens at the end of the Kaliyuga is that there is supposed to be a great destruction by fire. This is very much like the alchemists of the Middle Ages who talk about how gold can be purified, how the spirit must be purified through travail and work and things like that and this is what we are looking at. The whole spiritual psyche of the human race is going to be going through this ritual purification.

KISW: OK, when does this yuga end? We are in the process of it ending right now. When is the year?

JAI: I don't know what the exact year is on that, but there are a number of different cycles which numerically are coming to their end right now.

KISW: In our lifetimes?

JAI: Most definitely in our lifetimes.

ECS: The Buddhists also hold that a Buddha shall return at the end of this cycle, a great Buddha, which coincides, of course, with the Christian idea of the Christ returning. I think Jeff's reference to the prophet Isaiah is really interesting, because we have seen another one of his prophecies fulfilled, which is a tremendous prophecy, and remarkable in its accuracy. It pertains to our day. In fact, I would say that it began in the late 1800's and in 1948 perhaps we saw its fulfillment. But Isaiah, hundreds of years before Christ, gave us a prophecy in which he stated that for the second time the Jews would be gathered back into Israel. Now, the first time, of course, was when King Nebuchadnezzar overthrew Israel and he was the king, of course, of Babylon. Anyway, Isaiah says: "And it shall come to pass in that day that the Lord shall set his hand again the second time to recover the remnant of his people and he shall assemble the outcasts of Israel and gather

together the dispersed of Judah from the four corners of the earth." When he said that, Israel was not dispersed throughout the earth. I think that the term "outcast" is very interesting because after World War II many people felt that the Jews were outcasts, coming as they did from different countries. No one wanted them. No one knew what to do with them. Of course, in 1948, the state of Israel became a nation. The United States was one of the first countries to recognize it. But, here is a prophecy hundreds of years before Christ that has been fulfilled. Isaiah identifies it as a period of time when things are really going to get bad and this is one of the signs to let us know.

KISW: So we are now 32 or 31 years into . . .

ECS: Absolutely, and we can also take another prophet, Jesus Christ, and I'm not trying to put down Christ just in the sense of a prophet, somebody might take offense at that, but he did give us prophecies in which he said that when you see that Jerusalem is no longer under the control of the Gentiles, and I'm paraphrasing his concept out of Matthew chapter 24, then you 'll know the time is very near to the end.

JAI: Also, in Matthew, chapter 24, you find at verse 6: "You will hear of wars and rumors of wars, for nation will fight against nation and kingdom against kingdom. There will be famines and earthquakes here and there and all of this is only the beginning of the birth pangs."

TO BE CONTINUED IN THE NEXT ISSUE OF THE AROHN



In the Footsteps of the Master: Madame Blavatsky

Part I

The position of a woman who has been placed by nature itself above the crowd is very desperate. The hundred-headed monster of public opinion will declare her immoral, will throw dirt on her noblest feelings, her purest aspirations, her most elevated thoughts; it will soil them by the mud of its comments . . . she will be like a criminal rejected by society"

The Ideal, Zeneida R-Va
(from When Daylight Comes)

No doubt the authoress of the above lines was unaware of the special relevance of the message she delivered. The words were written by Helena Andreyevna von Hahn (pen name, R-Va). Authoress von Hahn had prophetically foreshadowed the life of her first born, now a frisky five year old, Helena Petrovna von Hahn Blavatsky.

Born to Russian nobility in the summer of 1831 (on August 11), the frail baby's chances for survival seemed slim. Arrangements were quickly made for the child's baptismal rite. Family and servants gathered, each bearing a consecrated candle for the holy sacrament. A small child, acting as a stand-in godmother, was placed near the priest's side. During the ceremony, she dozed off and her flaming candle touched the priest's garments, enveloping him in flames. The event coincided, oddly enough, with the denouncing of "the invisible Evil One."¹

Young Helena, according to Russian superstition in regard to her birth date, would be an outstanding psychic, possessing second sight and power over the demonic world.² This folk belief proved

1. Murphet, Howard, When Daylight Comes, Theosophical Publishing House, Wheaton, Illinois, 1971, p. 6.

2. Ibid., p. 7.

itself true as the young girl matured. Daughter of a Russian military officer, the child was surrounded by Russian soldiery and fast became a favorite. Quickly adopting the military tongue, Helena spoke her mind, "calling a spade a spade when she could not think of something stronger. The penchant for robust language stayed with her to the end."¹

The military life of father Captain Peter von Hahn, combined with the delicate physical nature of Helena's mother, strongly affected young Helena's early years. A transient lifestyle highlighted the von Hahns' existence. In midsummer of 1842, Helena and her siblings Vera and baby Leoniod were placed in the permanent care of their grandparents. After a long bout with tuberculosis, Helena Andreyevna von Hahn passed into transition. Young Helena's father, being bound to a military career, was frequently absent for long periods of time.

Surrounded by Russian aristocracy, governesses and servants, Helena began to submerge herself in a world seemingly foreign to her noble ties. Her home, "an immense old castle-like mansion . . . with gloomy corridors and caverns, said to be haunted by ghosts of serfs . . ." ² held a great attraction for the young von Hahn. Prone to sleepwalking, Helena could often be found talking to invisible entities, apparent only to Helena. Another invisible companion was a frequently mentioned hunchbacked boy who would later prove to be a reflection of reality. The child was also said to have made close acquaintance of a centenarian who, in popular estimation, was a real magician. By the time she had reached age 15, Helena had immersed herself in the study of occultism. In her later writings, she stated, "My great grandfather on my mother's side, Prince Paul Vasilyovitch, had a strange library containing hundreds of books on alchemy, magic and other occult sciences. I had read them with the keenest interest before the

1. Ibid., p. 9.

2. Ibid., p. 7.

age of 15. All the devilries of the Middle Ages had found refuge in my head and soon neither Paracelsus, Khunrath nor C. Agrippa would have a thing to teach me."¹ The world Helena was constructing around herself proved to create harsh problems with those she was forced to deal with, especially her governesses. Again, the groundwork for later trials was being laid.²

Unfortunately, the rebellious nature of the young girl created a tense environment. Constantly condemning the social conventions deemed appropriate for a woman of her noblesse, von Hahn took to scorning them as "stupid and meaningless."

An escape had to be found. A refuge appeared - or so Helena thought, On July 7, 1849, she was formally pronounced the wife of Vice-governor of the Province of Yerivan, Nikifor Vassilyerich Blavatsky. A stormy honeymoon followed. Opposing views arose concerning the meaning of their nuptial bond, especially in regard to its consummation. Again, Helena Petrovna Blavatsky (H.P.B.) searched for an out. After a number of attempts, she realized success - the family and marital bonds were no longer to be a hindrance for the young occultist.

What did H.P.B. so ardently desire that she was willing to sacrifice family bonds, financial security - even herself - to then contend with the dishonor that would arise? The alchemists of the Middle Ages referred to her elusive goal as "the Philosopher's Stone." Blavatsky held, in H.P.B. Speaks (vol. II), ". . . the search was for the subtle magnetism, that one exchanges, the human salt . . . I was ready to sacrifice myself."³ Perhaps it is best described by Franz Hartmann in his book Paracelsus: "It is the solid rock upon which the foundation of one's spiritual house is

1. Blavatsky, H.P.B. Speaks, vol. II, p. 62.

2. Murphet, op. cit.

3. Blavatsky, op. cit.

built . . . It is the Christ in man; divine love substantialized."¹

Her retreat landed her in Constantinople, short of funds. Entering a steeplechase, in the hope of capturing the prize, Blavatsky was nearly crushed by her mount. She then saw a man, dressed differently from the other Turks ". . . who lifted my tattered and bloody garments from under the horse . . . He was the same mysterious protector who had previously appeared at times of physical endangerment involving Helena.² The mysterious protector had saved Helena, according to this author's investigations, numerous times as a child from acts that would have cost her her life. Who was the mysterious guardian so set on protecting his young protege? And why the rebellious, salty-tongued Blavatsky?

Touring the European continent with various companions, Helena found herself in London on her 20th birthday. There she was to meet her destiny face to face. In relating the story later to her students, she told how she was walking about the royal city when she took cognizance of a group of Indian princes. One, of exceptional height, ". . . she recognized with a leap of her heart the very man she had so often seen in her visions, the one she called her Protector . . . Her first impulse was to rush forward and speak to him but he made a sign that held her back . . . The next day some inner urge made her go for a walk in Hyde Park. She sat down on a park bench alone, thinking about the thrilling encounter the day before. Could she have dreamed it? But no . . . here he was now, walking with long strides across the grass toward her."³ Their encounter would eventually charge Helena with the responsibility assigned only to disciples worthy of participation

1. Murphet, op. cit., p. 27.

2. Ibid., p. 29.

3. Ibid., pp. 30-31.

in the advancement of the Great Work as a direct vehicle, a work that would demand great karmic and evolutionary tests of the initiate.

After careful consideration of the offer made by the master, Helena accepted. Setting out to glean what teachings she could from her environment, Blavatsky travelled the world over. From North America to Tibet she wandered, meeting various fellow students of the esoteric. Her adventures and travels would eventually become an inevitable pattern of life. Around the Christmas holiday of 1858, Helena suddenly appeared at the home of relatives in the North of Russia. A party was ensuing and her surprising but very welcome arrival created great excitement for her sister Vera and her father, now Colonel von Hahn. Along with H.P.B. came numerous uninvited phenomena. Strange rapping sounds, furniture creaking, chandeliers shaking accompanied the young woman from room to room and from house to house. Were the forces of the lower astral plane to have control over Helena's environment? Were the phenomena a sign of opposition that would control Helena?

While travelling with her sister during her holiday, both were invited to visit a priest, high in the ecclesiastical hierarchy of the Russian Orthodox Church. Upon their arrival at the home of the Archbishop Isodore (the learned), the uncontrollable phenomena that would accompany Helena set about creating a great racket. The gentleman host, after a brief investigation, later told Helena not to be concerned about the gift she possessed, but to use it with discrimination¹. L. Gordon Plummer, in H.P. Blavatsky and

1. Ibid., p. 46.

the Secret Doctrine speaks about the refinement process that the disciple must experience in order to retain control over those phenomena attracted to her environment.

"Since it was necessary that she should give proof of the existence of nature's finer forces, she had first of all to become complete master over all the powers she possessed. The first stages of her training then were in the nature of a cleansing of all her lower psychic tendencies and substituting them for genuine occult powers."¹

The price for gaining such a willful control over the psychic forces required a great deal of energy on her part. The constant struggle resulted in periods of grave illness. The student must note that, during this time, Blavatsky was perfecting and revealing her amazing repertoire of occult techniques. She was said to entertain visitors that came to witness on a regular basis. Some attended in the capacity of psychic investigators, hoping to expose the phenomena as mere parlor room entertainment and the gifted young initiate as a charlatan. No accounts have I found concerning the phenomena produced have caused this author and, I might add, a number of other occultists, to question the validity of the truly magical acts that were produced by the chela-magician. I can attest to the fact that much of the phenomena, in those early days of Blavatsky's career reported by witnesses, I have seen performed by my own occult-minded acquaintances.

Some occult groups would wisely warn the student, as did Blavatsky, that students desirous of mastering such techniques must be sincere in their endeavors and truly ready. They must

1. Hanson, Virginia (ed.), H.P. Blavatsky and the Secret Doctrine, Theosophical Publishing House, Wheaton, Illinois, 1971, p. 170.

focus their will, faith and creativity in order to open the proper psychic channels, thus attracting the proper guidance from above.

In W. E. Butler's The Magician: His Training and Work, the author points out to neophytes on the magical path (sometimes referred to as the Path of Enoch) that they must maintain a delicate psychomental balance. The student must be slowly opened and initiated into the hermetic arts by being given a firm foundation in the philosophy and science of occult practices. The student, like a nurtured lamb, could at any time unknowingly stray from the flock and be devoured by wolves. Hence, the student could also be devoured mentally, yes, even physically, by the opposing forces that are as real as the techniques one strives to perfect.

Blavatsky also pointed out that her phenomena had been produced only at great cost to her own health. Perhaps the physical suffering she was to bear in her later life could, in part, be attributable to the great amounts of energy she had to expend in producing such phenomena. Blavatsky's phenomena, as she would explain, were produced for a serious purpose; to stimulate and inspire those would-be students and disciples on the path chosen only by her masters.

Let the student realize that no path to the divine source is treaded with ease. Disciples portrayed throughout the ages have suffered great karmic trials in order to evolve. Some rise out of their need for a physical being, moving from discipleship to adeptship. (Of course, the student must realize there are evolutionary stage, even for the Adepts and those beyond.) Why then would the student, who ultimately decides the nature of his or her dedication to the Great Work, knowingly choose a path that is full of extreme and difficult hardships? Blavatsky, to quote L. Gordon Plummer once again, agreed to the training ". . . for the same reason that it has been taken on by thousands before her: coupled with the stern discipline and suffering, there is also the intense

joy of service, a joy that has no equal. It is a state of consciousness beside which all our notions of happiness and contentment pale into insignificance. This joy comes from a knowledge that one is privileged to bring light to a darkened world."¹

So where does all this talk of discipleship lead us? What role could the woman Blavatsky play in the Great Work? Let us turn to the Mahatma Letters. In once received by the student A. P. Sinnett, this answer is given:

"After nearly a century of fruitless search, our chiefs had to avail themselves of the only opportunity to send a European body upon the European soil to serve as a connecting link between that country and our own. . . . [author's note: the master goes on to explain the need for such a vehicle which is twofold] . . . One, at least . . . has to remain behind . . . first to form the necessary connecting line, the wire of transmission, the second as the safest warranter that certain things will never be divulged."²

So, the Chela has been chosen and has begun her trials. In the next Arohn, the Great Work charged to H.P.B. will be explored.

1. Ibid., p. 175.

2. Ibid., p. 176.



Children and Karma

I've been trying to write this article on Children and Karma for two months now, but everytime I sit down to do it, someone needs a nose wiped, or a diaper changed, or wants to eat, or be snuggled to sleep, or needs more bubbles in the bath... I just don't understand it...

So, finally I got everyone to be happy, or go to sleep at the same time, and I sat down at the typewriter, and out it came. Words and words and words. All saying the same thing that I said in my previous article on Marriage and Karma... "YOU REAP WHAT YOU SOW.", "ACTION = REACTION", etc.

Well, this, of course, would never do. So, some sweet muse leapt into my fingers, and danced across the keys to speak of the Holy Child, the Great Mother, and our Divine Father. May these few lines speak to you of our Karma with the Divine Child.

BIRTH

Cast from infinite sleep

Peace profoud

Drifting until desire stirs

The Soul of One who knows

The calling of the Mother Earth

To her child of Aeons.

Come to me, your time has come

To dance upon the green fields

Of ordered substance.

To circle around the center

Unknown until the swirling slows

To a timeless pace, peace

Recognized in that endless moment

Between thoughts.

Who am I?

The answer lies in the stillness.

MOTHER OF GOD

Greater than I AM
Is Naught.
Ceaseless motion of the Great Sea,
Mary, Mother of God,
Humanity, ever changing,
Gracious as she tends her children.

Understanding is the Mother,
Gentle is her touch,
Mild in her ways.
Yet her power is greater
Than any earthly king,
And more enduring than shores of stone.

Let her Grace touch thy brow,
And her wisdom flow freely
Through thy substance.
She ever guides thy steps
Towards the throne of thy Father
Where thou, child of earth, may be raised toward heaven.
She will wipe away thy tears of sorrow,
And in their place, light lamps of True Knowledge.

From out of the Sea are we born
Immersed now, in the sea of humanity
We perceive the Christ, born of Mary,
Walking upon the waters,
Beckoning to us,
Saying, "If ye had faith..."

I AM MY FATHER'S CHILD

*Seed of Seed of Seed.
Child from child
Thought from thought.
Where do I come from?
Inside the Great Mother
The Father is I AM.*

*I AM is my Father
Now that I am born
Where shall I go?*

*(Once someone said that God was Three in one.
Who knows.
Who knows?
He knows!)*

*The Mother is the space in which the Father dwells as Son
The Sun is a center, a Throne,
Before which circle Seven Spirits.*

*Within my breast, my heart is centered,
Waiting to know the Father
Whom I have never seen
Yet always known.
And each day, I say, "I am..."
Never hearing the words that I utter.
It is as if there were seals upon my ears.
Who is the guardian of this threshold?*

It has been said that the Lamb of God
Has come
To break the seals.
That keep me from knowing my Father.
Who is this Lamb?
Does he come softly?
Is he hiding?

Once when I thirsted, and was hungry,
A man, robed in light,
Gave me Bread and Wine.
I looked up to thank him,
And saw no face, and heard no sound.
Then I felt the soft breath of the Lamb,
Who was yet invisible,
upon my soul,
And he whispered, "I AM."

I AM the Seed
Thought
Child of God
I AM.

The Mystical Uses of Herbs

In the last issue, we discussed frankincense and myrrh, both noted for their fragrant, volatile characteristics, and which are used in anointing oils and in incenses. These two herbs have been utilized for these purposes by the peoples of various cultures throughout the ages.

In this issue, we will consider another fragrant herb, Rosemary. This herb is also known as the Polar Plant, Compass Weed, and Incensier. The leaves of the plant are dark green on the upper side and a paler green underneath. The small blue flowers of the plant are its most potent part, but the entire herb and root are both used.

This herb is noted for strengthening the memory and the heart. It is also used as incense and, reputedly, for divination purposes, as well as for warding off evil.

Because it is good for the memory and the heart, it became the symbol for love, devotion, and fidelity, both among friends and lovers. It was thus worn by the bride at her wedding, used as a decoration, and even given to the guests as a symbol for the love of the couple. Not only was it used at weddings, but also at funerals because of its signifying remembrance of the deceased. It was also used instead of more expensive incense, thus its French name, Incensier.

Medicinally, we see it used as an astringent and a stimulant. We can thus see how Rosemary has the effects imputed to it; it stimulates the brain and the heart. As a liniment, it is good for sore muscles and even gout of the feet and hands. It has even been burned in some hospitals to purify the air and to prevent infection.

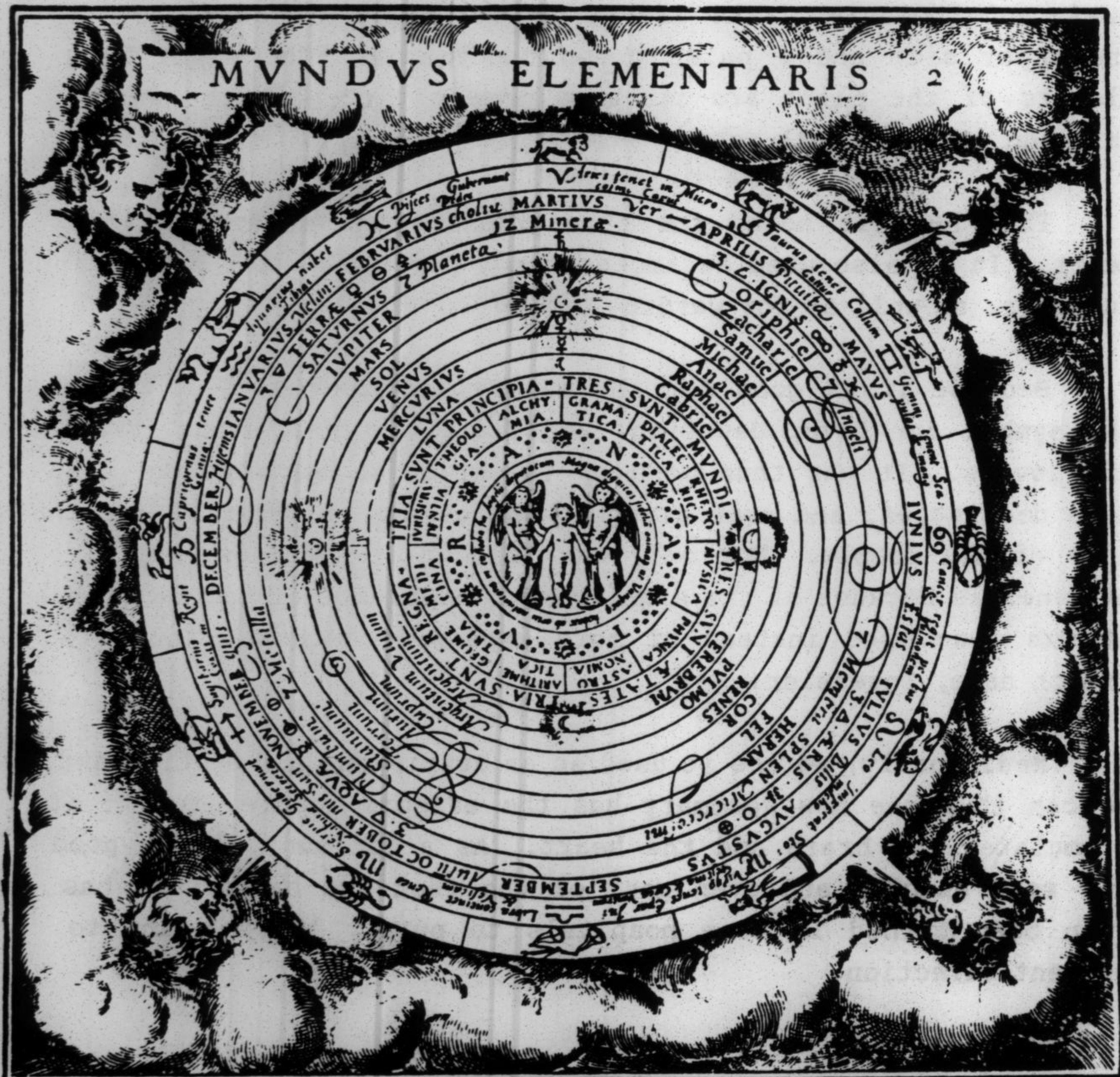
In general, then, Rosemary could be said to be the herb of "good vibrations". It strengthens love and wisdom and wards off evil influences. It will make you light and merry and will keep your mind, heart and body young in spirit.

1. The Magic of Herbs, Henri Gamache, p. 70-71.

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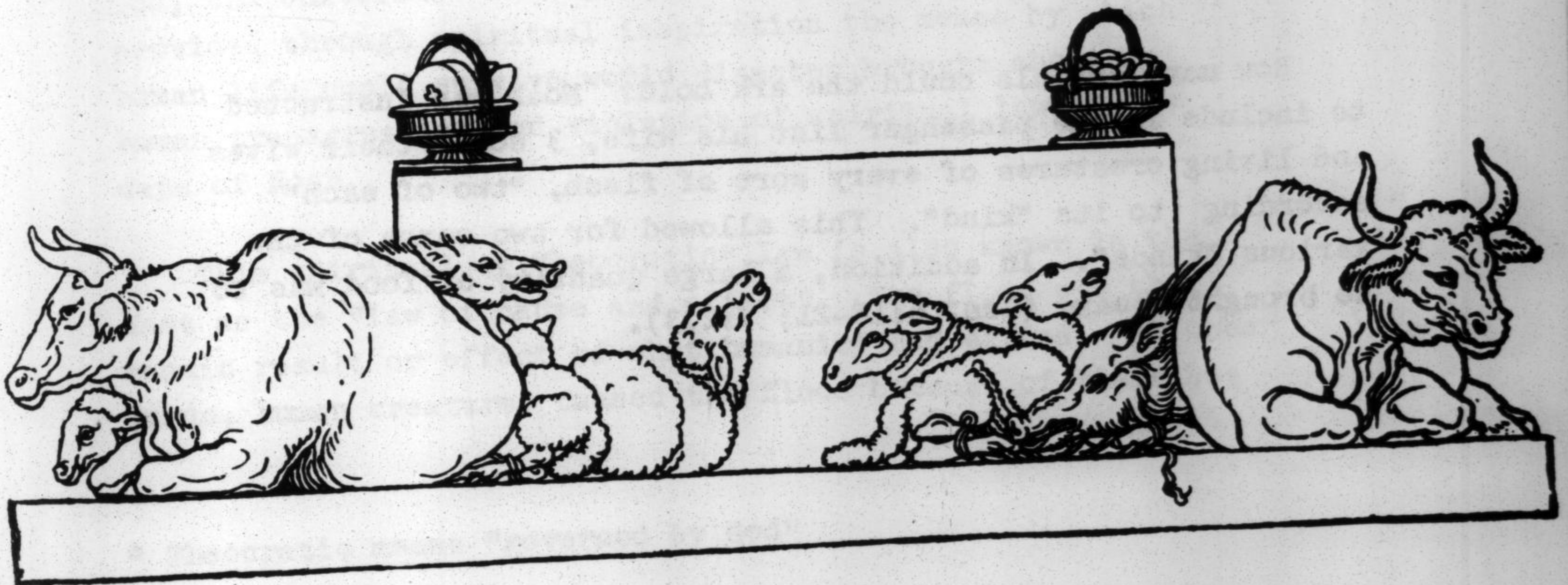
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Questions and Answers



Question: Why does this journal call itself the Arohn?

(Editors note: The English translation for Arohn is "Ark".)

In the Hebrew scriptures, which are often mistakenly termed "Old Testament", there are three arks mentioned: the Ark of Moses, the Ark of the Covenant and Noah's Ark.

Noah's ark was, according to the scriptural narrative, the means whereby all the forefathers of humanity survived the global deluge or flood. According to the book of Genesis (tradition teaches that Moses, the great psychic, prophet and Theocratic law-giver of Israel, wrote the book of Genesis) detailed instructions were given to Noah by Yahweh as to the size, shape and materials to be used for the building of it. (Genesis 6:14-16).

The arks size was 300 cubits long, 50 cubits wide and 30 cubits high. Calculating the cubit as 17.5 inches (some insist that it is 24 inches), the ark measured 437 feet, 6 inches by 72 feet, 11 inches by 43 feet, 9 inches. This proportion of length to width (6 to 1) is still used by modern naval architects. The arks displacement was almost equal to the famous Titanic of modern times and had about 90,000 square feet of space on its decks.

How many animals could the ark hold? Noah was instructed to include in the passenger list his wife, 3 sons, their wives and living creatures of every sort of flesh, "two of each" according to its "kind". This allowed for two sexes of the various "kinds". In addition, a large quantity of food was to be brought aboard (Gen. 6:18-21; 7:2,3).

Actually it was not necessary for every type of animal to be aboard the ark. The instructions pertain to "kind". Kinds has reference to cross-breeding laws. In other words, animals could not cross certain Theocratic or cosmic boundaries. For example, the dog "kind" cannot breed with the cow "kind". It is estimated that the 750,000 species of animals today could be reduced to:

- 1) 40 kinds of mammals
- 2) 75 kinds of birds
- 3) 10 kinds of reptiles

Some authorities disagree and argue that there would have been 290 species of land mammals larger than sheep and nearly 1,400 smaller than a rat!

Five months after the flood began, the ark came to rest on Mount Ararat (Gen. 8:4). Recently there has been much excitement centering around finding the Ark, based on eye witnesses and various testimonies. There is a book and a popular motion picture on the subject ("In Search of Noah's Ark").

The spiritual message behind the ark is obvious. Yahweh God, the Universal Sovereign of the Cosmos, the Living God, provided through spiritual inspiration the means by which human life could survive world disaster brought about by human transgression and violation of spiritual law in the days of Noah.

This spiritual or Theocratic* law is also known in the East as the "law of cause and effect". The flood was the cosmic result or effect of what humanity had earned. In other words, human creatures caused the flood because of their be-

* Theocratic means "governed by God"

havior. And what was their behavior? They killed one another! They formed human governments. Instead of obeying spiritual laws and thereby remaining loyal to Yahweh's government, the Theocracy, they waged war upon one another! That this is so obvious from Gen. 8:21 and 9:1-6. Yahweh blessed Noah and then stated (after the flood), "... Never again will I curse the earth because of man, because his heart contrives evil from his infancy." The specific evil there mentioned is murder. He states: "He who sheds man's blood, shall have his blood shed by man..."

The natural sciences emphasize "nature's apparent indifference to the safety of individual forms", writes Corine Heline, "but its obvious concern is for the maintenance of species. This is a reflection in nature of a higher truth of spirit. The love for God was not contradicted by a sweeping destruction that blotted out the physical bodies of men and beasts in a flood that covered all the Earth. Only forms perished. Life survived. The all-important consideration is not the preservation of the form but the progress of the spirit... The pairs of all living creatures that Noah was commanded to take into the Ark refer to the archetypal patterns that are safely sheltered within the spiritual sphere, and from which new forms will spring forth to accomodate ever-progressing life..." page 54, New Age Bible-Interpretation Old Testament. Volume 1.

While the literal history of Noah is open to question by some, though strong geological evidence exists to support the "Flood" story, the Ark can also be viewed symbolically as the soul body. Once again Corine Heline points out in the same above-quoted text, that "In spiritual symbology a boat,

in one form or another, is quite universally used with this significance, as a soul body that allows the creative spirit to bring about more progressively forms of life. In the early Mystery Schools, for instance, priests carried lamps in the form of a boat. Isis, a goddess of Egypt, found the body of Osiris in an ark. The body of that sacred figure was said to have been eaten by a fish, symbol of the Initiate, or, in other words, the powers of the body had been absorbed by the spirit. It was these powers, which, in this instance, were symbolized by the Ark. This significance is attached to the Hebrew word "Ani", since it means both "ship" and "me"- "myself", the eternal identity within." (New Age Bible Interpretation New Testament page 50).

Professor Edgar Dague, a famous German paleontologist in his book Man, Myth and Monster follows a similar line of thought and sees Noah as a pioneer race of the species which evolved from its primitive past, "Noah's Ark is nothing but the very body of the Noah people themselves."

Moses, it is said, wrote the flood narrative. He had survived death at the hands of Egypt's ruler by being placed in a small ark of reeds as an infant. This ark is called the ark of Moses.

Corine Heline wrote: "The ark has the same significance in the life of Moses as in the life of Noah. It represents the soul body, that spiritual aura which protects its possessor from danger and destruction. To one so armored David addressed himself when he declared that 'A thousand shall fall at my side, and ten thousand at thy right-hand, but it shall not come nigh thee.'

"Concealment of the ark among the bullrushes has reference to the quiet, and seclusion necessary for a season if the unworldly qualities of soul are to be given the most advantageous conditions for their initial development in a new vehicle..." (New Age Bible Interpretations Old Testament. page 73).

The Hebrew word te-vah is used in scripture to designate both Noah's ark and that of Moses (Gen. 6:14; Ex. 2:3). However there is another very important ark mentioned in the Bible. This ark is known as the "Ark of the Covenant." The Hebrew word arohn is used for the Ark of the Covenant (Gen. 50:26). In the Christian scriptures (mistakenly termed the "New Testament") the Greek word ki-bo-tos is equivalent to both Hebrew words, arohn and tevah.- Heb. 9:4;11:7.

The Ark of the Covenant, traditionally and scriptuarally (which embodies the traditional concept) was made by Bezalel (Ex. 35:5,7,10,12,;37:1-9) and several assistants who followed the Divine Plan explicitly. It was completed and set up one year after the Exodus from Egypt. Moses placed within the Ark the two stone tablets of the Law.

The Ark was symbolic of the presence (Greek parousia) of Yahweh with Israel. It is interesting that the Hebrew word arohn also can mean "coffin". This is interesting because in the June 1972 edition of Saga magazine, writing about the Ark as well as the mysteries surrounding the Great Pyramid, mentions the "coffer" within the King's chamber of the pyramid. "The coffer of stone container resting in the King's chamber was recently measured. The interior dimensions match the Biblical measurements of the Ark of the Covenant which was carried by Moses and the Israelites on their journey from Egypt into

Palestine, the Promised Land. The Israelites carried the Ark on their 40-year journey through the wilderness to the Promised Land. Prominent religious scholars theorize that the Ark may have been in the pyramid's inner chamber at one time."

A coffer holds a coffin and it has been pointed out that the Great Pyramid, also termed the "Pillar of Enoch", is the altar to Yahweh mentioned at Isaiah 19:19-21. In any event arohn can mean "coffin" and the Ark of the Covenant did contain the Theocratic ordinances of the Law which condemned all humanity to death because of imperfection. But the Christian message is that Christ came to fulfill the Law for every man, taking their places in death. Thus it is significant that the coffer is the same size as the Ark of the Covenant. However, this fact does not mean that the Israelites "stole" it from the pyramid upon their Exodus. The scriptures say, and tradition claims, "that it was made one year later in the wilderness". However there were several reasons, as future articles will show, for it having the same measurements as the coffer in the King's Chamber of the Great Pyramid.

The Ark of the Covenant was eventually brought to Jerusalem, and was finally housed in the Holy of Holies of the temple built by king, mystic, magi and seer Solomon on Mount Moriah.

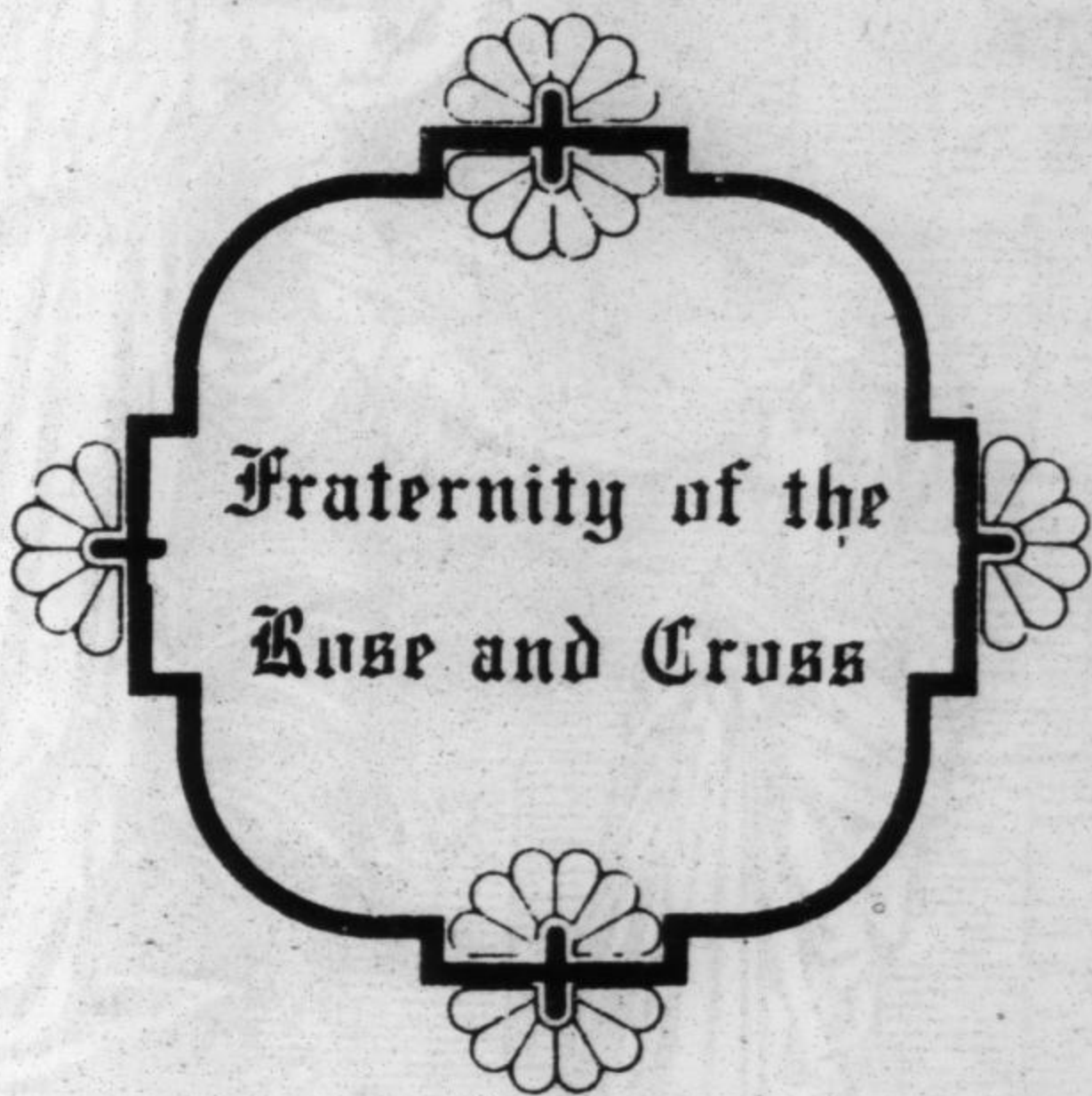
In the cabalistic and highly symbolic book of Revelation, John says that the "ark of his covenant" was seen in the temple sanctuary of heaven (Rev. 11:19). When the actual Ark disappeared, we can not tell from scriptural sources. Jeremiah, theocratic prophet and mystic, did foretell a time when it would be gone and not missed (Jer. 3:16,17) and Jerusalem would be called the "Throne of Yahweh".

The reader should not suppose that the three above mentioned arks were the only arks in human history. The ark of Osiris, as mentioned, with its sacred relics, was, according to S. Sharpe, the Egyptologist "of the same size as the Jewish ark". According to H.P. Blavatsky, "The arks whether of the covenant, or of honest, straightforward, pagan symbolism, had originally and now have one and the same meaning. The chosen people appropriated the idea and forgot to acknowledge its source".

In every ancient case, Egyptian, Mexican, Hindu, or Chaldean, the ark was a boat like vehicle. The cherubs placed upon the Ark of the Covenant of Israel are likewise found upon these ancient sacred arks. The winged Isis was the cherub or "Anih" in Egypt. The "Bible Educator" has acknowledged, "The extreme likeness of some of the Egyptian arks, surmounted by their winged muna figures, to the Ark of the Covenant, has often been noticed."

The two cherubim, in Egypt, represented truth. They are the two figures of Re and Thme and were also worn on the breast plate of the Egyptian High Priest. The plural of Thme, "thmin" meant "truth" in Hebrew. The Septuagent translates Thummin (of the Hebrew "Urim and Thummin" which was worn on the breast plate of the High Priest of Israel and used as the sacred oracle) as truth. And thus we find a sacred circle within another sacred circle!

Because this magazine or journal is dedicated to spiritual truth and unity as well as proclaiming the dawning New Age, and the destruction of the Old, the publishers felt that the term "Arohn" was very appropriate indeed!



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I Will Heal Their Land

A consideration of the concept of healing brings many associative aspects of this topic into our consciousness. What is health and how does its opposite - sickness or disease - come about? What is healing, and how is it that some are able to heal seemingly without any outside tools while others require the use of multi-million dollar technological complexes employing thousands? What are the spiritual ramifications of disease? Lastly, how is it that in many cultures the art of healing goes hand in hand with so-called "priestcraft"? Let us now delve into these areas of thought and, hopefully, draw some conclusions as to the nature of this "beast".

1. Soundness of Body

The English word "health" is derived from the Old High German heilida, which meant "whole" or "hale". The Oxford English Dictionary defines "health" as:

"1. Soundness of body; that condition in which its functions are duly and efficiently discharged."

An older definition is, "Spiritual, moral or mental soundness or well-being; salvation."

From these definitions, we can see that the idea of being healthy or in good health is attached to being in a state of wholeness; i.e., lacking fragmentation of functional processes, or operating in a harmonious manner. It is interesting to note in this context that one of the modern descriptions of an admirable person is that he or she "has it together" or is a "together"

person. As can easily be seen, "together" implies wholeness, which is a synonym for unity that, cabalistically, we understand to be analogous to the concept of love (the Hebrew word achad (AChD), "unity" or "oneness" has the same numerical value, using gematria, as aheba (AHBH), "love"). Therefore, we could state that good health is a manifestation of unity and love. If this is the case, must we then logically assume that disease or illness is a product of a lack of unity and/or love? Let us keep this question in mind as we continue our consideration of health.

In scriptures we find numerous references to health and disease. Health is bestowed on those who are dedicated to YHVH (2 Chron. 7:14; Prov. 3:7,8 and Jer. 30:17), for it is He that regulates the advent of disease and the grace of health (Deut. 32:39). A most interesting statement is made at Jeremiah 17:14:

"Heal me, Yahweh, and I shall be really healed, save me, and I shall be saved . . ."

This Biblical example of equating health with salvation is fascinating in light of the definitions earlier noted.

In Volume I, number 1 of the AROHN, Father Edward Sullivan wrote (in an article entitled "Disease = V/R") the following:

"Disease has been a spiritual and philosophical problem for some time . . . Originally disease meant 'uneasy, uncomfortable or disturbed' . . . disease is not an entity, but a process. Disease, out of ease, lack of organization, is a living process."

If disease, or the lack of health were merely a physical process implying a lack of equilibrium or physical organization and integrity, we could continue to approach it as the medical

community of the so-called "modern" schools have done. To them, disease can be seen as being part of the same process of adaptation that the scientific community classifies under the term "evolution". In the same article quoted above, we find the following:

"Two scientists, Kelly and Hite, have stated:
' . . . [as] the organism adapts itself to its surroundings, and as long as it is able to fit itself into harmonious relations with the ever changing conditions about it, life continues'"

This statement is actually quite valid and though it can be seen as being antithetical to the spiritualized view of health and disease, it can also be interpreted from the spiritual viewpoint. If one is in harmony with God, then health can be a by-product of this harmonious relationship; if a lack of harmony exists, then must disease necessarily imply a lack of harmony in the relationship of the diseased individual to God? Most assuredly not!

Both the Hebrew and Christian Testaments contain many instances where disease and pestilence are used as a means of testing and refining the spirit of individuals, as well as large groups of people. The story of Job is familiar to most students of the scriptures, how he suffered and was finally redeemed for his faithfulness. "If we take happiness from God's hand, must we not take sorrow too?" (Job. 2.10). At Exodus 9:8-12, Yahweh made boils appear on men and beasts all over the land of Egypt. 2 Chronicles 16:12,13 relates how King Asa, after treating the people harshly, had become afflicted with gout and ". . . what is more, he turned in his sickness, not to Yahweh, but to doctors. Then Asa slept with his ancestors."

In the Hebrew scriptures the cause of disease was, in many cases, attributed to the avenging hand of Yahweh. Leprosy was

long thought to be a disease of divine judgment. Miriam, Gehazi and King Uzziah were all struck with leprosy, the first as punishment for speaking against God's appointed servant, Moses (Num. 12:10), the second for stealing money (2 Ki. 5:27), and the third for his heresy (2 Chron. 26:16-21). Not to belabor the point, I would like to quote from Deuteronomy 28:15-29:

" . . . if you do not obey the voice of Yahweh your God nor keep and observe . . . those commandments . . . the curses that follow shall come up with you and overtake you . . . Yahweh will infect you with the plague . . . will strike you down with consumption, fever, inflammation, burning fever . . . Egyptian boils, with swellings in the groin, with scurvy and the itch for which you will find no cure . . . madness, blindness, distraction of mind"

This passage presents a rather ugly image, if taken literally. Such a simplistic view of disease may have been sufficient for the early Hebrews. They weren't in possession of the mass of information our modern medical sciences have uncovered. In those days, disease was a more pressing reality. Then again, perhaps this view is closer to the truth of the matter than we had previously thought to be the case. Practitioners of the medical arts are quite good at figuring out how disease manifests itself, but not so advanced are they when it comes to the reasons for an individual to be diseased. This is regarded as the province of the philosopher or the priest:

As previously noted, in many cultures the position of the priest and the doctor are inexorably tied to each other. The Shaman or Medicine Man is part of a tradition that reaches back into Egypt's days of glory and beyond. The early priests were

versed not only in the knowledge of things spiritual, but also in the mysteries of the healing craft. The Greeks erected temples devoted to Asclepius, the god of healing, in which various therapeutic practices were common, practices that in today's medical world would be regarded as mere superstition, or worse. Magnetic healing was common, as well as homeopathic treatments. The practitioners of these arts were, for the most part, sworn to secrecy concerning their methods. The Egyptians also had "houses of sleep" where dream therapy was practiced. The importance of all this lies not in the diversity of the magical/medical practices of times past, but rather in the close connection between the priesthood and the healing arts.

The Christ, Jesus of Nazareth, was well aware of the connection between spiritual attainment and healing. Throughout His ministry we find examples of His healing abilities and we are directly told that he passed this ability on to His followers (Matt. 10:1; Mark 3:14; 6:7-13; Luke 9:1-6). The connection between healing and salvation is reiterated as Matthew 9:2-8, which states:

"Then some people appeared, bringing him a paralytic stretched out on a bed. Seeing their faith, Jesus said to the paralytic, 'Courage, my child. Your sins are forgiven.' And at this some scribes said to themselves, 'This man is blaspheming.' Knowing what was in their minds, Jesus said, 'Why do you have such wicked thoughts in your hearts? Now which of these is easier: to say, 'Your sins are forgiven', or to say, 'Get up and walk'? But to prove to you that the Son of Man has authority on earth to forgive sins', - he said to the paralytic - 'get up, and pick up your bed and go off home.' And the man got up and went home. A feeling of awe came over

the crowd when they saw this, and they praised God for giving such power to men."

Here we can see, through parable and allegory, the truth that words coming from "the tongue of the wise bring healing" (Prov. 12:18), for "they are life to those who grasp them, health for the entire body" (Prov. 4:22).

In the Ahare Moth Zohar (67a) is found a description of the elaborate ceremony associated with the Day of Atonement (Yom Kippur). This holy day is still part of the Jewish calendar and is the culminating ritual associated with the tenth day after the New Year (Rosh Hashonah). The High Priest on this day in the Holy of Holies, which is the sanctum sanctorum of both Temple and Tabernacle, calls on the Most Holy Name. [See "My People Will Know My Name" in this issue of the AROHN. Ed.]

This invocative action, the drawing of the forgiving aspect of the Deity, was healing on a grand scale and in its truest sense. In much the same way, the story told at Matthew 9:2-8 carries a similar concept that is further reiterated in the form of the Passion and Resurrection of our Lord. Let's continue this line of thought.

In the mystical circles of Judaism the sacrifice on Yom Kippur took place on this plane in the person and actions of the High Priest. However, more importantly, his offering was considered to be the shadow, if you will, and image of that sacrifice being offered by the High Priest on High at the Supernal Altar. ". . . on this day the Ancient Holy One reveals himself to make atonement for the sins of all." (Ahare Moth Zohar, 68b). This interconnection of actions on high corresponds quite closely with the practice and thought behind the spring offerings of the Emperor of China, who was also called the "Son of Heaven." In classical times the Emperor was seen as the connecting link between that which is

above and that which exists below. Naturally, this concept and practice was not limited to the Chinese; the Egyptian, Persian, Greek, and Indian cultures all produced mythologies and institutions that reflected the Emperor/Son of God relationship.

It was the duty of this Divine representative to assure the continuance of prosperity below (i.e., the health of the body) through the correct propitiation of God/the gods. In many of the cultures mentioned, an unsuccessful "Son" soon found his term of office summarily terminated. Chinese history offers numerous examples of this loss of "the Mandate of Heaven" and its results.

Should, then, the equation of healing and salvation seem so far-fetched? The High Priest, Emperor, Son of Heaven or God is forever offering himself at the Divine Altar to free the body of disease, to atone and make healthy the spiritual nature of Israel, God's chosen ones.

"The Holy One said: 'Do ye perform this act of slaughtering the Passover lamb, and I myself will nullify its power above. Do ye let it pass through fire here below, and I shall lead the impure principality which it represents through the fiery stream.'" (Bo Zohar, 39b).

In much the same way, Jesus the Christ manifested the role of the Divine Priest, the High Priest "after the Order of Melchizedek" (Heb. 7:11). He most assuredly "went from village to village proclaiming the Good News and healing everywhere" (Luke 9:6), just as he had his disciples do. And it was His duty to offer up the sacrifice of the Paschal Lamb as both atonement for sin and insurance of the future harvest. He both healed our diseased souls and came with the promise of a continued health through the Grace of God.

If we desire to come to a greater understanding of the nature of health and disease, it would apparently benefit us to take a good searching look into the spiritual aspects of these two states. If health is the result of equilibrium on all planes of existence, it then becomes quite clear that we must search out the true causes of its manifestation. Treating symptoms can be effective in the short run, but over a longer period of times does not provide the type of healing that is needed to truly give relief. Balance, Harmony, Action in Accord with the Circumstances . . . all of these terms denote a state of AT-ONE-MENT with all of creation, and not just the limited perspective of the individual circumstances.

The gift of healing was one of the spiritual gifts that Paul assures us came from the Holy Spirit. Therefore we could conceivably argue that since the Christ was one with the Father and also with the Holy Spirit, it should come as no surprise that one of the important aspects of His ministry lies in the revelation of that supernal relationship as shown by and through the manifestations of the healing power of the Holy Spirit. This aspect of the healing miracles of the Christ also gives us another insight, for each miracle foreshadowed the coming sacrifice of the Lamb.

The sacrifice of the High Priest is for the whole nation of Israel. The sacrifice of Our Lord was for all of His people. Both heal, both give life, both are transmuters of that which dies into that which lives. That which heals is that which saves. Pray, then, my brothers and sisters, that we may all be healed.

"Bless Yahweh, my soul, and remember all his kindnesses: in forgiving all your offenses, in curing all your diseases . . . in crowning you with love and tenderness"

Psalm 103.



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