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A R O H N

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



In this issue:

Hidden Motifs in the Bible and Church

The Soul in the Cabala

*The Mystery of the Rosy Cross in
Origin, History and Development*

The Persian Mysteries

*Volume 2
Number 3*

2500

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AHEAD

THE LIBERAL CATHOLIC CHURCH

To receive the Holy Eucharist
and other sacraments, the members
of the Liberal Catholic Church must
be in the state of grace and have
received the Sacrament of Penance
recently.

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 reorganization 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.

Volume 2
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Hidden Motifs in the Bible and Church
The Soul in the Cabala
The Mystery of the Rose Cross in
Oriental History and Development
The Persian Mysteries

The AROHN is a publication of the Holy Order of the Rose and Cross, P.O. Box 314, Burlington, WA 98232. Address all inquiries to the above address.

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A Quote To Consider



"...Spiritual influences are strongest in the north, at midnight of the 24th of December.

That being the case, it follows as a matter of course that it would be easiest for those who wished to take a definite step toward Initiation to get in conscious touch with the spiritual sun especially for the first time.

Therefore the pupils who were ready for Initiation were taken in hand by the Hierophants of the Mysteries, and by means of ceremonies performed in the Temple, were raised to a state of exultation wherein they transcended physical conditions. To their spiritual vision, the solid Earth became transparent and they saw the Sun at midnight - "The Star!". It was not the physical Sun they saw with spiritual eyes, however, but the spirit in the Sun - The Christ - their Spiritual Savior, as the physical Sun was their physical savior.

This is the Star that shone on that Holy Night and that still shines for the mystic in the darkness of night. When the noise and confusion of physical activity are quieted, he enters into his closet and seeks the way to the King of Peace. The Blazing Star is ever there to guide him and his soul hears the prophetic song, "On earth Peace, Goodwill toward men".

Max Heindel

Rosicrucian Cosmo-
Conception, p. 391





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Free Will in The Light Of Prophecy

Father Sullivan and I have appeared on a number of radio talk shows in the past year and each time we have been asked about the differences between predestination and free will in light of prophecy. Many people seem to find it quite inconceivable that free will is still applicable if prophecy is accepted as being a true and faithful revelation of the future of mankind. After all, if the world is going to blow up, as prophesied, how can the individual relate to such events in other than a predestined way? In fact, if prophecy is what it purports to be, aren't we all the victims of a predetermined script making us but mere puppets dancing to cosmic direction?

Indeed this is a difficult question, however, there are a few things we should keep in mind. The true prophet in the Biblical sense of the word is an instrument of the Divinity. As such the individual possessed of the prophetic spirit is not speaking with the words of man but with those of God. Both of these statements require a certain level of faith in order to be accepted. In fact it is the Bible that gives us a clear illustration that prophecy is by no means binding and is rather quite responsive to the actions and thoughts of mankind. A fine illustration of this point can be found at Jonah 1-4. The people of Ninevah were told of their impending destruction by the prophet Jonah. All of the inhabitants of that city, from the king on down; put on sack cloth and ashes in repentance.

"All are to put on sack cloth and call on God with all their might; and let everyone renounce his evil behavior and the wicked things he has done. Who knows if God will not change his mind and relent, if he will not renounce his burning wrath, so that we do not perish? God saw their efforts to renounce their evil behavior. And God relented: he did not inflict on them the disaster which he had threatened."

Jonah 3:8-10.

The residents of Ninevah (whose name can mean "the education of youth") had been told prophetically, that they were to meet a certain fate, but through the exercise of their free will they were able to

avert their destruction. Our Blessed Lady Mary, in her appearance at Fatima, gave us much the same message. If we wish to avert the "wrath of God" we had best renounce our evil behavior. In other words, if we apply our free will in certain ways we can avoid the consequences of our past actions. In this sense it can be seen that free will if properly used is a tool which can enable us to abrogate to a certain degree our indebtedness.

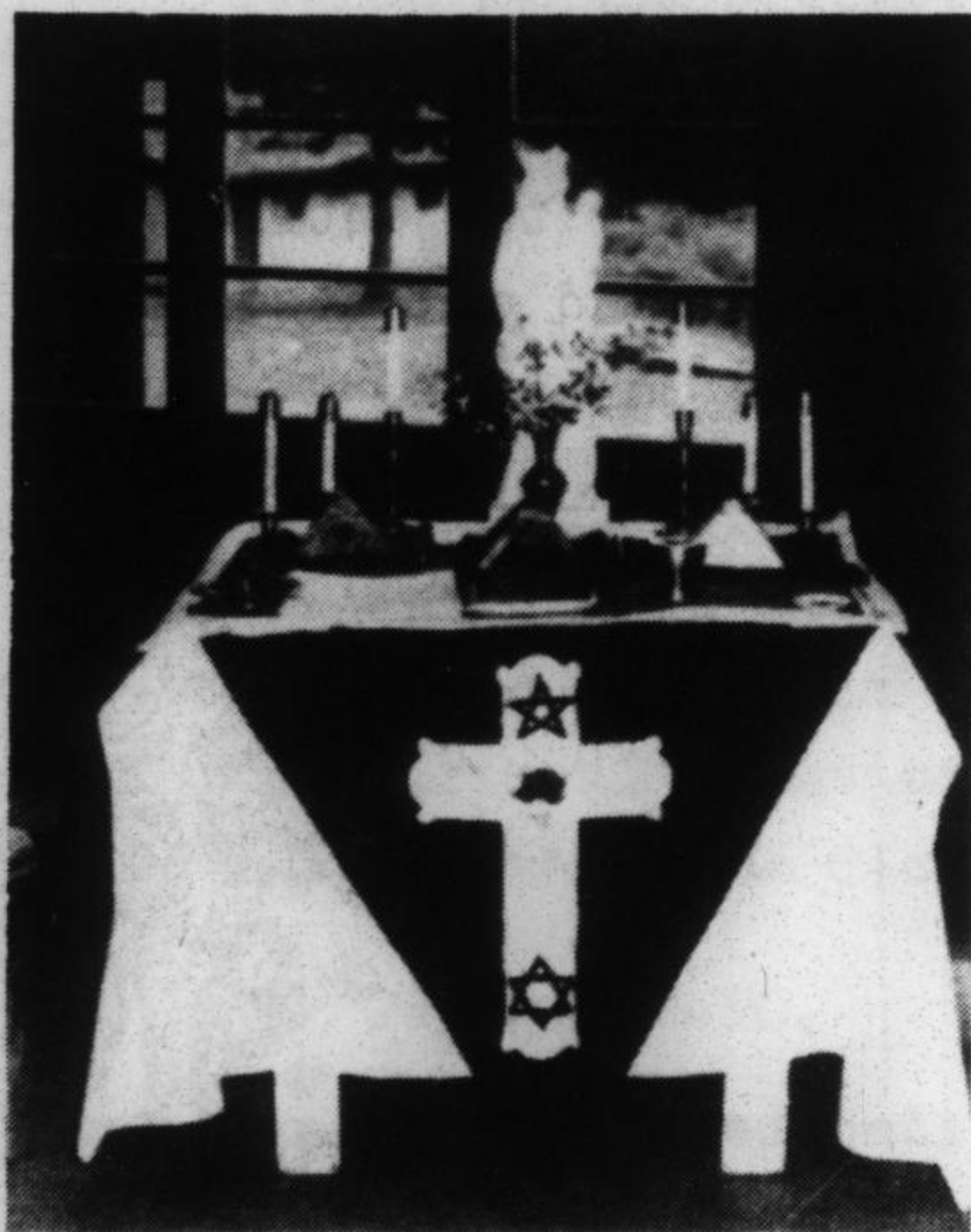
If prophecy is to be truly and clearly understood one must see that these revelations depict potentialities based on the continued actions of mankind as a whole. The prophet is not the author of history. Rather he or she is more like a reporter. Their words are not those of a sentence passed in judgement but an expression of what will happen given certain trends and actions on a large scale. Prophecy depicts the results of our expressions of free will. In these times the words of Bob Dylan are quite appropriate. "You don't need a weatherman to tell which way the winds blow." But you might need a prophet.

Your Servant in Christ,
Jeffrey

At this time the staff of the AROHN and all members of the Holy Order of the Rose and Cross wish to extend their heart felt hopes that this holiday season finds all of our readers happy and at peace. May the next year be bountiful and full of Love for each and every one of you. And may the entire world grow into a greater understanding of the teachings and practices of our Lord Christ and His Church. May His Will Be Done On Earth.



From September seventh through the ninth of 1979, the Holy Order of the Rose and Cross had its first Advance (otherwise called a retreat) for all its members. Over fifty Brothers and Sisters attended this gathering where they were treated to talks on various subjects given by members of the Order. Father Edward Sullivan, Superior General of the HORC spoke on the Cabalah and other topics. Br. Jeffrey Isbrandtsen spoke on the topic of "Adam Kadmon and the Triune Nature". Other speakers included: Br. Randy Oliver, Temple Master of the Marblemount, Wa. Temple, Br. Larry D'Arienzo, Tertius Provost, and Br. Conrad Nielson. The Holy Eucharist was celebrated daily by Fr. Sullivan, Fr. Howard Ruby and Fr. Howard Troy. There was also a Healing Service and Benediction. In addition, on Saturday night the Order was happy to admit Fathers Ruby and Troy into its ranks as Postulants along with Br. Larry Larson from Texas, and Sr. Judy Pasek. These initiations were officiated by Sr. Louise Oliver, Matre of the See of Michael, and Sr. Christi Hemmerich, the Praemonstrator of the See of Michael. The coming together of all these Brothers and Sisters was a grand experience, especially when one considers that many members had to travel from as far away as Texas, California and Oregon to attend this Advance in the beautiful setting of the San Juan Islands in northwestern Washington State.





The Persian Mystery Of Christmas

"The primeval religion of Iran (Persia)... was that which Newton calls the oldest (and it may be justly called the noblest) of all religions...

"With the religion of the Old Persians their philosophy (of as much as we know of it) was intimately connected; for they were assiduous observers of the luminaries, which they adored, and established, according to Mohsan... They are said also to have known the most wonderful powers of nature, and thence to have acquired the fame of Magicians...

"Thus has it been proved by clear evidence and plain reasoning, that a powerful monarchy was established in Iran long before the Assyrian or Pishdadi government; that it was in truth a Hindu monarchy... and that its history has been engrafted on that of the Hindus who founded the monarchies of Ayodhya and Indraprestha; that the language of the first Persian empire was the mother of the Sanscrit, and consequently of the Zend and Parsi as well as of the Greek, Latin, and Gothic..." 1

The similarities between the birth of Jesus and the births of earlier Messiahs, such as Buddha, Krishna, Zoroaster and others has caused a great deal of consternation among many Christians. Some Catholic doctors in the early centuries of the Church explained such similarities as "the work of the devil" who sought to seduce the souls of men by bringing about an "incidious imitation" of the true and only event.² On the other hand some early Protestant reformers as well as at least one group have taken the view that what is necessary is to assert that it is all a satanic plot, thereby discrediting the festival which commemorates the birth of the Founder of Christianity! In order to defend such a position, some have had to go so far as claiming that the star that led the magi to the Christ babe was produced by none other than Satan himself!

Interestingly enough, perhaps in no other ancient religious philosophy has the idea and the figure of Satan been much clearer than in the religion of the prophet Zarathustra, the founder of Mazdaism, a Persian religion which flourished around 600 B.C. It is certainly not very clear in the Judaeo tradition.

The author of the Heathen Religions notes: "The Persians celebrated a splendid festival called Merrhagan or Mergan, derived nominally from Mehr, the sun, the object of which was to commemorate the birth of Mithra, or the return of the god of day, to the northern hemisphere. In Rome, the seven-hilled mistress of the world, the same festival was observed on the eighth of the calends of January, or the 25th of December, under the name of Natarilis Solis Invicti: a day of universal rejoicing, illustrated by illuminations and public games."³

The Persian Messiah to which the festival of Merrhagen was dedicated was Mithra. Mr. Child notes: "Their (the Persians) most splendid ceremonies were in honor of Mithra, called the Mediator. They kept his birthday with many rejoicings on the 25th of December, when the sun perceptibly begins to return northward after his long winter journey."⁴

Despite that historical fact the Persians had reason to believe Mithra would return. Dr. Carus in writing of this, says, "In the right season a Savior, Saoshyant, will be born of a virgin who will conceive while bathing in the pure waters of a lake. The Savior is called Mithra, the Glorious

One, who is a manifestation of the sun. This Savior will be the mediator between God and man. He will smite the fiend and establish God's Kingdom on earth, called Khasathra Vairja, the Kingdom of Perfection. On his appearance the dead will arise and the age of immortality begin. Then Mithra will sit in judgment." ⁵ But Dr. Carus does not state why the Persians had reason to await the return of Mithra. The reason, I derive from two sources, Persian prophecy and clairvoyant investigation. The former is obvious, the latter method the reader may call into question.

Mr. Munday quotes the prophecy to which I refer, "In the latter times a virgin shall conceive without intercourse with man; and when he is born a star shall appear in the daytime, in the midst of which the form of a virgin maid shall be seen. But ye, O my sons, before all nations, shall see the rising star. When, therefore, ye behold it, go the way it shall lead you; worship the newborn child, and offer him gifts. He is the Word who established the heavens." ⁶



Faber, in his Origin of Pagan Idolatry, also notes this when he writes that Zeradustht, "in the latter days, declared that a pure virgin would conceive; that as soon as the child was born, a star would appear, blazing even at noonday with undiminished lustre." 7

If we accept the idea that Mithra was the genuine article and therefore the Persian prophets were moved by God's spirit, we have no difficulty with the similarities between the births of Mithra and Jesus. Of course, this is not the traditional view. In fact Neande, a church historian, claimed that the 25th of December was fixed for the birth of Jesus to draw people away from the Persian festival. 8 There is good justification to believe that this is true, from both a logical position as well as clairvoyant one.

The First Gospel of the Infancy of Jesus Christ, which was accepted by early Christians now designated "gnostic" as well as by such famous Catholic fathers and teachers as Eusebius and Athanasius, sheds some light on this mystery. It was often read in the second century by many Christians, great and small, as holy and therefore "inspired" scripture. Chapter 3:1-10 reads "And it came to pass, when the Lord Jesus was born at Bethlehem, a city of Judea, in the time of Herod the King; the wise men came from the East to Jerusalem, according to the prophecy of Zoraclascht."

"Zoraclascht" is Zoroaster. In the first quotation in this article it was noted that the faith of the Irano-Aryan people had apparently migrated from India, a Hindu nation, and settled in Persia. This faith became commonly known as Zoroasterianism.

There is also some interesting evidence to be found in the now accepted canon of scripture known as the New Testament. For example The Diaglort translation of St. Matthew 2:1 reads, "Behold, Magians from the East." The footnote reads, "a sect of philosophers." The Catholic New American Bible translates the term "magians" or "magi" as "astrologers", however.

The noted occult researcher and author, Manly P. Hall writes, "According to the earliest tradition the Magian rites of the Persians were established by the prophet Zorathustra, but no reliable information is avail-

able as to the exact time of his life... He is variously placed from the 10th to the 1st millennium B.C.. This uncertainty results in part at least, from the destruction of the libraries of the Magian philosophers by the armies of Alexander the Great."

Modern-day scholarship has not been able to assign a precise date to the life of Zoroaster, but does narrow it down to the period of 1200 to 500 B.C.. The Parsi scholars hold that he lived from 660 B.C., to 583 B.C..

According to one clairvoyant source the date of 500 might be correct, so perhaps this would be the most approximate place to consider this method of deriving truth. Granted, the reader might well choose to ignore what follows. This is neither the time nor the place to prove the possibility of clairvoyant investigation. However, I do believe my source to be highly creditable, namely that of Blessed Anne Catherine Emmerich (1774-1824), a German peasant girl, and Roman Catholic nun, who bore the stigmatic wounds of the Passion on her hands, feet and side as well as the bleeding Crown of Thorns on her head. During the last five years of her life she gave a day-by-day transcription of her clairvoyant visions and experiences to Clemens Brentano, poet, friend of Goethe and Goerres. Her clairvoyant narratives have been unique because of their historical character. Interestingly, an archeological discovery has been made not too long ago, at Ephesus on the basis of her description of the site and the construction of the house where Mary, the mother of Jesus lived! This site is now a new shrine and is growing in popularity as a pilgrimage for Christians. Biblical scholarship has also recently come forward to confirm much of her chronological and geographical testimony.

Let us now turn to this remarkable clairvoyant and mystic and consider her testimony:

"At the hour when the child Jesus was born I saw a wonderful vision which appeared to the three holy kings. These kings were star-worshippers and had a tower shaped like a pyramid with steps. It was made partly of timber and was on the top of a hill; one of them was always there, with several priests to observe the stars... they also saw visions in the sky... They saw a beautiful rainbow over the moon, which was in

one of its quarters. Upon the rainbow, was a vine, and on the right a sheaf of wheat. In front of the Virgin I saw the form of a chalice, shaped like the one used by our Lord at the institution of the Blessed Sacraments... I saw a child, a transparent disc, like an empty menstrance... from which rays like ears of wheat proceed... the kings were filled with inexpressible joy at this vision, and immediately gathered together their treasures and presents and began their journey... Already in the days just before the birth of Christ I noticed that they were in a state of great activity on their observatory tower and saw visions of many kinds.

"... Shall I tell you from whence this prophecy came to the kings? I will recount now only just the end of it, for at this moment I cannot remember the whole. The ancestors of the three kings, from whom they descended in an unbroken line from father to son, lived as long ago as five hundred years before Christ's birth. Their ancestors were richer and more powerful than the three kings... These chieftains were already at that time star worshippers; but besides that they practiced dreadfully evil ceremonies; they sacrificed old men and cripples and slayed children as well... But at last all of this was changed for the better, and in spite of it God allowed these blind heathens to know the birth of the Redeemer so long beforehand. In those days three daughters of those early chieftains were living at the same time. They were learned in the science of stars, and all received at the same time the spirit of prophecy. They all three saw at the same time in a vision that a star should rise out of Jacob and that a virgin should give birth to the Saviour without knowing man. ¹⁰ They wore long cloaks and went out about the whole country preaching amendment of life and announcing that the messenger of the Redeemer would one day come to them and bring them the ceremonies of the true religion. They also prophesized about our own time and even later times." ¹¹

Sister Emmerich dates the birth of Jesus on November 25, 7 B.C. she states: "The actual date of Christ's birth, as I always see it, is four weeks earlier than its celebration by the Church; it must have happened on St. Catherine's feast day."

We have already noted that Munday, in quoting the Persian prophecy said that "a star shall appear in the daytime, in the midst of which the form of a virgin maid shall be seen." Note how in clairvoyant vision Sister Emmerich describes the actual event:

"The star split asunder before their (the Kings) eyes, and I saw a great shining virgin appear therein, before whom a radiant child hovered in the air." 12

Now Sister Emmerich has her interpretation of what all this means. Most clairvoyants and mystics do. We need not conclude that such interpretations are correct or infallible. The Church has traditionally held the right to decide regardless of such mystical interpretations and for good reasons. Moreover we even have scriptural examples of prophets who did not understand the prophetic visions they beheld (i.e. the prophet Daniel).

It is significant that a "star" split asunder, however and it is germane to our discussion since both the Persian and the Christian festival coincide with the Winter Solstice. The word "solstice" is from "sol" meaning "sun", and "stice" (from "sistere") meaning "to come to a stop" or "cause to stand." The word is derived from the Latin "solstitium".

Technically a solstice is one of the two points on the ecliptic at which its distance from the celestial equator is greatest and which is reached by the sun twice each year, about June 22 and December 22. When the sun passes the solstice on June 22, summer in the northern hemisphere begins. On December 22, winter begins.

In other words, the winter solstice is a cosmic happening. The ancients attempted to fathom the secret of the cosmos or universe and to adjust their lives to its awesome mysteries. Mithra was considered by the ancient Persians as an Incarnation of God. Sister Emmerich does not mention Mithra at all which is no cause for concern. She doesn't mention Zoroaster for that matter, although most authorities consider him to be a valid historical personality. Nor should we allow the degenerative Persian worship of child sacrifice or even star worship to

be disconcerting. No one will argue that the Christian Church has developed certain abuses that certainly could not be ascribed to its founder!

The mystery of the Persian celebration was the Incarnation of God and the prophetic promises that He would return. While the Christian Church may have moved the birthdate up to December 25th, as most scholars agree, to compete with the ancient celebration, some devotees of that festival recognized, or saw in Jesus a fulfillment of the ancient prophecies that spoke of the Persian Incarnation returning. If Sister Emmerich's date for the birth of Jesus is correct it would have been a small matter to move the date one month. It is not my assertion that the early Church saw Jesus as a fulfillment of Persian prophecy though there is some evidence to support such a conclusion (i.e., The Infancy Gospel). Nor did most of the worshippers of Mithra accept it, though Sister Emmerich states many did, such as those familiar with the prophecies and associated with the three magi.

What is important is the same essential spiritual reality of both festivals and their obvious spiritual connection. What was true in ancient Persia at the birth of Mithra was to be realized once again at the birth of Jesus. Perhaps there is more justice to the fact that December 25th became the birth date of Jesus then realized. Perhaps cosmic justice?

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- (1) The Desatir, p.8. A quote from Sir William Jones
 - (2) The Golden Bough, p.415
 - (3) Heathen Religions, Gross, p.287
 - (4) Progress of Religious Ideas, Vol.1; p.272
 - (5) The Open Court, Vol.XIX; p.416
 - (6) Monumental Christianity, p.168
 - (7) Origin of Pagan Idolatry, Faber, Vol.II, p.97
 - (8) The World's Saviors, p.58, Rev. C.H. Vail
 - (9) Vol. IV, pgs. 452-454, Life of Christ
 - (10) "knowing" - having sexual intercourse
 - (11) The Life of the Blessed Virgin Mary, beginning with p.200
 - (12) Ibid p.219

Hidden Motifs In Bible And Church



Geddes MacGregor, Docteur-es-lettres (Sorbonne, 1951, summa cum laude), D. Phil., D.D. (Oxford), LL.B. (Edinburgh), L.H.D. (Hebrew Union, h.c., 1978) F.R.S.L., is Emeritus Distinguished Professor of Philosophy, University of Southern California since 1975, where he was Dean of the Graduate School of Religion, 1960-66.

The author of twenty-one books, he was elected, in 1948, for the first of them, a Fellow of the Royal Society of Literature, London. In 1964 he received the California Literature Award (Gold Medal, non-fiction category) for the work judged the best of its category by a California author published in the preceding year.

He has been Visiting Professor at many universities in the U.S. and Canada, recently at McGill and the University of Iowa. In 1967-68 he was Visiting Fellow of Ezra Stiles College and the Graduate School, Yale. He has also been visiting lecturer and occasional lecturer at many universities and Special Preacher at Princeton University, St. Giles' Cathedral (Edinburgh), St. Paul's Cathedral (London), and Westminster Abbey. He was Canon Theologian at St. Paul's Cathedral, Los Angeles, 1968-74. He has traveled widely in Europe, Asia and North Africa. In 1974 and 1975 he taught aboard SS. Universe on summer voyages to the Orient and the Mediterranean respectively, and in 1977 on her round-the-world voyage.

He is a member of American Mensa, the International Society for Philosophical Enquiry, the American Philosophical Association, the American Academy of Religion, the Society of Biblical Literature, the Speculative Society (Edinburgh: extraordinary life member), the Dialectic Society of Edinburgh (Past President and honorary life member), and an honorary member of Phi Kappa Phi. He is also a member of various community and other non-professional societies and is an honorary member of the St. Andrew's Society of Los Angeles and Regent for Southern California of the American-Scottish Foundation, Inc., New York City.



Through the application of modern methods of literary criticism and analysis to the text of the Bible, not least the New Testament, our understanding of canonical Christian literature has immensely developed in the course of the last century. In the early part of the last century even the most intelligent, learned, and perceptive of Christians (Kierkegaard and Newman, for example) were at an enormous disadvantage in their efforts to grasp what the New Testament was saying about its central focus, Jesus Christ. The words of the Gospel seemed simple enough. The only question, for most people, was whether or not one could believe them. Yet between these words and their nineteenth-century readers lay not only eighteen hundred years but a vast network of intervening presuppositions that had grown up, creating deep ideological misunderstandings. Half a century ago an eminent American scholar, H.J. Cadbury, called attention to what he called "the peril of modernizing Jesus." By this he meant the tendency to see Jesus in modern categories as, for example, a great social reformer or political activist or other hero in the Victorian manner.

Modern scholarship has not entirely dispersed the obscurities or demolished the obstacles that caused these misunderstandings; but it has greatly improved our means of discerning the truth. It cannot give us new eyes (such spiritual clairvoyance comes only from personal experience and interior development); but it has provided us with spectacles to put into focus the truth about Jesus that the Gospels both reveal and conceal. For those who have eyes to see, these spectacles are invaluable. They are completely useless to the spiritually blind. Yet although no spectacles can substitute for eyes, good spectacles such as these can help the spiritually sighted to understand the esoteric meaning of the Gospels.

If learned Christians who flourished before the impact of the results of modern biblical scholarship had been widely felt were to see the current scholarly scene, more astonishing to them than anything else would surely be how little information we have of the words and deeds of the historic Jesus. The fact that the Gospels were not written

till between about and sixty years after the death of Jesus is of less importance than the fact that they were never written and never could have been written as we would nowadays write a biography. They were written, rather, to present a picture of the way Jesus impressed his disciples. They were written to exhibit the roots of the passionate belief of the first-century Christians that Jesus, as the Risen Christ, was the unique Saviour of humankind and Judge and Lord of all. When, however, we read, say, the Sermon on the Mount, we are not to suppose that it was ever in fact delivered in precisely that form, as though it had been tape-recorded. It is much more likely to represent a collection of typical sayings of Jesus: utterances that stood out in the remembrance of those who had companied with the Master and heard him talk. As R.H. Lightfoot beautifully concluded his Bampton Lectures in 1934, "we touch but the hem of his garment." The writers of the Gospels, in so constructing their accounts of the impact Jesus made on his disciples, were by no means distorting truth in any way. On the contrary, they were using every literary device they knew to present as faithful a portrait of Jesus as they could. We have not the slightest reason to suspect their motives; we have every reason to see that their methods of narration were profoundly different from what we would nowadays employ. Hence the value and importance of critical methods of biblical scholarship today.

The extent to which the Church throughout the centuries has further obscured the meaning of the Gospels would be difficult to overstate. From one standpoint the whole history of the Church, whose function is nothing if not to be the unique instrument of Christ, has been a veiling of the truth about Jesus. To veil truth is not necessarily to obscure it. Photographers use filters to great advantage in taking pictures against a very bright light. The rites and sacraments of the Church have veiled Christ in order to reveal him. In so doing they have followed the models of the New Testament writers. To the subject of hidden motifs in Christian liturgy I have devoted a chapter of a recent book of mine: Gnosis: a Renaissance in Christian Thought. What in another chapter I have called "The Peril of De-Gnosticizing Jesus" is even more central to our needs in reinterpreting the meaning of the Christian message.

We have all known since childhood that Paul never saw Jesus in the

flesh and that his first encounter with Christ was as a Being of Light whom he met on the Damascus Road, as recorded in Acts 9. Yet when we consider this circumstance along with the uniqueness of Paul's role in the dissemination of Christianity and the survival and sustenance of the Christian communities in the early decades of the Church, the reluctance of the Church to take the implications seriously is surely even more astonishing than the account of the vision itself.

The esoteric character of the Christian message is frequently noted in the Gospels themselves. "He who has ears to hear, let him hear," which is found in Mark 4.9 and is repeated in Mark 4.23, is eloquent witness to that, as are many other such asides. There is neither fear nor hope that the spiritually blind or deaf will see or hear what they cannot cope with. The truth is open and available to all: "What I tell you in the dark, utter in the light; and what you hear whispered, proclaim upon the housetops" (Matthew 10.27). Nevertheless, as a word is enough to the wise, so is a glimpse to the sighted and a whisper to them that can hear. That is another way of saying that all religious perception depends on one's own spiritual development, attained only after long struggle and travail in this life and (for those of us who believe in re-embodiment) a long history of previous existences.

The Gnostic tradition, which is associated with such understanding of what Christianity is about, has not prospered well in the history of the Church. The Fathers of the great school at Alexandria did not disguise the gnostic character of their interpretation; but though they included some of the greatest names in the history of Christian thought (Clement and Origen, for instance), they have never been taken as central, especially not in the West. Nevertheless, Catholics, to the extent that they are unaffected by the distrust of such ideas that spring from fear of undermining the institutional Church, tend to be more hospitable to Alexandrian ways of thought than are typical representatives of the Reformation heritage.

The Fourth Evangelist has always been recognized as different

from the other three, not least by reason of his striking emphasis on the theme of knowledge and the symbols of darkness and light. Scholars today still dispute the extent of gnostic influence on him. Yet if only a reader approach John, using all the tools available from modern literary criticism, with eyes and ears already opened to the psychic world, which is an extension of what we apprehend as physical, he or she cannot fail to perceive the gnostic motifs in that great monument of Christian literature. Many scholars, however, are coming to see that the other three Gospels (the Synoptics) are not so radically different from John as was formerly supposed. Till comparatively recent times scholars (with rare exceptions such as Austin Farrer) generally insisted that Mark's was to be taken to be the earliest of the four and the one to be accounted least permeated by what our grandfathers would have called "supernatural" ideas. So the Victorian "liberals" liked it. Among other notable features, it lacks any account of the Resurrection. Those who interested themselves in the humanity of Jesus and sought to soft-pedal traditional, orthodox claims to his divinity, thought to find in Mark an account less vitiated by the elements they affected to dislike or to distrust in the others—differences that they could not but see outstandingly present in John. Recent New Testament scholarship (e.g., B.C. Butler) has tended toward the abandonment of such a view, which indeed depended on little more than the ingrained prejudice of those who saw in Jesus only an outstanding moral teacher. Scholars now see Mark as a much subtler document.

Once again, if only we approach the New Testament with eyes opened as were those of the disciples after their walk in Emmaus (Luke 24.13-35), we shall find in Mark, too, the same typical motifs. Jesus, after his baptism by John, goes out into the wilderness, driven thither by "the Spirit." There he is "tempted by Satan," was "with the wild beasts," and "angels ministered to him." The ministry of angels and other helpers is so typically gnostic that it is difficult to see how anyone at all acquainted with the gnostic tradition could ever have failed to be struck by its occurrence in such passages. We then read that he exhibits his power over demonic spirits, affirms his authority over even such venerable institutions as the Sabbath, preaches in parables, and utters

the words already quoted: "He who has ears to hear, let him hear." If we do not find gnosticism there, could anything have brought us to see it? The whole of the Marcan Gospel could be analyzed in the same light; but if one is sufficiently lacking in the clairvoyance that comes from spiritual experience and enlightenment, John will be as unilluminating as Mark and even the reading of the breathtaking prologue (John 1.1-14), as has been the salutary custom at the end of Mass, will leave one as blind and deaf as before.

In short, no one can communicate the uniquely important hidden truths of the Christian Way except to the extent that his hearers have eyes to see and ears to hear. Unless we can use biblical scholarship to minister to the spiritual perception of which we are capable, we shall be left with only a mass of christianized midrashim, a bundle of Christian commentary that can shed light on nothing, being but an exercise in spiritual futility. "For judgment I came into this world," Jesus told the Pharisees, "that those who do not see may see, and that those who see may become blind" (John 9.39). If we take seriously the New Testament teaching that the Church is the Body of Christ (corpus mysticum, as it is called in the traditional theology of the Latin Church), then the Church, as the unique instrument of God, must inevitably conceal as well as reveal the truth enshrined within it. The implications of recognizing this are staggering. One of the most striking is the futility of the excessive modernizing of ritual and language that is currently fashionable. I am far from suggesting that liturgy is inviolable. The liturgies of the Eastern Church, which has always notably recognized the mystical function of the Christian Way, were translated into the vernacular many centuries ago. In the West the ritual of the Mass and of the Sacraments has changed considerably over the centuries, long before recent attempts at renewal. Yet perhaps never before have so many been so blind to the inner meaning of the Church's rhythm.

Not by turning poetry into prose will the spiritual vision of men and women be clarified. If one cannot understand the truth hidden under the veil of "all things visible and invisible," one will certainly not be aided by "all things seen and unseen." If one can make nothing of "The Lord was made flesh," one will assuredly learn nothing from "The Logos was made physically manifest." They who hear not Moses and the

Prophets will not be persuaded though one rose from the dead. The tragedy of the contemporary situation in the Church is that the shepherds are sometimes more blind than the sheep. The hope in the situation is that many of the sheep, in such sad circumstances will find their own way home.



The Soul In The Cabalah



"The Soul is the Lord's Candle"

Prov. 20:27

From a relative standpoint the universe appears to be vast both in terms of its physical dimensions and its spiritual depths. According to Kabbalistic theory the physical universe is but the final extension into corporeality of a far greater and more refined spiritual force, essence or energy. As pointed out in the last article in this series, "what we see expressed in nature is a seemingly infinite number of levels of interaction - literally circles within circles." 1

It is commonly held that what we term "God" is the motivating impulse behind the abundance which is Nature. It is also the understanding of some that as God is Mind there is a requirement, if you will, a demand that as there is a Greater Mind, so too must a lesser mind be made manifest. The creation needs to develop an appreciation, not only of itself, but also of its Creation. In this sense microcosm and macrocosm are joined in mutual adoration - God the creator and man the completer of creation. 2

Man encompasses within himself the entire universe in reflection, much in the way that God holds within himself the whole of the manifestation. As God did in the beginning initiate an unfolding or evolving consciousness in the primal nature of matter, so man stands as that pattern wherein all of the potential of creation is fully activated and made manifest. Man becomes then the perfecting agent in the structure of the Cosmos.

The aspect of man's perfecting influence is termed tikkun³ which is based on the gift of free will. This gives the evolving consciousness the ability to advance or disrupt through its actions the unity of what is above and that which is below. This tale is well told in the Genesis narrative found in the story of Gan Eden, the Garden of Eden, the temptation and Fall of Adam and Eve and the ensuing relationship of Cain and Abel, culminating in the appearance of Nimrod and the confusions of the tongues at the Tower of Babel. This redemptive aspect will be gone into greater detail later.

As man is a reflection of the Cosmos it should not surprise us to find that the physical body of man is but the outer shell, the lowest vibrational mode of his existence. There are Four Worlds (Emanation, Creation, Formation and Manifestation.) If we add to these four modes of existence the Qlippoth (shells) we then have five modes of existence, so there are corresponding manifestations of man's nature in the other worlds. The so-called astral body of man, the existence of which is attested to by countless reputable sources, is an example of such another body.

The physical body of man, according to Darwinian evolutionary theory, is the product of a long period of development resulting from the ability of certain survival types to maintain their continued existence over a period of time. The human fetus mirrors in its development the entire racial history, its evolutionary history as it grew from lower to higher form. Thus, according to this scientific theory, over thousands of centuries a certain random coming together resulted in the humanity of today. This is much the same as saying that by chance two random hydrogen atoms came together to form a universe. (I personally choose to believe that there is more than just happenstance in the creation and that man is more than the result of countless experiments on the part of a chaotic natural process.) The theories of Darwin and his co-religionists were correct as far as they went, but their reasoning was limited. Truly, our physical vehicles have evolved, but this is a matter of the physical reflecting the indwelling nature of the consciousness now expressing itself on the Assiahic plane. In other words, the consciousness of man requires a certain minimum level of physical development in order to become manifested.

Most esoteric and mystical philosophies have held that the nature of man is manifold, whether that be three, five or seven, is for the moment, of little consequence. Within the Kabbalah there are three major divisions -- Nephesh, Ruach, and Neshamah, which correspond to the Body, Soul and Spirit of Christianity, yet at the same time embody a slightly different concept, for while they can be likened to ideas such as the Christian mode they are not exactly analogous. Each of the stages of conscious-

ness expressed in the three terms is a stage in the consciousness of what on a grander scale could be called the Soul. The three, then, are essentially different parts of the soul that reflect a sequence from the lower to the higher.

The Nephesh (Hebrew NPSH = 430 = 7) is the animal soul of Psycho-analytical thought. It is the first element to be found in every man. It is the source of our animal vitality and all that that implies. The term itself is derived from the passage found at Gen. 1:20, "And God said; 'Let the waters bring forth abundantly the moving creature that hath life (nephesh)." Through Gematric exegesis we find that nephesh is linked to other Hebrew words having the meaning of "desire", "chaos", "to divide", and "to restrain".

The Ruach (Hebrew RVH = 214 = 7) and Neshamah (NSMH = 395 = 17 = 8) are not requirements nor are they products of physical existence. Rather, they are "postnatal increments that are found only in man who has awakened spiritually and made a special effort to develop his intellectual powers and religious sensibilities." ⁴ With this in mind the Ruach can be likened to the anima which is aroused "When a man succeeds in rising above his purely vitalistic side". ⁵ However it is the Neshamah, or spiritus, that "is aroused in a man when he occupies himself with the Torah and its commandments, and it opens his higher powers of apprehension, especially his ability to mystically apprehend the Godhead and the secrets of the Universe". ⁶ Indeed, the Neshamah is the rational soul of the philosopher.

All three levels are a process within a process - for these three stages are themselves part of one whole and thus we have Adam Kadmon in his Triune Nature. Is not the individual soul, but a part or reflection of the greater totality of the Over-Soul, Adam Kadmon the Divine Archtype?

According to Isaac Luria the Neshamah has its origins within the Sephirothic realm, specifically within Binah the third Sephira, Understanding, which is likened to the Holy Spirit of Christianity. It is from here that the true human soul, a divine spark created from nothingness and as

such part of the divine realm, derives its existence. This is in keeping with Kabbalistic tradition which holds that the soul originates on a plane higher than the angels. It is this connection which allows mankind the power and ability to effect tikkun. This, in effect is man's great birthright. It is for this reason that the Christ had to have incarnated as a man, otherwise he would not have been able to fulfill his destiny as well as the Law. He was the redeemer and revitalizer of the entire creation and in order to do so he had to become incarnate.

"God is the source of animate life, ... as the vitalizing force in the universe. Man knows of God in this aspect through his own NESHAMAH, the consciousness - based primarily on his neshimah (breathing - power) - of his own individuality, the super-soul, the deeper self which transcends his RUACH (spirit, intellectual faculties), and nephesh (physical vitality). Through his neshamah man is capable of direct communion with the Holy One, blessed be He, and also of ethical and moral perfection or the reverse. The Israelites possess in the precepts of their Torah the instrument for achieving this perfection..."

Zohar 7

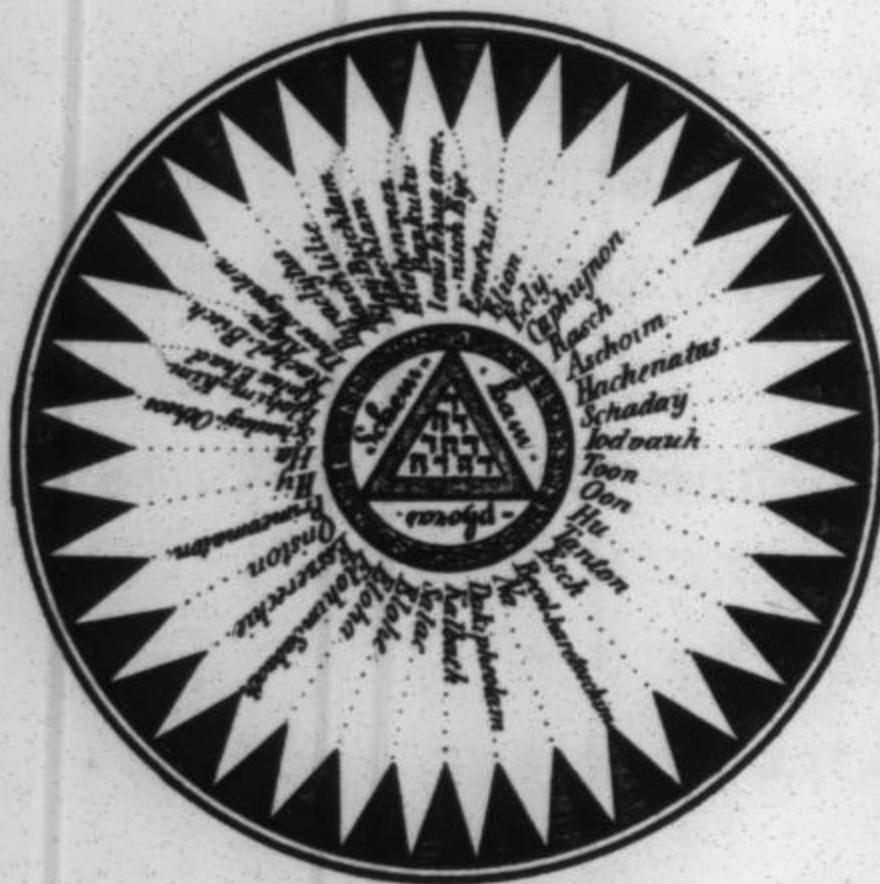
In the Zohar the Nephesh is seen as being the total psycho-physical aspect of humanity. The Ruach is perceived as an intermediary stage wherein the ethical power to distinguish between good and evil is found as expressed at Gen. 3:22. Neshamah is a power concerned exclusively with mystical cognition - in short a part of God, for only that which is of God can perceive Him.

Neshamah itself can be divided into three divisions; Neshamah, Hayyah and Yehidah. These last two represent the highest stages of the soul. They are the most sublime levels of intuitive cognition accessible to the few, the initiates. It is from Yehidah of Kether in Atziluth that the highest soul, that of the Messiah, comes.

There is within Kabbalistic thought another aspect which we should note in the context of our discussion, namely, that of the zelem. The idea of zelem is derived from the passage found at Gen. 1:26 "let us make man in our image". The word zelem (Hebrew TzLM = 720 = 9) expresses the principle of individuality in that it represents the unique spiritual configuration or essence found within each of us. It is a restatement of God's infinite variety within the Totality of His uniqueness and unity.

Do not be misled, the zelem is a garment which souls use to cloak themselves during their descent into nephesh. They are links, bodies taken on and shed much as the caterpillar metamorphosizes into the butterfly. Without the zelem the soul would burn up the body with its fierce radiance. The zelem then acts as a resistor, a medium which allows contact between two different modes of vibration. Occultists have long referred to this as the ethereal or subtle body.

Return for a moment to the word itself, we find that the numerical value of zelem is 720, that is 72 x 10. 72 is the number of names in the Shemhamphorasch, or Name of 72 letters. The number ten is seen Kabbalistically as representing perfection through completion, the completion of the cycles. Thus, from its numerical breakdown we can see that the zelem is an important aspect of the question surrounding the modes of incarnation for the descending spiritual spark of consciousness.



"Now it is well known from the books of wisdom that just as man has three categories of soul, nephesh, ruach and neshamah so, too, our holy Torah has these three categories. When a man studies the Torah or carries out the precepts in a plain manner, his own nephesh adheres to the nephesh of the holy Torah and the influence then extends to the World of Action. When a man studies the Torah or worships the Lord in a spirit of greater inwardness, there rests upon him that degree of holiness which derives from the category of ruach of greater inwardness. If he worships the Lord in fear and with fear and with refined thoughts, there then rests upon him the degree of holiness of the neshamah with the result that he achieves holiness of thought. The Nephesh becomes bound to nephesh, ruach to ruach and neshamah to neshamah, reaching back to Ain Soph, blessed be He, and blessed be His name."

Rabbi Aaron Roth (1894-1944)
Hitraggeshut ha-Nephesh
(Agitation of the Soul)

It is interesting to note that in Yesod is found the otzar ha-neshamot (the treasure-house of souls which is located in the celestial paradise.) It is there that gan eden shel ma'alah is found, where souls live in bliss until they are called to descend still further and assume, the Nephesh or human form. This corresponds to the astral plane.

Moses de Leon, famed 13th century Kabbalist and reputed author of The Zohar, said in Ha-Nefesh ha-Hakhamah:

"The purpose of the soul in entering the body is to exhibit its powers and abilities in the world... And when it descends to this world it receives power and influx to guide this vile world and to undergo a tikkun above and below, for it is of high rank, (being) composed of all things, and were it not composed in a mystic manner of what is above and below, it would not be complete... and when it is in a state of perfection, which was not the case in the beginning before its descent."

It is the soul's purpose to bring about a tikkun or restoration of the Creation and its Creator, so that the original flow of light, life and love emanating from the creator can reach each and every part of the Creation. In this way all may rest in unity with the Father. Through limitation the descending "breath of God", the Ruach Elohim, gives bent to the Emanative and Redemptive power of the Creative Elohim.

"I wait for Yahweh, my soul waits for him,
I rely on his promise,
my soul relies on the Lord
more than a watchman on the coming of dawn."

Psalm 130:5,6

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- 1) "The Four Worlds of the Cabala", AROHN II, #2, 1979
 - 2) By no means should we be limited in our definition of man. I in no way wish to appear ethno nor geocentric. By "man" I mean creative intelligence evolving consciousness which has reached the level of self (i.e., I AM) awareness, capable of perceiving the integrity and appreciating the diversity of the creation as well as acknowledging the creative impulse behind the manifestation.
 - 3) Hebrew TKN, to make straight, set in order, to mend, repair. 1200 is its Gematriac breakdown.
 - 4) Kabbalah G. Scholem, Keter Publishing House, Jerusalem, 1974, p.1955.
 - 5) Ibid p.155 6) Ibid p.155
 - 7) The Zohar, Sperling and Simon, trans, Rebecca Bennet Publications, New York, Vol. V, p.394
 - 8) The phrase Ruach Elohim (RVH ALHM) has long been associated with the Hebrew letter shin which has a numerical value of 300. The acronym NARAN (Nephesh-Ruach-Neshamah) also is valued at 300 and NUN final is not used, thus linking all three together as analogous terms describing one another.

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Our Lady As A Symbol Of Rebirth

"The cult of our Blessed Lady in the Roman Church is an unconscious effort to fill a gap which many people instinctively recognize." C.W. Leadbeater, (Science of the Sacraments, p.233).

I would like to examine in closer detail this instinctual need to honor our Blessed Lady. I believe two key words here are "instinctively" and "unconscious". There are numerous mother symbols which have persisted through humanity's evolution. We are probably all familiar with the sea as a mother symbol - all life comes from the sea (the mother), as well as the earth - mother symbol (Mother Nature).

C.G. Jung in Symbols of Transformation points out that the tree also is predominantly a mother symbol (even though contaminated with phallic symbolism as well). In this connection, he continues, it is interesting that some myths relate that human beings were descended from trees. Some primitive peoples were known to bury their dead in hollow tree trunks, and the German word Totenbaum (literally "tree of death") which means "coffin" emphasizes this somewhat unconscious connection.

"The dead are delivered back to the mother for rebirth." (p. 233). In the West Indies, the wak-wak tree was believed to bear human fruit. Indeed, in Norse mythology, God created man by breathing into a tree, or wood (Grimm, II, p. 571). Herrmann relates a myth where, at the end of the world, a human pair hide themselves in the world - ash Yggdrasil; from them will spring a new race of men (Nordische Mythology, p. 589).

An explanation is offered for this apparent contradiction in death/life symbols in the Biblical Garden of Eden narrative, although in a somewhat veiled manner. The Elohim tell Adam that he and Eve "will surely die" if they eat from the Tree of Knowledge of Good and Evil, but the serpent says the fruit of this tree gives eternal life: "you will become like the Gods". Who is telling the truth here? Certainly, if we interpret the eating of the fruit and the resultant Fall as the descent of higher beings into the physical realm, the point of view of the Elohim can be readily understood, but the Fall, as we know, is also the beginning of the story of man - it marks the point at which his struggle to regain unity with God begins.

This "death" then, is not complete death, but has a very strong element of rebirth about it. ("The dead are delivered back to the mother (the tree) for rebirth"). This explains how the primitive man can see the sun swallowed up by the sea at sunset. In regard to the tree of death - life, Jubinal relates a legend wherein Seth, the son of Adam, planted on his father's grave a twig from the tree of Paradise, which grew into Christ's cross, the Tree of Death (Mystères inédits du XV siècle 6, II, pp. 16ff. Cited by Jung p. 247). A relief over the west door of the Strasbourg Cathedral depicts Christ crucified on a cross which grows from Adam's grave. At least one medieval painting shows Christ crucified on the Tree of Life. (p. 1 XXXVI, Jung).

The sacrament which most obviously marks a point of rebirth in our lives is baptism. In the Liberal Catholic rite of the baptismal ceremony, the priest prays for the person 'baptized', that "he may be found worthy to attain to the fullness of the new birth." Our English word for "baptism" is derived from the Greek "baptismatos" which, in turn, is derived from a verb meaning "to whelm", i.e., "cover wholly with a fluid". The imagery here is obviously evocative of being inside the mother's womb. Hence, according to Jung, the so - called "incest fantasy", is actually a much deeper desire for rebirth. Indeed, not just on an individual level does the mother represent rebirth, but Biblical imagery in the Book of Revelation shows the New Age coming into existence through the birth of a male child from "a woman adorned with the sun" (Rev. 12:1): Thus, the historical Mary or the person of the mother of the saviour is also symbolic of the greater, mystical Mary. True devotion to the concepts embodied by her: humanity, purity of purpose, and gracious acceptance of the will of God, will herald the New Age.



We must recognize the importance of the historical Mary as a reflection of the Greater Mother without so personifying the greater Mother into the personage of the historical Mary that we create the potential for her near - deification. It is this attitude that Bishop Leadbeater, among others, warned against. We must find the proper religious perspective for the symbolism behind the Daughter of the Father, the Mother of the Son, and the Spouse of the Holy Spirit, for thereby will we come to realize that consciousness which will bring about the Kingdom on Earth.



"The reason why Jesus' words have such great suggestive power is that they express the symbolical truths which are rooted in the very structure of the human psyche. The empirical truth never frees a man from his bondage to the senses; it only shows him that he was always so and cannot be otherwise. The symbolical truth, on the other hand, frees the libido, offers it a new gradient, and canalizes it into a spiritual form. Thus man, as a spiritual being, becomes a

child again and is born into a circle of brothers and sisters, [who] are humanity, with whom he is united anew in the common heritage of symbolic truth.

"... It is as necessary today as it ever was to lead the libido away from the cult of rationalism and realism - not because these things have carried the upper hand..., but because the guardian and custodians of symbolic truth, namely the religion, have been robbed of their efficacy by science. Even intelligent people no longer understand the value and purpose of symbolical truth, and the spokesmen of religion have failed to deliver an apologetic suited to the spirit of the age." ¹

During this time of year when we celebrate the Nativity of the World Saviour, it is especially appropriate to recognize the need for a legitimate religious expression of humanity's striving toward a new birth and to re-affirm a conscious effort to fill that gap which, as Leadbeater points out, many people instinctively recognize as being the special province of the Blessed Lady.



(1) Jung, C.G. Symbols of Transformation, Princeton University Press, Princeton, N.J., 1976, pp.226-227.

All Scripture Is Inspired Of God

In the last issue of the AROHN* we discussed the various attempts on the part of so-called orthodox theologians to explain the gnostic or esoteric character of the Bible.

It is the author's contention and he is by no means alone in this view, that the authors of the Bible were knowledgeable in the Cabala, a system of Jewish mysticism that definitely pre-dates the New Testament and which has always interpreted the scriptures esoterically. In this issue of the AROHN I shall attempt to further elaborate upon this subject and offer evidence to support this claim.

In previous issues we have mentioned how most scholars believe the scriptures were formed. Most scholars agree that the Hebrew scriptures as we know them today were written, compiled, maintained, and protected by the priesthood of Israel. No doubt there were numerous oral traditions as well as primitive records that formed the basis of what the priesthood would mold into what we now recognize as the Old Testament. That some of these traditions were borrowed from other religious cultures, or even myths has no bearing on the overall purpose of their inclusion in the books of scripture. They would be integrated and molded and remolded to suit the religious purposes of the priesthood. Such stories, whether literal or mythical, would and did contain symbols of these higher truths. In Hebrew mysticism this system of symbols would eventually be called the Cabalah. Abraham bar Hiyya writes: "Every letter and every word in every section of the Torah (first 5 books of the Bible) have a deep root in wisdom and contain a mystery from among the mysteries of (divine) understanding, the depths of which we cannot penetrate. God grant that we may know some limits of this abundance." 1

Pico della Mirandola, in his Apologia, written originally in 1487, writes: "Just as with us there is a fourfold method of Biblical exegesis, the literal, the mystical or allegorical, the topic and the anagogic, so also among the Hebrews. They call the literal meaning peshat, the allegorical midrash, the topic sekkel, and the anagogic, the most sublime and divine of all, Kabbalah." 2

The Hebrew scriptures were written over centuries by several dozen writers at the least. How is it that through the span of generations such a harmonious spiritual pattern emerged?

According to the system of the Cabalah, God chose a people for himself that were to be the guardians of His mysteries. To this people, through the many years, He revealed these things. These years make up the era of the prophets. It is obvious at least to the author that God was "interacting" with His "chosen ones" of Israel. St. Paul would write in his general epistle to the Hebrews that before God spoke to them in person, "at various times in the past and in various different ways, God spoke to our ancestors through the prophets..." 3 (Multifarian multisque modis.) This is both the Transcendent God and the Immanent God interacting in human history, particularly Israel's. But there is a participation in the mysteries of God that is also revealed and which requires the cooperation of the individual souls of Israel, particularly the priests and later the prophets, and mystics. Israel was to be the prototype of another Israel, the spiritual Israel.

St. Paul has also written, "All scripture is inspired of God and can profitably be used for teaching, for refuting error, for guiding peoples' lives and teaching them to be holy. This is how the man who is dedicated to God becomes fully equipped and ready for any good work." 4

If we are to profit from an examination of the scriptures, to contemplate the mysteries, we need to know what is meant by both "inspired" and "scripture". There are guiding principles which we can apply to an examination of scripture and they begin with what we mean by the word "inspiration". There are numerous views concerning spiritual inspiration. The first view rejects inspiration along with God. This view holds the scriptures to be the product of imagination and superstition. The second view contends that every word and line was dictated by God himself, or at the very least an angel of the Lord. The third view sees the authors of scripture somewhat like an artist inspired by a beautiful sunset. The artist painted the picture, but he or she was somehow "touched" to do so.

This is inspiration, to be sure, but it lacks a transcendent cause. The fourth view is very much like the third but it allows a transcendent cause that does not dictate, but inspires in a creative and meaningful way. This view reflects the basic meaning of the word "inspired" which is "breathed into." This last view also addresses itself to the question of how the underlying symbolic integrity was maintained, given a rather lengthy time span and numerous writers, since it reflects the basic unity of truth and reality; the principle that every word written is the product of this "cause", but that the writers were moved to write about divine realities. Such inspiration springs from the eternal, but humanity cooperates with it. We bring ourselves in harmony with it much like the artist who sits before the sunset, or paints from memory, but was inspired to paint what he or she saw.

The writers of the Bible did not "make-up" what they wrote, though in some instances they copied earlier records. What they wrote sprang from deep inside their being. We are according to traditional Catholic doctrine, the fruit of an eternal thought contained in the Word. The Father beholds in His Word the "Exemplar" of all creation. Thus each one of us represents a divine thought and our individual holiness consists of carrying into effect this thought which God conceived of us before our creation. It is significant that both scripture and the Second Person of the Blessed Trinity are called the Word of God!

But what of the assertion that the Bible was written, at least greatly influenced, by Hebrews and later Christian Cabalists? Along this line Annie Besant writes: "Nor were the Hebrews without their secret knowledge and their schools of initiation. The company of the prophets at Naioth presided over by Samuel (1 Sam. 19:20) formed such a school, and the oral teaching was handed down by them. Similar schools existed at Bethel and Jericho, and in Cruden's Concordance there is the following interesting note: 'The Schools or Colleges of the prophets are the first (schools) of which we have an account in scripture; where the children of the prophets, that is, their disciples, lived in the exercises of a retired and austere life, in study and meditation, and reading of the law of God... These schools, or societies, of the prophets were succeeded by the synagogues.' The Kabbala, which contains the semi-

public teaching, is, as it now stands, a modern compilation, part of it being the work of Rabbi Moses de Leon, who died A.D. 1305. It consists of five books, Bahir, Zohar, Sepher Sephiroth, Sepher Yetzirah, and Aesch, Mezareph, and is asserted to have been transmitted orally from very ancient times... Some portions of the ancient oral teachings have been incorporated in the Kabbala as it now stands, but the true archaic wisdom of the Hebrews remain in the guardianship of a few of the sons of Israel." 5

Unfortunately it is quite obvious that Besant knew very little about the Cabalah per se or she would not have come to such an erroneous conclusion. Gifted as she was in so many ways she was not a Cabalistic scholar in even the broadest sense of the word!

The word "Cabalah" means literally, "tradition". In order to understand the Cabalah one must define certain terms and if the reader is not familiar with such terminology he or she would do well to learn it. Such effort will be profitable though the task of learning is not always exciting and requires some effort.

We will commence with the Torah (Law). This refers to both written law and oral law. The written Torah is comprised of the first five books of the Bible, Genesis, Exodus, Leviticus, Numbers and Deuteronomy. These five books are also known as the Hebrew scriptures or Old Testament, the Neviim and the Hagiographa. The Neviim is the writings of the prophets and the Hagiographa consists of such books as Job, Ruth, Ezra, Esther, Nehemiah, Chronicles, Daniel (he is not listed in the Neviim though being a prophet), Psalms and Proverbs.

Some Cabalists since the Middle Ages have maintained that only the first four books of the Pentateuch are true Cabalah as mentioned in an earlier AROHN article in this column. Other schools of thought not only include the entire Pentateuch, but the Neviim, Hagiographa and the Christian scriptures particularly the Book of Revelations and St. John's gospels.

It is claimed that the Bible has been coded according to three different methods and presents a holistic concept. These three codes are:

Gematria, Notaricon, and Temarah.

Gematria is a code which establishes the relationship of words and sentences to each other through the sums of the numerical equivalents of each of their letters, thus establishing their numerical identities. For example, the Hebrew letter Shin has a numerical value of 300, while the phrase Ruach Elohim (meaning the spirit or breath of the Elohim) also has the same value. Therefore Shin is a symbol of the spirit of God. Likewise the Angel Metatron's name has a numerical value of 314, as does the God name Shaddai. Therefore, Metatron is symbolic of Shaddai. Sometimes a number is used in its pure form, such as 666. ⁶

The study of the Cabalistic meanings of numbers is one of the first steps on the path of Cabalistic initiation. Through an understanding of the symbolism of numbers, many of the hidden meanings contained within the scriptures become open to understanding.

For example, the name "Jesus" in Greek (the New Testament was written cabalistically in Greek which will be shown later) adds up to 888. We arrive at such a number accordingly:

$$I = 10 + H = 8 + \Sigma = 200 + O = 70 + \Upsilon = 400 + \Sigma = 200 = 888$$

In other words each Greek letter like Hebrew is equal to a number.

James M. Pryse has worked some basic multiples from the Book of Revelation which sheds more light on this subject. ⁷

The Conqueror = 1000	- Atma
Intuitively Wise = 999	- Buddhi
The Higher Mind = 888	- Buddhi-Manas
The Cross = 777	- Antaskarana
The Lower Mind = 666	- Kama-Mands
Desire = 555	- Kama
Serpent Coil = 444	- Lingam
Sensuality = 333	- Sthula

But here is some interesting gematria for the reader to consider: the name Jesus (888) adds up to 6 ($8+8+8 = 24 = 2+4 = 6$). So does God (555 or $5+5+5 = 15 = 1+5 = 6$), Lord God (888), Lord Jesus (1221), Christ

the Lord (2331) and even the phrase "Christ who is the image of God" (3885). 8

Now what is interesting about all of this is not just that they add up to 6 but that these names all have the multiple of 888 or 111 x 8; Lord Jesus is 1221 or 111 x 11 and Christ the Lord is 2331 or 111 x 21.

Consider also the title Christ which is 1332, it breaks down into 111 x 12. Lord is 999 or 111 x 9!

Even scriptural passages concerning the Christ can be shown to be gematriacally united. For example, Luke 1:35, "The power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" is 7,104 or 111 x 64; Luke 2:21, "They gave him the name Jesus, the name the angel had given him before his conception" which is 3,552 or 111 x 32. By the way 3,552 also adds up to 6. One last example: "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Em-man-uel, which being interpreted is, God with us." 9 This passage adds up to 8,880! or 111 x 80.

The expression "which being interpreted" brings us to our next code, Temurah. Temurah literally means "permutation" or "change". Using certain formulae, one letter is substituted for another, either preceding or following it in the alphabet. From these permutations can be found different words which shed light on the inner meanings of the initial. There are three other aspects of Temurah. The very shape of the Hebrew Letters often convey hidden meanings. The third aspect of Temurah is the one just noted "which being interpreted." St. Paul uses it concerning Melchizedek, "by interpretation of his name..." 10 This method of Temurah is simple and yet is a vast Cabalistic storehouse of information. For example the Savior, Jesus, when interpreted means "Yahweh saves". And "Yahweh" the Hebrew name of God is, in turn, interpreted to mean "I am that I am" or "I shall prove to be what I shall prove to be." All of

this is important as will be seen shortly. The fourth aspect of Temurah is similar to the second which, remember, has meanings in the very shape of the Hebrew letters. This method is the method of allegory, the words of a story literal or mythical, illustrative (as in many of the stories of Jesus) of divine images of truth. The Garden of Eden story may well fit this type. Lots' wife turning into a pillar of salt is an excellent example, but we must not too hastily conclude that a Biblical narrative is allegorical when it could be literal as well.

An excellent example of both Gematria and Temurah in early Christian literature is to be found in the General Epistle of Barnabas. St. Barnabas was a companion of St. Paul. The Epistle lays a greater "canonical" claim than most other early Christian writings. It has been cited by St. Clement of Alexandria, Origen, Eusebius, St. Jerome, and many ancient Fathers. It reads:

"Understand therefore, children, these things more fully, that Abraham, who was the first that brought circumcision, looking forward in Spirit to Jesus, circumcised, having received the mystery of three letters.

"For the Scripture says that Abraham circumcised three hundred and eighteen men of his house. But what therefore was the mystery that was made known unto him?

"Mark, first the eighteen and next the three hundred. For the numerical letters of ten and eight are IH. And these denote Jesus.

"And because the cross was that by which we were to find grace; therefore he adds, three hundred; the note of which is T (the figure of his cross).

"Wherefore by two letters he signified Jesus, and by the third his cross.

"He who has the engrafted gift of his doctrine within us, knows that I never taught to anyone a more certain truth; but I trust that ye are worthy of it." 11

The "IH" is an excellent example of both Temurah and Gematria. "T" is used only in the Temuraic sense. The numerical equivalents or identities are from the Greek system, not the Hebrew. That is, "T" in Greek is 300, whereas it's Hebrew equivalent, Tav (ט), is 400. Historically, this is due to the fact that the Essenes adopted the Greek mystery numerical system before Christ and the Christians continued the system. It is also to be noted that the New Testament was originally written in Greek, not Hebrew (with the possible exception of St. Matthew's Gospel).

The last code, Notaricon, is a type of shorthand which has two forms. In one of these, the letters of a word are taken to be the initial letters of other words in a phrase or sentence, like an acronym. The second form of this system is similar; the initial or final letters in the words of a phrase are taken to form a word or words. For example, the Cabalah is also known as the "Chokmah Nestorah" (the Secret Wisdom). If we were to take the first letters of each word and combine them, they would form the word Chen which means "Grace" and that in turn means "Undeserved Kindness." So, from the study of the Secret Wisdom one derives grace. This is the methodology of Notaricon.

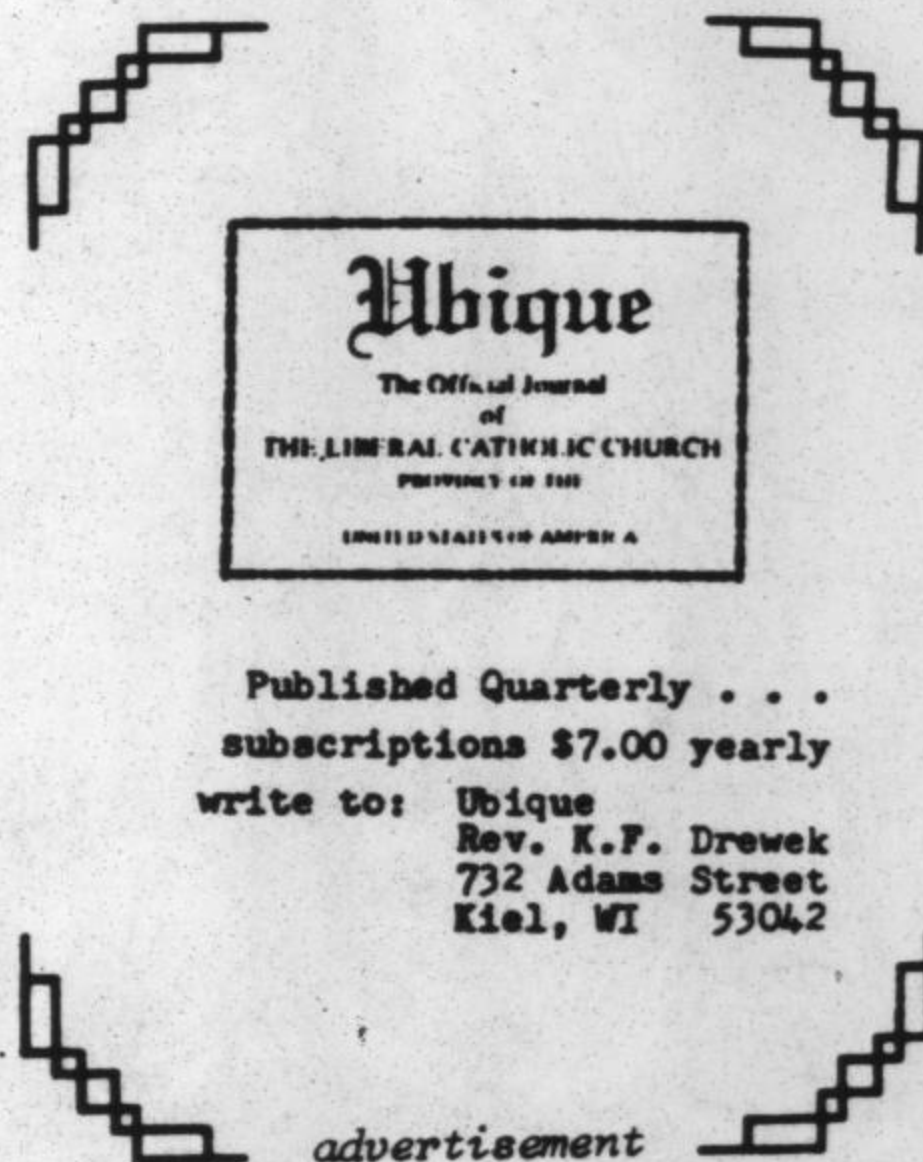
Now if we take the question asked by Moses "Who shall go up for us to heaven?"¹² We derive the following: MI IOHL LNV HShMILH, or the initial letters of the question which become mylah, the Hebrew term for circumcision. If we then take the final letters of the question, we derive IHVH, or IHUH, the Tetragrammaton, a name of God. The answer arrived at by Notaricon is that the circumcised shall reach God, but as noted by St. Barnabas, circumcision was the symbol of the Christ. In other words, according to the Cabalah the Christ goes up to heaven for us. I will shortly return to this.

Evidence that the early Christians were Cabalists and did indeed utilize Notaricon is seen in their use of the Greek word for fish, ichthus. Using Notaricon they obtained the expression Iesous Christos Theou Vios Soter, or "Jesus Christ, the son of God, the Saviour"!

TO BE CONTINUED

*AROHN, Vol II, No.2

- (1) Abraham bar Hiyya, Megillath ha-Megalle, Berlin, p.75
- (2) Pico della Mirandola, Apologia, Bologna, 1564
- (3) Hebrews 1:1, Jerusalem Bible
- (4) 2 Tim. 3:16,17 Jerusalem Bible
- (5) A. Besant, Esoteric Christianity, Theosophical Publishing House, Wheaton, Ill., 1970, pp. 22,23
- (6) Revelation 13:18
- (7) James M. Pryse, The Apocalypse Unsealed,
- (8) 2 Cor. 4:4
- (9) Matthew 1:23
- (10) Hebrews 7: 1-19
- (11) "General Epistle of Barnabas", Chap. 8:10-14
- (12) Deuteronomy 30:12



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Conversations:

Bishop Robert S. McGinnis



AN INTERVIEW WITH NEWLY CONSECRATED BISHOP

ROBERT S. MCGINNIS, JR.

June 28, 1979

This interview with Bishop Robert S. McGinnis Jr. and Arohn Managing Editor Jeffrey Isbrandtsen took place shortly after the Bishop's consecration on June 22, 1979 at Ojai, California. Presiding Bishop Sten von Krusenstierna was the consecrator. He was assisted by Bishops Munnik, Matthews and Pitkin. Bishop McGinnis is the youngest member of the episcopate in the Province of the United States.

Arohn: Bishop McGinnis, could you give us some background information on yourself?

McGinnis: I was born in Owensboro, Kentucky, on March 3, 1934 and was raised in this Kentucky town on the Ohio River. I attended Kentucky Wesleyan College in Owensboro, one of the two colleges in the town. Owensboro today has some 60,000 population. When I was born, it had about 30,000, so it was a smaller town. I was raised as a Southern Baptist in a very devout home with a mother and father who were very active in the church and I'm grateful for this background because it grounded me in Biblical tradition from which I could grow, and grow in. I had always been interested in the ministry, even as a child I just knew that this was my calling. There was really never any doubt about it. I attended Southern Baptist Theological Seminary in Louisville, Kentucky, and earned my Master of Divinity degree. It was during that period at the Baptist seminary that I began to take great interest in the liturgies of the various churches, and church history itself and in the concept of salvation which, in some ways, appeared to me to be limited. So, I began to do a great deal of thinking and praying and searching and then had a grand opportunity, upon graduation from the seminary in Louisville in 1958, to go to Israel. I went

there and studied at the Hebrew University in Biblical archaeology for a school year from 1958 through 1959. It was there that I not only had a chance to deal with what I really enjoyed, Biblical archaeology, but also to get some things straight in my own mind and my own life about where I stood in relation to organized religion. Upon returning to the States, having made my decision about my religious feelings, I applied to the bishop of the Episcopal diocese of Lexington, Kentucky (Bishop William Moody) by whom I was ordained a deacon. I was then ordained an Episcopal priest on May 20, 1962 and was made the rector of St. Thomas Episcopal Church located in Betaville, Kentucky which is some distance up from Lexington. During this period I attended the University of the South, earning a Masters in Sacred Theology and Ecclesiastical History.

My studies in liturgy and in philosophy had led me to a deepening of my thinking in mystical theology and one of the moves and the reasons for the move to New Orleans was to further my academic studies. My bishop had considered that I was a pastor and had had enough study and wanted me to stay involved in my local parish. However, after some convincing, I was released and then came to New Orleans. I studied for a Masters in Art and Philosophy at Tulane University while I was a curate at Grace Episcopal Church. Also, I was advancing my thinking to doctoral studies and while I was at St. John's Episcopal Church in Kenner, I was able to transfer some credits and also do a year's residence at Vanderbilt University at Nashville, Tennessee. My parish at Kenner, a small parish, was very agreeable, and I was able to fly back and forth on weekends to do the masses and visitation with the help of other people in the clergy, so that I could complete my year's residence at Vanderbilt. I took my doctorate in philosophical theology at Vanderbilt University in Nashville.

Arohn: How is it that you came to be a member of the Liberal Catholic Church?

McGinnis: My interest in mystical theology grew greater as I pursued my philosophical studies and philosophical theology. I realized that this was really where I ultimately was turning. The Old Catholic movement had caught my attention as well as mystical theology and Theosophy. Several times I was put in contact with the Liberal Catholic Church through reading and through travelling, because I'm also, as you know, a Navy Reserve Chaplain, having been a chaplain for ten years. At various times I have been in communities where there were Liberal Catholic Churches. I was intrigued by the liturgy, by the understanding of the mysteries, by the concept of becoming Christ-like, the raising of the levels of consciousness and with various things of this sort. Then I made my transition with some personal events in my life and personal beliefs and commitments to the Liberal Catholic Church. I was conditionally ordained, since I was an Episcopal priest. It was a conditional ordination from baptism through the minor orders and on through the major orders by Bishop Mathews at St. Alban's Cathedral in Miranda, California.

Later I transferred to the jurisdiction of Bishop Munnik at Ojai, California. Remaining in New Orleans I established in 1973, after I had been conditionally ordained, St. Alban's Chapel, which started as a mission in the suburb of Metairie, in New Orleans. Then we formed a second mission with another former Episcopal priest, Father William Empson, St. John of the Cross.

Arohn: It is our understanding that you are quite well versed in the Essenian scriptures that have been discovered at Qumran in the Dead Sea, which are also known as the Dead Sea Scrolls. How do you feel these writings will affect the perception of Christianity which we have today

and how have your studies affected your own perception of Christianity?

McGinnis: The Essenes have had an important impact on my life; I previously mentioned my study in Israel in 1958 and 1959 at the Hebrew University. I had been interested in the area at Qumran and when I lived there I was able to cross over at Christmas and Easter with passes, into Jordan, and to visit the site of the Essenian community at Qumran, outside Jerusalem and also was able to visit the American School of Oriental Research which was on the Jordanian side at that time; and now is the Albright Institute. The Essenes had many customs and practices that seem to predate Christianity. I don't think that the Essenes were Christian in the sense of today's Christian Church, but I think they were a prototype in many ways. They had a meal which was somewhat Eucharistic, the common meal, and they practiced a form of baptism. Of course, there are many things different - they were more ascetic than some of the Christians, yet we do have the monastic traditions and it seems very clear that John the Baptist was an Essene and that Jesus must have had connection formally or informally with them. These are just some indications of areas of interest. A number of scholars have dealt with the Essenes, and often from more of an orthodox standpoint, however, the inner side of their teachings have been somewhat overlooked, or have not been emphasized. The esoteric tradition, which I think is definitely there is not given much study. In fact, last fall I was at the Kronota Institute giving a series of lectures on the mystery teachings of the Essenes. Then for the American Theosophist, October a year ago, I wrote a short article on the Essenes from an esoteric perspective. I definitely think the Dead Sea Scrolls have a foundation and background to give us as a firsthand accounts of a Jewish sect of the first century, A.D., and also in the sense of prototype, or the anticipation, of a number of things that are what we call Christian today.

A: The Essenes, of course, lived a very communal type of life. We see in many Christian groups today that especially young people, like Taize Community in France and other communities throughout the country have been practicing these more communal forms of worship and living. How do you feel that such communal aspects will enter into the Liberal Catholic Church? Can the youth in the Church today be instrumental in helping to bring this type of thing in, and in fact, are these types of groups situations to be encouraged within the Church?

McGinnis: Being a small church numberwise, I think we have a strong sense of community in general, and since we ourselves are scattered across the United States it is always good to be able to have fellowship with other Liberal Catholics. I know what you are referring to, though - actual communities themselves. Through the Ray Rosary Family there is somewhat of a community established within parishes and missions that use the Ray Rosary, but there perhaps is a need for an Order or Orders for the Church. The Roman Catholic and Orthodox traditions have, of course, maintained monastic communities, some strict and some more liberal, and the Taize Community we mentioned, of course, is Protestant, a Protestant experiment, of maintaining the monastic life in France. I think that with the Eucharistic liturgy of the Liberal Catholic Church with the offices of Prime and Vespers and Complin, and so on, and with Benediction, we have a well-established framework of worship. We have an emphasis on the esoteric traditions and the inner life. Certainly, I think this points the direction for those who might be interested in an Order on an experimental basis. Of course, as we are a structured church with a Catholic tradition, this would have to be with the approval of the General Episcopal Synod, but I sense that there is certainly an openness for this possibility.

Arohn: In the Roman Church, there is much talk of a priesthood of the laity. Of course, within the LCC, the priesthood is a non-paid priesthood. Do you feel that as time goes on, the LCC will evolve a priesthood of the laity, or do you feel that the priesthood and priest craft is in fact something that does require a special consciousness?

McGinnis: I think there are two questions involved here: one is that of a non-stipendary priesthood and the other is the role of the sacramental priesthood. The LCC, by tradition, has had a non-stipendary priesthood, worker-priests. This was an experiment, of course, among Roman Catholics in France and has existed within the Orthodox tradition in various places. It is difficult sometimes for a person to be a worker-priest because of the number of hours in a day, and yet I think the person who is a worker-priest can understand in some ways the qualities of life and the understanding of life a bit better because he is there from day to day in the middle of things. It is really helpful in parishes and missions where we can center several priests and deacons so that we can compensate for the time factor and have the benefits of a full ministry there. Perhaps people with different qualities and people with different backgrounds can contribute so that we don't have to have one person doing everything, but we can deal with people with different blessings that they have been given. As far as the priesthood itself, all of us in a sense are priests before God. We are all temples of the Living God. We are working out our own evolution with the Divine Spark within us. It so happens that in the structure of the Catholic Church and the structure which we follow, that we do have the major orders of deacon, priest and bishop. What we are doing as priests, and then as bishops, is representing the people; we can't all gather and do all the things, so certain people are set apart to do this. In the consecration ceremony of a bishop we find that we are called "the servants of the servants of God" and the person may put on the robes

of a bishop and assume the title, but is always representing the Lord Christ. I think this is something we cannot forget. We need a laity. We don't need everybody to be sacramental priests; we don't need everybody to be sacramental deacons, but we need this function so that we can have sacramental grace and trained instruction and shepherding. But we also need many people with many gifts working together, and I think we provide for that with the minor orders and the servers within the Church are examples of this.

Arohn: What, then, are your views on the subject of sacramental grace?

McGinnis: In what way?

Arohn: In the sense that, coming from a Baptist background, of course, the Baptist Church as far as I understand holds that Communion is in fact a symbolic occurrence, whereas within the Catholic Churches the Eucharist is seen as being a literal transubstantiation or consubstantiation. How do you feel about this?

McGinnis: That is good point to focus on. Through the Baptist tradition, of course, they do maintain the Lord's Supper, or the Holy Communion, and I'm not trying to pass judgment on the observance of the ordinance of the Lord's Supper among Baptists, because it was very meaningful to me and it is very meaningful to my many Baptist friends, as they receive; but it is a different perspective from where we are as Catholics. As you say, we are dealing with something that is more than a memorial, something that is more than an observance. It is an actual participation in the very presence of Christ Himself. Within churches in the Protestant traditions it is said that Christ is spiritually present, and that is true. Yet, what we are talking about is being even more specific in channels of grace, in specific channels in time and place when things are done. One of the

things that appealed to me in the LCC is, that we see the celebration of the Eucharist or the Mass as being a building of the meeting of man and God, and a place where we receive definite strength in order to continue our growth and in order to continue our path.

Arohn: In view of the statement you made earlier on different people having different roles within the Church, do you feel that the role of women will be expanded within the Church in the near future, or should be expanded, and in what areas do you feel that this could possibly take form?

McGinnis: Times are changing and I think, in time, the role of the woman may expand in the Church. Of course, we have seen this recently in the LCC with the establishment of the order of deaconness. Of course, at this time it is not equivalent to the sacramental order of deacon, but it goes back to the older concept in, say, the New Testament, of those who were deaconesses caring for the aged, the poor, the children, the needy and being true servants and servers, not in a second-class manner, but really getting a job done officially in the name of the Church. I think this is a step forward. We have women servers also. We are a church in which we look at the equality of male and female. It is simply that the orders that we have have been traditionally those of the deacon, priest and bishop, the male orders. We look at this in the structure of the male, not in the sense of the female being second-class, but of the male body as the Christ image (the alter Christus), as the representation of the Christ Himself. At this point, this is the way we are looking at this.

Within the LCC tradition, it is the view of many of us that we are living a series of lives as we are learning our lessons in God's Divine Plan. If this is true, we have been male and female and so in that case we are not putting down anyone, because we have been there before. It

is in the economy of sacramental grace and the economy and the historicity of the Church that we follow the pattern we do now.

Arohn: As the newest bishop in the LCC, what do you feel is the particular mission that the Church has in the world today, and how do you feel that you as a bishop can help the Church fulfill that mission?

McGinnis: That is a question that I have tried to ask myself as I have come to the Episcopate. For one thing, we in the LCC are preservers of a great deal of tradition that has been lost in some other communions. Now, this can be misunderstood, because it may sound that we are supposed to be an archaic animal in a museum, and I am not indicating this at all. The traditions of our Mass, the understandings of sacramental grace, and the mystical approach, should be maintained. I think one of our missions is to maintain this as a living tradition.

Secondly, it is clear that many people are hungering for Christ. As a university professor in philosophy and religion I am continually with young people, young people who are not associating particularly with organized religions, but are hungering and thirsting, for those things which are spiritual. I feel the LCC needs to make its presence more known, not forcing people, because one of the things we are concerned about is not to proselytise. We are not trying to take people from their traditions if they are happy there, if they are growing there. We want to encourage anyone that is on the ascending plan of the God path, the Divine Plan. But I think part of our task is to make ourselves better known throughout the world so that we can share the things we have.

A third thing I think we need to do is to strengthen ourselves more and to prepare ourselves better to

teach and to share. One of the things we are doing is the Liberal Catholic Institute of Studies so that we can prepare our clergy better as well as our lay people who want to take the courses and study so that we will be better prepared for teaching and in sharing the ideas we have.

Fourth, would be in the continuing development of our own spiritual lines so that we will not be shells, or shams, but so that truly Jesus the Christ is the Lord and Master of our lives and that we have developed ourselves so that others can see in us, not in any pious way, but in a very positive way, what it means to be Christ-like and the raising of the Christ consciousness.

These are things that have gone through my mind as some immediate things I think we have to do. I feel a sense of urgency among many of our lay people and clergy and bishops. I sense a renewal within our Church. I'm glad that I can be a part of it at this point - the newest bishop who has just been consecrated in the Church.

Arohn: Thank you very much, Bishop McGinnis.

The Gnosis

By Dr. Geddes MacGregor

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Thoughts On Christmas



The original meanings of the thoughts and the ideas of Christmas comes down to us from some of the root religions of the ancient civilizations. We are sometimes likely to think that because the ancient civilizations did not have cars and Skylabs, that they were civilizations of ignorance; but this isn't true. Everything that is in the Christian religion is old, except one thing; and the great symbols of all Bibles are very similar.

The Immaculate Conception, the Virgin Birth, and those things which we tie into traditional theology are as old as time; and they stand for the concept of the originating Creative Principle or Power-God and the Word of God - operating through all things. This was called the Spirit of God operating upon the Soul of God, or the Father-Mother Principle. It means that the Divine Creative Word operates in the physical universe, planting Itself there by involution, and then by evolution, reaching back to heaven to complete the cycle of creation.

This idea of the Father-Mother-God is in the Judaic, the Chinese, the Hindu, the Egyptian and in all the ancient religions. During the first few hundred years of the Christian Church, the Mother element was called the Womb of Nature, the Creative Fertility. They said that man is Spirit, soul and body. It is operating in and on the soul of the mind, impregnating it with Divine ideas that gives birth to the son. Many of the old philosophers held the idea of something that moves, that is the Father-God; something that is moved upon, that is the Mother-God; and the result is the Child.

Let us consider for a moment that Divine event which you and I honor, and all Christendom honors; the incarnation of the Lord Christ. We look upon it as a terrific event in human history; the impact of probably the greatest spiritual man in the last 4000 years and the last of a great line which started with Moses.

Moses was the lawgiver and a rather hard-boiled man. "An eye for an eye and a tooth for a tooth." This is Cause and Effect. All of our laws of justice are based on this. We also find Moses going up into the mountains and getting the Ten Commandments.

The greatest prophets have been those who go to the mountaintop of intuition and consciousness. They had to bring their vision down to the

lower levels of human perspective because most people do not often go to the mountaintop. But all people have an intuition within them that may preserve its meaning. If you read books like, "Men Who Have Walked With God," by Cheney or "Cosmic Consciousness," by Bucke, you will discover that this is what they are talking about. They are telling the experience of those people, who, like Moses, did go to the mountaintop and through their intuition received a true knowledge of God.

We all go to some mountaintop, because we all have at some place or time received more inspiration than at others. Then we had to bring our experience down to everyday living, for the mountaintops and the valleys go together. That is what happened to Moses.

Moses taught the great Law of Cause and Effect - justice. Christ came and said, "I come not to destroy the law but to fulfill it." What did He teach? The relationship of the individual to the Universal. We find our Lord, without departing from Moses' justice, teaching, "with what measure you give, it shall be measured to you again."

This is an eye for an eye and a tooth for a tooth, but our Lord says that there is more - there is a personal element in it. There is a warmth and a color in our relationship with God. It is one of Love as well as of Law. God is personal to each of us. Each may say, "I am the son of God."

We find Christ presenting the warmth and the color of Divine Sonship, consequently, as the laws of jurisprudence came from Moses, so the laws of equity come from Christ. The great line of prophets in the Old Testament culminated in that which the human has always longed for: the Messiah.

This event is prophesied by the three wise kings of the East. These three wise men followed the Light; that Light which must finally overcome the darkness. These men of great intellect followed the intuition, that star which led them across the desert and waste places of life to where

the little Child lay. This implies that knowledge without wisdom is no good.

The Magi knew, and we are coming to know, what our Lord Christ taught: Each has to become as a little child in order to get into the Kingdom of Heaven. The Christ has to be born in us.

Meister Eckhart, whose writings are the most beautiful of all the great mystics of the Middle Ages, said that God never had but one Son, but that the Eternal is forever begetting the only begotten. He is saying that everyone is the son of God and that He is begetting Him in us now.

This is what we have to realize at Christmas. But no matter how beautiful the tradition, it is only as we bring it down "to earth" that it has meaning for us. Christ must be born in us, just tradition is not enough.

The Divine impregnation, the Divine incarnation is not something that is static. At the center of everything, there is that which perpetuates and sustains it. There is something in us that rebuilds us, reforms all of our environment everyday, and this is what Christ came to show. The whole teaching of an eye for an eye and a tooth for a tooth is justice; but Christ said no matter what happened before, it can be changed in a split second--"Son, be of good cheer, thy sins are forgiven thee." Remove the block and get up and walk.

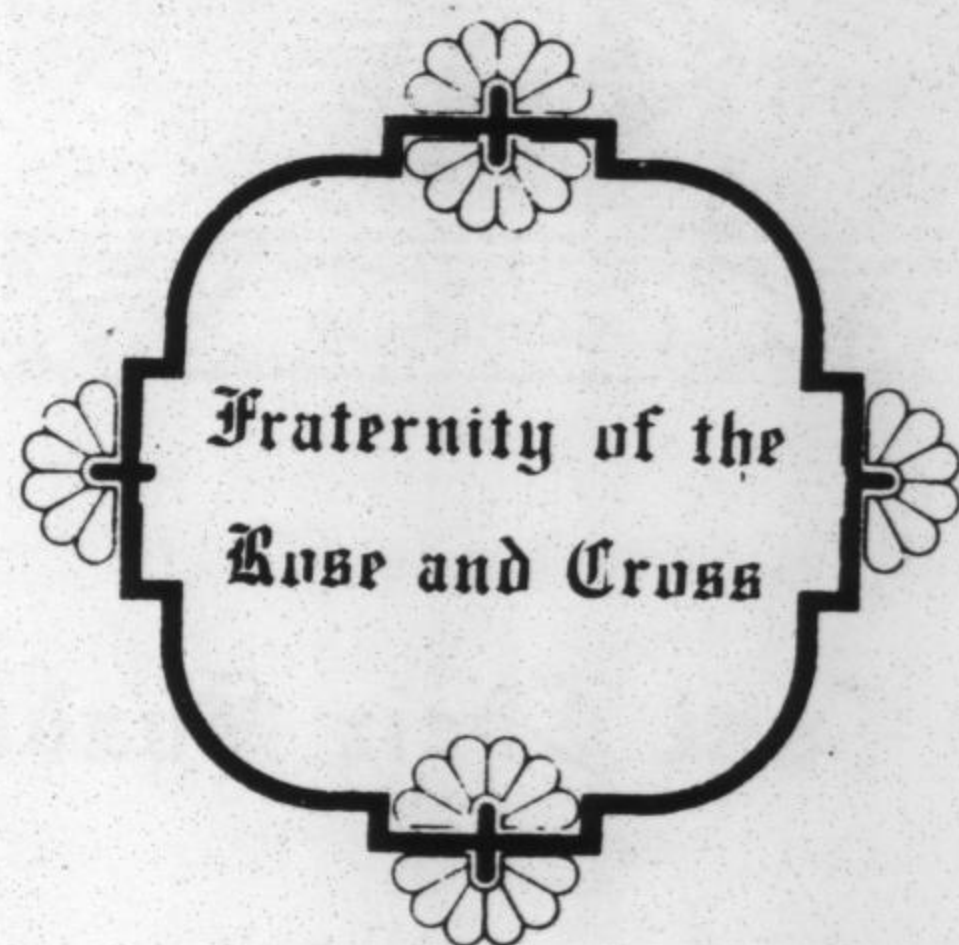
These are terrific words. What should they mean to us? They should mean that if we persistently change the images of our thoughts, we shall be renewed. If one man in a thousand will go forth and teach man his uprightness, he shall return to the days of his youth. "Behold, I make all things new." This is the meaning of the incarnation of our Lord Christ.

What good is the knowledge of a principle, unless the knowledge has an application? Christ gave us His teaching, but we must take His teaching and apply it in our own lives, then it comes down to our daily living.

Christmas is the most glorious tradition on the face of this earth, the sweetest story ever told. But we must bring it to "earth." What good merely to sing praises to a heavenly Host? What good, to look back 2,000 years to watch a Divine event of the incarnation of life, light and love; of wisdom, truth and beauty, of majesty, power and might? What good, unless right now we recognize that the Christ Spirit is being continually born within us.

Let this Christmas be our Nativity!

[Editor's Note:] This article by Father Ken Drewek, the Editor and Publisher of the UBIQUE, the official publication of the Liberal Catholic Church Province of the United States, first appeared in that magazine in the December 1978 issue. It is reprinted with the permission of the author.



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World Events Cast Their Shadows On Time

[Editor's Note:] The following is the second part of a live interview broadcast from the studios of radio station KISW-FM in Seattle, Washington, on May 12, 1979. Father Edward Sullivan and Managing Editor Jeffrey Isbrandtsen appeared on a weekly interview program and spoke 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 10 for another discussion on the same subject. The text of that show will appear in future issues of the AROHN. Radio station KISW-FM can be heard from Portland, Oregon to Vancouver, B.C., Canada. We hope you will enjoy this interview.

KISW: What are some of the symbols that are happening now to fulfill these prophecies, Dr. Sullivan?

ECS: Yes, again, I think this is very shocking for those who are not already aware of it. Many people who are familiar with Biblical prophecies have been expecting a number of things to happen in the Middle East; but other, non-Biblical, prophets like Nostradamus also have had something to say about this. For example, Nostradamus says that nearly a million men from Persia will invade Egypt. So, as we analyze or evaluate the Middle East, we have to ask ourselves how this is possible. Actually, the prophecies predicted that Israel and Egypt would be allies, which they now are, and then the Arab world would sign a treaty with Egypt and Israel, break this treaty and then invade Israel. This is what we are looking toward in the very foreseeable future, let us say within the next four or five years. Now, . . .

KISW: So this Middle East peace treaty really is not going to be that long lasting then?

ECS: Well, the one that was just signed between Egypt and Israel, again, according to prophecy, is a peace treaty that will last between these two countries. Another peace treaty has to be signed with the Arab nations. It is really significant that there are different sects within the Moslem faith just as in Christianity, Judaism, Hinduism and Buddhism there are different sects or ways of approaching the one God. We find that the more orthodox sect in Iran, [the Shiites] is of the same sect or faith as the Palestinians, the PLO. That is very important, because, you see, the Egyptians are not of that sect. The Syrians are not of that sect. To the PLO, the Palestinians, Jerusalem is a very important city. To other Moslems, other cities are more important. Jerusalem, of course, is important to them all.

What we are seeing is a build up in which there will be an Arab invasion after they sign a peace treaty; in fact, this peace treaty will last about 3-1/2 years and then Jerusalem will be invaded. When Israel and Egypt have their guard down, you might say, then they will be attacked. Nostradamus predicts that not only will Egypt and Israel be attacked, but also Italy, Turkey and Spain will be attacked, as well as other areas throughout the Mediterranean Sea.

KISW: All by the Arab nations?

ECS: All by the Arab nations, joined of course, with other countries.

KISW: Isn't it prophesied though that maybe Egypt is going to be taking part in that?

ECS: Yes, but Egypt will be on the side of Israel. You know, a lot of people were wondering about this peace treaty. We put out a magazine that comes out every so often, and in it we predicted that Egypt and Israel would sign a peace treaty and that prophecy indicated that the Arab nations would turn against Egypt, which, of course, we know they have. In fact, in Time magazine, we have a statement that the Arab world's break with Sadat now appears complete. I think that is putting it mildly.

KISW: Is he being considered the anti-Christ?

ECS: Sadat? I don't know. I don't think that he is the anti-Christ because, first of all, the Anti-Christ is supposed to be an Arab prince who will come out of Persia. I think it is interesting though that Iran has taken the political turn that it has, because we have now an individual, a religious leader, who is able to appoint anyone he wants as the political head and there are a number of Arab princes

he could choose to lead the Arab nations. Whoever this Arab prince is, he will be what Christian prophets have described as the anti-Christ. I think it will be a rather interesting development in prophecy; it is sure to happen within the next four or five years.

KISW: Several things come to mind right away. One is that, if this nuclear holocaust in fact does take place, why do we keep on going the way that we do? What difference is it going to make what we do? Number two, if it does happen, and the seas, as the prophecy has stated, the seas are dead, and everything is affected by this, how are people going to live through it, so that they can continue with the other age? My third thought is that if these things are being prophesied what are the chances of people stopping it before it happens?

JAI: Well, one of the things to understand about prophecy is that it is not necessarily predestination. In other words, when a mystic 2000 years ago was able to see a vision of the future, he or she was not saying this is exactly how it is going to happen; they were not implying in any way that man lacked free will. What prophecy does in effect say is that man with his free will will follow a certain path. The Fatima prophecy, I think, is very, very interesting in this regard. In 1917 the Holy Mother Mary appeared to three young children in Fatima, Portugal and she gave them three prophecies. One of the requests that she made was that if Russia were converted and dedicated to her name then the Third World War and the destruction would be averted. If this did not happen, then the destruction would be inevitable, we could not escape it. So, right there we have an indication that prophecy can be worked around. Of course, we have seen that Russia wasn't converted.

CALLER: I'd like to say that I feel that the world is as we make it and if everyone in the world were thinking positively about how it would turn out, it would turn out that way due to a thing in quantum physics called the super-radiance effect. It says that if ten atoms were together in a certain formation and going a certain way, these atoms would have the power of 10,000 atoms. So if ten atoms were working the same way they would be the same as 10,000 atoms. This is why I feel that a lot of prophecy is actually doing harm to people because it says that the world is going out a certain way and everyone is looking for it to turn out that way. They are actually feeling that it is going to turn out that way and if you have all these people thinking it is going to be multiplies it many times. If the prophecy would say the world is going to turn out good, then all these people would be waiting for the world to turn out good and it would have that effect. I think it is just due to stresses in people's nervous system that they just can't perceive goodness happening.

KISW: That is an interesting thought. I have heard a theory before where if a person can conceive something in their mind, they can certainly make it happen.

CALLER: I just have a real short one. You guys were talking about the New Jerusalem. Some say it is the New Zion and it will be built here. The records that they have been quoted were from the Indians who lived on the American continent at the time of Christ and before the European discoverers of the South and North American continents arrived and the conquistadors, and when they did get here there was Indians here and they thought of these conquistadors, as Christ and his second coming and that he was a bearded man and had red hair and a pale complexion and that is where these records are compiled from and they are not really from Joseph Smith but they are from these prophets who were in existence during the time on the American continent.

JAI: He was making reference to the prophecies about a man whose name was Quetzlcoatl. Quetzlcoatl was the Aztec Christ. He was also called "He who was born of the Virgin" and there are some very, very interesting parallels between this Aztec Christ and Jesus of Nazareth. He was looked upon as being the son of a universal creator; was born to a blessed virgin and was immaculately conceived. He also established a school of sacerdotal disciples, of sacred initiates, to whom he passed on his teachings and he was described as a priest and a prophet and a king.

Now, the prophecies concerning Quetzlcoatl deal with something which is called the "reed year." The Aztec calendar is quite complex and circulates around a system of cycles of the numbers 52, 13 and 20 and the numbers derived from them. He foretold that he would return in a one-reed year, on a nine-wind day. It just so happens that Cortez, in April of 1519, landed his ships in Mexico. Fifteen nineteen was a one-reed year, and on a nine-wind day, which was April 19 or 20 of that year. As the caller pointed out, it had been prophetically foretold that these men would have beards, they would ride strange beasts, and they would have white skin. In this context it is interesting to note that within four years, from the time that Cortez arrived, over 7,000,000 Aztecs embraced Catholicism because the parallels were quite apparent; they had a Christ, they had a World Mother, they had all of these different concepts within the Aztec religion. This one-reed year next turns up in 1987 and the nine-wind day is August 18, so if we tie all of this in together, we see that the Christ, as Quetzlcoatl, says that he will return, very possibly in 1987.

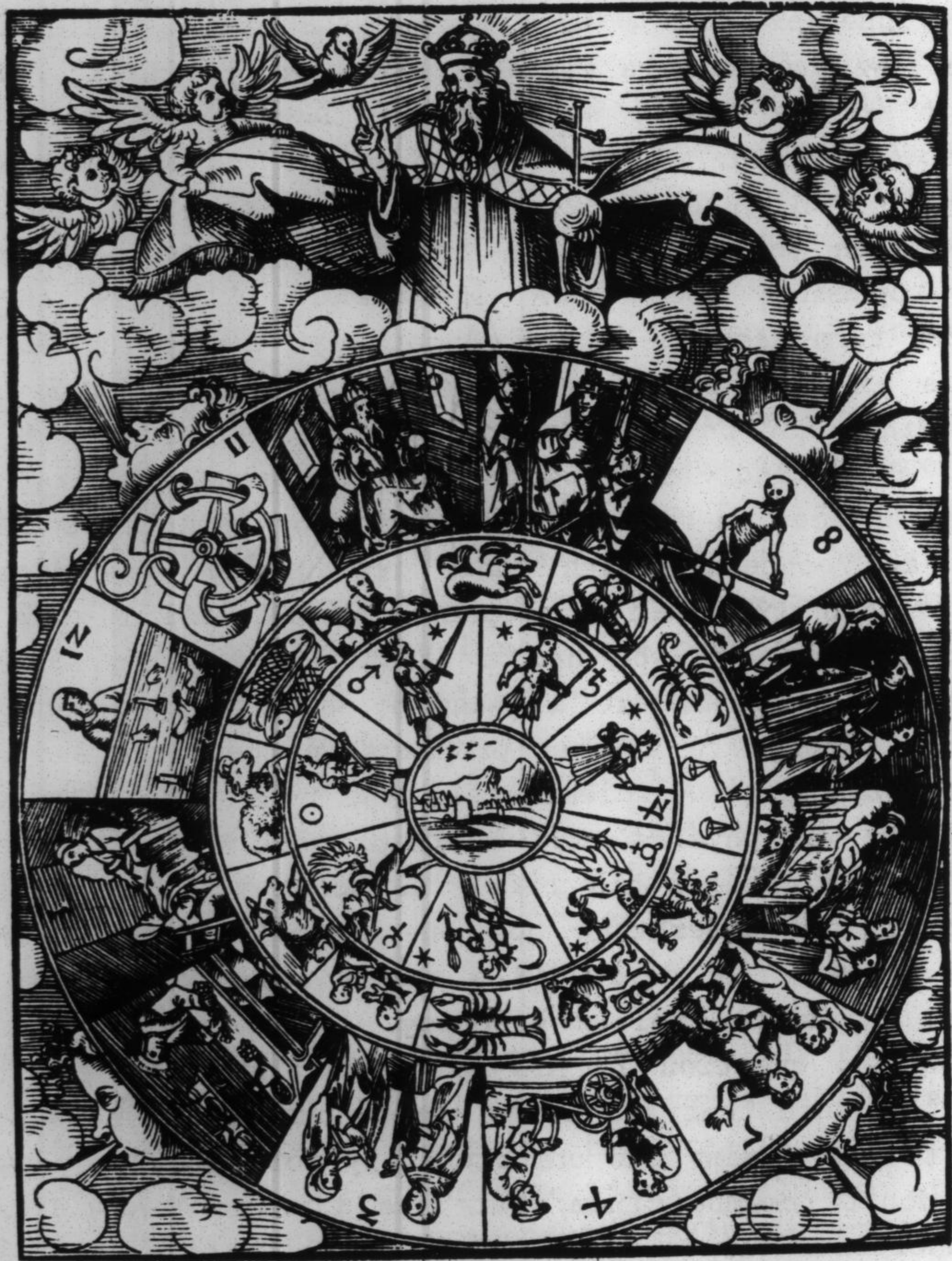
ECS: I would like to make a comment on the phone call on mental patterns. If we have a certain view of prophecy, we can of course see this in a negative way and we could have a detrimental effect on our society. I have no doubt that what we think quite often establishes our patterns

of behavior, but I think the mental patterns of our leaders and governments and many scientists, is to go ahead and build stockpiles of nuclear weapons to prevent war. So what we are talking about is that there are prophets who have stated that that is of no avail and, in fact, it is to our detriment. Also, the prophecies are not just totally bleak; they give us some good news; they talk about a time in which the human race is going to live in peace and prosperity, following the spiritual principles of loving one another and so on. This comes after these periods of chastisement. The other thing is, for instance, Hermes, an ancient Egyptian priest, in fact he is credited in Egyptian and Greek myth as, I believe, being the founder of the Egyptian civilization, he said "Fortunate is he who knows how to read the signs of the times, for that man shall escape many misfortunes or at least be prepared to withstand the blow." I think we have to keep in mind that we don't want to bury our heads, either. We want to look around, we want to see precisely what is happening. Where does the human race seem to be headed and what do some of these great individuals, these mystics who quite often are rejected and misunderstood in the history of the human race, have to say about the future. How do we prepare ourselves mentally, psychologically for these future devastations that we are facing, and at the same time, how do we prepare ourselves for this new world that is supposed to follow?

KISW: With what is happening right now, all the prophecies that are being fulfilled, I guess you could call it something that is actually true, something that really did happen, or you could call it a fact of some kind. Would you attribute that to maybe increase somebody's faith in Christianity since a lot of it was prophesied in the Bible?

ECS: Of course, that is what Christ said. He said that this generation needs signs and miracles and so on. So it

may very well be. Ancient prophets were stoned to death when their prophecies were not fulfilled because they had lying tongues and this would be very dangerous. People depended on them greatly to give them guidance. So, if their prophecies didn't take place, they were in serious trouble. We even have a history of one prophet being burned to death in the Middle Ages because he didn't predict a solar eclipse. So, if you are a prophet, you put your life where your mouth was, I guess, and you foretold the future. We have been told that there would be false prophets and false prophecies too. Many individuals in these cheap tabloids, turn each week to find out what the coming year or month is going to bring, and generally we find that most of these things don't take place. We are only interested in talking about individuals who are telling us things that will take place; we may not understand how this is possible, but we are concerned with their reliability. A British scientist, in 1927 had a prophetic dream, and I know a couple of weeks ago you had a discussion on this station about dreams. Dreams are a means by which many prophecies have come through to various prophets in the Bible and non-Biblical prophets. A scientist by the name of William Dunn whose field was physics, had a dream which was a prophetic dream, and it changed his life. He spent the rest of his life trying to understand how one could see the future through dreams. He developed a theory called serialism in which he tries to explain prophecy. From that point on, there was no question in his mind that he could see the future. He said that all of us throughout our lives see the future in our dreams and unfortunately for us, when we wake up, we don't remember them, but from time to time we have this experience called "deja vu" in which we have the feeling that we have done this before, and this is, he says, where the mind is subconsciously recalling the dream. Yet, it is not clear in our minds and he tells us how we can attempt to remember our dreams in this book.



CALLER: My first question is what is your requirement for someone to be a prophet, what do you base it on to call them a prophet.

ECS: I would call a person a prophet, if after studying their prophecies over a long enough period of time, you find that their degree of accuracy is extremely high. The word itself means "bubbling forth". Prophets have come to be understood in two lights as far as the Catholic Church is concerned as being public and private. Public has to do with the scriptural prophets and private has to do with individuals who have private revelations, which they may share with us but at the same time they may not. Nostradamus shared his with us as have many, for instance, mystics of different religions.

CALLER: OK, then you mentioned a couple of times, the anti-Christ. The only time I have really heard that is in the book, The Omen. Is that entirely fiction, or is there any truth to it?

ECS: No, there is truth to it. You will find it in, the letters of the Apostle John where he writes about the anti-Christ. Saint Paul also talks about the anti-Christ. There are many different anti-Christ, as Nostradamus also points out. There are different anti-Christ and Saint John says "There are many anti-Christ." For example, in the early days of Christianity, the Roman Emperor was seen as being an anti-Christ.

CALLER: Earlier you talked about Isaiah 11, "And it shall come to pass in that day that the Lord shall set his hand again the second time to recover a remnant of the people which shall be left from Assyria, Egypt . . ." Just a thought for the man: If he has a pencil handy, I would like for him to write down a few things. If he will write down

Acts 2:5 and Mark 9:1, Luke 9:27 and read those, because in Acts 2:5 it says "And there were dwelling in Jerusalem devout men from every nation under heaven." Now, all these men came to Jerusalem for the Passover. If you read those other verses, you will see that that was a fulfillment of Isaiah 11:11.

JAI: Well now, one of the things you have to understand about prophecy is that there are both major and minor fulfillments, especially in Biblical prophecy. Christ said that the Temple would be destroyed and that it would be raised in three days. Well, He died and was raised in three days. Then, in 70 A.D. the Temple was destroyed by the Roman Emperor, Emperor Tiberius, I believe. That was another fulfillment of the prophecy that the Temple would be destroyed. We are looking to the future, when there will be a third Temple, that is called the Tribulation Temple, which will once again be destroyed. So, you have, through scripture, a consistency of major fulfillments and minor fulfillments of these prophecies.

ECS: I would like to comment on that also, to say that the major prophecy of Isaiah is very clear. He says "The dispersed of Judah from all four corners of the earth." So, I think in view of 1948 and the founding of Israel, this prophecy really had more significance than even in the days of Christ as mentioned in Acts 2:5 as the caller mentioned.

CALLER: This interview sounds defeatist. All indications are that the prophecies are going to its ultimate end and the worst is going to happen, i.e., the purging. Are these people that you are interviewing Christians and do they look forward to this purging as a means to get to an end?

ECS: I am a Liberal Catholic priest, and I am a Christian, so I look forward to it. Christ told us to be prepared and

pray that we were not pregnant during this period of time or that our flight will be in the wintertime. And Zachariah says to pray that we will be hid on that awful day. I'm looking forward to a better world but I think we have to go through this process. A lot of times from pain and suffering comes a great deal of good. I'm looking toward it even if I'm not looking forward to the amount of human suffering that will occur.

JAI: I look at it this way. If I had a disease for which there is a cure that is very difficult to go through, but I would come out of it being healthy, I would take that opportunity to go through the cure. I do not see the destruction, if you want to call it that, as a negative experience. True, there will be great pain and suffering, I admit that, but on the other hand, what will come out of it will be a much more positive way of looking at the world. We have read a number of different prophecies that indicate this.

KISW: But if a person, if the whole world is going to go through this nuclear holocaust, and there is going to be so much radiation that it is going to kill everything in the sea, how are people going to live through it? The food is obviously going to be poisoned, our food sources, the land, the sea, what is there left for people to eat, how can people live through this?

JAI: Well, in fact, we are told that there will be great famines. Now, I don't know that the whole world, all of the oceans will be dead. We are told that one third of all the oceans will be dead, and from one to two thirds of all the people will die. I think when we look at the potential for a nuclear holocaust we have to be a bit reasonable. A nuclear holocaust would not necessarily mean that we will use all of the bombs in all of our arsenals. I think that what we are looking at is maybe the top 10 or 15 cities in

the United States might be destroyed and in Europe and elsewhere. That would cause a great deal of disruption, but there will be pockets of people who will live through this, who will have their farming communities. No one is going to drop a bomb on Winthrop, Washington; all they would kill would be a bunch of apples.

ECS: You know, it is not meant in a sense to be defeatist to appraise the future. Many individuals choose to ignore the prophetic warnings and I think that this is like burying your head in the sand. The history of prophecy has been that the prophets have been ignored until the prophecies become fulfilled. One also has to have a rational approach and say let's take a close look at these prophecies, let's see if they are being fulfilled. I think we have to look toward the future, and we also have to remember that what is occurring and what will occur is not so much God's punishment on the human race as something that the human race perhaps is very much deserving of in many ways. Man's inhumanity to man is unbelievable. Right now millions of people in the world are starving to death. We have had war after war after war; we've had slavery, we've had unbelievable and hideous crimes against human beings by other human beings.

KISW: One good thing to bring up here would be World War II and what Hitler did.

ECS: Absolutely, millions of people put into concentration camps. We can't even describe or even conceive of the horrors that must have taken place. So what we see is the human race getting the results of, you might say, a law of cause and effect that is at work here. The Eastern Hindu faith has a term "karma" that they apply to this. Well, Christ said the same thing; He said you reap what you sow; if you put the seed in the ground, if you have planted this particular thing this is what you get and if you neglect

what you are growing you are going to have a harvest that isn't very good. So, we have to be aware of the fact that we are living in the time in which the human race is cashing in on its history and it hasn't been all that great.

KISW: Let's talk a little bit more about the pyramid. What does a pyramid have to do with the future, if anything?

JAI: Well, the pyramid in many respects could be seen as a prophetic calendar. We are talking specifically about the Great Pyramid of Giza. Of course, everybody is familiar with this monolith that has existed, according to some authorities, for over 6,000 years. It covers over 13 acres, and has many numerically significant dimensions expressed within its structure. It is very interesting to note that the pyramid sits in the exact center of all the land mass of the entire world. The height of the pyramid is the exact median height of all the land mass above sea level and we can go on and on and on in this area, but the important thing about the pyramid is that within the construction of the pyramid, in the passages, there is a calendar, if you want to call it that, which is shown through the lengths of the different passages and the sizes of the chambers within the pyramid itself. Let us see, where to start?

ECS: You might mention that the prophet Isaiah, for instance, prophesied that God had said that He would have a sign in the midst of Egypt for the world, as a sign and a wonder, and we look in the midst we must certainly be impressed with the pyramid. The various different areas of the pyramid that Jeff has just mentioned, represent in human history, important events. For instance, you can measure off the dates by using the pyramid inch. Thus, it is like a big calendar; it doesn't tell us what is going to happen; it merely says that in certain particular years important events will occur and some of the events that are broken

down and are important are, for instance, the exodus of the Israelites, the date of the crucifixion Christian dispensation of World War I and World War II, the final tribulation and also, the pyramid calendar ends in September, 2001.

JAI: Quite clearly the birth of Christ is indicated, the length of his life, and the time of His crucifixion.

KISW: So if there is that nuclear destruction in 1999, everything is predicted to be over by September of 2001?

JAI: One of the things to understand is that that specific 1999 date comes from Nostradamus and there are indications that 1992 might also be the year. 1982 also holds great significance. 1982, in fact, is something we might want to discuss. Dr. Sullivan talked in the first part of the show about calamity that would be coming over the human race. Now in 1974, two scientists in California, John Gribbon and Steven Plageman, who are astronomers, warned that the earth might experience a series of devastating events beginning in 1982 and they specifically pointed to July 20 to 21, 1982. Now, on July 20 and 21, there is a strange phenomenon that will be taking place. At that time all nine planets in our solar system will be aligned on the same side of the sun. They will be on a straight axis. In other words, they will all be on the same plane of the ecliptic. This ties in with the quote we had at the beginning of the show from Berosus, that Chaldean priest and astrologer in the second century, B.C., who said "When all the planets conjoin in the sign of Cancer, and are so positioned that a straight line will pass directly through all their orbs all things terrestrial will be consumed." What you have to understand, is that the sun has a vast magnetic field around it. There is an interdependency between the sun or an interplay of forces between the sun and the planets themselves. Now, 1982 is also a year in which the sunspot activity will

be at its height. There is a man by the name of J.F. Simpson who is a scientist down at the Goodyear Aerospace Corporation, and he found through his study of earthquakes, that the maximum number of earthquakes occur at times of high solar activity. In other words, when there are a lot of sunspots and a lot of solar flares, there are a lot of earthquakes on this planet. Now, in July of 1982 when all these planets are in this straight line there is going to be a gravitational pull that will be exerted upon the sun, according to Gribbon and Plageman, which will cause disruptions in the sun's magnetic field and bring about a lot of solar flares. Now, what happens is there are these large masses of gas, that come out from the sun at the time of a solar flare and as the earth passes through these gasses, there is an effect on the earth's rotation, a minute slowing down. Think of it in terms of a top; if you just put your finger onto a top as it spins and just gently touch it, the whole thing begins to wobble and begins to slow. Think of all the stresses that would take place within our globe if that were to happen to the earth. Now, this very possibly could indicate that in that period after July 20, 1982, that we could be heading for a very strong and large cataclysm.

KISW: And it could be wrapped up by the turn of the century?

JAI: Well, this is not man-made; this is beyond us.

KISW: Well, that is why it is so believable to me. If these things were talked about these thousands of years ago, and even if three or four of them came true, I would believe it.

JAI: Well, Hermes would say you are a smart man.

KISW: What happens, though? The thing I can't think about is what will happen in that year, 1982? Are people going to start taking note that there is something on its way, maybe the governments in Russia, China, the United States, will start looking at what is going to happen in the year 2000, or a possible nuclear destruction or do you think that this is the time they might try to avoid it?

ECS: There are prophecies that show that the human race will look to the heavens and fear. Jesus says that, "in fear and trembling they will worry about what is going to take place on the earth." So we have prophecies in that sense, but an attempt to do anything about it . . . ?

KISW: It is our fate, right?

ECS: Yes, and it just seems to come to them as a shock. In fact, the human race seems to hide from some of these things. I think the Jupiter effect is one of them. Recently, in Spain, to several Catholic children, another vision of our Lady Mary appeared and said "A great chastisement is coming on the earth", in which the human race will be punished and this will serve as a warning of things that will come, things that are still to come. This, of course, is a natural disaster or catastrophe and we have the same thing from Nostradamus, as well as some of the Catholic saints, pointing to a period of time in which there will be a great many natural catastrophes. For all of these things to happen, something in our cosmos or our universe has to be disturbed. On the earth, we are used to things like hurricanes and earthquakes and so on, but we forget that up there in the cosmos. All sorts of interesting and horrible things happen and one of the things that is going to happen, according to the theory of the Jupiter effect, is that the sun's activity is going to bring about a tremendous amount of natural disturbance on the Earth. I personally believe that this

will be a fulfillment of some of these latter days prophecies concerning the chastisement that precedes a nuclear holocaust.

KISW: OK, I know there is a question that a lot of people are asking, why the year 2000, why not 3000? There have been times before when people thought the world was going to end. A good example is 1914, when World War I started. According to this calendar there was something very devastating going to happen that year. Why do you put the importance on the year 2000, and not 1914? What are the other symbols that discredited 1914?

ECS: Well, of course, you know there were a number of people, like the Jehovah's Witnesses, who believed that 1914 was the end of the world. Later on they reappraised their statements and decided that it was the beginning of the time of the end, the time period which Jesus speaks of, in which those who see 1914 "will by no means die before the end comes." Nineteen fourteen, in prophetic calculations, through the scriptures, particularly the prophet Daniel, certainly shows to be a very important date and many people took it to mean it was the end of the world.

KISW: What symbols can we look for, watch for in the news and the papers and magazines from this day on that are going to lead to this final devastation?

ECS: We have touched on Salt II, for instance, which is a fulfillment of one of Nostradamus' prophecies on alliance between the USA and the USSR. He called it Czarist Russia at that time, of course, but he says we will have an alliance, so we can look forward to Salt II being approved by the Senate, it might be modified somewhat, but not too much.

KISW: Did he prophesy that the USSR and the US will be allies?

ECS: Yes, they will sign a peace alliance and also we can expect that the Arabs will form a confederation in which a great Arab leader will come forth and they will sign a peace treaty with Egypt and Israel. We can look forward to that. I would like to briefly quote Zachariah who says [this is from the Jerusalem translation and says it is Yahweh who speaks] "that two thirds in the world will be cut off or killed and the remaining third will be left. I will lead that third into the fire and refine them as silver is refined, test them as gold is tested. They will call on my name and I shall listen and I shall say 'These are my people.'" So we have a future for at least one third of the human race.

KISW: And what comes after that?

JAI: Well, according to Isaiah once again, we find at Isaiah 65: "No more will the sound of weeping or the sound of cries be heard in her. In her no more will be found the infant living a few days only or the old man not living to the end of his days. To die at the age of 100 will be dying young. Not to live to be 100 will be the sign of a curse, for my people shall live as long as trees, and my chosen ones wear out what their hands have made. They will be a race blessed by Yahweh."

KISW: So we can look forward to the real countdown in 1982, in July.

JAI: 1982, 1986 will be very important, tying in with Haley's comet, comets, of course, prophetically have always been ill omens, if you want to call it that. The year 1992 is also very, very important. The blessed Catherine Emmerich and Mother Shipton have both pointed quite clearly to 1992 as being the actual Armageddon.



In the Footsteps of the Master: Madame Blavatsky

In the mid 19th century, the scientific community was mainly engrossed in a materialistic attitude and approach in its examination of life and our surrounding universe. Magic, alchemy and the like, appeared to the learned men of science to be lacking in any explainable, supportive foundations. Prevalent theories and practices involving vitalism, mesmerism, magnetism, etc., were discarded or lost. The rapid acceptance of the Darwinists' philosophies pervaded the consciousness of the scientific world. Those academics and supporters of the old schools of science found themselves in a quandry as to how they might reply to the onslaught of the materialistic approach. In the midst of this confusing debate, we find Russian born Helena P. Blavatsky.

It is said, that H.P.B. was an initiated chela, who studied in seclusion under the direct guidance of the masters before arriving in America. Her arrival marked the birth of the Theosophical Society and her long association with Colonel Henry S. Olcott, whom she enlisted in founding the organization. Clearly, the Theosophical Society was perceived as being the vehicle chosen to awaken the world of its acceptance of a sterile scientific view of life. A question to consider: Why was Blavatsky charged with this task - why wasn't a highly evolved master used? We need only to consider here the life of Christ, the spirit made flesh. Christ performed many acts considered by the uninitiated as truly magical which is not to say that they were not divinely graced. The healing of Lazarus and the materialization of wine at the wedding feast at Cana are but two well known incidents of the miracles attributed to Jesus. Christ, came to us not only as the vehicle for salvation but as a living example of the God Immanent that each person may evolve toward. If we scan history after the life of Christ we find St. Germain, St. Albertus Magnus, Paracelsus, to name a few, who were truly rooted in both esoteric Christianity and occult philosophy. So we can see that throughout history the gnosis, as a living concept, was intimately integrated in the lives of occult-minded individuals.

Thus, the Theosophical Society was founded on three principles (two of which are rather general and the remaining one is a specific objective) which today though slightly modified are still observed.

In an unfinished article entitled, Fourteen Years of Theosophy, Madame Blavatsky revised the works undertaken:

"Having cast a hasty glance at the general aspect of the Society as it stands at the present, (author's note - date published, Aug. 1880) I may be permitted to state briefly the three broad principles upon which it is building up...

"The three officially declared objectives of our Society are:

1. To form the nucleus of a universal brotherhood of humanity, without distinction of race, creed, sex, caste or color.
2. To promote the study of Aryan and other Eastern literatures, religions, philosophies and sciences.
3. A third object, pursued by a portion of the fellows of the society, is to investigate unexplained laws of nature and the psychic powers of man." ¹

While the first two objectives are truly important in terms of upliftment of the consciousness of the world's populace at large, the third objective is in this author's estimation, the real crux of H.P.B.'s work, though only a portion of the membership would be directly involved. Again let us turn to Christ and the disciples. Christ freely gave out information to the uninitiated in the form of parables because their level of comprehension would not have allowed for the revelation of the mysteries. But to his disciples Christ teaches:

"... Happy are your eyes because they see, your ears because they hear! I tell you solemnly, many prophets and holy men long to see what you see, and never saw it, to hear what you hear, and never heard it." Matthew 13:16-17

We can see that those involved in the study of the real gnosis are but few. Likewise as pointed out in Part 1 of this article, the student's entire being must be well prepared for the work or the possibility of imbalance in the psychological make-up of the individual may result.

Clearly, Blavatsky's work seemed to focus in on phenomena for numerous reasons. The validity of the phenomena produced by this woman has been closely scrutinized by various researchers. Though some reports

reflect an attitude of fallacy of such occurrences, other works are more impartial. A.P. Sinnett's excellent text, The Occult World, investigates the phenomena produced by H.P. Blavatsky with a methodical approach that involved observation, deduction and expertise in examining the results. The scientific approach utilized by Sinnett establishes the credibility of Blavatsky's demonstration. Taking one example of the Madame's work, she would place her hands on the top of a pile of hands in a place she had never previously been and with people she had not interacted with and then proceed to produce knocks or raps on the table or even a window sill across the room. 2

Many may wonder why Blavatsky was willing to allow outsiders to witness her displays of will. Being the victim of numerous attacks from the Church, missionaries, former Theosophical members, psychic researchers and public media charging her acts as those of a charlatan and a trickster, would have prompted her, one would think, to end her talks and exhibitions of phenomena altogether. At one point she stated her reason for not abandoning the behavior:

"It was in the hope of arousing and allowing this spirit of curiosity that occult phenomena were shown. It was believed that this manipulation of forces of nature which lie below the surface - that surface of things which modern science scratches and picks at so industriously and so proudly would have led to enquiry into the nature and the laws of those forces, unknown to science, but perfectly known to occultism. That the phenomena did evoke curiosity in the minds of those who witnessed them, is certainly true, but it was, unfortunately, for the most part of an idle kind.... But in a few cases the curiosity which was awakened gave birth to the serious desire to study the philosophy and the science themselves and for their own sake."

The student Blavatsky, indeed, must have had a different struggle in her work. Recently, I attempted to put together a Forum on Auras for the institution where I am employed. Speakers involved in the esoteric approach and those involved in a scientific explanation of what people call auras were very hesitant about speaking. The problems were similar to those encountered in Blavatsky's times, though due

to the expansion in our knowledge of such fields as psychology, both the humanistic and transpersonal, has somewhat decreased the dependence on a materialistic science. A few points I found interesting that are food for thought in connection with H.P. Blavatsky are:

First, in the Fatima prophecies of Our Lady the conversion of Russia is mentioned as being to help avert a world destruction. Russia, since the early 20th century has terminated religious freedom. Blavatsky (a Russian noble woman) did a great deal of writing to her homeland, and especially to a major Russian paper, on various occult subjects. Those involved with the study of esoteric knowledge realized that such studies can strengthen one's religious beliefs if properly examined.

And secondly, that a woman, an initiated woman of the Buddhist faith did much to bring about a greater understanding and acceptance of Buddhism in the western world. Walter Nigg, in his account of various ascetic groups, notes that Buddha, while instructing his closest students states that women are virtually incompetent in religious matters and have no place in religious orders, though later he relented and let his aunt join his order after she agreed to comply to rules much stricter than her male counterparts.

Blavatsky died in May of 1891. The world was preparing for a new phase in its evolution. World wars, the Great Depression, the Industrial Revolution and more were to change the face of world events. Blavatsky, in her struggle to liberate the minds stuck in the consciousness of scientific materialism, certainly took the world by storm. Her efforts created not only a viable society through which investigation into the occult is possible but also she helped implant the seed throughout the world. Today many visible groups are investigating and studying the esoteric and mystic realms. Whether or not they were encouraged through the efforts of Blavatsky, the efforts put forth by the chela helped clear the path for new ideas in our modern times.

(1) Blavatsky, Helena P. Fourteen Years of Theosophy. The Theosophist, Theosophical Publishing House; Adyar, Madras, May 1957 vol 78 No 8, pg 85

(2) Sinnett, A.P. The Occult World. Health Research (4th edition) Mokelumne, Calif., 1967, pgs 30-34.

(3) Blavatsky, Helena P. What of Phenomena? The Theosophist, Theosophical Publishing House, Adyar, Madras; April 1955 vol 76 No 7, pgs 10-11

The Unified Theory Of Chiropractic :



Universal Time And Harmony

Editor's Note: This article is the third 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. It will be quite evident to the reader, chiropractic is truly a New Age healing method and has as its basis many esoteric principles.

"There is a season for everything
And a time for every purpose under heaven;
A time to be born and a time to die;
A time to plant and a time to reap."

Ecclesiastes

Henri Bergson writes, "...the philosopher treats nature as a comrade. The rule of science is the one posited by Bacon: Obey in order to command. The philosopher neither obeys nor commands; he seeks to be one with nature. From this point of view, moreover, the essence of philosophy is the spirit of simplicity..."

"The more we become imbued with this truth, the more we shall be inclined to take philosophy out of the school and bring it into closer contact with life. No doubt the attitude of common-sense, as it results from the structure of the senses, of intelligence and of language, is nearer to the attitude of science than to that of philosophy." ¹

It is very difficult for people to conceive themselves as being part of nature, rather than separate entities isolated from nature, or above it. The former concept is considered pragmatism and is associated with a great American philosopher and scientist, William James. Bergson, quoted from the above text, had this to say concerning the pragmatism of James. "...James attributes, in one of his books, to the curious theory of Fechner which makes of the Earth an independent body, endowed with a divine soul... The things and facts which make up our experience constitute for us a human world, no doubt connected with others, but so far removed from them and so close to us that we must consider it, in practice, as sufficient for man and sufficient unto itself. We are an integral part of these things and events..." ²

The fact that man is utterly dependant on natural laws, often is missed. Time is a good example of this. We often see time as an

artificial method by which we are able to date or plan events. This is a mental concept that treats time as an idea rather than a natural process. Yet Einstein has been quoted as saying that time is the fourth dimension.

Certainly man, ancient and modern, has always lived by time. And perhaps what has influenced this false image of time is derived in a large part from his inventions of mechanical clocks. However, even mechanical clocks are based on natural processes, such as the earth's rotation, or the position of the earth about the sun, and so on. And in a sense this is a part of James' pragmatism, for as Bergson so wisely points out, Edison, the inventor of the phonograph, had to study the properties of sound, which is a reality, but his invention was superadded to that reality as a thing absolutely new, which might never have been produced had Edison not existed. Thus a truth, if it is to endure, should have its roots in realities; but these realities are only the ground in which that truth grows.

Recently science has turned its attention to what it calls the "biological clock". This clock is a natural clock, not invented by man, which dwells within and responds to universal forces. It is present not only in man, but also in other living things.

This biological clock allows us an insight into the vast unity and harmony of the universe. It gives us a vision of man as part of the universe responding to those universal forces set into motion by Universal Intelligence. For this reason alone it is important to consider the subject.

Aristotle has stated: "This world is inescapably linked to the motions of the world above. All power in this world is ruled by these motions." And the ancient Greeks devised, in harmony with such thoughts as expressed by Aristotle, and even Plato, an astrological science. Astrology still persists in part because scientists have not proven that living creatures are not influenced by the planets, moon, sun, or forces which may be emitted by such bodies.

Scientific evidence is offered, however, which indicates that men, animals and even plants do respond to subtle universal forces.

In his book, "Of Time, Tides, and Inner Clocks", **Henry Still** writes on page 21, "...Frank A. Brown, Jr., professor of biology at Northwestern University... He and his coworkers have been studying plant and animal rhythms for more than thirty years and became convinced that there are tides in forces from outer space and that these are the master clocks which synchronize our living time keepers.

"These cosmic oscillations, according to Brown, are bound to phases of the moon, sun spot cycles, and perhaps radiation and gravitational force from the planets..."

Please note that Brown nor Still claim that there is any scientific foundation to the traditional practice of astrology, merely that "...all life operates by internal rhythms keyed to the motion of sun, moon, stars, and cosmic forces not yet clearly defined..." (page 22).

Note Still's comments on page 46 of his text: "It appears there are many rhythms and perhaps many clocks under the direction of a master controller which coordinates the ebb and flow of complex functions such as internal secretions, metabolism of food and chemicals, sleeping and walking, fluctuation in mood, and even the division of cells. The biological cycles of a man may range from microseconds to hours, days, seasons, and years, and with little relation to the artificial clocks we use to measure time."

Dr. Janet Harker spent many years of research at Cambridge University in England studying the common cockroach. To her, according to Still, is given "the first discovery of the exact location of a biological clock... She found it in a cluster of nerve cells called the subesophageal ganglion. This is a secondary brain about the size of a pinhead in the cockroach. Ultimately she tracked the timing mechanism to a group of four nerve cells..." (page 38).

Dr. Robert Y. Moore at the University of Chicago traced the biological clock of the rat to the exact part of the brain.

It is not only important for us to understand that a relationship between Universal Intelligence and the internal functions of living things exists, particularly in man, but to realize that when this relationship is disturbed the process of disease ensues. Notice what Still mentions on pages 150 and 151, "Other studies suggest that aging and death, rather than the culmination of a long cycle predetermined by evolution, is the result of other body clocks gradually slipping out of synchronization. The idea of dissociated rhythms as a contributing cause to ultimate decay is easier for scientists to live with than the notion that life might be a long predestined cycle set internally by hereditary clocks or externally by shifting forces of the clocks..."

"Attacks of many illnesses, both mental and physical, occur with periodic regularity, apparently linked to the malfunction or desynchronization of biological cycles within mind and body..."

Our last quote from Mr. Still's splendid text is from page 60. He writes, "Dr. Bunning points out that living things not only indicate the time of day but also make use of the clock to predict future events. Such is a flower which begins opening before dawn, as though anticipating the sunrise, and then is secreting nectar with a "time sense" synchronized to the arrival of bees which are necessary for pollination. The bees train their own internal clocks to be at the right place at the right time to reap their honey harvest." Note the harmonious relationship found in nature!

In a later chapter we will go into more detail concerning cycles, but at this point the student of chiropractic philosophy should begin to realize that natural laws behave in cycles and the biological clock like mechanical clocks follows a natural cycle. This biological cycle is in harmony with universal forces. When the cycle is out of phase with these forces biological problems begin to occur.

This philosophical concept is not new to man. In all early civilizations medical theory had a strongly philosophical character. Hence ancient medical books are important sources of philosophical thought and their study presents an additional key to the understanding of such civilizations of the past.

China is no exception to the rule. The Nei Ching, the Classic of Internal Medicine, attributed to Huang Ti, the Yellow Emperor, is a very important early Chinese medical textbook. It is important because it develops in a very lucid way a theory of man in health and disease. It does so in the same way as did the physicians of India who wrote the classic books of Yajurvedic medicine, or the Hippocratic physicians of Greece; that is, by using the philosophic concepts and picturing man as a microcosm that reflects the macrocosm of the universe. This is in harmony with the basic philosophic concepts of chiropractic as expounded by D.D. Palmer.

The Nei Ching constitutes the basis of Chinese and Japanese orthodox medicine. In China it is regarded as the most influential medical textbook in existence.

The confidence in the Chinese orthodox doctor is kept alive in China today by the fact that Chinese medicine is known to have brought about successful cures to take from it the stigma of hazard. In his analysis of the nature of Chinese medicine Dr. T. Nakayama writes, "Is it possible to consider ancient Chinese medicine as a real science? This is a troublesome question. To the moderns, indeed, there seems nothing scientific about it. On the contrary, it is covered with a prehistoric mystic patina, and sometimes appears to be scarcely comprehensible. Nevertheless, when one is aware of its great therapeutic efficacy, one cannot deny its value." This preference for orthodox Chinese physicians is especially noticeable when treatment for internal diseases is desired. Dr. Nakayama explains, "Anatomy and surgical operations were unknown in Chinese medicine, for it had no need of them; it possessed the superiority of internal therapy, making unnecessary all operations and even all knowledge of anatomy."

Dr. Edward H. Hume wrote in the Chinese Medical Journal an article entitled "Some Foundations of Chinese Medicine" (1942). In that article he stated, "To understand the older conceptions of medicine, it is essential to form a picture of the cosmogony, or philosophy of the origin of the world existing for centuries, but given form chiefly by Taoism." Dr. Heinrich Hackmann in his volume Chinese Philosophy even goes so far as to say: "The word Tao, which later became the shibboleth



of a separate creed, Taoism, is basically a concept common to all Chinese and therefore retains its validity also in Confucianism and even in Buddhism. Tao is the key to the mysterious intermingling of Heaven and Earth, Tao means the way and the method of maintaining the harmony between this world and the beyond, that is, by shaping earthly conduct to correspond completely with the demands of the other world."

The only manner in which man could attain the right way, the Tao, was by emulating the course of the universe and complete adjustment to it. Thus the ancient Chinese saw that the entire universe followed one immutable course which became manifest through the change of night and day, and through the recurrence of the seasons, through growth and decay, and was endowed with a spirit that was indomitable in its strength and unforgiving towards disobedience. Man in his utter dependence upon the universe could not do better than follow a way which was conceived after that of nature.

Even so, the ancient Chinese, although dependent upon universal laws as a whole, realized that within nature itself there was a gradation of power. For example, the earth was dependent upon heaven. When the fields were scorched, men waited for rain. When winter seemed to linger and the earth remained frozen, the sun was needed to thaw it. Heaven remained the ruler of the world and united its Tao with that of the earth in order to complete the yearly cycle of nature.

The Nei Ching, as mentioned before, abounds in references between health and seasons, climates, flavors, odors, grains, animals and so on. For example, it mentions that heat injures the heart, cold the lungs, and dryness the kidneys. Facts which seem to be supported by modern day science. It also argues that the injuries caused by the climate of one season become manifest in the following season. For example, the injuries caused by the cold of winter cause a recurrence of the illness in the spring.

Ponder for a moment the following thoughts of D.D. Palmer in his text, The Chiropractor-1914, "In all the affairs of life we prosecute careful investigation in order to determine exactly what are the facts. Thinking we are right does not of necessity constitute righteousness..."

"What is life? It is that quality which distinguishes a living animal or plant from an inorganic body, from one which does not live, whose movements are not determined by an intelligence. Life consists of actions guided by intelligence..." (Pages 40 and 41)

While we have been talking about time in particular we should not forget those universal forces which directly affect man, and in particular the central nervous system. Consider, for example, the gravitational force and its influence on the spinal column. A splendid work on this subject, Chiropractic Relationship to Gravitational Force, has been written by L.G. Van Dusen, D.C.. Dr. Van Dusen states in his preface, "The Creator's masterplan of the world delegated each large and small particle to a specific role or function. The heavens with its various planets, including the earth, sun, and moon, move and function according to a set rhythmic pattern. The same is true for the movement and functioning of the human body, whether on earth or in outer space. Our immediate concern is the role the human body plays here on earth in connection with this universal plan, particularly the normal and abnormal distortions of the spine and pelvis in relation to gravitational forces..."

D.D. Palmer wrote, "I believe, in fact know, that the universe consists of intelligence and matter. This intelligence is known to the Christian world as God. As a spiritual intelligence it finds its expression through the animal and vegetable creation, man being the highest manifestation... in all animated nature this intelligence is expressed through the nervous system..."

"The controlling intelligence is everywhere present, manifesting through the nervous system its desires for advancement, making use of these nerve centers as receiving and distributing stations..." (pages 10 and 11, The Chiropractor -1914)

This inner intelligence that dwells within man D.D. Palmer called "Innate Intelligence". Innate was seen or viewed as a portion of Universal Intelligence and it responds to the subtle forces of Universal Intelligence.

D.D. Palmer taught that the chiropractic biological principle was based on tone and tone was directly related to irritability. Irritability applies to any response that an organism makes to a stimulus, which means an environmental change. Thus, irritability expresses the capacity of a living organism to adjust itself to alterations in its environment. We have already mentioned the subtle universal forces which act as a stimulus to living things. Another example, though internal in its reaction, is infection. Infection acts as a stimulus which produces a fever which destroys the infection (itself!). This process is allowed because of irritability.

There is another interesting fact that highlights the harmony of the universe. All species of animals require the same in the way of nutrients, which, with few exceptions, they must get from their food. But interestingly different species of animals get these same nutrients from very different sorts of diets. There is, of course, a great advantage to this because it prevents the various species competing with one another for the same foods. Each species establishes its own niche in regard to its food supply. One species will often not even attempt to eat foods that are highly sought after by another species. Think of it! What makes one animal choose one sort of diet and a different animal choose a completely different sort? Certainly it is not because of the nutrients because their nutrient requirements are identical! Moreover, when there is a major conflict often one species ceases to exist.

Having established that man is a part of nature, and not outside of it, we are better able to comprehend the problem of pain and disease. So let us now turn our attention to this vital subject before considering Innate Intelligence and relationship to health and disease.

TO BE CONTINUED

1. A Study In Metaphysics: The Creative Mind, Page 126.
2. A Study In Metaphysics: The Creative Mind, Page 212.

Questions and Answers.

Question: What is HORC's view of the Tarot?

Answer: The tarot is an oracle, in fact a Cabalistic oracle, that many students of the esoteric approach with reverence, and for good reason. The reason is not due to any intrinsic value of the cards themselves, but to the meaning behind them and sometimes to the "Invocation" attached to them. For example what "orthodox" Catholic would treat an "icon" with contempt? Or what Latin Catholic would treat a statue of Christ with disrespect? Or what Protestant would disrespectfully speak of the Bible? What is the Bible, but the collected symbols (words and concepts) of spiritual truth? Certainly icons, statues and holy books do not consist of anything but plaster, wood, paint, ink and paper! Yes, it is the meanings attached to them that attach their holiness to them. When Rosicrucians invoke the Tarot they mentally petition Yahweh Elohim, the Deity, to give assistance and direction via an angelic messenger through the Tarot. Some Rosicrucians argue that this messenger is the Reader's Guardian Angel. Others see it as the God within.

If this concept is objectionable, one need only think of St. Francis using the Bible in the same manner (as countless Christians have done ever since). His method was to request of God an answer or direction to a particular problem and then to open the Bible at random. Where his eyes fell, he believed would be found God's reply!

Some students of esoterica question the idea of the Tarot or any oracle but then consult their horoscope! Others see it in psychoanalytical concepts.

The Tarot has its counterpart in the Urim and Thummin of ancient Israel. The very meaning behind the name Urim and Thummin is "lights and perfections" in the plural sense of excellence. It is first mentioned in the Bible at Exodus 28:30.

When Israel's High Priest entered, they were placed over his heart.

They were used for guidance from Yahweh (through His Spirit). King David of Israel requested that Abiather employ them as recorded at 1 Sam. 22:19,20; 23:6-15.

The questions were always framed for a "yes" or "no" reply. Moffat calls them "sacred lots" at Ex. 28:30. However, there is scriptural evidence that sacred lots separate from the Urim and Thummin were utilized by the prophets of Israel (1 Sam. 14:36-46).

According to the mystic, Anne Catherine Emmerich, a Roman Catholic nun, the Essenes used oracles for guidance. She states that they had a sacred plant that they kept in their caves; the manner in which it grew gave them the answers they needed.

On the other hand, the Urim and Thummin belonged only in the hands of the High Priest of Israel. This, of course, made the King of Israel dependent upon the priesthood and required cooperation (see Deut. 33:8-10). The actual Urim and Thummin disappeared in 607 B.C., when Israel was conquered by Babylon and the period of Gentile rule began. Note Ezek. 2:61-63 and Neh. 7:63-65.

Just as the Hebrew priesthood of Israel established by Moses under Yahweh's guidance and direction used the Urim and Thummin, other priesthoods used other oracles. The Tarot is an excellent example of this historic fact.

The antiquity of the Tarot has been more than proved says S.L. MacGregor Mathers (a Rosicrucian). In his book The Tarot he quotes several sources which document the authenticity of the Tarot as an ancient oracle.

"Etteilla, indeed, gives in one of his tracts on the Tarot a representation of the mystical arrangement of these cards in the Temple of Ptah at Memphis, and he further says, 'Upon a table or altar, at the height of the breast of the Egyptian Magus (or Hierophant), were on one side a book or assemblage of cards or plates of gold (the Tarot), and

the other a vase, and candle.'

"J.F. Vaillant, in Les Romes, histoire vraie des Vraies Bohémiens, Paris, 1857, says that the Chinese have a drawing divided into compartments or series, based on combinations of the number seven. 'It so closely resembles the Tarot, that the four suits of the latter occupy its first four columns; of the twenty-one atouts fourteen occupy the fifth column, and the seven other atouts, the sixth column. This sixth column of seven atouts is that of six days of the week of creation. Now, according to the Chinese, this representation belongs to the first ages of their empire, to the drying up of waters of the deluge by IAO; it may be concluded, therefore, that it is an original, or a copy of the Tarot, and, under any circumstances, that the latter is of an origin anterior to Moses, that it belongs to the beginning of our time, to the epoch of the preparation of the Zodiac, and consequently that it must own 6600 years of existence.'" Court de Gebelin tells us that there are three oriental words preserved in the nomenclature of the Tarot pack: Taro, Mat, and Pagad. Taro is pure Egyptian: from Tar, "path" and Ro, Rob, "Royal;" In other words, the Royal Path of Life. Mat is Oriental and means "overpowered". Pagad, also Oriental means "Master", Pag, and Gad "Fortune."

The following are interesting metatheses of the letters Taro.

TORA	-	Hebrew	-	"Law"
ROTA	-	Latin	-	"Wheel"
TROA	-	Hebrew	-	"Gate"
ORAT	-	Latin	-	"it speaks"

The mystery of the Tarot centers around the mystery of the cosmos. The symbolism of nature is unintelligible to most people. Divination, to be true, must be derived from the laws of nature. If nature had no laws, numbers would cease to have any true or "real" significance. Cosmic harmony is but mental perception and appreciation. This meaning we attach to numbers has significance only as they directly relate to cosmic reality. The Tarot is the totality of cosmic reality in the form of numerical symbolism and its relationship to human consciousness.

The only justifiable approach to the Tarot is spiritual. Rosicrucians should never approach it as fortune telling. As seekers of truth, we understand that Yahweh has eternally established His purpose. We understand that there is a Divine Plan also called by Rosicrucians the Great Work - Isa. 46:9,10; Acts 15:17,18; 1 Kings 12:15 and 1 Peter 1:19,20. We understand that not every occurrence is predetermined (Eccl. 9:11; 7:29 and Luke 10:31), thus allowing for karmic forces as well as reincarnation to take place. Not that Karmically the destiny of certain souls or types of souls hasn't been foreordained. This would be contrary to truth (see Ps. 37:9; Rev. 2:10 and Gal. 6:7-9). However, we understand that each soul is free to choose to walk either path (Deut. 30:19,20 and Josh. 24:15). Consider also Rom. 2:6-11.

For the spiritual aspect consider the fact that there is an overall Divine Plan but freedom of will and its action, or Karma, exists within the Plan. Thus not only does freedom of the will exist, but by its very nature, "will" becomes of extreme importance as a spiritual discipline.

Finally in the near future HORC intends to re-publish its Tarot Guide (probably under a new title) which includes theory, Cabalistic correlation, interpretation and various readings, and with an expanded section on readings and answers to many Tarot questions.



God's spirit falls on me, as dewdrops on a rose,
If I but, like a rose, my heart to Him unclose;
The soul wherein God dwells, what church could holier be?
Becomes a walking tent of heavenly majesty.

In all eternity no tone could be so sweet,
As where man's heart with God in unison doth beat.
Hold, there! Where runnest thou? Know heaven is in thee;
Look thou for God elsewhere, His face thou'll never see.

Lo! in the silent night a child to God is born,
And all is brought again that e'er was lost or lorn.
Could but thy soul, O man, become a silent night,
God would be born in thee and set all things aright.

Though Christ a thousand times in Bethlehem be born
And not within thyself, thy soul will be forlorn.
The cross on Golgotha thou lookest to in vain
Unless within thyself it be set up again.

Angelus Silesius



The History Of The Rosy Cross

A great deal has been written about the origins of the Rosicrucians. Some have claimed that the Order can trace its history to the ancient civilization of Atlantis, represented in Holy Writ as the Garden of Eden; still others, to King Solomon; and even others, to the questionable personage of Christian Rosenkreuz.

In this brief discussion I shall not attempt to make a similar claim, nor argue for the historic facts of Atlantis, or of the ancient mystery schools. It is enough for me that there is evidence, as even Plato acknowledged, to support the varied claims of the lost Atlantean civilization and arcane schools and temples. It is even probable, perhaps more than likely, that some Rosicrucian orders and cults possess much of the ancient teachings. But in none of this is the evidence that an association or "Society" of Rosicrucians existed until at least after the beginning of the Christian era and more than likely, not earlier than the 15th Century.

Kenneth Mackenzie in The Rosicrucians, August, 1874, appears to suggest that Rosicrucianism was originally identical with the philosophy of the Chaldees. At least one so-called modern group of individuals who called themselves Rosicrucians claim ancient Egypt as the source of Rosicrucian philosophy. Yarker makes a similar claim, saying that the Rosicrucian Order is the "interior of the Gnosis and mysterious wisdom of Egypt." ¹ The French author Sedir argues in Histoire Des Rose-Croix, that the manifestation of the early seventeenth century was a revival of earlier Rosicrucianism. Waite in The Brotherhood of the Rosy Cross, Pg. 7, says concerning this, "...there is no evidence." I disagree, I think there is a great deal of internal philosophical evidence, though historical evidence at the present time may be lacking. Rosicrucian philosophy, from at least 1614, with the publication of certain "manifestoes", indicates a strong Christian gnostic orientation. This in itself cannot be ignored. From whence springs this gnosticism?

Dr. William Wynn Westcott, giving the aim of the Rosicrucian Society, said it was, "to afford mutual aid of life and in working out the great problems of life and in searching out the secrets of nature; to facilitate the study of philosophy founded upon the Kabbalah and the doctrine of Hermes Trismegistus, which was inculcated by The Original Fratres Roseae Crucis of Germany, A.D. 1450; and to investigate the meaning and symbolism of all that now remains of the wisdom, art, and literature of the ancient world." Dr. Westcott, claiming to be a Rosicrucian himself, could be a victim of his own prejudice.

Let us consider what the 1912 edition of the Catholic Encyclopedia has to say about "Rosicrucians". It says: "...the original appellation of the alleged members of the occult-cabalistic-theosophic "Rosicrucian Brotherhood", described in the pamphlet Fama Fraternitatis R.C., which was circulated in Ms. as early as 1610 and first appeared in print in 1614 at Cassel... Beginning with the fourth edition in 1615, the third Rosicrucian Brotherhood was founded in 1408 by a German nobleman, Christian Rosenkreuz (1378-1484), formerly a monk, who while traveling through Damascus, Jerusalem, and Fez had been initiated into Arabian learning (magic), and who considered an antipapal Christianity, tinged with theosophy, his ideal religion. Concerned above all else that their names should appear in the Book of Life, the brothers were to consider the making of gold as un-important..."²

The expression "The Book of Life" is of course to be found in the Bible. The New American Bible, published by the Catholic Press translates it "The Book of the Living".³ We also find it in the Gospel of Truth written, according to some authorities, in the early part of the 2nd century of Christianity. In fact, the author of the Gospel of Truth, Valentinus, claimed that his teacher, Theudas, was initiated into the Christian (or gnostic) Mysteries by the Apostle St. Paul! Elaine Hiesey Pagels describes it thus: "Paul communicated his pneumatic teaching to his disciple Theudas, and Theudas, in turn, to Valentinus; and Valentinus to his own initiated disciples (cf. 1 Cor. 2:36). In this way the Valentinians identify Paul himself as the source

of their own esoteric tradition: only those who have received initiation into this secret, oral tradition are capable of understanding the true meaning of the scriptures, not literal. They themselves, through their initiation into gnosis, learn to read his letters (as they read all scriptures) on the symbolic level..."⁴

Note the following from the Gospel of Truth concerning the "book of the living". "In their heart the living book of the living became manifest..." To emphasize the point, Rev. 13:8 reads, "The beast will be worshipped by all those inhabitants of earth who did not have their names written at the world's beginning in the book of the living, which belongs to the Lamb who was slain."

Speaking further of the "book of the living" the Gospel of Truth says: "...this book which no one is able to take, for it is laid down that he who shall take it shall be slain... Therefore the merciful, faithful, Jesus patiently endured the sufferings until he took the book since he knew that his death is life for many... He took that book himself. He was nailed to a tree... those who will accept teachings are the living ones who are written in the book..."

In Revelation, Chapter 5, we are informed about the "Scroll and the Lamb". A mighty Angel asks: "Who is worthy to open the scroll and break its seals?" "No one is able to but a Lamb that had been slain." Verse nine reads, "Worthy are you to receive the scroll and break its seals, for you were slain. With your blood you purchased for God men of every race and tongue, of every people and nation." Do you get the strange feeling that the author St. John was a gnostic along with St. Paul?

Hargrave Jennings in The Rosicrucians, connects the early gnostics and their teachings to theosophy and the Cabalah and later to the Rosicrucians.⁵

If Christian Rosenkreuz is not a mythological character (and the point is open for debate) and if he was a Catholic monk, he was neither

the last nor the first monk to call himself a Rosicrucian. A Mr. G.F. Fort recorded in "American Notes and Queries", Philadelphia, Oct. 24, 1891, "In tracing out recently some lines of historical research..., I came upon a statement of fact that may be of interest, namely, the establishment in Sleswic, Denmark, anno 1484, of a Fraternity of Rosicrucians" which among other things promoted devotion of the Holy Rosary. The question is, did these "Rosicrucians" promote gnostic teachings? Did they assume a name that is supposed to have originated in print in 1408 with a Catholic monk? On this subject "orthodox" sources are silent.

The noted scholar Manly P. Hall asserts that there is no "tangible evidence" that exists of Rosicrucian origins in either the fourteenth, fifteenth or sixteenth centuries. In his opinion Rosicrucianism came into being sometime in the seventeenth century. He writes: "...Rosicrucianism is part of a universal mystical tradition, and therefore must be examined in terms of mysticism, not in terms of physical history or tradition...Rosicrucianism is important not as a sect but as an approach to truth." ⁵ I am strongly inclined to agree with Hall on this latter point. Historical evidence or lack of it is not as important as the teachings themselves. I do believe that Rosicrucian philosophy in the form of theosophy, Cabala and Gnosis can be traced much further than either the term "Rosicrucian" or any society that called itself Rosicrucian, in some instances beyond Christ himself! On page 49 of Hall's text is what he calls "the original symbol of the Rosicrucians", ⁶ which is a cross standing on top of three steps with a rose in its center (see fig.1). This symbol is the official symbol of the Holy Order of the Rose and Cross. It is also found in the reprinted Rosicrucian text Rosicrucian Symbology. ⁷

Various explanations of the three steps have been given. The most common is that they represent the three steps of Calvary. In fact, Hall offers this suggestion. But every Catholic is familiar with those three steps since most traditional Roman Catholic Churches have them. They are the steps leading to the altar in the main sanctuary where the Mass is celebrated. The Mass is a mystical sacrifice of Christ and in Church tradition the three steps represent the steps of Calvary. The cross with the Rose in the center is obviously a mystical symbol. Its Christian implications are equally obvious. The traditional meanings have been:

The Cross which represents Death and the crucified Christ and the Rose which represents Life and the resurrected Christ. As a mystical symbol it is also seen as the Cross representing life (Christ) and the Rose representing evolution. This last interpretation is more than likely more recent. Some have also speculated that the cross represents Christ, and the Rose, His mother (who is called the "Mystical Rose"). The reader may decide which interpretation seems more correct. The author finds all three perfectly suitable.

If we have difficulty with the symbol of the Rosicrucians we have a similar problem with the very name "Rosicrucian". Edward Waite writes: "Three derivations are offered of the name Rosicrucian. The first, which is certainly the most obvious, deduces it from the ostensible founder of the order, Christian Rosenkreuze... The second derivation proposed is from the Latin words, Rose, Deu, and Crux, cross... The third derivation is that which was generally adopted, even from the beginning, by writers directly or indirectly associated with the Rosicrucians. It deduces the term in question from the words rosa, rose, and crux... All derivations, however, are to some extent doubtful and tentative..." 8

However, historical research informs us that the red rose sprang from the blood of Adonis, and Robert Fludd strikes an interesting parallel when he writes that the Rose and Cross symbol means: "the cross sprinkled with the rosy blood of Christ." 9

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Waite, inadvertently in my opinion, forms a very important association of the symbol with the early gnostics, or if I may be so daring, the early Christians. He writes: "There is a Silver Rose called Tamara Pua, in the Paradise of the Brahmans. This paradise is a garden in heaven, to which celestial spirits are first admitted on their ascent from the terrestrial sphere. The Rose contains the images of two women, as bright and fair as a pearl; but these two are only one, though appearing as if distinct according to the medium, celestial or terrestrial, through which they are viewed. In the first aspect she is called the Lady of the Mouth, in the other, the Lady of the Tongue, or the Spirit of Tongues. In the center of this Silver Rose, God has his permanent residences."

"A correspondance will be readily recognized between this divine

woman or virgin - two and yet one, who seems to typify the Logos, the Spirit of Wisdom, and the Spirit of Truth - and the two-edged sword of the Spirit in the Apocalypse... The mystical Rose in the center of the allegorical garden is continually met with in legend. Buddha is said to have been crucified for robbing a garden of a flower... he became himself "a flower, a Rose, a Padma, Lotus or Lily." Thus he is the Rose crucified and we must look to the Far East for the origin of the Rosicrucian emblem. According to Godfrey Higgins this is "the Rose of Isuren, of Tamul, and of Sharon, crucified for the salvation of men - crucified", he continues, "in the heavens at the vernal equinox. In this connection we may remember the Gnostic legend that Christ was crucified in the Empyrean; and in Nazareth, by a common extension of the symbolism, is sometimes identified as this crucified flower." 10

Waite mentions the "...correspondence...between this divine woman or virgin...", and certainly the rose very early in the history of the Church became associated with our Lady Mary, the mother of Christ. In fact it is Our Lady's "flower par excellence," as an emblem of the Virgin, the Rose, both white and red, appears at a very early period; or was especially so recognized by St. Dominic, when he instituted the devotion of the Rosary, with direct reference to St. Mary. The prayers appear to have been symbolized as roses. Waite said the divine woman was "two and yet one, who seems to typify...the Spirit of Wisdom and the Spirit of Truth." Here we are clearly reminded of the Gnostic text, the Wisdom of Jesus which depicts Christ saying: "The Son of Man...joined with Sophia...and produced a great androgyne Light the masculine name of it is 'Saviour generator of all things'; its feminine name is 'Sophia universal genetrix', who by some is called 'Pistis'."

We cannot separate Rosicrucian symbolism from its philosophy. However, history clearly indicates that both symbol and philosophy are much older than the term "Rosicrucian", and this is my main point. Doresse in The Secret Books of the Egyptian Gnostics, clearly shows the Gnostics using another symbol associated with the Rosicrucians, the Crux Ansata. This particular cross was highly favored by the pre-Christian gnostics who dwelt in Egypt. It represented the life to come.

Naturally, due to limited space a detailed evaluation of all the

Rosicrucian symbols and the early gnostics cannot be made. Doctrinal concepts are extremely interesting as well but once again we are limited. I might mention several, however, to emphasize a philosophical relationship. The first column indicates what early Christian Gnostics held to be important and what the so-called Rosicrucians of the Middle Ages considered important. Note the tremendous similarities in philosophy. While both claimed to be Christian they held to:

<u>GNOSTIC</u>	<u>ROSICRUCIAN</u>
1) A belief in reincarnation	1) A belief in reincarnation
2) Theosophy - God Wisdom	2) Theosophy - God Wisdom
3) Symbolic interpretation of the Holy Scriptures	3) Symbolic interpretation of the Holy Scriptures
4) A series of initiations	4) A series of initiations
5) Many similar symbols, i.e. Crux Ansata	5) Many similar symbols, i.e. Crux Ansata
6) Various "ages" or aeons	6) Various "ages" or aeons
7) The World or "system of things" ruled by a "Prince of Darkness" called the "God of this world"	7) The World or "system of things" ruled by a "Prince of Darkness" called the "God of this world"
8) Cyclic Time	8) Cyclic Time
9) Christ as Saviour	9) Christ as Saviour
10) Evolution	10) Evolution
11) The Grand Theophany	11) The Grand Theophany
12) A World Mother	12) A World Mother

In addition, they shared many Christian traits common to all Christians.

Of course one could, perhaps should, note Catholic comparisons with the early gnostics (i.e., ritual, incense, habits, and robes, asceticism, the use of sacred water, relics and images) as well, since such comparisons often emphasize the similarities and clearly show that the Gnostics were not necessarily a separate sect or sects. One clear similarity is the expression "Sacred Mysteries". Even today Roman Catholic theologians use the expression "Mystery" to describe the great religious truths of Christianity, such as the Trinity, the Mystical Body of Christ, and the

Eucharist. What has come to mean "gnostic" are those divisions of the early Church that over-emphasized the Mysteries. The early Church was gnostic right from the beginning because Christ gave the Gnosis or knowledge of God to His Followers and students. Read carefully John 17:3, wherein Christ prays, "This means everlasting life their taking in knowledge (Gnosis) of you the true God and the one whom you sent forth." One cannot find a clearer gnostic statement anywhere!

In any event, at the close of the sixteenth century the Rosicrucian Order made public for the first time the fact of its existence, and these Rosicrucians, real or not, claimed the Gnosis and Christ.

TO BE CONTINUED

1. Notes on the Scientific and Religious Mysteries of Antiquity, p. 71
2. The Encyclopedia Press, Inc., Vol. 13, pgs. 193-194
3. Rev. 20:15
4. Pagels, The Gnostic Paul, Fortress Press, 1975
5. Hargrave Jennings, The Rosicrucians, Health Research, Mokelumne Hill, Ca., Preface to the Second Edition
- X. Codex Rosae Crucia, The Philosophical Research Society, Inc. 1938, 1971
6. Ibid.
7. Khei, Rosicrucian Symbology, reprinted 1979, Arohn Publishing, Holy Order of the Rose and Cross
Note: This symbol is also found on p.8 of Real History of the Rosicrucians, by A.E. Waite.
8. A.E. Waite, 'Introduction' to Real History of the Rosicrucians 1887, Republished by Steinerbooks, 1975
9. Ibid, p.9
10. Ibid, pgs. 11,12

Invocation As A Spiritual Tool

Invocation is an act in which we have all participated. The opening rite of H.O.R.C. assemblies contains the Invocation to the Holy Lady of Guadalupe and almost every service or ceremony in the Liberal Catholic Liturgy begins officially with the Invocation of the Holy Trinity. Our chapter rite also includes a very powerful and potent invocation. The Invocation of the Universal Sovereign of the Cosmos, Almighty Yahweh Elohim. Any occasion of prayer consists of particular elements or formula, if you prefer, which invoke, for what is invocation, but prayer to the Divine.

The word "invoke" is derived from the Latin word invocare which means "to call upon, esp. as a witness or for aid; to implore; to call by name." ¹

The Oxford English Dictionary defines "invoke" as: "To call on (God, a deity, etc.) in prayer or as witness: to appeal to for aid or protection; to summon or invite in prayer." ²

Working with this added information, then, to invoke is to call on a higher power, a divinity, deity or some aspect thereof (nevertheless the spiritual realm is implied), and further, the name of such divinity is used. Remember: invocare - to call by name. This may also include a title; for example, "In the Name which is above every Name." Another example uses the title and the name: "Almighty Yahweh Elohim (there's the name), Universal Sovereign of the Cosmos (there's the title). I might add that there are other titles which could be used, but this one is used in the formula of invocation for a particular intent, namely the Theocracy. This example is from the invocation used in the H.O.R.C. Chapter Rite. What we attempt to do, especially when we gather together, is to behave theocratically. In other words, to be clear channels for God so that we can be vehicles for the spirit and thereby be moved by the Spirit, truly "Agents of thine ever ready help."

Bushnell wrote, "God dispenses the Holy Spirit by fixed laws. Prayer also is heard by laws as definite as the laws of equilibrium in forces. And what is called the doctrine of the Spirit and the doctrine of prayer, as given in the Scriptures, is, in fact, nothing more or less than the unfolding to us, if we could so regard it, of the laws of the Spirit and the laws of prayer, as pertaining to the supernatural kingdom of God...These two great powers, the hearing of prayer and the dispensing of the Spirit, are like the waterfalls and winds of nature, to which we set our wheels and lift our sails, and so by their known laws take advantage of their efficacy. A crystal or gem that is being distilled and shaped in the secret depths of the world is shaped by laws not as well understood as the law of the Spirit of life when it moulds the secret order and beauty of a soul."³

Why is the name so important? "The Name in the ancient sense of the word represented the power flowing from the essence of a being."⁴ To know the name of something meant one had power over it, or at least had the possibility of contact. Bishop Leadbeater says, "In this ancient system it is clear that to know the name of anything implied knowledge of its inmost nature, its powers and qualities. Therefore, to command in the Name or by the Name of any manifestation of God was to draw upon the power of that manifestation. There is a good deal of truth in this idea, especially when the invocation is uttered by one who, having been linked with the source of the power, has received authority to use it."⁵

An Invocation is "the action or an act of invoking or calling upon (God, a deity, etc.) in prayer or attestation",⁶ which means an affirmation that something is true, correct or genuine. The following prayer illustrates this:

"O Lord, our heavenly Father, almighty and everlasting God (there's the names and titles) who hast safely brought us to the beginning of this day," (and here's the attestation which here is an integral part in this invocation or prayer, if you prefer). An invocation is also an act or form of supplication for aid or protection. This same prayer

includes this supplication for aid and protection. "...defend us in the same with thy mighty power, and grant that this day we may manfully strive against sin and selfishness..."

Invocation is found in all religions and various sects of Christianity, providing prayer is part of the religious practice. Probably every Christian group recites the Lord's Prayer, and what is invocation, but simply prayer addressed to a deity? Any religious practice which calls upon a deity uses invocation.

The Bible advises us to pray without ceasing. " 'Keep the name of the Lord spinning in the midst of all your activities' is the Hindu statement of the same point. Washing or weaving, shipping or planting, imperceptibly but indelibly these verbal droplets of aspiration will soak down into the subconscious, turning the total self toward the divine." ⁷

Bishop Wedwood said, "we have an excellent illustration of what is meant in the native use of the prayer-wheel among the Tibetans. The continual spinning of a wheel engraved with certain prayers replaces the utterance of the prayers by the worshippers." ⁸

The Way Of The Pilgrim is a book about "an unusual peasant whose first concern is to fulfill the Biblical injunction to 'Pray without ceasing'. He wanders through Russia and Siberia with a knapsack of dried bread for food and the charity of men for shelter, consulting many authorities only to come away empty hearted until at last he meets a holy man who teaches him 'a constant, uninterrupted calling upon the divine Name of Jesus with the lips, in the spirit, in the heart....during every occupation, at all times, in all places, even during sleep.' The peasant's teacher trains him until he can repeat the name of Jesus more than 12,000 times a day without strain. 'This frequent service of the lips imperceptibly becomes a genuine appeal of the heart.' The prayer becomes a constant, warming presence within him that brings a 'bubbling joy.' " ⁹

Invocation brings us closer to God. Such spiritual appeals awaken spiritual elements within us and expand our awareness and appreciation of spiritual things. This is true if the Invocation or prayer is genuine prayer or invocation.

What makes Invocation genuine? Earnest faith, concentration, sincerity, belief in God, devotion to God, a sincere turning of the heart and a desire to do better are some qualities of genuine prayer.

Gaskel quotes R.J. Campbell as saying "'Aspiration' is an element in all true prayer. It is the desire to rise above the limitations of our imperfect nature, and to enter into communion with that larger life of which by our very constitution we are dimly conscious. ...To seek God is to seek goodness, that ever-expanding ideal which recedes as we approach it, but which is ever within us...Prayer is illuminating and educative. It brings man into the current of God's purposes. It is the means whereby he ascends to a higher knowledge of the mode in which God works." 10

James Wedgwood urges practitioners of prayer to really make an effort to create within ourselves the qualities we ask for "knowing that as those positive efforts are offered to God, they will be increased and made fruitful by His power." By consciously trying to change ourselves we are "co-operating with the Divine Will in evolution." 11

"Every spiritual appeal from the lower self meets with a response from the Higher. The application of this supreme law is universal. The aspiration from the lower causes the higher vibrations, or response from above, to be received by the lower."

If we need assistance, guidance or support, we have but to invoke and it will be heard and acted upon. We must ask and the door will be opened. We must sincerely want that guidance or support. And we must be patient with earnest faith. We all have a spiritual life. If we want the spiritual side of our life to develop we must make a conscious, willful striving towards the goal. Everyday invoke, everyday pray and if we're really into it, pray unceasingly, sing continual praise

in honor of The Name Which is Above Every Name. But, whatever is done, or however often it is done, do it in a spirit of devotion, earnest faith and humbleness.

As R.J. Campbell says, "All we can ever need or desire is already present in God's loving purpose for our good, and only waits to be claimed; but it must be claimed, for that is the necessary condition by which alone the soul can grow." 12

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- (1) Oxford English Dictionary, Oxford University Press, N.Y., 1971, p.464.
 - (2) Ibid. p.463.
 - (3) H. Bushnell, Nature and the Supernatural, p.186.
 - (4) James Ingall Wedgwood, D. Sc., New Insights Into Christian Worship, Vol. I, The St. Alban Press, London, 1976, p.63.
 - (5) C.W. Leadbeater, The Science of the Sacraments, Theosophical Publishing House, London, 1975, p.49.
 - (6) Oxford English Dictionary, Oxford University Press, N.Y., 1971, p.463.
 - (7) Huston Smith, The Religions of Man, Harper and Row, N.Y., 1965, p.43.
 - (8) Wedgwood, op. cit. p.10.
 - (9) Smith, op. cit. p.43
 - (10) G.A. Gaskell, Dictionary of all Scriptures and Myths, The Julian Press, Inc., N.Y. 1977, p.592.
 - (11) Wedgwood, op. cit. p.10
 - (12) Gaskell, op. cit. p.592.





To Choose to Suffer.

"Rich man, poor man, beggar man, thief, doctor, lawyer, Indian chief." This short children's rhyme contains within its simple phrases one of the paradoxes that confronts modern mankind. If we believe, as it was stated by the founders of the American republic, that "all men are created equal", how can we account for the huge diversity of skills, aptitudes, attitudes and ways of approaching life that manifest themselves in each and every one of us? Behavioral scientists like B.F. Skinner feel that environmental conditions play a major role in determining how our human potential will take form and be modified, while other scientists state that genetic potential is the key to this mystery. The occultist and mystic is not satisfied with either of these approaches and yet in one sense can in part agree with both.

The student of the recondite sciences understands that nothing in life is an isolated occurrence. Everything can be seen as being part of a vast interconnected and vital living system. Even birth and death are part of this organic process. Modern science would agree with all of these statements; however it is at this point that the views of the materialist scientist and the spiritual scientist diverge.

The material sciences posit a lack of continuity of existence in the sense that there has been no proof positive that what is known in the spiritual sciences as the soul has existence. Therefore, "all men are created equal." It is quite obvious that if one does not hold to any concept of reincarnation, the successive embodiment of a spiritual essence, then indeed such materialistic concepts as genetic adaptation, the survival of the fittest, and environmental modification become very attractive ways of explaining the apparent inconsistencies and plenitudes of forms and expressions in which life presents itself. However, if one can see that in fact, there is a consistency, a continuity if you will, of life and intelligence, then what in Sanscrit is called "karma" becomes acceptable as an operative and valid scientific principle.

"Karma" can be defined as the result of the law of cause and effect.

The material sciences have documented this law quite well and even agree that it exists under the title of the Second Law of Thermodynamics: "Every action has an equal reaction." The spiritual sciences carry this concept a step further and apply it not only to the physical plane but also to its higher reflections. One need only consult the various great scriptures of the major world religions to see that many thousands of years ago this concept was well understood. The Hebrew and Christian Scriptures, the Zend Avesta, Bhagavad Gita, Dhammapada, and Tao te Ching all contain references to this spiritual principle. Every world teacher has held this to be a true and valid principle. But what then does this mean for each of us and how can we apply our knowledge of this principle to our lives and relationships to one another?

Oftentimes many of us ask the question, "why me?" when confronted with the numerous paradoxes and twists fate seems to throw our way. One person lives 80 years while another, only 30. Some have great material wealth while others live at or below the poverty level. Yet if we were to understand that all our sufferings as well as our joys are part of the soul's attempt to gain a greater mastery of existence, to indeed come closer to an understanding of the nature of existence, then a necessary part of the puzzle of existence falls into place.

Gautama Buddha said, "Life is suffering." Yet it is through the process of suffering that many of mankind's greatest triumphs have been attained and on a more individual basis, the most important lessons are learned. The young person who for 18 or 21 years lives off his or her parents' labors must in turn go out and find a way to gain his or her sustenance. That which had previously come, as it were, freely and miraculously now is found to be the result of long hours of labor, that, in many cases is not exactly a pleasurable experience. In much the same way we can see that life is a constant process of experiencing our imperfections as well as our perfections. Our perfections express themselves in terms of happiness while our imperfections manifest themselves as suffering. Therefore, if we understand that suffering is the expression of the evolutionary movement from imperfection to perfection, then the previously noted statement from the Buddha becomes intelligible and recognizable as the intelligent process of life unfolding itself in time

and space.

Quite naturally we rebel at the thought of suffering. None of us consciously wishes to suffer or experience pain in any shape or form. I refer here not only to outside pain and suffering but also to the more interior expressions. Yet it is this very experience that allows the individual soul to purify its substance, as it were, and thus enable it to seek the higher and finer vibratory planes of existence. If there is no change, there is no evolution. The Chinese mystics felt that lack of change or movement is, at least on this plane, tantamount to retrogression. Therefore suffering can be seen as being a necessary impetus to our fulfilling and sustaining the process of spiritual evolution.

One might ask at this point if all suffering is necessary. Quite honestly, it could be said that no suffering is required as such. At any time the soul can shed its coarser vibrations if it is but willing to let go of its attachment to the personality. But this is quite obviously easier said than done. It would seem that in most cases quite the contrary is true, for to all appearances our souls run towards suffering and embrace it as a dear friend. Suffering becomes the alchemist's alembic wherein the dross of imperfection is consumed and transmuted into higher, that is, finer matter. There is an attractive force which exists between that which is perfected and the imperfect. The old saying that opposites attract is an esoterically valid proposition. In this statement we can see that the imperfect aspects of mankind are forever being drawn upward toward the more perfect aspects of Divinity. However, in order to unite and become one with that Divine substance it is necessary that a refinement of the less perfected substance occur. The gross form of wood, in order to become unified with the finer vibrations of fire, must lose its identity as wood. The resulting ashes are the residue of this process. Much the same process is at work in the evolution of our conscious soul through matter. There is a guiding force or intelligence within each of us that leads us through the path of suffering. This greater "I" guides us through life and aids our growth and understanding of the experience that comes our way. In this sense it is we who will ourselves into suffering as well as through our happiness and joy. We can see that both joy and suffering are the result

of a divine grace and it is this higher "I" which, being more closely connected with the divine outpouring, leads us into a greater harmony with the flow of higher energies. The joy we experience is a sign that we are drawing closer to the exalted consciousness which resides within all that is.

In short, suffering can be viewed as being the result of division and comes out of our own karmic situation, while joy and happiness are a grace granted to us and a sign that we are coming more closely into alignment with the higher spiritual nature of the universe. The greatest joy is to know and experience the unity of God in all of His/Her/Its splendor and manifestation throughout the planes of existence. The most horrible suffering is to be separated from that consciousness of unity. We can, through a development of our spiritual faculties, come into an expanded awareness of the all encompassing Love and Unity which fill our universe. Such an attitude will give us a true understanding of the meaning of the process that is karma and allow us to feel the grace filled breath of God throughout our lives.



The Mystical Use Of Herbs: Hyssop

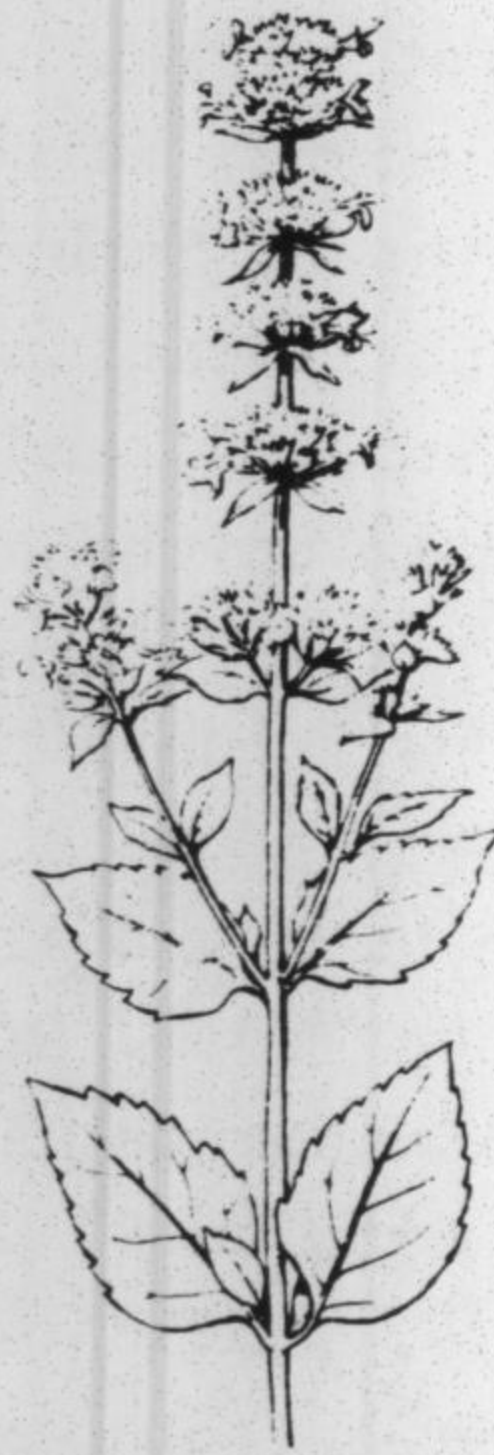
In this edition of the AROHN, the various aspects of the herb Hyssop (*Hyssop officinalis*) will be discussed. Hyssop is a small evergreen like shrub, one to two feet high with a woody stem and long thin leaves. The different varieties can be differentiated by the color of their flowers; blue, red and white. The most common is the blue flowered variety. It is native to Europe and temperate Asia. The part used medicinally is the flower which is cut in August.

This herb is probably most widely known for its use by the ancient Israelites during the first Passover in Egypt. "Then take a spray of hyssop, dip it in the blood that is in the basin, and with the blood from the basin touch the lintel and the doorposts." (Exodus 12:22). By performing this ritual the Israelites were "passed over" when Yahweh sent the destroyer to kill all of Egypt's first born. Hyssop is also referred to in other places in the Bible mostly in connection with rites of purification. It was used in cleansing of lepers (see Lev. 14:4,6,49,51,52). It was also used in the ritual purification of someone who touches either a dead person or animal (Num. 19:6,18), and was offered to Jesus soaked in vinegar to quench His thirst while on the cross (John 19:29).

Hyssop, then is an herb of purification. Its use in every ritual given to the Israelites by Yahweh should also be noted. When the Law was given to Moses, he purified the book and all the people with blood sprinkled from "scarlet wool and hyssop" (Heb. 9:19). The regard in which this herb was held is evident from statements like David's who wrote in the fifty-first psalm, "Purify me with hyssop until I am clean; wash me until I am whiter than snow" (Psalms 51:7). David clearly saw the benefits of this herb in washing away the sin (imperfections) from our bodies. The Liberal Catholic Church notes the appropriateness of this psalm and uses it in the longer form of the Holy Eucharist during the Asperges (a Latin word which means "thou shalt sprinkle"). The Asperges is the part of the Mass where the Priest sprinkles holy water on the altar, sanctuary, and the congregation in order to clear the influences of evil thereby permitting the creation of an hierophanous space for the carrying forth of the Mass. Along with this the priest uses his will to direct the energy stored in the water.

In this way, the thought forms in the church are purified and those present are helped to focus on the purpose of the Mass, which is to receive the tremendous force of the Christ energy.

Medicinally, hyssop has long been used as a diaphoretic, which is the purifying process of sweating which cleanses the body of stored up toxins. It is also used as an expectorant, which is the process of expelling parasites from the body. In all these instances, hyssop's purpose is that of purifying the body. Indeed, as King David tells us in Psalm 51, Hyssop is a wonderful herb of purification.





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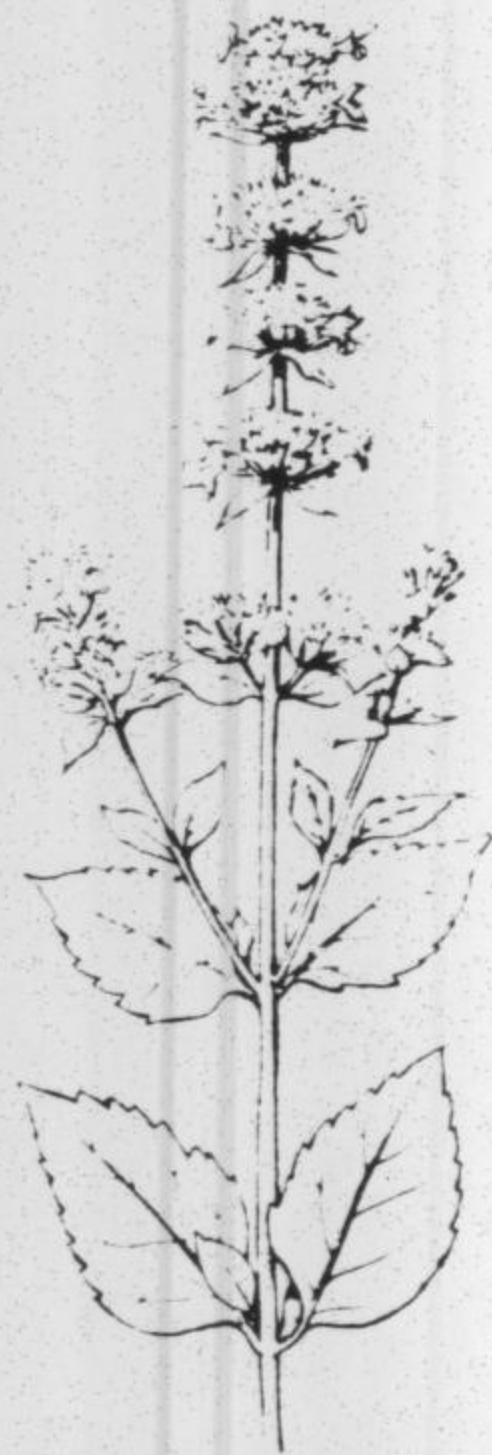
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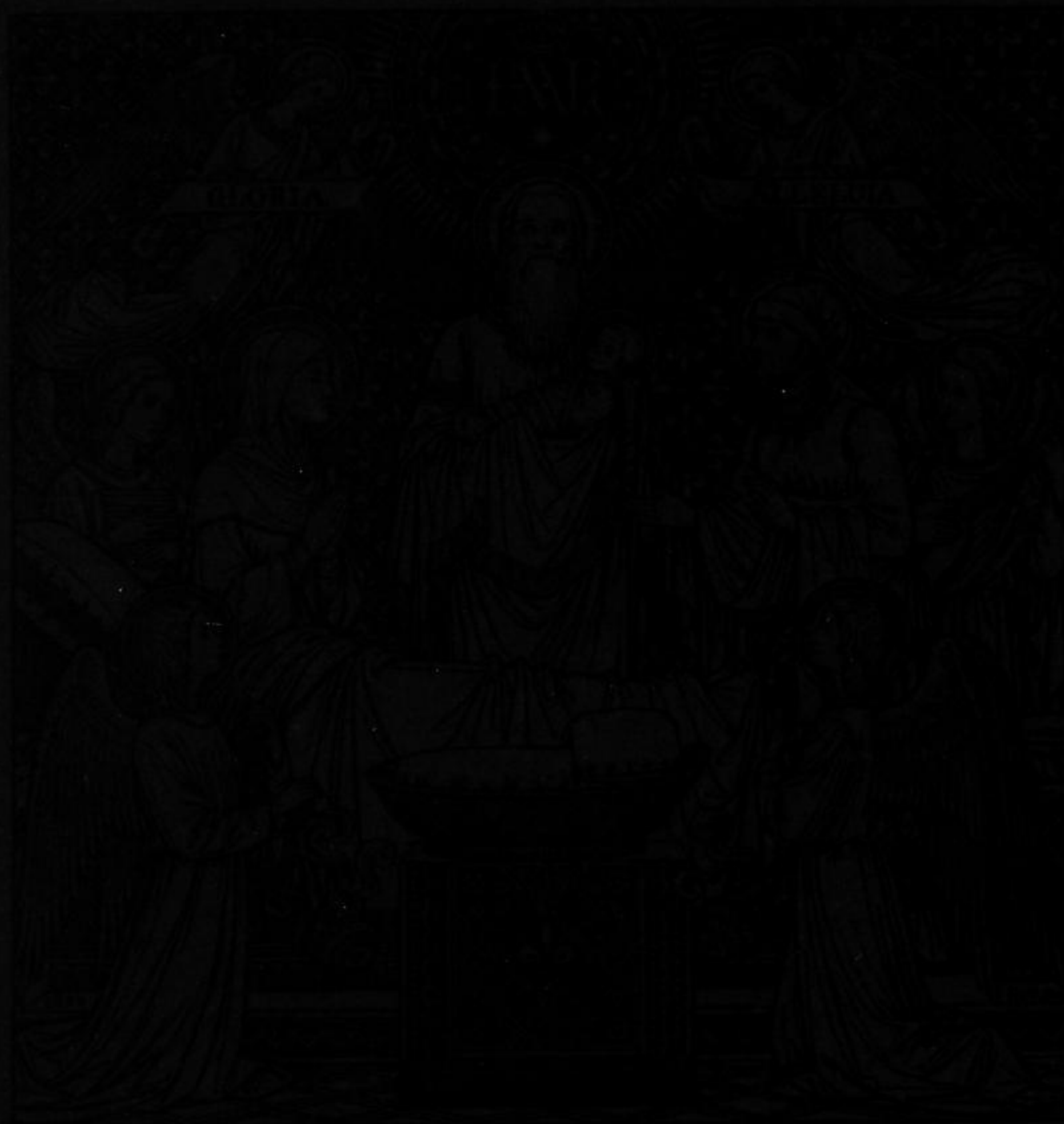
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