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ARCHN

A QUARTERLY PUBLICATION OF ESOTERICA, GNOSIS, CHRISTIAN MYSTICISM AND PHILOSOPHY

All One and All Different

Interview with Presiding Bishop Sten von Krusenstierna

The Tetragrammaton

The Mystery of the Rosy Cross in Origin, History & Development

The Liberal Catholic Church

The Liberal Catholic Church is an independent and self-governing body; neither Roman Catholic nor Protestant - but Catholic. It traces its episcopal succession to the Old Catholic Church of Holland and came into existence as the result of a complete 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.

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

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Editorial

With this issue of the Arohn, the reader will no doubt note the new cover format. We can give credit for this improvement and many more projected improvements in layout and artwork to Brother Larry Larson, HORC, our newest member of the Arohn staff. Brother Larry is also organizing our advertizing department, as well as furthering the overall art design of other Arohn Publishing items.

I would be remiss if I did not also extend deep appreciation to all the members of the Order, and particularly those who have "gone the extra mile" in helping to bring this publication to you, the reader.

While the Arohn attempts to be universal in its outlook and its content, it is also the official voice of the Holy Order of the Rose and Cross. In order for the reader to distinguish the Order's official view from individual opinions or concepts, the Arohn will classify its articles in one of two categories; this classification is for purposes of information only, not rank of importance in the ideas presented.

1. All signed articles and messages (see Contents page) with the author's name indicated are to be considered the opinion of that writer, even if he or she is in complete agreement with the Order's "official" philosophy.

2. All articles reflecting official teachings of the Order will be signed "The Educational Committee of HORC". Such teachings should not be considered as dogma in the now accepted meaning of the word.

In this manner, the reader will not only be able to discern the Order's view from that of individual members and authors, but can feel assured that freedom of expression and the spirit of a universal outlook, a trait that this writer feels should be common to all journals and magazines, exists within the Arohn. The Arohn does not attempt to be a kind of "church" publication whose principal goal is to gain converts.

Subscribers to the Arohn are not viewed as possible converts to the Liberal Catholic faith, or the Holy Order of the Rose and Cross. The Order desires that the Arohn be a forum shared by others of kindred spirit. We welcome Hindu, Jew, Buddhist, Moslem, and people of all faiths or no faith at all to join with us in making the Arohn the voice of true religious universality to further universal brotherhood and understanding.

Subscribers who find that they would like a closer association with us, but have their own religious traditions, may inquire about the Fraternity of the Rose and Cross, a non-religious association of men and women who embrace the same ideals of freedom, truth and brotherhood as the HORC, but prefer their own choice of religious expression. Such members may be members of any religion or no religion at all.

For those who prefer only an esoteric voice, there is the Arohn!

Recently we have had a number of new subscribers from the western states who responded to our mailouts. We want to extend to each and every one of them a personal welcome, and also to reassure them that this is indeed an esoteric journal, and not the arm of an organization about to "snap them up" in typical "Watchtower" fashion. Moreover, we are quite serious about the work we are engaged in. We seek truth; we think we have a

lot to learn; we think we may have something to share; we would like you to share it with us.

Environmental awareness, anti-nuclear causes, urban pioneers, coalition groups, such as coops and self-reliance organizations all reflect the New Age awareness. So does the Arohn.

However, the birth of this New Age is not without its birth pangs. To some extent, there is a polarization between the old and the new. This is understandable. The new expects the old to live up to its ideals. It recognizes within those ideals the means for peace and deep contentment. H. P. Blavatsky said: "It is brotherly love, mutual help, unswerving devotion to Truth. If once men do but realize that in these alone can true happiness be found, and never in wealth, possessions, or any selfish gratification, then the dark clouds will roll away, and a new humanity will be born upon earth. Then the Golden Age will be there, indeed. But if not, then the storm will burst, and our boasted western civilization and enlightenment will sink in such a sea of horror that its parallel History has never yet recorded."[1]

Yes, brotherly love, mutual help and unswerving devotion to truth are the seeds of the New Age. The ideal is to do no harm.

Students of spiritual laws have recognized that we are living at a turning point, a time of crisis and change in the history of humankind. They know that no such change can take place, and no new light can be kindled to show us the way without a bitter struggle between the powers of darkness and the light-bearers.

The very essence of the New Age is a truer conception of brotherhood and sisterhood. The first essential of brother and sisterhood is freedom - freedom to think, to believe, to strive, to develop and to evolve. The individual who is bound by any tie that dictates his or her thoughts or beliefs cannot follow his or her purpose or path in full freedom and energy.

Some ties we cannot prevent. Even responsibility is a tie that limits our freedom, though in a mature manner. The ties we must break and which make for spiritual retardation include selfishness, falsehood, laziness and all separative traits, both on the individual, organizational and nationalistic levels. The separative consciousness is what Albert Einstein called the "optical delusion of consciousness".

This is my opinion; thank you for allowing me to share it with you.

May the Great Mother
bless you, and the
strength of the Lord
be with you all,

Fr. Edward C. Sullivan
Editor-in-Chief
The Arohn

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1. H.P. Blatvatsky, Collected Writings, Vol. XI, The Theosophical Publishing House, Wheaton, Ill., USA, 1889, p. 202.

Letter to the Arohn:

Dear Arohn:

I am a member of the Seattle "Fraternity of the Rose-and Cross". As a serious student of esoteric knowledge and religious philosophy, I wish to thank you for the Arohn. Each issue gets better and better. The articles in the blue edition (Vol. 2, #3) were beautifully written. There is an incredible amount of very special information here. The History of the Rose and Cross, for example, contains very detailed and organized ideas about a subject that is historically very unclear and seemingly hidden!

I'm glad to see articles which explore foreign and ancient religions in such a scholarly manner. By identifying common threads in all scripture and religions we can see the Unity that is Divine Consciousness!

Love & Light,

Gordon N. Halpern, F.R.C.

Fraternity of the Rose and Cross

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is a mystical study school,
teaching spiritual principles and
techniques, the Cabala and other
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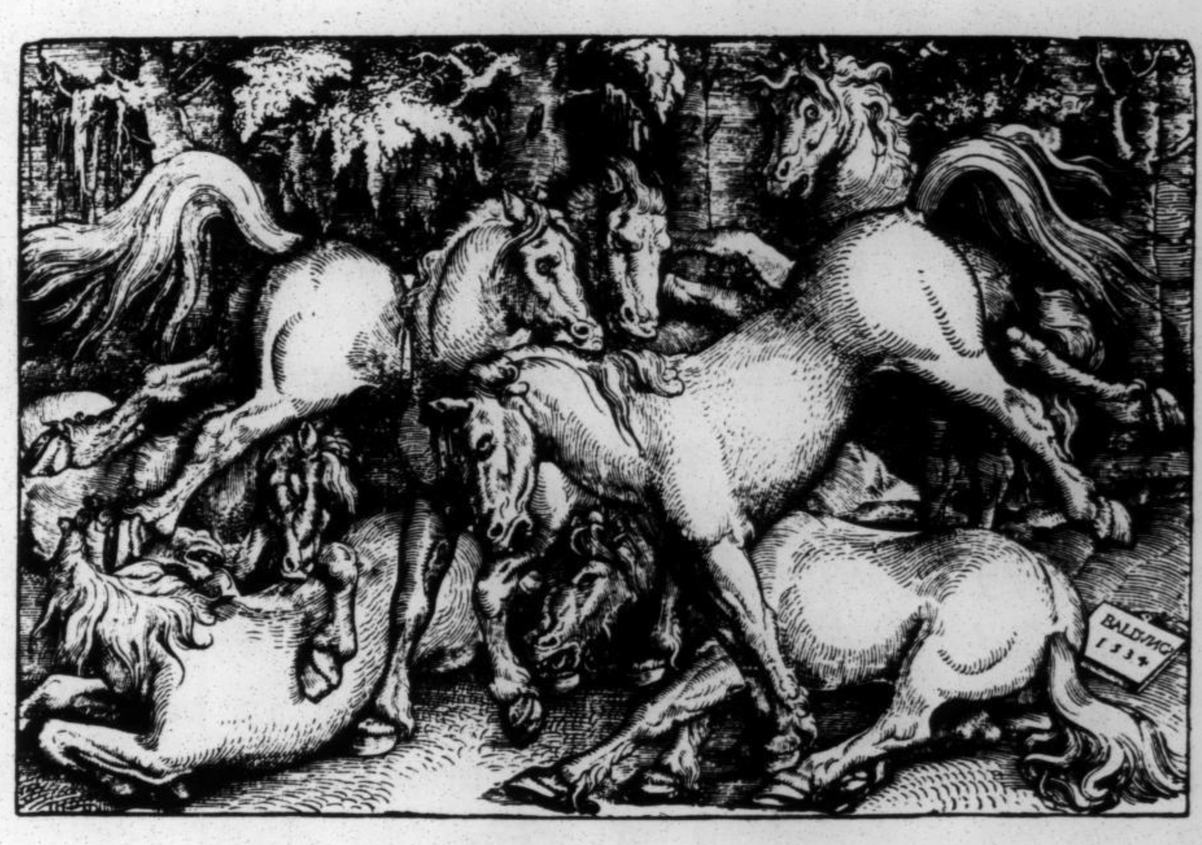
A Quote to Consider

The Scriptures can be understood, and ought to be explained, principally in four senses. One is called literal. ...The second is called allegorical. ... The third sense is called moral. ... The fourth sense is called anagogical, that is, beyond sense; and this is when a Scripture is spiritually expounded, which, while true in its literal sense refers beyond it to the higher things of the eternal Glory, as we may see in the Psalm of the Prophet, where he says that when Israel went out of Egypt Judaea became holy and free. Which, although manifestly true according to the letter, is none the less true in its spiritual meaning-viz., that the soul, in forsaking its sins, is made holy and free in its powers.

Dante
Convivio (Trattato Secondo, I)

World Events Cast Their Shadows on Time



[This is the first part of a radio program in which Fr. Edward Sullivan, Master General of the HORC, and Br. Jeffrey Isbrandtsen, Managing Editor of the Arohn, participated on November 10, 1979. Father Sullivan and Brother Jeffrey had previously appeared on this same program in April of 1979. The response to that first program was so impressive that KISW-FM, Seattle, felt the need for a further elaboration on the topic of prophecy. As previously mentioned, KISW-FM has a broadcast range which extends from Oregon to British Columbia, Canada. We hope you will enjoy this further offering of prophetic investigation.]

KISW: Dr. Sullivan, and Jeffrey, after your talk on prophecy last time, I began to wonder, "What's the use of sticking around?" It seems a little pessimistic, but that is the way I felt about all these things coming up before the end of the century. What do you think we can do about it? Do you think that, knowing all these things, we may be able to stop them? Or do you feel that we should just accept that these things are going to happen to us and go on about our everyday life? or what?

ECS: I don't think we can necessarily stop some of the processes which are at work in our world, but I think, as I mentioned last time, that human curiosity wants to know if there is anything you can know about the future. I suppose that is one of the things that compel us to investigate prophecy. Of course, there is always the individual who is suspicious of it anyway and doesn't believe it is true. Then, there is the individual who feels that if you continue to think along these negative lines, you will generate a negative prophecy that will take place.

KISW: I agree with that to a certain extent. Negative energy can certainly create more negative energy.

ECS: That is very true, but some of the prophecies actually have promises. They tell us that certain things won't take place if we will do certain things. I suppose that if we took a serious view of prophecy, a positive effect upon the world might result. Ultimately, we have found in our research that despite the negativity that does exist within prophecy, there are some nice promises that we can look forward to. So, I guess a little human curiosity, the fact that there are some good prophecies, and just the opportunity to see into the future are things that compel me.

KISW: Why do we focus on the negative end most of the time?

JAI: Well, I think the negative tends to be more spectacular, if you want to think of it in that way. Most of the prophets we have been able to research speak of a "karmic balancing". For centuries upon centuries mankind as a whole has been generating a great deal of negative energy, negative thought forms in the form of war, and the attitudes that we carry in our daily lives toward one another. According to the concept of karma, there has to be a balancing of this energy. If we have created negative energy, at some point it has to come back. In the Bible, Jesus said "As you sow, so shall you reap." This is the concept of karma: if we

continually put out negative energy, at some pcint it is going to come back to us.

KISW: But hasn't there been enough positive energy put out to counteract it?

JAI: Apparently not. I think you would have to put out a lot of positive energy to balance the equation in terms of, for example, World War II and the atrocities that Hitler's Germany perpetrated, or, more recently, the Vietman struggle. You would have to put out a lot of positive energy to balance things like this.

KISW: So, if we are going to pay the price for what happened during World War II, why should we in this generation have to pay for it? True, it comes back, but are the Germans going to pay for it more than we are?

JAI: No, I would say we will all pay for it. Then we can get into the whole area of reincarnation and who is guilty of what and who were you last time and where were you?

ECS: Perhaps our future comes from our past, if reincarnation is a sound doctrine. You know, it is things like, for instance when we are speaking about World War II or World War I, a fellow by the name of Mathias Laing, in the year 1827 said: "The world war will not make people better, but much worse." In 1820, he was predicting world war in the twentieth century, and yet he also tells us that people would not get better, but much worse. He goes on to describe how children would rebel against their parents on a larger scale than even in his day, because obviously, there have always been children who rebel against their parents. He went even further to say that religious faith would decline greatly; priests would leave the church; people will be ' ent only on eating and pleasurable things, just the way our society is caught up today. This gives us some idea of some of the things we can work at in our own lives.

KISW: It reminds me of an initiative that is on the ballot in San Francisco right now. They want to totally strike all laws against vices, all the vice laws and gambling laws, all of the laws that have supposedly kept society moral.

JAI: Well, of course, in Chinese philosophy we can find statements to the effect that the government that governs least is the best government. This requires that there be a consciousness within the people as a whole so that they can carry on self government. I think to take away all of those laws would eventually lead to anarchy.

KISW: Yes, and I feel we have gotten to a point where we do need to legislate our morality.

JAI: That is just another sign of the sickness of our times.

KISW: Do you think that this world war, this final world war is going to really change people that much, that is, those who survive the war? It seems to me that there is always a certain percentage of people that are peace oriented and are into harmony for all people and then there is a percentage of people that are into very war-like behavior. Do you think this is going to change?

JAI: Once again, according to Matthias Laing who died in 1829, "After the purification of the world [let me interject here that 'purification' here can be interpreted as 'straightening by fire' or as it is expressed in Eastern terms, 'tapas'] men will again love each other as they have previously hated each other. It will be a glorious age. Great teachers and holy men will appear and perform miracles."

ECS: So here we have a positive prophecy. After he predicted these world wars in the 20th century, he predicted that it would

get better. We can take some comfort in the fact that if it does indeed get worse, it will eventually get better. Maybe our human race is going to face this "Night of Darkness", or the "Dark Night of the Soul" as the Catholic church calls it, before it can ultimately enter into peace and a state of spiritual unity. Laing is predicting that people will love each other as much as they previously hated one another. So, maybe we <u>will</u> learn from this destruction, if its is intense enough.

KISW: That is interesting, because in my own circle of friends, other than the fact that what you do see on the media, the news the radio, the television, the negative is exploited because it is sensational. It is sensational to see a murderer pull something off on TV; it makes good news. We have become calloused to that point, but I don't really think the majority of people <u>hate</u> each other that much. I have gone out into the street to do interviews, and I think that 90 percent of the people that I run into are very cordial people. It seems like there is a good expression of human love back and forth.

JAI: I think that is very valid on a one-to-one basis, but when you begin dealing with masses of people, when you pull away from the individual, then you can see that almost a group psychosis has developed. I'm sure most of us are familiar with the experiments we learned about in high school biology about a rat population in a cage perfectly set for 200 rats, and when there were 2000 rats in the same small space, more and more aberrations began to appear in the rats' behavior: homosexuality, stopping eating, the cessation of interaction. I think this is the type of thing we are facing today.

KISW: So you think that over-population is one of the biggest contributors to people hating each other?

JAI: It is definitely true that the more people you have, in a defined area, the more tensions seem to develop.

KISW: Let's back up and find out what is happening now? What is going to happen in the next year? We are now going into the 80's. What's is going on? What should we look for?

ECS: First of all, we want to get a little credit here. At least six months ago, we were on this program. We predicted at that time that Israel would sign the peace treaty with Egypt despite the fact that right up to the last hour it appeared that they wouldn't. We said that the United States would put a lot of pressure on Israel to sign the peace treaty, and we find that that prophecy has come true even though many people disagreed and said that for years they have been trying to sign a peace treaty. So, we have already gone through fulfillment of one prophecy, which as we pointed out, was based on prophecies we have been studying. We also predicted that the Arab nations would sign a peace treaty with Israel. Many people will say that this is very obvious, but that is going to take place within the next couple of years. Again, a great deal of pressure will be placed on Israel to sign a peace treaty. That is one of the areas we are involved in. We can expect to see only two more Popes. For example, St. Malachi in 1157 listed 112 Popes that would come and go. We are now on the 110th Pope, so according to St. Malachi, there are only two more Popes to go. The current Pope is the one known as "the labor of the sun"; the last one was "of the half moon"; the one before that was the "flower of flowers". These are all Latin phrases that pertain prophetically and describe the various Popes. Last night we were doing a little research and looked up the LaSalette prophecies. In 1856 a little boy and girl had visions in which they saw the Mother of Jesus who told them that in the last half of the 20th century, war will come. She said that it would be a great destructive war and you will know you are very close to this time, and here's the prophecy, because the Pope will not be a Roman. So we now have a Pope who is not a Roman. We have a fulfillment of a great prophecy familiar to Catholics, who are familiar with the LaSalette prophecies.

So, we now have a Pope who is not a Roman, and we see that Israel signed a peace treaty, so we are already progressing through prophesied events at a very rapid rate. We have only 21 years until the year 2000. In the next 20 years, according to Catholic prophecies, Roman, Orthodox, and others, we are going to see a nuclear holocaust. We are going to see it start in the Middle East, in Israel. A lot of different Christian groups are beginning to realize that prophecy is starting to be fulfilled and they are putting out movies and writing books. We don't all agree on particulars, but we do basically agree that prophecy is being fulfilled at a tremendous rate.

The Tetragrammaton

The Cabalistic Mystery of the Revealed God

"I wish to warn you if you are not in earnest, leave untouched the precious Names of God (in which the highest holiness is named, made known and mightily desired),...for one is not to misuse God's holy Name."

Jacob Boehme
The First Treatise on True Repentance
Preface

God - Creator - Ineffable - Infinite - Beyond Comprehension - Beyond Knowledge, Understanding or Wisdom. Through whom all that is has come to be and in whom all that will be is continuously present. This is the eternal ever-becoming Being of whom the Scriptures say: "In the beginning was the Word...and the Word was God...Through him all things came to be, not one thing had its being but through him."[1] Yes, this God is beyond our limited ability to describe, yet, in order to open a channel for communication, a means for dialogue, the Holy One, Blessed Be He, gave to us, his creation, a vehicle through which He can be contacted. "Eheieh asher Eheieh"..."I am that I am...Yahweh...This is my name for all time; by this name I shall be invoked for all generations to come."[2]

In the Hebrew language the word Shem (שם , ShM, = 900) has this meaning: "reputation, title, category and name."[3] By Gematria the value of Shem is 900 and according to Carlo Suares the number 900 expresses the concept of the "exalted archetype"... "of the primeval Female energy"..."the transfigured symbol of womanhood, social and mythical."[4] In the Cabalah the feminine aspect is viewed as being the polarity of form, the

reality of the manifestation of the physical vehicle. Thus in Jewish philosophy the Name of an object is said to be the vehicle for expressing its reality. Once again, through Gematria, we find that other words having a numerical value of 900 have these meanings: "to be covered" (עלף); "to make skin; to form a crust" (קרם); "to shape, form; to be formed" (רקם). Each of these words gives us a hint, an indication of the reality of names in general, and the most Holy Name of God, YHVH, the Tetragrammaton.

The mystery of the revealed name of God has been a central point of Cabalistic consideration and contemplation for centuries. It has occupied the thinking and meditations of such luminaries as Abraham Abulafia and Isaac Luria. It served as the basis for the Divine Theurgy of the medieval wonder-workers, called commonly "Baal Shem" meaning "Master of the Good Name." To know and understand this name was considered a means of gaining access to a realm of supernal splendor, for it is the key that unlocks the gates of the heavens thus allowing the possessor of such knowledge steady sustenance drawn from the Deific realm itself. It is held that, "He who can rightly pronounce it [the name of God], causeth heaven and earth to tremble, for it is the name which rusheth through the universe."[5]

The Tetragrammaton (Name of Four Letters) is an expression which conveys not a mere metaphysical abstraction, but rather a total living experience. It is a personal statement given by a personal God who was, is and ever shall be accessible to all who in true purity, meekness, faith and love choose to approach His great white throne of undeserved kindness. "The Holy One, blessed be He, says to man, 'Behold, I am pure, My abode is pure, My ministers are pure, and the soul I give you is pure.'" The "abode of God" is no earthly edifice nor archetectural wonder subject to the ravages of time, and mankind. He is not to be profaned but sanctified (see Leviticus 22:2). As Solomon fashioned his Temple "for the Name of Yahweh", so too must each of us create within ourselves a holy, sacred and purified place for the Indwelling of God amongst us.

> "The...method, involving the transmission of God's Influences through His Names can only be used by someone who has attained a great closeness and attachment to God. The more such closeness an individual attains, the more successful he will be in making use of this process."
>
> A.E. Waite
> The Secret Doctrine in Israel

The supernal name, Yahweh, expresses being or existence and can be viewed as God's personal expression of His unifying indwelling and furthermore gives vent to His expressed desire that all of the creation might someday be re-united with Him in undivided love.

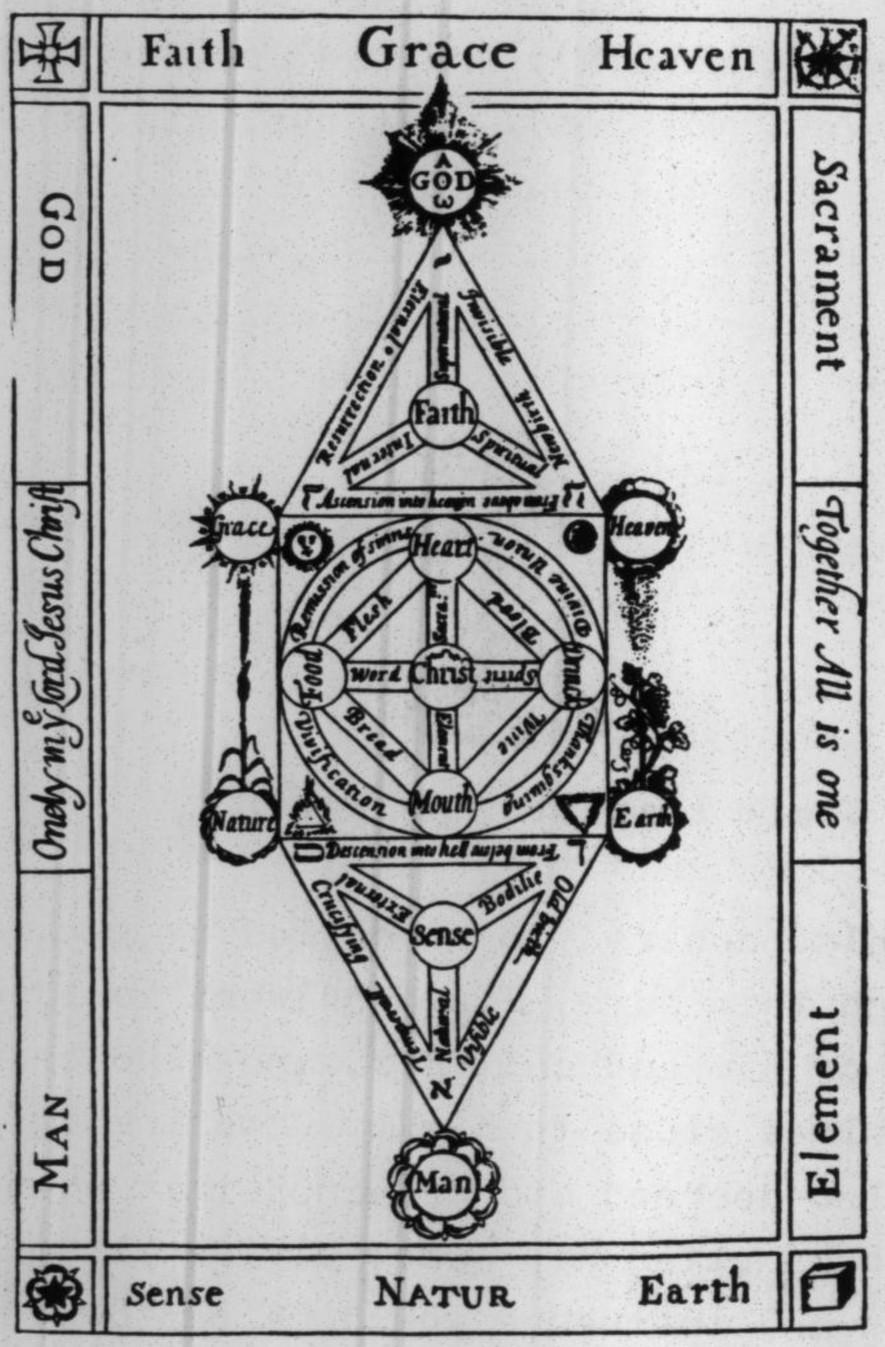
The entire universe is an interconnected whole; this is the hidden meaning behind the symbolism of the Tetragrammaton as it expresses itself in the Four Worlds,[7] as well as being the

mystical significance that hovers about and is contained within the central prayer of all Judaism, the Shema (Hear O Israel, Yahweh Our God, Yahweh is One). The word which is translated as one in that famous prayer is the Hebrew term "Achad", which literally means "unity". This "unity" is a statement that describes the consubstantiality of the universe with the revealed or manifested Deity as expressed through the symbols of the Tetragrammaton's four letters - Yod, He, Vau, He. The realization of the state of unity - the Creator and His Creation - is both the tendency and the goal of all of the created realms. The supernal realm of Divinity ever calls the mundane into "mystical communion" with it. That which is above draws that which is below. Thus the higher Shekinah (Binah) is realized in the lower (Malkuth), and the Greater Countenance (Macroposopus - Vau, the Son). Without Malkuth, the Bride, the Bridegroom would lack the means of fulfilling his task of rectification. Therefore, the name YHWH, Yahweh, is an expression of unity in the midst of seeming diversity, for it allows for all possibilities as expressions of its reality.

Reb. Moshe Chaim Luzzatto has said:

> "God also desired to be called by a Name. Through this Name, His handiwork could be aware of Him and call Him, and also bring themselves close to Him by uttering it ... God also decreed and ordained that when man would utter His Name, divine illumination and influence would be bestowed upon him."[8]

It is a postulate of the evolutionary conception of the universe that there is a tendency for lower vibrational levels to rise in time to higher manifestations. It was this idea that was expressed at Genesis 1:27, "God created man in the image of himself ...". And it was with this in mind that the temptor, the serpent of the Garden of Eden, could say, "God knows in fact that on the day you eat of it [the fruit of the Tree of the Knowledge of Good and Evil] your eyes will be opened and you will be like gods."[9] The evil of this thought is not in the words of the serpent, but in the lack of trust



The Tetragrammaton

Ineffable Name of God	Y	H	V	H
Four Worlds	Atziluth	Briah	Yetsirah	Assiah
Vision of Ezekiel	Deific Form	The Throne	Firmament	Cherubim
The Soul	Neshamah	Ruach	Nephesh	Guf
Tree of Life	Kether	Chokmah-Binah	Tiphereth	Malkuth
Tarot Suits	Wands	Swords	Cups	Pentacles
Four Archangels	Michael	Raphael	Gabriel	Uriel
Four Consecrated Animals	Lion	Eagle	Man	Bull
Four Evangelists	Mark	John	Matthew	Luke
Four Elements	Fire	Air	Water	Earth
Four Seasons	Summer	Spring	Winter	Autumn
Four Directions	East	West	North	South
Elements of Mind	Mind	Spirit	Soul	Body
Powers of the Soul	Intellect	Reason	Fantasy	Sense
The Senses	Sight	Hearing	Taste & Smell	Touch
Moral Virtues	Justice	Temperance	Prudence	Fortitude
The Zodiac	Aries, Leo, Sagittarius	Gemini, Libra, Aquarius	Cancer, Scorpio Pisces	Taurus, Virgo Capricorn

and understanding displayed by the Mother Eve. Evolution in accord with the plan of Yahweh has been ordained from the commencement of the Creative function. It is the fulfillment of the Tetragrammaton's promise - "I shall prove to be what I shall prove to be" - a promise contained in the process of the four letters YHVH.

Is it possible that the Love shown us through the revelation of His name is also the means whereby our love can gain both sustenance and expression itself? When we say the name Yahweh, are we merely repeating an empty formula invoking a long-dead tribal deity? Or are we indeed making a conscious alignment with the very soul of the universe, the foundation and chief cornerstone of creation and that point of reunion to which we all return at time's end?

When one considers for a moment the seeming roundabout path whereby the restoration of the original state of unity, in other words the reconciliation of the Creation and its Creator - the entire concept of the descent into matter and the apparent duality of the manifested God and the vehicle for His manifestation - a sense of wonder can only fill one's very being and flood one's consciousness. The Holy Name is the expressed vehicle as well as being a means to the end result of the entire evolutionary process. The reader will recall that in the Shema the word Achad (unity) expresses the central aspect of Divinity in manifestation. Using gematria, the word Achad has a numerical value of 13; by Gematria we know that Aheba, (AHBH), which is also valued at 13, is linked to the idea of unity. Aheba means "Love". Thus we read: "You shall love (aheba) Yahweh your God with all your heart, with all your soul, and with all your might".10 This follows "Hear, O Israel, etc..." Love is the result of Unity; better yet, Love and Unity are simultaneous expressions of the same cosmic universal principle and are true reflections of the reality of Yahweh as expressed

through His Name. Love (Aheba) and Unity (Achad) are the congruent, coequal and coeternal state of the universe.

The Shema continues: "These words that I command you today shall be on your heart."11 The heart, from the Cabalistic standpoint, can be viewed as being the seat of the Intuitive awareness, the place of supernal wisdom. Thus the Sephira Chokmah of the Tree of Life is regarded as being the two - fold aspect of Love/ Wisdom. Yahweh here states that we must be intuitively cognizant of His words, carrying them ever within us as both directive and means of attaining the realization of His Kingdom - "The Kingdom of God is within." Therefore, we must seek that kingdom within our hearts for there shall be found the Way to God.

The passage from Deuteronomy can be further understood when viewed from the perspective of its relationship to the phylacteries worn by Orthodox Jews from time immemorial. In the Zohar we read: "...put on the tephillin (phylacteries), and thereby...attain oneself the perfection of the divine image".12 These phylacteries are literally strips of leather or cloth which are wrapped around head and arm and which contain various scriptural passages. In the phylactery worn about the head there are four sections of Torah which represent the letters of the Holy Name. Returning to the Zohar:

> "(Deut. 28:10) alludes to the phylactery worn on the head which represents the Divine Name in order of its letters. Thus, the first section, 'Sanctify unto me all the first-born, etc'. (Exod. 13:2) represents the Yod...The second section, 'And it shall be when the Lord shall bring thee, etc'. (Ex 13:5) represents the Hé...The third section contains the mystery of the unity in the proclamation: 'Hear, O Israel, etc'. (Deut. 6:4) and is represented by the Vau, which is the summary of all...

The fourth section 'And it shall come to pass if you shall hearken, etc'. (Deut. 11:13-21) presents the two influences to which the Congregation of Israel - the manifestation of God's power below - is subjected. This then, is represented by the second Hé, which takes up the previous letters and contains them. The phylacteries are thus literally the counterpart of the letters of the Divine Name."13

The Master Jesus, incarnation of the Blessed and Most Holy Christ and carrier of the Pentagrammaton YHSVH , Yahasuah, has said that we should love God with all of our being . In unity and love we show ourselves to be children of God. In unity and love we express His name. Before the early Rabbinic period of Judaic history it was common for all people to use the Tetragrammaton in everyday speech. In the Mishnah (Ber. IX.5) was taught the following: "It was ordained that a man should greet his friends by mentioning the Name." Once again, the true Israel shall turn to the shelter of the outstretched wing of His Name. Just as the Shema is the "summary of all", being expressive of an absolute unity which combines and absorbs all, so too we find expressed through the revealed name of God, the ultimate gift of His reality: His Love and a means of immersing yourself in it - the Tetragrammation, cabalistic mystery and divine image of perfection.

"In the very precious name JESUS, God can desire no evil . . . He is the highest and deepest love and faithfulness, the great sweetness of the Godhead in the great Name Yahweh that He revealed to . . . humanity in its heavenly part . . . this occurred . . . so that [we] might again gain the open gate of grace."

Jacob Boehme
The Way to Christ, I:16

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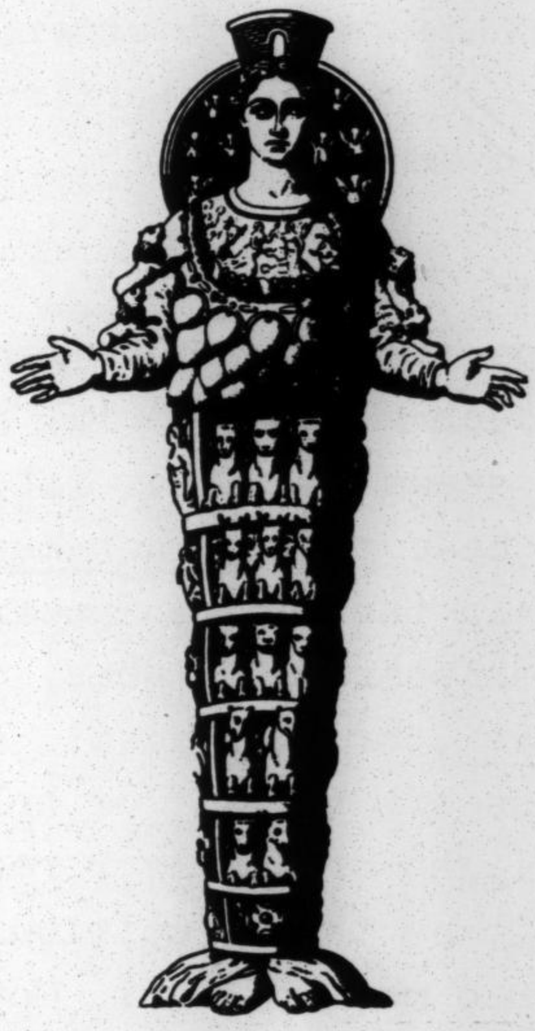
1. John 1:1-3.
2. Exodus 3:14, 15.
3. Danby, H., & Segal, M. H., A Concise Hebrew - English Dictionary, DVIR Publishing Co., Tel Aviv, p. 236.
4. Suares, C., The Cipher of Genesis, Bantam Books, New York, 1973, pp. 9, 51.
5. Mathers, S.L. MacGregor, The Kabbalah Unveiled, Weiser, New York, 1974, p. 30.
6. Cohen. A., Everyman's Talmud, Schocken Books, New York, 1975, p. 23.
7. The Four Worlds of the Cabalah are: (1) Atziluth, the Emanative Realm; (2) Briah, the Creative Realm; (3) Yetsirah, the Formative Realm; and (4) Assiah, the Realm of Action or Material.
8. Luzzato, M.C., The Way of God (Derech Ha Shem), Feldheim Publishers, New York, 1977, p. 193.
9. Genesis 3:5.
10. Deuteronomy 6:5.
11. Deuteronomy 6:6.
12. Bennett, Rebecca (trans.), The Zohar, Sperling and Simon Publications, New York, Vol. I, Prologue, 13b, p. 57.
13. Ibid., 13b and 14a, pp. 57, 58.

The Rosary

A rosary, according to the Encyclopedia of Religious Ethics, is "a string of knots or beads, designed as an aid to the memory, and, when used in religious exercises, providing a convenient method for counting the recitation of prayers or the repetition of the names and attributes of the Deity." [1]

The use of some form of rosary is almost universal in religious traditions. It is used among Hindus, Buddhists, Mohammedans, Christians and even some Jews, although its use and function vary greatly within these groups. For some, it is used simply as a counting device, to keep track of daily prayers recited perfunctorily, and, for others, it seems to have been used for divination, for weight loss (with beads made of shrivelled seeds indicating a form of primitive sympathetic magic), for warding off the "evil eye", as a fertility rite for obtaining a son, and to cure snake bite. The granting of indulgences for a certain number of repetitions of a designated prayer, a practice found quite frequently in the Roman Catholic Church, has led to widespread superstitious use of a rosary. One such Mohammedan belief is that the recitation of a certain prayer 100 times in the morning and 100 times at night is the moral equivalent of providing 100 horsemen for a jihad, or religious war which can help insure the provider's place in the paradise of Islam.

However, many religions throughout the world recite some form of rosary for higher purposes than its use as a mere charm. It is used by ascetics as a means of promoting contemplation; indeed, there is a mantra used in conjunction with a rosary by certain high-caste Brahmans in India which only those who have been invested with the sacred thread may repeat.[2] It has been used in initiations, in commemorating certain Feast Days, and, among some in Egypt, it forms part of the burial ceremony. Those reciting this rosary "transfer" the merit of this recitation of prayers to the deceased.



Just as there are many forms of prayer, there are many forms of rosaries, or repetitive prayers. The intent of such prayers can be mystical, ceremonial, unitative (producing mystical union or ecstasy); a prayer can be an act of adoration, an offering of praise and thanksgiving, a confession, a petition, or a request for intercession.[3] These vary from one religious system to another. The familiar Om mani padme Hum is used by Bhuddhists in India, Korea and Tibet (mystical). Mohammedans repeat the names of God (a form of praise or exaltation). In Japan, among the Nichiren sect of Buddhists, there exists a ceremony involving the chanting of a rosary while making a prescribed number of passes in the air with a ceremonial sword to which the rosary is attached. These passes trace certain figures in the air, said to correspond with the words "mysterious" or "wonderful". Here is an example of a highly ritualized, ceremonial use of the rosary, the training for which is quite rigorous.

Many sects prescribe certain postures and movements to accompany recitation of their particular rosaries, such as bring-

ing the rosary to the forehead at each utterance of a petition or request, while others adhere to no particular set rule regarding bodily positions or movements.

Materials used in Rosaries

Materials used in rosaries have been many and varied, some with specific purposes, such as the special rosary for losing weight made of shriveled seeds. Another interesting example is the Hindu Saivite rosary bead called rudraksá or "eye of the god Rudra (or Shiva)", which in the Punjab appears to mean the seed of the jujube-tree. Worshippers of Vishnu, on the other hand, prefer beads made of tulasi, or holy basil, a plant which is sacred to Vishnu. The use of "tulasi" or holy basil in rosaries is quite interesting in light of a prayer recited while picking the plant; "Mother Tulasi, be thou propitious if I gather you with care, be merciful unto me, O Tulasi, Mother of the World"; yet in Crete the plant is associated with the Evil One.[4] The Jains use different colored rosaries for different purposes; these may be made of red coral, amber or gold, emerald, silver, pearl or crystal. Some believe that rosaries recited with the object of obtaining wishes should be made of rudrakshas; if for salvation, of crystal; and if for subduing the passions, of turmeric seed. A Hindu rosary called the "flag of Vishnu" is made up of five gems representing five elements of nature - sapphire for earth, pearl for water, ruby for fire, topaz for air and diamond for ether or space. In Burma there exists a rosary with beads made of laquered, rolled-up leaves with charmed words inscribed on them. Of course, rosaries made of gems or other precious items have been popular among the rich, but simple knotted cords are in use among many devout believers who cannot afford such luxuries. The Carmelites produce a rosary, the beads of which are made of pressed rose petals, as a symbolic bunch of roses offered to Mary.

The Origin of the Rosary

There are many theories of the origin of the rosary. It is obvious that the repetitious recitation of prayers, invocations, salutations, genuflections and other devotional practices would necessarily lead to the development of some method of keeping count of such gestures and prayers.

It would be difficult, if not impossible, to pinpoint by purely historical means, the origin of the rosary. In Ancient Ninevah a sculpture has been found, described as "Two winged females standing before the sacred tree in the attitude of prayer; they lift the extended right hand and hold in the left hand a garland or rosary." There are many references to repetitious recitations of prayers which would have necessitated some sort of counting device, but there is little written about this until around 1075 when the Countess Godiva of Coventry bequeathed a rosary in her will. Also, similar strings of beads were found in the tomb of St. Rosalia (A.D. 1160). One of the oldest literary references to rosaries occurs in the Hindu Jain canon which refers to them as "counters", "gold", "shining", "garland" and "string".

Even though we usually think of repetitions of Ave Marias in connection with the rosary, this prayer did not come into general use until the twelfth century; before this rosaries were probably used to count "Our Fathers", hence the designation "Paternoster" used for the rosary in some languages. The practice of reciting 50, 100 or 150 Hail Mary's was generally familiar in the twelfth century, before the birth of St. Dominic.[5] (At this time the whole of the Hail Mary was the salutation "Hail Mary, full of grace, blessed art thou amongst women and blessed is the fruit of thy womb.") However, it appears that even though the repetitious recitation of this prayer was in use before the birth of St. Dominic, it was a Carthusian, Dominic the Prussian, who introduced meditating on certain definite mysteries during

the recitation long after St. Dominic's death.[6] Even though tradition attributes this form of the rosary to St. Dominic, who was supposed to have been instructed in this form of devotion by Mary herself in a vision, this tradition has never been verified historically.

The origin of the Franciscan Crown Rosary is also attributed to a vision of Mary herself. She is said to have appeared to a Franciscan novice in 1422, instructing him in this particular devotion. The novice then began to recite this new rosary, meditating on the joyous mysteries, whereupon his superior happened to see angels weaving a crown of roses around the novice's head.[7]

Whatever its origin, meditation on the various mysteries while lovingly and intelligently reciting the rosary is recognized by many as the essence of devotion to Our Lady. Indeed, numerous apparitions of Our Lady have advocated and instructed the recipients of the vision in the use of the rosary.

The name itself appears to come from the word rosarium, a "rose garden" or from rosarius, a "bouquet" a "garland of roses." This substantiates the early legend of Mary taking rosebuds from a young monk's mouth as he recited Ave Maria's, weaving them into a crown or garland. The older, English name, found in Chaucer and elsewhere, was a "pair of beads", the word "bead" from the Old Saxon "bede", originally meaning "prayer", and related to the German "bitte", as in a request. This word was later transferred to the actual (now so-called) beads themselves.

Forms of Rosary

The number of beads in a rosary varies. The Buddhist rosaries generally have 108 or sub-multiples of 108. The Mohammedan rosary usually consists of 99; the Greek Orthodox homvoschinion consists of 100; and in Russia monks use a rosary of 103 knots, devided intriguingly into sets of 17, 33, 40 and 12 plus a small one at the end.

Western Forms of the Rosary

The Rosary Confraternity is the first specific rosary confraternity of which there is record. It was established in 1470 at Douay in Flanders, and has since become worldwide. Confraternities are established only through the Dominican Order. The members are obliged to meditate on the fifteen mysteries each week, reciting one decade of Hail Mary's for each mystery. The Association of the Perpetual Rosary is formed of groups of members of the Rosary Confraternity who, in addition to the 15 decades, spend one specially designated hour a month saying the 15 mysteries and other prayers, the hours being arranged for a continuous recitation, with special regard for those at the hour of their death.

The Living Rosary is said by an association of 15 members, each one of whom recites one decade a day so that, among the 15 members, one complete rosary is recited each day. Public recitation of the rosary, where half the group says the first half of the prayers, with the other half of the group responding, are also called the Living Rosary.

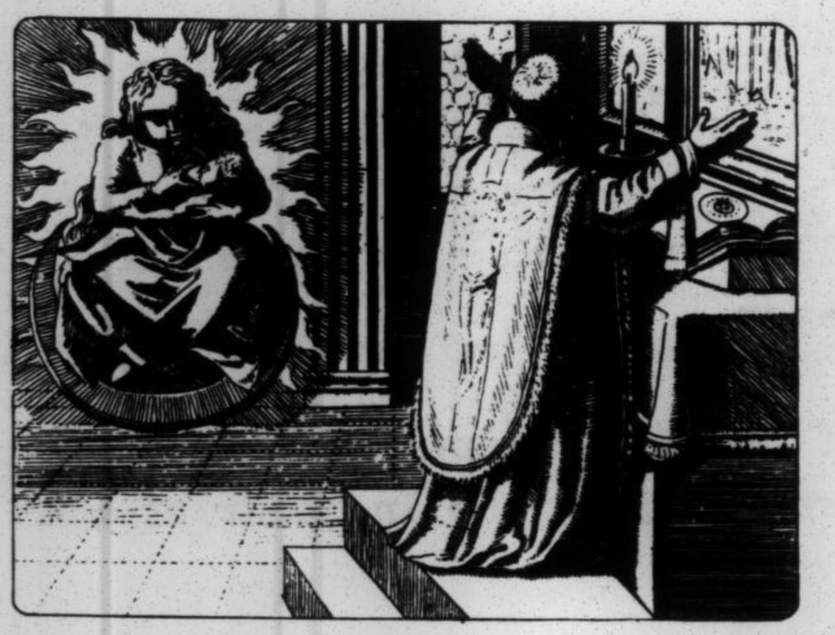
The Rosary of the Immaculate Conception consists of three groups of one large and four small beads, with a medal of the mystery attached. Our Fathers are said on the large beads, Hail Mary's on the small ones, with each series beginning and ending with a special prayer.

The Rosary of the Immaculate Heart is five groups of one Our Father and seven Hail Mary's in honor of the Immaculate Heart of Mary.

The Rosary of the Seven Sorrows consists of seven series of one Our Father and seven Hail Mary's, with meditation on Mary's seven sorrows.

The Franciscan Crown Rosary or Seraphic Rosary honors the seven joys of Mary and is the basis for a rosary-meditation developed by Liberal Catholic priest Fr. Lloyd Worley, the Rosary of the Seven Rays. This Seven Ray Rosary is recognized as a method of attunement to the seven rays.[8] The Seven Ray Rosary is used as both a private devotion/meditation and for common recital, the Ray Rosary Family (an experimental Liberal Catholic lay order) organizing such common or group recitals.

The practice of reciting the rosary has been thought of by many as an idle repetition of meaningless prayers, but the age of this traditional practice, and the devotion inspired by it are, I believe, a strong indication of its inner value. If practiced in a loving and intelligent manner, this meditation can indeed be a vehicle for change of consciousness.



From Maier, Symbola aurea

1. Encyclopedia of Religion and Ethics, James Hastings (ed.), Charles Scribner's Sons, New York, 1951, vols. IX & X, p. 847.

2. Modern India and the Indians, M. Monier-Williams, p. 110.

3. The New Encyclopedia Britannica, Encyclopedia Britannica, Inc., H. H. Benton, pub., Chicago, 1974, Vol. 14, pp. 948-952.

4. A Garden of Herbs, Rohde, Dover Publications, Inc., New York, 1969, p. 39.

5. Hastings, op. cit., p. 185.

6. "Der Katholik" Mainz, Oct., Nov., Dec., 1897.

7. "Our Lady's Rosary of the Seven Rays", Fr. Lloyd Worley, The Family of Our Lady's Rosary of the Seven Rays, 1978, p. 1.

8. For anyone unfamiliar with the concept of the seven rays, I would recommend as excellent reading the booklet "The Seven Rays and the Holy Eucharist", Arthur M. Coon, 1939 (not an official L.C.C. publication, but available from the Liberal Catholic Church of St. Frances, 3201 Pleasant Ave., Minneapolis, Minn. 55408).

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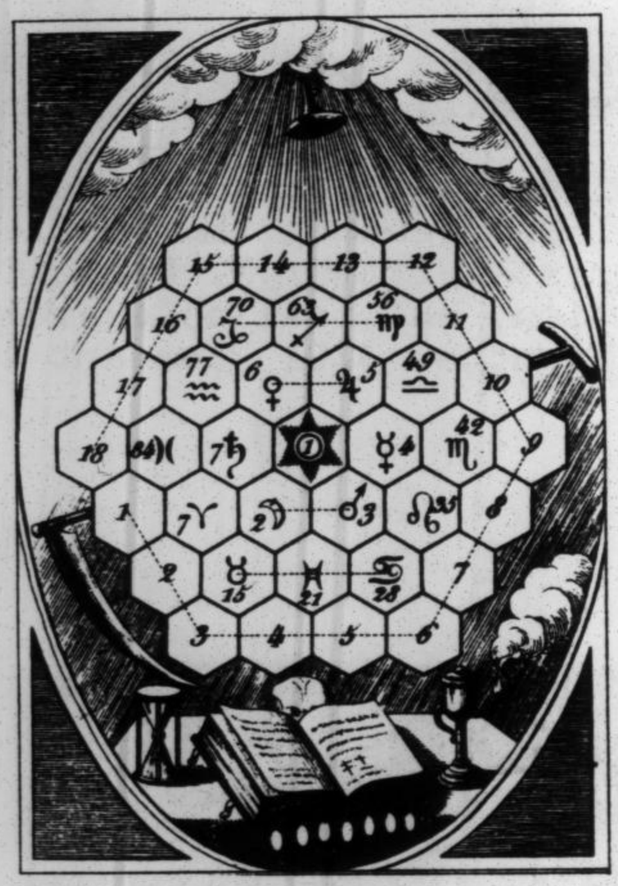
A Pure Language



For then will I turn to the people a pure language,
that they may all call upon the name of the Lord.

Zeph. 3:9

The ability of any language to give vent to spiritual expressions is regulated by the evolutionary state which that language manifests. In much the same fashion we can see that language itself is but a reflection of the state of consciousness of those who partake of its process. To most people the word "light" can signify, among other definitions, the reality of visual perception, while to the physicist it might indicate a certain vibrational level of matter. Yet again, to the mystic that term might express the physical manifestation of spirit, or, indeed, the very mind of God.

The mystic's understanding of language transcends the mere mundane contents of the words which may be employed to express their supra-mundane view of the cosmos. Yet they too are restricted by their various cultural milieus to the available ideograms common to their linguistic heritage. They, in spite of their understanding, are limited in their ability to give expression to their inner visionary encounters with the Divine realm by the parameters of the language they are familiar with. It is this limitation which mystics and the writers of all scripture are continually faced with.

Language can be divided into two catagories, if you will, which Mircea Eleade had called the "sacred" and the "profane". Each are definitions of space, for language can be seen as being the creator of spaces, which is to say that language allows for the differentiation and establishment of diversity within the totality of unity, of complexity within apparent simplicity.

Profane (i.e., Mundane) language is that common form and medium of communication that is used in most of our everyday interactions with one another. It is the expression of matter relating to itself on the superficial level of appearances. There can be a seemingly great diversity and abundance of types

and kinds of this level of communication. Each area of mundane intercourse engenders its own specific linguistic sub-group. Thus we can find a language of commerce, one of science, one of law and another of art. Each of these has within its order a variety of sub-groupings, and, of course, there are many more examples which we might point to and recognize as being a reality. All of these together form, in their totality, the mundane matrix for and means of communication.

The sacred language, on the other hand, is a language which in one sense lacks corporeality. It centers on that which lies behind the sense-world and has as its basis the eternal aspects of Divinity expressing itself. While both systems are at heart composed of symbolic representations of patterns which have been culturally accepted, the levels of meaning in the sacred or mystical lingual interpretations are far more complex. In any mystical language there can exist an interdependency and mutuality of meaning that transcends the possible levels of complexity in interpretation that the mundane finds itself limited to, for the sacred language is not limited by the mere structures or meanings of terms employed. It can call unto itself the very essence of Divinity, for it is the reflection of creation and the substance of reality.

Historically the use of language as a means of expressing the sacred has been widespread. In many cases our earliest examples of written works are either scriptural or mythological writings which gave expression to and originated in the religious consciousness of the culture. For numerous centuries the ability to write was the province of the priestly caste; this knowledge was jealously guarded. In these cases where the written language was used more commonly, we can still find divisions or subdivisions of linguistic expression peculiar to the non-secular world. The Roman Catholic Church maintained the use of Latin as its official means of communication long after the lan-

guage had ceased to be a living cultural means of expression. Other examples are to be found in the plethora of so-called magical languages which sprang into being during the late-Middle Ages and early Renaissance.

All of us can agree that language and speech are marvelous tools and wondrous creations, but whence did they spring and where are they taking us? Students of Theosophy are familiar with the various concepts of root races and the evolutionary path of conciousness as it is expressed in matter. It is an occult principle that thought engenders language. "Language is certainly coeval with reason, and could never have been developed before men became one with the informing principles in them - . . .For as Professor Max Mueller tells us in his "Science of Thought", 'Thought and language are identical'. . ." [1] H.P. Blavatsky has also said that, "Language could not be well developed before the full acquisition and development of . . .reasoning facilities." [2]

The Hebrew Cabalists have long held to the concept that the means of expression by which the emanation of and from the Diety gave form to spitit, was, in fact, the word. By this means (i.e., through the medium of sound -- that is, vibration) did the celestial realm enter into the mundane materialization. In other words, "the process by which the power of emanation manifests itself from concealment into revelation is parallelled by the manifestation of divine speech from its inner essence in thought, through sound that as yet cannot be heard, into the articulation of speech." [3]

This concept is well expressed in the first verses of the Johanian Gospel: "In the beginning was the Word, and the Word was with God and the Word was God. All things were made by him; and without him was not anything made that was made." [4]

The Greek term that is used by the author of this Gospel is LOGOS. This creative word as a concept carries a threefold meaning. First, it can have the meaning of "a word", not in any grammatical sense (i.e., like the Latin "vocabulum"), rather as the idea of language itself. Second, it can be applied to and describes the process of gathering together in the mind ideas and then expressing those thoughts through the medium of words. Last and most notable is the context found at John 1:1 where the Word of God is seen as ". . . the personal (hypostatic) wisdom and power in union with God, his minister in the creation and government of the universe, the cause of all the world's life both physical and ethical." [5]

As previously mentioned thought and speech are simultaneous occurences, and both are expressions of the divinity in which man partakes. Philosophers throughout the ages have recognized this fact. Thinkers as diverse as Thomas Hobbs [6] and Solomon Ibn Gabriol [7] have agreed with the ancient authors of the scriptures about the important role which language plays in the evolutionary scheme and place of humanity. In the very first passages of the Hebrew Scriptures the act of Creation is pictured as arising from the action and means of speech: "Let there be Light." [8] It is also notable that at Gen. 2:19, God presents to Adam, the first man (that is the first being possessing the consciousness which allows the use of speech), "all the wild beasts and all the birds of heaven, . . . to see what he would call them; each one was to bear the name the man would give it." [9] Hobbs has said " . . . in the right definition of names lies the first use of speech . . ., and in wrong or no definitions lie the first abuse . . ." [10], and, "all names are imposed to signify our conceptions, . . .". [11]

The sacred scriptures of all cultures and in particular the Pentateuch, Torah or Five Books of Moses, are the literal expres-

sions of sacred language. As such it is apparent that there is more to these texts than at first meets the eye. Cabalistic tradition maintains that the scriptures can be interpreted on four levels: The literal (peshat), the allegorical (remez), the homiletical (derash), and the mystical (sod). Each of these levels or modes of understanding corresponds to one of the Four Worlds found within Cabalistic thought but all revolve around the central idea that since the Torah is a reflection of God and composed of letters, one can obtain a greater comprehension of the Divinity through a study of the letters of the individual words in the Torah. The very alphabet of the Hebrew language was conceived as being the place of the indwelling of Yahweh. "There is a language which expresses the pure thought of God and the letters of this spiritual language are the elements both of the most fundamental spiritual reality and of the profoundest understanding and knowledge." [12]

This world of the spiritualized meaning and essence of letters is seen by some mystics as being a "true world of bliss". Men the likes of Abraham Abulafia and Isaac Luria have, through a process of contemplative abandonment, become opened to realms of far-reaching splendor and deep mystical awareness. The Christian Mystic Jacob Boehme said in his Triple Life of Man: "Although speech varies them by transposition, nevertheless each letter has an origin at the center of nature. This origin is wonderful and the senses can grasp it only by the light of intelligence." Madame Blavatsky said much the same in her magnum opus, when she said: "In the Sanscrit, as also in Hebrew and all other alphabets, every letter has its occult meaning and its rationale; . . ." [13]

It is not too far a jump in consciousness to the idea that the speech of Man is inherently tied to the divine speech, and for the Cabalists this was in turn synonomous with the one source of all creation -- the Holy Tetragrammaton -- YHVH.

Language is to the mystic something that goes beyond the mere conventions of social intercourse, nor is it merely the expression of a limited cultural consciousness. For language to be truly a sacred container it must be capable of giving form to the otherwise intangible, if only by hint or shadow, reflection or echo. Language is symbol and symbol represents, explains and at the same time veils that which it stands for. As the sacred name is the place of the Indwelling of God, so too the languages of man are also repositories for that same essence. To the mystic the whole cosmos is alive with the spirit of God. It is a living entity which can at any moment speak to us. The sacred language or better yet, the consciousness that perceives the sacredness of language, is capable of being understood at any moment by that mind which has enflamed itself to the realities of the nature of its existence. Life itself is the monument and sign of the reality of the spirituality of the universe.

> "The divine energy chose to articulate itself in the form of the letter of the Torah . . . It can be compared to the mystic body of the Godhead, and God Himself is the soul of its letters." [14]

1. H.P. Blavatsky, The Secret Doctrine, vol. II, p. 199 (footnote) Theosophical University Press, Pasadena, 1974.

2. Ibid., p. 199.

3. G. Scholem, Kabbalah, Keter Publishing House, Jerusalem, 1974, p. 99.

4. John 1:3, KJV.

5. J.H. Thayer, trans; A Greek-English Lexicon of the New Testament, Harper & Bros., New York, NY, 1889, p. 380.

6. "...the most noble and profitable invention of all others was that of SPEECH, consisting of names and appellations and their connection, whereby men registered their thoughts..." T. Hobbs, Leviathan, Bobbs-Merrill Co., N.Y., 1958, p. 37.

7. "The surest proof that man is pre-eminent among creatures is, that he partakes of the state of the angels in regard to speech and understanding. These two are divine and spiritual properties." Solomon Ibn Gabirol, The Improvement of the Moral Qualities, S. Wise, trans., AMS Press N.Y., 1966, p. 30.

8. Gen. 1:1.

9. Gen. 2:19 JB.

10. op. cit., Hobbs, p. 41.

11. Ibid. p. 44.

12. G. Scholem, Major Trends in Jewish Mysticism, Schocken Books, New York, 1974, p. 133.

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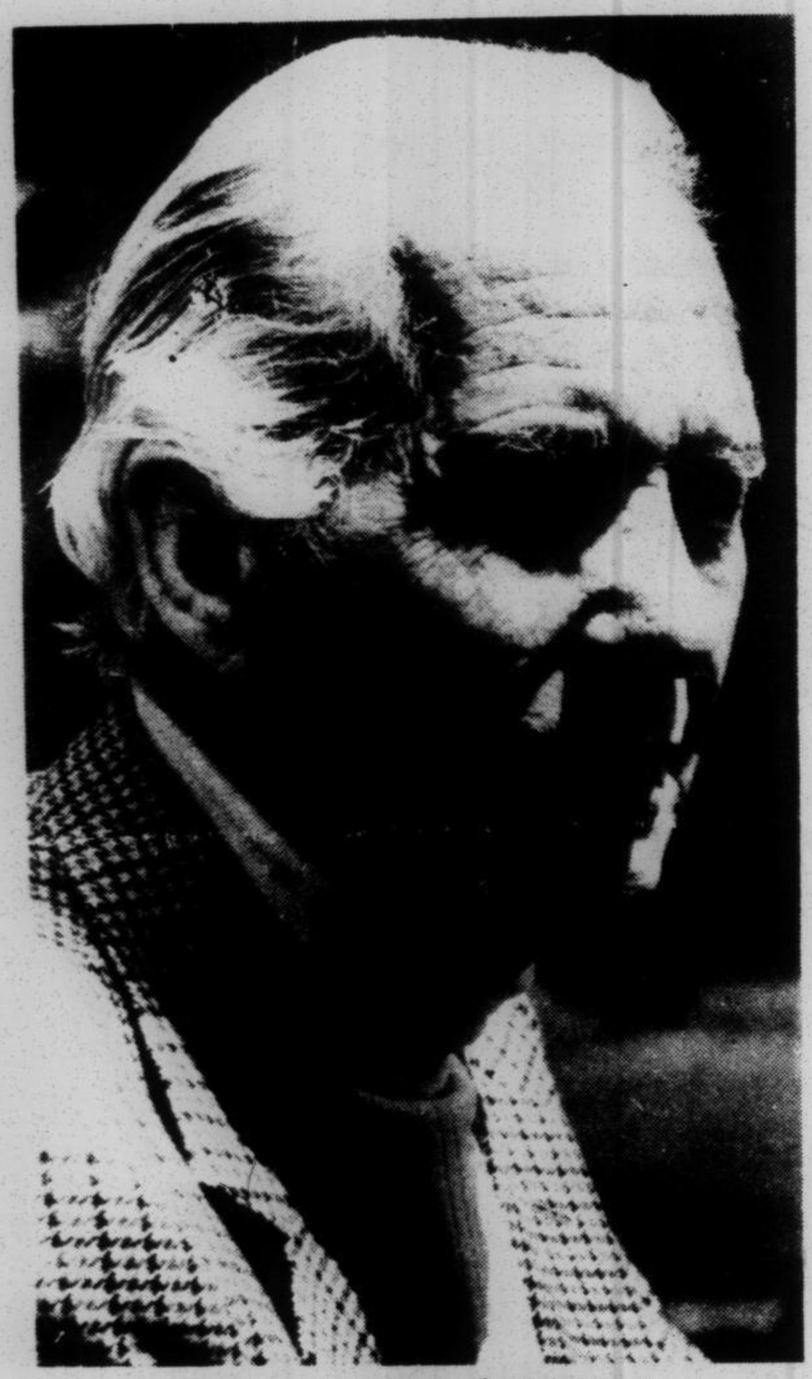
14. G. Scholem, Keter Publishing House, Jerusalem, 1974, p. 171.



BISHOP VON KRUSENSTIERNA
(Ron Seba photo)

Conversations

Presiding Bishop Sten von Krusenstierna

The following is an interview between Liberal Catholic Church Presiding Bishop Sten von Krusenstierna and Arohn Managing Editor Jeffrey Isbrandtsen. The interview took place on June 29, 1979.

Arohn: Bishop Von Krusenstierna, could you begin by giving us some basic information about yourself, your schooling, your early ecclesiastical training, and some of your early experiences in the church?

Bishop: That is a rather wide field, isn't it? I was born in Sweden and when I was 19 years old, I went to Indonesia and worked there before World War II on plantations. After the war I went to India and then later to Australia; it was in Australia that I became very interested in the church and started working in the church. That was in 1947. At that time I had a very fine teacher, Bishop Lawrence Burt. He had been Master of Ceremonies in the old days under Bishops Leadbeater and Wedgwood. Right from the time of the beginning of the Church in Sydney. So, one could learn much from him.

Arohn: Did you have any contact with Bishop Leadbeater, or had he passed on by then?

Bishop: I never met him. At the time when he was still working in Australia I was in Indonesia, so I never met him. But I have always been interested in his writings and, then, of course, it was in Australia that I got my training, did my studies and became a priest.

Arohn: In what year did you become a bishop?

Bishop: I was consecrated a bishop in 1958. Shortly after that I went to a synod in Europe. It was the first synod in over 28 years. Since then I have been to every synod. Shortly before Bishop Burt died in 1962, I became Regionary Bishop of the Australian province. In 1973, the other bishops elected me as Presiding Bishop after Bishop Sir Hugh Sykes.

Arohn: How do you perceive the position of the Presiding Bishop? Is it the same as in the Roman church, which has its Pontiff; or is the Presiding Bishop in a different type of situation?

Bishop: The position of Presiding Bishop in our church is nothing like that of the Pope. He is what we call Primus interpares, which is to say that he is "the first among equals." His prerogatives include being the chairman at meetings of the episcopal synod, as well as being the executive officer of the Synod. The governing body of the church is the General Episcopal Synod. At the moment there are 33 bishops. Then he also has the right to perform the consecrations of new bishops. For the rest, he has the same functions as his colleagues; he has no other particular rights and any decisions that are made must be made by the Synod as a whole. So, he cannot make decisions except that he has certain powers in an emergency. Something may happen somewhere, and he can act to the best of his ability in whatever way he sees fit. However, he has to have his decisions confirmed by his brother bishops. So, you see, the Synod is a democratic body; the position of Presiding Bishop is just like being the chairman and the executive of a particular body.

Arohn: As a ceremonialist, what advantages do you perceive as being inherent in the Liberal Catholic rite as opposed to, say, the Roman rite, or any other catholic rite? Do you feel that the Liberal Catholic rite, ceremonially speaking, is more efficacious than the Roman rite? Do you feel that it helps to bring people and the celebrant more into the action of the ceremony?

Bishop: Yes, I would agree with your second question. I feel that is so, especially in the case of the present Roman rite which has been simplified very much and is not, in my view, as efficacious as the previous Latin Mass was.

There is still a lot of ceremonial in the Roman church, but I think that the Liberal Catholic Church is very good if not better in its ceremonial than the Roman church. That doesn't mean that you always see first-class ceremonial on all Liberal Catholic Church occasions, but we are on the whole very strict in upholding the right way of doing things. I think this is one of the particular strengths of the Liberal Catholic Church and it is often mentioned by observers from other churches that we adhere very strictly to certain ceremonial rules and try to always do well in our ceremonial work. The Roman rite is very much simplified, ceremonially speaking. It hasn't the beauty and splendor that it once had.

Arohn: Do you feel, then, that the Liberal Catholic rite has maintained the mystical and esoteric significance of ceremonial?

Bishop: Very much so, yes, I feel that that is so.

Arohn: You have said that, "The whole purpose of the development of man is unselfish service." Do you feel that the Liberal Catholic Church is fulfilling that purpose?

Bishop: I feel the Liberal Catholic Church is fulfilling that purpose, and that it is an avenue of service. We can all help in this particular field, whether as clergy or lay people. It is true that a sacrament, and in particular the Holy Eucharist, not only influences the individual, but influences the whole vicinity, the whole area, wherever it is held. Bishop Leadbeater made this point quite clearly, as you can read, in the Science of the Sacraments. This was like a new discovery, something which had not been realized before. There are forces being brought down from the higher worlds, from the inner worlds, which are then being spread out over the surroundings during the Eucharistic celebration. This is one of the avenues of service that is open to us through our work in the church. Then, of course, we try to

develop ourselves into better servers in order to do service to humanity as a whole. In various ways, whatever comes to hand.

Arohn: What, then, would you feel to be the function of the LCC within Christendom as a whole at this point in time?

Bishop: That is a rather big question. We are such a small church in comparison to the big churches. I think there is within the Liberal Catholic Church a seed for future development which possibly is missing in the other churches. We have an adaptability in our theology and in our views which the older churches lack and which allows for development on both the individual and group levels. This is, I think, an important point, we have brought a full sacramental system down into the present day and we hope to carry it into the future, so that it will be available to future generations. Some of the important details in the sacramental system are being dropped by other churches. I'm speaking in particular about the Roman church; the Eastern churches are much more careful in this regard. I think therefore that this could be one of the functions of the Liberal Catholic Church. We must guard the sacramental heritage from being leveled down to almost nothing which, I'm afraid, has happened and continues to happen today.

Arohn: Along this line, do you feel that in the future there will be an expanded role for women within the church?

Bishop: Yes, I think so, but I couldn't say yet in what direction. That, I feel, is a question that is very, very difficult to judge. As far as I can see at the moment, we cannot have women priests or women bishops, but it is quite possible that similar orders for women could develop at some stage in the future; we simply don't know. But, there may be other developments which may first occur; there may be a particular type of ceremonial developed, a type of

services which are done by women which could be within the province of the church. This is probably the most likely way that it will develop.

Arohn: I'm very curious about the question of women in the church. It is my understanding that according to Bishop Leadbeater a woman cannot consecrate the Host. Unless there is a very definite change in the evolution of the species, I don't see what would make the difference. Is an evolutionary change what you are talking about?

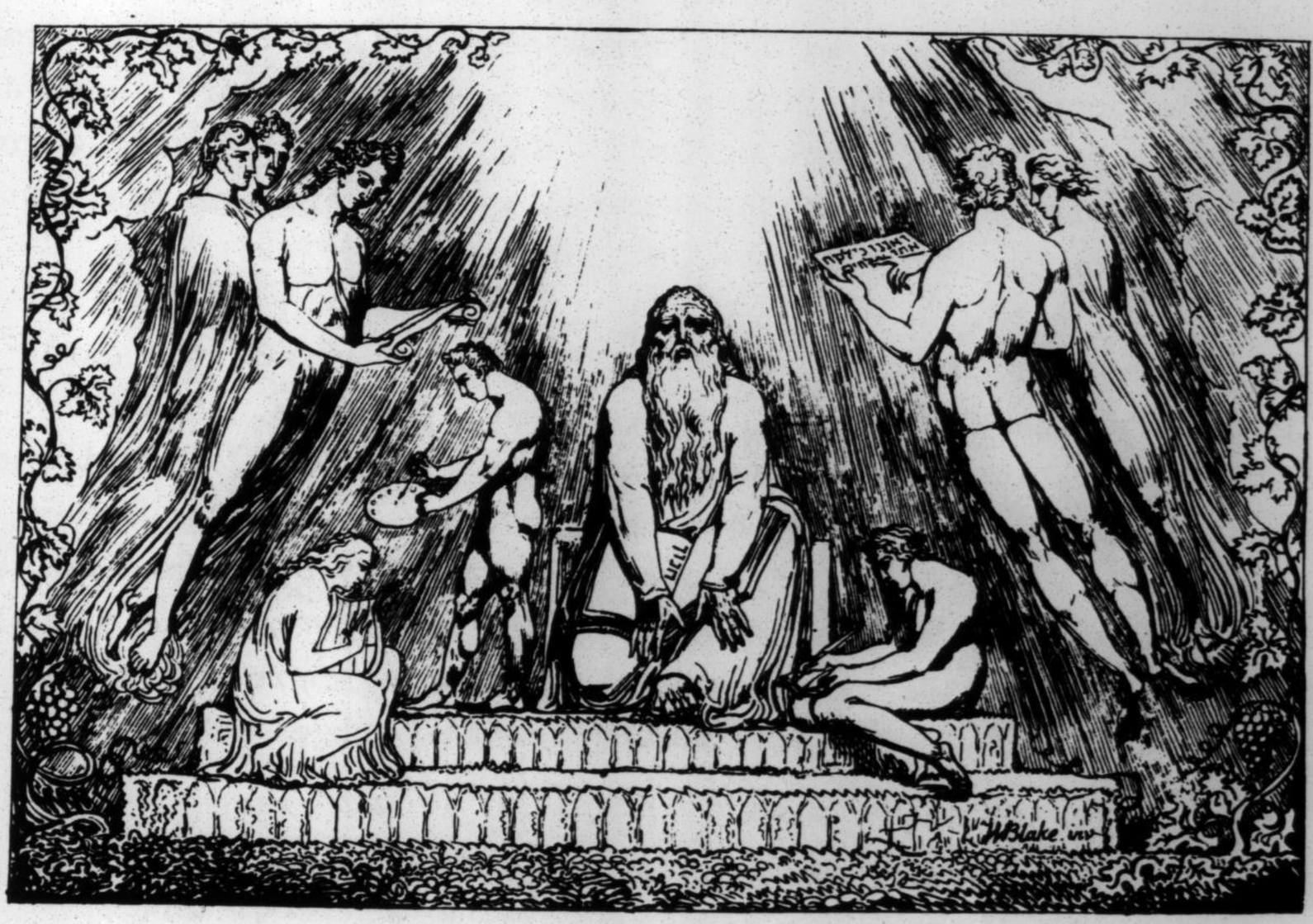
Bishop: No. But somehow, in some way, I'm sure that there will be developments and that we don't quite know yet what direction they will take. We must try to be aware of these developments, and of the possibilities, when they come. Personally, I feel that some kind of ceremonial will develop that is to be done by women. That is the way it was in the ancient days. Think of some of the ancient religions; they usually had separate temples; they had temples where there were women priestesses and they had temples where there were male priests and then they had other services, other temples, where they were mixed. So, you had different types of ceremonies in ancient times in, for instance, ancient Greece, Egypt and some of the other ancient civilizations. One would have to go into very much more detail in order to point them all out, but this is just a general view. As I said there were these three classes of worship, some conducted by women, some conducted by men, some conducted by mixed groups. So, maybe that is the way we are going.

Arohn: In closing, do you feel that mankind is prepared to make the next evolutionary step in its consciousness, or is at all approaching that time? Or are we still caught in the morass of the ego, so to speak?

Bishop: I think we are slowly approaching almost a watershed, I would call it, but at the moment there is much difficulty. In some respects we are tremendously advanced,

scientifically and technologically, for instance, while the moral advancement of humanity hasn't kept step. This is our weak area. I can see two possibilities opening up: one is that we are really going to destroy each other by the means that we now have available. We all know that we can destroy this planet. If those few people that have the power in their hands decide that they want to they can practically destroy the whole of humanity and the whole planet, which would, of course, be a disastrous thing. But, the other way is that we should try and develop morally. This is, I think, where any movement such as ours, the Liberal Catholic Church, as well as many other churches and movements have a place. We must try and get humanity onto the right path, moving toward moral development, unselfishness, kindness and harmlessness. We should not be so concerned with killing. This kind of thinking has been inbuilt for centuries in our civilization; always everything must be destroyed. We are, as I previously said, approaching a watershed; the question is - are we going to make it or not? Are we going to get over this tendency and learn that we mustn't always destroy and kill and exploit everything? We must learn to nurture nature, animals and plants, and the whole of our environment, for it is all at stake. There is no doubt about it. We now have before us this choice, a choice that each one of us must make. Each must do his or her little bit.

All Scripture Is Inspired of God



In the last issue of the Arohn[1] we discussed the concept that the authors or writers (and there is a difference) of the Bible were knowledgeable in the Cabalah, a system of Jewish-Christian mysticism that definitely pre-dates the New Testament, or Christian Greek scriptures. In so doing, we touched upon the subject of scriptural inspiration and the three basic Cabalistic codes, Gematria, Notaricon and Temurah, giving several examples as contained in scriptures, apocryphal writings and early Christian usage (e.g., Ichthus, notaricon for Iesous Christos Theou Vios Soter, "Jesus Christ, the son of God, the Savior").

In addition to all of these, it was pointed out that the name "Jesus" in Greek adds up to 888 (using gematria) and several examples of gematria concerning the names of God were given: Lord, Lord Jesus and "Christ Who is the image of God". And, finally, a very significant quote was cited from the General Epistle of Barnabas, proving early Christian interest in the Cabalah.

No doubt many readers feel that the argument for the early Christians being Cabalists was overstated. However, some very creditable scholars are beginning to accept the idea, if not wholly, at least in part. One such prominent scholar, Alexander Jones, S.T.L., L.S.S., Professor of Sacred Scripture at Upholland College, Lancashire, and the General Editor of the excellent Bible translation, The Jerusalem Bible, is an outstanding example. Let us consider what he has written concerning this subject:

> "'The man looked at me as if he thought me a very wicked fellow; and, I dare say, has by this time discovered that if you write my name in Tamul, leaving out T in Thomas, B in Babington, and M in Macaulay, it will give the number of this unfortunate beast.' (from the Letters of Lord Macaulay.)
>
> "Assuredly the cabbalism of numbers is a dangerous sport. But the human mind insists;

it will impose its patterns upon plainness; the pulse and lungs force Chaos into rhythm. Where every pulse beats and every mind considers within its lonely dominion, what rich diversity! So with Macaulay and the English divine of Mysore. . . ."

"We know very well, and the principle is not alien to Biblical interpretation, that some figures are not meant to be taken literally.

"Did the author of Genesis know that Jacob bowed precisely seven times to Esau? (Gen. 33:3) A venerable number this; highly thought of by all the ancients. It seemed so often to peep through creation. Seven planets, seven stars of the Great Bear, seven Pleiades, seven notes of the musical scale, seven sensory terminals in the human head - eyes, ears, nostrils, mouth. Small wonder if the Greek and Latin words for 'seven' have their root common with the Greek word for 'veneration' (hepta, septem, sebasmos) or if the Hebrew word 'to take a solemn oath' has its radicals in common with the term for 'seven'. This odd number is always finding its way into Hebrew literature. It seems to fascinate St. Matthew who gives us seven parables in one chapter, seven 'woes' in another, seven devils, seven loaves, seven baskets, seven petitions of the 'Our Father', and - probably - seven beatitudes. For him this number has the roundness of perfection and to forgive 'seventy times seven times' is to forgive abundantly and without end.

"Knowing this, we shall not be misled, for instance, by his three series of 'fourteen' generations in our Lord's family tree. He is quite aware that . . . he has banished three Kings of Judah from his second series. He is aware because the source which he manifestly uses (1 par. 3, 15-16) certainly contains them. But Matthew wanted a multiple of his beloved seven. Moreover, and it seems more than happy accident, the number fourteen is the numerical sum of the Hebrew consonants of David's name (DWD:D

being the fourth letter of the alphabet and W the sixth). There are indications, too, that a threefold fourteen had Messianic significance in Rabbinic thought. It is a reasonable conclusion that Matthew is presenting his Messias, son of David, as the David par excellence. Confirmation comes from the Apocalypse when the whole Christian, Messianic, era appears as a period of thrice fourteen months (Apoc. 11:2;13:5) also the holy name of Jesus occurs exactly fourteen times in this same book.

"The play becomes fast and furious when numbers are represented by letters of the alphabet, and this is as true of Hebrew as it is of Greek. The game was early in vogue . . . the author of the Epistle of Barnabas argues that Abraham foresaw the Crucifixion. He deduces it from the number of Abraham's servants - 318. The Greek letter tau, he points out, has 300 for its numerical value and it is written in the form of a cross (T). This leaves 18 unaccounted for but the author is not baffled. The first two letters of the holy name will supply that; I's equivalent is ten and E's is eight!

"St. John himself does not disdain the game. He warns us that he is playing it, though very seriously, when he writes: 'Here is wisdom! Let intelligent ones work out the Beast's number which is actually a man's number. And his number is 666.' (Apoc. 13:18)

"In Hebrew Letter-figures, unknown of course to the Romans, Ceasar Nero (gsr nrwn) produces the sum of 666. This number was suitable from other points of view also. It fell pointedly short of the symmetrical and perfect 777. It was, too, the very contrast of the supraperfect 888 which is the sum of the Greek letters of the name of Jesus (IESOUS: 10, 8, 200, 70, 400, 200). Indeed, the Beast was a thrice-sinister thing; the very antithesis and antagonist of Christ.

"The cabbalist was rampant already in the first centuries of the Christian era and to extract hidden meanings he had recourse to various shifts. The pertinent instance is the rule called "Albam" (mnemonic word for: A=L; B=M) by which the Hebrew

alphabet was bisected and the letters of the second half substituted for the corresponding letters of the first half. Or, of course, vice-versa. Thus in the Hebrew alphabet A answers to L, B to M, C(G) to N and so on. Now since L stands numerically for 30 and M for 40, the 'Albam' substitution would give respectively 1(A) and 2(B). Now this may be pure coincidence, but it is rather too striking to be ignored."[2]

Jones does not argue that the Bible writers wrote cabalistic texts but assigns them a sort of Cabalistic style using symbols then in vogue among Cabalists. At least, this is the impression that I get from his comments. However, he leaves no doubt that there is a cabalistic overtone to the scriptures in many areas. His comments also demonstrate a considerable degree of ignorance concerning Cabalism and the very Cabalistic codes utilized in holy writ. This fact is neither shocking nor discouraging. If it is anything, it is a pleasant surprise, and hopefully indicates a trend in Bible scholarship!

The point of this rather lengthy quote is to show how even contemporary scholars like Jones find it necessary to explain obvious esoteric symbols, particularly numerical ones, by referring the reader to cabalistic traditions. Moreover, he supports his argument by giving as an example an obvious cabalistic statement in the General Epistle of St. Barnabus.

There are a few questions, though, that the serious student, and not the casual reader, to whom the book is obviously directed,

might want to ask Jones:

1. If this style of writing was so popular in the days of the Apostles, why doesn't it appear more often in literature of that period, which, by the way, it doesn't.

2. Why does such cabalistic writing appear really only in the Hebrew and Christian writings, particularly the scriptures? And doesn't this support the contention that the early Christians were cabalists?

3. How does one explain the fact that it is present in early Hebrew scriptural writing? If the Apostles were merely utilizing contemporary cablistic notions in their writing, why would the same cabalistic notions have shown up in the Hebrew scriptures from 600 to 1500 years before the Christian era?

I don't think Jones' theory holds up on the mere claim that the use of numerical symbols was simply a popular style of writing that the Apostles borrowed. I believe that it is obvious that this is not the case; therefore we are forced to accept the conclusion that the scriptures, Hebrew and Christian, are cabalistic, not only in style, but in content and meaning as well.

Moreover, the reference to St. Barnabus does not touch just the numerical aspect of the Cabalah, or Gematria, but it uses Temurah as well. "Temurah" literally means "permutation" or "change". There are four aspects of Temurah, which were briefly explained in the last issue of the Arohn[3]. The aspect we are interested in for the sake of the present discussion is the aspect which deals with the shape of the letters themselves conveying hidden meanings. In St. Barnabus we find the use of Temurah along with the use of Gematria, where the Greek letter "T" is meant also to stand for the cross of Jesus.

Jones believes this is a clever way out for the author of the Epistle, but it is very sound and traditional Temuric Cabalah. By the way, Jones' "Albam" is also standard Temurah. He does acknow-

ledge this fact: "This may be pure coincidence but it is rather too striking to be ignored"! I would think so.

Jones mentions the number seven, particularly in connection with St. Matthew's Gospel. His conclusions are remarkable for a non-Cabalist. The cabalistic meaning of the number seven is natural, or material, perfection; whereas the number 12 means spiritual perfection. The number three means intense substantial expression, or divine realization. Three is the number of sanctification. This is because the two one's balance one another and the third is "set apart". The word "sanctification" means the act of "setting apart" for a holy purpose.

There is one other number that we must consider here, the number four. This is because three added to four makes seven; three times four equals 12. The number four means, cabalistically, material reality. The cabalistic equation of seven (natural and material perfection) is three (intensity) plus four (material reality). Therefore, we can say that intense material reality is represented by the number seven. But this equation has several basic properties we must not ignore. This (4) material reality is attached to three, the number of divine realization.

Three is the number of the Trinity. Four is the number of the World Mother. Now, this is not just my personal theory, but basic and orthodox Cabalah, as I shall shortly demonstrate. But let us consider the number four in more detail. The number four is the first number capable of true division, and which the number two divides. It is esoterically significant of that which yields itself up to this division, as material to the hand that fashions it. It is material reality, the number of the world. But it can also imply imperfection and weakness as well as good.

Thus we have "four corners of the earth", and, as disturbing influences, the "four winds of heaven". This is clear in the

scriptural verse: "I have been seeing visions in the night. I saw that the four winds of heaven were stirring up the great sea; four great beasts emerged from the sea. . ."[4] The "sea" represents humanity, but I would like to say more about that later.

Four is also divided cabalistically into three plus one. This is not true division, but it is cabalistic. Three is the number of divine manifestation, of the Holy Spirit, the spouse of Our Lady, and the Trinity itself. One is the number of God, unity, and beginning. Combined, they symbolize the world, and in one sense, the manifestation of the Second Person of the Trinity into the world. God becomes man, is the message of the Church concerning Christ. He does so through the world in a general sense, but He does it in a particular sense through his mother. The number of Christ is two. Two cabalistically represents balance and deliverance. This is also the esoteric meaning applied to the Christ. Each one of the number two (1 + 1) represents one aspect of the Christ: "1" for the Heavenly Man, the Son of God and "1" for the Earthly Man, the Son of Man. One alone represents the First Person of the Trinity, the Father, and it also has the meaning of beginning and unity.

The very name "Trinity" implies a Christian cabalistic statement in Gematria. The Blessed Three!

Once the aspiring Cabalist begins to grasp the simplicity and yet vast complexity of the Cabala and its stamp on holy writ, as well as on cosmic reality, the excitement and joy he or she experiences cannot be expressed. Most assuredly, one's faith increases a thousandfold.

For example, let us consider this: The first books of the Bible, Genesis, Exodus, Leviticus and Numbers, the so-called orthodox Cabalistic books of the Torah, carry the stamp of the Cabalah. A bold claim? Not at all. Genesis, the first book

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of the Torah, is the book of creation, the beginning. Exodus, the second book, is the book of deliverance (Christ, the deliverer, is represented by the number two). Leviticus, the third, is the guide to sanctification for the Hebrew priesthood and those who desire to set their lives apart for the service of God. Finally, Numbers, the fourth book of the Bible, concerns the wilderness - the reality of the world. And the fifth book, Deuteronomy, deals with government; cabalistically, the number five represents government (the number five will be dealt with in greater detail elsewhere).

The worldly aspect of the number four is illustrated in conjunction with the number three in the style of Jesus' teaching. In the seven parables of the Kingdom at Matthew, chapter 13, are divided into two sets. The first four parables, or mystery illustrations, are delivered to the multitude, or the world at large. The last three parables are delivered in private, to his disciples. The first four deal with the world aspect; the last three, with the divine, the Great Work of God and are meant for those who are to begin on the Great Work of the Kingdom. Jesus hints at the difference between the teachings given to the people and those given to the disciples when he says, "The mysteries of the Kingdom of heaven are revealed to you, but they are not revealed to the multitude." (Matt. 13:10-11)

I would like to give an example of gematria in use, while establishing the relationship of the words "Mary", "earth" and "world". In Hebrew, each letter has a numerical value. This is also true of Greek. This is why I so often refer to the Hebrew and the Greek scriptures, because the translation into English does, indeed, "lose something". In gematria, words with the same numerical value (arrived at by adding the numerical values of the letters making up the word) are considered to be identical in some manner. For example, "Mary" is "Marion" in Hebrew, which is spelled MRIM. Its gematriac value is 850 which is further reduced

to 13 by adding 8 + 5 + 0. This can be further reduced to the number 4, which represents the world aspect.

Other "850" words bear out this relationship:

850 = "to make a nest"
850 = "multitude"

Now let us take another example, the word "earth", which in Hebrew is ARTZI and has a value of 301. Again, 3 + 0 + 1 add up to 4. Other examples of "301" words (in Hebrew) are:

301 = "betrothed"
301 = "to be formed"
301 = "to be fashioned"
301 = "form"
301 = "fruitful"
301 = "fertile"
301 = "Gracious Acceptance"!

Finally, let us consider the word "world" or OVLM, which has a value of 706: 7 + 0 + 6 = 13; 1 + 3 = 4. Other "706" words are:

706 = "eternity"
706 = "cover"
706 = "forever"
706 = "long duration"
706 = "foreskin"
706 = "tradition"
706 = "the curtain of the holy ark"

In conclusion, I would like to quote Bishop C.W. Leadbeater concerning the World-Mother:

> "There are three distinct ideas involved in the ordinary thought of her:
>
> "1. The story of the mother of . . . Jesus
>
> "2. The sea of virgin matter, the Great Deep, the water over the face of which the Spirit of God moved.
>
> "3. The feminine aspect of Deity."[5]

TO BE CONTINUED

1. Arohn, Vol. II, No. 3, "All Scripture Is Inspired of God".
2. Jones, A., Unless Some Man Show Me, Chapter 13, "Divertiments: Biblical Numbers", p. 118.
3. Arohn, Vol. II, No. 3, p. 39.
4. Dan. 7:2-3 (JB).
5. Leadbeater, C.W., Rt. Rev., The World-Mother as Symbol and Fact, Theosophical Publishing House, Adyar, Madras, 1975, pp. 3, 11.

The Gnosis

By Dr. Geddes MacGregor

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An inquiry into the nature of the Gnostic contributions and influences on Christianity.

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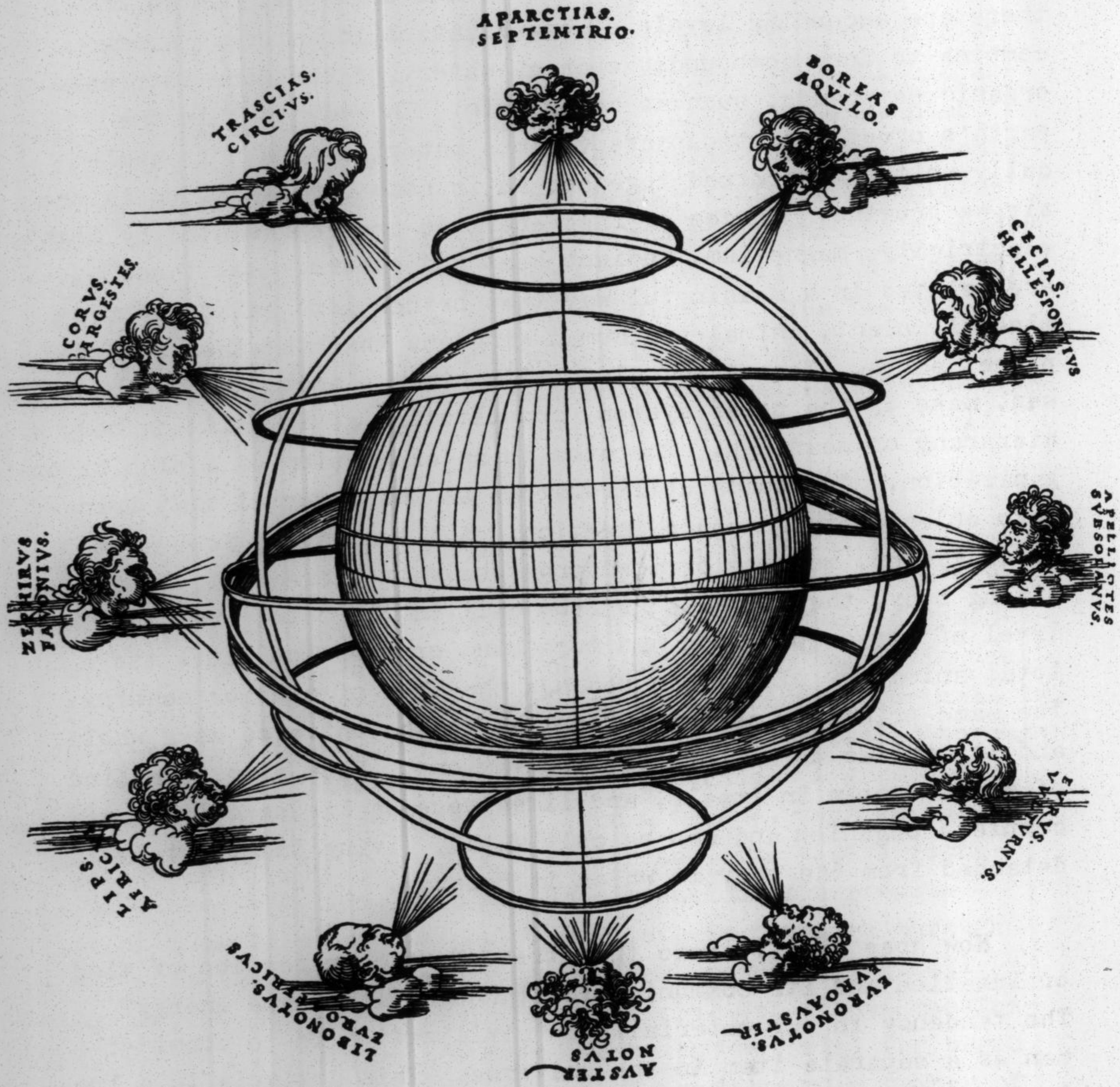
All One and All Different

Our universe is an evolving oneness or unity, but made up of countless subdivisions. It is one, in the sense that an animal or plant is one. In all aspects of Nature we encounter this arrangement. Even in the mineral world, chemical elements are composed of units of matter and energy that are integrated into a particular system that brings into manifestation markedly different elements, such as oxygen, iron or gold. Two factors are involved in all meaningful manifestations. The reality, or meaning, of each form is the mind quality or ideation, and matter and energy brings the ideation into physical existence. At all levels, from atoms to worlds, this principle of a dual origin for all objects is evident.

We tend to miss this characteristic in physical phenomena, perhaps due to the complication that may be present. How this relationship of mind and material can become complex is demonstrated in the make-up of all living organisms. The living cell is the unit of structure of plant and animal forms. The cell is the expression of a plan, or ideation, which is revealed through an intricate organization of various compounds. A group of cells are modified and united to form a tissue, such as muscular, glandular, nervous and other tissues. The tissue represents tissue ideation, that is, an expression of a precise kind or organization or plan. The tissue is revealed through modified cells. The cells by themselves, representing cell ideation, become in the tissue the material for tissue manifestation. In like manner, tissues become the material for organ formation. For example, the stomach is made up of a number of different kinds of tissues, as are other organs of the body. Further aspects continue this principle and bring forth the complete organism.

The universe appears to be similar to an evolving organism, and the same principle of relationships in living organisms applies to the solar system, our immediate universe. As we know, there are ascending levels of organization in Nature. Atoms combine to form compounds, such as water, or the more intricate organic compounds, such as hemoglobin. In addition, in the earth's crust and atmosphere various materials are not chemically united, but mixed together as in rock formations or in the air we breathe. Forces or free energies are represented by light, electricity, magnetism, radiant heat and others. All these are related in a meaningful way that brings into existence the mineral, plant, animal and human kingdoms that together form the planet earth. The earth, along with other planets and the central sun, make up the solar system, constituting as in a living body a hierarchy of meanings. The atom is an expression of a plan of organization. Compounds utilize atoms as the material that brings into objectivity compound ideation. All the way up from atom to solar system, meaning or mind progressively increases. In the living body, the increase is from cell to the total organism, each level of its composition has more mind or ideation until the total animal or plant form reaches the apex of mind or meaning. The same principle certainly applies to the universe as a whole, and it applies to all of its subdivisions. Each atom is a kind of solar system in itself, and likewise each living cell is a complete organism and can be cultivated, living indefinitely detached from the body to which it belongs.

How does man fit into this tremendous complication of mind or ideation and its communication through matter and energy? The tendency in our materialistic civilization is to consider man as a separate item in the universe. This attitude is a logical consequence of the idea, so deeply embedded in our beings, that we are the physical bodies. But if we can appreciate the universe as analogous to an evolving organism, then in addition to the meaning or mind in all forms and systems, there must be a mind that contains the total solar system. Man, on this basis,



NON IVDICET MIDAS.

becomes an important aspect of universal mind or spirit. Also, this concept puts man into relationship with our planet earth and with the earth's mineral, plant and animal kingdoms. Each of us, too, is as a unit in the human kingdom or human mind.

When we turn our attention to the idea of the oneness of the world, we discover that we have the evidence for this truth in the facts and principles of Science and in our own experience. The concept of the world as a living organism is very old in human thought. Plato, along with others in past ages, accepted the idea.

Physicists have collected much information about our solar system. Increasingly, the evidence indicates an integrated web of energies and bodies organized into a dynamic entity that has been in existence for billions of years. Further, it is not an automatic machine-like affair but requires constant adjustments and regulation. For example, the sun sends out into space the solar wind moving with a velocity of two to three hundred miles per second. This energy would be devastating to life on this planet were it allowed to impinge on the earth's surface.

No two leaves, of the countless number in the world, are ever identical, and investigation has disclosed that no two snowflakes are the same. If it were possible to examine in detail the nuclear forces and particle organization of an atom, we can assume this same quality of a degree of individuality would be present. Also, from this principle it follows that planets, evolving for billions of years in their own spaces and places in the universal plan, must differ tremendously from each other in many respects. We would assume, too, that careful studies might reveal certain differences in the chemical elements of the moon samples as compared with those of the planet earth. Such differences could be of the order of moon isotopes for particular elements.

As it is, the earth's magnetic field deflects this stream of solar energy. It is also necessary to protect life on earth from excessive concentration of untraviolet light. An ozone layer in the earth's upper atmosphere screens out this energy. One objection to supersonic aircraft is the danger of interference with the earth's ozone belt. From a matter and energy standpoint, scientists are aware that our earth and the bodies of the solar system are linked through a network of electromagnetic energies that unites the universe. We are united with distant stars through light. In addition, cosmic rays and other radiations constantly enter the earth's atmosphere. Gravity is another force uniting all forms of the solar system in patterns of movement and space relationships. Hence, even on the basis of our limited information, our world is a vibrant dymamic organism.

All is alive, in the sense that it is continually in organized motion reflecting an inner power that moves the world towards greater perfection, as revealed in organic evolution. The solar system, in turn, is part of a still greater organism, the Milky Way. The oneness of the world is demonstrated all around us. Everything has evolved materially from one source, energy or substance, under the direction of a common mind and plan.

The idea of a common mind rests upon some very plain indications in human experience. We know from our creative activities that organization is a manifestation of intelligence or mind, therefore, a unified organism must be the reflection of a master plan or ideation. The universe, as indicated by scientific evidence, is an integrated organization, and so it is necessary to postulate its source and continuance in a common mind. These principles are taken for granted in human experience, and on what other experience can we base our conclusions?

Man is handicapped in his search for truth by his very limited sensitivity even to the physical world. It is important to remember that even with the aid of all our instruments, we perceive but a tiny fraction of physical phenomena. Nature has been scientifically investigated mainly through the use of the mental faculties of reasoning and intuition. Principles and laws discovered through a combination of experiment and thought have become the means for the extension of scientific knowledge into aspects of reality far beyond the scope of the sense organs. Scientists assume the world to be one in law and principles. Hence, the laws that apply to the visible can be applied also to the invisible phenomena it becomes possible to postulate matter and energy relationships for non-perceived physical states. The chemist, for example, has worked out a complicated theoretical world that is in many ways more real to him than what is directly sensed. Further, he has confirmed its validity in practical demonstrations. The immense industry based on synthetics has developed through experimental and theoretical chemistry.

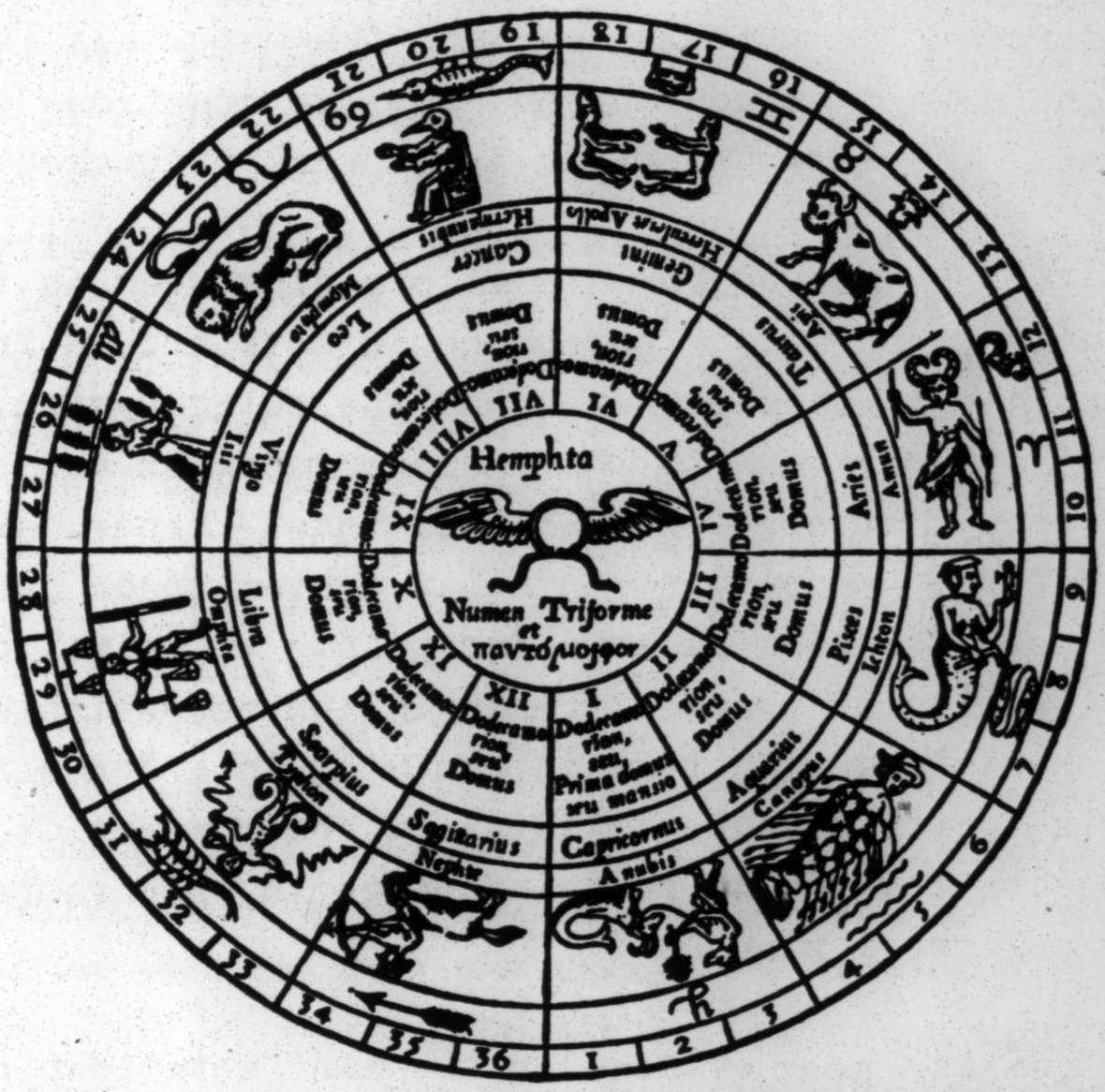
But knowledge of this kind, while of great practical significance, gives only the bare bones of the realities of physical Nature. How much of man, or any living form, would we know if our information were limited to mathematical or quantitative relationships? From such an approach we would learn nothing about the essentials of any living organism, or even about inanimate Nature. How much do we know of the qualities of water from the quantitative relationships of oxygen and hydrogen, as given in the formula, H_2O? Scientists have a certain kind of information concerning the invisible in Nature, but this knowledge is obviously restricted and superficial.

The concept of the oneness of the world gives us a basis for extending not only mathematical principles, but other concepts

found to be true for the world we know, to the total world manifestation. Newton and Einstein, as examples, made discoveries based on limited contacts with Nature, and extended them to apply to distant planets and stars. They were concerned with phenomena that could be expressed mathematically. None of their discoveries, brilliant as they were, touched man or any living organisms except secondarily. Actually, the present cult of materialism automatically eliminated life from scientific consideration. Nevertheless, principles well known through scientific knowldge and our own personal experience are not limited to matter and energy, but apply to the world as a whole, as logically and realistically as any of the laws of the physical sciences.

What are some of these laws and concepts with wider applications? The concept of a universal mind includes intelligence, consciousness, will, creativity, and other such qualities as beauty, truth and love. The first quality, evident in all living forms and without which there could be no sustained thrust to cosmic evolution, is the will, or the urge to multiply or propogate. It is the passion for embodiment in physical matter. Plants and animals manage to survive and reproduce in the most favorable circumstances. Certainly, of all the qualities that characterize the world, this obedience to the biblical injunction, "Be fruitful and multiply," is most evident. The dandelion ordinarliy produces flower and seeds at the top of a stalk several inches above the ground, but if the plant is cut down it flowers with practically no stalk at all. The little flies we see around decaying fruit, and which have been used so much in studies on heredity, ordinarily mate, lay eggs for a new generation and die all in a few days. But when males and females are, at hatching time, kept in separate containers, these flies continue very lively two or three times longer than their usual life span. The urge to propagate transcends the life cycle period. Mineral time is so much slower than ours, it is impossible

for us to discern this quality of the impetus towards form multiplication. However, astronomical data indicate the birth of even galaxies.



From Kircher's *Œdipus Ægyptiacus.*

Another principle, obviously present in the whole universe, is the uniqueness or individuality of all forms and systems. The reality of the universe is universal mind that brings about manifestation by two aspects of itself - meaning, or mind, and substance. The universal mind has the capacity for innumerable creations, but to bring these into objectivity necessitates separate and original forms. We experience this principle in our own lives. Our minds are capable of different plans or ideas for construction or creations and to communicate them it is necessary to provide individual forms or systems. We write letters, using

the same materials for all of them, but each is organized so that it has its own message. Without intelligence, or mind, a block of marble can be broken up into fragments. With the mind and skill of the sculptor, the marble can be transformed into beautiful figures. The mind is one, and the materials it uses in its expressions have a common source, but the creations can be very different. The same principle is at work throughout Nature.

Space itself is not uniform in an organism such as the solar system. In other words, if a person could move around from one location to another in this planet or in the solar system, in each position, his relation to the various energies and bodies would differ from that of all other locations. Hence, along with uniqueness of forms, each point in solar system space has a certain uniqueness. The same is true for points in animal or plant space. This quality of space differentiation necessitates that by virtue of position, each form is evolving in a force field of its own. This factor must contribute, to some extent, to differences in objects though the main influence in this respect is place in the universal plan.

Another quality most evident in the manifestatioan of the universe is analogous to what we call love. Love is stressed in all religions as being the heart of the world. As we know, the term love is used to designate various emotions and attitudes. An impersonal love is more analogous to this force in Nature. To evolve according to a plan necessitates that various parts, bodies, energies constantly move towards an ideal orientation. This involves unions and relationships that bring about new forms, systems and qualities. In the transformation of energy into chemical elements, the same principle is evident. Free, unconfined energy condenses or unites in special patterns to form materials as diverse as gases and metals. Co-operative combinations are analogous to love and are essential for the creation of the cosmos.

The universe can be thought of as the child of supreme will, intelligence and love. First comes forth the plan, followed by the embodiment of the plan in the birth and evolvement of a universe. The same is true for our productions. Through will, mind, and love , we first experience the plan or idea and then embody it in suitable materials. All creation consists of relating matter and energy according to a plan. Forces are polarized between positive and negative poles. Matter itself appears to arise in a field of tension between opposite polarities. Some have speculated that our positive universe may be in equilibrium with a negatively charged universe. If such universes should come together, both would cease to exist. All phenomena are due to the play of negative and positive forces. This power relationship is present in Nature and in man. It is tantamount to impersonal love and is the basic quality in the universe. Manifestation depends upon organization, or mind, but the quality that permits organization is the attractive power that, at the human level, is termed love. Other qualities or principles characterize the evolving universe, but our limitations are such that even the things we seem to know are mainly in the realm of mystery or the unknown. If we can appreciate a little the signifigance of the universe as an organism evolving according to cosmic will, mind, love and plan, and realize the necessity for individual differences, when mind or spirit is manifested in matter and energy, we can achieve more order in the evaluation of ourselves and the world.

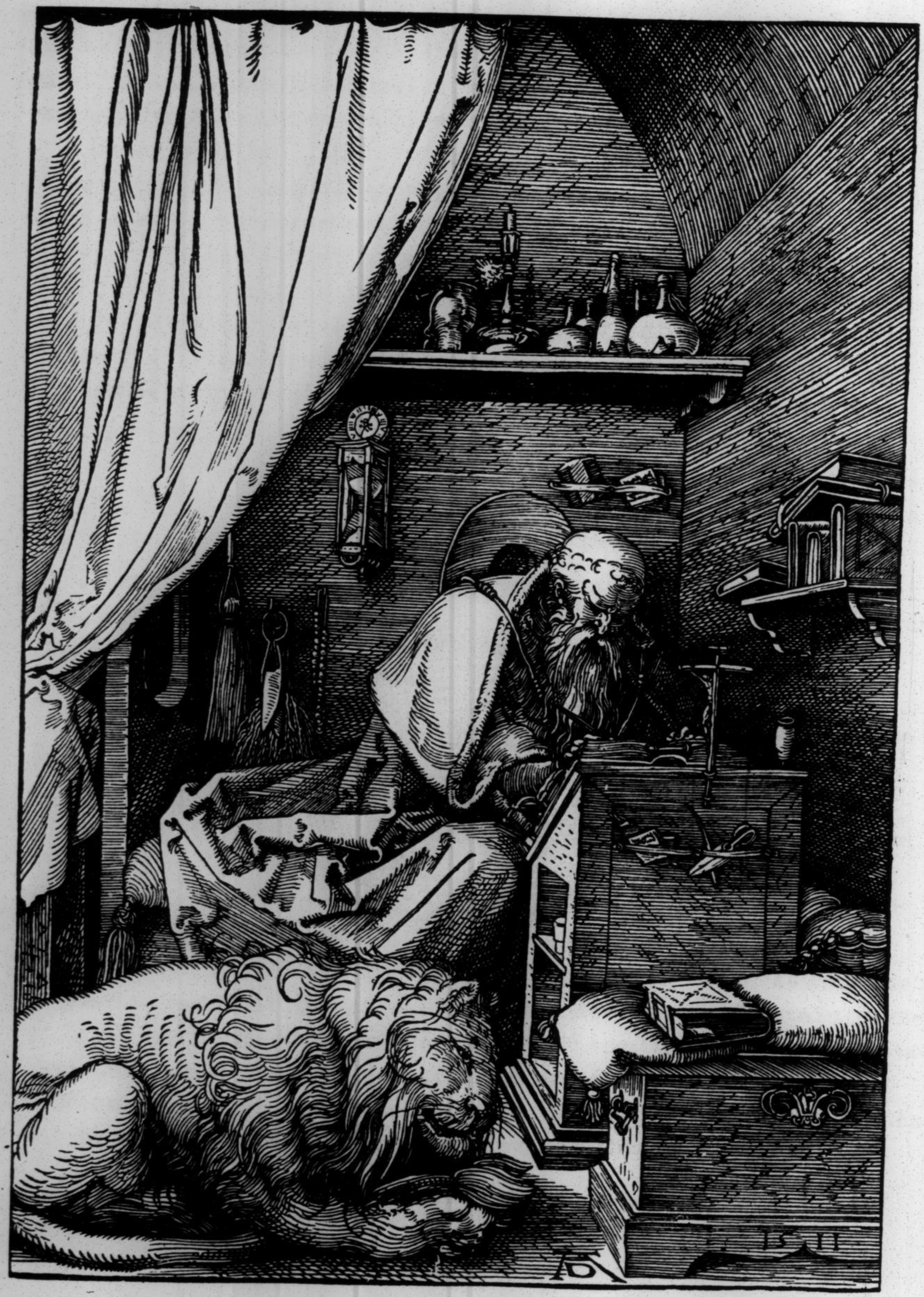
One very important consequence of the principle of the universe as an organism, a consequence difficult for us to accept, is that we are tied in with the total reality. For example, in our own bodies, every one of its countless component cells is in a certain resonance with the total form. The world, as an organism, likewise necessitates that every atom, every plant, animal and human being has a place in the plan of the whole cosmos. Our relationships are obviously closer to humanity than to the

animal kingdom, and nearer to animals than to plants, and we have a more important role in our planet earth than in the rest of the solar system. Also, our relationships must be two-fold. We both give and receive, since otherwise no ties could exist.

Even with our limited knowledge of man and the world, Emerson's thesis as set forth in his essay on "Compensation", that perfect justice is a law of the universe, is self-evident. Any deviation from the plan of the world is automatically corrected. Since we are part of total existence, what we do for good or evil colors our relationship with our fellow human beings and all else besides. This is not realized because our conscious contact with beings and things is but a tiny fraction of our total involvement. We continually send out to the world influences created by thoughts, feelings and actions. And in return, there comes to us what we have earned, whether good, bad or indifferent. If we begin now to live according to our best understanding, more than one lifetime may be necessary to clear up the backlog of past errors in thought and action.

The question may arise, how do we know that our unexpressed thought and feelings can affect others? In our own experience we have much evidence that the person in the habit of criticalness and sour evaluations is not very popular. We all know individuals that exude confidence and goodwill, and we also know others not so agreeable. These qualities are stamped in a person and become as effective in broadcasting their presence as is the radio station in sending out its programs. Also, it must be remembered that the effects are double. As we maintain states of mind approving or disapproving of others, so we receive as we have sent out. Something similar extends to out relations with animals, and experimental results indicate that even plants may be affected by our attitudes towards them.

From many directions and viewpoints, through Science and through personal experience, we are forced to accept the conclusion that the world, our universe, is an evolving, living organism. And man, as the most advanced form on this planet, has a special part to play on the cosmic stage. We have great opportunities and also great responsibilities. The universal plan, sustained and brought into manifestation by a power beyond our conception must inevitably be fulfilled. We have a measure of freedom and can co-operate or not, as we will, but in opposition to the truth, beauty, and love that is the plan, we bring to ourselves suffering, and in compliance, to the best of our understanding, we come into the radiance of the Real.



The Mystery of the Rosy Cross

in Origin, History and Development

[Editor's note: In the last issue of the Arohn we published the first of this series on the history of the Rosy Cross. It was discussed that, for the first time, the Rosicrucian Order made public the fact of its existence, and that these Rosicrucians, real or not, claimed the Gnosis and Christ. In this second part of the series we will discuss more of the history of the Rosy Cross and some of the reasons for its becoming more and more public.]

This was also the period of the Protestant Reformation and the two movements appear to be anti-papal, though not anti-catholic in nature. The Reformation may have encouraged the Rosicrucians to expose themselves or their movement. In the year 1610 a manifesto entitled: "The Fama Fraternitatis of the Meritorious Order of the Rosy Cross, addressed to the learned in general, and the Governors of Europe" appeared.

It began: "Seeing the only wise and merciful God in the latter days hath poured out so richly His mercy and goodness to mankind, whereby we do attain more and more to the perfect knowledge [editors note: "gnosis"] of His Son Jesus Christ and of Nature, that justly we may boast of the happy time wherein there is not only discovered unto us the half part of the world, which was heretofore unknown and hidden, but He hath also made manifest unto us many wonderful and never heretofore seen works and creatures of Nature, and moreover, hath raised men, indured with great wisdom, which might partly renew and reduce all arts (in this our spotted and imperfect age [editor's note: "age - gnostic "aeon" means "present system of things", World] to perfection [editors note: evolution], so that finally man might thereby understand his own nobleness and worth, and why he is called Microcosmus, and how far his Knowledge extendeth in Nature."

The "Fama" then goes on to relate the genesis of the Order and a brief history of "the most godly and highly illuminated Father, or Brother "Christian Rosenkreuz". It explains how at the age of only five he was placed in a catholic "cloyster, where he had learned indifferently the Greek and Latin tongues". At a later age, with another monk they proceeded to historical Jerusalem, no doubt visiting the locations of Christ's life. Then, he alone proceeded to "Damasco" and apparently became ill. It was shortly thereafter that he was introduced or "became acquainted with the Wise Men of Damcar in Arabia, and beheld what great wonders they wrought and how Nature was discovered to them". At the age of nineteen he went to Egypt and then to Fez.

The Fama continues: "At Fez he did get acquainted with those who revealed unto him many of their secrets...

> "...Of these of Fez he often did confess, that their Magia was not altogether pure, and also that their Cabala was defiled with their Religion; but, not withstanding, he knew how to make good use of the same and found still more better grounds for his faith...[editor's note: "their Religion" undoubtedly could refer to several things, but most likely to the Moslem faith].
>
> "After two years Brother R.C. departed the city of Fez, and sailed with many costly things into Spain hoping well that the learned in Europe would highly rejoice with him, and begin to rule and order all their studies according to those sure and sound foundations. He therefore conferred with the learned in Spain, shewing unto them the error of our arts... and wherein they ought to agree with those things that are past; also how the faults of the Church and the whole Philosophia Moralis (moral Philosophy) were to be amended...But it was to them a laughing matter... Who so loveth unquietness, let him be reformed (they said). The same song was also sung to him by other nations...
>
> "...he after many painful travels, and his fruitless true instructions, returned to Germany ...

"After five years...wherefore he desired to that end to have out of his first chapter... three of his brethern... He did bind those three unto himself to be faithful, diligent, and secret, as also to commit carefully to writing all that which he should direct and instruct them in, to the end that those which were to come, and through special revelation should be received into this Fraternity, might not be deceived of the last sylable and word.

"After this manner began the Fraternity of the Rosie Cross... they concluded to draw and receive yet others more into their Fraternity... so in all they were eight in number...

"Their agreement was this:

"First, that none of them should profess any other thing than to cure the sick, and that gratis.

"Second, none of the posterity should be constrained to wear one certain kind of habit, but therein to follow the custom of the country.

"Third, that every year...they should meet ...or write the cause of his absence.

"Fourth, every brother should look about for a worthy person who, after his descease, might succeed him.

"Fifth, the word R.C. should be their seal, mark, and character.

"Sixth, the Fraternity should remain secret one hundred years...

"...And although that as yet the Church was not cleansed, nevertheless, we know that they did think of her, and with longing desire they looked for: Every year they assembled together with joy, and made a full resolution of that which they had done. There must certainly have been great pleasure to hear truly and without invention related and rehearsed all the wonders which God hath poured out here and there throughout the world. Everyone may hold it out for certain, that such persons as were sent, and joined together by God and the Heavens, and chosen out of the Wisest of men as have lived in many ages, did live together above all others in highest unity; greatest secrecy, and most kindness one towards another...

"Howbeit we know after a time there will now be a general reformation, both of divine and human things according to our desire and the expectation of others; for it is fitting, that

before the rising of the SUN there should appear and break forth Aurora, or some clearness, or divine light in the sky... And so, in the meantime, some few, which shall give their names, may join together, thereby to increase the number and respect of our Fraternity, and make a happy and wished for beginning of our Philosophical Cannons, prescribed to us by our Brother R.C.... in all humility and love, to be eased of this world's and not walk so blindly in the Knowledge of the wonderful Works of God.

"But that also every Christian may know of what Religion and belief we are, we confess to have the Knowledge of Jesus Christ... Our Philosophy also is not a new invention, but as Adam after his fall hath received it, and Moses and Solomon used it, also it ought not much to be doubted of, or contradicted by other opinions, or meanings; but seeing the truth is peaceable, brief and always like herself in all things, and especially accorded by with Jesus in 'omni parte' and all members, and as He is the true image of the Father, so she His image, so it shall not be said, 'This is true according to Philosophy", but true according to Theology; and wherein, Plato, Aristotle, Pythagoras, and others did hit the mark, and wherein Enoch, Abraham, Moses, Solomon, did excell, but especially wherewith that wonderful book the Bible is in agreement..."

The Fama ends with: "Sub umbra alarum tu arum, "Jehova", which is to say: "Under the protection of Yahweh."

In 1615 the "Confessio Fraternitatis" appeared which indicates by its content to be spurious in my opinion. Waite says it is "prolix and careless" as well. It did not appear in Latin but originally in German. Its content contradicts the original Fama.

It is quite anti-pope and anti-catholic, consider the following passage: "...to the silent he sendeth his angels to hold speech with them, but the babblers he driveth into the wilderness, which is the judgement due to the Roman imposter who now poureth his blasphemies with open mouth against Christ... Germany hath detected his caves... he may fulfil the measure of his sin, and be found worthy of the axe. Therefore, one day it will come to pass, that the mouth of this viper shall be stopped, and his triple crown shall be brought to naught..."! Its entire spirit is not in harmony with the Fama.

However the real controversy centers on the "Chymical Marriage of Christian Rosencreutz". It was published in 1616, but is supposed to have existed as early as 1601-1602. While this document carries a more favorable intrinsic message and is not anti-catholic, it leaves a lot of questions that this small booklet could not possibly answer. In any event the "Confessio Fraternitatis" and Fama would appear to be an offshoot of the Lutheran movement against the Church. Waite writes: "We do not expect a new star of Jacob to rise out of the Galilee of religious intolerance, and out of the frantic folly of sectarian squabblings. We do not denounce the Jesuits, we are not obsessed by an infectious terror of papal power... on the contrary, we respect the associations connected with the sovereign pontiffs, grand lamas, and chief patriarchs..."! However, Waite includes the "Fama" in this issue and I am not certain he is correct in doing so. The "Fama" holds to the Church but sees the need for correcting some abusive practices. The Church acknowledges that such abuses did in fact exist. The "Confessio", on the other hand, attacks the Church. The most damning piece of evidence in the "Fama" is the statement: "... we use two Sacraments, as they are instituted with all Formes and Ceremonies of the First renewed Church. In politia we acknowledge the Roman Empire and Quartan Monarchian for our christianhead." I said earlier that the first manifestoes appeared anti-papal but not anti-catholic. This is reasonably so of the "Fama",

but it develops a Lutheran slant toward the end. Waite rejects both the "Fama" and "Confessio". I shall not add my opinion, other than what I have already written, but I will say this: the life of Paracelsus corresponds to a very high degree to that of Christian Rosenkreuz. Secondly, the doctrine of the microcosmus was strongly expounded by Paracelsus in his teachings on the Cabala. However, it appears that the doctrine of the "signatura rerum" which appears in the Rosicrucian manifestoes is clearly "of Paracelsian origion" as Waite states it.

If Paracelsus was Christian Rosenkreuz a great deal of the historic mystery would be explained. Furthermore, one could reasonably conclude that the "Confessio", and perhaps even the "Fama", was written by misguided members of the Order who had joined the Lutheran neresy. Waite asserts: "They appear before us as Lutheran disciples of Paracelsus".[12] But this should not be any great cause for alarm. Paracelsus was a real historic personality and in many respects his life corresponds to that of Christian Rosenkreuz.

However, Paracelsus was born in 1494, too early to have written either the "Fama", the "Confessio" or "Chymical Marriage". Evidence seems to favor one Johann Valentin Andreas. Bukle writes: "From a close review of his life and opinions, I am not only satisfied that Andreas wrote the three works which laid the foundation of Rosicrucianism..." Waite offers the following conclusion: "If Andreas was a follower of Paracelsus, a believer in alchemy, an aspirant towards the spiritual side of the magnum opus, or an adept therein, he would naturally behold with sorrow and disgust the trickery and imposture with which alchemy was then surrounded... he may have attempted to reform the science by means of a secret society, whose manifestoes are directed against those very abuses..."

However, in his youth Andreas could have belonged to a

secret society that traced its heritage to Paracelsus. Before his death he denied authorship to the manifestoes though evidence clearly indicated him to be the author of "Chymical Marriage".

I would like to here present my own theory which I have not seen suggested elsewhere. It is as follows: Paracelsus was initiated into Gnostic mysteries preserved in Jerusalem and elsewhere. He established a Christian theosophical school, a secret society. By 1600 the members of the German Society, with the mood of the times, turned on the Church and were in fact instrumental in overthrowing the Pope and helping to establish the Lutheran Church. It is interesting that the Lutheran seal was a cross-crowned heart rising from the center of a rose! For reasons known perhaps only to Andreas, he rejects the Society known as the Christian Fraternity.

In any event, from this point many sects and individuals appeared, claiming the title of Rosicrucian. There is one, however, that draws our attention. It supports both the "Fama" and "Confessio" and is entitled the "Echo of the God-illuminated Brotherhood of the Worthy Order R.C." It is quite gnostic in nature and spirit. It explains that Christ established a theosophical college and said: "To you it is given to Know the mysteries of the Kingdom..." and James, of the three apostles who have the gnosis, is included. This is significant, for James played an important role in the early gnostic teachings. There is a doctrine of tension between the gnosis and the World or "Aeon". It is strongly oriented to Christianity and, though supportive of the "Fama" and "Confessio", it does not attack the Catholic Church or appear strongly supportive of the Lutheran Movement. This remarkable document was published in 1615 and asserts that the "Fama" and "Confessio" said nothing shocking since what they assert was known "already for nineteen years and more to a few people". Why the number nineteen? I suspect that the author of "Echo" was a member of that society to which Andreas also belonged. Here is evidence that it had already existed for nineteen years some of its members playing leading

supportive roles in the Lutheran movement or revolution. But there is a hint of "more" years beyond that.

In the years that followed, the teachings would be transmitted through a number of groups, societies and orders, some true, some, perhaps most, false. These were the teachings and theosophy of Paracelsus who had acquired such knowledge from various adepts in the holy lands and Arabia. Most of the time the teachings would be identified with either the term theosophical or Rosicrucian. Upon close examination they would always be identified as gnostic or cabalistic. The cabalistic symbols are found before Christ's time, in the catacombs, among various Christian sects in the middle ages and associated with groups claiming to be Rosicrucian to our day.

I cannot touch on all the various sects but will mention a few interesting highlights. Michael Maier who brought the Rosicrucian movement to England from Germany defended the "Fama" and "Confessio". He held the post of physician at Magelebourg. After Maier's transition, Benedict Hilarion wrote "Echo Colloquii" which Waite describes as "singularly free from the sectarian bitterness of the first manifestoes. It recognizes that all have erred, including Luther himself, and seems animated by a reasonable and conciliatory spirit..."[13]

In 1710, Sincerus Renatus (Sigmund Richter) published the "Laws of the Brotherhood" that stated Catholics could be initiated into the Rosicrucian Order, that the office of Imperator should be for life, that Rosicrucians shall build churches, shall not teach publicly the Order's teachings and many other laws. One law is particularly noteworthy: "It is commanded that a new Brother can only be received into the Order in one of the Churches built at our expense... he must receive the sign of peace, a palm branch, and three kisses, with the words "Dear Brother, we command you to be silent." The candidate is then required to

take a brief oath followed by what Waite describes as: "...his magister cuts seven tufts of hair from his head and seals them up in seven papers, writing on each the name and surname of the new brother, and giving them to the Imperator to keep."[14] [As a side note, the Holy Order of the Rose and Cross initiates its new members before Our Lady's Altar in the Church with an oath and tonsuring ceremony.] The laws conclude that a Rosicrucian takes an oath of fidelity in the name of Jesus Christ.

On May 18, 1692, Elias Ashmole, at the age of 75, passed into transition. His chief work was on the Order of the Garter. In his writing he considered that the "Elect Sons" of Rosicrucian philosophy and Art were "given to know the mysteries of the Kingdom of God" as "Our Saviour said to his disciples"[15] His teacher was Father Backhouse. On April 12, 1652 Ashmole was to write "this morning I received more satisfaction from my Father Backhouse, in answer to the questions I proposed." On May 13, 1653 he made this entry, ...Father Backhouse, lying sick in Fleet Street, over against St. Dunstan's Church and not knowing whether he should live or die, about eleven of the clock, told me in syllables the "True Matter of the Philosopher's Stone".[16]

In 1650, Thomas Vaughan, under the pseudonym of Eugenius Philalethes, issued two tracts and Waite says: "It follows that he preceeded Ashmole, and so far as I am directly aware he makes the first reference to the Rosy Cross in the English language in England."[17] Vaughan published the "Fama" and "Confessio" in English in 1652, stating that it was not his work, but a "copy communicated to me by a gentleman more learned than myself." It is very possible, perhaps likely that this "gentleman" was Elias Ashmole. Vaughan terms the Rosy Cross "a most Christian and famous Society."[18]

In the Epistola in Summum Bonum, Vaughan affirms the following Rosicrucian philosophical principles:

1) That the fellowship of all true Rosicrucians is with the Father and Jesus Christ,

2) that it [the Order] walks in the "Supreme light" which is God,

3) that there is a Mystical Christ that dwells within us, as well as the Cosmic and historic Christs (yet there is but one Christ),

4) that those who cling to God are with Him in one spirit (Mystical Body),

5) that <u>those who are alienated from God are opposed to the Rosicrucian Order</u>,

6) that the lost sheep need guidance,

7) that the light of the Order is the light of God, that Truth dwells within all,

8) that the novice must receive the Christian Sacraments so that the soul may enliven "the vile ashes and vulgar body," rendering it incorruptible and impassable by the resurrection of our Lord Jesus Christ,

9) that one can join the Mystical Body of Christ now,

10) that we must be transformed from dead beings to living Philosophical Stones and that this is the "Way of Truth" and the True Stone, Christ,

11) that true knowledge (gnosis) begins when the soul "elects" to be united with the Higher Soul and the Eternal,

12) that the counsel of true schooling is to know Heaven by Heaven, not by earth, and earth itself by Heaven, and, finally,

13) that the ultimate state of evolution is the realm of abiding happiness.

Contemporary with Vaughan is John Heydon who describes himself as a "Christian priest of the Order of the Rosy Cross." He asserts that the father of the Rosicrucians was Moses. He refers to the "Order or Society which we call the Temple of the Rosy Cross" as having been founded at Apanna some 1900

years previously. [Waite doesn't give Heydon much weight, but the term "Temple of the Rosy Cross" will reappear later and I should like to call the reader's attention to it. One fact that should be kept in mind is that, while the term "Rosicrucian" first appeared in public in 1610, the Rosicrucians always maintain that their philosophy, art and science dates back much further.] In his The Rosicrucian Crown, published in 1665, Heydon describes the philosophy of the Order as 1) to know God Himself, and 2) to be transformed into God. He describes himself as "but a Servant of God and Secretary of Nature". There is a curious legend that he, like St. Germain, is still alive and directs the Order's work. There is no record of his transition from earthly life.

Can we safely deduce that the Rosicrucian claims of ancient teachings are valid in light of all this activity in the 1600's? Allow me to propose another explanation. Let us for a moment imagine that a secret Order did exist or was established by either Paracelsus or by one of his close students, and that a segment of this Order in Germany became involved in political and religious intrigue, helping either to form or to support the Lutheran revolution. What would the main body of Rosicrucians do about such a situation, especially if they disapproved of this German segment's activities? First, they would have to draw more public exposure, and second, they would have to correct their own abuses within the Order. It appears to me that this is just what they did, which would also explain Sigmund Richter's publishing of the Laws of the Brotherhood in 1710. In the Laws we

find provision for the theocratic government of the Imperator who was for some time elected for only a ten-year period of office, now being elected for "life". We also learn in the Laws that the action of the German members who were so anti-papal had been counteracted by a clear statement allowing for the initiation of Roman Catholics and a warning to all members not to question another respecting his or her form of religious faith. The Laws were published in Germany, but did not correct all the abuses. (As an interesting side note, the tonsure or removing of "seven tufts of hair" means that Rosicrucian Postulants were tonsured like Catholic priests!) Clearly, the Laws indicate organization and attempts to correct the problems some of the German Rosicrucians had brought about by publishing their "manifestoes", such as the "Fama".

In 1742, Duke Ernest Augustus of Saxe-Weimar brought out Theosophical Devotions in which he stated that he had been a member of the Rosicrucians. There is definite evidence that a number of Jesuit priests joined the Order some time after 1744.[19] Kieswetter says that in 1762 his great grandfather was admitted into the Order by Tabius Schulze, Imperator, and that he became the Imperator in 1769. Thus, the reader can see that from the time of the Fama's publication, Rosicrucian activity became more public and better known. Granted that not all individuals claiming to be Rosicrucians actually were, there still is no valid reason for rejecting them all. There is very strong evidence to support many of their claims; but the simple evidence, I must stress, is the teachings and techniques themselves.

Can we connect the early Gnostics to the Rosicrucians historically? We have already mentioned St. Paul's connection with Theudas who, in turn, initiated Valentinus. Even Valentinus' opponents were Gnostics, for they were initiated by Origen. The Bishop of Antioch, Ignatius, a disciple of St. John, states that he was "initiated into the mysteries of the Gospel with Paul, the holy, the martyred."[20]

St. Clement of Alexandria was a disciple of Pantaenus whom he describes as "preserving the tradition of the blessed doctrine derived directly from the holy Apostles Peter, James, John and Paul."[21] Keep in mind that Pantaenus is only one link between the Apostles and St. Clement. Origen (born in A.D. 185) was his chief student. The Stromata, or Miscellanies, of St. Clement speaks of his writings as a "miscellany of Gnostic notes, according to the true philosophy."[22] St. Clement wrote the Stromata. In part, it reads:

> "The Lord . . . did not certainly disclose to the many what did not belong to the many; but to the few to whom He knew that they belonged, who were capable of receiving and being moulded according to them. But secret things are entrusted to speech, not to writing . . . And to him who is able secretly to observe what is delivered to him, that which to the many shall appear manifest to the few. . . ."

He also adds: "And the Gnosis itself is that which has descended by transmission to a few, having been imported unwritten by the Apostles."

His star pupil Origen had to defend the Gnosis against Celsus, who frequently made references to and attacks on the "secret teachings" of the Church.[23] Origen defended the true Gnosis from what he considered to be false gnostic sects. Reference has already been made to his students' attacking the followers of Valentinus. In <u>De Principiis</u>, Origen wrote:

> ". . . that the Scriptures were written by the Spirit of God, and have a meaning, not only such as is apparent at first sight, but also another, which escapes the notice of most. For those which are written are the forms of certain Mysteries . . . Respecting which there is one opinion throughout the whole Church, that the whole law is indeed spiritual; but that the spiritual meaning which the law conveys is not known to all, but to those only on whom the grace of the Holy Spirit is bestowed in the word of wisdom and knowledge."[24]

Origen had two important sudents, Bishop Dionysius and a priest by the name of Lucian who some historians claim wasn't really a student, but was merely influenced by Origen. Lucian died in 312. Dionysius became the head of Origen's school after Heraclas (another sudent of Origen) became bishop. Dionysius followed Heraclas and became bishop as well. In 253 A.D. Origen died and Dionysius wrote a letter in his praise to Theotecnus of Caesarea. Church politics began to attack Gnostic thought and Dionysius became a master of disguise. He defended, however, not only his teacher Origen, but one of the strongest Gnostic books of the Bible that the Gnostic opponents, growing stronger everyday, had decided to reject. This was the Book of Revelation. To a large extent through his efforts, it was allowed to remain within the Bible. "Dionysius treats it with reverence, and declares it to be full of hidden mysteries . . . . in a passage now lost, he showed that the book must be understood allegorically."[25] He defended the Mystery of the Trinity, also under attack, and passed into transition around 265 A.D. Please note that this strong Gnostic school headed by Origen, and ultimately by Dionysius, was located in Alexandria, Egypt, one of the places the Fama, 1100 years later, would claim the Father of the Rosicrucian movement visited. Before the Gnostic catechetical school was formed, Alexandria was a center of Egyptian Gnostic Jewish cabalistic learning as well as of the Greek mystery schools.

St. Athanasius, who became Bishop of Alexandria, was one of the champions of Dionysius and Origen. He attended this great Alexandrian catechetical school. He was a great champion of the Mysteries of the Incarnation and the Blessed Trinity. He managed to survive the political activity directed against the mystery teachings and even became known as a "doctor of orthodoxy." It is interesting that one Bishop of Nicomedia brought charges against him for having profaned the Sacred Mysteries in the case of a priest by the name of Ischyras and accused him of putting one Aroenius to death, afterwards dismembering the body for purposes of magic! Athanasius was brought before a synod of

prelates at Tyre in 335 A.D. He was found guilty and fled by boat with some loyal students to Byzantium, where he appealed to the Roman Emperor Constantine. After a trial, he was exiled to Treves where he was received by the Bishop Maximinus. After the death of Constantine, the younger Constantine invited the exiled prelate to return to his See. Later another trial was held and Pope Julius declared Athanasius to be innocent of the charges. At the time of an even later trial, Athanasius escaped to Sardica.

Athanasius formulated the Trinatarian formula which ultimately became accepted by the Council of Nicea. Athanasius had a profound influence on the Council. To him, like all true Gnostics, the issue of Christ was salvation from the eternal cycle of matter to Godhead. This, he held, can be accomplished only as "true God" united with "true man". He declared that "He [Christ] was made man that we might be made God."[26] Athanasius passed into transition in 373 A.D.

By this time tremendous political convulsions were wracking both the Church and the Roman Empire. The Gnostic feature of the Church was under attack; in fact, the very terms "Gnostic" and "Gnosis" used by St. Clement were beginning to denote derision and division. The Gnostic element was slowly retreating underground or appearing in new forms. In Esoteric Christianity Annie Besant writes:

> "The Christians were caught up in the whirlpool of selfish warring interests. We still find scattered references to special knowledge imparted to the leaders and teachers of the Church, knowledge of the heavenly hierarchies, instructions given by angels, and so on. But the lack of suitable pupils caused the Mysteries to be withdrawn as an institution publicly known to exist, and teaching was given more and more secretly to those rarer and rarer souls . . . the 'door was shut.' Glancing down the centuries, we find no time in which Christendom was left wholy devoid of mysteries."[27]

Besant, along with others, speculates that Maximus the Confessor (580-622) shows that the traditional Mysteries were still preserved within the Church through his writings at the time and traces a thin line to Eckhart (1260-1329 A.D.) who "proves himself a worthy inheritor of the Alexandrian Schools."[28] From Eckhart we move to John Tauler, Nicolas of Basel and, interestingly enough, to "Staupitz, the Vicar-General of the Augustinian Order, who recommended it to Luther."![29] As a side note, Besant also states, "Paracelsus, the much-slandered scientist who drew his knowledge directly from the original eastern fountain, instead of through Greek channels".[30] And so the circle becomes complete!

I would like to close this second part of this continued article on the Mystery of the Rosy Cross with a prophetic statement from an American Rosicrucian, F.B. Dowd, who claimed the position of Grand Master Imperial Order of Rosicrucia. In 1882 he wrote a small volume entitled The Temple of the Rosy Cross in which his small prophecy, to wit: that a day will come in the near future when a great, peace-bringing power shall be poured from the Temples of the Rosy Cross and people will cease to be inclined towards evil! Dowd asserted that prior to Christian Rosencreutz Rosicrucians were called Essenes, Illuminati, and so forth. The Temple of the Rosy Cross was reproduced by Dowd in The Gnostic between 1885 and 1888. Thus, others have claimed the term "Rosicrucian" to date back no further than at least 1610.

TO BE CONTINUED.

12. Real History of the Rosicrucians, p. 209.

13. Ibid, p. 273.

14. Ibid, p. 281.

15. The Brotherhood of the Rosy Cross, p. 368.

16. de la Fountaine, John, The Pleasant Fountain of Knowledge.

17. The Brotherhood of the Rosy Cross, p. 373.

18. Anima Magica Abscondita, p. 107.

19. The Brotherhood of the Rosy Cross, p. 415.

20. The Epistle of Ignatius to the Ephesians, Chapter 12.

21. Clement of Alexandria, Stromata, Book 1, vol. 4.

22. Ibid, Chapter 28.

23. Against Celsus, Book 1, vol. 10.

24. Ibid., preface, p. 8.

25. Dionysius, The Catholic Encyclopedia, vol. 5, p. 12.

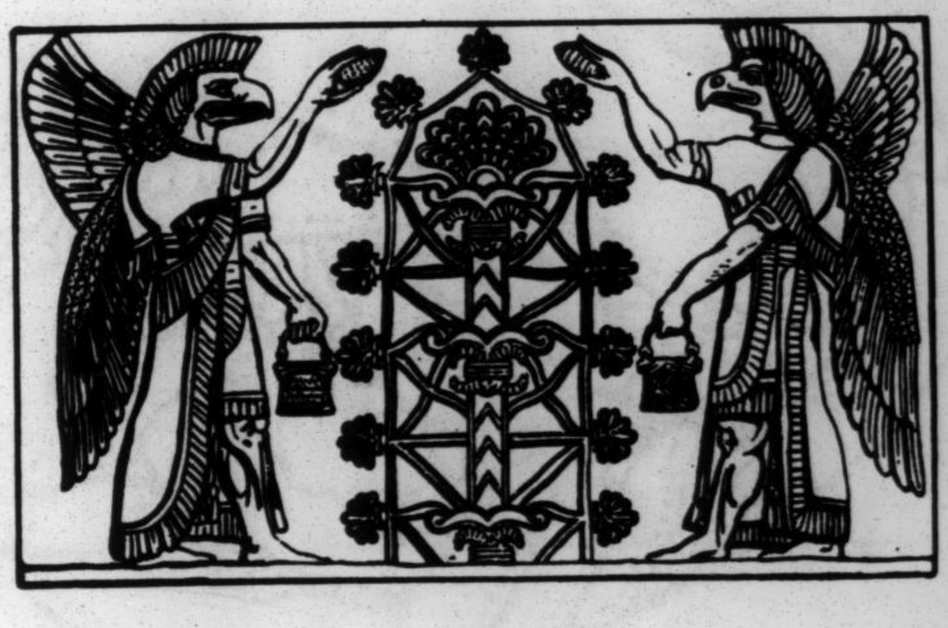
26. Kenneth Scott Latourette, A History of Christianity, vol. 1, p. 158.

27. Annie Besant, Esoteric Christianity, pp. 74,75.

28. Ibid., p. 77.

29. Ibid., p. 78.

30. Ibid., p. 79.



The Living Soul

12. Real History of the Rosicrucians, p. 209.
13. Ibid, p. 273.
14. Ibid, p. 281.
15. The Brotherhood of the Rosy Cross, p. 368.
16. de la Fountaine, John, The Pleasant Fountain of Knowledge.
17. The Brotherhood of the Rosy Cross, p. 373.
18. Anima Magica Abscondita, p. 107.
19. The Brotherhood of the Rosy Cross, p. 415.
20. The Epistle of Ignatius to the Ephesians, Chapter 12.
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22. Ibid, Chapter 28.
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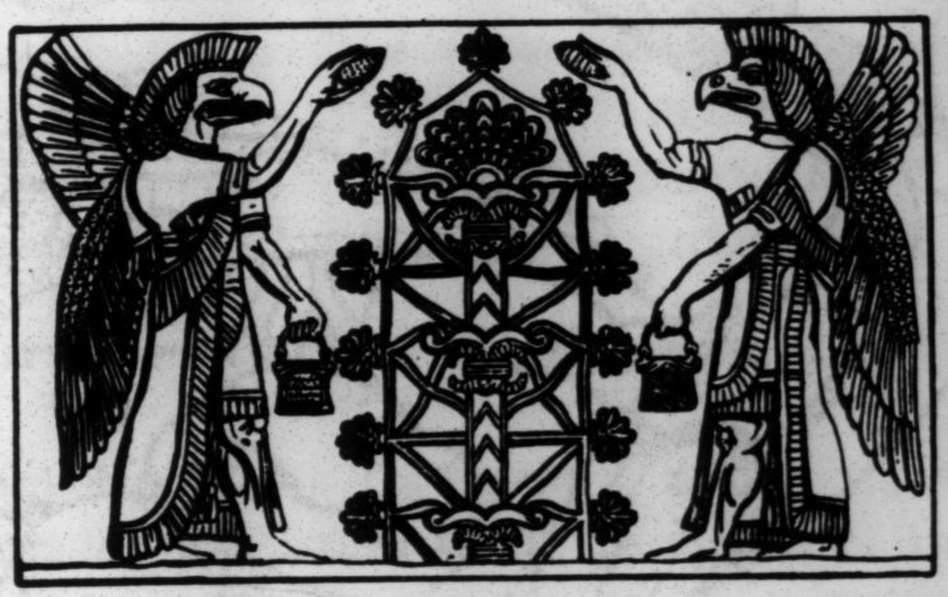
25. Dionysius, The Catholic Encyclopedia, vol. 5, p. 12.
26. Kenneth Scott Latourette, A History of Christianity, vol. 1, p. 158.
27. Annie Besant, Esoteric Christianity, pp. 74,75.
28. Ibid., p. 77.
29. Ibid., p. 78.
30. Ibid., p. 79.



The Living Soul

"But if they ask me what his name is,
what am I to tell them?"
And God said to Moses,
"I AM who I AM!"
"This", He said, "is what
you must say to the sons of Israel;
I AM has sent me to you."

Ex. 3:13

Who am I? I am . . . many important things. But what is permanent? I am "existence". All the "conditions" of "existence" are bound to change; they are what is described as Maya or illusion. It is not that they are unreal; it is that they are transitory, or conditional.

What is essence? Can it be described by ordinary language? Is there a language of the soul?

How many layers of self are there? What are they affected by?

name	familial influence
time of birth	diet and physical conditions
past lifetime Karma	magnetic influence
present lifetime Karma	emotional influence
cultural influence	spiritual influence

Different aspects of ourselves respond to different stimuli.

What are we attuning ourselves for? We are the "flute of God" and create ourselves as the holy temple resounding, responding to various chords and notes played around us. A walking symphony of vibrations -- both emanating and absorbing.

With others we are as instruments together in harmony or dischord. We play different music with different people.

I am the breath of God
My body is the instrument
My soul is the vibration
    created by the breath of God
        blown through my body.
I am the song sent forth
To awaken music in others.
My color is no other,
    My place is everywhere,
        I am the breath of God.
Sent to warm the earth,
My body. Red clay
Being molded and remolded
    each turn of her wheel
        each incarnation,
By the hands of Karma.

"Who am I?" We may ask ourselves during a quiet moment. A stillness and peace echoes down eternity. What kind of an answer is this? We feel the hollowness of our body filled with the motion or light.

Ps. 42:2-4 reads:

"My soul thirsts for God,
the God of Life;
When shall I go to see
the face of God?
I have no food but tears,
day and night;
and all day long men say to me,
'Where is your God?'

I remember, and my soul
melts within me:
I am on my way to the wonderful Tent,
to the house of God
among cries of joy and praise
and an exultant throng."

The knowledge of the reality of our "existence" is a transcendent experience. It is one we each have in the course of our evolution.

Who are you?

Once we know that ourselves "exist", we are open to seeing that others also "exist". This "existence" is something that is not, and cannot be limited by time. It is a nondimensional "existence".

There are occasions when we unexpectedly fall through the barrier of time. When, looking into another's eyes -- "the windows of the soul", we may experience falling into another's "existence" -- surprisingly to find that it is the same "existence" as our own.

What is this "existence" that is carried around within these bodies we call "ourselves"?

Who are we?

Once we have found this we share this "existence" with others, having "seen" it through the "windows of the soul", we may wonder if we may experience this shared "existence" with more than one person at a time.

This recognition of common "existence" occurs spontaneously. Frequently musicians, each expressing their individual part of

a piece of music, will become aware of the unity of the expression of that music as a whole. Or persons participating in a common activity will realize that they are functioning as a whole. They share a group consciousness, a feeling of perfect harmony and common purpose.

Think of your body as an organized collection of individual cells, each possessing a specialized consciousness. Each cell must perform its duties in accordance with its type, i.e., red blood cells, nerve tissue, etc. This organized collection of individual cells is ruled, or governed by an <u>overseer</u>, or the person's multilevel consciousness. Your body's cells might regard your individual consciousness as "God".

In like mode we may view the Earth as an individual body with its many varied cells: persons, plants, animals, and minerals each having their individual consciousness in accordance with their type or function. The earth also has its overseeing, governing, ruling "consciousness" (or sets of natural laws).

The sun rules the solar system. Each celestial body has corresponding features -- the greater and the smaller.

In like manner the solar system is ruled by a higher consciousness. The countless stars are to the body and consciousness of God as the cells within our body are to us, and so on into infinitely smaller and greater divisions.

Hermes equation is "As above, so below". Above the portal of an ancient wisdom temple is written "Know thyself".

On our path to recognizing our mutual "existence" simultaneously we may experience <u>Holy Communion</u> (holy common union).

In reference to Holy Communion, Christ says "Do this in re-memberance of me". Remembrance or re-uniting the members of the body of Christ. What is Christ consciousness but experiencing the oneness of all "existence".

And so, if one is prepared to receive Holy Communion, and if one does so in "rememberance" of Christ the effect is that one has the same experience of recognizing common "existence", though on a much grander scale.

The Apostolic priesthood of the Order of Melchizedek (King of Righteousness) with Christ as the head, the eternal High Priest, is a body whose function is to Consecrate the Host for Holy Communion, and to communicate it to all who truly seek to find and share their "existence".

In a still moment
Of your life
Grant yourself
The possibility of "existence"
Let yourself know I AM.

Peace be with you

An Interview with
Dr. Geddes MacGregor

Devotion to the Sacred Heart

Teilhard de Chardin and the End of This World
by the Very Rev. Father Joseph LeSage Tisch, D.D.

The Handing On of Spiritual Power
by the Rt. Rev. Stephan A. Hoeller

The Unified Theory of Chiropractic

The Problem of Pain

The existence of a Universal Intelligence having been posited, the problem of disease and suffering should be examined. Science, of course, has a lot to say about disease and the subject of pain. However, we shall concern ourselves with the philosophical problems of pain, rather than with the biological processes. Before we present this problem of pain, an additional word on science and Universal Intelligence is in order.

The belief in a Universal Intelligence or God has profoundly contributed to the development of modern science. Separated from the beginnings of modern science by the passing of time, we find it difficult to recapture the atmosphere of the sixteenth and seventeenth centuries. Some of the early thoughts which set men on the track of science seem strange, perhaps even ridiculous to us now, but let us attempt to understand the kind of thinking which, in the end, helped emancipate men's minds.

We may begin with Johannes Kepler, who figures so prominently in the early history of astronomy. Kepler came to the conclusion that God, through the aspect of the Holy Spirit, was the active force which connected in some way with the power that drives the planets. Out of this idea seemingly far removed from science, there gradually emerged the concept of a physical force operating between the heavenly bodies. Astronomers had not thought in such terms or concepts before. From this, the idea of gravity was born.

Newton took up Keplers' laws relating to planetary movement and explained that a simple law of gravity accounted for all the

observations. In writing his famous book, Philosophiae Naturalis Principia Mathematica, Newton did not forget his primary purpose. He said, "When I wrote my treatise about the (solar) system, I had an eye upon such principles as might work with considering men for the belief in a Deity, and nothing can rejoice me more than to find it useful for that purpose."

Newton believed that the methods of science could establish the existence of God. Remember what I have already stated concerning how people today take it for granted that the knowledge of God or Universal Intelligence is no part of science. In the seventeenth century scientists like Isaac Newton, Robert Boyle and Johannes Kepler did not feel this way. Newton gave reasons for thinking that, however cleverly microscopes might be made in the years to come, it would never be possible for man to see atoms. Both he and Boyle argued that the forces that held the atoms together would never be seen by man. If the unobservable God was not a part of science, neither were unobservable atoms and the forces that held them together. With this argument in mind it is no surprise that Newton, in a famous scholium in his treatise, announced that God's existence had been proved!

Many other early discoveries arose as a result of an absorbing interest in Universal Intelligence. Johann Balmer's desire to reveal "the divine orderliness" led to the discovery of the Balmer series of spectral lines given off by hydrogen in discharged tubes.

Clerk-Maxwell and Michael Faraday thought it inconceivable that God would have made an entire universe to consist mostly of nothingness, which was the view held by their contemporaries. This led them to ask if space possessed properties and so showed evidence of a Universal Intelligence. As a result of this concept Clerk-Maxwell predicted that radio waves ought to exist, traveling

with the same velocity as light. Heinrich Hertz tested Clerk-Maxwell's theory and discovered radio waves in the course of his experiments. Think of it: radio, television, and even radar owe their beginnings to a belief in Universal Intelligence.

Up until a century ago science remained faithful to its early beginnings of a faith in Universal Intelligence. For at least two centuries most scientists held that one of the most important reasons for science was to provide evidence for belief in this Intelligence or God. In the nineteenth century Sir David Brewster, president of the Royal Society, urged that science be taught in schools so that a new generation, not ignorant of the wonders of creation, would never find it possible to become atheistic. An entry in Popular Cyclopaedia, states, "In learning more and more of the wonderful works of the Creator we shall receive higher and yet higher motives to humble adoration of His infinite perfections."

The Royal Society was established by royal charter in 1662. Francis Bacon's famous Novum Organum provided the foundation stone upon which the Society was built. For Bacon, founder of the New Philosophy, all truth was known to God, but error was the work of man. He stated that God had set the "true marks of the Creator on His creatures, as they are imprinted on, and defined in matter, by true and exquisite touches."

Proceeding in this manner, the scientist of a former generation was encouraged to belittle his own opinions. The basis of science was to be the facts of nature, not man's cleverness in interpreting them. Only God knew the meaning of natural phenomena. It was because of this concept that the scientific paper as such came into being; it retains the same form today. However, in the early days it was God or Universal Intelligence who knew the meanings or secrets. Later, the decline of belief in God or

Universal Intelligence, coupled with the desire to avoid religious controversy in the scientific field, led to a revival of the pagan concept that it is the goddess Nature, not God, who knows the secrets of nature.

Even so, according to Needham, science owes its beginnings to the assurance in a Divine Intelligence, more rational than ourselves, who has imposed laws on nature which man can understand.

Having stated the above, let us now turn our attention to the problem of pain and suffering. The question often arises: "If God, or Universal Intelligence were good, He would wish to make His creatures happy, and if God is almighty, He would be able to do what He wished. But His creatures are not happy; they are sick, in pain, and they suffer sooner or later. Therefore God lacks either goodness, power, or both.

At first this question of pain seems to be more a problem for the theologian than for the philosopher; and considerably less of a problem for the chiropractic philosopher who sees pain as a violation of natural law acting according to biological principles.

Nevertheless, the problem remains, for in chiropractic philosophy Universal Intelligence is accorded the attributes of omnipotence and goodness.

Aquinas argues: "Nothing which implies contradiction falls under the omnipotence of God." Perhaps here we gain philosophical insight into the problem. The omnipotence of Universal Intelligence means the power to do all that is possible but not the self-contradictory impossible. There is no limit to the wisdom of Universal Intelligence; nor power, for that matter. However, nonsense cannot be attributed to Universal Intelligence. Non-

sense would be a contradiction to universal omnipotence and omniscience (B.J. Palmer wrote in Palmer's Law of Life, "God no matter how defined, is omnipresent, omniscient, omnipotent...")

This problem of pain was taken up by C.S. Lewis, M.A., of Magdalen College, Oxford, in his book, The Problem of Pain which was first published in 1940. I would like briefly to quote a few of his thoughts on this interesting subject. He writes:

> "...if matter has a fixed nature and obeys constant laws, not all states of matter will be equally agreeable to the wishes of a soul, nor all equally beneficial for that particular aggregate of matter which he calls his body. If fire comforts that body at a certain distance, it will destroy it when the distance is reduced. Hence, even in a perfect world, the necessity for those danger signals which the pain-fibres in our nerves are apparently designed to transmit. Does this mean an inevitable element of evil (in the form of pain) in any possible world? I think not: for while it may be true that the least sin is an incalculable evil, the evil of pain depends on degree, and pains below a certain intensity are not feared or resented at all. No one minds the process 'warm - beautifully hot - too hot - it stings' which warns him to withdraw his hand from exposure to the fire: and, if I may trust my own feeling, a slight aching in the legs as we climb into bed after a good day's walking is, in fact, pleasurable...

"We can, perhaps, conceive of a world in which God corrected the results of this abuse of free will by His creatures at every moment: so that a wooden beam became soft as grass when it was used as a weapon, and the air refused to obey me if I attempted to set up in it the sound waves that carry lies or insults. But such a world would be one in which wrong actions were impossible, and in which, therefore, freedom of will would be void, for the cerebral matter which we use in thinking would refuse its task when we attempted to frame them. Try to exclude the possibility of suffering which the order of nature and the existence of free wills involve, and you find that you have excluded life itself..."!

We will return to the Problem of Pain in the next issue of the Arohn.

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In the Footsteps of the Master:

Madame

Blavatsky

"A Mystic is not necessarily a perfect human being; and the imperfections of his character and outlook may influence and mingle with his mysticism. He may at times be feverishly emotional or lacking in genial appreciation of his fellows; he may be too narrowly intense, combative, intolerant."

- Evelyn Underhill

Human Imperfection

In chapter 10 of the Book of John, our Lord Jesus proclaims, "Is it not written in your law: I said you are gods? So the law uses the word gods of those to whom the word of God was addressed, and the scripture cannot be rejected."[1] Throughout the evolu-

tionary process man has attempted to become God. Whether the actions reflect a conscious movement toward union with the spiritual body of Christ or the results of an international commission on war crimes through the United Nations, the underlying assumption is that man is in control, possessing god-like qualities. Hitler's efforts to creat an Aryan race clearly dramatize the extreme in this concept.

HPB and Drugs

Mankind has indeed been a witness to this process. In the occult world, the titles "Master", "Adept", "Guru" and the like are conferred upon those whose evolutionary stage of development places them in the position of teaching and discriminating the ancient truths. Madame Blavatsky, co-founder of the Theosophical Society, has been considered by many occultists as a true Adept. Yet, in publications I have studied concerning her life, the fact that she drank coffee, smoked cigaretts incessantly and indulged in hashish and marijuana was never concealed. It is not my intention to scrutinize Blavatsky's personal habits, but merely to point out that here was an acknowledged Adept whose habits would be considered by some esoteric schools not above reproach. Some groups, whose dogmatic views overshadow their work, would go so far as to say that such inclinations would exclude any possibility that such an individual could be a true initiate of the masters. Blavatsky's occult contemporaries, Crowley for example, engaged in similar activities; modern-day students of the Ancient Truths, such as Colin Wilson, scoffed at such nonsense, pointing out that even the use of marijuana "was not illegal in those sensible times."[2] It seems that personal habits which affect one's health are not of themselves grounds for denying entry into the inner sanctum of initiation. Close examination of Blavatsky's works and her ability to control the will in producing and achieving certain results and in performing certain acts would confirm

this. Many authors who have studied the life of the flamboyant Blavatsky are quick to present for the reader's consideration the key role HPB played in familiarizing the Western world, particularly the American states, with the esoteric doctrines of the East.

Spiritism in the 1800's

During the 1800's, America played hostess to a momentous spiritual revival. The Fox sisters were singled out as the mediums whose young lives were seemingly filled with "rappings" of visitors from the spirit world. The prevailing kings of sensational journalism did their best to encourage the situation by captivating the American public, filling impressionable minds with wild tales of the living dead, psychic communication and other hocus-pocus stories. On the other end of the spectrum the avant-garde of the scientific community were exploring and conquering the world in the name of scientific materialism. Two extremes: the ghosts of the astral realm were haunting the countryside at the beck and call of any number of supposed mediums while the intelligentsia of the Darwinist movement were erecting their own self-styled golden calf consecrated to science. In the midst of those polarized extremes, we find the Theosophical Society taking on the difficult task of mediation. According to HPB, "Had the formation of the Theosophical Society been postponed a few years longer, one half of the civilized nations would have been by this time rank materialists and the other half anthropomorphists and phenomenalists."[3]

HPB and Phenomena

In the early days of the Theosophical movement, Blavatsky was the center of much attention due to her ardent defense of the science, philosophy and arts of the occult systems. She drew the fire of both practicing spiritualists and men of the

empiricist persuasion. She went so far as to become, in the eyes of many observers, a phenomenal exhibitionist in the early years of her work. In The Key to Theosophy and HPB Speaks, we find indications of the motives behind her seeming propensity for displays of phenomena. The following excerpts may shed some light on this matter:

> "I was sent from Paris on purpose to America, to prove the phenomena and their reality and - show the fallacy of the Spiritualistic theories of 'Spirits'. I had to keep alive the reality, the genuineness and possibility of such phenomena in the hearts of those who from materialists had turned Spiritualists and now, owing to the exposure of several mediums, fell back again, returned to their scepticism."[4]

> "I never went against Spiritualism proper, but against the sickening materialism of some of its doctrines. My aim is - now that the truth is, as I believe, proven to me - to try and prove it in turn to my fellow-men, but only to those who want it; for I never force my views upon anyone."[5]

> "Our beliefs are all founded on that immortal individuality. But then, like so many others, you confuse personality with individuality . . . it is precisely that difference which gives the keynote to the understanding of Eastern philosophy, and which lies at the root of the divergence between the Theosophical and Spiritualist teachings. And though it may draw upon us still more the hostility of some Spiritualists, yet I must state here that it is Theosophy which is the true and unalloyed Spiritualism, while the modern scheme of that name is, as now practised by the masses, simply transcendental materialism."[6]

The Responsibility of Possessing the Ancient Truths

Those in possession of the Ancient Mysteries are charged with the responsibility of aiding the uninitiated to find their own inner truths and the influences thereof. The methods of accomplishing such a task are largely left to the discernment

of the master that he may also learn from his pupils. Some Adepts utilize the elusive techniques of the mysterious master who watches over and protects the movement, but cannot come into contact with those immature servants who are lacking in the true faith necessary for the accomplishment of the Great Work. Whether Blavatsky's Mahatmas were in this category is not an area with which I wish to concern myself, as anyone can do the research on this matter and draw his or her own conclusions. What is of concern here is that the methods of proclaiming phenomena for large crowds left many observers with the impression that Blavatsky was a miracle-worker or magician of sorts. The connotation of these terms alone creates an image likened to the witches in Shakespeare's MacBeth, the evangelist who makes the blind see, or even the man who pulls rabbits out of top hats for the pleasure of children. It is not unlikely that, charged with unveiling the Mysteries, the teacher will intentionally attempt to shock, motivate and entice the neophyte into delving into the real crux of the work. The occult arts are a natural development that accompanies the acquisition of Divine Wisdom. It takes only simple logic to realize that if one is knowledgeable in the universal laws he or she would apply them, hopefully, in a manner that would ultimately benefit mankind. Thus we can see the essential difference between the right- and left-hand paths, the motive behind the act. Christ the Son of God was continually accused of violating the Mosaic laws, of being a madman - even of being a cheap trickster. History has, of course, proven otherwise and his accusors are no longer regarded as the true agents of the word of God, but as a body which attempted to dogmatize the Torah to further its own concerns, which may or may not have been harmonious with the will of Yahweh. In the Holy Order of the Rose and Cross techniques such as meditation, fasting, prayer and, most certainly, the eucharistic and healing services are the vehicles used to build upon the spiritual body of Christ. Many Order members are invited to speak at universities,

churches and public forums and do so in order to expand upon these techniques that the audience may be inspired to investigate the gnostic wisdom themselves. When the Theosophical Society began to grow, Blavatsky's demonstrations diminished and her attention was turned to the heart of her work, the written explanation of many of the veiled mysteries.

HPB's Work Continued

Today, as in HPB's times, there are numerous texts on magic, the Cabalah, the Alchemy of the Rosicrucians, the religious-gnostic mysteries, etc. There is a basic problem, though, for the general public, e.g., traditionally the contents of these texts are obscure to the uninitiated and oral techniques must be disclosed by the true Adept. Hence, Blavatsky and her work with the Theosophists. Blavatsky maintained that even her written works would not become clear until the latter 20th century. During this time, she further prophesied, another Adept would appear to continue the work. Her books may cause one to wonder if the Madame was an occultist, a Theosophist, a Buddhist, a mystic, or just an eccentric noble woman with an adventurous spirit.

To this I would reply, Rosicrucians have always held that truth, no matter what title it goes by, shall prove itself to those who seek her unrelentlessly. In the liturgy of the Liberal Catholic Church, the priest sings, "He that loveth wisdom loveth life", and the congregation replies, "And they that seek her early shall be filled with joy."[7] Blavatsky utilized the name "Theosophical" in its literal meaning as "Divine Wisdom", but whatever name Blavatsky chose as a classification of personal belief (and it should be noted that in her scrapbooks she would erase the reference to her as a "spiritualist" and write in "occultist"), she was above all a seeker of the Ancient Mysteries. The fact that she feverishly promoted universal brotherhood and

the alliance of the religious and scientific systems should signal the depth of understanding she had of the Hermetic philosophy she strove to reveal. Let us turn to the Secret Doctrine, the most difficult and sometimes obscure work of the Adept:

> "Truth can never be killed; hence the failure to sweep away entirely from the face of the earth every vestige of that ancient wisdom, and to shackle and gag every witness who testified to it."

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1. John 10:34-35.
2. Colin Wilson, The Occult, Random House, New York, 1971, p. 331.
3. H.P. Blavatsky, The Key to Theosophy, Theosophical University Press, Convina, Calif., 1946, p. 36.
4. H.P. Blavatsky, HPB Speaks, The Theosophical Publishing House, Adyar, India, 1950, pp. 11-12.
5. Blavatsky, Ibid., p. 246.
6. Blavatsky, op. cit., p. 33.
7. The Liturgy of the Liberal Catholic Church, St. Alban's Press, London, 1967, p. 210.
8. H.P. Blavatsky, The Secret Doctrine, The Theosohical Publishing Company, Los Angeles, Calif., 1964, p. 30.

Questions and Answers

Question: Why does the Holy Order of the Rose and Cross refer to the "Our Father" as the "model esoteric prayer"?

Answer: Prayer is a very private and personal act between a believer and the Supreme Being. It is a religious act. Many individuals want to know how to pray. The Master Jesus instructed his students on this very subject. His model of a perfect prayer is found at St. Matthew 6:1-15.

The model prayer, sometimes called the "Our Father" by Catholics, and the "Lord's Prayer" by Protestants, stresses the objects to be considered in a prayer in their proper order of importance.

Prayer is a state of mind that allows the presence of the Divine, the Other, to be more apparent to our souls. Unlike meditation, which allows the sense of unity of God with the Cosmos to be more acutely present within our souls, prayer allows us to have a transcendental personal relationship with God that emphasizes what Martin Buber called the "I - Thou". However, it should be stated that meditation itself has long been considered by Catholics to be but another form, though a special one, of prayer.

Meditation stills the thought process, the intellectual aspect of the ego, and allows an intuitive and primary consciousness to sense the Other. Prayer does this too, though less than meditation, and uses our intellect or intelligence in the process. Words are not necessary to meditative prayer, and, in fact, may be a hindrance. Words in transcendental prayer are essential.

Prayer is not telling God what to do, as if God were an indulgent Cosmic Parent. Freud likened this tendency in people to a desire to crawl back into the security of the womb. Jesus stressed the fact that our Father does not need to be reminded of our needs (Matt. 6:7-8).

Some Protestant denominations stress the importance of praying in Jesus' name, as if the name of Jesus had magic properties, quite often quoting various scriptural texts to support this view. Of course, the model prayer does not end in Jesus' name. Nor should we ignore the fact that the name "Jesus" was very popular in Jesus' day; many people were named Jesus. The real meaning of praying in Jesus' name is in experiencing the same consciousness of Christ. It is the Christ within that utters the prayer. We always approach the Father in and through the Model, the Lord Christ.

A king is where his kingdom is, and Jesus taught that the Kingdom is "within" us (Matt. 7:11); the Lord Christ Jesus is the door to that Kingdom.

Let us now briefly examine the Our Father and see why the Holy Order of the Rose and Cross considers it the model esoteric prayer.

The Master said:

> "You should pray like this:
>
> "'Our Father in heaven,
> may your name be held holy,
> your Kingdom come,
> your will be done,
> on earth as in heaven.
> Give us today our daily bread.
> And forgive us our debts,
> as we have forgiven those who are in debt to us.
> And do not put us to the test,
> but save us from the evil one.'"
> (Matt. 6:9-13, Jerusalem Bible)

Let us now examine the elements of this "model esoteric prayer":

"Our Father in heaven, may your name be holy" - "Our father in heaven" can also be translated, "Our father in the cosmos (or universe)". This tells us that the Father is both one, and everywhere. He is universal. The cabalistic

meaning of "one" is "unity, beginning"[1] and He, the Father, is our source of being and cause of our unfolding. This statement, and prayer itself, acknowledges our ever present union and communion with the Father.

"May your name be holy" - Here we have a reference to the importance of the cabalistic meaning behind the Sacred Name, Yahweh, "I Am that I Am" or "I Shall Prove to Be what I Shall Prove to Be". This describes the very unfoldment of our beings into the children of God that makes the term "Father" make sense in more than a symbolic manner. God's name, that is, the sacred name Yahweh, has a specific purpose in our spiritual growth. It carries the meaning of that growth and emphasizes the purpose behind it. Both are represented by the term "the Great Work". Yahweh is not just the name of a tribal Hebrew god. It is the cosmic symbol of deliverance from error and the ultimate path to perfection and truth. This is why the name Jesus means "Yahweh saves".

"Your Kingdom come" - Here Jesus stresses the cosmic will, universal law, physical, emotional, mental and spiritual. This includes karma, the law of cause and effect, the theocracy, the ultimate goal, perfection.

"Your will be done, on earth as it is in heaven" - which clearly shows that the unfolding process is at work in our lives and human history. More than that, it includes all life and all things. This is the Great Work.

"Give us our daily bread" - The term "bread" does not mean just material food. For example, at John, chapter 6, Jesus speaks of himself as the "bread of life". He said, after feeding the multitude with fish and loaves:

> "'I tell you most solemnly, you are not looking for me because you have seen the signs but because you had all the bread you wanted to eat. Do not work for food that cannot last, but work for food that endures for life, the kind of food the Son of Man is offering you, for on him, the Father, God himself, has set his seal.'

"Then they said to him, '... Our fathers had manna to eat in the desert; as scripture says: He gave them bread from heaven to eat.'

"Jesus answered:

"'I tell you most solemnly, it was not Moses who gave you the bread from heaven, it is my Father gives you bread from heaven, the true bread; for the bread of God is that which comes down from heaven and gives life to the world.'

"'Sir,' they said, 'give us that bread always.' Jesus answered:

"'I am the bread of life. He who comes to me will never be hungry . . . I am the bread of life . . . if you do not eat the flesh of the Son of Man and drink his blood, you will not have life in you. Anyone who does eat my flesh and drink my blood has eternal life . . . For my flesh is real food and my blood is real drink.

"He who eats my flesh and drinks my blood lives in me and I live in him . . . so whoever eats me will draw life from me. This is the bread come down from heaven. . ."

Catholics are familiar with this passage, for it is the meaning of the Eucharist, what the ancients called the "God Eating Ceremony". Both Moses and Jesus inform us that material food is not satisfying, but rather we must live on "that which proceeds out of the mouth of Yahweh" (Matt. 4:4; Deut. 8:3). This is the esoteric significance behind Jesus' saying, "Give us our daily bread".

"And forgive us our debts, as we have forgiven those who are in debt to us" - implies Divine Justice and Fairness. After furnishing the model prayer, Jesus said:

"If you forgive others their failings,
your heavenly Father will forgive you
yours."

This act of forgiveness on our part allows a release of karmic action and cause and effect, since we have released others. It teaches us what justice and mercy are. The word "mercy" can also be translated "grace" and means

undeserved kindness. We receive grace in accordance with the karmic law that what we sow, so shall we reap, therefore, we extend grace to others.

"And do not put us to the test, but save us from the evil one" - Other translations say, "lead us not into temptation". God, of course, never tempts anyone to do evil (James 1:13). Some authorities argue that the actual translation means "do not allow us to enter into temptation" which would indicate that these words are a further elaboration of the words "forgive us as we forgive others". The Master taught that God controls the circumstances of our unfolding lives, though we have a natural will which can act in freedom. Thus, this ending is a positive statement of that control or direction which we ourselves are unfolding within.

This final utterance, "save us from the evil one", need not be applied to an actual devil, though that meaning is also there, but to evil in any form. This is certainly applicable to our daily existence, but it also expresses the positive realization of that time, or age, called the New Age by many esoteric students, when evil shall come to an end, and His Kingdom shall be established on the new earth where righteousness and holiness will reign eternally.

Jesus ends the prayer with "Amen" which means "so be it" or "so mote it be". The name "Amen" is also applied to the Lord Christ by the Apostle John at Revelation 3:14 and 1:5 and at St. John 1:3, as well as by Paul at 1: Corinthians 2:20:

> "Here is the message of the Amen, the faithful, the true witness, the ultimate source of God's creation."

This is directly related to John's statement at Revelation 1:5:

> " . . . from Jesus Christ, the faithful witness, the First-born from the dead, the Ruler of the Kings of the earth."

This is further supported by Paul:

> "That is why it is 'through him' that we answer Amen to the praise of God."

Naturally, the word "Amen" appears throughout the Hebrew scriptures at the end of various prayers. Why does St. John call the Christ "Amen"? We wonder how many Christian theologians have pondered that question. If we examine the word using notaricon, a cabalistic system of permutation that forms words either by taking the first and last letters of another word or words, or using the letters of one word as being the first and last letters of each word in a sentence, we discover that "Amen" is derived from the phrase "The Lord and Faithful King". This remarkable fact should not be skipped over, especially in light of St. John's choice of words, "faithful" and "the ruler of the Kings".

This also confirms our explanation of the last sentence of the prayer, that under the Kingdom of Christ, evil will come to an end.

It is for these reasons that the Holy Order of the Rose and Cross refers to the "Our Father" as the "model esoteric prayer" and encourages its recital during the Eucharistic celebration and on other occasions celebrated by the Order.

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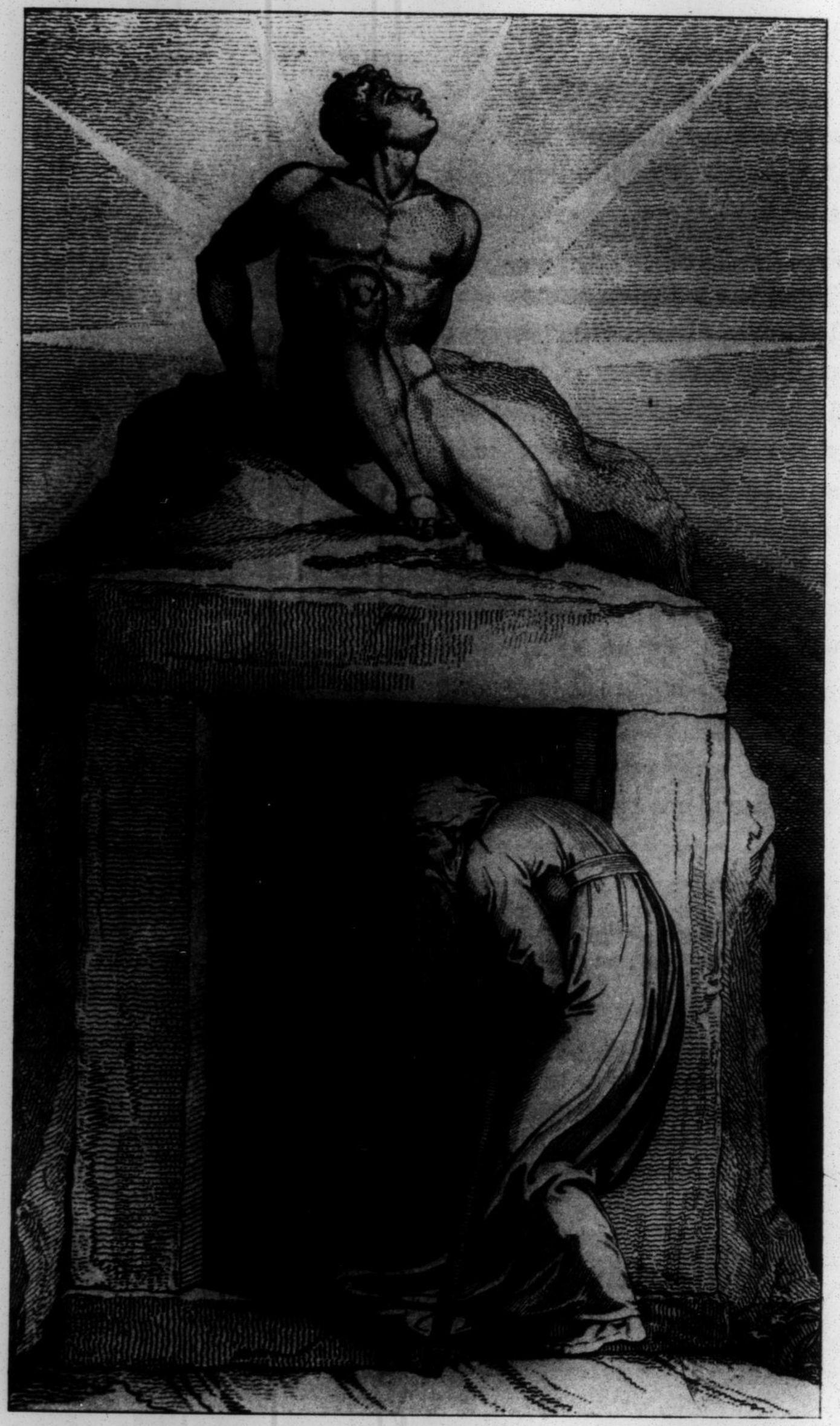
1. Be sure to note this in "All Scripture Is Inspired of God" in this issue of the Arohn.



Where Do We Go When We Die?

"Soul. The ψυχη, or nephesh of the Bible; the vital principle, or the breath of life, which every animal, down to the infusoria, shares with man. In the translated Bible it stands indifferently for life, blood and soul. 'Let us kill his nephesh', says the original text: 'let us not kill him', translates the Christians (Gen. 37:21), and so on."[1]

"Hades. The 'invisible', i.e., the land of the shadows, one of whose regions was Tartarus, a place of complete darkness, like the region of profound dreamless sleep in the Egyptian Amenti. Judging by the allegorical description of the various punishments inflicted therein, the place was purely karmic. Neither Hades nor Amenti were the hell still preached by some retrograde priests and clergymen; but whether represented by the Elysian Fields or by Tartarus, Hades was a place of retributive justice and no more."[2]

"Where do we go when we die?" has been a question asked by generations of human beings over countless centuries. The answers to this question have also been countless!

Many Christians feel there is no need to ask such a question, since the answer is found in the Bible and is quite simple: the choice of two destinies faces each of us; Heaven or Hell. Where each individual "ends up" depends upon the choice or choices he or she makes. For the more fundamentalist Christian, only one choice need be made: to accept Jesus as his or her personal savior.

The doctrine of Hell entered Christian theology from pagan sources. The pagans had hypothesized the existence of a place called Hell where evil could be consigned, and where punishment could be meted out to evildoers. Naturally, such punishment

could not be found in Heaven, where goodness was rewarded, so Hell had to exist.

This early Hell was a place where wolves and serpents roamed. These serpents of Hell were not simply snakes, but over a long period of time came to be thought of as enormous dragons. Even earlier, worms were also to be found in Hell. In fact, the serpents are metamorphosized worms, as we find when we trace the history and origin of Hell itself. Later theological developments enlarged on the image of Hell and it became a place of torment and torture. The earliest concepts of Hell held it to be a place of darkness, but from this idea grew the concept of its being a place of worms (which were seen as evil, since they dissolved the life vehicle) and the worms in turn became serpents which eventually came to be seen as evil flying dragons! Such is the evolution of Hell. Later theological concepts of Hell enlarged on the punishments and torture to be experienced there. The evolution of the concept of Hell paralleled the changes in the religions of humankind. Soon, in the Christian Hell, appeared a scaly dragon with wings and pointed tail who became the malignant adversary of good and the Christ, and who ruled the Kingdom of Hell. His name? Satan, the "original serpent".

The word "hell" is used in most older Bible translations to render the Hebrew "Sheohl" (Sheol) and the Greek "Haides" (Hades). In the Authorized Version the word "hell" is used for "Sheohl" 31 times and for "Haides" 10 times. This version is quite inconsistent since it also translates "Sheohl" as "grace" 31 times and as "pit" three times. In the Catholic Douay Version, "Sheohl" is translated "hell" no less than 63 times, as "death" once and as "pit" once.

For centuries many Christians have shuddered at the prospect of Hell-fire and damnation. Rational human beings cannot help

but question the idea of eternal damnation in Hell as being incompatible with the doctrine of a loving, forgiving God. The questions that each of us might ask are as follows:

1) Did Jesus truly teach such a doctrine of Hell-fire damnation, and, if he did, is this damnation eternal?

2) Does the Bible support such a doctrine? If not,

3) How did the doctrine creep into Christian theology?

In order to answer these questions, we must first begin with what the Bible teaches is a soul. In quoting Blavatsky at the beginning of this article, we came to a definition of the soul which is in harmony with the teachings of the Bible, but not with pagan religious theology. That is, the Bible does not teach that the soul is immortal, but that it is in fact quite mortal and susceptible of destruction. The Gnostic view, held by most pagan religious, asserted that the soul was immortal and could not be destroyed; hence a place of punishment was necessary for those souls unworthy of paradise.

Let us attempt to prove this for ourselves by a careful examination of scripture. At Genesis 2:7 we are informed that "God fashioned man of dust from the soil. Then he breathed into his nostrils a breath of life, and thus man became a living being."[3] The King James Version says "became a living soul". St. Paul, in quoting this scripture, writes, "If the soul has its own embodiment, so does the spirit have its own embodiment. The first man, Adam, as scripture says, became a living soul; but the last Adam has become a life-giving spirit. That is, first the one with the soul, not the spirit, and after that the one with the spirit."[4]

Numbers 23:10 reads, "let my soul die the death of the upright ones." Surely, an "immortal" soul cannot die, nor can it be "deeply grieved, even to death."[5]

In all fairness to modern Bible translations, the Hebrew "nephesh", or "soul", is not translated as "soul" as pointed out in the quote from Genesis 2:7 from the Jerusalem Bible. This is also true of Numbers 23:10 in which (in the Jerusalem Bible) is found the following: "May I die the death of the just." Here, "nephesh", or "soul" is not even translated. However, the translators are unable to skirt this issue so easily with the Greek word "psyche" for "soul" at Mark 14:34, "My soul is sorrowful to the point of death."

In our quote from 1 Corinthians 15:45-46, it is obvious that St. Paul considered the Greek "psyche" as equal to the Hebrew "nephesh". It is also obvious that Blavatsky is correct in saying that the "nephesh of the Bible" is the "vital principle, or the breath of life, which every animal . . . shares with man." This point cannot be over-stressed. For example, at Ezekiel 18:4, the King James Version says that the "soul that sinneth, that soul shall die", but the Jerusalem Bible reads: "The man who has sinned, he is the one who shall die." At Genesis 19:17 we find: "He began to say: 'Escape for your soul (nephesh)'", but the Jerusalem, Moffats, Catholic Douay Rheims and the Revised Standard versions all read "life" for "soul". Note also Numbers 31:28 and Genesis 1:21, 24.[6] There is not one scriptural text in the Bible, Old Testament or New, that applies the word "immortal" to a man's soul. In the Bible, the word "immortal" is applied only to God.

At Matthew 16:26, we read, "For what benefit will it be to a man if he gains the whole world but loses his soul (Greek 'psyche')." The Moffats, Jerusalem, American Version and Douay translations all translate "psyche" "life" instead of "soul." Let us examine the text of Matthew 10:28 closely to attempt to determine why modern translations use "life" for "nephesh" and "psyche", when the King James version used the word "soul". The text reads as follows: "Do not be afraid of those who kill the

body but cannot kill the soul; fear him rather who can destroy both body and soul in hell." In order to understand this discrepancy in the older and more modern translations, we might more closely examine what is meant by "hell" in this passage. The Greek word for "hell" in this text is "Hades". Hades and Sheol are identical in scripture. Collier's Encyclopedia, concerning "Hell", says the following: "First it stands for the Hebrew 'Sheol' of the Old Testament and the Greek 'Hades' of the Septuagint and New Testament. Since 'sheol' in Old Testament times referred to the abode of the dead and suggested no moral distinctions, the word 'hell', as understood today, is not a happy translation. (1965 Ed., Vol. 12, p. 27)

Actually, it may be a very acceptable term. Webster's Unabridged New Twentieth Century Dictionary states under "Hell", "from 'helan', to cover, to conceal'." Did not Christ, according to the scriptural narrative, descend into "Hell"? Was He not dead or concealed from the world's view for three days?

Many Christians have quoted St. Matthew 10:2 concerning "those who can kill the body but cannot kill the soul . . .", using it to support their doctrine of hell. However, if we read this text carefully, we see that it says the soul can be killed or destroyed. There is no mention of eternal torment, or support for the belief in an immortal soul to be found there. It is quite obvious that some sayings of the Master Jesus were changed into different meanings, as time went on, in regard to the doctrine of hell-fire. The symbolic lake of fire mentioned at Revelation 20:15 came to be seen as a literal place of torment despite the fact that "death and Hades [English "Hell"] were [also] thrown into the burning Lake." Is death a literal thing? Can it have its own existence as a thing, deserving of actual torment? Here the scriptural writer uses fire as a destructive force that removes forever the curse of death and the concealed death-like condition called Hades, Hell or Sheol.

Some Bible translators render "Gehenna" as "Hell". Gehenna was a valley outside Jerusalem and Jesus associated fire with it (Matt. 5:22; 18:9; Mark 9:47, 48) as did the Apostle St. James at James 3:6. The rabbinical view of Gehenna is that it was used as a symbol of destruction since it was a waste disposal area (garbage dump) for the city of Jerusalem. Likewise, Jesus in His teachings used it as a symbol of destruction, and perhaps more importantly, as a condition or spiritual state of some individuals - not in the sense of tormenting hell-fire, but in the "waste disposal" sense. At Matthew 23:12-15, 33, the Scribes and Pharisees, because of their false spiritual teachings were "subjects for Gehenna" - not that God has a literal spiritual garbage dump for such individuals, but simply indicating their low spiritual condition and the karmic results such teachers will reap in the future. To avoid such a state of affairs, the followers of Christ were directed to get rid of anything that would retard spiritual advancement. The "tearing out of an eye", again, was purely symbolic, as symbolic as Gehenna.

However, Gehenna and Hades are two different places. The first is symbolic; the latter is both symbolic and literal. Sheol-Hades is the common grave or death-like condition of all of humanity. It is not a literal individual grave, but a symbol of the soul's death-like state. "What man can cling to life and not see death? Who can evade the clutches of Sheol?" asks the psalmist.[7] He asks for good reason, since <u>we all go to Sheol or Hades when we die</u>! Hades is not a place of torment and punishment. It is the soul's destiny. However, in a death-like condition known as Hades or Sheol and often translated "Hell" in our Bibles, we may lose life. This is the meaning behind Matthew 10:28, and the purpose of Christ ("The sheep that belong to me listen to my voice; I know them and they follow me. I give them eternal life; they will never be lost and no one will ever steal them from me.")

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1. Blavatsky, H.P.; The Theosophical Glossary, Theosophical Publishing House, Los Angeles, 1973, p. 131.

2. Ibid., p. 306.

3. The Jerusalem Bible.

4. 1 Corinthians 15:45, 46.

5. Mark 14:34.

6. Here we have examples of where the word "soul" is applied to animals, as Blavatsky asserts in her definition.

7. Psalms 89:10.

Study Questions

[Editor's note: Once each month the members of the HORC temples meet for one hour to study one of the designated Arohn articles prepared by the Education Committee of the HORC.]

1. What do many Christians believe to be mankind's choice of destinies?

2. Where did the hell-fire doctrine originate and how did it evolve?

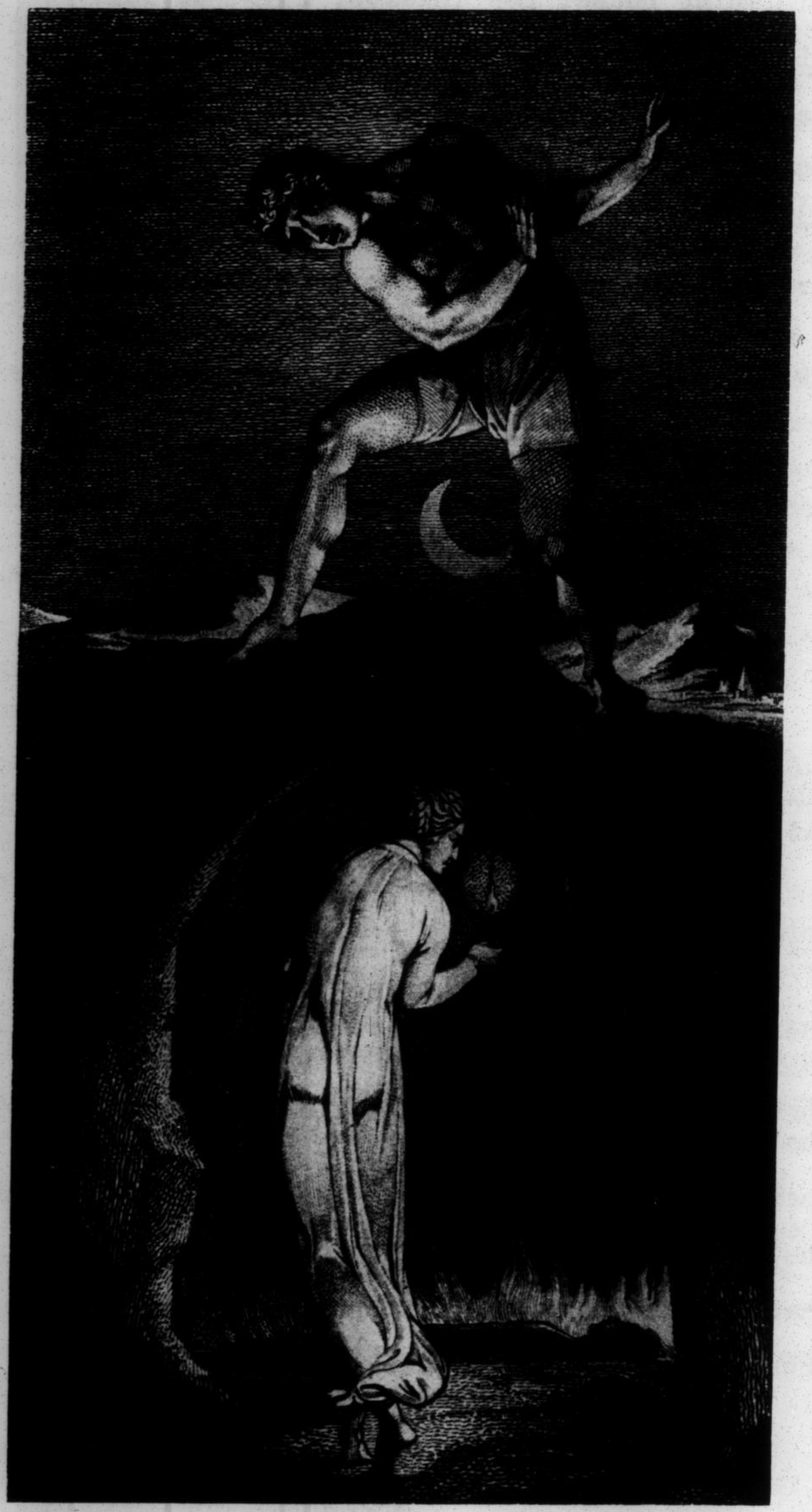
3. What do Blavatsky and the Bible have to say regarding the soul?

4. Does Matthew 10:28 support the hell-fire doctrine?

5. What is the Biblical Hell?

6. What is Gehenna?

7. Where do we go when we die?



The Pits of Dense Darkness

"Hades. The 'invisible', i.e., the land of the shadows, one of whose regions was tartarus. . ."

- Madame H. P. Blavatsky[1]

"The verb tartaroo, translated 'cast down to hell' in 2 Peter 2:4, signifies to consign to Tartarus, which is neither Sheol nor Hades nor Hell."

- W. E. Vine[2]

"I became dead and now I live forever and ever and I have the keys of death and of Hell."

- The Lord Christ (American version and Douay-Rheims version)[3]

According to the Homeric classics, supernatural trouble-makers were imprisoned in a place called, in Greek, Tartaros, which refers to the locality beneath Hades. In modern translations tartaros is translated "Hell", "Sheol", "Hades" or "Gehenna."

"When angels sinned, God did not spare them; he sent them down to the underworld and consigned them to the dark underground caves to be held there till the day of judgment."[5] The term "underworld", as already stated, is translated "hell" in earlier versions such as the Catholic Douay-Rheims translation.

When the Christian successors to the Apostles began to define "hell", they defined it along the same lines as the pagans had defined it. But it would appear that the Bible, or at least St. Peter, was influenced by Assyrian theology when it came to Tartarus.

According to Assyrian theology, a hostile rebellion occurred in Heaven when the seven spirits created by Anu joined with Bel and were cast down into the lower world. The similarity of this theological drama is retold in Genesis:

> "When men had begun to be plentiful on the earth, and daughters had been born to them, the sons of God, looking at the daughters of men, saw they were pleasing, so they married as many as they chose . . . The Nephilim were on the earth at that time (and even afterwards) when the sons of God resorted to the daughters of man, and had children by them. These are the heroes of days gone by, the famous men."[6]

The fact that St. Peter speaks of Tartarus as a prison or location for the angels of God that "sinned" indicates that the Assyrian tale, mythological or historical, has merit. Despite that "fact" we need not conclude that Tartarus was a place of torment. Still, we should keep in mind the fact that after 400 years of captivity in Egypt, the Hebrews could scarcely have avoided being influenced by Egypt's polytheism, and its varied religious doctrines which included Osiris as Lord of Hades (and according to our quote at the beginning of this article this role is now played in early Christian theology by the Lord Christ. (Rev. 1:18)) who was the judge of the dead. The Egyptian religion had its pantheon of demons headed by the arch torturer. Set, as the Devil, was the personification of the principle of evil. Interestingly enough his symbol was a single wedge with the numerical power of 60! Christianity's Devil takes the number 666.[7]

In Assyrian theology Anu became the "King of the lower world" and "Lord of spirits and demons." Unlike Set, Anu did not become, as time went by, the evil being that Set became.

The early Indians had their Lord of Evil as well, and the Rig-Veda put its price on salvation: "He who gives alms goes to

the highest place in heaven; he goes to the gods", and into the pit were cast those who offered no sacrifice.[8]

It is clear that St. Peter, in mentioning the angels that had sinned, is not writing about a location of torment, but a state of spiritual darkness. It is similar, but not identical, to Hades, which is a deathlike condition, or as the Rt. Rev. Leadbeater calls it, the "astral plane".[9] Bishop Leadbeater wrote that Christ, when he died, descended into hell (Hades) and preached "to the spirits . . . still imprisoned and held down upon the astral plane by desires unexhausted and passions unsubdued."[10] It was also his contention that these were the recently departed spirits, and not those of long ago.

This last point by Bishop Leadbeater is not entirely in agreement with St. Peter, who wrote:

> "Christ . . . in the body he was put to death, in the spirit he was raised to life, and in the spirit, he went to preach <u>to the spirits in prison</u>. <u>Now it was long ago</u>, when Noah was still building the ark which saved only a small group . . . when God was still waiting patiently that these spirits refused to believe . . . ."[11]

The word "prison" as used by St. Peter is not <u>tartarus</u> and there is no strong evidence to indicate that the spirits preached to were angels, though angels are described in the Bible as being spirits as well.[12]

The Syriac Philoxenian Harkleian version as simply "the lowest places". A "parallel" text offered by some theologians as being in agreement with St. Peter's statement concerning the sinning angels is found at Jude, chapter 6: "Next let me remind you of the angels who had supreme authority but did not keep it and left their appointed sphere; he has kept them down in the dark, in spiritual chains, to be judged on the great day."

Jude did not speak of angels or spirits that did not believe, but of angels that left their "appointed sphere". This is similar to Gnostic tradition. Moreover, the expression "down in the dark, in spiritual chains" is closer to the concept of tartarus than to that of Hades.

Some authorities have argued that the Nephilim are the children of angels who materialized bodies and cohabited with women ("the daughters of man").

While the Bible clearly shows Hades or Sheol to be a death-like condition common to all human souls, it never speaks of human souls' being in tartarus. It is worth noting that the tartarus of ancient faiths, and even of Homer's "Iliad", was not a place for human souls, but for the lesser gods.

One can only conclude from the Biblical record that the early Christians, and particularly the apostles, held to the spiritual concept that certain angels did not keep their cosmic positions and therefore found themselves in a state of spiritual darkness. They were not dead. Since this karmic violation needs to be balanced, it will be balanced at a future time. The term "demon" or "fallen angel" is another Biblical witness to this concept of certain angels' descending down into tartarus.

Thus, in these two study articles and the one to follow, "You Will Not Leave My Soul in Hell, we note:

1. The words "Sheol" and "Hades", often translated "Hell" in older Bible translations, symbolize humanity's death-like condition after life and before returning to earthly life.

2. The word "Gehenna", also translated "Hell", was symbolic of total destruction.

3. "Tartarus", also translated "Hell", is a condition of spiritual darkness which Sts. Peter and Jude apply to certain angels. This doctrine has roots in ancient Assyria and is found in the earlier portion of Genesis, as well.

4. The various creeds in the church make no mention of a place of eternal torment, until the 6th century. Early fathers make no mention of such a doctrine, and even as late as the Council of Trent (1564), a clear definition of "Hell", as commonly used today, is not given.

5. The Bible does not teach that people have immortal souls and that their eternal options are either heaven or hell. The early formations of the hell-fire doctrine, once embarked upon, embody the Hindu or Buddhist concept of a momentary cleansing by spiritual fire, and not one of eternal torment.

1. Blavatsky, H.P., The Theosophical Glossary, Theosophical Publishing House, Los Angeles, 1973, p. 131.

2. _____, An Expository Dictionary of New Testament Words.

3. Rev. 1:18. The Jerusalem Bible renders the word "underworld".

4. See, "Where Do We Go When We Die?", Vol. III, No. 1, Arohn.

5. 2 Pet. 2:4 (JB).

6. Gen. 6:1-4 (JB).

7. Rev. 14:18 (JB).

8. Paine, Lauran, The Heirarchy of Hell, out of print.

9. Leadbeater, C.W., The Christian Creed, Theosophical Publishing House, London, 1920.

10. Ibid, p. 101.

11. 1 Pet. 3:18-20 (JB).

12. Heb. 1:7. "He makes his angels spirits."

Study Questions

[Editor's note: Once each month the members of the HORC temples meet for one hour to study one of the designated Arohn articles prepared by the Education Committee of the HORC.]

1. Where is Tartarus? Why isn't it a literal location?

2. What are some historical comparisons between ancient faiths and the Biblical descriptions of the angels who sinned and the demons of Hell?

3. Compare what St. Peter writes at 1 Peter 3:18-20 and what Bishop Leadbeater wrote.

4. What does Jude 6 offer?

5. What can we conclude from the Biblical record concerning Tartarus?

6. Explain Sheol, Hades, Gehenna and Tartarus.

7. Are our only eternal options heaven or hell?

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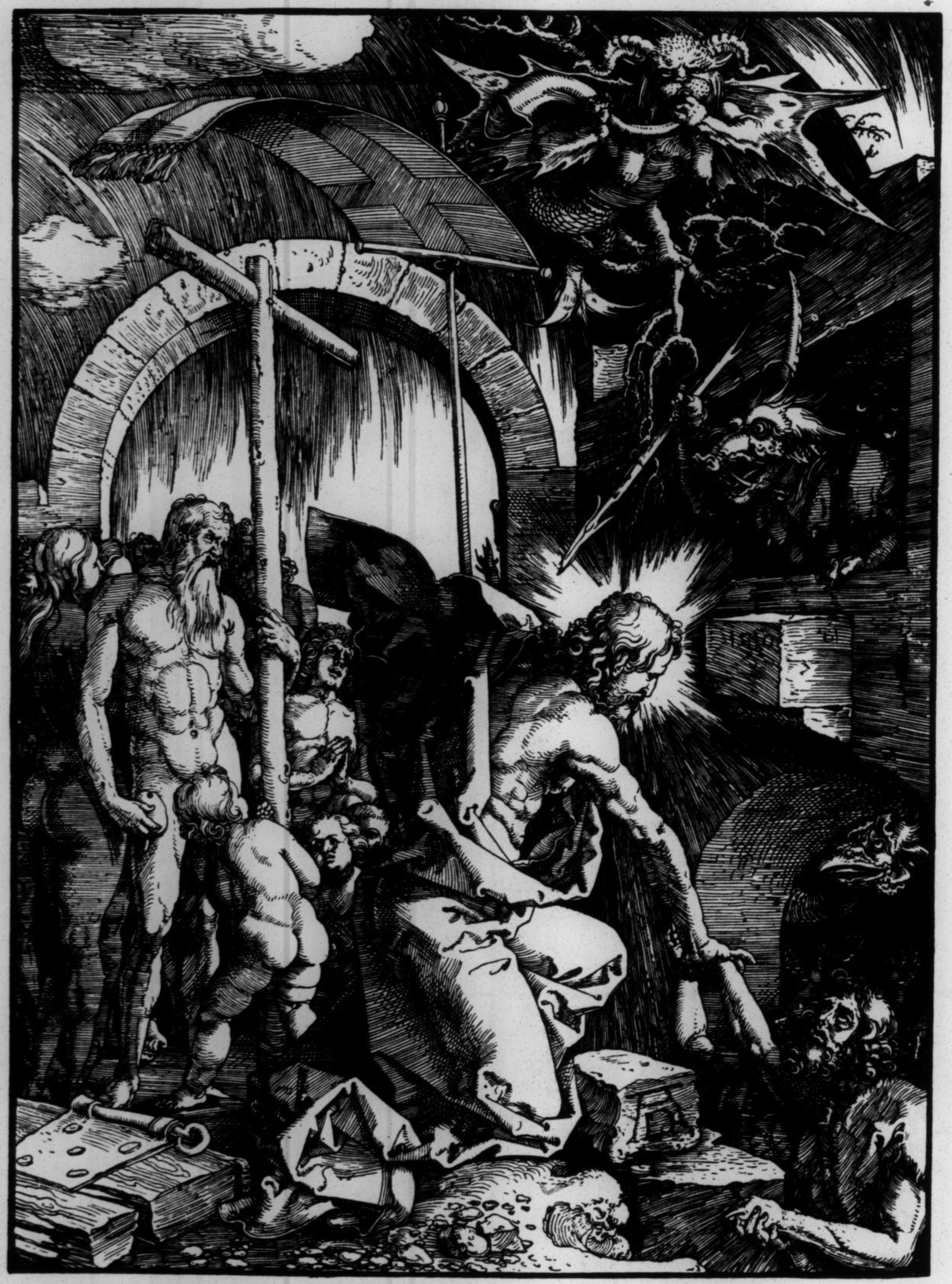

You Will Not Leave My Soul in Hell

In our last Arohn study we learned that Sheol and Hades, two words often translated "hell" in the Bible, represented the common destiny of all human beings, namely the common death-like condition that awaits all souls, and the startling revelation that, when they die, all souls go to hell!

To show that this is in fact truth based upon scriptural texts note how God-fearing Jacob expected to go there:

> "Jacob, tearing his clothes and putting on a loin-cloth of sackcloth, mourned his son for a long time. All his sons and daughters came to comfort him, but he refused to be comforted. 'No', he said, 'I will go down in mourning to Sheol, beside my son.' And his father went for him."[1]

The point of this scripture is that Jacob believed his son Joseph had died and gone to Sheol and he intended to go there also. "Sheol" is the Hebrew word that is most often translated "hell" in many Bibles, particularly the older Catholic and Protestant translations like the King James Version. "Sheol" is the Hebrew equivalent of the Greek "Hades", also translated "hell" in the New Testament. No right-thinking Christian or Jew will assert that Jacob or his son Joseph went to the Christian "Hell-fire" so it is obvious that there is a contradiction between the Biblical hell and the dogma of hell-fire damnation as pointed out in study one of this Arohn issue.

In the Athanasian Creed, and others, Christians have recited for centuries that Christ "descended into hell, rose again the third day . . ."

St. Peter, speaking to the "men of Israel", said:

> "You killed him (Christ), but God raised him to life, freeing him from the pangs of Hades; for it was impossible for him to be held in its power since, as David says of him:
>
> "'I saw the Lord before me always . ... my body, too, will rest in the hope that you will not abandon my soul to Hades nor to allow your holy one to experience corruption. You have made known the way of life to me, you will fill me with gladness through your presence.'
>
> "Brothers, no one can deny that the patriarch David is dead and buried: his tomb is still with us. But since he was a prophet, and knew that God had sworn him an oath to make one of his descendants succeed him on the throne, what he foresaw and spoke about the resurrection of the Christ: he is the one who was not abandoned to Hades, and whose body did not experience corruption."[2]

Jesus, like all Christians, descended into Hell when he died. "Descend" is a proper expression as Proverbs indicates: "The fellow does not realize that here the Shades are gathered, that her quests are heading for the valleys of Sheol."[3] "Valleys" indicates low places to which the "Shades" must descend if they are to be "gathered" there.

Job bears witness to this fact as expressed in the following: "Can you claim to grasp the mystery of God, to understand the perfection of Shaddai? It is higher than the heavens: what can you do? <u>It is deeper than Sheol</u>: What can you know?"[4]

That Jesus did not descend into the Hell of the gross Christian concept is expressed by the Rt. Rev. Leadbeater, second Presiding Bishop of the Liberal Catholic Church:

> "'He descended into Hell.' But meantime, while the mere outer husk of the man was 'dead and buried', he himself was fully alive and conscious elsewhere. . . .

> "This was the descent into the underworld - not of course, into the Hell of the gross Christian conception, but into Hades, the world of the departed (or as noted by Proverbs the 'Shades') where it was undoubtedly the work of the initiate (among many other duties) to 'preach to the spirits in prison', as the Christian tradition puts it - not, however, as that tradition ignorantly supposes, to the spirits of those who, having had the misfortune to live in times long past, could attain salvation only by thus after death hearing and accepting this particular form of faith - not to them, but to the spirits of those recently departed from this life, and still imprisoned and held down upon this astral plane by desires unexhausted and passions unsubdued . . . ."[5]

This astral plane Hell is not the Hell that evolved or took shape in the Church between the 6th and 12th centuries. Pope Innocent III (1198-1216) wrote ". . . the punishment for original sin is the loss of the vision of God; but the punishment for actual sin is the torment of an everlasting hell."

While the Athanasian and Apostles Creeds mention "Hell" they do not describe it as a place of eternal torment but, as noted, simply state Christ "descended into hell", consistent with the scriptural meaning of "concealment". The Nicene Creed makes no mention of hell whatsoever.

The Nicene-Constantinopolitan Creed, of 381 A.D. made its way into the Eastern Church after the Councils of Ephesus (431 A.D.) and Chaldcedon (451 A.D.) and was introduced into the Western Church toward the end of the 8th century. Again, no mention of hell-fire or eternal torment.

St. Clement wrote his first letter around 96 A.D., and makes mention of Hades in conjunction with Numbers 16:33 but not in any context with either suffering or torment. Irenaeus, a presbyter around 177 A.D., mentions Hades also, but more in harmony with

the Hindu and Buddhist concept of a place of spiritual cleansing.

Once the concept of the hell-fire doctrine began to be formulated, it initially assumed the meaning of a "temporary abode of spiritual cleansing" similar to Hindu and Buddhist thought. Later in Catholic thought, with the formation of an eternal place of damnation, the doctrine of purgatory took on more importance, particularly due to the rejection of such spiritual concepts as Karma and Reincarnation originally held by the Christians. This fact is clearly established historically, for such early Fathers as Lactantius, Jerome and Origen held to the doctrine of reincarnation. Origen claimed that his teacher had been Fr. Clement of Alexandria, who had studied directly under Pantaleus, a disciple of the Apostles. It was not until the 7th century that one local Catholic Council condemned reincarnation, and because of that fact brought about more attention to the hell-fire doctrine in the 8th century.

The Creed of the Council of Trent, 1564, does mention purgatory directly, and according to Fr. R.X. Shouppe, S.J., Hell "signifies those hidden places where souls are detained which have not reached eternal beatitude."[6]

Eventually orthodox opinion came to hold that only the wicked "descended" into Hell and that it was a place and even that it was "within" the earth itself.

The Age of Reason saw many who refuted the hell-fire doctrine, particularly the location attribute of the concept. Of course, the fact of Hell's existence is much more amenable to reason than is its location. If the location of Hell gave occasion for ridicule, the idea of its eternity gave even more. Very few of the ancient faiths that professed a place of Hellish torment believed it to be eternal. The Gnostics held to a punishment that was temporary

and accepted the idea of a purgatory, rejecting eternal torment as a concept. In fact, they held that the incorrigibly damned were annihilated and lost the right to life itself, a doctrine more in harmony with the Master Jesus' teachings.

It can honestly be said that interdenominational concurrence between theologians is extremely rare. Yet the doctrine of an eternal Hell would appear to be one point of agreement. Hell, by all its various names down through the centuries, has always been there, and is always presented as eternal regardless of the religion one is examining. Despite the differences among the ancient faiths their concepts of Hell were similar and the Church also began to adopt such views. However, the original message was different. This is why there is so much importance attached to the fact that:

1) Christ descended into Hell, and
2) the third day he rose, and
3) Hell was or will be thrown into the Lake of Fire according to Rev. 20:15.[7]

Hell, Sheol-Hades is not to remain eternal but shall come to an end. This historical fact is symbolized by the literal descending of Christ into Hell and the fulfillment of King David's prophecy:

"You will not leave my Soul in Hell."[8]

Just as Christ descended into Hell, so do all Christians. And just as on "the third day he rose again," so too do Christians look "for the resurrection of the dead and the life of the world to come."[9]

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1. Gen. 37:34, 35 Jerusalem Bible.
2. Acts 2:22-31, Jerusalem Bible.
3. Proverbs 9:18.

4. Job 11:7,8.

5. Leadbeater, C.W., The Christian Creed, Theosophical Publishing House, London, 1920, pp. 100, 101.

6. Shouppe, S.J., Purgatory,

7. See "Where Do We Go When We Die?", Arohn, vol. III, no. 1.

8. Psalms, 16:9.

9. "The Nicene Creed".

Study Questions

[Editor's note: Once each month the members of the HORC temples meet for one hour to study one of the designated Arohn articles prepared by the Education Committee of the HORC.]

1. What, to you, are some of the connotations of the word "Hell"?

2. In a number of Christian Creeds (a creed is a confession of faith or a statement of principles) it is held that "Christ descended into hell, rose again the third day . . .". What are the implications of Christ's descent and subsequent rise both exoterically and esoterically?

3. Do souls literally descend into Sheol? Is "descend" a proper concept?

4. Bishop Leadbeater indicates that "the world of the departed" is a portion of the astral plane. How does this compare to the concepts held by other schools of thought?

5. Did the early Church Fathers believe that hell was "a place of eternal torment"? What did they perceive hell as being?

6. How did the Catholic Church replace the "spiritual concepts" of karma and reincarnation in its doctrines?

7. Did the Master Jesus teach that there is an eternal place of torment, or were his teachings more akin to the gnostic viewpoint?

8. What is the importance of John's pronouncement that Hell would be "thrown into the Lake of Fire"?

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The Mystical Use of Herbs

In this issue of the Arohn, we will consider the Lily. The Lily comes from the Family Liliaceae and consists of only about 100 known species. They propagate from bulbs and generally like cool, well-drained places in which to grow. A few species are used medicinally and some are also edible. In the Orient they are cultivated for food.

An example of an edible lily is the wild Day Lily (Hemerocallis fulva). This is an excellent food and has a variety of uses. The bud, flower, sprouting stalk, and tubers are all used and are very delicious. This Lily grows wild and is almost considered a weed. Its flowers are orange, and they bloom for only one day, hence the name Day Lily. I have eaten the buds just before they open by boiling them. Prepared this way, they are similar to green beans. All parts can be dried and are often available at Oriental markets.

Another Lily to consider is the Lily of the Valley (Convallaria magalis). This lily can be of great benefit when used medicinally. It is also referred to in many legends. The name Majales refers to the month of May. Because of this it is thought to be under the dominion of Mercury, since Maia, the daughter of Atlas, was the mother of Mercury or Hermes.[1]

There is an old Sussex legend about the origin of the Lily of the Valley. It seems that St. Leonard fought a dragon in the woods of Horsham, vanquishing it only after hours of mortal combat. During the battle, St. Leonard received

many wounds and wherever his blood fell Lilies of the Valley sprang up to commemorate the desperate fight. These woods are still named after St. Leonard and are still thickly carpeted with beautiful Lilies.[2]

Legend also says that the fragrance of the Lily of the Valley draws the nightingale into the recesses of the glade to choose his mate.[3]

In the fourth century Apulieus in his "Herbal" wrote that it was found by Apollo and given by him to Aesculapius the leech.[4]

The medicinal use of Lily of the Valley is well known among herbalists and is included in nearly all of the herbal books, both ancient and modern. It is a most valuable cardiac tonic. It has a similar action to that of digitalis, but without the cumulative effect. It slows the heart action, but increases its power in contraction. It is good in diseases of the valves of the heart, especially the mitral or bicuspid valve. The herbalist Culpepper says, "It without doubt strengthens the brain, and renovates a weak memory. The distilled water, dropped into the eyes, helps inflammation thereof. The spirit of the flowers, distilled in wine, restoreth lost speech, helps the Palsy and is exceedingly good in apoplexy. Comforteth the heart and vital spirits."[5]

A famous alchemist and priest, St. Albertus Magnus, wrote about the use of lilies in some of his writings. According to St. Albertus, it seems that when lilies are mixed with laurel they can keep a person from sleeping while this mixture is on or near them. Also, mixed with milk, they will make the cows go dry. While these may not be the best uses of this herb, it

does show that its virtues were known in the Middle Ages, and was used by many herbalists at this time.

Another well-known lily is the Great White Field Lily (Lilium candidum), better known as the Easter Lily or the Madonna Lily. At least one source says this is the lily to which Jesus referred when He said "Consider the lilies of the field . . ." (Matt. 6:28). This lily is much different from the delicate Lily of the Valley. It grows three to five feet high. Its natural habitat is the Mediterranean countries, Palestine, around Lake Gennesaret and the plains of Galilee. It has large white flowers that bloom from June to July. This lily was popular among the ancient Romans and Greeks. It was dedicated by the early Christians to the Madonna, Our Lady Mary, hence the name the Madonna Lily. Its white flower is the symbol of purity which Our Lady also embodies. It is used in relation to this symbolism, and the second of July, in connection with the celebration of the Visitation of the Blessed Virgin. Of course, we know that this is when Mary visited her cousin Elizabeth when both were with child. Mary came to help Elizabeth, who was already old when she conceived. This is an example of the selfless service and love with which Mary always acted. This concept is symbolized by this lily.

It is important to note that the Holy Lady Mary was the first person to reach perfection and, because of this, was resurrected herself, which is the mystery of the Assumption of Our Lady. Because of her service and selfless action she was assumed into the heavenly Kingdom of Our Lord. Looking at this lily, you can see that the flower has six petals which appear to form a six-rayed star, or Star of David. As we know, this star is formed by the intersection of two triangles which symbolize the meeting of the "above and below", "heaven and

earth", "God and man." When the merging of God and man takes place, the perfection of the man is attained and the "resurrected Christ" within each of us is fully realized. Thus we can see some of the symbolism behind the use of these lilies at Easter.

The Lily is referred to throughout the Bible. In the Hebrew scriptures, among other places, it is mentioned in the building of Solomon's Temple, specifically with regard to the capitals of the pillars which were said to be decorated with "lily-work" (1 Kings 7:19-21). At least one source says that the lily referred to here was the water lily (Nymphaea Odorata). This flower is not a member of the Lily family (Liliaceae) but of the water lily family (Nymphaeceae). This source also likens this work to Egyptian forms of architecture which utilized capitals that resembled the lotus.

In conclusion let us remember the significance of the Lily, especially during the Lenten and Easter season. As an exercise you may want to do some contemplation on the Lily. To do this, sit down in a quiet place. You can use a picture of a Lily, the real plant itself, or just see it in your mind. Then, on Easter Sunday, when we celebrate the "Risen" Christ, look at the lilies on the altar and use them as symbols of the selfless pure love that leads us to perfection. Resolve then to move in this direction so that you, too, may have the fullness of the "Risen" Christ within.

MAY THE PEACE OF THE LORD
BE ALWAYS WITH YOU

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1. Grieve, M., A Modern Herbal, Vol. II, Dover Publications, Inc., New York, 1971, p. 480.
2. Ibid., p. 480.
3. Ibid., p. 481.

4. Ibid., p. 481.

5. Shook, E., Advanced Treatise on Herbology, Health Research Publications, Mokelume Hill, CA Lesson 32, p. 6.

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