

VOL III NO. II

TWO DOLLARS

A R



H N

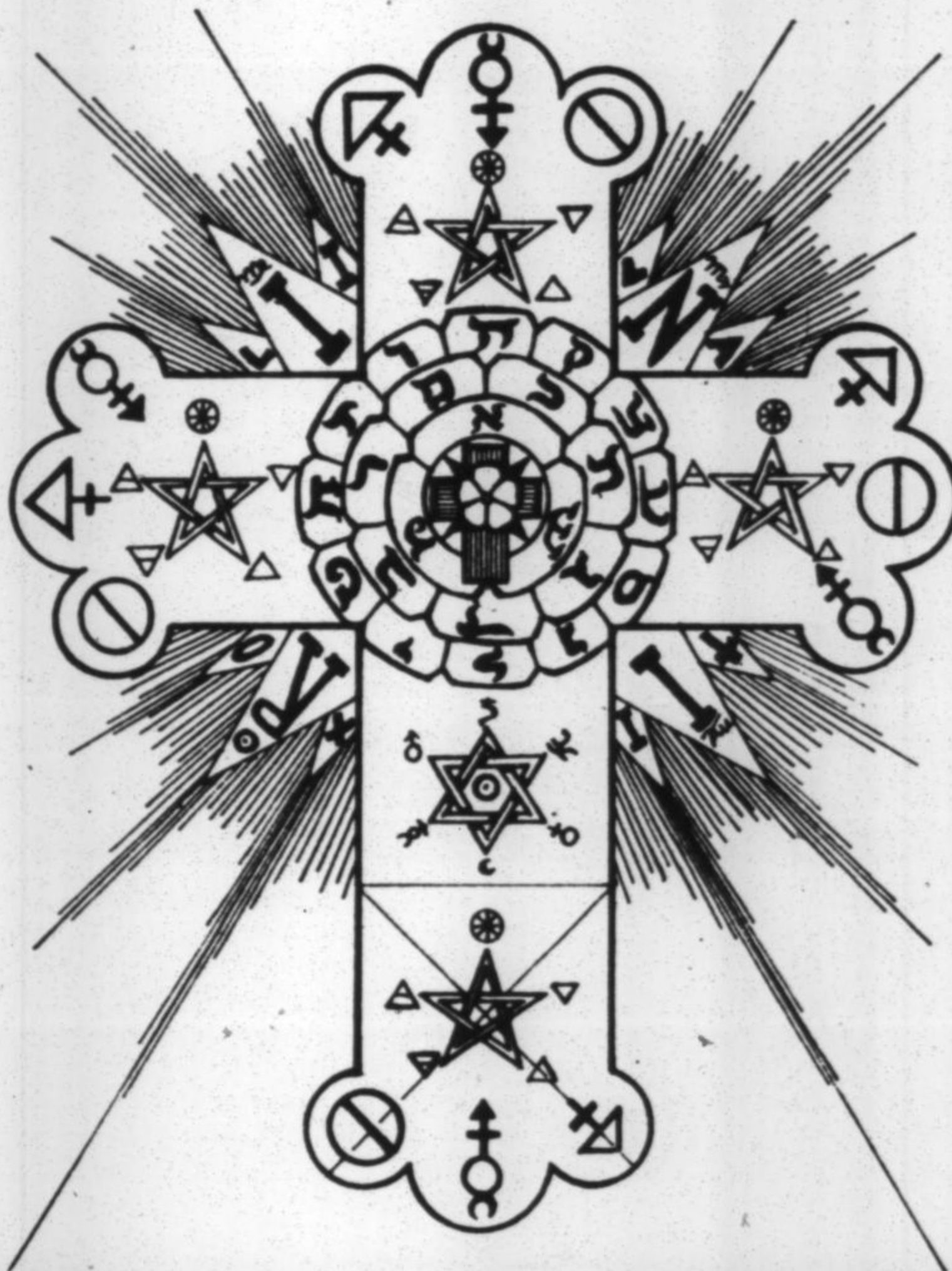
A QUARTERLY PUBLICATION OF ESOTERICA, GNOSIS, CHRISTIAN MYSTICISM AND PHILOSOPHY

Is Karma Christian?

Torah: Configuration of Divine Light

Consciousness Research and Planetary Transformation

The Handing On of Spiritual Power



## 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.

## The Holy Order of the Rose and Cross

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

---

# CONTENTS

---

A Quote to Consider . . . . .	2
Editorial. . . . .	3
Letters to the Editor . . . . .	5
The Fool and the Dance of Death . . . . .	7
by Jon Newland	
Teilhard de Chardin and The End of the World . . . . .	8
by Fr. Joseph Tisch	
Devotion to the Sacred Heart . . . . .	11
Conversations: Dr. Geddes MacGregor . . . . .	18
Torah - "Configurations of Divine Light" . . . . .	23
by Jeffrey Isbrandtsen, HORC	
The Handing on of Spiritual Power . . . . .	28
by The Rt. Rev. Stephen Hoeller	
The Mystery of the Rosy Cross in Origen, History and Development. . . . .	34
Consciousness Research and Planetary Transformation . . . . .	42
by John White	
In the Footsteps of the Master: Madame Blavatsky - Part IV	46
by Susan Stoner, HORC	
The Unified Theory of Chiropractic: The Problem of Pain . . . . .	52
by Fr. Dr. Edward C. Sullivan, D.C., HORC	
All Scripture is Inspired of God. . . . .	55
by Fr. Edward C. Sullivan, HORC	
World Events Cast Their Shadow on Time. . . . .	62
Is Karma Christian? . . . . .	70
by the Educational Committee of the HORC	
An Esoteric Basis for Christian Salvation . . . . .	78
by the Educational Committee of the HORC	
Thy Will Be Done. . . . .	82
by the Educational Committee of the HORC	

---

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

Editor-in-Chief - Fr. Edward C. Sullivan	Production Staff:
Managing Editor - Jeffrey Isbrandtsen	Theresa Norwalk, Terry
Art Director - Larry Larson	Perry, Christi Hemmerich,
Printing - David O'Connor	Jan O'Connor, Joseph
Subscriptions - Terry Perry	Norwalk, Sue Stoner
Cover Design and Artwork - Larry Larson	

---

© Holy Order of the Rose and Cross, AROHN, Vol. III, No. 2, 1980. All rights reserved. All in-house artwork (including masthead and logo; illustrations, charts and advertisements) are copyright © Holy Order of the Rose and Cross (unless personal copyright is printed as having been taken by artist), and may not be reproduced without the written permission of the publisher and creator. All HORC articles may be reproduced upon written permission from the publisher. We reserve the right to edit material received from our readers. Allow at least four weeks for replies on submissions. Contributions from sources other than the HORC will be so noted. The opinions expressed herein are not necessarily the views of the HORC or the Liberal Catholic Church.

---

---

## A Quote to Consider



"Esoteric doctrine is not merely a science, a philosophy, a morality, and a religion. It is the science, the philosophy, the morality, and the religion of which all the rest are nothing but preparations or degeneracies, partial or erroneous expressions, according as they proceed to them or turn aside from them."

- Anna Kingsford and  
Edward Maitland;  
The Perfect Way: or,  
The Finding of Christ,  
1882

---

# Editorial

**H**aving recently watched the Republican national convention on TV, I began thinking about the process we in the United States utilize for selecting the person who will hold the highest elective office in the land - the Presidency. The show of brotherhood and unity at the convention did not inspire me as it might have; instead, it made me think about how far we have strayed from the ancient traditions our forefathers followed and that this movement is not necessarily beneficial.

Supposedly the people choose the President. But, if John Anderson were to run as an independent candidate and garner somewhere around ten percent of the vote, the results of the Presidential election would be determined by the Congress of the United States. Even though this body is meant to represent the best interests of everyone in the country, the whole process of having the Congress choose the President reminds me somewhat of being talked into accepting a two-party check while working at the local supermarket.

Supposedly the primary process is one in which the greatest number of people have the most to say about who will represent his (or her) party in the election. Yet the actual number of voters participating in these media events is fewer than 25 percent of the entire voting population. So who is fooling whom?

Personally, I would rather return to a more enlightened mode of making such important decisions . . . such as Divine Intervention! Now, that's my cup of tea. Or maybe the Tibetan Buddhists have the right idea. They send their representatives searching the country for the child that possesses the signs of the Dali Lama. Then they rear that child for the

express purpose of becoming the Spiritual Leader, as well as the administrative head of the land. There are no second thoughts concerning whether this person is qualified for that office - he has been trained from the cradle to fulfill that function.

But, that is not the American way of doing things - we are prohibited from mixing the spiritual with the administrative.

There is an interesting passage in the Hebrew scriptures that relates to our present situation. It is found in the First Book of Samuel. Yahweh, the God of the Hebrews, is asked by Samuel, a prophet who was the spiritual leader of Israel, to provide the people of Israel with a king, just like all the other nations have. Yahweh replies that if they want a king, they can certainly have a king, but (and it is a rather large "but") there are certain strings attached. The king will have certain privileges including the right to tax the people and conscript their children into military service:

"All that Yahweh had said Samuel repeated to the people who were asking him for a king. He said, 'These will be the rights of the king who is to reign over you. He will take your sons and assign them to his chariotry and cavalry, . . . he will make them plow land and harvest his harvest and make his weapons of war and the gear for his chariots. He will also take your daughters as perfumers, cooks and bakers. He will take the best of your fields, of your vineyards and olive groves and give them to his officials. He will tithe your crops and vineyards to provide for his eunuchs and his officials. . . . He will tithe your flocks, and you yourselves will become his slaves. When that day comes, you will cry out on

---

account of the king you have chosen for yourselves." (1 Sam. 8:10-18)

This passage strikes a familiar chord. It would appear, if we can take our lesson from history, that no matter who wins this coming Presidential election, we the people will be unhappy with our choice. Our only solace lies in remembering that this, too, shall pass . . . in time. May His Kingdom come!

Love in Light,  
Your Servant  
Jeffrey

#### EDITORIAL NOTES

As will be obvious to long-time readers of the AROHN, we have changed the style of our journal again! This is part of our continuing process of improving and upgrading our publication. You will also no doubt notice that we seem to have decreased in size - ah, but appearances can be deceiving. In fact, there is just as much information - word for word - as in previous issues. The big difference lies in using two columns instead of full-page lines of type, which allows us to use our pages more efficiently, thus putting more words on each page. We are hoping

within the next year to add justified margins and other such niceties. We hope you are enjoying our evolution.

Readers from Seattle were quick to note that the table of correspondences with the Tetragrammaton article on page 21 of AROHN, Vol. III, No. 1, had, under the heading of the four directions; East as being in correspondence with Y, West with the first H, North with V and South with the second H. Many esotericists hold that South should correspond with Y, East with the first H, West with V and North with the second H. Francis Barrett in his work The Magus holds to the former ascriptions, while the more modern schools would appear to hold more closely to the latter view. Much of this is deeply connected with the interpretations of the various angelologies of pre- and post-Renaissance Europe. Eastern schools also have their tables of correspondences. These tables form an intricate link between the sacramental-ceremonial process and the more mundane world. Perhaps one of our readers would wish to delve into this area more fully and submit his or her findings to the AROHN for publication.

The Editor



#### BOOKS IN REVIEW

Recently our friend the Rev. Paul Beryl of Minneapolis, Minnesota, sent us a copy of his work, The Holy Book of the Devas, to review. Paul also edits, writes and publishes a small journal called The Unicorn. The Holy Book of the Devas pictures itself as being "an herball for the aquarian age" and such it is. The text is well written (and hand lettered, we might add), the illustrations by Prairie Jackson are well executed and lend a mellow air to the book as a whole. I am sure that many of you would enjoy this offering. For more information write to Rowan Tree Publications, P.O. Box 8814, Minneapolis, MN 55408.

---

# Letters to the Editor

Dear AROHN Editor:

I am sending in my subscription for the past year 1980 and one for 1981. The magazine is good - it rather hits me between the eyeballs, which is my criterion for acceptance. I was ordained to the Priesthood on September 10, 1939 and since then have had many and varied experiences, which is often true of those who are drawn up to the contemplation of the higher realms.

Many thanks,

Rev. E. C. Irwin

The following poem was sent in by one of our readers. We would like to share with you his inspiration.

Oh Spirit of God, Oh Soul of Man,  
Together follow the Universal Plan;  
Oh Mother Spirit, womb of Heaven and Earth,  
May we fulfill the terms of our birth.  
Oh Heavenly bodies in darkness, God's Light,  
Still all fear in my heart by your presence tonight;  
Oh brilliant Sun, sustainer of Life,  
Cleave from me darkness - your rays as a knife;  
Oh Angels of God, beings of Light,  
Be one with our thoughts, make clear our sight.

All mankind, God's children, sisters and brothers,  
May we all now understand one another.  
Oh creatures of Land, of Sea and of Air,  
In our dominion, in our care;  
Oh Natural Spirits, Elemental Creation,  
May we seek atunement, harmonic relation.  
Fruit, nut, herb, grain, leaf and seed,  
Nourish my body, fulfill its need.  
Oh Christ Spirit, Light of Heaven and Earth,  
Bless us now with spiritual rebirth;  
So once unite Father and Son,  
So once more God's Will be done.

- Mike Lee

---

Dear AROHN:

I wish to acknowledge and thank you for your letter and order of excellent magazines. We are really pleased with them, and they contain such interesting reading. We would like to order of your publications copies of "Rosicrucian Symbology", by Frater Khei and "The Book of the Future" by Rev. Dr. Edward C. Sullivan. What other books do you suggest reading along the lines of your study? Do you have a study course available for students, and is there an address of an organization you can suggest to us here in the Los Angeles area along the lines of your study?

We look forward to hearing from you in regard to the above, and to receiving our order of books in the mails soon.

Assuring you of our interest,

Rev. Dr. Victoria E. Vandertuin  
Huntington Park, California

Dear Rev. Victoria,

Thank you for your letter and encouraging words. We are always pleased to hear from our readers and appreciate their comments. At the present time there are no active study groups of either the Fraternity of the Rose and Cross (FRC) or the Holy Order of the Rose and Cross (HORC) in your area. However, this should prove to be no hindrance to you. The FRC is currently formulating a course of study both for its members-at-large and those in groups. Individuals in both the HORC and FRC are encouraged to join with others to study the art, science and philosophy of the mysteries. For more information please write to P.O. Box 314, Burlington, Washington 98233.

The Editor  
AROHN

---

# The Fool and the Dance of Death

by Jon Newland

Set down set down  
Your Dance of Death,  
Your History  
As a Dream before Being,  
Your Life as a Plastic Art,  
And how Time is ruled  
In the Appearance of Development.

Did you awake every secret  
To find yourself  
Daylong in ashes?  
They were there  
To give themselves away  
In bitter lessons.

Potentials dissolved in myth,  
Rain into mist;  
Take refuge in words  
Turning silently  
Round on themselves;  
Take refuge in words  
Insubstantial,  
Yet holding together  
A loose fiction,  
Your Life your Dream,  
Your Dance of Death.

And finally,  
Take no refuge.

This was the Fool:  
Ego floating  
On the cosmic surge,  
Brought so high and low by turns,  
Writing his nights away;  
His writing a vanity,  
His salvation a delusion;  
Like a plant to the sun,  
Turning turning  
From becoming to being.

---

# Teilhard de Chardin and The End of this World

---



Throughout American history, fundamentalist evangelists by their sermons, tracts, and now television shows have excited the public curiosity by their insistent predictions of the approaching end of the world. Armageddon makes good copy! Possible scenarios for the end of the human race are almost limitless - onslaughts of microbes, organic counter-revolutions, sterility, war, revolution, a long-drawn out senility, earth crushed by a giant comet.

Pierre Teilhard de Chardin, scientist mystic poet, and Catholic priest, who died as he had prophesied on Easter Sunday, 1955, was more concerned with the future progress and evolution of the human race. In fact, he felt that the greatest danger that humanity would face in the coming years would be apathy and that loss of interest in progress which would bring spiritual death to our planet.

"If progress is a myth - that is to say if, faced by the work involved, we say, 'What is the good of it all?' - our efforts will flag and all evolution will come to a halt."

However, realizing that mankind needs a goal, Teilhard devoted considerable space in the last pages of his book, "The Phenomenon of Man", to the question of the end of this universe. He is concerned to be optimistic and yet realistic.

First, he tells us why we should not fear either those scientists who foresee world suicide nor the evangelists who predict divine doom. "Since physics has discovered that all energy runs down, we seem to feel the world getting a shade chillier every day," he remarks with a note of slight sarcasm. But, he goes on to state: "All pessimistic representations of the earth's last days - whether in terms of cosmic catastrophe, biological disruptions, or simply arrested growth and senility - have this in common: they take the characteristics and conditions of our individual end and extend them without correction to life as a whole."

This is wrong, he shows for "since the birth of thought, man has been the leading shoot of the tree of life. Therefore, however improbable it may seem, man is irreplaceable. He must reach the goal, not necessarily doubt-

less, but infallibly. What we should expect is not a halt in any shape or form, but an ultimate progress coming at its biologically appointed hour; a maturation and a paroxysm leading ever higher into the Improbable from which we came forth."

Teilhard then asks along what lines we can imagine progress developing in coming years. "Between our modern earth and the ultimate earth, there stretches an immense period, characterized not by a slowing down but a speeding up and by the definitive flowering of the forces of evolution along the line of the human shoot." Writing in 1938, some of the things he foresaw were: the transmission of oral and written culture being superimposed on genetic forms of heredity; the artificial more and more carrying on the work of the natural; an increase in average human height; greater development of the nervous system; more and more people devoting their lives "to know" rather than "to possess;" scientific research being centered on man rather than on things; science becoming "tinged with mysticism and charged with faith" (the unification of science and religion); the worldwide communications revolution; and finally the expansion of the human race beyond our earth into the other planets and galaxies. "The unexpected is perhaps what we should most expect" for an indefinite progress in the same direction is a hypothesis contradicted by the convergent nature of the world of thought.

"The closer association of the (human) grains of thought; the synthesis of individuals and of nations and races; the need of an autonomous and supreme personal focus to bind elementary personalities together, without deforming them, in an atmosphere of active sympathy: all this results from the combined action of two curvatures - the roundness of the earth (with its increasing population) and the cosmic convergence of mind."

As our planet approaches its final stage of maturity, Teilhard foresees two almost contradictory suppositions about the state of things in "the last days."

The first hypothesis sees evil reduced to a minimum; disease and hunger conquered by science; hatred

and war disappearing and some sort of unanimity reigning over the entire mass of humankind. The final leap to a higher evolutionary state - a super-human state - would take place under great tension but in peace.

The second hypothesis is more in accord with traditional apocalyptic thinking, and it seems to reflect Teilhard's own vision.

"Since there are no summits without abysses, evil will go on growing alongside good, and it too may attain its paradysm at the end in some specifically new form."

Enormous powers - physical, psychic and spiritual will be liberated in mankind. Some may still use this energy discordantly, creating a mechanizing synergy under brute force. Some may seek to fulfill themselves selfishly, refusing to accept greater union with God. A conflict may intervene. In that case, humanity "by virtue of the process which draws it together" will, when it has reached its point of unification, split into camps. Each will be attracted to an opposite pole of adoration, self or God. Universal love would only detach

a portion of humanity so as to consummate it - that part which decided to 'cross the threshold', to get out of itself into the Other.

The death of the materially exhausted planet; the split of humanity divided on the form to be given to its unity; and simultaneously the liberation of that percentage of the universe, which across time, space, and evil, will have laboriously succeeded in reaching the divine: this is Teilhard's vision of the end of this world.

"Ecstasy in concord or discord; but in either case by excess of interior tension is the only biological outcome proper to or conceivable for the phenomenon of man."

We should end this account of Teilhard's vision by saying that the Ancient Wisdom hints at what will happen to this divided humanity: those who have sufficiently evolved spiritually will advance to a higher state of greater union with God, those who have failed will physically die with the materially exhausted planet. Their spirits (monads) will have to await another evolutionary chance in a future universe (manvantara).

1. In all his writings, Teilhard as a scientist proceeds from the philosophical and esoteric question as to whether other universes preceded or will follow this one (manvantara-pralaya).



---

# Devotion to the Sacred Heart

In Egypt, of Horus; in Babylon, of the god Bel; and the lacerated heart of Bacchus in Greece and elsewhere. Its symbol was the persea. The pear-like shape of its fruit, and of its kernel especially, resembles the heart in form. It is sometimes seen on the head of Isis, the mother of Horus, the fruit being cut open and the heart-like kernel exposed in full view. The Roman Catholics have since adopted the worship of the 'sacred heart' of Jesus and of the Virgin Mary." (H.P. Blavatsky)<sup>1</sup>

As a means of introduction, the author would like to state at the outset of this article that it is his earnest aspiration to arouse not only interest but devotion to the Sacred Heart in accordance with the expressed goals of the Holy Order of the Rose and Cross, among Liberal Catholics in general, and members of the Order in particular.

From the earliest centuries of the Church, in accordance with the example of the Evangelists, St. Paul and, particularly, St. John, Christ's open side and the mystery of blood and water (a natural phenomenon considered by St. John to be miraculous) were meditated upon. The church was considered in this context to have issued from the side of Jesus, just as Eve came forth from the side of Adam. But there is nothing to indicate that during the first ten centuries of ecclesiastical organization any worship was rendered to the Wounded Heart.

It is in the eleventh and twelfth centuries that we find the first unmistakable indications of devotion to the Sacred Heart. Through the wound in the side of Jesus the Wounded Heart was gradually reached, and the wound in the Heart symbolized the wound of

love. In Roman Catholic tradition, over the centuries, more and more devotion was directed toward the Sacred Heart, making of it a morbid devotional practice rather than a true aspect of what it had originally symbolized: devotion based on the love of God. It is the author's sincere hope that those so inclined to give devotion to the Sacred Heart shall do so in the original spirit and intent of God's love, and not in terms of the morbid development of later centuries.

As Blavatsky has noted, devotion to the Sacred Heart was part of the doctrines of the mysteries of ancient Babylon and Egypt. The Sacred Heart was one of the sacred symbols of the Mysteries of Osiris. It symbolized his rebirth, and appearance as Horus or Harpocrates which signifies "Horus, the child" borne in the arms of his mother Isis. Therefore, the fruit of the Egyptian Persea was peculiarly sacred to Horus, since it resembled the human heart. Hence the infant deity was frequently symbolized with a heart, or the heart-shaped fruit of the Persea in one of his hands, often his left hand. Statues of Cupid appeared in the same fashion in ancient times. In fact, the boy-god Cupid, came to be regarded as the "god of the heart" and the "god of love". His father, the "mighty hunter" introduced the symbol of the bow and arrow in the other hand of Cupid.

Cupid was considered the "woman's seed", his mother being Venus. Venus and Cupid are none other than the Madonna and Child! There is even early scriptural reference to the woman and her seed at Genesis 3:14,15: ". . . 'I will make you enemies of each other: you and the woman [the serpent and the woman], your offspring

and her offspring. It will crush your head and you will strike its heel."

Devotion to the Sacred Heart appears to have reached India, for there Vishnu, in one of his manifestations, with the mark of the wound in his left foot, is represented as wearing a heart suspended on his breast.

The word "heart" in Chaldean is "Bel". Most of the significant elements of the Chaldean Mysteries were introduced under a veil, so that under the veil the elements were shrouded or hidden from the gaze of the uninitiated. Bel was one of the "earliest trinitities" notes Blavatsky, and was "'Lord of the world', father of the gods, Creator . . . The wife of Bel, or his female aspect (Sakti), was Belat, or Beltis, 'the mother of the great gods'"<sup>5</sup>. Blavatsky also notes Bel to have been the "God of Wisdom and esoteric Knowledge".<sup>6</sup> With this in mind the symbol of the Sacred Heart should be of interest to all students of esoterica!

Taylor, in one of his notes found in his excellent translation of the *Orphic Hymns*, writes that Bacchus, while "beholding himself" with a great deal of admiration "in a mirror was miserably torn to pieces by the Titans, who not content with this cruelty, first boiled his members in water, and afterwards roasted them in the fire; but while they were tasting his flesh thus dressed, Jupiter, excited by the steam, and perceiving the cruelty of the deed, hurled his thunder at the Titans, but committed his members to Apollo, the brother of Bacchus, that they might be properly interred. And this being performed, Dionysius [i.e., Bacchus] [whose heart, during his laceration, was snatched away by Minerva and preserved], by a new Regeneration, again emerged, and he being restored to his pristine life and integrity, afterwards, filled up the number of the gods."

There is a reason for the peculiar holiness of the heart of Bacchus, in fact for the Sacred Heart, as well as the spiritual concept of regeneration in that it symbolized the principle of love and truth. It is written: "Sakalya said; 'And in what does the True abide?' Yagnavalkya said: 'In the heart, for with the heart do we

know what is true, and in the heart indeed the True abides.'" Evelyn Underhill notes: "By the word 'heart', of course, we here mean not merely 'the seat of the affection', 'the organ of tender emotion', and the like; but rather the inmost sanctuary of personal being, the synthesis of its love and will, the very source of its energy and life."

When Bel was reborn as a son of God he was represented as an incarnation of the sun. To symbolize this mystery, the Sacred Heart was frequently represented as a heart of flame. Interestingly, this symbol has been carried into Catholic art as well. Fire (as does water) particularly represents the spiritual process of regeneration.<sup>10</sup>

In Catholic devotion to the Sacred Heart, symbolic accuracy should not be sought and, in fact, might injure the devotion by rendering the symbolism less evident. Certainly it is proper that the heart be the symbol of divine love and man's spiritual regeneration. This was the essential use of the emblem in the ancient mysteries and it should remain so for the Catholic interest in the devotion. Its (the symbol's) relationship to the actual physical heart of the Master Jesus is only in direct proportion to the belief that divine love resided within that heart. The author is reminded of the words of Johannes Tauler (d. 1361 A.D.) in this connection: "Take refuge," he urges, "with all that you are within that sweet Heart, which our Lord opens to His own who will give Him their hearts. It is these that He will embrace then with the gentle arms of His love, and these that they will possess Him for always. There we must discover to resign ourselves in every way: in love and affliction, in wealth and in poverty, in ourselves and in all creatures, even as the Lord wills it, and it will please His divine Heart."<sup>11</sup>

Johannes Tauler was a member of the Dominican Order as were many other great devotees of the Sacred Heart, Albert the Great, Master Eckhart, Henry Suso and others. But it is to St. Margaret Mary (1647-1690), the Mystic of the Sacred Heart, who perceived within her soul these words to which devotees of the Sacred Heart



addressed themselves:

"Behold this Heart which has so loved men", to which Joan of Arc responds:

"His Heart on fire,/His Heart consumed with Love,/His Heart devoured with Love."<sup>12</sup>

It was St. Margaret Mary, a Visitandine of the monastery at Paray-le-Monial, that imparted new life to devotion of the Sacred Heart though, as I have previously mentioned, the devotion appears in the eleventh and twelfth centuries in the Catholic Church. Many authorities attribute the emergence of the devotion to either the Benedictine or Cistercian monasteries. Legend has no doubt corrupted the early mystic experiences of St. Margaret Mary who became concerned about the "dreadful confusion" that was brought about by a journal on the Sacred Heart first published at Lyons in 1684. However, the saint made the best of it and was encouraged by this means for spreading her favorite devotion.<sup>13</sup>

In wasn't until 1856, at the request of the French episcopate, however, that Pope Pius IX extended the feast, which since 1765 was practiced quasi-officially by the French bishops, to the universal Church under the rite of double major. In 1889 it was raised by the Church to the double rite of first class. Finally, on June 11, 1899, by order of Leo XIII, all mankind was consecrated to the Sacred Heart.

St. Margaret Mary describes her interior vision of the Sacred Heart as follows:

"The divine Heart was represented to me as upon a throne of fire and flames. It shed rays on every side brighter than the sun and transparent as crystal. The wound which He received on the Cross appeared there visibly. A crown of thorns encircled the divine Heart, and It was surmounted by a cross.

"These instruments of His Passion signified, as my divine Master made me understand, that it was the limitless love He had for all men that had been the source of His sufferings, and that from the first moment of His Incarnation these torments had been present to Him. From the first moment the Cross, as it

were, had been planted in His Heart. From that moment He had accepted all the pains and the humiliations which the sacred Humanity was to experience during the days of His earthly life, and even the outpouring to which His love for men exposed Him till the end of time in the Blessed Sacrament. He gave me to understand afterwards that it was the great desire He had to be perfectly loved by mankind that had made Him form the design of revealing to them His Heart, and of giving them in these latter times this last effort of His love. This He would do by proposing to them an object and a means calculated to win them to love Him."<sup>14</sup>

By this we need not conclude, as so many have done in the past, that the Lord Christ is dependent upon the love of humanity. To love the Lord, to give devotion to the Sacred Heart, is to recognize the God within as symbolized by the Sacred Heart. Such devotion recognizes the universal love of God toward all humanity and unites our hearts to that love as expressed in the Sacred Heart. Sacred Heart devotees and mystics have claimed that the chief virtue of the Sacred Heart is love and that other virtues, as it were, formed the body.

Thus through a form of Western Yoga (gnana) with the Sacred Heart the Catholic can come to know the immanent God within, as well as the transcendent God. The Catholic is able to worship with devotion (bhakti) through the Sacred Heart.

In the early history of the Roman rosary, a "Rosary of the Sacred Heart" was introduced by devotees of the Sacred Heart. This rosary has taken many forms and, like devotion to the Sacred Heart, is of the greatest antiquity. It was used as a sacred item among the Brahmins and the holy books of India make reference to it repeatedly. Thus, in an account of the death of Shakti, the wife of Shiva, we note: "On hearing of this event, Shiva fainted from grief; then, having recovered, he hastened to the banks of the river of heaven, where he beheld lying the body of his beloved Shakti, arrayed in white garments, holding a rosary in her hand, and glowing with splendour, bright as burnished gold."<sup>15</sup>



In Tibet the Rosary has been known since ancient times, and has been used by millions of Buddhists. Sir John F. Davis also writes: "From the Tartar religion of the Lamas, the rosary of 108 beads has become a part of the ceremonial dress attached to the nine grades of official rank. It consists of a necklace of stones and coral, nearly as large as a pigeon's egg, descending to the waist, and distinguished by various beads, according to the quality of the wearer. There is a small rosary of eighteen beads, of inferior size, with which the bronzes count their prayers and ejaculations exactly as in the Roman ritual. The laity in China sometimes wear this at the writs, perfumed with musk and give it the name of Heang-choo, or fragrant beads."<sup>16</sup>

In ancient Rome, ladies, members of the ancient mystery sects, wore rosaries over their breast, in symbol of the Sacred Heart. These rosaries were called "Monile" which means "Rememberancer". Roman youths in honor of the boy-god Cupid, wore

a golden ornament around their necks called "bulla" which was heart-shaped<sup>17</sup> and appears to be the forerunner of the rosary hung over the heart.<sup>18</sup>

In Roman Catholic development the rosary and Sacred Heart devotion eventually became two separate devotions and even another devotion closely associated with the Sacred Heart, the Immaculate Heart of Mary, has become quite popular. Even this latter-day pious practice is not without ancient precedence as noted in reference to Isis, the mother of Horus.

As long ago as 1732, Fr. de Gallifet wrote: "Once the devotion to the Sacred Heart of Jesus was established in the Church it was in the order of Providence a natural consequence that a Devotion to the Heart of Mary should also be established . . .". In this, the third part of Adorable Heart of Jesus, Father de Gallifet also notes that for every new feast, instituted by the Church in honor of the Lord Christ, there is a corresponding feast established especially in honor

---

of Our Lady Mary.

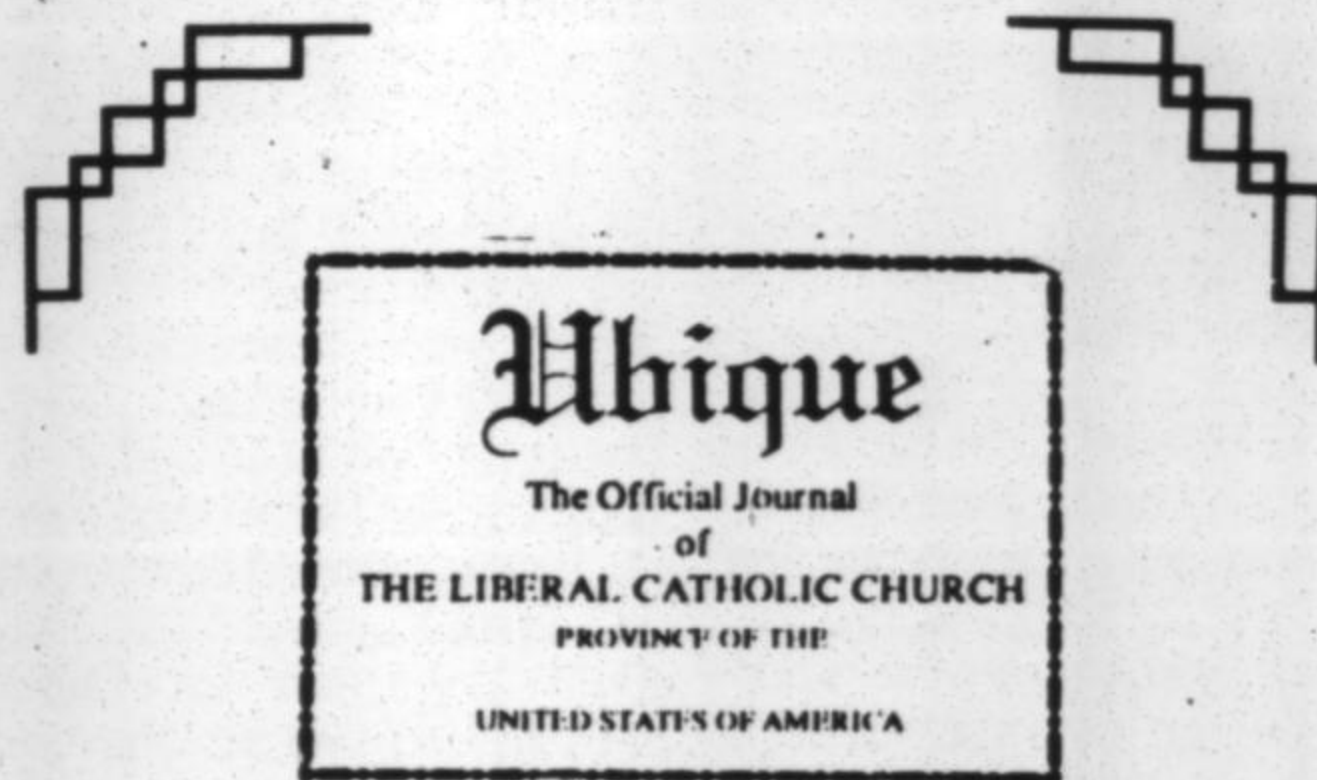
In recent years, even among Protestants, an interest in Sacred Heart devotion has developed and an international league dedicated to the Sacred Heart, consisting of Catholics and Protestants, has been organized in the United States by a Roman Catholic priest. Naturally, the devotions differ in accordance with the particular religious practices of the parties concerned. The Congregation of Rites of the Holy Order of

the Rose and Cross is presently involved in preparing a devotion to the Sacred Heart to be submitted to the episcopate of the Liberal Catholic Church for approval. This devotion will attempt to embody LCC principles and the more ancient meanings behind Sacred Heart devotion as practiced by the ancients. It is the sincere hope of the Order that this devotion will be of interest to Liberal Catholics and all those who are devotees of the Mystery of the Sacred Heart. }



1. Blavatsky, H.P., Theosophical Glossary, Theosophical Publishing, Los Angeles, 1973, p. 283.
2. An Order of Liberal Catholic religious given temporary approval to function on an experimental basis by the Regionary Bishop, the Rt. Rev. Gerrit Munnik, Province of the USA in accordance with Canon 35 of the Canon Law of the Liberal Catholic Church.
3. Plutarch, De Iside, Vol. 2, p. 378, c.
4. Jerusalem Bible Translation.
5. Blavatsky, op. cit., p. 52.
6. Ibid., p. 52.
7. Taylor, Mystic Hymns of Orpheus, p. 88.
8. Brihad Upanishad, III, 9,23.
9. Underhill, Evelyn, Mysticism, E.P. Dutton & Co, New York, 1961, p. 85.
10. By "Regeneration" I mean, to quote H.P. Blavatsky once again: "Except a man be born again, he cannot see the Kingdom of God...This allusion...is explained in the Satapa-Brahmana. It teaches that a man striving after spiritual perfection must have three births: (1) physical, from his mortal parents; (2) spiritual, through religious sacrifice (initiation); and (3) his final birth into the world of spirit at death...This second birth, or regeneration of spirit..." Isis Unveiled, Vol. II, p. 565.

- 
11. McGratty, S.A., The Sacred Heart, Benziger Brothers, Inc., 1951, p. 27.
  12. Green, Julian, (tr.) The Mystery of Charity of Joan of Arc, Pantheon Publishing, New York, 1950.
  13. The so-called "Great Promise" which reads; "...I promise thee, in the excessive mercy of my Heart, that Its all powerful love will grant to all those who communicate on nine First Fridays of the month the grace of final repentance. They shall not die in Its disfavor not without receiving their sacraments, and my divine Heart will be their assured refuge at the last moment", is not found in any of the original writings of the Saint and is obviously an addition and therefore never existed!
  14. McGratty, op. cit., p. 86.
  15. Kennedy, Vaivashi Puran, p. 332.
  16. Davis, Sir John, China, Vol. I, p. 391.
  17. Kennett, Antiquities, pp. 300, 301.
  18. The reader will no doubt note that heart necklaces are even common today among many people who hold to no religious belief!



Published Quarterly

subscriptions:

USA & Canada	\$7.00/yr
Foreign	8.00/yr
Airmail	11.00/yr
(foreign only)	

write to: Ubique  
Rev. K.F. Drewek  
732 Adams Street  
Kiel, WI 53042

advertisement

---

## Conversations:

# Dr. Geddes MacGregor



Dr. Geddes MacGregor is Emeritus Distinguished Professor of Philosophy at the University of Southern California, and has received numerous awards over the years. He is a Fellow of the Royal Society of Literature, and a recipient of the California Literature Award (Gold Medal, non-fiction category). He came to the United States in 1949 as the first holder of the Rufus Jones Chair in Philosophy and Religion at Bryn Mawr. He is listed in *Who's Who in America*; *Who's Who in Europe*, and *Who's Who (London)*. Dr. MacGregor is the author of twenty books.

**A** ROHN: Dr. MacGregor, let me first preface this interview by saying that it is indeed a great honor and privilege to be able to spend this time with you. I am sure that many of our readers are aware of your many accomplishments in your field, but for those who are not would you please give a general outline of your background and credentials?

Dr. MacGregor: Certainly. After all, most people's favorite subject is themselves, however secretive they may be about confessing it, and I do not claim to be an exception! I was born in Scotland, the subject of my 22nd book, which is coming out on May 19 (Dodd Mead of New York), and I came to the U.S. in 1949 as the first holder of the Rufus Jones Chair of Philosophy and Religion at Bryn Mawr. Rufus Jones was an interesting man: a Quaker mystic and much revered in his day, so I was honored to occupy a chair named for him. Before that I had taught philosophy in the Department of Logic at the University of Edinburgh. I have two doctorates from Oxford: a D. Phil. and the higher doctorate, the D.D., given in this case for published work. I also have the French State grand doctorat awarded summa cum laude by the Sorbonne in 1951. I have an L.B. as well as a B.D. from the University of Edinburgh, and in 1978 Hebrew Union gave me its L.H.D., honoris causa, an award I much appreciate. Then, since we are talking about awards, I was made a Fellow of the Royal Society of Literature in 1948, on the publication of my first book, and I received in 1964 the California Literature Award (Gold Medal, non-fiction category) for the book published by a California author the previous year and judged the best by a California author to have been

published that year. Perhaps that's enough egotism for one interview!

**AROHN:** From the standpoint of the Roman Catholic Church the early Gnostics are viewed as being heretics and their various philosophies as being, in some cases, anti-Christian. What is your opinion of this view?

**Dr. MacGregor:** This is a more difficult question than it sounds. Some of the second century gnostics did hold extravagant views. There are phony gnostics as there are phonies in everything else. In some cases they probably were anti-Christian. The gnostic movement in early Christianity, however, was, in my view, of the greatest importance (and has been sadly neglected) in the development of Christianity. The whole School of Alexandria, for instance, was gnostic in its understanding of Christianity. Christianity was steeped in gnostic ideas from the earliest times and recent scholarship has corroborated that long-established fact.

**AROHN:** In what way did the Gnostic view enter into the theology of early Christianity?

**Dr. MacGregor:** Extremely complex! Scholars debate the extent to which Christianity was influenced by gnostic ideas; especially in question is the extent to which such ideas were in the Jewish background. Gnosticism was in fact a climate of thought in the Mediterranean world rather than a specific philosophical or religious school. There was gnosticism in everybody's thinking, consciously or otherwise. It permeated the atmosphere as certain economic and psychological ways of thinking permeate the atmosphere in contemporary America, for instance. True, Palestine was a restricted (perhaps we might even say parochial) society, aloof from the mainstream of Mediterranean ideas; nevertheless, for a century or two before the time of Christ it had been for various reasons greatly influenced by "foreign" ideas, and inevitably gnostic ways of thought affected late pre-Christian Judaism too. The Wisdom literature of the Septuagint (the Greek translation of the Bible made about 250 B.C.E.) illustrates this. The striking emphasis on "light", for instance, in the Gospel according to John reflects a

typical preoccupation of gnostic thought.

**AROHN:** Marco Pallis has said, "an esoterism trying to function minus its normal exoteric framework would be like a heart without a body. . ." In view of the early Christian-Gnostic divergence, is it fair to say that the exoteric Catholic Church long ago sacrificed its heart for the sake of its body?

**Dr. MacGregor:** I am tempted to agree, but I think that is putting it much too strongly, because the body was not entirely deprived of the heart. It was, rather, that the heart was hidden from public view. Otherwise the Church could not have survived. It would have been a mere shell, totally devitalized, indeed a corpse, and it has been in fact much more than that.

**AROHN:** Are you familiar with the work of the Liberal Catholic Church in this context?

**Dr. MacGregor:** Yes, in this context I think I am, in a general way. I see it as an attempt to exhibit the gnostic "interior" of the Christian Way. Perhaps, if I may be permitted a critical note here, it may have underestimated the tremendous political forces at work against any such movement. Moreover, most people see gnostic truths in only a dim way and are easily frightened by them, not least in view of the admittedly widespread charlatany that is to be found. I insist, however, that charlatany is so widespread in religion that one should not be put off by its presence. Most people look at religion only in the most superficial ways, either as morality or as ritual, for instance. That is because they have usually very little religious experience such as develops genuine spiritual clairvoyance.

**AROHN:** Some scholars and mystics hold that John the Baptist, Jesus and the rest of the Holy Family were members of the Qumran community known as the Essenes. In light of the modern discoveries of the Dead Sea Scrolls, do you feel that this concept is correct? If so, what then might be the relationship that could be traced between the Judaism of the Essenes and the later developments of Christianity? Were, in fact, the Essenes the

Judaic precursors of Christianity?

Dr. MacGregor: No, I think it is incorrect, though it may be a natural error. The Baptist may have been a member of Qumran at some time. I don't think there is any definite evidence of that, although it seems that he did his baptizing within sight of the Qumran community. More probably, if he had been a member, he had left it and gone out on his own.

(Perhaps a slight analogy here with Krishnamurti and the Theosophical Society?) As for Jesus, I am sure he was an independent teacher. But one must remember that there were by that time a number of sects of the Qumran type that would have been inconceivable in classical Judaism. There are no doubt, therefore, such elements in early Christianity; but here were other elements too. It is a very complex religion.

AROHN: That the Essenes held to an esoteric view of the universe is well established. Some authorities claim that they were students of the Cabalah which has been described as a Judaic form of Theosophy. Do you feel that the Cabalistic and Gnostic views were compatible with each other? And what melding may have taken place between these two schools of thought during the early Christian era?

Dr. MacGregor: I am inclined to think that mystical forms of Judaism had a very great role in the thought of early Christian teachers. I would regard the Cabalistic lore as an expression of the ancient gnosis, somewhat as the French or English Renaissance was an expression of a general European movement in the fifteen and sixteenth centuries. That does not mean, however, that each such expression has no distinctive features. The Christian claim to the uniqueness of the Incarnation of God in Christ is such a feature.

AROHN: The uncovering of the Nag Hammadi Library established the early origins of many of the Gnostic writings, dating some to the time of the writing of the Gospels. The Gospel of Thomas is perhaps the most important of these scriptures. What do you feel is the importance of such texts and in what way might they affect our concepts of what the Christian world view was, is and might become?



Dr. MacGregor:

Oh, I am quite sure that such texts show and eventually will show even more strikingly the immense importance of gnosticism as a vital ingredient in the Christian Way. It will eventually show that Christian gnosticism is a special kind of gnosticism. A warning, however: it may take a long time for all this to be fully appreciated even by scholars in the biblical and related fields. As for the people in the pew and especially the bishops and others in the Church, it may take centuries. For the bishops perhaps even millenia! But in the sight of God a thousand years are as a day.

AROHN: A significant portion of the Hebrew and Christian scriptures are devoted to the subject of Prophecy. What is your view of prophecy in light of recent psychic investigations, and what role do you believe it should play in the life of a Christian?

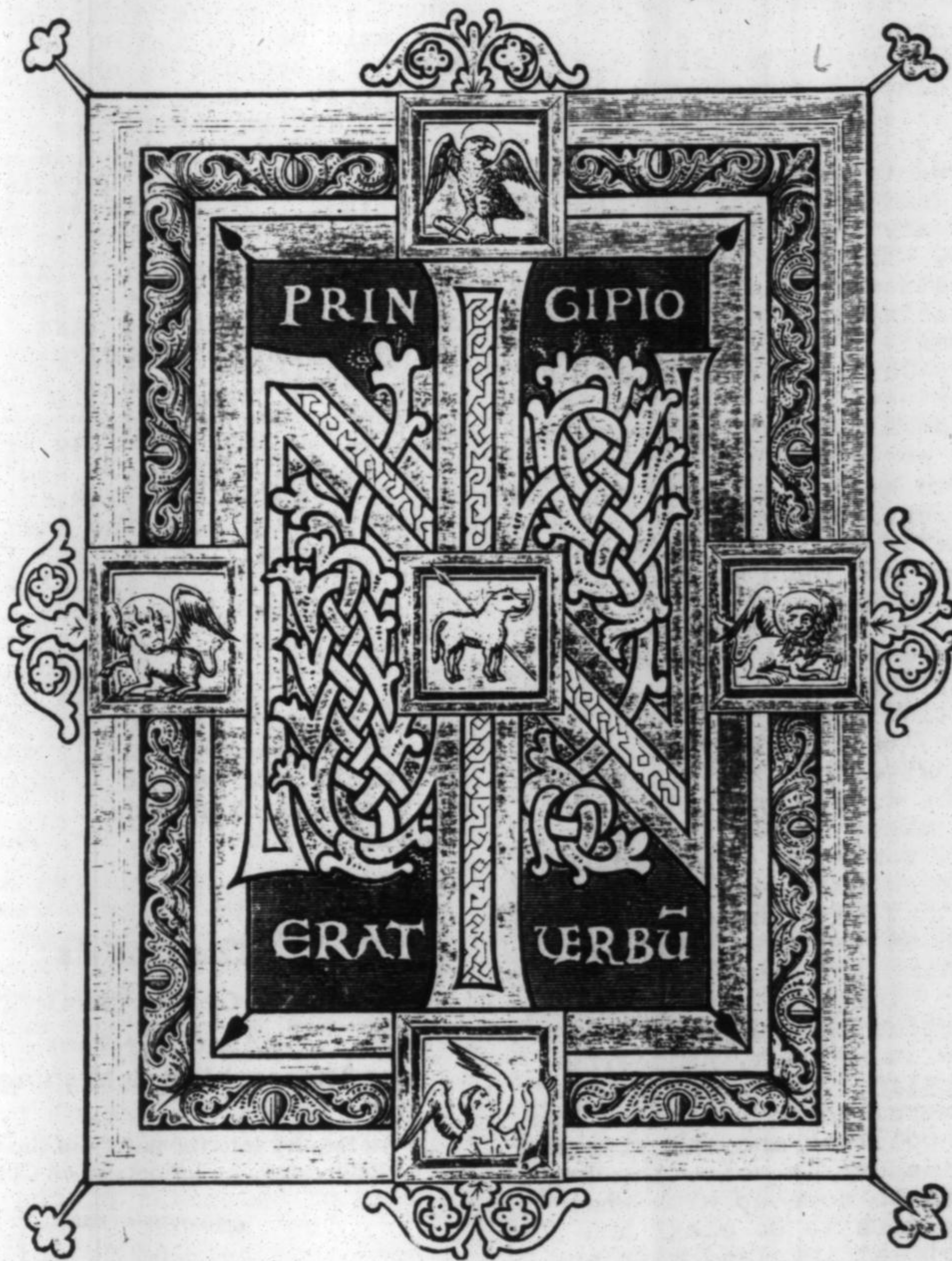
Dr. MacGregor: I am not sure that I understand exactly in what sense you use "prophecy"; but in principle I would say that the prophetic element in religion is all-important. What Isaiah and the other Old Testament prophets were doing is what every preacher should be doing so far as he is able. In a lively Church there should be both ritual and prophecy. And of course since the Church is the vehicle of the operation of the divine

its whole raison d'etre is its spirituality. Many people in the pews perceive this in their own way, some dimly, some very vividly indeed. Among Church leaders, however, for various reasons too complex to go into here, any genuine understanding of the spiritual or inner life of the Church is almost totally absent. In my own Church, for example, a bishop with any such enlightenment would be accounted eccentric, though that doesn't matter much since nobody listens very much

nowadays to what they say, since they are usually talking about the Church's real estate and other mundanities.

ARON: Having written a book on Reincarnation, is it your opinion that the early Gnostics commonly held to this doctrine? Is there any evidence that Jesus or the early Christians agreed with this principle and, if so, why did the organized Catholic Church choose to disregard this teaching?

Dr. MacGregor: Yes, I think some form of reincarnationist doctrine was



characteristic of the gnostic climate of thought that flourished in and around the first century A.D. That is not to say there may not have been some systems that one would generally call gnostic that would not have subscribed to reincarnational views; but in general, yes of course. I know of no clear evidence that Jesus taught a reincarnational view. He did, however, teach many things that were simply characteristic of a rabbi of his time and of the Essene type of tradition. I am very much inclined to believe that he did include such teachings, but it would not be easy to convince anyone from the strict literary evidence. After all, the literary evidence on anything relating to Jesus is late: nothing in the New Testament as we have it is earlier than about twenty years after the Crucifixion, and little of the New Testament is anything like as early as even that. The reason the Church let reincarnationism simply die out of official teaching is the most complex question of all. First of all, the first-century Christians had not the same rigorous set-up in doctrine as became fashionable later, especially in the Latin world which liked and still likes to have everything cut and dry as in a legal document such as a will. The early Christian climate was much more open and much more full of ideas. Reincarnationism can be shown to be one of the ideas that were discussed as options about the future life. Christians were not given to much speculation about the future life, however, because they generally accepted the view that the parousia, the end of the world, was literally at hand - it might happen any day, for instance, tomorrow. They would know soon enough about the future life! When that hope faded the Church was left with an inchoate teaching about the future life and it has remained ever since the most inchoate part of Christian theology, as I have tried to show in my book, Reincarnation in Christianity. So far as the Church was embroiled in politics, its own internal politics and the external politics of the day as well, the important thing was to come up with what looked at the time to be clear and simple and not get involved with any-

thing that looked extraneous. Rome never did and never does to this day easily understand the subtleties of Greek thought, and the best early Christian thought was in a Greek mold. That does not explain everything, by any means, but it is an indication of the reasons you ask for.

AROHN: How are you and your views received among your colleagues in your field?

Dr. MacGregor: That depends on the company I keep! I have learned friends who are extremely interested and open to my views on the role of gnosticism in the Christian Way. Most academic people are naturally wary, however, because we are trained from the first to demand evidence, point by point, and in the nature of the case it is not easy to provide what would compel assent in an unbeliever on such a subject. In the Church the difficulty is different. Most church people who have any spirituality at all are, I find, extremely open to reincarnationism and the like, at least to the extent of wonderment. I find this especially true of Roman Catholics and Anglicans. But they are so willing in many cases to let their rectors and even their bishops do their thinking for them, and since thinking is almost the last thing most rectors have time for and the very last thing bishops are able to do, thought does not get done at all. That may seem a gloomy picture. It is not as gloomy as it sounds, because there are lots of people who are thinking very seriously. When the Church becomes virtually the Citadel of Non-Think, revolt is not far off. That is the case today.

AROHN: Thank you, Dr. MacGregor.

## **The Gnosis**

By Dr. Geddes MacGregor

Available from  
*the Theosophical Publishing House*

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

*advertisement*

---

# Torah

## "Configuration of Divine Light"

It would be impossible to over-emphasize the importance bestowed upon the texts comprising the Torah in the Jewish and, by extension, the Cabalistic, mind and heart. To read its words is considered a "mitzvah" (religious act), an act of re-union (tikkun) whereby the universe, the reflection of God, regains the harmony of AT-ONE-MENT with that which is the consciousness - the heart and the substance that lie behind the veil.

From the earliest recorded commentaries of groups as diverse as the Therapeutae of Egypt and the Eastern European wonder-working "Baal Shems", deep mystical significance has been ascribed to not only the five books of Moses, but even to the very shapes of the letters which form the text of those books. To them, the Torah was the revealed Law of the One God, and a living revelation of God's Will for this universe and a beacon for His chosen. It is not just a personal statement; it is seen as an infinite creative action which in turn bestows upon the contents of Torah countless variations of meaning and shades of intent. It is an infinitely unfolding mystical rose ever opening itself to those who would plumb its spiritual depths.

In certain respects it is difficult for the modern mind to comprehend the deep-seated connection between the Pentateuch and its people. But then, modern man has lost to a great degree that conscious awareness of his relationship to his God. However, for the Cabalist that one fact acts as his center of focus. It becomes the very core of his being - I AM in God and GOD is in me. God's Law is in God's Mind, and is reflected to us in the revealed Torah. As Paul Christian said: "The sign expresses

the thing: the thing is the (hidden or occult) virtue of the sign."<sup>1</sup>

The reputed author of what could be regarded as Israel's Book of Theocratic Law and the fountain of the mysteries in the Hebrew tradition is Moses. Moses, the initiate, who St. Paul asserts, possessed all of the knowledge of the Egyptian Mystery Schools, having reached the highest levels of ancient esoteric initiation. The connection between Moses and the Law is so deep that even to this day the Pentateuchal books are said to contain the Mosaic Law. It was he, we are told in the scriptures, who saw the face of God and lived, and it was he that established and codified within the Torah the foundations of Western mysticism.

Where the patriarch Abraham had first broken from the pagan concepts of many warring gods to espouse the belief in a single, private God, the vision of Moses went much further. The God of Moses was not to be represented by stone, stick, or any image for that matter. This God was fully transcendent, omnipresent and singularly unique. He was not a mere nature god, but in reality that which lay behind Nature. Rather than being a tribal deity, Yahweh was a universal deity, above and beyond all natural phenomena. This represents a great advancement in the human conception of God; for no longer was God subject to human frailties and passions in the minds of His believers. The concept of Supernal Singularity, as advanced by the Egyptian Initiate Pharaoh Akhenaton and found in the highest levels of the Egyptian Mysteries, now takes its place among the world's great philosophical concepts through the medium of the Hebrews, their Lawgiver and the very Law itself.

Commencing with the Exodus from Egypt through the times of the Judges, Kings and Prophets, the Law of Moses was the arbiter of Hebrew ethics, morality, social and religious interactions. Through the Babylonian exile and the incursions of numerous invading armies, it was the Law which held not only the physical world, but also the spiritual cosmo-conception of the nation of Israel, in a state of unity, thereby allowing them to continue as a separate and distinct people for thousands of years after their more powerful conquerors lay buried and, in many cases, forgotten. For over 3500 years the "People of the Book" have remained a consistently recognizable entity, for they and their



descendants walked "according to the Law of God given through Moses, the servant of God, and . . . observe[d] and practise[d] all the commandments of Yahweh."<sup>2</sup>

It was this Law which the Rabbis of the Talmudic periods sought to "put a fence around" through their long discussions of the Law's fine points. To these men the Torah was a constant beacon to the people of the spiritual Israel, even in the midst of the Diaspora - the exile in the lands of the Gentiles.

It was in this Law that the mystical adventurers of the 11th - 15th centuries in the Spanish synagogues of Gerona, Toledo and elsewhere, found the direction which led them to discover the Paths of God. In this garden various flowers grew, but none was as pure as the Torah.

It is this Law that even today governs the life of millions and stands as an ever-glowing monument to the interaction between man and God.

To the Cabalist the study of the revealed Torah is considered to be an act which, more than any other, brings man closer to God, for to the mystical mind the Torah is thought to be the ultimate counterpart of God's very essence which is to be found in all of creation. It is also seen as being a vehicle whereby God shares His Glory and Excellence with His handiwork.

The three parts of the Hebrew scriptures (the Torah, Nevi'im (Prophets) and Kesuvim (Writings)) or Tanach are said to be realized through two channels: recitation and comprehension. According to Rabbi Moshe Chaim Luzzatto, God bound His "highest Influence to the words of these books in such a way that when they are uttered, this highest Influence is transmitted to the one reciting them."<sup>3</sup> "Through the content of these words' true meaning, this Influence is transmitted to the one who comprehends them."<sup>4</sup>

Rabbi Luzzatto states that God bound His Influence to the Torah thus making it more than a mere educational text full of morality and ethos. Nor is it mere inquiry or history, either in terms of its natural or human aspects. Since God is

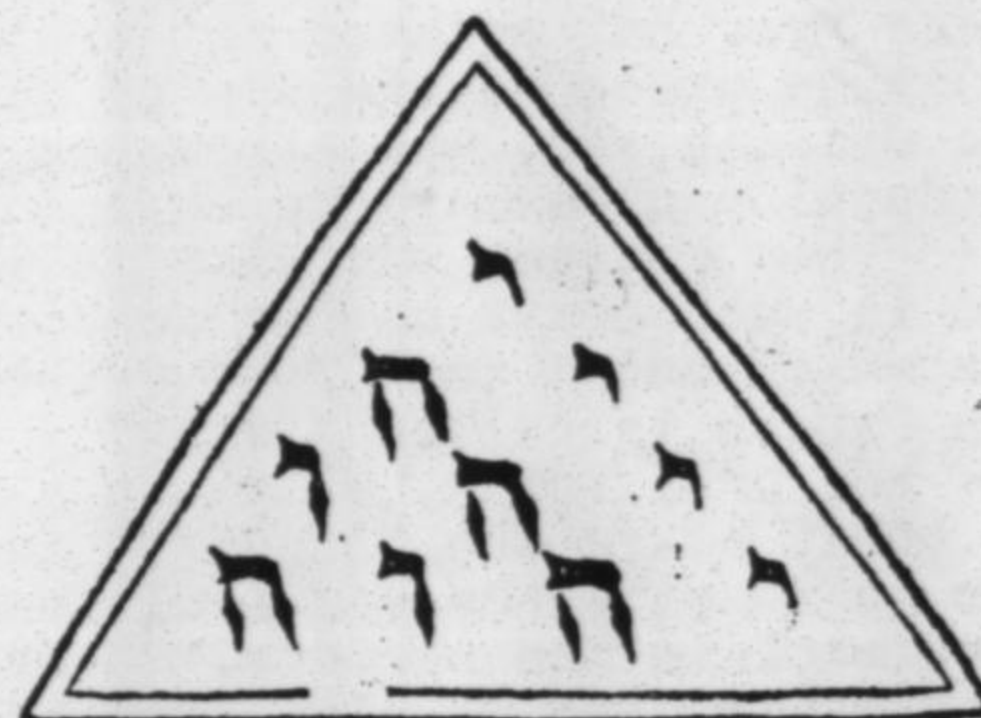
in His Torah, it becomes the highest transmission to have been sent by God to the awakened consciousness. This exalted conception is, as has been previously pointed out, a vehicle for the rectification of the entire Creation. Yet mere recitation or comprehension of the Torah, while quite admirable in and of themselves, were indeed but the most basic or fundamental aspects of the relationship the Cabalist enjoys with the Torah. If the individual wished to truly serve his or her Creator, it is required that he, with complete devotion, involve himself in every aspect of Torah. This calls for not only a high degree of reverence, but also great respect and attentiveness to his labors in all fields; for all of life was seen as being an extension, in time and space, as Torah.

"The language and words in the Holy Scriptures are intermediaries between the seen and the unseen, thoughts are the winged angels which partake of both the visible and invisible."

Isaac Myer  
Qabbalah, p. XII

In the Cabalah almost every Biblical word is viewed as having derived its very existence from and being analogous to one of the ten Sephiroth of the Tree of Life. This correspondence forms the basis for a vast symbolic view of the scriptures stemming in part from the "assumption that every verse not only describes an event in nature or history but in addition is a symbol of a certain stage in the divine process, an impulse of the divine life."<sup>5</sup> In this sense, for the mystic, the Torah is viewed as being a vast "corpus symbolicum"; thus the awakened mind is able to conceive of each word as a symbol containing as it were a multiplicity of meanings depending on the level from which one wishes to approach it.

While it is quite obvious that many of the stories found in the Torah can be interpreted in an allegorical fashion, it is perhaps less obvious that they convey ideas which by any other means would remain hid-



Hebrew letters combine and recombine in this 16th century occult symbol from *Cor Agrippae De Occulta* by Henrici.

den and inexpressible. Allegory and mystical symbolism, using the same vehicle, express and attach entirely different meanings to the same words or stories. If we can agree to a definition of allegory that includes the idea that it is representative of expressible concepts, then a mystical symbol becomes for us the expression of that which is beyond the ability of man to give form to, in terms of language. For example, according to the scriptures, Abraham circumcised 318 of his followers, thereby, from the standpoint of allegorical interpretation, admitting them into the Covenant. However, as a mystical symbol more importance might be attached to this story. According to Greek Gematria, the number 318, as pointed out by no less an authority than St. Barnabas,<sup>6</sup> the teacher and friend of St. Paul, is found to express the concept of Jesus (the letters "I" and "H" have a numerical value of 18 and are held to be part of the name of Jesus) and the "cross" by which we were to find grace (the Greek letter "Tau" has a gematriac value of 300 and is shaped like a cross). This type of exegesis can be performed on every section of the Torah, in particular, and indeed throughout the entire body of the scriptures in the Hebrew and Christian canon.

There is another aspect of the Torah which should draw our attention, namely the relationship between the written word and the oral precedents from which it sprang and which con-

---

tinue to surround and interpenetrate it.

Isaac Myer has pointed out that, "tradition preceded the use of symbolic writing, and was after its introduction necessary to explain it."<sup>7</sup> This concept was also to be found in such texts as the Sefhir Bahir which holds that "the written Torah (which is called "light") needs the oral Torah, which is a lamp (that bears the "light"), in order to resolve the difficulties and to explain its secrets."<sup>8</sup> It is in the Bahir that we also find that Malkuth, the tenth Sefhira of the Tree of Life and the realm of the manifested universe, is at times referred to as "the treasury of the oral Torah."

To the mystical awareness it is a truth that only the oral Torah has existence in any sense in which we can understand the term. In one sense the written Torah is seen as being but the barest reflection of the true Torah, that body of Divine Law or teaching which is hidden from sight in the midst of God's Mercy, the Sefhira Chesed. Everything which we can point to in the written Torah is but the shadow of a divine revelation that stems and derives its sustenance from a supernal realm accessible only to the most exalted human consciousness, that of the prophets, which in turn is the direct result of a divine interaction.

This concept of the written Torah as being the barest of the Torah's faces was expounded upon by the Cabalists of Pre-Renaissance Spain and Germany, and reflected in their layering of interpretations to be

found within the body of the written Torah itself. Thus men the likes of Moses de Leon and Joseph Giktila divided these levels of meaning using terms like "peshat" (literal meaning), "remez" (allegorical meaning), "derasha" (the Talmudic and Aggadic meaning) and "sod" (the mystical meaning), giving rise to the idea that the study of the written word, combined with the oral tradition led one to paradise (the word paradise - PaRdeS - is Notaricon, or an anagram, for Peshat, Remez, Derasha and Sod).

The reliance upon and interpenetration of the Oral Torah and the written texts allowed for a continuing dynamic relationship between the students of the Torah and the realm it symbolizes. As many authors have pointed out, human thought, even when written down, is subject to every kind of misinterpretation, reinterpretation and change depending on the time and space of those who read it. This is true regardless of the degree of perfection with which the words are wrought, shaped, formed and melded. This in turn necessitates an ever-living, vital oral tradition that allows for expanded awareness and evolution, yet at the same time serves as foundation, basis and explanation of the contents of the written word. So it is with Torah. The Cabalah is that oral tradition as can be seen from the meaning attached to the term, namely "oral tradition" and "from mouth to ear".

Therefore, we can see that the study of Torah revolves around not only the physical books themselves, including all their words and letters, but even more importantly on the oral traditions attached to and explanatory of the Torah's secrets.

---

The Torah was considered to be essentially composed of letters that were nothing less than configurations of Divine Light.

Gershom Scholem  
Kabbalah, p. 172

---

---

As Moses gave the 70 elders the Torah Shebbe'al Peh (the law which is by mouth) at Mount Sinai (see Numbers 11:24), so too must the Cabalist sit "at the feet of the Master" in order that he or she might also drink the wine of the Torah which is its secrets.

To truly appreciate the Torah is a lifetime task. To explore all of its hidden treasures would be the work of countless incarnations and would require a mind as sublime and exalted as those of the highest Prophets.

But to each who enters its gates, rewards shall be given.

Listen to this Law, my people,  
pay attention to what I say;  
I am going to speak to you in parable  
and expound the mysteries of. . .  
the titles of Yahweh, his power  
and the miracles He has done.  
When He issued the decrees for Jacob  
and instituted a Law in Israel.

Psalm 78:1, 2, 4, 5



JERUSALEM by William Blake—detail

1. Christian, Paul, as quoted in The Secret Doctrine, Theosophical University Press, Pasadena, 1974, Vol. 1, p. 93.
2. Neh. 10:29 (J.B.).
3. Luzzatto, Reb. Moshe Chaim, Derech haShem, Feldheim Publishers, Jerusalem, 1977, p. 243.
4. Ibid., p. 245.
5. Scholem, Gershom, Major Trends in Jewish Mysticism, Schocken Publishing House, Jerusalem, 1941, p. 209.
6. See Chapter 8, verses 10-14, "General Epistle of Barnabas".
7. Myer, Isaac, Qaballah, Samuel Weiser, Inc., New York, 1974, p. 176.
8. Sephir Bahir, 99.

---

# The Handing On of Spiritual Power

being an inquiry into the  
relationship of Christian  
sacrament and apostolic  
succession to the Gnosis

by

The Rt. Rev. Stephan A. Hoeller

This article was originally published in the Ecclesia Gnostica newsletter, of the Gnostic Society, 3437 Alma no. 23, Palo Alto, California 94306. Bishop Stephan A. Hoeller is the President of the Gnostic Society in Southern California, and Regionary Bishop of the Ecclesia Gnostica in the Americas.

The student of modern Gnostic movements is readily struck and perhaps somewhat puzzled by the apparent utilization within modern Gnosticism of the traditional Catholic concept of the apostolic succession. The Gnostic clergy, in addition to its special teaching ministry, lays claim to a sacramental ministry which is linked by way of apostolic succession to the similar sacramental ministry of Roman Catholicism and Eastern Orthodoxy. This linkage, begun perhaps by the French Gnostic churches of Lyon, Bordeaux, Toulouse, et al, has become almost universal in the Gnostic revival.

Those unfamiliar with the character of Gnosticism or that of the sacramental mysticism of Christendom find such a linkage incomprehensible, or at least paradoxical. Some, professing sympathy for Gnosticism, advance the view that any valid revival of the Gnosis of old would logically be secular, or at least non-sacerdotal. Yet others feel that the revival should occur without the introduction of such allegedly Roman Catholic and hence "un-Gnostic" concepts as the theology of the seven Christian sacraments, or the apostolic succession. The present essay attempts to illuminate this obscure and somewhat controversial subject, which is undoubtedly of vital

interest for the future of the Gnostic revival.

The priestly function important to the concept of apostolic succession, as held by the sacramental churches of Christendom and as may be understood from the Gnostic viewpoint, is the administration of a number of mystery rites, popularly known as sacraments. The doctrine holds that in order to administer these rites, priests must be ordained, that the ordination links the priest with the spiritual superior conferring the ordination, and that this linkage extends unbroken back to the persons of the direct disciples and apostles of Jesus himself. From Him, as from the original and supreme Hierophant, emanates the power which forms the substance of the succession of the apostles and their successors through the nearly two millennial history of the Christian dispensation. This doctrine is of great antiquity; clear indications of it appear in written documents between 95 and 110 A.D. The sacramental ministry and its justification by apostolic succession was not seriously questioned until the Protestant Reformation, about a millennium and a half after it appears.

Ancient Gnostics appear to have both affirmed and denied the doctrine. Note that the term "Gnostikos" did not

indicate a member of a clearly defined sect or group, but rather a particular interior and mystical orientation within the fold of the early Christian communities. Such communities were very pluralistic in both doctrine and practice during the first three centuries of the era. There were assuredly some Gnostics who may not have cared much for the priesthood and apostolic succession as commonly accepted by most Christians of the time. On the other hand, it is certain that many Gnostic Christians were attached to the importance of the sacraments, and to the doctrine of the hierophantic power enabling priests to perform the sacraments. Several documents of the Nag Hammadi Library bear testimony to Gnostic sacramentalism and sacerdotalism. The Gospel of Philip presents a Gnostic sacramental theology virtually identical with the beliefs of the orthodox. By the second century A.D. the apostolic succession was universally acknowledged as the divinely constituted method for perpetuating not only the sacraments, but the very Ekklesia, or church, itself. Numerous Gnostic teachers of varying degrees of heterodoxy functioned within the church at that time. It can be seen, therefore, that the Christian sacraments and doctrine of apostolic succession were not incompatible with Gnosticism as it was understood by many of the ancient Gnostics.

An understanding of the sacraments as divine magic was shared by orthodox Christianity and Gnosticism. A letter of Clement of Alexandria to a certain Theodore<sup>1</sup> indicates that even the orthodox elements of the Christian church practiced secret magical initiations, and believed in "the hierophantic secrets of Jesus." Current scholarly opinion holds that the Gnostics were yet more magical in orientation; some even hold that the entire sacramental system was brought into prominence by Gnostic groups, and then appropriated by the orthodox.

Similarly, the greatest of the ancient Gnostics recognized the apostolic succession, and claimed in addition secret Gnostic successions. The most prominent Gnostic teachers possessed their own successions from the Apostles. The noted Gnostic writer Leucius Charinus was a direct disciple of St.

John the Apostle; Basilides was initiated by Glaucias, a disciple of St. Peter the Apostle. Valentinus was a disciple of Theodas, who was a friend and disciple of St. Paul the Apostle. Marcion is believed to have been a duly consecrated bishop within the orthodox Christian succession.

If modern Gnostic groups are to be more than associations for the study of historic Gnosticism, they must provide the aspiring individual with the avenues of transformation which lead to the Gnosis envisioned of old. The system of the seven Christian sacraments, perpetuated via apostolic succession, is claimed by modern Gnostics as the best available symbol system in the West. This system moreover possesses an undeniably intimate connection with the historical Gnosis. Linkage to the historical Gnosis validates the structure of ritual and ceremonial work which provides the requisite avenues of symbolic transformation. It is reasonable then that numerous groups within the contemporary Gnostic revival hold apostolic successions originating in the Roman Catholic and Eastern Orthodox churches. Some such movements claim successions held to be in Gnostic hands for long periods of time, related to various historical "heretical" movements: the Cathars, Bogomils, Knights Templar, Paulicians, the Manicheans, and others.

Needless to say, the modern Gnostic's understanding of the sacraments is not identical with the official theology of the Roman Catholic or Eastern Orthodox churches. Gnosticism was never a system of belief, but rather an orientation of personal spiritual experience. It matters little to the modern Gnostic what he or she believes regarding these mysteries; what matters is the existential reality and transforming value of the sacraments themselves. There has always existed within the sacramental churches a recognition of an ineffable quality attached to the experience of the sacraments, a quality that theologians called "sacramental grace." The experience of this grace is more important than any definition that may be given to it, or to its origins and effects. The Gnosis of the heart (gnosis kardias) responds to the sacraments on its own level, and this response is quite sufficient justifi-

cation for the modern Gnostic's participation in such mystery rites as Baptism, Confirmation, the Holy Eucharist, et al. Whether the sacraments were indeed personally instituted by Jesus, or whether they are the remnants and subsequent revivals of the magical and religious ceremonies of ancient Egypt, Greece, Persia, or Babylon, is not relevant. What matters is that they work: they elevate the soul, inspire, illumine, and transform it, bringing Gnosis, the inner knowing of the mysteries of God and man. Let the psychic theologian discuss; let the pneumatic Gnostic experience!

The doctrine of apostolic succession must of necessity accompany the practice of the sacraments. Experience teaches that symbolic and ritual systems cannot be effectively adopted and practiced in part only, but must be used whole. Myth and ritual are two sides of a coin; if one should be missing, the other is ineffective. The numinosity of the rituals of the sacraments is dependent on the myth of the apostolic succession. Were a priest to ordain himself to his office, psychological difficulties ranging from ego-inflation to a destructive doubting of the sacramental power would surely render him ineffective for the performance of his office. A plausible and satisfying mythos is needed as a psychological background for the exercise of the priesthood and the reality of the sacraments. The apostolic succession has served this exalted and useful function for two thousand years. The function's necessity is readily indicated by a study of mythology and anthropology informed by the concepts of modern (especially Jungian) psychology. Procedures of ordination and initiation, within the context of a mythos of a succession that originates in a numinous source in mythical time, are fundamental in the psychological economy of mystery systems, from the rites of primitive shamans to the secret orders of Freemasonry. The guru receives his Yogic initiation from his guru; the knight of a chivalric order is dubbed by his superior; the Master Mason is raised from the tomb of Hiram Abiff by his Lodge Master. Appropriately, the priest receives ordination at the hierophantic hands

of the bishop, the mythological representative and successor of the Apostles.

The application of the psychology of C.G. Jung thus offers justification of the apostolic succession as necessary to validate and render real the sacramental priesthood. However attractive the application of such principles, it must be remembered that any human Gnosis, such as that of Jung, can only partially illuminate the mystery. Again, there is need of the experiential knowledge of the heart, the inward understanding. While this knowledge may be intimated by mythology, anthropology, psychology, and perhaps even theology, it essentially transcends the mind-emotional self (psyche) and pertains rather to the realm of the spirit (pneuma). "The mysteries are understood mystically," says St. Clement of Alexandria. A French proverb states: "the heart has its reasons that reason does not understand."

It has been said that the mind divides, while the heart unites. The intellectual concepts of modern Gnostics may tend to make them enemies and embittered critics of every aspect of the ancient Christian church. The heterodox, including Gnostics, assuredly suffered exceedingly at the hands of the self-styled orthodox party which has held dominion in both Western and Eastern Christendom since the third and fourth centuries A.D. The Gnostic has every reason to remember the fires of the Inquisition, the dungeons reserved for heretics. Yet, increasing evidence from such sources as the Nag Hammadi Library indicates that the original Gnostics were not as totally or irreconcilably divided from the mainstream of ancient Christendom as the polemics of the anti-Gnostic church fathers have led us to believe for so long. The picture of the Gnostics that emerges from the latest research is not one of a band of angry and alienated revolutionaries splitting from the orthodox majority. Rather, the ancient Gnostics appear to have been a cultured, tolerant elite, having certain disagreements with other, perhaps less sophisticated communities, and who were then unjustly labelled heretical by a power hungry group of ecclesiastical politicians. Valentinus and other great Gnostic fathers never considered themselves outside the true



spiritual church (ekklesia) of Christ, and even tried hard to convince critics that there was no reason for excluding them from the outer church. Gnostics were not in fact heretics; they were cast in the role by those who stood to gain thereby materially or politically.

In the outward sense, present day Gnostics are still heretics. The unjust sentences passed against the Gnostics have never been rescinded. Most seminary educated clergymen of the various Christian denominations still shudder with the horror of "odium theologicum," the theological hatred, whenever the name "Gnostic" is uttered. There are, however, signs of important change. Many "heresies," such as Protestantism, Modernism, and even the ancient heresy of Monophysitism, are increasingly covered by the mantle of

ecumenical tolerance. These past enemies rub shoulders in ecumenical gatherings, and concelebrate services in cathedrals.

This phenomenon appears to concern but the outer, physical, at best psychic, church, within which the Gnostic has never been very comfortable. It must be recalled that in addition to this outer body, there is also an inner, a pneumatic ekklesia, which remains the undivided seamless garment of Christ, by its very nature beyond the reach of human hands. From ancient days it has been held that this spiritual church derives its oneness not from intellectual dogma or creed, but from the underlying pattern of the sacraments and from the myth of the apostolic succession. The church father St. Augustine of Hippo acted from this inward mystical recognition when he stated the doctrine that the true sacraments may be administered even by heretics. He elaborated that heretical bishops can pass on the apostolic succession as validly as the orthodox, providing only that their spiritual intentions are in conformity with the intent of the succession. This doctrine of the apostolic succession, accepted without question by the Western church, thus joins those modern Gnostics who function within the ritual and mythological framework of the sacraments and the apostolic succession, to the mystical body of the universal church.

Resentment and anger might understandably impel the modern Gnostic to reject such a fellowship, no matter how subtle and mystical, with the successors of the relentless persecutors of the ancient Gnosis. Recall, however this cardinal fact: the Gnostics were and are part of the tradition of the Christian mythos, and as such are more closely related to mainstream Christianity than they are to the religions of India, China, Tibet, or Israel. Gnostics are sacramentally Christian, if not theologically. In the fullness of mythological time it shall become apparent that they, the oldest and most maligned of the separated brethren also deserve a place in the spiritual embrace of a true, esoteric ecumenicity which may yet emerge from the principally mundane ecumenical movement of recent years. Whatever history may

hold for Gnostics, ecumenicity already exists between those modern Gnostics who function within the sacramental system of apostolic succession, and the Roman Catholic, Eastern Orthodox, and Anglican Christians. We eat the same bread, drink the same consecrated wine, celebrate many of the same rites and holidays; we do all these things by virtue of a great mystery which none can define, but which all experience and by which all benefit - the mystery of the apostolic succession.

At one time, perhaps not in historical time but somewhere outside of it - in illo tempore, or once upon a time - a spiritual system began bubbling forth from the Great Source, the Pleroma, the collective unconscious, whatever it may be called. Through many river beds and small cracks in the earth it continued to flow toward its own ultimate destination, which is as much a mystery as its source. It flowed through many lands and nourished many people; high and low, wise and foolish, good and evil drank in its life-giving substance. While pollutants have at times entered its stream, the nourishing essence was never rendered totally ineffective. Those who drank from this stream always profited in proportion to and in accordance with their capacities to assimilate its blessings. Men and women of hard, dogmatic beliefs were at times given a glimpse of a reality beyond their rigidities. Those of material attachments sometimes saw heaven through a crack in the wall of their darkness, through a crevice washed out by the stream. And the gnostikoi, those aspirants to the depth of things, were often to dive beneath the waves of those living waters and discover the pure gold, the alchemical treasure provided by the rite and myth which compose the stream, the mystical life of the Sacraments and of the apostolic succession.

Modern Gnostics should deem themselves fortunate that in addition to the intellectual and poetic stimuli for their Gnosis which may be found in the increasingly available documents of ancient Gnostic wisdom, they have also been led to the stream of living waters that is the apostolic succession. It matters little that this myth of the handing on of spiritual power is

difficult to define, impossible to justify definitively by historical means, or that it does not accord with exoteric rationality. It matters less that it is a concept held in common with Roman Catholics and other folk with whom there were and are still great differences in belief. The day may be approaching when we must be more conscious of that which unites than of that which divides. Let us remember that beyond all concepts, beliefs, historical data and other manifestations of this darkened sublunar sphere, there stands a figure of mystery, an archetype of ineffable greatness, the paradigm of the Gnosis whose mystic utterances echo through the chambers of the mind:

"I am the vine, ye are the branches."

"The good shepherd giveth his life for the sheep." •

"I am the living bread which came down from heaven; if any man eat of the Bread he shall live forever."

"Lo, I am with you always, even unto the consummation of the Aeon."

The sacraments and the apostolic succession lead us to the figure of Christ. The ekklesia (church) represents mythologically both the mystical body and the earthly bride of Christ. These mythologems are more than idle imagery; they embody archetypal truth. Mainstream Christianity views Christ as



a physical and historical personage who at the same time was also the embodiment of the very highest Godhead Itself. The gnostikoi of all ages have held a more ambiguous, and subtly mystical, view of this figure. Some were outspoken docetists, doubting or denying altogether the physicality of the saviour figure. Others affirmed rather that the spiritual aspect of Christ was most important, beside which the physical aspect pales into insignificance. The great modern interpreter of Gnosis, C.G. Jung, was probably very close to the truth when he equated Christ with the Self, the archetype of wholeness with the human soul and spirit. The words of St. Paul the Apostle sustain this psychological, internalist position, identifying the saviour figure as "the hope of glory in us."

From a mystically pragmatic view, all of these views are of minimal importance. What matters is the existential reality of the saviour archetype of Christ as a living presence within the psychic life of the individual, and within the community of practitioners of the mysteries of Christ. The reality of this presence within the framework of the sacraments and the apostolic succession cannot be denied. By the sacramental mysteries, celebrated by those ordained within the lawful and ancient succession, the archetype of Logos and Saviour lives within the experience of the worshiper; this matters more than all speculation about the nature and history of Jesus.

Let there be no mistake about this: the saviour archetype is an essential part of the Gnosis. If the soter - saviour, healer, restorer of wholeness - is removed from the framework of the Gnosis, what remains is no more than so much sound and fury signifying nothing. To deny the saviour archetype is to do violence to the fundamental mythic structure upon which Gnostic

theory and practice rest. The liturgical phrase expresses an all important mythic and psychological truth: "Christ is our foundation, and our chief corner stone." Although Gnosticism places no restrictions on individuals' interpretation of the saviour archetype, it is folly to imagine that one can practice the mysteries of the Gnosis while disregarding the mythos of the saviour.

By way of participation in the sacraments and the apostolic succession. Gnostics ancient and modern are joined not only to each other and to all believers in the Christian mythos, but especially to the archetypal figure of Christ Himself. The mystical presence of this sublime archetype in the sacraments and ekklesia is of inestimable value to all drawn to these mysteries. Gnosis remains much more than personal acquaintance with theory regarding things human and divine. Reading ancient texts, pondering the minutiae of Coptic and Greek terms - these things are not Gnosis. Such antiquarian pursuits, worthwhile though they may be on their appropriate level, do not lead to involvement with archetypal realities. Practical involvement in the archetypal realities comes from sacramental ritual practice within the mythological context of apostolic succession.

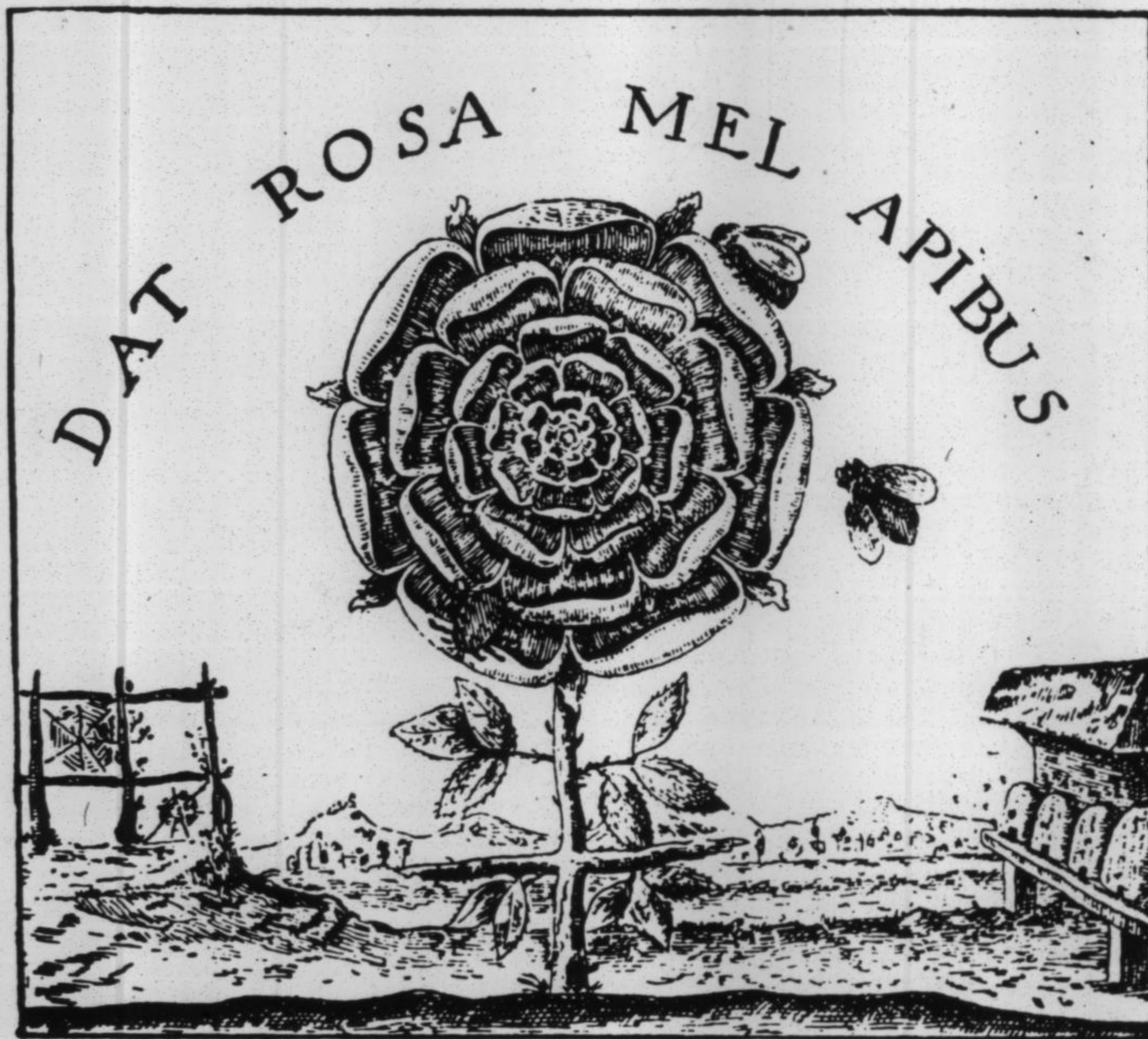
The handing on of power is a mighty spiritual reality which links the latter day Gnostic with his spiritual forebearers, and beyond to the transcendental powers of the spirit, both individual and collective. In a world grown cold from the frosty breath of the archons of materialism and rationalism, let us be glad that the power handed on from of old allows us to call forth the flame of rite and sacrament unto the altar of the Gnosis. For as declared by the Logos, if we are near the mystic flame we are near to the fire, and if we are far from it we are far from the kingdom.

1. Morton Smith, The Secret Gospel, Harper & Row, Publishers, New York.

---

# The Mystery of the Rosy Cross

## in Origin, History, and Development



Rosicrucian Design from Robert Fludd's: "Summum Bonum"

**T**hat certain individuals have claimed the term "Rosicrucian" to be no older than at least 1610<sup>31</sup> (though as an attitude, or mystical and occult viewpoint it is traced to such esoteric groups as the Essenes, Illuminati, et al.) is not the historic claim of the noted occultist, H. P. Blavatsky, who asserts:

"The Brotherhood of the Rosy Cross was not founded until the middle of the thirteenth century . . . . The founder of it, a German Reuter [Knight] by the name of Rosencranz, was a man who, after acquiring a very suspicious reputation through the practice of the Black Art, in his native place, reformed in consequence of a vision. Giving up his

evil practices, he made a solemn vow, and went on foot to Palestine, in order to make his amende honorable at the Holy Sepulchre. Once there, the Christian God, the meek, but well-informed Nazarene - trained as he was in the high school of the Essenes, those virtuous descendants of the botanical as well as astrological and magical Chaldaeans - appeared to Rosencranz, a Christian would say, in a vision, but I would suggest, in the shape of a materialized spirit. The purpose of this visitation, as well as the subject of their conversation, remained forever a mystery to many of the Brethren; but immediately after that, the exorciser and Reuter disappeared, and was heard of no more till the mysterious sect of Rosicrucians was added to the family of Cabalists, and their powers aroused popular attention, even among the Eastern populations, indolent, and accustomed as they are to live among wonders. The Rosicrucians strove to combine together the most various branches of Occultism, and they soon became renowned for the extreme purity of their lives and their extraordinary powers, as well as for their thorough knowledge of the secret of the secrets."<sup>32</sup>

H. P. Blavatsky does not claim Paracelsus to be the founder of the Rosicrucians, as other authorities suggest, but rather she continues:

"As alchemists and conjurers they became proverbial. Later . . . they gave birth to the modern Theosophists, at whose head was Paracelsus, and to the Alchemists . . . Thomas Vaughan . . .

"The Rosicrucian Cabala is but an epitome of the Jewish and Oriental ones combined, the latter being the most secret of all . . ."<sup>33</sup>

Why did either Paracelsus or, assuming that he might have been Christian Rosencranz, go to Arabia for "learning"? Idries Shah gives us one answer in Oriental Magic:

"Taking, as always their lead from the Quran, the sages accepted the theory that magic, in one form or another, was a definite force. Some of the world's most interesting magical treatises come from the pens of Arab-Moslem writers between the

twelfth and sixteenth centuries: and it was partly through their work with learned Jews in the Arab-Spanish universities that much of oriental lore entered Europe."<sup>34</sup>

We are reminded that Rosencranz went to Spain as well!

One might ask the question, "Who was Paracelsus?". Born in 1493 at Macia Einsiedeln in the canton of Zurich, in Switzerland, he was christened Philippus Aureolus Theophrastus Bombast von Hohenheim. His father was a noted physician. He was instructed in surgery, medicine and alchemy. He studied in St. Andrew's convent and eventually came under the occult guidance of the Catholic monk and Abbot of Spanheim, Johann Trithemius. Trithemius was an exceptional cabalist. He was around 20 when he began his occult travels. With the son of a potentate of the Tartars he went to Constantinople and was initiated into certain "Arabian mysteries" and, according to Helmont, he was taught "the supreme secret of alchemy".<sup>35</sup>

He returned to Germany at the age of 32 after visiting "numerous" Mediterranean countries. One can see immediately the similarity between Christian Rosencranz's background and that of Paracelsus. Moreover, because of his social standing, Paracelsus would have had the means to contact the "learned" in Spain, in order to present his new teachings. Furthermore, history records that he attempted so insistently to correct the errors of his scientific contemporaries that, at one point in his career, he had to flee from Basel! He was denounced by the faculty at Nuremberg where Christian Rosencranz is known to have resided as well. And, finally, Rosicrucian historian A. E. Waite writes: "Paracelsus created a new school of alchemy, which abandoned experimental research, and sought within themselves the secret, subject and of alchemystical philosophy."<sup>36</sup> If one could prove the actual creation of such a school, rather than just a school of thought, there would be strong evidence to support the theory that Christian Rosencranz and Paracelsus were one and the same person. Unfortunately, this evidence is still

forthcoming, and in the end, H. P. Blavatsky might be vindicated in her claim that the two men were separate individuals.

In order to understand the historic developments of the Rosicrucians since the 17th century, one need only consult one of many highly informative texts on the subject; therefore, we need not go into any great detail in this short history, but allow me to briefly quote from one work, The Magical Revival, by Kenneth Grant, who at one time headed the Ordo Templi Orientis. He writes:

"Before going back . . . we should first examine the more immediate past when the flame of the Gnosis glowed secretly in the hostile environment of an ignorant age . . . .

"The genesis of this change occurred in the latter half of the last century, when Helena Blavatsky threw open the doors of Eastern Esotericism and made it available to the Western world. Also, the trend of scientific opinion changed course and began confirming the findings of mystics and occult scientists, ancient and modern.

"These strands were gathered together . . . in the year 1875 . . . the foundation, by Blavatsky, of the Theosophical Society, and the birth in Warwickshire, England, of Aleister Crowley.

"[A]n equally significant event was pending: the emergence of the Hermetic Order of the Golden Dawn, which had existed in one form or another, and under other names, for an incalculable period of time.

"The Golden Dawn was the inner Mystery School of the Order that formulated itself in the outer world as the Theosophical Society.

". . . Bulwer-Lytton links up historically with the continental Adepts, Eliphas Lévi, Gerard Encausse (Papus), Rudolph Steiner and Franz Hartmann - celebrated names in Western Occultism. These collateral continental elements constituted what was once known as the Hermetic Brotherhood of Light.

". . . Jean Adam Weishaupt (1748-1830) founded the Order of the Illuminati on May 1, 1776 . . . .

". . . Count Cagliostro (1743) and Anton Mesmer (1734-1815) were among those who were initiated into the



Order of the Illuminati. Cagliostro was initiated at Frankfurt in 1781, under the authority of 'the Grand Masters of the Templars'. . . He received instructions and large sums of money from Weishaupt, who sent him to France where Cagliostro's special mission was to illumine French masonry . . . .

". . . In 1880, the Order was revived at Dresden by Leopold Engel. It was with this that Rudolph Steiner was connected; and Franz Hartmann (founder of the Order of the Esoteric Rose Croix) was connected both with Engel's Illuminati and with the Theosophical Society.

"In 1895, Dr. Karl Kellner carried on the system, calling it the Ordo Templi Orientis . . . ."37

Grant states that in 1786 the Order of the Illuminati was suppressed. He fails to mention that this took place in Bavaria and that Adam Weishaupt was imprisoned by the authorities but managed to escape. Two years later Weishaupt would show up in Rome.

Cagliostro, Weishaupt's star pupil, found a link with the Martinist Order which had been founded in 1754 by Martinez Pasqually. Alessandro di Cagliostro was born in Sicily in 1743, and had studied alchemy under the Grand Master of the Knights of Malta. He was considered a prophet, as well as other things, and is well known for an astounding prediction made concerning the French Revolution at

a party. He predicted the death of Louis XVI, saying: "He is condemned to lose his head". He promised the same fate to Marie Antoinette.

But Cagliostro was not the first Rosicrucian to impress the French people. In the year 1627 the following announcement appeared all over Paris on various placards, billboards and walls:

"We, being deputies of the principle College of the Brothers of the Rose Cross, are making a visible and invisible stay in this city through the Grace of the Most High, towards whom turn the hearts of the Just. We show and teach without books or marks how to speak all languages where we wish to be, and to draw men from error and death."<sup>38</sup>

Not all the signs carried the same message. Another message reported was:

"We deputies of the College of the Rose Cross, give notice to all those who wish to enter our Society and Congregation, that we will teach them the most perfect Knowledge of the Most High, in the name of whom we are today holding an assembly, and we will make them from visible, invisible, and from invisible, visible. . . ."<sup>39</sup>

It is extremely interesting to note that in 1623 the noted French Jesuit, Francois Garasse, in his book, La doctrine curieuse des beaux esprits de temps, said that the Rosicrucians were a "secret sect" in Germany with Michael Maier as its secretary. He also said that they were "drinkers" and frequented certain taverns. He argued that all Rosicrucians should be either put on the "rack" or put to death!

But, where does this lead us today in our investigation of the Rosy Cross? Frances A. Yates, historian and author, believes the movement to be entirely spurious, but it ignited a chain of "secret societies" to our day. In other words, the original manifestoes were false, but inspired countless people in scores of countries to form secret brotherhoods, some even calling themselves Rosicrucians.<sup>40</sup> This is one possibility, but this theory depends upon many people to follow through with the establishment of numerous or-

ganizations, all secret, and then to continue this sociological hoax (and it is deception, is it not?) for several hundred years! I submit that an alternative theory is just as plausible. There was no need for the creation of secret societies, since they already existed, a fact which we now know to be true, as we are capable of proving their existence over countless centuries before the manifestoes appeared. The presence of these historical facts, as well as of secret societies, would have surely inspired the same type of sequence as Yates suggests, but at a much earlier date. In fact, the question is not that of the presence of secret societies prior to 1610, but of the origins of the Rosicrucians. Whence do they spring? And whither do they go?

In 1957 the author became associated with and later was initiated into a small group of individuals in Norfolk, Virginia, who considered themselves Rosicrucians. The history of this small group stemmed from other groups; some said the Rosicrucian Society of England established by Dr. Westcott (already mentioned) was the connection; others claimed the American Society and, before that, the Temple of the Rosy Cross. Such connections may or may not be proven but are not essential to our discussion, for from this group sprang what became known as the International Rosicrucian Society which has since dissolved. But from this latter organization, claiming to teach the philosophical principles of the Rosicrucians, as well as the art and science, a group presently known as the Holy Order of the Rose and Cross, a Christian religious order calling itself "Rosicrucians", came into existence. But there is a difference between these Rosicrucians and the ones of 1600. These Rosicrucians do not meet in secret, plotting religious or political revolutions behind closed doors.

No, these Rosicrucians follow in the spirit of the French messages that appeared all over Paris, for they "teach" others "the most perfect Knowledge of the Most High" and they meet in "assembly" to discuss these great truths passed down

through the centuries. Yes, they "show and teach", often "without books" and "to draw men from error and death". Their philosophy is based on life and that, eternal, as one passes from imperfection to perfection. Imperfect creatures evolve toward life and perfection. Christ said: "This means ever-lasting Life, their taking in Knowledge [gnosis] of You". (Note that He did not say we have eternal life, or an immortal soul, as some teach, but that we have the opportunity to have eternal life. The soul is not automatically immortal; it evolves through countless lives before reaching its eternal goal. Evolution implies imperfection. That is why the prophet says, "The soul that sins, it itself shall die.")

The Holy Order of the Rose and Cross was founded by approximately 25 Rosicrucians who were also members of the Liberal Catholic Church. As Liberal Catholics they had discovered a church that would allow, in their opinion, the greatest amount of intellectual freedom so often necessary for true growth. Philosophy, the Love of Wisdom, always prospers best in a free soil. Freedom of thought, freedom of speech, freedom of spirit are all necessary to insure continued understanding of great truths. More important, the Liberal Catholic Church is a Christian, Apostolic church. The importance of this could be a text in itself. The essential point is that these Liberal Catholics greatly desired to found a religious order within the church to preserve the particular philosophy to which the members adhered, and to allow the Order to serve the church to which these members belonged and loved, and to serve their fellow human beings.

In December of 1978, Liberal Catholic Regional Bishop of the United States of America, the Right Reverend Gerrit Munnik, gave temporary approval to establish this religious order, instructing the founding members to adhere to the Liberal Catholic Statement of Principles which includes the principle of intellectual freedom in the interpretation of holy scripture.

At the time of this writing, the Order must wait one to two years before the Episcopal Synod decides the

question of whether the Holy Order of the Rose and Cross may become an official Liberal Catholic institution.

There are often inquiries concerning the names of the various societies from which the Order claims its heritage. One must not lose sight of the teachings received from the Order, however. How valid are the teachings, the principles and techniques can be judged only on an individual basis, and not on historic claims or myths.

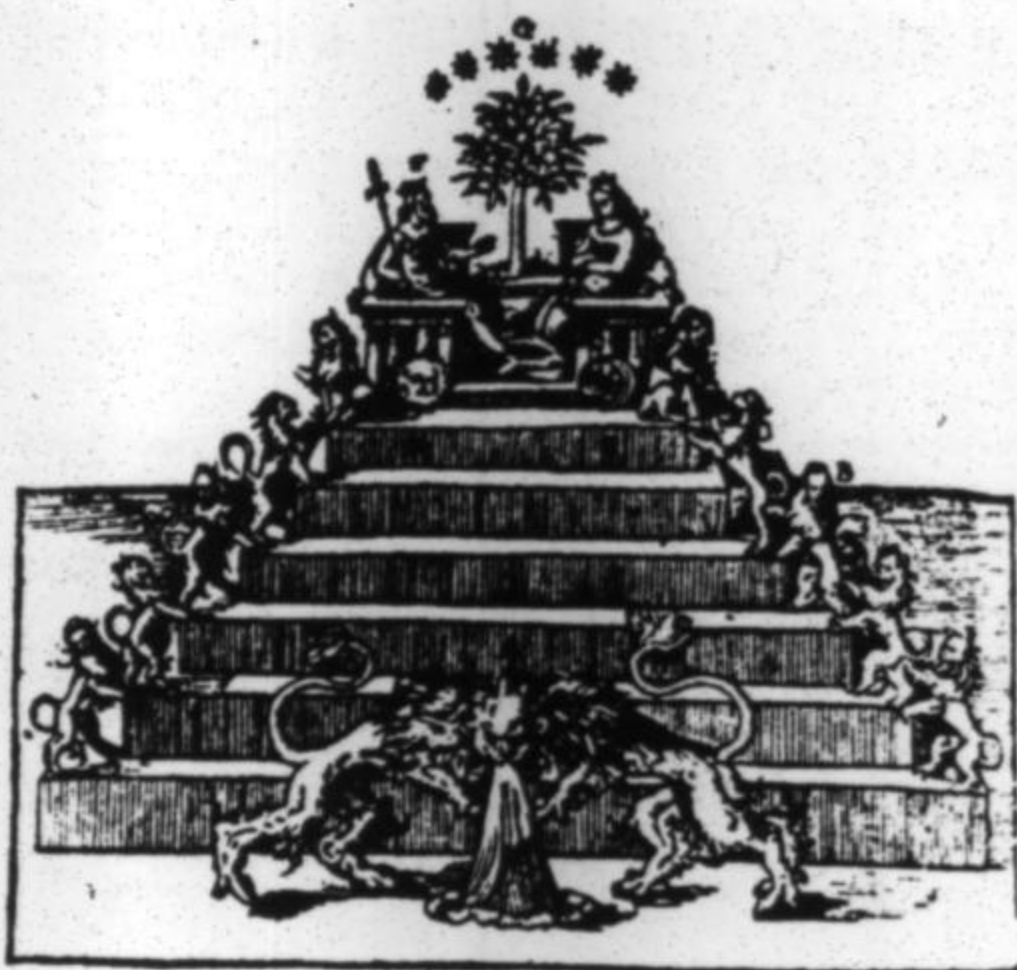
The Holy Order of the Rose and Cross holds in trust these teachings and techniques received, but it holds much more, for these teachings are not dogmatic and each member is encouraged to investigate, as a scientist should, all of the Order's principles. If new information is collected or discovered it is freely given to the membership. The Order is a living organism and its knowledge continually expands and evolves. Rosicrucians prove to themselves what is true and valid; they do not blindly believe.

The Order is not out to convert or recruit people into the Liberal Catholic Church, nor to turn them into Rosicrucians. Our Order does feel that our teachings are of great value, as are the sacraments of the Church, but only to those souls desiring the teachings of the Order or the services of the Church. It is the Order's desire to share its teachings and the Cabala, with any soul, but not forcefully, and then only when willingly sought.

The Order believes that the Holy Grail is the Eucharistic Celebration, that the Elixir, and Universal Medicine, the Blood and Flesh of Christ, and the Stone, Christ Himself, Who is called the "Chief-Cornerstone", and the "Stone rejected" in holy writ.<sup>41</sup> Is this not the message of Christ, that we must eat of His Body and drink of His Blood? Did He not say:

"Amen, amen, I say unto you, unless you eat the flesh of the Son of man and drink His blood, you shall not have life in you."? The Evangelist continues, "Many of His disciples hearing this, went away and walked no more with Him." They could not see how such insanity could be true! When they were gone, Jesus said to

the twelve: "Will ye also go away?". Then Simon Peter answered in the name of all: "Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and know that Thou are the Christ, the Son of God" (John 6:61-70). When Jesus said: "My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh and drinketh My blood abideth in Me and I in him" (verse 57), his disciples at first responded: "This saying is hard, and who can hear it." (verse 61). This Christian Mystery is a mystery indeed and it gives us a glimpse of the



Mystery of the Mystical Body of Christ, of which each Christian is a part. These are the Mysteries that Rosicrucians and other groups such as the Gnostic sects (including the Catholic Gnostics) have always been interested in.

It is to these that the Gospel of Truth is dedicated. Most scholars ascribe the text to Valentinus or to his student Marcus. In part it reads:

"This is the gospel of him whom they seek which he revealed to the perfect through the mercies of the Father, the secret mystery, Jesus Christ, through whom he has enlightened those who by reason of the forgetfulness are in the darkness. He has enlightened them and given them a way . . . . The way is the truth which he taught them . . . . He was nailed to a tree. He became a fruit

of the knowledge of the Father . . . to those who ate it, he gave great joy . . . they found him in themselves."

I would like to conclude this brief look at the Rosicrucians with a few quotations from A. E. Waite, who has already been quoted extensively in this work:

"I have loved the beauty of their Temples and the hallowed walls whereon their symbols shine. I know their secret language and the still deep wells of life which lie concealed within them. There is nothing in the catholic world of instituted symbolism to compare with the gospel thus conveyed, gospel of quest, gospel of path and term, of the soul in separation and in union, and of That Which is All in All - the Life Which is hidden with Christ in God.

"I appeal to that which lies behind - as it lies also within - Rosicrucian history - I mean, the Secret Tradition in Christian Times. I do not speak here and now of that which historically and theosophically is at the root of all, the renewal which was suffered by the world-Mysteries of old under the light of the Christian aegis . . . the crucible . . . was Christ. They came out therefrom in the soul and body of a new order, having also a new spirit within them.

"It took over the rough knighthood and transformed it.

"There had come to them strange tidings as from some mystical Carmel or holy Horeb . . . They were tidings of a great mystery behind the Sacred Eucharist and Mass Words not found in liturgies . . . They drew early folk-tale together and raised them into the Light of the Holy One by interweaving the Eucharistic Mystery, legends of Passion-relics and legends of conversion. Out of such marriages there issued the romance-literature of the Holy Graal, the later quests of Perceval and the sacro-saintly quest of Galahad, the high priest.

"There is a sense in which the whole Secret Tradition of Christian Times has passed through its alembic. It is not officially or conventionally an Order of Chivalry; there are no accolades or tithes of knighthood; yet it is a Spiritual Chivalry, a Chivalry of the City of God and a

---

Militia Templi. It is not a Church of the Elect, a Hidden and Holy Assembly. It is not a College of dogmatic Theology, but it is a House of Christ Mystical.

"There is a form of government, but the Head of all is Christ, the Hidden Master of the Rosy Cross . . . it is a House of the Holy Graal in the sanctity of High Symbolism, where the sacred intent of the Order is sealed upon Bread and Wine.

". . . 'From small beginnings unto greater ends' is an old, it may be, an honoured adage. Hereof is the Mystery of the Rosy Cross in origin, history and development. There is something which belongs to the Holy Assembly, is reserved thereto and can be found only by those who are without when he who is now a Stranger at the Gate receives that call which takes him across the threshold. But this is of the spirit, is indeed the inward life, and not a matter of history . . . it may happen that the door will open and that he - Ostarius Magnus - by whom they are admitted will be Christian Rosy Cross . . . The ways indeed are many, but the Gate is one. Valet Fratres." <sup>42</sup>

The Holy Order of the Rose and Cross, a society of Rosicrucians, is ready to serve those who have received

the "call" which takes him or her "across the threshold". To that end it publishes Rosicrucian teachings as well as other esoteric knowledge of benefit to humankind, through books, booklets (such as this booklet) and magazines, such as its official journal, the AROHN (available from Arohn Publishing, the publishing organization of the Order, P.O. Box 314, Burlington, WA 98233). It also holds retreats, educational meetings, and its members serve in Liberal Catholic Churches and missions. It serves a society of Rosicrucians known as the Fraternity of the Rose and Cross that is composed of Liberal Catholics and non-Liberal Catholics. To be a member of the Holy Order of the Rose and Cross, as compared to membership in the Fraternity, one must be not only a Liberal Catholic, but a Religious (priest, brother or sister). This is not required to join the Fraternity.

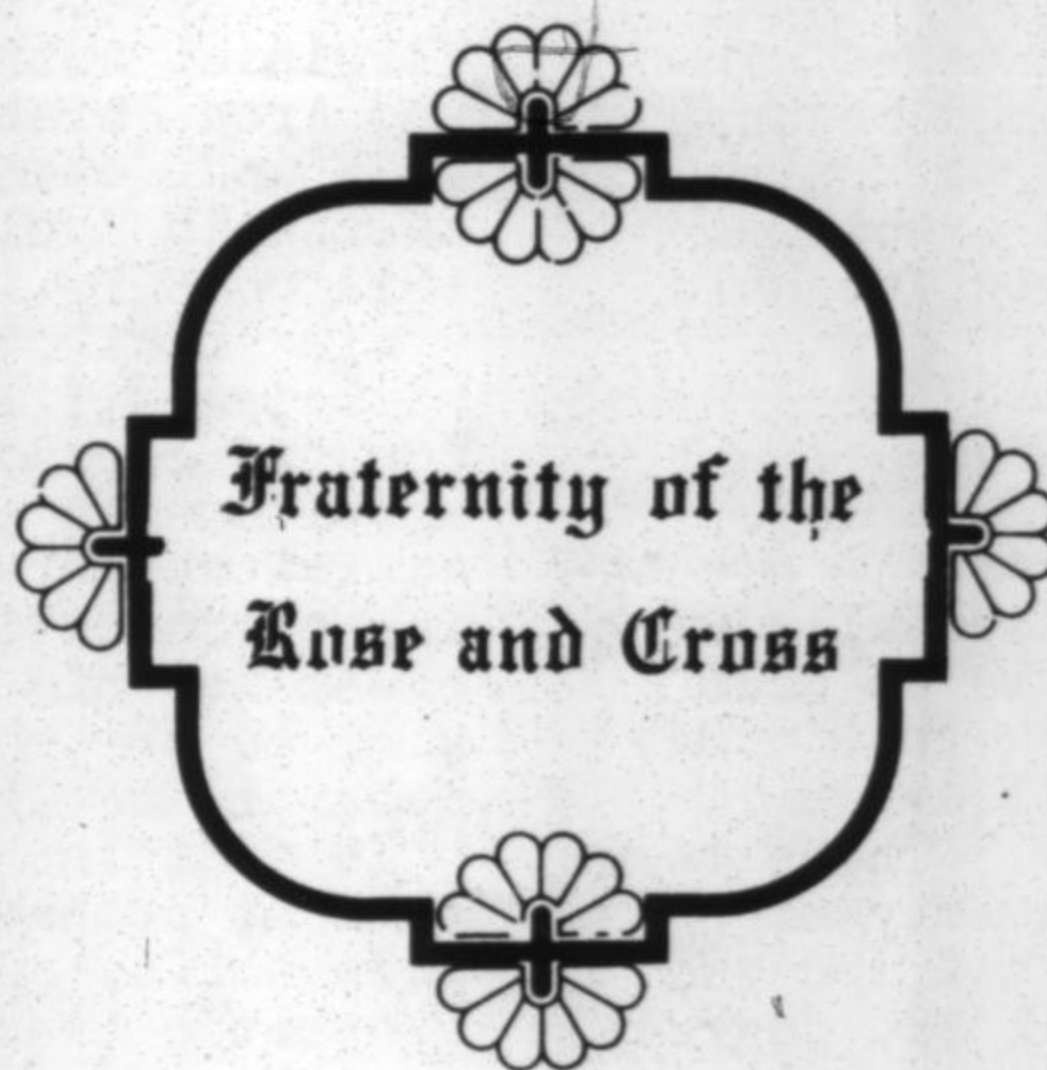
If the reader would like more information on either the Order, the Fraternity or its educational material he or she need only write to:

Secretary-General of the  
Holy Order of the Rose and Cross  
P.O. Box 314, Burlington WA  
98233



31. Editor's note: see last article in this series.
32. Blavatsky, H.P., Collected Writings, Vol. 1, The Theosophical Press, 1966, pp. 105, 106.
33. Ibid., p. 106.

- 
34. Shah, Idries, Oriental Magic, p. 77.
  35. Waite, A.E., Alchemists Through the Ages, p. 138.
  36. Ibid., p. 140.
  37. Grant, Kenneth, The Magical Revival, pp. 7-11.
  38. Naudé, Gabriel, "Instruction à La France sur la Vérité de l'Histoire des Frères de la Rose-Croix", Paris, 1623, p. 27.
  39. "Effroyables Pactions Faites entre le Diable et les Prétendus Invisibles", Paris, 1623 (cited by Arnold, Histoire des Rose-Croix), pp. 7-8.
  40. The Rosicrucian Enlightenment, particularly chapter 15.
  41. Ephesians 2:20 and 1 Peter 2:8.
  42. Waite, A.E., The Brotherhood of the Rosy Cross, chapter 24.



*The Fraternity of the Rose and Cross  
is a mystical study school,  
teaching spiritual principles and  
techniques, the Cabala and other  
relevant Gnostic teachings*

*write for free booklet*

*The Quest for the Holy Grail*

Box 314  
Burlington, Washington  
98233

---

# Consciousness Research and Planetary Transformation

by John White, author of the forthcoming Pole Shift, Doubleday

In 1973, when I was Director of Education for the Institute of Noetic Sciences [Ed. founded by Apollo astronaut Edgar Mitchell], I began to receive communications from many people about impending disasters and global events. I listened sincerely to all such warnings because part of IONS' mission is to apply noetic data to planetary problems. But I refused all requests for help in publishing forecasts of earthquakes, UFO landings, etc. It proved to be the best policy because in all cases the predictions were wrong.

Nevertheless, my interest in precognition remained high, especially with regard to what I have come to call "the ultimate disaster." The formal name for this theoretical event is pole shift or axis shift. These terms refer to a sudden and cataclysmic event in which the planet flips end over end in space (a full 180 degrees) or - an alternate view among pole shift theorists - the crust of the planet slips around the molten core (up to 90 degrees), producing worldwide destruction.

Has this ever happened? Might it happen again? That is what I sought to determine through my study. In the course of six years, I gathered a large amount of data from three sources - ancient prophecies, contemporary psychics, and scientifically-oriented researchers - that strongly pointed toward the affirmative.

At first glance, the idea of the earth lurching suddenly may seem to be nothing more than fantastic nonsense of Doomsday advocates. But there is a body of evidence, somewhat anomalous and enigmatic, that makes sense in

terms of a pole shift. If we assume that to be the case, a sobering conclusion emerges: what happened before can happen again.

That is precisely the position of some modern psychics who state explicitly that the earth will undergo a shifting of the poles about 1999 or 2000. Among them are the well-known Edgar Cayce, the Rev. Paul Solomon of Virginia, authoress Ruth Montgomery, and Aron Abrahamsen of Washington. They and dozens of other psychics are united in declaring that at the end of this century (which is also the end of a bimillennium) our planet will experience the ultimate disaster. The process is already under way, they say, as witnessed by increasing seismic activity, erratic weather, and shifting ocean currents. The terminal event in this series of earth changes will be the pole shift, which might occur in as little time as one day.

In addition to the psychics, some ancient prophecies also foretell a pole shift, and interpreters of those prophetic traditions see current events as indicating that the shift is nearing. Specifically, these sources include the Bible, Hopi Indian and other Native American prophecies, and Nostradamus.

Last of all, a handful of modern scientists claim that pole shifts have happened before - the late Immanuel Velikovsky was the most notable - and that another is nearing. (Velikovsky did not make such a prediction, incidentally, and was skeptical of those who do. However, he told me shortly before he died that he accepts the reality of ESP and once wrote a paper on it.) Albert Einstein also endorsed the idea of pole shifts - both past and future - in his introduction to Prof. Charles Hapgood's book on the subject. And the 7 November 1978 is-

sue of Journal of Physics (Vol. A) had a long article by a British physicist on pole shifts which concluded that the pole shift concept makes sense of a host of anomalous geological and archeological data.

What would result from a pole shift? Global cataclysm. Enormous tidal waves would roll across the land as the oceans became displaced from their basins. Hurricane winds of hundreds of miles per hour would sweep the planet. Earthquakes greater than the Richter scale has ever measured would wrack the land. Volcanic activity would pour out huge lava flows, along with poisonous gases and ash. Climates would change almost instantly. Land masses would rise and fall, altering the face of the globe. And if



The medieval concept of the sky as a star-studded globe, through which a fortunate traveller might poke his head and view the glories of Heaven beyond. (Bettman Archive)

the shift were less than 180 degrees, the polar icecaps, exposed to strong sunlight by having moved into the tropics, would melt rapidly - within a few hundred years - while new ice caps would begin to build at the new polar locations. Last of all, large numbers of organisms, including humans, would be decimated or even extinct, with signs of their existence hidden under thick layers of debris and sediment or at the bottom of newly-established seas.

The evidence suggesting previous pole shifts is dramatic but controversial. It comes from geology, astronomy, anthropology and physics. It includes flash-frozen mammoths in Siberia and Alaska, including one with undigested summer vegetation in its mouth and stomach. It also includes coral reefs in Alaska; fossils of jellyfish and raindrops; well-preserved trees, thousands of years old, frozen under the treeless Arctic tundra, some with fruit and leaves still on them; glacial striations in rocks near the equator that show a poleward movement; sudden reversals of the earth's magnetic field; animal extinctions correlated with ice ages; ancient maps of Antarctica, showing it free of ice, which were drawn hundreds of years before it was officially discovered in 1820. Still further suggestions of pole shifts are found in the myths and legends from cultures around the world that tell of global floods, lost civilizations such as Atlantis, and reversed celestial orientations of the earth.

There is a case against pole shift, of course, and for the most part the scientific community tacitly accepts that case. However, my feeling from talking to scientists about it is that the acceptance is largely through default. There is a great deal of ignorance underlying their attitude toward the subject, and resistance to the case for it - even to considering the case for it - is akin to that which first greeted psychic research. Pole shift simply doesn't fit into current geophysical dogma.

Nevertheless, because the results of a pole shift could terminate civilization, and because there is relatively little time in which to launch a proper investigation of the

possibility, I felt it necessary to write a book on the subject. In Pole Shift I present the predictions and prophecies. I also weigh them against current scientific perspectives. Finally, I conclude that a pole shift is indeed possible, just as the various sources forecast. Undoubtedly, I will be called an alarmist by some critics. My hope however, is to arouse enough interest in the scientific community to have the question studied in detail, so that possible danger can be assessed with sufficient time to prepare for it, if necessary.

There are many aspects to the complex problem, such as the question of what conditions might bring about a pole shift. Various trigger mechanisms have been suggested - some natural, some human. Among the former are astrophysical/external factors such as rare planetary alignments and a passing (or even colliding) celestial body. Geophysical internal factors include convection currents in the earth and the increasing mass of the south polar icecap.

It is the human element, however, that many of the predictions and prophecies say will be of critical importance in triggering or preventing a pole shift. In essence, they say, the state of consciousness among people will determine the outcome of the approaching global crisis. If I may coin a phrase, it will be the NQ (noetic quotient) of society that influences the matrix of geophysical and astrophysical forces operating to stabilize the earth.

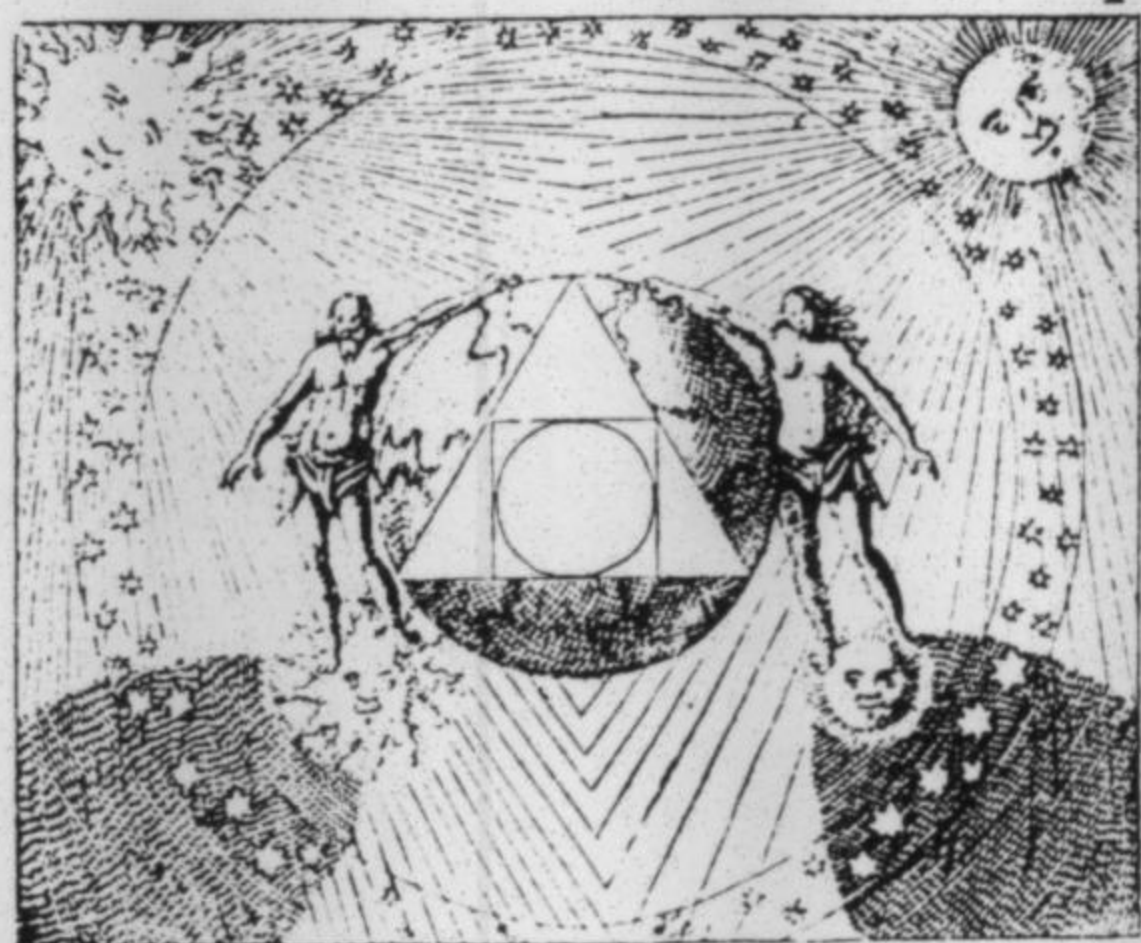
That influence has been termed biorelativity by Dr. Jeffrey Goodman in We Are the Earthquake Generation. Biorelativity is there all the time. The quality of our thoughts and consequent behavior - that is, the strength and direction of our consciousness/noetic energy - inevitably affects the total earth-organism. The important question, then, is not whether we are going to affect it but how we are going to affect it.

In that regard, the predictions and prophecies say, virtuous living and respect for the planet will infuse the energy matrix with harmonious, stabilizing influences. Prayer is a

familiar form of this, but better still would be the development of a steadily-focussed consciousness among people that recognizes the mutual dependence humanity and the cosmos have upon each other as co-creators of our joint destiny. Such a state of consciousness would constantly govern our thoughts and acts in a life-enhancing way.

The alternative - that is, continued disregard for the sacredness of life and continued crimes against nature and our fellow humans - will precipitate a situation in which the planet is destabilized. A pole shift will result, destroying most life on earth, but opening up a niche in the environment for new life forms to emerge.

Some people will survive, according to the predictions. Those who are most deeply attuned to cosmic pro-



cesses will become the seedbed from which a new race, a higher humanity, will evolve in accelerated fashion.

The new race will know from first-hand experience what the terrible consequences are for failing to "walk in balance on the Earth Mother," as Native Americans say. The new race will know how to live in harmony with cosmic processes and will inherit the earth. I have proposed elsewhere that such a higher form of humanity be called Homo noeticus.

Spiritual traditions warn that we shall reap what we sow. Psychic traditions and psychic research offer an

explanation of how and why this must be. From the psychic point of view, rather than saying we will be punished for our sins, it would be more accurate to say we will be punished by our sins.

It is an awesome vision that emerges from the study of pole shift data. The subject is vast and requires the most careful scrutiny. Great care must be taken not to cause either panic or relaxed vigilance by premature conclusions. Worst of all, how-

ever, would be total disregard of the subject. The stakes may be nothing less than the life or death of human society, and the outcome depends on human awareness.

According to the predictions and prophecies, we are approaching one of the most critical junctures in the history of our planet. Will there be destruction or transformation to a new world order? The choice, the predictions and prophecies say, is ours.



CELESTIAL SPHERE woodcut by E. Schon, Germany, 1515

---

In the Footsteps of the Masters

# Madame Blavatsky

PART IV

---



H.P. Blavatsky. Sketch by an unknown artist, probably around 1877

"The visible side of being is an ever changing Maya. The language of St. Paul is in no way different. The aspect of the world, he says, 'is a passing vision, an image which passes and renews itself continually - transit figura hujus mundi.'"

Claude Bernard

As stated in the previous articles on Madame Blavatsky, she was perhaps one of the greatest occultists of the latter 19th century. Her role in revealing the mysteries of Eastern esotericism to the modern world in a fashion comprehensible to the Western mind was indisputably an ambitious undertaking. From a literary standpoint, the task demanded a high degree of comprehension and, more importantly, mastery of the English language. The authoress attempted to translate Eastern concepts (whose vocabulary has, in many cases, no English equivalent) into an equitable Western point of reference. This required a basic set of principles which could be developed into an open type of system to include all sorts of phenomena and disciplines. The implementation of such a process necessitates the assumption that there is an organized whole, which is made up of various parts related to each other in some way different than if they weren't organized at all. Hence the implication of a divine order and wisdom that shapes our universe despite the illusion that the parts which constitute the whole are separate systems unto themselves.

If we carefully study Blavatsky's works we can observe her attempts to bridge these seemingly unreconcilable systems of thought - the East to the West. Initiating the task in the United States, Blavatsky deluged spiritualistic publications in an effort to create new reference points for American spiritualists. In keeping with her early self-imposed education of the occult philosophies, she introduced the Western world to its own hermetic heritage. Over the years her occult perspective, especially in terms of philosophy and the beliefs issuing therefrom, underwent a continual metamorphosis. At one point it became clear that the Eastern

system could not easily be equated, nor should it necessarily be a direct "translation" into the Western experience. Perhaps this notion is crystallized in the controversial exchange between herself and the Abbé Roca, honorary canon to the Pyrénées-Oriental province of France.

Blavatsky's efforts to blend the East-West esoteric philosophies and doctrines resulted in a type of inner plague. That conflict comes alive in much of her private correspondence. She once wrote to a relative (New York, 1877):

"If I had been born a Buddhist and not a Christian, I would not have covered with shame the heads of those whom I love more than all else in the world. You believe in one thing [author's note: Blavatsky is referring to Western Christianity and, in this case, the Catholic Church] and I in another. Five years ago I would have answered your letter assuring you that I believe in the same thing that you do, and I would have lied and pretended; it would have been hypocrisy."<sup>1</sup>

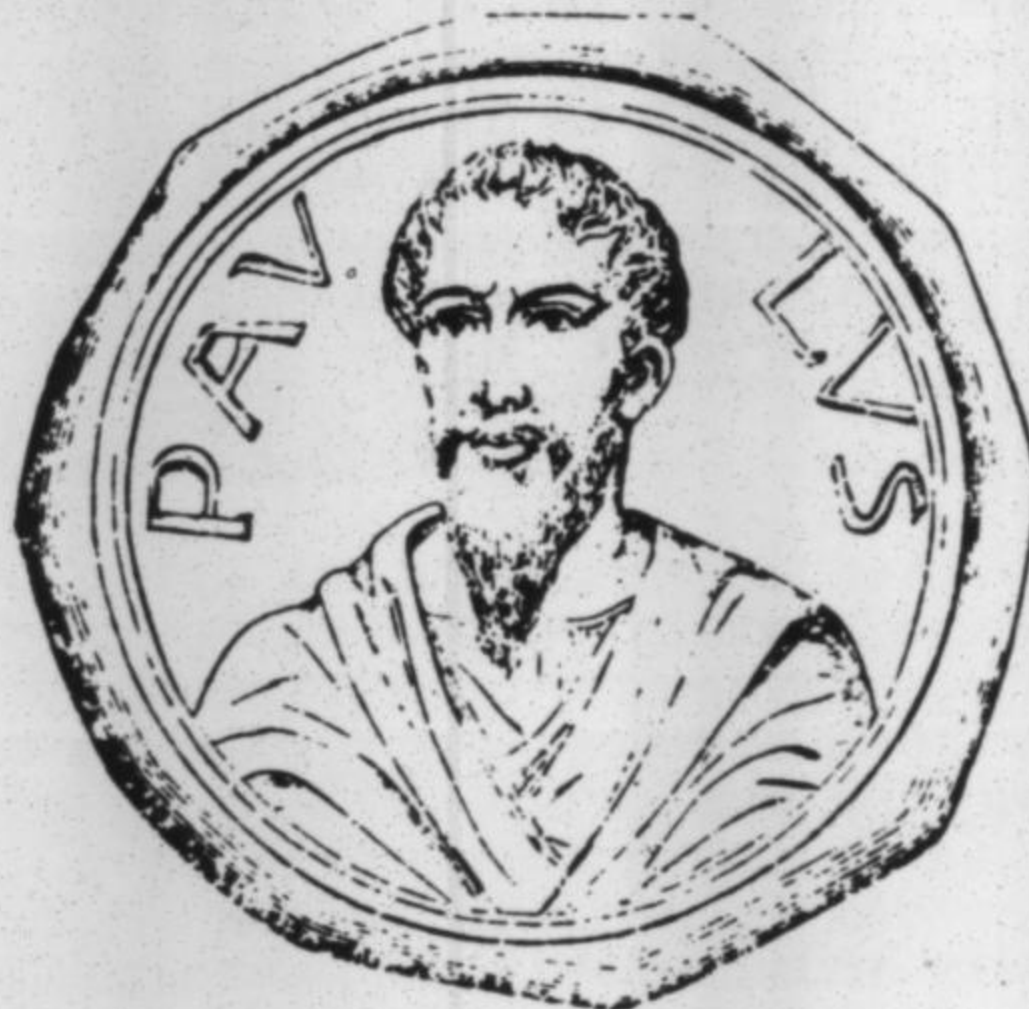
At this stage in Blavatsky's development she was becoming more cognizant that her Buddha and the Christ were not totally interchangeable archetypes. Her struggle between approximately 1860 and 1879 was how to reconcile the East to the West - acknowledging the fact that it would ultimately mean the recognition of the historical Christ Who died to redeem mankind from his karmic debt. In light of her orientation toward exoteric Buddhism (and the occasional tendency to let her subjective feelings cloud areas of her work), I feel H.P.B. was phenomenal in her persistence in opening up the hidden mysteries of the East for the West.

Her transition from the role of arbitrator in the East-West "gap" comes alive in her letters to her cousin that editor C. Jinarajadasa (H.P.B. Speaks) states is "significant as it is in a manner H.P.B.'s profession of faith."<sup>2</sup>

In this series of letters H.P.B. makes no secret of the fact that she has antagonized the Church (and her family) in her fight to discount and dispell the misconstrued dogmas that were being accepted at face value by millions of the faith-

ful. In one letter, dated 1877, Blavatsky acknowledges that "the incarnation of God in man is repeated every four thousand years or hundred years. The chosen man becomes the Temple of the Lord . . . Holy Spirit manifests in him . . . I believe in the abstract Spirit of God and not in an anthropomorphical Divinity . . . in the immortality of divine Spirit of every man, but I do not believe in the immortality of every man, for I believe in the justice of God."<sup>3</sup>

To the Papacy of Rome she projects her contempt for the angry, jealous God so willingly erected to paralyze millions in an ever-perpetuating state of sin so that the faith may never realize that willful evolution is possible. The Church claimed the role and authority of the everlasting Christ-Redeemer. The institutional identity that emerged tended toward issuing a very limited cosmology for the masses to consume. Its dogmatic focus on man's perpetuating state of sin allowed - and still allows - a rather absurd cycle to falsely dictate mankind's behavior. (One may construe such a cycle to follow a pattern of man sinning, the church forgiving and allowing the grace of God to restore man, then man again foundering and returning to an imperfect state, ad infinitum.) As an ardent exponent of karma and its retributive qualities, Blavatsky could hardly believe mankind could be constantly pardoned by either an over-indulgent Father occupying a throne nor by an institutional entity such as the Catholic Church had become. This is not to say that H.P.B. would reject the validity of their apostolic orders, for she might as well have rejected the Buddhistic priest class also. She continued to maintain that man's karmically incurred debts must be repaid through right action - that is, actions governed by the law of love. One must become on earth the container for the Indwelling of the Spirit - the Shekina manifesting-emanating. Following St. Paul's line of thought that man would need to seek the inner temple, or more succinctly put, "The temple of God is sacred; and you are that temple." (1 Cor. 3:17). It is interesting to note, though Blavatsky was beginning to



Early portrait of St. Paul

reject the historical Christ - she did not reject the spirit of Christ. She often contended (to the horror of the Western Church, both Catholic and Protestant) that Buddha and Christ do not interfere with each other. In many of her works she goes to great lengths to give etymological explanations of the name of Christ. (See Isis Unveiled, The Esoteric Character of the Gospels, and The Secret Doctrine). Her orientation to the scriptures - all God-inspired scriptures - proves her to be a learned Cabalist. She held that before man can unravel the veiled mysteries of the Bible, he must become involved with the mystical name of Christ. She goes so far as to state that from a "purely metaphysical aspect, the Spirit of Christ (the divine logos) was present in humanity from the Beginning of it".<sup>4</sup> Continuing along Gnostic lines, H.P.B. believes that, like the author of the Clementine Homilies, the teachings of Jesus the Nazarene were "identical" with the first teachings communicated. She is correct in this respect as Cabalistic doctrines state from the Beginning to the end all that was, is and ever shall be emanates from God - Ain, Ain Soph, Ain Soph Aur. Therefore, all truth is present throughout all ages and the spirit of the Buddha or Krishna or Christ is embodied in the eternal concepts of the Alpha and the Omega. Blavatsky

dared the Church to continue its doctrine that Christianity could monopolize the Resurrection archetype embodied in the Son of God.

"The God within is but the spiritual birthright of every human being endowed with soul and spirit, whatever his religion may be. Such individual is a Christ-Man. On the other hand, those who choose to ignore the Christ (principle) within must die unregenerate heathens."

Returning to our original discussion on the etymology of the name of Christ Blavatsky perhaps best outlines her research in the esoteric character of the Gospel which first appeared in the Theosophical publication, "The Lucifer" in December of 1887.

The authoress contends the word *Chrēstos* is first found around the 5th century B.C. in the works of the classical Greek writers. Its usage was tied to an oracular context, whether as the oracle; or acting as an oracle; or receiving from or offering to oracles. When the Jews came into the picture, the priests borrowed the terminology of the pagan temples and the word, through generic usage, became a noun and was applied to the personage of Jesus the Christ. Blavatsky furthered her point by noting, "the earliest Christian author - Justine Martyr, calls in his First Apology, his co-religionists Chrestians, *Χρηστιανοί* - not Christians." Now the term *Christos* (from the Greek) is derived from a verb meaning "anointed" or "anointed one". The Cabalists would take this one step further and say it is the emanation of the Divine Essence - as does Blavatsky. So, from a Blavatskyan perspective (that is also in complete harmony with Eastern mysticism), "Christos was 'the WAY', while Chrestos was the lonely traveller journeying on to reach the ultimate goal through that 'Path,' which was Christos, the glorified Spirit of 'Truth,' The REUNION WITH WHICH MAKES THE SOUL (THE SON) ONE WITH THE (FATHER) SPIRIT." [Author's use of capital letters to illustrate Blavatsky's stand on the subject.] See Galatians, Chapter 4 for further clarification.

Another dogmatic perception of the Church that totally infuriated H.P.B.

was that Christ exists to the exclusion of all other incarnates emanating from the Father. In the lengthy dialogue between the French Abbé Roca and Blavatsky in "Le Lotus" (a monthly journal of the French branch of the Theosophical Society) it would seem that Blavatsky's awareness of the difference between the East and the West crystallized. The exchange was focussed on the "Esotericism of Christian Dogma". The Abbé Roca opened the series by neither defending the dogmatic approach of his priestly order nor accepting the Buddha (or any other archetype) on the same terms as the Redeemer-Christ.

Our authoress responded with the contention that Christians should be cognizant of the real origin of the Christian scriptures asserting,

". . . with entire plausibility, that there is not one of all these sects - Kabalism, Judaism and our present Christianity included - but sprung from the two main branches of that one mother-trunk, that once universal religion, which antedated the Vedaic ages - we speak of that pre-



historic Buddhism which merged later into Brahamanism. The religion which the primitive teaching of the early few apostles most resembled - a religion preached by Jesus himself - is the elder of these two, Buddhism . . . ."

She further contended that the Church suffers from a case of literal suppression that deemphasizes the mystical symbolism with allegorical devices utilized by the initiates to convey the multi-level meaning of their works in the scriptures. The blending of these literary devices suggests an intelligence beyond the inspiration of man alone, but encompasses the divine. One may consider the Exodus of the Israelites. It would seem to me folly on the part of Blavatsky, who had a good comprehension of Root Races, cycles and evolutionary patterns to exclude the possibility of such an historical manifestation of God. It seems only logical (and even in keeping with the prophecies of Buddha himself who says: "There will come one greater than I") that as mankind and its consciousness evolved so did the manifestations of God. From the burning bush to the Son of God, so to speak, an allegorical form of man's evolutionary perception of God presents itself. To deny the existence of (or the possibility of) an historical Christ (or scriptures embracing such an historical manifestation of God) is in one breath as dogmatic as the Church's belief in only one path to salvation. All must be familiar with the saying "There are many paths, all leading to the same way". Perhaps the years spent trying to open the minds of the Western world forced our great occultist to cling more and more to her own system of beliefs, especially considering the constant attacks made upon her even to the point of causing her to close some of her generally open embracement of the truth. She herself, I think, would reconsider her position if she had the information made available today. On many occasions she stated that her beliefs were not without imperfection, but her work would be carried out to the next step by Adepts of the latter 20th century.

I often feel that one member of the

parent branch of the Theosophical Society, Dr. Anna Kingsford, had perhaps a more correct perception than did its founder. Authoress of The Perfect Way, she states:

"Christianity, then, was introduced into the world with a special relation to the great religions of the East and under the same divine control . . . it was [author's note: to Buddhism] the direct and necessary sequel to that system; and the two are but parts of one continuous, harmonious whole; Buddha and Jesus are, therefore, necessary the one to the other; and in the whole system thus completed, Buddha is the mind, Jesus is the heart; . . . Buddha the brother of the universe, Jesus the brother of man . . . Buddha completed the regeneration of the Mind; and by his doctrine and practice men are prepared for the grace which comes by Jesus." 7

We return to our original contention that the universe is a whole that under illusion is compartmentalized but in reality is the extension of God. In her previously mentioned works, Blavatsky did much to facilitate the unification of the whole (the East and the West) and break down the boundaries created by the dogma of all religions (excluding neither Buddhists nor Christians); she was not ultimately able to take her work to its logical conclusion but in relation to her battle that is a moot point. Her character was so multi-dimensional - at once masculine and feminine - that she took the world by storm. In comparison to Eliphas Levi, another great occultist of the 19th century, Blavatsky concluded the work of an age.

Though many of her thoughts have been proven faulty, I believe Blavatsky would be amazed at the re-emergence of Gnosticism, especially within the context of Catholicism. Throughout her writings she gave great credence to the works of the early Gnostics, especially those within the Essenian communities. Her belief that Gnosticism has died in the first and second centuries A.D. would be contravened if she examined the movement within the Liberal Catholic Church and other perhaps lesser known groups whose membership is, not surprisingly, composed of Rosicrucians

---

and Theosophists alike. Gnosticism embraces the Divine Word - the Tetragrammaton, the hidden mysteries and other occult principles embodied in all systems expounding truth. If she were alive today, I believe Blavatsky would revise her views of Christ and some Catholic churches considerably. It is interesting to speculate what

role her work with fellow Theosophists and Rosicrucians played in the re-emergence of Gnosticism. Truly, her efforts have produced many unforeseen fruits, even in our present day, in which the truth, even though necessarily veiled, becomes more apparent as does all truth while the universe unfolds.



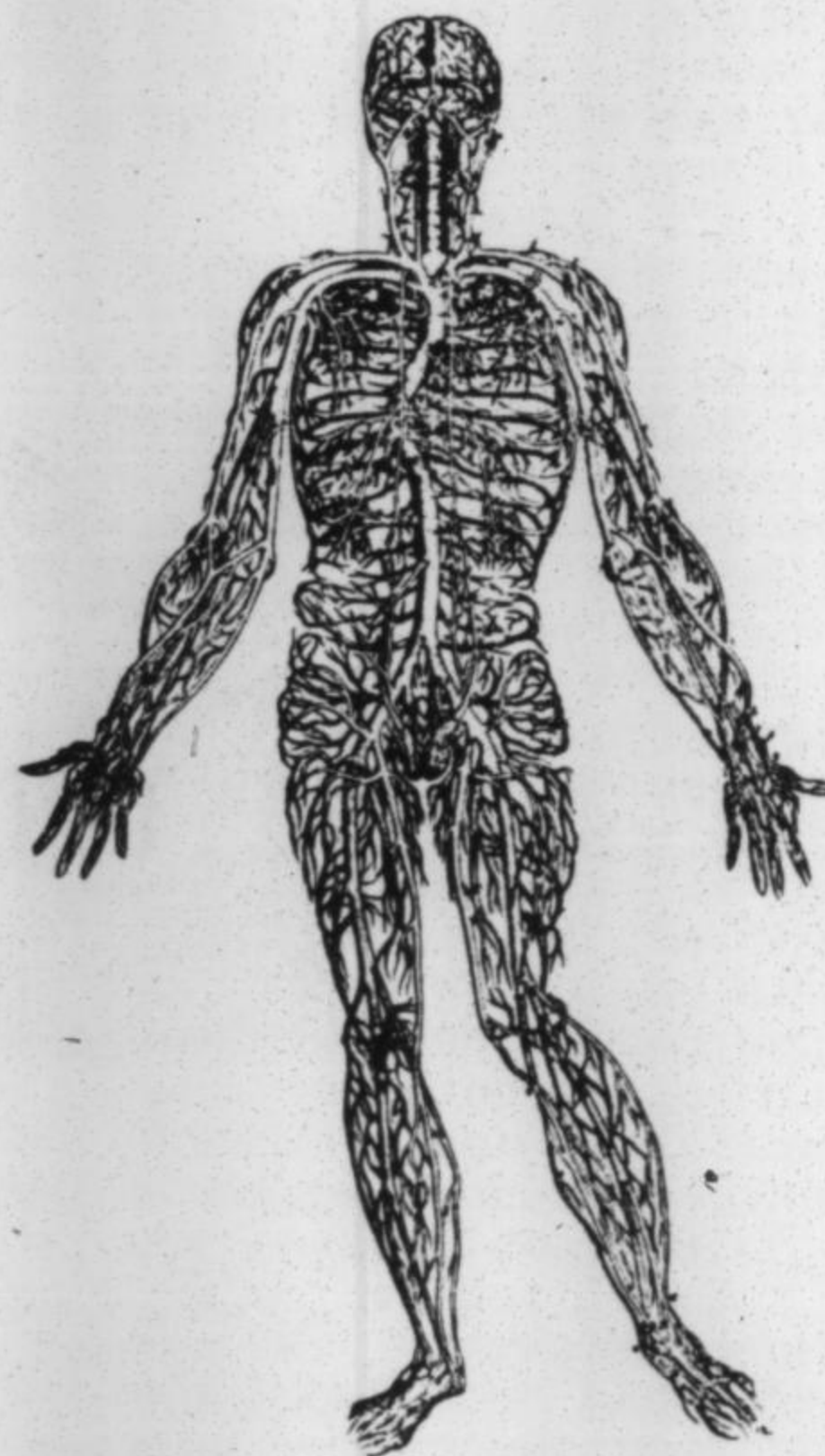
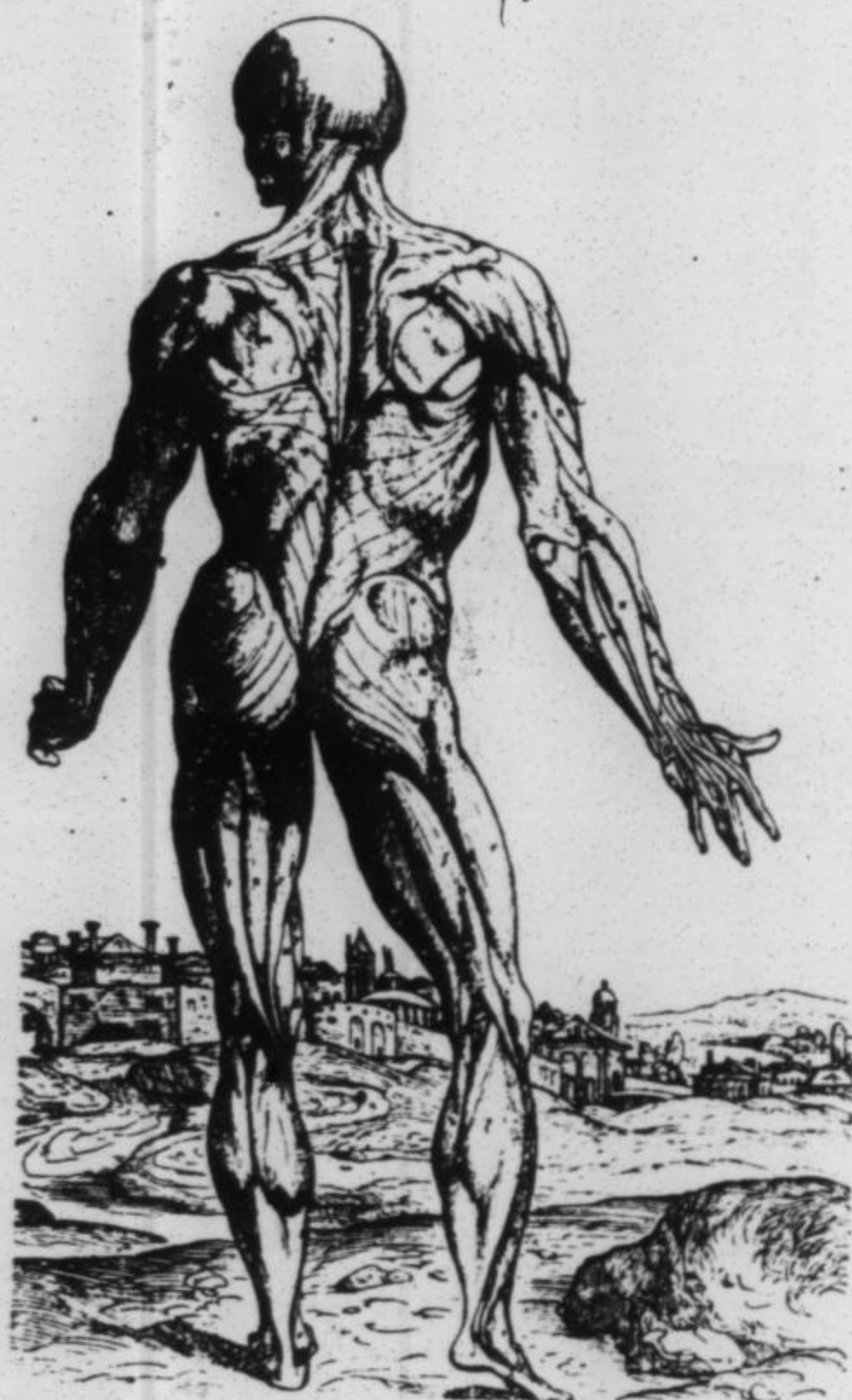
1. Jinarajadasa, C. (ed.), H.P.B. Speaks, Theosophical Publishing House, Adyar, 1951, Vol. 1, pp. 210, 230.
2. Ibid., p. 168.
3. Ibid., pp. 184-186.
4. Blavatsky, H.P., Isis Unveiled: A Master-Key to the Mysteries of Ancient and Modern Science and Theology, Theosophical University Press, 1931, Vol. II, p. 123.
5. Blavatsky, H.P., Collected Writings, Vol. 1, The Theosophical Press, 1966, p. 183.
6. Ibid., p. 175.
7. Kingsford, A. and Maitland, E., The Perfect Way, 1882, p. 248.

---

# The Unified Theory of Chiropractic

## The Problem of Pain

PART II



**B**. J. Palmer turned his attention to this philosophical problem and enunciated his "Law of Aches and Pains" (chapter 22, Palmer's Law of Life). I suppose B.J. would have been more impressive to the pseudoscientists who worship at the false-god shrine of science to have termed his law something like the "First Law of Thermodynamics" which is intimately related to the principle of cause and effect, and which is at the heart of physics, for every physical event - every cause and effect relationship - involves a transfer of energy. But B.J. sought not to impress, but to educate. He knew

that the essence of life is continual change and activity. He knew that life cannot continue without a dependable source of energy. B.J. writes:

"What significance are 'aches and pains' to the Law of Life? What importance do they play in the over-all scheme of a harmonious running of this human assembly line organization? Is it vital or necessary to have 'aches and pains' or is it in the interests of health, or life, to drug them to death, or is their presence an indication they come for a purpose? If so, is there something that can be done naturally to reconstruct the work-

ings of the line shaft organization to make them impossible?"

Hugh B. Logan, D.C., developer, writer, philosopher, scientist, and founder of the Logan College of Chiropractic, wrote along similar lines, when he stated: "My decision to study chiropractic in 1915 came about as a result of immediate relief in acute ailments obtained under chiropractic possible the restoration of normal body contour and health. . ."

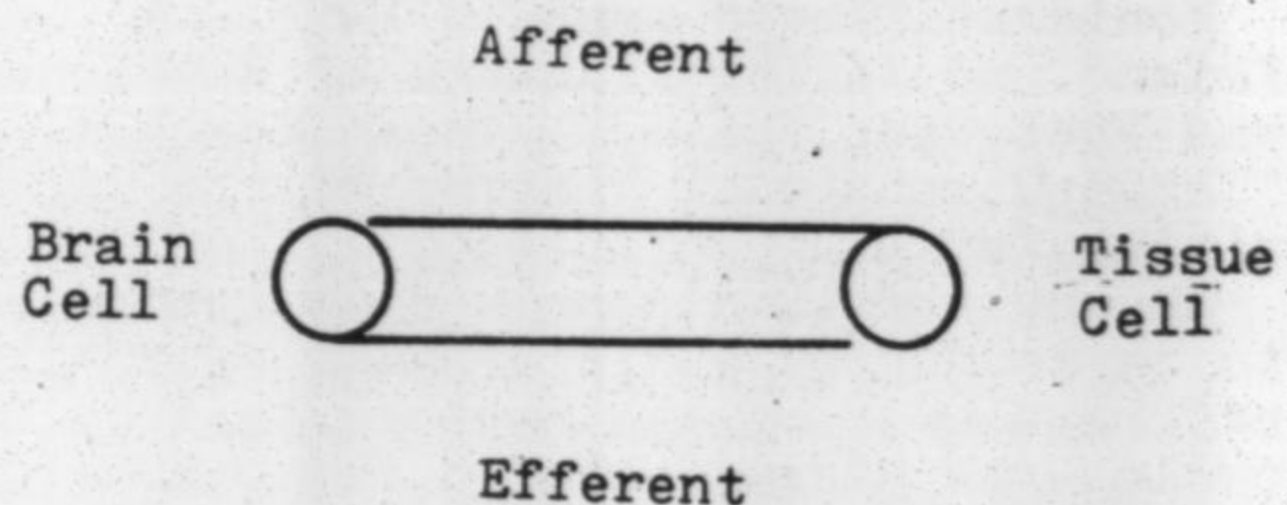
"The human mind looks for and appreciates the beauty and value of normal contour. All animals, even of the lower orders of intelligence, choose mates from among those whose body structure is most nearly normal or regular in contour. It is obvious to the unperverted mind that a normal body contour, with every part of its framework in proper relationship with other parts, is a prerequisite to health. We might ponder over the question 'Was there ever a pain or ailment in a body whose contour was as its Creator intended?'

"We can well understand that a distorted machine, with undue strain on several or many of its working parts, requires a great deal more fuel, and uses a great deal more energy in accomplishing a given amount of work than one that is in perfect functioning order, whose parts work smoothly and without undue friction. Using again then the comparison of the body as a machine, does it not stand to reason that the abnormal body sacrifices a large percent of its energy and vitality before it can utilize the remainder in its own survival and betterment? The sick, distorted body wastes as much energy in overcoming strain due to mechanical defects as a normal one would require for all its essential activity." (Textbook of Logan Basic Methods - 1950)

In B.J. Palmer's "Law of Aches and Pains" emphasis is placed on the neurological cycle of pain and disease, (a biological cycle now proven by care, and because of the marvelous import of chiropractic philosophy. . . The newly found philosophy led me to the belief that he profiteth most who provides for his own health and longevity through a method that makes modern-day science.) He writes that abnormal ". . . impulses are sent along

sensory nerves to the brain where the mind interprets them as 'aches and pains'". This is the simple "tissue cell to brain cell" cycle. "They are warning signals, a red flashlight, cry for help, danger signs, distress signals, telling us something is abnormal below. . ."

This "something" which is abnormal below could be caused by, as B.J. points out, interference in the efferent half of the functional biological cycle. Hence our now famous safety pin cycle:

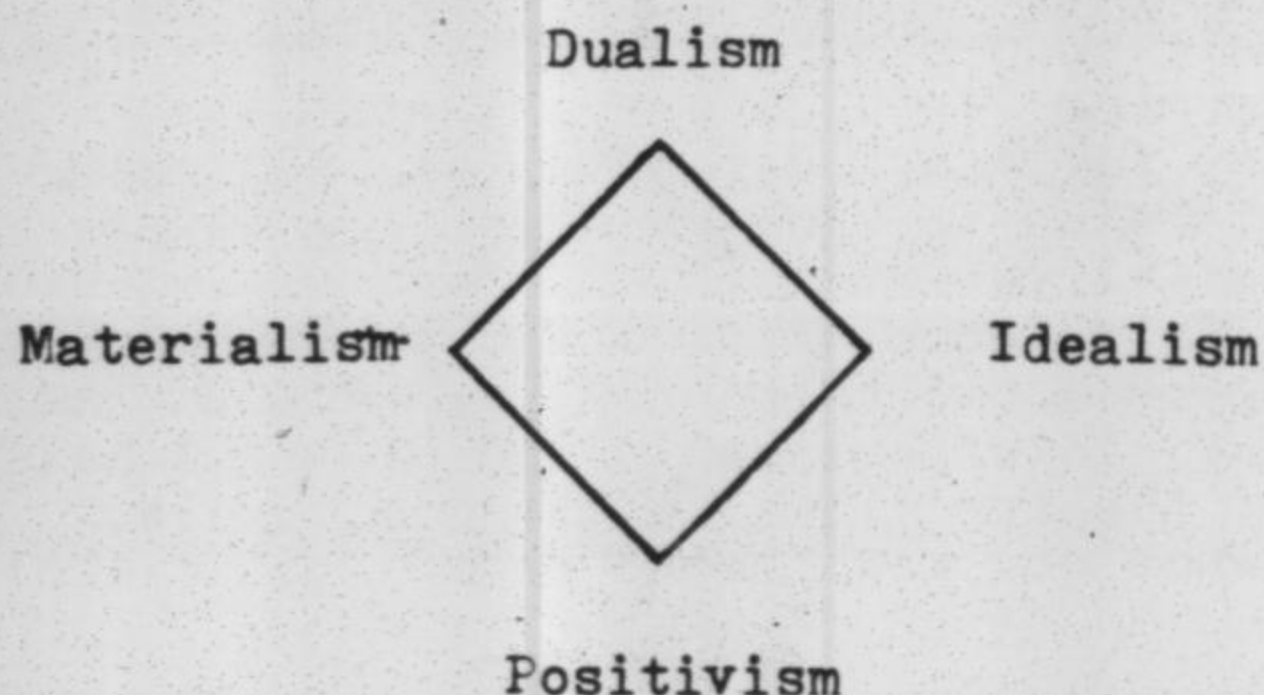


The late chiropractic pioneer, philosopher and educator, Dr. William Carver saw life as being expressed through the nervous system and the result of interference to this expression was disease. Carver's "Biologic Law" was expressed by Dr. Carver when he wrote, "The radiation of life force through its organized channels, the brain and nerve system, causes all animation or life."

D.D. Palmer also commented on this on page 33 of his 1910 text. He wrote, "If this nerve influence. . . or. . . nerve force. . . is weakened, the part supplied by it becomes feeble; if too much fluid goes to a part, it is irritated, causing pain, congestion, spasms, inflammation and various forms of disease. . ."

By the way, I might mention that some chiropractors object to simple diagrams such as the "Safety Pin Cycle" diagram. However, such diagrams are utilized also by the great philosophers. William Pepperell Montague was a graduate of the Harvard Department of Philosophy, who taught philosophy at Columbia University and was head of that department at Bernard College.

Montague is famous for his "Metaphysical Compass" shown below.



Montague passed away in 1953. A friend and fellow graduate of Montague was Professor Sheldon, known for his "Three-Dimensional Diagram of the Surviving Types of Philosophy".

In any event, all pain does not have to be caused by a disturbance of the efferent half of the neurological cycle. As already stated, it can be the result of an external agent such as fire. But, whatever the cause, it does have a purpose, as B.J. Palmer and C.S. Lewis both point out.

Thus, one of the functions of the nervous system is the conveying of pain signals to the mind. We know pain is true because we experience it just as we know we exist. By scientific observation we know the purpose of pain and understand its function and we know how we experience it. The question now remains: Knowing this, when pain is present, is it not wise to remove the pain?

Science, of course, has provided means of preventing pain via drug control. Returning to B.J.'s "Law of Aches and Pains" let us note his comments on this development. "What does the average person do when he has 'aches and pains'? He takes aspirin, anacin, bufferin or some other of many forms of external medications or treatments to suppress, paralyze, deaden, dull all sense of flow feeling between . . . disease and upper brain interpretations. . ."

What the average person does when

faced with the problem of pain has not been the only bone of contention within the chiropractic profession. For a long time doctors of chiropractic have argued that merely stopping the pain in no way removes the cause. However, it must be admitted that there are times when a serious injury warrants the use of such drugs to alleviate suffering. This is especially so in the case of serious accidents, war or perhaps a serious disease such as cancer. Even so, when such drugs are used by man it should be well understood that grave dangers are involved which can affect not only the drug user's health in the long run, but that of untold generations yet to be born! We often hear organized medicine state that chiropractic delays the solution to a patient's problem. Can such pain killing drugs delay the solution to a patient's problem? Can such pain killing drugs delay the solution not only to the patient's problem, but in addition, add new problems? Is it possible that these new problems will be of a more serious nature than the problems causing the pain? Will even still stronger drugs be needed to combat the symptoms of these new problems? Isn't this the very cycle of modern-day antibiotics? Sometimes it would appear that organized medicine has five senses - sight, smell, taste, touch, and hearing. All it lacks is horse and common!

In conclusion, while we might not admit that pain is evil, we must realize the difference between sensory variation and moral awareness. In nature we see variations. For example, light must have its variations of darkness, or gradations of light intensity. Good, not necessarily physical sensation, but also moral value, must also have its variations, or lesser degrees, for it to be good. (That which is less than good reflects the very state of that which we understand as being totally good.) If this were not so, good could not be. We see then an equilibrium of two opposing forces.

---

# All Scripture Is Inspired of God

In Volume III, Number 1 of the ARCHN we discussed basic Cabalistic codes, and, in particular, examples of Temurah and Gematria. The Gematriac examples included the first five numbers, with the main emphasis on the numbers one through four. We also examined the relationship of such words as "Mary", the mother of Jesus the Christ, to "earth" and "world." We also noted that some scholars are now beginning to recognize the Cabalistic symbols found in holy writ, but are prone to shrug this off as simply popular writing styles of the day.

An example of this type of erroneous conclusion is found in the book A Monument to St. Jerome.<sup>1</sup> Ferdinand Cavallera, S.J., writes:

"Jerome had not wasted the time he spent reading Origen, or listening to his disciples, Gregory Nazianzen, Gregory of Nyssa, and Dichymus. If he was convinced, as they were, that the beginning of all real exegesis is in the literal sense, he was equally persuaded, along with them, that thence one should hasten to abandon the vilitas litterae for a contemplation of the spiritual meaning, which alone was worthy of arresting one's thought. Like these scholars, and perhaps even a bit more artificially than many of them, he took great pride in the complicated ensemble of symbols and metaphors with which he fathomed the spiritual meaning."

St. Jerome was a child of the fourth century which found the Roman Empire on its knees. Though he attempted to cope with the turbulence of his times, he several times sought the solitude of the ascetic to stabilize or preserve his sanity. From the desert of Chalcis as a young priest to the

ascetic life in Bethlehem during his later years, he played an important role in contemporary Church politics and theology, so much so that he has been called, with some justification, a "Founder of the Middle Ages".<sup>3</sup> He was ordained a priest in 378 A.D.

In 386 St. Jerome became the Superior of a women's monastery at Gaza in Palestine. He established relations with a similar monastery in Jerusalem presided over by Rufinus and Melania the Elder. In 393 an anti-Origen movement broke out in the East and Rufinus, along with his bishop, John of Jerusalem, refused to condemn the Alexandrian scriptural scholar and exegete, a position which resulted in a quarrel between Rufinus and Jerome. The Jerusalem clergy refused to have anything to do with Jerome or his consorts. When Rufinus translated Origen's "On the First Things" he claimed he was following the lead and method of Jerome in bringing the Alexandrian master's works over into Latin. Ironically, while many became suspicious of Origen, both Jerome and Rufinus had adhered to his teachings and St. Jerome never lost the zeal he had for the study of the symbols hidden within holy writ. While St. Jerome was to deny his former mentor, he would also write as a student of Origen's writings and Rufinus never allowed him to forget it! In the end Rufinus and Jerome made peace, with the help of St. Augustine, but it was an unhappy peace to the end.

What we see developing in the fourth century is a final departure from what had been, up to that time, really orthodox within the Catholic Church: esoterica, allegory, symbolism, etc. In St. Jerome we see

the emergence of a new type of Catholic scholar and theologian who, though still true to the spiritual sense of scripture, would no longer identify with the School of Alexandria, a school noted for its faithfulness to Christian esoterica and the Mysteries.

Moreover, Catholics in Rome and the Catholics who looked to Rome began to look inward and to their own particular past, laying historic claims (such as Papal infallibility) that the Catholic Church had never advocated or claimed. The ground for division within the Universal Church was being prepared.

Since Church history is not really germane to our study of scripture, we will not pursue the subject, but let us be mindful of the historic fact that it was not really until the fourth century that a large segment of the Catholic Church, the Latin portion, began to question the Greek portion, particularly those Greek Fathers who were of the Alexandrian school of thought, who showed a tremendous interest in Christian esoterica, and who examined scripture and formed theological opinions in that light.<sup>4</sup>

Still, and as evidence of the claim that St. Jerome remained faithful as a follower of Origen, he interrupted his Hebrew studies in order to translate 39 Homilies of Origen on certain passages of St. Luke's Gospel during his first years in Palestine, 386-390, three years before the anti-Origen movement broke out. This movement in fact originated in Palestine largely through the efforts of an otherwise obscure monk named Atarbius. Interestingly, even before commencing his work on the Homilies, Jerome composed his only commentaries on the Pauline Epistles, Philemon, Galatians, Ephesians and Titus based to a large extent on Origen's work and, except for Philemon, saturated in allegorical interpretations and hidden spiritual meaning and symbols.

That such epistles are full of esoterica, there is little doubt. The entire Bible abounds with allegorical and symbolic passages. When many Christian canonists attempted to eliminate the Book of Revelation

from the Christian canon, St. Jerome successfully defended it and it remains to this day within the canon. A mere glance at the Book of Revelation reveals its esoteric contents to the most casual of readers. But a more careful examination of the entire New Testament does likewise.

If we examine all the various numerical relationships in the scriptures, ignoring for the moment the allegories, the spiritual meanings, and other Cabalistic codes (i.e., Temurah, Notaricon and Dogmatic Cabalah), our probabilities become staggering! We cannot easily ignore the fact that the Christian scriptures contain numerical esoterica. If we determine beforehand that the scriptures do not contain an arcana of spiritual knowledge, we shall appreciate only the literal meaning lying before us. This, of course, is not without merit but it is the esoteric and spiritual meaning that will give us lasting refreshment. St. Jerome knew this; so did Origen who influenced Jerome for the remainder of his life, despite Jerome's disclaimer to the contrary. It was known by St. Clement of Alexandria, and other early Church Fathers and, of course, by the very authors of the New Testament themselves.

No Catholic saint has ever denied the value of the literal message for spiritual growth and unfoldment. But the spiritual sense gives us eternal life. It is the knowledge of God, the Gnosis.

But, it may well be asked, is not the unity of faith impaired by these doctrinal themes and esoteric definitions that are not available to each and every reader of the Christian scriptures? My reply to this is that no new dogma, unknown to the Apostles, not contained within the pristine Christian revelation can be admitted.<sup>5</sup> For the Apostles received the entire deposit of God's Word according to Christ.

"If anyone loves me he will keep my word, and my Father will love him, and we shall come to him and make our home with him . . . my word is not my own . . . I have said these things to you while still with you; but the Advocate, the Holy Spirit, whom the Father will send in my name,

will teach you everything and remind you of all I have said to you."<sup>o</sup>

And so the Catholic Church does propose the doctrine of faith, or give utterances of opinion on the faith, such as they came from the lips of the Master, and as the Advocate unfolded them to the Apostles - doctrines which know neither change nor corruption.

All the various Church Councils show that no new revelation has been concerning definitions of Catholic faith and no new claim (i.e., esoterica, Cabalah) is now being asserted by the author.

Nevertheless, a revealed or unfolded truth does have a very extensive scope, and there is no requirement that those who receive this



truth from within should be totally and completely aware of all of its ramifications. Truth, or absolute truth, is absolutely constant and never changes; but our relationship toward it does change, for that which is hidden from us today may become known to us, or revealed, tomorrow.

Seen from this perspective there is no such thing as heresy and quite often the very questions and arguments raised by the heretic give occasion to a more thorough knowledge and understanding of the subject in doubt.

This clarification becomes dogma. Since dogma was originally "opinion", the opinion of the early Church Fathers, the opinion of modern-day

fathers as well, expressed in council by the entire Catholic Church, then esoteric exegesis must fall into a similar classification, and it does, namely Dogmatic Cabalah. This is an expression of Cabalistic, or esoteric truths revealed in holy writ. The Trinitarian dogma is a classic example of this and is well supported in the Bible. The dogma of the Blessed Trinity is one of the mainstays of Christian theology to the point of being an identification of what a Christian believes. This is to say that if one does not believe in the Trinity one cannot be classified or identified as a Christian. For example, the Arian heresy of the early centuries was centered on the Trinity and no orthodox Christian or Catholic theologian acknowledges Jehovah's Witnesses as Christian. This is not to say that the Witnesses are not respected, or are false worshippers; they are just not considered Christian in the dogmatic sense.

The Christian Cabalist does not reject the belief in a Blessed Trinity, but finds in scripture numerous esoteric references to the Trinity and the esoteric meanings of the numbers one through three. Examine this list of correspondences:

- 1 - Unity, beginning, wholeness - Father
- 2 - Balance, deliverance - Son
- 3 - Intensity, sanctification - Holy Spirit

Consider the first book of the Bible, Genesis, "the beginning"; the second book, the deliverance of Israel out of Egypt by Moses, Exodus; the third book, the book of the priesthood and sanctification, is Leviticus.

Since the Bible is built on five's, the sixth book repeats the sequence, the sixth book being number one again, beginning, the beginning of Israel in Joshua; the seventh book, number two in the second series of five, the book of deliverance, Judges and Ruth; and the eighth book, number three in the series, Samuel and Kings, books of sanctification.

The number four is representative of reality, the world, material reality, and all the fourth books in the Bible reflect that theme. For example, the fourth book, Numbers, reflects the census of Israel and its journey in the wilderness, or the world. They had yet to reach the promised land. When they did, they would be at a new beginning, as noted. The fifth book, Deuteronomy; five is the number of government.

The entire Bible is divided into five major divisions. Each division reflects its major Cabalistic theme which corresponds to its number within the series. Thus, the first five books of the Bible make up the first division. Its major theme is unity, and beginning. The fifth division of the Bible is the New Testament. The major theme of the New Testament is government, the Kingdom, which corresponds to the number five. The Bible ends with the fifth of the fifth division, or the Book of Revelation.

Five is also the number of the Torah or the Law, hence the dogmatic Cabalah corresponds with the literal fact that the first five books of the Bible contain the Law.



This is not conjecture or supposition. It stands the test of close examination.

The first five books of the Bible are called the Pentateuch and so we note that each division is a Pentateuch. The following books are classified according to which division they fall under:

1st Pentateuch: Genesis, Exodus, Leviticus, Numbers, Deuteronomy

2nd Pentateuch: Joshua, Judges & Ruth, Samuel & Kings, Ezra, Nehemiah & Esther, Chronicles

1 - Joshua - Beginning

2 - Judges & Ruth - Deliverance

3 - Samuel & Kings - Sanctification

4 - Ezra, Nehemiah & Esther - Material reality - the world

5 - Chronicles - Government

3rd Pentateuch:

1 - Isaiah - Beginning ("Behold, I create a new heaven and a new earth")

2 - Jeremiah & Lamentations - Deliverance

3 - Ezekiel - Sanctification (Temple vision)

4 - Daniel - World (material reality) ("the Kings")

5 - 12 Minor Prophets - Government

4th Pentateuch:

1 - Psalms - Beginning

2 - Job - Deliverance

3 - Song of Songs - Sanctification

4 - Ecclesiastes - Worldly

5 - Proverbs - Government, Law

5th Pentateuch:

1 - The Gospels - Beginning

2 - Acts - Deliverance

3 - Specific Epistles - Theme, Sanctification

4 - General Epistles - Worldly

5 - Book of Revelation - Government (the establishment of the Kingdom)

At first glance the reader, particularly if unfamiliar with some of the books, might not see the relationship between the Cabalistic theme of the book and its numerical "location". Nevertheless, each book does indeed reflect its numerical posi-

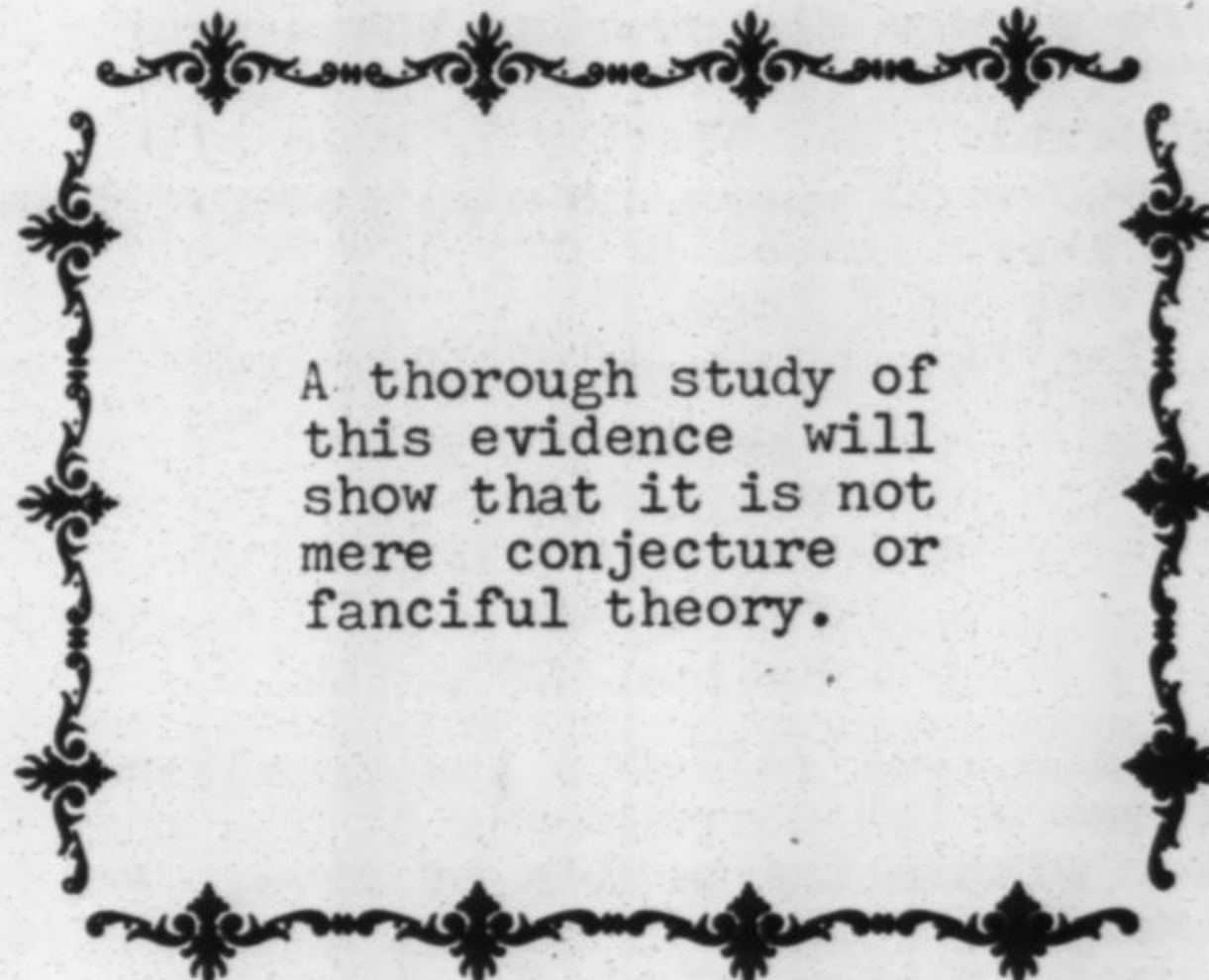
tion, a fact which becomes more clear as one's study progresses. Thus, not only are the first four books of the New Testament "the beginning" of the Christian Church, but St. John starts his gospel or good news of the Kingdom with "In the beginning"<sup>7</sup> and then expresses the unity of the Father and the Son as well.

Some readers might object to the fact that several books are classified as one book; i.e., the 12 minor prophets. Each case will be found to be supported by tradition and internal evidence. For example, traditionally, the 12 minor prophets were considered as one book by the ancient Hebrews. What we consider to be a book today is not necessarily identical to the ancient concept.

Naturally in this article we have merely touched on a far more complicated picture of what is involved in an esoteric examination of the Bible. The beginning student of esoterica need not fear a want of supportive evidence regarding scriptural esoterica. There is an abundance of such evidence if one is willing to just scratch the surface. A thorough study of this evidence will show that it is not mere conjecture or fanciful theory.

Look at our list of Pentateuchs again more closely. Consider the evidence. With the book of Genesis there is little doubt that its theme is "the beginning". The beginning also expresses the total unity of creation. In the second Pentateuch, Joshua carries the theme of Israel's beginning as a people of God. They are united and enter into the promised land. The promised land is a prophetic symbol or type of the coming New Age or World, the Kingdom. Isaiah is the first book of the third Pentateuch. The third Pentateuch carries a major theme of sanctification, hence the prophets who are sanctified ("set apart for a holy purpose"). The theme of Isaiah reflects its number one position, a new beginning. He is the prophet who predicts a new age<sup>8</sup> and the coming King of that new world order.

The fourth Pentateuch obviously carries a worldly theme, but the book of Psalms carries a theme of a



A thorough study of this evidence will show that it is not mere conjecture or fanciful theory.

beginning as well. These examples are set forth simply to demonstrate the complexity of such an esoteric study, not to cover the subject in depth, which space does not allow.

Each book of the fourth Pentateuch reflects its numerical position. Who could possibly argue that Ecclesiastes does not speak of worldly things? However, the book of Psalms is more subtle.

The book of Psalms also breaks down into five sections, forming an internal Pentateuch as well; an additional testament to the esoteric nature and divine inspiration of the Bible.

The Psalms constitute one great mystery book of the Bible, and are a focal point for all the Cabalistic Mysteries revealed in the Old Testament or "Kethubim".<sup>9</sup> Mention has been made of Gregory of Nyssa, and for good reason, for he was a student of Origen and a teacher of St. Jerome. Gregory has argued that the Psalms in their five books are five steps to perfection.

J.N. Darby writes:

"The distinction of subject I found in them had led me to divide the whole book of Psalms in the same way [into five books] before my attention had been drawn to the well-known fact of its being so divided in the Hebrew Bible. But this principle of order is carried out also in the details of each of the books."<sup>10</sup>

So, we see that even non-Cabalists are slowly discovering these truths. F.W. Grant (1834-1902), and more recently, Del Washburn, have also discovered these age-old facts. None of these investigators are Cabalists as far as I know.

The five books of Psalms are:

- 1 - Psalms 1 - 41
- 2 - Psalms 42 - 72
- 3 - Psalms 73 - 89
- 4 - Psalms 90 - 107
- 5 - Psalms 108 - 150

Each book reflects its Cabalistic theme which corresponds to its number within the series of five. For example, Psalm 1:3 begins with the Edenic vision of the beginning, "He (man-Adam) is like a tree that is planted by water streams (as Adam was "planted" in the Garden)", and Psalm 2 reflects both the overall theme of unity or oneness of God: "The One whose throne is in heaven" and the specific theme of deliverance which corresponds with the fact that it is the second Psalm: "Ask and I will give you the nations for your heritage . . . happy all who take shelter in him."<sup>11</sup>

If the reader doubts that Psalm 2 is not speaking of the Deliverer, or Savior, consider verse 7, "Let me proclaim Yahweh's decree; he has told me, 'You are my son, today I have become your father.'"

How obvious is Psalm 5 of this first book: "Yahweh . . . my King and my God."<sup>12</sup>

The first book within the Psalms reflects overall the unity of God and the Edenic vision of humanity's beginning. This book covers 41 Psalms. The second book, Psalms 42 to 72 carries the message of deliverance, salvation, or karmic balance. This is implied by the 42nd Psalm which speaks of Korah's sons who were spared in the wilderness for the sins of their father, a reflection of the "sinful nature inherited from Adam", if we want to use a more familiar phrase reflecting the Fundamentalist philosophy.

Since the theme of the third division begins with Psalm 73 to 89 and three is the correspondence with sanctification or holiness, we note that this is, so to speak, the

"Leviticus" of the Psalms.

The 90th Psalm begins the Cabalistic Numbers, the worldly wilderness; it begins, "Prayer of Moses, man of God, Lord you have been our refuge age after age." The 107th Psalm ends with "God, a refuge in all dangers."

The fifth book of Psalms carries the theme of government, naturally, God's government, the Theocracy. An excellent example of this is the Levitical Psalm or 3rd Psalm in this book, the 110th, which concerns the Messiah as King, reflecting the overall theme of the book, and Priest reflecting the numerical sequence of Psalm 110.

Yet, in all of this, the entire five books are but the fourth Pentateuch.

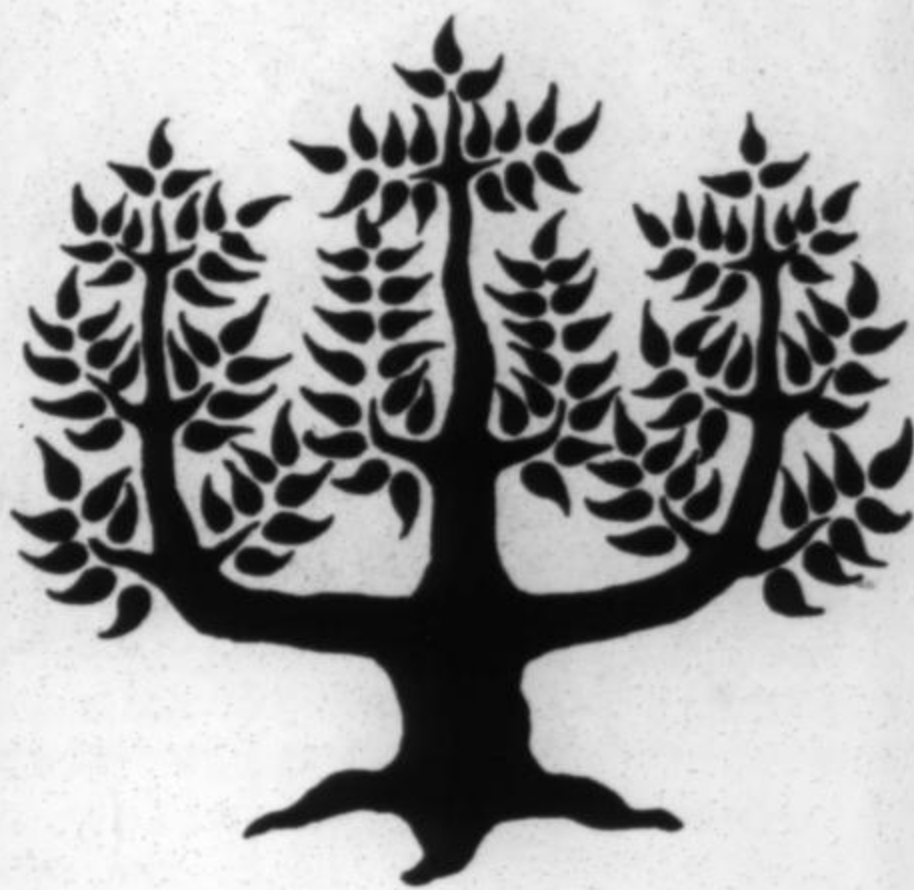
TO BE CONTINUED



- 
1. Edited by F.X. Murphy, C.S.S.R., Sheed & Ward, New York, 1952.
  2. Ibid, p. 32.
  3. Cf., E.K. Rand, Founders of the Middle Ages, Cambridge, Mass., 1928, pp. 102-134.
  4. The original meaning of the word "dogma", according to the Greek is "learned opinion".
  5. St. John, 14:26; 15:15 and 16:13.
  6. St. John, 14:23-26 (Jerusalem Bible).
  7. John 1:1.
  8. Isaiah 66:18-24.
  9. Hebrew for "writings".
  10. Darby, J.N., A Synopsis of the Books of the Bible, Vol. 2, p. 59.
  11. Verses 1, 8 and 12.
  12. Verses 1, 2.

AN INTRODUCTION  
TO THE STUDY OF

## THE K A B A L A H

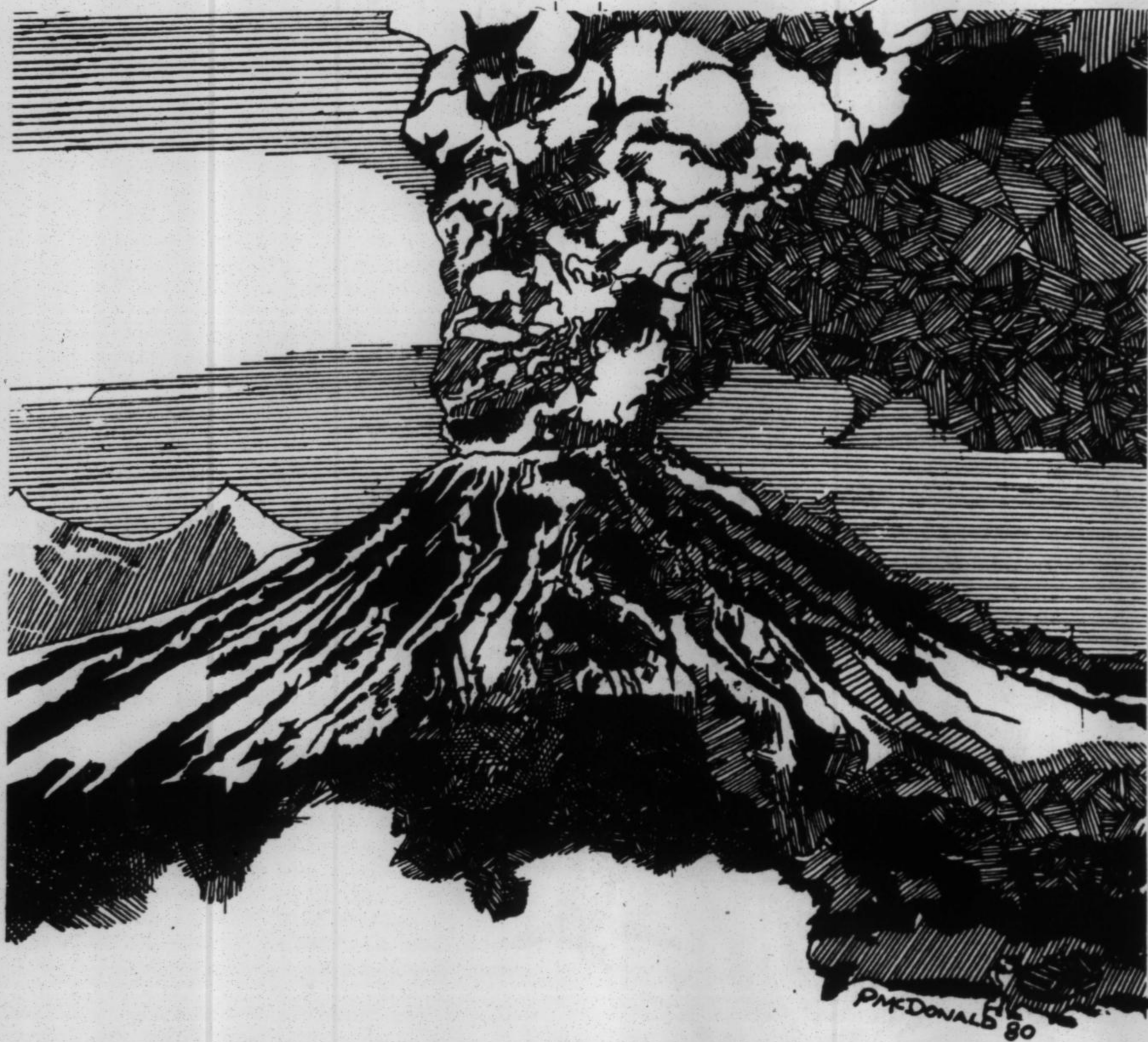


W. WYNN WESTCOTT

**Now Available \$3.50**

---

## World Events Cast Their Shadows on Time



"It says right in the Bible that one of the signs of the end times is that there will be great earthquakes, famines and pestilence and great signs that humanity can't miss." (November, 1979)

---

[Editor's Note: Readers of the AROHN will notice in this continuation of Fr. Sullivan and Br. Isbrandtsen's interview in November of 1979 on radio station KISW-FM, Seattle, that references are made to natural phenomena as they relate to prophecy. Recently, the nation awoke to news of the eruption of Mount St. Helens, a volcano in southwest Washington. Such "signs" are enough to make one wonder, or at least stop and reflect for a moment, on the status of humankind in light of prophecy. Truly, in this case, "world events" have "cast their shadows".]

CALLER: Yes, I wanted to interject a comment. You are giving the idea that prophecies are the absolute law. My understanding is that they are probabilities and there is a good chance that this and that might happen. From readings in the Bible, I believe that there still is a free will involved and it doesn't necessarily have to come to a destruction.

ECS: Let's stop for a moment and talk about that just briefly. First of all, if prophecy was just probability, it wouldn't be too comforting for us because we really wouldn't know what the future holds. If you want to talk in the scriptural sense, the scriptures tell us that there is a future we can know about and it is outlined for us. It doesn't give us a probability; it tells us exactly the events that are going to take place. St. Peter says, "Do not ignore prophecy; it is a light to your feet so that you can see into the darkness the events that are going to take shape". Now, how is this possible? Yes, we do have free will: I make a decision, I'm going to do something. It is my decision to do this, but let us assume for a moment that we are dealing with a third party, a God who doesn't exist in time. We are talking about a transcendental experience; He is eternal; He has no beginning, no end; there is no time with God. So He sees what our free will decision will be into the future and then tells us, through an individual whom we call a prophet, "This is what you are going to decide". Now, what is interesting about this is that we should attempt to try to change it and I find it very fascinating that sometimes we can't. Sometimes, you are right. There is a situation in which we are given a choice. I think that is what is symbolized in the story of Jonah and

the whale. I don't know that this tale is literal, but I do know that it has a spiritual message, and that is that the people of Ninevah repented and therefore their city was not destroyed as the prophecy said it would be. We are told that Jonah became very upset, because he wanted the city destroyed.

CALLER: I was going to say that it is a little bit more complex than a simple case of this happening, and then that happens.

KISW: Yes, I think that is very true. My question, too, is why? If we have got a free will, why prophecy? If we didn't have free will it wouldn't do any good, but if we have a free will and we have prophecy, then obviously the prophecy exists for a reason.

ECS: Yes, it is there for a reason. What I was explaining was the mechanism by which we have to deal with the fact that prophecy exists. In other words, we have free will. We have our choice. Therefore, how can one see into the future when we haven't made the decision yet?

CALLER: I'm not saying I don't believe in prophecy; I have had a lot of things happen to myself along this line, but it is like there is a condition. For example, the ten nations of the Book of Daniel. You have to have all these conditions before this that come afterwards will happen. If Hitler hadn't risen to power in Germany, there wouldn't have been a World War II.

JAI: Let's say that you are taking a trip from Seattle to Portland. You keep passing by signs. You see "Olympia", you know you have gone 60 miles. You see "Longview", you know you are within 40 or 50 miles of Portland. This is what we are looking at in prophecy. It is a sort of timetable consisting of markers which

are there so that those who do study prophecy can begin to put together the picture. For example, up until 1948 there was no Israel. All of the prophecies in the Bible said that there had to be an Israel; that the Jews had to come back to Israel in order for the "Time of the End" to begin. In other words, this would be a great sign of the Time of the End. Suddenly, in 1948, Israel achieves national status and those who have studied prophecy say, "Ah, here is a major key which has suddenly dropped into place". As we keep going along, we see more of these keys dropping into place. There is supposed to be a temple rebuilt in Jerusalem. Some say that it already has been rebuilt a mile away from the original site. Others say it hasn't been rebuilt because the original site is where the third most holy mosque in all of Islam now stands. So, some who have studied prophecy might say, "Until this happens, we can't actually have the great chastisement". Others would say, "Well, we already have it". The problem with prophecy lies in interpretation and in putting all of the pieces together in order to get the whole picture.

KISW: Wasn't it also said that Israel, when it becomes a nation, would never have peace?

CALLER: I was just saying that if Israel hadn't become a nation, that would throw everything out of kilter.

KISW: Thank you for your call.

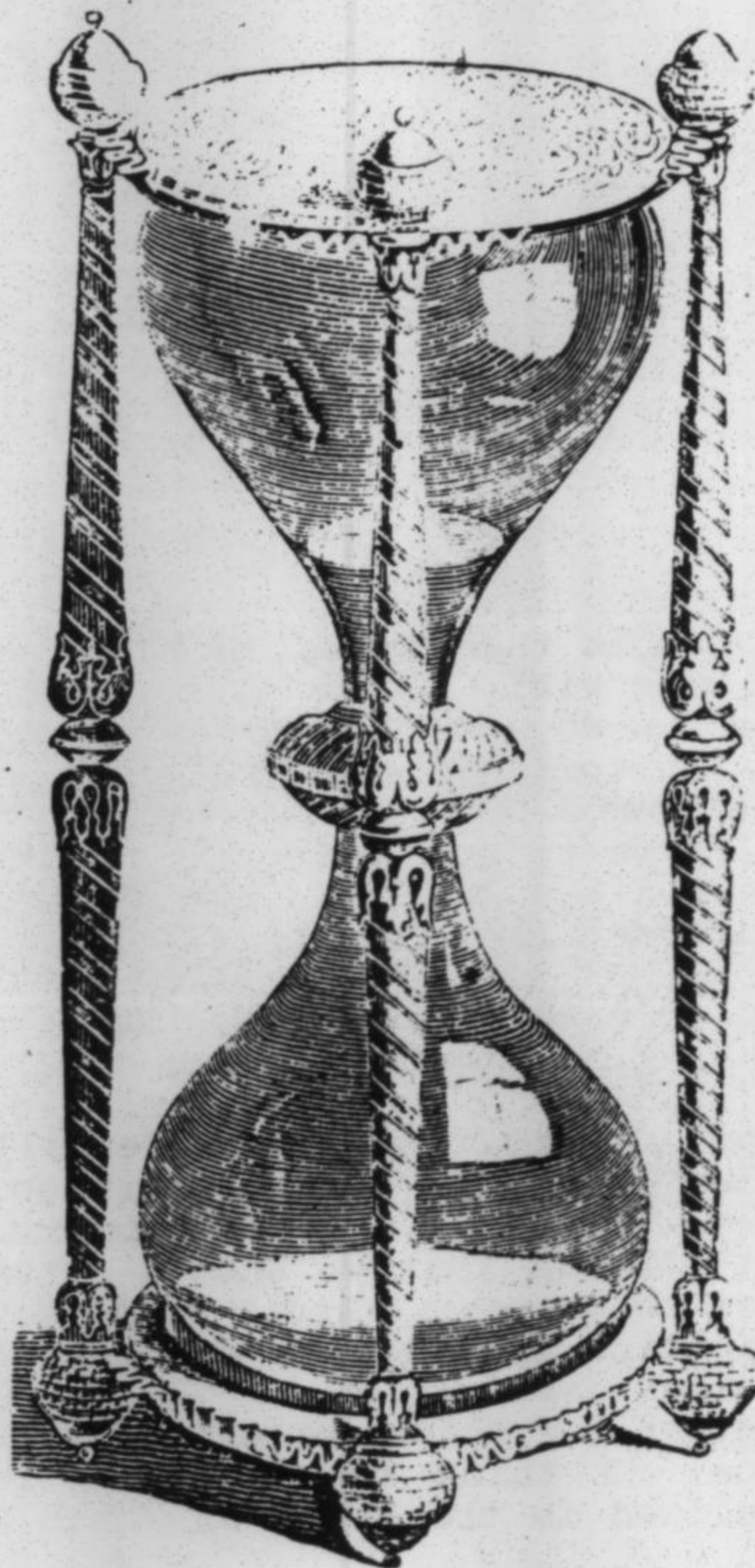
CALLER: I would like make a comment about Nostradamus. First of all, I am a Christian. As a Christian, I find it a little difficult to accept the prophecies of a Medieval doctor who worshipped the occult in order to obtain his prophetic ability. Could you elaborate on that?

ECS: Yes, I would like very much to elaborate on that since Nostradamus was a Catholic. What we are talking about is something that St. Paul said to all of us Christians. His message was very simply this: we should strive after the gift of prophecy, pray and strive after the ability to have the Holy Spirit and to be able to speak of the future. Now, you know, there aren't too many individuals in the world today that are prophets, and, in fact, there weren't too many in the

past. All his life, Nostradamus was a very devout Catholic. The word "occult" literally means "hidden" and it is tied in with the fact that he, along with his contemporaries, and I mean contemporaries, believed in astrology, and . . .

CALLER: He also believed you could cure people by bleeding them.

ECS: Well, after all, that was the state of the medical affairs in those days and he shouldn't be held responsible for where all of science was at that particular time. I'm sure there are a lot of things going on right now in the medical world that are just as bad as bleeding. You know, we have to be careful when we attach certain meanings to certain words. Webster's dictionary does not attach, for in-



stance, a Satanic connotation to the world "occult" as it is now being interpreted by many who are linguistically misinformed. Rather, it means "hidden", having to do with spiritual things that are not obvious, or some might say, secret. Therefore, it has taken on a very evil meaning for many people. Nostradamus' interest in the subject, of course, pertained to astrology, and 99.9 percent of the world believed in astrology at that time. I might point out that great Protestants, like Martin Luther and John Calvin also believed in astrology.

JAI: Another thing that we might point out is that Nostradamus didn't just make prophecies concerned with this time. He has predicted very consistently (in fact, he predicted his own death, and was only eleven months off, the most he was off on any of his predictions) things that would happen. He predicted Hitler. He predicted Franco. He predicted World War I, World War II, and all sorts of events in the intervening centuries. So, the question is not whether he was an occultist, a pagan, a Catholic, or whatever; the point is that he was a prophet who consistently has proven himself to be accurate. That is, I think, the more interesting fact about Nostradamus.

ECS: I would like to add a few comments here. When we speak of Nostradamus, we are talking about an individual in the private sense of the word, an individual who strove after the gift or prophecy, who perhaps did have the Spirit and did speak. He always gave that praise and honor and glory to God for his gift of prophecy. He never claimed that it was something intrinsic within him. Now, the other thing I would like to add is that we are not putting him on the same level as scriptural prophecy; we are not saying that he is another Daniel or a Jeremiah.

CALLER: You know, you have different levels of prophecies, you have "A Great Prophet", or what?

ECS: Yes, "private" prophets are individuals who receive revelations that they may share with us, but it is their own interior vision. They may share it with us or they may not; it is not a message from God saying, "Go

out and proclaim this message to the world". Whereas, for instance, Jeremiah or Isaiah were commissioned to go out and proclaim the message they received. So, when we say "private" or "public" prophecy, we mean that scriptural prophecy is public. Private prophecy is something that the prophet may share with us. So, we investigate this private prophet to find out whether they are a true or a false prophet; because we must "test the spirits". In this case, over a period of 400 years, Nostradamus has scored remarkably high accuracy.

JAI: On the other hand, you have someone like the popular "talk show prophets" who, if they hit 25 percent accuracy, are lucky. So, rating them on a comparative scale, I would take Nostradamus' prophecies and feel much more comfortable with his, than some of our more modern media-oriented psychics who have been very inaccurate. We don't, however, have a scale of 1 to 10 whereby we rate "good" prophets.

CALLER: OK, I would like to say something about Nostradamus. None of his prophecies were ever recorded in order that I'm aware of. There is some interpretation of what order they are going to happen.

ECS: Yes, they were written in separate quatrains.

JAI: But, he did give us certain keys, such as astrological keys. As I mentioned earlier, there was one prophecy, I think it was Centuries V:25 where he indicated the time by a certain astrological configuration of the Sun, Mars and Venus all being in the sign of Leo. We know from our ephemeris that this doesn't happen during our time until August 21, 1987. So, he did give us a timetable. I agree that the Centuries are not recorded in chronological order, but they do have an internal consistency.

KISW: Wait, I want to back up here. What is going to happen to the planetary system in 1987?

JAI: OK, according to Nostradamus, when the Sun and Venus and Mars are all in the sign of Leo, there will be an invasion of 1,000,000 men, a 1,000,000-man army that will come out of Persia which, of course, we now know as Iran, and will invade Egypt, Byzantium and Italy.

KISW: Does this have anything to do with the planets lining up? The Jupiter Effect in 1982? Has there been anything predicted on what will happen during that time?

JAI: There was a man named Berosis, who lived approximately 2,000 years ago. He was a Chaldean astrologer and king. He predicted the birth of Alexander the Great, saying that this would be a man who would conquer the whole [known] world. Berosis said that when a certain astrological configuration occurred, when all the planets would be on the same side of the Sun and on the same plane of the elliptic (I don't think he meant they would be so aligned that one could draw a perfectly straight line through them) maybe within 20 degrees, let's say.

KISW: But the gravitational pulls would be reinforcing each other.

JAI: Exactly, now the two scientists down in California who first postulated this have since "recanted" and said that they don't feel anything will come of this. But there are others who feel that due to this lining up of the planets, and due to the present accelerated activity of the Sun, a "ripple" effect, if you will, will be set in motion in the cosmos, in our particular solar system, which would slow down the rotation of the earth.

KISW: I want to return to Nostradamus. If he was so accurate with all of his predictions, how did he receive them?

ECS: He did see them in vision, but he tied them into astrological configurations as Jeff has pointed out, to astrological dates. That is why he seems to be off at times; he can be as much as six months or ten months off in his dates, because the astrological aspect of it is not that accurate. So, he was eleven months off on his own death. So, we have to be careful of his dates, although as far as I know, he has never been over a year in error.

CALLER: I was just curious. You were talking about the end times. I have been a Christian for about a year and a half, and when I watch the news at night, I can't understand how people can't help but notice that the world is coming to a dead end. It

says right in the Bible that one of the signs of the end times is that there will be great earthquakes, famines and pestilence and great signs that humanity can't miss. We have accidents, airplane crashes, the chemicals that are poisoning the world. I watched a program on TV the other night and came to the conclusion that man has done irreversible damage to the earth, that the world is going to "self-destruct" sooner or later. I can't see any other way for things to go. Niagara Falls is even condemned.

JAI: That is the whole thing. As you start studying the present course that mankind is following, it seems that we are headed for a "big bang". And this is totally out of the context of prophecy. If you then superimpose the image of prophecy on top of the things we now are seeing take place on this planet, it becomes more and more ominous.

ECS: I would like to touch on earthquakes and other natural disasters this caller mentioned. It is true that earthquakes in one place or another fulfill prophecy, but what is really interesting about that prophecy of earthquakes is that we have always had earthquakes; they have been with us for thousands of years, but since the year 1914, earthquakes have increased at a tremendous rate than prior to that date.

CALLER: It seems that everytime you turn around there is another earthquake somewhere else.

CALLER: I would like to say one more thing. I would like to say that anybody out there listening who is a Christian, in the Bible there is a prophecy about the "mark of the Beast". Apparently, one of the large credit card companies has talked about giving people tattoos on their hands that will show under infra-red light, or something like that, and I think that is the sign of the Anti-Christ and anyone who allows himself to be marked in such a manner will never get to heaven. So, I'm warning everyone listening that if such a "service" is ever offered, don't take them up on it.

ECS: Actually, I don't think it was one of the large credit card companies; it is the World Bank in Geneva that has proposed the same type of tattooing that they do on cadavers, but it will



JEAN DUVET SC  
THE BINDING OF SATAN APOCALYPSE

be invisible under the skin, only picked up by some kind of device and would be either on the hand or the forehead. This certainly smacks of the prophecy in the Book of Revelation where the "mark of the Beast", which is the mark of a man, is placed upon the forehead and the hand. The statement there is that those who do not have this mark cannot have anything do to in trades or goods and so on.

KISW: I have been always believer in never watching the news before going to bed. I don't start my day with it, either; I take it in small doses, a little later in the morning, through the day and in the early evening, because it can totally destroy one's attitude for the day.

We were also talking about how sensationalism is a better news seller than what happens in the world that is good, but I'm sure there must be a lot of good things that happen, balancing

them out. There must be as much or more positive going on as negative. I think if the emphasis was put on the balance of both or even on the positive for a while, maybe people would start to develop a more positive attitude and think more on a positive light toward changing the future of humankind. I think we can start within to try to make this change possible.

JAI: As the Master Jesus said, "The Kingdom of God is within you". That is where you have to start.

KISW: Specifically, we are so media oriented; we get up with the TV and the radio and go to bed with it, and have it on all day; we have morning, noon and night editions of the newspaper; we have weeklies, monthlies, etc., all focussing on the same thing. Now, if we do have a free will and we can change our destiny, wouldn't this be a valid direction to take, with the media?

ECS: I believe so, if we would actually do that.

KISW: But what would happen to the prophecies? Would they come true?

ECW: Well, again, I think the prophecies are based on our free will decisions, so I guess we didn't do it.

JAI: If tomorrow everybody on the earth woke up and decided to live a "righteous" life, I'm sure that the prophecies would be dispelled. Mary in her Fatima prophecy did say that if people would do the Rosary and consecrate their lives to the service of God, she would hold the hand of her Son from coming down upon us. But, in 1961, she came and said it was too late. That we hadn't done it.

ECS: Also, she was speaking to Catholics when she was talking about the Rosary; she has spoken to Protestants too when she appeared over a church in Egypt and thousands of people saw and even took pictures. We have seen pictures of this apparition over this church in Egypt, in a Moslem country. There her message was more universal, to turn toward brotherhood, love, unity and right values.

KISW: Why is there so much competition among the churches?

ECS: There shouldn't be.

KISW: If the ultimate goal is brotherhood and unity, why is there competition?

ECS: Well, that is the problem.

Just today have we heard "I was a Catholic, I'm now a Christian", as if a Catholic cannot be a Christian. No matter which religion you adhere to, you can still not be a Christian.

JAI: The word "catholic" simply means "universal".

CALLER: I'm not too familiar with Nostradamus, but if he made predictions about Hitler and Franco, did he leave out Mao Tse Tung, or Mussolini or Tojo, or FDR. I mean was he specific that we could tell the difference between Franco and other political figures?

ECS: Well, he made a mistake on Hitler, he called him "Hister", but he did say that "Hister" would go to Gibraltar and talk to Franco. Because Franco wouldn't give him the great to the Mediterranean, "Hister" would lose the war. Actually, Franco did not control Gibraltar, but Hitler tried to convince him to attack Gibraltar, but Franco refused to do so, even though he had a Fascist country. In other words, Spain did not get into the war, so they didn't attack Gibraltar. So, Franco told Hitler "no", and Hitler didn't have Spain and therefore he didn't have Gibraltar.

Let me tell you a few things he did say. He talked about World War I, World War II, the French and Spanish War, he talked about missiles, planes, rockets, globes from the sky dropping on cities and devastating them. He talked about Oliver Cromwell's dictatorship, the French Revolution; he even talked about an alliance between the USA and the USSR toward the end of the 1970's. Perhaps the SALT talks might be the beginning of that. He talked about the invasion of Italy by the Arabs in the latter half of the 1980's, so he did get specific in many ways.

CALLER: I understand that he even predicted the Panama Canal. From what I understand, the Pacific side of Asia was almost totally left out; South America was totally left out, as was most of Africa. It was almost like the whole world revolved around the Middle East, Mediterranean, and those areas.

ECS: I think you are right, but I think that perhaps these wars that are to take place will take place before these countries can really develop and

have a major impact on the world community. Africa and the South American countries are just now emerging and becoming more important.

CALLER: Did he mention the Tai Ping rebellion, one of the biggest in history?

ECS: I don't know, you know, he was a Catholic and he was probably tuned in more to the Western world. We can't ask him; we can only be amazed at the things he did predict.

CALLER: Have any historians investigated his prophecies?

ECS: I think serious historians don't even read Nostradamus; I think many people don't.

CALLER: I was interested in the lady who was talking about free will. I would like to reassure her that God is not a God of confusion; he is a God of order. There is a purpose for what we are doing down here on earth and that we are here with our own free will so that we can evolve, or develop. If we didn't have our own free agency, and if we couldn't experience bad and good, there would be no way we could develop and achieve our faith or anything else. There is a plan for why we are here.

TO BE CONTINUED IN THE NEXT ISSUE OF  
THE AROHN



WE'RE EVOLVING!!! JOIN WITH US!!! GROW WITH US!!!



The AROHN is a forum encouraging freedom of scientific and philosophical thought. Dedicated to the establishment of world unity, the AROHN is actively furthering Man's understanding of himself and sense of universal Order, through the unfolding of a harmonious mind, a healthy body, and a healing spirit, offering articles on such topics as Theosophy, Rosicrucianism, gnosis, esoterica, cabalah, and Christian mysticism. The AROHN is for the earnest seeker and lover of Truth.

The AROHN is published by members of the Holy Order of the Rose and Cross, an esoteric, religious Order of Liberal Catholics who call themselves Rosicrucians. The AROHN is a unique synthesis of expression, bringing together people of varied disciplines and talents. It is an act of Love. We, the Editors of the AROHN invite you to get involved. Express your support.

#### WRITERS & ARTISTS

Submit research articles, essays, poetry, and artwork. All works to be accepted must be in keeping with the intent of this quarterly. We reserve the right to edit or refuse submissions.

#### ADVERTISE

SEMINARS, GIFTS, BOOKS... Write for our advertising information and rates. We are also offering a new classified section at 25 cents per word with a minimum order of \$2.00. Our readers would like to know about you!

#### SUBSCRIBE

Express your support by subscribing! \$2.00 Single Issue, \$8.00 annually. Booksellers will be given FREE advertising for minimum orders of 10 copies. Also, ask about becoming a sustaining subscriber. It is tax deductible!

#### COMMENT

What do you think? Share with us your comments on articles, impressions and any ideas you may have. You are a valuable resource. Help us unfold.

AROHN P.O. BOX 314, BURLINGTON, WASHINGTON 98233, 206-856-2394

---

## Is Karma Christian?



**I**n view of the fundamentalist revival that has swept the United States in recent years, the question of whether karma is an acceptable doctrine to the Christian is an appropriate subject for discussion. Twenty or thirty years ago, before the "Beat" generation made "Zen Buddhism" and "meditation" part of our culture's language, most people would have had

no idea what the term "Karma" meant, let alone wondering if it was conceptually part of the Judaeo-Christian heritage. Since those times many changes have occurred in the consciousness of the vast majority of people and what was once foreign, exotic and unknown has become part and parcel of our daily cultural nomenclature. This process of education has been rapid if

one considers that less than one hundred years ago Swami Vivekananda introduced the "new" philosophic system of Vedanta to enthralled crowds in London. For most, that was their initial introduction into an entirely different mode of interpreting and interacting with their environment. At much the same time Mme. Blavatsky and her followers were establishing the Theosophical Society which was to serve as a bridge over which Eastern concepts would travel and be introduced into Western circles.

Since that time there has been an ever increasing flow of information between the East and the West. Each generation has had its cults rising from obscurity in the East. . . each has had its gurus, swamis and rishis. In the 1960's some of these groups became common names, appearing in the local and national newspapers with astonishing regularity. Transcendental Meditation, Hare Krishna, the Divine Light Mission. . . the names of groups and individuals roll off the tongue in myriad profusion. Thousands during this period flocked to swell the ranks of these groups, learning how to meditate, chant and perform various yogic asanas, which in turn led to jokes on the one hand about people standing on their heads and to misgivings and outright hostility on the other.

But through all the marketing hype, media noise and thrill-seeking, certain ideas and concepts of great depth became open areas for thought and investigation on the part of the Christian world. Similarities between the philosophical views of the East and the West have gradually become more evident as the religious practitioners of both worlds have become more knowledgeable of what each has to offer, by way of cosmology and cosmogony. Christians meditate, as do Buddhists, Hindus and Moslems. The mystical writings of St. John of the Cross are of the same cloth as Patanjali's Sutras or Ibn Arabi's "Conference of the Birds".

In spite of apparent commonalities of concept, if not practice, there are certain key words which draw the disdain and ire of some who profess to be Christians. Perhaps we are merely dealing with problems of terminology; then again, there is the distinct

possibility that we are dealing not with the ambiguities of cultural linguistic differences, but with the results of closed minds unable to appreciate the sublime aspects of religious esotericism in its most fundamental expressions. And so we must ask, is Karma Christian? Of all the terms we find in the Eastern schools, none appears to be more confusing than that of "karma" to a significant number of Christian minds.

The Christian world prides itself on the development of the concept of a loving ever-forgiving God, the Father. Some Christian groups like to contrast this concept with the war-like tribal deity of the Hebrews (compare if you will Ex. 15:1-21 to 1 John 4:8-10,16). We do not wish to address this apparent contradiction in this article; such is the material for countless tomes of theological speculation. The issue here is that the Christian world argues that the God of love could in no way condone what appears to be a mechanistic law which precludes the possibilities of Divine Grace or the manifestations of love in and on the material plane as symbolized in the sacrifice of the Christ as a redemptive act. To many Christians, karma, as an operative natural law totally negates the idea of an absolutely merciful and forgiving Deity whose plan includes the redemption and salvation of mankind through the sacrificial vehicle of His Son Incarnate.

One might ask if this view is a clear reflection of the reality of the workings of karma or is it perhaps the result of a lack of understanding? If the latter is the case, it then behooves us to define our terms.

Modern science has shown in ever-increasing detail and with expanding clarity the veracity of certain principles as they function to regulate the interactions of matter and energy in our universe. Even the more orthodox religions are beginning to acknowledge that certain scientific truths are indeed valid interpretations of the cosmic order. Perhaps it is the fact that there is an order to the universe that bespeaks most eloquently the existence of God and natural laws. Thus science, over time, has come to mirror religious revelation and indeed has proven what have long been held to

be spiritual truths. Both science and religion in this sense support each other and, more importantly, each has postulated and, through its own methods, proven the reality of universal order.

That this universe is an ordered whole is incontrovertibly true. Both empirically and subjectively the cosmos displays its unity, that is to say its orderliness, to investigators of the outer as well as the inner realms. Without order, the rule of law, only chaos can exist. Being is not possible in the midst of chaos, for being requires the limitations which order imposes. Being requires continuity; even in the midst of change a constancy is necessary for the continuation of the process we have come to accept as life and the manifestations of consciousness. This manifested order is the reflection of a dynamic and not a static scheme of evolving (i.e. more complex) levels of organization. Starting with the least significant, that which is of the smallest or least complex order, and moving to the greatest extension, we can see that all functions within a vast system of overlapping and interlocking networks of dependency. This multiplicity of being is the reflected manifestation of a growing, purposeful enlargement of consciousness, an ever-building conscious edifice - in short, the Temple of God wherein can be found the glory of His Indwelling. Evolution is an edifice erected in the "image and likeness" of its creator, subject to the limitations needed to insure its continuation and expansion.

Cosmic or natural laws must not be thought of as statutes legislated by man for the purpose of channeling societal interactions. Nor are they merely unvarying results of a given sequence of events. The law of man is apparently as much the child of societal "norms" as it is of any divine source. The Mosaic Law is but the image of the Divine Will as perceived by means of the human psyche. It can be said to have as its basis a coercive intent, for it serves as a basis for human intercourse both on the mundane and supra-mundane (religious) levels. Human law can be said to govern relationships, attempting thereby to instill a codified conceptual and behavioral repertoire into

society as a whole. This in turn engenders a vehicle for communication among members of the society - in essence, a common world view based on ethics and morality.

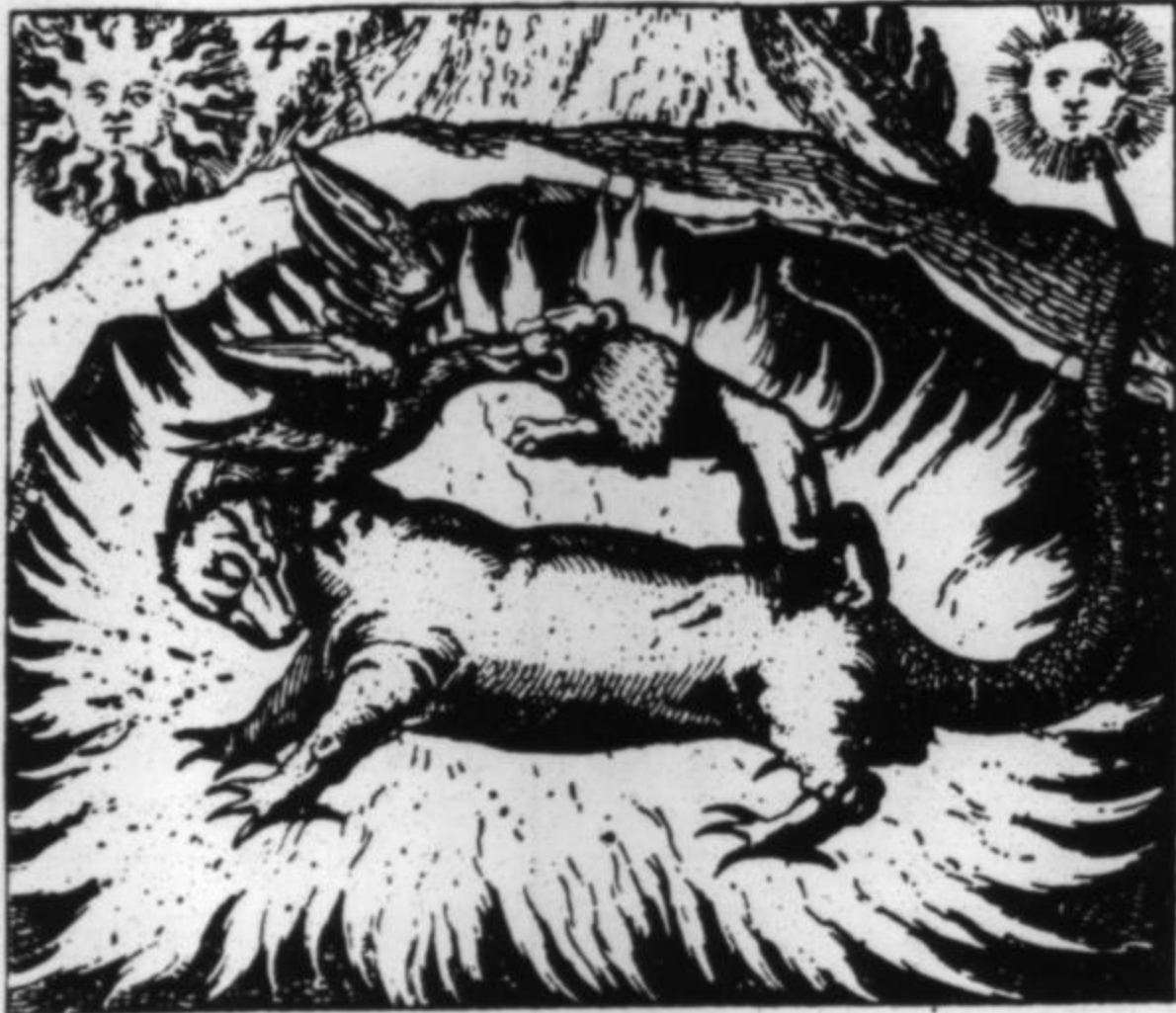
For many, morality of the Hebrew Scriptures is summed up in the phrase "an eye for an eye and a tooth for a tooth". This statement is a strict definition of what is now called "determinism." Determinism, when applied to human behavior, is a doctrine that holds that everything is determined by causes outside the structure of one's intention, that is, independently of one's will. Newton's Second Law of Thermodynamics holds that for every action there is an equal reaction and when viewed from the standpoint of the Hegelian dialectic (thesis engenders antithesis, results in synthesis which is in and of itself another thesis) we can see that action does indeed give birth to reaction ad infinitum. In the blinking of an eye the deterministic effect becomes transformed into cause. Such rigidity has led some to feel that all is predestined thus precluding choice, aspiration and, most importantly, initiative.

The Oxford-English Dictionary defines karma as:

"In Buddhism the sum of a person's actions in one of his successive states of existence regarded as determining his fate in the next hence necessary fate or destiny following as effect from cause."

Sounds familiar, doesn't it? In fact that sounds down-right deterministic and, if we didn't know better, we would think that someone was trying to pull a fast one right before our eyes. Is it possible that the heathens have beaten agnostic science to the punch by about three thousand years? If science truly holds to the idea of determinacy, how does evolution fit into this cosmology? Furthermore, if we accept the O.E.D.'s definition of karma, how can one escape his or her built-up fate to attain Moksha - liberation. Thirdly, does any of this apply to the Christian cosmo-conception?

Science answers the inherent limitations of determinism with the concept of Indeterminacy. This doctrine holds that the will is free at least



to some degree. Therefore one's actions or choices are not altogether predetermined by causes outside the purview of one's immediate circumstances. Thus, on the one hand we have a doctrine which states that there is an inextricable correlation between cause and effect, one engendering the other; while on the other hand we have a statement that in spite of any causal relationships acausal actions and reactions are possible. First limitation, second freedom. G.F. Penn-Anthony, writing in the American Theosophist<sup>1</sup> has said;

"Evolutionary growth is precisely the breaking through of freedom from the bondage of limitation, and it is this alone that gives validity and power to purpose, aspiration, and initiative. Science detects that breakthrough as the principle of indeterminacy. . . . In this context the law of cause and effect, karma, is not deterministic. It only links cause with effect, initiative with consequence. It may certainly, to some extent, condition initiative and action, but it does not itself metamorphose into initiative."

To Penn-Anthony, karma is not a statement either for or against anything. It possesses no morality, ethic or initiative. It is neither cause nor effect, in and of itself, but rather a natural law which is neutral. From his perspective, natural laws are but statements giving expression to a certain ordering of phenomena as they manifest on the material plane. There

is no mercy or forgiveness in karma, just as there is no retribution or justice, for all of those states refer to acts of consciousness and natural laws ultimately cannot be endowed with such anthropomorphic traits. Thus to use such phrases as "karmic justice" or "karmic debts" is ridiculous. One might as well refer to such phenomena, as gravity or magnetism as being unfair or unloving.

Then again there is another way of viewing this question. Penn-Anthony's position may be valid within the context of the Buddhist world-view; however, from the Christian standpoint there are some very large holes, some of which, indeed, are large enough to drive a camel through. What is lacking here is the whole aspect of the Christian's personalized view of the universe.

"God is love", shouts the Apostle, "and we are his children, born in love, living by love and continued through love. Our Father in heaven does not wish to stumble us but would rather encourage us ever to draw closer to Him and His Kingdom. All that is manifested is the result of love in action. Indeed, karma is the great law of love for it allows us a path and means of attaining that great liberation which is immersion in the sea of love."

Since to the Christian the universe is a reflection of this God of Love, all of its modes of operation, all of its so-called natural laws, are but extensions of the love of the Father for His creation. Since the universe is a coordinated unified whole within the infinity of God, nothing but God can be at work within it - therefore, karma is a personal statement. After all, for there to be a law there must be a law-giver. "Thy Kingdom come, THY WILL BE DONE, on earth as it is in the heavens", is the expression of the Christian recognition of the interpenetration of God's Law in His cosmos.

What appears as dichotomy in this context actually is just two different views of the same thing. To the Buddhist, karma is mechanistic, because the entire universe has as its basis an impersonal unstructured NOTHINGNESS. The Buddhist seeks liberation from the delusion of separateness; however, the Christian's cosmo-conception demands a filling rather than an emptying. The Christian mystic runs toward the center

of life seeking to bathe in the waters of light and love which are his or her desire. God says, "Out of the depths I have called unto thee",<sup>2</sup> and hearing these words the Christian mystic's heart leaps in sympathetic harmony. The Buddhist desires freedom from karma whilst the Christian seeks the freedom of karma<sup>3</sup> (it might be interesting to note that the sanscrit word "karma" can be translated as "action") in accord with God's will.

The freedom of karma? What can this phrase mean and why would the Christian seek such a state? Let's refer back to Psalm 130:1 and pay close attention to the words, "Out of the depths I have called unto Thee". These words give expression to a universal urge, the call of the Creator to His creation. Perhaps a better way of viewing the meaning of the Psalmist would be to read it as follows: "Out of the depths I have called. . .Thee". This call resounds throughout the created universe and is symptomatic of the unleashed process of evolution. It is a call for unification from that which, above all else, is unity in its most complete state. Yet we must keep in mind that such a calling implies that there is choice involved on the part of what or who is being called to. This further implies that something must be done by that which is called, namely - action is required: unitive action based on free choice.

Action, or change, is the basic tendency of creation. That which is in an imperfect state tends, by its very nature, toward movement. One of the statements we can make regarding God is that He is perfect and therefore unchanging, so it should come as no surprise that God's creation, being less than He, is imperfect and therefore is everchanging, ever trying to become that state of perfection which is God Himself. In the Cabalah, the world of manifestation is called ASSIAH, which can also be translated as the "World of Action."

Is karma Christian? Let us listen to the words of Jesus Christ who said: "Be compassionate as your Father is compassionate. Do not judge, and you will not be judged yourselves; do not condemn, and you will not be condemned yourselves; grant pardon, and you will be pardoned. Give, and there will be

gifts for you; a full measure, pressed down shaken together, and running over will be poured into your lap; because the amount you measure out is the amount you will be given back."<sup>4</sup>

"A good man draws what is good from the store of goodness in his heart; a bad man draws what is bad from the store of badness."<sup>5</sup>

Is this simple religious morality, or is it perhaps a statement of more sublime significance? Note that the above-quoted words were addressed to the disciples (cf. Luke 6:20) and remember that "the mysteries of the kingdom" were theirs (Matt. 13:10-14) to know. Surely it can be said that it is properly ethical to have compassion and not to judge. No one can argue that point, but why does the Master go on to say that such judgmental attitudes or practices will draw their own judgment? It is as though one action inextricably draws a corresponding reaction ("re" - a prefix meaning 1. back, 2. again, anew, over again). The disciples understood that



the Christ was alluding to the workings of a mighty cosmic principle transcendent to the literal meaning of His words.

The emphasis on correct or good action is restated by James "It is by doing something good, and not only by believing, that a man is justified".<sup>6</sup> This is true for all because as you sow so shall you reap or, as stated by the Apostle Paul in his letter to the church in Galatia, "Do not delude yourself into thinking God can be cheated: where a man sows there he reaps: if he sows in the fields of self-indulgence he will get a harvest of corruption out of it; if he sows in the field of spirit he will get from it a harvest of eternal life."<sup>7</sup>

These statements from Jesus, James and Paul would appear to indicate that each of these men perceived the reality of a cosmic law at work in this world. Long before Newton and the advent of the scientific method of observation, the religious-mystical genius had revealed to mankind the cosmic processes or laws as they were manifested on this plane of existence. Is it mere coincidence that Jesus gave this teaching to His students, not on just one occasion, but indeed numerous times? One point to remember is that Jesus the man lived his life within a certain culture which possessed a view albeit limited, of the world and its fundamental processes. Yet when He discoursed on the repercussions of conscious action in the world of manifestation, he was continuing a theme which had long been part of the world view of the culture in which he lived. The Jews of Christ's time were aware of the ramifications of action, both proper and improper. The rabbis had for centuries studied texts the like of the Book of Job and read lines such as, "I speak of what I know: those who plough iniquity and sow the seeds of grief reap a harvest of the same kind."<sup>8</sup>

Keep in mind that modern Biblical scholarship holds the Book of Job to be one of the oldest scriptural texts in the Hebrew canon. If this is indeed the case and, realizing that written scriptural works, in general, are compilations of long-held verbal traditions, then we begin to get an idea of just how ancient this concept really is.

Would it be bold to assert that the concept of sowing/reaping was derived from sources even older than the Judaeo-Christian canon lays claim to? Is it possible that this concept is a carry-over from another cultural tradition - that it was borrowed, so to speak? Then again, cosmic laws are exactly that, cosmic or universal, and therefore are to be found wherever truth is being revealed. It matters little what the words are or how the concept is expressed. Whether we refer to it as the results of the impartial interaction of energy, the manifestations of change in an imperfect ever-changing universe, or the Paulian call to "never get tired of doing good because if we don't give up the struggle we shall get our harvest at the proper time."<sup>9</sup> No matter what veil is chosen, the true universal principle is there for all to see.

To ask if karma is Christian, in the end, can only be answered in the affirmative. As we previously noted, the point at issue might be more a linguistic problem than a theological disagreement. Perhaps the words of Mme. Blavatsky will shed some light on this question:

"There is one eternal Law in nature, one that always tends to adjust contraries and to produce final harmony. It is owing to this law of spiritual development superseding the physical and purely intellectual, that mankind will become freed from its false gods, and find itself finally - SELF-REDEEMED!"<sup>10</sup>

1. Penn-Anthony, G.F., "Christ and Karma", The American Theosophist, The Theosophical Society, July 1971, p. 181.
2. Psalms 130:1 (Jerusalem Bible).

- 
3. Please realize that these are broad generalizations which describe major trends in Buddhist and Christian thought and practice.
  4. Luke 6:36-38.
  5. Luke 6:45.
  6. James 2:24 (Jerusalem Bible).
  7. Galatians 6:7,8 (Jerusalem Bible).
  8. Job 4:8 (Jerusalem Bible).
  9. Galatians 6:8 (Jerusalem Bible).
  10. Blavatsky, H.P., The Secret Doctrine, Vol. 2, Theosophical University Press, Pasadena, 1974, p. 420.
- 



---

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. Name at least two people who played an important role in introducing Eastern philosophy to the West in the last 100 years.  
  
What was each person's particular contribution to that process?
2. Is meditation a Christian discipline, or has it been strictly "borrowed" from non-Christian Eastern traditions?
3. On what basis might the dogmatic Christian theologian disagree with the idea of karma?
4. Give examples of long-accepted spiritual truths that have been substantiated by scientific discoveries.
5. If there are Divine Laws that govern the Cosmos, why does humankind need man-made laws?
6. What is "determinism"? Give a scriptural example of a "deterministic" interaction. What popularly-held theory of man's destiny could be termed "deterministic"?
7. Explain what "indeterminacy" is.
8. What is at the heart of the difference between the Buddhist idea of karma as mechanistic and the Christian view of the same "law" as personal?
9. Why is action the basic tendency of creation?
10. How can a Christian be termed "self-redeemed", in Blavatsky's words, given a belief in Christ the Saviour?



---

"The Liberal Catholic Journal"

subscription - \$9.00/year  
airmail - \$11.00

\* quarterly publication on religious  
thought in the world today

Write to: Drayton House  
30 Gordon Street  
London, England  
WC1H 0BE



---

# An Esoteric Basis for Christian Salvation

**I** am the living bread which has come down from heaven. Anyone who eats this bread will live forever; and the bread that I shall give is my flesh, for the life of the world."<sup>1</sup>

- The Master Jesus

There have been many arguments as to when and where the Master Jesus was born, and even as to how He died. They are not as important as some people seem to think. The essential mystery is the enigma He posed. How did an obscure carpenter, a member of a nation controlled and ruled by the Great Roman Empire, a man who lived some 2000 years ago, before mass printing and television, have such an impact upon the course of the world?

Jesus recognized and spoke of the importance of scriptural prophecy, asserting, ". . . that which is written must be fulfilled in Me"<sup>2</sup>, and in so doing, promoted the theological concept that God has a purpose which many, if not most, students of esoterica call "the Great Work". Certainly, scriptural evidence is offered by the Gospel authors when they write that after the resurrection of Jesus He appeared to two of His students, "And beginning at Moses and all the Prophets, He expounded unto them in all the scriptures the things concerning Himself."<sup>3</sup>

These recorded utterances of the Master provide a firm footing for the Christian Cabalist's (that is, the Christian aware of the esoteric nature of the Hebrew scriptures) belief that the Dogmatic Cabalah is apparent in these same scriptures.

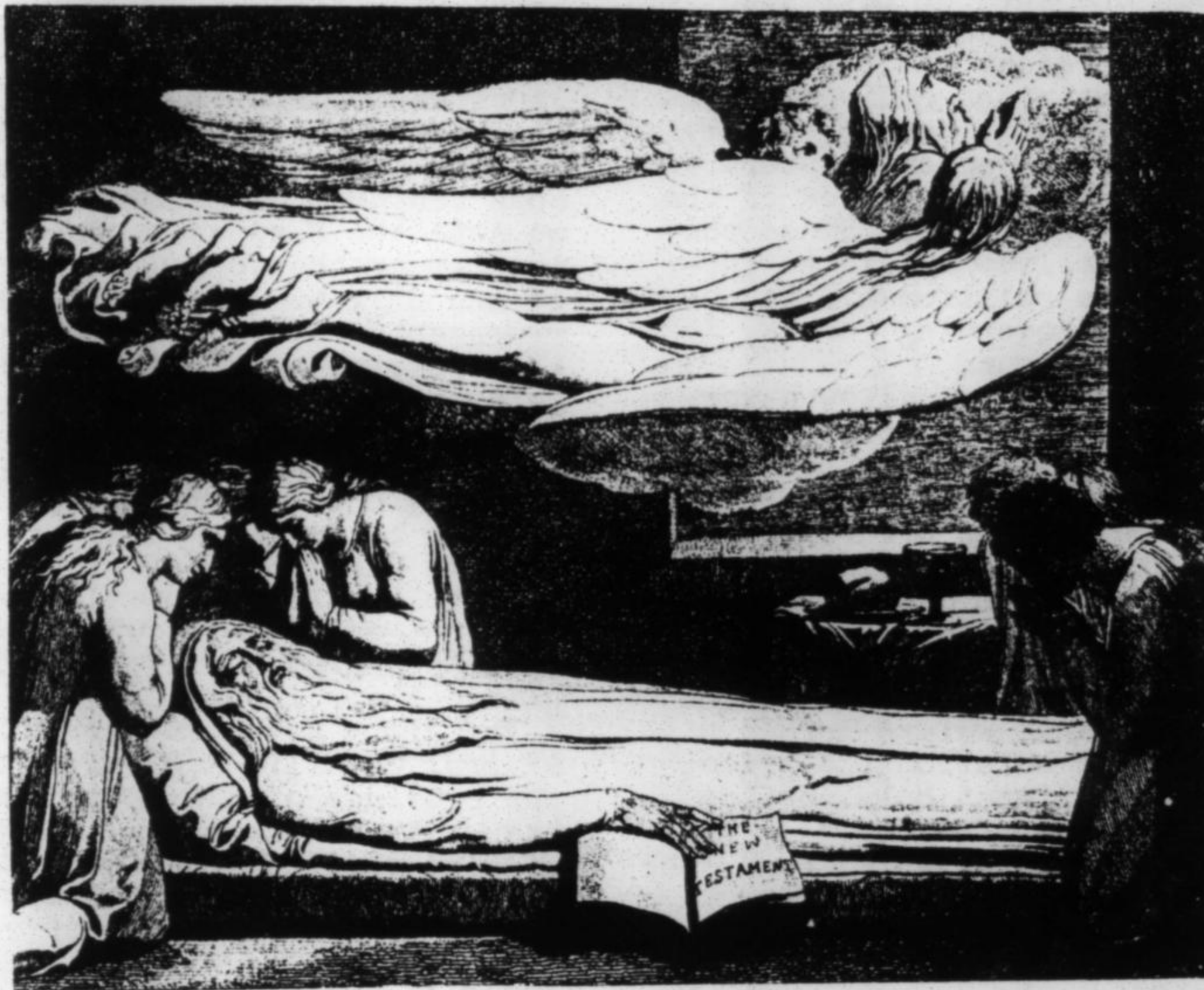
For example, the prophetic promise given to Abraham that in his "seed, shall all the nations be blessed"<sup>4</sup> is a promise also given to Isaac, Abraham's natural seed, and to Isaac's son Jacob, the father of the Hebrew

nation of Israel. The mystery drama of Abraham's offering his "only son" in sacrifice to God is a prophetic type or picture of the Son's sacrifice which will be a blessing to "all the nations of the earth".

Melchizedek, the king-priest of Salem to whom Abraham tithed, provides another excellent example of a prophetic type of the Lord Christ. Jacob's ladder, which symbolizes the Cabalah, or Gnosis, also parallels the Incarnation of God into God-Man, which is also the means of human ascension into heaven!

Another prophetic symbol of Christ is to be found in the Book of Exodus, the book of deliverance in which God's people, pictured literally by the nation of Israel, are delivered from Egypt, a recurring symbol of the world in the scriptures.<sup>6</sup> At Exodus 16:4 we read, "Then Yahweh said to Moses, 'Now I will rain down bread for you from heaven'", which reminds us of what the Master Jesus said: "I am the bread of Life. Your fathers ate the manna in the desert and they are dead; but this is the bread that comes down from heaven, so that a man may eat it and not die. I am the living bread which has come down from heaven . . . I shall give . . . my flesh, for the life of the world."<sup>7</sup>

Catholic theology holds that in the sacrament of the Eucharist, the bread is indeed the body of Christ. It is not for nothing that this ceremony has also been called the "God-eating ceremony" among the ancients! Note also St. Matthew 26:26-28, where Jesus spoke to His students about eating His body and drinking His blood. St. John records the shock of the people upon hearing this: "He taught this doctrine at Capernum, in the synagogue. After hearing it, many of His followers said, 'This is



intolerable language.<sup>8</sup> How could anyone accept it?' Jesus was aware that His followers were complaining about it and said, 'Does this upset you? What if you should see the Son of Man ascend to where He was before? It is the Spirit that gives life, the flesh has nothing to offer. The words I have spoken to you are spirit and they are life.'<sup>9</sup>

Numerous examples of esoterica and prophetic dramas and types in the Hebrew scriptures could be cited, but let us note just the interesting Gematriac relationship of a few of the books and some important passages. In order to do this, it is important to know a little of the basic Cabalistic meanings of numbers. For example, one means unity, and beginning. Hence the first book of the Bible, number one, is Genesis, or the "beginning". The following is a simple, and by no means complete, gematriac breakdown that can serve as a key to some of the Hebrew passages:

- 1 - Unity, beginning
- 2 - Balance, duality, deliverance
- 3 - Intensity, sanctification
- 4 - Reality, worldly
- 5 - Uncertainty, government
- 6 - Evolution, degeneration
- 7 - Earthly perfection

The second book of the Bible, Exodus, corresponds to salvation or deliverance, and the people of Israel act as a prophetic type for those delivered by the Greater Moses, the Lord Christ.

The book of Leviticus, number three in the Bible, is the book of sanctification, the book of the priesthood. The Lord Christ is the High Priest and the sanctification process of salvation or deliverance is brought about by the Third Person of the Holy Trinity, the Holy Spirit. Priests, by their nature, offer or make offerings between or on behalf of the people whom they represent and God, whom they also represent.

It is also to be noted that the first seven chapters of Leviticus are natural divisions, and are so divided to represent the corresponding esoteric meanings ending in the number seven, the number of earthly perfection. These seven chapters are occupied with the description of the five types of offerings. Since the offerings themselves relate to karmic forces, the relationship to government, God's governing forces, is esoterically obvious.

Since space does not allow a very detailed examination, let us briefly consider chapter two of the book of Leviticus. This chapter concerns the "oblation" or the offering of cereal: "When you are going to offer an oblation of dough baked in the oven, the wheaten flour is to be prepared either in the form of unleavened cakes mixed with oil or in the form of unleavened wafers spread with oil."<sup>10</sup> In the oblation the priesthood received a "most holy portion of Yahweh's burnt offering."<sup>11</sup> This reminds us of our heavenly Bread, the Body of the Lord Christ. At the Eucharistic celebration the priest takes a portion of the Host first, and then offers the Host to each of those persons at the altar in the sanctuary and then the Living Bread is given to the people. It is a true communion meal.

Chapter three, the chapter of sanctification, represents the actual communion sacrifice, which symbolizes the Great Sacrifice of Christ.

There are numerous esoteric references, or Dogmatic Cabalah, revealed in Leviticus. The various laws speak of Karmic Justice. The leper symbolizes the need of imperfect humanity in the process of unfolding (represented by "6") to reach per-

fection (represented by "7"). The leper of Leviticus represents the worldly sinner. The Great Day of Atonement speaks directly to the Atonement sacrifice of Christ, and its healing effect upon the leper.

In the book of Numbers, the worldly book represented as fourth in line, we note the "brazen serpent" as another prophetic and esoteric type of the Christ. The early Christian represented Christ as a serpent on the cross and the Master Jesus makes reference to it when he says to Nicodemus, ". . . the Son of Man must be lifted up as Moses lifted up the serpent in the desert so that everyone who believes may have eternal life in Him."<sup>12</sup> It is interesting to note that the bitten Israelites were not only healed when they looked upon the serpent, but they also gained their lives.

The Right Reverent Gerrit Munnik, Liberal Catholic Regional Bishop of the Province of the United States, has written that man was formed out of "The Virgin Matter out of which all atomic matter is formed, as well as the Mother Earth out of which all fruits of nature come forth and return"<sup>13</sup>, and St. Paul points to the time when the children of this first man, after centuries of birth and death, will be admitted to everlasting life. This is what God promised from the beginning, a paradise of bliss, now won for mankind by the birth, life and death of the Son of Man.

And our part is to harmonize our goals, life and karmic initiatives with those of the Lord Christ in order to allow His work to be completed within us. This, then, is the "esoteric basis for Christian salvation."

#### FOOTNOTES

1. John 6:50, 51 (Jerusalem Bible).
2. Luke 22:37 (Revised Standard Version).
3. Ibid., 24:25-27 (Revised Standard Version).
4. Gen. 22:18 (Note also Gen. 22:3; 7:7 and 21:12).
5. Gen 14:14-20 (Compare Hebrews 4).

- 
6. Note Revelation.
  7. John 6:48-51 (Jerusalem Bible).
  8. Centuries later Protestant reformers would argue and deny that He meant the Bread to be actually His flesh.
  9. John 6:60-63.
  10. Lev. 2:4.
  11. Ibid., 2:3.
  12. John 3:13-15.
  13. Munnik, Rt. Rev. Gerrit, "Sharing", UBIQUE, No. 206 (The Liberal Catholic Church), Kiel, Wisconsin, Spring, 1980.

#### 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 are some examples from the Hebrew scriptures of scriptural prophecy concerning the Christ?
2. In what way can the story of Abraham and Isaac be seen as being prophetic?
3. In view of Christ's statement that "it is the Spirit that gives life, the flesh has nothing to offer", how does the Catholic world justify the Eucharistic Celebration?
4. What are the meanings of Genesis, Exodus, Leviticus, Numbers and Deuteronomy - how do they relate to the cabalistic meaning of numbers?
5. What are the five offerings to be found in the first seven chapters of Leviticus? What might each relate to esoterically?
6. In what sense is paradise regained through "the birth, life and death of the Son of Man"?
7. What is Christian salvation?



---

# Thy Will Be Done

The classic example of man's expression of his own self-will is, of course, found in the Garden of Eden narrative. Many people think of this narrative as just a story, or myth. Franz Hartmann says the following concerning myths:

"... 'Myths' are not 'fables'.

Myths are representations of actualities, clothed in a fabulous form. The kernel is true, even if the shell in which it is clothed is an illusion."<sup>1</sup>

Keeping this in mind, let us examine the "myth" in which humankind first expresses its own self-will. The results, as everyone knows, are disastrous: Adam and Eve are expelled from Paradise; they must suffer the consequences of this "fall" for generation upon generation.

For the moment let's look more closely at the action whereby humankind came to "fall from grace". The so-called "tree of the knowledge of good and evil" of which the allegorical Adam and Eve were instructed not to partake is described by Yahweh in the Hebrew as simply "the tree in the midst of the garden". Interestingly, the Hebrew word for "midst" found here (בְּתוֹךְ) comes from an unused root meaning "to sever". Therefore, it means "a bisection" and, only by implication, "in the center."<sup>2</sup> And the word "tree" (for the injunction could have applied to any type of plant, so why did the author who wrote down this particular allegorical explanation of man's state in the world choose a tree?) in Hebrew comes from a primitive root (עָצָה) meaning "to fasten (or make firm),<sup>3</sup> i.e., to close (the eyes): - shut."

So, humankind, in choosing to willfully disobey the instructions from their Creator, closed their own eyes, shut themselves off from being able to see the splendors of the higher realms,

became conscious of the lower realms, and, for their trouble, received a future of hard work, tilling the soil. The soil over which Adam had had dominion would now yield him thorns and thistles; the woman would now bear children in pain, and Adam and Eve received "coats of skin" to clothe their now-perceived-as-naked bodies. In other words, the progenitors of the human race, in exercising their self-will, became completely human; they could no longer live in Paradise, but separated themselves from Paradise, having to evolve back into a state of unity with the Creator, or the One. It is only by overcoming this divisive tendency that humankind will be one again, in harmony with all of creation, as they were in the beginning of the Garden of Eden narrative, as well as with the Creator.

Jacob Boehme, 16th century philosopher and shoemaker by trade, explains the "fall" thusly:

"In Adam was manifest the kingdom of grace, the divine life, because he lived in the temperature (harmony) of the qualities, but he did not know that God was revealed in him. Likewise, his self-will did not know that which is good, because it had as yet experienced no evil. How could there be any joy where no sorrow is known? (Grace, ix, 15.)"<sup>4</sup>

In Franz Hartmann's words, man could not enjoy similarity with God, because he did not possess divine self-knowledge. To attain this knowledge of self, he had to exercise his own self-will, eating from the tree of the self-knowledge of good and evil, and then return to his original divine state.

Boehme states that man was free to decide his own fate because he was made in the image of God - he had not only the "principle of light" (or

perception) within him, but also his soul was of the will, the first principle, or "fire-principle". Man can attain divine self-knowledge only by willingly putting his will into the light principle, or the Son, the True Light or Heart of the Father. (In speaking of this "Christ principle", one must realize that this principle is not necessarily limited to what we think of as "Christendom", but is universal. One could live by all the principles as taught by Jesus, and be a model of the exercise of love and unity without ever having heard of Jesus.)

It is significant that the early Hebrews in the Old Testament made "freewill" offerings to Yahweh. These sacrifices were symbolic of willingly denying a selfish desire (i.e., to keep the best of the fruits of one's labors for oneself) in order to make an offering to a higher something. Even without presupposing the existence of a deity who demands certain sacrifices, we know that to willingly deny the lower, more selfish instincts that are concerned very much with physical survival (and without which we could not survive, procreate and evolve) will help to build a higher consciousness within ourselves: we discover that it is not necessary, or even healthy, to put satiation of our earthly desires above all else, thereby discovering the "all else" that is within.

The parallel between "freewill" offerings and "surrendering" one's

selfish will to a higher being is evidenced by the etymology of the word "surrender". The prefix "sur" denotes "above, on top of" and the stem "render", of course, signifies "to give". In other words, "to surrender" one's self will to the Divine Will is not an act of base submission (as the "ego" might see it), but a giving over of oneself to a higher purpose.

There are many mythological and scriptural examples of beings who had this ability to "surrender", the most striking of which may be neither Christ nor Prometheus nor any other semi-divine being, but Jesus' mother Mary who was completely human. Her words upon hearing from the divine messenger that she had been chosen to bear the Christ child, as recorded at Luke 1:38, are not "I'll do it", but "Let it be done to me according to thy word". Her response evokes the idea of receptivity - i.e., instead of an active, self-assertive exercise of individual free will which is every person's prerogative, a "surrendering". To be receptive to the Christ energy, one must identify not directly with Christ, but first with Mary, a human being who was so completely in harmony with Divine Will that the Christ was able to enter into her and manifest His divine nature on earth because of her. Mary represents those qualities that we can emulate to make ourselves receptive to the Divine Energy that manifests through matter, Christ.

Of course, for a non-Christian or a non-Catholic, the personages of Adam, Eve, the serpent, Mary and Jesus may be seen as representatives of human qualities and cosmic principles. They need not have existed literally in order to be valid "representations of actualities". Then, again, their literal, historical existence would not invalidate their symbolic portrayal of these qualities, either. There is more than one level to these "myths", just as there is more than one layer to human consciousness.

The problem of free will versus Divine Will and free will versus predestination is a conundrum that may not be easily solved at our level of perception. Just how far can the concept of free will be carried? Are



you and I the masters of our own destinies, or not? Certainly, in a sense, since man is part of God's creation, he cannot completely separate himself from the Divine Will; to do so would place him outside of creation itself, which would seem to be a manifest impossibility. A created being (or "creature") cannot place him or herself outside of the Creation of which he or she is a part without destroying him or herself (no longer being part of "Creation", one becomes "uncreated", so to speak). It would seem, then, that the concept of free will and Divine Will is just that - one concept, not

two - two relative positions on a continuum called "Will". To separate from that continuum, one would enter a real of "No Will". Certainly, a creature with no will would not be a creature at all and would cease to exist. If we believe in the principle of karma ("as you sow, so shall you reap"), we must believe that we have some control over our own personal destinies. Perhaps the choices we make "of our own free will", to use an idiom rich with layers, will determine the role we play in the unfolding of the human drama as a whole.



- 
1. Hartmann, F., Jacob Boehme: Life and Doctrines, Steinerbooks, Blauvelt, New York, 1977, p. 103.
  2. Strong, James M., S.T.D., Ll. D., "A Concise Dictionary of the Hebrew Bible", Strong's Exhaustive Concordance of the Bible, MacDonald Publishing Co., McLean, Virginia, p. 123.
  3. Ibid., p. 90.
  4. Hartmann, op. cit., pp. 147-148.
- 

#### 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 is the difference between a myth and a fable?
2. In the story of the Garden of Eden, Adam and Eve ate of the Tree of the Knowledge of Good and Evil and then "fell" from "grace". In what way does this story parallel the modern understanding of the evolutionary process, both physical and mental?
3. How can mankind attain divine self knowledge?
4. What is the significance of the "freewill" offerings made by the Hebrews of the Old Testament?
5. Cite several examples of "surrendering" one's will which are to be found in either the Hebrew or Christian scriptures.
6. Is it possible to separate oneself from the Will of God?



---

# In the Next Issue of the AROHN



Religion for the Space Age

A Visit to Eliphas Levi

The Heart in Mysticism and Magic

Stones of Power

Oracles and Consciousness

---

## Other Publications Available

Rosicrucian Symbology, reprint of Frater Knei's guide to various Rosicrucian symbols. Originally published by the Rosicrucian Society in America.

\$3.50

The Book of the Future, concerning ancient and modern prophecies, as well as scriptural prophecies of our day. Highly informative, providing the reader with a clear prophetic insight of these times. By Fr. Edward Sullivan.

\$3.50

An Introduction to the Study of the Kabbalah, by Frater V.V. Westcott, is an entrance into the worlds of Cabalistic philosophy and theory annotated by Fr. Edward C. Sullivan, HORC.

\$3.50

### Forthcoming Publications from AROHN Publishing:

The Great Work, by Fr. Sullivan.

The Cosmic Wheel, a comprehensive Tarot guide.

The Gematric Dictionary, indispensable for the study of the Cabalistic system of Gematria.

Membership information for the Holy Order of the Rose and Cross and the Fraternity of the Rose and Cross is available upon request from HORC/FRC, Box, 314, Burlington, MA, 98233. Ask for a complimentary copy of "In Quest of the Holy Grail."



\_\_\_\_\_



A D V E R T I S E M E N T

These fine stores now carry the AROHN, as well as other publications of the Holy Order of the Rose and Cross.

NORTHWEST

**Bellingham Food Coop**

100 Harris St. Bellingham, WA 98225

**Dorothy B. Hughes Books**

2322 6th Avenue, Seattle WA 98121

**The Quest Bookstore**

717 Broadway E., Seattle, WA 98121

**Word of Mouth Books**

Westside Center, Olympia, WA 98502

SOUTHWEST

**Bodhi Tree Bookstore, Inc.**

8585 Melrose Ave., Los Angeles, CA 90069

**Bookhaus**

6253 Hwy. 9, Felton, CA 95018

**Cosmic Center**

4203 E. Grant Rd., Tucson, AZ 85712

**Luchea's**

1209 Fort Worth Ave., Dallas, TX 75208

**New Age World  
Services & Bookstore**

P.O. Box 3086, Huntington Park, CA 90255

**Rainbow Books**

3-3134A Kuhio Hwy., Lihue, Kauai HI 96766

**The Quest Bookstore**

5933 Murietta Avenue #4, Van Nuys, CA

MIDWEST

**Dirt Cheap Books**

217 N. 11th, Lincoln, NE 68508

**Sanctum Regnum, Inc.**

615 N. Milwaukee St., Milwaukee, WI 53202

**Scratching Chicken  
Health Foods**

346 E. Grand Ave., Beloit, WI 53511

**The Dawn of Light**

2717 E. Central, Wichita, KS 67214

**The Pentagonam**

1163 13th St., Boulder, CO 80302

NORTHEAST

**Astrology & Beyond**

23 Darlington Rd., New Castle, DE 19720

**The Celestial Scribe Inc.**

2314 Merrick Rd., Merrick, NY 11566

**Epic Bookshop**

232 Xenia Ave., Yellow Springs, OH 45387

**The Galaxy**

Green Hills Lake,  
Box 172 Rt. 1, Birdsboro, PA 80302

**Mekaneesas**

177 W. 4th, New York, NY 10014

**Moksha Bookshop**

152 Merrick Rd., Amityville, NY 11701

**Mostly Books**

222 Main Street, Farmington, CT 06032

**Quest Bookshop**

242 East 53rd St., New York, NY 10022

**Seven Rays Book Store, Inc.**

827 E. Genesee St., Syracuse, NY 13210

SOUTHEAST

**Church of The Living  
Light Headquarters**

509 Gunter Avenue, Guntersville, AL 35976

**Villa Serena Book Store**

8201 Willow St., Sarasota, FL 33590

CANADA

**Mystic Arts Book Store**

10202 152nd St., Surrey, B.C. V3R 6N7

**ARROHN**

P.O. BOX 314  
BURLINGTON, WA. 98233

Institute for the Study of  
American Religion  
Box 1311  
Evanston, IL 60201

NON-PROFIT ORG.

U.S. POSTAGE

**PAID**

PERMIT NO. 55

MT. VERNON, WA

