

VOL III NO. III

TWO DOLLARS

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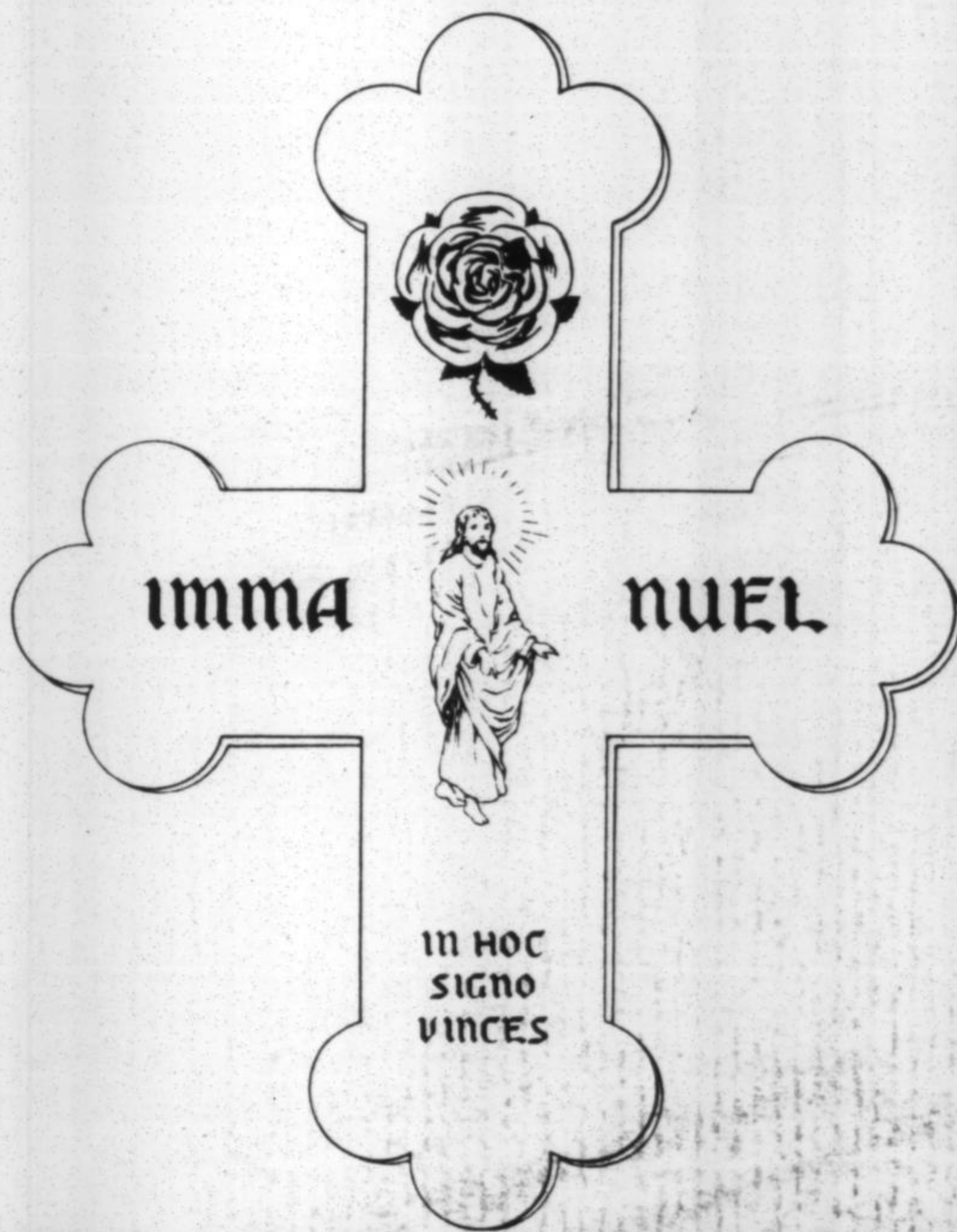
A QUARTERLY PUBLICATION OF ESOTERICA, GNOSIS, CHRISTIAN MYSTICISM AND PHILOSOPHY

Teilhard de Chardin-Religion for the Space Age

Stones of Power

An Interview with Abbot George Burke

A Visit to Eliphas Levi



On November 30, 1980 the Council of Ancients of the Holy Order of the Rose and Cross, while in convocation, elected for the Order to separate itself from the Liberal Catholic Church communion and give its canonical obedience to the Most Reverend Herman A. Spruit, Archbishop Patriarch of the Church of Antioch. The Order is attempting to establish an Apostolic Catholic inter-denominational order which will allow religious of different Catholic rites to be members of the Holy Order of the Rose and Cross. The Liberal Catholic Church Regionary Bishop has stated that Liberal Catholic clergy may be members of HORC and remain in good standing with the Liberal Catholic Church. The separation from the Liberal Catholic Church has been carried out in a spirit of Christian fellowship and continued brotherhood between both organizations.



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 Catholic Religious of the Church of Antioch, and is open to all who have taken Holy Orders in the Church of Antioch. The Order 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 Order encourages the study of both the greater and lesser mysteries of the Lord Christ. 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. Members of the HORC are known as Rosicrucians.

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The AROHN is a publication of the Holy Order of the Rose and Cross, P.O. Box 314, Burlington, Washington 98233. Address all inquiries to the above address, except for advertising information: AROHN, P.O. Box 325, Clear Lake, Washington 98235.

Production Staff:

Theresa Norwark, Terrie Perry, Cristi Hemmerich, Jan O'Connor, Joseph Norwark, Sue Stoner, Mary MacLeod, Cathy Yarbrough

Editor-in-Chief - Fr. Edward C. Sullivan
 Managing Editor - Jeffrey Isbrandtsen
 Art Director - Larry Larson
 Printing - David O'Connor
 Subscriptions - Terrie Perry
 Contributed Artwork - Larry Larson, Lyn Stenberg
 Copy Editor - Theresa Norwark

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A Quote to Consider

“The holy pentagram in the form of the rose, not only in the ancient but in the early Christian world, decorated the graves of the dead, that in their turn symbolized the gardens of the blessed Already in the ancient world at the festival of St. John, the rose feast of rhodismus or Rosalia was celebrated, at which the participants adorned themselves with roses and held religious feasts.”

Dr. Ludwig Keller
Die Idee der Humanitat und
die Comenius-Gesellschaft
Jena, 1908, p. 38.



Editorial

Recently I had the pleasure of being interviewed by a reporter from the Western Washington University Alumni Newspaper. Much of the interview concentrated on my views concerning ESP, prophecy, etc., and I was surprised to find out that many people, particularly college students, are interested in what prophecy has to say concerning a possible global nuclear holocaust. In this issue of the AROHN, more prophetic data is presented, along with modern-day science's most advanced system of predicting the future, the Delphi Method (appropriately named after the famous ancient Delphi Oracle).

Some readers no doubt feel that we are too preoccupied with the subject of prophecy and, in particular, the idea, a morbid one at that, of a nuclear Armageddon. Yet prophecy offers to the scientists of parapsychology one of the most accessible fields of investigation in the area of extra-sensory perception. Precognition has a legitimate place accorded to it by parapsychology. Moreover, if valid, prophecy offers a guide to human survival in the months and years to come. Is it really the course of wisdom to bury our heads in the sand as the proverbial ostrich? I seriously think not.

Moreover, we must never forget the reality and facts of life in modern-day society. The truth of the matter is obvious: there is presently a genuine threat to world peace on many political fronts. The problem does not exist only in the Middle East, between Arabs and Jews, for example. Nor does it exist just between the "super powers", the Soviet Union and the United States, for instance. Let us consider the staggering facts: tension exists between many countries, such as Pakistan and India, Iraq and Iran, large portions of Africa and

South Africa, China and the USSR. The list certainly does not end here.

While the Delphi Method predicts a nuclear war most likely taking place between the Arab nations and Israel, we should not foolishly disregard the present political tension between the United States and the USSR. For example, in the nuclear arms race it was always thought that the more arms we stockpiled the less likely a chance of nuclear conflict. Our political leaders believed in this strategy, since they also believed that the Soviets would not then even dare attack the United States, fearing nuclear retaliation and global destruction. But, unfortunately, the Soviet leaders don't believe this to be true. In fact, they have been building up their arsenal in order to defeat the United States by destroying our nuclear force. Moreover, they intend to do this without destroying even the United States, much less the entire globe. The Soviets's present nuclear build-up plans will be completely carried out by 1983. At that time they will clear-



ly have nuclear superiority over the United States, including the power to "knock out" our nuclear arsenal without destroying us or the entire globe.

These facts are not the delusion of an alarmist - they are based on evidence of which the United States military leaders and experts already are cognizant. This much has even been publicly admitted to the American public. The Soviets believe in a "limited" nuclear war. Their missiles are aimed at our missile sites, not at our cities per se. The problem is not that they believe all this, but that because of their beliefs concerning "limited" nuclear war, this type of war becomes inevitable.

We are sad that all of this is taking shape, and that prophecy points to the same inevitable conclusion, a nuclear holocaust. But this is not the fault of either prophecy or the AROHN. Still, at least prophecy does give us a great deal of comfort, for it insures that human beings will survive and that out of the dark clouds of despair will come a new dawn - yes, a golden dawn of life, peace and hope. It is our sincere hope that the AROHN will be one of the means by which each and every reader of the AROHN might someday find himself or herself beholding that long-cherished dawn.

Father Edward C. Sullivan

1980 HORC Advance



On the weekend of September 10, 1980, at beautiful Moran State Park on Orcas Island in the San Juan Islands of Puget Sound, 75 members of the Holy Order of the Rose and Cross, the Fraternity of the Rose and Cross and invited guests gathered for a time of spiritual refreshment at the second annual HORC Advance. An "advance" is a spiritual retreat where Rosicrucians come together to share

knowledge, love, fellowship and common worship, a time to learn, a time to teach, a time to grow. It is a time of brother- and sisterhood, true humanity, so to speak. An advance is a celebration of life.

The Eucharist was celebrated each morning following the Prothesis - the Office of Our Lady wherein the elements of bread and wine are set apart and dedicated to the coming Great Work.

On Friday evening, Fr. Edward Sullivan, Master General of the HORC gave a talk on "Rosicrucian Philosophy and Art," which was interlaced with various demonstrations by members of the Order. On Saturday speakers explored the history of the HORC, its Rule and government; the Patroness of our Order, the Matronit; as well as discussions on the concept of the servant and discipline. All of these talks fell within the general theme of the Advance, which was "A Rosicrucian Renaissance."

Saturday evening saw four Neophytes in the HORC donning the white robe for the first time and becoming initiated into the grade of Postulant and thus truly entering into full fellowship in the Order. Barbara Silverman (La Conner, Wa.), Klaar DeGraf (Vancouver, B.C.), Alex Balogh (Eugene, Cr.) and Michael Stillinger (Portland, Or.)

took the Oath of Bacstrom which was witnessed by the entire assembly in a moving ceremony which was followed by an old Rosicrucian Cosmic Rite, a ceremonial form of Agape wherein a cup of charged wine is passed among the assembly as a token of friendship.

A great time was enjoyed by all in attendance and it is hoped that next year even more of our brothers and sisters can join hands together at the third annual HORC Advance. If you would be interested in receiving more information about next year's advance, please feel free to write and request to be added to our mailing list.

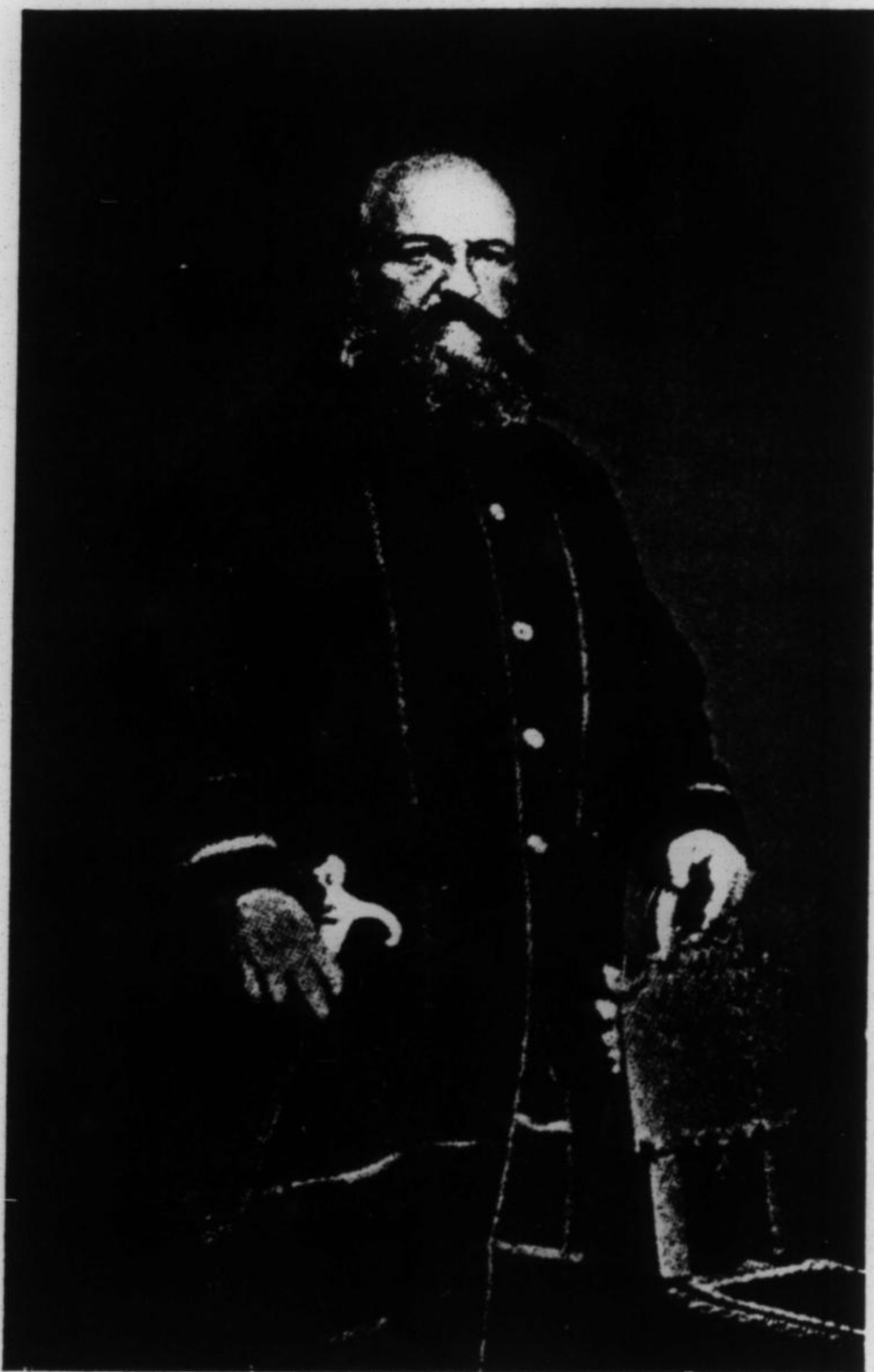
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A Visit to Eliphas Lévi

Kenneth Mackenzie



ÉLIPHAS LÉVI

[Editor's note: The following account of Mr. Kenneth P. H. Mackenzie's visit to Eliphas Lévi in 1861 contains material which will be of great value to students of the Mysteries, and particularly to those who are interested in the contradictory and enigmatic personality of Lévi as revealed in his writings.

The account is taken verbatim from The Rosicrucian and Red Cross of May, 1873,* a quarterly of the Rosicrucian Society of England, of which Bulwer Lytton, the celebrated author of Zanoni, was at one time the Grand Patron. This publication was, to the best of our knowledge, only circulated among members of the Society.

Mr. Kenneth Mackenzie adds in a postscript that the narrative might never have been published had it not been for the fact that the incidents were set down in writing by a brother member of the Rosicrucian Society, at Mr. Mackenzie's dictation, a few days after the interview had taken place.

The text runs as follows:]

"**H**aving left London on the 25th of November, 1861, I occupied myself, on arriving in Paris, with an investigation as to the state of occult studies in that city. Among others, of whom, at some future time, I may give an account to the Society, I desired much to visit Eliphas Lévi Zahed - known to men as the Abbé Alphonse Louis Constant, the author of several works connected with the Holy Cabbala, and with Occult Philosophy and Illuminism.

"On the morning of the 3rd of December, 1861, I therefore repaired to the residence of Eliphas Lévi, situated at No. 19 Avenue de Maine. The building proved to be a handsome and well-arranged structure of brick, with a square garden in front, handsome gate, porter's lodge, and generally good approaches - the building being three stories high. Upon inquiring of the porter, I found that Eliphas Lévi resided upon the second floor, the first floor, probably, being offices of some kind. There I found a narrow passage in which there were four doors to my right, apparently opening upon a number of small rooms. On the fourth door I perceived a small card about three inches long, upon which were inscribed some Hebrew characters equivalent to Eliphas Lévi (Alphonse Louis); in each corner was one of the four letters forming the sacred word INRI, and the whole of this Hebrew inscription was written in the three primitive colours - viz., red, yellow and blue.

"It was about 10 a.m. when I knocked, and the door was opened by Eliphas Lévi himself. I found him a short

burly man, with a rubicund complexion, very small but piercing eyes twinkling with good humour, his face broad, his lips small and well compressed together, nostrils dilating. The lower part of his face was covered with a thick black beard and moustache, and I noticed that his ears were small and delicate. In person he was lusty, and his dress was plain and quiet. Upon his head he wore a kind of felt hat turned up in front. On his removing his hat to salute me, I observed that his head was partially bald, his hair dark and glistening, and that portion of his skull which had been submitted to the tonsure was partially overgrown with hair.

"He apologized for wearing his hat, stating that he was compelled to do so by an affection of his head, which rendered it dangerous for him to remain uncovered.

"Having briefly stated my name and presented my credentials, I proceeded to express my gratification at the information I had derived from the perusal of his works, and I told him that my mission to him was to learn the state of his studies, in so far as he might feel disposed to inform me, and at the same time to give him the latest intelligence of the condition of occult studies in England. He replied, in French - that language, Latin and Hebrew being the only languages known to him - that he was highly pleased to receive any stranger whose studies were akin to his own, and that he had the satisfaction of knowing that his works upon Philosophical Magic had obtained for him the sympathy of many inquiring minds in all parts of Europe.

* The article appeared originally under the title of "Philosophic and Cabalistic Magic".

"Among his disciples, Eliphas Lévi especially mentioned the Count Braszynsky, a Polish millionaire, to whom, he said, he was indebted for a variety of the manuscripts then in his possession. I said that I had been, for some time, making collections in reference to the occult game of Tarot, and that I wished particularly to learn whether he proposed to carry out the intention expressed in the Rituel et Dogme de la Haute Magie of issuing a complete set of Tarot cards.

"He replied that he was very willing to do so - and took from among his manuscripts a small volume in which were depicted the twenty-one cards of the Tarot with the Zero or Fool, according to the earliest authorities. Those cards were drawn by his own hand, and the little volume contained a large number of the symbols of Theurgia and Goetia, a medley of collections from the Key of Rabbi Solomon and similar occult repertoires.

"This little work (he told me) had cost him twenty years to put together. He was kind enough to state that if I had any intention of publishing, in England, any set of Tarot cards, I might count upon him for all assistance, and that he would supply me with all drawings and instructions for their use.

"After this preliminary conversation our discourse became general, and then, for the first time, I ventured to take a glance at his compartment.

"The room is small and irregular in shape, and its dimensions appear all the less from the fact of its being crowded with furniture. In a recess behind his usual writing-table was a species of altar, with a set of gilt vessels such as are usually used in Roman Catholic churches in the celebration of the Mass. Sumptuous drapery of yellow and drab covered this piece of furniture, in the centre of which lay a Hebrew roll of the Law; above it was a gilt triangle bearing the name of Jehovah; on the right side of this altar was a species of sideboard, also hung with drapery. Under a glass case I noticed a manuscript of talismans, as I perceived from the pages which were open.

"Next to this came the window, having a northern aspect, and close to it was placed the ordinary writing-

table of Eliphas Lévi - a large and substantial piece of furniture, with shelves in front, covered with books and manuscripts. Behind, on the wall, next to the writing-table and close to the window, hung a life-size picture representing a female, her hands clasped to her bosom, adoring the Sacred Word, which appeared in a kind of glory.

"Eliphas then informed me that the female represented the Holy Cabbala. Underneath the picture was an antique sofa, with red velvet cushions. At the end of the room was the fireplace, before which a curiously contrived screen was placed. The mantelshelf was loaded with a series of massive-looking vases, in which were coins, medallions and talismans. On the other side of the fireplace, opposite the picture, was a smaller cabinet with glass doors, hung with red drapery, with shelves above, on which were ranged books not of an occult character. Within the cabinet I saw a number of manuscripts, printed books, talismans, a glass water vessel of a blue colour, two skulls, and a variety of other magical apparatus.

"Next to this cabinet came the door, upon which was suspended a large cabalistical diagram, of which Eliphas Lévi informed me that only one hundred impressions had been taken. Upon the walls were suspended many engravings and paintings having reference to the Cabbala. The whole room was profusely decorated with hangings of every kind, and presented an effective theatrical appearance. Upon one of the sideboards I noticed an Egyptian figure of Isis, upon which I commented as being very perfect, at which Eliphas Lévi laughed, and told me it was an article of commerce in Paris, being, in fact, a very large tobacco-jar.

"We conversed upon the subject of Theosophy considerably, and Eliphas Lévi did me the favour to remark that the form of my head was evidently that of a person greatly given to such studies. Eliphas Lévi informed me that if there were any truths to be discovered in his books - as he believed there were - they were not to be attributed to his own wisdom, but that he had arrived at the various inductions here published by means of the combination presented by the twenty-two cards of the Tarot. He also mentioned that

those works had been prepared for the press by a friend, he himself not possessing the requisite literary ability.

"Altogether my impression upon my first visit was highly favourable; his manner was simple, sincere and straightforward. He spoke to me of his visit to England, stated his inability to speak English, a language he had in vain endeavoured to acquire - he rendered a tribute to the versatile knowledge of Lord, then Sir Edward Bulwer Lytton, and returned to his favourite topic, the Cabbala, upon which he dwelt with emphasis. I asked him, among other questions, whether he recognized the existence, as a fact, of a means of communication with departed spirits. His reply was this:

"Break a bottle of oil under water, at however remote a distance from the surface, the mass of oil will ascend to that surface, whilst the remains of the bottle will sink to the bottom. Thus,' he continued, 'do I conceive that the soul, upon quitting the body, by its spiritual specific gravity, ascends to the sphere for which it is

destined. Like the oil, it remains ever uppermost, and returns not to earth.'

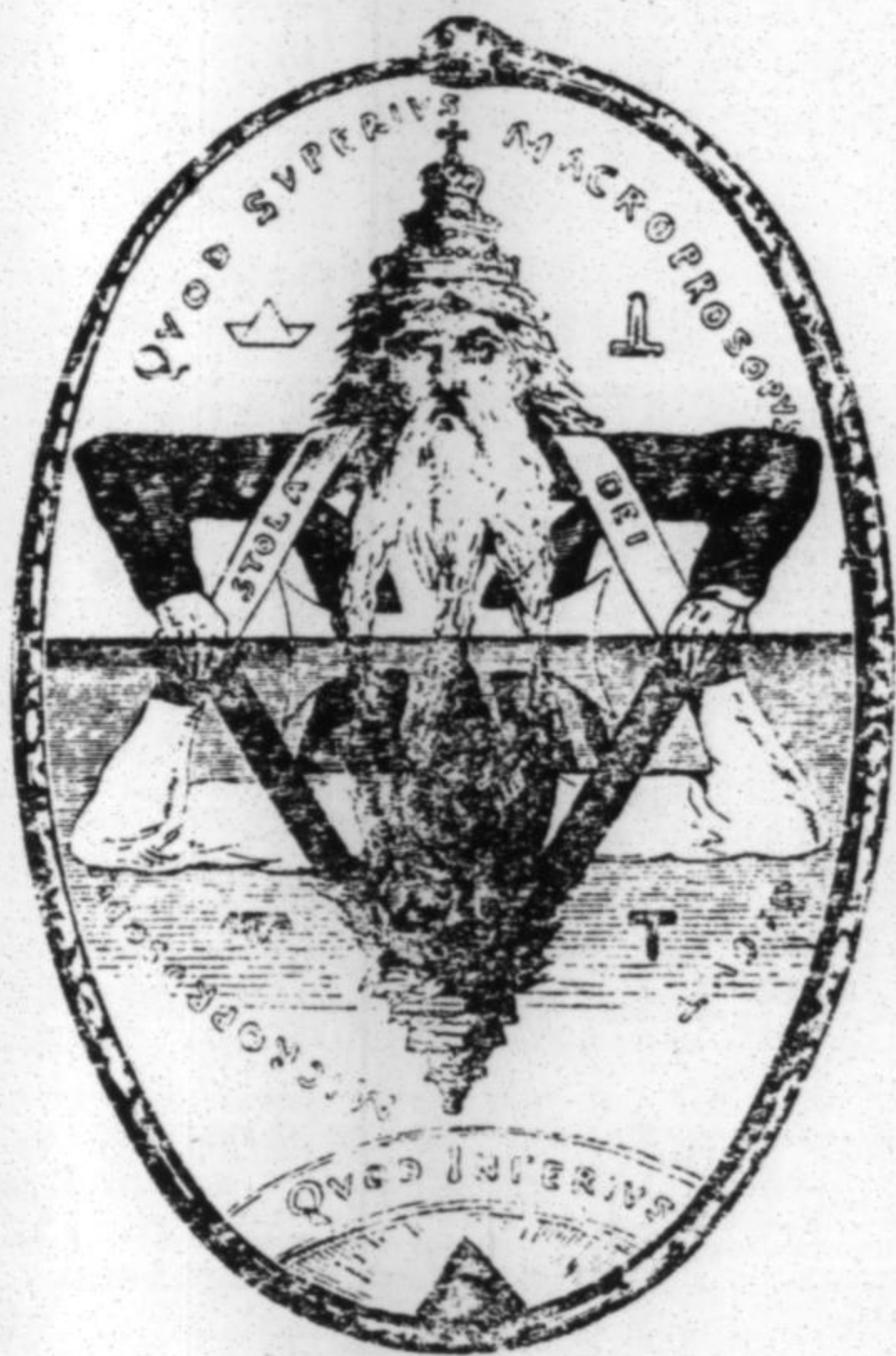
"I then urged upon him that spirits might, by refraction or reflection, communicate with earth, but I found him an utter materialist upon this question. Time was now drawing on: I therefore bade him adieu, fixing the next morning for a resumption of our converse.

"On my second interview, the following morning, he reiterated all his friendly expressions, and proceeded with great kindness to show me a variety of manuscripts of his own and other persons. One work he laid before was a photographic copy of a printed book, the title-page of which was unknown to him, having been torn off; it was, however, a prophecy by the celebrated Paracelsus, illustrated with symbolical figures, and predicting, in unmistakable language, the first French revolution, the rise of Napoleon, the downfall of the Papacy, the restoration of the kingdom of Italy, the abrogation of the temporal power of the Pope, the downfall of the clergy, and the ultimate ascendancy of the occult sciences, as a means of restoring general harmony in society.

"The work is an octave, containing thirty-two chapters, and the copy I saw was one of six taken by the Count Braszynsky from the imperfect original, which the professor, a gentleman residing in Warsaw, would not sell to the Count, although he offered him any money he wished to ask for it. Some portion of the work has been quoted by Eliphas Lévi, in *La Clef des Grandes Mystères*, pp. 378 and 99."

"The mention of the name of Paracelsus led me to remark upon the talismanic nature of many of his medical preparations, and I commented upon the effect these talismans produced either upon the imagination or otherwise. Eliphas Lévi then proceeded to relate to me the following singular vision:

"Among the various works of Paracelsus which have been published is one consisting almost entirely of talismans and sigils; I had been much surprised at finding no reference in that work directly or indirectly to the subject of the Tarot, a subject which has engaged my whole life, and which, originally contained in the



THE GREAT SYMBOL OF SOLOMON

book Zohar, has come down to our time in the form in which I showed it to you yesterday.'

"I here interposed, and said: 'Excuse me, but I have a great curiosity about the work Zohar. Can you tell me whether it has been printed, and if so, at what time?'

"Eliphas Lévi replied: 'To give you any idea of the volume of the book Zohar, I should tell you that a very large cart would not contain it. It is, in fact, an extended commentary upon the entire works of the Old Testament, and was written long prior to the foundation of the Masoretic system of writing with points, and even before the invention of the Samaritan character. It was written in a character which has remained to our day, and has formed the substratum from which the various uncouth characters of sigils have resulted.'

"At this Eliphas Lévi took out his manuscript work upon the Tarot, and there showed me the original characters. I then asked him kindly to resume.

"I had retired to rest [he continued], and with the lamp beside me was engaged in turning over the leaves of the work of Paracelsus (named Archodoxies). Overcome by sleep I fell into an unconscious state, and in that condition found myself in a large hall, filled with alchemical apparatus, with draperies and signs appertaining to the laboratory of an occult philosopher.

"I was gazing upon the scene, to me more complete than anything I had ever witnessed, when I found myself confronted by a majestic form; a man stood before me, whose stature was evidently greater than my own, attired in a long robe, with a girdle round his waist, and a fillet on his hair about the temples. His face wore an expression of mockery, mingled with good nature and he addressed me, welcoming me to his hall of audience. I conversed with him for some time, and told him that over yonder I had been engaged in studying his works, for I felt a conviction that it was Paracelsus in whose presence I stood. I remarked upon the fact that I found no reference to the Tarot in his works; but I observed that I could not imagine him ignorant of that im-

portant subject. At the waist of Paracelsus there hung a small pouch, and from it, in reply, he drew a copper coin. The coin I have described in one of my works. It represents the first figure of the Tarot, the Bateleur or juggler - before him is a table on which are displayed the various symbols of his art.

"I remarked to Paracelsus that I longed to possess such a rare and beautiful coin; upon which he replied that it was impossible to present me with that particular example of it. I asked him whether over yonder it was possible to obtain one, to which he answered by bidding me follow him. I did so, and passing through a similar hall, we emerged into the street. I then, for the first time, perceived that we were in Paris, and I noted with astonishment that the strange attire of my companion attracted no attention from the numerous passers-by; I therefore concluded that to them we were invisible. Passing from street to street, we at length came to the Pont-Neuf, and he told me he would be able to give me such a coin as I should possess over yonder. He stooped down in the broad daylight, and began to scrape away the earth between two stones. After thus removing the surface, he took from the fissure a coin or medal exactly similar to the one he had produced from his pouch, and he handed this to me, bidding me place in the fissure one sou, which I did. He then covered up the place, and in my joy at having received the medal I awoke.

"I confess that upon my waking I positively felt in my waist-coat pocket in which I had placed the coin in my dream, to see if it were there. I need not say I was disappointed. The matter, however, preyed upon my mind. I rose early the next day, and I confess to you with shame that my weakmindedness was such that I went at once to the Pont-Neuf, to see whether I should find the coin by digging in the earth.

"When I arrived there, the whole vision, with the passengers around me, seemed familiar - in fact, to realize my dream. I positively recognized the two stones between which my invisible guide had discovered the coin. I eagerly stooped down and scraped

away the earth. I need not tell you that I found no coin there; but, on resuming my erect position, my eye glanced upon the stall of a curiosity dealer hard by. I was irresistibly led to the stall, and found a number of coins, and among them,' said Eliphas Lévi, holding up the medal in triumph to me, 'I discovered the exact facsimile of the coin produced by Paracelsus in the vision.'

"'You may be able,' I then said to Eliphas Lévi, 'to supply me with some means of judging the causes of this vision.'

"His remark in reply was this: 'I have no doubt that upon purely natural causes the whole of this singular vision may be explained. I had fallen asleep with the work of Paracelsus in my hand - what more natural than that my mind should recur to such circumstances as I knew connected with him?'

"I said: 'But how do you explain the matter of the coin? Did you know of the existence of such a thing?'

"Eliphas Lévi replied: 'I did not.'

"'Then,' I said, 'how was it that by such a happy intuition in a vision you perceived that which you were afterwards to purchase in reality? You say you are no spiritualist, yet it seems to me this ought to convert you.'

"He replied: 'I was well acquainted with the fact that the coin dealer habitually exposed his wares on the quay beside the bridge. I had often passed the stall, yet I confess I had never to my knowledge seen the coin. The matter is inexplicable to me. I relate the circumstances to you faithfully as they occurred - and here is the coin.'

"I then related to Eliphas Lévi, in return for his vision, a few instances of realized dreams. Among other topics of conversation, I specially inquired whether he had any works he proposed to publish at a future time. He replied by producing a handsomely bound quarto volume, written by his own hand, in blue ink, irregularly and stragglingly. Each page was illustrated by drawing, chiefly representing an intermixture of the primary colours, red, yellow and blue. Through these were fancifully drawn the ordinary cabbalistic figures en-



graved in his works. This volume contained commentaries on the books of Ezekiel and the Apocalypse, which he connected directly with the prophecy of Paracelsus he had already shown me.

"From one of his numerous receptacles he produced a remarkable cabbalistic plate, which he had bought upon one of the quays. Respecting this plate, he informed me that in a manuscript record, in the possession of his friend, the Count Braszynsky, and attributed to the renowned Cagliostro, a prediction had been made that a certain person would arise in the nineteenth century who should be able clearly to express the meaning of this plate, and in the manuscript the name of the person was given as Alphonse: this Eliphas Lévi attributed to himself.

"Eliphas Lévi and myself also conversed respecting the Urim and Thummin, and the breastplate of Aaron. Upon this Eliphas Lévi referred to the small handbook formerly named, and there showed me a drawing of the Ark of the Covenant, with the four symbolical figures at the corners. He then bode me notice that the top of the Ark was a plane surface, and that it was large enough to allow the rectangular breastplate of the High Priest to turn freely round in any direction. He then told me he had discovered the method of using the Urim and Thummin to be as follows:

"The breastplate of the High Priest, it is known, contained twelve stones, each cut into six facets or sides; upon each was engraven one of the seventy-two names of God. Thus the Urim and Thummin contained the whole Cabala. Upon its being placed at the top of the ark, the High Priest, offering up a prayer for enlightenment, turned the breastplate round upon itself, and, upon its ceasing to revolve, the High Priest watched the reflection of the four animals in the stone of

the tribe whom the question concerned, and combining them with the Divine Name, drew his conclusions.

"I finally parted with Eliphas Lévi, with the greatest assurances of good feeling on his part.

"Such" (concludes Mr. Mackenzie), "were the results of my two interviews with a remarkable man, who, in many ways, is a memorable sign of the sway still held by occult philosophy amongst mankind."

1. This statement is very difficult of acceptance. Levi's style is most characteristic, and his interviewer's memory may be assumed to have been at fault.
 2. This may be a misprint for 399.
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In Memoriam

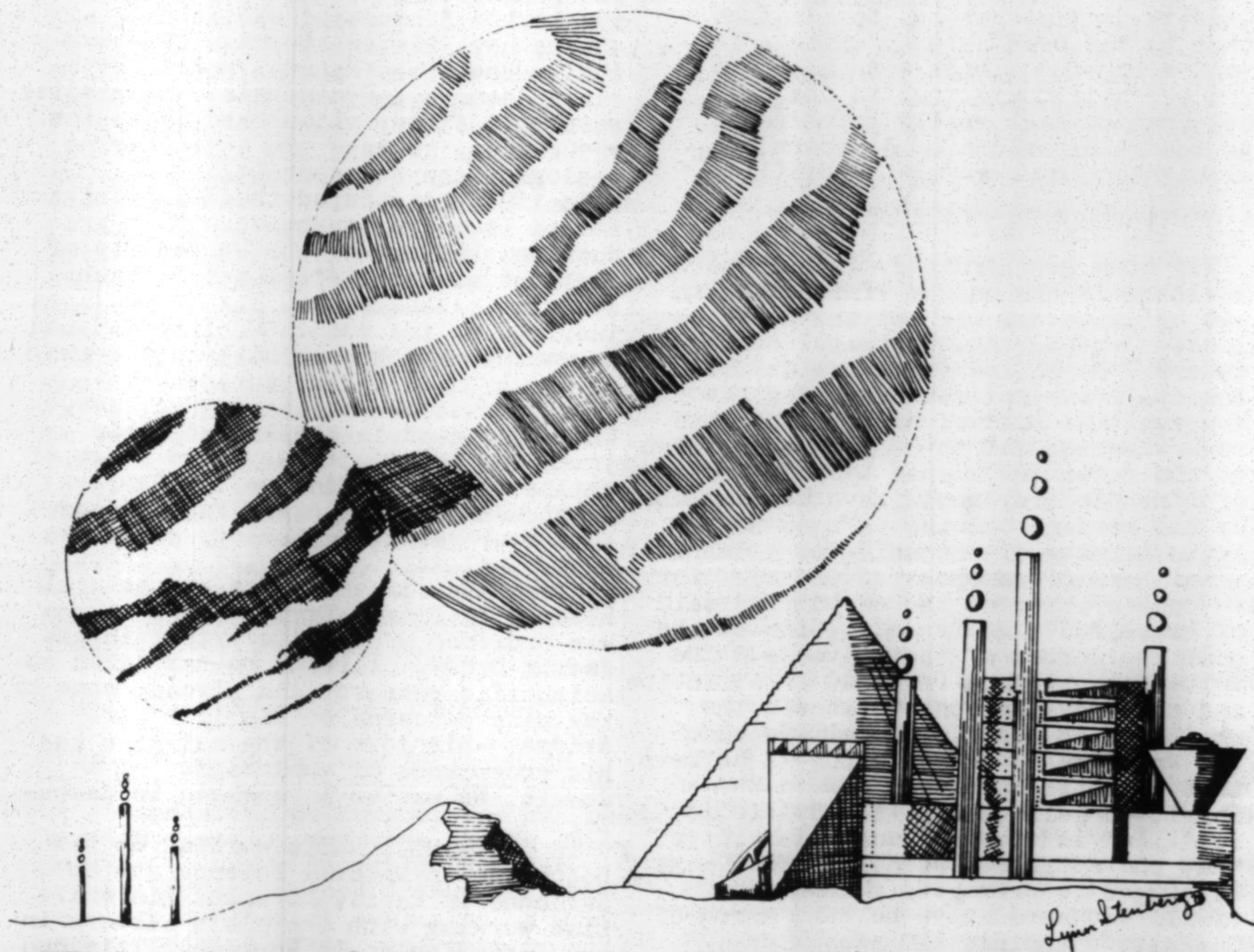


Father Derk W. Gransbergen, Liberal Catholic priest and member of the Holy Order of the Rose and Cross, passed into transition on November 17, 1980. Father Derk was born in Holland on February 16, 1921. Father Derk spent the last three years of his earthly life operating almost single-handedly the Liberal Catholic Institute of Studies in Ojai, California. Father Derk was very active in the Great Work and serves as an inspiring example of the true and faithful servant. Our prayers go with Brother Derk.

The Order, wherever its priests are, always pray for departed members at each Mass they celebrate. A Requiem Eucharist was celebrated for Brother Derk at Holy Mary of Guadalupe Church on November 26, 1980 by the Master General of the HORC.

Teilhard de Chardin and Religion for the Space Age

Fr. Joseph LeSage Tisch



Pioneering man of science, physicist, geologist, palaeontologist, poet, visionary prophet, mystic, philosopher, theologian, university professor, Catholic priest--take all these qualities, roll them into one, and you have "the Renaissance Man of the Twentieth Century," Pierre Teilhard de Chardin. This is the man whose complex masterpiece, The Phenomenon of Man, led the best-seller lists for over a year; whose teachings have been fea-

tured in Life magazine, and whose books are promoted by the Vedanta Society of American Hindus! Interpretations and commentaries on his life and writings have become a literary deluge.

Pierre Teilhard de Chardin was a world renowned scientist of the first rank and at the same time one of the most profound religious thinkers of our day--a human bridge between the worlds of science and religion. He numbered among his correspondents and personal

friends such men as Julian Huxley, Maurice Blondel, Albert Einstein, and Henri de Lubac. The famed French psychotherapist Ignace Lepp was his disciple. For it was through Teilhard's writings that this militant Communist found the kind of synthesis of Christianity and modern needs that he so desired.

Thomas Merton, the best-selling American Catholic author, has written: "The great popularity of Teilhard de Chardin is due, surely, to the fact that he has been able to unite a fervent religious vision with a cosmic and scientific mystique in one big celebration that really corresponds to the requirements of a modern consciousness and a modern sensibility."

A DEDICATED ANTI-PESSIMIST

The most extraordinary fact about Teilhard is his unique vision. In an age of universal war and the bomb, he looked confidently, joyfully to the future. He called for a new Christianity, a new spirituality, for the new age. He said of himself that his real vocation was to be "the evangelist of the universe." Jean Lacroix wrote of him: "So many souls have been touched by his message because he knew how again to make of the universe a Temple."

Teilhard often spoke of the need for a "consecration of the world" and said of himself, "I am in dedication to the positive forces of the Universe." He fully accepted and rejoiced in evolution and then moved beyond to accept the challenge it posed. "I believe that the Universe is an Evolution--I believe that Evolution proceeds toward the Spirit--I believe that the Spirit is fulfilled in some Personal--I believe that the supreme Personal is the Omega." He sought to promote a common front of all who were alive to "the march of Humanity" "against all pessimisms, whether lay or religious, in a common faith in a spiritual future for the Earth." In the context of a Universe in evolution, he felt, "the most traditional human moral teaching takes on a new form, coherence, and urgency."

THE MAN'S ROOTS

Pierre Teilhard de Chardin was born in the Auvergne region of France in 1881. His parents were upper-middle-class intellectuals and devout Catho-

lics. He was the fourth of eleven children. One sister, Marguerite-Marie, was an invalid, bedridden for many years. Another sister, Françoise, read all the writings of Plato in the original Greek for recreation. At the age of twenty-one she was writing thirty-page essays on Descartes, Pascal, and Malebranche, and was thinking of tackling the German philosophers in the original. She was to die in 1911 in Shanghai, China, as the Superior of the Little Sisters of the Poor.

As a boy, Pierre showed a keen curiosity about the natural world, especially stones and minerals, a curiosity which his father stimulated and which was one day to make him a pioneering geologist and palaeontologist.

In 1892, he entered the Jesuit high school for boys at Mongre. Upon graduation, he went to the University of Clermont where he spent a few months studying mathematics. But he had been inspired by the dedicated lives of the men who taught him in high school and, on March 19, 1899, he entered the Jesuit novitiate at Aix-en-Provence. There followed in the life of this young and brilliant man three years of philosophical studies on the Jersey Isles between France and England and then four years of theology at Hastings, England, interrupted by three years of teaching physics and natural history in Cairo, Egypt. In 1911, he was ordained a Catholic priest in the Jesuit Order. Already he had taken up scientific research and already some of the main concerns of his life were evident--his love of the universe and his acceptance of evolution. As a Jesuit, he was to be engaged in teaching.

In 1912-1913, while working on his Doctorate in Natural Science at the Sorbonne in Paris, he spent his spare time working with the glass blowers in the factories at Le Bourget. This concern for the poor and the oppressed was to span his lifetime and to keep him from being an ivory-tower philosopher. From 1914 to 1919, during the First World War, Teilhard de Chardin served on the front lines as a medic and priest stretcher-bearer in the French Army. It was both in the fury and the lulls of the conflict that his ideas about man and the universe began to be formulated. During the war years he wrote thirteen essays.

EXILED INTO SILENCE

While preparing for, and after attaining in 1922, his doctorate at the Sorbonne, he taught at the Institute Catholique of Paris. In 1923, he left France for his first trip to China, as a member of the French National Expedition to Peking, an expedition that culminated in the discovery of the Peking Man, a major "missing link" in the chain of evolution. On his return to France, he was appointed to the Chair of Palaeontology at the Sorbonne. But influential church leaders at Rome forced him to resign from the Sorbonne and to accept exile to China in 1924. He was to spend the greater part of the remainder of his life in Outer Mongolia and very little of it in his native France. There would also be stays in Africa, India, Java, and the United States, with one brief visit to Rome in 1948.

After a lifetime spent on the outposts of the earth, he returned to Paris for the last time in 1946, only to suffer a final exile in 1951--this time to the United States. In America, he became a resident scientist at the Wenner Gren Foundation Laboratories in New York and the Institute of Advanced Studies at Princeton, where he worked with his dear friend Albert Einstein, until his death of a cerebral hemorrhage in New York in 1955.

HERALD OF A NEW AGE--POSTHUMOUSLY

What kind of man was Teilhard de Chardin? His co-workers described him as an endearing colleague, gay and open-hearted, putting everyone at his ease, devoted to every aspect of his duty, a keen worker, a good Greek and Latin scholar, a pleasant companion in work and recreation, frank and open to all. Chardin had a great power of being able to adapt himself to others, and by an exquisite gift of sympathy to allow those around him to share, as he did in his writings, his feelings and experiences.

Strangely for a palaeontologist, Teilhard was little interested in the past. He looked confidently, joyfully to the future. His thought has been characterized as not really a system of thought, but a way of feeling. He was

intuitive and mystical by nature. The idiom in which he wrote was rhapsodic rather than coldly rational. What he said was so acutely personal that it has been observed that it can be properly understood only by knowing his life story. Hence the importance of a sound, sensitive biography. Seldom have ideas sprung so directly from a man's intimate personal life. The most common practice of his life was continual prayerful meditation.

Even in his method, Teilhard de Chardin was the herald of a new age in argumentation. He always tried to see anything that was positive in what other people thought, even when they themselves did not realize all its implications. Yet he was vehement in his critique of communism and fascism. His way was always to state his case as the story of a man who has first been a seeker and is unmistakably anxious to share with his neighbor what he has found, though without wishing to force his agreement. Teilhard's approach is thoroughly existential and he often used analogies. Writing of his pamphlet How I Believe he said: "I feel that I have succeeded in expressing my personal reasons for believing."

Pierre Teilhard de Chardin died in New York City on Easter Sunday, 1955. His funeral took place at St. Ignatius Church two days later. There was a simple low Mass in the presence of only a handful of people. Burial was to be at St. Andrew's Novitiate on the Hudson River. But the ground was still too hard for the digging of a grave. The interment had to wait for a gentler season. When finally it was possible, no mourner witnessed it.

It is hard to believe that so obscure and lonely an end was the lot of a man who, in the thirteen years since his death, has become so celebrated a figure, a thinker among the most influential of the present century. What we forget is that Teilhard had been in exile for thirty years prior to his death and that his books were published only posthumously.

WHY ROME WAS AGAINST HIM

The thirteen essays that he wrote during World War I produced misgivings in some of Teilhard's superiors, be-

cause his ideas differed from the conventional, received views. He had dared to expose the new currents of thought as really Christian. Teilhard held that only through assisting the world to its fulfilment did one come to the head of all creation.

Soon there was an extensive dossier on him at the Holy Office of the Inquisition at Rome. As early as 1924, he had been reported (informed on) to Rome for his views on original sin. He had been forced out of his position as a professor in Paris and exiled to China. In 1933, he was prohibited from ever accepting any official position in Paris. He was prohibited from publishing most of his major writings, and the only ones that were permitted were technical articles in obscure scientific journals. In 1940, Rome forbade him to participate in an intellectual congress in New York. In 1954, there was even a prohibition on his writing a work of apologetics in reply to certain atheistic scientists.

Teilhard de Chardin is an attractive personality, and an impressive one. As the restrictions laid upon him are recited, a person cannot but be sympathetic with him. These restraints caused Teilhard great suffering. He submitted to them, but privately questioned their wisdom and legitimacy. Today, many Catholic leaders like the national columnist Monsignor John S. Kennedy write: "Teilhard should have been given every opportunity to explain and defend his ideas. Anonymous deflation and recourseless repression are unworthy of defenders of the truth."

RESCUED FROM OBLIVION

Publication of his writings is due to the courage of his friends, Catholic, non-Catholic, and atheistic alike. During his lifetime, Father Pierre maintained a voluminous correspondence with the great scientific names of the world. Shortly before he died, when he was still unable to obtain permission from Church leaders to publish his books, he entrusted the manuscripts to his scientific friends. After his death, they organized a society called "The Friends of Pierre Teilhard de Chardin" and started to publish his books.

But the powers that be were not yet

ready to surrender. Teilhard's books were banned from all Catholic seminaries. They started to circulate in mimeographed form, passed secretly from hand to hand.

My own introduction to Teilhard occurred in this way. One day in the seminary in New Orleans we were summoned to a special assembly. The rector informed us that by edict of Rome all writings of a Pierre Teilhard de Chardin were banned and thus had been removed from the library. Fortunately there was an intellectual magazine the school received called Crosscurrents. In a few hours, all the students knew that "Chardin's" writings had been printed in issue after issue of that magazine. Those magazines quickly disappeared from the library to reappear under the pillows in the student's rooms. None of us ever heard of him before!

In the interest of fairness, it should be noted that some scientists, too, looked askance at Teilhard Chardin's contentions. For he dared to speak of "mystical science" and of "the science running through all things as the only science that really matters."

CRITIC OF THE HIDEBOUND

Pierre Teilhard himself was quite critical of many things in contemporary Catholicism. He wrote: "I was thirty when I abandoned the antiquated static dualism and emerged into a universe in process of guided evolution. What an intellectual revolution!"

To him, traditional Catholicism is a form of Catholicism that is distorted by exaggeration; a formalist, hidebound religion with no interior vitality, no personal maturity, no open-minded readiness to face new situations and new problems. Such a religious attitude should come under attack. It represents the dead letter that stifles the spirit.

Men are apt to forget the Divine Presence and the Divine Action in all things --even indeed at the natural level. A superficial cult of the spiritual has done a great deal of damage. Devotion is ruined by so much mawkishness and false sentimentality. He said he felt "stifled in the prism of a religion that concentrated on morality." He was "uneasy" with certain "present forms" of the Church, certain examples of narrow-

mindedness or short-sightedness in the body of theologians.

As the supreme danger for present day Catholicism, he feared a petrifying, sterile withdrawal into itself, whose effect would be to make it cease to appear what it is in reality for every age and every man: the truth of life, "the long-despaired-of answer to the question asked by every human life."

Strangely, Pierre never thought of leaving the Church. Why didn't he leave? He himself hoped that "his own obedience" would serve to win recognition for his views in the Church. This is still the feeling of the majority of his followers, though some have left. For example, his most famous American commentator and disciple, Father Robert Francoeur, Professor at Fairleigh Dickinson University in New Jersey, has gone beyond institutional Catholicism.

A NEW VOCABULARY

It would be utterly ridiculous to attempt to summarize the thought of Pierre Teilhard de Chardin in one general article. It would do both him and you an injustice. His thought is complex and difficult, and to express this thought he has had to create a new vocabulary, words like "hominization," "noosphere," "Omega point," "tetalization," "the sense of Earth." So I would simply like to present a few of his reflections on a few key problems, hoping that you will be stimulated to read his books for yourself.

The basis of all of Teilhard's thought is his acceptance and wholehearted, passionate belief in the fact of evolution. He divided this process into three monumental stages: Cosmogogenesis, Noogenesis, and Christogenesis. Natural evolution culminated in the origin of intelligence, the origin of man. With the origin of man, evolution entered a new stage, for man by reflection can understand the process and extend it by artificial means. (Without wings, he can still make himself fly.) As Teilhard puts it, "The unique value of Man is that he is the spearhead of life." Man himself is being led to reach out for perfection, for a higher evolutionary stage--for the perfection symbolized by the Christ.



What is his concept of the relation between science and religion? "Religion and science can be seen as representing two different meridians drawn on the mental sphere, and not to keep the two separate is a falsification. Both these meridians, however, must necessarily meet somewhere at a pole of common vision (coherence): otherwise, the whole structure, in the domain of thought and knowledge, collapses on us."

"The World" to which Father Pierre dedicated himself was essentially beyond our world--it is the perfected universe that is to be. Human effort co-operates in the natural fulfilment of the world. The natural world is not to be annihilated but transfigured. Jesus' "Kingdom of God" is Teilhard de Chardin's "World." In this, he follows the concept of "universal renewal" announced by Peter in Acts 3:21. He maintains that "Faith in the World" entails, if it is to be well-founded, first of all faith in the spiritual side of human life, then faith in a personal and personalizing God, and finally faith in Christ.

RADICAL TREATMENT OF EVIL

It is with the problem of evil that Teilhard's teaching is most radical. He objected to the excessive emphasis on the fear of evil, compared with the hope and confidence engendered by bet-

ter action, which he felt encouraged man's sense of responsibility. For him, evil is "an evolutionary biproduct resulting from resistances to the spiritual ascent inherent in matter." He argued that there can be "no order in process of formation that does not, at all its stages, involve disorder." Evil, moral as well as physical, is involved in the structure of a world in process of becoming. Yet "statistical necessity does not imply obligation, nor do away with freedom." "For example, it is statistically necessary that when a large number of letters are posted, some mistakes will occur: stamps forgotten, wrongly addressed, etc. At the same time, everyone who sends a letter is not free to make a mistake . . . It is inevitable, necessary, certain, that in a town full of hot-tempered people, a quarrel will break out, sometime, between some two. But it is not inevitable, nor necessary, nor certain that at any given moment a quarrel will break out between these two people." In Teilhard's vision, sin consists in falling back among lower creatures--virtue in carrying them along with him to higher levels.

God--the Omega, or the Omega point, as he called it--is central to the thought of Pierre Teilhard Chardin. He wrote: "The religious aspirations of Mankind today are distressingly vague and aimless . . . Humanity, now emerged into consciousness of the movement that draws it along, has ever-increasing need of some Direction, some Solution, to which at last it can give its allegiance . . . What is good and what is evil? And can we even say that there is such a thing as good or evil, so long as we hold that there is no definite direction to the Evolution that carries us along?--Is effort really superior to enjoyment? Disinterestedness better than selfishness? Kindness preferable to force? --For lack of some guiding point in the Universe, diametrically opposed views on these essential points are plausibly defended. And, meanwhile, human energy, with nothing to guide it, is lamentably dissipated on our Earth . . . All this disorder comes logically to an end--all this restless movement is polarized as soon as we discover that there is an end to which Life is directed."

God is the "conscious center of total

convergence." God is "what lies beyond" all objects we can apprehend. The real Infinite is not an infinite of dispersion, but of concentration. The term of universal convergence and the final summit of the completed world which is primordial transcendence must also inevitably "possess in eminent degree the quality of Person. Everything rests on the primacy of the Person." He felt that traditional pantheism is a "betrayal of the Spirit." Yet he often used the expression "Christian pantheism."

WHERE JESUS CALLED CHRIST¹ COMES IN

In order to understand Teilhard's emphasis on Christ, it is necessary to realize his concern with the personal. He wrote: "Christianity is first and foremost the religion of the person. The essential core of Christianity is to maintain and preserve the primacy of the Personal."

"Starting from the Man-Jesus, a phylum of religious thought appeared in the religious mass, outside which the idea of God and the gesture of adoration have never assumed such richness, such coherence, and such flexibility. And all this sustained and fostered by the conviction that it answered to an inspiration and revelation come from on high."

"Jesus appears to me as essentially invested with the power to give the World, in him, its definitive form. He has been consecrated for a cosmic function." Cosmogenesis culminates in Noogenesis, and Christogenesis is the extension of Noogenesis. "A general convergence of religions toward a universal Christ, who, fundamentally, satisfies them all: that seems to me the only conversion possible for the World, and the only way a Religion of the future can be conceived."

ARTICULATE, INFLUENTIAL

Teilhard de Chardin's influence on the modern religious world is obvious. He articulated the vision of many moderns in forceful, scientific, and beautifully poetic language. Since for us faith is primarily a way of life rather than a creed to be proclaimed, it is not something that can be reduced to an articulated set of principles.

In an age of ecumenical break-through and doctrinal pluralism, sectarian particularities of belief seem largely irrelevant and even a little quaint. What is important is not the doctrine of predestination, for example, but the mystery of man's relationship to the ultimate that lies behind it. A Christian must accept the incarnation--but there is room for differing interpretations of Jesus' relation to God. The resurrection is, as St. Paul insisted, the cornerstone of faith; but how one defines this unique defiance of death is of less moment.

Even in Teilhard de Chardin's own Roman Catholic Church, which had traditionally upheld the immutability of dogma, there is widespread recognition by theologians that all formulas of faith are man's frail and imperfect vessels for carrying truth. The central axis of religious concern has shifted to questions of the meaning

and usefulness of religion for this life, for "building the earth," and he has been a major factor in this reformulation.

As a conclusion to his life and teachings, I suggest the opening words of his little booklet, How I Believe:

If, as a result of some interior revolution, I were in succession to lose my faith in Christ, my faith in a personal God, my faith in the Spiritual, I think that I would still continue to believe in the World. The World (the value, the goodness of the World): that, in the final analysis, is the first and the last thing in which I believe. It is by this faith that I live, and it is by this faith, I feel, that at the moment of death, mastering all doubts, I shall surrender myself . . . I surrender myself to this undefined faith in a single and infallible World, wherever it may lead me.



1. Following the thinking of Alfred Loisy, the editor distinguishes between Jesus, the Jewish teacher, and "Christ," an idea borrowed from the pagan mystery cults and superimposed on the record of Jesus, after his death, by Paul of Tarsus. Did Loisy and Teilhard ever confront each other?

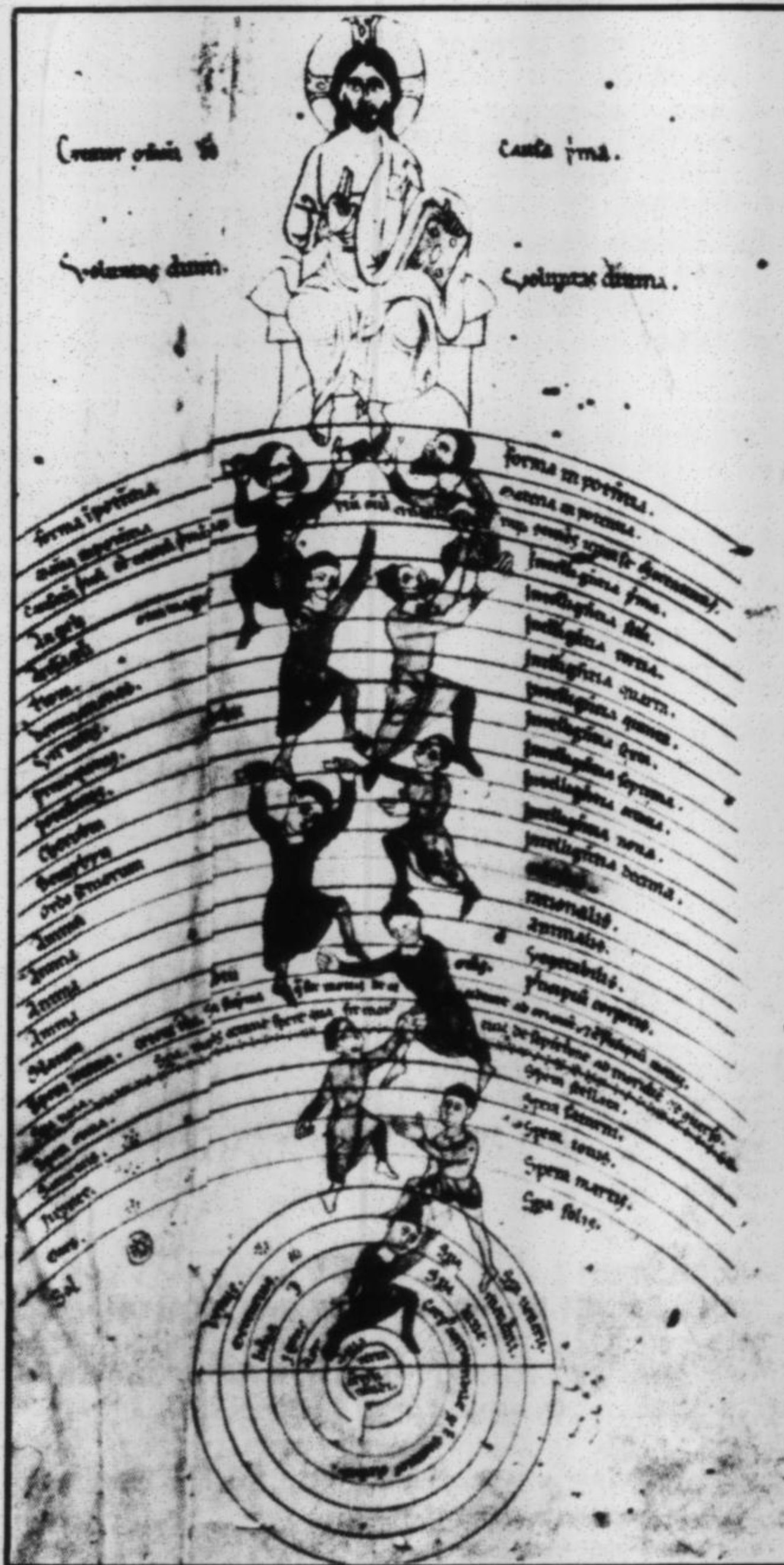
In the Service of Humanity

Jeffrey A. Isbrandtsen

One of the predominant themes that run throughout the accepted canonical texts of both the Hebrew and Christian scriptures is that of the juxtaposition of the true and faithful servant with the servant of selfish desire. Abel and Cain are archetypal examples of this spiritual dichotomy and, indeed, if we were to search the scriptures very carefully we would find that every positive aspect has its negative counterpart; every growth its corresponding decay and every manifestation of God is portrayed against a background of apparent opposition. To illustrate this point, we might look at the relationships between such figures as Moses and Pharaoh, Isaac and Ishmael, Jacob and Esau. The list of such pairs goes on and on.

For the moment, let us look at the characters, spiritual and mundane, of the sons of the first human beings, Adam and Eve, for therein we might find a key to understanding the two opposing forces which are to be found within each of us.

The first-born son of the Father and Mother of humanity was Cain, whose name traditionally has been said to mean "possession", or "acquisition". "Cain was a tiller of the ground" (Gen. 4:2), and it was he that offered Yahweh "produce of the soil". The name of the second son of Adam and Eve was Abel, which in the Hebrew language means "breath", "vapor", and, interestingly, "vanity". Abel was a "shepherd and kept flocks", and he brought to Yahweh "the first-born of his flock and some of their fat as well". As most are aware, Yahweh accepts the offering of Abel but rejects that of Cain. This caused Cain no small amount of pain and, in his anger he slew his brother, the peaceful shepherd. For this action



Cain was "accursed and driven from the ground that had opened to receive" his brother's blood. He then became "a fugitive and a wanderer over the earth" (Gen. 4:12).

Strangely enough, when Cain complains of the harshness of his punishment and points out that he would be at the mercy of any that should come upon him, Yahweh softens and says, "Very well, then, if anyone kills Cain, sevenfold vengeance shall be taken for him." So Yahweh put a mark on Cain, to prevent whoever might come across him from striking him down." The narrative ends with Cain leaving for "the land of Nod, . . . east of Eden" (*Ibid.*, v. 15,16).

The story of the two brothers is fraught with meaning, through nuance, allegory and mystical symbolism. The very names of Cain and Abel cry out with meaning far beyond their mere technical breakdown or mundane etymology. This is especially true in light of cabalistic perception, whereby these characters take on meanings which go far beyond the basic symbolic structure of their personae.

Let us take, first, the name of Cain. In Hebrew the letters of his name are Koph, Vau, Nun (final) (כַּיִן) which have a Gematriac value of $806 = 14 = 5$. The number five, cabalistically speaking, symbolizes the descent of spirit into matter, uncertainty, and the form or structure of religion, law and ceremonial worship. All of these are attributes of the archetypal persona which we call Cain. Furthermore, the number 14 is viewed firstly as an extension of the number five in the sense that it is the number five projected into time and space and, also, in its own right, as the spiritual art of the transmutation of matter into spirit. In short, it is the process whereby the material consciousness is transformed into its spiritualized counterpart. This concept is central to the words of St. Paul found at 1 Corinthians 15:53: ". . . our present perishable nature must put on imperishability and this mortal nature must put on immortality."

The number 806 is a further extension of 5 and 14. The root word "Cain" is related to KOON which means "to lament" or "chant a dirge", and by Gematria is related to the following words:

MShNIVT : repetition, oral study; traditional law (Mishnah), a collection of traditional laws

RVM : to be raised up; haughtiness

ShVRSh : to take root, be firmly established

ShVCh : to hedge about, fence up; branch

TzIVN : dryness, parched ground; sign post, monument, mark: ZION

There appears to be something quite remarkable here beneath the surface. From one standpoint it would appear that Cain is the "bad guy" in our story, and so he has been portrayed in the ecclesiastical theology of some 35 centuries; however, as usual, there is more here than first meets the eye. In no way do we wish to downplay the activities of Cain; his arrogance and fear, his anger and rebellion. Yet, at the same time, we cannot forget who he was - namely, the son, the FIRST-BORN son, of Adam and Eve - the first beings possessing the human consciousness who were, in turn, the first-born of Yahweh. The connection here is quite powerful and is deeply rooted in the mystical significance of this tale.

Let us examine for a moment the list of words having the same numerical value, by the system of Gematria, as Cain. First, Cain can be seen to be "rooted" deeply in matter; his attention is given over to the conquest of matter. He attempts to work the earth so that it might bear fruit, but in so doing he becomes "haughty" and in some respects turns his back on his God, Yahweh, neglecting his spiritual duties to a degree and offering instead of the best of the fruits of his labor, merely "some of the produce of the soil".

For this, Cain suffers rejection and is instructed to "lift up your head". In other words, instead of concentrating on what he can produce through his self-centered efforts, it would be best to turn toward those things that God would have him watch over and do.

The murder of Abel compels Yahweh to send Cain forth, no longer allowing him to create from matter. The material plan thus becomes as "parched



Cain slaying Abel.

ground" for Cain, no longer carrying the emotional, life-giving force of water in it. Furthermore, Cain becomes, as it were, a "sign" or "monument" carrying the "mark" of Yahweh's decree - a projection, if you will, of the karmic implications of both Cain's act and the repercussions of it. This mark sets him apart from the rest of humanity; in essence, it sets a "hedge about", or erects a "fence" to shield this "branch". For, even though Cain has offended God, even though he has turned from the path set before him, and instead pursued self-centered goals, God still sets a mark on him so that he will be protected from the vengeance of other human beings, so that he might have a chance to return to that path. So Cain departs for Nod (Nun, Vau, Daleth - נֹד), which gematriacally is valued at 60 and carries the mystical meaning of imperfection but also evolution. Since 60 is composed of 6 x 10, we can also see that Cain has

been sent forth to perfect himself and the creation he labored at, for 10 carries the meaning of perfection through completion.

In one sense Cain is Zion - the spiritual Israel - of whom the prophet Ezekiel spoke when he stated that God said ". . . all the house of Israel . . . are impudent and hard-hearted" (Ezekiel 3:7). Yes, Cain is Zion, for Zion also became enamoured of the material plane and was caught in its allurements. They turned their backs upon God and were made to pay for that foolishness by being forced to wander the face of the earth, despised by all people, until that time when they shall remember their origins as well as their duties. Thus, in Nod, the land of imperfection and evolution, Cain is forced to adopt law as his guide and shield - but not the Law of Moses or Adam per se - rather, its oral counterpart. Not Torah, but Mishna . . . the law of the Hierophant . . . the religious path as opposed to the spiritual path. That law is the recognition of God through form rather than by direct intuition.

Corinne Heline has said of this:

"Cain, head of the line of Fire, was a tiller of the ground. His sons, centered in mind and bent on working out their own salvation, are struggling upward through the darkness of materiality. Not until their minds have become spiritualized will they again find the Light for which their restless, immortal spirit is ever seeking." (New Age Bible Interpretations, Vol. 1, p. 44.)

In the philosophy we call Cabalah, man (his conscience) stands at the center of what amounts to being tremendous cosmic tides. On one hand, man can experience God - not just experience, but become one with Him. On the other hand, mankind is placed in physical vehicles on a physical plane where matter has its greatest attraction, its very profusion demanding attention. Thus, man finds himself between a paradise that calls and a prison that holds. As Moshe Chaim Luzzato has said: "He is placed, between perfection and deficiency, with the power to earn perfection."

But, as Luzzato and others have pointed out, man must work for his perfection and his share of paradise.

Beyond that is the requirement that each must do so only through his or her free choice. It must be an exercise of free will. The physical body has its language and its persuasions. As our Indian brothers would say, "the veil of Kama" is ever dancing before our outer eyes seeking our attention. Yet, within each of us, a faint yet extremely compelling voice calls to our hearts across infinity, saying "return."

These two urges - the material and the spiritual - are termed Yetzer Tov (good urge) and Yetzer HaRa (evil urge). They are constantly at battle with one another within ourselves, our souls and bodies. To follow the path of the Yetzer Tov is to move ever upward on Jacob's Ladder - the soul pulling the body with it in its ascent until such time as both are spiritualized. In esoteric Christianity, this rising transformative process is seen in the Gospel narratives, reaching its ultimate expression in the Ascension of the Risen Lord Christ. Following the Yetzer Ha Ra leads the soul into a deeper communion with Matter, taking the soul away from the spiritual Gan Eden (Garden of Eden) toward a point of extinction, for any life removed from its conscious link with God cannot long live. The rising takes one through self-consciousness to SELF-LESS CONSCIOUSNESS, GOD. The lowering takes one to selfless consciousness also, but this consciousness is no awareness - oblivion - a point where matter's chains become too hard to break. To follow the Yetzer Tov, we must become "servants of the Lord", in all of the senses and will all of the implications which interpenetrate that phrase and give it its power.

When we say that we are here to "labor in the service of God", we are not stating that we are doing something for some thing, some god, which somehow is removed from us. Nor do we wish to imply that our limited human concept of self is participating in some action for that God. Rather, we should see that what we are involved in is a means whereby God can be said to be rendering a service to Himself using us as little more than an instrumentality. There is a limitation to this statement which we should note, namely that such ser-

vice and the ability to become part of that process is through the path which leads us away from concepts of self toward an identification with God and, finally, an immersion in the essence that is His.

The pretense of service, whether clerical or otherwise, is the result of a failure to perceive the true nature of the work that each of us finds himself or herself involved in during each incarnation. Jacob Boehme has said:

"The object of our life should be to die continually in regard to our human selfhood, and to live only in the love of God, laboring in His service. Thereby our activity will become blessed." (Stiefel, xi. 527)

The death of self is a universal theme, found within the mystical religious thought of all cultures. To many Buddhists, the wheel of Samsara, the plane of suffering, is intimately likened to Self-desire alone. It is the personality that, once created by the Self, sets itself up in opposition to the whole of the greater life to which it belongs and in which it lives, moves and has its being. Allan Bennett has said that until such time as we "cast out Self and its desires completely, and live and work at last for Life unlimited",¹ suffering will follow us from life to life.

But we have been offered a means of escaping the wheel. It is a short cut, to be sure, yet at the same time it is the only path available. It is a dangerous path, for there is much to lose . . . but also much to gain. The gate to this path is service! How many times have we heard those words? Who can count them? How many have forgotten them?

"Many do fall, and have fallen, who have seemingly forsaken the world - I grant all that. And when they should have become God's servants . . . , because they would not rule themselves by true and spiritual teaching, they have become the devil's servants . . . , and are now hypocrites or heretics . . . , to the detriment of Holy Church." (The Cloud of Unknowing, p. 18.)

Cain lost sight and fell, carrying all of us with him into the wilderness. His disobedience is our disobedience and we must still deal with

the Yetzer Ha Ra within us. The Rule of the Holy Order of the Rose and Cross reads:

"The word 'theocratic' shall be understood to mean 'God governed' . . . disciplined obedience is certainly useful and praiseworthy, but it is merely human. Priestly obedience, as well as religious obedience must be essentially cosmic, based on faith and charity. It must come from the bottom of the heart and be eager and joyous, given because of the love one has for Christ. By cosmic obedience or theocratic obedience we submit ourselves to the will of God and to the orders of those who represent Him within the Order and the Church

• • • • •"
We all wish to be the Faithful Servants of Our Lord, but there is a price to pay, even for this desire. Matthew 24:45 asks, "What sort of servant, then, is faithful and wise enough for the master to place him over his household to give them

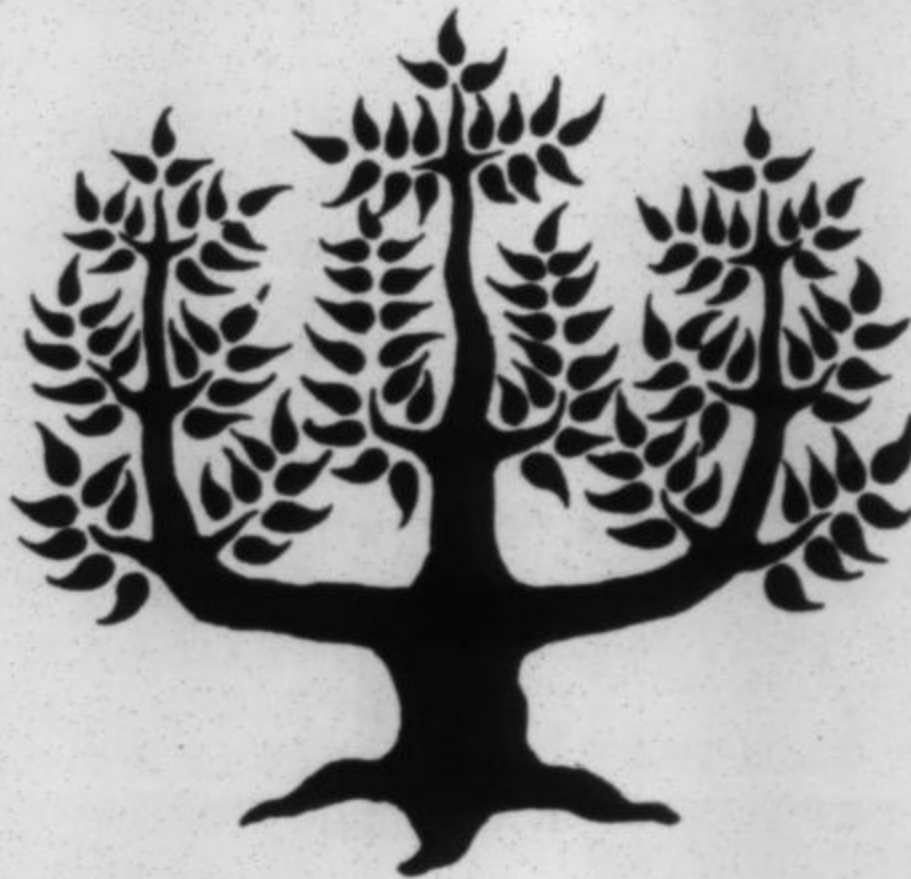
their food at the proper time?"

Jacob Boehme answers:

"He who hopes to perform something perfect and good, wherein he may rejoice eternally and enjoy it, let him come out of his egoism and self-will and enter into submission within the will of God." ("Calmness", xi. 1)

Man cannot serve until there is a necessity for service. As the necessity arises, each one that has been called stands ready to answer the summons. Spread the love of God wherever you can. Whatever you choose to do, do it lovingly. Love is the greatest power in the universe. Love becomes a great magnetic power and draws unto itself the still greater essence of the Presence of God. As the Masters of old lived their portion of life serving others as "Unto God", so continue to help others to behold all life as God's life, and you, too, shall serve as "Unto God".

AN INTRODUCTION TO THE STUDY OF
THE K A B A L A H



W. WYNN WESTCOTT

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All Scripture Is Inspired of God

By Edward C. Sullivan



In Volume III, No. 2 of the AROHN we discussed the concept of the entire Bible's being divided into five major sections. Each division reflects its major cabalistic theme which in turn corresponds to its number within the series. Thus, the first five books of the Bible make up the first division, its major theme being unity or beginning. The fifth division of the Bible is the New Testament, its major cabalistic theme being government, the Kingdom, which corresponds to the cabalistic meaning of the number five.

In this issue we will briefly discuss the question of an infallible Bible. In so doing, we must touch upon the subject of scriptural inspiration. I would like to begin this discussion with a direct quote from the "Liberal Catholic Statement of Principles" as outlined in "The Rule of the Holy Order of the Rose and Cross", at page 26:

"The Liberal Catholic Church teaches that the scriptures are not verbally or uniformly inspired, but only in a general sense. It considers that they contain much that is divinely inspired; also that with things literally true are mingled others which maybe, as Origen taught, allegorically and spiritually understood. It recognizes that the books of the Old Testament are of unequal value.

"It would suggest that there are also evidences of the existence of the highest inspiration in other scriptures. Indeed, the knowledge of Eastern religion and psychology, which has become increasingly available, throws much light on the interpretation of Christian doctrine."

The question of infallibility and inspiration are closely linked for obvious reasons. For 2000 years, Christians have deemed the Bible authoritative. The authority of the scriptures for Christians is viable only if they are true. If one destroys the trustworthiness of the Bible, nay all scriptures, then their authority disappears as well. If we accept the truthfulness and authority of all scripture then they become normative. To accept the notion of scriptural authority and simultaneously declare in favor of errancy is to build on shifting sand. Infallibility and

authority would appear to stand together.

Everything that is true and worthy within the Church has its foundation in scripture. This is certainly true of the Dogmatic Cabalah. But this does not mean that the Bible was mechanically and verbally inspired. If the Bible is the Word of God, then it is the Word of God! The "Statement" says the Old Testament is of unequal value. I would go further; i.e., the New Testament is of unequal value as well! This does not detract from Holy Writ, for we are speaking in a relative sense.

St. Clement of Alexandria and Polycarp advocated such a view. St. Clement wrote: "You have carefully studied the Sacred Scriptures, which are true utterances of the Holy Spirit. You know that in them there hath not been written anything that is unrighteous or counterfeit." In the case of St. Clement, "from his infancy he had been taught to reverence every letter of the Greek Bible, and he felt no difficulty in believing that He Who inspired the prophecy had inspired the translation also . . . Clement's view of the plenary authority of the Old and New Testaments is unequivocal: he admits the doctrine of verbal inspiration, but finds himself sorely tried by the difficulty of reconciling his reason with his faith, the philosophy of Greece with the teaching of the Law and the Prophets . . . he advocates no bald mechanical theory which leaves no room for the exercise of men's faculties, but that the human side of inspiration must be allowed due recognition . . . And once more Clement teaches us that the man who believes the Divine Scriptures with sure judgment receives in the Voice of God, Who bestowed the Scripture, a demonstration which cannot be impugned."¹

Athanasius wrote: "The Holy Scripture is mightier than all synods . . . The whole of our Scriptures, the Old Testament and the New Testament, are profitable for instruction as it is written."²

Gregory of Nazianzus, and his brother Basil the Great both made similar claims. Gregory wrote:

"Nothing he tells us, is without design in Scripture: Every stroke and

every letter has its special significance. 'We trace the accuracy of the Spirit in detail to each separate stroke and letter; for it is blasphemous to suppose that exact pains were bestowed by the compilers of the Books, or even the smallest letters, without design.'

His brother St. Basil said, "The words of Scripture were dictated by the Holy Spirit . . . No single syllable of the sacred writings is to be neglected. Every word or action must be accepted on the testimony of inspired Scripture."³

Chrysostom (fourth century) said, "There is divergence in the historical narratives of the Gospels . . . but there is no contradiction."

Origen has also written, "Every letter, how strange so ever, which stands written in the Oracles of God does its work."⁴

When we begin to recognize the Cabalistic codes in scripture, to study the spiritual meanings, to discern the allegorical passage from the literal, to note the lofty ideals, the prophetic insight, the hidden wisdom we begin to also appreciate why the early Christians and the Church throughout the ages held to the authority of the Bible.

When erroneous interpretation, and an ignorance of the spirit and meanings, codes, symbols and allegories began to be ignored down through Church history, both the Bible's inspiration and authority began to be questioned.

Inspiration involves infallibility right from the beginning. God the Holy Spirit cannot lie. If the scripture is inspired at all, it must be infallible. If a portion of scripture is not infallible, then that portion cannot be truly said to be inspired. If inspiration allows for error then it ceases to be inspiration. Moreover, it loses its authoritative value as a guide, at least to a degree - certainly it will be doubted. Now, all of this does not mean that the authors of Holy Writ were infallible men. In fact, and this is precisely the point, they weren't. But human fallibility does not preclude an infallible Bible. This was the chief contention of those Christians who understood the doctrine of the Gnosis, the Divine Knowledge that imparts eternal life to the illumined and inspired one (properly termed a

gnostic).⁵ The authors of Holy Writ were infused with the Sophia, the Wisdom of God, and wrote in this state that which is properly called Scripture. Yes, all scripture is inspired of God and beneficial for teaching and instruction.⁶

Annie Besant has written:

"All books (holy) contain fragments of the Revelation, selected by One of the Great Ones who hold it in trust; such a fragment is embodied in what down here we call a Revelation, or a Scripture, and some part of the world rejoices in it as in a treasure of vast value. The fragment is chosen according to the needs of the time, the capacity of the people to whom it is given, the type of the race whom it is intended to instruct . . . in these deeper meanings lie concealed, sometimes in numbers, sometimes in words constructed on a hidden plan - a cypher, in fact - sometimes in symbols, recognizable by the instructed, sometimes in allegories written as histories, and in many other ways.

"The inspired man is the man to whom some of this Revelation has come by the direct action of the universal Spirit on the separated Spirit that is His offspring, who has felt the illuminating influence of Spirit on Spirit. No man knows the truth so that he can never doubt it, until the revelation has come to him as though he stood alone on earth, until the Divine without has spoken to the Divine within, in the temple of the human heart, and the man thus knows by himself and not by another."⁷

When the Divine spoke to the Divine within the authors of Holy Scripture, then the Revelation became what they wrote, a truth, hidden to be sure, for "the things of God knoweth no man but the Spirit of God . . . which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth."⁸



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1. The Inspiration and Authority of Holy Scripture, A Study in the Literature of the First Five Centuries, New York, Macmillan, 1919, Vol. II, p. 71.
 2. Ibid., pp. 93, 96.
 3. Ibid., pp. 105, 108.
 4. Ibid., pp. 79, 80.
 5. St. John 17:3.
 6. 2 Tim. 3:16, 17.
 7. Besant, Annie, Esoteric Christianity, A Quest Book, 1901, Chapter XIV, "Revelation".
 8. 1 Cor. 2:11, 13. Note also Esoteric Christianity, p. 254.
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IGNATIUS LOYOLA
AFTER A PAINTING BY RUBENS

Conversations:
Abbot George Burke

PART I



[Editor's Note: The following is an interview between AROHN editors Fr. Edward C. Sullivan and Jeffrey A. Isbrandtsen and Abbot George Burke. The interview took place on June 26, 1980 at the annual Liberal Catholic Church retreat at King's Canyon National Park in California. Some of Abbot Burke's comments may be controversial. The views expressed in this interview are not necessarily the views of the Church of Antioch, the Holy Order of the Rose and Cross (or AROHN publishing), or any of their respective members. Some of our readers may have seen Abbot Burke and some of the monks from the Holy Protection Monastery on the television show "Real People" recently. We hope our readers will find the interview interesting.]

"I saw that Christ had come to really transform people, not just make them well-behaved and devout human beings."

AROHN: Abbot George, to begin, would you give us some basic insight into your past experiences leading up to your present situation?

Burke: All right, I'll tell you about my religious background since I don't consider my external or transitory background in a peripheral incarnation to be very significant. I was raised a Fundamentalist Protestant, but in a family that was very mystically inclined. I grew up with people who had both prophetic gifts and gifts of healing. Therefore my Protestant experience wasn't as dreary as it is in many instances. Because of this orientation I began to develop more and more along those lines, and through my study of the Bible I saw that Christ had come to really transform people; not just to make them well-behaved and devout human beings, but to actually open the gate for transcendence of the human condition.

After trying the Protestant way for about 20 years, I finally had to face the fact that it didn't work. For years I thought there was something wrong with me, but then I took a realistic look around and realized it was the system itself which did not produce the desired or claimed result. So I stopped attending church and began studying other philosophies. The first breakthrough came when I read the Bhagavad Gita, which I still believe is the fundamental expression

of universal spirituality. You find there the most plainly and beautifully expressed exposition of what Huxley called "The Perennial Philosophy".

Having read the Bhagavad Gita, I next went to the Upanishads, and from there to the study of various Eastern writings, mainly Indian philosophical writings. I took up the practice of Yoga, and after some time I decided to go to India to see whether the presentation of Indian philosophy and the practice of Yoga that we got in the United States was really authentic. In 1962, I did go to India and discovered, as I had suspected, that indeed I had been taught almost nothing authentic.

While in India I visited with a great number of spiritual leaders, some of them very famous and some of them completely unknown. In fact, I think some of them are unknown to any non-Indian except myself. While in India I spent most of my time under the spiritual direction of Sri Sri Ma Anandamayi who is perhaps the best-known contemporary religious or spiritual leader in India. On that first trip to India, I was initiated into the classical Hindu monastic order of Shankaracharya by Swami Vidyananda Giri who was a disciple of the Head of the Order of Shankara.

Upon my return to the United States, I found myself in a peculiar position because, in my opinion (which hasn't changed over the years), the two or three groups presenting Oriental philosophy were not a particularly authentic reflection. Although a couple of the major ones actually requested me to live within their organizations and work for them, I didn't feel that it would be a con-

genial atmosphere since I had adopted a very classical, orthodox approach to my disciplines. So, I eventually ended up living for two and a half years in a Greek Orthodox monastery on the East Coast, which was heavily oriented toward the mystical Athonite tradition.

"The psychology of an Eastern Christian and the psychology of a Buddhist or Hindu are identical."

I found in the expression of Eastern Christianity a great similarity, not only to Oriental religion, in the ceremonial, such as offering rice for the dead, as Hindus do, but in psychology. In my experience, the psychology of an Eastern Christian and the psychology of a Buddhist or Hindu are identical even though the dogmatic traditions may be different. At the end of the three-year period when a person is more or less expected to declare himself a permanent resident in the monastery, I left, being unable to make that commitment.

After leaving the monastery in Boston, I went to Illinois and, with three other people, started a kind of small hermitage. This was in 1967. In the fall of 1968 all of us went to India.

After spending some time there, we came back to Oklahoma City in 1969, and there we had a sort of ashram which began to grow.

AROHN: This was within an Eastern tradition?

Burke: Yes, the emphasis was on meditation and so on. I used to give

"I was drawn into what I call the 'guru circuit', not as one of the products for sale, but rather as part of the window dressing."

talks every week on some aspect of Eastern thought such as the Bhagavad Gita, and so on. Naturally, I was drawn into what I call the "guru circuit", not as one of the products for sale, but rather as part of the window dressing. By that I mean that I was invited to various kinds of functions, yoga retreats, seminars, etc. to speak.

While travelling the guru circuit, I observed four very disturbing traits universally. And I'm not making any exceptions to this. (1) A total disregard of basic ethics, or to put it in a more modern parlance, their days and nights were spent in ripping off their unsuspecting disciples. (2) A completely unauthentic, distorted and, in many cases, fabricated presentation of what was Eastern philosophy and what was yoga. [Some of these gurus had even invented their own systems, because they didn't know anything else. Even an American who had done nothing but read several paperback books on yoga would know more about yoga than these people.] Sometimes they advocate very dangerous practices, such as the continual repetition of so-called Bija mantras because they didn't want their American students (including many Roman Catholic priests and nuns), to know that they were invoking diety forms. For example, if a normal guru in India were going to initiate someone into a mantra (and that is the common initiation in India) of say, the mantra of Shiva, he would initiate that person into the mantra Om Namah Shivaya. So these gurus, not wanting their Christian oriented disciples to be reluctant to do this practice, would therefore tell them to go around saying "Om Hoong Namah". Then when the student would ask what the mantra meant, the guru would tell them it didn't mean anything; "it is just vibrations to soothe the nervous system." Transcendental Meditation is in the foreground of this type of deception.

AROHN: What do you think there is in the psychology of the West that makes Westerners flock to this type of deception?

Burke: Well, first, there is the positive and negative aspect. The

positive aspect is that it is definitely within every person to want to experience God and God is, for this world, mystikos, or hidden. So mystical experience and God experience have to be the same thing. They have that drive, fortunately, to want to reach that hidden God. Many have simply given up, having gone through the spiritual leeching out process of Roman Catholicism and Protestantism, yet still some people know that it has got to be there. So they search. That is the positive aspect.

The negative aspect is that they are ignorant; they don't have any background. Some of them, of course, aren't really that sincere. They just want to be able to hang a photo on the wall and say, "That is my guru; look at that beard; look at those shining eyes."

But, a lot of the people are sincere and I have seen people's lives hideously disfigured through these gurus. I have seen the most cruel deception. We are used to the idea that discount TV stores and used car lots cheat unsuspecting customers, and we know that in religion there is some kind of con work, but usually it is just getting money - it isn't wrecking the life of the seeker. The person gets ripped off and still lives a normal life; his or her life is not destroyed. And when I say "destroyed", I mean destroyed to the fullest extent - psychologically destroyed. I have had people come to me with deep psychological and even neurological problems, tendencies to commit suicide, depression. Very gently, I would introduce to these people the idea that maybe what they had been taught by these people was at the root of their problems. I had two most dramatic cases of people who were visiting us in the monastery. I asked them to try an experiment and just stop the practices they had been taught by these "gurus" (and had been doing for years), and see what would happen within two or three days. Each of them came back within 30 minutes and said, "My God, I feel like a totally different person. That mantra was completely twisting me."

On the other hand, though, one man I talked to, who was quite an intelligent person, had been initiated by one of these supposed gurus, and had made his practice quite habitual. It was literally driving him crazy. He listened to me and decided he would quit, but as he was used to spiritual discipline and wanted something to do, I told him that if he was familiar with the Way of the Pilgrim and Eastern practice, he should simply meditate on Jesus and use the holy name of Jesus as a constant prayer. He tried it and so strong was the grip of this other practice on him that he went into catatonic states for hours as if some force were trying to prevent him from even calling on Christ. He became violently ill when he would speak the Holy Name, and finally, after about a week of not being able to eat or sleep, he went back to the previous practice.

AROHN: Why are these Indian spiritual leaders flocking to the United States and Europe?

Burke: One of the reasons they are in America is that no Indians will pay any attention to them. There is, as Agheananda Bharati has pointed out, the "pizza effect". They will come to America, become famous, and when they go back to India, people will come and adulate them. Then they will take photographs of that and publish it in their publications in America, saying that the great master is beloved in East and West. I have heard people sitting and expounding views in America for which they would be laughed off the stage in India. Some, I think, have got the idea that in the long run it will be "good for these people," so it doesn't matter how they go about it.

AROHN: Taking the view that any spiritual discipline is better than no spiritual discipline, do you feel that they are supplying some need or doing well by some?

Burke: Perhaps. But nearly every one of these gurus is a former businessman who took up the guru life. Almost none that I can think of practiced spiritual discipline as a young man,



later becoming a spiritual teacher, or entering monastic life before becoming a spiritual teacher. Nearly every one of them had a family and was very successful in what our English cousins rather contemptuously describe as "trade". They simply went from one kind of trade to another. Some of them, by the way, were in the auto business. One was a taxi driver!

So, this is the way it happens. America is still the land of promise and there is a lot of gold in those disciples.

AROHN: What is the third part?

Burke: Point three was that they hated Christ. I don't mean they just hated Christianity. I found in these people and then in their more "formed" disciples a basic hatred of Christ. Not just a view that he was a lesser figure, a view that you do sometimes find in India, some classifying him as just a great saint or prophet. But I found there was a real hatred of Christ in the "guru circuit". Of course, the popular line is the unity of all religions, and respect for all religions - and it is just that: a "line." For example, one of the members of our monastery was involved in the yoga movement and attended a retreat held by one of the super gurus. When he asked the guru about something written in an epistle of St. Paul, this "loving," "all-embracing," "universal" guru just tapped his head, indicating that St. Paul was crazy.

The fourth point was I found they hated all religion, including Hinduism as well. I have listened to some of these gurus speak very mockingly and satirically, of the religious practices even of India. I found the one thing that they loathe the most is worship of God - whether Jewish, Christian, Buddhist or Hindu: they hated it. They are all very big on weddings, and trot out all the Hindu ceremonies then, but when it comes time to worship . . . they are "beyond it" all.

So, being an incurable theist, you can imagine how I was affected by this. I ran into conflicts on all four points. I didn't lie to people nor did I take money from people. Plus, when I was asked a question, I answered according to the traditional views. Then, I believed in Christ; I believed in the sacraments and in the Church. When I adopted Eastern thought I expanded my horizons, I didn't reject anything, although I did come to disagree with some of the interpretations of the Bible. I understood what was going on with the manifestation of God through Christ by studying Eastern religions. After all, Christianity is an Eastern religion; Judaism is Eastern. Because of this, people used to complain that I was a "crypto-Christian".

AROHN: How did you come to be affiliated with the Liberal Catholic Church?

Burke: After having all these experiences, and taking a good look at things, I came to realize that the vast majority of Westerners simply could not find any lasting value in most of the Eastern approach. I believe that we do tend to be reincarnated in about the same areas, and I think most of the people in this country have been coming to Europe or America in each incarnation. (We do make a few switches, but not many.) So they do not have what in India is called the samskaras, the subconscious or mental shaping, to understand the Eastern approaches. So I realized that as God in His Great Plan sent so many messengers, manifestations and incarnations into the East (in fact, you read in some of the Buddhist scriptures the concept that the Buddha can be born only in India), for the

West He has manifested and spoken through Jesus Christ and established His Church which is the sacred vessel of the spiritual life that manifests in the Sacraments. He did a truly unique thing in the known history of world religions; that is, He established a system whereby the Divine Life could be passed on through the ages even if the transmitters themselves were ignorant of what they were passing on, even if they did not understand its implication.

Christ effected this world initiation whereby this incredible spiritual force would never be lost as long as the right words and the right elements were present.

AROHN: You are speaking now of the Apostolic succession?

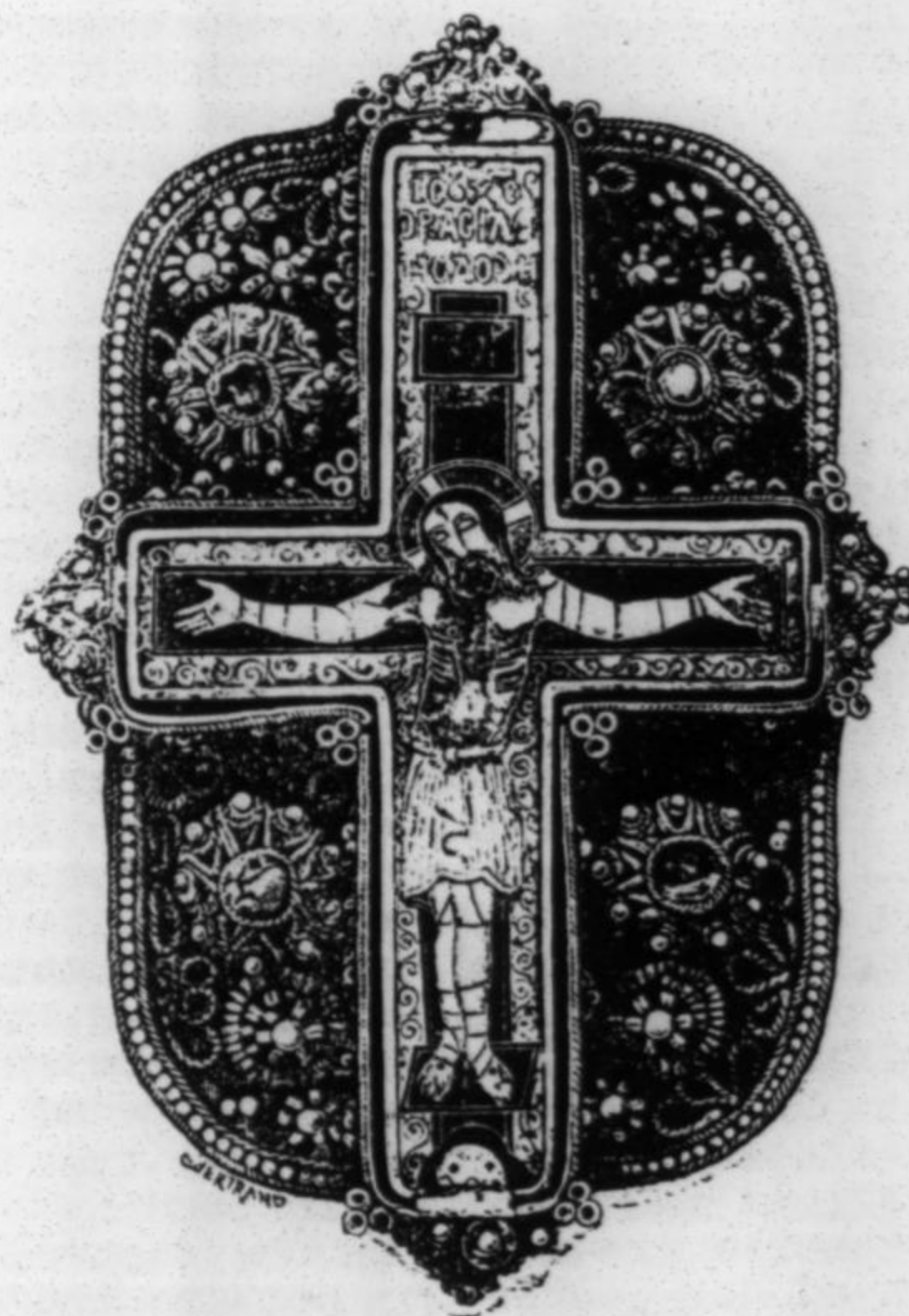
Burke: Yes, we are talking about Apostolic succession.

Through the channel of Apostolic succession, a person can be centuries away from Jesus' physical life on earth, surrounded by utterly spiritually unconscious (even spiritually degenerate) people, and yet he can not only literally encounter Christ, he can become united with Christ through the sacraments. The life of Christ, the blood of Christ flows in his veins; the flesh of Christ becomes his flesh. In this divine union, he can attain what any of those who lived and moved with the historical Christ attained. This is unique. There is no parallel for it in the history of religions that we know of. Therefore we justifiably speak of the "awesome mysteries of Christ."

So for this reason, I realized that this is what these people need: the Sacraments. What these really wonderful young people I had been dealing with needed to know was not how to breathe through alternate nostrils, but how to be born of water and the Spirit and have life in them. Now, how is that done? The classical sacramental churches are, to put it mildly, snobbish about and quite closed to the mystical views - especially reincarnation and karma. Yet, these are today's fundamental facts of life for young people and

concepts the Christian Church believed in for centuries. Anyway, I heard of the Liberal Catholic Church, where these esoteric facts were understood, yet in the framework of authentic Christian sacramentalism. As you are aware, there have been a couple of divisions within the Liberal Catholic Church in the last 20 years, but this kind of thing was not known to us. We wanted to get in contact with the LCC and we contacted the nearest bishop who was a bishop of one of the dissident Liberal Catholic groups. We wrote, explaining our position and our ideas. We had a lot of exchange; it ended with our being received into the dissident group, the Liberal Catholic Church International.

TO BE CONTINUED IN THE NEXT ISSUE OF
THE AROHN



Stones of Power

Chris Cville, F.R.C.

Rosicrucian tradition holds that The World As We Know It is not only the Shadow of the World As It Was but also the Foreshadow of the World To Come. We know, too, that present-day Knowledge is hopelessly inadequate compared to that of our very ancient ancestors; and that, again, our Knowledge can only lead us to the Future via the inexorable path of Evolution. This is one reason Rosicrucians are interested in matters historical. They lead us to our past and, therefore, our future. Unfortunately, most of the history of our species is lost in time. The shadows remain, however, in the myths and crumbling ruins of our predecessors. This paper explores one such "shadow", in an attempt to lead us out of the muddle of the past into the promise of the future.

All over our planet we find the enigma of the Megaliths. Literally "large stones", I use this word to lump together the phenomenon of Stone and Earth which have been arranged in a highly sophisticated pattern, and with great care. The Megaliths come in many forms. In Brittany and the British Isles, great stones have been maneuvered into circles, dolmens (upright stones with one balanced atop them, like at Stonehenge), and standing stones. The latter are sometimes found standing alone in the midst of some field for no immediately discernable reason. These arrangements are often associated with graves, an artificial mound (usually hollow and quite large) or some other type of man-shaped earth. These same type of Megaliths and their corresponding earthworks are found in the eastern part of our Continent; perhaps the kivas of the Southwest echo the hollow mound or grave concept. Other peoples

went into truly massive constructions, and we are bequeathed the Pyramids of Egypt, Mexico and South America. These again are associated with the cave or grave, the hollow within the earth. In China is found prehistoric engineering on a mind-boggling scale, for the landscape has been rearranged, valleys dug, hills leveled off or piled up, according to some mysterious, obviously compelling, plan. In fact, when we examine the scope of this world-wide undertaking of erecting enormously heavy and complex monuments of stone and earth, the question immediately arises: Whatever for? Surely our ancestors, being only human, took as dim a view of unnecessary toil as we do. Why then, for instance, did the builders of Stonehenge drag those bluestones over hill and dale for over 100 miles? Why not build where the rocks are? Or use different rocks? Were a couple of Egyptian pharaohs so egocentric that they committed the manpower of their land to build mathematically perfect piles of stone just so they could be buried in them? And how, in heaven's name, could the geomancers of China convince the populace to remake the land? What, isn't how Nature placed it good enough?

Of course these are rhetorical questions, but they put us on the right track. The mystery remains: Why build them at all? Here is where the fun starts, because no one really seems to know. With the possible exception of the Chinese, the descendants of those who built the Megaliths either have no idea who built them or why, or else use them in degenerate ways. In Britain, for instance, the practice of making offerings to the stones for good crops and healthy children survived into modern times. We read about the Druid observatory/temple of

Stonehenge and the bloody rites, performed by the Incas and Aztecs on the steps of their Pyramids. These are all ways in which the Megaliths were used, and can give us an idea of what they once were. They have most recently been used as sites of astronomical and/or religious observances. This is interesting, because to ancient man religion and astronomy were harmonious parts of the same thing.

If we take a deeper look at the astronomical aspect of these monuments, we discover some pretty amazing things. That Stonehenge is a complex astronomical computer is now an accepted fact, and the accuracy of the Mayan calendar is likewise established. In fact, the calculations that resulted in the alignment of Stonehenge and the carvings of the temple walls of South America are akin to a mania and are certainly the result of decades, perhaps even centuries, of observation and record-keeping. Why would our ancestors want to be so precise about the passage of time? Was it because they needed to keep track of the seasons for farming purposes? I doubt it; one needn't chart the mathematical symmetry of the heavens to know when to plant or harvest. Was it because of a deep, primitive awe of the Universe? Or were they just dedicated scientists, tinkering with their version of the atomic clock?

I believe Immanuel Velikovsky is on the right tract when he suggests that, following a vast natural cataclysm, the survivors built the observatories to recalibrate time. If his theory, shared by Otto Muck and Ignatius Donnelly under different guises, of the poles shifting following a cosmic collision is correct, and the rotation of the earth were overturned and realigned, then the ancients would want to "reset their clock", so to speak. (That the poles have indeed shifted in the comparatively recent past is a geologic fact, established by determining the magnetic alignment of certain metals within rock formed at the time of the shifts). This is as good an explanation as any for the incredible accuracy of these prehistoric "clocks".

But might there not be something else at work here? If time were being re-

worked due to a shift of the poles, might not the magnetic flow of the currents, both terrestrial and cosmic, be altered also? Still unanswered are questions like: Why use a certain kind of rock (as at Stonehenge, for instance)? Why build in such deliberately chosen locations? Why move around unnumbered tons of earth to reshape the landscape? Why build hollow mounds or scrape out artificial caverns? Back to the books! Here we encounter two things: the myths and the theories. Let's tackle the myths first.

Mythology is an amorphous thing to deal with. Like an oracle, what one perceives in myth depends largely upon one's interpretation. Myth is history, obscured by cultural change and retranslations, veiled to begin with, with symbols and hidden meanings. But within all myth there exists that kernel of truth, historical truth, which tells us what we're looking at. Very well then, what do the myths say of the Megaliths? Mostly, they convey to us that the Megaliths are the source of a Power, a very great Power; the primal Power of stone and earth, the first creations.

Tunkan -- the stone god -- is the oldest spirit . . . because he is the hardest. He stands for creation, you know, like the male part. Hard, upright, piercing . . .¹

When combined with water, the second element, the power of stone is increased, as in the Sweat Lodge of the Sioux.

. . . The Water is ice-cold and the stone red-hot, so here is a unifying, the earth and the sky, the water of life and the sacred breath of the spirit, grandfather and grandmother coming together. There is a great surge of power . . . It represents clouds, the living soul, life.²

In the ancient epic of Gilgamesh, we find hints of another kind of power from the stones.

You must find his boatman Urshanabi; He has stone images that will show you the way. . .

Coming upon some stones that stood in his way He smashed them into a thousand pieces. Urshanabi . . . Laughed at the stranger's folly . . . You have destroyed the Sacred Stones



Stonehenge (Dr. Charleton's perspective, 1663)

That might have taken you across!³

The stones are almost always somehow sacred. They form a link between us and "the gods":

Laban gave Jacob this answer, "These are my daughters and these are my sons; these sheep are my sheep, and all that you see belongs to me . . . Come now, let us make a covenant, you and I . . .

Then Jacob took a stone and set it up as a monument . . . gathering some stones they made a cairn . . . Laban said, "May this cairn be a witness between us today . . . Let Yahweh act as watchman between us when we are no longer in sight of each other. . . ." (Gen. 32:43-49)

All this may seem somewhat disconnected, but we do see a pattern emerging. The stones are held in great awe. The Powers attributed to them are beyond human capabilities: The creation of "life power" from the fusion of earth and water (keep this in mind!), an aid to travel, sealing a contract so that neither party dare break it.

Is this just superstitious belief, or could it have grounds in "reality"? Are rocks really this powerful? Let's return to the Sweat Lodge:

. . . You close your eyes, listen to

the hiss of the icy water on the heated stones, listen to what they have to tell you . . . The heat, the earth-power, it hits you. You inhale it, get filled with it. That power penetrates into you, heals you. That steam stops at the skin, but that earth-power penetrates your body and mind. It cures many sicknesses . . .⁴ It heals the wounds of your mind.

So, it's not actually the rocks themselves, but some property of them, something they produce, or something they act as catalyst to. What, then?

The myths of the British Isles are full of references to the Megaliths and their powers. The stones are the source of many wonders: Unimaginable treasure, fertility, healing powers (as above). Stories are rife of the stones actually moving themselves to a more favorable location; If people moved them away, they would be back in place come morning. Mounds are the home of faery. Dragons inhabit the stones and the wells and mounds associated with them.

In China, too, we find the Dragon associated with the Megalithic constructions, symbolizing fertility. In fact, the Dragon as symbol of fertility, healing, wisdom and other manifestations of an all-pervading Power seems to be

universal.

The serpent who tempted Eve in the Garden of Eden contained all wisdom. In India, the serpent is the giver of fertility. In Roman mythology, the serpent entwined around the staff of the god Asclepius became the symbol of healing . . . The Greeks and Romans conceived drakontes as life-enhancing forces, sharp-eyed dwellers in the inner body of the earth. In ancient Egyptian myth, the dragon represented the beneficent powers of water, and the serpent the harmful . . . In China and Japan, the dragon is almost entirely beneficent and powerful -- the embodiment of water and other life-giving powers . . . The projection and guidance of the dragon brought good luck, the rejuvenation of mankind, and the possibility of immortality.⁵

Here we are reintroduced to the linking of this "Dragon Power" -- the "earth power" -- with water. This, too is world-wide. One student of mythology discovered, while "looking for the significance of dragon legends that . . . in North and South America, Japan, China, Indonesia, India and through the Middle East . . . the power of the dragon was invariably connected with its command over the forces of water . . ." ⁶ In ancient Wales, the serpent symbolizes the fifth element, nwyvre, "the invisible world, or creative potential . . . from which all life flows"⁷ Here is an echo of the Sioux belief concerning Tunkan, the stone god, the oldest spirit, the male potential of creation.

We have here one of those delightful "coincidences" of comparative mythology: the association of the Dragon, fertility, stones and water. Might we have something else here as well?

Let's turn to the books again, this time for some theorizing. People who can sense such things say that when standing near a Standing Stone they feel energy coursing through it. People who walk on Mounds report "feelings". It is well-known in Britain that the mounds are doorways to the world of faery, and even in modern times people have experienced "otherworldly" occurrences upon them. A professional dowser named Bill Lewis has made some noteworthy discoveries concerning this energy.

. . . He has found that stone circles were built in such a way that underground streams radiate outward from the center directly beneath the gaps between the stones, and that precisely below standing stones there was always the crossing point of two or more streams, many of which are still flowing today and can be readily identified with the pendulum.⁸

From this, Lewis went on to formulate an important hypothesis concerning the stones and their powers:

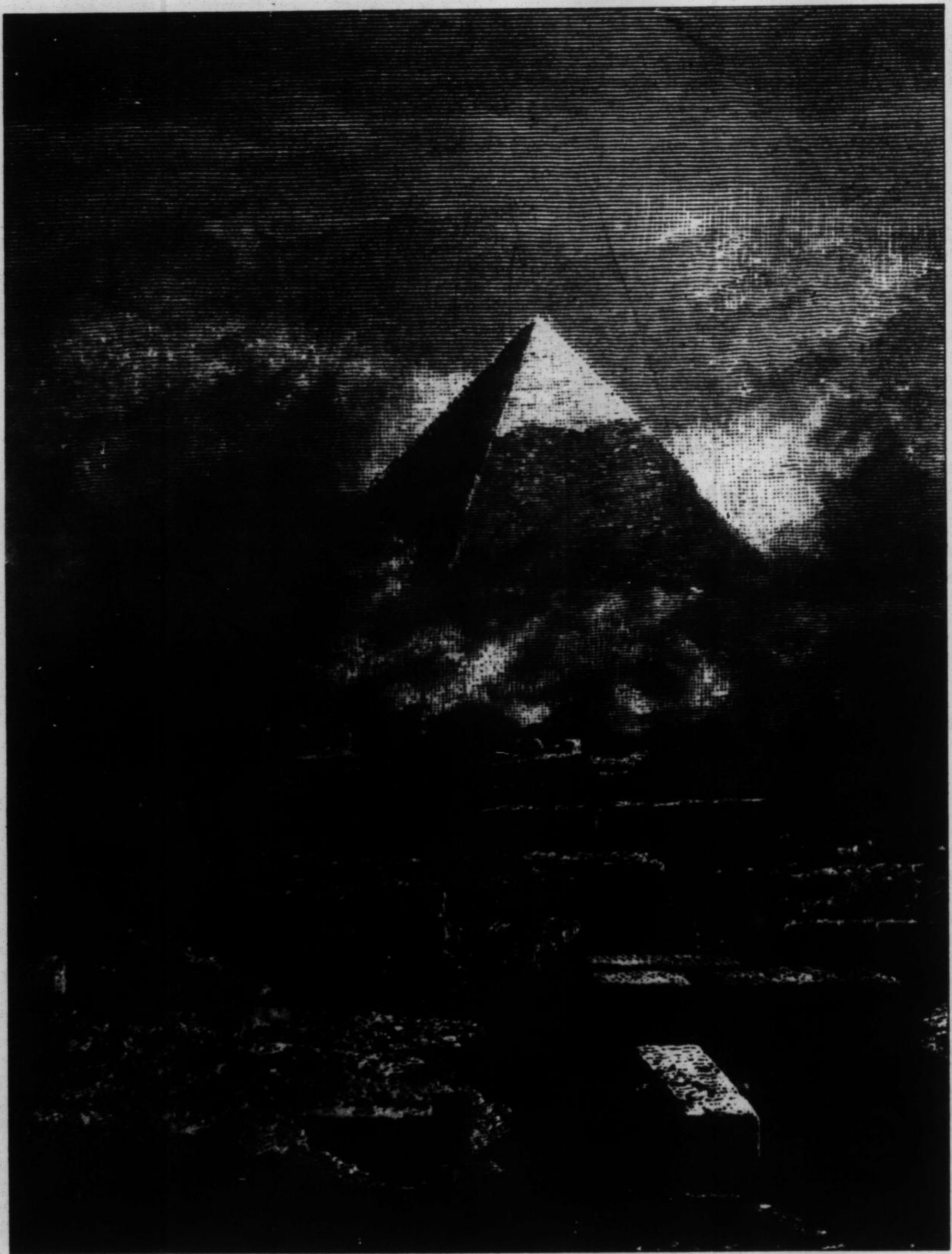
. . . through his work as an electrical engineer, (he) says there is experimental evidence which shows that the movement of water through a tunnel of earth . . . creates a small static electric field. The crossing of streams . . . makes the field stronger. He believes the stone, placed immediately above this, acts in some way as an amplifier . . .

He said that the power, when it emerges from the ground and up the stone, came out in the form of a spiral . . . But the force was not stable. According to various influences -- lunar, solar, polar, planetary and others -- it waxed and waned . . . (Furthermore) it changed polarity every month. After a period of waning, the force would die away and become disoriented for a period of anything from a few hours to a few days; when it reemerged, the spiral was in the opposite direction, and stayed in that direction, cyclically increasing and decreasing, until the end of the lunar phase.⁹

Thus we learn three very important things about Megalithic constructions: (1) They are channels of an "earth current" which is (2) influenced by astronomical forces and (3) they are placed, quite deliberately, where the energy is most effectively collected and, hypothetically, distributed.

In China, right up to the 20th century, this current was utilized in the ancient art of geomancy, or feng-shui. The geomancers,

. . . men with special sensitivity and long training in astrology and the meaning of the calendar, were employed . . . to show people where to place and orientate their cities, palaces and tombs so that the subtle magnetic currents of the earth would act most favorably for them. These currents were detected by



dowsing as well as by the use of a magnetic compass, and were of two kinds negative (yin) and positive (yang). Yang, represented by the male dragon, comprised mostly the high rocks and sharp peaks in which water and rain were generated, and the dragon paths on which he traveled were known as lung-me.¹⁰

Again, dragons and fertility, stone and water; and thus the massive re-ordering of the Chinese landscape. The Dragon-path was charted, and the high and low places, positive and negative, creative and distributive, were created to best accentuate the flow.

In Britain we find the same utilization of the Dragon-Path, here called a "ley line". Alfred Watkins discovered that the mounds and stones were aligned and that this alignment, the ley, often stretched for miles over hills, forests and swamps. That these ley lines are accidental is highly unlikely. The deviation in the alignments is so slight that modern surveyors would be highly challenged to do much better. And as in China, the oldest towns, churches and cemeteries are on the leys, the Dragon Paths.

In Australia, the Aborigines "still remember the mythological routes which . . . run in straight lines across their continent, linking the holy places and centres of ritual".¹¹ And it may be that the famous Nasca "landing field" is likewise a system of leys, radiating outward from a central point. The giant earth sculpture the "Candlestick of the Andes", in the vicinity of the Nasca plain, points directly to the enigmatic Gate of the Sun in the ancient holy city of Tiahuanaco.

Thus far we have concentrated mostly on the Stones themselves. They appear to be important, especially in connection with water, in trapping and amplifying an energy within the earth which changes according to astronomical emanations and, in turn, influences life on the planet. To what extent and in exactly what means remains conjecture on my part; but there is, of course, a rather fascinating theory.

The Mounds and Caves which are found with the Stones take on many forms, as do the stone constructions. In the northwestern United States, the "Moundbuilders" heaped the earth into

animals and other fantastic shapes, exemplified by the Serpent Mound in Ohio. In Britain, enormous artificial hills were created. And, of course, the high technical achievements of man-made piles of earth are the pyramids of Mexico, South America and, most notably, Egypt. Again, we must ask: Whatever for? Some of these "mounds" have been used as graves, but their construction suggests something else. These things are hollow within, and are built of successive layers of stone and earth.

Wilhelm Reich, the discoverer of the orgone energy, found a way in which this mass-free, natural magnetic flow could be trapped or collected "by the construction of a chamber lined with some inorganic material and covered on the outside with alternate layers of organic or inorganic matter".¹² This sounds like Silbury Hill to me!

Reich experimented with the orgone and took elementary steps in applying it. "He was able by the use of a simple apparatus . . . to produce changes in the weather, to dissolve clouds by drawing off their sustaining energy and to stimulate or diminish local rainfall. At the time of (his death) he was investigating means of space travel within the flow of intergalactic currents of energy."¹³

All this sounds rather fantastic, until one recalls the mythology of the stones and the Power they are links to. The ancients were really onto something!

The Welsh had a name for the orgone: they called it "manred", an "immaterial wave"; but it also apparently means "the elements in their smallest division, in their ultimate atoms",¹⁴ which are inhabited by the Supreme Being, who gives them life. Curiously enough, part of the word manred, "man", is also an integral part of words connected with the stones: dolmen, menhir in Europe; mansmai (the stone of oath — like with Jacob and Laban?), manloo (stone of salt) and manflong (grassy stone) in India. When one investigates the etymology of the words dolmen and menhir, one finds that "men" in fact means "stone"! This linguistic identification of stone and "life force" is intriguing. The rocks are alive. Certain stones, selected for their magnetic and mineral qualities (as were the bluestones of Stonehenge), are positioned so as to connect

to the life flow in the land (stories attest to the frivolity of putting them in the wrong spot; they would move themselves) and, with the help of those learned in directing the etheric energies, distribute it for the benefit of everyone.

But the Megaliths were not constructed solely for collecting and disemanating the earthly energies. The Great Pyramid, among other things, was built on the mathematical and magical scheme of the Square of Mercury, with the intent of drawing to it the emanations of that "god". Likewise, Woodhenge in England is laid out on the Square of Mercury, and Stonehenge is laid out on the Square of the Sun. Across the ocean in Yucatan, the Caracol Pyramid is aligned to the planet Venus, sacred to Quetzalcoatl.

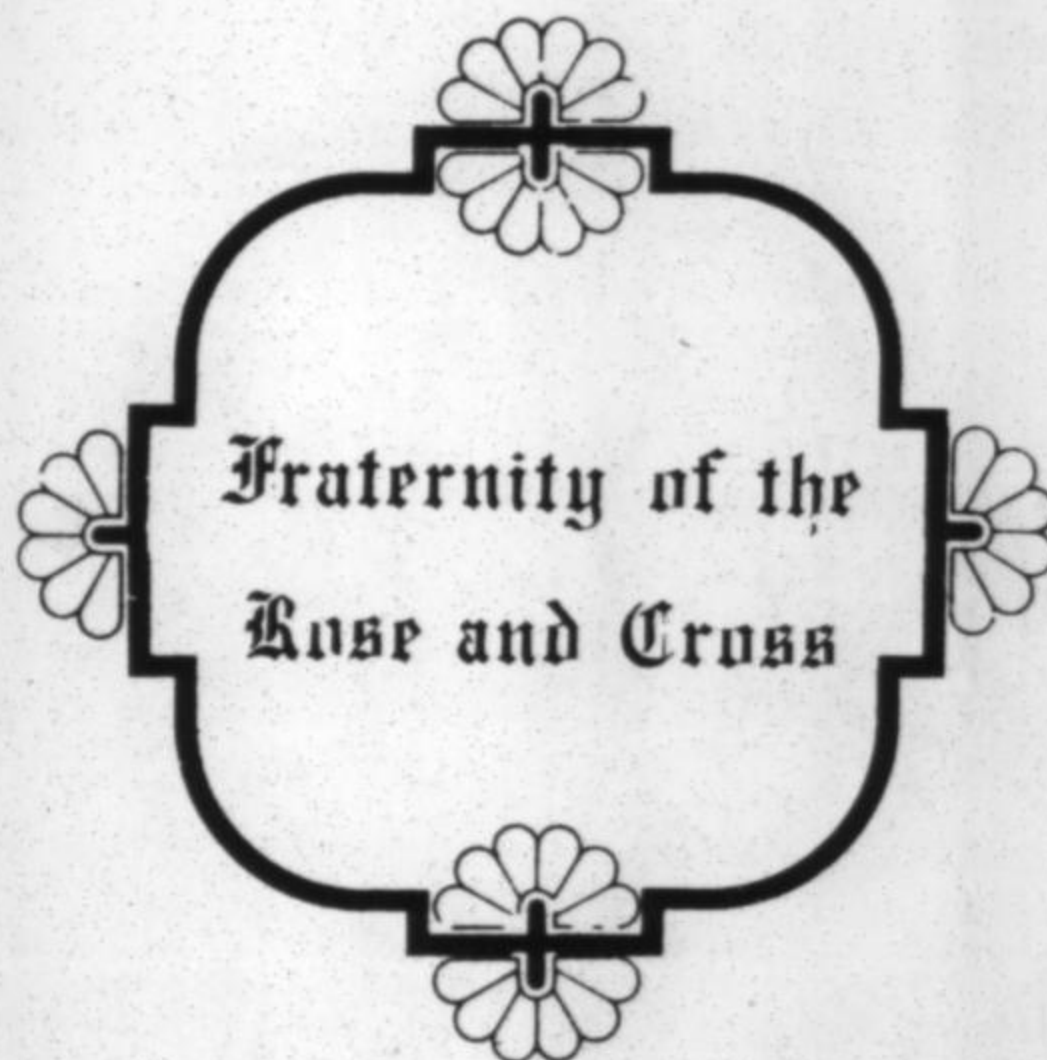
Our ancestors were certainly not thugs, hiding in caves and dragging women around by the hair. They were learned, discerning people who knew the earth is alive. They knew how to harness that life-force and that by certain astronomical observances they could predict its flow. (A lunar eclipse, for example, will throw the earth's magnetic field into a tizzy; hence the need for accurate "clocks"). They knew where the flow-lines of the Dragon Current intersected and that this was the best place for erecting

their generators. And, once having reestablished the magnetic life-flow of their planet as they had recalibrated time, the ancients built the great Temples. They knew that the Science of Numbers and Magic, when incorporated into their buildings, would empower them beyond the mundane realities of stone and earth. The Megaliths are at once observatories, generators and Temples of the Highest Degree.

Here in our age we pour chemicals in into the ground to grow food and wonder why each year we must dump in more to harvest an ever-weaker crop. We wonder why our cities are cesspools and why we ourselves wander around in a vague daze wondering what it's all about. The ancestors would tell us that the trouble with the world today is that no one respects, believes in, or even knows about the earth and celestial currents anymore. We are Children of the Universe, yet how can we live without the heavenly food, the manna, the emanations of the Unity we live within? We are a part of that whole, yet we are blind to it. If the future means anything, it means remembering we are a part. The earth is our mother, and we praise her goodness and the wisdom of The One to which we all return.



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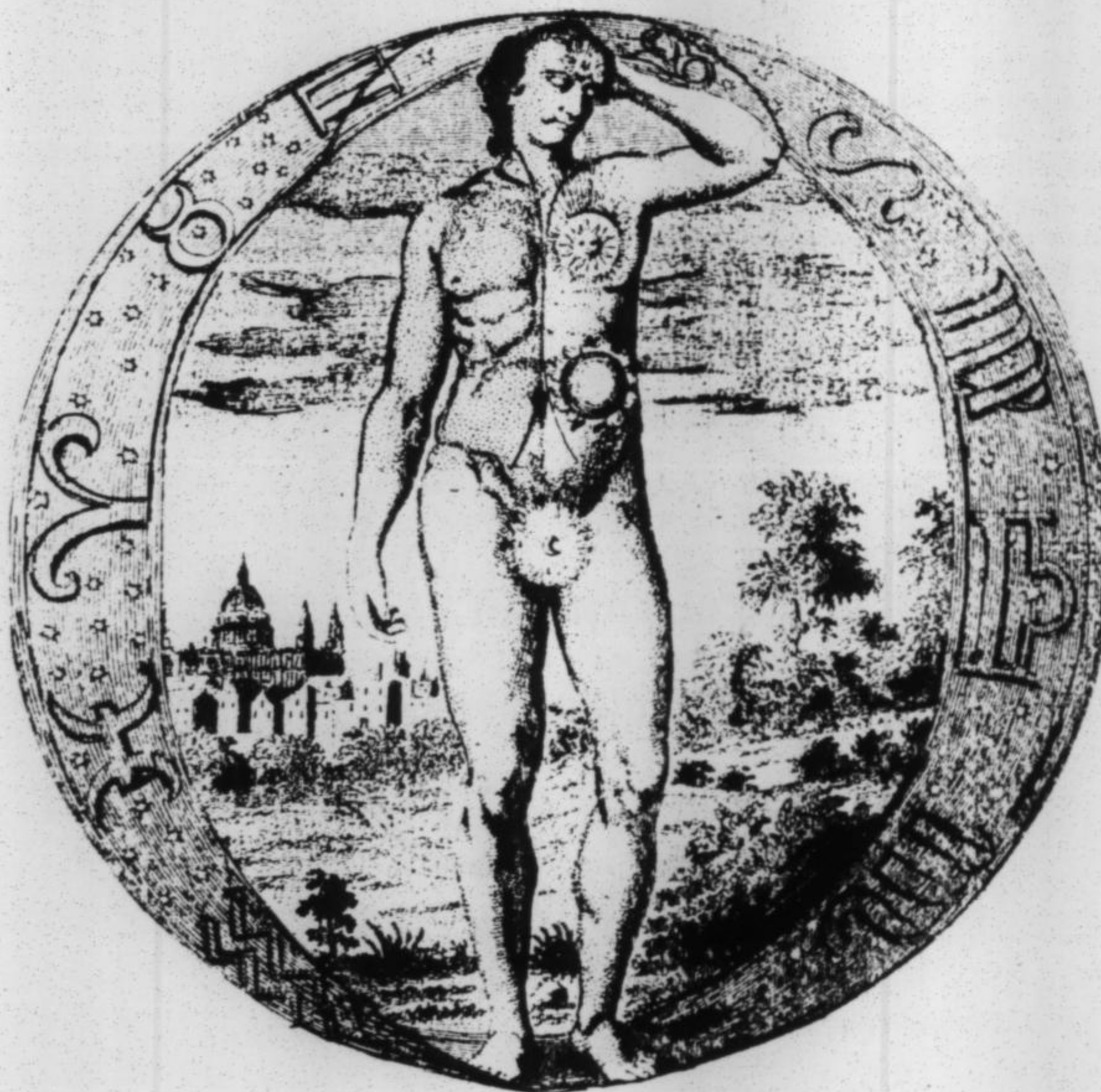


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The Unified Theory of Chiropractic Innate Intelligence

Edward C. Sullivan, D.C.



The late Dr. Richard C. Cabot of Harvard once said, "God and the wisdom of the human body constitute 90 percent of the hope of patients to recover. The body simply has a super-wisdom which is biased in favor of life rather than death. These are the powers on which all of us depend for life . . . I earnestly recommend to the medical profession to let the patient know of this great force that is working within him."

This inner wisdom which is so obvious to any doctor engaged within the healing arts is termed in chiropractic philosophy "Innate Intelligence". The question that is presented to us is: What is Innate Intelligence? At first glance the answer seems obvious enough. That is, it is everything concerning the inner wisdom and working of the body. But, while quite true, the answer is not that simple, for each part of the body can be broken down to

its basic parts, each being observed to have an inner wisdom and quite capable of working wisely. Every cell in the body is seen as a member of the total community. For example, the body depends upon the heart for life. The heart depends upon the lungs for life. The lungs behave wisely. So does the heart. They both work. The lungs depend on the nervous system for function. The nervous system depends on the lungs and the heart, as well as the blood vessels and blood for oxygen. Without oxygen the nervous system could not function. Every cell of the body depends on nerve function for life as well as many other cells, organs and systems. Yet, nerve function or nerve flow is not Innate Intelligence.

What, then, is Innate Intelligence? In chapter 1 of "Palmer's Law of Life" by B.J. Palmer, the author asks the same question when he inquires: "(a) Is Innate Intelligence a part of or apart from Universal Intelligence? (b) When Innate Intelligence enters a newborn babe, where does it come from? When Innate Intelligence leaves a mortal body, where does it go?"

In answer to (a) B.J. replies, "Who knows?" In answer to (b) he states, "That depends upon his religious concepts, beliefs and faiths."

That answer might strike us as odd until we realize that in chiropractic philosophy, at least that philosophy first developed by the two Palmers, Innate Intelligence was seen as spirit. D.D. Palmer is quite plain when he writes: "What is that which is present in the living body and absent in the dead? It is an intelligent force, which I saw fit to name Innate, usually known as spirit. It creates and continues life when the vital organs are in a condition to be acted upon by that intelligence."¹

Please note that D.D. Palmer did not use the term "soul" but "spirit". To D.D. Palmer, Innate was the life-force or spirit that comes from God, the Universal Intelligence. He did not state that this life-force was God, but rather that it comes from God. To some, this concept seems offensive, for chiropractic claims to have a "dealing" relationship to the body's spirit, or life-force. Yet, logic tells us that this has always been so. Consider the

death of Christ. Matthew 27:50 states, "Jesus, when he had cried again with a loud voice, yielded up the spirit." If a man is able to kill another, resulting in the spirit's or life-force's leaving the body, why is it difficult to believe that because of imperfection, that life-force can become blocked and need outside assistance?

Lest the reader think I am trying to bring religion into chiropractic philosophy or attempting to put forth a private theology, I would like to refer him or her to "The New Bible Dictionary" which defines "spirit" as, "1. Ruach - occurs 378 times in the Old Testament. Of these the larger number of instances have a physical, physiological, or psychical connection, but a considerable number have a supernatural reference. The noun derives from a verb meaning to breathe out through the nose with violence. Sometimes it stands for the 'Life Centre' . . ." The reader might assume from this that ancient Hebrews noticed that when death comes to a person, that dying being often releases a violent gasp of air from his or her lungs. In modern-day language this is called the "death rattle". In any event, I think my point is established. The important point to keep in mind, however, is that Innate is not the soul, nor is it the mind of God, or a person. If "spirit" means immortal soul to the reader because of religious convictions, all well and good, but this is not what is meant in chiropractic philosophy. The soul is a religious conviction, correct or incorrect. Innate Intelligence is a life-force and acts upon our nervous system and other body organs and cells in an intelligent manner, insofar as that nervous system and cells are able to be acted upon. It behaves and follows all natural principles and laws.

Before we proceed with the subject of Innate, I would like to call the reader's attention to what has been termed "Educated" mind.

D.D. Palmer, who believed in a soul, wrote, "Spirit, soul and body compose the being. The source of mentality, Innate and Educated, two mentalities, look after the welfare of the body physically and its surrounding environments."²

D.D. Palmer has very little to say about Educated. B.J. Palmer had far more to say and so did other chiropractic philosophers. Modern-day doctors of chiropractic often ignore the subject of Educated Mind. Either they prefer to use terms already accepted by science, such as consciousness, or subconsciousness, ego and so on, or they reject the subject altogether. This is very strange when one comes to realize that Educated is a chiropractic concept, contributes to an understanding of its philosophy, and is that portion of the mind which we know as consciousness. Our consciousness is not only related to Innate, but greatly influenced by it. Innate does indeed become the most important aspect of chiropractic philosophy, but let us not forget Educated. In fact, let's briefly consider how Innate Intelligence influences Educated.

Reason is understood as being a function of Educated. That is, we control to a large extent how we reason. We often rationalize our actions by what we have previously learned. For example, we may have been taught (or educated) that hunger is controlled by a portion of the brain and therefore we really have no control over over-eating. We might even speak of blood levels and genetic inheritance to rationalize our obesity! The very nature of our reasoning process appears to be controlled by Educated. But is this always so?

Plotinus was born in 204 or 205 A.D. in Egypt, perhaps at Lycopolis, although this is uncertain. He was educated at Alexandria, and seems to have attended there the discourses of various philosophers until, at the age of 28, he fell in with Ammonius Saccas. He became Ammonius' eager disciple, though the content of Ammonius' teachings or philosophy is largely unknown to us. The philosophy of Plotinus was the last great effort of the Greek genius; it was succeeded by, and powerfully influenced, the more strictly theological writings of Christians.

Plotinus wrote, concerning reason, "Reason assists and presides over action, and in consequence is not itself action. Since then it is not action, it must be contemplation." Well, this

was one philosopher's attempt to explain reason!

In Western culture reason is given preeminence above all other faculties. The clever child is respected more than the dunce; the gifted have the way smoothed for them in centers of higher learning. In fact, the most often described characteristic of man, and the thing that distinguishes him from all other animals, is reason, so they say.

In recent times the supremacy of reason has had to withstand some blows from modern-day science. This is a hard fact for many philosophers, but not those of chiropractic, as I will soon explain.

Reason, whether or not it reigns supreme, is still vastly important. By reasoning we mean at least this: that we arrange our thoughts not at random, but in order, each thought suggesting the one that follows. Many would add that an objective fact would usually be the basis for our line of reasoning. And, of course, the final thought in any line of reasoning should be the conclusion.

Reasoning consists largely, perhaps entirely, in putting different thoughts, concepts or ideas together in our mind's eye. From this process we derive knowledge of the outer world.

Yet, when we go shopping, we do not always reason with ourselves consciously. We do not always reason that we buy a particular object because we saw an advertisement for it. When we take care not to be run over in traffic, we do not reason consciously about the ways and means of crossing a street.

The same fact applies to most human relationships. We "like" another person, and often this "feeling" is not founded on reason. Reason is of little help to lovers. It does not help us to enjoy good food, or music. Often people cannot justify their actions by reason. Can we reason and not know that we are reasoning? Unconscious reasoning is a strange concept. Is it based on education, or is it innate?

Philosophers who have studied the subject in depth point out that if we believe something on the basis of what we take to be good evidence we still have to state why we accept the evi-

dence! If we find good reasons for doing so, these reasons in turn will be submitted to scrutiny. And so the process goes on, reason for reason, until we have an infinite series. At some point we must accept what Descartes said was an "intuitive", or innate, feeling that our reasons are true! D. D. Palmer said, "Knowledge may be received through intuition - an immediate knowing. . . ."

Reason is one avenue to knowledge. Yet, knowledge comes through our other senses. If I take two one-pound bags of sand and place one in each hand of a student, and ask which bag is heavier, the answer will appear to be at random. And so it will be. If a small portion of sand is removed from one of the bags the answer will still appear to be at random, unless, of course, a large enough quantity is removed. Always, when a small portion is removed, guesswork will seem to influence the decision. Yet, psychologists state that when we guess in this way we guess rightly more often than wrongly. What influences the way we choose? We think we are guessing, but we are almost always correct. We have gained knowledge, but reason has been bypassed.

Finally, how often do we seem to have innate ideas which we realize only as a result of experience, or recognize as true when we hear them mentioned by others, or even by ourselves in our thoughts? Robert E. Clark, Ph.D., Cambridge University, states, "Man's mind appears to be well furnished with potential ideas from the start; much that he attributes to reason may not come to him that way at all. The Victorians were wrong in rejecting innate ideas." Innate ideas have been supported by a great deal of human and animal research by psychologists, and are often called the "built-in recognition factor."

Early chiropractic philosophers taught that Innate Intelligence could not be interfered with, but ". . . its semi-materialistic product . . . such as . . . mental impulse or nerve force, in humans can be interfered with."

In chiropractic practice, or art, the basic idea is to allow Innate to use the nervous system to its fullest intention. When a harmonious balance

exists between Innate, or our life-force, and the nervous system health exists.

From what I have so far written the student should see the inter-relationship between Educated Mind and Innate Intelligence. Educated Mind is that part of the mind, or rather, the brain, used by Innate as an organ of reason, memory, education and the so-called voluntary functions. Often Innate supplies innate or intuitive ideas to Educated Mind resulting in human motivation with what appears to be no rational basis. These philosophical concepts have strong scientific support and really afford a deeper insight into human behavior. It is no wonder that D. D. Palmer called chiropractic the "science of life." Doctors and students of chiropractic would do well to maintain their philosophical heritage. Does it really make a great deal of difference if we speak of such things as id, ego, or super-ego, or use such terms as "Innate Intelligence" and "Educated Mind"? This is not to say that one term is represented by the other; on the contrary, chiropractic philosophy has developed its own terms, concepts and contributions, as it should.

The notion of unconscious mental processes is to be found already in the writings of Augustine and of our familiar Thomas Aquinas. However, Freud was undoubtedly the first to apply such a concept to the problem of human motivation. Freud demonstrated that mental forces and processes of which one is unaware are of great importance in the motivation of his or her behavior.

It is interesting to note how psychiatry looks at the "mind". I would like to quote Noyes and Kolb in their text, Modern Clinical Psychiatry on this subject:

"There need not be, however, any objection to the use of the word provided it is employed as a collective designation for certain functional activities of the organism, particularly those of the organism as an individual personality. As a corollary to this definition of the mind the reactions of parts of the organism would be designated as physiological, and mind as the integrated response of the organism to the complex physiolo-



gical, psychological and sociological forces that impinge upon it. The "mind" therefore, is merely one aspect - the psychological aspect - of biological functioning of the organism and not a metaphysical entity having an existence parallel with the body. The dichotomy which is implied by mind and body does not exist in the organism. They are equivalent and inseparable expressions of life itself - the two aspects of psychosomatic existence. They are different phases of one fundamental unity of biological functioning which we separate only for convenience of discussion. . . . The expression of this reacting unity of function, or mind

. . . may be defined as the sum of our responses to stimuli arising from both within and without ourselves. As we shall see acting jointly. In general, behavior which is determined largely by conscious factors, is flexibly adapted to reality and modified by experience. . . ."

It should not have to be pointed out that this concept is in harmony with the chiropractic concept of Innate Intelligence and biological function.

Health should be defined at this stage. We may say, then, that health is the harmonious relationship of all the cells and organs of the body, and forces physical and mental, which compose the individual.

Let us now stop for a moment and

recap what we have been saying over the last five sections.

The major premise of chiropractic philosophy is:

(1) that there is a Universal Intelligence in all matter, or is expressed in matter, and that Intelligence continually gives to this matter all of its actions, properties and maintains it in existence. Another term for this Universal Intelligence is God. We can know that Universal Intelligence exists by logic, reason and intuitive feeling. Universal Intelligence is an abstract concept, but the chiropractic scientist learns to appreciate the concept through and because of the study of philosophy.

(2) The expression of this Intelligence through matter is the chiropractic meaning of life.

(3) That an expression of this Intelligence is found within the human body and is acted upon by universal forces and laws which we have chosen to call Innate Intelligence.

(4) That there can be interference with the matter that Universal Intelligence is expressed through, but not with Universal Intelligence itself.

(5) That the forces of Universal Intelligence are manifested by physical laws; are unswerving and unadapted.

(6) Living matter must swerve and adapt itself to live in harmony with these physical laws. This is one of the major functions of Innate Intelligence.

Let us now reduce this all to a simple, basic understandable philosophy. Our Creator, God, Universal Intelligence, in creating man, placed on earth every necessity required by him for his physical and mental well-being, in the form of water, food, air, sunshine, and gave him the ability to use his body for exercise. At that same time, Universal Intelligence set up certain rules or laws to govern all forms of life, including man, and endowed him with the highest order of intelligence so that he might be able to obey and understand these rules.

These laws were intended to exist as long as man and matter exist. And through the centuries man has grown and prospered, or degenerated to the extent of his adherence or non-adherence to these laws.

Through the centuries, for those men who showed little or no respect for these laws, the charlatan, priest and physician came into existence. Man, rather than conform to law, preferred an easy way out. The result of this was some of the most cruel and barbarous methods of treatment. Like the violators of these laws, these early physicians chose not the universal wisdom present, but acted according to their own private theories. Often the application of these theories resulted in worse problems. Only a few hundred years ago physicians blamed disease on an excess of blood, and bled patients back to health! It is recorded that this is how the Father of our Country died. Bleeding continued until the early 1900's. Ulcers, as late as 1905, according to one source, were treated by sipping turpentine!

Many of these theories developed around various symptoms. Pain, for example, is one; fever, another.

1. Palmer, The Chiropractor, 1914, p. 36.
2. Palmer, The Chiropractor's Adjuster, p. 19.
3. Palmer, "The Law of Life", p. 24.

Early medicine, tracing its roots to witchcraft, often not knowing the cause of a particular symptom, treated the symptom directly. This method still prevails in medical theory. One M.D. informed me that this was not entirely correct. "Gall bladder pain", he stated, "is treated by removing the cause - the diseased gall bladder."! As Dr. Reggie Gold is so often fond of asking, "Shall we treat head pain by removing the cause - the head?". The point is, of course, what caused the diseased gall bladder? Whatever caused the diseased gall bladder is the cause of the pain. The diseased gall bladder is a symptom. Trading one symptom for another is now standard medical procedure. Germs are generally considered a symptom of disease in chiropractic philosophy, not a cause; yet medicine attacks germs. But this really leads us to the next article, "Disease".

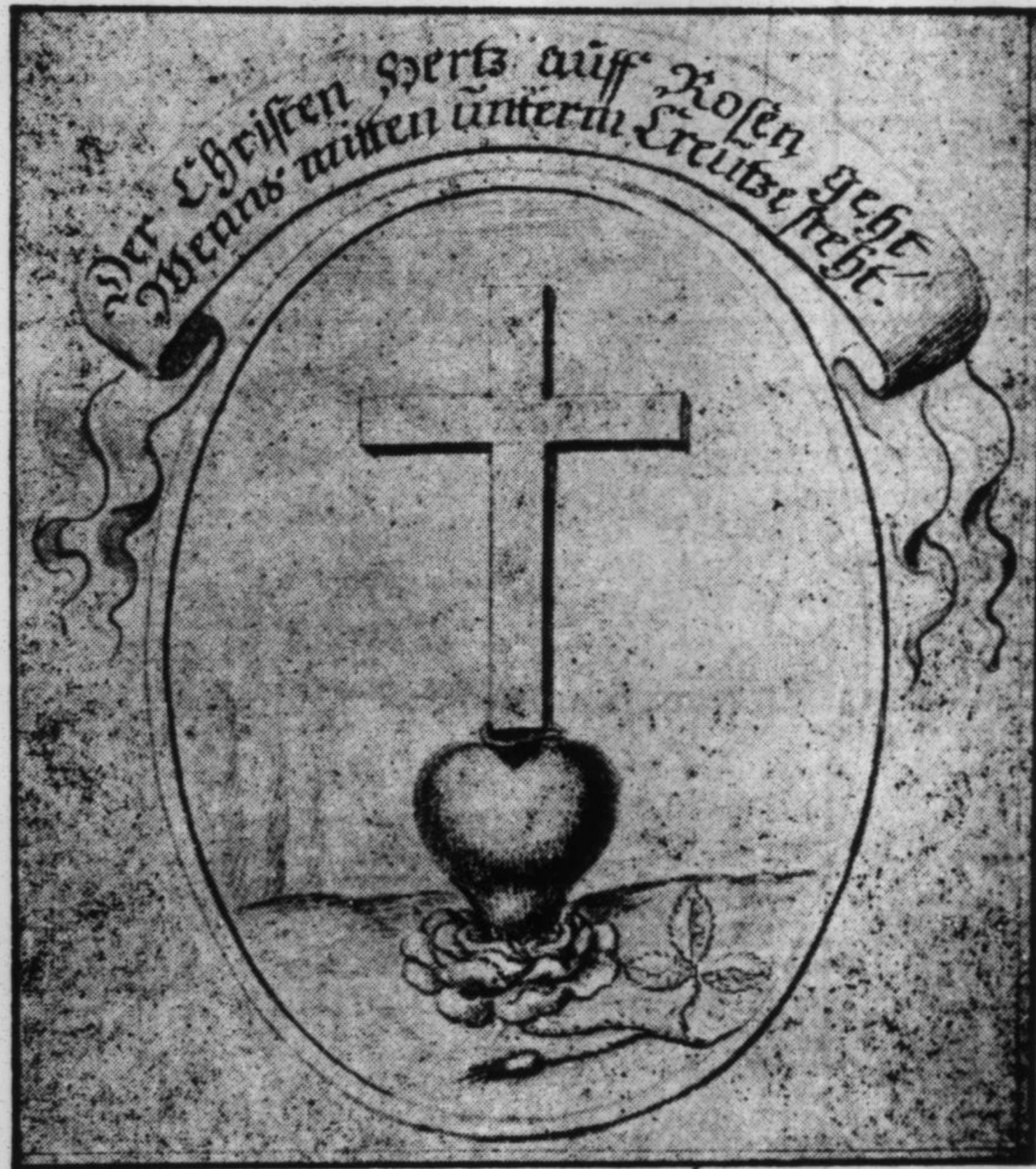
TO BE CONTINUED IN THE NEXT ISSUE OF
THE AROHN



GUIDO RENI
"AURORA," FROM THE FRESCO IN THE ROSFIGLIOSI PALACE, ROME

The Heart, in Mysticism and Magic

bernard Fielding



The heart-shaped locket is among the favourite luck-charms and love-tokens of to-day; and the popularity of medallions and pictures representing the Sacred Heart, in its aureole of flame-like rays, is not confined to Catholic devotees. Indeed, the heart would seem to be one of those persistent "types and shadows" of the Supernatural which, originating in the morning of the world, have not yet "had their ending." Science, it is true, has

modified our views of its actual emotional functions: but the mysterious "wave of life" that can be heard ebbing and flowing, rising and falling, in our breasts, and responding so faithfully to the transports of pity and terror, hope and joy, cannot but seem akin to emotions, and aware of their source and end.

This mystic importance of the heart is very ancient. It links up with the occult lore of all the ages. It

is as old as the making of the heart itself. To that half-bestial, half-mystical creature, primitive man, the heart stood for the whole personality, the inmost ego, of its owner, the dwelling-place of his soul.

Witness that terrific sacrament of the heart-eating! The tearing and consuming of the heart of the slain foeman meant far more than a mere material triumph, an insulting exultation, over the dead man. It meant the attainment of his strength; the reception into oneself of all those qualities which once had enabled him to rise against one and do one hurt; but which, incorporated into oneself, would be friendly, not hostile; furtherers, not hinderers, of one's own heart's desires.

In like manner, the tribesmen, who hunted and slew the lion, contended eagerly for possession of the heart of their prey. The eating of it conferred a mystic virtue, making the eater courageous beyond the human limit, tirelessly strong as the kingly beast - a veritable *Coeur de Lion*.

More curious yet was the belief illustrated by so many savage folk-tales, of the power of the heart to create life. The pregnancy of a woman of the tribe might be ascribed to the eating by her of a dead man's heart; and her child would rank as the child of the dead!

Such were the workings of the primitive mind - at once crudely materialistic and strangely mystical. To it, the heart was a₁ thing of magic, to be conjured with.

In the ancient religions, the heart gained an allegorical importance; and, as in Egyptian eschatology, had a striking part to play, as the symbol of the soul and conscience, the responsible part of man. In the Other World, in the Hall of the Double Judgment, and the dread presence of Osiris, the heart was cast into the mystic scales, and weighed against the symbolic Feather which (curiously enough, as it seems to us!) represented *Maat*, or ideal Righteousness.

If the heart showed itself of that spiritual "featherweight," well and good! But if it proved lighter, a hideous monster₂ like the carved "mouth of hell" in the mediaeval churches waited to devour it, and as

the prey of this *Am-mit*, or Eater of the Dead, it passed into the Outer Darkness.

In this gruesome parable, the heart is conceived of as the receptacle of the dead man's life-record of virtues and vices, triumphs and failings. It is the sum-total of his deeds and wishes; a kind of spiritual "wallet" in which, all his life, he has been putting "alms" - not, indeed, "for Oblivion," but for Avenging Remembrance! Happy were those who could "keep it," as the old Hebrew singer said, "with all diligence," clean and pure to the last!

But side by side with this high ethical idea persisted the thought of the magical properties of the heart; of its power to confer the life of which it was the emblem. Naive popular belief extended this mystical power to all representations of the heart, as well as to natural objects which resembled it in shape; which would, by consequence, be the probable seat, or shrine, of the Spirit of Life.

Heart-shaped amulets to protect and animate the heart were popular in Ancient Egypt; and, since Egypt was a land where the dead were of as great importance as the living, and as much in need of care, many such amulets would be buried along with the mummy; fastened over the heart, or in the place where, if not removed from the body for separate embalment, the heart would have been.

We know that the sacred scarab or sun-beetle was a famous heart-amulet. Dedicated to the Sun-God, and through its habit of rolling refuse into a spherical, world-like shape, an emblem of creative power, it was, naturally, associated with the giving of life, and destroying of death. But it is probable that its somewhat cordate body added to its title to sanctity. At any rate, we know that on the stone heart and the stone scarab the same invocations or words of power were inscribed. They were regarded as substantially the same thing, and as serving the same amuletic purpose.

The *Book of the Dead* devotes several chapters to the safeguarding of the dead man's heart. There was one peculiar danger that, on the last strange Journey, threatened the righteous rather than the wicked! The precious



depository of the dead man's good deeds, the clean heart that would show his clean record, and bear witness for his defence in the Hall of Judgment, must, of necessity, be a cause of envy to such of his fellow-travellers as were less well-equipped! So the righteous man might fall among thieves; and, coming to the end of his journey, find his heart stolen from him! The amulets with their hekau, or power-words, were designed to outwit these ghostly pick-pockets, as well as for more general purposes of guarding and invigorating!

The sight of them, too, might have been regarded as influencing the Gods themselves in the dead man's favour, as indicating the care with which he had prepared himself for the last ordeal; the importance which he attached to the heart's safety.

If whatever suggested the presence of a heart suggested also the presence of life, and was of happy omen, its absence was, conversely, a symbol of lifelessness, and of grave ill luck.

We know what occult importance the heart possessed, in the sacrifices of Greece and Rome; and the supernatural terror that smote the sacrificer if, when examining the entrails, he "could not find a heart within the beast." To judge by certain classical legends, this was a not infrequent happening.

The Greek tragedian was familiar with the force of it and employed it as one of the heralds and portents of catastrophe - a sinister hint that his audience could not fail to understand. For the lifeless, heartless offering was not only an insult to the Gods; it was a prophecy of doom from them, to the luckless offerer; a dark token of that strange wrath of theirs, which in the old tragedies, seems often so insensate and inscrutable.

With a child-like naivete, the sacrificer would often have the heart of the slain victim carried before it, to give the semblance and suggestion of life, and to be made a separate sacrifice. Who had the heart had everything! All life was symbolized there! The Gods "looked on the heart."

In Old Arabia, too, the heart was bound up with the soul, whose home or shrine it was and with which it abode in mystic union. Quitting the body at death, this essential heart-soul was thought to escape through the lips. It was the true heart that sighed its way forth. Only the empty heart-shell was left behind. We seem to have a curious relic of this idea in our common English phrase for expressing a terror like that of death: "My heart was in my mouth!" What is meant is obviously not a physical alteration in the place of the heart; but the threat of dissolution conveyed by the setting-

forth of the heart-soul on its last upward journey.

It may be that much of the English heart-lore came by way of such Arabian traditions, which the returning Crusaders carried back to England.

In mediaeval Christendom, at least, the heart meant well-nigh as much as in ancient religion and magic. There grew up the custom of heart-bequests, and heart-burials, of laying the heart apart from the less important body, in some "soul's home," some plot of heart's desire. Great folk, like Robert Bruce and Edward I, would leave instructions for their hearts to be borne to the Holy Land, to mingle with the soil that had been pressed by the Blessed Feet; others, aiming less high, sought some holy land of their own shores - before the altar of some favourite church, under the stone whereon the chantry priest would stand to say the chantry-mass.

Catholic tradition and Christian thought make this idea very beautiful and readily comprehensible. But we do it no wrong if we look a little further back through its religious inspiration, to its origin in darkest and more savage thoughts of the heart as the dead man's all, and of the peculiar need to safeguard it from Other-Worldly perils! Prowling evil spirits, ghostly heart-eaters and heart-stealers, could have no power over it on such holy ground. The blaze of the altar-candles, the smoke of the incense, the voice of the priest (to say nothing of the sovereign virtue of the soil where Christ had trod!) would,

certainly, suffice to drive the boldest of them away.

As is well known, the Catholic Church has her cult, or special Devotion, to the human Heart of Our Lord; to which she dedicates the month of June, with its flaming suns and flame-red roses; and which has inspired the enthusiasm and self-sacrifice of some of the noblest of her children.

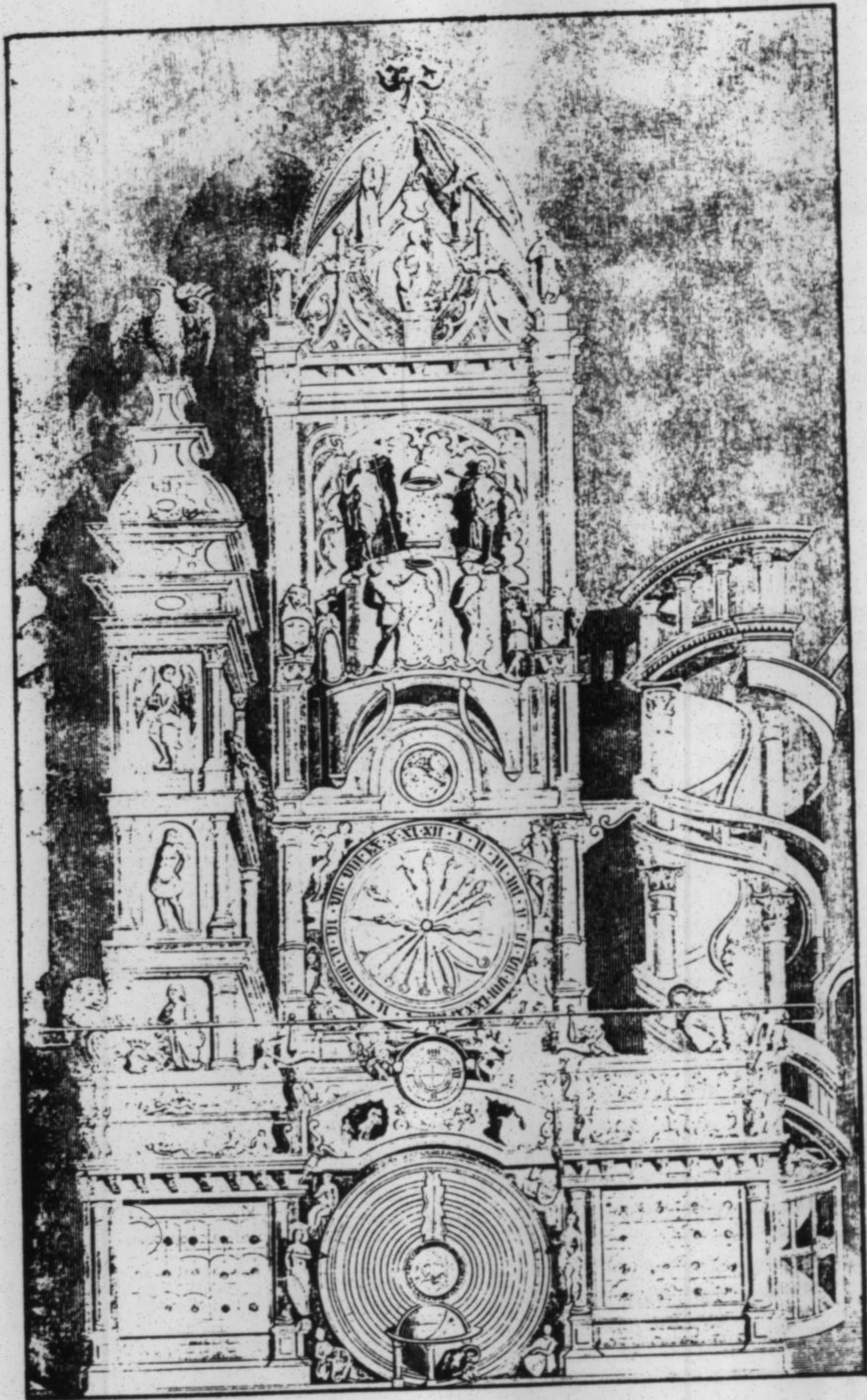
Again we do this beautiful Devotion no wrong if we remember how ancient are the thoughts on which it has put its sanctifying seal; how deep its roots are set in the primitive world's soil.

The identification of the heart with the personality, its life-giving powers, even when wounded to the death, its talismanic virtues, so great as to be transferred into its mere semblance on trinket or in picture - all these ideas are there! And the familiar Figure of the God-Man, pointing to His open breast, and to the flaming symbol of love that shows within it, touches a responsive chord, wakes many an atavistic memory.

"Heart" is one of the words that the natural and supernatural languages have in common! The "wave of life" that we hear ebbing and falling, is a wave of that mysterious Infinite Sea, from which it first came, and to which it must ultimately return.

[Editor's note: This article first appeared in the August 1919 issue of The Occult Review published in London, England.]

1. "A thing of magic to be conjured with." As we see it, of course, in mediaeval folk-medicine and witchcraft; in the offering at shrines of a waxen heart to heal a broken one; the thrusting of pins into the model of a heart to wound the enemy's, and so on.
2. "Like the carved mouth of hell." Rather more elaborate a horror, perhaps! "Part crocodile, part lion, part hippopotamus."



World Events Cast Their Shadows on Time

The following is a continuation of a transcription of a radio program in which Fr. Edward Sullivan, Master General of the HARC, and Br. Jeffrey Isbrandtsen, Managing Editor of the AROH, participated on November 10, 1979. Father Sullivan and Brother Jeffrey had previously appeared on this same program in April of 1979. The response to these programs on the subject of prophecy was so impressive that KISW-FM, Seattle, felt the need for another return engagement. We feel that this is an indication of the increased interest of the general public in the subject of prophecy in these times of prophetic fulfillment, and the AROH will continue to publish transcriptions of these and any future programs.

KISW: You said a few minutes ago that you feel that Israel will be signing peace treaties with most of the surrounding countries around there. Now, if that is the case, why do you feel that a nuclear war will begin there?

ECS: Because of prophecy. Three and one-half years after the signing of the peace treaty with the Arab nations, we are told, the leader of the Arab confederacy, having seduced Israel into believing that peace has finally come to the Middle East will then attack Jerusalem. This action will trigger a great holocaust which will, of course, involve the Mediterranean world and the Soviet Union. It came very close this last time, to the point where the Soviet Union became intensely involved. In fact, we are told that Kosygin actually called the President of the United States and said "Look, if you don't do something, we're going to get directly involved." So, they are committed, but so are we. We are even more committed and these commitments will make the inevitable take place.

KISW: OK, to what degree will this nuclear holocaust be carried? What nations will be involved?

JAI: All the nations of the world.

ECS: That is what the prophecy says.

KISW: There won't be any hiding?

ECS: They will not all necessarily be involved in the military conflict; some of them will just suffer from the

holocaust itself, but millions and millions of people are to die, if we are to believe this negative aspect of the prophecy. We are told that one third of all life in the ocean will be destroyed. When these prophecies were made, some as long as 2000 years ago, it was not possible for such a thing to take place in which the entire earth would be devastated. Today, of course, it is possible.

JAI: I think there is an interesting prophecy by a man named Stormburger who lived in the 1700's in Germany. He said, talking about this coming conflagration, "After the second great struggle between the nations [which was World War II] will come a third universal conflagration which will determine everything. There will be entirely new weapons. In one day more men will die than in all previous wars combined. Battles will be fought with artificial guns. Gigantic catastrophes will occur. With open eyes will the nations of the earth enter into these catastrophes. They will not be aware of what is happening and those who will know and tell will be silenced. Everything will be different than before and in many places the earth will be only a great cemetery. The third great, great war will be the end for many nations." It is very interesting that Stormberger's writings were banned by the Nazis, specifically by Goebels. They burned all of his writings in Germany. The Nazis didn't want the

German people to know of this.

KISW: OK, let's continue on with where you were. What year are we to expect this conflict in the Middle East?

ECS: I wish I could tell you. I can tell you that we have a pretty good idea that three and a half years after the peace treaty is signed, we can expect the beginning of this destructive period to occur.

KISW: So, for those of us who are writing this down, three and a half years after they sign the peace treaty, is when we all better dig a mole hole?

JAI: A lot of this comes from the Book of Daniel, specifically Daniel, chapter 9. That's where the famous prophecy of the 70 weeks is found. He says in verse 27, that a leader will come out of the Arab nations. "He will make a firm covenant with many for the space of a week and for the space of one half week he will put a stop to sacrifice and oblation and on the wing of the temple will be a disastrous abomination until the end, until the doom assigned to the devastator." Now, we have to understand that a week is actually seven years: "a day is a year, a year is a day." That is from 2 Peter, I believe. 2 Peter 3:8.

KISW: Does this go back to the creation of the earth in six days?

JAI: No, that is not necessarily the same. This is taking only about Daniel; just looking at Daniel's prophecies. I don't know how long the days of creation were. But we do know that a day can be likened to a year. So when Daniel talks about a week, he is talking about a span of seven years. For three and a half of those years, he says: "For a space of one half week" there will be a peace and then for another half week, or another three and a half years, there will be a great tyranny which will be perpetrated by a man who has been called the Anti-Christ or the Beast.

KISW: OK, when it comes time to sign the peace treaty over in the Middle East, why don't you go there and tell them not to sign it? If we can do this, if we have the power to prophesy, why don't we go over there and tell them not to sign if these things are going to happen, and show them all the evidence.

JAI: Well, as Stormberger says, those who know and try to tell are going to be silenced.

ECS: To me it very fascinating what one can get out of prophecy, Let's for a moment stick to the religious aspect as found in the scriptures. Certainly, President Carter as a Southern Baptist believes in the Bible, I'm sure, and he probably believes in prophecy. Many Baptists theologians are claiming, for example, that this is the time of the end. There are Roman Catholics who are familiar with many prophecies. Anne Catherine Emmerich (who is now called "Blessed" Anne Catherine Emmerich, because she is on her way to becoming a saint) lived a remarkable life in the 1800's. She was a Roman Catholic nun. Millions of Catholics accept this woman as having lived a holy, pious life and having taught great wondrous things, but when she said something like 50 or 60 years before the year of Christ 2000, demons will be unleashed on the earth and bring havoc, and that the year 2000 will usher in a new age, a period of peace and love and unity, and that a destruction will take place before this new age can begin, how many Roman Catholics sit down and say "Yeah, that's right." They are not even familiar with such things. It is like people really don't get involved in such things as prophecy. It is almost like we are blind to prophecy itself. I remember passing by the prophecies of Nostradamus years ago, and the title said "The end of the world coming, according to Nostradamus", etc., I wouldn't pick up the magazine. I was in a state where I didn't really want to know.

KISW: Well, I think it is too closely associated with "The National Enquirer", and so on. "Psychic predicts this; prophet predicts that" and you are bombarded by this at the checkout stand, so people don't take it seriously.

ECS: Most of the time it is nonsense.

KISW: Not only that, but even if a person does take it seriously, it is very frightening to him or her. He or she has to live in fear and there is nothing they can do about. They would rather not know and just have it

happen than to know and worry about it until it does.

ECS: Let me show you how there are things we can do. I mean, there are positive aspects to prophecy. In 1917, at Fatima, Portugal, a famous occurrence took place; there was even a movie made about it. Three little children claimed to have been visited a number of times by a beautiful lady they claimed to be the Virgin Mary. Sixty-thousand people came to see the last of her appearances to these children and claim to have seen the sun fall from the sky. Now, obviously the sun didn't really fall from the sky, but 60,000 people witnessed this so-called miracle in which the sun appeared to dance and fall from the sky. A prophecy was given by this "beautiful lady" in which she stated that God was going to punish the world

with war and hunger and that, if Christians would only turn back to their faith, He would allow Russia to be converted and peace would result. If not, however, then Russia would spread her errors throughout the world, causing wars and persecutions of the Church. The good would be martyred, and certain nations would be annihilated. So we have a prophecy. We also have a condition, an opportunity to choose to do something with our lives that could prevent Russia from perpetrating these things. Well, Russia is succeeding, so obviously the people who received this message did not change their lives, clean up their act, so to speak, they didn't seem to care very much and chose to go on as they always had. Now, it is building nuclear plants, back then it was something else.



KISW: OK, I'm curious. Why, if the so-called miracle that happened at Fatima, where the Lady Mary appeared and talked to the children and gave a message to multitudes of people, why did it happen then; why isn't it happening now? Why aren't we having apparitions now, now that we are heading into this just a few years away?

ECS: We have had. In the '60's in a small village in Garabandal, Spain, there was another appearance, but this time the apparition said this was the last time she would appear before the destruction. In fact, I have here a little booklet put out on it by a Spanish attorney who took it seriously enough to write a book on it. He is a professor of economics at some Spanish university.

The prophecy, and this was in 1961, is this: First of all, in the very near future a miracle will take place. Several days or weeks before this miracle is to take place, which everybody on the earth will be able to see, these children will announced when the miracle is going to take place. Second, after the miracle, a great chastisement will then fall upon the earth as a punishment to human beings for the way they have been living and the society they have created. She said, this will be the last time I will appear; she had appeared in the 1800's at LaSalette, she appeared at Fatima, and now, this third time in Spain. This is the last time she will appear until after the great miracle and chastisement.

KISW: Why did she say that would be the last time she would appear?

ECS: I don't know.

KISW: OK, now, these children that were there at the time, 1961, they would be in their 20's now. What are they doing? Has there been any follow-up on this on their part? What are they doing to try to warn people?

ECS: Well, I don't know what they are doing specifically. The Roman Catholic Church tends to monitor such things very closely and attempts to place ecclesiastical pressure on such mystics and visionaries to be quiet. This seems to be regular Church policy. It was true in the case of Fatima; it certainly is true in this case in Spain.

KISW: Well, they didn't keep Fatima quiet.

ECS: Yes, they did, for a number of years, though it's very difficult when you have 60,000 people in a pasture claiming they saw the sun fall down and all sorts of miracles occur.

JAI: But then, they did keep the third part of the Fatima prophecy secret until within the last five or ten years.

KISW: Well, why, if the Great Power, whatever, God, for instances, is sending these people down to make these predictions, why would they go keep them a secret? It doesn't make sense to me that if they are trying to straighten out the world, why do they want to keep it secret? As someone suggested on a previous program, on UFO's, and the possibility that perhaps there is life and other civilizations on other planets and in other galaxies parallel to ours, or even far more advanced than ours who could be the entities who are appearing, they could be the people we are calling God because they are so advanced that they can perform these "miracles" as we would call them. Why don't they just come and sit alongside Walter Cronkite on prime time TV and tell the world? Why, if these entities are really sincere about trying to keep disastrous things from happening to the human race, why don't they make it known to us in a way we can understand?

ECS: In a sense, though, that is like saying, "Why is a rose red?" Assuming that it's true, we may not be able to fathom the depth of why something is: why did Jesus speak in parables; why does the Book of Revelation contain symbols? Perhaps we have spiritual communications through the form of dreams; we have divine encounters with God in the form of dreams. I think 80 percent of all the great visions in the Bible come in the form of dreams, but why? Dreams are more symbolic, much more difficult to understand. It would be so much easier if an angel would sit down and just tell us everything. In my agnostic days, years ago, I used to argue along those lines. If an angel would come and talk to me I would get my act together. I'm sure most people would and everything would be really cool on this earth, you know.

KISW: Right.

JAI: Think of it this way: What about the little child that you tell, "Don't go out and play in the street."? That child still goes out and plays in the street until one day he or she sees a dog get hit by a car. Then this little child understands that he or she cannot go out and play in the street. No matter what you tell people, until they actually experience it, it doesn't really sink in.

KISW: So, then, for the most part, the prophecies that have taken place are sort of focussed in on a select few; they are just saying the rest of the world is going to have to feel it to make them realize what is going on.

KISW: I want to touch on a couple of other areas before we open up the telephone lines. If you have a ques-

tion for either of our guests, please call in.

I'd like to continue now with our discussion on prophecy. Obviously, there is not much we have to worry about if there is going to be a holocaust and we are all going to die, but what sort of prelude can we look forward to for the holocaust, other than the signing of peace treaties?

ECS: Before, and during and after.

KIWS: What other minor things can we look forward to?

[Editor's note: This article will be continued in the next issue of the AROHN. For some insight into some of the minor indications of the time of the end, continue with us in our discussion of prophecy in the next portion of World Events Cast Their Shadows On Time!]

A Sign of the Times.

THE
BOOK OF THE FUTURE

By

Fr. Edward C. Sullivan

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The Mystical Use of Herbs

The Rose

Gary Wickman

In this issue we will cover the use of the rose. This flower is very useful as a healing herb, as well as being full of mystical symbolism.

The rose family is Rosaceae, and members of this family are found growing in temperate regions in both hemispheres. It is an herbaceous shrub or tree, usually with alternate leaves and regular flowers. There are dozens of varieties of wild rose and more than 10,000 cultivated varieties.

Roses are grown commercially for their scent. The oil can be obtained by distillation and is very expensive. Roses are also highly regarded for their medicinal action. The herbalist Culpepper tells us that "the electuary" of the rose is good for "hot fevers, jaundice, and joint aches. . . . The syrup of roses cooleth an over-heated liver and the blood in agues, comforteth the heart and resisteth putrefaction and infection."¹ Roses are also used in gargles for sores in the mouth and throat. It is also used as an eyewash, for redness and inflammation of the eyes. The oil is also used for inflammation and redness of the eyes.

The rose develops a fruit called the hip that has one of the highest Vitamin C contents of any known food.

The Rock Rose is used by Edward Bach in his famous "Flower Remedies". He collects the essence of the flowers in water. The Rock Rose is "the rescue remedy. The remedy of emergency for cases where there even appears no hope. In accident or sudden illness, or when the patient is very frightened or terrified, or if the condition is serious enough to cause great fear to those around."²

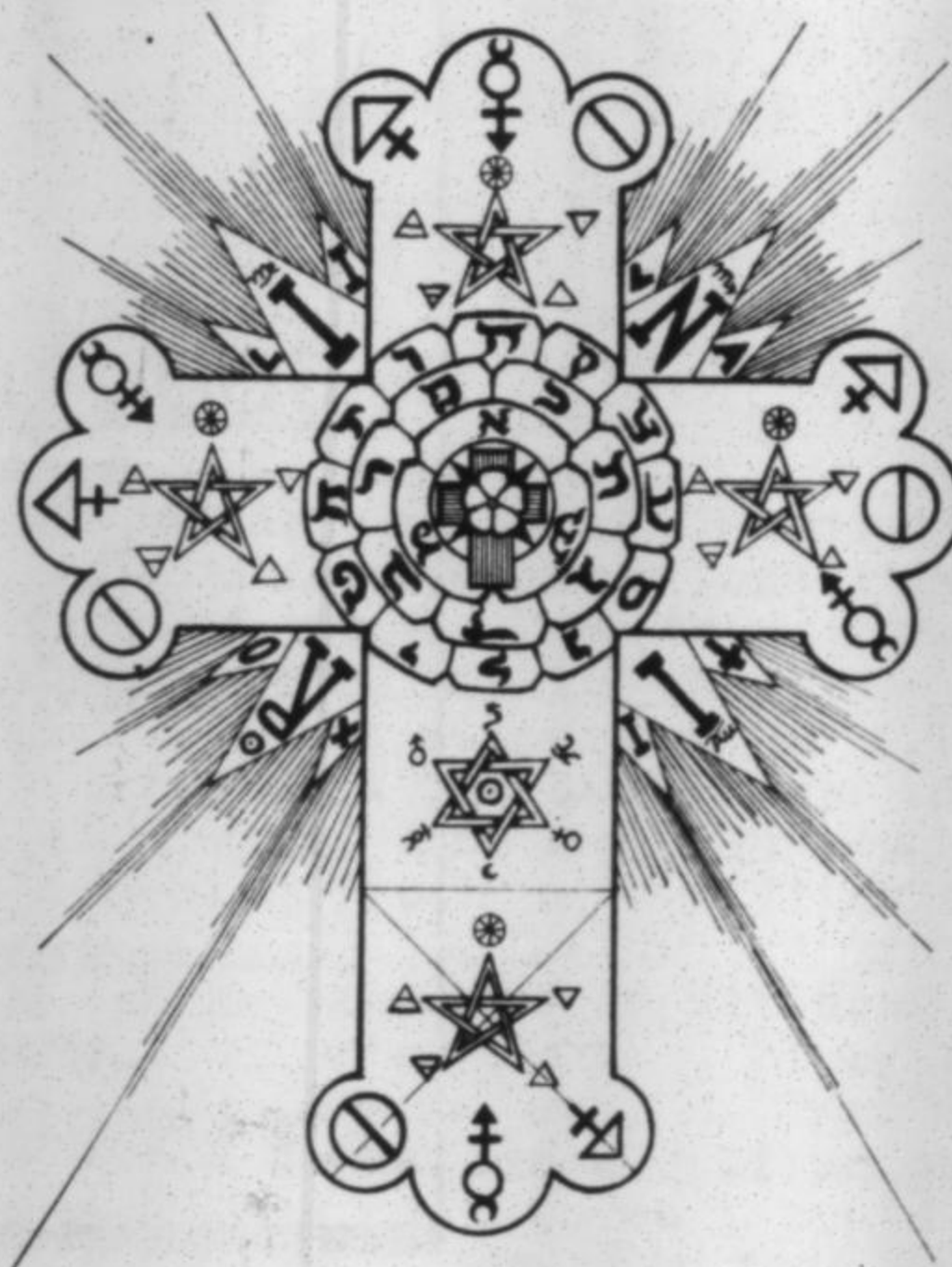
There are many more medicinal uses of the rose; besides these uses, the rose is a very good food. It is such a good food, in fact, that Euell Gibbons devotes an entire chapter

in his book Stalking the Healthful Herbs to it.

Besides being very useful as a medicinal herb and very good for the table, the rose is full of mystical symbolism. The rose is a symbol of beauty and love. To Rosicrucians it is especially significant since it is part of the Rosicrucian symbol, the Rose Cross. The rose in this case symbolizes evolution; the cross, life, and together they symbolize the evolution of life.

The Rose Cross is a very old symbol. As Geoffrey Hodson explains, "The rose is a symbol of the higher Self of perfected man in its body of light The cross is generally interpreted as the symbol of self sacrifice, immortality, and holiness. Esoterically, however, the cross describes the whole mystery of creation. Creative spirit as the positive . . . or 'Word'

1.



(the vertical arm), descends into and penetrates matter as Space, the feminine creative potency, the Great Deep (the horizontal arm)."³

Another reference which describes the symbol of the Rose Cross is found in Israel Regardie's The Golden Dawn. There are 22 petals on this symbol (fig. 1)⁴ which represent the 22 paths between the Sephiroth on the Tree of Life. Regardie gives an interesting account of the symbology behind the Rose Cross which is well worth reading.

In A Practical Guide to Cabalistic Symbolism Gareth Knight notes that, "On the Rose Cross is the Spirit of man in harmony with the Whole Universe, including densest manifestation. . . . The principle behind the Rose Cross is that of the Wayshower who remained out of manifestation holding the perfect pattern of what man should be, untainted by corruption."⁵

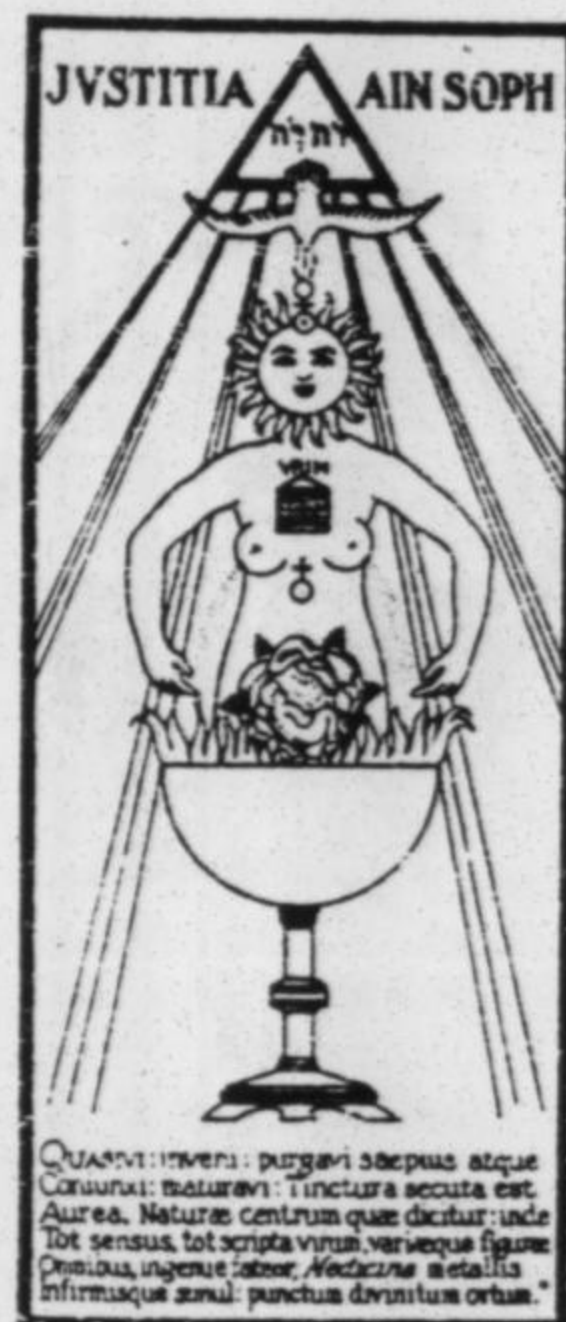
Later in this book Knight states, "The Rose - a symbol of Netzach - is in itself a complete symbol system and is usually considered to be the perfect flower, combining scent, colour and shape in great beauty; also, it is a sphere containing semi-spheres within it and is in truth a Cosmic Pattern created about the golden heart of its system - hence, the Rosa Mystica."⁶

Another form of the Rose Cross given by Knight is the symbol of the Elementals. This is an equal armed cross with the Rose of the World in the center. The Rose slowly blooms which shows the development of the Elementals.

Arthur M. Coon in "The Seven Rays and the Holy Eucharist" associates the rose with the sixth ray which corresponds to Jesus. Jesus is the perfect man, the Rose, on the Cross. He also associates an orange rose color to the fourth ray which stands for Harmony and Beauty, other aspects associated with the rose.

It is interesting that in Hebrew the word for rose is "shoshana" which has a numerical value by the system of Gematria of 13, or 4. Thirteen represents Rebirth, new life. Four represents reality, form, the World Mother, the Great Deep. It is Spirit descending into Matter to create form. The descent from perfection, but also the evolution back to perfection are implied.

2.



Whoso hath eyes to see, let him see; seeing, he shall perceive; perceiving, he shall understand: understanding, he shall know the mysteries. Let him who hath understanding ponder well this symbol, for herein are contained the Secrets of the Kingdom; much Gold and Silver is here, yea, and Quicksilver, both for this world and for the world to come.

3.



The Mystic Rose is, then, the heart center. Hodson says this is the center of Christ Consciousness, or intuition. He says that when this center "blooms" the powers of intuition begin to flow in the student on the Path.

The rose is mentioned only a few times in the Bible. One famous

4.



scriptural reference to this flower is found at Song of Songs 2:1, "I am the Rose of Sharon, the lily of the valleys." This is a description of Solomon's wife, and is used to show her great beauty and his love for her.

The following are some interesting symbols from Rosicrucian Symbology (reprinted by Arohn Publications) which can be used for your contemplation (figs. 2-4).

Perhaps the best way to gain an understanding of the symbolism of the rose is to contemplate a live rose. Meditate upon the color, the smell, the shape of the petals, etc., until you are immersed in rose. Remember that the center that corresponds to the rose is linked closely to your intuition, so when your "rose" blooms so also does your intuition.

May the Peace of the Lord Be Always with You.

1. Grieves, M., A Modern Herbal, Vol. II, p. 689.
2. Bach, Edward, The Twelve Healers and Other Remedies, p. 9.
3. Hodson, Geoffrey, The Hidden Wisdom in the Holy Bible, vol. I, p. 44.
4. Regardie, Israel, The Golden Dawn, book four, p. 56.
5. Knight, Gareth, A Practical Guide to Qabalistic Symbolism, p. 146.
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Questions and Answers

Did Jesus Marry?

Did Jesus marry? This question has often concerned numerous individuals. It has been argued that this question is the basis for St. Paul's not marrying and for the resultant non-marital status of priests and nuns in the Roman Catholic Church. What, then, are the facts?

Actually, according to some, there is good evidence to support the possibility of Jesus' being married to two Mary's and one Martha. In fact, some claim that Jesus married them at the marriage feast in Cana of Galilee. Orson Hyde, in Journal of Discoveries, says:

"If at the marriage of Cana of Galilee, Jesus was the bridegroom and took unto him Mary, Martha and the other Mary, it shocks not our nerves. If there was not attachment and familiarity between our Saviour and these women, highly proper only in the relation of husband and wife, then we have no sense of propriety."

Hyde also adds, "If he never married, his intimacy with Mary and Martha, and the other Mary also; whom Jesus loved, must have been highly unbecoming and improper to say the best of it."

Hyde further argues that to marry is a divine law; and to multiply is equally so. He writes:

"Did he multiply, and did he see his seed? Did he know his Father's Law by complying with it, or did he not? Others may do as they like, but I will not charge our Saviour with neglect or transgression in this or any other duty. . . ."

"We say it was Jesus Christ who was married, whereby He could see His seed before He was crucified. I shall say here that before the Saviour died He looked upon His own natural children as we look upon ours. When Mary came to the sepulchre she saw two angels and she said unto them 'they have taken away my lord' or 'husband'."

So Orson Hyde writes. But is this in fact true? Do other mystics agree? What does scripture have to say regarding it? What about secular authorities? Certainly, one would not want to accept one man's statement concerning it! Let us examine the record on the basis of more than one witness, for this is in harmony with scripture. Deut. 17:6.

In order to satisfy our curiosity concerning Jesus' marrying, we must approach the subject from several angles. Hyde asserts that Jesus not only married, but that he practiced polygamy and had children as well.

Our first investigation should concern polygamy. Was polygamy allowed by the Jews? If so, was it practiced during the time of Jesus? Can we confirm it, both in scripture and secular sources? In the first instance, there is no doubt that polygamy was allowed. The first example of polygamy is to be found at Genesis 4:19, "and Lamech took to himself two wives: the name of the one was Adah; and the name of the other, Zillah." Abraham is mentioned as having one wife, in the beginning, but having God's blessing in having relations with his wife's maid, Hagar. Not only is this fact so, but Yahweh told Hagar that, having had relations with Abraham, He would "greatly multiply [her] descendants so that they shall be too many to count." (Gen. 16:1-16. Verse 15 says, "So Hagar bore Abram a son." Later Abraham took another wife by the name of Keturah and had children by her also - Gen. 25:1. In addition to his wives, he had concubines and children by them. (Gen. 25:6.) As a side note, chapter 13 of the Second Book of Adam and Eve mentions "Lamech's wives" at verse 6.

Abraham's grandson Jacob, the Father of Israel, practiced polygamy, as well as keeping a concubine (Gen. 29:23-30; Gen. 30:3, 4, 5, 9-12). Jacob's brother Esau also practiced polygamy (Gen. 35:2).

The Law Code of God, which was given to Moses and the people of Israel also allowed a male to practice polygamy and to have concubines (Deut. 21:15-17; Deut. 25:5-10). Note the interesting restriction at Lev. 18:18, "And you shall not marry a woman in addition to her sister as a rival while she is alive. . . .!"

Both Daniel and Solomon, Israel's greatest kings, practiced polygamy and kept concubines, with God's blessings. According to scripture, "And he had seven hundred wives, princesses, and three hundred concubines" (1 Chron. 14:3; 1 Ki 11:3).

As the above makes clear, it is obvious that polygamy was not considered a violation of God's Law, for great men of God practiced it. Moreover, in several scriptural examples, God spoke on the subject and, in the case of Abraham and Hagar, He commanded it! Thus, it should not surprise us that in the time of Jesus the Jewish people also practiced polygamy. Flavius Josephus (A.D. 37 - A.D. 98-117), a Jewish scholar brought up in exclusively Jewish circles, priestly, legal and ascetic, wrote an extensive history of the Jews. No one interested in the study of the methods of ancient historians can dispense with Josephus. Concerning King Herod Josephus writes: "Now Herod the King had at this time nine wives" (Book 17, chapter 1, verse 3).

It therefore should not surprise us when Jesus, who talked in illustrations or parables, used a polygamous example at Matthew 25:1-13. In fact, He went so far as to compare ten bridesmaids and one bridegroom to the Kingdom of Heaven. Not only was this illustration inoffensive to His listeners, but by His use of it, we gain insight into his views regarding polygamy. Surely no one will suggest that the Incarnation of God would use such an example, if He considered it "sinful."

Of course, all the above evidence cannot be used to confirm His so-called marriage to three women. We acknowledge His fondness of children and family life in his illustrations (Luke 14:7-11; Luke 15:11-32; Luke 8:19-21 and Luke 10:21,22). And He did teach us of God, the Father, a family oriented analcgy. Moreover, we know that

his student Peter had a mother-in-law (Luke 14:38, 39). However, the polygamous Jew and King Herod can hardly be classified as average, since the average Jew could not afford more than one wife.

It is said that the institution of marriage begins at Genesis 2:18-25 scripturally. In the post-Babylonian period, monogamy appears to have become more prevalent. It is true that Luke 10:38-42 may appear to support Martha's sister Mary's leaving to go with Jesus, but no mention of marriage is indicated.

The women accompanying Jesus are also mentioned at Luke 8:1-3, but again there is no mention of them being his wives. According to Donovan Joyce in The Jesus Scroll:

"In Jesus' days, every Jewish father was bound by the Torah and the duties it imposed; his obligation to his son was five-fold: 'He must circumcise him, redeem him, teach him Torah, teach him a trade, and find a wife for him.' Not only was marriage both legally and socially demanded, but avoidance was considered a curse and childlessness a mark of God's distinct disfavour." (p. 77). He argues further, "While all the 'laundry-marks', have been editorially removed to conceal the identity of the chief participants in the function, the circumstances of the wedding at Cana, are such that it can be confidently asserted that the bridegroom was none other but Jesus, himself. That he was, indeed married is made quite certain by the revelation (Luke 8:1-3) that he wandered about the country with an entourage which included many women who ministered unto him of their substance.

"Bluntly put, . . . Jesus and his disciples were being financially supported - and kept by this group of women . . . were a mysterious Susanna, a runaway wife named Joanna and Mary called Magdalene, whom a persistent tradition insists was - or once had been - a harlot . . . it is this very group which makes it absolutely certain that Jesus was a married man."

"What Jesus was doing - if he were unmarried - was a scandal, if nothing more. . . . He wasn't against sex; he was against the unlawful and improper use of it.

"Whose marriage was it? We don't know, because we are not told. Despite the astonishing fact that Jesus' mother is the hostess - thereby making it certain that either the bride or groom was one of her children - the happy pair is never identified. Why?

"'Thou has kept the good wine until now' clearly shows that it was the bridegroom's duty to provide the wine . . . not only was it Jesus who supplied it but, equally clearly, his mother Mary expected him to. Why? At what kind of wedding does a guest have this responsibility? Jesus must have been something more than a mere guest."

The apocryphal gospels speak of Jesus being married to Mary Magdalene; the second century Gospel of Philip says, "There were three who walked with the lord . . . Magdalene, this one who is called his partner." The Gospel of Mary says Jesus and Magdalene were husband and wife. The early Christian Gnostics (at least one sect) held that Jesus married Mary Magdalene.

Mary Magdalene's behavior is unlike that of other women in the New Testament in her relationship with Jesus. She behaves like a typical Jewish wife of that time period. When Martha rushes out to meet Jesus, Mary sits in the house and comes when summoned by Jesus. This was expected of a wife at that time. A wife just didn't go out to her husband until he sent for her. Mary also uses the familiar "baal", which is translated "Lord" in our Bibles when applied to Jesus by her. But "baal" can also be translated as "husband." Could it be that "Lord" was chosen by the translators because of their bias?

At Luke 10:38-42, when Jesus arrives at the house in Bethany, Mary promptly sits at his feet, while Martha prepares the meal. The intimacy of Mary's behavior in sitting at Jesus' feet would have been shocking in Jesus' day unless they were married. Moreover, consider Martha's complaint to Jesus: "Lord, dost thou not care that my sister hath left me to serve alone? Bid her therefore that she help me!" Was Martha jealous? Why did she address Jesus instead of telling her younger sister to assist her? While this may seem trivial, it may well



indicate that this Mary is Mary Magdalene and that she was under his dominion as a Jewish wife.

We said earlier in this article that some claim there is good evidence that Jesus married three women. Actually, we do not agree with this. It is highly unlikely that Jesus would marry two sisters in light of the Hebrew law already quoted. It is also likely that Martha's sister Mary is Mary Magdalene. If this is not so, then it is possible that Jesus married these two Mary's, for both shared identical intimacies with Him. These intimacies were not shared by Martha as Orson Hyde suggests.

Was it possible that Jesus was married? Yes, it is possible. Why are there no recorded statements in our present Bible to reflect this? It may be a direct reflection of Rome's attitude regarding marriage of priests. As shown, Mary might have addressed Him as "husband", depending upon the translator's bias or viewpoint.

Could Jesus have had more than one wife? Yes, indeed. If He married one, He could have married others, since He lived in harmony with Jewish law. Moreover, He is described in vision as the Heavenly King, having many making up His bride (Rev. 18:23; Rev. 19:7-8; Rev. 21:2). Of course, this is symbolic, but nevertheless, polygamist! Did Jesus marry? Did He have more than one wife? This is up to the reader to answer. But, if He did marry, what about having children? God's command to the world was "Be fruitful and multiply." This was one of the purposes of marriage.

Joyce, in his book The Jesus Scroll, claims that Jesus the Christ is identical to Jesus of Gennesareth who is mentioned in an ancient scroll that he reports having read, but which is now missing. This Jesus of Gennesareth had a son named Barabbas. Needless to say, there is no mention of Jesus having a child in our present-day Bibles.

As far as the scriptures are concerned, the idea that Jesus had a son would be very difficult to confirm. However, the fact that Jesus may have been married to one Mary Magdalene is at least possible. While St. Paul certainly did not marry or even advocate marriage for every man, he nevertheless required that the bishop or overseer of a Christian church or con-

gregation be "a husband of one wife" (Emphatic Diaglott; 1 Tim. 3:2). St. Peter had a wife. Possibly Jesus did too. Therefore, the Christian leaders, those who led the sheep, were to have no more than one wife, like their Master. This does not imply that polygamy was suddenly wrong. A man concerned about his family, particularly his wives, could not devote his fullest attention to the work of the Lord.

this view would be modified further until priests and bishops would not be allowed to marry; again, just like their Lord. In fact, tradition would ultimately teach that St. Peter left his wife and family for the cause of Christ. Interestingly, a counter-tradition developed (or perhaps it was the truth) that St. Peter and his wife died together in Rome as martyrs.

It is very interesting that in the same letter to Timothy, St. Paul makes a prophetic statement of the future. He says, at Tim. 4:1-4, that "the Spirit has explicitly said . . . there will be some who will desert the faith and choose to listen to deceitful spirits . . . they will say marriage is forbidden, and lay down rules about abstaining from foods. . .".

It is indeed surprising how many people recoil from the idea of either polygamy or of Jesus' having been married. It is quite understandable in light of our inherited Roman cultural background. But this fact does not make our history correct. While we cannot establish for certain that Jesus did marry, we cannot establish the opposite, either. In fact a good argument can be made for the former. How do you stand on this issue?



In the Footsteps of the Masters
Saint Jerome

Susan Stoner



"By honouring the Saints who have slept in the Lord, by invoking their intercession and venerating their relics and ashes, so far is the glory of God from being diminished that it is very much increased, in proportion as the hope of man is thus more excited and confirmed, and they are encouraged to the imitation of the Saints."

- Council of Trent

"Christ became man that man might be God."

- St. Athanasius

Through the Apostle's Creed, the Catholic Church embraces the "Communion of the Saints." Communion (or perhaps more succinctly put, intercession) is defined by the Catholic Encyclopedia as ". . . to go or come between two parties, to plead before one of them on behalf of the other."¹ At Hebrews 8:25 we find the equivalent expressed in the phrase, ". . . Since he is living forever to intercede." In ecclesiastical terms intercession is taken in the sense of primary intercession through Christ; secondly, through the Blessed Virgin Mary and, lastly, through the angels and saints on behalf of mankind. The early Church Fathers, including St. Jerome, confirm the antiquity of the Church's practice. The Church herself contends that not only should one consider intercession, but also invocation of the saints as implied by the doctrine of Communion. Set forth by the Council of Trent, the doctrine instructs, ". . . The Saints who reign with Christ offer up their prayers to God for men. It is good and useful suppliantly to invoke them, and to have recourse to their prayers, aid and help." (Sess. XXV)

Opposition, according to T. B. Scannel, arises from the derived implication that the church, in effect, is negating the Mediation of Christ and creating an idolatrous predicament placing creatures above the Creator. In this matter, evidence confirmable by Holy Writ lends reciprocity to both the Holy Church and the early Church Fathers. Through the ages holy men and women have prayed in the earthly Jerusalem and God has received their prayers (Mac. 15:4; Gen. 28; Tobais 12:12 and Rev.

5:8), so it is logical to assume (as above, so below; and the below as the above), that they shall be received in the Heavenly Jerusalem. At Job 41:8 Yahweh rebukes Eliphaz of Teman and his sagacious friends, "Find seven bullocks and seven rams and take them back with you to my servant Job and offer a holocaust for yourselves while Job, my servant, offers prayers for you. I will listen to him with favor."

St. Paul, who insisted upon the primacy of Christ's intercession (1 Tim. 2:5), implores his brethren, "to help me through my dangers by praying to God for me." (Rom. 15:30). At another instance the Apostle himself prays for the church at Philippi. Petitioning the Saints to pray on man's behalf is not intended to be an act independent of God, but through the supplication that all creatures, grace blessing, all of Creation flows from the Divine, hence, what glory the Saints possess emanates from the Lord who 'hears the prayers of the just.'

Heeding the counsel of the Holy Catholic Church to imitate the lives of the Saints, we turn our attention to St. Hieronimus, known in the Western Church as St. Jerome. Belonging to a generation that distinctly paralleled our present epoch, Jerome's childhood was spent in a relatively stable state, though Roman peace was to be shattered before his transition. St. Jerome is hailed as a pioneer of Western monasticism, revered historian of the Church and Doctor Maximus in Interpretandis Scripturas Sacras; the monk's virtues are apparent; however, his personality filled his life with discord which invariably resounded throughout the Church, causing continuous disruptions.

Born at Stridonium within the confines of the Italian border approximately 320 A.D., as a young man Jerome was sent to Rome where he studied Latin and Greek. He devoted himself to oratory and to some degree pursued the study of law. Eventually Jerome was baptized, leading him to partake in the matters of the Church. Ultimately he completed his theological studies at the eminent schools of Trier. The saint embarked on a pilgrimage which took him to the Syrian

desert where he experienced an emerging community of Anchorites and finally he stationed his desert above at Chalcis. Under the spiritual tutelage of the Holy Abbot Theoclosius Jerome took up a life of asceticism. It was during this period that he initiated his studies of Hebrew as a distraction from his desperate struggle to gain control over the temporal passions. It came to pass that disputes between Rome and Antioch would disrupt this hermitage. He returned to Rome, there receiving his Holy Orders under the stipulation that he should not be obliged to serve in the ministry. From 382 A.D. he served as a secretary to friend and Pope, St. Damasus until the latter's death in 384 A.D., a position affording Jerome the needed ecclesiastical authority and credibility he would require as a Church Doctor.

Under the encouragement of Pope Damasus, Jerome's most noteworthy achievement, a Latin translation of the scriptures, took shape. While serving the Papacy he continued to be an advocate of the ascetic life, though his stern adherence created an air of dissent in Rome. After the death of Pope St. Damasus he was forced to depart from Rome under an air of reproach. Historians claim that Jerome settled near the reputed site of the Virgin birth, near Bethlehem, in an effort to become greatly spiritualized by the Christ energy. He remained in Bethlehem until his death directing a monastic community founded by his beloved discipless Paula.

Jerome's work as an exegete has honored him with the status of being the greatest doctor in interpreting the sacred scriptures. It is the concern of the exegetes to investigate the letter of the scriptures as well as the spirit behind them. Louis N. Hartmann, past chairman of the Commission for the Confraternity of Christian Doctrine's Translation of the Scriptures into English, informs us that during the fifth century there were two prominent schools of exegesis within the confines of Christianity. Both heavily influenced St. Jerome. One school, situated at Alexandria in Egypt, whose emphasis was on the mystical, suggested that

man's inability to accurately interpret the scriptures was rectified if a higher fuller approach was adopted. Hartmann tells us that their elaboration on the mystical and allegorical interpretations was an ". . . art they developed to an astounding degree of ingenuity and beauty." The second school, located at Antioch, is considered the more scientific in its approach in that its doctrine was based on the principles of reason. Consequently, any higher meaning was to be based solidly on the literal scriptures. It should also be noted that the most readily available exegetical works available to students at this period in history were those of Origen who gave great credence to the Neo-Platonic philosophies of Alexandria. Jerome, as a student, was taken by (and later initiated) the interpretational style and Commentaries of Origen. This influence, in part, explains Jerome's inclinations toward the allegorical (which some critics claim are excessive) in the bulk of his early works. Hartmann disclaims these contentions, stating that:

"As a wise eclectic, he endeavored to draw the best from each school while avoiding the excesses of both . . . to the Antiochians he owed, at least in part, his theoretic principle that the direct, literal sense of scripture is first to be investigated and explained, and only then, with this clear literal sense serving as a basis, is the higher, spiritual interpretation to be developed . . . on the whole his method is much closer to that of the Alexandrians . . . his citations from the works of the allegorical interpreters of Alexandria are far more numerous than are those from the more cautious exegetes of Antioch."

There are also many references to indicate the influence of Rabbinical exegesis on St. Jerome. Authorities conclude that there were several rabbis under whom Jerome studied, the most renowned being Rabbi Aquiba ben Joseph who is regarded as an influential figure in the establishment of Rabbinical Judaism. Disciplining himself in the etymology, syntax and rules of inflection of the Hebrew language allowed him to



produce works utilized by church authorities to ". . . ascertain the nature of the Hebrew texts at the end of the fourth century."⁴

Jerome's compunction for translating from original texts reverenced his appreciation of the Hebraic texts, ultimately exacting the purity of his translations. Reflecting over the process the saint felt obliged to reveal to his Christian brothers the "Veritas Hebraica" or Hebrew truth. Again contained within the Rabbinical school differing methods were employed dealing with the oral traditions (today noted as the Cabalistic notions). These traditions were subscribed to by the Jewish traditions and Jerome necessarily incorporated them into his works though he thereby brought to himself the hostility and criticism of his colleagues. An excellent example of his exegesis which indicates the integrative style of Jerome can be found in his discussion on the meaning of the Gospels:

"O Lord save me; O Lord give me good success. Blessed is he who comes in the name of the Lord, etc. Where we read in the Septuagint: O Lord save us (O Domine Salvum fac), in the Hebrew we read: Anna Adonai Osianna; which Symmachus has clearly rendered as saying: I beseech thee, O Lord, save us, do I beseech Thee.

"Let no one therefore think these words are made up from two phrases, a Greek and a Hebrew, and that it is

a composite utterance, for it is wholly Hebrew, and signifies that the coming of Christ is the salvation of the world."

Jerome's merits as an exegete accorded him a position of authority among contemporaries reaching the height of his veneration during the Middle Ages. His seeming fascination with the allegorical (creating some embarrassment for him in his later years) is never abandoned as the Bible was not, in his opinion, a book devised to strengthen the minds of man but as enumerated by Pope Pius XII, there that, "These Divine Oracles might 'instruct us to salvation, by the faith which is in Christ Jesus' and 'that the man of God may be perfect, furnished to every good work.'"

The literary efforts of Jerome are innumerable. His translation of the Bible into Latin became a standard for the Roman Church during the 16th century. The Vulgate version it referred to did not preserve the purity of Jerome's work though, since it incorporated older versions of the Psalms and other older translations. Other works translated or published by the monk included the Rule of Pachomius, Eusebius' Chronicles (which influenced the majority of later historical chronicles), the Homilies of Origen, Hebrew Questions, De Ecclesiasticis Officiis, a historical rendering of the lives of Halarion, Malchus and Paulas and innumerable letters and commentaries.

Though Jerome's scholarship and style brought him an honored position among the early Church Fathers the turbulence surrounding his life cannot be ignored. Two particular controversies, one with Rufinus, involved Jerome in one of the most violent episodes of the Origenistic controversy which agitated the Church from Origen's lifetime well into the fifth century. Origen's works comprised the most complete exegetical set available to students during Jerome's lifetime. While many students adhered strictly to Origen's doctrine, Jerome, while making use of Origen's style, was in no way a strict Origenist. As previously stated, his methods were obtained from various schools of thought

though his failure to identify and separate these interpretations resulted in his works, at first glance, looking rather contrite. His ability to characterize diverse schools of thought, though not for philosophy's sake itself, and expressing himself in precise terms was his mark of scholarship. Still his irascible nature served only to engender misunderstandings among contemporaries and sparked the quarrel between Jerome and Rufinus; the larger issue was whether Origen's doctrine and others taught to lay pagan followers were acceptable to the Church. While it is certain that Jerome greatly praised and utilized Origen's works to the point that his translations included erroneous passages (under full recognizance) his style was not only Origenistic - upon this contention Rufinus attacked Jerome willing for him to justify the use of Origen in his works informing him that his reputation as Exegete was at stake. Because of his temperament

and orthodoxy Jerome's attack on Rufinus crushed his opponent. His friend St. Augustine, shocked at Jerome's merciless approach, pleaded with Jerome to end his bitter attack. Assured of a victory over Rufinus, he blatantly admitted that "Polemics have nothing to do with truth; their only objective is to conquer, to crush one's adversary," and upon Rufinus' death he added a final blow, characterizing him as "the hydra with its multiple of heads." That now destroyed, he would be forced to return to his neglected projects.

The principle heresy on grace as expounded in the doctrine of the monk Pelagius made him a fast adversary of Jerome. In 415 he published his Dialogues against the Pelagians which resulted in an attack on his monastery which was torched, and his works were nearly destroyed. In his "Dialogi" he promotes the dogma of original sin and the formula that man must first merit grace, contradicting the belief in the absolute freedom of

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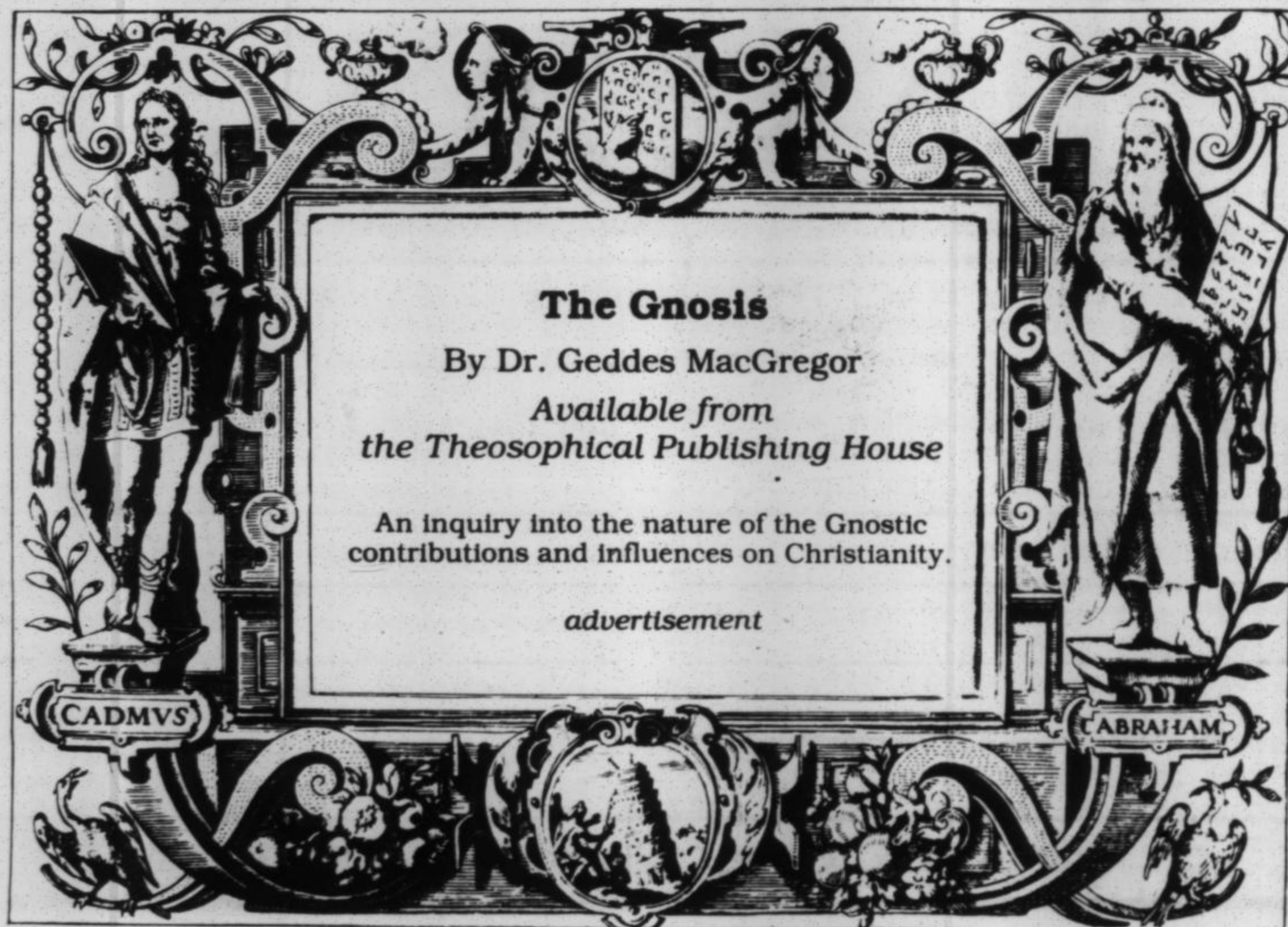
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the gift of grace. Though these two incidents with Rufinus and the Pelagians typify Jerome's propensity for difficulties, he never stopped "mixing himself in controversies and ecclesiastical affairs not necessarily concerning him."

Yet, all things considered (these blemishes in his career, as well as interims during which Jerome's life was filled with turbulence and human imperfection), due much to his own jealous, brooding temperament and self-centeredness, he remained faithful to the Church and God-centered in his approach to life. We are reminded of the romantic fable, en-

shrined in beautiful woodcuts by Cranach and Duerer, of evidencing himself removing a thorn from the lion's paw thereby gaining a life-long companion. The true Christian humanist who integrates the forces of nature with God's grace, "He died leaving to all the example of a life consecrated to God, sanctified by detachment from the world, by prayer and austerity, by persevering travail and by charity - magnificent qualities, and great virtues - merits made greater by the very obstacles which Jerome had to overcome in his own violent and difficult temperament."⁸

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Oracles and Consciousness



ORACLE - 1. among the ancient Greeks and Romans, a) the place where, or medium by which, deities were consulted; b) the revelation or response of a medium or priest; 2., a) any person believed to be in communication with a deity.

Webster's New World Dictionary
The World Publishing Co., 1974

It is not the purpose of this study to conduct an in-depth analysis of any particular oracular methodology or history; rather our attention will be focused on the nature of what might be termed the "oracular consciousness". By this term we are not speaking of the consciousness that lies behind the working of any particular oracle, but of the consciousness of the individual consulting the oracle. The interior state of communion which we call the oracular consciousness could be said to be the state of mind wherein an individual's

primary consciousness can realize or come into contact with levels of awareness beyond those normally realized in the waking state of mind. An oracle utilizes, as a point of focus and means of expressing the information transmitted through this new awareness, a system of symbols characterized on their highest levels (or, in another sense, their deepest levels) as archetypes.

The term "oracle" is derived from the Latin word "oraculum", which means "divine announcement". Its etymology relates it to "orare" - to speak, pray, beseech - and to "oris" - the mouth. Thus, we can see that the word "oracle" traditionally has been linked with communication of information passing from one realm, or mode, through an intermediary.

How does this intermediary function? Is there some secret special method, long hidden within the sacred schools, that will allow one to become an oracle? Is there some book which gives this secret away? Or might we be dealing with psychological states irrespective of technique employed? Are there many states of oracular consciousness or but a single level of intuitive awareness? Hopefully, we can answer some of these questions.

The very profusion of ancient oracular techniques gives us some indication that methodology would not appear to be the central concern. So, in that sense, there is no "magic key" to unlocking the mysteries of oracle use and interaction. In the past oracles have reverted to such mundane techniques as the shapes of stones, the number and direction of birds in flight, the swirlings of oil on water, the position of the stars, the cracks in bones, and even the entrails of recently sacrificed victims, both animal and human. Yet, we should in no way scoff at these seemingly primitive methods, for they proved to be effective tools for the practitioners of the time who, in turn, employed age-old principles. Simply stated, these ancient oracles were operating along philosophical lines that held to a vision of the entire universe as a reflection of God's consciousness. Hermes Trismegistus, according to esoteric mythology the founder of the hermetic tradition, held that "As it is above, so it is below".

This esoteric aphorism provides us with a key to understanding the oracular consciousness, for contained within that doctrine we can discover an expression of the mystical view of the universe which holds that the Microcosm is but the image of the Macrocosm.

The ideas symbolized by the terms "Macrocosm" and "Microcosm" are central to any study we might make of the processes associated with the use of oracles. The Microcosm can be seen as being the physical universe, both in terms of its totality and of its component parts. The Macrocosm can be viewed as the sum which is greater than the total of all the parts. In our case, it is the Over Mind, the Divine Nature, the Divinity; yes, it is God Him/Her/Itself. However, we must keep in mind that these terms can also be employed from a more relativistic standpoint. For example, every human being is a microcosm in relation to the physical planet earth; but at the same time he or she is a Macrocosm in relation to one of the cells in the body.

For centuries, some advanced students of the mysteries have recognized this interpenetration of Macrocosm and Microcosm. During the Medieval period of European civilization and well into the Renaissance the many schools of spiritual alchemy utilized this symbolism as typified by illustrations like DaVinci's drawing of the Roman architect Vitruvius' portrayal of the figure of man, proportioned in a circle and a square. Mystical symbols of this kind are diagrammatic representations of the Macro/Micro relationship, in the sense that man was pictured as being the reflection in the Microcosmic sphere of God.

The importance of this concept cannot be overstressed in terms of its relationship to the "oracular consciousness" and the methodology behind various oracles. According to the Macro/Micro theory, any part of the whole is fully reflective of the nature of that whole. If it were scientifically possible, through a careful analysis of the genetic material in the chromosome of one human cell, one could theoretically be able to describe the physical characteristics of the individual the cell came from.

This principle also holds for an-

swers received through the medium of an oracle. According to this theory, an oracular answer is directly related to the conscious state of the universe (Macrocosm) at the moment that the oracle is consulted, through a coordinated, synchronistic system of correspondence. In essence, the oracle gives the querent a reflection of the universe and, by extension, the mind of God insofar as it relates to the question asked. In short, the oracle describes to the querent the lines of probability which surround his or her question, with the possible ramifications of pursuing certain courses of action.

There are two theories concerning the workings of oracles that might be of interest to us. These are the "outer" and "inner" origin theories. The outer origin theory holds that the messages received by or through an oracle originate on a higher plane. These messages from the "Masters" (beings or entities who live and function on the higher levels of consciousness) are the result of an interaction between the oracle (the person "working" the oracle) and the Masters. On one hand exists a negative pole (the receptive oracle) and on the other, a positive pole (the message sender). Trance mediums exemplify such a theory. Thus, according to the outer origin theory, oracles become the intermediaries for, or the result of, an interaction between higher conscious entities and those on a lower plane. The Oracle at Delphi and the Debir in the Hebrew Holy of Holies were thought to operate in this manner. They were both seen as being vehicles for God, or the gods, to communicate with humankind.

The inner origin theory stems, for the most part, from our 20th century investigations into the psychological nature of humankind. It is here that words like "subconscious", "ego", "id" and "superconscious" have their genesis. According to this theory, oracular techniques provide a method whereby the egoic personality (the conscious, awake, self-aware state of mind) can come into contact with the subconscious (the intuitive part of man's awareness), using as its vehicle a complex coordinated system of symbols. The subconscious mind uses the language of symbolism as its vehicle of expression and communica-

tion, as authorities like Freud, Adler and Jung have pointed out.

Perhaps a melding of the two theories is in order and would prove to be more perfectly reflective of a clear perception of the oracular process. The subconscious mind has long been regarded by students of esoterica as the door to higher realms of consciousness. The Jungian concept of the "collective unconscious" is a living reality to them. Perhaps the ceremonial act of oracular invocation so alters the individual's consciousness as to render him or her capable of receiving, understanding and interpreting the information received - information which is available to all beings who share that state of consciousness wherein the conscious mind can, via the subconscious, come into contact with the collective superconscious.

The symbols found within the oracular vocabulary are strangely consistent throughout the world's cultures. Symbols - archetypal symbols in particular - are representative of a process in the course of its manifestation. Symbols are outward displays of inner cosmological processes unfolding or revealing their nature to an observing consciousness. The farther removed from the source a symbol is, the more highly differentiated it becomes. For example, in alchemy the element gold is symbolic of the sun, which in turn represents the elemental fire. Fire can be thought of as representing or reflecting the active process of "Spirit - the very essence of which is God as Light. Thus, viewed from its archetypal standpoint, gold is symbolic of the Fire of God. The oracular mind is steeped in this view of the universe and it is the ability to interact with these symbols that is the fruit of the oracular consciousness.

Many modern schools of psychology feel that logical thinking and consciousness takes place with the left hemisphere of the brain, while the right hemisphere is responsible for creativity and intuition. The left side is concerned with concrete reality, facts and figures, while the right side could be said to be the area of mystical thought, poetry and music. (Of course, this is a very simplified description of the functions of the hemispheres.)

The Tree of Life of the Cabalah reflects this archetypal imagery in its three pillars. The Left Pillar of the ETZ HAYIM is viewed as the "Pillar of Judgment" or "Severity". In it are found the Sephiroth Hod, Geburah and Binah. It is feminine and related to form, structure, law and other dictators of organization. The Right Pillar is called the "Pillar of Mercy", containing within it the Sephiroth Netzach, Chesed and Chokmah. It is the pillar of creative intelligence, mercy and love. Thus, the Tree mirrors the division of function within the human brain.

Oracles serve as a bridge, as it were, between the conscious part of our psyche and its subconscious counterpart. The oracle's methodology or structure does not necessarily contain any supernatural power in and of itself, but to those initiated into their symbolic linguistic

structure, it reads as an open book, allowing the mind's eye the freedom of searching beyond its apparent limited scope.

The oracular consciousness is a state of mind wherein an individual may become more aware of the symbolic nature of the manifested cosmos, as well as becoming more closely aligned with the greater Mind which is the Macrocosmic original of which our human minds are reflections. To arrive at this state of consciousness one needs to effect a conscious link between the intuitive and rational aspects of one's own consciousness. This, then, allows for the reception of certain levels of understanding based, in part, on archetypal symbolism and their relationship to the many cosmological processes functioning within our time/space matrix. Truly, it could be said that oracles and consciousness are mutually inclusive terms.



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 meant by the term "oracular consciousness"?
2. What is meant by the term "oracle"?
3. How does the hermetic axiom "as it is above, so it is below" provide a key to understanding "oracular consciousness"?
4. Give an example of the macro/micro theory as it applies to yourself. What are the implications of this concept in terms of how oracles function?
5. What does DaVinci's representation of the "Vitruvian man" portray?
6. Discuss the difference between the theories of "outer origin" and "inner origin".
7. What is the nature of symbols and how do they interact with us?
8. How does the Tree of Life "mirror" the functions in the human brain?

The Living Oracles

On the basis of current scientific information, human beings can predict the probability of events in the future. The higher the probability, the more accurate the prediction. Of course, this form of predicting the future is filled with uncertainty. It is a common joke that, despite countless computers and advanced technology, modern-day meteorologists or weathermen cannot even predict the weather with absolute certainty.

Because of such uncertainty some scientists and many "lay" people erroneously conclude that oracles, and human predictions, are a hit-or-miss affair, and are not worthy of serious consideration.

On the other hand, countless thousands of individuals turn to popular oracles such as the Tarot and the I Ching as well as subscribing to astrological magazines, prepared horoscopes, and cheap tabloids that publish the predictions of famous psychics. In so doing, these individuals express an innate desire to not only know the future, but to believe that it is possible for human beings to predict events to come.

Since an oracle is often a tool for the higher self, it is safe to say that, if it is possible for human beings to sense future events, then true oracles are very possible. It is equally safe to conclude that individuals who are able to accurately predict the future have no need for the use of oracles since they are living oracles themselves. On the other hand, the use of oracles may open intuitive channels that will allow people to tune into the forces that flow through the prophets or living oracles. Such forces are always there and one need only harmonize with them and understand their meaning to predict events to come.

Dr. Alexis Carrel, the noted biologist and physiologist as well as recipient of the Nobel Prize, said:

"The facts of prediction of the future lead us to the threshold of an unseen world. They seem to point to the existence of a psychic principle capable of evolving¹ outside the limits of our bodies."

Dr. J. B. Rhine, pioneer parapsychologist, has also noted:

"The scientific tests that were initiated by prophetic dreams have already led to the discovery so radical as to call for an eventual revolution in basic thought. Perhaps the most significant finding that has emerged is that there is known to be present in the personality an aspect that is unbound by the space and time of matter - hence a non-physical or spiritual aspect. Its boundaries and its capacity for growth may well be beyond the limits of our present power to conceive . . . Is it not then provocative, to say the least, to discover certain capabilities of mind that appear to operate beyond the boundaries of space and time within which our sensorial, bodily system has to live and move? Here, surely, if ever, 'hope sees a star,' and the urge toward an inquiry into the question of survival receives valuable impetus and encouragement."²

Prophetic dreams, as Dr. Rhine wisely notes, not only confirm prophecy as possible but open up the entire field of psychic phenomena to investigation, including the very idea of human survival. Prophecy and prophets are important, not only for the above reasons, but because of the prophetic subject matter itself. If an individual is convinced of the value of oracles and derives benefit from their use, then most assuredly that individual would find an examina-



tion of the utterances of the living oracles to be of value. An examination of these living oracles or human prophets who have proven to be highly accurate in their prediction (an accuracy of at least 90 percent is considered essential) are worthy of serious consideration if one desires to know the future.

For example, let us consider an Old German prophecy dated at the 12th century:

"A great war will come, after which the Kaiser will leave the country. Troubled times will follow, although the land is at peace. Then a man of lowly birth will come into power and win many successes so that Germany will become 'Great Germany.' There will be few Jews in the country. When at the height of his power this man will do something to cause another world war, resulting in Germany's downfall. Germany will become small again, but, under a Catholic monarch, will regain power and prestige. At that time a Pope will reign who has not long occupied the throne of Peter and who, through pressure of circumstances, will leave Rome."

This prophecy is quite old, and yet we have nonetheless seen the major portion of its fulfillment in the past 70 years. First, after World War I, the German Kaiser had to go into exile and leave the country. Then came peace, and then, "the man of lowly birth" - Hitler - who came to power and made Germany great but slaughtered 6,000,000 Jews, virtually leaving "few Jews in the country." He certainly did cause another "world war" which resulted in "Germany's downfall." Only the latter portion of the prophecy now remains to be fulfilled. Do we dare to doubt that this will happen in our lifetime?

Our present times are rough, indeed; interestingly, these times were often the subject of ancient prophecies. The subject is extremely complicated, however, due to the fact that so much has been prophesied. Most authorities agree that we are close to the "End Times" of the ancient biblical prophets. Certainly we must agree with a point expressed by a Catholic priest, Fr. R. Culleton, who declared the "peculiarity of prophecy makes the oracle credible by virtue of reason, as well as by

Buddhism not only prepares the soul for the reception of Christ, but
the Buddha predicted the coming of Christ.

virtue of faith, for when the type or sign is verified it is reasonable to expect the main event."⁴

Another reason for the highly complicated nature of prophecy is due to the high content of symbolism often found in prophetic dramas. Still, this is no reason for the student of prophecy to turn aside from his or her pursuit of the subject. The initiate never ignores the "signs of the times" and all true students on the path are acutely aware of the importance of the study of prophecy or the living oracles. If one can turn to a horoscope, or an astrological column or an oracle, surely he or she would do well to listen to the voice of the prophets! Scripture records that on several occasions the students of Jesus requested interpretations of some of His prophecies, asking in particular what some of the symbols stood for.

Living oracles are universal and certainly are limited neither to scripture, nor to the Christian faith alone. Buddhism not only prepares the soul for the reception of Christ, but the Buddha predicted the coming of Christ. In the Diamond Sutra the Buddha is said to have prophesied:

"Five hundred years after my death there will appear One who will fulfill all righteousness, One who has the root in him not only of one, two, three, five, ten or a thousand Buddhas, but that of ten thousand Buddhas. Therefore, when he comes hear him."

Christ appeared 544 years after Buddha's transition. This Buddha, the Christ, was called the "Buddha of Boundless Love." One may doubt that Christ is this Buddha; however, no one can deny the fact that He has greatly affected the spiritual history of a large portion of humanity. It is also important to note that no other personage that could be called a Buddha appeared at that time. At the very least, we must admit that this is a rather remarkable coincidence.

That the living oracles are univer-

sal and not always Christian is confirmed for Theosophists in the Mahatma letters. The Mahatmas, or Masters or holy ones, are said to communicate with numerous initiates, adepts and chelas (students), and so they do. A. P. Sinnett, while living in India, is said to have communicated with the holy ones, who often materialized letters to him as they have done for others in the past, including H. P. Blavatsky, Col. Olcott and other modern-day leaders of the Theosophical movement. A. P. Sinnett, then editor of the Pioneer, one of India's leading newspapers, received these "letters" from 1880 to 1884.

In one letter, around 1882, we find the master "K. H." writing:

"Study magnetism with the help of the occult doctrine, and then that which now will appear incomprehensible, obscured in the light of physical science, will become all clear.

"There are innumerable planets 'burnt out' they say - in obscuration we say; - planets in formation and not . . . luminous, etc. . . . Science will hear sounds from certain planets before she sees them. This is a prophecy."

Of course, since 1882 this prophecy has already been fulfilled to a certain degree. First, Pluto was confirmed to exist; now scientists claim another planet exists beyond Pluto. With the use of electronic equipment first used during World War II, science now "listens" to outer space. Science has indeed discovered numerous solar and star systems through the use of such listening devices. The Mahatma letters were first published in 1923, before the invention of the technology that made these discoveries possible.

In the 6th century B.C., the Delphic oracle reached its peak in popularity. However, devotees continued to seek guidance at Apollo's temple which dominated Delphi.

Concerning the oracle, Cicero wrote:

"Never could the oracle of Delphi have been so overwhelmed with so many important offerings from monarchs

and nations if all the ages had not proved the truth of its oracles." 6

Concerning Cicero's comments, Justine Glass writes:

"Cicero's opinion is confirmed by historical facts, which show that the Delphic oracle kept an unquestioned record for infallibility intact from the time of Croesus all through the testing period of the Persian Wars and, because of this, was accepted as political and spiritual arbitra of the Greek world." 7

According to the 2nd century author Plutarch, the Delphi oracle was discovered by chance. Apparently, goats grazing among the rocks were seized with convulsions. The shepherd who was responsible for these goats also experienced a convulsion. When seized by the convulsion the victim (or as later developments took place, the priestess or "Pythia") would begin to utter prophetic statements which would then be recorded by the temple priests. The convulsions were due to mephitic gases escaping through a cleft in the rocks. The mephitic vapors filled the cavern.

As an example of such prophecies, one is recorded wherein Apollonius had asked if his name would go down to posterity. The Pythia's reply was that his name would be known in the centuries to come, but it would be a due to a notorious reputation. Historically, the prophecy became fulfilled. While alive Apollonius was greatly respected, but after his transition he was denigrated and vilified by the Church Fathers and it is because of these attacks that he is chiefly remembered. Indeed, his reputation became notorious.

For over 2000 years the prophetic records were preserved only to be destroyed when the Turks captured Constantinople.

The Delphi oracle is interesting for several reasons: First, its reputation has been well attested to historically and that, favorably. Second, it is interesting in its unusual manner of working; i.e., a woman breathing mephitic vapors which no doubt had an hallucinogenic effect and were a stimulation of the psychic faculties. While there was a religious atmosphere surrounding Delphi (the worship of Apollo was attached to the

oracle), its history is remarkable and is but one more example of a type of living oracle. Let us not forget that the various women who became the Pythia were many and varied over the years, a fact which in no way affected the prophetic utterances or their reliability. At first the Pythia was a young virgin from an aristocratic family chosen because of her great beauty, but after a notorious scandal, wherein a handsome Thessalian seduced the Pythia, candidates to the prophetic office were chosen strictly because of their families.

It is fascinating that there exists in our modern society a polling technique that is considered remarkably accurate in forecasting the future; it is called the "Delphi Method." Even more fascinating, no one knows why it has proven so accurate. Olaf Helmer, Professor Emeritus of Futures Research at the University of California and one of the scientists who developed the technique, recently said that even he is not sure why the method is so accurate.

A Delphi survey is not at all complicated. First, a number of scientists are chosen to answer a given questionnaire, without knowing who else is on the panel. They give their answers individually and then they are told who else is on the panel and what their collective answers were. As a result of this new input, the panel makes a slight modification of their collective result so far, giving a more average viewpoint of the group as a whole. In other words, the end result is a collective response to the original questionnaire.

David P. Snyder, co-author of Studies in the Quality of Life: Delphi and Decision Making, believes that Delphi is a "particularly powerful survey tool because it not only appeals to the participants' desire to be competitive, but to their desire to be cooperative, too."

But in Next magazine, a publication that takes "A Look into the Future" in its The First Nuclear War issue, October 1980, "thirty-two experts forecast: who will fight it, how soon, who will win and can we prevent it?", often listing six reasons why the Delphi Method (the method used for their feature article) works, and

then giving a seventh reason which reads: "Finally the Delphi technique doesn't elicit only rational responses. It allows people to listen to their intuition!"⁸

In other words, even the intuitive factor is considered an important ingredient that contributes to the remarkable success of the Delphi Method. Think what this means: the most accurate of modern-day science's techniques to forecast human events, the Delphi Method, takes the intuitive factor into account! But of course, the intuitive aspect of the human consciousness is not only recognized as a functional aspect of the human personality related to the left cerebral hemisphere (as noted in the first study article) but is not now generally accorded a rightful position along side other aspects of the mind, such as rationality, logic and so on.

Finally, for the Christian, as well as the occultist, there is little doubt that many of the scriptural records teach that there are people possessing the gift of prophecy. Moreover, knowledge of certain prophecies might greatly benefit us. For example, many prophecies are being fulfilled at our present time and yet most

people, even those familiar with some of the living oracles of their particular religious faith, are not even aware of it. Christ's birth, life, even the way that He talked, as well as His death are clearly forecast in the Hebrew scriptures or Old Testament; yet, in all of Judea hardly a hundred of His contemporaries realized this fact. And many, perhaps most, of Jesus' contemporaries were familiar with and had studied the living oracles of their scriptures.

Each one of us ought to remember the words of St. Thomas who wrote:

"In all ages men have been divinely instructed in matters expedient for the salvation of the elect . . . and in all ages there have been persons possessed of the spirit of prophecy, not for the purpose of announcing new doctrine, but to direct human actions."⁹

In the next study we will look at the conclusions reached by the Next article, based on the Delphi Method, and the ancient living oracles, the prophets and men of God, concerning a possible nuclear holocaust of human civilization. Perhaps we can learn to direct our actions properly by studying this subject in the light of prophetic knowledge.



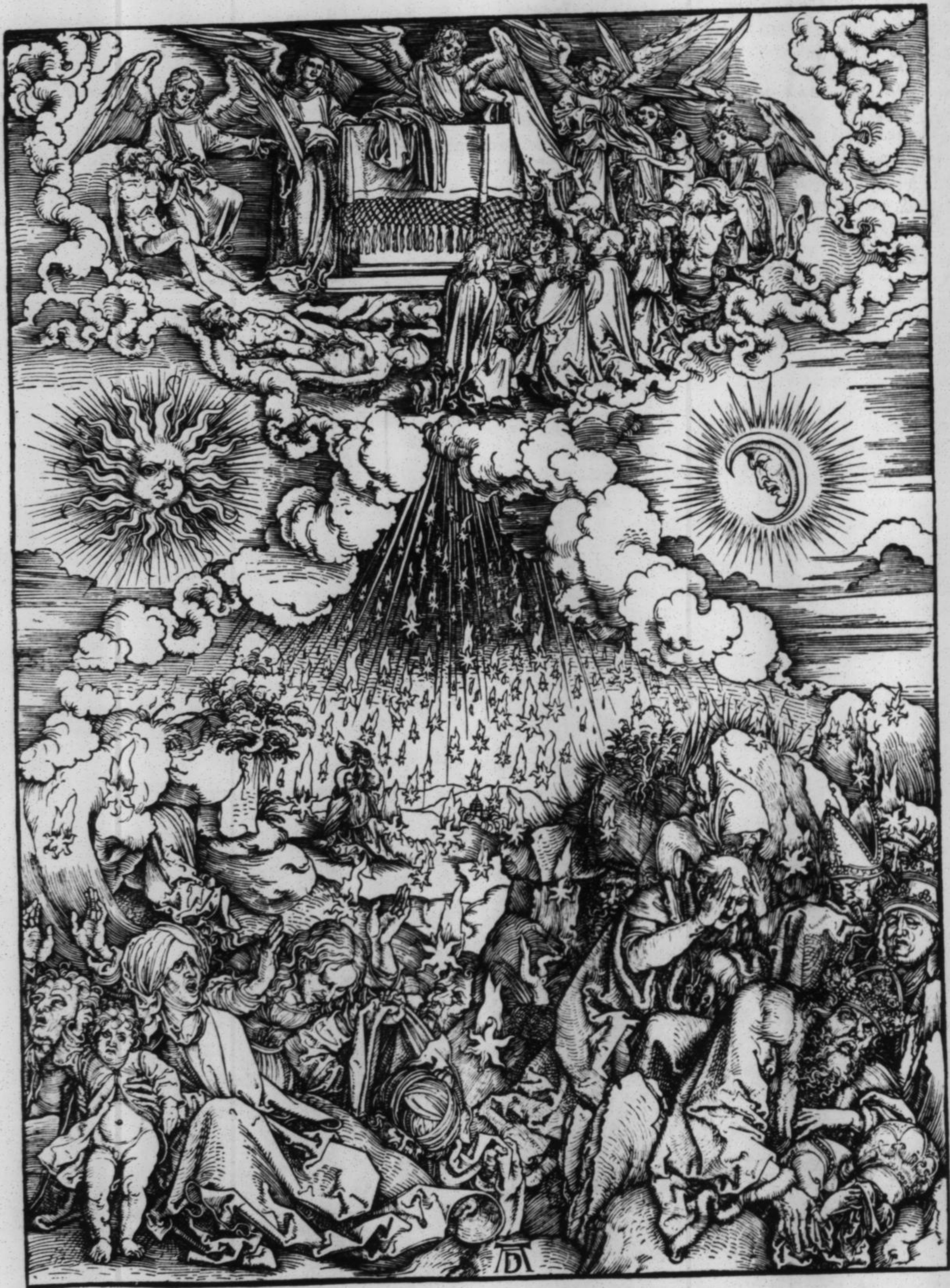
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Study Questions

[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. Can human beings accurately predict the future?
2. In what way are dreams and oracles connected?
3. Do you think that the 12th century German prophecy is liable to be fulfilled, in light of Fr. R. Culleton's statement?
4. Are living oracles a universal phenomenon?
5. Has science proven the prophecy of K. H. to be true?
6. What makes the Delphi Oracles of interest to students of oracles?
7. What is the significance of the Delphi survey as a technique for ascertaining future trends?



Armageddon

The Oracular View

In the previous two studies, "Oracles and Consciousness" and "The Living Oracles", we have considered the idea of the oracle (as either a device or a living person) as a vehicle for gaining a perspective and vision of the future. It was also noted that modern man's most scientific method of determining the future, the Delphi Method (a technique that has one of the greatest rates of accuracy) depends not only upon human logic and rationality, but also upon human intuition. Intuition plays a very important role in all forms of oracular working.

In this study we will compare the conclusions of the Delphi poll concerning a possible nuclear war in the near future with those of ancient prophecies.

"The end of the world is near!" How many times has this statement been made by various eccentrics, fanatics and modern-day "hippie" types standing on soap-boxes preaching humanity's dooms-day? Yet today many scientists and intellectuals whose credentials certainly demonstrate that they are not eccentrics, fanatics or "hippie" types feel that dooms-day may well be the future of humanity. Many who adhere to no particular religious teaching about prophecies of the "Day of Judgment" reach the same conclusions concerning the likelihood of an approaching "End of the World" as have their more "fanatic" brothers and sisters quoting scriptural prophets. Others, like the proverbial ostrich, totally disregard the concept and continue in "marrying and giving in marriage"¹ as if the world will continue as it is indefinitely.

Yet, as we shall see, the most accurate scientific means of predicting the future, as well as countless prophets, seers and verses from Holy

Writ, claim that dark clouds loom before us. Even the most reasonable men agree that we seem to be moving toward a global crisis, perhaps the first global nuclear war in human history.

In the October 1980 issue of *Next* magazine the results of a Delphi poll taken from a distinguished panel of 32 experts came to the following conclusions:

1. A nuclear war, the first in human history, will probably be fought between Israel and the Arab bloc countries - with Israel winning!

2. The war will most likely take place between 1985 and 1989.

3. In the 1990's the chances of a nuclear war will double!

The *Next* Delphi poll was not the first "Delphi" to have been conducted on the possibility of a nuclear Armageddon. In fact, the Pentagon conducted one in the 1950's, the results of which they classified as "Secret".

Some of the experts on the *Next* Delphi panel included a "former deputy commander-in-chief of the U.S. Army in Europe, the director of the Arms Control and Disarmament Agency, a former member of the negotiating team for the SALT talks, a director of the Defense Nuclear Agency of the Department of Defense, a member of the House Armed Services Committee, as well as staff members of such institutions as the Carnegie Endowment for World Peace, Hudson Institute, and the Brookings Institute, along with academicians from such universities as Harvard, Johns Hopkins, and Cornell."² For a more complete list the reader is referred to the actual article, page 30, as published in *Next*.

The word "Armageddon" is derived from a Hebrew word which means the "mountain of Megiddo" or "mountain

of assembly of troops". It is found in the Bible at Revelation 16:14 and 16:16. Revelation 16:14 calls it "the war of the Great Day of God the Almighty." The prophetic book of Revelation shows the rulers of the earth being gathered to the place for global war and destruction. Thereafter, God's Kingdom government, a Theocracy, will be established on the earth.

And where, exactly, is Megiddo? Megiddo is situated a few miles south-east of Mount Carmel. There never was an actual mountain called Megiddo. It should be noted that it was³ a famous battlefield in ancient times.

In the Bible a prophet is considered to be one through whom the Divine Will is made known.⁴ The English word "prophet" is derived from the Greek, meaning "proclaimer." Biblical prophecy takes several forms: direct statements made by a prophet, various allegorical prophetic acts or messages, prophetic characters or "types", literal prophetic dramas, and symbolic prophetic dramas. For example, the sacrifice of Isaac, Abraham's only son through Sarah, prophetically foreshadows the sacrifice of Jesus. Isaac is symbolic of Jesus, as Abraham is of Jesus' Father, God. Here is a form of prophecy that is poetic, literary, allegorical and also has its literal fulfillment.

While not attempting an exhaustive study of what the Biblical prophets have to say concerning Armageddon, it should suffice to note that they agree completely with the results of the Delphi poll, namely, that global war will begin in the Middle East between Israel and the Arab bloc countries! The student is referred particularly to chapters 17, 18 and 19 of the Book of Revelation for more details of the destruction.

One Hebrew prophet, Ezekiel, tells us concerning "Gog" (Some experts think Gog represents the government of Russia and "the land of Magog" represents Russia. Others think "Gog" is Satan.), through his army will "After many days . . . be mustered [in the last years you will come] against a nation which has survived the sword, which has been assembled from many peoples (on the mountains of Israel which were a long ruin),

which has been brought forth from among the peoples and all of whom now dwell in security . . . you devise an evil scheme . . . to plunder and pillage . . . against a people gathered from the nations, a people concerned with cattle and goods . . . on that day there shall be a great shaking upon the land of Israel . . . Mountains shall be over turned, and cliffs shall tumble, and every wall shall fall to the ground. . . ."

Ezekiel has given us a splendid description of a nuclear war in Israel. Israel will "dwell in security" at the time of the attack. Only since 1948 can it be said that Israel is "a nation which has survived the sword, which has been assembled from many peoples" (after 70 A.D., Israel was taken into captivity by Rome, only to reassemble as a nation after World War II).

The Biblical prophets are not the only ones to have concerned themselves with Armageddon. Numerous mystics and prophets down through the ages, of all religions have predicted the coming holocaust now predicted by modern science. One famous seer is Nostradamus.

Michel de Notredame, known as Nostradamus, born in 1503, gave us numerous prophecies that have already seen their fulfillment. He predicted World War I and II, as well as an even greater third world war. His date for our nuclear holocaust is 1987! Notice how closely this date approximates the Delphi conclusion conducted by Next magazine.

Yet, for all the darkness of the Biblical prophets and seers like Nostradamus, there is a light, yes a golden light beyond the clouds of despair, for these same prophets, unlike the Delphi poll, indicate a better world to come. Yes, our planet will not be destroyed, but led into the Golden⁵ Age!

These prophets promise a new world civilization in which health, happiness, and righteousness will prevail.⁶ This will be a time of peace and war will be no more,⁷ a time when all citizens will have an abundance of the necessities of life,⁸ a time when the earth will become a garden of Eden or paradise,⁹ a time of everlasting life for all.¹⁰

This time is aptly described by St. John, who writes:

"Then I saw a new heaven and a new earth; the first heaven and the first earth had disappeared now, and there was no longer any sea . . . Then I heard a loud voice call from the throne, 'You see . . . Here God lives among men. He will make his home among them; they shall be his people, and he will be their God . . . He will wipe away all tears from their eyes; there will be no more death, and no more mourning or sadness. The world of the past has gone . . .'"¹¹ and, truly, we can take courage by his closing remarks:

"Happy are those who treasure the prophetic message of this book."¹² Words St. John said were given to him by God's angels, for this angel likewise assured him that all he had written "is sure and will come true: the Lord God who gives the spirit to the prophets has sent his angel to reveal to his servants what is soon to take place. . . ." Moreover, this angel assures us that "The one who guarantees these revelations repeats his promise: I shall indeed be with you soon." So that we can agree and conclude with the Apostle, "Amen; come, Lord Jesus!"

1. Matt. 24:38.
2. Next magazine, October, 1980.
3. Josh. 12:7, 8; Judges 5:9-22; 2 Ki. 9:27; 2 Ki. 23:29, 30 and Judges 4:14-16.
4. Luke 1:70; Acts 3:18-21.
5. Note Study Article No. 1. "Gold is symbolic of the fire of God."
6. Rev. 21:4; Ps. 144:15; Isa. 65:21, 22; 2 Pet. 3:13; Isa. 11:3-5; Acts 17:31.
7. Mic. 4:3, 4; Ezek. 34:25-27; Isa. 9:6, 7.
8. Ps. 67:6; Ps. 72:16 and Ezek. 34:27.
9. Gen. 2:8, 15; Luke 23:42, 43 and Ezek. 2:5.
10. Rom. 6:23; Rev. 21:1, 4; Heb. 5:9; John 17:3; 1 Cor. 15:25, 26; Rev. 20:14 and Isa. 25:8.
11. Rev. 21:1-4.
12. Rev. 22:6-20.



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 significance of the Delphi Poll findings in light of scriptural prophecy?
2. Why would the Pentagon classify the results of a Delphi Poll as "Secret"?
3. What is Megiddo? What is its significance?
4. Who or what are Gog and Magog? What part are they to play in the coming times?
5. What do prophets like Nostradamus foresee as being the outcome of Armageddon?

In the Next Issue of the AROHN

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The Serpent Symbol in Genesis

The Alphabet of Creation



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