

THE LUCIS MAGAZINE



"A BROTHER OF LIGHT IS NOT MADE: BUT BECOMES BY LIGHT"

THE LUCIS MAGAZINE
B.C.M. / Consortium, London, W.C.1
ENGLAND

YEARLY SUBSCRIPTIONS ONLY.

The claim that H.P.B., came to give the Eastern philosophy at the exclusion of others, is entirely without foundation, as her writings clearly show, but these writers carried over this false claim and indulged in using eastern terminology, which for the western mind, is far too abstruse and consequently easily mis-interpreted.

In '*Isis Unveiled*', the Old Lady gave the the reasons why this Wisdom was being given to the world at large, to combat the materialism in the spheres of science, philosophy and religion in the western world. Therefore, what was needed was a philosophy of life based upon the understanding of the western mind - *THE GNOSIS*, the knowledge of the Things that are. It is this confusion concerning the eastern terminology which has caused the western mind to turn from *Theo-Sophia* and turn to and accept the new-fangled conceptions which are now spreading throughout the world.

Finally, it was the failure of the leaders of Theosophy to understand the dual purpose of her teachings, the *exoteric* and *esoteric* implications of the Wisdom, the exoteric aspect which deals with the unity underlying all religions and philosophies which can be called the theoretical or intellectual theosophy, and the exoteric or *ARCANE DISCIPLINE* which explains the trinitarian nature of man and how man can unify the three aspects into one and become a Perfected Man.

Many of our Members and some of the Leaders as well are under the impression that the teachings of the Pleroma is just another aspect of Theosophy and that if they teach theosophy they are teaching the Pleromic Life. The method and the approach to the Pleroma differs to a great extent to that which is known as Theosophy. Theosophy was sent for the last century and for and until 1975, but even before 1925, the old presentation with its eastern jargon had ceased to hold the attention of thinking men and women.

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Dear Reader:

"Why, ye earth-born men, do ye abandon yourselves to death, ye who have the power to become partakers of immortality? Change your minds, ye consorts of illusion and comrades of ignorance. Free yourselves from the light that is darkness, claim your share in immortality, and leave corruption behind." - *Corpus Hermeticum*.

The aim of this Magazine and of the Pleroma is to assist you to free yourselves from false conceptions and to prepare you for the descent of your Immortal Spirit into your mortal bodies.

In spite of the specialised nature of this magazine and the forthright articles, etc., contained therein, its popularity is increasing among discriminating readers all over the world and whilst it is true that many would not be in the position to accept the nature of the information given, this increased interest definitely shows that a magazine of this nature is needed and that we are supplying this vital need, more so since we try to present articles of all shades of knowledge.

"Mutual criticism is a most healthy policy, and helps to establish final and definite rules in life - practical, not merely theoretical. We have had enough of theories." - H. P. Blavatsky.

Why not give a Years Subscription for this Magazine to your Friends for the coming Xmas? We feel sure that they would appreciate it!

The Editor.

APOSTOLIC SUCCESSION
FACT or FICTION?

QUESTION: I have a very good friend who is a clergyman in the Church of England and he is very concerned with the position of his own Holy Orders. He has studied the opinions of Rome and of his own Church and yet cannot make up his mind. Can you throw any light upon this subject?

ANSWER: Many readers may express astonishment to read this item of news which deals with Gnosticism and Occultism for in their opinion the matter of Holy Orders in the Church and Occultism are totally unconnected. In this respect, they are utterly mistaken, the Church and Occultism are actually two sides of the Wisdom Religion or the GNOSIS, the former is the theoretical and the latter, the practical. There always was the *Outer Church* which met the needs of those who were in a hurry and on the opposite side there is to be found the Secret Fraternities existing for those who are spiritually capable of understanding the true nature of man and his relationship to the universe.

Both the Church and the Secret Fraternities stem from the *ONE ROOT TRADITION*, that of the Mysteries of the ancient world. The Mysteries possessed a hierarchical system of officials who were initiated and raised in their particular office through certain forms and intentions in order to assure the correct transmission of the Power of God. The Mysteries represented the passage of the Soul of Man into the tomb of flesh and his return to his original state: They were most beneficent and greatly promoted virtue. In Europe this system was abolished with the fall of the last Mysteries. With this system went the knowledge of Life and Death, excepting the Fraternities who still remained faithful to the *Arcane Discipline*, but the Church, however, had no more secrets to give out, once they rejected the Gnosis.

The term 'initiate' comes from the Latin word *Initiatus*, one who was received into and had given

to him the mysteries and secrets of the Kingdom of God. It was the Church which broke away from the Central Stream of the Arcane Discipline and, in order to establish herself as the Supreme authority of God, she began a process of condemnation and persecution of the Source of her own authority - namely the *Pagan Mysteries* and the Gnostics.

The Church usurped the power of the ancient Hierophants and simply perpetuated this line of authority in her priests and bishops *only*. It must always be kept in our minds that such men as Marcion, Cerenthus, Basilides and Valentinus lived before such christian bishops as Eusebius, Irenaeus and Hippolytus, therefore, logic and tradition proves that it was the latter Christian bishops surely were the *heretics* and not the Gnostics. In fact, the conception of the *Apostolic Succession* was *invented by the Bishops* after they had outwardly destroyed the Gnostics.

To say that there is a *Christian Apostolic Succession* is a palpable fraud, as there is no evidence that Jesus ever instituted such an idea, and there is not one word of Paul which could be construed to say that he knew of this succession. History proves that the Christian Church just stole the livery of the Mysteries and the Gnostics and called it *Christian*. In fact, Jesus never founded a 'church' whilst He was alive, it was Paul who founded the Church, being, as he was, an *Initiate of the Pagan Mysteries*.

St. Augustine, who is generally regarded as being one of the outstanding leaders of the early Church states: "WHAT IS NOWADAYS CALLED THE CHRISTIAN RELIGION WAS IN EXISTENCE AMONG THE ANCIENT PEOPLES, UNTIL, CHRIST HIMSELF HAVING APPEARED, THEY BEGAN TO DESIGNATE AS 'CHRISTIAN' THE TRUE RELIGION WHICH HAD HITHERTO BEEN IN EXISTENCE." Jesus states in MATTHEW 5:17: "*I come not to destroy but to fulfill.*" This alone shows that the Church is but the continuation of the Mysteries, excepting that the names and places

have been changed into the new Legend.

With the outward destruction of the Gnosis the successive Secret Fraternities perpetuated the Arcane Discipline in its pristine purity as well as maintained the continuity of Grand Masters or Hierophants. In fact the purest form of Gnosticism (The Mysteries of Jesus) can only be found within these Fraternities, we are here not speaking of the modern public bodies. So it is obvious that the terms '*initiation*' and '*ordination*' have the same meaning and purpose, in both cases it is an expansion of consciousness and the granting of certain powers, both cases require *form and matter*, form is the Imposition of Hands and the matter is the Prayer of Intention. This means that the Initiator, be he a Hierophant or Bishop, is possessed of the plenitude of all spiritual power and authority, the former from the *Indwelling Spirit* and the latter from the *Holy Ghost*, the two being interchangeable and meaning the same thing.

To deal with this question concerning the supposed validity of the Orders of the Church of England and the Episcopal Church in America would take many articles to cover. In any case, for any succession to be valid the succession must be unbroken from its Source and each successive Bishop must have fulfilled the conditions of matter and form. So the validity of the Anglican Orders has been questioned on two main accounts - *historical and intentional*. They will suffice for this short article.

In the 16th century, Henry VIII, King of England married Catherine of Arragon. The king later wishing to divorce her for Anne Boleyn, sought the permission of the Ecclesiastical Authorities at Rome for the dissolution of this marriage, this was refused by the Pope, so in retaliation, he siezed all the church lands and endowments, mainly because of their wealth. This process was extended by Edward VI and England was proclaimed '*Protestant*'.

Mary Tudor restored the Catholic Church and upon her death in A.D. 1558, Elizabeth the First ascended the throne and again disestablished the rightful Ecclesiastical Hierarchy. In 1558, the See of Canterbury was made vacant and by the end of that same year 10 more Sees were vacated by death, this left Nicholas Heath, Archbishop of York, and 15 other Bishops surviving owing an obedience to Rome. This meant that they were the only lawful authority who possessed canonical jurisdiction.

In 1559, Parliament passed the 'Act of Supremacy', which then created Elizabeth 'Supreme Governor' of the Church, and then passed the 'Act of Uniformity' enforcing the use of the Protestant 'Book of Common Prayer'. The Cramner *Ordinal* states that all future ministers were to "*be a faithful dispenser of the Word of God and of His holy sacraments*" the minister, therefore, ceasing to be a priest of sacrifice. He also laid it down that the laity had no power to call, elect or authorise the candidates, but must abide by the authority of the King's Majesty, "*as the only supreme head in earth of the Church of England.*" This means in effect, that their ministers are simply the 'King's Ministers' or as we would know them today, *Public Servants*, in the Ministry of Religion.

The Anglicans teach that their 'priests' are not called to sacrifice, but to teach the Gospel and administer the Sacraments, whereas Catholicism of all sections states that a Catholic Priest is given the power to offer sacrifice, *therefore the intention is at fault*. By this alone it will be seen that there is a vast gap between the *Intention* of a Catholic Priest and Bishop and that of a Protestant. This question of *Matter and Form* has been dealt with in full by the *Apostolic Curae* issued by Pope Leo XIII in 1896.

But to return to the historical aspect: We find that the lawful hierarchy of 14 out of 15

Bishops refusing to accept these acts of the civil power as legally, canonically or morally binding, were absolutely correct in their stand. They were consequently deprived of their Sees. Elizabeth then nominated Matthew Parker, a Protestant, to the vacant See of Canterbury, and did demand that the 'deprived' Bishops consecrate him, but all 15 Bishops declined to obey her wishes.

In our humble opinion, the following action taken by Elizabeth in order to attain her ends, is the full pay-off against the Anglican Church. In order to fulfil her demands, Elizabeth sought out four EPISCOPI VAGANTES, who had been deprived for heresy by Cardinal Pole, naturally, they agreed to her demands, as may well be imagine - PROTESTANTS. So legally and historically, the Bishops of the Anglican Church are the *true Episcopi Vaganti who had intruded into the rightful Sees of other Bishops*. The author of "*Episcopi Vagantes and the Anglican Church*" reveals himself to the world and his attacks on others have shown to back-fire upon himself and his Church.

The Consecrator, a William Barlow, was chosen and since there is no record of his consecration existing, his episcopal status must be challenged. Of the other three Bishops, Miles Coverdale and John Scory had been consecrated according to the Edwardian *Ordinal*, which was defective in form and intent: and John Hodgkins, although he was consecrated according to the Roman Rite being only one of the co-consecrators, would naturally be incapable of supplying the defects of the other three Bishops. So any act performed by these four Bishops would be open to serious doubt. On the face of the above, it clearly shows that there is a definite break in the succession through and from the See of Rome.

Be all of the above as it may, the Bishops Barlow, Coverdale, Scory and Hodgkins did on the 17th December 1559, in the Chapel of Lambeth

Palace performed a ceremony whereby they purported to consecrate to the Reformed and Protestant Episcopate Matthew Parker, Archbishop of Canterbury and from him to this day, all the Anglican Bishops owe their 'Holy Orders'. Therefore, the question of the validity of these Orders is open to serious question.

As we have stated, the Church and the Fraternities should never have been divorced from one another, but were destined to work side by side. However, when the Church under the leadership of Eusebius, Irenaeus, Tertullian and Hippolytus took action to separate the two, that the Church carried over only the forms having rejected the substance. From that time to the present-day the Church has been racked with dissension and conflicting points of view concerning the real meaning of the Apostolic Succession. As it now stands it has become a dogma and a superstition of the Church. It is a superstition when we call it a 'Christian' Apostolic Succession for then it becomes unreasonable and without support in history, that is to say from the time of Christ to Eusebius for it was at the Council of Trent that the superstition was proclaimed a dogma.

Once we accept the historical position, that it was the post-Nicene Fathers who adopted the initiatory practices of the abused Pagan Mysteries, and called it 'Christian' then it ceases to be a superstition, but becomes an *Act of Magic* and the transmission of certain spiritual power from one Hierophant to another in succession. It must not be construed from this that we are declaring the Apostolic Succession in the Church to be false, *far from it*, it is the claims and interpretations placed upon this by the Church which we speak against.

It now becomes logical and feasible to recognise the Church's stand regarding Occultism, Masonry, and the Gnostics when she calls them 'heresies'. The moment the laity have access to the documents dealing with Comparative Religion,

the Church loses its boasted uniqueness and is revealed as simply another link in the Universal Tradition of the Gnosis.

Finally, history shows only too clearly that when one religion outlives its purpose and becomes a superstition, a new religion is founded, the new always embodying the essential elements of the old. The place of Christianity as the fulfilment of the past, this Root-Doctrine of Universal Purpose, and as a stepping-stone to the future, has been deliberately obscured by the Church. It is only by the recognition of this fact and by the study of the stream of the Wisdom-teachings through the various civilizations of the past to the present-day, the essentials of which have been preserved in each new presentation showing that we have a continuity of Divine Witnesses and Revelation, that we can reconcile the conflicting dogmas which are to be found within Religion. To correctly understand the meaning of the Apostolic Succession we must turn to the ancient Mysteries and until we have the courage to recognise this, the Church will always be be-devilled by the spectre of the Gnostics.

In our next article, we will endeavour to show how this transmission of Spiritual Power from the Empire of Light and the Church, Masonry and the Secret Fraternities is but a link in the ageless chain of Cosmic Process which emerges from the misty past to the present-day and how the dramatic legend and symbolic ceremonial assist man to realise his Divine Nature.

Richard, Duc de Palatine.

THE BROTHERHOOD and ORDER OF THE PLEROMA

You may join the Pleroma by sending the small sum of \$1.00 or 7/- per month, for which you will receive the Lucis Magazine, a Lesson a month and a Lecture a month whilst you continue to support the Pleroma. *Send for details NOW. You will not regret it.*

THE GNOSIS REDISCOVERED

by

STEPHAN A. HOELLER

Part 4.

The noted American clergyman, Dr. Charles Francis Potter stated when writing about the Essene-Gnostic heritage of Christianity:

Now that the proven Mother of Christianity is known to have been the prior community of the New Covenant commonly called the Essenes, the momentous question challenging the conscience of all Christendom is whether the child will have the grace, courage and honesty to acknowledge and honor its own mother. (*)

Students of H.P. Blavatsky's works will no doubt recall that she declared the Essenes and Gnostics to have been the original Christians and stated that Jesus was a Nazarene, i.e., a member of the cult of Essenes or Nazars, which perpetuated an oriental (probably Buddhistic) system of the Gnosis in Palestine and Egypt. In *Isis Unveiled* she states that "...the Essenes had been established on the shores of the Dead Sea 'for thousands of ages' before Pliny's time," (**) and that "Our Nazarene sect is known to have existed some 150 years B.C., and to have lived on the banks of the Jordan, and on the Eastern shore of the Dead Sea,..." (***)

Lest one be accused of misleading statements and inaccuracy it seems necessary to remember that past academic scholarship has seldom recognized the Essene and Gnostic movements as fundamentally identical. According to Prof. Hans Leisegang, (****) the form and intellectual Gnosticism is Grecian in character while the material used is largely of oriental origin, re-

(*) *The Last Years of Jesus*, by Rev. Dr. Chas. Francis Potter,

Fawcett Publications, Greenwich, Conn. U.S. 1958.

(**) VOL II. page 139.

(***) *Ibid.* Vol. II, page 139.

(****) *Die Gnosis*, Alfred Kroper Verlag, 3rd ed. 1941.

presenting a certain blending of Persian, Indian, Babylonian and Egyptian mystic beliefs. It is quite likely that the Essene or Nazarene semi-monastic communities (like that one that was responsible for the so-called Dead Sea Scrolls) eventually became a part of the Hellenistic Gnostic movement and supplied much of the oriental content which can be distinguished in its teaching. *The Gospel According to Thomas* is itself the product of this Helleno-Hebraic Gnosis which absorbed and replaced the Essene cults of previous times. Today we can feel quite justified in referring to entire Essene-Gnostic movement as the Mother of Christianity of later times. Why does it seem likely that the Child of the Twentieth (and probably Twenty-first) Century will turn with increasing eagerness to still its spiritual hunger at the breast of its mother of the first, second and third centuries? To answer this we must examine the basic orientation and content of the Gnostic teachings and see how they supply some of the greatest needs of contemporary humanity, especially in the so-called "Christian West".

Hippolytus has preserved a beautiful definition of the Sacred Knowledge of the Gnosis: (*) "The beginning of Perfection is human gnosis or knowledge; divine gnosis is perfection completely attained." Clement of Alexandria, himself a prominent Gnostic, gives a more detailed definition: "Gnosis is knowing who we are and what we have become, whence we originate and whither we hasten and whereof we have been delivered, how it is with our birth and what is the purpose of our rebirth."

It is evident then that there are, as it were, two distinct levels, or aspects of the Gnosis. One, the human Gnosis (mentioned by Hippolytus and described in detail by Clement) is in the nature of a universal Cosmo-conception comprehen-

(*) In *Philosophumena, or the Refutation of all Heresies*.

sible to the open intellect and gently leading into the second or divine Gnosis, which consists in the first-hand and immediate apprehension of the authentic existence of the true nature of all being. As G.R.S.Mead wrote, the Gnostics " strove for all knowledge of God, the science of realities, the gnosis of the things that are; wisdom was their goal, the holy things of life their study."

Looking at today's Christians we find that they are sadly lacking in both aspects of Gnosis; they do not possess a meaningful conception of life and the universe which is compatible with findings of modern science, and they are literally starved for a direct vision of the things-that-are, the divine Gnosis. But in order to attain to these two types of Gnosis, Christianity must admit what the ancients always knew, that religion is not founded on divine revelation taking place in history and recorded in scriptures of a historically accurate character but in the timeless insight of man into his own true nature and the communicating of this insight in mythical and allegorical narratives.

(To be concluded)

MONTHLY LECTURES

We wish to advise that *Richard, Duc de Palatine* will be holding monthly lectures which will be transcribed into Booklets which will be issued every month. Non-Members of the Pleroma may now secure the first **TWELVE LECTURES** by sending the small amount of £2.2.0 or \$6.00 to the EDITOR, *The Lucis Magazine*, B.C.M/Consortium, London, W.C.1. England or *The Lucis Magazine*, 2450, Summit Drive, Santa Rosa, California, U.S.A. or *The Lucis Magazine*, P.O. Box 9528, Johannesburg, Transvaal. South Africa.

VIRTUES and VICES

The basis of all spiritual endeavour lies in our ability to discriminate between *Good* and *Evil* - The Spiritual Self and the Animal Self. You may either accept them intellectually without experiencing them or you may experience them as being derived from the knowledge of the Soul.

There are the Seven Virtues which have been taught by all religious Teachers and inspired Philosophers either from the East or West and they all claim with *one voice* that unless the aspirant practices these virtues in their mortal life they will find that the Doors to the Soul will be closed to them. It is considered that if they practice these virtues of themselves they are sure to become one with their Divine Soul. It is also said that the basis of the Divine Law rests on them.

These virtues are divided into two parts, Faith, Hope and Charity are virtues belonging to the Soul and they find their true expression in the experience of prudence, justice, fortitude and temperance within the human consciousness. Prudence is an attribute of the mind, meaning that we must be careful of what we think; justice is the attribute of the emotional nature, meaning that we must allow the faculty of logic to temper the emotional drives; fortitude is the attribute of the vital vesture, meaning that we must have courage to face and conquer all the conditions of mortal life and finally, temperance is an attribute of the mortal body, meaning that we must guide the energies of the body towards living a life of moderation.

The faculty of Prudence enables us to take effective means based upon the spiritual law to secure our redemption from the bonds of the Satanic nature of the animal self. The faculty of justice enables us to discriminate between that which is due to God and at the same time render unto society and our brothers their just dues.

The faculty of Fortitude enables us to resist all kinds of temptations which may hinder our realisation of our Divine Nature, and it also helps us to bear bravely all trials for the love of humanity as a whole, and the faculty of temperance enables us to be moderate in all things thus keeping a balance between the constructive and destructive forces in our own nature. As we have said, these Virtues embody the Divine Law of God insofar as it concerns the well-being of our personality. The last four Virtues are the hinges upon which all other moral virtues revolve.

Should a person obey the purpose of the seven virtues and implement them in their mortal lives, they will find that the Divine Self will grant seven gifts upon the human Soul, they are: Wisdom and Understanding, Counsel, Fortitude, Knowledge, Piety and the Fear of the Divine Law and they bring forth these twelve results which will manifest within the personality of man: Charity (Love), Joy, Peace, Patience, Benignity, Goodness, Magnanimity, Mildness, Faith, Modesty, Continency and Chastity.

The Illuminatus will obey the Law of Mercy to all people and these have been given as the seven works of Mercy which will bring forth their corresponding works in the spiritual sphere: To feed the hungry; to give water to the thirsty; to clothe the naked; to harbour the homeless; to visit the sick; to visit those in prison and to bury the dead, these are the commands of the Hierophant of the Mysteries to the Candidate and then we have the seven spiritual works: to convert the sinner to a better life; to instruct the ignorant of their Divine Nature; to give counsel to those who are in doubt; to comfort those who are in distress; to bear all wrongs patiently and with fortitude; to forgive those who wrong us and pray for the living and the dead. This means that the corporeal works are done for the benefit and well-being of the mortal body, whereas the spiritual works are done for the benefit

of the Soul of Man. The Virtues and Works deal with the Goodness of God which are constructive towards man realising his Godhead.

There are also seven vices and the contrary virtues, this means that we must be absolutely frank with ourselves and examine our conscience and if we have any of the vices within our make-up, we must transmute them into their opposite virtues. The vices are the instruments of the Dark Forces who use them to enslave the unwary and they are: Pride, spiritual and personal, covetousness; lust for material life or that of spiritual life; anger against the Law or others; gluttony both of material or spiritual things; envy, either towards others or the Saints and sloth, to be lazy in our way of life and how we deal with other people.

The virtues which also must be built in to one's nature are: humility to realise that we are always learning; liberality of our selves with others; chastity of emotions and body; meekness, temperance, brotherly love and diligence in all our endeavours.

All of the above has been condensed in the eight Beatitudes given by the Christ on the Mount: (1) Blessed are the poor in spirit; for theirs is the kingdom of heaven. (2) Blessed are the meek; for they shall possess the land. (3) Blessed are they that mourn; for they shall be comforted. (4) Blessed are they that hunger and thirst after justice; for they shall have their fill. (5) Blessed are the clean of heart; for they shall see God. (6) Blessed are the merciful for they shall obtain mercy. (7) Blessed are they that suffer persecution for justice's sake; for theirs is the kingdom of heaven. (8) Blessed are the peacemakers; for they shall be called the children of God. These Beatitudes are the conditions which are demanded by the Divine Soul of its personality before it will shine upon them.

The pursuit of the Soul is a path of exper-
(Continued on page 21.)

THE Gnostic CREED

by

RICHARD, DUC DE PALATINE, PH.D.

PART 4.

" WHO PROCEEDETH FROM THE FATHER AND THE SON

This caused the greatest schism in the Christian Church, yet each section was right, the manifestation of the First Mystery takes place on the seventh region of the Universe, and from Him forms the Second Mystery on the 6th region of the universe and thus from the 2nd Mystery proceeds the Third Mystery.

" TOGETHER IS WORSHIPPED AND GLORIFIED "

Thus indicates that the Three Aspects of the God are simply channels for His Life to manifest. Therefore the Father is the Will of God in Action, the Son is both Father-Mother - the Father-Son and the Mother-Son and finally the Mother of A ll Being, the Holy Spirit.

" WHO SPAKE BY HIS PROPHETS IN EVERY AGE AND CLIME "

Unlike our orthodox Brethren who recognise no other manifestation of God other than through *Jesus Christ*, we in this Rite fully recognise and give thanks to those other Great Messengers who have been the embodiments of the Christ Consciousness. What does it matter by what name we call them? They are all Messengers from the One and Unknown Principle. Jeshu ben Pandira was in very truth the embodiment of the Cosmic Christ, just as every human being in their Divine Nature is also, without exception, a Messenger of the Supreme Soul and at one with Him, no matter how little they may be aware of this stupendous fact. *This Doctrine of the LAW OF PERMUTATION has been explained by the author in a recent lecture.*

" WE BELIEVE IN THE COMMUNION OF SAINTS "

Here we recognise the One Supreme Lodge of Perfected Men (The Invisible Empire of Light) who labour for God and Man in many ways, seeking ever to bring man back to his Father.

" AND THE HOLY CATHOLIC AND APOSTOLIC CHURCH "

Here we ignore the claims of the Roman Church to be the only Catholic Church, the word 'catholic' means universal and the apostolic church refers to all those who have received and power and authority from the Gnostics in due succession, and finally the Church really refers to the Collective Hosts of Divine Souls on their own region of consciousness from whom every living man and woman owes their human existence.

" WE ACKNOWLEDGE ONE BAPTISM FOR THE PERFECTION OF MANKIND "

WE KNOW that until all men become restitute with their own Divine Self, man will not reach that state of perfection within the Bosom of the Father, and it is only by the descent of the Divine Soul into human tabernacles that this will become possible, and not through *one man* in time.

" WE BELIEVE IN THE CYCLIC REBIRTH "

We accept the logical idea that man is compelled by his own actions to reincarnate life after life in order to unfold his latent God-Head.

" AND THE DIVINE LAW OF KARMA IN FUTURE STATES "

That for man in order to learn the lessons of life he must reap what he sows, in some past

life which will manifest either in this life or some future life. Man is the sum total of what he has done in the past and what he does now will predominate his future. God does not inflict. God is a God of Love, it is man who makes his own happiness or unhappiness.

" AND WE LOOK TO THE SPIRITUAL RESURRECTION OF THE SOUL AND THE LIFE OF ETERNAL GLORY "

We accept the doctrines that the Divine Christ-Soul of Man endured the limitations of the material world for our sake, and when we stop generating forces which cause the Soul to incarnate life after life, then will the Divine Life cease to become entombed in matter and enjoy the Blessed State of Bliss and Glory on its own level.

In the above we have only touched on the main points of the ideas which are embodied in this form of the Creed and they are an extension of the conceptions given in *THE WORD MADE FLESH* by the writer and if you read this work mentioned you will see this doctrine fully explained to them and how they may obtain restitution with their Divine Self. The Members of Brotherhood and Order of the Pleroma will also see this story being unfolded in their Lessons.

The Word Made Flesh, by Richard, Duc de Palatine. 5/6 or \$1.50. This is being reprinted and will be ready shortly.

THEOSOPHY, FREEMASONRY and CHRISTIANITY
by
T.H.Redfern.

There is a further thought to be noted. Sophia, Wisdom, represented as a woman, is the Perfect, and those who are born again, or born pneumatically - that is, spiritually born - are
(*This article is continued from issue No.5.*)

born of a virgin.

The term *Christos* was in circulation, as the Greel equivalent of Messiah, and in contradistinction to *Chrestos*. A good man was *Chrestos*, but a man who was *Christos* was sanctified, his lower nature was abandoned and destroyed, and he was an embodiment of his Divine Nature.

Now, the crucial point I am submitting to you that these ideas are pre-Christian. The Christian religion came to birth in this setting. There was a story handed down of Joshue, a religious teacher, who was spiritually re-born, born of a Virgin, Christified.

Somewhere in the first century of the Christian era this became carnalised by men who heard the story but could not interpret it aright. *Christos* was the Son of God, Joshua was *Christos*, and he was born of the Virgin. The Universal *Christos*, latent in the heart of everyman, became personalised in Joshua, and the Jesus-myth was born - Jesus, deified as the second person of the Trinity, whose physical mother was declared to be a virgin. So did the Christian religion get itself in a theological tangle from which it has not yet been extricated.

Then followed endless arguments. The followers of Jesus were small groups of puzzled people, of divergent views, who covered up their uncertainty by dogmatic assertiveness and combative controversy. How could Jesus be both God and man?

If he lacked human nature, his example was valueless. If he shared in human nature, how could he be God's only Son? How could God's Son conceivably be born of a woman, even if a virgin? How could He, the Omnipresent, derive bodily form from the bodily forces of a woman, a problem which reached the extremity of ludicrous conjecture when Valentinius argued that "*the Lord passed through the Virgin as water through a tube!*"

Meanwhile Gnostic sects continued which acknowledged *Christos*, but rejected Jesus - the

Osseans, and the Sampsaean for example; and others accepted him, but not necessarily the myths that were forming. The Ebionites regarded Joshua as a wise man, the human son of Joseph and Mary, on whom the Spirit descended at his baptism when he was 30, so that he became a prophet. They agreed that he was Christos, but then, so would anyone be who fulfilled the law. The Naassenes -- who claimed to be the only genuine Christians, held that the virgin birth related to the spiritual or second birth of the pneumatic people. Indeed, the great scholar in Christian origins, Adolph Harnack, says of the Gnostics that "*when ... they denied the miraculous birth, and saw in Jesus a chosen man on whom the Christ, that is, The Holy Spirit, descended at baptism, they were not creating any innovation but only following the earliest Palestinian tradition.*" (The History of Dogma, 1:246).

You will have noted that he says "*the Christ, that is, the Holy Spirit.*" In early Christianity, there was no defined distinction between Christos and the Holy Ghost or Spirit, no clear doctrine of the Trinity existed. Much early Jesusian thought was elective - that is, his followers did not believe Joshua was born Christos, but was chosen and became Christos at his baptism. F.C. Conybeare has shown that the earliest form of Christianity to reach the British Isles, which became what we know as Celtic Christianity, was carried here before the controversies that resulted in the formulation of orthodox trinitarian doctrine. For proof he points to ancient stone monuments in Glamorgan-shire which have the formulae "*In the Name of the Most High God*", "*In the Name of God the Father and the Holy Spirit*", and "*In the Name of God the Father and of His Son, the Holy Spirit*", and he proceeds to quote a series of texts from the second and third centuries which identify the Son and Holy Spirit. We are entitled to conclude therefore that the early Christians

were as vague about the difference, if any, between Christus and Spiritus Sanctus, as the Hebrews of the Wisdom Tradition were about the distinction between Logos and Sophia. Indeed they were confused between Chrestos and Christos too; for they spoke sometimes of Christians, and sometimes of Chrestians, and the earliest known inscription relating to Jesus names him not as Iesus Christos, Jesus the Anointed, but Iesius Chrestos, Jesus the Good.

One strong body of opinion, Docetism, met the problem of how Jesus could be both God and man by denying that he had a physical body at all, in the usually accepted sense. He had an apparent or phantom body, so he had no participation in matter, and his acts and sufferings were only apparent. Hence, logically, they denied the virgin birth, the resurrection, and the ascent into heaven.

In varying degrees this opinion pervaded the thinking of the Jesus-accepting Gnostics, and they formed a powerful force in the first two centuries of Christianity. To quote Harnack again: "*It is beyond doubt that theologic literature had its origin among the Gnostics*" (abid. 1:230). L. Gordon Rylands amplifies this: "*The earliest information we possess concerning a collection of letters ascribed to Paul comes through the Gnostic Marcion; and the earliest known commentaries on the Gospels are by Gnostics. There is plenty of justification for the supposition that the Primitive Gospel was Gnostic and that our synoptic Gospels are much amplified and Catholicized versions of it.*" (The Beginnings of Gnostic Christianity, p. 278). Hear G. R. S. Mead: "*The Pauline Letters date back to the middle of the first century... On reading these Letters it is almost impossible to persuade ourselves that Paul was acquainted with the statements of the later historicized account of the four canonical Gospels; all his conceptions breathe a totally different atmosphere... He not only seems to be*

ignorant of the Doings but even of the Sayings in any form known to us...On the other hand, we find his Letters replete with conceptions and technical terms which receive no explanations in the traditions of General Christianity, but are fundamental with the handers-on of the Gnosis."
(Fragments of a Faith Forgotten, p.123)

THE DARK NIGHT OF THE SOUL

by

RICHARD, DUC DE PALATINE.

There is an old saying: "*Him whom the Gods love, they first chasteneth.*" Every aspirant who desires to realise the Divine Self within must pass through this period of "*The Dark Night of the Soul*", there is a very definite purpose for this period which comes to every human being at sometime in their lives. When a person enters into this study, there is the tendency for them to become smug and complacent with themselves, they become arrogant and full of their own importance. So the Divine Self begins to withdraw behind the veil, but never very far away from you.

The Soul then calls forth the Lords of Karma to release the past debts which have to be repaid to the Law, then these forces begin to manifest, but always in such a way as to teach the human Soul definite lessons. They will show themselves in the losing of one's job or money, this teaches you to realise that money has no real value in itself, it is only a means of exchange. Then friction manifests between husband and wife, this teaches them to stop being possessive and taking each other for granted. There is also the realisation that your boasted knowledge is but a mirage, this helps to eradicate arrogance, and self-conceit and so on. Each one of these lessons teaches us to let go of the things of this world and depend upon the things of the Spirit, it teaches you how transient the things of the world are, and the more you try to hold on to

these things, the harder the lesson will be to learn, they make you let go and change your whole attitude towards them, no longer do you recognise them as being the Real, but simply the means whereby you learn the lessons of life.

The period of darkness and misery is placed before you, in fact it is you who have created these conditions by your past errors, if you learn not to fight these conditions but just flow along with them, then you will find that they will decrease in their severity, when you mentally let go then they will aright themselves, you will then turn your thoughts to the Inner Self, that Self which alone can guarantee you happiness and peace.

To every cloud there is always a silver lining that lining is the Blessedness of the Real Self. Have *faith, trust and patience* in your Immortal Soul who will never let you down so long as you do not let it down. "*I of myself can do nothing, except by the POWER within me.*"

(Continued from page 13).

ience and not a path of intellectual speculation, those who wish to experience the Light will continue with this inward quest in spite of what may happen to them, whereas, those who wish to travel the Path by means of speculatory conflicting knowledge are the first to give up the quest. They allow themselves to be swayed by external conditions and when it comes to the practical application of the Divine Qualities, they fail in their quest.

"One must first of all recognise one's immortal Principle, and then only can one conquer, or take the Kingdom of Heaven by violence."

QUES: Being a member of the Theosophical Society (Adyar), I am distressed to find that the name of Theosophy is looked upon with contempt. Why is this?

ANS: First let us decide whether you are referring to the Societies or to *Theo-Sophia* (God's Wisdom). If you are referring to the teachings, these have not been changed as they are the same in every religion and philosophy down through the ages. What has failed are the many societies calling themselves Theosophical, and this includes Adyar, the reasons for this failure can be summed up under three headings: -

1st. Even when the *Old Lady* (H.P. Blavatsky) first gave out publicly the Wisdom, her followers had no conception of the true meaning and purpose of her work. The lack of understanding of the esoteric implications of "*Universal Brotherhood*" was clearly shown at Adyar in 1882 when they drove the *Old Lady* away from India. From that moment the Society ceased to be a power in the world. (*vide: Chohan Morya*).

2nd. The age to which H.P.B. came was a pompus, self-opinionated one and the love of phenomena was paramount in all minds. Her work was to show to the Western world the unity behind ALL religions and that the *Mystery Behind the Veil is man's DIVINE IMMORTAL NATURE*. It was also to show the method of restitution with the Divine and the Path which led man to become a Master of the Wisdom. It was due to the misunderstanding of these vital facts that only one Member of the Adyar Society attained Mastership, whereas, it had intended that the Society was to be channel through which more men and women should reach this Blessed State.

3rd. The writers who came afterwards such as Annie Besant, C.W. Leadbeater and C. Jinarajadasa, although sincere in their efforts, were not adverse to indulge in a considerable amount of wishful thinking, thus confusing the teachings.

In 1948, the new presentation of the Gnosis began to be permeated throughout the mental world finally finding expression in the physical world as the GNOSIS and not as Theosophy. So our members should take careful note that in order to know the Pleromic Life, *they cannot use Theosophy as a means of attaining it.* The Theosophic Life and the Pleromic Life are two entirely different teachings and although they are derived from the ONE ROOT SOURCE they should not be confused.

We repeat the authoritative words of the INNER HEAD of the Pleroma, when he says: "*The teachings as given in the Brotherhood and Order of the Pleroma are neither Christian, Theosophical, Rosicrucian, Masonic or Spiritualistic, but is fundamentally the Divine Wisdom as was embodied in the Christian Gnosis of the first three centuries A.D. Our teachings are based upon the scientific synthesis of the basic principles of the above systems whereby the modern man can attain the supreme knowledge which will make him a GOD INCARNATE.*"

"*Further, the teachings as given in the Pleroma ARE NOT BASED UPON THE TEACHINGS OF A MAN OR A GROUP OF MEN EITHER FROM THE PAST OR IN THE PRESENT, BUT ARE THE DIRECT TEACHINGS OF THE IMMORTAL SPIRIT OF Richard, Duc de Palatine, WHO IS OUR HUMAN COUNTERPART, WHO IS SIMPLY THE 'Transmitter' OF THE KNOWLEDGE AND INSTRUCTIONS GIVEN TO YOU.*"

Assistant Editor.

THE HOUR OF CONSOLATION.

The following Members desire your earnest prayers:

F.C.Huddleston. Stephan A.Hoeller. Elizabeth Harris. Dorothy P.Clark. Louise Thompson.
Mrs Phillip Redmond. Harrieta P.Steltz.

