

Zarah & Pharez

Part Two

Pharez, The Twin

In Part One of this message, we opened with an analogy from Genesis 38, concerning the birth of Zarah and his twin brother Pharez. In that article, we gave a brief historical account of what we believe the identity of Zarah to be, and how he has developed in a revelational sense over the years. Now, in Part Two, we'd like to present what we believe to be a fair and accurate description of the breached child, Pharez, as well as some of the ways in which he parallels the true (if you haven't read [Part One](#) yet, we recommend that you do so now).

THE CONCEPTION OF PHAREZ

During the mid to late 1800's, there was a growing dissatisfaction in regards to what was being offered by the mainstream Christian denominations. People were hungering for something more than what was presented by the materialists of the day, and the multiplied losses of life from the Civil War had left many of them in real need of comfort and answers. These circumstances prompted an interest in America concerning the subject of spiritualism.

This interest was initiated by reports coming from a farm house in Hydesville, New York, in which peculiar rappings and disturbances were alleged to have been heard from unknown sources. According to the accounts, the farmer's two young daughters, Margaret and Kate Fox, had devised a means of intelligent communication with the author of the noises, and had learned a number of things concerning him. The first thing they learned was that he claimed to be the spirit of a peddler who had been murdered in the house five years prior by the tenant of that time. The second thing was that his bodily remains could be found exactly where they had been buried, ten feet beneath the cellar floor of the house. Upon investigation, and subsequent excavation, evidences were found which seemed to confirm the information given.

Once the results of this investigation were released to the press, it sparked a widespread curiosity in the general public. Committees of inquiry were formed, and many were

convinced that an organized attempt was being made by the denizens of the spirit-world to establish a method of communication between the living and the dead.

Over the course of the next several years, it became clear that the power of mediumship was not to be confined to the Foxes, and that other spirits were ready to communicate besides that of the peddler. As one might expect, the novelty of this "new faith" greatly intensified the public interest, insomuch that by 1871 the number of its supporters was reckoned at anywhere from eight to eleven millions. The fact that all this came on the heels of the Civil War helps to explain why so many were desirous to establish communications with their departed loved ones. The country was still limping from that wound.

In 1874, reports surfaced of another major landmark for phenomena. This time, manifestations not confined to rappings were supposedly occurring at the Eddy farmhouse in Chittenden, Vermont. According to eye-witness accounts, phantom figures of deceased friends and relatives were actually making their presences known in ways both visibly and tangibly. Newspaper articles streaming out of the Eddy house caught the attention of a Civil War crimes investigator and journalist by the name of Colonel Henry Steel Olcott, who made it his purpose to thoroughly investigate the alleged manifestations, and to publish his findings. It was there, during his second visit, that he met Helena Patrovna Blavatsky, a Russian gentlewoman who had also come to satisfy her curiosity (albeit for different ends).

Madame Blavatsky had herself come under the guise of a medium. And to those assembling at the country manor, she certainly seemed to possess extraordinary powers. Strange and unusual feats were performed at her word, and spirits appeared at her beckon call. Nevertheless, her agenda was not driven by the usual forces of fame or fortune. Nor was it for mere entertainment. She saw the current interest in spiritualism as an opportunity to introduce the mediums to something higher, and to ascribe a message to the manifestation that was attracting the multitudes. After having found acceptance within the spiritualists' ranks, and having acquired a platform from which to speak, she exposed what she believed to be a great misunderstanding among them.

What exactly was this misunderstanding? The Madame alleged that the apparitions seen were not so much the spirits of dead individuals, but were primarily the manifestations of a living, secret Brotherhood of Adepts, who were able to control things from behind the scenes. Her reason for believing this was because she claimed to have actually been in contact with these Mahatmas, and, as a result, had been sent into the world as their spokesperson.

While the spiritualist community did not receive her "revelation" well (many of them angered by the suggestion that they'd been deceived), Col. Olcott was intrigued by it. Blavatsky told him that this mysterious Brotherhood consisted of advanced yogins and gurus residing in different places around the world, but connected, nonetheless, by an inexpressible bond. These "Elder Brethren" were supposed to be men who had escaped from the bondage of the illusory world, and had attained to the realm of the divine; but

who, out of kindness to their still struggling brethren, chose to remain on this side of the veil to help guide us through the transition. These Avatars were also said to possess remarkable supernormal powers, as well. According to her, they, as well as a number of their chelas (pupils), had advanced to such a degree that they could actually project themselves astrally to various locations, being fully cognizant of their surroundings; and, if necessary, could even materialize their astral bodies in whatever form they chose in the presence of witnesses. This, she said, was largely the explanation behind the Eddy phenomena, and one which (since he had been unable to prove that any form of fraud or trickery was involved) satisfied many of the Colonel's unanswered questions. The masters were merely acting upon information found in the memories of those gathered, in order that they might gain a greater measure of acceptance among them. Their desire was that they might prepare mankind for the spread of their non-materialistic philosophy of life, and to open men's minds in a greater way to the operation of psychic forces.

In preparation for her own mission, Blavatsky (or H.P.B., as she preferred to be called), after having devoted herself to occult pursuits for some thirty years, repaired to a Himalayan retreat, where she spent the next seven years of her life under the immediate direction of the Brethren. Having been initiated and personally instructed in what she referred to as *the Secret Doctrine*, she was dismissed to the outer world to meet with one who had been chosen to assist her in organizing a society of like-minded believers for the furtherance of the cause. Years had gone by without encountering this spiritual co-laborer. But just prior to her trip to Vermont, she'd been told by her master that the contact was about to take place. Now, after having spent many hours in discussion with him, H.P.B. firmly believed that the Colonel was the one who was to come.

Being informed of this revelation, Olcott was taken back by it, seeing that he was not as yet convinced of the existence of this great Brotherhood, much less of its mission. However, it had occurred to him that if such a group did exist, he would certainly be interested in learning more about it. Almost in response to that thought, he started receiving sealed letters in some of the most unusual manners, several of which were unexplainable by natural means. Bearing the signature of one *Master Serapis*, these letters confirmed what the Madame had expressed, and extended an invitation to the Colonel to become a neophyte (initiate) of the Brotherhood. Should he accept the invitation, H.P.B. would become his personal teacher in esoteric philosophy, as she received it by the direct inspiration of the Masters.

Being the adventurous soul that he was, Olcott jumped at the opportunity. And almost immediately, the discipling program began. Madame started by exposing him to a wide assortment of paranormal phenomena P P P objects materializing and dematerializing before his very eyes, writings mysteriously appearing on tablets whereupon no human hand had been laid, even the sketching of portraits through psychic means alone --- all the while instructing him that there was nothing miraculous about these acts at all. All that was required for their performance was the recognition of one's *siddhis* P P P powers which exist in everyone, but which demand special development--- and for that individual to realize that the hidden laws of nature can be governed by these powers.

Another way of describing these siddhis was by referring to them as *the Christ spirit*, the spirit which she believed inhabits all men.

In fact, it was this point ~~the~~the mostly unrealized but vast potential in man--- that H.P.B. emphasized the most. You see, the Madame viewed man as divinity disguised, "the highest expression of that great unknown principle commonly referred to throughout history as God." The thing that held man back, however, was ignorance; ignorance of who he was, and ignorance of what he was capable of doing. Nevertheless, once the knowledge of this truth was made known to him, and he began to think, speak and act in accordance with it, the possibilities were unlimited as to what he could accomplish. Therefore, his transformation, as well as the transformation of the planet and all things therein depended upon a renewing of his mind.

While the Colonel was extremely anxious about getting started on his mystical education, he knew that this was not his primary purpose in the grand scheme of things. He had been instructed to surround Madame Blavatsky with the finest intellects he could find. This he did, gathering together a small group of hungry, inquiring individuals. Daily they met, discussing matters both of spiritualistic and scientific import. (Part of what made the Madame's message so appealing to the scientific community was the fact that she believed the ancient religions were perfectly compatible with, and received confirmation from current scientific discoveries and theories such as evolution.)

On the evening of September 7th, 1875, however, a historical event took place. Seventeen people had come together to hear a lecture given by George H. Felt, concerning the subject of the Lost Canon of the Proportion of the Egyptians. Through his research into Egyptology, Mr. Felt believed that he had stumbled across the so-called "lost canon" of this ancient pantheistic religion, part of which included a formula for the evocation of the spirits which resided in the elements (commonly referred to by occultists and metaphysicians as elementals). The lecture aroused a good deal of enthusiasm and animated discussion, during which the Colonel realized that those present might be just the group to launch a society for this kind of study.

Howard Murphet, Col. Olcott's biographer, wrote that one in that original number said, "Colonel Olcott rose, and after briefly sketching the present condition of the spiritualistic movement...and how the ancient theosophies could reconcile existing antagonisms, he proposed to form a nucleus around which might gather all the enlightened and brave souls who were willing to work together for the collection and diffusion of knowledge." Continuing on that testimony, Mr. Murphet adds, "It was to be a society of occultists concerned with the study of those secret laws of nature which were so familiar to the Chaldeans and the Egyptians, but were totally unknown to our modern world of science. All present regarded this as an excellent suggestion. Several more meetings were held during September and October to discuss details. Various names were suggested for the new society, but none felt suitable. Finally, someone came up with the word *theosophy*. This, from its historical associations and general meaning, seemed to cover the aims and aspirations of the new body fairly well. It was adopted, and *The Theosophical Society* came into being."

On Nov. 17th, 1875, the Society held its first regular meeting at Mott Memorial Hall, New York. President-founder Olcott gave the inaugural address, setting forth the chief aims and goals of the group. The objects of the Society were set forth as follows: 1) To form the nucleus of a Universal Brotherhood of Humanity. 2) To study esoteric literature, religion, and science. 3) To vindicate the importance of this inquiry. 4) To explore the hidden mysteries of nature, and the latent powers of man.

William Quan Judge, one of the original officers of the Society, later set forth some of the basic tenets of the group: ○Theosophy postulates an eternal principle called the unknown, which can never be cognized except through its manifestations. *This eternal principle is in and is every thing and being*; it periodically and eternally manifests itself and recedes again from manifestation. The perceived universe is the manifestation of this unknown, including spirit and matter, for Theosophy holds that those are but the two opposite poles of the one unknown principle. They coexist, are not separate nor separable from each other or, as the Hindu scriptures say, there is no particle of matter without spirit, and no particle of spirit without matter.

○Theosophy postulates the perfectability of the race, removes the idea of innate unregenerate wickedness, and offers a purpose and an aim for life which is consonant with the longings of the soul and with its real nature...○ (*Theosophy Generally Stated*, William Q. Judge)

It was their belief that the differences which separated the various religions of the world were merely exoteric. At the core of them all lay these basic esoteric truths. Once the commonality of these truths have been recognized, the potential existed for binding the adherents of every religious persuasion into one great family of ideas. This, then, was one of the primary goals of the Society, to reject the shell of external religion which only served to divide, and to embrace the kernel of truth within. A transcendence of religion altogether, especially those which claimed exclusivity to truth, was the only way this unity could be achieved.

Another way in which they sought to bring unity was by absolving the perceived difference between believer and unbeliever, theist and atheist. First of all, this would be accomplished by emphasizing the universal brotherhood of man, and the homogeneity between the species. Regardless of religious affiliation, or the lack thereof, their belief was that we are all members of the Unknown. Furthermore, a oneness exists, regardless of the evolutionary plane to which each family member has attained. All species originated from the same source; and all will eventually end at the same state.

The second way in which they sought to bring solidarity was by establishing a link between modern science and the hidden, ancient laws of nature. They intended to show that, rather than standing in opposition, discoveries in science actually lent their support to the teachings of the ancient nature religions.

Olcott and Blavatsky became inseparable in the work of the ministry. In fact, they referred to themselves as ○the Theosophical Twins." One of the first projects on which

they worked together was Blavatsky's premiere publication, *Isis Unveiled*. Since her English was limited, she wrote the rough draft, while the Colonel put the polish to it. But both admitted to learning a great deal through the course of its writing.

The stated purpose for the book was to "remove the mayavic veil of illusion which shrouds the divine Mother of all living." In it, Blavatsky wrote, "Unless we mistake the signs, the day is approaching when the world will receive the proofs that only the ancient religions were in harmony with nature, and ancient science embraced all that can be known...an era of disenchantment and rebuilding will soon begin. Nay, has already begun. The cycle has almost run its course; a new one is about to begin, and the future pages of history may contain full evidence, and convey full proof, that if ancestry can in aught be believed, descending spirits have conversed with man, and told him secrets of the world unknown."

Blavatsky went on to publish another major work, entitled *The Secret Doctrine*, as well as numerous smaller writings. Colonel Olcott would be remembered primarily for his oratory skills, as well as his unusual gift for unifying and organizing otherwise unreconcilable parties.

For a season during one of his preaching tours through Asia, Colonel Olcott practiced magnetic healing, with astonishing success. As did the Madame's mystical marvels, these demonstrations carried a great deal of weight with his mostly Buddhist audiences, and added to the growing number of members in the Society. Yet he stressed, as did Madame, that he was merely working within the confines of laws commonly found in nature, and in accordance with the divine power which resides in all men.

Over the years, the Society suffered scandals, defections, investigations, and a devastating struggle for succession between the Western Theosophical President William Q. Judge and Blavatsky's London Branch successor, Annie Besant; but it survived nonetheless as the chief cornerstone of future esoteric works of its kind.

To its credit, a number of books were published by leading members of the Society. A.P. Sinnett, Katherine Tingley, and others laid out the vision of the Society in great detail. And Alice Bailey authored an impressive catalogue of literature herself, among which the term "New Age" was popularized. Also, in 1882, a book entitled, *The Perfect Way, or The Finding of Christ*, whose authors chose to be anonymous, further advanced the core theosophical beliefs.

We would be negligent should we fail to mention one book of tremendous literary magnitude during the late 1800's. The name of that book was *the Aquarian Gospel of Jesus the Christ*, by Levi Dowling. It was claimed by its author to have been a direct transcription from the Akashic Records, and, therefore, believed to be more accurate than the corrupted manuscripts from whence the canonical gospels were written. In the introduction of the book, this concept of a new age emerged, borne out by the astrological sign of Aquarius.

The writer states, "The human race is today standing upon the cusp of the Piscean-Aquarian Ages. The Piscean Age is identical with the Christian Dispensation. The sign is known as the water sign, and the Piscean Age has been distinctly the age of the fish and its element, water. Aquarius is an air sign and the New Age is already noted for remarkable inventions for the use of air, electricity, magnetism, etc. Men navigate the air as fish do the sea, and send their thoughts spinning around the world with the speed of lightning..."

"The Aquarian Age is pre-eminently a spiritual age, and the spiritual side of the great lessons that Jesus gave the world may now be comprehended by multitudes of people, for the many are now coming into an advanced stage of spiritual consciousness; so with much propriety this book is called 'The Aquarian Gospel of Jesus the Christ.'"

To illustrate how close to the truth error can come, we read elsewhere in this so-called "gospel," "The word Christ is derived from the Greek word *Kristos* and means anointed. It is identical with the Hebrew word *Messiah*. The word Christ, per se, does not refer to any particular person; every anointed person is christed. When the definite article 'the' is placed before the word christ a definite personality is indicated, and this personality is none other than a member of the Trinity, the Son who had a glory with the Father-Mother before the worlds were formed. According to the teachings of all ancient masters this Son is Love, and Love is God, since God is Love."

Besides the Theosophical Society, another highly significant work of the time became known as "Christian Science." This sect was founded by Mary Baker Eddy in 1879, and based primarily on the contents of her book, *Science and Health with Key to the Scriptures*. This was published about the same time that the Theosophical Society was founded (1875); so we can consider them to be powerfully akin in spirit. Not surprisingly, a great many similarities in doctrine existed between the two organizations. The main difference was that Christian Science claimed to be *Christian*, whereas the Theosophical Society made no pretense of the sort; it professed itself to be beyond any particular religious affiliation. While the metaphysical teachings of Mrs. Eddy deserve far more attention than we are able to give them at this time, suffice it to say that they definitely played their part in reshaping the societal mind on matters pertaining to the constitution of reality, and the structure and origin of the world. In fact, from them, two other organizations were spawned, Unity School of Christianity (under the direction of Charles and Myrtle Fillmore, whose own metaphysical views were published as early as 1889), and The Institute for Religious Science (founded by Ernest Holmes). In their own rights, these groups drew their share of converts to the new wave of thinking.

I suppose that, before moving on, it would be good to point out how the metaphysicians from all three of these organizations defined the appearing of the Lord. This would later be confused with the way those who received the revelation of manifested sonship would describe it. In Article 24 of Unity's Statement of Faith, it is written, "We believe the second coming of Jesus Christ is now being fulfilled, that His Spirit is quickening the whole world." And Charles Fillmore, in *The Twelve Powers of Man*, wrote, "The first coming of Christ is the receiving of truth in the conscious mind, and the second coming is

the awakening and regeneration of the subconsciousness through the superconsciousness of Christ-Mind. Now, we understand how this might be misconstrued to equate to those teachings found in sonship. But we'll explain the difference in detail in our next article.

Well, this was the way the nineteenth century drew to a close. It ended with a certain expectation for new things to come forth, and a new age to transpire. The seed had been sown, and the ideas had been planted in the womb of humanity. Now all that was left was for the child to develop to maturity.

LET THE TRANSITION BEGIN!

By the turn of the twentieth century, at about the same time the Azusa Street Revival was developing in Los Angeles, it was also apparent that a philosophical revolution was commencing elsewhere, and many of the things that Madames Blavastky and Eddy had envisioned were beginning to take shape. Described by some in the literary community as "a renaissance of hope," a growing number of influential thinkers from various fields began challenging the ancient paradigms of their professions, and breaking out of their dusty old molds. Inspired by the earlier Transcendentalist movement in America, as well as the Theosophical Society of late, these exploratory innovators pioneered research on the subject of various stages of consciousness, and began speculating on the possibilities that were emerging from their findings.

It was during this time that the Englishman, Edward Carpenter, predicted that the traditional paradigm of the past would eventually lose its form and outline. He went on to liken the process to the melting of ice in water. Out of this process networks of individuals would slowly form; widening circles would meet, overlap, and finally close around a common center for a new humanity, what he called "the finished, free society."

In 1901, a Canadian physician named Richard Bucke reported in his book *Conscious Consciousness*, that an increasing number of people were experiencing a heightened state of consciousness, which he described as a new sense of oneness with all life. Those who were experiencing this state were becoming more and more numerous, "walking the earth and breathing the air with us, but at the same time walking another earth and breathing another air of which we know little." "This new race," he said, "is in the act of being born from us, and in the near future it will occupy and possess the earth."

In 1902, the American psychologist, William James, lent his assistance to the cause by attacking the traditional concept of religion, and redefining it in relative terms. He explained this newly revised religion as being something which could not be described in doctrinal form or creed, which could not be narrowly defined in absolute terms, or which might be indiscriminately applied to all people, but rather, as something which must be tailor-made and personally experienced by each individual for him or herself. Within this "experience" would be the discovery of a new context for life, a context which would likely differ from person to person. "Man alone is the architect of his destiny. The greatest revolution in our generation is that human beings, by changing the inner attitudes of their minds, can change the outer aspects of their lives."

This company of free thinkers went on to share their beliefs, and to inspire others, to the extent that, by the 1920's, the idea of a new race with heightened awareness was becoming more and more commonplace. In 1925, the fictional works of Hermann Hesse produced the idea of a new human beings with deeper sensitivities, even depicting them as a fraternity of men and women who had discovered paranormal abilities and an invisible bond with one another. The Greek novelist Nikos Kazantzakis also advanced this view, presenting in his writings a network of such individuals, whose mission it was to create a new brain and heart for the planet. According to his fictional characters, what we have called God is nothing more than the evolutionary drive of consciousness in the universe. Understanding this, and de-mystifying that knowledge for others, would give human meaning to the superhuman struggle." The novelist-historian H.G. Wells shared his premonitions, as well, claiming that a body of individuals was about appear upon the scene, bringing with it a vision for global transformation. And the Swiss psychoanalyst Carl Jung made connections in his writings between the intellect of man and his intuitive, pattern-seeing mind. According to Jung, not only was there a transcendent dimension of consciousness within the human psyche of each individual; there also existed a collective unconscious in the universe; a dimension of shared symbols, a racial memory, a pooled knowledge of the species. Inherent to this was an interconnectedness which linked all life as one.

One of the most influential writers during the thirties and forties was the Jesuit paleontologist, Pierre Teilhard de Chardin. His basic argument was that the mind of man has been going through consecutive reorganizations throughout the history of evolution until now, where it has reached a fateful point—the discovery of its own evolution. This new concept—that of evolving mind acknowledging the evolutionary process—is the future natural history of the world. In the course of time, he believed that this awareness would eventually become shared in a collective sense. At such time, it would envelope the planet and would ultimately crystallize as a species-wide enlightenment he called the Omega Point, or the Christification of the Earth.

According to Teilhard, there are irrefutable reasons for optimism. We have entered into the most profound era of change the world has ever witnessed. And although many may resist for now the idea that mind can and does go through an evolutionary process of its own, the idea will eventually take hold. The ills from which we are suffering have had their seat in the very foundation of human thought. But today something is happening to the whole structure of human consciousness. A fresh kind of life is starting.

Not only were discoveries being made in the fields of consciousness, archeology had produced its own set of evidences. Just prior to the outpouring of God's Spirit in North Battleford, Canada, the Nag Hammadi scrolls were discovered in 1947. Among them were numerous Gnostic works, including *The Secret Book of James*, *The Secret Book of John*, and the most popular of them all, *The Gospel of Thomas*. This was just the proof for which many had been hoping. In the years following, an army of liberal apologists would come forward to authenticate and vindicate the writings as the most accurate record of Jesus' words in existence today.

As far as the West is concerned, the sixties and seventies were probably the most critical years of the movement. As it was about a hundred years prior, societal dissatisfaction peaked over what naturalism and religion had produced. Therefore, the timing of Maharishi Mahesh Yogi's teachings on Transcendental Meditation (TM, as it came to be referred to) could not have come at a more significant moment in history. Thousands were swept into this mind-emptying form of meditation.

In 1975, two powerful pieces of literature became available to the public. First, the highly acclaimed textbook *A Course in Miracles* was offered as a clarification to Christians and others as to the true meaning of Jesus's words. Briefly, the story behind its writing is this. A Jewish psychologist and professor at Columbia University by the name of Helen Schucman claimed that, without at all seeking for it, she began to hear a "voice" within her, which identified itself as Jesus. For some unknown reason, he'd chosen to use her as his vehicle to clear up certain "misconceptions" concerning his life and teachings. Thus, she wrote down everything that was dictated to her, and had it published for the world to read. Almost immediately, the book gained a following, and study groups began to form around the country.

Part of what lent to its popularity among that generation was the fact that it appeared to *be* Christian, though in its preface it professed a more inclusive position: "A universal theology is impossible, but a universal experience is not only possible but necessary. Although Christian in statement, the Course deals with universal spiritual themes. It emphasizes that it is but one version of the universal curriculum. There are many others, this one differing from them only in form. They all lead to God in the end." P

Second, Fritjof Capra's *The Tao of Physics* was published. Based on an experience Mr. Capra had while at the ocean, the aim of his book was to serve as an exploration of the parallels between modern physics and Eastern Mysticism. According to Mr. Capra, his experience occurred one late summer afternoon, as he silently watched the waves lapping across the shoreline, while consciously acknowledging the rhythm of his own breathing. Suddenly, he became aware of the environment around him performing, as it were, a cosmic dance—not just as a concept of physics, but as an immediate, living experience, in which he was a part. To quote from his own words, he said, "I saw cascades of energy coming down from outer space, in which particles were created and destroyed in rhythmic pulses; I saw the atoms of the elements and those of my body participating in this cosmic dance of energy; I felt its rhythm and I heard its sound, and at that moment I knew this was the Dance of Shiva..." Because of the wide respect he'd previously held within the scientific community, his words captured the attention of many of his more skeptical colleagues, and of those who would have otherwise discarded the information as senseless babel.

While all the pieces seemed to be coming forward at random intervals, the movement finally began to take on a recognizable identity by the latter part of the seventies. Then, in 1980, Marilyn Ferguson published her New Age watershed classic, *The Aquarian Conspiracy*. In order to check out her own assessment of emerging trends, and to measure them by those of other "conspirators" like her, she sent out a questionnaire to one

hundred eighty-five persons engaged in social transformation, who represented many different fields and walks of life. The results of that survey confirmed precisely what she'd suspected for years: without any intentions of organizing a movement, countless groups and individuals around the country and abroad, many of them totally oblivious to others, were spontaneously forming the body of which Edward Carpenter and others had spoken earlier. The consensus to which they'd collectively come resulted from the conclusions they'd reached individually, namely, that mankind was on the verge of the most radical spiritual breakthrough in all of recorded history. Furthermore, they felt that this breakthrough, this radical shift in paradigms, was not only conceivable, but was absolutely necessary for our continued existence as a species. Without it, there wasn't any way we could survive the problems facing mankind. Therefore, the salvation of the world depended upon it. Each individual must look within himself for a savior. He must look to the potential which existed within him, to his Higher Self (which is Christ), and thereby retrieve the answers needed for his little corner of the world. In this, everyone had a role to play! Ferguson's book, then, charted the dimensions of this saving effort, and mapped its course for the future.

As we say, change was being recognized in all facets of society; and a great deal of excitement accompanied each change. But one of the most important paradigm shifts chronicled in the book was in the area of medicine; specifically, in the area of brain research. Discoveries had been made that went far in explaining biologically what had been stated philosophically, and that established the mind-body connection for which they'd been searching. It was common knowledge that the brain's right and left hemispheres interact all the time, but each having its own unique functions. However, recent studies showed that the hemispheres can operate independently, as two separate centers of consciousness. This was dramatically demonstrated in the sixties and seventies when epilepsy sufferers underwent "split-brain" surgery in an attempt to confine seizures to one side. By carefully observing those who had experienced the operation, examiners learned that it was entirely possible to function on "half-a-brain". Furthermore, each half could adapt, and perform as if it were the whole. But, in spite of the great degree of adaptability, there were still clear limitations imposed upon those who were thinking on one side or the other. You see, while one hemisphere controls language and comprehension, the other one controls motor skills. The left brain is the more rational side, which analyzes, figures, measures, and organizes. The right brain is the more creative, intuitive, imaginative side. It thinks in images, sees in wholes, detects patterns, and processes memories. It deals with the emotional. For this reason, researchers in this field came to think of it as the heart of man, or the mind of the spirit. Studies also showed that men are generally more inclined to think with the left brain, while women tend to make more of their decisions from the right. The ideal situation, however, would be for both minds to be engaged in the decision making process at the same time.

In light of these observations, Ferguson wrote, "Without the benefit of a scalpel, we perform split-brain surgery on ourselves. We isolate heart and mind. Cut off from the fantasy, dreams, intuitions, and holistic processes of the right brain, the left is sterile. And the right brain, cut off from integration with its organizing partner, keeps recycling its emotional charge. Feelings are damned, perhaps to work private mischief in fatigue,

illness, neurosis, a pervasive sense of something wrong, something missing— a kind of cosmic homesickness. This fragmentation costs us our health and our capacity for intimacy.

○Meditation, chanting, and similar techniques increase the coherence and harmony in the brainwave patterns; they bring about greater synchrony between the hemispheres, which suggest that higher order is achieved.

○John Middleton Murry, the British literary critic, said that the reconciling of mind and heart is §the central mystery of all high religion.§ In the 1940's Murry wrote that a growing number of men and women were becoming §a new kind of human being,§ fusing emotion and intellect.

○Over the centuries, accounts of transcendental experience often described it as a mysterious §center,§ the penetration of some unknown but central realm. This transcendent center is in the lore of all cultures, represented in the mandalas in alchemy, in the king's chamber in the pyramids (§fire in the middle§), the sanctum sanctorum, the holy of holies. §We sit in a ring and suppose,§ wrote Robert Frost, §But the Secret sits in the middle and knows.§

○The conclusion reached by Ms. Ferguson and others of her philosophical stripe is this. Whatever way it is envisioned, and however it might be described, a paradigm shift must occur. There must be a change in the way mankind thinks, if he is to survive as a species the inevitable transition which lay ahead. Certain individuals, enlightened to the program, must take the initiative, and impart the vision incrementally so as to bear upon society. As the vision takes shape, there will come an ○Omega Point○ in history, a ○Planetary Birth Experience○...when all of mankind will link consciously, and take an evolutionary quantum leap forward...passing from human to divine. A state of oneness will ensue, whereby all creation will be liberated from the illusionary bondage of corruption, pain and suffering, and into this glorious state of existence known by many names. This wholeness will prevail, not only upon the planet, but throughout the universe, fulfilling the true meaning of the ancient Hebrew Day of Atonement. Then, all things everywhere and in every form will be in a state of at-one-ment, having arrived at the condition of universal harmony between creature and creator.

To frame the vision in their own words, we'll quote from a prophetic passage by Barbara Marx Hubbard:

○You must cultivate the inner being and activate your evolutionary technologies, both mental and physical. This combination of Christ-consciousness and Christ-abilities will save the world by transcending it...

○Your healers are working to give you faith in your self-healing powers, using the power of positive imagery and personal responsibility to convince a drug-dependent society that you be optimally well, better than you have ever felt before, with no clear limits to human wellness yet defined. Your highest spiritual beings, even now, are telling you that each of

you has access to an inner teacher, an inner healer, through which you can attune to God. They tell you that through a process called §initiation,§ you can transform yourself into an §ascended master.§ They speak of the hierarchy of evolved beings... Your researchers into human potential tell you that your mind-body is far more complex an instrument than you have yet used. Some indicate that your nervous system is still evolving, promising a natural capacity for enlightenment, dormant at the self-conscious stage of development. They speak of superlearning, superperformance, superbeings in the making even now. Your researchers into meta-normal abilities tell you, even now, that extraordinary capabilities such as remote sensing, psychokinesis, levitation, clairaudience and clairvoyance are latent in many, suppressed by cultural disapproval and scientific disbelief. Your biologists and aging specialists are probing into the genetic code, the building plan of your bodies, ferreting out the mechanisms of degeneration and disease, to alter and correct them, aiming to create for you a body free of disease, capable of self-regeneration and renewal.

○Let the reality of your potentials, even now, pervade your being.

○Now imagine [your] Christ-capacities consciously activated as a conscious decision by the body politic of planet Earth. You see the picture of a newborn cosmic civilization, eagerly and joyfully restoring the Earth, meeting the deficiency needs of all people, controlling unwanted pregnancy, procreating chosen children, each whole and normal and desired, and emancipating individual creativity in co-operative endeavor to fulfill the unlimited opportunities for creative work. You see the people listening within, aligning with the same pattern in the process of evolution, breaking the barriers of pre-universal nationalism, ideologies, creeds and dogmas, as they join together to explore the universe, within and without. You see yourself living either on the planet or beyond the planet. You are regenerating, not dying. You know you are a natural Christ; you have met your Older Brother. And you have met all the others who have been selected for ongoing evolution at the time of judgment of the quick and the dead. Your community is graced by the presence of evolved beings, the saints and seers of the human race; you are illuminated with the presence not only of Christ, but of all other great spiritual leaders who have desired to exist as a person in a transformed body in a transformed world. You are also in contact with beings throughout the galaxies who travel by thought, materializing and dematerializing like the consciously created holographic images already conceived by your scientists when the tribulations had barely begun.

○There are no self-centered beings there. No crime. No criminals. No rape. No murder. No killing to eat. No lusting to kill. No need to kill. No sexual reproduction, only conscious conceptions: suprasexual union, chosen families, empathetic relations in attunement with each other and the plan of creation. No involuntary death, only transformation with continuity of consciousness. No fear. No hatred. No greed. None of the problems of mortal life. You have new challenges, new struggles, new joys, but, thank God, not the endless repetition of the ancient plagues of humanity...

○Come up hither, and I will show thee things which must be hereafter. Be willing to lift your imagination enough to see that which you have never seen before. Recognize that

you have been gestating in the womb of the Earth, building your universal capacities. Now you are born."

Through the years, the message has developed, and taken on some peculiar variations. Because of its inclusive nature, it would be difficult to devote sufficient time to mention every odd twist found therein. Nevertheless, by examining the past, and observing its progress to the present, it's obvious that Pharez's time has come. In spite of his breached birth, and in spite of his occultic, spiritistic, and metaphysical roots, he has found acceptance in the swaddlingclothes of society. In our next article, however, we'd like to present some of the more noticeable differences which we believe exist between the two "sons," and what the future holds for us all. We implore your patience and your prayers as we prepare it.

to be continued...

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