

THE UNIVERSAL SYSTEM OF SYMBOLISM

The term "symbolism" is not welcome among fundamentalists, who believe in the literal truth of the Bible and understand, that whatever is symbolic is not factual. This is, of course, a misinterpretation. To compare: in today's universities every faculty has its individual language or terminology, often using Greek or Latin terms. Ancient priesthoods, too, consisted of faculties where each priesthood studied certain aspects of the laws of nature, of life and especially spiritual life. However, since all disciplines of antiquity focused on a common objective, it was easy for all of them to use the same scientific terminology which is now called symbolism.

Symbolism is not based upon a particular language; it can be expressed quite easily in pictures, as in cave art and Egyptian hieroglyphics, or in any language. Apart from being a scientific terminology, the symbolic language is also a safety device in communication between the God-given soul or psyche and man's conscious mind. We know that in daily life, man's conscious mind forms physical images of whatever sensations are perceived by the five physical senses. Whatever we see, hear, smell, taste or touch, the mind computes at once into a physical image according to our knowledge and understanding. We even form images of the physical appearances of people, places and events which we have never seen, when we speak to people on the telephone, read daily newspapers or books. You may recall seeing a movie based on a book you have read, and being disappointed that the movie producer did not see things the way you had imagined them. This is, in fact, the nature of our conscious minds; each one is highly individualized.

However, when a prophet or visionary perceives knowledge of normally invisible phenomena, his conscious mind cannot be permitted to form images according to an individual's level of understanding. This could easily lead to misconceptions. Therefore, so to convey new information accurately to a prophet or seer, the all-knowing soul-mind or psyche shows new knowledge to the sensitive in the form of known physical images in visions or dream visions. The otherwise invisible phenomena are then shown

in pictures according to the defined categories of the system of symbolism, which a sensitive learns how to interpret at the same time. In Chapter 4 of this book I have shown how invisible enlightenment and characteristics of individuals were expressed in physical terms. In fact, we still use today many ancient symbolic terms in our daily language. For instance, we say that he/she is

as sly as a fox, as proud as a peacock, as sneaky as a rat, as scared as a mouse, as busy as a beaver or a bee, as strong as bears or oxen, as greedy as vultures, as cold (emotionally) as fish, as hungry as wolves, and so on.

This relationship between invisible human traits and visible birds, animals, or fish of whose species such traits are perceived as typical, is identical with the categories of the system of symbolism. For instance, if an ancient seer explored the nature of a king or religious leader, the soul-mind --some call it the "higher self"-- would show the seer that person along with the birds, animals or fish that describe the predominant characteristics.

This type of communication between the conscious mind and the soul never changes; it is as timeless as the soul itself. Symbolic language is therefore typical of every genuine sensitive which is, at the same time, the sensitive's "business card" that proves the origin of his knowledge, namely, that of God-given ultimate truth. One who knows of the system of symbolism can, therefore, easily distinguish between true and false prophets or seers, independent of when and where they lived or live.

The system of symbolism has never been a secret code. It was taught at all ancient priest schools until the 2nd millennium B.C. In fact, ancient school material has been found by scholars but its value has not been recognized. For instance:

- 1- In the ROYAL LIBRARY OF EBLA in today's Jordan, so-called lexical texts (2600-2300 B.C.) were found, which contain the basic categories of symbolism that we have become familiar with.
- 2- SUMERIAN CLAY TABLETS (2nd mill. B.C.) show the same categories of symbolism --also called lexical texts-- as the Eblaite tablets.

- 3- THE EGYPTIAN BOOK OF THE DEAD, translated by W. A. Budge. In the introduction we find the "keys of Ani", (16th cent. B.C.), who recorded chapter titles and showed the respective hieroglyphics symbolizing these titles. In other words, he gave us keys to the interpretation of the earliest hieroglyphics, which were based upon the system of symbolism, long before they became an alphabet.
- 4- In THE PROPHECIES OF CHILAM BALAM OF CHUMAYEL, the Mayan prophet, we learn of the "language of Zuyua", the sacred language, which is symbolism.
- 5- In the BIBLE, a number of passages in the books of the prophets as well as in the New Testament interpret significant symbolic terms for us. I shall quote a number of them during our interpretational work.

When Dr. Evans-Wentz translated THE TIBETAN BOOK OF THE DEAD into English, he wrote in the introduction about symbolism:

"Some of the more learned lamashave believed that since very early times there has been a secret international symbol code in common use among the initiates..."

Evans-Wentz then mentioned the initiates of the world: those of the Far East, those who authored the hieroglyphical writings of Egypt and of Mexico, Plato and other Greek philosophers in relation to Pythagorean and Orphic lore, the Buddha, Jesus Christ and other Great Teachers.

It is interesting to note that the Tibetan lamas believed that this symbol code was typical of initiates, and that the Mayas called the "language of Zuyua" the sacred language, and that Jewish authorities, too, remember it as the sacred language typical of blessed or enlightened people. The apostle Paul wrote in ICor. 14 about the "language" of prophets. However, the Greek text uses the word "glossos" --a term which we still use in "glossary", a specific terminology-- which is not the Greek word for "language". Paul spoke of symbolic terms in prophetic visions and advised the people who

have such experiences, not to share them unless they can interpret them accurately. If they cannot, they only cause confusion.

However, the key to the interpretation of symbolism had no longer been taught in the Jewish tradition since the 2nd mill. B.C., when the underlying wisdom of the ages faded from the priesthoods. Although originally every ancient priesthood researched and established the system of symbolism independently of all others, all are nevertheless basically identical. This ought not to be surprising because all had their knowledge from the same source of ultimate truth: the soul or psyche, also called the universal consciousness. It is apparent that all creative, intuitive people draw their knowledge from this source. As mentioned earlier, it never gives conflicting information, independent of when, where, or to whom it was or is given.

The following table shows the basic classifications. Here the common saying, "As above (invisible) - so below (visible on earth); as without (visible in our world) - so within (inner human being invisible to the physical eye)" obtains its very significant meaning.

BIRDS OF THE AIR

- a- Macrocosm (our world): everything that is winged or feathered symbolizes atmospheric powers.
- b- Microcosm (human beings): spiritual traits or powers; refined emotional and intellectual characteristics.

BEASTS OF THE FIELD, ANIMALS

- a- Macrocosm: earth forces
- b- Microcosm: animal emotions; conscious thoughts and physical desires; energies that provide for the functioning of the physical body. Every energy that is related to physical life and has yet to be raised (refined) to higher levels, or higher vibrations to become spiritual powers.

Animal emotions ought not to be envisioned only as basic ones such as fight or flight, procreation and care for offspring, including survival instincts. Many species have each unique characteristic beyond common animal instincts. For instance, certain birds such as eagles and falcons have extremely good sight. Dogs have most sensitive hearing and smell. Cats sense the presence of spirit entities. Both cats and dogs are said to have found their masters who relocated hundreds of miles away, and their new locations could not be "sniffed out" because they moved by car or train. Pigeons find their way home from any location, following electromagnetic earth forces, so it is said, and so do migratory bird species. These are only a few of many examples describing sensitivity typical of certain animals or birds.

Since man has the freedom of choice, he has the ability to adopt or reject this or that aspect of the macrocosm of animal emotions. He can choose for himself whatever his preference. Each person thus forms an individualized microcosm of thoughts and emotions which, if serving nothing but physical needs and desires and/or material gain, such lower traits include animal emotions such as greed, jealousy, covetousness, hatred, revenge, intrigue, and other related characteristics.

As a person refuses to confine his being only to physical life and related thoughts and desires and, instead, cherishes noble ones such as a high standard of morality which includes righteousness, honesty, loyalty and so on, he systematically raises the vibrations of his lower energies to higher ones. These, consequently, join the "birds of the air". At the same time, a person's sensitivity increases to awareness, that is, spritual or psychic abilities. This is perhaps the simplest way of explaining the difference between the symbolic birds and animals.

FISH OF THE SEA

- a- Macrocosm: all energies that contribute to the materialization of salt- and sweetwater, including the natural forces that create its motion and give life to its life-forms.
- b- Microcosm: all energies creating body fluids and their motions and duties in the human body.

Some physicists suggest that there is much more to water than the measurable hydrogen, oxygen and other elements, and whatever established science has discovered so far. Homeopaths seem to know certain characteristics of water, but their knowledge has yet to be measured and tested scientifically, that is, if these qualities are measurable with the instruments available to experts today. Since the 1950s, especially Professor Giorgio Piccardi of the University of Florence and his colleagues have made tests which revealed, that water is rather "temperamental":

"Water is strange stuff...it responds to the slightest variation in gravity... What Piccardi found, and proved after hundreds of thousands of tests spread over more than a decade (and subsequently repeated independently by many other researchers), was that chemical reactions involving water take place at a different rate according to when and where they are performed." ¹

According to Piccardi, the differences are subject to influences caused by earth forces or cosmic forces. Chemical testing with water corresponds not only to long or short term solar events, but also to the position of the earth on its helicoidal path across the galaxy. This justifies the statement that water is "temperamental" and that there is much more to its sensitivity than experts know so far.

In symbolism, then, the "fish of the sea", represent all known and yet unknown aquatic elements of every kind.

MALE AND FEMALE

positive and negative as in today's physics: two of the same kind opposite to each other, one being the mirror image of the other, for the establishment of a bilateral asymmetry.

This concept is not to be confused with opposites such as cold and hot, light and dark, high and low or good and bad. Once a bilateral asymmetry has

¹Playfair, Guy Lyon, and Hill, Scott. "The Cycles of Heaven". London/England and Canada. Souvenir Press Ltd., 1978. Page 190.

been established, the energies typical of like-minded people or of objects used flow harmoniously between them.

CLEAN BIRDS, ANIMALS OR FISH

The c l e a n forces of nature are those which give and sustain life.

UNCLEAN BIRDS, ANIMALS OR FISH

The u n c l e a n forces of nature take care of decay.

Ancient priests, sensitives, made this distinct difference between the clean and the unclean forces of nature because a sensitive was never to deal with unclean forces. His control of natural elements was, and is, to serve the common good. For this purpose he needs only c l e a n energies that serve and sustain life, not those serving decay. This was important, too, for another reason: a sensitive who desires to control natural elements must be totally attuned to them to control them psychically. Thus every energy he works with reflects back on his own being, meaning, if he works with unclean energies and harms his environment and/or his fellowmen he, at the same time, destroys his own spiritual powers and, in the course of time, his physical being also. In Chapter 17 of this book further detail will be discussed when the scriptural evidence is available.

In another category of the system of symbolism, terms used in physical family relationships are transferred to priestly or educational "families". As shown below, many of these terms are still used today in a number of Christian organizations.

FATHER the founder, or head (patriarch) of a priesthood or school. (Heb. "ab" - a father; a French "abbe", or a German "Abt", is a head of a monastery, addressed with "father".

HUSBANDMAN head of a congregation of male and female initiates (sensitives). Heb. "ish".

WIFE, WOMAN congregation of male and female initiates (Heb. "ish-shah" meaning, literally, "that which belongs to, or is accepted by a husbandman).

SON

- a- prospective successor of a high priest or head of an educational establishment;
- b- a priest or disciple; or
- c-- a male student.

DAUGHTER

- a- a female initiate;
- b- a priestess; or
- c- a female student.

Sons and daughters are always mentioned in connection with their priestly "fathers" or educators who "fathered" their knowledge.

BROTHER male students who had the same educator called each other brothers. So do today's:

- a- monks;
- b- males who belong to the same Christian congregation, and
- c- students at the same university faculty.

SISTER female students who had the same educator called each other sisters. So do today's:

- a- nuns;
- b- female members of the same Christian congregation.

MOTHER mother congregation, established by the father or founder of a priesthood or school, from which new congregations descended.

DAUGHTER daughter congregation which descended from a mother congregation, unless the context describes a single female such as a priestess, etc. (see above).

MOTHER OF A SON mother congregation which brings forth, or educates the prospective new high priest.

BRIDE OF CHRIST At the time of Christ, the congregation of religious authorities in Jerusalem was to be the prospective symbolic "wife" of Christ, the future "husbandman" (spiritual leader), but the spiritual "marriage" did not take place then; the "bridegroom" was rejected and crucified.

Almost all of the above terms are still in use today. Every priest in the Catholic, Anglican, or Eastern Orthodox Christian churches is called "father", and he addresses the members of his congregation as "sons" and "daughters". They are "brothers" and "sisters" to each other in a spiritual relationship. Monks are brothers; nuns are sisters.

The Pope in Rome wears a ruby ring which symbolizes his marriage to the church. He, too, is a husbandman and the church, or his congregation of initiates, is his wife.

Several biblical prophets of the 1st millennium B.C., who lamented about their contemporary priesthoods which took the Scriptures literally and thus taught false concepts, interpreted many symbolic terms for us. They will be quoted in later chapters in this book during the interpretation of Genesis 1 to 5. Furthermore, it seems recommendable to confine this chapter to basic categories so not to overwhelm readers with too much insight all "in one bundle". It took us a long time to get accustomed to interpretational work; it is not something one can grasp overnight.

One difficulty is that we intellectuals, who are used to thinking only in physical terms on conscious levels, must learn to think on two levels, namely, the conscious and the spiritual. One has to evaluate, with meticulous care for accuracy, that which the authors of Scripture recorded in physical terms. Within its context one must decide whether or not the physical meaning makes sense, or if it is symbolic. Literal, physical meanings usually don't make sense if a symbolic phrase is involved. If symbolic, then the

underlying thought must be transferred to spiritual levels, and that's something one has to get used to. But where there is a will, there is a way.

Before concluding this chapter, let me share some of our discoveries which confirmed, that we are most certainly not the only group of researchers who recovered knowledge of the system of symbolism that was lost to priesthods of the Judeo-Christian tradition for about 3,000 years. We learned in 1974 of symbolism.

In 1976, I bought the book, *"Edgar Cayce on Atlantis"*² The name was completely unknown to me; the word "Atlantis" attracted my attention. In chapter 3, I discovered that "America's sleeping prophet", Edgar Cayce, spoke in symbolic terms and interpreted them exactly the way we did. Yet in his later readings, after World War II, his manner of expression changed completely; the symbolic terminology had faded from his vocabulary.

In 1991, I bought the book, *"Heaven and Hell"*³ by Emanuel Swedenborg, a theologian and philosopher who died A.D. 1772. When I started reading this book I was impressed with the author's way of talking about the "spiritual language of the angels" who spoke in terms of "correspondences" between the universe, the macrocosm and the microcosm. When I arrived at Chapters XII and XIII in my reading of this book, I was totally overwhelmed by his knowledge of a number of categories of symbolism and his interpretation of these. He described the nature of cultures during the Golden Age as we do, and a number of other subjects.

However, in Swedenborg's next book, entitled, *"The Apocalypse Revealed"*⁴ which was published first in 1766, eight years after the above one, it is evident that the author had, in the meantime, lost rational control of his spiritual experiences and his work. His imagination had gotten the better of him, for which reason his work is not acceptable to modern scholars. This is understandable.

²Cayce, Edgar Evans. "Edgar Cayce on Atlantis". Warner Books, Inc., New York. 1968.

³Swedenborg, Emanuel. "Heaven and Hell". New York. Swedenborg Foundation, Inc., 1972. Chapters XII and XIII.

⁴Swedenborg, Emanuel. "The Apocalypse Revealed". New York. Swedenborg Foundation, Inc., 1981.

In 1992 I discovered a recently published book, entitled, *"The Book of Revelations: a Commentary"*⁵ by Omraam Mikhael Aivanhov. The author of the lectures which were published in this book lived in France and was called a "Master" by his followers until his death in 1986. His interpretation of the system of symbolism in this book is, up to about 85 per cent, identical with ours and it is amazing to see how few people, if any, continue with the interpretational work where Aivanhov left off.

Recently, I scanned an English edition of Friedrich Nietzsche's *"Thus Spoke Zarathustra"*⁶, which I had read about thirty years ago in German. It is surely not necessary to describe my astonishment, when I realized that Nietzsche, too, used symbolic terms accurately. Thirty years ago I would not have noticed that because I was not aware of the nature of this terminology.

There are also contemporary sensitives, some of whom have been quoted by Dr. Jeffrey Goodman in his book, *"We are the Earthquake Generation"*, and who speak in symbolic terms. When these are not interpreted it seems, as if these sensitives' predictions are inaccurate. Let me give an example here: one stated that a "land bridge" would appear between Alaska and Siberia in the 1980s. Such a physical event did not come true but, in a spiritual sense, a "bridge" of communication between America and Russia was established by the leaders of these countries in the 1980s.

In this sense, an interpreter must raise physical events to spiritual phenomena and sort of learn how to think on two levels of the human existence. Before we approach the interpretation of Genesis, which includes concepts of the creation of souls, it is advisable to distinguish between the nature of a soul or psyche and a spirit, and to acquaint oneself with their relationship.

⁵Aivanhov, Omraam Mikhael. "The Book of Revelations: a Commentary". Frejus Cedex (France). Prosveta S.A. 1991.

⁶Nietzsche, Friedrich. "Thus Spoke Zarathustra". New York. Penguin Books. 1976.