

mentioned above, were described in Revelation as Seven Synagogues in Asia (Minor), the native land of him who was the copyist. They are called Churches in the Bible, but the copyist never heard of a church. To him the temples were known as synagogues. This is more evidence of the great liberties the bible-makers exercised in compiling the book they blamed on God (Rev. 1:4). The ancient scribe, who was Apollonius in this case, named the Seven Synagogues: (1) Ephesus, (2) Smyrna, (3) Pergamos, (4) Thyatira, (5) Sardis, (6) Philadelphia, and (7) Laodicea (Rev. 1:11). The cities of the Seven Synagogues were on the mainland, not far from the isle of Patmos, where sat the author as he copied the Hindu Scrolls. These cities were selected because of some well-known characteristic, or something for which each city was noted, thus calling to the mind of the esoteric the somatic center it represented. The cities are listed in the same order in the Apocalypse as are the Chakras in the Hindu Upanishads.

1. Muladhara, the sacral ganglion, is represented by Ephesus. This center is at the base of the spinal cord, being thus at the power pole of the cerebro-spinal system, and the upward starting-point of the Living Fire. This city was celebrated for its great temple of Diana (Cybele), the "many-breasted mother," who appears in the Apocalypse as the "Woman clothed with the Sun, the moon underneath her feet" (Rev. 12:1), the Lunar Goddess, and the Apocalyptic Heroine alike personifying the regenerative force, the Sushumna (Living Fire), mystically called the World Mother, and described in Card No. 3 of the Tarot as the Empress.

2. Svadhishtana, the prostatic ganglion, was represented by Smyrna, noted for the fig industry. The fig is preeminently a phallic symbol. This is the starting point of the Ida and Pingala Nadis, called the "two witnesses" and also the two golden pipes which empty the Golden Oil out of themselves (Zech. 4:12; Rev. 11:3).

3. Manipura, the solar ganglion, was represented by Pergamos, celebrated for its temple of Aesculapius. This is the chief center of the sympathetic nervous system; and the seat of man's epithumetic nature, represented in the Bible by the Great Red Dragon, which stood before the woman, who was ready to be delivered, for to devour her child as soon as it was born (Rev. 12:4).

4. Anahata, the cardiac ganglion, was represented by Thyatira, a city noted for the manufacture of scarlet dyes; the name being thus a covert reference to the blood vascular system.

5. Vishuddha, the pharyngeal ganglion, was represented by Sardis, a name which suggests the sardion, sardine, or carnelian, a flesh-colored stone, thus alluding to the laryngeal protuberance, commonly called "Adam's apple." This is the center in the throat which is directly related to the generative centers, as shown by the change of voice at the time of puberty, and the castrato voice of the eunuch.

6. Ajna, the cavernous ganglion in the center of the forehead, was represented by Philadelphia, a city which was repeatedly destroyed by earthquakes. The manifestation of the ascending Living Fire at this ganglionic center in the brain is especially violent, and the Bible describes the opening of the sixth seal, which refers to this ganglion, as being accompanied by a "great earthquake" (Rev. 6:12). This cranial center is the pituitary gland, the seat of the sixth sense, premonition, and from him in whom this power is functional at par, the chief captains and bondmen hide themselves from his face, and he sitteth on the Throne (Rev. 6:12-17).

7. Sahasrara, the conarium ganglion, the Pineal Gland in the Brain, the All-Seeing Eye, was represented by Laodicea, noted for the manufacture of the so-called Phrygian Powder, which was esteemed a sovereign remedy for weak or sore eyes, presumably the "eye-salve" mentioned in the Bible (Rev. 3:14-21).<sup>14</sup>