The
Advent of Dionysus
The Advent of Dionysus

Dionysus Reborn—
The Doctrine and Establishment of the New Church

Dennis Hamilton
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ABOUT THE COVER

Universal Symbols

1. Shown are two universal symbols: the Star of David, set within two yellow rings and a violet background (with blue outer-ring), and The Menorah or candelabrum, with seven branches and colored flames. While each shares the same number pattern, i.e., $123 + 444 = 567$.

2. Curiously both are Jewish in origin, and are portrayed with Dionysus, the Greek god of wine—and, *ecstasy*. Yet it shouldn’t be considered too unusual, for the early Christian Church, with its origins in Judaism, made its way to Greece, where it took root. And, up until the time of Christ, Dionysus filled that void in the human experience, which Christ later came to symbolize. Indeed at one point the Greeks equated Dionysus with Jehovah, the god of Israel. And, with a strong cult following in Galilee, Dionysus’ influence is felt early on, when Christ turns the water into wine. (John 2:1-11).

Dionysian Architects

3. Then there were the Dionysian Architects, who came to Jerusalem to help build the Temple of Solomon. (1 Kings 7:13-51). Experts of *sacred geometry*, they later called themselves the *Sons of Solomon* and adopted his seal—basically the Star of David—and settled in Israel. While they were instrumental in founding the Essenes, originators of the Dead Sea Scrolls and commonly held as the sect Jesus came from.

4. As the cover might suggest, Dionysus symbolized what was colorful and dynamic in life—the essence of life. And so conveys the latest chapter in the evolution of the Western Church. Where the more specific aspects of Judaism and Christendom (the Jewish symbolism), are combined with the more colorful aspects of Greek culture and religion (the geometry and addition of color).

The Color Wheel

5. By envisioning a color wheel within the two rings, the star depicts the six basic colors of the Menorah. And, as sunlight is called visible or white light,
it comprises the full color spectrum, and is made up of the six colors: why the white flame is placed in their midst. It therefore corresponds to the number 4 and, to the center of the star—or, the number 444. And, where red is the first color that proceeds from the sun (our most important star), and corresponds to the number 1, violet, the last color, corresponds to the number 7.

The Meditation

6. I practice a form of meditation that incorporates the full spectrum of my thoughts and feelings. It addresses the full circle of my being and can be viewed in a spherical sense. When fully engaged it takes on its own impetus: where violet clouds spill out in my mind, and yellow smoke begins to form around the edges. The smoke ring takes form, and then begins to diminish in size, until a new one forms to take its place . . . and so it progresses. All of which looks similar to the yellow rings on the front cover, except without the star and blue ring.

7. Thus yellow and violet are the predominant colors and, when assigned numbers, i.e., 3 to yellow and 7 to violet, it becomes more integral: with the base of the Menorah showing their uniqueness, i.e., \(123 + 444 = 567\). Thus when 3 is multiplied by 41, it becomes 123, which is the first string of numbers and colors (red-orange-yellow). And, when 7 is multiplied by 81, it becomes 567, the last string of numbers and colors (green-blue-violet). Finally, when joining the numbers 3 and 7, it forms the number 37 which, when multiplied by 12, becomes 444: in accord with the medium or white light. And so the connection is readily made between yellow (3) and violet (7).

Seven Spirits of God

8. One thing which adds another dimension here is Revelation 5:6: “And I beheld, and, lo, in the midst . . . stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.” Which suggests something similar to the Menorah: seven qualities—or color—of light. While in Revelation 1:12-13 it says: “And I turned . . . and saw seven golden candlesticks; and in the midst of the seven candlesticks, one like unto the Son of Man.” Thus signifying The Lord, as to the full spectrum of things, from the interior to the exterior and, that He rests in the interior of things. Just as white is placed in the midst of the flames and denotes the full spectrum. This is detailed further in chapter 6.
1. **The Church**

The Christian Church

1. Now it’s a wonder why the Christian Church was established in Greece, instead of Judea, where Christ Himself was born. Yet a precedent was set, and the Greeks, more than any other gentile people, were prepared for the new Christian faith. Why? Because they had a very structured inner-world—of the psyche—personified by their relationship with their gods: such divine models or archetypes, setup as patterns for human behavior.

2. They had Zeus, whom they made their supreme god, father of gods and men, whom by the name Jove (Roman form), bears a striking resemblance to Jehovah, our supreme god. And they had Dionysus, god of wine and ecstasy, who in many ways portrayed Christ: he was a forerunner or prototype to Christ. The son of Zeus and born of Semele, a mortal virgin mother, Dionysus was an essential structure to the Greek psyche and, became the fulfillment of their religion, as Christ became the fulfillment of Judaism. Indeed, much was borrowed from Dionysus.

3. Twelve in number, the Greek gods were a pantheon of gods, who resided on Mount Olympus. Each represented a specific aspect of the human dimension, and came together as a whole, to form the structure of heaven. Similarly, Christ had twelve disciples, who represented various aspects of the same structure. Much as Dionysus, the twelfth and last god added to Mount Olympus, replaced Hestia, the goddess of the hearth: who, according to some, may not have stepped down at all, making Dionysus the thirteenth and central figure (like Christ). Though not as clearly defined as the Greek deities, being more central to the figure of Christ, the disciples ascended to Mount Zion, with Christ, to rein in heaven. And so equates with Mount Olympus: the walls of the New Jerusalem and its twelve foundations, one for each disciple. (Revelation 21:10-14).

4. Originally people, or saints, the deities were so elemental to the Greek viewpoint, that they were elevated to the status of godhood. As is the case with most religions, that elevate the central figure, it’s acceptable so long as it’s understood they represent The Divine—“Man was created in God’s image”—and man doesn’t lose sight of a supreme being who rules above all, like Zeus. Thus when properly perceived, the first commandment which speaks of this, “Thou shalt have no gods before me,” remains intact. And so the Greeks, with
a well developed system of beliefs, were a creative and imaginative people: they strove to the heights of objectivity! And being the most receptive to new ideas and beliefs, with them, the Christian faith was implanted.

Kingdom of Lydia

5. The New Church became established on the west coast of Asia Minor, on the outskirts of Greek domain. It was east of Ionia, a region of Greece, and more or less central to the kingdom of Lydia. Which are the seven churches of Asia—Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia and Laodicea—that St. John addresses in Revelation 1-3. He was on the Island of Patmos, off the coast of Ionia when he received this revelation. Thus it refers to the Byzantine Empire or Eastern Orthodox Church (the Greek Orthodox Church being an autonomous part of this).

6. That which is noteworthy about Lydia, is that it was an ancient trading partner and major cultural influence to the Greek mainland, a gateway to the east, between Europe and Asia. What’s more, Lydia was central to the region where the cult of Dionysus had its origins, thence imported overseas. So it isn’t any wonder the Christian Church was established here, for the inroads were already provided into Greece, through the previous incursion of Dionysus. It therefore wouldn’t be far off to assume Dionysus was Christ’s predecessor and, that the Christian Church was a lay over of what Dionysus achieved earlier: the Greeks and their religion being a diced version of what Christianity became a consolidation of (monotheism). And, as related at first, the Greeks equated Dionysus with Jehovah, which is all the more unusual!

The Church of Man

7. Although generally not understood, the Christian Church is part of a lineage of churches throughout history called The Church or, Church of Man. This is the title for religion in general, but applies more specifically to the Western Church, in relation to the Bible. Meaning you don’t have to look beyond the Bible to understand what it means. For who hasn’t heard of the Church of Adam, the Church of Noah, and the Israelite Church which, culminated into the Christian Church? (the actual lineage). And, while Adam and Noah aren’t typically portrayed this way, it only makes sense, for the Bible is a religious document containing our religious heritage, beginning with Adam. While the focus remains on the Christian Church.

8. Thus being fourth and, similar to the front cover, where the color white is the medium (shown on the Menorah), the Christian Church is the Universal Church—if indeed Christ was who He claimed to be! Yet who’s to say the lineage should end here? Just as there are seven branches on the Menorah, it doesn’t conclude with the fourth branch. We have yet to explore the fifth,
sixth and seventh branches. So, could it be the Christian Church, as portrayed in the Bible, has already come to close and, that a fifth church has been instituted? Indeed, this is an integral part of my claim. For I intend to provide the basis, and further contend, that the fifth church has already drawn to a close and, a sixth church has been instituted!

9. While it seems many of us tend to think of the Christian Church as the final word in terms of The Church, and for obvious reasons. Yet given how much humanity has changed over the years, although it’s not entirely wrong to view it this way, it’s too shortsighted in its approach. Times change, people change, and so must religion, in order to accommodate a more modern perspective. We must, at the very least, take into account the Age of Enlightenment and, the advances of modern science, lest we bypass the last 300 years of human development, and find we are still living in the dark ages. This is the period I’ve ascribed to the fifth church, in accord with Emanuel Swedenborg below. And yet, where the Christian Church is portrayed by the main stem of the Menorah, from which all other branches proceed, it suggests all other churches are tied this way: the Christian Church remaining the central idea.

Emanuel Swedenborg

10. Contrary to popular belief, The Last Judgment, as foretold in the book of Revelation, occurred in the year 1757, and under the auspices of Emanuel Swedenborg, a gifted scientist, theologian—and, mystic. This has been thoroughly detailed in his work, The Apocalypse Revealed, a verse for verse account to the book of Revelation. (He refers to the date in chapter XX, verse 11.) It’s also detailed in his work, The Last Judgment and Babylon Destroyed, as well as, The True Christian Religion (chapter XIV, articles I-X; reference to the preceding churches is given in articles III and X). And, although it may sound far-fetched, it’s all there. While it roughly coincides with the Age of Enlightenment above, accompanied by the typical outlook associated with it. And, to understand Swedenborg, is to understand one of the great thinkers of his time.

11. Thus when the Bible speaks of Christ’s second coming, it’s actually referring to Emanuel Swedenborg and his work—as Swedenborg claims. Much as Emanuel is another name for Jesus and means, “God with us” (Matthew 1:23), with its familiar ring to John the Baptist: who wasn’t really Elija (Elias), yet this was who he signified. (Matthew 11:7-14). Yet I don’t intend to elaborate so much on Swedenborg’s role (albeit it’s essential to understand), for the book is based more upon my own experiences (pertaining to dreams, visions, symbols and related phenomena), and shall reflect upon this; aside from the fact that it details what comes after the Swedenborg or, fifth church. I do mention Swedenborg throughout the book though and, for anyone interested, his materials are available through the Swedenborg Foundation of
West Chester, Pennsylvania (previously out of New York). That way you can decide for yourself, and don’t have to take my word for it.

12. Does that mean anyone looking forward to The Rapture at some future date has missed the boat? That would depend on your interpretation. However, since Swedenborg’s approach was more substantive, being a scientist, that is, he looked upon God as being more practical, as opposed to a God of pure whimsy (as He might appear in the scriptures). That doesn’t make his claims any less fantastic though, nor altogether different from what the Bible claims, just that he had a better method and means of explaining it. Take for example his ideas about the lineage of The Church, as well as the notion that his revelations (as a scientist) represented the fifth church. Without these, there would be no sixth church to speak of. While it seems more rational (and sane) to refer to the End Times in terms of the end of a church.

The End of an Age

13. Through all its upheavals, disasters and restitution, the book of Revelation seems to foretell the end of the world, specifically in chapter 21. Yet it really portrays the end of an age which, can be viewed in terms of a church. And so refers to the Christian or fourth church, as it draws to a close. Similarly, a form of Last Judgment—or Apocalypse—is performed at the end of every church, at which point the hells are subjugated and, a new heaven and earth is formed. And, while more of a spiritual phenomenon that occurs in the spiritual world, it does coincide with events in the natural world. For example, a Last Judgment was performed at the end of the first church or Church of Adam, and was signified by the great flood. (I’ll speak more of the six churches shortly.)

14. What Swedenborg calls The Church of Man, the Western Church embodies religion as a whole, and becomes its ultimate vessel: much in the way a large vessel holds water. The orthodox aspect itself, it’s indicative to its more formal lineage, and charts the development of Man and Church throughout history, and is essentially the final say so in how it’s presented, in its ultimate or exterior sense.

15. Nor by any means does it nullify eastern religion: i.e., “All true religions lead to God . . .” It simply means western religion is more concerned with cultivating truth, much in the way western civilization has built itself, in every conceivable way, upon what is rational and comprehensible. As a whole, religion can be compared to the construction of a house: with western religion constituting its exteriors and general structure (more so in a masculine sense), and eastern religion constituting its interiors and ornamental aspects (more so in a feminine sense).
Today’s Church

16. Having made the distinctions to The Church above, regarding its lineage the advent of the Fifth Church, it lays the groundwork for what I’m about to present, the New Church—of Today—which has been instituted on earth. And, with its relation to the Swedenborg Church, and distinct ties to Jesus and the Christian Church, I am referring to the Sixth Church which, was instituted in 1987. While true to the title, it will be illustrated in accord with Dionysus. (Note the blue highlight around the star and rings on the front cover.)

17. And, while my claim may seem speculative, i.e., a voice didn’t come thundering out of heaven and say this was so, not blatantly at least! it will soon be apparent that this has happened. Or, as with the purpose of any true religious work, it testifies to a higher, spiritual power. If you refer to chapter 5, I recall the experience I draw my conclusion from; while in chapter 12, I refer to the New Church in Southern Oregon, with its unique similarity to the Seven Churches of Asia.

18. Albeit I did hear a voice while meditating one day. It was clear and distinct and said, “Points of permission beyond cultivation.” And while I didn’t fully understand initially, it refers to that which has happened after the fact, and so coincides with my ideas of the fifth church above; and fits in well with my idea of the bride to be and engagement period elsewhere. And yes, it did sound like it was from heaven above. However, since I had already given it plenty of thought, it was more of a confirmation about the establishment of the sixth church, with specific details about the fifth church. In effect it was saying the book of Revelation had already been fulfilled, regarding the fifth church and, that it signified the second coming of Jesus. It was also the only formalized instruction I received in this regard, unlike Swedenborg, who received it continually.

19. While here I should say I’m not the scholar, in that I draw from my own experiences and make my own conclusions, and only later (typically) will something crop up to corroborate the idea. Meaning it involved very little research. At the same time I don’t wish to make it sound like my ideas are half-baked, because they’re not. It’s just that I didn’t devote any time to formalized study, as if there was anything in particular to study. It was more a matter of following my own interests, on a day to day basis if nothing else, and simply asking questions: about who I am as a human being or, why am I here? And the writing of this book is a result of the answers I received.

20. So tell me, who spoke to the biblical prophets of old? They must have had some way of communing with a Supreme Being. This in effect is what happened to me. It was revealed to me, by means of the Holy Spirit if you will, which prompted both the questions and, guided me in the way to resolve them. While much of it was highly personalized, and less formal which, is unlikely for what one might come to understand through academic study.
Six States of Mind

21. As we’re speaking of the human condition here—specifically—the six churches can be ascribed to various states of mind depicting different stages of human development. (See chapter 6.) And being a relationship typically portrayed between God and The Church, what Swedenborg describes as the Heavenly Marriage, they can be ascribed to the Six Elements of Marriage. (See chapter 3.) While there’s a curious similarity to Jung’s work, particularly to the first four states, which he describes as opposing pairs—hence, a cross of opposites. The six states are described below:

22. The Church of Adam compares to the thinking process, which is akin to the speculative mind or, what is theoretical. Therefore who was Adam? Where did he come from? Indeed there are many theories. Thus being the first aspect developed in our culture (according to Jung), it corresponds to the top segment of the cross. While in accord with the front cover, where red is the first color of the Menorah, the name Adam means, red earth.

23. The Church of Noah compares to the feeling process, which is akin to the developmental mind or, the science or research prompted by what’s speculated on (or thought about). The opposite of the thinking process, it corresponds to the opposing or, second segment of the cross. Hence the idea of Noah, who was born of earthly parents, seems more substantial, and through his science he built the ark, the first known handiwork of man. But, was there really a flood? And when did it occur? It seems we’re still “fishing around.” As these first two churches included everyone, they represented the General Church: we’re all the progeny of Adam and Noah.

24. The Israelite Church compares to the process of substantiation or, the substantial mind. Similar to what Jung describes as the sensational mind (sensate perception of one’s physical world, to determine if it’s real or not), it involves finalizing one’s ideas before putting them into use. Much in the way a triangle, which is completed by three sides, might suggest: everything as to truth. And here, the idea of monotheism is substantiated through The Word or holy writ (the Bible), which has proceeded throughout the western world with the instituting of the third, fourth, fifth and now sixth church. It’s what western religion specifically focuses on.

25. The Christian Church compares to the intuitive process, which is akin to the intuitive mind. Defined by the area within the triangle, signifying everything as to good, the Christian Church is the fruit of the substantial mind or, Israelite Church. (Compare the Greek letter Delta, which means the fourth.) And here, once we substantiate an idea, the framework remains, and
it’s no longer necessary to dwell on it, *consciously*. It’s then reallocated to our subconscious memory, and lingers there, to prompt us later as flashes of insight. The actual filling of the vessel or, the sensation it has on our minds, we don’t quite understand why we know, that is, until it resurfaces. And so Christianity was born of, and became the fulfillment of, the Israelite Church.

26. **The Swedenborg Church** compares to the decision process, which is akin to the understanding: the culmination of one’s experience, brought to bear on a situation. And, where the thinking process and feeling process is one opposing pair (top to bottom), and the substantial process and intuitive process is the other (left to right), the understanding becomes the balance or, focal point—or, *crux of the matter*. This too is in line with Jung’s work which, oddly enough, once a person fully develops the first four aspects, he says they become *enlightened*. Remember I said the Swedenborg Church coincides with the *Age of Enlightenment*? While I am simply amazed at how well this bears out!

27. Essentially reflective of the third church, the fifth church encompasses broader terms or, *the whole* of one’s experience. (Compare the number 33 in chapter 6.) As the Christian Church is the filling of the vessel, i.e., with water, making it the universal church, the Israelite Church becomes the vessel itself. Whereby the Swedenborg Church becomes the vessel’s ultimate use or, ultimate *realization*. (For which reason I won’t go into extensive detail about the spiritual world, as it’s thoroughly detailed in Swedenborg’s work.)

28. **Today’s Church** compares to the life developed in accord with the fifth church: which is akin to *one’s will* or, liberty. The actual reciprocal of the understanding, it’s to work in concert with it—the *ultimate act*, proceeding from the understanding. Essentially reflective of the fourth church, like the fifth, it encompasses broader terms: in accord with *ESP* or, the sixth sense. Again, in line with Carl Jung, it’s probably best expressed by the term he popularized—*synchronicity*—which, should soon be apparent. Thus having established the first five churches, the first four which form a symmetrical cross, and the fifth the *crux of the matter*, it’s time now to form the extension, and ground it at its base.

Two Walnut Trees

29. To carry things further, the fifth and sixth churches can be ascribed to a tree, more specifically an English walnut. And here, the fifth church became established in Northern Europe, more specifically Great Britain, with its strong Protestant ties. Having roots in the soil of the Christian Church, or Greece, it was transplanted as a seedling from Judea, i.e., *Root of David*, with its initial seed corresponding to *The Word* or, the Israelite Church. It was a tree that
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grew to such a height, to extend its boughs unto Great Britain and drop its fruit on the soil below. (And, although he was from Sweden, one of Swedenborg’s early ambitions was to complete his studies in England, in his much awaited promised land.)

30. The tree was later transplanted to North America, or the United States, as the sixth church. And is typified by grafting the English walnut, to the black walnut, a tree indigenous to North America: the only instance I know where two trees are joined this way; and conveys what I’m trying to do here, exclusively! While here, the English walnut, its foliage signifying the crown of the tree, branches out throughout the British Empire, its culture the desired fruit. So, is it any wonder English is the most common language spoken in the western world and, the most common second language spoken elsewhere, highly esteemed for its scientific applications? While the black walnut, a hardy and more disease-resistant tree, signifies the trunk of the tree, as it broadens and supports the rest of the tree. This is the role the United States played, although it has more to do with the tree as it approaches maturity, regarding the year 1987. I give more detail of this, and the ties between Great Britain and the United States, in chapter 10.

31. This transplanting of one culture over another typifies what happened to the American Indian. Essentially cut off at the base, he had his heaven removed, and replaced by the European sky god, Jehovah. Which may have been an appropriate thing, for the crown of the tree signifies the marriage to heaven: as the leaves draw sustenance through photosynthesis. And, as American Indian culture is based more on a relationship with mother earth, it signifies a marriage to the earth: as the trunk draws sustenance from the soil through the roots. Thus by transplanting European culture to North America, the marriage of both heaven and earth is fully realized. Where the European assumes the qualities of the husband or the understanding, hence Father Sky, and the American Indian assumes the qualities of the wife or the will, hence Mother Earth. And here I should note the founders of the United States were inspired by the Native American’s form of government—the Iroquois.

32. I haven’t read the Book of Mormon yet, which claims the American Indians descended from the House of Israel and, that Christ appeared with His Mission in ancient America. Which for all I know is fictitious but, it at least sews the seeds in people’s minds, giving it a spiritual tangibility. Hence the Church of Mormon was founded, which I believe is a legitimate Christian sect. (I personally don’t subscribe to formalized religion.) This in itself, even if false, nearly substantiates what I’m trying to present: transplanting The Church to North America.

33. Indeed it seems fitting that these cultures be joined, for it’s time western man stood up and took a good hard look, and accounted for the heap of intellectual waste he’s wrought on the world around him. It’s time Apollo went back to Apollyon—for now—and stepped aside for his younger brother Dio-
nysus, to allow him to resurface and see what he can do. Again, western man needs to rediscover his ties with Mother Earth, which have become so vital now. This is where the American Indian comes in. And so compares with Dionysus, whose worship was held in close communion with nature. While in recent times, western civilization has effectively suppressed Dionysus, almost a direct parallel of the way the American Indian was scapegoated (a primary symbol of Dionysus). And here, I relate the experience I had with American Indians in chapter 9.

34. As our tree approaches maturity, we need to reconcile ourselves to the American Indian—in some capacity—as it’s our best chance to achieve a change in outlook. And with the recent resurgence of American Indian culture in the late twentieth century, it seems to support the idea—as well as the advent of the sixth church. Yet if we don’t address our environment, and soon, and continue to strip away the topsoil, and/or pollute it, our tree may topple! Isn’t it time we stopped taking so much for granted?

The Marriage

35. Finally, by joining the fifth and sixth churches it joins the two minds: the understanding and the will. Which is evident of their completion or marriage, and suggests a seventh and final state of, The Church. What I believe will be developed in accord with Russia or the former Soviet Union. If you refer to chapter 5, I relate the experience that occurred along the Russian River in Northern California that partly confirms this: with the early Russian settlement near the river’s mouth, Fort Ross, explaining how the river got its name.

36. All of which brings up Revelation 12: the woman clothed with the sun in verse 1, and the great red dragon who persecutes her in verse 3. Which refers to The Advent of the New Church, and could easily apply to the Soviet Union. (I speak more of the woman’s significance in chapter 4.) The red dragon signifies the Communist System itself, or its dogma; while in verses 7-9, it speaks of Michael who goes to war with the dragon, and defeats him. Thus it’s easy to see the correlation to Mikhail Gorbachev, and the critical role he’s played in derailing Soviet Ideology, with the recent fall of the Iron Curtain and current attempts to go to a free market economy.

37. Indeed it seems to correlate with Today’s Church. And, while Russia could be viewed as the bride to be, her true reconciliation or marriage—to the west—won’t occur until the year 2010, just like in the movie, 2010: The Year We Make Contact. I suspect it will take this long to set up the necessary measures. Then there’s the book, Russia 2010, published in 1993 by Daniel Yergin and Thane Gustafson, which conveys something similar. While I speak more of the link between Russia, the United States and Great Britain in chapter 10, and refer to the date in the next chapter.
2. **230 Years**

The New Church

1. It seems like only a short period of time for the establishment of a new church to occur [only 230 years], especially when considering the thousands of years required to establish the first five churches, and bring them to fruition. But one only need consider what’s happened over the past 230 years.

2. First consider how large the world’s population has grown and multiplied. It wouldn’t be unreasonable to say there are ten times as many people today as there were 230 years ago, and perhaps a lot more. In no other period of history has the world’s population skyrocketed and grown, in such a monumental way.

3. Much of this can be attributed to the advances of the Industrial Age, which began in the 1800’s, even more so to the advances of technology, which have occurred since the early 1950’s. Being more complex in its intricacies and number of people, society is drastically different now, so much so that a referendum is called for: with today’s form of religious practices being outdated and lukewarm in character.

4. What we need today is a church that is more streamlined and reflective of today’s world. As we live in the Age of Information, the New Church needs to maintain its relevancy amongst the informed individual and, hold up to the stringencies of modern science as well. Or, at least not stand in contrast to or, attempt to contradict science’s methodology. The writing of this book is an attempt to achieve that.

Number 230 Theory

5. This prompts my theory about the number 230, which I believe correlates with the number of chapters in the book of Revelation, 22 (based on a pattern discussed in the next few chapters). For instance, Revelation 21 deals with the Marriage of Heaven and Earth or, the instituting of the New Church: “And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.” (verse 2). Hence the number 21 signifies the marriage or, the ceremony itself. While Revelation 22 concerns the exploration of this new church: “And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God
and the Lamb.” (verse 1). And here, the river signifies an abundance of truths —*divine truths*—to which John is led into through his understanding (what a river signifies in spiritual terms). And, as it regards the heavenly marriage, I see the number 22 corresponding to the honeymoon or, wedding night.

6. Beyond that, the number 23—and so the correlation to 230—signifies the new life, as it unfolds beyond the new church: a state of true intercourse, within the state of marriage. Thus when multiplied by 10, the number 23 becomes 230, which doesn’t suggest much, except when viewed as a pattern. For when multiplying 230 by 10, you come up with 2,300 which, when subtracted from the number 1757—as corresponds to the Last Judgment and the role Emanuel Swedenborg played—you come up with 543 BC.

The Year 543 BC

7. That which is significant about the year 543 BC, is that it occurred shortly after the period the kingdom of Judah was taken captive by the Babylonians (between 605 and 560 BC). Thus in effect a Last Judgment was performed on the third or Israelite Church at this time. The siege of Jerusalem and the destruction of the temple signified this, as well as the recommission to have the temple rebuilt, by Cyrus the Great of Persia. Cyrus reigned from 550 to 529 BC, and conquered Babylon in 539 BC, before giving this proclamation a year later. And so at that time, *the Jews*, were allowed to return to their homeland.

8. This also corresponds to the period when Dionysus was given official cult status in Greece, towards the end of the 6th century BC. Which becomes integral, because Dionysus and Christ paralleled each other in enough ways, to suggest the Christian Era began with the instituting of Dionysus’ cult. Therefore he and Christ can be viewed correspondently as, *The Two Witnesses* (detailed in chapter 6). Consider Revelation 22:13: “I am Alpha and Omega, the beginning and the end, the first and the last,” which, can only mean one thing, Jesus. Yet it was borrowed specifically from Dionysus. Or what of Revelation 19:16: “And he hath on his vesture and on his thigh a name written, King of Kings, and Lord of Lords.” This too was borrowed from Dionysus. And so gives more meaning to the prior verse: “And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.” (Revelation 19:15).

9. While according to the Greeks, three spiritual hierarchies had transpired by this time, with its apparent relation to the *Three Ages of Man*—or, *Church of Man*. The first was the reign of Uranus, or Father Sky; the second was the reign of Cronus, the son of Uranus, who castrated Uranus; and the third was the reign of Zeus, the son of Cronus, who dethroned Cronus. And, when taken to the next step, Dionysus, the son of Zeus, succeeded Zeus’ throne. This was
the contention of Orpheus, the famous Greek oracle who, may have been premature by calling him the sixth ruler (his version included Eros and the goddess Night) but, I’m speaking of the sixth church now! Similarly, Jesus was the successor to Jehovah’s throne.

10. It also coincides with the period Confucianism and Buddhism had their origins, with a myriad of connections between Christ and Buddha as well, suggesting something occurring worldwide and, so the dawning of a new age. And guess what? Come to find out (several years after I drafted this chapter), the Buddha died in the year 543 BC, according to modern Theravada Buddhism. Wow! And, just as our modern chronology (Cronus?) revolves around the death and resurrection of Christ (AD), the idea is reflected much earlier when the Buddha dies and attains Nirvana.

The Jewish State

11. And, while this may not signify the beginning of the Christian Era, as I suggest, it does draw to a close the dynasty of kings with sovereign reign over the kingdoms of Israel and Judea: to be replaced by the priestly, Jewish State. Instituted by the prophet Ezekiel, who’s aptly called, The Father of Judaism, the high priest was given to rule, except under the auspices of Persian, Greek and Roman authorities. While throughout Ezekiel he’s called, The Son of Man, a title rarely given to the other prophets—except Jesus Himself! Indeed if the third church had come to a close, which was also Swedenborg’s claim, where does the fourth church begin?

12. If you refer to the letter to David in chapter 8, I delineate between an equilateral triangle and a hexagram (or Star of David). And here, the triangle portrays the Greek letter delta, which means the fourth: signifying the region within the triangle or fourth component, what I believe this symbol draws its name from. And so depicts the kingdom of Judah, which sprang from the tribe of Judah, the patriarch and 4th son of Jacob, taken captive by the Babylonians. This was the period known as The Captivity, and the symbol illustrates it well.

13. From the triangle I proceed to the inverted triangle, to form the hexagram. And here, the number within the first triangle is nullified, and assigned to the fourth point of the star, as it culminates into six points, while a seventh component is assigned to the star’s center. And so shows the Jewish Church proceeding into the Christian Church—i.e., Christ was of Jewish decent—as the fourth point of the star is formed. The star also depicts the six days of creation, which has God resting on the Sabbath or seventh day, in the star’s center. And, as the fourth commandment says, Honor the Sabbath, it depicts both the center of the triangle (4) and the center of the star (7).

14. As for the Christian Church, which was central or most universal, Jesus has been called, God in the flesh, as Swedenborg contends. Therefore we must
be speaking of God Himself, as opposed to the *Church of Man*. It all becomes academic, however, for He’s the closest thing there is and, may just as well be. As Jesus says: “I am the way, the truth, and the life; no man cometh unto the Father, but by me.” (John 14:6). Also, “He that hath seen me hath seen the Father . . .” (John 14:9). Hence it seems fitting that the fourth church begin at some other point than the birth of Christ.

**Extended 230 Theory**

15. As for extending my 230 theory back further, from 2,300 to 23,000 years (another multiple of ten), it doesn’t seem to pan out. For you’d have to go back another 230,000 years, just to approach the end of the first church, and another 2,300,000 years to approach its beginning. The date you come up with is 2,553,543 BC, which I honestly don’t believe is correct. Perhaps this number has something specifically to do with the Christian Era, up to and beyond it?

16. I say this because it incorporates the transition from the third church (Israelite), to the fourth church (Christian), to the fifth church (Swedenborg) and, to the sixth church of today. And, when taken to the next step, it proceeds to the seventh church in the year 2010: i.e., 23 years (230 divided by 10) after the year 1987. I have several reasons to believe this is a correct date, one is that it occurs in the 21st century, in relation to Revelation 21 (see, *A Chapter for a Century*, in chapter 6), the rest of which is detailed in the next two chapters (specifically chapter 4).

17. I did consider the possibility that the first three churches occurred within three successive periods of 2,300 years, like the fourth church, which would account for 9,453 years of civilization by the year 2010 (the instituting of the seventh church). Which fits in well with the Advent of Modern Man about 10,000 years ago, with the development of agriculture in Asia Minor; while it fits in with the *Six Elements of Marriage* in the next chapter. It becomes invalid though, for the Israelite Church wasn’t instituted until around 1,300 to 1,200 BC, at most, 757 years before the fourth church.

**An Overlapping Effect**

18. Yet there may have been an overlapping effect, like what occurred between the third and fourth churches, as well as the second and third: i.e., the Israelite Church was named after Israel (Jacob) but, wasn’t instituted until Moses’ time! So, at what point did it really occur? (See below.) It also seems significant that Dionysus, in accord with the fourth church—and sixth—was equated with Noah, who planted the first vineyard (the first biblical account). If there’s anything to this, it places the Advent of Adam at 7443
BC, the Advent of Noah at 5143 BC, the Advent of Israel at 2843 BC, and the Advent of Christianity at 543 BC, with some obvious discrepancies of course.

19. Yet if modern man appeared around 8,000 BC, give or take say, 500 years, that isn’t too far from 7443 BC. Can they pinpoint an exact date? And how is it that such an intelligent creature as man appear so late and, in a short period have dominion over everything? Isn’t that what the Bible says? “And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind: and God saw that it was good. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.” (Genesis 1:25-26).

20. Not that I’m trying to dispel evolution here, for I believe it’s the best explanation for how the natural world works, but the account in Genesis is also spot on. So how does man fit in? If, in fact man has a spirit or a soul, and there is an afterlife, how does evolution take this into account? It doesn’t. It would have to first acknowledge there is a Greater Spirit (God) and, that the spirit (in all things) evolved alongside the natural world, whereby the natural world exists by means of this, which of course it doesn’t do.

21. Nor does it explain how mankind of all creatures, is the only one held accountable for his actions, as if he were being held to a higher standard, which is the purpose behind the study of ethics, philosophy and religion. Are any of the other creatures held accountable in this way? No, not even the cavemen (prior to the last ice age), insofar as we can tell. The only way you can really get around this is to say the natural world was created (or evolved) first and, that mankind was added later or, transplanted from above. Which is precisely the story of Genesis tells us.

Recorded History

22. Like the Church of Adam, we have few records of the Church of Noah. So what of recorded history? Why doesn’t it go beyond 4,000 BC? Was there some great deluge say, around 5,143 BC that wiped everything out, putting it on the same time line as Noah? That’s an intriguing thought. While curiously enough, the earliest known cities in Mesopotamia—the cradle of civilization—were carbon-test dated between 4,000 and 5,000 BC. So where’s the rest of our history?

23. And what of the Israelite Church that came afterwards? There’s a big difference between 2,843 BC and 1,200 BC. Yet Abraham, the father of Isaac and Jacob, left Babylonia around 2,100 BC, which gets a little closer. Could it entail events that occurred before he arrived in Canaan? After all, the Jews were taken captive by the Babylonians between 605 and 560 BC, and re-
leased five years after 543 BC, at the dawn of the *Christian Age*. Meaning, the Israelite Church begins with and ends with, Babylonia. Had they gone back to live with mom and dad?

24. And what of Babylon, with its infamous Tower of Babel, founded between 3,000 and 2,800 BC? Where all the people of earth spoke the same language, before they were confounded and scattered abroad? (Genesis 11:1-9). It suggests a common point of departure from what some assert was native to Adam and Noah, the *Hebrew Tongue* (the common language prior to the Tower of Babel). So, in effect a Last Judgment was performed at this time. Similar to the Jewish Diaspora after the Babylonian exile? Indeed, the lineage of Abraham, along with the Hebrew tongue, begins in the next verse following the dispersion at Babel. (Genesis 11:10-32).

25. While the dynastic periods of Mesopotamia and Egypt began at this time, and shared a similar pictograph style of writing with the early Hebrews, suggesting a common lineage. Is this what the Tower of Babel represented? Hence the Israelites’ sojourn to Egypt began 276 years after Abraham arrived in Canaan, and ended with their Exodus 430 years later, suggesting all three have a common origin. And, where the Tower of Babel symbolized the end of the second church, its construction halted before completion, construction on the great pyramids of Egypt began towards the beginning of the third church—which, is the triangle (or pyramid) completed at its apex. Could some other scheme be involved here?
The Marriage Relationship

1. As I see it there are six elements that culminate into the marriage relationship, which as I’ll show, correlate equally well with the six churches on earth. These are the respective masculine and feminine qualities, brought into the relationship by the bridegroom and bride. The first four can be viewed as the couple’s parents—or in-laws—with the bridegroom and bride comprising the fifth and sixth elements. And, as we’re not the total by-products of what our parents have instilled in us, although they play a predominant role, they can be viewed collectively or, in the spiritual sense (as composites).

2. Both men and women have these tendencies, which have been nurtured by each of our parents. And, as shown by our left and right brains, the two receptacles of this, they tend to balance each other out. The masculine, which predominates in the man (the qualities of his father), represents the rational or intellectual side, which is also the understanding. The feminine, which predominates in the woman (the qualities of her mother), is what makes her a woman, and is the reciprocal of the masculine: the emotional or feeling aspect or, the will.

3. As they approach each other from opposite ends of the spectrum, men and women are opposite human beings. They aren’t diametrically opposed though or, they shouldn’t be! for they were meant to be actual reciprocals, ruled by their dominant tendencies, in a state of balance with their lesser tendencies. And here, once a suitable pair is found, they become united—in marriage—and come together as a whole: “And the two shall become one flesh.” (Genesis 2:24).

4. When this occurs, although rare in earthly marriages, the two become—one human being. This is how it’s commonly expressed in heaven. It’s also expressed (physically) by the sperm striking the ovum to form the zygote, the two opposite organisms coming together to form a new one, as fertilization occurs. While the zygote goes on to develop into a baby, to form a new human being or, half a human being. And here, the birth of a child signifies a true testament to the consummation of marriage. Which in the spiritual sense, signifies the birth of new doctrine (more so a boy child): the embodiment of faith or understanding, regarding this pact between God and The Church or,
Husband and Wife. For an account of my own experience here, please refer to chapter 5.

**Six Elements of Marriage**

5. The six elements of marriage are listed as follows:

1) The man’s intellect: the masculine aspect of the man or his spiritual father.

2) The man’s will: the feminine aspect of the man or his spiritual mother.

3) The woman’s intellect: the masculine aspect of the woman or her spiritual father.

4) The woman’s will: the feminine aspect of the woman or her spiritual mother.

5) The man himself: the understanding in the relationship or the spiritual husband.

6) The woman herself: the will in the relationship or the spiritual wife.

6. Once these elements have been established, they culminate into a seventh state, a state of coalescence or, the marriage itself. There’s also an eighth and ninth state, which correspond to the honeymoon (the eighth) and the life thereafter (the ninth). These two, along with the seventh state, correspond to the numbers 21, 22 and 23, as detailed in the last chapter. I’ll be addressing this, along with the six elements and their number correspondents, further in chapters 4 and 6.

**The Six Churches**

7. As we’re speaking of *The Church of Man* here, more specifically *The Marriage of Heaven and Earth*, it seems logical that it correlate with the six elements of marriage. You can determine for yourself in what follows:

8. The First Church was the Church of Adam and his progeny, and corresponds to the development of the man’s intellect or, his father. As the story goes, Adam fell to the earth by eating of the tree of knowledge (through his
intellect), whereby the truth *descends*. Being the first of the human inhabitants, he was to go through many trials, as to develop an intimate knowledge of who his father really was. In Adam’s case it was God, The Father Himself, which is why the first church concerns the man’s intellect.

9. **The Second Church** was the Church of Noah and his progeny, and corresponds to the development of the man’s will or, his mother. As we’ve been told, Noah built the ark and was delivered of the great flood. Being the obedient one, his obedience would have corresponded to his affection, which is of the will—hence the emotional or feeling aspect. While water is typically called the woman’s element, and can be viewed correspondently with her will. This is her strength, much in the way the man’s intellect is his strength. Therefore, as Noah was delivered of the flood by Mother Earth herself—signifying the *will of his mother*—the second church concerns the man’s will.

10. **The Third Church** coincided most with the Israelite Church, beginning with the birth of that nation in the wilderness, more specifically the expulsion of the nations from the land of Canaan. A church of representatives, by which truth culminated in symbolic form, it corresponds to the development of the woman’s intellect or, her father.

11. And here, where the woman herself signifies what is good, which is of the will or the affection, the man signifies the truth, which is of the understanding. But, as good can’t exist except that it coheres to the truth, nor can truth exist except that it coheres to what is good, it’s appropriate for a woman to align herself with the truth. This is accomplished through her intellect, which is of her understanding. Once this occurs, the truth becomes culminated in her, and she becomes the *true* embodiment of good: her intellect serving as a vessel through which justice is truly cultivated.

12. **The Fourth Church** on earth was the Christian Church, and corresponds to the development of the woman’s will or, her mother. As Christ was born of a virgin or, so it is claimed, it can be said He was born from the purity of a woman’s will (or, the woman’s seed). And as He was without sin, it’s clear this church concerns the good of the will which, is good itself. And, as the Christian Church stems from the Israelite Church, it’s appropriate that He be born within the domain of Israel: signifying the alignment of the woman’s will to the woman’s intellect (43).

13. **The Fifth Church** was instituted in the latter half of the 1700’s, through the work of Emanuel Swedenborg. A scientist, with the gifts of a mystic, he took untold journeys into the spiritual realm. And it was given to him to conduct a thorough examination, as to the nature of Holy Scripture
and, life beyond the grave. The main thrust of his research concerned the Heavenly Marriage, more specifically, *The Marriage of Good to Truth*.

**14.** Thus in accord with the development of the understanding, regarding marriage (the bridegroom), Swedenborg deems it *the crown* of the four preceding churches. Viewed in that context, it concerns courtship practices and the search for a prospective spouse. (Swedenborg was single.) Which includes everything leading up to and including the marriage proposal, and its acceptance by the prospective bride.

**15. The Sixth Church** concerns what’s happening in Today’s World, and is moded in many ways after Dionysus, the Greek god of wine. This is where the name Dennis comes from, much in the way Emanuel (Swedenborg) is another name for Christ. And, as the Christian Church was initially established in Greece, where Christ was the bridegroom, and the church itself the bride—though this wasn’t thoroughly established until Swedenborg’s day—it’s fitting to view what is Greek in origin in terms of the bride. And so correlates with Dionysus, who in many ways led a life comparable to Christ; often taken as a second or *spiritual husband*, by many a Greek woman.

**16.** Thus Today’s Church concerns the development of the woman’s will, regarding marriage (the bride to be) and, portrays the engagement period prior to marriage. I might add it can only be accomplished through the emancipation of the woman’s will, which is clearly indicative of today. In no other period of history has the woman been allowed to exercise her free will, in such an extensive fashion. And so correlates with that bastion of modern Democracy and, the very fulfillment of Greece (where Democracy was born), the United States.

**Further 230 Theory**

**17.** When considering what happens when fertilization occurs, the notion that the first four churches occurred within 2,300 year periods is further illustrated. For each parent contributes 23 chromosomes to their new offspring, which receives 46 altogether. Hence the bridegroom receives 46 chromosomes from his parents (i.e., 4,600 years), and the bride receives 46 chromosomes from her parents (another 4,600 years). And when they marry, they each pass on 23 chromosomes to their children.

**18.** Generally speaking, it takes a man much less time to find a woman he wishes to marry, even less time than that to serve as the engagement period (these periods corresponding to the fifth and sixth churches), than it takes to develop the four previous elements of marriage or, prior churches. Hence the accounting of the 2,300 years, to the 230 years, to the 23 years: i.e., from the fourth to the seventh church. And, when taken a step further, the eighth and ninth church (the wedding night and life thereafter) will occur within the next
two-and-a-half years (2012?): with the focus remaining on the seventh church, as it signifies the marriage itself. And as Swedenborg says, the number seven signifies what is *holy and complete*.

**19.** I might add that the transition to the sixth church has occurred in my lifetime, and that the transition to the seventh church—as well as the eighth and ninth—will likely occur also. For we’re speaking of *the bride* who’s been selected at the end of the fifth church, and the following engagement period, the sixth church, which culminates into the marriage—or, seventh church. (See chapter 19 and 20.)
4. Gerarai / The Fourteen

1) Daphne ...................... 15 .. 29 .. 43 .. 57 .. 71 .. 85 .. 99 .. 113 .. 127
2) Jennifer ................... 16 .. 30 .. 44 .. 58 .. 72 .. 86 .. 100 .. 114 .. 128
3) Cindy ......................... 17 .. 31 .. 45 .. 59 .. 73 .. 87 .. 101 .. 115 .. 129
4) Sybil ........................ 18 .. 32 .. 46 .. 60 .. 74 .. 88 .. 102 .. 116 .. 130
5) Prudence .................... 19 .. 33 .. 47 .. 61 .. 75 .. 89 .. 103 .. 117 .. 131
6) Vanessa ...................... 20 .. 34 .. 48 .. 62 .. 76 .. 90 .. 104 .. 118 .. 132
7) Karen ........................ 21 .. 35 .. 49 .. 63 .. 77 .. 91 .. 105 .. 119 .. 133
8) Justine ....................... 22 .. 36 .. 50 .. 64 .. 78 .. 92 .. 106 .. 120 .. 134
9) Diana ........................ 23 .. 37 .. 51 .. 65 .. 79 .. 93 .. 107 .. 121 .. 135
10) Joyce ......................... 24 .. 38 .. 52 .. 66 .. 80 .. 94 .. 108 .. 122 .. 136
11) Penelope ..................... 25 .. 39 .. 53 .. 67 .. 81 .. 95 .. 109 .. 123 .. 137
12) Judith ....................... 26 .. 40 .. 54 .. 68 .. 82 .. 96 .. 110 .. 124 .. 138
13) Leah .......................... 27 .. 41 .. 55 .. 69 .. 83 .. 97 .. 111 .. 125 .. 139
14) Rachel ....................... 28 .. 42 .. 56 .. 70 .. 84 .. 98 .. 112 .. 126 .. 140
43) The Israelite Church … 15 .. 29 .. 43 ..

2. The above is a list of feminine names that correspond to a number system I’ve developed. It’s a base fourteen system, meaning it repeats itself after every sequence of fourteen: i.e., 14, 28, 42, 56, etc. (these numbers corresponding to the name Rachel). Also highly intuitive, it corresponds to a woman’s intuition—or will—which I intend to develop in this chapter. This is why I’ve ascribed the feminine names. And, being indicative to intuition itself, it can then be expressed in numeric terms. While it further expands on the elements of marriage in the last chapter.

3. The best way of viewing it is in terms of the musical scale. There are seven notes in the musical scale, which signify harmony, i.e., spiritual harmony, and many harmonic levels of notes above the original seven: where each level contains seven notes. When including the first note in the next level, each level is called an octave, meaning eight. Thus the first and eighth notes are the same, except the eighth note is at a higher pitch: i.e., do, re, mi, fa, so, la, ti, do. I’ve done something similar here, except I’ve extended the musical scale to fourteen notes, where one octave contains fifteen notes. Perhaps you can now see the correlation between the numbers 7, 8 and 9, and the numbers 21, 22 and 23, as detailed in the last two chapters.
4. I might add that the first seven notes correspond more in terms of masculine development—more specific to *The Church*—and the next seven notes in terms of what is feminine and reciprocative: thus signifying completion in two successive levels. This is best illustrated in the way men and women speak, much in the same way, except women in a higher tone of voice. And so to each name I’ve ascribed a quality, in accord with the man/woman relationship.

The Fourteen Gerarai

5. Similarly there were the fourteen Athenian women, *The Gerarai* who, along with the Athenian Basilinna, or Queen of Athens, celebrated in the worship of Dionysus. Also known as the festival of *Anthesteria*, or Festival of Flowers, they were held in honor of Dionysus and his bride, the Basilinna: who thus becomes the 15th and the head of the Gerarai or, one octave. There was also the chorus of sixteen women of Elis, who danced and invoked Dionysus as a bull. This too is significant, for I’d already developed the names and worked with both these numbers, 14 and 16, before drawing the correlation to the Gerarai and women of Elis.

6. Thus when multiplying 14 by 41 (i.e., Rachel x Leah) you come up with 574, as corresponds to Rachel: where the number 575 signifies the Queen of Athens. And, since the number 14 signifies the system itself, and the number 41 is its reciprocal, I view both as unique, and only multiply them this way. (Rachel and Leah were sisters and it initially gave me the idea.) As for the number 574, I expressed it as: *The Five Earls of Roy, The Seven Principals of David, and Four Wives of Dennis.* (Israel had twelve sons and four wives.)

7. To elaborate further, there were only five men that had a major impact in my life, and they all had the name Roy in common! (They also coincide with the six states of mind in chapter 1, and are detailed in chapter 6.) The Seven David’s, were either close acquaintances or people named David, of relative importance, though I reserved the number 6 for myself and the number 11 for Joseph Campbell. (Joseph being the eleventh son of Israel.) The Four Wives, correspond to a period when I thought I was going to marry four different women, over the course of a few months.

8. This happened in 1985, as I relate in part in Daphne, as well as in chapter 11 (my 7th and 8th residences), and I honestly believed it was going to happen. Of course it was all in my mind! But because these women represent something essential, I still look at it this way. While to understand the myth, is to know there were four women closely associated with Dionysus: his mother and her three sisters. And here the number 4 represents the woman’s will (what I see as an unbridled horse), while Dionysus himself represents the 5th element, the husband (he who bridles the horse).
9. When adding these numbers, 5 + 7 + 4, you come up with 16: i.e., the sixteen women of Elis, and the bull. Which corresponds to Jennifer (2) and, to Taurus—the Bull, the 2nd sign of the Zodiac. Thus it’s significant that my mother’s name is Elsie, which is similar to Elis (Elise?), and that Dionysus was equated with Zagreus (meaning Zeus-like or great hunter), who was portrayed as a newborn calf, born of his mother a cow. Remember Elsie, the Borden Cow? Similarly, my grandmother’s name was Bessie—the cow—and my grandfather’s name was Elmer—i.e., Elmer’s Glue, by Borden! Which is why I’ve equated my mother with the man’s will and, to the number 2.

St. Valentine’s Day

10. The number 14 also corresponds to Taurus, in that there are only twelve months in the zodiac (a base twelve system), and so the 14th month corresponds to the 2nd sign (Taurus). And here, I was presented with some material on the 14th day of the 14th month, in 1988—on St. Valentine’s Day. I was living at my 16th residence (again, the numbers 14 and 16), when some young boys came upstairs and knocked on the door. But before I could get there they ran away. I knew something was up, so I intended to catch them the next time. Sure enough they knocked again, and I ran quickly to the door and swung it open. But there was no one there, except a copy of a magazine—of erotic nature—resting at the doorstep. Indeed, Cupid (Eros) had played his part on this day!

11. It was an older issue (January 1981), and fairly tame by today’s standards, that inspired me with the fourteen names: The 14 Images of Kari. They were phenomenal pictures, like nothing I’d ever seen, that clearly illustrated (to me) the man/woman relationship as it unfolded. And, although they were the same woman, each was so distinct as to depict a different woman: why I gave them different names. And this was before I heard of the fourteen Gerarai! While this woman’s name, Kari, is nearly a cross between Karen and Ariadne—who, was the wife and beloved of Dionysus! Indeed, both Karen and Ariadne have a similar meaning: what is holy or pure. While in the myth, Dionysus rescues Ariadne from certain obscurity on a deserted island, even as I rescued Kari after she got trashed!

12. Thus it should become clear that these things haven’t happened by chance, for they appear to have been preordained. It begins to paint a picture, that gets more clear as you continue. And when I developed the names, it required little effort and all fell into place. While some pictures reminded me of people I already knew, others expressed a certain quality that I ascribed a name to, and others were names that just popped up and seemed suitable when I looked them up. So it’s fairly obvious I’ve been working with my intuition here.
The Love Connection

13. This was all brought home in January 1991 when I ran a personal ad in the newspaper for the first time. It was well after I developed the names, the year after I moved back from Grants Pass, Oregon to Santa Rosa, California (for the 4th time). When placing the ad, I was only half-serious when I said it would only mean something if I got a response from someone named Kari or, someone named Adrian (the closest name to Ariadne), but not necessarily from both. I was thinking of these two because they signify the Gerarai as a whole, like the Queen of Athens.

14. I received four letters altogether (again, the number 4), and guess what? The first was from a person named Kerri, and the second was from a person named Adrienne! These are nearly the same names! As I wasn’t expecting this, least of all from both, I was perplexed, and wondered how I would decide between them. I got the opportunity to meet both women though, but nothing became of it? While another funny thing happened when I met Kerri. She decided where we would meet. Guess where? On Adrian Avenue! It was completely her idea. We met in front of the old Crown Market, which had since moved and become the 49er Pet Store (the number 49 corresponding to the name Dennis, as related in Karen and in chapter 8). Also, as her name was a little different, although it sounds the same, I had wondered about it. I then realized that by joining the names, you get “Kerari” which, if my pronunciation is correct, sounds very much like Gerarai!

15. So much for making the love connection. Even so, it all unfolded in a revelatory way, and I seemed to have a good idea about what I was doing. As for the other two letters, I didn’t get a chance to meet the women, but the 4th letter was from a person named Judi, and it was equally intriguing. The night before receiving it, I was staging a scenario in my mind using my visualization technique, something I had been practicing and allude to elsewhere. And for no apparent reason I felt inclined to address Humboldt State University of Arcata, California, and my stepmother, who was a professor there. While I often address the first thing that comes to mind, but hadn’t addressed this in months. (I refer to the experience that prompted this in the next chapter.) So I staged it before going to bed, and forgot about it after I fell asleep.

16. When I received Judi’s letter the next day, it was all there. She had just graduated from Humboldt State and relocated to Sonoma County! (to Santa Rosa). Need I say more? She went on to say she was a Pisces, or fish person, and that she enjoyed water—in all its forms. Which is funny because this is what I’ve ascribed to Judith (12) of Gerarai: her correspondence to Pisces, the 12th sign.

17. Yet a couple of things occurred several years later (1997-1999) that illustrates the Gerarai theme further, which are equally significant if not more so. And, as they occurred shortly before I finished the book (the first
fourteen chapters), they seem to coincide with my experience in chapter 12, which is similar and occurred shortly after I began. Indeed, much of the period in-between entails the search for Ariadne. Please see *Princess Thianna* and *Julie Beloved* in chapters 15 and 17.

**The Quality of Things**

18. And so in the following pages I give an account for each of the fourteen Gerarai. Which as you’ll see come together like adjectives, to combine and form symbols, and express the *quality of things* (as opposed to quantity). Similarly, this is how Swedenborg views numbers, as to their quality or spiritual sense. (He gives some detail in *The Apocalypse Revealed*—numbers 10, 287, 348, 738, 842, etc.) You’ll also begin to see, more so in chapter 6, the inherent symmetry involved, which adds another dimension or corroboration to this.

19. “After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were a trumpet talking with me; which said, Come up hither . . . And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne . . . And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment . . . And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.” (Revelation 4:1-5).
1. Daphne

20. A water nymph, and daughter of the river god Peneus, Daphne was the first love of Apollo, the god of light and reason. The counterpart of Dionysus, Apollo signified what was rational or intellectual: as corresponds to the man’s intellect or his father. As Daphne’s element was water, she corresponds to the thought stream or, the understanding (what a river signifies in spiritual terms), a fitting element, for she appeals directly to Apollo’s understanding.

21. And is typified by the number 15, which joins the man’s intellect (1), with the understanding or bridegroom (5). It still corresponds to Daphne (1) and, to the man’s intellect. If you refer to chapter 6, I portray the 24-Hour Clock, where each hour is stepped off in $15^\circ$ increments (in relation to the Gerarai). And so $15^\circ$ corresponds to 1 o’clock (Daphne), $30^\circ$ corresponds to 2 o’clock (Jennifer), $45^\circ$ corresponds to 3 o’clock (Cindy), $60^\circ$ corresponds to 4 o’clock (Sybil), and so on. The clock then culminates into a $360^\circ$ circle ($24 \times 15 = 360$), to complete one full day.

22. As I already said, the number 15 portrays the Queen of Athens: the culmination or completion of the Gerarai or, one octave. Being the queen, the Gerarai were her actual extension or, manifestations of the same woman. Hence the 14 Images of Kari appeared unique, as if they were separate women: the first thing that struck me about them. While in some accounts, Ariadne became the Queen of Athens, perhaps giving a clue about their origin?

23. When Daphne first appears, Apollo shows very little interest in her unkempt manner. That is, until Eros (Cupid), in his sport, pierces Apollo with a golden tipped arrow, and strikes Daphne with a blunted lead tipped arrow. Apollo is then struck profoundly, as Daphne becomes a major revelation to him; while Daphne is struck with indifference. Perhaps Apollo is touched in the way water reflects the light of the sun, which produces a marvelous reflection when a gentle breeze passes over? (Apollo being the god of sunlight). Maybe this is what struck him so fervently, all these rippling facets of beauty—womanhood—embraced by the light of his golden truth: a woman’s beauty being a reflection of a man’s inner truth. To which Apollo makes a quick dispatch, only to have Daphne flee, and evade him by turning into a laurel tree. From whence she’s purportedly whisked off to Crete, and becomes Pasiphae, the mother of Ariadne (something I found out much later).

24. In many ways her wondrous apparition compares with this great wonder that appears in Revelation 12: “... A Woman Clothed With the Sun, and the moon under her feet, and upon her head a Crown of Twelve Stars.” (verse 1). Which refers to the New Church: where clothed with the sun (Apollo) signifies the love of the New Church to the Lord, and the crown of 12 stars signifies the embodiment of wisdom, faith or doctrine, to be associated with it; what I refer to specifically in Judith (12). All of which is indica-
tive to the understanding, which is of the thought stream; the realm of fresh water, where Daphne finds herself completely at home.

25. When looking for a suitable name for Daphne, I was looking for the feminine of David, which means, beloved. For this is what Daphne signified to me. And in retrospect, David, the biblical king, who was without blemish—and indeed compares to Apollo—went wild over Bathsheba, to the point of murder, having her husband, Uriah, killed. (2 Samuel 11-12). While it’s interesting how David caught sight of Bathsheba while she was bathing: a water nymph, bathing in his thought stream? Her name suggests something similar. Bathsheba later became the mother of Solomon, the wisest man on earth: which, is indicative to the understanding or, thought stream. While soon after Solomon’s birth, King David received news that the royal city of waters was taken. (2 Samuel 12:24-27). There’s also the Smith River in Northern California, named after the famed explorer Jedediah Smith (Jedediah being another name for Solomon), and the experience related in the next chapter.

26. When looking through a book of names I found Davida, which did little for me. So I looked at some of the other names and found Daphne, the first name before Davida. And a remarkable little story was told, related in part above, suggesting Daphne was the beloved of Apollo. While it’s curious how I didn’t make the connection between Daphne and the small boys delivering the magazine at my doorstep until well after I established the names. Which is equally impressive! While if any one story best portrays the myth of Eros (Cupid), it would have to be that of Apollo and Daphne. Wow! And so brings up a similar experience of mine, which makes it that much easier to relate to:

27. I once knew a young woman who was wild and free spirited, not unlike the beautiful Daphne. After moving in next door with her mother, a good friend of mine, I immediately began to have problems. In fact my whole world came crashing down! This was in 1985, with the number 85 corresponding to Daphne, as things got wild and out of hand. She had also moved back from Iowa the 29th state, while it all began the day after my 29th birthday, where the number 29 corresponds to Daphne as well. And like Apollo, I didn’t care for her unkempt manner: everything was in its place and she posed a direct threat.

28. Over the course of dealing with her I was at a total loss, and wholly devastated! Then one day it dawned on me who she really was: through dreams I had and things her mother said. She was my very soul’s image (anima), appearing like some big wonderful sun coming up in my mind—with her standing in its midst! It was a major revelation to me, as she became the whole embodiment of who I was. Which is when Cupid struck me! While it was the beginning of the chain of events that led to the writing of this book, making it more fitting that Daphne be the first representative of the New Church.
29. I was then determined to have her, more than anything, and soon gave chase: I pursued her, I entreated her, I drew ever so close, only to have her slip through my grasp at the last moment. (Apollo was found grasping the trunk of a laurel tree.) It’s unfortunate she misconstrued my intentions—as maligned—for it couldn’t have been further from the truth. I managed to give her a good scare though, even as Apollo frightened Daphne. I discuss this further in Karen (7) and Justine (8), as well as in chapter 11 (my 7th residence).

30. And yet another funny thing happened when we first met. We were down at the river in a forest like setting, not unlike where Apollo encountered Daphne. While at the time she conveyed a special fondness for the river, in how she delighted in being there and liked to play. Was it really Daphne, the daughter of Peneus?

“Herd the Cows”

2. Jennifer

31. Jennifer comes from Guinevere, a Celtic name meaning, the white one. And so the Guinevere of renown, the wife and beloved of King Arthur. Here, Jennifer signifies the man’s will, or his wife—the bride dressed in white—and is that part developed through his relating with women or, his feminine side. It also corresponds to his chasing of women: as Jennifer says, “Catch me if you dare!” Not unlike Daphne who flees and turns into a laurel tree. For which reason Laura, has a similar connotation to Jennifer.

32. Jennifer also signifies a man’s wisdom or, his science, to which the color white has its significance. From this he derives his own notion of what an ideal woman should be—Arthur’s Guinevere—and derives his own wife, whom he’s at least married to in spirit. This is seen by the example given in Sybil. Where the husband assumes the woman’s intellect (3), or her father (Cindy), and the wife assumes the man’s will (2), or his mother (Jennifer), as portrayed by the number 32 (Sybil) and the color white.

33. And so correlates with Dionysus. For in earlier accounts of the myth he ascends to heaven with his mother Semele as his wife. And in latter accounts he ascends with his new bride Ariadne. While something similar can be said of Jesus and the Virgin Mary. (I too have had a similar relationship with my mother.)

34. Like Daphne (1), Jennifer (2) is integral to the number 12: which signifies the man himself, and joins his intellect (1) with his will (2). And so typifies the Church of Man: everyone being the progeny of both Adam and
Noah, the first two churches. It’s also Judith’s number and signifies the New Church, as to its tenets of faith or doctrine.

35. Curiously, the number 26 portrays something similar, which joins Jennifer (2), the man’s will, to Vanessa (6), the bride to be. It too corresponds to Judith (12), and shows how a man’s will (2), corresponds to his wife (6). Hence it’s fitting that the number 62—the reciprocal of 26—corresponds to Vanessa (6). Jennifer is also related to Jane, in that Jenny, its short form, is more a form of Jane, the feminine of John. And, while the name first occurred to me as Jenny, Jennifer seemed more formal, and more appropriate. (I sensed this intuitively, before looking up the names.) While here, Kari’s sixth image reminded me of a famous Jane. I also understand the name John corresponds to the number 6: Jonathan and David were bosom buddies, and David corresponds to the number 6 (as suggested by the Star of David). And so makes another connection between the numbers 2 and 6.

36. While it’s interesting how my sister Cindy used to live in Michigan, the 26th state. And here, I met a lady at work who was from Michigan, whose name was Jean. And though she said she would never return, she nearly always wore a T-shirt saying something about Michigan on it. It seemed a bit odd, but she struck me (intuitively) as the kind of person who corresponded to The Church. It then occurred to me that my sister’s best friend in school was named Jean. And I realized Jean was an exact cross of Jenny and Jane and, corresponded to the number 26!

37. Finally, there’s the number 126 (1, 2 and 6 combined), which corresponds to Rachel (14) and signifies true love. And here, the number 12 shares the same significance as the number 5, in conjunction with the number 56 (also Rachel’s number): which joins the bridegroom (5) and the bride (6). The 12 is essentially the same, except it’s arranged in the next octave: the 12th and 5th notes being the same. All of which is illustrated in chapter 6, which depicts the cross and grafting of the walnut tree—the Marriage/567. And, as the graft occurs at the ends of each segment, between Jennifer (2) and Vanessa (6), it shows how Jennifer becomes Jenny, when she’s joined to Jane (6) . . . “272.”

“Tend the Sheep”

3. Cindy

38. Cindy is short for Cynthia, which is Greek for the moon. It’s also the title of the goddess Artemis, the perpetual virgin and twin sister to Apollo, often called the virgin huntress. Due to her easy birth, Artemis was charged with overseeing the birth of children, and made protectress over small chil-
dren. It was Artemis who determined whether a birth was relatively easy or, wrought with extreme pain—even death. While she assisted in Apollo’s birth, almost immediately after hers! Such was the nature of Greek myth. And here I understand Arthur is derived from Artemis.

39. Essentially a refined or substantiated version of Daphne, who was of Apollo, the man’s intellect (1), Cindy correlates with innocence and, corresponds to the woman’s intellect (3) or her father . . . “171.” And, much in the way it takes three sides to form a triangle, signifies the culmination of truth. While a number that typifies her most is 31: in accord with Gemini—The Twins, the 3rd sign of the Zodiac and, Artemis (3) and Apollo (1)—the twins. (Artemis was firstborn.)

40. Thus the number 31 corresponds to Cindy which, happens to be my younger sister’s name: she played an integral part in developing this name. While it’s interesting how she was born in California, the 31st state. I also have an older brother named Ted, who I view more in terms of Apollo—there were three kids in our family, Ted, Dennis and Cindy—and lately it seems, he’s come to terms with his spirituality. But, as we’re speaking of spiritual births, I would have to concede my sister was firstborn. My brother was born in Virginia, the 10th state.

41. As Cindy portrays the third, the reign of Zeus was third in succession to Uranus and Cronus. And the three compare to, The Father (Uranus), The Son (Cronus) and The Holy Ghost (Zeus). Much as Dionysus (or Jesus) compares to the fourth or, The Sabbath—“The mind rests in its doctrine.” And here, Zeus portrays the final or substantiated aspect of God: the third leg of the triangle joining the first, at its apex. Much in the way the Israelite Church—and Jehovah—corresponds to the third church.

42. Also, when Artemis was three years old, Zeus had her come up and sit on his lap and ask what she desired most, that he might bestow it on her. She replied by saying she desired perpetual virginity, amongst a few other things. Zeus was quite pleased and said he wished his other children could be so uncomplicated in their requests. Needless to say she was one of his favorites. Thus it’s apparent why Cindy (3) corresponds to the woman’s intellect—or her father!

43. Like my sister I was born in California, in Sacramento, i.e., holy sacrament or wine, although I was conceived in Virginia. While here, Dionysus, the god of wine, was born of a virgin, who conceived him by Zeus. California is also renowned for its wine, and Sacramento is its capitol. While I have lived in Sonoma County for several years, one of the major wine producing regions, called, The Wine Country. This is where I had the rebirth experience, detailed in the next chapter.

44. I also had my 31st birthday in California, in 1987, the same year of this experience: with the numbers 31 and 87 corresponding to Cindy. It’s unusual, for I was living in Oregon—and fully intended to stay—until it all fell
apart in 1985 and 1986. I’ve since moved back and forth between California and Oregon, and had my 33rd birthday in Oregon, the 33rd state.

“Milk the Goats”

4. Sybil

45. Sybil is essentially the same as Sibyl (a different spelling), who was also one of Apollo’s loves. She was known for scorning him and, after falling out with him, became a prophetess. And here, she’s portrayed as a withered old woman or, disembodied voice. In the ancient world there were many Sibyls, called prophetess—i.e., what the name implies—who, were affiliated with Dionysus! Thus showing Sybil’s correspondence to the intuitive mind or the woman’s will. Sybil also sounds phonetically similar to Cybele, the Latin form of Rhea, the nature goddess and mother to Zeus—God Supreme. Which suggests a similar connotation to the Virgin Mary.

46. Now the fourteen Gerarai portray the feminine will, and are stepped off sequentially. And, similar to the elements of marriage, they are viewed as alternating masculine and feminine responses—reciprocally. And here, the odd numbered representations—Daphne (1), Cindy (3), Prudence (5), Karen (7), etc.—correspond to the masculine standpoint. While the even numbered representations—Jennifer (2), Sybil (4), Vanessa (6), Justine (8), etc.—correspond to the feminine standpoint. One thing that’s unusual, is of all the masculine responses, the woman appears to be looking the man in the face, yet it’s actually the man looking the woman in the face. What he sees, is an actual correspondence of his understanding.

47. Of the feminine responses, however, Sybil is the only one that looks the man in the face—for she knows what she wants! (as the rest look away). She’s that part of the woman which is dominant, the will, and concerns herself with what is pleasurable and, is often disposed towards arguing. When properly aligned with her husband, the truth, she becomes the true embodiment of good. If not aligned, Sybil is that part of the woman which becomes a whore. And, while the Virgin Mary could have been mistaken as such, she was married to the truth, in the deepest sense, and thus conceived Jesus.

48. As Sybil portrays the woman’s will (4), and Cindy portrays the woman’s intellect (3), the number 43 portrays the woman herself: much as the number 12 portrays the man himself. Being Daphne’s number, it suggests a woman corresponds to the man’s intellect; while both Sybil and Cindy were affiliated with Apollo. Thus where Eve was born of Adam, in accord with the first church and, the man’s intellect, it suggests the woman resides
32  THE ADVENT OF DIONYSUS

within the man. Indeed, men tend to be more preoccupied with women—in their thinking—than anything else.

49. While both these numbers, 12 and 43, portray the New Church, as it appears in Revelation 12: “A woman clothed with the sun, and the moon under her feet.” Where the number 12 corresponds to chapter 12, and the number 43 corresponds to the 43rd month, following the 42 months of prophecy by the Two Witnesses in chapter 11. (Revelation 11). And as 43 is Daphne’s number (1), this great wonder in verse 1, is not unlike this wondrous apparition of Daphne who appears before Apollo.

50. Perhaps the best way to view Sybil is in terms of marriage. Which occurs when the man supplants his intellect (1), with the woman’s intellect (3), and assumes the role of her father: he develops Cindy in himself through Jennifer (i.e., 1-2-3). And the woman supplants her will (4), with the man’s will (2), and assumes the role of his mother: she develops Jennifer in herself through Cindy (i.e., 4-3-2). What you come up with is the number 32, in accord with Sybil. Therefore, the husband assumes a more substantiated and just role (3), while the wife assumes a more subservient and affectionate role (2). What it signifies is the highest aspect of good—the good of marriage. I might add that it can only be accomplished in this way, for the man’s intellect itself is not trustworthy, nor is the woman’s will capable of being ruled over.

51. I also see a connection with the ancient tribes of Israel, specifically Judah, Levi and Simeon—the 4th, 3rd and 2nd tribes. Originally, the tribe of Levi comprised the priesthood and had no territory but, was more closely linked with Judah: i.e., Israel is now the Jewish State and the Levites still comprise the priesthood. As for Simeon, whose cities were to the south, it too was part of Judah’s inheritance and was later absorbed. Therefore only these two tribes were without a territory but, were more closely linked with Judah. And so the relationship with the numbers 4 and 32. Perhaps there’s a clue here? While according to Joseph Campbell, the number 432 is a very mystical number, and signifies the rhythm of the universe: the entirety of heaven itself? (See chapter 7.)

52. Finally I’d like to bring up the young woman named Sybil, who the best-selling book was written about, that later became a movie. Having suffered a devastating childhood, her personality was shattered, into 16 personalities. It was something she eventually came to terms with, before becoming a whole person. To me it suggests something very pure—the process of purification itself—and, I’m reminded of the purity of the Virgin Mary.

53. Her dilemma is illustrated when multiplying the number 4 by itself: i.e., Sybil x Sybil. What you come up with is 16, as corresponds to Jennifer—and, to the number of Sybil’s personalities! And here, the number 44, i.e., 4 x 4, also corresponds to Jennifer. Thus I’m reminded of my mother. Remember the 16 women of Elis? and the bull? In many ways her story is just as remarkable. While Dionysus (or Zagreus) was torn to pieces as a bull!
54. I suspect the above is a process by which Sybil is truly purified, and so prepared for marriage (as she becomes Jennifer). While it’s funny how it wasn’t until after I determined the name, that I drew the correlation to this woman, which is all the more unusual! Indeed I was tempted to go with the formal spelling, Sibyl, but resisted, for I sensed something intuitively about it. Which was confirmed when I realized this woman’s name was the same.

“Let the Horses in”

5. Prudence

55. Prudence means exactly what the name implies, prudence, or the qualities thereof. These are the respective qualities of the husband, or bridegroom, and are indicative to the understanding—or, process of making decisions. Yet Prudence is not likened to a prude, which is a form of extremism and opposite to whorishness. What she represents is the medium or, range of acceptability, as she swings between two extremes: of whoredom. I’m alluding to a pendulum here. On the other hand, the prude doesn’t exist in this state, nor does she attempt to define it. She also can be likened to a pendulum, except in her case the movement is shut down—and stands still.

56. As the pendulum swings, it portrays the past (4), present (5), and future concerns (6). As it swings left, towards Sybil (4), it approaches the past, to what is predetermined, to which a woman’s will or mother spirit predominates (her intuition). As it swings right, towards Vanessa (6), it approaches the future or, one’s freedom of choice—or, the bride to be. And so compares to the Church of Philadelphia, or 6th church. The Liberty Bell? (Revelation 3:7). And, as it involves the future, it smacks of ESP or, the 6th sense. Remember the movie, The Philadelphia Experiment? As for movement itself, Prudence (5) portrays the present moment: the process of deliberation that works with one’s thought processes, be it past, present or future concerns.

57. Thus Prudence swings between Sybil (4) and Vanessa (6), as portrayed by the number 46 (Sybil). And, being the medium (5), she corresponds to the number 456: which is of Justine (8) and corresponds to justice. The number 64 (8 x 8) is also of Justine and portrays the movement of Vanessa (6) to Sybil (4). Prudence is also hinged upon Karen (7), the pivotal point or fulcrum, as the number 47—the next number after 46—might suggest. This is better illustrated by the numbers 74, 75, 76, and 77 (and 777), which are Sybil (4), Prudence (5), Vanessa (6), and Karen (7), respectively. While I illustrate the pendulum further in chapter 6 and chapter 12.
58. I’d now like to mention the prude, which is the New Church of the Reformed, with its similarity to *The Reformation* of Emanuel Swedenborg’s day. Thus I’m referring to the Foundation of Human Understanding of Grants Pass, Oregon, formerly out of Los Angeles. Headed by Roy Masters, a very revelatory person, he is/was the host of the radio call-in program, *Your Moment of Truth*. While in many ways he compares to Martin Luther of The Reformation or, a modern-day John the Baptist: “There has been no other, to excel in excellence.” (Matthew 11:11).

59. With this church the axiom, “Be still . . . and know that I am God” (Psalms 46:10), is a favorite, together with the idea of time standing still, via the *objective mind*. While they practice a meditation exercise that effectively induces this state, similar to what I mention in the preface (About the Cover), which effects a freeze on all undue mental activity, be it daydreaming, morbid thoughts, worry, etc. To which they ascribe the soul standing still—*in time*—to observe reality.

60. This is all fine and well, and it’s an important first step, unfortunately the process isn’t complete, and amounts to a *glorified* masculine will (more in the likeness of Apollo). Where chivalry becomes the high order of the day, and everything is contrasted with the *negative* and *ulterior*. A kind of paranoia then sets in, with accompanying feelings of persecution or, persecution complex. Perhaps the best way to view their sect is to compare the development of black and white television. Which was primary and had to come first—to which they apply—to the development of color television, which came later and is now integral to the way we view television.

61. Black and white are also the colors of a skunk—a rather insolent creature—and it too sums up their attitude. All a skunk need do is raise its tail to a situation, make a big stink, and walk away totally oblivious. Unfortunately there are lots of dead skunks along the highway! (Martyrs?) Roy Masters also claims to be The Way, To THE WAY (in reference to Christ). Which I don’t necessarily dispute, but what I say is, Get the hell out of the way . . . ROY!

62. Another animal with similar markings to a skunk is a zebra, which is a type of horse. And in the spiritual sense, a horse signifies the understanding—*once bridled*. But I understand a zebra can’t be domesticated, hence no understanding, which seems to apply to these people. They can’t be taught anything new, except via those preconditions they were taught by, vis-à-vis Roy Masters! Needless to say they’re awful listeners! What I say is, “Walk a mile in my shoes!” or, “If a man asks you to walk one mile with him, then walk two!” (Matthew 5:41). Remember that?

63. This creed effectively puts a damper on the ecstatic experience, the form of expression associated with Dionysus, and ostracizes the woman’s will from religious experience. Exhibiting a general lack of color, they shun what is emotional and, most notions of eroticism: “Man was meant to transcend his sexuality,” as Roy says. All of which smacks of *castration*, as opposed to
circumcision. (See Diana.) And here I’ve heard him say, “You were better off born without them”—i.e., genitals. Which helps explain their brutality, as it reflects what’s uncircumcised (the foreskin over the heart). I’ve also heard him say circumcision was of little or no consequence.

**64.** An austere outlook indeed, it helps cause the woman to freeze up (frigidity), and adopt the *policies of a prude.* Remember Daphne? No wonder Apollo had such poor luck with women! Likewise, the movement of the pendulum freezes up—and time stands still! And so compares with the ten virgins in Matthew: the five who were wise, and carried oil for their lamps, and the five who were foolish, and carried no oil. (Matthew 25:1-12). I elaborate further on the FHU’s position in chapter 9, chapter 11 and chapter 12, and give specific detail in chapter 13.

**“Slaughter the Pigs”**

**6. Vanessa**

**65.** Vanessa comes from the Greek word *phanessa,* which means butterfly, and corresponds to one’s free will—*Butterflies Are Free.* She specifically concerns the *bride to be,* who exercises her choice in marriage—of her own free will—and so the beginning of the engagement period. In many ways Vanessa portrays a woman in *fantasy,* which isn’t necessarily bad, for it’s what a woman wishes for, but has little or no power over. Compare the number 34, as opposed to 43, which shows the woman developing her *weaker side.* And, as women are more prone to do this than men (romantically, that is), it’s all the more acceptable. I give an example of the number 34, regarding Dorothy and *The Wizard of Oz* in chapter 6.

**66.** All of which compares with the Church of Philadelphia, the 6th church in Revelation 3:8: “. . . behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.” Which clearly refers to what one wishes for: “thou hast a little strength”; with respect to one’s free will or choice: “I have set before thee an open door.” And suggests the engagement period prior to marriage. Thus Vanessa portrays the woman’s wish, which is of her will: the endeavor or attempts to effect an outcome (the marriage itself), although the outcome may not reflect the endeavor itself.

**67.** In many ways Vanessa concerns the woman’s mother (4) more than the woman herself (6): her mother being her dominant aspect. Which is seen by joining the numbers 4 and 6, to form the number 46, in accord with Sybil (4) and, the woman’s mother . . .“676.” Similarly, the man’s father (1), and the
man himself (5), are joined to form the number 15: in accord with Daphne (1) and, the man’s father . . .“575.” Thus a marriage occurs between the qual-
ities of the man’s father (1 and 15), and the qualities of the woman’s mother (4 and 46) . . .“777.” As the numbers 14 and 56 might suggest, which corre-
spond to Rachel (14) and signify true love. While the number 56 signi-
ifies the wedding of the bridegroom (5) to the bride (6), albeit the number 567, which is of Karen (7), applies more. (It includes the wedding day.) It’s also part of the number 574 (560 + 7 + 7), regarding the beginning of this chapter.

68. As for the number 46, I draw a parallel between the 4th church and
the 6th church, the Christian Church and Today’s Church, in chapter 12. And illustrate the similarity between the Seven Churches of Asia and the New Church in Southern Oregon. While I allude to the Christian Church and its correspondence to the woman’s will—or, her mother.

69. At last the Church of Man is compared to a woman in marriage—The
Lord’s Wife. But the true bride has yet to awaken, represented by the lifting of the veil or, dawning of the truth. What will be brought out in the accounts of Karen (7) and Justine (8), regarding the numbers 567 and 5678.

“Butcher the Cows”

7. Karen

70. Karen comes from the Greek name Catherine, which means the pure. And here Ariadne, the wife and beloved of Dionysus, is nearly the same: the most pure. While the name Kari, is a cross between the two. Where Vanessa signifies the bride to be, Karen signifies the bride unveiled (the foreskin over the heart), which involves the wedding day and, the marriage itself. As the number 567 suggests (Karen’s number), which joins the bridegroom (5) to the bride (6), in marriage (7).

71. And so the correlation to the Church of Laodicea, the 7th church in
Revelation 3:14-22. Being the lukewarm church, it signifies the man’s true intentions towards the woman, whether or not he’s intent on marrying her. It’s also the period the couple is most apt to experience cold feet and back down from the relationship.

72. Karen is the bride herself, who up to this point hadn’t understood her husband’s intentions. She had played the part of the whore: continually plot-
ting and scheming, searching for ways leading into the excesses of Aphro-
dite, goddess of love and passion. Yet like Aphrodite, Karen is a fervent and impassioned creature, who truly is pure, when held within the constraints of
innocence. Oh violet Aphrodite! And indeed, Ariadne is often called an earthly Aphrodite.

73. Thus for the sake of purity, Aphrodite is introduced to Artemis (Karen is introduced to Cindy), to which the number 37 (and 373) corresponds: a state of true intercourse, as Karen (7) is brought within the constraints of Cindy (3), the woman’s intellect. While the colors yellow (3) and violet (7) also correspond, as illustrated in Diana (9) and, on the front cover.

74. Another related number here is 49, which is Karen’s number and is 7 x 7. While it’s synonymous with Pentecost: the descending of the Holy Ghost, which occurs 49 days or 7 weeks after Easter. (It also means the 50th day.) And so signifies the name Dennis: as portrayed by the Greek letter delta, which means the 4th, and the word ennis, which in Greek means the 9th. Thus you have “D” (4) + “ennis” (9), or Dennis (49).

75. The number 49 also corresponds to the color chart, shown in part on the front cover and, in chapter 6. The colors are: red (1), orange (2), yellow (3), white (4), green (5), blue (6), violet (7), gray (8), black (9) and brown (10). And so the number 49 depicts the colors white (4) and black (9). And, by mixing the two you get gray (8): i.e., 4 x 9 = 36, as corresponds to Justine (8). It’s also expressed by the number 5678—the numbers between 4 and 9—again, Justine’s number. Hence the number 49 depicts the color gray (8) but, best expresses the contrast between white (4) and black (9). The number 50, which is of Justine, applies more. And here it’s interesting that Nevada—the 36th state—is called the silver state (silver is basically a shade of gray) and, that the 50th wedding anniversary is called the silver anniversary.

76. As the number 567 corresponds to Karen (7), and the number 78 (or, 5678) corresponds to Justine (8)—i.e., whenever 7 precedes a number the number remains the same—it’s appropriate to insert a 7 between the numbers 4 and 9 and form the expression 479: or 4 (77) 9. And here, the numbers 74 (47 read from right to left) and 79 correspond to the numbers 4 and 9. (See Diana.) And so signifies the addition of color (the number 7), regarding the various shades of gray (the number 49 or, 5678). The number 479 also corresponds to Cindy (3), the woman’s intellect, and shows how Karen (7) is brought within constraints (similar to the number 37 above). It’s also related to the number 432, as mentioned in Sybil (4): i.e., 4 + 3 = 7 + 2 = 9.

77. The number 479 is further illustrated by the number 33: the reciprocation of Cindy (3), which culminates into Prudence (5). By inserting a 4 (i.e., woman’s will) between the two 3’s, you get 3-4-3, which corresponds to Karen (7) and, to the marriage itself. (It’s also 7 x 7 x 7.) By inserting a 7, you get 3-7-3, as corresponds to Diana (9), a state of true intercourse. Finally, by inserting a 9, you get 3-9-3, which corresponds to Daphne (1), the man’s intellect, and so completes the sequence. The number 3-1-3 corresponds again to Prudence. The result, 3-479-3, which is of Cindy, shows the delineation of
Karen (the focus remains on Karen), within the constraints of Cindy. The number 479 is illustrated further in chapter 8.

78. It’s evident why I started this series with the number 343 when looking at the numbers 32 and 23. Essentially reciprocals, they correspond to the numbers 4 and 9 and, to the name Dennis (49). When added, 320 + 023, along with, 40 + 09, you get 343 and 49, both of which correspond to Karen (7)—and, demonstrate how 7 is triplicated. The number 32 also signifies the highest aspect of good, the good of marriage (as portrayed in Sybil): where 32 and 23 are its two reciprocals.

79. And here it’s significant that Minnesota is the 32nd state and, that the border between the United States and Canada is the 49th parallel or, 49 degrees latitude. And so the number 32 (4), and its reciprocal 23 (9), join to form 49. Which is then substantiated, for only a small tip of Minnesota—of the lower 48 states—extends above the 49th parallel, at Lake of the Woods. Hence Minnesota is aptly called, The Gopher State (as it burrows into Canada). On the other hand, Alaska, the 49th state, fully extends above the 49th parallel. Which is all the more unusual!

80. While it’s interesting that I discovered this shortly after my 32nd birthday, in 1988 (the year 88 and number 32 corresponding to Sybil). And, that I found out the significance of my name at this time. That it comes from Dionysus and corresponds to the number 49, making it integral to what I’m saying above. Plus it was the same year I received the 14 Images of Kari and, where (only) the image of Karen wore a white (4) and black (9) striped top. Wow!

“Forage the Goats”

8. Justine

81. Justine is the feminine of Justin, which comes from the word justice, and means the just. In accord with the marriage, Justine is synonymous with the honeymoon, a state of exploration which, corresponds to circumcision: Abraham was instructed to circumcise the male children of his household at the age of eight days. Similarly, the honeymoon involves lifting the veil on the wedding day (7), and its complete removal on the wedding night (8). Much as the number 78, which joins Karen (7) to Justine (8)—or, the joint correspondence of Justine (8)—suggests.

82. Upon lifting the veil, the woman sees who her husband really is for the first time: i.e., the truth dawns, in accord with Karen (7). At which point she feels completely bewildered and exposed, as she sees the depth of his concern and is exposed to all the whorish games she’d been playing. As a ray of
sunlight touches her mind she thinks, “Wow, maybe he does love me,” and sees the flame in him, comparable to the flame lit in Apollo, when he beheld the beautiful Daphne. Hence the numbers 75, 57 and 757 apply. Which show Karen (7) and Prudence (5), as the bridegroom (75), together with Daphne, the man’s intellect (57 and 757).

83. Yet Karen was unstable to begin with, and upon receiving this awe-ful insight she goes berserk, and rushes off wildly into the state of Justine. (The honeymoon usually is pretty wild.) What I like to compare to a great big dog on a leash, a wolf? tied to a stake driven into the ground, as it undergoes obedience training. And so corresponds to Karen’s heart (7)—i.e., Heart of the Matter—from which the dog pulls until the leash is taught (symbolically in the husband’s hand), and proceeds to circumscribe a circle around the area defined by its length or radius.

84. Thus circumcision is performed and the bridal veil removed (the foreskin over the heart), allowing justice to become manifest. The dog then begins to explore the area within the circle’s boundaries, in accord with the exploration state or honeymoon. And, as it begins to settle down, the way is prepared for Diana (9), and her hounds. (Diana was known for the hunting dogs she kept.)

85. This state also corresponds to work, for it’s through work that justice becomes manifest. To work like a dog? It also pertains to the body or flesh, which seems fitting for Adam was commanded to work by the sweat of his brow to atone for his ignorance. (Genesis 3:17-19). While Apollo had to serve the mortal King Admetus eight years to atone for his! And what do we mean by putting in an eight hour day? While in late 1989 I had a vision of my word processor on my desk, the screen tilted up and saying, Justine. And I knew it was time to begin work on this book. Although the first thing I had written was the letter to David two years before, which is now part of chapter 8. Which suggests the same thing! “. . . and the veil was lifted.”

“Fleece the Sheep”

9. Diana

86. Diana is the Roman form of Artemis, the moon goddess, virgin, and twin sister to Apollo. (See Cindy.) And here I have a second cousin named Diana, about my age, which Kari’s 9th image reminded me the most—Diana being a distant cousin of Artemis. Thus it’s significant how I derived the name! Here Diana’s number is 9, which is 3 x 3 or, Cindy x Cindy . . . “373.” While the moon’s death number is 3 x 3. It’s also the age at which young
girls were initiated into her cult, and brings to mind the nine Muses, the female entourage of Apollo, who were also virgins. While at Apollo’s birth, Artemis assisted a full nine days before he was delivered.

87. Diana signifies a state of true intercourse, regarding the soul: and accompanied good pleasure, as the wife surrenders to her husband’s profound truth. And so alludes to circumcision, the enhancement of a man’s sensitivity towards his wife, both sexually and emotionally. Thus contributing to the felicity of marriage, as it draws specific focus to the genitals, and encourages the man to take his time and savor the wine, so to speak (from an erotic standpoint). Unlike the beasts of the field, where sex is an occasional matter and usually short in duration, involving little of one’s mental faculties.

88. Circumcision can also mean the opposite. As this part of the body, through exposure and or abuse, loses its sensitivity and becomes calloused or dull, almost like it never occurred. What I believe reflects the Christian Church of today, which has lost most of its vitality and, where great ignorance persists. And while likely true, the idea clearly alludes to what is erotic and sensitive in nature, hence the most plausible explanation.

89. So man is aided in his role as procreator, where his highest creative energy is aimed towards the procreation of young. And being created in God’s Image, it soon becomes clear—that God copulates! This is what the whole of nature suggests, as sexual reproduction is the norm for most species. While the earth, often called God’s footstool, is the foundation for everything of a higher order: heaven has its point of reference. Likewise, “A tree maintains its roots in the soil.” And is probably best portrayed through the activities of Zeus, who indeed was sexual in nature. While one only need consider the Hindus and their various portrayals of God, many of which are graphic and sexually explicit.

90. A number that typifies Diana most is 37, which joins Cindy (3), the woman’s intellect, with Karen (7), the bride unveiled. While the number 373 also corresponds and is essentially the same: whenever a number is joined to 7 (the 7 preceding), such as 74, the 7 can be dropped (or remain silent), which leaves the number 4. Thus when taking the numbers 37 and 73, which is 73—read from right to left (37), and then left to right (73)—you come up with 3 (77) 3. The number 77 still corresponds to 7 which, is silent in either direction or, silent altogether. And leaves the numbers 373 and 303 (or, numbers 3 and 3, i.e., 3 x 3 = 9), both of which correspond to Diana (9).

91. Regarding the meditation I practice at the beginning of the book, the colors yellow (3) and violet (7) are predominant but, are only present when a true exchange takes place. When the good of truth (yellow), corresponds to the good of love (violet), both of which are reciprocals (yellow and violet being opposites). When this occurs, violet clouds begin to spill out in my mind, and yellow smoke begins forming around the edges. And so the number 37 becomes 373, as the smoke ring completes itself.
92. Thus a smoke ring forms and begins to diminish in size, until a new one forms to take its place, and so it progresses. As this occurs, it signifies a coming to terms or, resolution of what I was meditating on. (It’s not altogether different than the meditation Roy Masters teaches.) When this happens, violet and yellow clouds begin to form, and swirl and roll gently as they ascend upwards, into heaven. While I understand many souls are lifted up at this time, often whole societies, which I can attest to from experience.

“Slaughter the Lamb”

10. Joyce

93. Derived from the word joy, Joyce portrays a man’s objectivity—at its height—and is synonymous to spiritual release. And in accord with Diana (9), corresponds to sexual orgasm, which I don’t believe is possible unless a man remains objective through the experience. Perhaps explaining the nature of impotence? From Aries (1) to Capricorn (10)—the Ram to the Goat—Joyce is the height of man as man (10) and, represents a state prior to conception, before being joined to what is feminine and reciprocal (01): i.e., 10 + 01 = 11, in accord with Penelope (11), the faithful and responsive wife.

94. In effect it suggests mutual orgasm, on behalf of both men and women, as illustrated by the number 101, which corresponds to Cindy (3). Where the masculine (10) and the feminine (01) elements approach at the moment of climax (101), prior to mutual union (11); as the husband and wife slip into the bath and undergo mutual baptism (signified by the zero between the two ones). Similarly, the embryo (11), hence the joining of the father and mother, is bathed in the elements of the womb. I discuss baptism further in Penelope (11), regarding the thought stream and construction of a reservoir.

95. One thing to clarify, is that unless a woman experiences orgasm or, has that capacity, it’s not possible for a man to experience orgasm—in the spiritual sense. For when men and women are united interiorly, the two are joined and become one flesh—or, one human being. Their souls are so joined that the wife is given to think what her husband thinks (which is the understanding), and the husband is given to feel what his wife feels (which is the will). Such is the harmony in their relationship and, is how it’s portrayed in heaven.

96. Thus if a couple were so united, it’s conceivable the man couldn’t experience orgasm without his wife knowing about it: she’s going to feel the same thing. While I understand the angels of heaven (those who have died and gone to heaven) experience exactly this in their relating to each other. It’s therefore appropriate that a man’s experience be in accord with what a woman
experiences. After all, making love—of an earthly union—is a spiritual act and, the man is making love to a woman: in spirit or, his idea of a woman.

97. When mutual orgasm is experienced, it’s significant that the chances of conceiving a boy child are increased. Due in part to the alkalinity of the man’s semen and, to the amount of acid secreted from the woman’s vagina, which tends to destroy a majority of sperm before reaching the womb. Being a condition that normally favors the gynosperm (female sperm), it increases the likelihood of conceiving a girl. On the other hand, when a woman experiences orgasm and discharges her semen (which is alkaline in content), the acid in the vagina is neutralized and gets washed out. Producing a condition that favors the androsperm (male sperm), and increases the likelihood of conceiving a boy. While this is a tradition that dates back to old Jewish times, giving more credence to my experience in chapter 7, regarding the number 444 and position ten.

98. And so concerns the exploits of Dionysus, where only male children were popping up, born to one of his many nurses; and so the myth goes. Being the god of ecstasy, it’s conceivable they were born of a state conducive to mutual orgasm—101. While it’s equally interesting how my rebirth experience occurred along Highway 101 in Northern California (off the shoulder along the Russian River). With the number 101 sharing a similar significance to this joining of two minds. It occurred along the river (the thought stream) and the child that was born was a boy. I speak of this further in Judith (12), and go into it fully in the next chapter.

99. Finally there’s the number 10, which is musically the same as the number 3, except it’s arranged in the next octave. Making it reflective of Cindy (3), the woman’s intellect, who’s concerned with innocence and perpetual virginity. And clearly shows the connection between the numbers 10 and 101 (as corresponds to Cindy). The number 10 also corresponds to Virginia, the 10th state, and signifies a woman’s innocence. Making Joyce indicative to the Virgin Conception, which is all the more unusual for I was conceived in Virginia. (See Cindy.)

“Break the Horses”

11. Penelope

100. Penelope was the wife of Odysseus, the king of Ithaca and Greek leader in the Trojan War, a war that lasted 10 years. While Odysseus wandered another 10 years before returning home, and was absent 20 years altogether. In Homer’s epic, The Odyssey, Penelope was to ward off the hoard of
greedy vultures—called suitors—who wined and dined in her house at her expense, while picking at her husband’s remains. Penelope is therefore synonymous with the faithful wife.

101. Well Odysseus has at long last returned to Ithaca! To New York—the 11th state! After all these years—20 centuries! To reclaim his beloved Penelope—the Statue of Liberty! And to cast out the swine and vermin that have collected in his vineyard! (It paints an interesting scenario at least, as I’m referring to Christ.) And, as he returns in his 21st year (century), his reconciliation to Penelope becomes a second or spiritual marriage (21) or, second honeymoon (22). As exemplified by the numbers 20 + 02, or 20 years reciprocally which, add up to 22. (See below.)

102. Thus it’s significant that after I developed the idea, I had several dreams about going to New York City. Some were like an all out war, where I found myself up against an evil hoard. Remember the movie, The Warriors? Was I there to clean house? And an onslaught ensued—it was really gory—and none could prevail against me! Sound like Odysseus’ homecoming? While in chapter 11, although based more on The Odyssey in general, I recount my own story.

103. Penelope also portrays androgyny, the joining of the masculine aspect (10) with the feminine aspect (01) in marriage (11): 10 + 01 = 11. Which are the two sides of the human brain, the left side which is rational, and the right which is intuitive, that come together as a whole. As exemplified by the number 10 which, when read in English, a language based on the rational sense, that reads from left to right, it would read as “10” (or, height of man’s objectivity). When read in Hebrew, a language based on the intuitive sense, that reads from right to left, it would read as “01.” This is illustrated further in chapter 8.

104. Hence it took Odysseus 10 years to establish his objective: to win the Trojan War. And as he travels from Greece to Asia Minor, from west to east (left to right), the number 10 would read as “10.” As it took another 10 years to get home, from east to west (right to left), it would read as “01.” When added, 10 + 01, you get 11. (He headed home in his 11th year.) Similarly, the number 11 portrays the Two Witnesses, related in Revelation 11. These are the two candlesticks, which clearly alludes to the number 11.

105. This is further illustrated by the thought stream. When one is objective to one’s thoughts (objectivity), it would be as if standing on the bank of a stream watching the water flow by: i.e., the number 10. When one is subject to or caught up in one’s thoughts (subjectivity), it would be as if standing in the middle of or floating downstream: i.e., the number 01. Thus by constructing a reservoir, which conveys the masculine or form (10), and filling it with water, the feminine or essence (01), you have Aquarius—The Water Bearer, the 11th sign of the zodiac. Which gives you a place to swim or bathe, with its reference to baptism: and introduces Pisces—The Fish, the 12th sign. And
here I used to own a freshwater aquarium that represents something similar. It signifies the woman’s intellect, as detailed in Joyce (10), although the number 101 corresponds more to Cindy (3).

106. Thus it’s interesting how Penelope sounds like Peneus, the river god and father of Daphne (1). Perhaps Peneus signifies the number 10 or, 10 cents, which is of the understanding, as a river signifies. To which the addition of one penny, short for Penelope, adds up to 11 cents. And so signifies the reciprocation or completion of the understanding, with respect to Daphne. This can be seen in that Penelope is musically the same as Sybil (4): that part of a woman—her will—that looks the man in the face. While Penelope herself has the most profound look, who acknowledges her husband or masculine side, to which implicit consent is implied. Of the fourteen Gerarai Penelope has the most profound look, with Sybil a close second.

“Herd the Cows”

12. Judith

107. Judith is the feminine of Judah, the 4th son of Jacob and father to the tribe of Judah, from which the Jewish Nation sprang. Similarly, the Virgin Mary was a Jewess, and corresponds to Sybil or, the 4th. Essentially the reciprocal of Sybil, Judith is more the intellectual, as the number 40 signifies: compared to 04 . . . .“474.” When added, 40 + 04, you get 44, in accord with Jennifer (2), the man’s wife or will.

108. Judith signifies The Advent of the New Church, as portrayed in Revelation 12: “And there appeared a great wonder in heaven, a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.” (verse 1). Here, the New Church has manifested itself in heaven and is about to become manifest on the earth: signified by the moon under her feet. The two coincide, for a church in heaven can’t exist unless a church on earth exists. (I give the account of my own experience here in chapter 6.) And, being clothed with the sun, signifies the quality of love, of this church to The Lord. With the crown of 12 stars, signifying the wisdom and intelligence—of the understanding—associated with it. (And here 12 is harmonically the same as the number 5, the bridegroom or understanding.) This is thoroughly detailed in Swedenborg’s, Apocalypse Revealed.

109. “And she being with child cried, travailling in birth, and pained to bring forth.” (verse 2). Swedenborg explains the birth of a child signifies the new doctrine, which is about to be brought forth. While the difficulty experienced, is due to its reception by those affiliated with the dragon (verses 3-4).
Something similar is signified by Rachel (14), who went into hard labor and died, while giving birth to Benjamin, the 12th son: while journeying from Bethel, to a little way before Ephrath (Bethlehem). (Genesis 35:16-20). Similarly, the Virgin Mary gave birth to Jesus in Bethlehem.  

110. “And she brought forth a man child, who was to rule all nations with a rod of iron.” (verse 5). And, while this seems applicable to the Virgin Mary, and to some extent, it foretells of the church which is yet to come. Similarly, this is the sort of experience that happened to me, as I relate in the next chapter. And although I’m not a woman, it’s to be viewed this way, for it portrays the Church of Man, often seen as a woman before God: “And I John saw the Holy City, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.” (Revelation 21:2). Swedenborg too had a similar experience, as he relates in The Apocalypse Revealed.

111. Thus Dionysus (hence the name Dennis) was named for the divine nurses (Dio/nysus) who cared for him as a little boy. And when thinking of divine nurses, it brings to mind holy hospital, which is another name for church. Dionysus is thus viewed correspondently with The Church. After determining Judith’s name, I recalled the dream I had the night of the rebirth experience: of going to my cousin Judy’s house in Fortuna, California. While my cousin has recently remarried (in 1988), and her husband’s name was Ben, which is short for Benjamin, the 12th son!  

112. One way to portray the above relationship between Judith and Rachel is to multiply the number 12 by itself (12 x 12). The number you come up with, 144, corresponds to Sybil (4) and, the Virgin Mary. It’s also the correspondence of Rachel (14) to Sybil (4) or, 14: 4. Similarly, it portrays Revelation 14: the 144 thousand standing on Mount Zion in verse 1, and the undefiled virgins in verse 4—i.e., chapter 14, verse 4. While here, a virgin signifies someone who hasn’t defiled the truth, hence the articles of faith of the New Church. And it follows they haven’t defiled themselves with women, for a woman, in the spiritual sense, signifies The Church or, its opposite, The Whore. (Please see Sybil.)

113. A number that typifies Judith most is 2112: in accord with Karen (7), the bride unveiled (i.e., Revelation 21), and Judith (12), the advent of the New Church (i.e., Revelation 12). And so shows Karen is the true bride—the understanding thereof—and directly corresponds to Judith, the New Church. It also portrays the twelve gates of the New Jerusalem in Revelation 21:12.

114. As I already said, the seventh church will be instituted in the year 2010 (23 years after 1987). Which is partly illustrated by taking the number 2010, and adding the number 0102—its reciprocal. And so signifies the joining of the masculine and the feminine qualities, in marriage (see Penelope), resulting with 2112. The year 2010 also occurs in the 21st century, in accord with Revelation 21. (See chapter 6.) I have other examples that correlate here, but I won’t be relating them now.
13. Leah

115. Leah was the sister of Rachel, the two daughters of Laban, and two wives of Jacob. Leah was the oldest, and through the deceit of Laban, was sent into Jacob’s tent on his wedding night. Jacob was supposed to marry Rachel, who he loved and served Laban seven years for (i.e., work). What Leah signifies is the woman manifest in the man, as she resides within. Which is actually the man himself, in his ultimate relating with her. What will be illustrated as follows:

116. Basically there are four elements that go into the celestial marriage, the highest aspect of marriage (as I mention in chapters 6, 7 and 12). These are: the joining of two minds, reciprocally, signified by Penelope (11); the birth of a child, or doctrine, that attests to the consummation of marriage, signified by Judith (12); the woman manifest in the man, or his ultimate relating with his wife, signified by Leah (13); and the man manifest in the woman, or her ultimate relating with her husband, signified by Rachel (14).

117. This also compares to the construction of a house—which, is synonymous with building a church. Penelope signifies the procurement of the courtyard or grounds, including the foundation: as secured by the Two Witnesses in Revelation 11 (comparable to Odysseus’ wanderings). Judith signifies the construction of the house, or its exteriors, as it rests on the foundation—i.e., The Church. Leah signifies the house as to its interiors, central to the living room area: Leah was the tender eyed one. Rachel signifies the comings and goings into the bedroom, or its interiors: she was renowned for her beauty and was the beloved of Jacob.

118. As for Leah and Rachel, I’m suggesting beauty is an interior quality. And with the bedroom being the most interior part of a house, as privacy dictates, it corresponds most to Rachel. While it could be said Leah had bedroom eyes, which represents the draw the woman has on the man, as she leads him into the bedroom—where Rachel resides. (Rachel was the interior of Leah.)

119. Leah is also the realization of Penelope, who signifies implicit consent. Leah becomes the full realization of this, as well as a state of its exploration, and is synonymous with assured faith. It’s similar to what transpires in Revelation 13, involving the beast out of the sea and the false prophet, who perform a thorough examination—and try the New Church—as to its tenets of faith and doctrine, otherwise known as persecution.

120. A number that best exemplifies Leah is 55: it reflects the full realization of the husband (5), in conjunction with his wife Penelope (11), and is the
multiplication of 5 x 11. It’s further illustrated when multiplying 5 by itself (5 x 5). What you come up with is 25, Penelope’s number which, when multiplied by 5 again (5 x 5 x 5), becomes 125, Leah’s number. Thus showing Penelope fully realized—and, the woman manifest in the man.

“Milk the Goats”

14. Rachel

121. Rachel was the younger sister of Leah, the two wives of Jacob and daughters of Laban. As we know, Rachel was Jacob’s beloved (Genesis 29: 15-28), and they were to marry after Jacob worked for Laban for seven years. Afterwards, Jacob was presented with Leah instead of Rachel on his wedding night. This was accomplished through Laban’s deceit, which Jacob didn’t find out until the next morning. As Laban put it, it was improper to give the younger before the firstborn in his country and, that Jacob needed to fulfill a week with Leah first, before he would give him Rachel to wife. And he would have to serve an additional seven years to account for Leah. Needless to say Jacob served Laban for fourteen years altogether—but, mostly for Rachel’s sake, for she was who he truly loved.

122. Hence the number 14 corresponds to Rachel. It’s also a number which joins the man’s intellect (1) to the woman’s will (4), the two strengths of the couple that become united in true love—as Rachel signifies. The number 56 is also Rachel’s number and suggests something similar: the joining of the bridegroom (5), with the bride (6) and, finally in marriage (7)—as the number 567 depicts (Karen’s number). Who then go on to the honeymoon (8), as the number 5678 depicts (as well as 78).

123. While the numbers 15 and 46 also correspond, and signify the man in relation to his father (15), and the woman in relation to her mother (46)—which, when minimized, portray the man’s father (1) and the woman’s mother (4). And here, the numbers 1 and 4 combine to form Rachel (14). The same holds true for the numbers 51 and 64, the reciprocals of 15 and 46 which, when minimized, become 9 and 8. And when combined, they form 98, which is also Rachel’s number.

124. As I said in Leah, Rachel is the man manifest in the woman, which is the woman herself in celestial marriage. And, as Leah signifies the interior of the house, central to the living room area and leading into the bedroom, Rachel signifies the bedroom itself (its interiors), as it extends into all parts of the house. Rachel is therefore set in charge of what is conjugal in the relationship. Which seems fitting for the man should work in concert with the woman’s con-
sent (or will), and await the times when she’s most in heat (estrus) and willing to receive him. (And here, love corresponds to heat, as light corresponds to truth.) And as the woman has to bear the children, it seems fitting that they be conceived in a state conducive of her inmost affection. (The children would then be wanted.) One thing that brings this into focus, is the Virgin Mary was 14 years old when she conceived Jesus! (in accord with Rachel).

“Let the Horses in”

43. The Israelite Church – 12

125. Having established the ultimate in the celestial husband (13) and the ultimate in the celestial wife (14), this is taken further with the lineage of Jacob’s children and his four wives. For although he intended to marry Rachel, his first and only true love (14), he was given Leah first (13), and Rachel shortly thereafter:

126. “And it came to pass, that in the morning, behold, it was Leah: and he said to Laban, What is this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me? And Laban said, It must not be so done in our country, to give the younger before the firstborn. Fulfill her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years.

127. And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also. And Laban gave to Rachel his daughter Bilhah his handmaid to be her maid. And he went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years.” (Genesis 29:25-30).

1) Leah Bares Four Sons

128. “And when the Lord saw that Leah was hated, he opened her womb: but Rachel was barren. And Leah conceived, and bare a son, and she called his name Reuben: for she said, Surely the Lord hath looked upon my affliction; now therefore my husband will love me. And she conceived again, and bare a son; and said, Because the Lord hath heard I was hated, he hath therefore given me this son also: and she called his name Simeon.

129. And she conceived again, and bare a son; and said, Now this time will my husband be joined unto me, because I have born him three sons: therefore was his name called Levi. And she conceived again, and bare a son:
and she said, Now will I praise the Lord: therefore she called his name Judah; and left bearing.” (Genesis 29:31-35).

130. Thus in terms of his first four sons, Leah becomes his first wife (1). While it follows that Rachel be his second wife (2), and yet, she is barren:

2) Bilhah Bears Two Sons

131. “And when Rachel saw that she bare Jacob no children, Rachel envied her sister; and said unto Jacob, Give me children, or else I die. And Jacob’s anger was kindled against Rachel: and he said, Am I in God’s stead, who hath withheld from thee the fruit of the womb?

132. And she said, Behold my maid Bilhah, go in unto her; and she shall bear upon my knees, that I may also have children by her. And she gave him Bilhah her handmaid to wife: and Jacob went in unto her. And Bilhah conceived, and bare Jacob a son. And Rachel said, God hath judged me, and hath also heard my voice, and hath given me a son: therefore called she his name Dan.

133. And Bilhah Rachel’s maid conceived again, and bare Jacob a second son. And Rachel said, With great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name Naphtali.” (Genesis 30:1-8).

134. Therefore Jacob’s fifth and sixth sons were born by proxy of Rachel’s maid, Bilhah, and Bilhah becomes his second wife (2). By which Rachel, his first and true love (14), lowers herself in order to come to terms with him. As portrayed by his fifth and sixth sons, which signify the bridegroom (5), and the bride (6), the number 56 corresponding to Rachel and true love as well. Yet Rachel is still barren:

3) Zilpah Bears Two Sons

135. “When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife. And Zilpah Leah’s maid bare Jacob a son. And Leah said, A troop cometh: and she called his name Gad. And Zilpah Leah’s maid bare Jacob a second son. And Leah said, Happy am I, for the daughters will call me blessed: and she called his name Asher.” (Genesis 30:9-13).

136. Thus Jacob’s seventh and eighth sons were born by proxy of Leah’s maid, Zilpah, and Zilpah becomes his third wife (3). Whereby Leah the hated and, persecuted one, ascends to meet him at his level: the number 1-2-3. And so portrayed by his seventh and eighth sons, which signify the marriage (7), and the honeymoon (8).
Leah Bears More Children

137. Yet Rachel is still barren, giving Leah the opportunity to bare Jacob a ninth son, Issachar (her fifth), and a tenth son, Zebulun (her sixth), and finally his first and only daughter, Dinah (01). (Genesis 30:14-21). While it’s funny how the bridegroom (5), the bride (6), the marriage (7) and honeymoon (8), all occur during the period Leah is not actively bearing children, between the births of Judah (4) and Issachar (9). And so corresponds to the number 49 and, the name Dennis).

138. And, where Leah signifies the completion of the woman in the man or, the man himself (Jacob), it follows she should give rise to Jacob’s ninth and tenth sons, which portray the true relationship (9) and, the height of man as man (10). And goes on to be completed by that which is feminine and reciprocative (11). Hence Dinah is Jacob’s first daughter (01) and, being the eleventh child, signifies the joining of these two minds (10 + 01 = 11). Dinah is also Leah’s seventh child, signifying the marriage itself, reiterating the marriage of both minds specifically.

4) Rachel Bears Two Sons

139. “And God remembered Rachel, and God hearkened to her, and opened her womb. And she conceived, and bare a son; and said, God hath taken away my reproach: And she called his name Joseph; and said, The Lord shall add to me another son.” (Genesis 30:22-24).

140. Finally Rachel conceives and bares Jacob’s eleventh son, Joseph, and becomes his fourth wife in succession. And, while it may seem unfair, for she truly was the chosen one, it coincides with the idea that the man’s intellect or father (1), falls in love with the woman’s will or mother (4) which, is what Rachel represents (14). And here the four wives are actually the four degrees of femininity of which Rachel is the only one truly feminine. She later bares Jacob’s twelfth son, Benjamin, before dying in the wilderness:

141. “And they journeyed from Bethel; and there was but a little way to come to Ephrath: and Rachel travailed, and she had hard labour. And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; thou shalt have this son also. And it came to pass, as her soul was in departing, (for she died) that she called his name Benoni: but his father called him Benjamin. And Rachel died, and was buried in the way to Ephrath, which is Bethlehem. And Jacob set a pillar upon her grave: that is the pillar of Rachel’s grave unto this day.” (Genesis 35:16-20).

142. Sound similar to the birth of Jesus? (Luke 2:1-14). And how about Revelation 12? Anyway, in terms of the children, Rachel was the fourth wife in succession to Leah (1), Bihah (2) and Zilpah (3). While here is the reference to Revelation 12:
12) A Woman Clothed with the Sun

143. “And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: And she being with child cried, travailing in birth, and pained to be delivered. And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.” (Revelation 12:1-5).

Jacob Adopts Ephraim and Manasseh

144. Yet Benjamin was only the 12th son, and to further the idea of the base fourteen system, it seems fitting that Jacob adopt Joseph’s two sons, Manasseh and Ephraim, hence the 13th and 14th sons. And here, Jacob stipulates his choice of Ephraim the younger (14), over Manasseh the older (13), reiterating his choice of Rachel over Leah. (Genesis 48:5-20). Whereby the masculine (1) is completed with the feminine (4), through Rachel (14), and the cycle begins anew, thus giving rise to the 15th aspect: the proper understanding of the feminine by the masculine. Meaning, the feminine becomes animated through the masculine. And, much in the way Eve was born of Adam, and in effect became his daughter, Dinah, the only begotten daughter of Jacob and, the 15th child (in relation to his sons), represents something similar—the next generation.

Rachel is the Woman Herself – 43

145. And in this way the numbers 1, 15 and 29 all correspond to Daphne (1), as does the number 43 which, is the woman herself: signifying the woman’s mother (4) in accord with the woman’s father (3). And, much in the way Daphne (43) was the beloved of Apollo, who was withheld from Apollo’s embrace, Rachel was the beloved of Jacob, and withheld from Jacob’s embrace, initially at least. Whereby Rachel is also the woman herself and corresponds to the number 43. (Her actual numbers are 14, 28 and 42.)

146. So is it any wonder there were 42 generations from Abraham to the birth of Christ? (Matthew 1:1-17). Meaning, we are all born of the 43rd generation or, the generation following Christ. Although I should preface this, and say if you go back and count the number of generations in Matthew, there are only 41 (including Christ). However, since it doesn’t specifically say 42, but rather three successive groups of fourteen, where the first two include
King David, you have to wonder if it wasn’t done deliberately. If so, and this was the writer’s intent, it means the generation following Christ is the 42nd.

147. Does that completely nullify the idea then? No, in fact it only strengthens it if you understand what happened. And brings up what I relate in Sybil (4) regarding the New Church in Revelation 12: that appears in the 43rd month, following the 42 months of prophecy by the Two Witnesses in Revelation 11. And so represents Christ’s second coming, to which both numbers 12 and 43 apply. While according to Swedenborg, this occurred in the year 1757, at the time of the Last Judgment, roughly in accord with the Age of Enlightenment. He also says the number 42 signifies the end of an era or age and, oddly enough, blasphemy, in accord with Revelation 13 and 17.

148. Thus where the book of Revelation refers to The Reformation as the great red dragon, and the Roman Catholic religion as Babylon the great whore, as Swedenborg explains, it makes perfect sense. For neither were the True Church. And so coincides with the notion that this was the 42nd generation and, that all blasphemies (in Revelation) were committed by them. In which case anything that came afterwards becomes the 43rd generation. Again, in accord with the Swedenborg Church, and roughly the Age of Enlightenment. Also, as I mention in chapter 17, I instinctively started the fourteen Gerarai, beginning with Daphne, with the number 43. And had worked with it exclusively (the numbers 43-56), before I was familiar with the base fourteen system and its reference to the New Church—of Today—which it clearly alludes to! (It represents the same idea.)

Jacob is the Man Himself – 12

149. And what of Jacob, who was born of the Father (Abraham), through The Son (Isaac), and the Holy Ghost? (after his name is changed to Israel). And, in the way Rachel becomes the woman herself (43), Jacob becomes the man himself (12): the man’s father (1) in accord with the man’s mother (2). And, as both correspond to the New Church, it’s quite a marvel. Thus it’s curious how the Christian Church (4), in accord with the Israelite Church (3), correspond to the woman herself (43) and, to the bride to be (34). See the connection to the Virgin Mary? Similarly, the Church of Adam (1) and the Church of Noah (2) correspond to the man himself (12).

150. Then there’s the relationship between Judah the 4th son and Levi the 3rd son, which signify the Jewish Church (43) after its release from Babylon. Which has since been called the Jewish State (4) and ruled over by the high priest or descendents of Levi (3). Prior to that there was a similar relationship between the kingdoms of Israel (3) and Judah (4), which coexisted together (34). And, much as Jerusalem was built by and is called the City of David, it portrays the Israelite Church (3), looking towards the Christian Church (4), hence the bride to be (34). It’s therefore fitting that Christ be called the Root of
David, which is the Christian Church (4), looking back at the Israelite Church (3), hence the woman herself (43) or, the Virgin Mary.

The numbers 12→(3) and 43→(2)

151. Having established the order of the four wives, and four degrees of femininity, it brings up the numbers 123 and 432. As I said, Leah (1), the hated one, ascends to meet her husband at his level, through her maid Zilpah (3), to which the number 123 applies: from Leah (1) to Bilhah (2) to Zilpah (3). Similarly, Rachel (4), Jacob’s beloved, lowers herself through her maid Bilhah (2), to which the number 432 applies: from Rachel (4) to Zilpah (3) to Bilhah (2).

152. Hence Jacob (12), by proxy of Zilpah (3), ascends to assume the woman’s father (3), while Rachel (43), by proxy of Bilhah (2), descends to assume the man’s mother (2). To which the numbers 32 and 23 apply: i.e., Jacob looking to Rachel (32), and Rachel looking to Jacob (23). And, as I mention in Sybil (4) and Jennifer (2), they signify the celestial marriage (32). Thus when adding its two reciprocals, 32 + 23 (320 + 023), you get 343—which, is 7 x 7 x 7, and signifies the marriage itself (7).

Roy Masters and Joseph Campbell – 123 / 432

153. Curiously, the numbers 123 and 432 portray the Two Witnesses outlined in chapter 6: which are Roy Masters and Joseph Campbell. As I said, these were the two most influential spiritual leaders of the 20th century, in terms of The Church. And here the acronym ROY portrays the first three colors of the sun, red (1), orange (2) and yellow (3), hence the number 123. While the number 432, a popular theme of Joseph Campbell, of which he’s renowned, describes the rhythm of the universe. While it’s curious how Roy Masters’ first name was Reuben (before he changed it), hence the first son of Leah (10). And, as Joseph was the first son of Rachel (01), together they portray this joining of two minds (10 + 01 = 11), hence the two witnesses. Also, in relation to Dinah and Joseph, the 11th and 12th children, the numbers 123 and 432 correspond to the numbers 11 and 12, respectively. Need I say more?

The Advent of the New Church

154. Having fully elaborated on the woman’s will, and drawn the correlation to The Church, it’s time to expand things further. And although the fourteen Gerarai weren’t developed until after the experience related in the next chapter, it seems fitting that it begin with the Gerarai in mind. I’m referring to The Advent of the New Church, and the Gerarai best exemplify what it means.
In The Spirit

1. On the night of March 2nd, 1987, I had a very unusual experience. As I lay asleep, I was roused to consciousness, to find myself awake, but not in my material body. I possessed my full faculty to think, but found myself in my spiritual body instead: I was In the Spirit (similar to what St. John’s says in Revelation 1:10).

2. I awoke to find myself standing aboard an ancient Greek sailing vessel, most probably Greek, tossing and rolling amidst the open sea. The ship was wrought of solid gold throughout, and had a huge rectangular sail, fully spread over a single mast. I stood on the deck for a moment, and peered across the open sea, as the ship sailed into the night.

3. And I remember going down below, to find myself among several men, walking about in their white underwear, in what appeared to be a locker room. I don’t recall what happened next, but I either fell back asleep or woke up immediately afterwards (in my material body). I was staying with my mother at her house at the time, in Santa Rosa, California. It was also the first time I experienced being aboard a ship in my dreams.

The Russian River

4. Yet a more significant experience happened only two nights later, on March 4th. I had driven my truck from my mother’s house, up Highway 101, to a place north of Cloverdale. I pulled off the highway and found a place to park, right alongside the Russian River (which runs from Mendocino County, near Ukiah, south towards Santa Rosa, and out to the Pacific Ocean).

5. I had been living with my mother for about six weeks, and going through one of the most troubled periods of my life. I had no place else to stay, and had reached a complete state of decline: my whole personal life had collapsed in on me. The fact that I was staying with her severely compounded the situation, as I’d always had problems with her. We weren’t relating well at all, as I sank lower and lower into the depths of despair. In fact it was so bad that all I could think about was dying: it was the sole thing on my mind and I was hoping I would just go to sleep and not wake up again.
6. So I went to bed that night in the front of my truck, and fell asleep on the front seat. After a couple of hours I began having a disturbing dream: about three race cars—a red one, a white one, and a blue one—all racing around a race track and running into each other, before bouncing off and running into each other again. This happened several times before I awoke.

7. When I awoke, I looked up and saw a vision of a man, wearing a *white robe*. And as I peered up he came into such a view, that I found myself looking underneath his gown—at his testicles coming into full view! Mind you I was wide awake! For some reason it reminded me of my father, who had died a little over a year earlier. Perhaps because of a similar experience I had when I was a boy about ten: I remember seeing my father in a similar fashion when he was sitting on the couch and wearing only a bathrobe.

**A Newborn Baby**

8. I fell back asleep shortly after this while laying on my back. I was only asleep a short while when I re-awoke to this incredible screeching noise—wailing in my ears! And I opened my eyes to the sight of this newborn baby, which completely filled my vision before me! (I lay on my back looking up at the ceiling of the cab.) Again I was wide awake! It was a breathtaking sight to behold, and when this child cried, he cried in such a demanding way (it was a boy and he cried about ten times), letting the whole world know he had just been delivered and required immediate attention. I soon became uncomfortable, due to the immediacy of the moment, and desired that the child be removed, for fear I would cause it harm. I kind of backed away, as I lay there crouched in the front seat, and the child was removed, and taken up into heaven.

9. I lay there for a moment, as my mind was struck with wonder. And I heard a song from up above. It was faint and barely audible but still discernable. It was the song, *The Age of Aquarius*, by the popular musical group, *The Fifth Dimension*. I know they say we’re living in the Aquarian Age, but I’m still not sure what that means? And for another moment I lapsed into a state of unconsciousness. When I re-awoke, there was a vision of a cross, held suspended in the middle of the sky and arrayed in a very special way (as portrayed in the next chapter).

10. Once again I fell asleep, and when I awoke I saw another vision. I was half asleep and it was unclear, but it was the face of a man. It reminded me of George Washington. I immediately fell back asleep and had another dream. I dreamt I was going to my cousin Judy’s house in Fortuna, California (about 200 miles north of Cloverdale on Highway 101), which obviously correlates with Judith (12) of *Gerarai* and, the New Church. (While Fortuna was a Roman fertility goddess, and later the goddess of chance; compare the *wheel of fortune.*) And I dreamt I was playing Chinese checkers with her
children, a game played with colored marbles and a round game board, within a colored hexagram or six sided star. Which obviously correlates with the symbolism on the front cover and, the color wheel (and loosely coincides with the Seal of God, portrayed in the next chapter).

11. I awoke once more and had a final vision. I opened my eyes and there it was, Humboldt State University, of Arcata, California. It was clear and distinct and looked just as it did when I drove by a few months earlier. And there was a voice, which resounded, Wilmaton University! It was clearly unusual, but I understood what it meant: it ties in my stepmother, whose name is Wilma—she is/was a professor there—with my father, whose last name is Hamilton. And when joined you get, Wilmaton. And no, George Washington didn’t cross the Delaware River at Wilmington (as I suspected he did). I have a better idea about this in the next chapter, regarding the Masonic Connection. I was also working with my visualization technique earlier, and wondering what college I might address in my mind, to channel my spiritual energy there. I was living in Santa Rosa at the time, and considered Santa Rosa Junior College, but it didn’t seem suitable. So I left it as an open question, while Humboldt State didn’t even occur to me. But when I had this vision, I knew it was the fulfillment of that.

The Anthesteria

12. That which makes these experiences even more unusual are the dates they occurred: March 2nd to the 4th. For these are the proximate dates of the ancient Greek festival of Dionysia (among other festivals by this name), held in honor of Dionysus, god of wine and ecstasy. This particular festival was called the Anthesteria, and/or Lenea, and centered about the sanctuary of Dionysus, whose shrine was opened only one day in the year. Its dates were from the 11th to the 13th of Anthesterion or, about March 2nd to the 4th. It was also attended by the fourteen Gerarai! While at the time I had no knowledge of Dionysus, nor of this festival held in his honor. It’s equally interesting that my name, Dennis, comes from Dionysus, something I also found out later. (It also means, discerner of excellence.)

13. Dionysus was also called the god of confrontation, and was known for his many epiphanies: he had more epiphanies and manifestations than any other god. One epiphany of particular interest occurred during the Anthesteria, when he sailed across the Aegean Sea in his black ship: from the coast of Asia Minor (Turkey) to the mainland of Greek, before appearing in Athens—with his ship on wheels. Similar to a pickup truck? I’ve seen depictions of Greek art with Dionysus aboard his ship, and there’s a remarkable similarity to his ship, and the ancient sailing vessel in my dream. The only significant difference was the color; his was black, while the ship I was aboard was wrought of gold.
**14.** Dionysus was also called the *twice-born* god, and his advent (rebirth) was often celebrated by placing a newborn baby in a cradle (winnowing basket?), and having him roused from his slumber by attendant female nurses. It usually occurred during the winter, and these nurses were the Maenads (and/or *Gerarai*), the attendant followers of the god. Strikingly enough, it compares with my rebirth experience in the front of my pickup truck.

**15.** I might add that when Dionysus was first born, he was born at the destruction of his mother, Semele, a mortal and a virgin, who had conceived him by Zeus. She was destroyed, when she mistook the treachery of Hera—the ever-jealous and vengeful wife of Zeus—for friendly counsel. Hera persuaded Semele to ask Zeus to reveal himself to her, “in all his glory,” as he did with Hera herself. Consequently Zeus revealed himself to Semele, as thunder and lightning, and she was incinerated to ashes. All that was left was the six month old fetus (six weeks?), which Zeus, through the skill of Hermes, sewed into his thigh—to further the gestation period. Dionysus was thus born a second time by his father Zeus. And so correlates with the vision of the man I had prior to the rebirth experience: whose testicles came into view and had reminded me of my father, suggesting I was born a second time by my father as well: either my earthly or, *heavenly father.*

**The Titans**

**16.** Yet another element which adds to this, occurred only a month after these experiences. And though it was stark and very unpleasant, it coincides with what happened shortly after Dionysus’ birth. When the Titans, or gods of the *old order*, not unlike the establishment, were set on murdering him (upon Hera’s instigation). And in his attempts to evade them, he went through several transformations. When they finally caught up with him, in the form of a bull, they tore him to pieces and boiled his flesh, and began eating him. But where his blood fell to the ground a pomegranate tree sprouted, a symbol of fertility, and he was later restored by his grandmother Rhea.

**17.** After the rebirth experience, I was amazed that it happened, and it occurred to me how similar it was to Revelation 12: where the *woman* gives birth to the child and flees into the wilderness (verses 5-6). And I sensed it somehow applied to me, specifically, and instinctively drew the correlation to the New Church. This was before I was familiar with Swedenborg’s *Apocalypse Revealed*, although I’d already procured a copy, and before I was familiar with Dionysus. While in the same chapter it speaks of the war that ensues with Michael, and the Devil who gets cast out of heaven (verses 7-9) and persecutes the woman (verses 12-13). And I drew up a symbol signifying this—two triangles hung on a cross, at first a hexagram, before being *separated*—and illustrated it in my mind, and tried to prepare for what seemed imminent. I don’t know how accurate it was, but it proved to be effective.
18. I developed it towards the end of March and soon began having activity in my dreams. It all came to a head on April 1st, when I had a dream about a fallen spirit: although he approached me as a friend, I sensed something very profane. He was full of lust, and it reminded me of burning flesh—from the inside. And I sensed something bad was going to happen, and became very distressed: “And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child” (Revelation 12:13).

And I drove my truck up to the Russian River that day, close to where I had the rebirth experience, and tried to reconcile myself. But this spirit had so much influence over me, more of a close proximity, that I couldn’t help but see through his eyes. And when I looked at the woods across the river, something which was of nature, that I used to hold in high esteem, it was like it was on fire—and reminded me of excrement! Nor could I bear to look at it, for it felt like I was on fire, from the inside.

The Smith River

19. I was still living with my mother at the time, and it was only getting worse. And I began to think I was the Devil and, that I was utterly condemned. It was a dreadful thought, and I decided it was no longer safe to stay at my mother’s and drove to the Siskiyou Mountains near the Oregon border: “And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place . . .” (Revelation 12:14). This was on April 4th, and I found my way to a small valley along the Smith River, where I had stopped before; and I pulled off the highway and decided to stay there awhile.

20. All the way on the drive up I was distraught, feeling a sense of impending doom. Hearing what sounded like thunder, it was self-induced, and watching bugs smack into the windshield, I couldn’t tell what was real. By the time I got there, in mid-afternoon, and while driving up the road, I could feel the walls crashing down! And when I got out to look around, there were voices, and thunderings, amplified by the river crashing over the rocks, and bees flying around—straight at me—and I couldn’t tell if they were real. The valley itself appeared like a large amphitheater or arena, and I began to envision cannibals (later wolves) along the mountain tops: it seemed like that kind of affair. Which brings up the Titans, who tore Dionysus to pieces and ate him! How uncanny!

21. Like Dionysus I combated these forces, attempting to prolong what seemed imminent, by going through several transformations. (I portrayed myself as different characterizations, most of them deadly.) And like the Titans, these spirits threatened to suspend me in midair, and tear me to pieces—literally! That is, if I didn’t first try and drown myself in the Smith River: “And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.” (Revelation 12:15). I finally
suckmmed early that evening, when I was overwhelmed by falsities (what a flood signifies), and my atrocities began to outweigh theirs. All I had left was a blind rage, like a bull!—which, was Dionysus’ last transformation. (I speak of the bull’s significance in chapter 12, regarding the Minotaur.)

22. I also conceived the idea that my flesh would be consumed, while only my heart would remain, and carried off to Wolf Creek, Oregon, where I would be restored. (Wolf Creek is about 22 miles north of Grants Pass, and relates to the cannibals turning into wolves. While I was really scared, and it was more of a wish.) It’s unusual because in the myth of Zagreus, an earlier version of Dionysus, the Titans tore Zagreus to pieces and ate his flesh raw (not boiled), before the goddess Athena stepped in and rescued his heart, and later restored him (instead of Rhea). It also correlates with King Lycurgus and the wolves, in chapter 13.

23. And though these things didn’t happen in the flesh, it amounted to the same thing, for I was effectively murdered—in the spirit (giving more credence to Greek myth or mythology in general). Indeed it was the worst day of my life! And I stayed there that night, while the phantoms flitted in and around me. Come morning I managed to pick up the pieces and drove the 50 miles to Grants Pass, and asked the Mental Health people to commit me—to the mental hospital. Fortunately it didn’t work out that way! Thus it’s interesting how it became my 12th residence, where I stayed the next five months and began to recover; the number 12 representing the New Church: “... where she is nourished for a time, and times, and half a time, from the face of the serpent.” (Revelation 12:14).

24. I later returned to the same valley, in December 1988, and camped out for the next month. And having a different perspective, and better understanding of what I was doing, I challenged these spirits (more the trauma it represented) and waged war with them: and kicked their butts!

The New Order

25. As a result of the rebirth experience, which signifies the birth of New Doctrine (something I wasn’t formally aware of), I felt I was the one responsible for instituting a new order—or law. This is what I was envisioning in my mind before it all backfired. And, as Dionysus was born prematurely—initially—meaning he didn’t fully understand the nature of his purpose, in part because he was only half-god, he was torn to pieces after his second birth. Indeed, the same thing could be said about me. And, as I explain in chapter 12, a bull signifies false doctrine.

26. Yet as Dionysus was later restored by Rhea, or Mother Nature, he was born a third time from the wisdom of the earth. Thus given the opportunity to camp out over the next two years, typically in the woods, and on five different occasions (a month or so each time), I was allowed to commune with
Mother Nature. This is effectively how I was restored: “And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood, which the dragon cast out of his mouth.” (Revelation 12:16). And suggests: being grounded in one’s wisdom.

27. It’s also significant that up until February 1989, I hadn’t maintained my own residence, paid rent, etc., for I had been out of work since January 1987. But after I moved back to Southern Oregon from Santa Rosa, I found a job (see chapter 12) and decided it was time to find a place to live: I had camped out along the Smith River above, and along the Rogue River west of Grants Pass. And I had the funniest dream the night I moved in, about American Indians, who I’d given little thought to over recent months: then suddenly, without warning, they were on the warpath, and in a loud din their whole party sped off on horseback—to raid Roy Masters! (It’s funny Roy Masters had been out of the picture too.) This is further illustrated in chapter 9. While I later recalled what the American Indian signifies: the wisdom of the earth.

Flight to Egypt

28. “And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.” (Matthew 2:13). Now this is most unusual, for after driving to Grants Pass above, and asking to be committed to the hospital, the first thing they did was check me into the Egyptian Motel. Wow! Another coincidence? Not to mention the fact that Grants Pass is located in Josephine County of all places! (Josephine being the feminine of Joseph). While it’s funny how I didn’t even make the connection until well after mentioning the verse below:

29. “Then Herod [Hera], when he saw that he was mocked of the wise men, was exceeding wroth [the wrath of Hera?], and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.” (Matthew 2:16) . . . Yet all who die as little children (regarding instances of infanticide in both Dionysus and Jesus myths; Moses too) are received as such into heaven, to serve as correspondences to that which is about to become manifest: the New Church.
6. Symbols

The Seal of God / Holy Matrimony

1. Detailed in this chapter are many of the symbols developed in accord with the New Church. With the symbol above, perhaps the most important, signifying *The Advent of the New Church*. (See below.)

2. Like science, the use of numbers—and geometry—are used for verification. That’s what these symbols, with their *inherent symmetry*, serve to do, verify things in the book. While some exemplify the base fourteen system! Furthermore, I am using this chapter to collect the various odds and ends that don’t seem to fit in elsewhere. These will be mentioned throughout. I’ll start by illustrating each symbol and follow with its description:

The Seal of God / Holy Matrimony

3. This symbol (above) coincides most with The Advent of the New Church, and was developed in 1987. It was the first symbol I developed, and is perhaps
the most important. As I said in chapter 5 (n 5), I was living with my mother at the time, and my whole life had fallen apart: I needed to bring it back into perspective. As I tried to reconcile myself to God, I felt I needed something to reflect on, to corral some *spiritual dimensioning* into my life.

4. After I developed it I let it loose in my mind. I closed my eyes and pictured it there, and with only a slight effort it became fully animated: to assume form and structure my psyche within me. And for the next day I felt perfectly *aligned*. I wasn’t expecting this! (I knew it wouldn’t last though, for it felt too mechanical.) This was the same day I told my mother exactly what our problem was, for the first time! (With everything being an emotional issue, she’d get upset at the slightest hint of this, which usually backfired and got me upset, causing something bad to happen, especially at this point.) I discuss this a bit further in the *Masonic Connection* (below).

5. It was also about the time I envisioned the Star of David in my mind (like in the symbol). It was a yellow-orange color, and with nearly a mind of its own it ascended from a place above my chest, to about a foot above my forehead, where it remained a second or two. And I said, “Wait! That’s not me!” And I kind of ducked out sheepishly from underneath. It seemed to suggest I was David, and I couldn’t understand why?

6. Soon afterwards, within a month, I had the rebirth experience. And it was sometime later, a year? when working with the book of Revelation, I realized it might be the Seal of God, portrayed in Revelation 7:2-3. It seemed to meet all the criteria. And, as God’s reconciliation with man is typically portrayed through marriage, it seemed only fitting that I ascribe it to *Holy Matrimony*.

7. As for the shaded area of the cross, I surmised it had something to do with the *womb of the mind*. (I only shaded it later.) Sure enough this was affirmed during the rebirth experience. After closing my eyes in fear (doubt), a black cloud—of evil—arose from my left breast into the sky, in the form of the *left womb*. And it occurred a second time from my right breast, in the form of the *right womb*. This was right before I fell asleep and re-awoke with the baby screeching in my ears!

8. I also considered the above symbol without the bevels on the cross and its point at the bottom. (I equated this with man’s sin.) I surmised this was Christ in *His Perfection*. This is shown on the next page. And, while meditating over the prior month, there appeared to be *a door* in my mind, which opened into the sky. And I watched as all these spheres or orbs glided through—upwards and to the right. And though they were different colors, most were the same color as the star (yellow-orange); while they all had an *oily* appearance. At the time I equated them with souls, ascending to heaven.
9. Which is significant for when I had the vision of the cross in the last chapter, it was configured like this second cross, and was comprised of all these orbs! They all lay prone (like a rectangle) and each was permeated with black (from the black clouds). And I immediately understood what it meant. These were souls who had laid down their lives, and in so doing, drew these evils to themselves. This is illustrated below:
Ascending to Heaven

10. Just prior to the development of the Seal of God, I had an experience where I was taken up into heaven, into a household (February 1987). I was asleep and awoke to find myself in the spirit, suspended in the sky looking at these black stick figures of men—they were supposed to be dead souls. I was doubting my own fate when I was greeted by a man angel, as we sailed into the night sky with him at the lead. We were ordinarily clad as we sailed passed countless stars, and covered a great distance in a short period . . . and on we continued. And I began to think, “Man where are we going? Will we ever stop?” I was starting to get anxious but, the very next moment I was standing on the street in the middle of a neighborhood by myself.

11. It was still quite dark as I looked around at the houses. They were charming little houses, of different colors, mostly white and yellow, and seemed to glow in the dark: from the streetlights? (They were day-glow colors and it seemed more like a fantasy.) I surmised I was in heaven, but wondered if I was where I really belonged. It all happened so abruptly. I then turned to face what looked like my mother’s apartment building and suspected I was at the right place. But I was determined I should have a key to the door and, pulling the keys out of my pocket, I approached. I fumbled around for a moment or two, but to no avail. I just didn’t have the coordination. I was too disoriented.

12. I found myself lying on the ground next to the walkway as a man approached. I reached out my hand and in a muffled cry I asked, “Could you please help me?” (I don’t know if it was the same man I departed with?) Before I knew it I was on a hospital bed and he was wheeling me into the house. He wheeled me through the living room and into the kitchen, and we began to talk, and I soon began to recover my vigor. I was fully conscious now, and I could see, I could hear, I could talk, and I possessed my sense of touch; while everything appeared in three dimensions. Moments later his wife stepped in from the other room (bedroom); both intended for me to stay for they believed I had died. And as I looked over at her to get a closer look, the whole living room became enlivened. Just then I caught a glimpse of the sun through the front window coming up over the mountains. In only an instant I was wide awake, laying on the sofa-bed in the middle of my mother’s living room!

13. This to me was an encouraging sign, for although my life had been in a shambles, I knew there was a better place, and I knew it was still accessible. It seemed to be the fulfillment of something Swedenborg said about a man’s life coming to ruin in the world. That if he were good, God would take him first, before allowing his soul to be destroyed.
**The New Church in Heaven**

14. This prompts the experience I had in the fall of 1986 (November?), which speaks of the New Church in heaven before it sets down on earth. (See Judith). And I had dream, where I was approached by a young woman who reminded me of my sister Cindy—her innocence. I was standing on a dirt road, near a field about ready to be plowed, and it was a gray evening. And she approached asking about God, I don’t recall what exactly, but I suggested she talk to the Father in Heaven and pointed straight up. Looking up at the same time, there it was, a huge shiny full moon, and it was magnificent! When I looked down the young woman was gone, but I looked up again and there they were, two beautiful full moons talking to each other! Across her moon ran a thin dark cloud, or something to that effect.

15. And I was astonish, and thought surely it was a great sign, and all around me in every direction, stars began shooting up to heaven (a thousand?). This was equally impressive, and I knew these were other people being lifted up to heaven. This went on for a few seconds and I suspected it would soon be my turn, but I wasn’t sure when and, I was hesitant to follow. Looking to where the young woman first stood (to my left), there appeared another woman, and on her head she wore a globe, looking similar to an outdoor light fixture that appeared like a moon. And there was gas swirling around inside, as she tried to ignite it: a vivid reflection of her indecision which, was a reflection of mine! And I said to myself, “I guess it’s my turn,” and took a little hop, and shot up like the rest.

16. In only an instant I was in a large auditorium with a large group of people. I sat in the middle of the front row, and up on stage were two or three people, preparing to give a demonstration. (I’m reminded of the demonstrations given in Swedenborg’s writings.) But sensing it had something to do with me, specifically, I couldn’t sit still. I squirmed in my chair for a moment or two, as I tried to let things proceed, but I couldn’t settle down. I don’t recall excusing myself, but a moment later I was wide awake in bed!

17. After gaining insight into this several years later, I realized it was pre-liminary to The Advent of the New Church on earth, that indeed it was the New Church becoming manifest in heaven. And so applies to Revelation 12:1: “And there appeared a great wonder in heaven, a woman clothed with the sun, and the moon under feet, and upon her head a crown of twelve stars.” And, as Swedenborg says in *The Apocalypse Revealed*, the new church in heaven is expressly implied—by the moon under her feet! Then there’s the crown of twelve stars, which suggests something similar to the stars in my dream. Indeed all the elements were there.

18. I also said the young woman reminded me of my sister, which is signif-icant for Cindy comes from Artemis, the moon goddess, and virgin! (And
so correlates with this woman’s innocence.) And this was a couple of years before I made the connection!

**Ariadne’s Bridal Chaplet**

![](image)

19. Having equated Dionysus with *The Church*, it’s only fitting that I mention Ariadne, his beloved and dear wife. And in the myth, Ariadne’s bridal chaplet, which was first given to Theseus (giving more credence to what I say about him in chapter 12), was set amongst the stars in heaven as the Corona Borealis: which literally means, *Northern Crown*. And while the constellation only contains seven stars, the Greeks still refer to the heavens in terms of the signs of the Zodiac, suggesting a similarity to *The Woman* and her crown of twelve stars, which is The Church.

20. It’s also a northern constellation, a direction corresponding to the number 12 or, 12:00 o’clock. Which brings up Pisces, the northern constellation and 12th sign. And so alludes to the fact that my rebirth experience occurred at this time (March 4th), while showing the relation between the number 12 and *The Church*. And, being midway through Pisces, as it approaches Aries, it’s significant that Ariadne means, *of Aries*. And here, I give an example of the relationship between Aries and Ariadne at the end of chapter 15—*The Sixth Ari*. 
21. It’s also significant that her chaplet was comprised of roses, for in Swedenborg’s work, *Conjugal Love*, he says they signify the highest form of expression between a man and a woman, conjugal love itself. And so alludes to the marriage of God and The Church. Thus it’s no wonder Dionysus was called the *divine androgyne*, the closest assimilation between the masculine and the feminine traits (why he’s called a fertility god). And although he’s often portrayed as effeminate, it’s conceivably the highest form of masculinity, the *masculine realization* of conjugal love. Hence to be macho, which is a form of extremism and opposite to seduction, by no means implies what it means to be masculine. What is so truthful—or masculine—about degrading women? Similarly, Jesus Himself is portrayed as effeminate, yet He’s equated with the Father Himself. Indeed, He’s even called The Father (even as Dionysus was called a second Zeus).

**The Two Witnesses / 543 BC**

22. This symbol underscores the significance of the number 543, in conjunction with the year 543 BC, as mentioned in chapter 2. Thus I’m referring to *The Two Witnesses* in Revelation 11, as I draw a parallel between Christ and Dionysus. And, as eleven is the key or, number of verification (see chapter 8), the table at the right suggests something very unique. Each number, which is integral to the configuration—and so depicts the inherent symmetry involved—corresponds to eleven! (in terms of Gerarai). All of which is hinged upon the shift that occurs when the 4 is placed in the center (like the front
cover), i.e., between 5 and 3 or 53 which, is 543. This is what the indicator arrows show, although they apply more to the numbers 123, 333, 543, 347, 53 and 67 (what I was working on before I realized the other numbers applied). If this wasn’t enough, everything is exemplified by the twelve-hour clock—when at eleven o’clock! Which is surely is more than a coincidence!

23. Thus I know for a fact that my rebirth experience occurred in 1987, in accord with the sixth church, which was 230 years after the fifth church was instituted in 1757, as detailed in Emanuel Swedenborg’s work. And, as the Jews were freed from the Babylonians in 538 BC, in accord with the fourth church, it was approximately 2,300 years before 1757 (only a five year difference). And conceivably something could have occurred in 543 BC, specifically, to signify this. (I noted it was the year the Buddha died in chapter 2.) And here, it’s interesting how one of the famous pictures of Dionysus’ epiphany, Dionysus aboard his ship, was painted by Exekias (similar to Ezekiel?) in 540 BC.

Portland, Oregon

24. The impact of this symbol was brought home after I moved to Portland, Oregon from Santa Rosa in 1994. (I just finished working on it before I moved.) I was only there a week-and-a-half before I started working, and the most unusual thing happened on the second day. I wore a green shirt that day, signifying the number 5 (which I noted), which was also the color of my supervisor’s shirt; as he and I worked together. And while it seemed a little odd, I didn’t make much of it until one of the ladies approached me and said she was intrigued by this. And said it was especially interesting how numbers cropped up in pairs, particularly when she was driving and saw two cars with similar license plates. I said I didn’t think it was that unusual, and said I had a similar interest and, that I was writing a book about it. And that was pretty much it.

25. This was first thing in the morning, and later that day it all came to light. A person who I knew and worked with in Grants Pass (the company I refer to in chapter 12), who I hadn’t seen in five years (hence the color green), came walking through the door! He had worked there all this time! Thus being the only person in Portland who knew me, he stood as a witness to the fact that I was there: hence the two witnesses. But there’s more. Before he moved he bought a sports car which, had the number 543 on the license plate! Having already developed my theory about the number 543, I was intrigued, for I easily correlated his name with Dionysus, Jesus and Hestia (or Vesta, its Roman form). Indeed I had equated him with the two witnesses. What a pronouncement this lady made!

26. While it was partly because of him that I moved to Portland, for my boss said he moved there because of all the electronics manufacturers there.
Indeed, one of the first things I did was look him up to see if he could help me get a job, but he wasn’t in the phone book. I also thought I saw him walking down the street, twice, but it was someone else. Yet here he was at work! The company has since moved back east, to New York, the 11th state. How strange?

The Masonic Connection

27. On the day that I addressed my mother about our problems (n 4 above), I parked my truck in the lot across from the Masonic Lodge, a rather modest looking building, on 7th and Beaver Streets. Here, the parking lot was close by and was usually empty, and there was relatively little traffic. Meaning I didn’t want to be disturbed, as I reflected on the new symbol, The Seal of God.

28. It was sometime later when I remember walking up to the building and wondering about Masons. Who were they and how did I wind up here? (I returned on several occasions.) Could there be a kindred spirit here? I had a vague idea about it but kind of dismissed it, although I continued to wonder in the back of my mind. I even considered the possibility of presenting my materials to them, in order to establish an affiliation. (I don’t belong to any organization and it seemed like a possible option for promoting my book.) But I thought it was too forward, nor did I expect them to understand.

29. Indeed, there hasn’t been much press given to the Masons in this country, perhaps purposely. Yet I came to find out most of our founding fathers were Masons. The founders of our country! I also found out George Washington was a Mason, which gives more meaning to the vision I had in chapter 5 (n 10). And, while it may have been prompted by the closeness to his birthday or, the piece I was reflecting on, where he’s addressed by an angel from heaven, as “Son of the Republic,” that foretold the future of this country, it was also about the time I began working on this symbol! While it’s interesting that the only National Masonic Monument, the George Washington Masonic National Memorial, in Alexandria, Virginia, is dedicated to him.

30. While the Masonic emblem itself shows a compass laid over a square, with the letter G in the middle. And, except for the fact that the angles are incomplete, it resembles the Star of David (what it’s derived from). While the G, which is also the 7th letter, stands for geometry, an essential part of Masonry. Indeed, this is expressly what I had in mind when developing the Seal of God: the ultimate geometric expression, depicting the perfect balance.

31. Finally there was Hiram Abiff, considered the greatest builder of the ancient world. He was as central figure in Masonic lore and, their greatest martyr. A master builder, Master Mason, and adept in the art of geometry, Hiram was commissioned to build King Solomon’s temple (1 Kings 7:13-51) and, was grand master of the Dionysian Architects! Another exclusive tie! While the lodge in Santa Rosa was on 7th Street—an important Masonic and
religious number—and Beaver Street, the beaver itself being a master builder. And, when George Washington is portrayed laying the cornerstone to our nation’s capitol in Masonic garb, it suggests he too was a master builder. Hiram was also murdered on the site of the temple, much of which reflects the afflictions I suffered in the parking lot: where one of the only times I didn’t suffer, being when I was reflecting on the Seal of God.

**New Roommate / Hermes**

32. The Masonic Connection was further illustrated after I moved to Portland, Oregon, and centers around Oregon, the 33rd state—and, the Beaver State. I had been living in the area for about nine months when my new roommate moved in. (It was a shared rental with five other people.) A younger person in his mid-twenties, he had immigrated to America a few years earlier from Bulgaria.

33. Aside from being Bulgarian, he was a Mason, a rarity itself, for there aren’t many Masons from Bulgaria. He was introduced to the craft while living in Switzerland by his uncle. While about the time I introduced him to parts of my book, he began to espouse the virtues of Masonry and started pestering me about it. Indeed, I already forgot about what happened in Santa Rosa (n 27-28), and clearly wasn’t interested, nor did he seem all that credible (subject to fantasy and over-embellishment). But over the next seven months it began to add up. It was he who first mentioned Hiram Abiff. It seems so one had to come all the way from Bulgaria to tell me about it! He was also familiar with the Greek gods and had a special fondness for Hermes—the messenger—and, like me with Dionysus, he was an emissary of Hermes. Wow!

**Oregon, the 33rd State**

34. We later established something very unusual, when we found out Harry Truman held the highest degree of Scottish Rite Masonry—the 33rd degree. This is when I said he was the 33rd president, and that here we were talking about it in Oregon, the 33rd state. While he spoke of how Christ died at the age of 33. (See the symbol of Oregon and the cross in this chapter.) So we both concluded 33 was a very mystical number and, that for both of us, Oregon had become the land of destiny (something he continued to stress). He was also a member of the Beaverton lodge of all places!

35. This was all brought home when we drove to California for Christmas (in 1995). A week or two before that he gave me a book to read, which spoke of secret sects and related phenomena, with specific references to Masonry. I didn’t get a chance to read it all (I was a bit reluctant) and asked if it was okay to take it to California to read. He said yes. We drove down the Saturday be-
fore Christmas, and on Sunday, I took him to the Santa Rosa bus terminal to catch a bus to San Francisco. We still had a couple of hours so I opted to show him the temple on 7th and Beaver streets. There wasn’t much more to it than that and not a lot of fanfare. (He wasn’t that impressed.)

36. Later that evening I began to read the book. And one of the first things I read was about Hiram Abiff, and it stated outright that he was Grandmaster of the Dionysian Architects! Now I had already entertained a similar idea, that he was secretly a member of the sect, but now there was no denying it!

37. This and the number 33 was expanded on about a month later when we got back from dinner one night, and I suggested we see what was on 33rd Street, just out of curiosity. We lived off 45th Street (he had just relocated from Utah, the 45th state), and we figured it wouldn’t be too far away. But it was hard to find, and when we did, it snaked around and we weren’t sure it was the same road. We finally reached the end and there was a small building called, OMNI Research. And next door, on 32nd street, was another curious looking building. We drove by a couple of times and I remarked on how unusual it looked, like some Masonic building, although it didn’t register with him. (He would know better than I.)

38. We were getting ready to leave, and driving back on 32nd Street when I noticed a small plaque on the side, and I said, “That sure looks like a Masonic emblem.” And sure enough when we turned around to take a look it was! How strange? Of course the temple was on 32nd Street, but both numbers have a similar Masonic significance. And here, my roommate and I ordered some Masonic ornaments before Christmas, and mine corresponded to the 32nd degree, the double headed eagle, with its similarity to the name Dennis and the numbers 32 (left head), 23 (right head) and 33 (center), as portrayed in Karen (7).

39. As for OMNI Research, we weren’t sure what it meant, but later discovered the word omni is a prefix, meaning “all” (or universal), and of the ten or so listings in the dictionary, half of them were titles of God: omnificent, omnipotent, omnipresent, omniscient, etc. Hence the word omniscient means all knowing, and probably best describes what’s implied here. Which is essentially what the number 33—in accord with the number 5 and, the understanding—implies, a universal sense of enlightenment which, I had already determined!

40. About a month later, we headed across town to see what was on the other 33rd Street, across the river. Sure enough when we finally found it, it too was hard to find, between the corners of 32nd and 33rd Street (actually 30th and 33rd), there was an Odd Fellows apartment building (retirement center?), an organization founded by the Masons! While I understand Albert Pike, the head of American Masonry in the 1800’s, and Sovereign Grand
Commander of the Scottish Rite (he’s responsible for the order as we know it today), was first an Odd Fellow.

41. We also found out Oregon City, which is part of the greater Portland area—in relation to Oregon the state—was the first incorporated city in Oregon, and became the first state capitol. It was at the end of the Oregon Trail and was the first incorporated city in the west. While according to my roommate, though I haven’t verified it myself, it was founded by the Masons! Which may or may not be true (it was founded by Dr. John McLoughlin, who wasn’t a Mason?) but, the first Masonic lodge west of the Mississippi (Multnomah No. 1) was established here, which is equally impressive!

My Name is Nobody

42. There’s one thing I’d like to relate about my roommate and Hermes, regarding the New Church and the overall theme of the movie, My Name is Nobody (referred to in chapter 11). Basically there are three levels of justice portrayed in the Old West at the turn of the century in the late 1800’s. The first was the overall sense of lawlessness and disorder, accompanied by the constant threat of violence. Why else call it the Wild West? The second was the introduction of law and order, via the likes of Jack Beauregard, the aging and soon to be retired gunslinger, played by Henry Fonda. The third was the advent of society and civil order, and ushering in of a new era, via the youthful antics of the happy-go-lucky, Nobody, played by Terence Hill.

43. And here it must be understood that Nobody’s demeanor—carefree, lighthearted, childlike—would not have been possible without the likes of Jack Beauregard, whose dead seriousness stood in direct contrast to Nobody’s frivolity. Beauregard, whom Nobody admired greatly and idolized when growing up, paved the way ahead of time. And it reminds me of my relationship with Roy Masters, as I refer to in chapter 11 and, the significance of 230 years below.

44. Which brings to mind Swedenborg’s reference to the three levels of spirituality that are maintained in the spiritual world (although established in ourselves, on a personal level) after we die. The first is the natural, in accord with the natural world and, to the world of spirits, that exists halfway between heaven and hell. The second is the spiritual, in accord with the spiritual kingdom, which is the first or lower heaven that rules above the natural. The third is the celestial, in accord with the celestial kingdom, which is the second or highest heaven that rules above the natural and the spiritual.

45. It also brings to mind the three spiritual hierarchies or, Ages of Man that I refer to in chapter 2 (n 9), which convey something similar. The first being Uranus (Father Sky) who, due to his unruliness and ravaging of Mother Earth, was castrated by his son Cronus (Father Time). By which Cronus becomes second who, was ultimately dethroned by his son Zeus (God Supreme)
who, becomes third. And here, Uranus portrays the natural (or Wild West), Cronus portrays the spiritual (Beauregard), and Zeus portrays the celestial (Nobody). In fact the whole idea seemed quite plain from the start.

**Nobody is Faster!**

46. The movie begins with three outlaws (Uranus) riding into town, a church bell ringing in the background, as a sign of foreboding or something about to happen. They stop in front of the barber shop, as the clock begins to tick (Cronus), as they peer across town and scout the area. Then two go inside and bind and gag the barber and son, and prepare for Beauregard, who’s about to leave the telegraph office. All the while the clock continues to tick.

47. When Beauregard arrives, one outlaw is dressed as the barber (the other slipped outside), and prepares to shave Beauregard. He fastens the cape around his neck, lathers him up and steps over to the table to pick up the razor, and looks out the window at the other two waiting to make their move. He steps back towards Beauregard, swiping the razor in his hand and, reaching towards Beauregard, his neck exposed, the clock suddenly stops. And there’s a loud click, and there’s Beauregard’s pistol, cocked and ready, poking at the family jewels! And immediately a nervous pistol begins to cluck—loudly! Was Cronus about to do the deed? It was hilarious!

48. He then proceeds to shave Beauregard, as the clock resumes ticking and the clucking subsides, and continues until he’s done. Only then, after Beauregard gets out of the chair and steps over to look in the mirror, do the others make their move. They only get one shot off, which hits the mirror, as Beauregard pivots around and guns down all three in what sounded like a single shot. Or, that’s what the kid said after Beauregard let them out of the closet and left. And he exclaimed, “Pa, ain’t nobody faster than him?” And his pa shook his head a moment, and said, “NOBODY!” So apparently Nobody (Zeus) was faster on the draw or, perhaps more refined?

**Hermes / The Big Shootout**

49. Towards the end of the movie the big shootout occurs, where Beauregard faces off against the Wild Bunch. Jack on one side of the train tracks and the Wild Bunch on the other, as he digs in and begins blasting everyone off their horses from afar. Earlier he saw them in town placing dynamite in their saddlebags, and started aiming at the shiny buckles or snaps glinting in the sun. And it showed several fallen horses, well short of the tracks, with riders squatting down and shooting over them. And, as the camera drew in close, there were several close-ups of one rider in particular who, was a near spitting image of my friend from Bulgaria! Wow! (That’s why I brought it up, in relation to
The Masonic Connection above.) While just before that, to the tune, The Ride of the Valkyries, Nobody kept telling Jack—riders and horses flying everywhere— “You will end in history! You will end in history!”

50. So, one might think this was the guy who went around telling everybody else about it. Why not, since he reminded me so much of my roommate who, proclaimed himself to be Hermes—messenger to the gods! In other words it was Hermes’ role to spread the news. And so in the last shot, before it switches to Jack hopping the train, he has the most amazed look on face, one of childlike wonder and awe, as if he could hardly believe what he sees. Yet it’s almost sad, because he’s sorry to see this great hero go, without the chance to meet him. And how often have I seen the same look on my roommate’s face, the amiable rogue that he was! Who, can think of nothing better than to hear of such tales, and tell everyone else about it. So, let it be known!

51. The Divine Messenger of gods and men, also known as the god of commerce, Hermes was the god of synchronicity. This is no doubt why the Masons revere him so much! and, why they established the Hermetic Order of the Golden Dawn. This was something else my roommate was familiar with, who brought it up at least a few times. While there’s no doubt, at least to me, these things have been communicated by Hermes, as well as the synchronicities throughout the book. So let this serve as a reminder.

230 Years

52. Just as the train pulled away, the camera drew in close and shot a picture of the engine and two or three cars as it pulled away which, if you were quick enough, you could identify the train: “NEEM - RESERVE BANK OF TEXAS – 230.” The only part clearly visible though was the number “230” on the caboose by itself. This is what caught my eye in other words. And when I first saw it I was dumbfounded, for it was the exact corroboration of what I’m talking about!

53. As I said in chapter 2—aptly titled 230 Years—the Last Judgment was performed in the year 1757, at the beginning of the Swedenborg or 5th church and, that it continued until the year 1987, with the advent of Today’s Church. Being a period that lasted 230 years, it seems fitting that we find that number on the caboose: suggesting the end of a specific era or, train of thought? Wow! Also, as I said in chapter 12, Roy Masters and the FHU do not signify the New Church, however, since Roy was instrumental in bringing it about and, it wouldn’t have happened without him, he represents the transition from the old church to the new. Indeed! Which is the exact same relationship I’ve ascribed to Jack Beauregard and Nobody in the movie! And note, I had determined this several years before I actually went out and bought the DVD and happened to notice it on TV one day. Which is all the more uncanny!
The Seven Spirits of God

54. This is basically illustrated on the front cover and it’s pretty self-explanatory. The only significant difference is that the color gray corresponds to the circle itself—and, to the number 8. (See chapter 8.) And, much in the way it signifies the color range on a black and white TV, it portrays the full spectrum. And, as white is the medium, and is portrayed in the center, it follows that it proceed to gray, as the light diminishes (towards the perimeter). In so doing, it follows that gray proceed to black, in the absence of light: why black corresponds to the number 9 and is also portrayed in the center. (It too is an absolute.) All of which leaves the color brown, which I suggest corresponds to the number 10. Hence the sun in its objectivity shines forth, and the earth receives its warmth, which itself is brown. And being a color of fertility, the whole spectrum flourishes under the sun.

55. Additionally, when the sun rises, one of the first colors to appear is red (1). As it continues, the sun takes on an orange hue (2), which soon turns to yellow (3). Whereby these three colors, red, orange and yellow—or R.O.Y.—
are colors of the sun: in accord with the number 123. While at the peak of the day, the sun radiates down as *white light* (4): in accord with the number 444. As it warms the earth, the foliage sends down its roots (typically white) into the soil (typically black). And through photosynthesis, the foliage puts out its green leaves (5), all the while standing under the deep blue sky (6). After completing its arc in the sky and it approaches dusk, one of the last visible colors is violet (7). Whereby these three colors, green, blue and violet, correspond to the number 567. And, as the base of the Menorah suggests, 123 + 444 = 567. Thus it’s evident God is at work here, through His *seven Spirits*: “. . . which are the seven Spirits of God sent forth into all the earth.” (Revelation 5:6).

24-Hour Clock / 15 Degrees

56. This symbol, referred to in Daphne (1), further illustrates the inherent symmetry of the Gerarai. Thus it’s interesting how 1:00 o’clock corresponds to 15°, 2:00 o’clock corresponds to 30°, 3:00 o’clock corresponds to 45° . . . i.e., 24 x 15 = 360°. Similarly: 1 x 14 + 1 = 15, 2 x 14 + 2 = 30, 3 x 14 + 3 = 45, etc. All of which exemplifies how *one octave* corresponds to 15 notes.

57. While it may give some insight into the 24 elders depicted in Revelation 4 (the first place it’s mentioned). While it’s funny how I bring it up in chapter 4, for it only occurred to me later that I was opening *the door*—regarding Revelation 4—through the fourteen Gerarai.
58. This symbol coincides with the various states of mind and the six churches in chapter 1, more so the fifth and sixth church, which is Great Britain and the United States and, portrays the grafting of the two walnut trees. (It also portrays the six elements of marriage and the fourteen Gerarai.) And here, the smaller symbol details the four aspects of the cross, coming together as the fifth aspect: the crux of the matter or, in the center. The larger symbol details the same thing, except it doesn’t clearly show the second aspect: which joins the fifth and sixth aspects at the seventh—their marriage.

59. Here the number 272 is the key, which corresponds to Vanessa (6) and portrays the second aspect joined to the sixth: to become the extension of
the sixth. While the number 62, which is also of Vanessa, suggests the same thing! Thus when Revelation 3:12 refers to the Church of Philadelphia, it’s called the pillar, which suggests an extension at the base or foundation—of a cross.

60. As for the second aspect, it gets displaced by the seventh aspect, which corresponds to the number 22: in accord with Justine (8) and signifies the operation, performed around the circumference or, circumcision. And so correlates to the eighth aspect. The number 272 also takes into account the numbers 56, 126, 1526 and 152726, which all correspond to Rachel (14) and signify true love; further illustrating the marriage. It also seems fitting that the numbers 152 and 26 correspond to Judith (12), that the numbers 15 and 57 correspond to Daphne (1) and, that the numbers 156 and 16 correspond to Jennifer (2). Similarly, the ninth aspect, which corresponds to Diana and signifies true intercourse—the two trees are grafted and the sap flowing from below—is portrayed by the number 65, as well as the numbers 625, 627251 and 51.

The Five Earls of Roy

61. In addition to the cross, I should mention the five Roy’s who had a major impact in my life (from a masculine standpoint), which suit the first five characteristics to a “t.” The first Roy was my father, whose middle name was Roy, i.e., Theodore Roy Hamilton. Being my father, he represented the first aspect or, the man’s intellect. And, where Dionysus was reduced to effeminacy as a youth, in part because of Zeus’ absence, this is how my father affected me. He played a small role in my growing up: i.e., I could only think about him. (He was still my father.)

62. The second Roy was my brother, Theodore Roy Jr., who was named after my father. He went to live with my father and stepmother after our parents divorced, in part because my father favored him. And in that sense became the extension of my father, signifying the father’s will. And, although it doesn’t quite signify the man’s will on my part, it alludes to it. My brother was closer to me emotionally, and I was affected more by his anger or his will, especially towards our mother. And, despite the fact that he was scientifically minded and excelled intellectually and I equate him with Apollo elsewhere, this is what rubbed off on me the most. And, as it affected my relationship with my mother, which only exacerbated our problems later, it correlates with the second aspect or, the man’s will. My brother and I spent several summers together.

63. The third Roy was my best friend in high school and, although it didn’t sink in at the time, we looked similar in appearance. And I remember somebody once accused us of being twins. Remember Gemini, The Twins? And though we were best friends, he represented my corruption. (It was a
perverse relationship.) This was at the height of my problems in school (what I speak of in chapter 11), and it was a constant cat and mouse game: with him trying to undermine my self-confidence and my ability to cope with people. And at one point he nearly violated my younger sister Cindy, and out of jealousy I allowed him to approach (she was without the conflict I had as a teenager), but she wasn’t gullible and resisted, and he couldn’t have his way. Hence the third Roy pertains to Cindy or, the third aspect.

64. I met the fourth Roy the year after I graduated from high school in 1975, and I speak of him specifically in chapter 11. Being a salesman he was very persuasive and, intuitive, and so correlates to the fourth aspect. This was also a low point in my life, and very critical, for I may not have survived if he wasn’t there. The fifth Roy of course was Roy Masters, and I speak of him in chapter 11 too. And while the first four aspects were developed prior to our introduction, I had no direction in my life. Hence it all culminated with him, and so corresponds to the understanding.

65. As for the Seven David’s and Four Wives of Dennis, these are discussed further in chapters 11 and 13. However, the first David or sixth aspect refers to myself. And, where the five Roy’s were other people, and refer to the development of my understanding, it’s fitting that the sixth aspect corresponds to myself: for the will works in conjunction with the understanding, and this is when I came into my own as a man and had been familiar with Roy Masters for a few years. I also refer to the second David or seventh aspect in chapter 13, who became my friend at work. While just before that, I felt our boss, his name was David too, was close to my personality, and could have corresponded to the sixth. Yet he didn’t have much impact, so I’ve ascribed it to myself.
Nyssa, Oregon

66. This was developed on my 34th birthday (January 10th, 1990), and it illustrates the relationship between Oregon and Idaho, the 33rd and 43rd states. Which as you’ll see, is exemplified by Nyssa, Oregon. Hence as Swedenborg refers to the order of the tribes of Israel in Revelation 7:1-8, and how they relate to the New Church, I believe something similar is signified by the admission of each state into The Union—which, is the Sixth Church. This is what
gave me the idea (*The Apocalypse Revealed*) and, while I give examples elsewhere, this one symbol corroborates it.

67. I developed it in accord with the cross, and its unique relation to the numbers 3 and 4, what Swedenborg says correspond to *The Church*: 3 signifies *everything as to truth* and 4 signifies *everything as to good* which, when multiplied, signifies *everything as to The Church* (12). And, as Nyssa lies directly on the border, and remains within Oregon, the 33rd state—in accord with the number 5 or, *crux of the matter*—it’s appropriately divided between east and west (why I inserted a 3 at the end of each segment). All of which is signified by the number “3 ↔ 3/3 ↔ 4”: i.e., 34 becomes 43 when read from right to left. Also, the first four aspects of the cross correspond to the four directions: “And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth . . .” (Revelation 7:1).

68. As for Washington, the 42nd state, it seems fitting that the number 42 signifies the end of an age—or church—as Swedenborg explains. For we’re speaking of the development of something new, and this is what the number 43 signifies. (See Sybil.)

69. The thing about Nyssa is that it’s pronounced like *Nysa* which, is where Dionysus was from! He was brought up on Mt. Nysa. It’s equally amazing that Zeus was brought up on Mt. Ida! So perhaps it’s no coincidence that Nyssa is the thunder egg capitol of the world (volcanic rocks or nodules with wonderful crystals inside), with Zeus the god of thunder, who’s only begotten son, Dionysus, hatched from his thigh! There’s also the town of Adrian twelve miles south of Nyssa, with its similarity to Ariadne, the wife of Dionysus: “. . . and when the railroad line reached Adrian from Nyssa, it was celebrated at the twelve-mile post.” It was also named after Adrian, Illinois, the 21st state, in accord with *The Marriage*.

70. Although its residents aren’t exactly sure how it got its name, a popular account suggests, *New York Sheep Shipping Association*, due to the railroad’s shipment of sheep back east; hence, *New York Stock Sales Association*. And with sheep being a primary commodity of *The Church*, it seems a fitting description. New York is also the 11th state, and alludes to the *Two Witnesses* mentioned earlier, which portray an inherent symmetry (i.e., $3 \times 11 = 33$).

71. I did get the chance to visit Nyssa, along with Boise, Idaho, after driving several hundred miles through the Eastern Oregon desert, to find a small farming community there: an oasis in the desert. Located in Malheur County, one of the state’s top agricultural regions (due to the damming of the Owyhee River), it too tells the story. For the fifth aspect of the cross signifies the understanding or, *one’s faith*, as well as the color green—or, agriculture. An inviting little town, I noticed something unique when driving through the outlying areas. Upon approaching each field a sign would read, “The Nyssa Chamber [of Commerce] Presents,” e.g., “sweet corn.” It had almost a formal
quality, suggesting the town was there for a specific reason (as I suspected it was). And being the only place I had ever seen this, it exemplifies what I’m saying here. Then again, Dionysus was the god of vegetation.

72. As for the color green and vegetation, something similar is signified by Revelation 9:4: “And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree . . .” According to Swedenborg, by “any green thing,” signifies the principle of living faith, in accord with one’s personal understanding. And it follows that any thing such as grass, trees or vegetation constitutes the articles of faith thereof. And of course in verse 10 it says, “. . . and their power was to hurt men five months,” suggesting the number 5 shares the same significance. I refer to verse 4 in the letter I wrote to President Bush, The Great 9-11 Wake Up Call, and verse 10 in the section about Roy Masters and Wasps below.

The Wizard of Oz

73. Finally, there’s my 34th birthday, and the parallel I drew to Kansas, the 34th state: the number 34 signifying the cross grounded at its base—or, being grounded in one’s wisdom. And it brought to mind the movie, The Wizard of Oz, which was released prior to World War II and I believe directed towards the American subconscious, and the whirlwind of hysteria brought on by the war. In effect it was saying, “Okay America, it’s time to wake up and stand up for what you believe.” (I heard something to this effect.) And, as it occurred in Kansas, it appealed to the heartland of America.

74. I also thought of Dorothy and her similarity to Vanessa—a woman in fantasy. While the only Dorothy I knew was a friend of the family, who I was considering sending my manuscript to. But, I thought my rationale too flimsy. Soon afterwards though, within a couple of weeks, she wrote to me. A rarity itself! And, as I was intent on writing to her, it was equally rare! And she mentioned the funniest thing, how she grew up in Idaho and enjoyed living there, and how she mailed the letter with a stamp of Idaho! (I speak of her later in chapter 9.) Which prompted me to send the manuscript. And, when she wrote back, a week or so later, the timing couldn’t have been more auspicious. It was on the 50th anniversary showing of The Wizard of Oz! (something I found out that day, on February 20th).

75. The timing also concurs with my experience in chapter 12, regarding Medford, Oregon, and being grounded in my wisdom (what this woman signified to me). And I later had a dream, where I was standing on the yellow brick road and peering at a huge fir tree off in the distance, walking towards me! And with each step the ground shook, making an awful crashing noise! (I surmised it had something to do with Roy Masters.)
33 ↔ 43 Extension / Table

76. For the sake of including the fourteen Gerarai, I’ve extended the number scheme above. While the table at the right shows how any seven of the same number corresponds to itself: e.g., 1111111 = 1 (14 x 79,365 + 1).
77. I referred to the pendulum in Prudence (5) and mention it in chapter 12. As I say, Karen (7) is the pivotal point or, *Heart of the Matter*. And, where I portray the second triangle in chapter 8, the number 7 is in the center, with an 8th aspect circumscribed around the radius: in accord with Justine (8) and, *circumcision*. Thus it’s integral that the three aspects (points) of the triangle correspond to the number 456 which, is what I’m portraying here. For they both correspond to Justine and, share the same radius. And, when the triangle completes itself, from the 6th aspect to the 4th, it corresponds to the number 64, which is also of Justine (i.e., $8 \times 8 = 64$).

78. The movement itself, however, corresponds to the number 5 which, if it were to stand still, rests in the center (as shown). This is the state I’ve ascribed to a prude. Neither is the pendulum unlike a river, which is of *the understanding* and is always flowing. Except if it were to go dry—or, freeze up, hence the correlation to being frigid.
79. This is a cross of opposites that portrays the difference between tyranny and freedom and, is similar to what I sent Roy Masters on Easter in 1983. (See chapter 11.) And, although I can’t verify it for sure, Roy started exorcising people with the cross soon after I sent it. (I recall how significant it was for me at the time.)

Month for a Chapter / Day for a Verse

80. Having worked extensively with the book of Revelation, Swedenborg’s work signified its fulfillment. And, as it speaks of the progression of
The Church, I deemed it suitable for me to work with it as well. Opting to work with it day by day, I substituted each chapter for a month, and each verse for a day. One of the things to clued me in was Revelation 12:7: “And there was war in heaven: Michael and his angels fought against the dragon: and the dragon fought and his angels.” Having already been familiar with this chapter, and more familiar with Swedenborg’s Apocalypse Revealed, it was easy to see the correlation to December 7th—Pearl Harbor Day! (For a more significant account here, see chapter 16.) While I’m reminded of the prophet Ezekiel, who was commanded to lay on his side 430 days and account for the number of years Israel and Judah had transgressed: “Lie thou also upon thy left side, and lay the iniquities of the house of Israel upon it . . . I have laid upon thee the years of their iniquity, according to the number of days . . . I have appointed thee each day for a year.” (Ezekiel 4:4-6).

81. Thus as Swedenborg portrays the book of Revelation in terms of universals, I surmised there was probably a pattern here. While the Gerarai were developed by now (the spring of 1988) and, feeling they too were a universal, I was looking for the opportunity to work with both, and began to do so simultaneously. And here I would examine the events of each day, compare it with verse and chapter, together with the events of the previous day or, dreams I had the night before. Then, relating it to Swedenborg’s explanation, I’d find a common link and portray it in my mind—dynamically. Which I continued to do for the next three-and-a-half years. All the while I received little clues.

82. As for the days left over, typically there aren’t 30-31 verses in each chapter (the most is 29 in chapter 2), I used this time to reflect on the next chapter. And, since there are only 12 months in a year, not 22 like the book of Revelation, I opted to view it over a 24 month period, and chose to work with chapters 12 through 22: the number 12 signifying the external aspect of the house (see Leah), and corresponds to what’s readily apparent, as opposed to what’s concealed within (the first 11 chapters). So after the first year I began repeating the pattern, and began with the 12th month instead of the 24th. As for the 23rd month, or November, it fits in well with the number 23 theory in chapter 2; and, similar to above, signifies a month of reflection.

Having given the first example above, I’ll give a few more below, while others are given throughout the book:

83. CHAPTER 16, VERSE 18: “. . . and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great.” This is another significant verse, as it corroborates what I’m saying here. Being chapter 16, it correlates with April 18th. And I was at work that day, in 1989, and told my boss there would be an earthquake or something related to it (and explained what I was doing). Well I was listening to the radio and a few hours later it was announced: “Today is the 83rd anniversary of the great 1906 earthquake in San Francisco!” It was the first time I was spe-
cifically aware of the date. While the same thing happened a year later after I moved back to Santa Rosa and told my mother’s neighbor there would be an earthquake that day. And there was! And, while earthquakes are frequent to the area (it happened in San Francisco), it was the first time I recall one occurring on this day.

84. CHAPTER 12, VERSE 14: “And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place . . .” Here I’m referring to what occurred on December 14th, 1991 (possibly 1992?). This was the day the United States averted some desperately needed medical supplies and food to Russia. It was the first time the United States had done this and, by the largest cargo plane built by the United States: thus correlating with the great eagle (our national bird). While the Russians scheduled an airlift on a Soviet built cargo plane a day or two later which was the largest one built by anyone. (As I say in chapter 10, the bald eagle was the national bird of Czarist Russia.)

85. CHAPTER 13, VERSE 18: “Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred threescore and six.” This refers to the false prophet and his number, which is 666. Indeed I had a very unusual experience the morning of January 18, 1990. I was lying in bed and just fell back asleep, when I was startled and roused awake. A red swastika, within an orange circle, was staring me in the face! And although I didn’t sense anything sinister about it, it was bold and remained a few seconds before dissipating. Although equated with the Nazis, the swastika was originally a Greek cross, with four equal sides. At the time I equated it with the Church of Smyrna, the second church or, church of false doctrine, and equated with Roy Masters as well (discussed in chapters 11, 12 and 13). And so illustrates how the Church of Smyrna is not grounded in its wisdom: as all sides are equal, no side is grounded, yet an extension is to be made, so all receive the same extension, forming a swastika. This is contrasted with the Church of Philadelphia, and the earlier version of the cross and the number 34.

86. The swastika isn’t necessarily bad, for to the Greeks it was a good luck symbol. Perhaps it corresponds to a man’s will (2), before he’s engaged to be married (6), and so alludes to my experience in chapter 12, which occurred shortly after my 34th birthday. Although it certainly wasn’t the case with the Nazis! “. . . where no one could buy or sell, except he who had the mark of the beast.” (Revelation 13:17). I give a more significant example of this verse in chapter 13.

88. CHAPTER 9, VERSE 11: This is an unusual verse, for I hadn’t worked with chapters 1 through 11. I had wondered about it for some time,
but the previous scheme seemed substantial enough. Anyway it was September 11th, 1991, and I was on the assembly line at work. And I had the most unusual conversation with the person who sat next to me, with his interest in psychology, sociology, Greek mythology, etc. The conversation lasted throughout the day, but pertained mostly to the idea of knowledge versus wisdom: he was very intellectual and, overpowering (why I kept steering it back to this).

89. And here we spoke of the similarities between Apollo and Adam, as well as Dionysus and Jesus. He was misinformed about Dionysus though, who he portrayed as wild and demonic; and referred to the movie, The Doors, which portrayed Jim Morrison as Dionysus and made a similar connection. It’s a common misconception, for although he’s equated with Bacchus, the god of drunkenness. (I address this further in chapter 14.)

90. Having all this knowledge, it was difficult to get a word in edgewise. And when we spoke of Apollo, who he greatly esteemed, I said he should be careful about taking pride in intellectual pursuits, saying knowledge isn’t wisdom, and reminded him Apollyon was the ruler over the bottomless pit. We spent the whole day engaged in our little tug-of-war, while he tried to seduce me with his nobility. I opted to stay grounded in myself and not give in.

91. Anyway I had a dream that night, about a yellow-jacket or wasp, drowning in the toilet. And I tried to help, but it only scorned me and tried to overpower me. We struggled for a moment or two, before I kicked it back into the toilet and left it to its own devices. I surmised it had something to do with this person at work. Having worked with these yellow jackets before (regarding Roy Masters below), which reminded me of the locusts in Revelation 9, I realized it pertained to Apollyon. Sure enough, when I looked it up the next day, there it was in verse 11: “And they had a king over them, which is the angel of the bottomless pit . . . his name Apollyon.”

92. Mind you it was the first time I mentioned Apollyon to anyone! and spoke of my ideas in depth. And, as it was towards the end of my period of working with the book of Revelation, it corroborates my idea about chapters 1-11. While in Swedenborg’s account, he says these locusts pertain to the Church of the Reformed, otherwise known as, White-Anglo-Saxon-Protestants—or WASPS! (a correlation I drew much later).

**Roy Masters and Wasps**

93. In addition to this, I had an experience relating to Roy Masters and yellow jackets. I was living in Grants Pass, Oregon, in late 1989, and decided it was time to severe my ties with Roy once and for all by burning his books (the six or seven I had). I had no great animosity towards Roy, yet there was nothing substantial there either. So I took and burned the books in my
roommate’s stove (inserted in the fireplace), and took the ashes and poured them out in back of the house, where my roommate poured out his.

94. Having equated Roy Masters and the FHU with these wasps for some time now, six months? I was amazed to later discover a yellow jacket’s nest there! It looked like an airport runway, with yellow jackets taxiing in and out, two or three per second. Thus when I told my roommate about it, with his two small children, he promptly got out the bug spray and ceased their operation. “... and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke ... And there came out of the smoke locusts upon the earth: and unto them was given power ... And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months.” (Revelation 9:2-3, 10).

The Great 9-11 Wake Up Call . . .

95. To continue with the Revelation 9:11 idea, the following is a copy of the e-mail I sent to President Bush the day after the terrorist attack on the World Trade Center on September 11th, 2001. And although I’m not referring to the Church of the Reformed here, the idea seems to apply to religious fundamentalism in general, where extreme views are held up in the name of religion, accompanied by feelings of bigotry and hatred towards those who may disagree. In this case I’m referring to certain Moslem Fundamentalist groups. While I later sent a copy to Roy Masters and the Foundation of Human Understanding, prefaced by the following:

Hello,

96. I thought you might appreciate a copy of the e-mail I sent to President Bush. But first, regarding my reference to the Two Witnesses in Revelation 11, I see a connection to Roy Masters and Joseph Campbell, the two most influential spiritual leaders of the 20th century. Are you familiar with Joseph Campbell? While I see it as no coincidence that Roy Masters’ first name was Reuben (before he changed it) which, happened to be the name of Leah’s first-born, the firstborn son of Israel (Jacob).

97. While Joseph, meaning, He shall add, was the firstborn of Rachel, Israel’s second wife and, the 11th son. Thus when looking at the number “01” (as read in English) which, when read from right to left, reads “10” (in Hebrew). And there you have it, 10 (Reuben) + 01 (Joseph), which equals 11. Which I view as the two sides of the human brain: the left side which is rational or common sense based (Roy Masters), and the right side which is intuitive or romantically based (Joseph Campbell), hence the Two Witnesses.
98. One thing I forgot to mention is that the acronym, R-O-Y, corresponds to the colors Red-Orange-Yellow and, to the number 123 (as shown on the front cover). And so shows the ascent of the man’s father (1), to the woman’s father (3)—from 1 to 2 to 3—which, is the celestial husband (3/2). While Joseph Campbell is renowned for his work with the number 432, which he describes as the rhythm of the universe. And so shows the descent of the woman’s mother (4), to the man’s mother (2)—from 4 to 3 to 2—which, is the celestial bride (2/3): A woman clothed with the sun in Revelation 12? When added, 3-2 + 2-3 (320 + 023), you get 343 which, is 7 x 7 x 7, hence the celestial marriage (7).

The letter to President Bush begins as follows:

99. “And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.” (Revelation 9:1-3).

100. “And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.” (Revelation 9:11) See the connection to September 11th? Wow!

101. This isn’t the only unusual connection to be found in the book of Revelation: “And there was war in heaven: Michael and his angels fought against the dragon: and the dragon fought and his angels.” Are you familiar with this verse? It’s Revelation 12:7. And what day might that represent? December 7th which, is Pearl Harbor Day! Yet another “Great Wake Up Call,” the day we were forced to take a stand against the imperialistic dragon of Japan. While who might Michael be? Well we just recently discovered the name on the Tomb of the Unknown Soldier in Arlington National Cemetery: Michael Joseph “Blassie” . . . i.e., he who protects over blasphemy? Suggesting this is The Spirit (the archangel Michael) that watches over our country.

102. While in accord with Joseph, this was Israel’s (Jacob’s) favorite or 11th son, whose brothers cast him into the pit and sold him into slavery in Egypt, where he later became governor (Genesis 37-50). While in Revelation 11, it refers to the Two Witnesses, which are the two olive trees and two candlesticks that stand before God (Revelation 11:3-4). Any coincidence why two candlesticks should look like the number 11?

103. “And when they shall have finished their testimony [the Two Witnesses], the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies
shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.” (Revelation 11:7-8) The angel of the bottomless pit? Joseph sold into slavery in Egypt? Our Lord crucified (spiritually) in Egypt?

104. And what of the Two Witnesses? Could it be they correspond to the two towers of the World Trade Center? Did you know that New York was the 11th state of the union? And, that the height of the World Trade Center towers, at 110 stories each, corresponds to the age Joseph died—110 years? (Genesis 50:26). Wow! Just another coincidence?

105. And what of the fifth angel that sounds, with the key to the bottomless pit? By slamming a jet airplane into the Pentagon—penta meaning five—couldn’t this be construed as opening that which shouldn’t be opened: i.e., the gates of hell, where evil and falsity reside? (where the Pentagon normally protects us over such blasphemies).

106. And what of Apollyon and Abaddon? In Greece, Apollo was the god of light and truth. And yet similar to Adam, Apollo disobeys his father (Zeus) and has to serve the mortal King Admetus for eight years as a shepherd. Why does Admetus sound so much like Adam? Anyway, Adam fell for having eaten of the tree of knowledge, meaning he had all this knowledge—of God—but without the practical experience to back it up, and he couldn’t help but fail! Knowledge is not is wisdom! In fact here it destroys, and so conjures up the angel over the bottomless pit. So what do they mean by Babel? Or Babylon? And why does it sound so much like babble when they stand in their towers and pray? And what of the Moslem Fundamentalists?

107. While you might be interested to know the battle of truth against falsity and good against evil didn’t originate with Christianity, but with the Zoroastrians of Persia. Where the great Creator Ahura Mazda gives rise to his sons, Spenta Mainyu (the holy spirit) and Angra Mainyu (the devil), who do battle over the world and the souls of men. And to those who think and live justly, are given eternal bliss; and to those who think and do what is evil, are given eternal suffering. Sound familiar? While it was Cyrus the Great of Persia (Spenta Mainyu?) who freed the Jews from Babylon (Angra Mainyu?) and allowed them to return to their homeland.

108. Anyway, I thought you might appreciate a biblical perspective on who might have done these bombings and, if anyone cares to bring up the idea of a holy war, and the great emergency wake up call on 9-11, you can site this verse, saying, this is the devil that was evoked from the Middle East, called Angra Mainyu.

109. “And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.” (Revelation 9:4) Now this is unusual, for I just planted a lawn recently, and mowing it over the last two months, and mowed it the first time on Monday night, September 10th. In fact
I was thinking about this particular chapter over the past month (about the grass, the locusts and Apollyon), and all of this happened the next day! . . .

A Chapter for a Century

110. In relation to the chapter for a month idea, certain centuries also stand out in my mind about the book of Revelation. To begin with, the first three chapters concern the development of the church in Asia Minor: just as the early church became established in the first three centuries, during which time the Christians were persecuted. Soon afterwards, the Roman emperor Constantine decreed Christianity the official religion of the state, and moved the seat of power to Constantinople in 331—to Asia Minor (the fourth century).

111. While the Crusades to the Holy Land began in the eleventh century, with its similarity to the testimony of the Two Witnesses in chapter 11. Or, the procurement of the grounds, as mentioned in Leah (13). Whereby Jerusalem became a Christian kingdom early in the twelfth century: in accord with the New Church in chapter 12. Fortified and ruled by the Knights Templars (Knights of the Temple of Solomon, with its ties to modern Masonry), the Templars were first decreed by the Roman Catholics, but varied greatly in their Christian viewpoint, and were later persecuted and ousted in the thirteenth century. Similar to chapter 13?

112. Beyond this, chapters 16, 17 and 18 speak of the fall of Babylon. Swedenborg equates this with the Roman Catholic religion, saying it signifies the love of dominion, a self-love, over the articles of faith and the church, hence the souls of men, even God Himself. Remember the Tower of Babel? And in chapter 16 it says, “. . . and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.” (verse 19). Indeed, The Reformation, which brought to the forefront the iniquities of the Roman Catholic religion, began in the 16th century! While it continued into the 17th and 18th centuries, and these two chapters speak of the fall of Babylon, specifically chapter 18. And so the Last Judgment was performed in 1757 (the 18th century), and dealt with both the Church of the Reformed—and, Babylon. What Swedenborg details in his work, The Last Judgment and Babylon Destroyed, as well as, The Apocalypse Revealed.

113. Then there’s chapter 20: “And I saw the dead, small and great, stand before God; and the books were opened . . . and the dead were judged out of those things which were written in the books . . .” (verse 12). While many things are said (hidden) in the book of Revelation, and I’m not asking you to take me literally, I see how it applies to Revelation, and The Age of Information. Indeed, more books have been written in this century, about so many things, that I wonder if anything is left to write about, except perhaps
to refine what we already know. And, as they’re available to most everyone, it reflects a personal choice, and so takes into account this verse.

114. Finally there’s chapter 21, which speaks of *The Marriage*: “And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.” (verse 2). As I have already said, the seventh and final church will be instituted in the 21st century (in 2010), in accord with *The Marriage*. 
7. **Sexual Orientations**

1) Man on Top .......................................................... Herd the Cows
2) Rear Entry .......................................................... Tend the Sheep
3) On the Side .......................................................... Milk the Goats
4) Woman on Top ....................................................... Let the Horses in
5) Standing Up ......................................................... Slaughter the Pigs
6) Sitting Down ........................................................ Butcher the Cows
7) Masturbation / Woman to Man .............................. Forage the Goats
8) Masturbation / Man to Woman ................................ Fleece the Sheep
9) Oral Sex / Woman to Man ...................................... Slaughter the Lamb
10) Oral Sex / Man to Woman ........................................ Break the Horses
11) Masturbation / The Man .......................................... Herd the Cows
12) Masturbation / The Woman .................................... Tend the Sheep
13) Anal Sex / Man to Woman ....................................... Milk the Goats
14) Anal Sex / Man to Man ........................................... Let the Horses in

2. Above is a list of fourteen sexual positions that I view correspondently with the fourteen Gerarai. Presented in the same order, i.e., Daphne (1) through Rachel (14), they add a further dimension to the Gerarai’s development and, portray the unfolding of the man/woman relationship. Thus I’ve listed them reciprocally, and stepped them off as masculine and feminine equivalents (like the Gerarai). I’ve also listed them in the order of what appears most acceptable, to what is least acceptable, even forbidden! (The last two have a place, but are mostly representative, and I’m not recommending their practice.) Yet upon further examination, it will be seen that just the opposite may be the case: where each level represents a higher degree of development.

3. But before I begin, here’s an unusual idea that fits in well with what’s considered normal. By taking the letters n and m out of the word normal—in accord with positions 14 (n) and 13 (m)—you have the word oral which, are positions 9 and 10. And if you take these two away, you have positions 1 through 8, as well as 11 and 12. And, while some may consider positions 11 and 12 to be ab-normal (where \(ab = 12\)), these are for the most part acceptable, except perhaps position 12. (It seems more normal for young boys to masturbate than girls.) And yet, all fourteen positions are contained within the word normal.
Animal Livestock

4. In addition to the fourteen sexual positions, I give various depictions of animal livestock (referenced in Gerarai), which suggest a close spiritual approximation to the positions themselves. Which helps keep things on a domestic level, from getting wild and out of hand. It’s not an uncommon practice, in fact there are many biblical references of this sort, though not of a sexual nature. It’s not unlike Greek representations though!

5. And here I’m reminded of a dream I had which shares the same significance. I found myself standing outside a high-rise apartment building, which symbolizes modern living, devoid of everything natural. And I opened the door and peered up the stairway, and saw a majority of tenants standing in the hallways: yelling, screaming and tearing at each other. It was a tower of infernal rage, and I thought, “Man, this isn’t for me,” and I closed the door. And as I began to walk away, in the opposite direction, I seemed to just float away. Before long I approached a barnyard, where there were all kinds of livestock: cows, goats, sheep, pigs, etc. And here I’m reminded of Roy Masters’ Tall Timber Ranch in Southern Oregon. And I walked in among them and exclaimed, “Now these are my friends!” And a very tranquil feeling came over me. Unlike the rage I felt coming from the high-rise—which was the exact opposite!

Conjugal Love

6. At this point you may be wondering why I should devote an entire chapter to sex, and its psycho-spiritual origins. For it might seem out of context with the nature of this book. And so prompts the next question. How important is eroticism for leading a fulfilled life? But, as I suggest in Diana (9), it portrays man’s highest creative energy, and is disposed towards the procreation of young. And, that it reflects a God who copulates, best portrayed through the activities of Zeus. Nor must we forget the erotic origin of the fourteen Gerarai (the magazine at my doorstep).

7. And in Swedenborg’s work, Conjugal Love, he explains that conjugal or marital love is the first and primary love that proceeds from God, from which all others proceed. And he says it’s a chaste love, in and of itself (devoid of lust), that’s ultimately expressed through sexual union. He also says a man’s loins or thigh (genital region) directly corresponds. And so brings up Dionysus, the only begotten son of Zeus, born a second time from his father’s thigh: signifying the conjugal love of the Father or, Husband. Indeed, none of this was out of character with Dionysus’ portrayal. (And, with its similarity to my experience in chapter 5, it seems to give me specific license to discuss this.)

8. And in the book, Sex, Eros and Marital Love, available through the Swedenborg Foundation (by Gerhard Gollwitzer), it portrays the three levels
of sexuality leading to what’s truly marital: Sex, the lowest aspect, which corresponds to the natural man, where pleasure is derived solely through the bodily senses. Eros, the medium, where the spiritual man begins, as two minds are joined and begin to coalesce. And Marital Love, the highest and only genuine aspect, involving the most interior union between a man and wife; and shared more by the angels of the third or celestial heaven.

9. Thus we’re speaking of a relationship between Husband and Wife—or, God and The Church—which is suitably expressed in sexual terms. And the bottom line becomes: eroticism is the essence of what we are, and we shouldn’t be too abashed about its expression. Indeed it was very much a part of Greek culture. And, for the sake of religion, for young people especially, its flexibility needs to be stressed. But I’m not saying we should preoccupy ourselves with sex, rather, we should try and maintain a proper balance and not go to extremes, like anything else. Therefore I’m handing you a bottle of wine and asking you to drink as you like—but not to get drunk! So I won’t apologize for writing this chapter.

Erotic Vision

10. This prompts a final experience I would like to relate before I proceed. After I closed my eyes and began meditating one day I had a vision. And I saw four hounds, sitting at the four corners of a square facing each other. It seemed to occur for no reason, for I wasn’t thinking of anything specific; and I began to think it had something to do with the goddess Diana. Then all at once the dogs arched their backs, raised their heads, and began to howl (though I heard no sound), and turned into a man’s erect penis! While at the time, I didn’t feel anything, emotionally, for I was looking at it objectively: it seemed matter-of-fact and nothing vulgar was implied. It was like somebody was there pointing it out to me and saying, “Hey, look at what you’ve found.”

The fourteen positions begin on the next page . . .
1. Man on Top

11. Commonly called the *missionary position*, this position has the couple lying down and facing each other: the woman lies on her back while the man assumes the *superior* position from above. And so involves the development of the man’s intellect, his dominant strength. One of the most beautiful positions, it allows the couple the most intimate embrace, while looking each other in the face.

12. It’s also one of the most abused! And when we start out in life, in our quest for knowledge and desire to know, we try to attain the highest and most beautiful things first. And out of ignorance we draw them down from heaven—to our level—to serve our inflated pride. Thus I’ve ascribed it to the first level. “Knowledge is power,” they say, and it’s typical of our western culture, where man continues to assert his dominance over the woman. As they say, “It’s a man’s world.” And so portrays Apollo’s attempt to dominate Daphne, at *pinning her down*, all of which aids to serve a man’s pride.

13. And here, Apollo was known for his prize herd of cattle. Hence the correlation with “herding the cows.” For cattle, in spiritual terms—more specifically a calf—signify natural affection or, the desire to know. Which isn’t yet spiritual, for it’s only speculative and unsubstantiated: i.e., Adam fell to the earth or natural world for not having a substantial or *working idea* of God. While it’s interesting that the first animal he names in Genesis (2:19-20) is cattle. Something similar can also be said of Apollo, who as a youth disobeyed his Father by killing the Cyclops, where he was punished one *great year* (eight years) and had to serve the mortal, King Admetus as a *shepherd*. Sound similar to Adam? *Knowledge is not wisdom!*

14. Therefore western man orders his world almost entirely, by “herding the cows”—its primary commodity. And usually at the woman’s expense, who suffers a *loss* in femininity . . . “*Herd the Cows.*”

2. Rear Entry

15. Otherwise known as *doggie style* (very common), this position has the woman assume a position on her hands and knees, while the man assumes a superior position from above and mounts from the rear. This is how most mammals engage in intercourse, and is the most common technique practiced amongst humans, more amongst non-western cultures. And so involves the development of the man’s *will* or, his feminine side: where the woman slightly leads, or is ahead of the man, while the position itself suggests a state of *alignment*. 
16. I correlate it with “tending the sheep,” for in spiritual terms sheep signify compliancy—of the affection. This is what the masculine will signifies, if what is willed is *good*: in accord with a man’s wisdom or his life’s experiences. (And, due to his youthfulness, and lack of wisdom, Apollo was resigned to *tending the sheep.*) It thus becomes the foundation for what is *truly spiritual.*

17. And here, I’d like to bring up the two heavenly kingdoms: the spiritual kingdom and the celestial kingdom; and, together with the natural world, they comprise the three levels of spirituality that the *well disposed* spirit enters after death (as Swedenborg explains in *Heaven and Hell*). Thus in terms of masculine and feminine representatives, the man himself portrays the natural level (1); the woman herself portrays the spiritual level (2); while a small boy child (a son) portrays the celestial level (3). A small girl child (a daughter) portrays the fourth level: the joining of the celestial (3) to the spiritual (2)—or, heaven in its entirety—as the number 32, Sybil’s number (4), suggests. And here, Dionysus was perceived as a small boy (3), who was lord specifically over the women (2): he brought out the little girl in them (4). Which if properly understood, is what heaven expressly promotes (32). Something similar can be said about Jesus . . . “*Tend the Sheep.*”

3. On the Side

18. This position has the couple lying on their sides and facing each other. Being one of the more difficult positions, where neither partner dominates, it signifies the *equality* of both, and concerns the development of the woman’s intellect. And here, it corresponds to *Gemini—the Twins*, the third sign of the Zodiac. Take for example, Artemis and Apollo were twins, as mentioned in Cindy (3).

19. As for its relation to the goat, a lecherous creature that signifies *faith without charity* or, *truth separated from good*, I tend to view it a bit differently. For spiritual connotations have their opposite values. For example, a sheep tends to epitomize complacency, which surely is not good. Therefore, a goat must have its opposite value as well. And, being one of Dionysus’ favorite creatures, I believe it epitomized him most. So, why do we call little children *kids*? Who are far more *spiritual* than most adults! Thus it’s interesting how the Christian religion, which esteemed the sheep, became established in Greece, which esteemed the goat. And, when the ancient Israelites released the goats into the wilderness, as a sin atonement, they must have gone to Greece! (I speak of *The Church* and its *northwest* migration in chapter 12.)

20. Likened to a refined or substantiated version of a cow—or, *economized* version—goats will eat most anything and still produce milk. Thus signifying *everything as to truth*, which is the triangle completed at its *apex.*
And, as truth is more specifically a masculine trait, “to milk the goats,” is to milk all the truth from the situation: adding a feminine quality—the woman’s intellect. And so signifies the highest aspect of spirituality, what is *celestial*, and puts the woman on equal grounds with the man. And here, Zeus, the *third successor* to heaven’s throne, was nursed specifically by Amaltheia—the goat . . . “*Milk the Goats.*”

4. Woman on Top

21. Often called the *woman on top*, this position has the man lie on his back while the woman straddles him from above and, both are facing each other. Indeed, the woman appears to be *straddling a horse*. And, as she assumes the superior position, it concerns the development of the *woman’s will*, her dominant strength.

22. As for its relation to the horse, a creature of Poseidon, it signifies the subconscious mind, when unbridled, and alludes to the woman’s will (4). When bridled, it alludes to the understanding or, the husband (5). Thus in accord with the woman’s will, we’re speaking of an unbridled horse: letting the *unbroken horses* into the corral of the subconscious. And here, the Greek letter delta—basically an equilateral triangle, which means *the fourth*—signifies the corral. And so the correlation with “letting the horses in.”

23. One thing about the woman’s will, is it can’t be ruled over by itself, even though it signifies *what is good*. And, if allowed to take charge, results in the emasculation of the husband. In order to promote good in the relationship, not to rule this position out, a more fitting position would include positions three and two—in accord with the number 32. (See Sybil.) Here, the couple lies on their sides (3), as the man lies behind the woman (2). The woman then extends her leg up over the man’s thigh, and allows him to penetrate from the rear . . . “*Let the Horses in.*”

5. Standing Up

24. As the name suggests, this position has the couple standing up and facing each other: the woman standing on a stool or something similar to compensate for the typical difference in height. One of the more difficult positions, it requires a lot of balance, and so alludes to the *crux of the matter*, or cross. To me it suggests what is of *sport* or, recreational.

25. It also portrays the quality of *perception*, which belongs to the husband or, bridegroom. And here, the man elevates the woman to *his level*, as he so gingerly makes his *proposal*—of marriage. That isn’t to say the couple isn’t
already married, just that this position represents the proposal. In spite of
what people might say, the sex act is expressly marital, and is more central
to the idea of marriage than anything else. Thus as the couple stands and faces
each other, they are viewed similar to position three—as equals—in accord
with the number 33, which is of Prudence (5).

26. And so correlates with “slaughtering the pigs”—a smaller, wiener pig? Indeed, a job requiring you first to stand, chase the little squealer around, to
catch a hold of and wrestle with, before doing what you have to do. Like I
said, it equates with one’s perception. While it’s similar to bridling a horse,
which requires skill and indeed is done while standing, but doesn’t suggest
the kind of struggle associated with the pigs . . . “Slaughter the Pigs.”

6. Sitting Down

27. This position typically has the man sitting in a chair, while the woman
straddles him from above and, both are facing each other. It’s not all that dif-
ferent from position four: the woman also appears to straddle a horse, to
which the number 46, in accord with Sybil (4), applies. Once bridled, a job
requiring you to stand (like the last position), you mount up and go for a ride.
Which is essentially what this position implies, as opposed to riding bareback,
as position four might suggest.

28. It’s also similar to position five, as both are elevated to an equal level:
but, as the woman sits slightly higher, the number 34—as opposed to 33—
which is of Vanessa (6) applies more. And so suggests what is casual, which
I view in terms of the engagement period prior to marriage. It’s a lot like re-
ceiving a driver’s license, a privilege which if taken too lightly, can be re-
voked. It’s essentially what I’m presenting to you here, in this chapter.

29. And so the correlation with “butchering the cows,” for it’s something
done routinely and in a casual way (and initially on horseback). And being
the tryout period, it’s an important phase, as it allows the couple a chance to
see if they are truly compatible with each other. Whereby the holy cows,
which become a major obstacle if allowed to continue into the marriage, are
systematically removed . . . “Butcher the Cows.”

7. Masturbation / Woman to Man

30. This position typically has the man lying on his back or slightly ele-
vated at the elbows or, sitting up completely. The woman, who lies at his
side or kneels before him (both are unclothed), begins to fondle and stroke
his erect penis, rhythmically. (This position assumes other forms too.) Being
the seventh position, I equate it with the marriage ceremony. For when the veil is lifted, signified by the man’s foreskin, it’s like the wife taking the man’s penis into her hand(s) which, symbolically is herself. And being the most responsive part of his body towards her, it’s easy to see the correlation—to his feminine side. Hence the wife is allowed a more active role towards intimacy in the relationship: taking responsibility into her own hands, so to speak. Which seems more applicable to marriage, rather than have the husband go off and masturbate on his own.

31. As the first six positions are expressly coital, they involve the genitals only. Therefore these and the seventh position, and possibly the eleventh, are apt to comprise the range of acceptability for someone like Roy Masters: it involves the stimulation of the man—specifically. And, as Roy firmly believes women aren’t supposed to enjoy sex, anything that smacks of it, is highly suspect. (It’s one reason why I wrote this chapter.) He also believes it’s a temporal phase for men, existing primarily out of a lack of control in the relationship. Which is to be modified and later reduced—the less he enjoys the better!

32. As it breaks away from genital contact, I view it as “foraging the goats.” Which to me is the process of finalization—of what is formal. And, as it doesn’t involve coitus, it portrays what is lukewarm. Yet still allows for the exploration of those aspects which aren’t readily apparent—as the goats wander about (allowing the man’s mind to wander, as the wife does the work). And as it opens these new aspects, it involves developing something new—which opens the door to eroticism. And, once the goats have foraged, you milk them . . . “Forage the Goats.”

8. Masturbation / Man to Woman

33. Like position seven, this position assumes a number of forms, but since I view it more as a form of foreplay, I won’t give a specific form. (I speak of it further in position ten.) Except that being a state of preparation, it involves disrobing the woman which, compares to removing the veil on the wedding night. Nor does it mean a woman has to be fully clothed to engage in this—on the contrary! Just that it can and does become a ploy to get her to take her clothes off.

34. And so the correlation with “fleecing the sheep,” for during the heat of passion, it would seem beneficial that the woman remove her clothes. Indeed, during the heat of summer, it’s beneficial to fleece the sheep. But the woman must first take precautions, and determine whether this is her beloved or, wolf in sheep’s clothing! While it’s up to the man to determine what his true intentions are. Whereby the number 22, in accord with Justine (8), seems
to apply: has he been tending the sheep all this time (2), only to set her ablaze
and ravage her? (22).

35. As a man’s penis is closely associated with his wife, it means circum-
cising his love towards her—as she disrobes. Thus an increased sensitivity.
I’m actually referring to the pleasure that she feels. And when her genitals are
stimulated, she’s apt to get hot and bothered or, wild and passionate, which
is a state corresponding to the honeymoon (8). And yet, up to this point, I’ve
only spoken of the man’s stimulation. It’s time now to address the woman’s
needs. It raises issue with Roy Masters though, for he doesn’t believe women
are supposed to enjoy sex, let alone experience orgasm! But why does she
have a clitoris? Indeed, the key here is tenderness, rather than having her
consumed—of lust . . . “Fleece the Sheep.”

9. Oral Sex / Woman to Man

36. Otherwise known as fellatio, this position assumes nearly the same
form as position seven, and is typically performed while the husband lies on
his back or, is sitting up. Nor is it uncommon for both positions to be per-
formed simultaneously. And here, the woman stimulates the man’s genitals
by taking them into her mouth, and brings him to climax. While in accord
with Diana (9), it implies a sense of seriousness or, true intercourse. And, as
the man’s erection testifies to the potency of the relationship, his penis becomes
the woman’s closest and dear friend.

37. Nor am I saying a couple has to engage in this to experience true sex.
It’s just that because of its nature, it requires both to be honest and truthful
with each other. This is why I equate it with “slaughtering the lamb”: a deli-
cate matter indeed, to be done with serious intent. While here, a man’s semen
or his seed corresponds to the truth—in the spiritual sense. Thus being one of
the more intimate acts a woman can perform with a man, it correlates more
with true intimacy. And of course men enjoy it! But a woman shouldn’t be
coerced into doing it, for it can and does become a means of submission—of
getting her to submit to foolishness! And there is nothing truthful about serv-
ing a tyrant. Only the dedicated wife who, of her own volition, need concern
herself with its practice.

38. While it’s interesting that the word testimony, i.e., testament, testify,
comes from the word testis—or testicles! Which brings up Abraham’s words to
his servant about his son Isaac in Genesis 24:2-3: “Put, I pray thee, thy hand
under my thigh: And I will make thee swear by the Lord, the God of heaven,
and the God of earth, that thou shalt not take a wife unto my son of the
daughters of the Canaanites . . .” And brings up what Jacob says to Joseph
about his burial in Genesis 47:29: “. . . put, I pray thee, thy hand under my
thigh, and deal kindly with me; bury me not, I pray thee, in Egypt . . .” To
the ancient Hebrews, this was to swear a solemn oath, something which, if done today, would seem ludicrous. But back then it was probably a widely accepted practice, and reflects on how innocent they must have been. And so the correlation is clear, for a man’s relationship with his wife is typically more intimate . . . “Slaughter the Lamb.”

10. Oral Sex / Man to Woman

39. Also known as *cunnilingus*, this position involves the oral stimulation of the woman’s genitals by the man (the clitoris and/or vulva). And is typically performed while the woman lies on her back or is sitting up. And, similar to positions seven and nine, it’s often performed with position eight. (Compare the numbers 80 and 808, which correspond to Joyce [10].) Being one of the more intimate acts a man can perform with a woman, it corresponds to what is objective. And so the ultimate objective becomes, getting the woman to experience orgasm! Consequently, the man must set his own needs aside and focus on the overall picture.

40. I correlate it with “breaking the horses,” for when properly done, it’s done gently; which, seems like the ultimate way to break a horse. And, as it involves the horse’s own volition, it allows a more harmonious alliance between horse and rider. And so depicts breaking the woman’s will, who’s allowed to align herself more completely with her husband. While the number 444, which is of Joyce (10), seems to correspond most (in accord with the symbolism on the front cover).

41. Which prompts a dream I had. Due to its explicitness I wouldn’t ordinarily mention it, except it appeared to be more of a demonstration and less of a dream: i.e., I was in the spirit. I was roused awake and a face appeared before me: of a young woman, and she was beautiful! Detecting a slight air of conceit about her, I began to focus on the bridge of her nose, and wondered if she was Jewish. (How often is conceit associated with beauty!) I did so for a moment or two, when my view panned back, and I was given sight to her whole figure—entirely unclothed. Again she was beautiful! Of a slender build, and perfect form, she was the near epitome of it. And I marveled, as she proceeded to get on her hands and knees and assume position two—rear entry! And as I stood back, to maintain my objectivity, her whole body pivoted towards me, and her backside came into view. Up to this point, as nothing had been said, it appeared to be a demonstration but, as everything became so positioned, I felt prompted, as if to say: “Okay, it’s time to fulfill your objective”—position ten here!

42. And another man appeared, to my right and just behind me, and we were both looking at each other. And I said, “Well, who gets the honor?” Intimidated by her beauty, we both hesitated (as I tried to maintain my objec-
tivity). And I said, “Well I guess it’s mine.” At which point my face drew ever so close to her behind—to the most delightful sight—and I began to proceed. Then suddenly, without warning, I was wide-awake! in the real world.

43. It wasn’t until sometime later, that its significance occurred to me. And here, the woman being of Jewish decent? corresponds to the number 4: in accord with Judah the 4th son of Israel; where a Jewish woman portrays a woman’s will even more. And as she appeared conceitful, it’s this spirit that expressly gets broken. Then as she proceeds to position two, the number 4 becomes 44. And, as I finally assume position ten, the number 44 becomes 444. Indeed, I held onto my objectivity throughout. Thus all three elements are incorporated—simultaneously! Surely it doesn’t require much imagination to see the correlation! . . . “Break the Horses.”

11. Masturbation / The Man

44. This position typically has the man lying on his back, while he practices it in private; and, although it can assume several forms, this is probably the most comfortable. As it’s generally understood what’s involved here, I won’t go into further detail. Except to say it signifies the man addressing his more personal needs, as he addresses the woman in himself—or, his anima. The woman also does the same thing when she masturbates, and addresses the man in herself—or, her animus. And they both address their inner aspects.

45. Thus it’s interesting how up to this point, that when engaged in sex, the couple has been practicing mutual masturbation! Indeed this is all that’s accomplished when they don’t know each other well—and they may just as well be masturbating! Having sex with a stranger implies nothing else. But, once they begin to understand their needs, and learn to express them, they strive more and more towards intimacy, to what is Truly Marital: “And the two shall become one flesh.”

46. Being position eleven, we’re speaking of Penelope, the wife of Odysseus. And though she was acclaimed for being faithful, we’re conceivably speaking about Odysseus. Indeed, he could easily have practiced this during his long absence. (I conceived of it before finding out about his mistresses, Circe and Calypso.) While their separation conveys the privacy associated. And, as they were the closest of lovers—originally—signifying the celestial marriage, Penelope would have portrayed his anima, while Odysseus would have portrayed her animus. As I said in Gerarai, Kari’s picture of Penelope acknowledged the masculine aspect—or, the husband—the most. And appeared the very embodiment of a man’s penis!

47. I equate it with “herding the cows,” as it describes the man allowing his mind to wander, yet channeling his spiritual intent, while focusing on his
beloved. Indeed Odysseus longed to return home to Penelope. While at the
time I developed this, I decided not to go past the first ten expressions—beyond
“breaking the horses.” As I was running out of things to think of, I opted to
repeat the sequence, and work with decimals. And these last four representa-
tions do apply. So in order to herd the cows, you need horses, and the last
position involves “breaking your mount.” And you need horses to run a ranch!
Thus it seems to culminate here, as the sequence repeats itself. While it’s funny
how the Trojan War, which was won in its tenth year, was won by a wooden
horse!

48. Finally I’d like to bring up the vision I had when practicing this my-
self (in May 1988?). I wouldn’t ordinarily speak about it, except it was more
than just a fantasy. It involved a girlfriend who I felt close to in my heart, and
it occurred immediately afterwards. And I fell asleep and saw two crowns:
one of royal blue and the other violet, both ornately decorated in silver. They
were the most exquisite crowns I’d ever seen! surpassing anything of this
world! They were real and three dimensional and highly elaborate. The blue
one portrayed the king (myself) and the violet one portrayed the queen (my
girlfriend). And here, Swedenborg says these colors signify the husband and
wife in the conjugal relationship. They also correspond to the numbers 6 and
7 or, 67—which is of Penelope! Now I’ve already said the husband and wife
correspond to the numbers 5 and 6 or, 56 (which is of Rachel and signifies
truelove) but, when considering the shift from the color white, they also cor-
respond to 6 and 7 . . . “Herd the Cows.”

12. Masturbation / The Woman

49. This position is nearly the same as position eleven, except it involves
the woman, as she lies on her back and in private. That isn’t to say a man and
woman can’t masturbate in front of each other, just that I’m speaking of what’s
done in private. Like the previous position, it’s generally understood what’s
involved, so I won’t elaborate any further. Except like before, it signifies the
woman getting in touch with her interior, masculine aspect (animus).

50. Now as the first six positions are expressly coital, they correspond to
the first or natural level—sex itself. And as the next four positions involve
stimulating the genitals by external means, allowing a close-up view to help
develop a more intimate knowledge of their function, they correspond to the
second level—eroticism. While the last four positions, beginning with eleven
and twelve, correspond to our more interior and private needs, hence the third
or marital level. Which brings us to where we are now. (Initially I wasn’t sure
where to break off here, but when adding these numbers, 6 + 4 + 4, I came
up with 644, which corresponds to 14. And that seemed to settle it.)
51. Like Judith (12), position twelve signifies the New Church, which is *The Woman* who gives birth to the *man child* in Revelation 12:5. While according to Jewish custom, the likelihood of conceiving a boy child was duly enhanced, if the woman experienced orgasm during intercourse (as mentioned in Joyce). So the question becomes, Why did Israel have mostly boy children?—i.e., *twelve*. Could it be he understood this secret?

52. While in Kari’s twelfth representation (Judith), she appears to be giving birth while assuming this position—*masturbation*. And though I won’t go into detail, I recall something similar portrayed about my *rebirth* experience. And I recall at least one dream I had where a woman experienced this: where the one proceeded from the other. So orgasm seems closely associated with giving birth—you can’t have one without the other—and with a woman, more so the birth of a boy. It’s because she gets in touch with her inner animus that seems to explain why; hence a true correspondence to *spiritual birth*. And so the ultimate question becomes (for Roy Masters), Should women be allowed to enjoy sex?

53. We’re also speaking of Penelope regarding the *New Church*, and the number 12 applies equally well to her, as it entails something *more formal*. And here, as Odysseus wanders about, Penelope stays home to maintain the fort: i.e., it’s through maintaining the structure of home life that puts a *skin* over it (a roof over our heads?), and gives it a more formal appearance. Whereby Odysseus maintains Penelope within (11)—his anima. And Penelope maintains Odysseus within (12)—her animus. Finally, as sheep are a primary commodity of *The Church*, it would seem fitting to “tend the sheep.” And when a woman masturbates, it suggests something more gentle, yet formal, and I find it easy to draw the correlation . . . “*Tend the Sheep.*”

13. Anal Sex / Man to Woman

54. Though mostly representative, this position is allowable between consenting adults—when proper precautions are taken! (primarily cleanliness and possibly some form of lubricant; nor is it advisable to alternate between this and other sex without first cleaning up). Typically it assumes the same form as position two, *rear entry* which, seems to describe this! While it signifies the man’s *ultimate* relating with his wife—or, completion of the woman in the man (his anima).

55. Like position two, the woman is in a state of *alignment* with the man. But by opting for this—because he has *no vagina*—the ultimate is expressed, and she’s allowed to feel what he feels, as if it were happening to him. Hence the alignment, as she assumes the *ultimate* and lies down within: and so equates with “milking the goats,” for it signifies the ultimate. So why is it that when
a woman has a shapely bottom, it becomes one of her finest assets? Indeed it can be very seductive!

56. Position thirteen also suggests making the sacrifice or, assured faith. And I equate it with the sacrifice Leah made towards Jacob. For Jacob loved Rachel, the beautiful one, and was intent on marrying her: suggesting Leah was closer to him in appearance—as a man. While he initially despised Leah and shunned her (as the position might suggest) but, because of Rachel’s infertility, he developed his ultimate relationship with Leah: i.e., most of his children were born of Leah. Therefore Leah, the tender eyed one, reflects the woman within the man . . . “Milk the Goats.”

14. Anal Sex / Man to Man

57. Like position thirteen, this position is mostly representative, but here I’m not recommending its practice. Instead, I’m more concerned with what it signifies: the woman’s ultimate relating with her husband or, completion of the man in the woman (her animus). And here, I’m referring more to what occurs in the workplace. And yet, in order to allow a reciprocal to position thirteen, where the woman dominates and actually does do this with the husband, perhaps a strap-on device (a dildo) could be used? It would be less out-of-bounds anyway.

58. Once the woman is completed in the man, through position thirteen, he goes off to work and makes the sacrifice—for her sake. Which often entails prostrating himself before an unreasonable employer—as position fourteen implies! And while only representative, it’s probably the most common way to express it: taking it in the rear! And as the woman resides within, this is who he brings to work. He therefore assumes the position, and grovels before the boss. And while he may feel it, externally, she feels it internally, as pleasure. Which will remain the case, so long as he maintains her safety and well-being as his aim. Whereby the whole thing becomes acceptable to him.

59. Finally, as it concerns the ultimate development of the woman’s will, I equate this with “letting the horses in.” We’re therefore speaking of Jacob, who sacrificed himself for Rachel, and served her father Laban for fourteen years! Where Jacob now resides within Rachel. Beyond this, the cycle begins anew, with the first or, fifteenth position: except the door to what is truly marital has now been opened . . . “Let the Horses in.”
8. Dear David / 479

1. This chapter begins with the letter I wrote to David, one of the staff members at the Foundation of Human Understanding in Grants Pass (dated: 11/20/87), and concerns the number 479 and the badge I received from work. I’ve transcribed most of the letter, while additional comments are given in brackets [*]. I follow up with a piece I wrote about the number 479 and the name Dennis (dated: 3/15/88), much of which is included in the accounts of Karen (7) and Penelope (11). This is followed by some further ideas about the number 479, plus the final relation about what happened when rewriting this chapter. The letter to David begins as follows:

Dear David:

2. have only one thing to relate to you now. When living in the Bay Area (Santa Rosa, CA), from May, 1986 to April, 1987, I worked at a company called National Controls Inc.—i.e., N.C.I. I worked as a temporary employee, through a temporary agency (Liberty Temporary Services), from December, 1986 to January, 1987 (15 work days altogether). And while there, I was given a badge which read as follows:

   N. C. I.
   Temp.
   479

3. There’s a lot of significance to my working here, but I’m only going to relate the significance of this badge. [I later returned to work here and became permanent in September, 1991.]
The Mind’s Eye

4. It was some time later while meditating (during late March), together with a visualization technique I was practicing, that I closed my eyes and had a vision of this badge, being strung up to the top third of a pyramid (representing the mind’s eye).

![Diagram of a pyramid with a badge and numbers]

5. I immediately understood what it meant, except for the “479.” It meant, Not Christ Incarnate but, that he does represent Christ—Temporarily.

6. As for the number 479, I didn’t surmise its meaning until September, 1987. Now I can relate to you what it means: “None come to the father except through me,” and that, “All works are sanctified through Christ.” Thus in doing your works through Christ [i.e., the Ten Commandments], the Sabbath is fulfilled. As Christ said, “I’ve come to fulfill the law.” [In looking back, it was correct for me to interpret this vision, for it occurred to me. Also, Dionysus was called Lord of Souls and, associated with the soul’s transcendence.]

The Three Centers

7. What it means, is Christ is the Sabbath and, that we find our rest and worship through Him; nor do we necessarily need to set a day aside for this, for the Sabbath points to the relationship a person should find in his or her heart [Mark 2:23-28; Mark 3:1-5]. Let me show you a symbolic representation here:

![Diagram of three interlocking shapes]
8. The first triangle portrays the first four commandments of God: and here, the first three signify the Holy Trinity—believe it or not—while the fourth corresponds to worship (or Sabbath). All of which comprise the Mind of the Matter [i.e., it’s through the mind, or one’s understanding, that suitable worship is implemented].

9. The second triangle comprises the Heart of the Matter, with respect to worship (the Sabbath or 7th day), and portrays the 5th, 6th and 7th commandments, with respect to the first four—The Mind. [The fourth commandment says, “Remember the Sabbath.” I’m also suggesting Christ corresponds to the number 7.]

Tenth Commandment

10. The circle comprises the Soul of the Matter. And here, the number 8 signifies the body of the Ten Commandments (or its flesh): “Thou shalt not steal” [i.e., a theft is committed when any commandment is broken]. The number 9 signifies its essence or soul (the infilling of the flesh): “Thou shalt not bear false witness.” [Thus to lie, especially to oneself, is nearly always a prerequisite to doing something wrong—as falsity and evil go hand in hand.] The number 10 signifies what is objective, towards the body (8) and the essence (9)—of the first nine commandments: “Thou shalt not covet what belongs to your neighbor.” And here, the digit “1” next to the zero, serves as a point of reference:

11. The tenth commandment is the point of reference, and serves as the key to the first nine, for it deals with the Matter of the Heart: “He who has committed it in his heart has already committed it.” [Matthew 5:21-22, 27-28].
**Mind Heart and Soul**

12. With respect to the first three symbols—i.e., 4-7-9—when combined and *integrated* they become the symbol I’ve detailed below. [Also note, that the soles of one’s feet correspond to one’s soul.]

```
1
4 4
7
2 9 3
6
```

“None come to the Father, except by me.” [John 14:6].

**Number 11 / The Key**

13. Now the number 11 is a key, and helps allude to the nature of the *two witnesses*, as outlined in Revelation 11—i.e., *the two candlesticks*.

14. The number 11 is actually the number 10: when read frontwards (10), as well as backwards (01), and juxtaposed: 10 + 01 = 11. It also represents the two hemispheres of the human brain: the left side which is *rational*, and the right side which is *intuitive*, that come together to form the center of the psyche. It also portrays the two sides of the body, more specifically, the left and right sides of the bosom.

15. In Hebrew, a language based more on the *intuitive sense*, which reads from right to left, the number 10 would read, “01.” In English, a language based more on the *rational* understanding of things, which reads from left to right, the number 10 would read, “10.” When juxtaposed, they come together as, “11.”

16. The number 11 also alludes to Joseph, the 11th son of Israel. (Genesis 37-50). Joseph was Israel’s favorite son and, was given the coat of many colors (signifying prophecy?). He was the first son of Rachel, Israel’s second wife but, his first and *true love*: through Laban’s deceit, Rachel’s father, Israel was tricked into marrying Leah on their wedding night instead. (Genesis
29:1-31). And, through Reuben’s default, Israel’s firstborn (born of Leah), Joseph received Israel’s inheritance. (Genesis 49). [I speak of this specifically in chapter 10.]

17. The dreamer of dreams, Joseph was despised by his brethren, and was cast into the pit and sold into slavery in Egypt. (Genesis 37). And when speaking of the dream of Pharaoh, Joseph said: “And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass.” (Genesis 41:32). Which takes on something similar when speaking of his two dreams to his brothers; being the same dream dreamt twice, it was witnessed twice, hence the two witnesses. (Genesis 37:5-11). This is what the number 11 embodies and, is what Joseph—the seer—was about. [It’s what this second writing signified to me, for it helped substantiate the letter I wrote to David. And being a second witnessing or corroboration of that, it was essential, for I didn’t begin work on this book until December 1989.]

479 / Dennis

18. Listed below is a group of single digit numbers (square roots) which, when multiplied by themselves, produce a two digit number. These are the numbers 4, 5, 6, 7, 8 and 9. And note, only these six numbers will produce a two digit by-product: i.e., it doesn’t work with 3 (3 x 3 = 9) and, it doesn’t work with 10 (10 x 10 = 100).

19. As you can see, I’ve inserted a zero between the two digits of the by-product numbers, and multiplied these by 11—the key. For example, 16, which is 106 x 11 = 1166. Notice I inserted the square root number (4) inside the zero initially, i.e., 1(4)6, and expressed the product as 1(16)6.

20. Now what’s interesting, is that this bears express testimony to what I just did with it. It expressly witnesses 4 is the square root of 16 (the 4 within
the zero becomes 16 within the parenthesis) and, that it’s appropriate to insert the 4 between the digits 1 and 6 and generate the new expression, “146.” Like I said, there are only six numbers you can do this with, the numbers 4 through 9: i.e., begins with 4 and ends with 9 or, simply “49.”

21. Now the reason I went through this exercise, is to see if it would be suitable to insert the number 7 (square root of 49) between the digits 4 and 9 (or 409), and generate the new expression “479.” As you can see this expression works and, in two distinct ways, the one verifying the other (as the table and indicator arrows show).

22. As I show in the letter to David, the number 479 is very symbolic. And what I’m about to present, is it’s essentially the same or, very similar to my name — Dennis. Which thus becomes a witnessing of the letter to David; and conversely, the letter to David becomes a witnessing of this: i.e., the two witnesses.

23. When looking through a book of names, I found the name Ennis (something I wasn’t looking for), which is Greek in origin and means the ninth. I already knew the letter “D” was the same as the Greek letter delta, which means the fourth, and it was only a matter of putting the two together before I could see my name corresponded to the number 49: i.e., D (4) + Ennis (9), or Dennis (49).

24. And it wasn’t long before I began to wonder how the number 49 corresponded to 479. It was a relatively easy next step though — how I often make my discoveries — for the number 7 was the square root of 49, and I later developed the number table and multiplication equation. Thus as the indicator arrow points to 7, the number range is defined, when 7 is multiplied by itself, i.e., 49 (or, 4 through 9). Hence the three indicator arrows point to 4, 7 and 9, which is 479. Also, by putting the expression of my name another way you get: D-(49)-Ennis, or D-(Dennis)-Ennis. Which can be viewed as 4(49)9, the same exact expression I’ve already detailed: 409 x 11 = 4(49)9.

479 Further

25. There are a still few things I’d like to relate about the number 479. The first and obvious being its relation to the Star of David, hence title of the chapter — Dear David / 479. Being a six-sided star, suggesting the name David corresponds to the number 6, it brings up what Revelation 3:7 says about the Church of Philadelphia, the 6th church: “ . . . he that hath the key to David.” And so gives more meaning to the symbolism above and suggests a close affinity between the names David and Dennis. This is elaborated further in chapter 13.

26. The second being it’s a priestly number, which corresponds to the number 3 — as does 409 above — in accord with Levi, the priest, and 3rd son of Israel. Which brings up the Church of Pergamos, the 3rd church in Reve-
lation 2:12-17. And in *The Apocalypse Revealed*, Swedenborg says it corresponds to the *celestial kingdom* or, *third heaven*. And, as he calls it the priestly kingdom (regarding Revelation 20:6), it’s a good indication 3 is a priestly number.

27. The number 479 also corresponds to the name Cindy (of *Gerarai*), who I also ascribe to the celestial kingdom. Having worked with my sister Cindy (and Artemis) a lot, it seems significant that she’s been instrumental in my recovery over the past few years. While in some accounts of the Greek myths, Artemis played an integral role in Dionysus’ upbringing.

28. As I relate in *Karen (7)*, the number 49 corresponds to the colors white (4) and black (9)—and, the number 7—and portrays their contrast: between good and evil. And it’s essentially what the name Dennis (49) implies, a state of being *torn to pieces* from the conflict between the two. Indeed it reflects what’s happened in my life; and, in Dionysus’ life: who was driven mad as a youth and, called the *mad god*. (Where he was later purified, with a latter aspect associated with a full and healthy life.) I’m also referring to what happened along the Smith River, the month after my rebirth experience, where I was *torn to pieces* by the Titans. (See chapter 5.)

29. Thus when Revelation 3:14-22 refers to the Church of Laodicea, the 7th or *lukewarm church*, it implies a state of wretchedness—or, being *torn to pieces*. A state which is remedied by, “...buying gold tried in the fire.” (Revelation 3:18). While gold is signified by the color yellow or the number 3. And as the number 49 (Dennis) portrays the 7th (church), it becomes refined, in a priestly sense, by the number 479: which is the number 3, or gold. (Swedenborg also says gold signifies the celestial kingdom.) Thus it’s interesting how the gold rush to California—*the Golden State*—began in 1849: relating to verse 18 above, and the name Dennis (49). And as California is the 31st state, it too corresponds to the number 3—or gold. There was also a gold rush to Alaska, the 49th state. *Go 49ers!*

30. This brings up a story I saw on TV about the gold in Fort Knox, that aired in May 1993. I was standing in front of the TV at the time, when it showed some bars of gold on the right. And I glanced at the numbers stamped on them, but nothing was signified. But when the camera panned to the left, there were three more bars of gold, and guess what? They were all stamped with the prefix 479! And so seems to corroborate this, as well as the next experience, that occurred when I rewrote this chapter.

31. The number 479 also corresponds to one’s *ruling love*: i.e., the alignment of one’s mind (4), heart (7) and soul (9). What Swedenborg addresses in his work, *Heaven and Hell*, and describes as one’s disposition or inclination: more so after death. Thus it’s interesting how he breaks his work up into numbers, and addresses ruling love, specifically, under the number 479 (of all places). He begins with the preface: “Man after death is his own love or his own will.”
32. While it’s funny how in the only thesaurus I own, the word listed under the number 479 is *confutation*: i.e., the process of *reproof* or proving something wrong, convincingly. Which certainly applies to the following, “None come to the Father, except by me.” (John 14:6). My dictionary also cites, “Elijah confuting the prophets of Baal . . . with bitter mockery.” Thus it’s through the *spirit* of Jesus Christ (479) that our ruling love is determined, and ultimately determines what our state will be like in the hereafter.

33. The number 479 also portrays *victory*, in accord with ruling love. For this is the date the Greeks conquered Persia (479 BC), in their struggle to retain their independent state and, maintain their ruling love. It was during this period, more than any other, that they stood in danger of losing their freedom! This also corresponds to the period Dionysus was given official cult status in Greece. And so it seems fitting that the name Dennis—49 or, 479—have its Greek origins. While the year 479 BC was also the year Confucius died, and seems to coincide with the death of Buddha in 543 BC.

**Final Relation**

34. I’d now like to relate what occurred when I was rewriting this chapter. It was during Easter Week, in April, 1993 (April 4th to the 11th), in conjunction with a company I was working for. Another temporary job, at one of the better companies I worked for, it lasted about two months. And while I was originally told not to expect it to last more than two weeks, and not to get my hopes up, which seemed acceptable, I hoped it would become long-term. I had been out of work for over two months.

35. After the first week I began working swing-shift, instead of days, to show I was flexible. And over the weeks, I clearly demonstrated my capabilities, and began to feel more comfortable. While the general consensus of the other people there is it would be long-term. My supervisors said they liked my work, and said they had plenty to keep me busy. There seemed to be enough work, or if not, it was rescheduled to keep everyone busy. So I was led to believe I would be there awhile.

36. But on March 23rd I had a premonition: I dreamt I had an altercation with my supervisor (more of a misunderstanding), and I woke-up very concerned. For this was the day I quit my job in Southern Oregon (in 1990), due to problems with my supervisor, primarily because the company moved. (See chapter 12.) And for nearly three years I was mindful of its anniversary but, completely forgot about it by then—until I had this dream. And the funniest thing happened when I got to work. They decided it was time to move everything around in the company! They’d been planning it for awhile, but didn’t start until the moment I walked in the door! (around 2:30 pm). And I thought surely something was going to happen.
37. I managed to stick it out for the next two weeks, although they let some of the temporaries go that week, and I started to get comfortable again. They also transferred one of the employees from our department—he was on my team—to another department, so I assumed there was still an opening. But they finally let me go and, the ultimate reason they gave, was production had slowed because of the move. In fact they were still moving things around at this time.

38. Thus on Tuesday, April 6th, my supervisor informed me Friday would be my last day. Being a temporary job, it seemed fair enough, but I still felt betrayed. I had put in so much time and energy there and felt I was contributing. Then it occurred to me Friday was Good Friday, the day they crucified Christ. It probably wouldn’t have if this hadn’t happened, for I even forgot Sunday was Easter. I also felt I was drawing too much attention to myself, and tried not to think about it, but it was hard to forget. I felt I was the one being sacrificed.

39. And there were other elements involved. For someone betrayed me on my last day. I had loaned him a music CD two weeks earlier and he seemed two-faced about it. (There was also something about his political motivations, which I won’t go into, although it led to my getting the job.) After a few days I began reminding him about it, saying, “Well, did you get a chance to listen yet?” I wasn’t making a big deal about it though, for I figured I’d get it back if I continued to work there. I even considered giving it to him at first but, that was my choice. (It wasn’t a big loss.) After finding out Friday was my last day, I asked him on Wednesday to return it, and asked him again on Thursday. But come Friday I didn’t bother to say anything, and consequently it wasn’t returned. So basically he put his own personal gain above his responsibility towards me—like Judas—and, sold-out. He kept telling me how busy he was, but most people would have made the effort to return it. I know I would have!

40. By the time Friday arrived, I had worked out most of the karma, and given up my ill-feelings about leaving, and looked forward to doing something else. I even dismissed my earlier reference to Good Friday. And yet, there was another element to be played out. It involved another employee named Pete, who I wasn’t formally introduced to until Thursday, the day before. This is when I brought up an issue about some defective parts on some electronic circuit boards. The person I spoke to told me to go see Pete, for he was the one who handled it. When I did, Pete said he would look into it, and get back to me when he found something out. But I said he probably shouldn’t bother, because Friday was my last day, and he should get back to the other person I spoke to. He said he’d get back to me anyway, and then left me there, perplexed. Well on Friday (afternoon), he came up to me and started telling me how the issue was being resolved. And I said, “Man, today is my
last day! What’s the point?” and got a little irritated. He then left and I fig-
ured that was the end of it.

41. Well it was getting close to quitting time and I had finished a little early.
I was anxious to go home and, get on with my life. It’s funny because I had
to wait for everyone else to finish, when it was usually the other way around.
There were only two minutes to go when I looked over at a table with some
rejected parts on top (not the previous parts). And there were three rejection
slips, and in big letters each had the word, “REJECT.” And stamped in red
letters next to it the number, “479” (i.e., 4793, 4794, 4795). And each slip
was signed, “PETER” (how “Pete” signed his name). When I saw this I was
aghast, for it appeared to be a formal rejection: i.e., REJECT—479, or who’s
affiliated with it—i.e., me! And I doubted myself, and thought surely I must
have done something wrong. That Peter, Jesus’ witness (in heaven) had re-
jected me. And I was very alarmed, and felt God had forsaken me! I thought
it was because of the undue attention I’d given myself earlier—it wasn’t the
first time—plus the fact that I was slouching off before quitting time.

42. On Saturday it occurred to me that the same thing happened to Jesus
when He died on the cross: when He says, “Father, why hast thou fo-
rsnaken me?” (Matthew 27:46). And of course Jesus said Peter would deny him thrice
before the cock crows! (Matthew 26:31-35). And Peter responded twice, say-
ing he wouldn’t deny him (verses 33 and 35). Thus Jesus was telling Peter it
was time to pass on and fulfill God’s plan or, go on to something else? and
Peter, by holding on, was denying Him. It’s funny because this person Pete
wouldn’t acknowledge that I had to leave—twice! And, rejected me (my
number) three times in the last hour. Even as Peter denied Jesus thrice in the
last hour. (Matthew 26:69-75).

43. It also occurred to me that it’s the witness of Peter, which is typically
missing when I enter a relationship at work. Thus I’m referring to the quality
he represents, which needs to be developed in myself—and in others—if I’m
to sustain anything worthwhile. But it’s nearly always lacking, and rarely
becomes substantial (explaining why I have few close friends). Its quality is
explained in Matthew 16, when Jesus queries the disciples about his identity.
And Peter answers, “Thou art the Christ, the Son of the living God.” (verse
16). And Jesus says, “Blessed art thou, Simon Barjona: for flesh and blood
hath not revealed it unto thee, but my Father which is in heaven. And I say
also unto thee, That thou art Peter, and upon this rock [what the name Peter
means] I will build my church . . .” (verses 17-18). And so means we are all
responsible for what we believe which, is the foundation for The Church. So
where is my witness?

44. Yet another thing happened on Saturday which gives more credence
to the number 479. I went to the store to buy a circle and ellipse template, for
redrawing the symbols in this chapter, specifically. It was the funniest thing,
for the circle template cost $4.79, while the ID number on the ellipse tem-
plate was 479! (Although they were too expensive, and I hesitated to spend the money, I bought them because of this.) Now it didn’t occur to me until later, but here were the two witnesses again!

45. And so brings up what happened six months earlier, when I considered buying a new word processor for $479. When I finally decided to buy it, in late March, 1993, the price was reduced to $429 but, when I got to the store, it was reduced again, to $399. (It was being discontinued.) I still wanted to buy it, but there was only one left, a return and, as I didn’t care much for the service, I decided to go to another store. I finally bought a word processor that day but, was talked into buying something different by the salesman—for $479! (again, the duplication of this number). Because of this I decided to rewrite this chapter first on my new word processor, which seemed rather arbitrary at the time but, it’s interesting how it all worked out. Also, the same model was available at the other store, and its price has since been reduced to $479! (as of August 1993).

46. Since all of this was closely linked with Easter, it occurred to me that the number 479 portrays the resurrection—or, the ascension. Which is the badge ascending to the top third of the pyramid!
9. Chief Joseph

Big Chief Potatoes

1. I’d now like to relate what happened in the spring of 1988, in late May or early June. It concerns Chief Joseph, chief of the Nez Perce Indians, in conjunction with Nez Perce, Idaho and, occurred over a three or four day period.

2. I was living with my mother at the time, in Santa Rosa, California, and one day she asked me to go to Safeway to buy a bag of potatoes. It was hardly an unusual request, so I went and did as she asked. When I got there I selected a bag of potatoes that were noticeably different. They were called Big Chief Potatoes, and profiled the large face of an Indian on front, an Indian chief in full headdress, with feathers and all. While it said they were from Pasco, Washington. It wasn’t all that unusual, except I’d never seen a bag of potatoes with an Indian on it, and I kind of wondered about that.

Indian Tapestry

3. A couple of nights later I had a very unusual dream. Like my experience in chapter 5, I became fully conscious and, was in the spirit. I awoke to find myself sitting in a chair, upholstered a velvety green color (more of a chartreuse), out in front of a secondhand store or trading post, right out next to the street. This is a store that really exists (it did at the time I wrote this), and it’s located on Highway 199 North, as you head into Grants Pass, Oregon, just after crossing the bridge.

4. I found myself sitting in this chair and, there was a rolled-up tapestry—I didn’t know what of—sitting on my lap. I then realized I had business with the owner and proceeded to go inside. When I met the owner I spoke to him; and, when he spoke to me, it was in such a way that the whole shop reverberated, in conjunction with each word he spoke. And I marveled, for everything was directly correspondent or, in the order of who he was. Such was the harmony between himself and those things that revolved around him.

5. I told him I had a tapestry for him to see, that I didn’t know what of, to see what he would be willing to pay. While in my mind I thought I could get five dollars, and sensed this would be his price; we seemed to read each other’s thoughts. But as I unrolled it we were both dumbfounded. It was the picture of an Indian chief, in full battle regalia—and it was beautiful! And
we both marveled. I started getting greedy at this point, thinking surely it was worth ten dollars or more, which I then struggled to say. (Admittedly I don’t like to dicker.) But he said he could only afford five dollars and we couldn’t come to an agreement. I then awoke from my dream and began to marvel about what it all meant.

Book of Ezekiel

6. It was later the next morning or, the day after that, that I was working with my meditation, where I stage things in my mind. Something which I believe is attributable to Dionysus and, similar to what Ezekiel practices in Ezekiel 4: “Thou also, son of man, take thee a tile, and lay it before thee, and portray upon it the city, even Jerusalem: and lay siege against it, and build a fort against it . . . set the camp also against it, and set battering rams against it round about . . . Therefore thou shalt set thy face towards the siege of Jerusalem, and thy arm shall be uncovered, and thou shalt prophesy against it. And, behold, I will lay bands upon thee, and thou shalt not turn from one side to another, till thou hast ended the days of thy siege.” (verses 1-8). Now this sort of thing is cited throughout the book of Ezekiel, where he sets his face against various adversaries—countries, kings, etc.—to lay siege and prophesy against them.

7. And it just so happened I was working with American Indians this morning, and in my mind I was portraying the story of Joseph, the 11th son of Jacob: an older story they could easily relate to. And I portrayed that he was Jacob’s favorite son and was despised by his brethren, who planned to murder him but cast him into the pit instead, before selling him into slavery in Egypt where he became the governor. (Genesis 37-50).

Roy Masters and the FHU

8. I was illustrating it in accord with Roy Masters and the Foundation of Human Understanding, the FHU, who have essentially relocated to Southern Oregon from Los Angeles (more specifically to Grants Pass). Now I used to consider Roy my mentor, for about ten years (1975 to 1985), when listening to his radio program. And for the most part I agreed with his viewpoint (doctrine). It hasn’t been until recently though, since 1987, that I’ve determined much of it isn’t true. (I refer to this in chapters 11 and 12, and give specific detail in chapter 13.) While in effect I’m speaking of some of the staff members at the FHU, and how they conduct themselves, which comes across as brutal and austere. Indeed I’ve suffered several confrontations at their hands, and to be honest, they weren’t being fair. Invariably I wasn’t their caliber of
person, and was ostracized from their midst—they’re a very exclusive group. (I refer to this in chapter 13, regarding King Lycurgus.)

9. I’ve equated my rejection with Joseph, being despised by his brethren, as this testimony will bear out. I really did have something to offer, but they were so busy proving how tough they were, that they couldn’t acknowledge their insensitivity: uncircumcised, probably best describes it (as I relate in The Bear and the Garbage Can below). It’s as if they were afraid of getting caught with their pants down, and somebody (Roy) might find out about it: “The stone which the builders rejected, the same is become the head of the corner.” (Matthew 21:42).

10. This is what I was conveying to the Indians in my mind, as well as the idea that the people of the FHU represented squatters, who had come to Southern Oregon to inherit land that wasn’t rightfully theirs. Which is essentially what happened, for many people moved here upon Roy Masters’ recommendation, to the point of nearly taking over. What I view similar to the white man—in his infinite amount of wisdom—and how he ran the Indian off his land and began defacing the earth. While it was something I had been working on for awhile, before the incident with the bag of potatoes occurred: having already sent the Indians on the warpath against the FHU numerous times in my mind.

11. While at one point during my meditation I fell asleep, at which point I had a vision: of an Indian pulling a knife on a white settler. Now things are getting interesting! For later that same day, when running through the channels on TV, I came across a movie about Indians. My mother was in the living room at the time and I said, “Just wait and see, something will likely come out of this.” And I said I had been working with Indians in my meditation that morning.

I Will Fight No More Forever

12. The movie was called, I Will Fight No More Forever, and was about the plight of Chief Joseph and the Nez Perce Indians, and their persecution by the United States government—literally. So here I was working with Joseph, the son of Jacob and, the American Indians! Pursued by General Howard and his men, across Montana at the onset of winter, the Nez Perce were desperately trying to reach the border and flee into Canada (out of Howard’s jurisdiction). While at the time I equated General Howard—and his relentlessness—with Roy Masters, and his attitude towards people who do wrong things: who are apt to get run out of town if they don’t agree with him or, bashed on the head? Now what’s especially interesting is what touched the whole episode off: one of the Indians pulled a knife on a white settler—like in my vision! Although it was entirely provoked by some of the white settlers, who committed an atrocity against the Indians.
13. Now the grand finale of all this—yes there’s more—occurred when my mother received a phone-call from one of her best friends during the middle of the movie: who had just gotten back, from all places, Nez Perce, Idaho! It was Dorothy, a Methodist Minister and close friend of the family since I was small a child. (I spoke of Dorothy in chapter 6.) Dorothy and her husband owned a house in Nez Perce and were vacationing there. While it’s interesting how my mother tried to get ahold of her earlier in the week, and was considering the possibility of renting her house in Nez Perce—of all things! But she didn’t have her phone-number, and tried getting it by calling information in Nez Perce, to no avail. While there was one final thing Dorothy said over the phone, that she had spent some time in Pasco, Washington, with some friends or relatives. Remember the bag of potatoes, from Pasco, Washington? Well it certainly is intriguing how it all came about!

Eight Years Later

14. Yet there’s more to be told, for nearly the same thing happened eight years later after I gave a copy of this to a friend at work to read. We had talked about the book before, but she began pestering me after I gave it to someone else to read (this and two other chapters). It was right after I got it back that I said, Here! and tossed it on her bench. She began to read it but couldn’t concentrate, and I said I didn’t have a problem if she wanted to take it home to read.

15. A couple of days later after reading about Chief Joseph, she said she was looking forward to reading The Bear and the Garbage Can, and was intrigued by the title. Well that night when she got home and was looking through the paper, The Vancouver Columbian, out of Vancouver, Washington (just north of Portland, Oregon), there it was, an article about General Howard—and his dealings with Chief Joseph! On the very same day! (May 9, 1996). What she would have otherwise overlooked if she hadn’t just read about it!

16. And while the article was about General Howard, who was stationed at Fort Vancouver, it essentially reiterated Chief Joseph’s story, and spoke of his surrender on Bear Paw Mountain. Which really corroborates the next experience, for although both occurrences speak of the FHU’s uncircumcised attitude (hence the eight years), I wasn’t sure it belonged here (either here or in chapter 13). Yet it would seem some giant bear came out and snatched up Joseph at the last moment! Indeed, these were Joseph’s own words: “We were like dear. They were like grizzly bears!”
The Bear and the Garbage Can

17. I’d now like to relate the dream I had, which was more of a vision, for it lasted only a moment and occurred almost the instant after I fell asleep; and I woke-up immediately afterwards. When a vision like this occurs, it’s usually very symbolic and represents the compilation of my thoughts on a specific subject, and is therefore specific itself and clear in detail. And at the moment I fall asleep I’m transported to another dimension—in the spirit—where everything is then expressed in spiritual terms.

18. Just prior to the vision, I was working with Roy Masters, and the typified attitude of his male listener: regarding the man/woman relationship, more specifically a husband with his wife. So it follows the vision would be about this, for this is how it usually occurs (not always), much in the way our dreams serve as a barometer for those things that happen during the day. Whereby a vision would be a condensed dream.

19. Like I said I had just fallen asleep: and I saw a (black) bear rummaging through a brand new galvanized garbage can—and I awoke. That was about the extent of it, except it was very specific and clear in detail. It was very clear to me what it meant:

20. Essentially what a bear signifies in spiritual terms is ignorance, as Swedenborg explains: “And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear . . .” (Revelation 13:2). While here, the bear signifies the man’s ignorance towards his wife. And, as it digs through the (galvanized) garbage can, it signifies his sanitized attitude towards her, as she’s reduced to nothing more than a pile of garbage, that he rummages through, for a “choice morsel” here and there.

21. It’s funny but that about sums up the attitude being developed here. For when the woman enters the relationship, she brings all her problems with her, while the focus is directed almost exclusively towards her; she’s considered more of a liability. And being a bear about the whole thing (ignorant), the man draws sustenance through this. He’s then challenged by her problems, as she becomes the “making or breaking” of him. (All the while he’s sniffing for tidbits.) What follows is a heroic struggle on his part, as he attempts to bring her to redemption. And being of galvanized steel, the garbage can signifies his firmness or resoluteness on the matter—or austerity!

Diminishment of Sex Drive

22. There is an element of truth to the woman’s position here, but Roy Masters also advocates the diminishment of the sex drive, to its eventual exclusion! And says God intended for man to be asexual. Hence through its proliferation, a man can only bring out the wickedness in a woman: and promote hell on earth. And by its removal, he sanitizes their relationship.
23. There’s also an element of truth here but, is your wife merely a pile of garbage? (as corresponds to her will). And let’s not castrate mankind for this sake, and focus on the quality of one’s sexual relationship, as opposed to the quantity. This I believe is what God intended when he commanded Abraham to circumcise all the male children of his household. The very nature of which focuses the attention on the genitals, and if anything heightens a man’s sexual experience (probably why Roy Masters doesn’t believe in it), thus increasing his affection towards his wife! (i.e., his sensitivity).

24. It’s through sexual union that a man comes to know his wife, more and more intimately. And being intimately joined—they become one flesh! This I believe is what God intended from the beginning. (Genesis 2:24).
10. **Ephraim and Manasseh**

**Israel’s Blessing**

1. “And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, are mine; as Reuben and Simeon, they shall be mine. . . .

2. And Joseph took both, Ephraim in his right hand toward Israel’s left hand, and Manasseh in his left hand toward Israel’s right hand, and brought them near unto him. And Israel stretched out his right hand, and laid it upon Ephraim’s head, who was the younger, and his left hand upon Manasseh’s head, guiding his hands wittingly; for Manasseh was the firstborn.

3. And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.

4. And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father’s hand, to remove it from Ephraim’s head unto Manasseh’s head. And Joseph said unto his father, Not so, my father: for this is the firstborn; put thy right hand upon his head. And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations.

5. And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and Manasseh: and he set Ephraim before Manasseh.” (Genesis 48:5-20).

**Israel Blesses Joseph**

6. The passage above speaks of Israel’s adoption of Joseph’s two sons, Ephraim and Manasseh, and his blessing of them before he died. And so it speaks of Israel’s rightful inheritance or, lineage of that nation, which is The Church: i.e., “. . . let my name be named on them.” (Genesis 48:16). This is elaborated further when Israel blesses Joseph:

7. “Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall: The archers have sorely grieved him, and shot at
him, and hated him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob . . . by the God of thy father, who shall help thee . . . the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb: The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.” (Genesis 49: 22-26).

**Great Britain and United States**

8. This clearly suggests Israel’s inheritance (or main blessing) will be passed on to Joseph. And brings up what I said about Great Britain and the United States in chapter 1: Great Britain representing the 5th Church, and the United States representing the 6th Church. And so becomes clear that these are the two sons of Joseph: Great Britain who is Ephraim: “. . . his seed shall become a multitude of nations” (the British Commonwealth); and the United States who is Manasseh: “. . . he also shall become a people, and he also shall be great.” And, since these are conceivably two of the greatest nations that ever existed, it’s easy to see the correlation, especially when we see the Judeo-Christian ethic, in accord with the Bible, has survived here more than elsewhere.

9. While in biblical times, the tribe of Ephraim was a single tribe, living close to its neighbors. It wasn’t even a nation, let alone a multitude of nations. Obviously then, we have ask at what point this should occur? It hasn’t been until recent history, with the arrival of Great Britain, that we can even begin to consider it. And, as Israel “set Ephraim before Manasseh,” it follows that a single “great nation,” which is Manasseh with, distinct ties to his brother, should also appear. This is the United States. And in modern times, the United States has become the anchor to the world and, the support of what preceded it: Great Britain or the British Empire.

10. Which prompts my analogy of the walnut tree in chapters 1 and 6. Here, the stem appears first and takes root in the soil. This is Manasseh, *the firstborn*. But, as the foliage proceeds from the stem, it appears set before the stem, as new growth replaces old. Actually that isn’t quite what happens but, by grafting the English walnut (Ephraim) to the black walnut (Manasseh), the English walnut—its fruit the desired fruit—takes precedent and, indeed is set first. Therefore Ephraim was set before Manasseh.
11. Regarding my reference to the Mormon Church in chapter 1, it’s uncanny how the descendants of Lehi (the Nephites and Lamanites), the ancient peoples who came to America, were descendants of Manasseh! And in Alma 10:3 it says: “And Aminadi was a descendant of Nephi, who was the son of Lehi, who came out of the land of Jerusalem, who was a descendant of Manasseh, who was the son of Joseph who was sold into Egypt by the hands of his brethren.” I have no way to verify this myself but, in creating such a myth, it fills a spiritual void that would have existed upon arriving in this new land. While it’s curious that its founder’s name was Joseph Smith (the namesake). Besides, who’s to account for the Native Americans? Surely God didn’t put them here arbitrarily! (i.e., we’re all descendants of the human race).

12. While here, Israel had twelve sons, and by adopting Ephraim and Manasseh it became fourteen: Manasseh became the thirteenth and Ephraim the fourteenth. Thus it’s significant that the United States, which is Manasseh, originally had thirteen colonies. And this is something truly amazing. If you look at the back of a one dollar bill, you’ll notice thirteen five-pointed stars above the eagle which form into a six-pointed star. So here the United States is Manasseh, the thirteenth son and, the 6th Church! While the six-pointed star itself forms the fourteenth star, comprised of the thirteen five-pointed stars. And here Great Britain is Ephraim, the fourteenth son and, the 5th Church! And so it follows the thirteen five pointed-stars should represent the thirteen colonies of Great Britain. Wow!

13. The number 13 is also harmonically the same as the number 6 (see Gerarai), which is the United States or, the 6th Church. And as I already said, both the United States and the number 6 correspond to the bride to be or, one’s free will. And here, Revelation 7:1-8 refers to the 144 thousand of the tribes of Israel sealed with the seal of God in their foreheads, and Manasseh is the 6th tribe sealed. Which, as Swedenborg says in The Apocalypse Revealed, Manasseh, together with being listed 6th, signifies the voluntary of the church—which, is one’s free will. Which clearly alludes to the United States, the freest nation to ever exist!

14. Speaking of which, the first battle of the Civil War, which was fought over slavery, was fought in Manassas, which is nearly the same as Manasseh. While Manasseh is called Manasses in Matthew 1:10. And of course the thirteenth amendment was later added to the U.S. Constitution—which abolishes slavery! Plus it’s interesting how Manasseh sounds like Vanessa, the 6th aspect of Gerarai, who also portrays free will: with the letter “V” incorporated in the letter “M.”

15. When looking at the colors of the American flag, red, white and blue, which are also the colors of Great Britain’s flag (and now Russia’s), it brings
to mind the number 146 (detailed on the front cover). Which happens to correspond to the number 6 (of Gerarai) which, is the United States. And so shows the 6th Church proceeding from the 5th Church, which is Ephraim or Great Britain—the 14th son (i.e., 14 + 6). While the dream that I had with the red, white and blue race cars, prior to the rebirth experience (see chapter 5), suggests exactly this: the advent of the 6th Church. As an automobile represents one’s freedom or, free will.

Roy Masters

16. I credit Roy Masters, an Englishman—and a Jew—who immigrated to the United States, with the task of transplanting The Church to North America. (I don’t know if he ever became a citizen?) Thus we have Ephraim (Roy), transferred to Manasseh (myself), symbolized by the walnut tree. Which reminds me of the story of King Manasseh, the corrupt king of Judah, who committed grievous abominations in the Lord’s sight, and was carried off to Babylon. Where he humbled himself greatly, and was forgiven his sins, and later returned to Jerusalem. (2 Chronicles 33; 2 Kings 21). In many ways I’m reminded of my youth (as I relate in the next chapter). And so the nature of repentance itself, occurs through one’s understanding (Ephraim), together with what one hopes or longs for, which is of the will (Manasseh).

17. Manasseh was also the thirteenth biblical king, in succession to Saul, the first. And though for different reasons, i.e., drugs—which signify my corruption—I had the number 13 tattooed on my left arm as a youth. (Similar to Israel placing his left hand on Manasseh’s head above?) Known for introducing polytheism, prior to his exile, Manasseh later withdrew from this and reinstated monotheism. And afterwards: “. . . the people did sacrifice still in the high places, yet unto the Lord their God only.” (2 Chronicles 33:17). In many ways it reflects my presentation of the Greek deities here: and, although I recognize and accept the truth of other religions, I still only believe in One God.

18. As for Roy Masters’ church, The FHU, I don’t see it as the real church, for we’re speaking of the 6th Church. And apart from being British, in affiliation with the 5th Church, there are numerous falsities associated here: what I view correspondently with the Church of Smyrna, the 2nd church in Revelation 2:8-11; what Swedenborg calls the church of false doctrine in The Apocalypse Revealed. (I discuss this more in the next few chapters.) Thus it seems fitting that their church correspond to the 2nd church (Smyrna), as this is the medium or, second segment of the cross, which joins the 5th Church to the 6th Church: the understanding to the will. (See chapter 6.) Although I portray Roy as the 5th Earl of Roy, which signifies the understanding (as does
Great Britain). Indeed this is the mainstay of what he preaches and, it’s the kind of impact he’s had on my life.

The Gulf War

19. One thing of more recent interest, was the pact that existed between the United States, Great Britain and Israel, in the Gulf War (in 1991). A close-knit alliance existed between these three as they had the most at stake (as did Saudi Arabia). So is it only a coincidence that 146 American troops died in the war? (It was later revised it to 148.) Thus we have Manasseh, Ephraim, and Judah (the Jews): and, in Israel’s blessing of Judah he says: “Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father’s children shall bow down before thee. . .” (Genesis 49:8). Surely since the advent of modern Israel, since after World War II, this has been the case. But, were it not for the vast amount of aid received from the United States and Great Britain, Israel simply wouldn’t exist. (It’s clear all three are affiliated.) Thus I see an alliance between Ephraim, Manasseh and Judah, that will likely continue—for always.

20. The Soviet Union or Russia also played an integral role in the war: more of a silent partner or role of noninterference—for a change. Which leads me to what I believe will be the next phase of The Church. As I said in chapter 1, the 7th Church represents Russia, confirmed in part by my rebirth experience along the Russian River in Northern California. Also, by looking at a map showing the tribal divisions of ancient Israel, there were two territories associated with Manasseh: one to the northeast and one to the southwest. Thus it occurred to me that they represented Russia (to the northeast) and the United States (to the southwest).

Ties with Russia

21. This may not seem too substantial, but when considering the close ties Russia has had with Great Britain and the United States, it suggests a real connection. For example, consider all the marriages between the royal families of Great Britain and Czarist Russia: what would have been the reign of Ephraim. And, consider the recent economic ties between Russia and the United States: representing the current reign of Manasseh, with Russia more dependent on the United States than ever. Nor must we forget the close ties these three countries had during World War II.

22. While in his book, Democracy in America, Alexis de Tocqueville (French author and statesman) writes about the similarities that would likely occur between the United States and Russia. (And this was in the middle of
the 19th century!) He said these two giants would be reared at the same time and, although they approached each other as opposites, they would someday affect a merger in ideologies and become very much alike. (Like the United States, the symbol of Czarist Russia was the bald eagle.) So here we are today, having adopted numerous socialist policies into American culture (even more so with Great Britain), while the Soviet Union itself has collapsed, to form a loose coalition of states—to restructure and go on to a free market economy.

23. When speaking in terms of Gerarai, the numbers 33, 34 and 343 are brought to mind: which correspond to the 5th, the 6th and the 7th. While in chapter 6, I portray the symmetry of the cross, with these numbers plotted accordingly. Which shows the 7th state joining the 5th state to the 6th state—through the 2nd segment—as it becomes the *extension* of the 6th state. Thus by joining the numbers 6 and 2, the number 62 is formed, which corresponds to 6 itself! Therefore both the United States (34) and Russia (343) are viewed correspondently as Manasseh.

24. I’ve also said the number 146 represents the United States. So the next number after that, 147, would represent Russia. An interesting number, that corresponds to the age Israel died. (Genesis 47:27-31). It also signifies the first, middle and last (i.e., red, white and violet). Thereby depicting the *lineage* of Israel.

### Russia the Seventh Church

25. Due to the nature of its people, it seems fitting that Russia represent the Seventh Church. For I’ve already stated it signifies the marriage of the 5th Church to the 6th Church: the *understanding* to *the will*. And when speaking of marriage, it brings to mind adherence. And here I would venture to say the Russian people are conditioned towards adherence more than any other. And once released from the yoke of tyranny (communist dogma), and they find a system that really works, I doubt that they will err from it.

26. Which brings up the Church of Laodicea in Revelation 3:14-22, the seventh or *lukewarm* church. And in terms of what lukewarm means, it refers to one’s faithfulness or, *fidelity*. (The seventh commandment says, “Don’t commit adultery.”) It also suggests a state of vacillation, between what one *truly* believes, and going off and doing something to the contrary (also a form of adultery).

27. As communist dogma *adulterates* the truth, it represents what is lukewarm (not necessarily the people under its dominion). And once cast off, the Soviet or Russian people are likely to experience the kind of freedom they’ve always longed for. Which may only be a matter of recognizing their ties with Ephraim from above (British Royalty), and Manasseh from below (the
(the American economic and justice system). And once it occurs, it’s likely to be the final statement, or reflection, of what the western church entails. I honestly can’t conceive of any further development here—not to say there won’t be!
11.1 **The Return of Odysseus / Part 1**

**The Word Odyssey**

1. As the word odyssey comes from Odysseus, I began to wonder how the events of my life, over the twenty year period from 1971 to 1991 (since early high school), with all its changes of fortune, compared to Odysseus’ story. Itself the most *epic voyage*, I was looking for a suitable format, and soon discovered a remarkable resemblance. This is what this chapter portrays (more the prehistory before Dionysus), while at the same time showing the distinction to the *number 11*: why it begins in chapter 11. This is why I’ve broken it into two parts, the first part representing the ten year Trojan War and, its ultimate victory, and the second part representing the ten years Odysseus wandered before returning home. You can judge for yourself.

2. So, you may be wondering what association Odysseus has with Dionysus? Like Christ, Dionysus is known as *King of Kings* and, being only half-god, he has a closer affinity to the natural world, which in the spiritual sense is portrayed as the sea. Thus giving him a closer affinity to Poseidon, which helps to explain many of his epiphanies. (See chapter 5.) Whereas the sea is portrayed as stormy and unpredictable, and can be used to describe the state of *limbo* experienced by those destined for heaven (a sense of alienation from the world). Hence it is Odysseus had to come to terms with Poseidon. While here I should mention Odysseus’ relation to Penelope, which speaks of the highest ideal of marriage, indeed, heaven itself. Much as Dionysus—the *divine androgyny*—in his relation to Ariadne, was the only god to remain monogamous. So of all the kings on earth, I would have to conclude Odysseus was a favorite...King of Kings? Or at least this was the contention of Athena, the goddess of wisdom.

**San Jose, California**

3. My story begins in San Jose, California. And here, San Jose, which is Spanish for St. Joseph, was named specifically after the stepfather of Christ. Yet I like to extend it back to the original Joseph, the patriarch and *11th son*
of Jacob, for St. Joseph’s father was also named Jacob. (Matthew 1:16). And in the Forgotten Books of Eden, a book containing missing scripture, it says The Messiah will be born in accord with Joseph (the Testament of Benjamin). There’s also a third St. Joseph. Joseph of Arimathea, who concerns The Resurrection: who had taken Christ’s body off the cross and placed it in his own tomb. (Matthew 27:57-60; Luke 23:50-53). While according to medieval legend, he was St. Mary’s uncle, and is told of traveling to Great Britain with his great nephew (Jesus), who was but a youth. In a latter account he’s accredited with setting up the first Christian Church in Great Britain, giving some credence to what I said about Joseph’s son Ephraim representing Great Britain in the last chapter. He’s also equated with the legend of the Holy Grail.

4. In his own time the original Joseph was himself a savior, and his story is told in Genesis 37-50. He was known for saving the whole of Egypt and, House of Israel from famine, with his counsel to Pharaoh. (Genesis 41-47). In fact were it not for the deeds of this one man, the world as we know it wouldn’t exist. Such was the pivotal nature of his life.

5. In getting back to San Jose, California, a very similar story can be told. This is where the electronics industry has blossomed and flourished, what we know as Silicon Valley. And were it not for this industry, our world would still be shrouded in darkness: Silicon Valley being the “light to the world.” Many breakthroughs and innovations have been developed through this industry. Thus it seems fitting that it be done in accord with Joseph. While it’s interesting to know there’s an Egyptian Museum in San Jose (i.e., Joseph died and was buried in Egypt) which, as far as I know, is the only one in the United States.

Two Sycamore Trees

6. I spent much of my youth in San Jose, up until the age of fifteen (about nine years altogether). This is where the story of Odysseus begins, and where my journey begins. I also like to tie in the stories of King David and King Manasseh (and of course Dionysus), which I’ll explain as I continue. At the time I was living with my mother and sister, in a duplex, built like a mirror image on both sides. And over a period of five-and-a-half years, we lived on both sides. The addresses were 2009 and 2011 Lynnhaven Drive, and outside in the front, one on each side, were two huge sycamore trees, as far as I know, the only duplex in the area arrayed this way. And there were a lot of duplexes.

7. I wouldn’t normally give the street name with the address, but it’s integral to what I have to say. For the name Lynn means pool of water or, waterfall. (It’s also my sister’s middle name.) Thus Lynnhaven means an oasis of water, of sorts. And in the Lost Books of the Bible (often bound with The
Forgotten Books of Eden), I recall how Christ thrust his staff at the base of a sycamore tree and a stream of water gushed forth. Hence a direct correlation to sycamore trees and water and, the name Lynnhaven.

8. And in Revelation 11:3-4 it speaks of the Two Witnesses, which are the two olive trees (and candlesticks) that stand before God. I draw the same correlation to the two sycamore trees. Thus we’re speaking of the left and right sides, which come together as a whole: i.e., both sides of the brain. And here I lived on both sides of the duplex. And it’s interesting that the 11th sign of the zodiac is Aquarius—The Water Bearer, which is further illustrated in Penelope (11), as well as chapter 8.

9. Another thing happens when these two addresses, 2009 and 2011, are added and then divided by 2. The number you come up with is 2010, which corresponds to the 7th Church: as detailed in chapters 1 and 2 and, in the account of Judith (12). And, when adding 2010, to its reciprocal—0102—you get 2112. Which happens to be the number of the bank card I received while living in Southern Oregon (at the U.S. Bank of all places). And I immediately understood its significance, and drew the correlation to the address on Lynnhaven Drive.

Changing Schools

10. Up until the age of twelve-and-a-half, I led a happy and carefree existence, not unlike the biblical David in his youth; and this neighborhood was my kingdom. (Dionysus was also relatively innocent and happy as a child.) It wasn’t until I started another school, junior high, that my life began to diminish. This was when the spoiled rich kids came into the picture (I was from a poor background like David), and peer pressure, which I’d had very little of. Thus when in grade school, there was a genuine camaraderie between the kids, and a sense of fair play. Which all but disappeared when I got to junior high. The rich kids from across town were tyrants, and were demanding and demeaning towards people of like me. I soon began to feel insecure and started to become withdrawn: what I view as the beginning of my corruption. Similarly, Manasseh, the corrupt king of Judah, began to reign at the age of twelve. (2 Kings 21; 2 Chronicles 33).

11. My situation was also compounded by my mother’s problems, for she’d recently spent some time in the mental hospital, and was ill-equipped to deal with my growing up. She had no influence in the outside world and very little influence at home. My father wasn’t there either, for he and my mother were divorced since I was four: he was living with my stepmother, essentially what set things off with my mother. So after a day in the crazy world, there was nobody I could relate to when I got home, and I was essentially on my own. Needless to say it was a dysfunctional family. Nor was I unlike an orphan.
12. When entering high school, I got into drugs and started doing antisocial things with my friends (the few I had). My grades, which had been respectable, began to decline, and I started doing some pretty strange things. I was unlike my friends though, in that they were very rebellious towards their parents—or, authority! But because their families were relatively stable, although they represented the establishment, with its inherent hypocrisy, most of it was “absorbed”—as much as it hurt. And they’d go out into the world and raise hell and get into trouble, with the police if nothing else, and not worry about the outcome: their parents were there to bail them out.

13. My friends were also less inhibited when it came to exploring the new and unusual—sex, drugs and rock and roll. I didn’t have as much freedom, for I had to play it relatively straight or middle-of-the-road, though I was as crazy as they were in most respects (just more introverted). And with them I played the part of the whore. And being very destroyed, my mother couldn’t handle the idea of me getting into trouble—of any kind! In fact she threatened to call the police a number of times, at the slightest provocation! This was the extent of her authority at home. (And I admit I was afraid of the real world.)

14. Thus she had handed her own life over to the authorities, mental health, welfare, etc., and had this incredible awe towards them. She would give up almost anything she was told or, hand over to someone else what she couldn’t handle, which was me. And I despised her greatly because of this, but couldn’t effectively rebel—or conform—and wound up repressing my hostilities. She continually tried to evoke a sense of sympathy from me or, anyone else, for her state of misery: she was that desperate.

Enter Dionysus

15. It’s funny but I see the parallel here, between Dionysus, his mother Semele, and Hera and Zeus. (See chapter 5.) For Semele was destroyed or, sent to hell—which compares to going to the mental hospital—when Zeus revealed himself to her; before going back and assuming his place with Hera. It can also be said my mother was very unstable, or at least very naive (as was Semele), before she met my father. And as the myth goes, Dionysus was driven mad, at Hera’s bidding, when he approached manhood (puberty).

16. So in the relationship my father had with my stepmother, my mother was destroyed; and through the relationship I had with my mother, I was driven mad, so to speak. Which was conceivably done at my stepmother’s bidding, who consented to stay with my father: both were aware of my mother’s problems, which had a direct impact on me. And here, the preface of my father’s name, Theo (his name was Theodore), is nearly the same as Theos, a name interchangeable with Zeus. While my stepmother’s name, Wilma, suggests something similar: Mother of all Wills. Certainly it could be
perceived as a title for Hera! And Hera was known for her jealousy, and exacting revenge, which often resulted in madness. Indeed it happened to me, as I became destitute of worldly things (the things my friends had). And over the next few years I became very jealous of people, and despised everyone greatly! My mother’s curse was similar, as she became destitute and consumed with jealousy. There was no escaping Hera’s wrath!

**Helen of Troy?**

17. Here I was standing in the middle of this sewer (of my mind), and the stage was set. I was on the threshold of this horrendous battle, about to be fought on behalf of my soul and, on behalf of mankind (as this book might suggest). And here was Odysseus, standing on his beloved soil of Ithaca, about to be inducted as a leader of this campaign. It’s funny how he feigned madness (as I was crazy) to fool those who besought him. For an oracle had warned him of his fate were he to go to Troy, that he wouldn’t return for twenty years, and alone and destitute when he did. And I remember doing something similar with my friends, to keep from going on some of their escapades. And as his battle was fought over Helen, who in effect was his landlady (many a Greek prince sought her hand in marriage, while the whole of Greece identified with her), it only seems fitting that my landlady on Lynnhaven Drive be named Helen. And it was!

18. So I’ve identified a Helen at this time, and the next logical question is: Was there a Penelope? as corresponds to Odysseus’ wife. Indeed there was! It was my sister’s best friend, Penny (short for Penelope), who also lived on Lynnhaven Drive—only a few doors down. I didn’t have any special interest towards Penny, nor did I know her well. (I was a good friend of her younger brother though.) But in looking back, I can see that she symbolized a loss of innocence. I remember taking notice of her when she started to grow up though, just before moving, and remember having a mild crush of her—which would have nearly sufficed!

19. In getting back to Helen of Troy, she was actually the queen of Sparta, meaning she wasn’t the queen of Greece. (I first understood her to be the queen of Athens, a more correct assumption.) Thus it’s interesting that San Jose has a college football team—The San Jose State Spartans! I see a real connection here! And when considering the sport of football, it brings to mind a state of warfare, of which the Spartans of ancient Greece were widely known. It’s also significant that Penelope was from Sparta, which suggests a closer connection between Odysseus and Helen—his landlady. And here, Penelope was a second cousin to Helen.
Santa Rosa, California

20. The notion of this was further substantiated by more recent events in Santa Rosa. (I moved back to Santa Rosa from Oregon in 1990.) I accepted a permanent job at Weigh-Tronix Corp., formerly N.C.I. (see chapter 8), in September 1991, doing electronics assembly, after working there as a temporary for seven months. Just before this, one of the women I worked with, whose name was Helen, was promoted and put in charge over part of the department (i.e., Helen was the queen of Sparta, not of Greece). It’s funny, because it occurred one or two weeks after I started working on this chapter. (It had been nearly 20 years since I left San Jose.) And shortly afterwards I was transferred under Helen’s charge, making her my immediate supervisor! What’s more, I found out her husband’s name was Joseph, of all things! Was it purely coincidence?

21. Hence it’s fitting that I bring up Santa Rosa, for it’s integral to what I have to say. It represents the thread that ties together the events of the past 20 years. It’s here that my story begins, with my moving to Santa Rosa, and ends, with my moving back, i.e., everything coming full circle. While the focus remains on the events of my youth in San Jose (Odysseus’ return); and, even though Odysseus returns to Ithaca, to clean house so to speak, he doesn’t remain.

22. In getting back to San Jose (late 1971), it was my friend Nathan, who had spent some time in Santa Rosa for the first time, that was telling of his exploits there: all the sex-crazed girls running around loose. (I knew Nathan since before junior high.) Therefore when my mother approached me—only a week or two later—and asked if I wanted to move to Santa Rosa, how could I pass it up? (Though I had relatives in Santa Rosa, I had never been there, nor did I know much about the place.) This was definitely an omen, that I wondered about at the time, but didn’t make much of. And in looking back, it was the first time this ever happened. Then again, Nathan was the prophet to King David. (This is what I’m drawing reference to.)

Torn to Pieces

23. Hence The Odyssey begins (the onset of Trojan War), with my moving to Santa Rosa; even as Odysseus sets sail for Troy. Of course I was only fooling myself here, for I had problems relating with girls: due to the problems with my mother, as well as a devastating case of acne. And here it was actually King Manasseh, being carried off to Babylon. (It’s appropriate that I equate Manasseh with David, for he was of David’s lineage or, dynasty of Judean kings, nearing its end.) Which seems fitting for Babylon is called the great whore in Revelation 17-18, and, it’s the kind of impression Nathan gave me of Santa Rosa. I was sure I’d get lucky here.
24. Well Santa Rosa pretty much turned out as Nathan said, except I wasn’t better-off for moving here—in fact I was totally miserable for the next two-and-a-half years. And being a very beautiful area (that’s since been overdeveloped), with a heightened sense of romance about it, it only added to my suffering. And the girls did seem to run around under a manic spell (nymphomania); and there were lots of drugs, and wealth, the likes of which I’d never seen. Hence because of his whoredoms, Manasseh was delivered to the great whore to the north, Babylon, with all her opulence, where he was thoroughly outclassed. Thus feeling alienated, and unable to make friends, I became very withdrawn. At least I had friends in San Jose, and was relatively happy there: i.e., Manasseh’s place was still in Jerusalem. Here, I couldn’t deal with the affluence of the people, and the relative ease by which sleeping partners were chosen. And this was in high school!

25. I soon became afraid of people, while my acne had become acute: though it was predominantly on my back and chest, I was completely obsessed. I still had to disrobe in gym, besides, what kind of woman wanted to go to bed with something so detestable! (what obsessed me so much). I felt like the lowest piece of excrement to walk the face of the earth, and was completely torn to pieces over it. And in the myth, Dionysus was torn to pieces by the Titans, who boiled his flesh and began roasting it. Oddly enough it approximates my malady: for I was emotionally embroiled—as if on fire—and my flesh appeared covered with boils (from boiling in a pot?), it was that severe.

26. All of which brings up the movie Mask, about a young man whose face was grotesquely disfigured from a bone disease (based on the true story), who indeed appeared to be wearing a mask. And at the end of the movie when he died, it showed his name written on a gravestone, which said: “Roy L. Dennis.” Or, Royal Dennis? When I saw this I was aghast, for it portrays the relationship between Roy Masters and myself; while the mask itself (the symbolic object), was a principle cult object of Dionysus—i.e., where the name Dennis comes from! To me it sets a precedent, and is none other than divinely revealed.

27. How often I felt I wore such a mask as a teenager, to mask over my emotions. And in school, the kids seemed to fit in one of two groups: the rebels, who were into sex, drugs and music—and violence—and the conformists, who went along with the curriculum, and did as they were told. I didn’t really fit in with either, and coupled with my acne, I couldn’t relate to what was happening. Therefore I had masked over my feelings—which, was most of the time. I also got the impression from the movie that this young man grew up about the same time I did, in the early seventies.
Santa Rosa High

28. My suffering became heightened during my first year in Santa Rosa, where I finished my sophomore year. (I moved in the middle of the school year.) It began to ease when I changed schools, away from the rich kids, and I finished my last two years at Santa Rosa High. It was in my last year that I met a girl in art class. (I won’t give her name for obvious reasons.) And it was because of her that my life began to change for the better. Like me, she had problems with her parents when growing up. And she told me this horrible story of how her father raised her and began molesting her when she was very young. And allowed his friends, who were several I believe, to do the exact same thing. And I understood it was an ongoing thing. So much for being a whore in Santa Rosa! (i.e., my glorification of it).

29. I really liked this young woman, who was very mature for her age. She had to grow up early! Unlike the other students, she was understanding and very forgiving towards me. She was definitely different—basically unselfish, and not caught-up in appearances like everyone else. She was also into self-help books, and psychology, which stirred my interest in these things. Thus things began to change, and I started coming out of my shell. And I consciously started to do better in school, and stopped smoking, and began to lose interest in drugs. And for the first time I felt I wanted to do something with my life. It was a start!

30. I view this as Manasseh coming to terms with his situation—how he humbles himself and repents—before he’s returned to Jerusalem. If it wasn’t for this, I probably wouldn’t have left my mother (and her misery) and led a very unhappy life. Though it hasn’t been until recently, about 20 years since leaving San Jose (as pertains to Odysseus) and, a lot of tragedy, that my life has come together. Within a month after graduating from high school I left home and went back to San Jose (i.e., Manasseh returned to Jerusalem), to start a job training program.

San Jose Job Corps

31. Well I made it back to San Jose, and was being trained through the San Jose Job Corps—arrangements were made through the Human Resources Development of Santa Rosa (located in the unemployment office). And here, I was led to believe I’d be trained as an electronics technician, which is why I enrolled; but, it wasn’t meant to be, for the necessary arrangements hadn’t been finalized at the local business college. I had to settle for electronics assembly instead.

32. It was just as well, for the Job Corps is the last place a person should go if he wants to better himself. (It was at that time.) It was more of an internment center, or last resort, for the majority there. Most had dropped out
of school and were there to get their GED’s, though they had little or no interest in learning. There were other courses available, such as auto-mechanics, welding, nursing, etc., but it was primarily another costly government excuse for playing baby-sitter. Thus catering to the juvenile delinquents and misfits, most likely by-products of the welfare system, as I was, about to be sprung onto society as adults—before going to jail. This was also confirmed by Helen at work, when I let her read a copy of this. She said her son had also gone to the Job Corps (in another state), and shared a similar experience—except he really got screwed up.

33. I found out the technician course wasn’t available when I got there, and the only thing similar was the assembly course: a six-week course that was about half over when I enrolled. But I caught up with the rest of the class in two or three days, with my previous experience in electronics class in high school. As a result, I was only there a month before graduating (with highest distinction). It was then time to leave, which was none too soon. It was an awful place, full of hopelessness and the constant threat of violence; and I was beginning to feel what it was like to be incarcerated. Here was the bottom of the pit (i.e., Joseph was cast into a pit), and it was full of vipers!

34. One thing about the place I was staying, is that it was a dormitory on 11th street of all places: i.e., I had just moved back to San Jose, as corresponds to Joseph and, to the number 11. Another thing about it, is it was only a block away from the San Jose State campus: as corresponds to the San Jose State Spartans (mentioned earlier).

My Cousin Judy

35. After graduating, the Job Corps helped me look for work, and before long it appeared I might find something. I started to feel a surge of independence—and relief—well up inside. But, I was soon saved from my plight, by my cousin Judy and her husband. And though it was well-meaning, mostly on Judy’s part, it was still very meddlesome. It was my mother who had talked to my aunt, who in turn talked to my uncle, who both talked to Judy and her husband. And arrangements were made—more between my uncle and Judy’s husband—and without my knowledge—that I would live with Judy and her family during the interim (to help me get established). It was something I didn’t find out until it was sprung on me at a baseball game I went to with my aunt and uncle and Judy’s family. (I really felt coerced.)

36. At the time it seemed like what I needed was to get out on my own and gain a sense of independence: there had been a lot of meddling in my life. So the timing couldn’t have seemed more presumptuous. Who were these people to be making decisions about me behind my back anyway? I really despised my uncle, who I never respected (come to find out he never divorced his first wife before marrying my aunt), and Judy’s husband for
this. I view both men as egotistical: indeed it was preeminent that they feel in charge. Both were consumed with a lot of pride.

37. I spent the next three months with Judy and her family, in Cupertino, California. And for the first month I helped her husband paint the house. I didn’t mind helping him (I did most of the work), but he apparently thought he was manipulating me, and deriving satisfaction out of thinking he was getting away with it. So he made a big deal out of the $100 he was going to pay me, which wasn’t much, and how it would be really educational and, a good work experience. I was just some dumb kid he thought he could impress with a few dollars in other words.

38. My cousin was very condescending towards me, like he was with the rest of his family. And he was basically dishonest: it seems the only satisfaction he could get from someone else’s help was to feel he was cheating them. Like I said, he wanted to be sure everybody knew he was in charge. And he put on a big show, none other than a three-ring circus, with him the ringmaster. And it was imperative that it was understood how successful he was. How he had a nice home in the suburbs, a family that emulated him, how he was a successful manager at a major electronics firm—and basically, how clever and skillful he was at everything! He did his utmost to impress me with this.

39. It was my cousin Judy who suffered the most at his hands: the dedicated housewife, the mother of three and, second-class citizen, she was the long-suffering wife who catered to his every whim for thirteen years. She wasn’t the most attractive woman (not ugly), and judging by the way he behaved when other women came over (usually from work), I sensed he was cheating on her. I’m reminded of the movie, Diary of a Mad Housewife, where the husband is totally self-engrossed and self-serving, and very demanding towards his wife; and he persecutes her and sets the children against her as well. Though their marriage didn’t go to quite the same extreme, it had the same basic elements. And when you get right down to it, it wasn’t that different from your typical middle-class family—which is really scary!

40. Judy and I got along pretty well, though there really wasn’t much between us. But I felt this way towards most everyone, having suffered a lot up to this point, and not feeling anybody understood me. Unlike her husband though, she was decent and respectful towards me, and in light of the circumstances, I don’t know what else could have been expected. I think we both sensed something wrong with our lives though, but there wasn’t much we could say. Aside from this, the only thing we really had in common was the fact that we were related.

Tropical Fish / Aquarius

41. Judy did have an interest in tropical fish, as I did a few years earlier. It was something we both could relate to, and we went to the fish store sev-
eral times while I was there. It’s interesting for it correlates with the account of Judith (of Gerarai), where I speak of the fish aquarium, along with the two signs of the zodiac—Aquarius (11) and Pisces (12). (See Penelope.) It’s also significant that I wasn’t speaking of Judy when I developed Judith—it didn’t even occur to me. I do refer to a cousin Judy, but I have another cousin named Judy, as I have two aunts (my mother’s two half sisters).

42. Judy was also interested in houseplants, and managed to get me interested, and gave me some cuttings from her plants. Of these the most predominant was called a Wandering Jew which, practically took over. And in the account of Judith (12), I say Judith is the feminine of Judah, the founder of the Jewish tribe. And, that Judith portrays the New Church, which corresponds to Dionysus as well (as The Church). And by giving me this plant, it tended to symbolize this.

New Job / Apartment

43. After painting the outside of their house, which seems fitting for I equate Judith with the exterior of a house (see Leah), I found a job doing electronics assembly, and started to save my money. About a month later, my aunt and mother came down from Santa Rosa, to the big barbecue my cousins were having. And I told my aunt how unhappy I was, and how I had become depressed—and how I wanted out of there! I confided in her because she was someone I trusted, and was one of the only people who helped me out as a teenager. (Then again it was Semele’s sister, Ino, who was charged with Dionysus’ upbringing after Semele was destroyed.) They were only there a few days, but during this time my aunt helped me find an apartment—in Sunnyvale, California.

44. Soon afterwards, Judy helped me move in. Which seems fitting for I’ve equated her with Judith—The Advent of the New Church. This is how I view my first venture on my own. And in Revelation 12, it speaks of the New Church: The Woman Clothed With the Sun. So, why not Sunnyvale? (Judy had also lived in Sunnyvale, only a few blocks away.) And as it was my first residence, I correlate it with Daphne, the first love of Apollo—the sun god. Sure enough there was an Apollo gas station two blocks from home! in what was otherwise a residential area. It’s equally interesting that the apartment complex was called the Eden Roc Apartments—as corresponds to the Church of Adam, the first church! I saw Judy once shortly afterwards, and it was the last I saw of her and her family. Actually, I saw them once in the parking at the hardware store a few years later but, they didn’t see me.

45. I worked at my new job for three months, until just before Christmas, when I got laid-off (during the recession of 1974). The next few months were rough, for I felt alone and isolated: and I became very depressed. It felt like I had sunk to the bottom of a pit, only to find it wasn’t the bottom, and I sank
lower and lower still. It was the bottomless pit of despair! And before long, a
day wouldn’t go by without me contemplating suicide. I kept looking for rea-
sons why I shouldn’t, but these slipped away as each day passed. And in
Revelation 9 (verse 11), it speaks of Apollyon, the ruler over the bottomless
pit.

46. It seemed all was lost. I lacked self-confidence! Nor could I find any-
one to invest in me, to feel sorry for me and sympathize with my plight. This
was something my mother was very good at, something a woman could read-
ily get away with without feeling much conflict (guilt). But for a young man
to behave this way? not without hell to pay! So here I was having assimilated
most of my mother’s tendencies (and guilt), with little influence from anyone
else, except perhaps my aunt. And I was extremely insecure about it, and
constantly tearing myself to pieces over it. Then again, Dionysus was ini-
tially reared as a girl. That doesn’t mean my mother was without guilt, to say
the least! But it seemed more normal, if not acceptable for her to behave this
way. To the point of deriving comfort and satisfaction from it all: evoking
sympathy from friends and family alike!

47. I couldn’t behave like this without feeling like a woman, something I
was all too aware of. It’s through a woman’s dominance or guile (something
Roy Masters was known to say), that homosexual tendencies are brought out
in the son. All I knew was how to repress my hostilities, towards my mother
and everything else, which became an increasing burden as resentments piled
up. It was actually my mother inside me, who had done the same thing! She
was cropping up everywhere! “You become like what you hate!” (again Roy
Masters). And with no identity of my own, I felt totally inept as a human be-
ing: subject to the self-serving nature in people (greed). It seemed to be all I
could appeal to in people. (They didn’t understand me or themselves.) So I
became “all things to all people” (again Roy Masters), giving everything for
the sake of approval. I was very desperate! Guess what? more hostilities to
repress. And things only got worse, as I sank lower and lower into the abyss.

The Apartment Manager

48. I was also having problems with the manager of the apartment com-
plex at this time. I wouldn’t ordinarily say anything, but because of the kind
of impression he had, a lot of fuel was added to my despair. (And it helps
paint a clearer picture.) A decrepit old man, essentially bedridden with em-
physema, he had little strength and rarely ventured outside; and was almost
exclusively dependent on his oxygen bottles. The main reason he became the
manager was because he was good at yelling at people—believe it or not—at
keeping everyone in line. And he seemed to relish the idea of vindicating
himself on people, as embittered as he was, he wasn’t good for much else.
49. It’s plain he wasn’t just my problem though, he was everyone’s problem, and people did what they could to avoid him. It wasn’t a good idea to get on his bad side, for once you slipped up, you were likely kicked out of the complex. I saw it happen more than once, and it nearly happened to me! He was always ranting and raving to somebody, about this thing or that, up one side and down the other. Indeed much of it was probably warranted, for I know how difficult it is to correct other people: it’s usually all or nothing—or, one extreme or another—and often requires a major change in lifestyle. He was no exception to this himself, as he vehemently tore into people. A viper probably best describes what he was.

50. This is what it was like if you got on his bad side. And, if you were to suffer the misfortune of getting on his good side, your fate was equally in doubt. He also preyed on those who were pushovers, and I was one of his favorite’s: “Welcome to my parlor, said the spider...” He always flagged me down when I walked by. It’s unfortunate that I lived next door! Sure enough he had something he wanted me to do or, sit down and listen to him reminisce for the next two hours: over life’s little miseries, or spill out the poison towards someone—all the while feeding off my substance. (It was almost sinister.) As they say, “Misery loves company!” Fortunately I was allowed to move to the other side of the complex, where I had some semblance of privacy. He died shortly after this, within a few months.

The Fourth Roy

51. It was also at this time that I enrolled in a home correspondence course (motorcycle mechanics), and met the Fourth Earl of Roy. As I said in Gerarai, and explained in chapter 6, there were only five men that had a real impact on my life, and they all had the name Roy in common. It could also be said my apartment manager had an impact, but he had little to do with a change in outlook, or its direction. This Roy was a sales-rep for this home study school. And being a salesman, he was very persuasive and, intuitive—which is what I ascribe to Sybil, the fourth aspect of Gerarai. I helped Roy hand-deliver circulars and flyers for the school (a lot of legwork), which allowed me to make some extra money. Roy also helped me get my driver’s license, and a job, “shagging parts” for an automotive shop, which lasted about a month (something I felt totally inept at).

52. Roy wasn’t all that different than other people, for he didn’t understand either (he had a definite egotistical bent), and he took advantage of my suggestibility. In some ways he was worse, for I was totally swayed by his personality (being a salesman). And, there was something guileful about him, that could have been ascribed to a woman (hence the correlation to Sybil); but I felt intimidated by everyone to some degree. All in all he was fair and helpful, and didn’t take undue advantage—offering something in return for
my efforts—though he maintained the upper hand and never relinquished it. He tried to be my friend though, which was more than I could say for most people. And if not for him, I may not have made it through the period.

53. Just before parting, he offered something that took me completely by surprise. It was a position as a sales-rep for this home study school. (He wanted to take me under his wing.) But I was scared to death, as inept as I was with dealing with people and with no self-esteem. I couldn’t see myself as clever and articulate the way he was—and with a certain amount of dishonesty—though I tried to emulate him. (I felt the need for a role model, or a success of the world, to guide me through life; but I was more of a personal slave.) It seemed like the ultimate gesture but I declined, saying what I really wanted was to be an artist. (Alone and deprived, it was my major interest throughout school.) To be honest, my future looked bleak, and it appeared I wouldn’t succeed at anything. I sense he may have had similar feelings and somehow felt responsible for my welfare.

First Real Job

54. This occurred just before I found a real job, that I felt qualified at: doing electronics assembly at a small electronics firm that built lasers and other devices. I got the job in April 1975, on my mother’s birthday (April 7th), and worked there for 49 months (from April 1975 to May 1979), the longest I worked for any company. (And here, the number 49 corresponds to the name Dennis.) I was an electronics assembler the first three years, and became a Sr. Assembler, before becoming a Jr. Technician in my last year. This job was highly critical to the development of my career in electronics.

55. During the first couple of months, I felt alienated towards my co-workers. People seemed to come at me from all directions, without a common thread between what one person said and did, and what another said and did; except they were motivated by self-interest and were emotionally biased. In other words they were being selfish! And I was puzzled, and all too aware of what it was like being on the receiving end—of getting taken advantage of.

56. I was becoming very frustrated, and remember pounding my fist on the table one day, tired of getting the raw end of the deal; I was that close to losing my job. Unable to deal with their hypocrisy, the world continued to get inside and eat away at the little that was left. Soon afterwards, while at home one day, I said to myself: “Man! there must be some standard by which people are measured, otherwise my life is pointless, and I won’t survive.” I wondered about that, and I’m reminded of what Solomon said when God asked him what he wanted the most: “Give me an understanding heart to judge thy people, that I may discern between good and evil...” (I Kings 3:5-14).
57. It was also about this time (maybe before I got the job), that I had a run in with some Jehovah’s Witnesses, who tried to convert me. And though I approached it with an open mind, I kept getting the run-around. Whenever I asked a question, they would refer to the Bible, i.e., verse and chapter. They wouldn’t speak to me directly, as one person to another, they didn’t seem to have that capacity—or wisdom. And I kept asking myself, “Where is the common bond between us?” (or, common sense), for it wasn’t making any sense. I finally resolved it in myself, and said if there really was a God, he’d have to make himself known to me personally (on a personal level), even if that meant being damned forever. I just couldn’t take someone else’s word for it. I then did what I could to avoid these people—indeed they were very persistent—until they eventually stopped coming around.

Roy Masters

58. All of this was preparatory to being introduced to Roy Masters—The Fifth Earl—and shortly after the fist pounding incident at work, I tuned into his radio program (late 1975). And his preaching fell precisely along the lines of what I was searching for. He preached understanding, through the enlightened soul, regarding human nature and yourself (common sense), and of a Divine Hand working through everything: that God really existed, and how to ascertain it for yourself (and experience Him personally).

59. Along with this, he expounded a general philosophy on life, designed to ward off trouble or nip it in the bud; while teaching a meditation technique that enhanced one’s objectivity: to help sort through the morass of one’s thinking and find a more meaningful solution. And he addressed the following: repentance, and the remittance of sins, through the understanding (how to clean up your act); how to deal with morbid thoughts and/or depression; the virtues of moderation and nature of addiction: of not going to extremes and maintaining a balance (being poised); how to maintain and strengthen your beliefs, and really know for yourself; and how to suffer while standing up for what you believe: to deal with unreasonable people and say No.

60. All of these are positive things, and they were useful for someone like myself, coming from where I did. But there was a price to pay, and Roy treated everyone with a dose of stark realism—or, cold water treatment. (He served as a negative contrast.) In effect it was brutal, involving self-infliction and a pruning back of everything (being conservative). It was more a form of austerity, of covering one’s assets and keeping a defensive posture (to keep the world out). While everything became a contrast of black and white: issues appeared larger than life, and involved a sense of urgency, and a sense of persecution if not resolved.

61. And it involved sterilization, or systematic castration, of yourself and those around you (if you had the nerve): being abrupt at the slightest provo-
cation. It was most evident when he advocated eliminating the sex drive (eventually). Which need not be viewed as wrong, for it’s very helpful to apply a sterile dressing to a wound. And, if one were to plant a garden, you stand a better chance of succeeding if you sterilize the soil first. But once the healing starts, or the garden takes, nature itself—which is indeed sexual in essence—must be allowed to take over. The sterilization procedure is not the complete answer, as Roy would have you believe.

62. It took a major adjustment in lifestyle to follow Roy, one almost had to be masochistic. Guess where I was from? And it involved disciplining yourself, not unlike the military, i.e., pulling yourself up by your bootstraps. It was a Spartan idealism! And he demonstrated what evil was, how malevolent it was—and powerful! And he spoke of the nature of psychosis (psychotics and psychopaths), all of which is very scary: it can destroy the person who isn’t prepared, or committed, as Roy would say. Indeed, if evil had the power he said it has, austere measures would be required, and castration becomes the most viable option. (I’m saying he’s overestimated its power.) This is essentially what his philosophy entails—Oh foolish virgin! (See Prudence.)

63. His initial message was to get people to wake up (the psychotics), and deal with the evil around them. And with the picture he painted, you were likely scared to death! And for the first few years I wavered (on again off again). He also berated people, though with some purpose, and made distinctions smacking of elitism: those who could hear, received special status—as God’s elect. And made no bones about it when he said, “Good riddens to bad rubbish!” For he was the mouthpiece of God, here to dole out everyone’s just rewards. Now there is a lot of truth to this and, he can be compared to a modern-day John the Baptist or, Martin Luther (as I said in Prudence 5). But his preaching involves too much theory, hence the resulting callousness (as it was with Martin Luther—or even John).

Against the Grain

64. Having lived a bare-bones existence, my problem was that I was already awake, and lacked a sense of self-esteem (or pleasure). I was all too aware of the evil around me—i.e., people’s hypocrisy! It was like wearing an oxygen mask, that had been ripped away, and I was suffocating! So I went against the grain of what Roy preached and chose to go back to sleep: to try and enjoy my life in a more normal way—egotistically if you will—with a “sprinkling of truths” from Roy’s program. In effect I wasn’t ready for Roy, or so he would say, but I had already been exposed, and all I could do was try to fall asleep. (It was a very delicate matter.)

65. It was like going back to day one, to raise myself all over again. And in the myth, Dionysus was born prematurely, before being born a second
time through his father. I see a similar correlation between myself and Roy, who preached the message of *The Father* (Roy himself was a father figure), and *spiritual rebirth*, through the remission of sins. And as this is chapter 11, it’s similar to Revelation 11, which portrays the Two Witnesses. And, while the first half is more of a testimony to Roy, who I specifically had in mind when writing it, the second half speaks more of my life after receiving a *true identity*. Thus it’s interesting how Roy changed his name, from Reuben, who was originally the *firstborn* of Israel, born of Leah his *first wife*. While Joseph, the 11th son (who I am equating with myself), was the *firstborn* of Rachel, his *second wife*.

**The Victory**

66. Up until now, I’ve been speaking of the ten years corresponding to the war (between 1971 and 1981). And in the spiritual sense, a *war,* signifies the battle of truth against falsity. (I’m reminded of King David here, as this is what he signified.) Thus it’s apparent that this war concerns the conquest of my soul: the struggle of my soul, coming to repentance—which is definitely a spiritual battle.

67. So what could have occurred about this time (around 1981) that might signify this? There’s a bit of a story, so I’ll begin with when I moved to Los Altos, California from Sunnyvale. And here I moved into a cottage that was built like a duplex (with an adjoining neighbor), built behind my landlord’s house in front (and there was an adjoining cottage to my landlord’s house). I lived here for five nearly years (58 months), the longest at anyplace since being on my own.

68. My cottage was built behind the carport, and as I walked through the doorway in back, I made an immediate left, down a covered walkway, and came into the courtyard. As I walked into the courtyard, the roof came sloping down in the front. And looking up the roof, to the right and in back, was a huge black walnut tree, overhanging from the neighbor’s property. I really enjoyed living here, for it was very private and relatively quiet—except for my adjoining neighbor, who threw parties and played loud music late at night occasionally. (The courtyard tended to amplify the noise coming into my bedroom.) And it seems what I needed more than anything else at this point was my privacy.

**The Doves**

69. The one thing about the walnut tree, is that it served as a place for doves to roost during the day, and there was rarely a day when at least one or two weren’t perched there. (I don’t recall what it was like during the winter.)
I soon began to establish a rapport with these doves, and occasionally one or two landed on the roof. And when I walked into the courtyard from the carport (the roof wasn’t visible from in front so I couldn’t see them), I would first stop, stand still, and then look at them. Being startled and nervous they were about to fly off. But I just stood there and became very calm in myself, looking at them peacefully. In a moment or two they would settle down and I’d walk casually into the house. I was very happy to have them there, for they were harbingers of peace, and added to the serenity of the setting.

70. On one particular day, while sitting in my easy chair in the living room and reflecting on the events of my life, it happened. I was overcome with great sadness, and started to feel very sorry about the things I had done—especially the animosity I held towards my mother. And I let go and cried out to God, and cried like I never cried before, as a torrent of tears came streaming down my face. And the most wonderful thing happened at that instant: doves began to pour out of tree and land on the roof, coming down in streams as I cried; and landed directly above my head! And I could hear the rush of wings and feathers (the sound doves make when they fly), and the pitter-patter of many feet. (It was very discernible through the wood ceiling.) I might add that they were mourning doves!

71. And I was astonished, for it was a regular congregation! And when I went outside to look, there were 20 doves there! The most I’d seen before at once was three or four. And I began to feel very relieved, as sadness turned into joy; for it was an important sign from above, that I was finally reconciled to God —i.e., the war had been won. And, in spite of whatever happened next, He had acknowledged me as His own. “…and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him…” (Matthew 3:16). And when John baptized Jesus in the water, he was preaching repentance, just as Roy Masters was preaching repentance.

72. I didn’t actually count how many doves there were, but for some reason I had in mind 20, when looking back some time later. There was at least this many. And though I felt compelled to say there was 21, which signifies the marriage or, reconciliation (or repentance), I had a strong sense about the number 20 (intuition?), and opted to stay with it. And so corresponds to the 20 years Odysseus was absent from home; which seems to corroborate what I’m writing here. It’s also significant that I didn’t draw the correlation to Odysseus or, consider undertaking this chapter before determining this.

King Anius

73. As for the exact date this occurred I’m not sure, but it was sometime between late 1980 and late 1981: having occurred at least nine years since I left San Jose. Which need not be viewed as a deviation from Odysseus’
story, for it was King Anius of Delos, who prophesied Troy wouldn’t be taken for nine years, and only conquered in the tenth year. (It happened early in the tenth year I believe.) And what may only be coincidental, were Anius’ three daughters, called The Winegrowers, who were given special powers by Dionysus. And they were forced to surrender aboard Odysseus’ ship as it embarked, to make provisions for the expedition; such were the nature of Dionysus’ gifts. But when they called upon Dionysus for help, he turned them into doves, and doves have since been protected on Delos.

74. My experience with the doves was a precedent, and I had several similar experiences happen later, to the point of becoming regular, and under nearly the same circumstances: i.e., moments of remorse and elation, though not with the same gravity. And I had other encounters with doves, whether they were from my tree or not I don’t know? that served to warn of impending danger, typically while out driving in my car. And I’d be driving down the highway, perhaps daydreaming a little, when a dove would fly right in front of my car and whisk on by. It tended to serve as a reminder, for me to wake up and concentrate on what I was doing, for some danger was up ahead. (This is how I took it.) Sure enough something would occur, that required my being alert, otherwise I could have gotten into an accident! It was uncanny how it happened.

Doves on the Pavement

75. This was all brought home one day at an electronics store, when I was buying a piece of used equipment. I got out of my car and began to walk through the parking lot towards the store. When suddenly I walked up to two doves sitting on the pavement that I didn’t see. And I got within two feet and nearly stepped on them before they panicked: and with a sudden flapping of wings and feathers they were gone; I was totally startled! As I recall, they landed on the high voltage lines down the road—look out! It’s funny how they let me get so close, almost as if they knew me. (I was only a few miles from home.) Could it have been a warning signal? A very real one? As I was startled more than anything, I didn’t realize what had happened, and didn’t think to take it as an omen.

76. Anyway I proceeded to go into the store and look around. When I found something I was interested in I asked the owner if I could plug it in to see if it worked. He said I could. Guess what? I didn’t know what I was doing. And there were sparks, and a loud pop—and I burned the heck out of my hand! Fortunately they were only second degree burns. I should have heeded the warning!
Petaluma, California

77. This was all expanded a little further, when I made a copy of my experiences here and gave it to a friend at work. He didn’t get back to me for about a week, and when he did, he told me of an experience he had. He said he and a friend were out driving in his truck, down Highway 101, near Petaluma, California, when two doves flew from out of the redwood trees running along the freeway. And he managed to hit one and kill it, as it smashed into the windshield—right in his friends face! For some reason he sensed the survivor was bereaved, as it flew away. His friend, who was an astrologer, was very dismayed, and said it was an omen: he said it at that moment and at a couple of times. There was also something, that may or may not pertain, about the dove bouncing off the truck and hitting a motorcyclist driving behind them: who flagged them down and accused them of throwing a dead chicken out the window at him. Why not? This was Petaluma, the chicken capitol of the world! And a heated argument ensued, that nearly broke out into a brawl, perhaps distracting them from what initially happened.

78. Was the killing of this dove an omen, as his friend said? As fate would have it, it was his friend—who was struck more by the incident than he was—that ran off with his wife a few months later! (I wonder if his friend made the connection?) And he was the one left, bereaving for her loss. He also said it was something he had been repressing since 1979, and his friend and wife were still together as of 1991, and said it all resurfaced and came to light when he read my story. I find it interesting how well his story corroborates mine. The one testifies to the other!

Los Altos, California

79. As for my cottage in Los Altos, since it was my second residence, it can be seen how it relates to the second church or, Church of Smyrna. (Revelation 2:8-11). This is what I ascribe to Roy Masters and the Foundation of Human Understanding. (See below.) Indeed it was here that I did most of my inner work regarding Roy. And was at the time that I began working at an electronics firm, N.C.R. Corp. (from 4/81 to 10/83), where I was able to develop my work skills together with my understanding of Roy. This is where I got the idea for the New Church of the Reformed, i.e., N.C.R. (as detailed in chapter 13); the development of the two seemed to coincide and peak at the same time.

80. And as this company (this division) was in a state of transition, a lot of restructuring went on internally, that gave me a chance to get in on some new things. I became a part of engineering and began to work closely with the engineers and document control. Where I began processing engineering changes, did mechanical design and drafting, technical report writing, proto-
type fabrication, chemistry and film evaluation tests (a photographic process), and systems test.

81. This is what I ascribe to the science aspect of my life—or, height of its development—as corresponds to Jennifer, the second aspect of Gerarai—which is the man's will. Hence it portrays the Church of Smyrna, or church of false doctrine (as Swedenborg explains), for we’re speaking of the process of exploration—where nothing is yet substantiated—except perhaps the process itself. (I developed the ability to do research and record the results.) I view the FHU in a similar way, for it portrays the second aspect or leg of the triangle or, the base of the pyramid: it’s foundation! It’s one reason why these people are so difficult to deal with, for they represent the established view. And they won’t budge!

82. As for the walnut tree overhanging the roof, I said it was a black walnut, which represents the 6th state of The Church (or United States). It also portrays the Church of Philadelphia, the 6th church in Revelation 3:7-13. And so brings up Philadelphia, together with the state of Pennsylvania, the 2nd state (2nd church?). It suggests something similar: the rooting of the 6th state in the 2nd state.

Church of Smyrna

83. And when speaking of the Church of Smyrna, Revelation 2:9 says: “...I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.” It’s speaking of those who comprise this church, in a general sense. And of the Church of Philadelphia, Revelation 3:9 says: “Behold, I will make them of the synagogue of Satan [Smyrna], which say they are Jews, and are not... to come and worship before thy feet...” It suggests the same thing as above, i.e., Philadelphia (6) is planted in Smyrna (2). And, in terms of Gerarai, the number 62 corresponds to 6 itself. (See chapter 6.)

84. While in Swedenborg’s account (The Apocalypse Revealed), he says A Jew, in The Word, signifies the highest aspect of good, or love towards God. (He also says it signifies the opposite—what is diabolical.) And that those of this church speak blasphemy, or are liars, because they call themselves Jews, when in fact they’re not. And he says good and truth coexist together, and are wholly dependent on each other: i.e., one can’t exist without the other. Therefore, as their beliefs are based on falsities, they can’t be called Jews, for good doesn’t correspond to what is false.

85. Swedenborg also says it’s more a matter of doctrine, of what is false—not evil—and, while they believe they are practicing good, they’re not. Thus they represent neither good nor evil: what it suggests is sterility. He says falsities must be removed first, before good can be implanted. Thus it’s apparent I’m speaking of Roy Masters, and indeed I’ve heard him say a
number of times, one had to be Jewish first, before becoming a Christian. And those who subscribed to his philosophy were subscribing to what was Jewish. But as many of his statements are falsehoods, he becomes a liar. This very statement is then false, for we’re speaking of the highest aspect of worship, not the lowest. So where does one begin? It was Paul who took this matter up with the other apostles in Acts 15.

86. The book of Revelation also says some from the Church of Smyrna will be cast into prison: “...behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days...” (Revelation 2:10). Swedenborg says this refers to those who are cast into hell after death, and tortured, until their falsities are removed (its severity dependent on their confirmation). And by ten days, it signifies the full length or duration—as long as one wishes to remain in falsities. This actually happened to Roy when he was in Texas. He was thrown into jail for practicing without a license: although I understand he wasn’t really tortured, so much as he was thrown into jail for (allegedly) confessing those things that were false.

87. And here, I often felt I was cast into a dungeon (or cave) when living in Los Altos: and subjected myself to many afflictions—per the nature of what Roy recommends. And, I’ve often heard Roy speak about this unspeakable thing (the devil), that awaits everyone after death! Could it still be waiting for him?
11.2 The Return of Odysseus / Part 2

The War was Won

88. At the time, my experience with the doves was the highlight of my life, and I seriously considered if there was anything left to do. But it was only the war which was won—indeed it amounted to me establishing an outlook or objective in life—while the next ten years proved an equal challenge. And as The Odyssey concerns the ten years Odysseus wandered before returning home, it seems suitable that these next ten years correspond to something similar. And they do! “The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to rest his head.” (Matthew 8:20).

89. Hence I’ve chronicled my residences here—which were many—for they best express my wanderings before returning home: i.e., back to myself. There’s also a similarity to the Gerarai and The Church, which is why I’ve included my first two residences, in Sunnyvale and Los Altos. And, as they correspond to the number 12, they portray The Church proceeding from the two. Similarly, I focus primarily on the first twelve residences (up until 1987), although I give some highlights from the others. Indeed by late 1991, 20 years since leaving San Jose, I had considered 40 places or states (of mind, in some instances) my residence: with the number 40 corresponding to The Church—or Judith (12).

90. And, since I am speaking of The Church, I’ve drawn a correlation to the Seven Churches of Asia (Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia and Laodicea), along with other elements of Gerarai. I’ve also noticed a similar theme to the Ten Commandments: where my first ten residences portray a correspondent temptation. It seems I was there for that purpose, to overcome each temptation or, I was in danger of it coming me. This will be expanded on in the first ten residences.

Polyphemus

91. But before I begin, I would like to mention Athena, the goddess of wisdom. For through all his trials, she was the intercessor on Odysseus’ behalf. And, as she stood for what was fair and just, it must speak of the quali-
ties of her favorite hero. Similarly, throughout my ordeals in the second half, this was the first and foremost thing on my mind—what was fair and just. When I realized this more recently, well after I began this chapter, I knew I had a close affinity to her. Hence when I bring up other people and their flaws (it also applies elsewhere in the book), my intent is to portray a sense of balance and add some depth to what actually happened, not slander anyone. Which is why I portray my own personal flaws (more so in the first half) and show what I’ve done to resolve them. Indeed, there appears to be an archetypal quality to all of this!

92. With this in mind, I’d like to relate an experience that happened after my experience with the doves, which tends to concur with what happened after Odysseus set sail for home. It concerns the second place he landed, the land of the Cyclopes, where he was held captive by the Cyclops Polyphemus. And as its story stands out the most in my mind, it seems an appropriate place to begin; and, it best correlates with my story. It was in the fall of 1981 I believe, that I read an ad in the *Iconoclast Magazine*, a publication of the FHU. It was someone looking for a roommate, and it spoke of fruit trees and plenty of room for a garden. (It was the first time I inquired about a roommate.) And when Odysseus landed, the island was described as fertile and well-wooded, which seems a similar description.

93. So I called the number and arranged to meet this person. A strapping young man, in his early twenties, he was more like a giant compared to me; while Polyphemus was the giant son of Poseidon. And his name was such that I wondered why his parents chose it, for it drew unwarranted attention to himself, implying arrogance and self-fame. (It was a title for European royalty.) Indeed this was the very thing that struck me, that he was full of himself and, famous in his own eyes. Hence I’m describing the monster of pride, a gigantic creature, which sees through only one eye or, dimension (its pride). Thus when looking up the name Polyphemus, I was surprised to find what it means—the famous.

94. We met at his house, which is significant for it reminded me of a dungeon, or a cave. And, Polyphemus dwelt in a cave. This is when I began to feel leery. We then decided to go camping that weekend, for it was something we both enjoyed and it was a good way to get to know each other. Thus we spent two days in the woods, which is how long Polyphemus held Odysseus, and I was starting to feel trapped: he continued to draw attention to himself and began to exert his dominance. I was afraid that if it continued, he would take me for everything I had, i.e., consume my substance, even as Polyphemus devoured six of Odysseus’ crew. It felt like I was caught in a spider’s lair (a tarantula?), and I knew I had to find a way out.
My Name is Nobody

95. When Polyphemus asked his name, Odysseus replied, “Oudeis, for short,” which means “nobody.” Hence it’s significant that I went along submissively at first, feeling I didn’t have the strength to counteract him. While in effect I was saying, “Don’t mind me, I’m Nobody.” Yet I needed to let him know it couldn’t continue—and, it was critical that he acknowledge it. This was also Odysseus’ predicament, who had to refrain from exacting revenge, for only Polyphemus could move the huge stone at the cave’s entrance. And so brings up the movie, My Name is Nobody, as referred to in chapter 6. One of the funniest movies I’d ever seen, I identified with it so much, that I ascribed the name to myself. (It also portrays my relationship with Roy Masters.) And being alone in the world, yet with a vibrancy and quality few others possessed, this was who I portrayed: “Hey don’t mind me, I’m here of little or no consequence!”

96. Now I’m actually speaking of what it’s like at work, for this is where I primarily meet people. Thus it’s funny that the day I wrote about this, I went to work (I was working the swing-shift) and asked two of the people there: “Who do you think I am? So and so?” The one who was speaking to me sounded like he was talking to someone else. And he said, “No Dennis, you’re nobody!” And the other said, “Yeah that’s right, you’re the nowhere man!” (Apparently they’d just listened to the song, The Nowhere Man, by The Beatles, on their tape player.) Now I’d already forgotten about it by that time and, it was the first time anybody really said this outright. How strange?

97. After Polyphemus fell asleep the second night, after Odysseus got him drunk, Odysseus fashioned a stake out of olive-wood and drove it into his eye. And Polyphemus gave out such a yell, that it startled all of his neighbors, who came clamoring over. But, when he said it was “nobody’s fault,” they all departed. Come morning, when Polyphemus let his sheep out, Odysseus and his remaining crew had strapped themselves under some rams, and were let out with the flock. And upon departing Odysseus shouted, “Should anybody ask who blinded you, tell them it was Odysseus of Ithaca!” After hurling boulders at the ship, Polyphemus prayed aloud to Poseidon, asking for vengeance. And Poseidon consented. Hence Odysseus had offended Poseidon, who wouldn’t allow his return home, wrought of misfortune as it was, for ten years.

98. Just as Odysseus backed-out tied to the bottom of a sheep, I had also backed-out—sheepishly—which directly corresponds! We spent Saturday night in the woods, and on Sunday drove along the coast, looking at the sights. I hadn’t yet divulged my intentions, I couldn’t afford to, and allowed him to think I was still going along. Perhaps he got drunk on the idea? When I got home Sunday afternoon I still felt trapped, and contrived to write him a letter: saying I went along as “nobody,” which he took advantage of, yet here
was my real outlook: i.e., my true identity, therefore have a nice life. And I snuck over to his house late Sunday night, even as Odysseus snuck out of the cave, and attached it to his front door—the door to my confinement.

**Tall Timber Ranch**

99. There’s no doubt in my mind that I blinded him, his pride, for it’s what I intended to do; and I was telling him to just stay away. And indeed it all resurfaced a year later (August 1982?), when I visited Tall Timber Ranch, Roy Masters’ ranch in Southern Oregon. And I was confronted by Alan Masters, Roy’s son, and my inability to express myself, from whence he began to pick me to pieces—at first accusing me of being a womanizer, and then a psycho-path. He later deduced that I was full of doubt, and was concealing my emotions to cover up my weakness, which was closer to the truth. Indeed I was already aware of this, and thus dealing with it, and it was really no one else’s business: I intended no harm by it, and was only trying to protect myself, besides, most people weren’t qualified—though they continued to claim they were—to be disclosing my problems.

100. And he kept telling me how much I reminded him of someone else who was staying there. Lo and behold, when they finally determined what my problem was, in front of everybody else, and while escorting me off the property, there he was, the person I’ve been talking about—with a front row seat! When I came back two days later, having repented, essentially, I spoke with Alan again, and we both conceded it was more of a misunderstanding. But, our friend was gone, and Alan and I began to speak of our differences—we both concurred with his treachery. It later occurred to me why he would mimic me? If not out of deceit, then perhaps because I had a profound impact on him. Either way, he probably got to see what he wanted, vengeance taken out on me. (It consolidates this idea.) I also figured he left because he had been found out.

**Poseidon**

101. As Poseidon signifies the unconscious mind, it alludes to the nature of my malady. Having been born prematurely, it was he who I had to reconcile myself, when falling back asleep. Hence as the Trojan War was more of a civil war, it suggests a more personal conflict which, was fought over the sea—the depths of Poseidon. And as it was won by the Trojan Horse, a creature sacred to Poseidon, it suggests the reconciliation or alliance between the unconscious and the conscious. (It also seems significant that a horse was sacrificed prior to Helen’s abduction, upon Odysseus’ recommendation, and all of her suitors were made to swear by it.) Indeed this is the victory we achieve when we come to repentance, and it’s the victory I achieved. Yet having established
my **objective**, I emerged from the sea and began to walk upright: the transition from the **natural** to the **spiritual**. In so doing, I put my conscious intent first, before my unconscious, suggesting I had a sense of direction now.

**102.** Thus it speaks of my offense, for in our *waking state*, we tend to overlook the unconscious. And as we set aside Poseidon, we forsake the critical alliance in our victory; we need to at least pay homage to this. This I believe explains my turmoil over the next ten years—and there were many monsters to subdue. It also explains Roy Masters’ offense, who generates a lot of turbulence when stirring up these *monsters* from the id. And he won’t let them rest! It’s funny that when I concluded writing about this (except the part about Roy Masters), I was wondering about the movie, *The Poseidon Adventure*. For I believe it was released the same year my *adventure* began, in 1971. And the very next day, October 4th, 1993, I heard the announcer say over the radio, “We have a real life *Poseidon Adventure,*” and spoke of a huge thirty foot wave smacking into a ship overnight. How uncanny!

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**First Residence**

**103.** As I already said, my first residence was in Sunnyvale, California and, corresponded to the first church or, Church of Adam (*The Eden Roc Apartments*), as well as to Daphne, who was of Apollo (the *Apollo* gas station there). And, when referring to the Church of Ephesus, Revelation 2:4-5 says: “Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick from out of his place, except thou repent.”

**104.** In Swedenborg’s account of Ephesus, he says it signifies those who regard the *truths* of doctrine, but not the *goods* of life (i.e., charity); and that the goods of life are to be regarded first, and to this extent one is then found in the truths of doctrine, but not the reverse. To me this implies what is intellectual, of ascertaining the *truth*, but without engaging one’s heart in the process: i.e., *faith separated from charity*. Thus it’s more a matter of speculation—or, *analytical thinking*—to entertain oneself with one’s intelligence, in a prideful or egotistical sense. It was also the reason for Adam’s fall, after eating from the *tree of knowledge*. (*Genesis 2:16-17; 3:1-12*). Hence it’s interesting that only Ephesus speaks of the *fall*. Swedenborg also says the goods of life were inherent at the beginning of this church, *before the fall*, as it is in the beginning of every church. Consequently, it was something I seemed to be in danger of losing, just before I moved.

**105.** With respect to the first commandment, “Thou shalt have no gods before me,” it seemed prevalent for I had made a *god* of most everyone: I was “all things to all people,” groveling at their feet, and despising everyone
greatly, myself even more. This was before the arrival of Roy Masters, and when he did, it was the first and foremost thing I had to learn—to stop getting people to feel sorry for me. By the time I moved I had overcome this, and no longer behaved this way towards people. I lived here in Sunnyvale for 32 months (from 10/74 to 6/77).

106. There was also a program on local PBS Radio, called New Dimensions, that I used to listen to before Roy, that showcased various religious leaders and philosophies, mostly eastern. And to these leaders, who came across as comforting and sympathetic, a lot of feel good philosophy, which was soothing for the tortured soul that I was, they seemed to elevate to godhood. These were angels from heaven, or gods, who had descended to evangelize themselves. While at the time I came up with the notion of becoming a god in my own right—the very temptation in the Garden of Eden! But as my real problem wasn’t being addressed, it was only a glossing over or palliating of the symptoms. It was only short-term relief. And yet as I say in chapter 13, regarding Roy’s views on transcendental meditation, the real answer lies somewhere in-between.

Second Residence

107. Like I said, my second residence was in Los Altos and, that it corresponded to the Church of Smyrna, as well as the black walnut tree. I’ll speak a little more about Noah now, in conjunction with the second church and the second commandment: “Thou shalt not make any graven images…and bow down and worship them.”

108. Now when Noah’s father, Lamech, names Noah he says: “This same shall comfort us concerning our work and toil of our hands...because of the ground which the Lord hath cursed.” (Genesis 5:28-29). As we know, Noah built the ark, a very extensive labor, built with his own hands (in reference to his father naming him). Hence it seems Noah corresponds to what we create with our hands or, our work. And, when merged with the second commandment, you come up with something that in effect says: “Don’t glorify yourself in your work or, take excessive pride in it.” (We are only human beings, not gods.)

109. Indeed, it seems to correlate with living in Los Altos, for this is where I began making things with my hands: where I took up woodworking for the first time, and made a lot of furniture, the majority of it for my mother; and here, Noah built a wooden ark. It was something I taught myself (similar to Noah?) and had done almost exclusively here. But, since moving, I haven’t had the time or the inclination to start and finish any more projects. It’s been over 25 years! So it seems fitting that it should end here. I also remember taking a certain amount of satisfaction in my work, and I suppose I
was in danger of glorifying myself in it (the second temptation). More so here than elsewhere! As I already said, I lived in Los Altos for 58 months (from 6/77 to 4/82).

110. Thus it’s interesting that the therapy Roy Masters prescribes (as I equate him with the Church of Smyrna) involves working with one’s hands. While he’s often compared his faith to Noah’s, having likened himself to a modern-day Noah—more than once! He’s also a solitary figure, standing alone and above the rest which, could be said of Noah. And he has often spoken of sailing away to the south-seas in his state-of-the-art boat! And how often have I felt alone and set apart from the world, with no one to confide in. I too have led a solitary life, separate, because of my beliefs.

111. I also began to reconcile things with my mother at this time, and develop a closer relationship with her: it seemed to take root here and was exemplified by the furniture I made. Which seems fitting for we’re speaking of the second church, as corresponds to a man’s will or, his mother. It was also something Roy Masters continued to stress (more than most things), of the mother’s influence over her son and how he should normalize his relations with her.

Third Residence

112. The Odyssey itself, began after the Trojan War, and involved Odysseus’ struggle to get home. And so began in his 11th year which, was about the time I encountered Polyphemus: my 11th year since leaving San Jose; and soon afterwards, within a year (April 1982), I moved. Hence it seems fitting that the two should coincide, and so to the progression of The Church.

113. Before I moved, I considered finding a roommate (since before Polyphemus). I felt I had grown up enough and was living by myself too long. It was time to develop my living skills with other people. After running an ad in The Iconoclast, I found two roommates, someone a little older than myself, he was 35 and I was 26, and his girlfriend who was 21. And the three of us went looking for a house. When we all found something we liked, in Sunnyvale, we moved in.

114. Thus I had moved back to Sunnyvale which, portrays the triangle completing itself at its apex. While Los Altos, which means the heights, portrays the second or elevated aspect of the star (or hexagram). And, where sunshine is compared to the color yellow, or gold, it’s appropriate that my third residence be in Sunnyvale: i.e., yellow is the third color of the Menorah and corresponds to the highest point of the star; and thus becomes the color of ascent (or, sunshine itself). Also, having portrayed Silicon Valley as the “light of the world,” due to all the electronics development there, it’s funny
that Sunnyvale is right in the heart of Silicon Valley, with more development going on here than elsewhere!

115. Thus in the relationship between Artemis and Apollo, as portrayed in Cindy (3), both correspond to the sun (and to the numbers three and one). And so applies to Gemini—*The Twins*, the third sign of the Zodiac; and, to the number “31”: be it “3” or “31,” both correspond to Cindy. Thus in my reference to Ephesus, the *substantial* (3) supersedes what is *speculative* (1), which about sums up my development at this time. (I refer to the substantial and speculative minds in chapter 1.)

116. In Swedenborg’s account of the Church of Pergamos, he says it signifies the celestial kingdom or, *the priesthood*. (*Revelation 2:12-17*) Which is also what Levi, the *third son* of Israel, signified. And, while we didn’t get long well initially, as I explain below, my roommate seemed to settle down and I sensed he represented something similar (after I moved). Swedenborg also refers to the three levels of spirituality in his work: the natural, spiritual and celestial. And he speaks of the two *heavenly* kingdoms, the spiritual and celestial, which rule over or *cancel out* the natural. It suggests something similar to the above, removing the candlestick from Ephesus. Also, as the celestial corresponds to the heavenly marriage, I’m reminded of my roommates, who may have worked things out. (Hence the correspondence to *Gemini*.)

117. As for the third commandment, “Thou shalt not take the Lord’s name in vain,” this is what my roommate signified to me. And, while it typically means not to swear by God, which it does, it does so only superficially. What it really means is not to be hypocritical, even more so a religious hypocrite—which is even worse. And throughout Matthew 23 Jesus rebukes the scribes and Pharisees, and in verse 25 says: “woe unto you scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.” Which is nearly the same as the religious fanatic, who justifies everything by the “blood of Christ” (i.e., you don’t have to be a Christian). And these people can get you so angry that you curse in God’s name (at them). Guess what? You’ve committed the *ultimate blasphemy* (or, so they say). And if you can’t deal with it, you rebel and go to the *opposite* extreme or, wind-up repressing it. And so the seeds of hypocrisy have been implanted. “...and you become like what you hate.”

118. There’s no doubt my roommate’s father, who was a lawyer, laid a similar trip on him. And once bound in the straightjacket of hypocrisy, with few avenues of expression, you tend to take it out on others. This is what my roommate brought to the situation. And while I didn’t detect it at first, it became apparent when we started looking for a house, even more so when we moved in. It was most apparent with his girlfriend, with their constant bickering and arguing. And though it was supposed to be a *platonic* relationship, he was very possessive and accustomed to getting his own way. In other words he was very insecure. But, as he was still relatively new to Roy Mas-
ters, he hadn’t evolved beyond being selfish and judgmental. And, as she was less familiar with Roy Masters, he was her only example.

119. It all but changed when we met, for I wasn’t strict or possessive like this—or threatened. And all in the name of religion! I understood it was calmer before we met but, there was no one to challenge him. So he got very jealous, and she became more unruly and started to rebel. I tried to overlook it initially, hoping they would settle down, but it only continued and I finally got upset a couple of months later. This is when I wrote them a dirty letter, full of four letter words and hung it on their door. Guess what? I became the bad guy! and was nearly overcome by the temptation!

120. Our relations were strained at best, so I decided we couldn’t live in the same house and started camping out on the deck. This went on for about a month, until we finally decided it would be best if we tried to get along (after my trip to Tall Timber Ranch). So I moved back in and stayed another two months, but things didn’t really change and I finally decided to leave: after they threw a party and invited all their friends without consulting me. I lived here for six months altogether, from April to September. Which happens to be the 4th and 9th month, as corresponds to the number 49 and, to the name Dennis (49). (See chapter 8.)

Fourth Residence

121. About the time that I gave my roommates notice, my friend at work, who owned a house in San Jose, was getting ready to evict his roommates. He’d been talking about it for some time before finally giving them notice. Soon afterwards, I suggested we become roommates, and he thought it was a good idea. An Arab from Syria, and though somewhat stubborn, being from that part of the world and having only recently become a U.S. citizen? he seemed moderate enough and I thought we could get along. So I moved in after his roommates left.

122. As the fourth church was the Christian Church, and corresponds to Mary, it seems significant that his girlfriend’s name was Mary and, that she spent most of her time there. He didn’t bother to say anything before, and it seemed odd, for I didn’t understand why she was there. (He later said they were previously married.) This brings up the Church of Thyatira, what Swedenborg says signifies faith conjoined with charity, as well as its opposite—their separation. To the latter I would ascribe my friend. A devout Muslim, he indeed went through all the motions of charity, but it all reflected himself, getting a swollen head about the whole thing. His girlfriend was better imbued with these qualities. He was also hung-up with being my elder, by eight years, and suggested I was disrespectful for not accepting his word “blindly”—a poor excuse for arrogance. Such was the custom of the old-country!
This was exhibited early on, after I sold my oak dining room set. I sold it because I was disenchanted with my previous roommates (we were using it in the dining room) and I didn’t think there’d be room for storage. He already knew I had it, but I didn’t say anything because he just bought one (although it wasn’t as nice). Besides, I found someone who really needed it, and they were grateful to receive it. Upon hearing this he was aggrieved (he apparently already had eyes on it), and behaved like I really deprived him of something. And he berated me, and continued to do so for the next month, which shows he was only thinking of himself. It was one of many such things to follow.

As for the fourth commandment, “Remember the Sabbath,” it’s funny how I spent most of my weekends in my room (more so on Saturdays). Indeed I felt like I was captive, with the difficulty I experienced trying to motivate myself. It wasn’t the first time this occurred: with few outside interests and the stress of work not prompting me to do anything. But, feeling I was out of place, it became heightened, and I resigned myself exclusively to my room, which was a first (at which point I did very little). On the other hand, my roommate spent the whole weekend selling at the flea-market. The real temptation here was that I didn’t feel I had the privacy—of mind—which is a prerequisite to worship.

Thus it’s interesting how the Jews, the descendants of Judah and 4th son of Israel, correspond to the Sabbath: with the Sabbath being more central to Judaism than any other religion. And though he wouldn’t admit it openly, my roommate was prejudiced. Indeed some of it was probably warranted, but he rarely passed up the opportunity to criticize the Jews. And he carried on and on... You should have seen his reaction when I suggested the United States was Israel! Thus before I moved I wasn’t prejudiced but, a certain amount rubbed off, and I now have to be more careful and balanced in my views. As I said in chapter 2, the Jewish Church was the beginning of the fourth or Christian Church, and that it corresponded to their captivity. It was the same as my predicament, and like the Jews, I felt persecuted.

Everything came to head at work one day, when he was explaining something to somebody. He was speaking from his “own bias” and wasn’t making a lot sense, and when he said something erroneous and I tried to correct him. But he ignored me, so I tried again. (He was an engineer and I was a technician.) He then brusked me aside, like a small child, while in front of the other person I called him a vulgar name and walked into the back-room. Well this was the ultimate insult coming from a subordinate, and he came storming in after me. We began to threaten each other and soon began to fight. It wasn’t an all out brawl, but more of a wrestling match, and soon ended with him pinning me to the floor—demonstrating his superiority.

Needless to say I was dismayed, and didn’t go home for two nights. But when I did I was resigned to leave, and decided to buy a travel trailer: I had considered moving to Oregon since living in Los Altos, and a travel
trailer seemed the best way to accomplish that. I then comprised a list of things to sell, of most everything I had of value that wouldn’t fit into a trailer. All was nearly new, or like new, and listed for about half of what I paid. I then took the list and handed it out at work, and was pleasantly surprised when most of it sold. I then had enough for a down-payment! I lived with my roommate for four months altogether (from 10/82 to 2/83).

**Fifth Residence**

128. So, I bought a travel trailer, a relatively new one in good condition. And with a little difficulty I found a place to park (spaces were hard to find), a trailer park in Palo Alto—which was right off the Oregon Expressway! It’s curious, for this had become my ticket to Oregon. And I soon moved in and thought surely I was on my way. While it felt nice to own instead of pay rent, and I felt more inclined to take care of it. So I began to renovate: rebuilding the bed, putting up wallpaper and building shelves.

129. At the time it seemed like a good idea, and it was essential that I move here but, my hopes were soon dashed. It was a depressing place! As trailer parks go, it was a place of last resort for the majority there: they were generally of low income and had lived there awhile, and couldn’t afford to go elsewhere. It seems they had lost all hope and resigned themselves to their lot. On the other hand, I had just moved in and was on my way to a better place (Oregon).

130. There wasn’t much room between trailers, perhaps ten feet, and it was very cramped. I had a particular problem with the neighbor next door; which leads to why the previous tenant left? Initially I thought he was an ex-con (actually the people on both sides), but he may have been a Vietnam vet. He and one or two of his friends were staying there, and with rare exception they stayed up late, often past 4:00 in the morning: getting loud and drunk and finally falling asleep. The one friend had a motorcycle, and he kept leaning it against my trailer in the middle of the night, shaking the trailer and waking me up. While they frequently had barbecues, which they set about two feet away from my trailer: as smoke billowed in through the vents and windows, and soot caked up on the outside.

131. Within a week or two I started complaining to the manager, and continued to do so until he made them move, a few months later (to another part of the park). The situation was getting tense but, I had to get up and go to work in the morning, and I wasn’t getting much sleep! I guess they figured they could do whatever they wanted, and I was the one who was spoiling it.

132. With respect to the Church of Sardis, Swedenborg says it concerns those who are in *dead worship*, which are those who go through the motions (of worship), and appear to be pious, but without any *true* understanding:
hence, no life. (It suggests something superficial.) To me it refers to the understanding, which brings up the fifth commandment, “Honor thy father and thy mother,” which I believe is least understood. Indeed it says to respect and obey our parents but, what if they were cruel or thoughtless or, dysfunctional? How can you obey someone who’s trying to lay a trip on you? And you are presented with one of two choices: rebellion or conformity. Either way you wind up despising them, and you become just like them or, go to the opposite extreme.

133. All of which brings up Roy Masters, The Fifth Earl, and the very essence of what he teaches. For he speaks of forgiving our parents, and how to grow beyond their “crippling effects.” And, because they were once children, they probably had to cope with something very similar. Thus by breaking the cycle, we keep from perpetuating the same thing on our children. This is where true understanding lies. Yet if we don’t grow beyond our parents, we’re apt to find ourselves in the gutter—or, in prison—which is similar to the state of the people living here. This was the temptation I was presented with.

134. I’d now like to bring up the problem I was having since I began listening to Roy Masters. It’s about evil spirits—or demons—an idea which becomes tangible as you continue to read. And by determining that they exist which, is Roy’s emphasis on the negative, it confirms God’s existence: their malevolence standing in direct contrast to Him. Hey, if the Devil exists, then there must be a God! It’s a very plausible idea, and true. And so brings up Matthew 12:43-45, which speaks of the unclean spirit that departs, and wanders through dry places, only to return and bring seven spirits more wicked; and the last state of the man is much worse. (Swedenborg describes it as most profane.)

135. And though this wasn’t a problem when by myself (it was initially), I was all too aware of the implications: it became a problem when I got upset during the day, usually at work, and especially at night, when the neighbors disturbed my sleep. Indeed, at times I was overpowered—even possessed—perhaps as many as seven? but, without the above effect. (It usually occurred in my sleep, while dreaming.) And while it turned my whole world upside-down, I’d recover enough and go beyond it in a few weeks; nor was I dealing with more than one spirit at a time. I was still very concerned though, and as I describe in chapter 13, I didn’t have the necessary tools, i.e., doctrine, to deal with it. While at one point in Los Altos, I suspected I might be overcome by a whole legion of spirits before finding out how. What a premonition!

136. These possessions occurred over the seven-and-a-half years that I lived at my first two residences. And may have occurred at the third and fourth residences if I stayed there longer. The spirits were still there. But, after I moved to the trailer park, the stage was set—with all its disturbances—and it seemed imminent. It was a couple of months later that it happened (shortly after Easter): I fell asleep one night with the covers pulled back which, didn’t help much either. I don’t recall if I was angry before go-
ing to bed, but I had a dream about the Devil, tempting me. And I began to shout, “Where is he! Where’s the Devil!” while bodies of his henchmen flew everywhere. (I had confrontations like this before, but none so decisive.) Indeed none could withstand me, until I met up with their boss. He looked like a large clay pot; similar to the strawberry pot I planted out back, the whole of it a face with a deep scowl. It reminded me of a mafia boss or something, and I picked up a rock to throw at him. It seems all I needed was to smash this pot and I would have conquered the Devil—for good!

137. My attempts were feeble at best. He seemed to have a will over everything, as if the whole disturbance originated from him. I could hardly lift my arm, let alone throw the rock. And as I did, I faltered. He then turned into a flying insect and flew straight at me—directly into my left ear! And I immediately woke-up, dumbfounded, my jaw agape. And, while I managed to stave off the other spirits, in Sunnyvale and Los Altos, this one was different, maybe seven times worse. And so sets the stage for what happened at my seventh residence. Even so I managed to cope, though things weren’t quite the same, as it affected my equilibrium (which is what the ear signifies). It also helped expedite my leaving; and, because of an impasse at work, i.e., company politics, I decided to pack up and move to Oregon. I lived here for eight months altogether (from 2/83 to 10/83).

138. I think because I initially had the upper-hand and took the offensive here, that it lessened the impact. It didn’t change the malevolence of this spirit: its severity depends more on the severity of the trauma inflicted. It still affected my balance, and due to its sophistication, it was difficult to shake. It became more of an uneasy alliance. Which is significant for the fifth aspect of the cross signifies a state of balance, as well as the understanding. Also, as Palo Alto means tall stick or, the height of it, this is where the four aspects of the cross intersect: at or near its height. It’s also significant that prior to Easter I developed the symbol of the cross, portraying ideological opposites, and sent it to Roy Masters. (See the Cross of Opposites in chapter 6.) It was very revelatory, and it wasn’t until afterwards that Roy began to exorcise people with the cross. I suspect it may have influenced him here.

Sixth Residence

139. After giving notice at work, I began to prepare for the move to Oregon. On October 1st I pulled my trailer out of the park and headed for Santa Rosa, where I spent two weeks visiting with my mother. On the 15th I headed for Eureka, and spent the night visiting with my brother. From there I proceeded to Oregon, and found a campground in Selma to stay. I spent the first night and drove to Grants Pass the next day to find a trailer park and a space to rent. I drove through town, then up Rogue River Highway, and
pulled into a mobile home park, about three miles east of town. (It had room for both mobile homes and travel trailers.) After talking to the manager I decided to stay, and moved in the next day, on October 18th.

140. I spent the next month-and-a-half scouting the area, and started to get comfortable. But being new to the area I felt reluctant to do anything. There wasn’t much work, and what there was involved working with the public, a sensitive issue with me, as it involved selling myself. I looked in the paper from time to time, and occasionally something came up in electronics. But by the end of November I was getting concerned. I only had so much money and considered moving back to Santa Rosa. I lucked-out in early December when I found a job at a small electronics firm in Grants Pass (the same company I refer to in chapter 12), and was fortunate they were able to utilize my skills. They had me building electronic prototypes, as well as doing electro-mechanical drafting and design, not unlike what I did in the Bay Area.

141. Like I said in Vanessa (6), the Church of Philadelphia corresponds to one’s free will and, is what one hopes or longs for. And it’s essentially what my moving to Oregon represented, for I realized what I was hoping to do for the past few years. This is a good distinction to make, for unlike a lot of people who moved here because Roy Masters was there, I did so of my own volition. It was one thing Roy continued to stress—not to become dependent on the FHU. Indeed, I had been maintaining my own existence and keeping my distance. And, although it was a determining factor, it was more incidental, for I had already decided to move out of the city, nor did it have to be here. In fact, I initially conceived the idea of moving to Oregon when living in Los Altos, before I found out Roy Masters was relocating here.

142. As for the sixth commandment, “Thou shalt not kill” or, “Don’t commit murder,” which is more aptly put, I had a relationship with a tenant in the park that would have applied. He was there when I first moved in and had been there a month-and-a-half. His name was John, hence the correlation to the number six, as I refer to in Jennifer (2), and like me he was a listener of Roy Masters. A very likable person, and relatively innocent, he seemed to possess all those qualities I desired, regarding Roy, which made me feel very inadequate. Yet it was more superficial or a pseudo innocence. Naïve best describes it. And he was very glib. And when I spoke to him about anything of depth—and Roy—he had a way of glossing things over, and not grasping its significance.

143. In many ways it was very seductive. And having gone through so much pain and turmoil over the years, I had accomplished a great deal, only to have him come along and say it wasn’t so—effectively. Thus it’s interesting how people can stir these things up in you, and make you feel like less of a person. This was the temptation, and indeed I despised him for this. But I was aware of it inside of me and acknowledged its significance if it went unchecked—murder. He later moved to Selma (as I moved into his space),
which I’ve equated with the Church of Smyrna in the next chapter: “behold, I will make them of the Synagogue of Satan [Smyrna]...to come and worship before thy feet, and to know that I have loved thee.” (Revelation 3:9).

144. Nonetheless I was glad to be here, for it was quite the contrast from living in the city. It was a very romantic and scenic area, the people were friendly (though a bit pretentious), and the job was going well—and, I seemed to be getting established. Indeed, it was the beginning of the engagement period. Hence it seems the most significant thing I could have done at the time was move here. It was also about the time that my article appeared in *The Iconoclast* (in April 1984). I wrote it before I moved (after Easter 1983), and it was about Roy Masters’ viewpoint and the impact it had on my life. It was titled: *To Live or Not to Live.*

145. It’s also significant that the town was named after Ulysses S. Grant, the Civil War hero and 18th president of the United States. For Ulysses is another name for Odysseus! Here we are again! And, while both men were leaders of a war, the Trojan War itself was a *civil war*, in effect. So it seems I had come home to where I belonged. Which was especially heightened during the spring. I lived here for six-and-a-half months altogether (from 10/83 to 5/84).

**Seventh Residence**

**A Mobile Home**

146. It was towards the end of April that I decided to buy a mobile home. I was feeling secure at work and began to have a deep sense of belonging here—i.e., love. So I asked a friend at work, who in turn referred me to a friend who was a dealer. It was the first place I looked at, about a half mile up Rogue River Highway (east), that I bought. It was kind of spur of the moment, but I was already considering a home in the park I was at and, for $2,500 more this was much nicer. Besides, having lived in my trailer for over a year, it was a big contrast. Moving in only involved pulling my trailer over to the new park, where I parked it out back for a nominal fee. I moved in on May 1st.

147. But I was only there a month when I quit my job. I had been working a lot of overtime (often fourteen hours a day), when they hired a new person, who I didn’t get along with. The work area was also dirty and stank, and reeked of cigarette smoke—and smelled like dirty socks! But I was more agitated with the new person, who brought all his personal problems to work. He was continually jabbering and whistling, or singing; not quietly, but to the point of filling the whole room, to get everyone’s attention. It was a big distraction! I spoke to my boss about it at least twice before telling him I wanted to quit. I rescinded a few days later, but continued to have problems.
A week or two later I gave him a month’s notice, which he wouldn’t accept, and he let me go that day. Thus I was without a job—abruptly—and found myself paralyzed, and unable to do anything for three weeks (a month?).

148. I then went around the mobile home park asking people if I could sweep the pine needles off their roofs. There were mostly senior citizens there and, a lot of pine trees. They were glad to have me do this, and I swept half a dozen roofs in the next two weeks (and got paid). Soon afterwards I ran an ad in the paper, saying I did yard-work and odd jobs, and began working twenty to thirty hours a week. About three weeks later I ran ad in the free paper out of Medford, and got a job working with an elderly man in Rogue River, for forty hours a week. He had just moved up from Los Angeles and was developing his property. I worked for a month or two but all we did was argue and bicker (as he did with most everyone else), and I finally decided to leave.

**New Neighbors**

149. When I first moved in, the mobile home next to me was also vacant, and around June 1st my new neighbor moved in. She was an older woman, in her early fifties, and we got along real well. Like me she was also out of work, and she decided to do some nursing (for the elderly) and some house sitting. We became good neighbors, as I continued to do things to help her out around the house: sweeping her roof, fixing the telephone, installing carpet in her bathroom, mowing and watering the lawn, etc..

150. She knew I was out of work and kept telling me to apply for unemployment, due to what happened when I left. Initially I didn’t want to, thinking I could make enough doing yard-work, nor did I think I was eligible. But there were periods when I was out of work and, as I was beginning to feel happy there, I didn’t want to jeopardize that. She kept saying it wouldn’t hurt to apply and, when I finally did, I was surprised to find I was eligible (about two or three months after I quit). Thus it became the extra insurance I needed, to help me through the next year.

151. Later that summer I had my mother come up to visit. I was thinking about getting her to move here and wanted her to see the sights. So I drove down to Santa Rosa to pick her up and, while driving through California, I couldn’t help but think I was better off than all the Californians—even to the point of arrogance—for judgment would soon be passed onto the world, and I had escaped (i.e., California was supposed to be center stage). Such were my religious ideas at the time. And, it was something Roy Masters continued to stress.
Lower Lake

152. When driving back to Oregon we decided to visit my aunt in Lower Lake, which is pretty much out in the middle of nowhere. (I spoke of my aunt when staying with my cousins in Cupertino.) We drove through Calistoga, up over Mt. St. Helena on Highway 29, and through Clear Lake—it was a very windy road. I wasn’t aware of it when driving over the hill but, the most unusual thing was about to happen. My clutch was ready to go out. And, although I stopped to adjust it once, nothing seemed out of the ordinary. It was slipping a little. So we continued to drive and, when I missed my aunt’s turn-off on Highway 20, I hit the brakes real hard, but without engaging the clutch. And there was a loud pop! Something was noticeably wrong, but I figured it was only the clutch adjustment. We were only two blocks away and drove over to my aunt’s, and stopped to visit while I adjusted the clutch. Fortunately she was home! (i.e., we dropped by unannounced).

153. After we left we only got a few miles before we knew the clutch was gone. So we turned around and barely made it back: and, as the truck pulled into the driveway, there was no friction on the clutch-plate! Who’s to say what would have happened if I didn’t hit the brakes hard like this? Where would it have broken-down? It was still 350 miles to Oregon! Indeed the clutch was ready to go. So we spent the weekend at my aunt’s, as I repaired the clutch, my first time ever. And being mechanically inclined, she helped out, and we both got greasy and dirty!

154. Now it seemed like an act of providence that we were delivered to her doorstep, and though it wasn’t stated outright, we all knew it was. Hence it coincides with Dionysus, where he and his mother Semele were washed ashore (in a chest) at Ino’s doorstep! at Lower Lake? And, as Semele had died, Ino was charged with his upbringing. Like I said earlier, my aunt was one of the only people to help me out as a youth, and was one of the only people I identified with—a relationship developed after my mother’s destruction (after she went to the mental hospital). And while there, I reflected on this relationship, and determined I had grown beyond it.

155. My mother spent the next two weeks with me in Oregon. She enjoyed her stay and was considering the move. Before leaving we drove to Crater Lake, a two-hour drive, and it was very beautiful. We then drove back to Santa Rosa, and I drove home the next day. All of this time I was still working for the man in Rogue River, and when I got back I started stacking firewood for two or three days. The next day (Saturday) I went fishing along the Upper Rogue, which was on the way to Crater Lake (over an hour’s drive). It was late in the afternoon and I caught a very nice trout. It was getting dark when I left. When I got home I started to cook the fish, and a drop of oil spattered onto my arm. And my whole body twinged, as a tingling sensation ran up and down my spine. Needless to say I’d hurt my back. With all of this driving...
and stacking wood, my back muscles had weakened and this was all it took. It probably wouldn’t have happened if I had gotten some rest.

156. I knew something was wrong, but not how serious it was, so I went to work on Monday to finish stacking firewood. But when I started to complain about the pain, all this man could do was accuse me of lying. He said he’d seen it all before, having been a foreman in a machine shop in Los Angeles for many years, and I was only interested in the insurance money. He was getting old and senile and incompetent, and this was his way of protecting himself, rather than show any real concern. I continued to work a few days, in pain, but we continued to bicker and I decided I had enough. The pain was chronic, but subsided a couple of months later when I began to exercise: lifting weights and doing back-raises. It was about this time that he called me back, to work a few weeks in the fall. And, though we continued to bicker, I left when I was out of work this time.

Daughter Moves in

157. My mother came up again in December, to spend Christmas, and all she did was complain about the cold. It was about this time that my neighbor’s youngest daughter moved in (she was about 22), a week or two before Christmas. She came up with her boyfriend from Modesto—after moving back from Iowa—and both were living off her mother, and the little money she had. And her mother told me how thoughtless and irresponsible this was.

158. Her mother spent most of her nights out, house sitting or nursing, and it wasn’t long before all hell broke loose. One night while my mother was there, she turned the stereo up. It was after midnight and really blaring and I went over to tell them to shut it off. When she answered the door she was noticeably drunk. (Her mother spoke about her drinking problem later.) I told her she had no business playing the stereo this late and would have to shut it off. When her boyfriend came to the door he was also drunk—and fuming. I said they’d better shut it off and insisted I would get them kicked out of the park. He tried to argue, when I said it again and left. I questioned whether I was too assertive, but I was looking out for my interest and her mother’s, and the last thing I wanted was things to get out of hand in the middle of the night. Which after all is why I moved from California, to get away from this kind of crap!

159. They turned the music off about twenty minutes later, but it’s clear that it didn’t go over well with them. And the very next day, later that evening, she began to stomp on the floor, and they were soon yelling at each other. It seemed to last a half-hour, and they did it at least once more. This may have been when I called the cops, although I think it was a few nights later when I called them twice. (I think I called them once afterwards.) I found out later
they were yelling because he was trying to get her to keep it down—and, as her mother described it, she was very unruly. He left a few weeks later.

**Evil Spirits**

160. So the stage was set, and it appeared the late-night disturbances would continue. I was getting angry, and beginning to feel leery. I also had problems with her mother coming home at night, with her driveway less than ten feet from my living room, where I slept. (I preferred to sleep in the living room; while my mother slept in the bedroom until she left.) Though it often woke me, it was mostly unavoidable, and I refrained from getting upset. While at some point I began to sleep in the bedroom, for it was further from the driveway but, it didn’t seem to make much difference. It was the night after my 29th birthday that it happened (on January 11th). The mother came home with her older daughter (she was in her early-thirties) which disturbed me. I was having a dream and in it I cursed in God’s name, and an evil spirit entered my “left jaw.” Typically it happens on my left side, in a cord with a part that’s vulnerable or exposed (or overworked). And I awoke.

161. It wasn’t that traumatic, for I wasn’t too wound-up (upset) at the time. But it was disheartening, for I had succumbed, and it was plain I hadn’t learned to cope with it. And, while her boyfriend left just prior to this (I had hoped to get a handle on things), it was of little consolation. What it did was open the door to my fears, and I couldn’t keep it shut. Indeed this is what happened. And for the next few weeks I went through a phase of disorientation, as I tried to reconcile myself.

162. It wasn’t long before she had a new boyfriend, after she started working for a nursing home at night (he was a nurse there), and the pattern with the noise and arguing continued. Like the previous boyfriend, he tried to get her to keep it down. While at some point I began to pressure her mom, insisting she get her to leave, and I wouldn’t let up. She kept complaining of how irresponsible she was anyway. I still continued to work for her, but without consulting the daughter. Ordinarily I would have, but it was my way of letting her know I didn’t care for her behavior. At one point I was up on the roof sweeping the pine needles off, and though it was late in the morning, around 11 am, I figured she was still sleeping. Once she began to curse at me from the kitchen window, when I was sweeping the pine needles out of the driveway. It was late in the afternoon and I kept hearing these vile utterances, wondering where they were coming from. It went on for about ten minutes before I realized it was her. I think I must have startled her or, she thought I was snooping around the trailer.

163. Needless to say it was only the beginning with the evil spirits, and a month or so after the first possession, the second possession occurred. From there it progressively got worse, as things began to unravel and cascade.
They started happening one right after the other, sometimes within days of each other. (This is what I referred to in my fifth residence.) And it was about this time that I began my wanderings, all over Southern Oregon: as I camped out to try and put some distance between myself and my neighbors.

164. While it was in April I believe, that I went back to work for the old man in Rogue River, and I spoke of the problems I was having with my neighbors (but not about the spirits). It was about this time that I fixed up my travel trailer and put it on consignment, for my unemployment benefits were running out. While fixing it, the roof was leaking and the wallpaper needed to be replaced, I started sleeping out there, and got some relief from my neighbors. It wasn’t enough though, and I soon put my mobile home up for sale (possibly after my first night out).

A Revealing Dream

165. At one point I had a very revealing dream about this young woman: I was with another spirit, a man, who spoke of finding some women for pleasure. We started to look and when we found someone suitable, he started having intercourse with her, doing pretty much as he pleased. When he was about through he said, “Okay it’s your turn,” and I started to get ready. But I looked over at the young woman’s face and it was very beautiful—and yet, very sad—the saddest face I’d ever seen. And I began to cry. At which point I awoke and exclaimed, “Okay I know who you are! You’re the Devil! And you won’t get away with it!” And I started shaking my fists. When I fell back asleep I had another dream, about an evil spirit with a hideous face. We began to struggle and it eventually overpowered me, as it got inside of me near my heart. (It was about my seventh possession.) When I awoke I was furious, and heard my neighbor’s daughter up with the TV blaring. I sensed she had somehow seduced me (although she didn’t), and later the next day I started pounding my fist on the inside walls of the mobile home.

166. Soon afterwards, around my tenth possession, in May? I encountered David at Tall Timber Ranch (which I speak of in chapter 13, regarding King Lycurgus). This was the ultimate slap in the face, and I was clearly on my own. And later that day I received a phone-call, from someone threatening me and calling me a vile name. It was in response to the letter I’d written to Freedom to Express, a local paper with no affiliation with Roy Masters. Yet I believe it was an offshoot from his being there, for one of its editors, David, was later put in charge of the FHU. (This is the same person I refer to in chapter 8.) In the letter I accentuated Roy Masters’ right to be there, saying he had just as much right as the next person, and I gave a very good argument. And it was during the middle of my crisis! (I thought it might help counteract the negativity I was experiencing.) It was also the first pro-Roy Masters article I was aware of, written by someone other than the paper’s
It seemed nobody wanted to go out on a limb. So it’s ironic that I received the phone-call on this day.

167. Soon after this, my neighbor told me the whole story about her daughter: of how she was a good kid until she got into the liquor cabinet in high school, and started hanging out with the wrong crowd. And how she and her second husband were heavy drinkers—and socializers—and didn’t find out until it was too late, a year or two later. While I believe this is when I told her about Roy Masters, and showed her the article I had written in the Iconoclast Magazine.

The New Boyfriend

168. The daughter also found another boyfriend, who was an ex-cop. Which leads me to ask why? I believe he was let go for being over-zealous. While he let her borrow his old dilapidated pickup truck, after she wrecked the car her mother’s friend gave her—the one I was asked to work on. And while much of the noise at night had subsided, the truck more than made up for it. It needed a muffler and a tune-up and, both doors were sprung. So when she got home, often with her previous boyfriend, it sputtered badly and the doors made an awful crashing noise! Thus she continued to disturb my sleep, and the demons continued their onslaught.

169. It was about this time that I realized something very essential about this woman, and began to wonder if she was that missing counterpart in my life—to offset my emptiness and callousness. I felt this deeply and knew I had to find a way to reconcile things. And like I said in Daphne, the truth dawned, and she appeared like some wonderful sun coming up in my mind. Hence it seems no coincidence that it occurred on my 29th birthday and, that she was from Iowa the 29th state, both of which correspond to Daphne (as does the year 85). It’s one reason why I’ve gone into so much detail here, for it signified the beginning of the end—of all that I knew—and, the most phenomenal change. While in Revelation 11 it speaks of the Two Witnesses, who prophesy 42 months before the advent of the New Church. This was about how long it took me to recover, and assume a new direction in life (what I proclaimed on July 11th, 1988).

170. I brooded over this for a few days, and at one point cried out—in my heart—hoping she would sense my concern; I needed to bridge this great rift. And, as everything seemed to unfold in a prearranged way, to assume a spiritual precedence, it seemed like the thing to do. Besides I didn’t know what else to do. Thus from my point of devastation, I called some spiritual entity to me, and sensed she had somehow responded. It felt like someone or something was there, and in my heart I imagined she was on the couch with me, as I held and caressed her. (It wasn’t sexual.) Indeed it was very soothing—and, felt like I had tapped into something.
The Letter

171. I then opted to write her a letter, to try and explain my dilemma. Which was the most unusual thing, for as soon as I began to write it, she came to the door! I was sure my prayers had been answered, that it had confirmed my experience above. While it was essentially the first time we met, except briefly at her door the first night, and once when I did something for her mother (when I was working on her car?); she was laying on the couch and we didn’t say much. I believe this is why she approached me, for it was plain I only wanted to help, and not give her a bad time.

172. She was noticeably upset and I asked if I could help. I invited her in and we began to talk, and I tried to calm her down. She said she and her friends were at the Rogue River the night before, and lost the keys to her boyfriend’s truck. She asked if we could drive over and look for them, and I said we could. When we got there we scoured the area but couldn’t find them. And, as I said in Daphne, she expressed a special fondness for the river at this time. She said they also drove to the Applegate River seven miles away (in another car), and she could have lost them there. I suggested we go there and look but, that we first try and move the truck, which was parked down the boat-ramp in the way. We spent the next half-hour trying to push it with my truck, but to no avail; and I nearly burned out the clutch. We then drove to the Applegate River and spent forty-five minutes there.

173. Unfortunately we couldn’t find the keys and we had to come back. When we got back we sat on her mom’s front steps and began to talk. We then went inside to see if anything was in the refrigerator, as it was getting late. (Her mother wasn’t home.) She then said she wanted to see a movie, and insisted I go with her; she was grateful and wanted to spend more time with me. But she was beginning to take control and I didn’t think it was a good idea. I was out of my element and knew it wouldn’t work if I let her lead me by the nose, like her previous boyfriends. I wanted more than a one night stand.

The Argument

174. So I turned her down, but she wouldn’t accept it, and we spent the next twenty minutes going back and forth. We were practically arguing when I suggested she was irresponsible, and she got furious, and started calling me a filthy pig. I believe she was referring to how I looked, for I just got off of work before she came to my door. (I was still working for the man in Rogue River.) So I got up and said I was leaving, while she got up from the sofa and headed for the door—all the while shouting. She was a strong young woman, and very willful, and we both struggled. I had to tackle her to get her out of the way! When we got up I apologized and said I didn’t mean to get her upset.
She then grabbed my arms and, while swinging them, she looked me in the face and endearingly said it was alright. I then said I had to go and left.

175. That was about the extent of it, so I figured I’d play it cool and wait and see what happened. Sure enough she asked for a ride a few days later, to the hearing on her car accident. I said I would, and while it proceeded, I waited in the courtroom. While I drove her home afterwards. I had also finished the letter, and wondered if I should give it to her but, held off. I wanted to get to know her better, nor was it the time or place.

176. Having referred to my dream in the letter, I said it reminded me of Marilyn Monroe, who was very beautiful but, had to suffer tragically, because she let people take advantage of her. And I made the comparison to her, and spoke of my concern. (Her mother said she had also won a beauty contest in Iowa.) And I spoke of my experiences with the evil spirits, and about pounding my fist on the inside of the trailer, as well as the experience where I imagined caressing her on the couch. And, attempting to suggest it was spiritually ordained, I referred to marriage, and said I hoped to take her to heaven with me—which, uncannily portrays Dionysus and Ariadne, where they ascend to heaven together. And it was the first time I had ever done this!

**Contents of Letter Creepy**

177. There’s no doubt its content was questionable—even creepy—but considering my state of duress, and the surrounding circumstances, who can say how wrong it was? I wasn’t fabricating it, and it was the only plausible thing I understood. Yet I know I wouldn’t allow it to happen again today, nor am I condoning someone else’s behavior. This theme is continued into my eighth residence, with even wilder results, while I speak of something similar that happened at work in 1990 (the next chapter), but without all the implications. Perhaps I can give some insight into why people do this, and dissuade others from doing it.

178. I gave her a ride a couple of days later, to the house of the elderly woman she was caring for. This is when it was apparent she wasn’t interested, and she received me coolly that day. And like Apollo, he was struck with love, while Daphne showed no interest. Hence it seems fitting to equate Apollo with Dionysus, for theirs was the relationship between truth and good, i.e., you can’t have one without the other; and while the truth predominated with Apollo, and good with Dionysus, elements of both are contained in each. (And here Daphne becomes Pasiphae, the mother of Ariadne.) Indeed, their relationship signified the height of Greek culture. Thus being the period of ascertaining the truth in my life, without the full comprehension of good—which I equate with Roy Masters’ church—it seems fitting that I correlate it with Apollo.

179. I was also concerned about her boyfriend, for I expected her to dump him if my beliefs were correct. I knew they weren’t right for each
other, and even heard her mother emphatically say over the phone he was a fool for believing her (she also spoke to me about her lies); and in my own mind I knew he had no business being there. But she continued to see him, and I got more anxious. I then opted to make my move, and gave her the letter a couple of days later, the day they went on a picnic.

**The Mother’s Hostility**

180. It was the next day I believe, that I spoke to her mother, and tried to develop an *alliance* with her: I was hoping she could steer the boyfriend away. Suggesting she ease up on her daughter, and take more responsibility for her problems, she became very defensive—even hostile—and put most of the blame on her daughter. It was clear she was trying to sweep it under the rug, and wasn’t treating her daughter fairly. This is when I got angry, and determined this whole misunderstanding was mostly her doing; and her daughter became the *true heroine*. In fact if it wasn’t for this, I wouldn’t have pursued things further, for I didn’t intend to take it past giving the daughter the letter. I was only more determined. Hence it was out of spite—with *intensified* feelings for the daughter—that things got out of hand.

181. It was clear that I couldn’t count on the mother, nor did the daughter get back to me, although I spoke to her about it once. I was getting more anxious as I wrote her a couple of notes and stuck them on her door: saying I awaited her reply and she shouldn’t delay (with a sense of urgency). I also started sleeping with the shades open in the living room, on the sofa-bed, and turning the porch light on when she got home. And while it was questionable behavior, I really was lovesick. This is what I ascribe to *giving chase* in Daphne, and it went on for about a week, until the night they both came home in his car.

**The Confrontation**

182. I turned the porch light on and opened the door, as they drove up and parked in front of her mother’s. They stayed in the car and talked, and she started gesturing to him. I just stood there and glared. I wasn’t sure they saw me, for it was a good fifty feet, and they weren’t looking my way. I figured they were ignoring me “as usual.” It went on for five or ten minutes, until I finally decided I had enough. It was clear she wasn’t responding—for she was still hanging out with him! Little did I know she was scared to death! I then decided if he wanted her he could have her and walked outside. Of course I never spoke to him before, feeling he was only interfering and didn’t merit my acknowledgment. (Similar to his game?) While the words of her mother kept ringing in my ears—what a fool!
I walked up to the car and knocked on the window, which startled him. When he rolled it down I said, “Hey, let’s shake hands and forget about the whole thing.” He then got out and, it was soon apparent he was accustomed to getting his way by bullying people. Thinking he had me all figured out he started to grimace and threaten me. I was just another piece of lowlife scum, and he was going to demand retribution for terrifying this poor helpless creature in his car. It quickly turned into a scuffle, and I did all I could to hold him off. Indeed he was big and muscular—and powerful. Fortunately I’d been working out and doing yard-work, otherwise he would have overcome me in a short time. As it was we scuffled for about a half-hour.

Getting Me to Succumb

He tried to project this hideous monster into me, to get me angry and/or scared, and get me to succumb. And he put on a big display, the mighty warrior that he was, to try and impress her, and show how he could wipe out any scum that got in their way. And I knew he was trying to justify what he wanted to do next—beat the daylights out of me! or, even kill me. I wasn’t putting it past him. While he kept telling me how much he loved her? All I sensed was a huge ego, for I wasn’t soliciting this kind of confrontation. She was also horrified, and asked us both to stop early on, at least twice. But towards the end he overpowered me, and started to pound his fist on my head, before he pulled out his gun out (he had her pull it out of the glove box) and put it to the back of my head and threatened to shoot. Does this give any clue as to why he was an ex-cop?

He let me go shortly afterwards, after he forced me to apologize to her. But I was undeterred and, as I walked back into the house I nearly shouted, “Have a good evening!” But it didn’t have to go this far, if he wasn’t so intent on putting on a show. If anything he discredited himself, proving his own callousness and cruelty: i.e., who was the real monster? I found out later that they said I was masturbating when I was at the door, which was an outright lie—or, an attempt to save face? (I suspected it was his doing.) If so, why was he startled when I walked up to his window? He clearly wasn’t keeping an eye on me—the creep. While I was in plain view the whole time. But because she was terrified, it probably helped to get the restraining order that I was served a few days later. It was still a hideous thing to say.

In the meanwhile her mother approached me saying she heard about what happened and said I was very sick. And later the same day the landlord, who I was in good standing with, came up and started reading me the riot act. And threatened to kick me out of the park if I so much as looked at the girl. I tried to tell him about what was happening at night but he was too angry. (I didn’t say anything before because I hadn’t had a falling out with the mother yet.) So it seems everybody was now against me, and the situation was ex-
tremely tense—Gad! It’s amazing what one little lie can do. “...and a troop shall over come him, but he shall overcome at the last.” (Genesis 49:19).

**Police Officer at Door**

187. I felt terribly restricted and opted to stay low for awhile, restricting myself primarily to my trailer. Thus when the police officer came to my door it was a welcomed relief. I let him in and we began to talk about the letter. And though he hadn’t read it, he said most women were troubled by this kind of material (reference to the Devil), and I concurred. I then spoke of coming between the mother and her daughter’s problems, of how it was upsetting me and disturbing my sleep. He acknowledged this before bringing up the restraining order, and asked if I thought I could leave the daughter alone. I said I had already determined this, and that I put my mobile home up for sale and was looking forward to moving. He thought it was a good idea and said there was one last thing he wanted to ask, if I had been masturbating while standing in the door. I was somewhat amazed, but not that surprised it was said, and said no. He seemed satisfied and got up and thanked me for understanding. We then shook hands and he left. Indeed there was quite a contrast between his professionalism and the outright contempt of the daughter’s boyfriend.

**Episode Resolved**

188. A few nights later this whole episode was resolved. It was late, I was in bed and I had fallen asleep. I awoke and heard an eerie noise outside—a haunting noise, like a ghost, trailing off before recurring again. I was half awake and kept falling back asleep. Finally I sat up and listened intently. It was the daughter running through the trailer park, with her boyfriend chasing her. She was shouting and taunting him, as he struggled and wrestled with her, trying to bring her under control; all the while it echoed through the park. I surmised she was probably drunk, and/or he was trying to force her to do something, i.e., control her the way he did other people—or, perhaps it was his idea of love. I suspected he had a falling out with her and she wanted out. It lasted about a half-hour, and she spent much of the time running through the huge lawn next to the landlord’s house. Thus I knew the fever had broken, and it was like a great weight falling off my shoulders. And I thought there still might be a chance between us.

189. The landlord approached me a couple of days later saying he heard the whole thing and said she really had a problem. (It may have been when I paid the rent.) He then said he misjudged me, and he wouldn’t hear another word. I guess he figured I was the same person who had helped out around the property, as well as helped the other tenants. Having mixed feelings about it I was slow to respond, for I didn’t want her to get into trouble. I was
still relieved though, for it took more of the pressure off, and it was good not to lose his friendship. Little did I know I wouldn’t see her again.

**Where did Daughter go?**

190. A couple of weeks went by and I began to wonder if she went to live with other relatives, something her mother had talked about. Things were relatively calm now, and I hoped she was ready to see I wasn’t the bad guy, and I had weathered this entire storm for proof. I still felt she was close at hand but, I hadn’t seen her in over a week. It was like she vanished into thin air! Remember Daphne? And like Apollo I let her go, but pronounced the greatest admiration for her.

191. I still wasn’t in the clear, for throughout the ordeal I managed to get both the mother and daughter upset, and sensitized to the comings and goings of *evil spirits*. I knew this was so—which is why the daughter finally left—for something later happened to the mother, under similar circumstances to what happened when I was overpowered. I won’t go into specific detail but, it was something I clearly understood. And due to a high level of tension, coupled with a sense of feeling trapped, with no recourse, it sets the stage—for trauma. And when she started banging on the walls of her trailer at 4:00 o’clock in the morning I knew this is what happened.

192. And just before the daughter left, I was experiencing a banging noise in my ears, right at the moment I fell asleep. At the time I thought it was the daughter stomping on the floor; that as soon as I fell asleep it freed up my unconscious (the evil lurking there), which was then directed towards her. Hence I was very apprehensive about going to bed, which didn’t help. Remember the movie, *Forbidden Planet*? By waking me up it would subside, as I reflected on my fears and tried to bring them under sway, until I fell asleep again. And this may have been what happened, but the banging noise continued when I moved. I suspect what it did was set up a pattern, that my unconscious mind *latched onto*, similar I believe to what happens when people start to hear voices.

**Fear of Projecting Evil**

193. It was this fear of projecting evil onto someone that perpetuated the situation with the mother. At this point I had little to do with her, but I *assumed* it was understood that this was going on. What else was I to do after what happened? So the spirits continued their assault, as I tried to reconcile myself. At one point I started developing a relationship with her, similar to what I said about the daughter in my letter. It seemed to make a difference then, and I figured it might help with the mother. I didn’t know what else to do? So I began to stage things in my mind, and portray all the tension be-
tween us, to try and bridge this rift. Effectively I took her to me as a wife. Feeling I was at fault for setting her up, I assumed responsibility for her soul, as I tried to soothe and comfort her (and protect her). Which indeed is hard to do when you’re not in direct contact with someone.

**Staging Things in Mind**

194. It was essentially the first time I began to stage things in my mind—i.e., it was a more sustained effort than with the daughter. I also regard the daughter and mother as the first of the *Four Wives of Dennis*, as related in chapter 4. And I warn you not to scoff, for there are serious implications! You’re apt to open the same door in your mind! Hence there’s the seventh commandment: “Thou shalt not commit adultery.” Which suggests something similar to the Church of Laodicea, the seventh and lukewarm church. And, as I said in the last chapter, it signified an adulteration of truth. Which indeed was my predicament, for everything had become perverted and twisted around. Not to mention all of the carousing around, by both the daughter and mother; in fact much of it reflected the mother’s lifestyle. (She was generally good natured though and didn’t do this outright.) And, while it was the severest of trials, I did manage to hold onto my beliefs. Which brings up my reference to Gad, Israel’s seventh son and what was foretold about him. Hence it seems fitting that it apply to my seventh residence. I lived here for seventeen months altogether (from 5/84 to 10/85).

**Eighth Residence**

195. My mobile home had been for sale since April, and the seller’s agreement was up in October. But rather than list it with the realtor again, I opted to move it onto a piece of property, out in the country. This is what I really wanted to do all along, though I hoped to buy instead of rent but, I’m afraid my mind was too far gone by now.

**Rehired at Work**

196. In the meanwhile, in September, I was rehired at the company I worked for in 1984. After approaching my boss several times over the past six months, he finally gave me a call. He said he had something for me to do, but instead of electronics, it involved building a shop building (20’ x 20’) out back, as well as some building maintenance tasks. He called because he knew I was doing all the yard-work, nor did he have the time to do it himself. He later had me build some electronics prototype assemblies.
197. It was also about the time my mother came up to visit for a month. But she was only there about a week when my boss called, and she decided to leave early. Before she left, I remember taking her to look at a piece of property with me. (I only seriously considered renting some property after going back to work.) Afterwards, while constructing the shop, I asked my boss if I could sleep out there because of the problems I was having with my neighbors: he was already aware I was having problems (it was only the mother now) and he said he didn’t mind. While there I started getting paranoid when I drove up in the evening, for the neighbor over the fence was somebody’s residence. And like what happened at home, I was afraid of projecting my evil over there. Sensing they were somehow aware of this, I was afraid I was setting them up for something disastrous. While at some point somebody came out to look around (the first few nights?), but they may have been letting out the dog. I just assumed nobody knew I was there.

Merlin, Oregon

198. Towards the beginning of October, two or three weeks later, I found a place out in Merlin, just northwest of Grants Pass. It was a two acre site out in the country, out in the middle of nowhere; while the landlord had only recently installed the essentials: utility pole, water and septic, and later a driveway. I still had to dig a 15’ trench for the septic line, and get the electricity drawn from across the road, as well as get it all approved (including the foundation blocks under the trailer). Nor was the propane tank installed or the phone lines laid. The phone lines required I dig a 250’ trench, but more about that later. Needless to say I was without utilities for two weeks after I moved in.

199. After giving my other landlord notice, I began preparing for the move, which occurred around the 15th. Except for actually moving the trailer, I did all the work myself. So I spent eight hours at work, and another five to six hours in the evening, moving—and, it was all physical. When I finally got to bed at night and, as I was still having problems with the evil spirits, I was lucky to get any sleep. It was an exhausting ordeal, that lasted three to four weeks, and it clearly couldn’t continue. But I initially had all of this energy, in part because I was in good shape, while I had also gotten wild and unruly: thinking I had been too reserved and, that it was contributing to the spirits, it seemed to lessen the impact. Then one day at work someone decided it was time to shake the walnut tree out back: an English walnut grafted to a black walnut. Guess what? I was elected the man for the task, for I had all the right credentials. So I scampered up the tree like a monkey, and shook it with complete abandon, until every single nut fell—well, perhaps. There’s more about this later.
The New Neighbors

200. It was evident early on that I was going to have problems with the neighbors across the road. For their house was for sale and listed by a realtor affiliated with Roy Masters: who listed their property almost exclusively in *The Iconoclast,* and had written an article therein, as well as sold some property for Roy. So it was easy to conclude my neighbors were related to Roy, which was later confirmed by my dealings with them. While it was this one thing that made it feel like I hadn’t gotten away from the problem. I sensed they would soon pick up on me, and I wouldn’t be able to control my fears.

201. It’s also significant that the woman’s name was Virginia (I had already seen the family coming and going), for it was about this time that I surmised I was possessed by 35 evil spirits. While a few years later, while working with the order of admission of the United States, I found out Virginia was the 10th state and, that West Virginia was the 35th state. Which indeed is where I had moved, across the road from Virginia—on the west side! There’s a lot more significance to her name, which I’ll be relating below. And, if it wasn’t for this, this account wouldn’t be so meaningful.

202. It was my first or second night there, as I was trying to sleep, that I became very aware of their presence, and began to transfix my fears over there. And I felt a presence or heard a voice? of the mother saying, “We’re a happy family here,” and she extended her welcome to me; while I sensed something very beautiful or saintly about it (motherly). Needless to say I felt I had established a link, and it was extremely difficult not to dwell on it. I was afraid I was going to project some horrible thing over there and, as I was fairly sure they were acquainted with Roy, I knew the husband wouldn’t respond well to it.

The First Vision

203. I believe it was the same night that I had a vision: of my truck, parked in the middle of their living room! I was already asleep dreaming, when there it was, clear as day, and I woke up immediately. Indeed it epitomized my transgression, for I had just moved in and, most everything was done out of my truck: and so coincides with projecting my fears. While it best exemplified my comings and goings, for it’s primarily what they saw of me. (They knew when I was home.) I tried to reconcile myself to this but, I knew something was about to give.

204. While I believe it was the next night that I had a dream: where I got into a fight with the husband; who indeed was trying to protect his interests, but failed to understand who I was or the circumstances that brought me there: i.e., where I came up with the notion of my transgression, for which reason I adduced theirs was greater. It was a prolonged struggle, as we tried
to direct this evil to its proper place: I knew if I lost I would suffer another possession or, the same thing would happen to him. We were fairly evenly matched, but it was his property and he had the upper hand. I managed to succeed though, when I picked up a sack of flour and dumped it on his head—with him caught wearing the bag! Thus because of what happened with my other neighbors, I was now involved with my new neighbors. I was sure I had driven somebody crazy, and was more caught up in my mind than ever. Needless to say my next possession occurred a couple of nights later. It has a lot to do with being self-conscious!

**Dream about Dinosaur**

205. It was also early on that I had a dream about this huge dinosaur or dragon. It looked like a tyrannosaurus rex and appeared like dung, and its wrath was directed towards the wife. (This may have been when the next possession occurred.) It was the same night that I believe I had the most vivid dream: about the wife, laying on a spacious round bed with a ruffled white comforter, doing what was otherwise reserved for her husband! (She appeared to be calling to him.) And while it was very explicit, I sensed nothing profane. In fact it was one of the most beautiful things I’d ever seen! So it was beginning to look like I was responsible for the wife’s welfare here which, was a prelude of things to come.

206. My neighbors also let their two dogs roam loose, as it was out in the country with few neighbors close by. They were likable animals, the male was a golden retriever and the female a speckled collie, while it was one thing that suggested these people were affiliated with Roy, and his liberal attitude towards animals. We immediately took a liking to each other but, it continued to remind me of their owners.

207. The situation continued to deteriorate, as I started to develop a theme about my dilemma. Much of it had to do with Roy Masters, and his ideas about transgression and restitution, something that he continued to stress. In fact if it wasn’t for this, I would have been spared much of what follows. And while it can be a good thing, it depends more on the criteria that decides when a transgression has been committed. Hence he spoke of people and their trashy nature, and how they don’t deserve what they have. And he gave examples of how people tried to get him involved in doing wrong things, and wound up forfeiting their fortunes to him. He also compared himself to Abraham, and God’s covenant with Abraham: “And I will bless them that bless thee, and curse him that curseth thee...” (Genesis 12:3). Thus being one of God’s elect, it almost became a mandate, and a debt was incurred when people rejected or, despised him. And in my own mind it explains the (imagined) tug-of-war about to ensue.
A Brief Reprieve

208. The tension continued to build for the next week-and-a-half, when I was given a brief reprieve. I had just gotten off work and was driving home when I saw a young woman hitchhiking. So I stopped and asked where she was going, something I didn’t ordinarily do, but I was feeling adventurous that day. She said she needed a ride to her mother’s house in Wolf Creek, which was about 22 miles north of Grants Pass (near the Wolf Creek Tavern). About a half-hour drive, it was very beautiful and scenic going over the mountains, and we had an engaging conversation. A gentle woman in her early twenties, twenty-four?—and yet bewitching—she spoke of her early marriage at the age of fifteen or sixteen. Of how her husband was considerably older and that they were now separated, and how he had taken control of the kids and arbitrarily kicked her out of the house (because of her immaturity?), what he apparently intended to do all along. And she spoke of her little boy in the hospital in Roseburg, who she hoped to see in the next day or two.

209. I said I was single and pretty much a free spirit, and had just moved my mobile home onto some property in Merlin. And, because of what was happening with my neighbors, I threw out kind of wishfully that I thought I’d be getting married soon. While she spoke of her love for her husband in her youth and how he had broken her heart, saying she wouldn’t allow herself to get so close to someone again. And I exclaimed, “But I wouldn’t do that to you!” To which she didn’t reply.

210. I was moved by what she said and offered to give her a ride to the hospital. She said it wasn’t necessary. I said it wasn’t any trouble, but she seemed already set in her mind. I then jokingly asked if she wanted me to go beat her husband up. She said she didn’t think it was a good idea, for he was a big man and was used to getting his way, and I wouldn’t fair very well. We were nearing our destination when I said she was a nice person and I hoped we could keep in touch. She seemed open about it and gave me her phone number, and I drove off.

Flight into the Night

211. It was that same night that I had a dream: I was startled and roused awake by a young woman, who took me by the hand as we whisked into the night sky. We sailed through the stars until we came to the town of Sunny-valley, which is just south of Wolf Creek. She was very fervent as she stayed close, and seemed to ascribe our ability to fly to me. When we landed I picked her up and she put her arms around my neck and we held the deepest embrace. It all seemed to be orchestrated through her will, born of her passion towards me, as well as my concern for her welfare. She seemed to think I was Superman! Why not? having ascribed this stage of my life to Apollo, if
any superhero best exemplified Apollo, it was Superman. So, here we were in Sunnyvalley! (i.e., Apollo was the sun god).

212. Up to this point, this was the most profound dream I ever had. I had never been fully conscious like this before, i.e., in the spirit. While it clearly alluded to what happened earlier that day, and I knew there was something special about this woman. And for the next day or two I imagined she was with me, as I held and caressed and comforted her. I even imagined going to the hospital and staying with her in the hospital room. I was sure I felt her presence.

The Second Vision

213. I don’t recall giving her the phone-number at work, but she called a couple of days later. We had a nice little chat, and before she hung up she said she hoped we’d have a happy relationship. It was also about this time that I had a vision: I was out back working on the shop, putting up the paneling or something on the inside. I was still thinking about her when suddenly something stirred in my mind. And I closed my eyes and saw this “scribbling,” which turned into a glowing ember or something? before becoming fully blown into a steelhead trout! swimming motionless in the middle of a stream and looking straight up at me! It was the first time I ever had a vision (while awake), and it was very intrinsic, suggesting this woman was immersed in my thought stream and, that it was time to come home—i.e., to spawn. Indeed I felt very deeply about it.

214. In fact if it wasn’t for this, I wouldn’t have been so bold when she called a couple of days later. It was after her visit to the hospital, and her little boy was still on her mind. After talking a few minutes I felt compelled to tell her about my imagined visit to the hospital, which wasn’t too smart, for she ended the conversation abruptly saying, “Well I have to go now.” What else was I to do?

Halloween Night

215. It was getting close to Halloween, and I tried calling her a couple of more times, but to no avail. On Halloween I called and asked if it would be okay to stop by that evening. I don’t recall who I talked to, but I think they said it was okay. So I drover over and we talked briefly as she got ready to go trick-or-treating. Her mother was also there and we were introduced. She soon left and I wound up spending the whole evening with her mother—one of the strangest evenings I ever spent! Her mother was very emotional and, when the trick-or-treaters came to the door, they were literally bombarded, although no-one seemed to mind. (They knew who she was.) These are the kind of
people Roy Masters tells you to avoid or, at least refrain from responding to, for they detract from your clarity and suck you into their confusion.

216. Indeed she started coming at me from all directions, and when she mentioned she was 50 percent black, something that wasn’t apparent and I didn’t see coming and, with my unwillingness to get sucked in, she began to unload. She started accusing me of being a racist, and began speaking of how horrible I and other people were for being this way. This went on for a couple of hours as we swam around in a sea of emotions: I could only sit there and look at her, with little response. While I admit I’ve never been much of a conversationalist, as it tends mostly to serve other people’s egos, plus, with all the turmoil going on inside, as well as having the daughter on my mind, there wasn’t much to say. I was finally freed from all of this when her long lost husband appeared at the door who, she hadn’t seen in years! How strange? I watched on for another hour before I finally excused myself and said I had to go (around 11:00 p.m.).

The Next Day

217. All this time I had been waiting for the daughter to come home, but by now it was pointless. I then decided I’d write her a letter, specifically about the dream and the vision, and further explain my trip to the hospital, and then maybe she’d come around. It wasn’t altogether different than the previous letter that got me into trouble—though I made no reference to the Devil—for I spoke of marriage and spiritual things, as well as our ascent to heaven. I finished it the next day and decided to stop by that evening. I didn’t bother to call ahead, but she was there when I got there. At that point she said I really got her mother’s goat the night before, and that not many people were capable of doing that.

218. I then gave her the letter to read, which she began to do without delay. When she was through she was a little amazed and exclaimed, “What an unusual letter!” That was about the extent of it, and there wasn’t much else said. But it was a far cry from what happened before, with all the shock and horror involved! Shortly afterwards her boyfriend came to the door, and we were introduced. He was very docile and didn’t say but a few words, all the time I was there. She catered to him for the rest of the evening, while I sat in the background. It was apparent she wasn’t interested so I finally got up and excused myself. I figured I didn’t need to keep torturing myself, for I had acted in good faith and couldn’t take it further. It was now up to her to get ahold of me. This was the last I time saw her. I equated this young woman to Sibyl, and her rejection of Apollo.
At Home Alone

219. So I found myself back at home, alone, and faced with the prospect of dealing with the new neighbors. All this time spent dwelling on Wolf Creek had been a diversion, and I had relatively little trouble with the spirits, although I was assaulted in my sleep the night I had a run-in with the mother. This only corroborates my intentions, that they were honorable, thus underscoring the correlation to Apollo. It wasn’t long before I was transfixing my fears on the neighbors again, and the demons continued their onslaught. I suspected the whole family was terrified, and the husband was still crazy and out for revenge: why the tension continued to build, for I thought it was he who was in my mind disrupting things, keeping me from calming things down.

220. Hence I had become the peacemaker, and it was up to the husband to tow the line, which he wouldn’t do. It had now evolved beyond my transgression, and it was he who was in the wrong, and it continued to escalate. At one point I staged a fight in my mind and beat the daylights out of him. Here we are with the theme of restitution again. Consequently I felt justified when I claimed his wife, for it was his default. Besides, who was going to take care of her if he wouldn’t? Of course none of this would have transpired if I didn’t think they were affiliated with Roy Masters, and they weren’t aware of who I was—which gave him a formidable spirit. Some of these ideas had already occurred to me by the time I picked up the young woman hitchhiking, and it’s what I was referring to about getting married (although I had her in mind).

221. I continued this theme after querying the woman across the road (in my mind) about her name, and determining it was Katherine: first Katie, which is short for Kate, and then Katherine (which is related to Karen). It was an honest inquiry, and this is what came to me. And, since it was my truck that signified my transgression, which I bought from a friend named Alex (when living in Sunnyvale, at my third residence), I equated myself with Alex—Alexander—the Great. And Katherine became my queen—Catherine the Great. So, is it only a coincidence that Alexander’s exploits were equated with Dionysus? As for her husband, I equated him with Ivan the Terrible, due to all the atrocities he was committing. Thus the stage was set, and I prepared to go to war.

222. Because it struck me so profoundly, I suspected the vision of the steelhead trout was my cue, and the door to the spiritual world was about to be opened. So it was about this time that I began to focus on the clouds in my mind (similar to the clouds represented on the front cover) for I had equated them with the spirit. But rather than watch them proceed, I tried superimposing a face over them (or something), and shortly thereafter my whole mind was lit up, in full color. Thus it had become my introduction, and I was soon staging and illustrating things in my mind—which, was to become a full length motion picture, with me at center stage.
Emanuel Swedenborg

223. I should also bring up Emanuel Swedenborg, for some of his material was available through the Foundation of Human Understanding, specifically the booklet, The Presence of Spirits in Madness. Written by Wilson Van Dusen, a clinical psychologist who worked with the mentally ill, it speaks of a remarkable similarity to Swedenborg’s findings, and compares some of his findings with mental patients, specifically their hallucinations. While it concurs with one of Swedenborg’s main doctrines: that man is governed by a hierarchy of spirits, that dwell within his interior thoughts and feelings. Much of which corroborates what Roy Masters says, specifically the part about the spirits of the lower order (i.e., demons), and it was something I was familiar with. And, while it was the only literature I had from the Swedenborg Foundation, it was one of the main things that spurred me on.

224. The booklet was also brief, and helped further my ignorance on one thing, that these spirits were intermediaries between man and God but, were not man himself. I understood there were angels and demons, and that heaven and hell existed, but not that the resurrection had already occurred (that the afterlife exists), a heresy promoted by much of Christendom. Yet this is precisely what we become when we die, angels and demons (what I speak of further in chapter 13). It’s an important distinction to make, for it implies a sense of privacy and, by having little comprehension of what it entails, we can only interfere with their world, and very likely screw up ours. Of course I was already in the process of screwing up my own life, but I know I created quite a stir when opening this door.

225. And while the book did mention this relationship, it gave only scant detail—to which I scoffed—and, it was at variance with Roy Masters. Or I’m assuming he didn’t believe in it, for I never once heard him mention it over the radio (although he said things to the contrary). With his primary focus on the here and now (itself sound doctrine), it seemed inconsequential to him, and he shouldn’t necessarily be faulted for it. Yet it was a major contributor to my dilemma.

226. I also believe most of it was necessary, otherwise we wouldn’t be viewing the contents of this book. But before you go out and try something like this on your own, I ask that you to give it careful consideration, for it can be very dangerous. Remember most of these things occurred under great duress, and I’m not recommending anybody dive into it headlong. If you’re interested, there’s the book, Inner Work, written by Robert A. Johnson, which covers this in detail and would serve as a better introduction. The reputable author and Jungian analyst, Johnson wrote the book, ECSTASY: Understanding The Psychology Of Joy, which I refer to in chapter 14. It was written specifically about Dionysus.
Declaring War

227. So I declared war on the husband and I began to lay siege. Early on I staged my story and portrayed it before all of heaven: of how my plight began with moving my mobile home, continuing with my truck parked in my neighbor’s living room, which then escalated to war; an account that lasted most of the night. While at some point I seemed to get a handle on things, as I gained in spiritual might. (I came to terms with Roy’s aspect in the husband and was given power over the spirits.) It even looked like I might resolve things, without taking it further—and not get anyone else involved. This was before I spoke to the woman who managed the property, a good friend of the landlord who he had asked to do this. (She also lived Merlin.)

228. I don’t recall if I was there to pay the rent (it seemed too early), but we began to talk. Thus feeling the strength of my accomplishments, I felt compelled to tell her about my spirituality—the dumbest things I could have done! I didn’t intend to go into detail (only convey my optimism) and the last thing I expected was her to come back at me about her own spirituality. She started talking about her previous psychic involvements, much of which has been labeled the occult, and was on the wrong side of the fence according to Roy. Indeed she seemed very knowledgeable, while she spoke of the danger and evil involved, especially when introducing it to the uninitiated (and she related her own experience). Tell me about it!

Too Much of Temptation

229. And though she wasn’t really refuting these things, she said she’d pretty much put them away and was no longer interested. Although she still knew people who tried to contact her, psychically, but she had learned how to block them. She also spoke of her recent marriage with her husband, who was unaware of this (because she didn’t want to expose him to the dangers?). An older woman in her late fifties? she was strong willed and overbearing, and seemed like someone you could still call a witch? Circe? (And it seems I had some notion about her turning men into swine, just as Circe turned Odysseus’ men into swine!) Although she intended no harm, she was still meddlesome. Hence the door was thrust wide open, for it was too much of a temptation.

230. Thus everything was stepped up to the next level, and included two new major players: she and her husband. And, as I kept getting a vivid picture of her husband, who I portrayed as lustful (the typical male?), for this is what kept popping up in the middle of everything, the temptation was to try and not interfere and still keep him unaware, which I couldn’t do. It was too much to try and juggle their circumstances, with that of my neighbors across the road. Consequently everything fell apart right after this. This was all confirmed on my next visit, when she insisted I leave her alone and threatened to
get her other friends involved. I considered these the threats of a demanding woman, and asked if she wanted me to judge her.

Conception of Dionysus

231. I was now fighting a war on two fronts, and it wasn’t long before I declared war on the whole world. For I didn’t want anyone interfering with my relationship with my wife: i.e., everything was unraveling and I was sure everyone was going to find out about it anyway (like her husband). Thus in my own mind I had become the supreme judge—or, judgment of God. And at one point I stood up to face the ornamental shield on the wall (it was about 18 inches in diameter, made of brass and on the wall facing my neighbors, portraying a harvest?) and raised my right arm and exclaimed: “I am Sinned Not-li-mah, and I’ve come to conquer the world!” (This is my name spelled backwards and means I’m not the lamb—or Jesus.) Strikingly enough, it compares with Dionysus who, when he was finally admitted to heaven, stood at the right hand of Zeus, even as Jesus stood at the right hand of God.

232. While it was about this time that I surmised my name was Greek in origin, and there must have been a first Dennis—the saint—who was given a similar purpose. It’s not far at all from the Dionysian myth. But before I go into any-more detail, I must reiterate that these events occurred under great duress, for I didn’t fully understand what I was doing and hadn’t learned how to control my fears (and, it was accompanied by a lot of doubt). This is why it kept escalating and took on such monumental proportions. Hence the stage was set for me to claim his wife.

Contacting the Wife

233. Indeed I felt I had done the utmost to restore everything and put it back in its place, but these forces, i.e., the husband, etc., kept tearing it apart. So I felt it was justified—even necessary—to claim her as restitution. Like I said, I saw these spirits as intermediaries between God and man but, not man himself. Hence the spiritual world was similar to the workings of a telephone, and I was that close to making a connection (i.e., the episode with the manager only corroborating this). As crazy as it was, I still felt the need to contact my neighbor and verify that she was experiencing the same thing. This was my saving grace, for who can say what would have happened if I listened implicitly to my voices. I still had hell to pay though! So I looked up the name on their mailbox and drove to the store a few miles away and gave her a call.

234. We only talked briefly as I introduced myself, and said I was a spiritual person, and that I was experiencing some pretty unusual things, and asked if she was having problems with her marriage. Of course she could
only deny it, and I said I was sorry for bothering her. But I wasn’t satisfied, to say the least, and figured she just wasn’t ready to talk: i.e., my problems still weren’t being resolved. So I worked up the nerve and called a few days later. Essentially reiterating what I said the first time, I asked if she was sure nothing was going on. She was flustered now and handed the phone over to her husband, and I repeated myself, at which point he told me he too was spiritual, and said I should be careful about hearing voices. Indeed he seemed calm and relaxed, and struck me as someone who was affiliated with Roy (it helped confirmed this), and it caused me to wonder. But I later concluded it was only “a ploy,” for he was the one who was crazy. Right?

Still a Virgin!

235. At one point I approached the wife and her daughters, after they got back from the store and were unloading the groceries. I don’t recall what I said, but it pertained to what I said above. (It was more of an introduction.) This is when the husband came over to talk to me, later that evening, and spoke of what happened earlier in the day. Up to this point, as I was still trying to establish the link, I was astounded when he referred to his wife by name—Virginia! (although he wasn’t aware of this). And, while he didn’t seem like the monster I made him out to be, this one thing set precedent and completely swept me away. She was still a virgin!

236. So I redressed the issue about the wife and concluded there must have been two women, the first named Katherine, and the second her younger sister, Virginia, who was much more beautiful! And I surmised Virginia had only been married two weeks (the children were Katherine’s), only since after I moved in, and it was meant to be annulled because of the previous events. (It sounds similar to Leah and Rachel.) I concluded it hadn’t yet been consummated, for she was resisting his advances and wished only to marry me—which later fueled his rage! Thus it became more plausible, and I felt less conflict, for I was only trying to claim what was duly mine, rather than claim another man’s wife.

237. So with renewed strength and vigor I resumed my conquest, with the focus remaining on warding off the husband and making his wife mine through my embrace. This became the main theme, which was later drawn to its conclusion. I should also add that it’s tied very closely to the Dionysian myth, which expressly states that he claims the Athenian Basilinna (queen of Athens) as his wife which, is consummated in her husband’s house! This is something only Dionysus was known to do! Whereas it expressly states she had to be a virgin before marrying her husband the Archon Basileus! (And here I had equated myself with Alexander, who had been equated with Dionysus.) Also, as I said in Karen (7), the names Katherine and Ariadne have virtually the same meaning—the pure or, most pure. Which is essentially the
same as Aphrodite’s title, who indeed was comparable to Ariadne, her earthly counterpart. And it was Aphrodite who could restore her virginity whenever she pleased.

Four Wives of Dennis

238. Having said this, I’d like to speak a little further about the *Four Wives of Dennis*, and their respective order. For the first and second wives correspond to the daughter and mother at my seventh residence. And the logical choice for the third would be the woman from Wolf Creek but, I had already had dealings with my new neighbors, and was already considering the idea. Besides I’ve equated her with Sibyl and Apollo, which makes it a plausible correlation to Sybil of *Gerarai—the fourth*. Just as I equated the first woman with Daphne—*the first*. And so Virginia becomes *the third*, which corresponds to Artemis or Cindy, who was known for her virginity! I might add that these are the qualities of the husband—*or priest*—when he assumes the woman’s father (as mentioned in Jennifer and Sybil). Indeed it reflects the nature of what transpired here.

239. Hence I should also bring up circumcision, a priestly matter, that occurs on the eighth day, for this was my eighth residence. And in the account of Justine (8), I refer to the *great big dog* on a leash, and specifically call it a wolf in chapter 13. While I say circumcision involves *lifting the veil*, and corresponds to the honeymoon which, is *wild and crazy*. This indeed is what happened, for the veil was lifted and I was allowed to see what I otherwise couldn’t see—into the *spiritual world*. And it was wild and crazy, and pertained specifically to marriage! So is it any wonder that it all began with the vision of the steelhead trout—and, the woman from Wolf Creek!

An Active Role

240. As for my visions, I discovered early on that I needed to dramatize them somehow and take an *active role*. This was usually accomplished through *the extension* of my body (itself the vessel) through a correspondent action or deed. And to the degree that I was successful, the images became more vivid and the *feelings* more profound. This is why it was critical to contact my neighbor, for the intensity would diminish if it wasn’t allowed to proceed, and transferred to something real and tangible—*in the flesh*. And therefore epitomizes my battle, for I had built up this awesome palace, full of profound delights and representations, only to have it all collapse when something unexpected came along (all too often) or, when I was too exhausted. I needed something more substantial to work with, *their consent*.

241. I also discovered that through the relationship with my neighbor I was able to heal myself, and sweep all the demons away, which was a tre-
mendous relief—and made it all the more irresistible! And while it was typically explicit, it was quite profound and, beautiful. And through the many representations that followed, I concluded that this is what heaven was all about, the sharing of this love between *heavenly consorts*. And so concurs with one of Swedenborg’s main findings, that conjugal love is the first and primary love that proceeds from heaven. Hence it was my aim to conquer the whole world and establish *my religion*, in order to maintain *relations* with my beautiful virgin bride. Which is precisely what Dionysus, the *divine androgyny*—which, only equates with conjugal love—set out to do, to conquer the world and establish his religion!

### A Spiritual Charge

#### 242. One thing that corroborates my experiences here is what happened the night I let the dog in the house (the collie). I just started letting her in for I considered it a token of my relationship with her owner, and this was my way of staying close, *spiritually*. And by petting it and talking to it, I sensed a more direct means of transmission. Thus I had been working with my illustrations and representations and projecting them across the road, and built up a vivid portrayal of our marriage (a wedding?), only to get assaulted by the spirits and have it all come falling down (when doubt crept in). Finally, the images were gone and I was left exhausted, groping in the dark. *The spirit was completely drained, and I felt like I was close to death.*

#### 243. At some point I fell asleep, only to awake with the dog standing over me and looking me in the face. And this spiritual energy or *charge* came pouring back in, from the tip of the dog’s snout directly into my forehead—a direct transference! It was the most unusual thing, and there’s no doubt it occurred, for I was completely revitalized and *my heaven* was restored to its former state. (I believe it took on this quality for it was in a constant state of flux, and I was projecting it over to my neighbors’.) Now there was no mistaking that something was actually there, other than the imaging in my mind, which only reaffirmed that my goal was still obtainable. So I had to keep going!

#### 244. Perhaps this can give you a clue about the scope of what’s involved here? Hence I should also mention Roy Masters. Having been my mentor for so long, it seemed only fitting that he play an integral part as well; which, is how I portrayed him, and we were soon doing everything hand in hand. While at one point I raised my hands to heaven and beseeched God, and enlisted the aid of all the saints or, those who had gone to heaven and died as *martyrs* (which only applied to the saints). Because it was so far reaching, I felt it was critical to have as many alliances as I could maintain. So it wasn’t long before I turned to Jesus. Hence I was the one fighting the war, the outcome of which I portrayed as a crown of victory—an awesome crown, with the most elaborate detail—that I eventually handed over to Him. I later de-
duced that he was only a spirit, who only thought he was Jesus, for he didn’t know who I was and I had to fill him in with the details. Yet I yielded all my power to him and, between him and Roy, these were my main accomplices. Both later turned on me.

**Eighth Commandment**

245. Without a doubt, the one temptation that’s represented here is the eighth commandment, “Thou shalt not steal.” Which was fully realized the night I claimed everything belonging to the husband, a long succession of things—his wife, car, family, personal effects, etc.—and drew them across the road to my palace. (It was an ongoing process.) And I was set on getting it! Yet it really would have gotten out of hand if I didn’t try and confirm it with my neighbors. Thus having acquired the idea of restitution from Roy, this is what fueled my sense of purpose, and in essence was the source of the temptation. Whether he acknowledges it or not, he’s encouraging other people to steal. I also would have refrained from taking it further if I understood these spirits were real, and would have been less inclined to interfere with their world.

246. While throughout most of my ordeal I had been confiding with my boss, and keeping him abreast of the extraordinary events. He seemed open to it, in the sense that he knew people who went crazy, and still recovered. And he spoke of his brother getting strung out on drugs, much of which reflected his own past. His main concern was that I could still function and be productive, and not get over zealous with the other employees. Indeed I had gotten very enthusiastic (high), but most of it was directed towards him. And before long I was telling him about marrying my neighbor’s wife, which he didn’t find too amusing but, he didn’t overreact.

247. Of course it only went so far, and I began to think my boss—as well as the others—were not receptive enough to my ideas. Nobody wanted to partake in my enthusiasm! So after getting upset and pointing the accusing finger at my boss, I quit and walked off the job. I said he was only wasting my time, and felt that I was working on was too important to be jeopardized by such ignorant people. But hey, now I could devote my full attention to my neighbors across the road (i.e., the images in my mind). How sad! All of this happened early in December.

**The Dragon**

248. Soon afterwards I was spending all my time projecting things across the road. And in some ways I’m reminded of the prophet Ezekiel, who was commanded to lie on his side and prophesy against the house of Israel. (See chapter 9.) While it was about this time that I staged an illustration, of a
dragon, which I portrayed as Christ or, that aspect of danger—His Anger—which is evoked when confronting The Divine. It was an awesome sight, and I honestly believed this was it. But I didn’t fully comprehend its significance and, thinking it would impart the necessary wisdom, I allowed myself to be consumed (or, taken inside). A delicate matter indeed, to look God in the face, with the prospect of being annihilated!

249. Once inside there were numerous people there, coordinating its efforts. And within its belly was a second beast, a crocodile (which the dragon consumed), portraying a more interior aspect. Again I let myself be consumed, and inside there were people too. And within its belly was a very large rat, which I also opted to explore, but felt I was too close to being expelled (as waste) and winding up on the other side. Nor had I gleaned the substantial wisdom. So I opted to evolve away and explore something less intense (i.e., I couldn’t do so abruptly, for these images were now integrated with my psyche). The whole episode transpired over a few hours.

250. I later staged a battle where I fought a dragon, as it was primarily a religious struggle. So I had to fight a dragon! But I was fighting with the wrong energy—my anger—and it soon became a fixation. And though my cause seemed just, I couldn’t fight brute force with brute force, which only gave it more energy. The more I struggled the more fixated I became, and the bigger it got, in greater detail. I could even see the detail on its scales! It was very frightening! and, I finally had to succumb to the futility. Its intensity epitomizes many of the experiences which followed. While I later had a vision (as I awoke from a dream) of the dragon chasing a man dressed up as a prisoner—which was me!

Hammer in Hand

251. With all its emotional ups and downs, my account with my neighbors was a veritable roller coaster ride. And yet, it was drawing to a close. It was about this time that I projected a gruesome scenario, where the husband in a fit of rage, butchered the whole family, and blood was spattered everywhere. And I quickly ran over with a hammer in my hand, but there she stood in the front window, in a white dress, and she looked beautiful! (i.e., I had portrayed her as a bride dressed in white). It was a bewildering sight, and puzzling, and I quickly ran off.

252. Later that day, a policeman came to the door, and said I should leave my neighbors alone, or else suffer the indignity of being arrested. I half-heartedly agreed with him and he left. While the voices were insisting I tell him I was the Devil, which would lessen my eternal conflict—but, by no means alleviate it—when I went to hell. The tension had already begun and the spirit who claimed to be Jesus insisted I believe this. Thus being the Devil, everything I touched was condemned, which would only add to my
torture later, unless I could be forthright about my identity and encourage those around me to flee! And of course, with the disturbance I created, to them (the spirits) I was the Devil.

253. This spirit also spoke of other Devils throughout history, and said from time to time someone was selected to fulfill this role, for it was a critical part of his plan. And I was the biggest Devil he’d ever seen! And he spoke of Lucifer, the fallen angel, and compared him to me. He said my beauty or idealized attitude, developed in accord with Roy and my relations with my wife, had surpassed everyone—and, due to a lack of control—was inciting everyone to do monstrous things. And he was there to prepare me to become the most despicable hideous creature imaginable. So much for disturbing God’s throne!

Suicide Attempt

254. Needless to say, suicide became my only option, and the spirits were relentless. Yet it went against the grain of what I believed and I was dead set against it: i.e., only martyrs (according to Roy) went to heaven and all the rest were damned. But the spirits persisted, saying each moment I delayed compounded my suffering—exponentially—and would bring about another eternity of suffering. (There was more than one eternity?) What a fate! While they were very explicit about the details, and said if I slipped up even in the most minor detail, all was lost (i.e., another means of keeping up the tension). I finally worked up the nerve and, after pulling a (paring) knife from the kitchen, I lay back on the couch and tried slitting my throat. But the knife was dull! As much pressure as I applied, and after doing it two or three times, it didn’t break the skin. It was the sharpest knife I had! Although it left a red mark on my neck—from ear to ear—that lasted nearly a week. Of course I was the Devil and I couldn’t do anything right!

255. I struggled with this for the next couple of days, as the pressure continued to mount. At one point I lay on my foam mattress on the floor, where I had been sleeping since I moved, and watched in horror as the spirits sliced me into pieces—like a watermelon! Because of the vision I had of the steelhead trout, I portrayed myself as a steelhead swimming up my virgin stream. And at times I swam out to the ocean to do battle with the sharks, to protect my interests upstream. It had become a main theme. But because of my methods, i.e., violence, etc., I wasn’t much better than they were, and soon became the shark—the biggest shark of all! (i.e., similar to the experience I had with the dragon). And I could actually feel the slice of the sword, with each swipe at the shark.

256. The tension was becoming unbearable and I could no longer lay there and watch. So I got up and ran outside into the woods—barefoot! But there was a group of children and their parents (teachers?) walking by, which was unusual for it was a rural area and hardly anyone walked down the road.
So I decided they didn’t need to see me and made my way back into the house. This may have been when I heard the gunshots (what sounded like gunshots) and, thinking my neighbor had done something atrocious, I decided to call the cops. (I had also called them once before about gunshots, early on.)

The Accident

257. I still didn’t have my phone hooked up but knew I had to get to a phone. But I couldn’t find my glasses! I frantically got in my truck and started to drive, but wasn’t sure where to stop; I believe I was trying to get to the store a few miles away. I finally stopped at someone’s house about a half mile from the store and knocked on the door. I asked if I could make the call and they showed me in. I don’t recall much, except that I was highly agitated and made the call and left. Unfortunately I had pulled in front of their van (it belonged to the person who was visiting) and pulled ahead. (It was a big gravel driveway and the van was parked sideways.) This was my mistake, for I was in such a hurry to get out that I floored it and smacked into the side of the van—leaving a huge dent! Of course I wasn’t wearing my glasses!

258. They came running out and were noticeably upset, but I didn’t know what to do, for I had intended to go to the FHU. And I said, “Man, I’ve got to go!” They were getting very verbal, and threatening, and said, “You better not leave!” (I knew it was against the law to leave an accident.) But I felt it was necessary and said, “I have to! But I’ll be back!” And I sped off. I continued down the highway, past the store, and got onto the freeway and continued on to Grants Pass. While I remember driving through town and looking down all the cross-streets, and not being able to make anything out very clearly. All the while I pondered the fate that lay in wait.

259. I finally reached the FHU and drove into the parking lot. I got out and headed for the main office and was approached by one of the staff members. I was still agitated and told him I heard some gunshots and thought something bad happened. He just looked at me with kind of a dumb stare. Like, “What are you doing here? This isn’t our business.” He was really exercising what had been so thoroughly infused through his training—no response. (It was just a facade.) It was obvious this was going nowhere in a hurry so I left, and got back onto the freeway and headed back to Merlin.

Arrested

260. It had been about a half hour since the accident when I got back to their house. I drove up and got out of the truck and went to the door. They let me in and weren’t nearly so anxious. I said I didn’t mean to leave in such a hurry, but I had something I needed to do. They said they understood, and said they had already called the police, who were on their way. And would I
please wait. About five or ten minutes later the policeman drove up, and I believe I walked out to meet him. All I remember is how impersonal he was, of how I was treated like a slab of meat. I offered no resistance but it was readily apparent who was in control. There were no theatrics, but it was clearly a show of force, as he forced my arms behind my back, tied the plastic tie around my wrists and muscled me into the car. The fact that I went along voluntarily had nothing to do with it.

261. I didn’t bother to say anything after we got in the car, there was no point. I assumed we were going to the police station, but we drove to Josephine Memorial Hospital instead, where I would be held the next few days for observation. I was put in a room by myself, with four walls and a door and, not having been to the hospital for so long, I assumed it was standard fare. I don’t remember them locking the door.

262. Being in the hospital, with nothing to do, I spent all my time in bed, and continued to stage my marriage, my conquests, and maintain my camaraderie with Roy. While I remember how courteous and helpful the hospital staff was. They didn’t treat me like I had done something wrong, but like any other special guest. I even thought they were on to me about my identity, and considered it due treatment for the conquering hero. It was actually quite relaxing but, it was just the lull before the storm.

263. At one point my insurance agent called, and told me not to worry about the accident, that everything was taken care of. There was also a lady from the mental health services who came to interview me and explain what my options were. It was fairly pleasant until she spoke about taking the medication, and said I could avoid what was otherwise very unpleasant—going to the mental hospital. We went around with this for about a half-hour, but I felt very reluctant, for it went against what I believed, and what had been so thoroughly drummed into my head by Roy: that taking drugs only masked over the symptoms and only offered temporary relief, and usually made you more dependent on them. Neither was I ready to give up my wonderful illusions.

The Hearing

264. A day or two later the hearing was held. The mental health people were there, my neighbors were there, and possibly a policeman was there. It was rather brief and didn’t last more than forty-five minutes, and we began to talk about my behavior. I remember how nervous my neighbor’s wife was, and how deeply infatuated I was, yet I didn’t say anything, for I was hoping it was understood. It was fairly routine, but the bottom line was clear, take the medication—i.e., lithium—or go to the hospital. Someone had also talked to my boss at work, who told them about my fantasy about my neighbor’s wife (which I didn’t find out until later). There wasn’t much else to it, except
for the one highlight, when my neighbor spoke about the night he came over and introduced himself. I was lying on the hide-a-bed at the time, and had to get up and get dressed. When I answered the door I gave myself a good stretch and sort of growled (like people often do). And I exclaimed, “I had to do that!” (I don’t think he knew I was in bed.) When he gave his own impression of this—a very good one—I couldn’t help but bust up laughing!

265. Having opted not to take the medication, I was faced with the inevitable, and was to leave for the hospital the next day. I was originally scheduled to go to the state hospital in Salem, but because it was too full, I was taken to Dammasch instead, in Wilsonville, Oregon. And, as I like to say, “Dennis the Menace was off to see Mr. Wilson and pay him a visit!” (Of course it wasn’t too funny back then.) There was also at least one other person scheduled to go. A younger person, around 20? he apparently had problems with drugs or, he was moderately retarded. But because of his behavior, I suspected it was drugs. Either way, he wasn’t far from being a vegetable.

266. The next day, we were packed into a station wagon and driven to the hospital. I sat in the middle seat by myself and he sat in the back seat. We were about halfway there when I fell asleep, only to re-awake with him leaning over me and, just like with the dog at home, the spirit came streaming out of my forehead—directly into his face! Whereas like at home, I was trying to maintain this energy field while in the hospital. It was an ominous sign, and set the stage for many strange things to come. At the very least I would have to rebuild the structure inside myself and then, try to keep my heaven from dissipating—and not let anyone molest my wife!

267. He was like a big emotional sponge, sitting next to you and drawing off your energy. Having already been sensitized to such things, I sensed something beforehand, but wasn’t expecting this. He definitely got a charge out of it, and was soon treating me like his best buddy, or a meal? So I dealt with him coolly and tried to pretend like nothing happened, and tried not to give off any more energy. I was hoping he wouldn’t understand what happened and would soon forget it, at which point it would dissipate. Yet it didn’t work out that way, and I had to do my utmost to avoid him. He seemed to be unconsciously drawn towards me, and I couldn’t stand being near him. I heard other people making similar complaints as well.

House of Judgment

268. After the hearing, I began to portray the mental hospital as a large brick building, or complex which, I called the House of Judgment. For I would soon be up against the spirits of the underworld, and was preparing for the ultimate campaign, to conquer hell. What I concluded had now become my main purpose, as well as maintain relations with my spiritual wife (and promote spiritual marriage). And so coincides with Dionysus who, when he
first emerges, emerges from the underworld. Just another coincidence? As for the mental hospital, when we first drove up, there it was, a huge brick complex! Wow! While it was the first time I had ever been to a mental institution. And, while I ultimately didn’t fare well, it speaks of what was to occur some time later, when I eventually came to terms with these things, and in effect conquered hell.

269. The first couple of hours involved getting processed and filling out the necessary paperwork, as I prepared for the next six weeks. While I remember feeling weakened and drained from the experience in the car. I don’t recall any orientation meeting, and we were soon shown to our section of one of the buildings. Once inside there was a very large room, about 50’ by 75’, with benches and chairs and a TV suspended from the ceiling at the end. This was the general assembly area where people spent most of their day. On the far side were the two hallways leading into the showers and sleeping quarters, which joined to form a “U” at the end. Shortly afterwards I was shown to my bed, where I went to lay down (before dinner) and recoup my losses, and prepare the strategy for what lay ahead; and, draw up the battle lines.

270. One of the first things I did was declare war on the Soviet Union—to the tune of Stars And Stripes Forever! I understood how heavily involved they were in psychic experiments and, with such an arsenal at my disposal, I was giving them the ultimate wake-up call. It was quite a dramatic display—and colorful—as I pounded on the door! I was letting them know that they weren’t alone and, there was another power in this world. Which is funny, for I just finished writing this, when only a few minutes later, the TV mentioned the soon to be aired Nova program, The Secrets Of The Psychics, and spoke of the Russian Psychics, specifically! (It was the first I had heard of it.) And indeed, over the next few years, I declared war on the Soviet Union numerous times.

Taking the Medication

271. As for taking the medication, I did so voluntarily, for they had already locked me up against my will and effectively taken it away. So, why should I resist? It was my way of saying I don’t agree. Besides, I would have been forced to take it—intravenously—which would have been most unpleasant! So like everyone else, I stood in line for meds twice a day, once in the morning and once in the evening. (Some had to take theirs at lunch as well.) As it was I thought my power was strong enough to counter the effects and, together with my technique, it took nearly a week before the images began to fade. While initially I was high as a kite!

272. One thing I should mention is the courtesy of the staff, at least those who were on duty in our dorm. For with all the hype and rhetoric gleaned from Roy Masters, this was the last thing I expected. But, they conducted
themselves in a professional manner and struck me as being genuinely concerned. They were level headed and friendly, and made their presence known, but stood off in the distance unless a crisis arose. At which point they’d try to reason with the clients, and act as a buffer between them and the problem. They were never abusive and rarely used force, unless it was absolutely necessary. As a rule, they showed a general respect for everyone.

273. Even so, my experience there was not a pleasant one. Being away from home and not having any control was a start. It was at the onset of winter and was cold and gloomy, and I was locked up with 30-40 strange people I didn’t know. And while many were scheduled to do things on the outside during the day, there wasn’t much to do on the inside, except pace the empty hallways or lay down (I did a lot of this) or, try and watch TV, which was pointless because I didn’t have my glasses! This also made everything else a blur, and enhanced my feelings of no control. And, although somebody (eventually) made the trip to get them, they brought back the pair I’d recently broken (just before the accident?), with the missing lens and ear piece. I specifically requested the other pair and told them where to look, but they said they couldn’t find them. So it wasn’t a big improvement.

Being Warehoused

274. All in all it was like being warehoused, with its sense of futility and increasing despair. There weren’t nearly enough resources to address mine or, anyone else’s needs. Nor did I desire it. The focus seemed to center around administering drugs, and so became a detainment center, where people were held and observed, to await processing to the outside world or, elsewhere. Also, with so much idle time on my hands, about the only thing to look forward to was eating. Which I did! The food was also very starchy and I gained 15 pounds! Hence in what follows, I show I was worse off for having gone there. Yet I believe it was probably necessary, in order to dislodge some of my (i.e., Roy’s) heretical views. “...behold, the devil shall cast some of you into prison, that ye may be tried...” (Revelation 2:10)

275. So I spent much of my time in bed, perhaps more so initially, when I began to stage the war in earnest and it was necessary to keep up my energy levels. One of my earlier battles involved combating Jim Jones (his spirit), a modern-day psychopath and Devil’s henchman. It was a familiar theme of Roy Masters. And, although I didn’t get much feedback, I figured it was the surest way to evoke the Devil. While I remember wielding my sword, Excalibur, the sword of conquest. Being from Merlin it seemed fitting that I make the connection and, as I found out later, it was fashioned from the spear that pierced Christ’s side when He was crucified, according to legend. So it seems fitting that I portray it in ultimate terms. I spoke of the sword earlier when it was turned against me, with the shark. While something simi-
lar happened in the hospital, for I hadn’t yet mastered its force and had to suffer the effects. It was very intense, to feel it slice across my stomach.

276. One thing about all of this mind’s imagery, is that this is what it primarily entailed, images or, manifestations of my will. That is until the one experience involving my father below. And, although I occasionally got some feedback, which I truly desired, nothing compared to this. (There were the spirits that were with me when the policeman came to the door, yet they weren’t images so much as they were part of my thoughts and feelings—intrinsically.) Prior to this, before the accident, I had staged my grand scheme: of world conquest and setting up a new order. In so doing I became the master coordinator, and began to develop numerous alliances, with people past and present. While I’m reminded of the strategies of Zeus, the master strategist himself, who couldn’t have maintained his rule without so many alliances. And, due to my experiences, I honestly thought people were tapping in, with their eyes glued to their TV sets like me!

Alliance with Father

277. One alliance that seemed more significant involved my father, and his reconciliation with my mother, the first time I really addressed his person in years. It was a catalytic idea, that brought his personality into focus. And no doubt contributed to what happened in the hospital, as I lay in bed portraying a new scenario: a giant spiritual recovery system (or, giant spiritual vacuum cleaner), with its chain of alliances and related uses, for those desiring to go to heaven. I was trying to get the spirits to take the initiative, to set it up and maintain it. But it wasn’t working, until one spirit stepped forward and took control. It was my father and, quite independently from me he said, “Can’t you see what he’s trying to do?” and took the whole line and advanced everything significantly further. It was really the first time this happened (and the last), and I was pleasantly surprised, for I wasn’t expecting it. I’ll speak more about this shortly.

278. As for the other patients, there were too many unusual coincidences that were hard to ignore. One was speaking of how he had just talked to President Reagan, a familiar theme of mine, for he was a favorite hero and I felt I was in contact with him (which didn’t make any sense). He also began shouting about a dragon biting his head off. Remember the dragon earlier? While I was surprised with the number of religious types there, prophesying their own peculiar brand of hate or fixation, and they would carry on and on. All of which caused me to doubt why I was there; after all, who was I?

279. Then there was the person I drove to the hospital with, who went around wielding his sword. Which I couldn’t help but think was my sword, imparted to him by the incident in the car. How strange? While at times he lay on the floor—almost unconsciously—and made like a fish swimming up
stream. It was like some big hand came down and guided him to do it. Who was he to be stealing my techniques? and, messing around with my wife! While there was another patient who did the exact same thing! Who also carried on about UFO’s, and gave these long disturbing accounts about sightings from the air. (He may have been in the Air Force.)

280. At one point I went around playing tag with the patients (unbeknownst to them), touching them on their backs and shoulders and imparting the spirit into them. I was trying to coordinate my efforts and it seems this is what I was given to work with. They had become the medium.

Attempted Escape

281. I had been there about a week when I decided I had enough. The medication was taking effect and I was starting to come down. Fearful of losing all my power, I had to do something drastic. It was right after dinner one night, after one of the two groups got back, that I made my move. Just as the last person walked through the door—it was always locked—I bolted through and ran down the hallway; which came to a tee as I turned right, and headed towards the door leading outside.

282. Assuming the door was locked, I pounded my fist through the window and opened it from the outside, and headed for the lawn between the buildings. I just stood there, waiting for President Reagan to arrive in his helicopter! He was supposed to be there! (This is when I began to doubt why I was there.) I stood there for a couple of minutes looking around, and wondered if I should try and make it to the freeway (i.e., without my glasses), until one of the staff members came up and asked if I was alright, and walked me back into the compound.

283. They put me in the isolation booth next to the staff’s booth, and told me I had to sit there for an hour or two, and show that I could behave. Which was easy enough, as I worked with the images in my mind, that is until they put in the person that I drove to the hospital with. (He had already spent a lot of time there.) I had actually done a good job of avoiding him until now, he was having too much fun with everyone else, but now there was no avoiding it. He had only been there a few minutes and it was already unbearable, as he started to draw from me. I told him to stay the hell away, which only encouraged him, as he drew nearer. At which point I got up and raised my knee, as if gesturing to kick him, while threatening to punch him in the face. (I was trying to get him to back off, not start a fight.)

Strapped in Bed

284. This is in when the staff members came rushing in, and we somehow wound up in the hallway with four or five of them surrounding me.
They were obviously trying to constrain me, and in only an instant a whole fight scene was outlined in front of me. Which was reflective of how my nerves were strung and, together with being in good shape, it would have been a formidable task. I could have done some real damage. Yet I opted not to fight, and although they didn’t understand, I was still impressed by their earlier decency and didn’t want to hurt them. So I went along passively and was locked up and strapped down to bed that night, clearly, one of the worst nights of my life.

285. Except for the ability to shift my torso slightly, and raise my hands and feet some, I couldn’t project anything through making gestures, and had to rely almost exclusively on my will power and ability to coordinate the images in my mind. While the room was essentially dark, except for the low wattage light fixture on the ceiling looming overhead. Together with the whirring of the ventilator (heater), it was too easy to imagine the spirits rushing in. While occasionally the door rattled when a staff member peered in, which I mistook for a gang of thugs (outsiders) threatening to burst in and attack, before sodomizing—the feminine aspect I had so fervently cultivated—and murdering me. While occasionally I could hear one of the ladies screeching in the other dorm, which seemed to coincide with something awful inside my mind. This is where I thought it was coming from. How strange?

286. So the battle raged and the onslaught continued. I had just enough strength to prolong the battle, but not enough to maintain an advantage, and come morning I would be overcome. While any alliance I had with my father was lost, as he too succumbed and became one of the bad guys. Yet there was one voluntary thing left I could do, and it really brought on the grief. Urinate on them. This was my way of passing judgment and it was my last triumph. It was all downhill from here, as I began to get caught up in all their snares, and the vultures began their descent. Later some of the staff came in to change the sheets and told me to call them the next time. Of course I didn’t know they were available?

A Broken Spirit

287. The next morning they let me out and I was pretty much a broken spirit, having given up the fight. This is when they put me on prolixin, together with the lithium, which seriously affected my motor control. And so exemplifies my loss of free will and the heightened sense of futility and despair that followed. This was all prior to Christmas, for I remember being laid up in the general assembly area, in bed asleep, only to awaken to the most bewildering sound—of Christmas carolers! And I began to think, What is this marvelous sound? Where could I possibly be? before realizing what it was. And as much as I had been put off by such ceremony, thinking it trite and shallow, they were actually quite good, and it struck a deep chord within me.
288. While the one thing I alluded to about my father rang home on my 30th birthday, when I received a call from Dorothy. She was calling for my mother (she had just found out I was in the hospital after calling the lady who managed the property), to wish me a happy birthday and tell me that my father died! And though she didn’t give a specific time, it seems strange that it should occur about the time he stepped forward in my imagination! Maybe it was him?

289. This was also about the time I inquired about leaving the hospital, when the woman who helped discharged the patients from Josephine County was there. She only came up once or twice a week and said it would have to wait until her next visit (the following week). She didn’t have the time. She seemed personable enough and I felt I could hang in there a few more days and still keep my hopes up, just barely. When we finally did talk, she responded coolly, and said she didn’t think I was ready but, that I was showing signs of improvement. And she proceeded to tell me about my imagined affair with my neighbor’s wife! This is when I found out what my boss said, for I hadn’t divulged it to anyone else. So my hopes were dashed, with the prospect of completely losing my identity looming ahead.

A Cold Winter’s Day

290. I don’t recall much about what happened next, except that I managed to sink lower still, and come late January, when they finally decided it was time to leave, there was little left. It was a cold winter’s day when everyone was ushered into the van. It was a five hour drive and they made three or four stops along the way. Being one of the last stops, they let me off at the house of the man where I had the accident. He owned a mobile home on some property in the country and was nice enough to hold onto my truck. It was the last thing I expected, for I figured it would have been impounded.

291. After walking up to the door I knocked and he let me in. I asked what happened to the van and he said it belonged to his lady friend, who he was no longer seeing. I said I was surprised to see he held onto my truck and he said it wasn’t a problem. He had no visible animosity towards me. There wasn’t much else said as I thanked him and walked outside. I don’t recall if I wore my glasses, which really didn’t matter, for I only had the broken pair with one eyepiece, which wouldn’t stay on my face. The drive home was uneventful though, although I couldn’t help but notice the thick layer of frost on the ground and, that it was very cold. When I got home the first thing I did was look for my other glasses, and sure enough I found them where I said they were, in the top drawer of the dresser.

292. The temperature was in the teens or twenties and remained that way for the next two or three weeks. It was something I wasn’t accustomed to, considering my state of duress, and especially without any heat! I had no
propane tank, nor money, and it was necessary to dig a 30’ trench (by hand) for laying the propane line. The outlook looked grim. It was during my first visit to the mental health center that I inquired about assistance. They said they’d look into it for me and soon referred me to the appropriate agency. Lo and behold when I went to apply, there was my next door neighbor from the mobile home park, working there part time! We said hi and chatted a bit and the other lady proceeded to help me. Aside from this, there was no visible animosity between us, though she seemed a little weary.

The Outpatient Program

293. The mental health agency also suggested I get involved with their outpatient program, and I said I would consider it, although it was the last thing I wanted to do. But, as time dragged on, it began to look more appealing. It was extremely difficult dealing with the isolation, with so much time by myself and nothing to do. Anything was preferable to sitting around and rotting away. So I began to dig the 250’ trench for the phone line, to give me something to do during the day, and help alleviate the isolation once it was installed (and call somebody if need be). Yet it was a horrific job. It had to be at least 3’ deep the full length, the temperature was typically below freezing, there were all kinds of rocks in the soil, I had no stamina after getting back from the hospital, all of which affected a very morbid outlook. As it was I could only manage it for two or three hours a day—if at all—and it took several weeks to complete. It was during this period that I contemplated suicide, many times.

294. It was in mid February I believe, that I opted to enter the program, hoping to escape my predicament. Yet it was far from ideal. The program was only scheduled twice a week, for a few hours a day, and I was still faced with the prospect of what to do with myself the rest of the week. Nor could I agree with the typical attitude of the staff, with all the condescending hype, threats, badgering and belittlement. And although it’s probably the prevailing attitude on how to treat the mentally ill, it had been a long time since I was treated so childishly. It wasn’t the same level of professionalism I saw in the hospital. As it was, many of the staff were former clients, and the crippling effects of their problems was apparent, although these weren’t the ones I seemed to have a problem with. (They were more like drones.)

295. Of course most of the clients were already accustomed to this, twisted and tortured that they were, having caved into the demands of the system and becoming wards of the state. This was just as disturbing and difficult to deal with (i.e., the clients). While the overriding attitude was to get you to conform. I guess they were afraid something would go wrong and they’d lose the control they didn’t really have. And being accustomed to my own freedom, I couldn’t agree with it intellectually, and I felt trapped and
backed against the wall. So I went along reluctantly and kept my reserve. Even so it was some relief, and was preferable to staying at home, although I continued to think about suicide and struggle with the damnation of my soul.

Roy Masters

296. Hence I should bring up Roy Masters, for throughout this period I didn’t say a word about him. It was hard enough to defend against the personal assault, let alone deal with any possible anti-Roy sentiments. For these were the powers that be, as Roy continued to stress, and Roy was generally considered a cultist. I wasn’t prepared to fight them on both fronts, figuring it would be just what they needed to tamper and pry, and they’d see it as a golden opportunity to deprogram one of “Roy’s people.” With two philosophies so drastically different (diametrically opposed), I couldn’t afford to take the risk. Needless to say I was very closed up.

297. While it’s interesting that one of the first things they had me do was crack walnuts: a group thing where the clients cracked the nuts and put them in bags, and were paid a dollar for each pound. Which I see as very symbolic, for after shaking the walnuts from the tree at work, before going to the hospital, it was now time to get to the meat of the matter, and find out there really is a life beyond Roy Masters (i.e., Roy was English and these were English walnuts). While it also portrays my own predicament, for having surrounded myself with a tough exterior shell, like the walnut, the interior was hard to reach. I speak of the walnut and its significance to Roy Masters further in chapter 13.

Ninth Residence

298. The last thing I expected was the manager to call and say she found someone to buy the mobile home. I already knew I wouldn’t be making a payment that month, and figured the bank would probably repossess it, so it was a welcome relief. Of course my terms were pretty reasonable, I just wasn’t prepared for it to happen.

299. The paperwork was finally approved about the time I would have missed a payment and I was ready to go to California. Without much ado I loaded all my personal effects into the back of the truck and prepared to leave (within the next couple of days). This all happened during the middle of May, 1986.

300. One thing that happened while loading the truck, is the lady from the outpatient program called and insisted I come and pick up the $5 or $10 I made from cracking walnuts, like it was a big deal. Here we are with the nuts again! So like a good little robot I got in the truck and rushed off. But I ne-
 neglected to tie everything down, and my favorite wooden chair (walnut chair?) which sat up high, fell out and smashed alongside the road. Which I wasn’t aware of until somebody came up from behind and flagged me down. So much for being suggestible. I believe I left the next day. (I lived here for seven months altogether.)

301. It was pretty rough moving in with my mom, but I had nowhere else to go. I hadn’t lived with her for twelve years, since getting out of high school, and all the unfinished karma came boiling to the surface. It was still a relief to get away from my former environment, and indeed it was a phenomenal change of events that brought me to her door. I began moving in as soon as I got there, but her apartment was pretty cramped and I had to take the rest of my stuff to my aunt and uncle’s house in Sebastopol, and store it in their barn.

302. One thing I noticed about her apartment, particularly when in the bathroom and bedroom, with all the knickknacks, etc., is it appeared like some kind of unholy shrine—to herself. And I wondered about it, for it seemed like this is what I was up against. And being my ninth residence, the ninth commandment says, “Don’t bear false witness...” Indeed, there have been many falsities associated with who she was over the years, not a wide variety, but more in terms of her own narcissism (centering on her own self-pity and its glorification).

303. All of which correlates with the myth of Persephone, a parallel to the myth of Semele (Persephone was Zagreus’ mother). For Persephone was abducted by Hades in her youth—just as my mother was snatched away—when out playing in a field of flowers, specifically the narcissus. And here, my mother had a picture that my grandmother painted, of a young girl sitting in a field of golden poppies (California poppies). Similar to a narcissus? It was one of her favorites. And so symbolizes Demeter’s exhaustive search for her daughter, only to have her gaze transfixed on a field of flowers. While I’m sure my grandmother had similar feelings about the loss of my mother’s innocence.

304. As it was, life was not easy, with everything becoming an emotional issue and our getting upset over the smallest of things (just like old times). Where-as I would lose my equilibrium and feel I was cast back into the pit. It was an experience I needed to surmount (the hell I was in) and ride above for awhile, before overcoming it, which was something she didn’t understand. Nor could I solicit this. She just continued in her old way. The one experience that illustrates our karma occurred the day I was taking a nap: I saw a vision of her lying down in her room, with the usual vacant but absorbing look on her face. And except for the fact that it was a vision, it was all too real! While according to Roy, when something like this happens, it’s essentially a reflection of who you are, which I found to be very disturbing. Have I become my mother?
305. Even so, I was determined to get back on my feet, and within a month I started working. It was a temporary job assembling floppy diskettes for personal computers. And, although it seemed like something I needed to do, I still had to deal with my mother when I got home, and wasn’t making much headway. I had very little privacy; and, perhaps it was too soon? I also rode my bicycle to work and spent most of the night on my feet (working swing), which I wasn’t accustomed to. So in conjunction with having little motivation, I felt tired most of the time and it wasn’t getting any better (as I thought it would). This is why I quit two months later. While I went back a couple of months later, but only lasted one or two weeks, after I looked at someone the wrong way one night, when I thought they were being too bossy.

306. Two or three weeks after I started work, I decided to buy a VCR and begin taping some quality programs. Which I felt was important for I needed to instill some quality back into my life, hence a sense of purpose and identity, i.e., why I had little motivation. Of these the best were, Water, Birth, The Planet Earth, a Dutcher Films release, that detailed the beauty and glory of life as it evolved on this planet; the Nova program, The Miracle of Life, which revealed the mystery and beauty of life within the womb; and the National Geographic Special, The Realm of the Alligator, which gave an intimate portrayal of the alligator in the Okefenokee Swamp of Georgia. There were also the two movies, 2001 A Space Odyssey and 2010; all of which played an integral role in the development of my rebirth experience (the imagery of my mind), and I watched them over and over again. I speak more about this in my eleventh residence.

TO BE CONTINUED ...

Tenth Residence

312. My mother and I knew it was probably better if I didn’t live so close, and in November I believe she found an ad in the paper listing a room for rent. The price was right and, although I wasn’t working at the time, I had saved up enough money for the first two months rent and thought it was at least worth a try. The person who owned the house didn’t seem to mind, saying he only expected to be paid month to month, and only asked that I give a couple of weeks notice before moving out. So without much ado I loaded up my truck with the lightweight sofa bed my mother just bought, and some of my personal effects and moved in. While it was actually the first time I had a roommate (not counting my mother) since I lived in San Jose at my fourth residence.

313. The owner was a single man in his forties, and it was a small three bedroom house in Sebastopol, California, less than two miles from my aunt
and uncle’s house. He also had two other roommates (one moved in after I did, who was deaf) and needless to say it was a bit crowded. While he mentioned the other house he owned in Santa Rosa, which he was renting to his girlfriend and trying to maintain as well. Which he had difficulty doing for he had recently suffered a major breakdown in his immune system (similar to, but not AIDS) and was constantly worried about getting sick and had very little energy. So when I told him I had been doing odd jobs and yard work in Grants Pass, and suggested I could do this in exchange for part of the rent, he thought it was a good idea.

TO BE CONTINUED ...

Eleventh Residence

323. Most of what happened at my eleventh residence is detailed in chapter 5. In fact, just about everything that transpires in chapter 5 occurred when I was living there with my mother. It essentially ended the day that I drove up to Grants Pass and told them I was ready to be committed to the mental hospital.

TO BE CONTINUED ...

Twelfth Residence

343. So I drove my truck up to Grants Pass that day, and in my mind I was handing myself over to the mental health people, thinking this was the only viable option I had. As soon as I got there I believe (before I went inside to talk to somebody), I decided to take a nap in front of my truck in the parking lot below the mental health center. I fell asleep with the window rolled down and awoke to the most hideous sound. Two teenagers were outside, bickering and snarling at each other, and it was the nastiest thing I ever heard! It had more to do with my state of mind though, because I didn’t hear any swear words, as most teenagers do. In fact I didn’t even know they were teenagers, until I looked, and I could have sworn I was visited by the Devil himself! I never heard anything like that before, or since.

344. This didn’t help any either, and it only increased my anxiousness. But the lady that I talked to tried to calm me down, and said it wouldn’t be necessary to go to the hospital. She said I could probably make arrangements for housing, then reapply for general assistance, and begin going to the outpatient program again. And when she asked if I was interested in doing this I said yes but, that I had to go back to California and get a few things, for I
didn’t bring anything with me. She said it would be okay and gave me a week or so to do it. She also stipulated that I needed to start taking the medication again, i.e., lithium, and I agreed. She then set me up in the Egyptian Motel (as referred to in chapter 5) for the next few days.

345. So I drove back to California, and spoke to my mother about what I intended to do. I wanted to go back to Grants Pass anyway and this seemed like the most expedient way to do it. I came back up a week later and was prepared to stay awhile. One of the first things they did was put me up in a hotel, using their funds, and said I’d have to apply for general assistance, as well as SSI (Supplementary Security Income), in order to maintain my status as a client or outpatient.

346. They put me up in the Traveler’s Hotel, which was located on Sixth Street, as you headed south out of town, about three blocks from the Caveman Bridge. It was about two miles southwest of the mental health center, located up the hill off A Street.

TO BE CONTINUED ...

Residences 13 through 22

363. So my 13th residence involved moving back to my mother’s. I said that I didn’t intend to stay long, and would like to try and relocate to Grants Pass. (Here I am repeating the same odd number pattern again.) I was just getting together the makings of a book (more so the notes and drawings) and wanted to talk to Roy Masters, and possibly get a job working at the FHU. While at some point I talked to Dorothy over the phone and told her about my intentions, and she had no qualms about loaning me the $300 I said I needed. It was something I wouldn’t have ordinarily done, but it seemed like she really wanted to help. Nor was I the one who brought it up.

364. So my fourteenth residence involved moving back to Grants Pass, and in early November I headed back up. I didn’t stop there initially though, but opted to camp out along the Umpqua River northeast of Grants Pass, and then along the Upper Rogue River north of Shady Cove. So I didn’t arrive in Grants Pass until mid November. While it was at this time that I began portraying these spiritual battles in mind, out in the wilderness, something I continued to do for the next two or three years.

365. I opted to stay at the same hotel as before and paid a months rent up front. It was also at this time that I spoke with David at the FHU and wrote the letter in chapter 8. I was hoping Roy Masters would be there but he wasn’t, so I had to talk to David instead. He was rather abrupt with me though, and I wrote him the letter the next day. I stayed another two or three
weeks, until the hotel rent was due, but nothing else happened, so I decided to go back to California once more.

366. My fifteenth residence involved moving in with my mother once again, for about a month and a half. This was until I could make arrangements with the Sonoma County Mental Health Agency, to live at a homeless shelter or, kind of a halfway house. Which became my sixteenth residence, as I refer to in chapter 4, where I received the fourteen images of Gerarai. And for one or two months (they had a time limit) the county agreed to pay the nominal rent and give me food vouchers, if I applied for general assistance and worked for the county two or three days a week.

367. The time was soon up though, and I found myself living with my mother again, at my seventeenth residence. This was only for a month or so though, for I had made arrangements with the county to get in on this housing program that was supposed to be available in April or May. I really tried to keep from infringing, but it wasn’t easy, for there weren’t many places I could go. I still didn’t have much in terms of a sense of direction. While I believe this is when I had the experiences with Chief Joseph in chapter 9.

368. I was supposed to be moving into an apartment with two other people, who were in a similar situation. As soon as it became available I moved in. Hence it became my eighteenth residence. It wouldn’t last for more than one or two months though, for I began to have problems with one of the counselors pestering me about looking for work. I was also getting food stamps, which was contingent upon my doing a job search and making twenty-five contacts per month, which I didn’t accomplish. I was trying to do all of this, together with working for the county, plus having tried a couple of jobs that didn’t work out. So it’s not like I wasn’t trying.

369. I just got back from work one day, digging ditches or something for the county, and I was tired and I really didn’t feel like being nagged at. At this point I hadn’t really disclosed the nature of my problems, to him or anyone else, except that I’d spent some time in the mental hospital and had gone through the Mental Health Services in Oregon. Needless to say I was having problems motivating myself. This was something we needed to talk about in other words. And yet, because of the way he approached me, as too bossy and meddlesome (more of an administrative type), he didn’t deserve to know anything more than I was leaving. So I picked up all my stuff and put it into my truck and headed back to my mother’s.

370. So my nineteenth residence involved moving back in with my mother.

371. I don’t recall if it was my mother’s landlord who began to complain about my staying there (he did at some point), but around the first or second of July (1988) I headed back up to Grants Pass and wound up camping out along the Applegate River for two or three weeks (as I refer to in chapter 13).
This was my 20th residence ... I also remember contacting my former boss early on ...

372. There was also this young woman named Chris, I believe, and when she first approached from the east, the sun had just begun to set and was shining directly in her face ... And she was looking at me almost out of amazement, as if to say, Wow, who is this guy? It reminded me of picture of Karen (7).

TO BE CONTINUED ...

23rd Residence

Cousin Pentheus

400. My 23rd residence involved moving in with my aunt and uncle in Sebastopol, California. I had driven my truck from Willits, and had just crossed the Sonoma County line, when I ran out of gas. I was still out in the middle of nowhere, and it was still another ten miles to Cloverdale. But I remembered I had three-quarters of a gallon of white gas left from the backpack stove and lantern, and thought it was worth a try. So I put it in the tank and sure enough the truck started. And while I managed to make it to Cloverdale, with the needle sitting on empty, I didn’t have any money for gas. So I parked in a residential area about a half-block from the gas station and began hitchhiking to Santa Rosa.

401. Although Cloverdale was only 60 miles to Santa Rosa, it took me at least three hours to get to my mother’s house. It wasn’t easy getting somebody to stop and give me a ride. When I got to my mother’s house, I asked for money for gas and began hitchhiking back to Cloverdale. But I only got as far as the freeway exit, and waited at least two hours, to no avail. So I walked back to my mother’s house and called my uncle in Sebastopol, and asked if he could give me a ride. My uncle stopped by shortly thereafter and drove me to Cloverdale. While along the way we had discussed my situation, and he said it wouldn’t be a problem if I came to stay at their house for awhile. So this is where I wound up staying for the next few months.

402. One of the main highlights of my stay here, was my relationship with my cousin. For up until now, I haven’t mentioned anything about Dionysus’ relationship with his cousin Pentheus. Indeed, why bother to bring up the myth without mentioning something so integral. It began after I started working on some of the symbolism in this book, more specifically the Star of David or hexagram within a circle. Then we were watching a movie together, called The Believers, a very intense movie with Martin Sheen, about the religion of Santeria, which is a cross between voodoo and Catholicism.
403. And at one point I was so wound up that with fists clenched and a grimace on my face, I exclaimed, Yes! Which could easily have been misconstrued for an acknowledgment of the evil in the movie. But I was really acknowledging it in myself, as if rising to meet it. It’s like, “Yes, I acknowledge this, and I’m going to fight it!” Like I said it was very intense. Later that afternoon we both went to the store to buy some pop and potato chips, etc.. We paid separately and mine came out to $3.34, and I gave the lady a ten dollar bill. And when she gave me back the change, I turned to my cousin and cheerfully said, “Look, 666!” In light of what had already happened (unbeknownst to me), he couldn’t understand I was only joking.

404. Anyway, it wasn’t long before he started telling everyone at the house that I was into Devil worship, and kept referring to the hexagram within a circle. And, although this symbol is used in such rituals (i.e., not what I’m using it for), the more common symbol is an upside down pentagram within a circle, which he also kept saying I was working with. Apparently this had gone on for awhile, which I wasn’t aware of until my aunt approached me later and asked what symbol I was working with, if it was the Star of David. And I said yes. This was after she asked my mother, and it was my mother who later asked me, and told me what my cousin was saying. She said she understood it was the Star of David, based upon things she had seen, and this is what she told my aunt.

405. At one point I had a dream, that occurred after my cousin and I helped my mother pick up some chairs she bought for her dining room. And he and I were clowning around a little, sort of challenging each other about who could do a better job. Thus as I slept on the floor, and in my dream I also lay on the floor, I was approached by his black cat, Loco, its back arched and tail raised, challenging me as it approached my face. And I didn’t know what to make of it, whether it was going to attack or, it was just a ruse. But, I knew it represented my cousin and what had happened earlier.

406. I still didn’t want to take any chances, and when I awoke, almost immediately, I made a gesture of picking it up and tearing it to pieces. It was something I learned in order to defend myself against the instinctive masculine forces—or Titans—who tend to shoot first and ask questions later. And I’m reminded of Zagreus—the man renderer. (Is spelling incorrect?) A moment later I fell back asleep and had another dream. I was walking through a dark city and, as I looked around me, in every direction, it was made up of cat parts! It was an eerie feeling, yet I knew it was this cat I tore apart a moment before. And I started to get sucked out to sea, and pulled under by some giant creature that looked like an octopus (no doubt related to Poseidon). At which point I did all I could to wrench myself awake.

407. While it brings up what happened when I was a teenager and living in San Jose, California. Someone in my friend Nathan’s family had picked up a stray cat, and it was his sister Adrian (with its similarity to Ariadne) who be-
queathed his name: Pe-nyn-theus. And while I’m not sure how it was spelled, it sounds phonetically the same as what’s spelled here. Which is strange, for it’s essentially the same as the name Pentheus! While his sister Adrian said it was Greek, for pain-in-the-butt. An appropriate title for Pentheus? All of which suggests an affinity to Pentheus and cats right from the start.

408. Having received such an epitaph, the cat’s fate was pretty well sealed. And kids being kids, there were enough things being said, by Nathan and other friends, about what a royal pain-in-the-butt it really was! And I, being the tortured soul I was and, in the spirit of one-upmanship, suggested Nathan prove how tough he were—and kill the cat! Which we proceeded to do, much to Nathan’s dismay. We first strung it up on the fence and tried to hang it, but that didn’t work. So we took it into the brickyard next door, and walked into the gully, and proceeded to smash it over the head with some huge rocks. It was a very sadistic act, and yet epitomizes everything that had gone wrong with my life up to that point. The cat was also black and white, and suggests an affinity with the name Dennis (49).

409. And so brings up the myth, for it was just about the time King Cadmus bequeathed his kingdom to his grandson Pentheus, that Dionysus appears in The Bacchae. This would be about right, for it was about the time my cousin was coming into his own and began taking on responsibilities on his parent’s property. (At the age of 32, after all the other children had gone their separate ways, he was the only one left to receive it.) And naturally, the alarm begins to sound when something foreign comes along and poses a threat. Indeed, this is how Pentheus perceives Dionysus when he first arrives, and asks the women of Thebes to celebrate in his worship.

410. It was also Dionysus’ task to punish the women of Thebes by driving them mad, for not acknowledging he was the son of Zeus; hence the Maenads (i.e., the name given to his followers). Which applies even more to Semele’s sisters, who claimed Semele didn’t sleep with Zeus and, that Dionysus was born out of wedlock, for which they boasted Zeus killed her. Hence the women of Thebes were driven off in a frenzy, into the mountains, where they caught up with Pentheus spying on them from a tree top. And his mother Agave spied him first, saying, “Look, a mountain lion!” From which the crazed women rushed over to shake him down and tear him to pieces, whereby Agave seizes him first and wrenches his head off. Remember the cat Loco? This by the way means crazy in Spanish, and was actually my aunt’s cat (although my cousin had named it).

411. Whereas the one experience that brings this all into focus occurred a few years later, when my mother and I drove to my aunt and uncle’s for Thanksgiving. And on the way, as we drove through the countryside (it almost looked like spring), my mother and I looked across the field and noticed some sheep, and noticed the newborn baby lambs. And my mother exclaimed, “Look at the baby lambs!” And I had an ominous thought, thinking
here we were two lambs going to the slaughter, and began to think of my
cousin’s relationship with Pentheus, and how he’s perceived as a mountai
lion, specifically. Well we drove up to the house, and when we walked in the
front door, there was my cousin wearing a purple T-shirt—with a mountain
lion on it! And I was dumbfounded! ...

TO BE CONTINUED ...

412. There’s one final thing I would like to say, is I did not lift a finger
against these people, physically, mentally or spiritually, that indeed every-
thing that happened was of a matter-of-course, which is probably the most
critical thing I can say. Whereas all I did was “Tend the Sheep” (tend to my
motives). And so it seems fitting that I stayed until December 6th: “And the
woman fled into the wilderness, where she hath a place prepared of God, that
they should feed her there a thousand two hundred and three score days.”
(Revelation 12:6).

413. “But he turned, and said unto Peter, Get thee behind me, Satan: thou
art an offence unto me: for thou savourest not the things that be of God, but
those that be of men.” (Matthew 16:23).

TO BE CONTINUED ...

Residences 24 through 26

TO BE CONTINUED ...

Residences 27 through 50

434. After establishing the company as my 26th residence, I moved into a
small cottage along Rogue River Highway. It was a mile or so east of my
seventh residence and became the 27th. (This is where I had the dream about
the American Indians in chapter 5.) About six months later I moved into a
house with someone in northwest Grants Pass, my 28th residence (where I
speak of Roy Masters and the wasps in chapter 6). It was in October I believe,
that I got laid-off, and considered it my 29th move or, change of state.

435. All of which was corroborated when I was rehired in January and the
company was preparing to move. For they had rented a big storage trailer to
haul things over to Medford (which sat mostly in Grants Pass), with the fun-
niest bumper sticker on the back, that said, Escape Wisconsin. Now I had al-
ready drawn the correlation to Oregon, Idaho and Kansas and their respective
order (as detailed in chapter 6) and, as I considered it the 30th move (in conjunction with getting rehired), I began to wonder about Wisconsin—the 30th state. And there was the bumper sticker! (While it foretells of the dilemma that lay ahead, in the next chapter.)

436. After quitting the job, I was intent on moving to Idaho, the 43rd state, in relation to the New Church. And I saw a beautiful rainbow over the mountain one day, facing east, and I knew this is where I had to go. But this was before I talked to my mother, who invited me to live with her in Santa Rosa for awhile. Hence my 31st move involved moving back to California—the 31st state. I arrived on my mother’s birthday, April 7th, and within a few weeks I found a trailer to rent in Forestville. It was about the time I found a job (the same day?) at N.C.I. as referred to in chapter 8, and considered both the move and the new job my 32nd residence. Now the thing about N.C.I., is that it was in the process of being sold to Weigh-Tronix Corporation, a company located in Minnesota—i.e., the 32nd state. A connection I didn’t make until much later, after the Santa Rosa plant packed up everything and moved to Minnesota!

437. I worked there as a temporary again for two months, before deciding to leave, and considered moving back to Oregon—i.e., the 33rd state. Well the move didn’t materialize and about a month later I got a call from the temporary agency and they asked if I wanted to go back to N.C.I.. When I got back they were surprised to see me, for they thought I had moved back to Oregon, what I had conveyed before leaving. Which seemed fitting for I had considered it the 33rd change of state. And, since my coming back corresponded to the 34th change, it seemed only fitting that they give me a badge, which read, 034! I was laid-off a few weeks later though, due to a lack of work.

438. The 35th and 36th states involved the period I was out of work before finding another temporary job that lasted a few months. It became the 37th state. The 38th state involved getting a job at Weigh-Tronix, where I was initially greeted by a lady named Joyce (hence the number 38), who happened to the person I had a problem with when I was let go (fired) from N.C.I. in 1987. And although she recognized me, she didn’t remember what happened and I figured this would determine how long I stayed there. To some extent it did.

439. My 39th state involved renting a room from a lady at work, who I really liked. She was several years older than me, but still very youthful, and I portrayed myself as Odysseus returning home to Penelope (hence the number 39). But she was unaware of this, just as Penelope was unaware of Odysseus’ return. I stayed for a couple of months but nothing became of it and I moved out (i.e., Odysseus remains only a short time before leaving). It was also at this time that I began working on this chapter.

440. My 40th state involved sharing a condominium with someone in Rohnert Park. It was too cramped though, and our schedules conflicted, and I
moved a few months later. This was after I saw the roommate wanted listing
at work. He also lived in Rohnert Park, and owned a three bedroom house
there, and I moved in shortly thereafter. So my 41st state involved moving
just a few blocks away (i.e., with the ex-cop I speak of in chapter 13), where
I was to stay for over two years.

441. As for Idaho, and the 43rd change of state, I kept telling my mother
after I moved from Oregon that I intended to move there (which she found
annoying). This didn’t materialize either, although I got the opportunity to visit
in late 1992. (See chapter 6.) I had since become a permanent employee at
Weigh-Tronix and been there about a year when I decided to take two weeks
off, which I did. Well on the very day I got back, I received my review (it was
past due) and, due to a host of things beyond my control, it was very unfavor-
able. So I got very upset and quit! (It was a bad time to give a review.)

442. As I was still at my 41st residence, I viewed my visit to Idaho as the
42nd state, for it signified the beginning of the transition period between jobs.
Thus when I found a new job a couple of months later, Idaho was now out of
the question but, it was something I had to look at. (Nor was Idaho quite what
I expected.) While according to Swedenborg, the number 42 signifies blas-
phemy, and you should have heard the words uttered from my lips that day!

443. Thus my 43rd state involved getting a job working at some laser
power supply company in Santa Rosa. They signed me up as a contract em-
ployee, for three months? and, when the contract was up, they opted to let me
go. I don’t recall how long I was out of work but, it wasn’t long before I re-
ceived a call from Jennifer (hence the number 44) at one of the temporary
agencies who had a job lined up in Petaluma. It didn’t last more than a couple
of weeks but I still acknowledged it as the 44th state. The 45th state involved
getting the job I refer to in the last half of chapter 8, in February 1993 (re-
garding Easter). This was located in Rohnert Park. The 46th state was the
period between jobs and the 47th state was a temporary job I got working at
an injection molding place in Petaluma.

444. The 48th state involved another temporary job in Petaluma, Cali-
ifornia, and I was intrigued that the number 48 bus took almost the same route I
did. Also, one of the people who sat next to me kept talking about how he
had moved to California from Arizona—the 48th state. That is until he quit
(or they let him go?). Now what’s funny is that after he left, one of the other
girls from another department came and sat next to me, and she quit too! And
said she was moving to Alaska—the 49th state. And indeed it wasn’t too long
afterwards that my roommate bought another house and we moved! It
was my 49th move! While it was the same week that I quit my job, and spent
the next two months at home.

445. I didn’t seem to have much luck looking for work, nor was I all that
interested. I was more interested in moving to Portland, Oregon, feeling I had
a better chance of finding work there (as mentioned in chapter 6). So my
50th residence involved moving to the Portland area. I was also thinking about Hawaii the 50th state, and didn’t really expect to find a correlation. But one of the first places I called was in Aloha, i.e., Hawaii, The Aloha State. Indeed it crossed my mind when I called, but the room was already rented and I didn’t think too much else of it. Besides, it seemed like it was too far away according to the map. (I wasn’t really familiar with the area.)

446. Well I finally found a place to stay in Beaverton, and hadn’t given anymore thought to Hawaii. But then I began to notice some of the other people’s mail. (It was a shared rental.) It was addressed to Aloha? Come to find out Aloha is a subdivision of Beaverton and I had actually moved to Aloha! It also symbolized my relationship with my mother, for in Hawaiian Aloha means both hello and goodbye, and although we said goodbye, I hadn’t really left (not like other times) and I was really saying hello.
12.1 The New Church

The New Church / Southern Oregon

1. Shown are the seven major communities in Southern Oregon which I’ve ascribed to the New Church. A correspondence I suspected since 1988, I finally drew it up in 1993. Now the reason I selected these cities, as opposed to some of the larger communities—except for Grants Pass, Medford and Ashland—is due to their familiarity and, they stood out the most in my mind, and so required little thought on my part.

2. And here I had lived in Grants Pass and Merlin, while Selma and Cave Junction were strategically located nearby on Highway 199, which enters Southern Oregon from Northern California and links U.S. 101 with Interstate 5 at Grants Pass. (These four cities are located in Josephine County.) While Rogue River, Medford and Ashland were located next door off Interstate 5, the major highway running the length of Oregon. (These three cities are located in Jackson County.)

3. Now there’s a remarkable similarity—in configuration—to the Seven Churches of Asia in Revelation 1-3 which, were central to the Kingdom of Lydia. And though there is some variation, both look nearly the same, except
the Southern Oregon area is about *half-scale*. Thus when speaking of the Church in Asia, we’re speaking of the Christian Church, and where it initially established itself. And, having lived in Southern Oregon for about three years, before moving back in January 1989, I suspected it had something to do with the New Church, and it occurred to me that there might be a parallel. And there is!

**Number 46 / Pacific Northwest**

4. Being the *fourth* and *sixth* churches, the obvious correlation is with the number 46, which corresponds to Sybil (4): which is the woman’s mother, or will, and signifies the *fourth* church. Suggesting the sixth church mirrors the fourth. Beyond that, it seems significant that the Christian Church, which proceeded from the Israelite or third church, migrated to Greece, which was *northwest* of Judea: a direction which, when plotted on the cross, corresponds to the number 3. It therefore seems fitting that when *The Church* migrated to Great Britain, it was northwest of Greece! And, when it finally migrated to the United States, albeit more of a westerly direction, it came to Southern Oregon—or, the *Pacific Northwest*! (And beyond that, to Russia, which is primarily northwest of Oregon.)

5. This is also where Roy Masters relocated the Foundation of Human Understanding from Los Angeles, California (more specific to Grants Pass and Selma). Indeed, the FHU has played an instrumental role in the development of the New Church and, without them, we would not be speaking of a Church or, anything else. Which only corroborates what I’m saying above. However, as I state elsewhere, I view them more as its *forerunner*. Yet it would suffice to say the New Church has manifested itself in Southern Oregon.

6. Thus in what follows, I’ll be giving a general account of the New Church. While I follow-up with the additional piece, *An Account of Theseus*, a more personalized account that helps confirm this. But before I begin, I’d like to carry the theme of Joseph a little further, for the first four cities are located in Josephine County, where I lived four years altogether. And, as I said in the last chapter, I lived in San Jose (or, Saint Joseph) for nine years as a youth, and worked another nine years there as an adult, before relocating to Grants Pass. And, since Josephine is the *feminine* of Joseph, it brings to mind the marriage: where the last four years correspond to the proposal (the 19th), the engagement (the 20th), the marriage (the 21st) and, the honeymoon (the 22nd).
1. Unto the Church of Cave Junction / Ephesus

7. Located in the Siskiyou Mountains on Highway 199—like Selma—Cave Junction is the first major community you enter after crossing the California border. Primarily a tourist town, it was named for its proximity to the Oregon Caves, about 20 miles east off Highway 46 (again, a correlation to the number 46). And, both Highways 199 and 46, junction here.

8. And so correlates with the Church of Adam, or first church. For according to The Forgotten Books of Eden (typically bound with the Lost Books of the Bible), Adam dwelt, and finally died, in the Cave of Treasures. And here, when truth is separated from charity, which explains the nature of Adam’s fall, man is resigned specifically to his intellect (in accord with the first church). And, as he attempts to rationalize his failure, through knowledge, it can be compared to sinking into a dungeon—or cave—of one’s mind. Or, labyrinth?

9. Beyond Adam, however, towards the end of the first church, Noah appeared and built the Ark. So, is it just a coincidence that Noah’s Ark, the “World Famous Petting Zoo,” is located in Cave Junction? Which, at one point was called Woodland Wildlife Park, before it was bought and sold by the Foundation of Human Understanding and renamed.

2. Unto the Church of Selma / Smyrna

10. As Adam portrays the first church, and Noah portrays the second church, together they portray the Church of Man: in accord with the number 12. And when speaking of Noah’s Ark, I’ve heard Roy Masters say (though I haven’t verified it myself), Selma was an Indian word—for ark! Thus at the end of the first church, Cave Junction, Noah built and launched the ark and, when he landed, he established the second church—Selma. And, similar to what I say in chapter 5, a flood signifies an abundance of falsities. So there it is!

11. And so refers to the Church of Smyrna in the last chapter, which signifies false doctrine and, applies to Roy Masters’ church. Which brings up Tall Timber Ranch, Roy’s working ranch in Selma—of all places! This is where you go, after paying a sizable tuition, to get in touch, and become further acquainted with Roy’s lifestyle. Meaning, this is where you go and become indoctrinated! Thus having ascribed it to the church of false doctrine, we’re speaking of Selma, Oregon: “. . . I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.” (Revelation 2:9).
3. Unto the Church of Merlin / Pergamos

12. One thing about Merlin is that it’s located to the northwest, a direction that corresponds to the number 3 and, to the New Church. (See above.) It’s also the direction the Rogue River flows out of Grants Pass, which is mainly accessed through Merlin, via the Merlin/Galice Road. (Galice is about 12 miles northwest of Merlin). Often called a wilderness area, this is where the Wild and Scenic section of the Rogue River begins, and continues for the next 32 miles. And it explains all the whitewater outfitters located in Merlin.

13. Being a direction that corresponds to the New Church and, to the wilderness, it refers to Revelation 12:6: “And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.” While according to Swedenborg, this signifies the New Church in its infancy, which has yet to be established and taken root. And so correlates with my eighth residence where, having become the scapegoat at my seventh residence, in Grants Pass and, out of a sense of persecution and great travail, I moved all I had and fled to Merlin! Only to find myself out in the middle of nowhere, completely isolated.

14. Then there’s the correlation to Merlin, the magician and high priest to King Arthur’s court. Remember the movie, Excaliber? “And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges . . .” (Revelation 2:12). Whether the town was named specifically after Merlin or not I don’t know, however, an immense amount of magic, regarding the spiritual marriage was released when I moved there. And when speaking of the Church of Pergamos, Swedenborg says it corresponds to the priestly kingdom which, corresponds to the celestial or heavenly marriage. Thus it seems suitable that we’re speaking of Merlin, the high priest, who presided over the marriage of Arthur and Guinevere (32).

4. Unto the Church of Grants Pass / Thyatira

15. Although Rogue River is the focal point of the area, Grants Pass is the actual hub or, center of activity: and in the spiritual sense, everything seems to be channeled through Grants Pass. Most of this is due in part to the recent development that’s occurred in Southern Oregon—more so in Grants Pass—as a result of the Foundation of Human Understanding relocating here. As I stated in the last chapter, Grants Pass was named after Ulysses S. Grant, the Civil War hero and president of the United States; and, that Ulysses was another name for Odysseus. Thus being the 18th president, in accord with Sybil (4), it corresponds to Grants Pass (4). So what of Odysseus? Have we forsaken his house? And when can we expect his return?
16. One thing I’d like to mention is the lifestyle of the people, which I view as unique and yet, well defined. It’s unlike any other place I’ve been. It’s as if somebody called a truce and everybody agreed to go along: most everyone behaves in a neighborly fashion, and go out of their way to extend their *charity* towards you. Yet much of it is superficial and corny, and reminds me of smelly socks! This is due in part to the lack of major industry in the area, except tourism and, that many Southern Oregonians have relocated from California—from Los Angeles! It’s quite a contrast, and makes people feel compelled to *conform* (out of suggestibility). And, out of a fear of determining from their new found charity, they get *hemmed in* to the idea. But, it beats the heck out of the rat-race!

17. And so brings up the letter delta, the *fourth* aspect or, the area contained *within*. While in Swedenborg’s account of Thyatira, he says it signifies *faith joined* to charity, which are *good works*. He also says it signifies the opposite, faith *separated* from charity. So in my mind the question becomes, how genuine is our charity? Is it only a show that we put on, to try and fool everyone? Swedenborg also says we need to become the same person on the inside that we display on the outside, otherwise we’ll meet up with the person who’s really there when we die!

5. Unto the Church of Rogue River / Sardis

18. As we are speaking of the fifth church, in accord with the number 5, we are speaking of the *understanding* which, is what a river signifies. Thus we are speaking of the town of Rogue River, specifically. While it’s interesting how it was originally called Tailhold, Oregon, for a ferry crossed the river here and, in order to avoid its high cost, people swam across with their horses—holding on to their tails! I already said a *bridled* horse corresponds to the understanding and, that the color green corresponds to the number 5. Thus the river, which bends due west and runs through Rogue River, is actually green! (due to agricultural runoff). And as it supplies water to our fields and cities, a river promotes *green foliage*: signifying *faith* or, the *understanding*.

19. It’s also interesting that Interstate 5, the main artery which runs through Southern Oregon, runs through Rogue River and, like the river, bends due west! (between Medford and Grants Pass). And, as Oregon is the 33rd state which, also corresponds to the number 5 (as does Interstate 5), we’re speaking of the *focal point*, as portrayed on the map/cross in chapter 6. (See Nyssa, Oregon.) Indeed Rogue River appears to be the focal point which, is most central to the Southern Oregon area. It also signifies the spiritual husband or, bridegroom.
6. Unto the Church of Medford / Philadelphia

20. Although I’m not sure about Cave Junction and Selma, Medford, like the other cities, is located in the Rogue Valley, which is named after the Rogue River. It’s funny because Medford and Ashland are situated in a valley to the east, where the river only skirts the northwest edge. But, I’ve always heard it called the Rogue Valley. While Grants Pass and Rogue River are situated in a valley—maybe half the size—to the west, where the river meanders through-out, and runs directly through both towns. So it would seem fitting that this be called the Rogue Valley but, until recently, I’ve never heard it called this. On the other hand, Bear Creek, which runs the length and down the middle of the Medford valley, runs directly through Medford: as it skirts along Interstate 5, from Ashland to well north of Medford, and enters the Rogue River. So I’m surprised they didn’t call this Bear Creek Valley. However, since it is part of the Rogue Valley, it suggests a closer affiliation with Rogue River, Grants Pass and Merlin (543 + 67).

21. Medford is the largest city in the region, and the most industrialized. Most of which is due to the lumber industry, which has nearly died out. In many ways Medford appears to have followed suit. And, when driving through Medford, it appears archaic and rundown, about due for renovation. Which brings up Revelation 3:11 and the Church of Philadelphia: “Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.” To me this implies having gone the distance or, something in its latter stage. And over the years, Medford and the lumber industry have been the mainstay of the Rogue Valley—and, gone the distance. And portrays something similar to the United States: i.e., the Sixth Church and, waning world industrial giant. (It’s time now to modernize and revitalize our national interest.) And, as I’ve associated the trunk of the tree with the sixth aspect of the cross, Medford is associated with harvesting timber: cutting trees at their trunk or base.

7. Unto the Church of Ashland / Laodicea

22. In Revelation 3:16, Laodicea is called the lukewarm church. But why Ashland? Two things are brought to mind: Southern Oregon State College, located in Ashland (Ashland being a college town), and The Shakespearean Festivals, also held there. And here, a sense of culture and wealth is implied—when in fact there is none—that Ashland expressly promotes. Indeed it’s the only town in the valley that makes this kind of boast.

23. And while I’m not saying you shouldn’t go to college, there is something disturbing about academic study. Why should the retention of a mass of facts and information, i.e., knowledge, constitute intelligence? This is a com-
common misconception, which tends only to serve, the egotistical. (It seems we are easily seduced by knowledge when we are young.) You gotta cram anyway right? Knowledge is not wisdom! And what of the professors? As college life tends to be buffered from the outside world, many are simply out of touch. Then there are those who, after devoting their entire lives to such a system, become absolute tyrants; who are seized with madness and, behaving as if they were gods, begin lording it over the students.

24. As for the Shakespearean Festivals, it’s an extension of the educational system itself. And while I’m not knocking Shakespeare, a lot of pomp and ceremony is involved, and a sense of mania is passed on to the audience. (It’s significant that western drama was invented by Dionysus and, that Shakespeare was a part of this.) Along with this wealth is associated: yet another diversion for the rich and, opportunity for exhibitionism and snobbery. Indeed, Revelation 3:17 seems to apply: “Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor . . . and naked . . .” etc.

25. Wow! Did somebody say naked? I just heard on the evening news (December 20th, 2009) that the city of Ashland has an ordinance (or, lack thereof) where people can walk down the street entirely naked as a matter of free expression. That’s the strangest thing I’ve ever heard or, it’s the only city in the United States I’m aware of that you can do this. It’s like nobody is supposed to take notice? How weird! But, then again, no one need ever be confronted about their nakedness, so long as they don’t want to know. Is it more than just a coincidence? Of course they were also discussing attempts to ban the ordinance.

8. And the Woman Fled into the Wilderness . . .

26. Situated in the northwest corner of the Rogue Valley, Merlin signifies the advent of the New Church. And so prompts the events that occurred beyond my eighth residence, and brings up what Swedenborg says about the significance of directions in the spiritual world. He says east corresponds to love (towards the Lord), because this is the direction the sun rises. He says south, more specifically the southeast, corresponds to wisdom, as the sun shines strongest in the south (the northern hemisphere at least). While he says love and wisdom are greatest in the east and south, and begin to diminish as it progresses from east to west and south to north, and ultimately drops off to where it becomes a wilderness or, in fact hell (to the northwest).

27. Thus when the woman flees into the wilderness in Revelation 12:6, it signifies the beginning of the New Church, which is alone and isolated before it becomes established. And, although my eighth residence represents something similar, I ultimately left in May, 1986, without establishing anything.
Despite all my crazy ideas, the potential was not realized or understood at this time. It wasn’t until January, 1989, after I returned (my 25th residence), and camped out along the Rouge River, that it began to mean anything. And, as noted above, I suspected a correspondence existed at that point.

28. I should also say that prior to this, I left my aunt and uncle’s house on December 6th, 1988 (23rd residence), and camped out along the Smith River for a month (24th residence), where I battled and defeated the Titans. (See chapter 5.) And, although I was well-aware of the reference to Revelation 12:6 which, I portrayed at that time (see chapter 6), I had no idea I was headed for Merlin. I only left because I had overextended my stay with my aunt and uncle and knew it was time to leave. So there it is!

29. Yet there’s more. After arriving at the Rogue River, come to find out I camped out right below Hellgate Canyon and, that up on the highway, about a mile east (at the overlook), there’s a plaque or historical marker that reads, “Hellgate Canyon, gateway to the wild and scenic Rogue.” (or, something to that effect). Wow! That’s precisely what Swedenborg and Revelation 12:6 says! That by fleeing into the wilderness, the New Church winds up at hell’s doorstep. Not that it’s done anything wrong, just that no one else is aware that it exists or, understands, leaving it alone and isolated.

30. They also filmed a scene from the movie, Rooster Cogburn, with John Wayne and Katherine Hepburn, right where I camped out, at the bottom of the rapids. Oh well, I would soon be headed back to Grants Pass to talk my boss’ ear off!
12.2 An Account of Theseus

31. There are still a few things I’d like to relate, which add another dimension—and clarity—to the church in Southern Oregon. It primarily centers around my relationship with my boss in Grants Pass, and the company, which had moved, from Grants Pass (4) to Medford (6). And to my boss I’ve ascribed the qualities of Theseus, a key figure in Greek mythology and integral player in the Dionysian myth. As I describe our relationship, perhaps you’ll begin to see an uncanny resemblance, and draw the same conclusion I have? I’ll start by describing my boss a little.

32. After relocating to Grants Pass from Los Angeles in the early seventies, he opted to leave the rat race and become a subsistence farmer. Instead, he became vice president of a small electronics firm in Grants Pass working with his father. This is where we met, in December 1983. And, to hear him describe his youthful carrying-ons in Malibu (near Los Angeles), suggests one thing: conquest. Thus to him I’ve ascribed the exploits of Theseus; his name even sounds similar. He who dared mock Heracles (a.k.a. Hercules), Theseus, the pseudo Heracles, is renowned for slaying the Minotaur, the half-man half-bull monster of the Labyrinth: through the aid of Ariadne, who later became Dionysus’ wife.

33. Though somewhat crude and barbarous, and with a lot of carnage (more towards animals), my boss would ramble on, and on, with extensive detail. And throughout his adventures, if one thing could be said about him, it was exacting vengeance. But he rarely picked a fight, instead, he focused on those who were malevolent and attempted him harm—which were many—and so exacted it on those who deserved it. This one conclusion could always be drawn. And it was done in such a way to reciprocate the torment the tormentor placed on his victim: to make the punishment fit the crime. Indeed, these were the ways of Theseus (and Heracles). And like Theseus, who spent his youth ridding the coastline of criminals, my boss spent most of his youth in Malibu, doing the same thing!

Three Conquerors

34. Hence we have the first of three conquerors to enter Southern Oregon. Indeed my boss had talked to me, more than once, of his grand scheme—world conquest (the United States anyway). It was a notion he
liked to entertain, or daydream about, of what it would be like if he controlled everything, and he was very elaborate about the details. Of course he was only half-serious. A few years later, in the late seventies, the second conqueror arrived, Roy Masters. This is even more conspicuous, with the exposure he’s had in his all out war, against sin. While in late 1983, the third conqueror arrived, which of course I am referring to myself. And though it may not be apparent, for I haven’t had the exposure of either man, it is signified. In context with this book, none of which has been fabricated, it becomes apparent though. (I came in through the back door or, unannounced.)

35. And here I’m referring to the three degrees of spirituality that Swedenborg maintains, that I refer to throughout the book: the natural (1), the spiritual (2) and the celestial (3). (See chapters 6 and 7.) And here, the natural portrays my boss, the spiritual portrays Roy Masters, and the celestial portrays myself. In a similar way there’s the Holy Trinity: The Father (1), The Son (2) and The Holy Ghost (3), which signify the mind (1), the flesh (2) and the spirit (3). Notwithstanding a cat has three names: the name his master calls him or, his common name (1); the science or, his scientific name (2); and the name nobody knows but the cat himself, hence the true mystery (3). Also, where Jesus is called The Son (2), and appears in the flesh (2), He receives most of the notoriety. The same could be said of Roy Masters.

36. Of course that isn’t to say Roy Masters and the FHU represent the True Church, in the least. Just as Martin Luther and The Reformation appeared second, in relation to the Roman Catholic Church, it wasn’t until Swedenborg’s day that the True Church was established. Yet most everyone has heard of Martin Luther, but few have heard of Swedenborg. Indeed, Martin Luther (who I have compared Roy Masters to) was more like the Messiah, in that he offered relief from the tyranny and horror of the Roman Catholic Church. And yet according to Swedenborg, the book of Revelation refers to The Reformation as the great red dragon, much as it refers to the Roman Catholic Church as Babylon the great whore. Simply because neither are the True Church and there are falsities and evils associated with each.

37. To continue with the three degrees, I believe something similar is signified by the three prophets, Isaiah, Jeremiah and Ezekiel, who came in succession. Isaiah who preached of things to come: “Thus saith the Lord . . .” Jeremiah who also preached, but with a more personal account of Who sent him, and pondering of Israel’s transgression: “Then the Lord said unto me . . .” And Ezekiel, who spoke of his work in the spirit, and gave his account of the New Jerusalem (the New Church in heaven): “And the word of the Lord came unto me saying, Son of Man, set thy face against . . .” Beyond these three books, the book of Daniel speaks of what transpired during the period of The Captivity.

38. Like Ezekiel my work has more to do with what I’ve done in the spirit, through dreams I’ve had and my visualization technique, and the wars
I’ve waged (with what I wrote in chapter 9 being a sample). And as it’s not readily apparent, it corresponds to The Holy Ghost. And, when speaking of Pergamos, the third church, what Swedenborg ascribes to the celestial kingdom, Revelation 2:17 says: “To him that overcometh, will I give . . . a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.” As it speaks of the third name, or the cat itself, it refers to me. Indeed, I’m hard-pressed to express this to other people, who rarely get past my first name (1) or, spend their time trying to figure me out (2). On the other hand, when I look at people, I try to see what’s really there, and deal truth-fully with it: There are many distractions in this world!

39. When speaking of the angels of the first heaven (in Heaven and Hell), Swedenborg says these are those who have lived morally, and believe in God in some form, but care little about being instructed. And though somewhat egotistical and taking pride in his intelligence—which was Adam’s sin—my boss was typically moral and evenhanded with people. And while he claimed to be agnostic, he didn’t discount the possibility of God, and at least maintained an open mind about it. However, he didn’t care to be instructed (a conversation I had several times with him). So we seem to be speaking of the same thing as Swedenborg here. Hence it’s significant that Swedenborg says the first heaven corresponds to the sea, for Theseus was the son of Poseidon—the ruler of the sea.

The Minotaur

40. Now there’s one experience my boss related to me before I left Southern Oregon, in 1990, that really brought home the connection between him and Roy Masters. It concerns Noah’s Ark, the petting zoo in Cave Junction, which was purchased from the Foundation of Human Understanding and undergoing renovation. And the new owner, who was affiliated with Roy Masters? was selling the old lumber. And of all the people to buy the lumber, guess who that was? My boss! And when he and the owner talked, guess who they talked about? Roy Masters! While the owner had nothing but compliments for Roy, my boss spoke—somewhat mischievously—of what a sham it all was!

41. And the funniest thing happened when hauling the lumber home. He was sure he passed Roy on the highway, storming by, with an intense look on his face. Indeed I know the look—like a bull! And I’m not surprised, for it’s one of Roy’s trademarks. He has a knack for showing up when he’s being talked about, especially when it’s uncomplimentary. Therefore in bringing up Cave Junction and Selma (Roy Masters probably had business in Selma), and the churches of Adam and Noah—i.e., dismantling the Ark by my boss—together the first two spiritual levels, it suggests a clear connection between these two men.
42. It’s so clear in fact, that it suggests the true nature of the Minotaur. The touted stepson of King Minos of Crete, and dreaded bull-headed monster of the Labyrinth, the Minotaur sprang from the unnatural desire of Minos’ wife, Pasiphae, towards the prize bull given to him by Zeus (some say Poseidon). While the Cretans claim there was no Minotaur, but the king’s cruel general, Taurus. (Minos and Taurus combine to form Minotaur.) Either way, it brings to mind Taurus—the bull—the second sign of the Zodiac. And how often have I heard Roy Masters say, “You have to take the bull by the horns!” The fact is, he and his people are so adept at wrestling the bull, that they’ve become the bull—towards everyone else! Thus I’ve ascribed them to Smyrna, the second church, and its false doctrine. (See chapter 11.)

43. So what does it mean? To begin with, no matter how good your intentions are, if your beliefs are based on false ideas, it requires a lot of stubbornness—even force—to maintain. What else can it mean, except being bullheaded! Hence we’re speaking of the masculine will, which doesn’t rule by truth, but by force. Indeed it’s often expressed this way. This is the Minotaur, and it’s who these people are. And when they confront you, they stand directly in your path, without budging, and force you to wrestle their philosophy. While somebody gets railroaded! So, what do they mean when they say that’s a load of bull? While to atone for the death of Minos’ son Androgeus, slain by the Athenians or, some say, Minos’ crazed bull, Minos exacted seven youths and seven maidens every nine years, to be sacrificed to the Minotaur in the Labyrinth, where they were devoured.

44. Indeed there’s a clear correlation between Roy Masters and King Minos. For the name Roy means king and, for his just rule on earth, Minos was made supreme judge of the underworld after his death—i.e., master of souls. Thus when preaching his doctrine, Roy portrays a stark contrast, which is stern and foreboding, and people get trampled on. And while most people aren’t ready for this, there’s a large percentage of young people, who are most impressionable. How many will it take to fulfill the sacrifice! While the account the Cretans give is just as valid. They say the Labyrinth was a dungeon where the youths were held, until the king’s funeral games, where they were given as slaves to the winner of the king’s wrestling match: which, was always General Taurus! Indeed: No one can refute Roy Masters’ doctrine!

45. And so alludes to Minos’ glorified bull and, to the masculine will—which is a sham—and explains the nature of his wife’s lust. Which is precisely what Roy Masters upholds! It’s more a matter of chivalry (as I explain in Prudence), in an attempt to outshine the love of his wife. (According to Roy, women are evil.) Which, if she is duped into believing and, in exchange for her femininity, she proclaims, “Surely he is far more noble and worthy than I,” it’s apt to produce monstrous results. When embraced, instead of something less contrived and more genuine, it gives rise to the Minotaur or,
the cruel General Taurus. And yet, unless you can make out the subtle differences, you have no choice but to comply—or, get out of town!

46. It’s by virtue of this contrast, that Roy presents you with the hell in your mind: the inescapable dungeon or labyrinth, where the unspeakable Minotaur lurks. And how often have I lost myself in the labyrinth of my mind, trying to measure up to Roy’s standards! And while there are many truths in what he preaches, enough falsities persist, to give the monster its hideousness. This is the guy who does Roy’s dirty work!

47. So in mind I see my boss as Theseus, and see him pitted against Roy Masters and his doctrine—the Minotaur. I also see it as the ultimate test for Roy’s people. For if given half a chance they’d walk all over someone like this and not think twice about it. But since my boss represents the first heaven, Roy has no business molesting him, or for that matter, a lot of other people. And being no pushover, I see my boss and others like him empowered to overcome Roy Masters. What will remain the case so long as Roy continues to maintain his false beliefs: mainly what they choose to call the devil—and, associate between good and evil. (I spoke of this in the last chapter, and discuss it further in the next.)

48. Thus in the ways of Theseus, they’re likely to receive a taste of their own medicine, in accord with what Revelation 2:10 says about the Church of Smyrna: “. . . behold, the devil shall cast some of you into prison; and ye shall have tribulation ten days . . .” (that is, until their falsities are removed). They too will be subjected to the devil—or Minotaur—until they understand what it means, their own stubbornness. (The jailer not being that different from the jailee.) Indeed, through their own misconceptions here, a lot of people have been cast into prison/hell of their minds. Therefore, once they discern who Theseus is, and distance themselves from the fate of their beloved creature, they’ll be set free. And Theseus is given the necessary leverage as liberator, to slay the Minotaur!

26th Residence

49. In getting back to the company in Grants Pass, I had established this as my 26th residence, the first time I called my workplace a residence. But as I’d been camping out for two months, and continued to do so for a month afterwards, it seemed fitting enough. I was also allowed to collect my mail here, and a couple of times I slept there in the back of my truck. Besides, the company had become integral to who I was: having worked there on two previous occasions, once in early 1984 and once in late 1985.

50. And for most of 1989, I associated the company with The Church, unbeknownst to anyone else. And here, the number 26 corresponds to Judith (12) and, to the church. While the timing concurs with my confirmation of what I had been developing: the church in Southern Oregon. (This is where it
began.) I also ascribed the different numbers of the hexagram on the front cover to the people who worked there, what I elaborated on a little with my boss. And though he was no longer vice president, and the company changed owners (and names), he was still in charge of production. And in my eyes was still at the helm. Thus I stepped everything off in sequences of 1, beginning with him: while he corresponded to the number 1, I corresponded to the number 3 (as already mentioned). And at one point I drew the correlation to the number 3113 (my relating with him—31, together with his relating with me—13).

The Company Moves

51. My main reason for extending this chapter was to relate the next story that occurred when the company moved (regarding the number 46, again!). But since I felt it was necessary to give some additional information, regarding my boss and Theseus, I did. Now that I have, it seems just as important, if not more so, and I’m glad I did. (Why I added the heading, *An Account of Theseus.*) The company was in the process of moving, between January and February of 1990, and it wasn’t until mid-February that it was complete. And while I was part of the move, and drove to Medford in the moving vans, I spent most of my time working in Grants Pass. It wasn’t until afterwards that I officially commuted from Grants Pass to Medford (in my truck).

52. At the time I was still working with the seven cities, but still wasn’t sure about the correlation to Medford. And I began to think, “Okay, most everyone will be commuting between Grants Pass (4) and Medford (6), so maybe a sign or clue will come out of this?” And in my mind I determined it would probably establish my credibility here. The first and obvious clue was the number 46 (from Grants Pass to Medford, jointly), in accord with Sybil (4), or Grants Pass. This is when I drew the correlation to the pendulum, which I had already developed in Prudence (5) and illustrated in chapter 6. Where the pendulum swings back and forth between Grants Pass (4) and Medford (6), and Interstate 5 represents the movement itself!

53. It’s also significant that I passed the *Grants Pass Caveman*, the statue at the north end of town, before entering Interstate 5 in the mornings, and exiting in the evenings. The Caveman was the official symbol of Grants Pass, and was adopted from the Oregon Caves. And, as the statue carried a club, it’s funny that Theseus was renowned for carrying a club. Thus it’s significant that Highway 46 runs from Cave Junction to the Oregon Caves—specifically—ends there! (It also runs east, like Interstate 5 runs east, between Grants Pass and Medford.) And here I’d already drawn the correlation between my boss and Cave Junction, even before he said anything about buying the lumber from Noah’s Ark!
54. And throughout the move I kept a watchful eye on milepost 46, as well as exit 46, the eastbound exit off Interstate 5. It was just east of Rogue River, and was the entrance to Valley of the Rogue State Park. Remember the correlation to the Rogue Valley in my account of Medford? And I kept thinking, here is the sign—literally—that corresponds to the commute. But I kept wondering about the drive home (westbound), where only the number 64 applied: from Medford (6) to Grants Pass (4).

55. Well on the first day I commuted there was a snowstorm, and as a result Interstate 5 was very slick. Guess what I noticed on the way home that night? Apparently somebody lost control of their car (going westbound) and slid off the side of the road. And they ran into milepost 46! They didn’t knock it over, but knocked the top bolt out, causing the sign which read from top to bottom, to turn upside down. And although it was inverted, it still read 64! That was amazing enough, and it’s significant that it happened on this day, but there’s more. What I won’t be relating until I talk about what transpired at work over the next month.

The New Secretary

56. Just before the company moved, my boss hired a new secretary. One of his reasons for hiring her being she lived in Medford and was familiar with the area and could run errands, etc. A young woman, in her early twenties, she was engaged to be married, but I understood it was beginning to break off. One of the things I noted about her was her name, which sounded like one of the names ascribed to Sybil (4). In fact it wasn’t until later, until after I relate what happens next, that I found it wasn’t the same. Indeed, it suggests something entirely different. Although it was nearly the same as the difference between the names Kari and Kerri mentioned in chapter 4. Anyway I noted the correlation to Sybil—specifically to the number 4—and went about my business. It wasn’t until a week or two later, that I began having dreams about her.

57. The first and main dream began with me approaching her at her desk at work. And while I approached, with longing and apprehension, I managed to keep my reserve. But when I looked her in the face, she looked back at me—as if I were her boss—and said: “Well, do you want to argue about it?” Now this is precisely what I said about Sybil, about being predisposed to arguing. Thus we have Sybil (4), in conjunction with Medford (6), and again, the number 46. But it was only a ploy to show her acknowledgment of me, which is why from there the dream led into its romantic conclusion. It was real and vivid, and beginning to suggest something extraordinary!

58. Being single and 34, and having had little luck with women over the years, but with the desire for a substantial relationship and, with my beginning to write this book (I essentially drafted the first six chapters), I took this
to be a positive sign. And things were looking up! (There was also the connection I made to Dionysus.) And being used to taking the backseat in social situations, I’ve had difficulty expressing myself—a unique viewpoint at that time—not without compromising myself and becoming like everyone else: loud and self-proclaiming. (This in the real sense paved the way to the mental hospital.) I admit I didn’t have the desire either, not caring for all the pretense. Nor by looking at me, would it appear I had much to offer, in a material sense. But now I had my book in my hands—something tangible—and it was time to make myself known.

59. I decided to introduce myself with different parts of my book. Then she could see for herself, and determine if I was real or not. While I could see if she was genuinely interested and gauge my response. Soon afterwards, on February 13, I gave her chapter 5, *The Advent of Dionysus*, the first chapter I wrote, which spoke of my rebirth experience. (I hadn’t drafted the part about The Titans yet.) And I said she could read my other materials if she was interested. When she read it—that day—she was clearly interested, more than anyone else had been. I found it encouraging and decided to give her chapter 4 the next day, *The Gerarai*, with the rest of my material. Which seemed significant for it was St. Valentine’s Day and, two years to the day Cupid had called at my doorstep. (See Gerarai.)

60. It was almost critical that I give it to her at this time, and an important sign, for we’re speaking of two people meant to be joined. And what better day than Valentine’s Day! But she took the day off, and I had to wait until the next day to give it to her, which was a letdown. As significant as it seemed at the time, I’ve since resigned myself to what it represented. Indeed I’ve gone further to explore this, with more substantial results, after placing the personal ad in the paper the next year (as I said in Gerarai). And as this didn’t pan out either, I haven’t placed so much emphasis on it (at least at that time). But there’s still the possibility Ariadne will show?

### The Lunch Date

61. The next day, on February 16th, everything came to a head when my boss took this young woman out to lunch. I just got back from lunch myself when they both left, and I began to feel apprehensive. For I recall they’d gone out to dinner earlier and something appeared to be going on. (I didn’t suspect anything serious.) And just before lunch he boasted about it, though he tried to be discreet at first, saying whatever people hold in their minds was fine with him. And he took a lot of delight in saying it, as if that’s what he wanted to do—cultivate the innuendo. When they got back they were laughing and smiling, and flirting a lot! Being the first time they really displayed this, and the last thing I expected from my boss—who seemed to lose all sense of propriety—I became incensed. And I walked off the job.
62. Having commuted with somebody to work that morning, I started to hitchhike home. But I only got as far as the freeway exit, and began the two-mile walk back after a couple of hours. I managed to get back before quitting time, and finished the rest of the day, but without speaking to my boss, though I glared at him a few times. I then left with my ride. This was on Friday, and on Saturday, I was still angry when I drove to Valley of the Rogue State Park (46) and brooded most of the day! I then decided to write this woman a letter, and explain my circumstances: where I was coming from and why I was so affronted by what she and my boss were doing. I finished composing it over the weekend.

63. On Monday I gave her the letter and, to insure that both she and my boss understood, I gave a copy to him. He was the first to get back to me, and though he didn’t show it at the time, he was very angry: I referred to him as arrogant and egotistical and said he was very tacky. He later said if he didn’t know me better, he would have beaten me up or, “shoved the damn thing down my throat.” And said I should consider what it looked like to her—like I was some kind of religious nut—and, that she was alarmed about it. She never did get back to me, even though I asked about it a couple of times. Indeed it was the last thing I wanted to do but, how do you present something like this, even if it’s legitimate, without evoking some kind of suspicion? Like I already said, I wanted her to be familiar with my materials first, before approaching her about my feelings. And, I would have held back much of what I said in the letter (until later), if it hadn’t been expedited by what she and my boss were doing. Speak now or forever hold your peace!

64. One thing I neglected to say, my relationship with my boss had slowly deteriorated over the past few weeks, since I was rehired on January 16th (after a three month layoff). And I had wondered about it, for it wasn’t getting any better, though I tried to resolve it with him: I didn’t say anything specific though. I know it had a lot to do with the new building in Medford, where everything was centrally located and out in the open, so you could see what everybody was doing. Unlike the building in Grants Pass, with its upstairs, downstairs, shop in back, two shop buildings behind that and, small building down the street. Needless to say there were plenty of places to hideout. And my boss told me the new arrangement really bothered him. And, as it bothered me, I understood what he was saying, but I didn’t realize it would be such a big problem. I think because he felt insecure about it, that he was more arrogant than I was accustomed to; but, then again, we saw a lot more of each other. (It was probably both.) Thus for me the situation had completely changed—to where it wasn’t the same company anymore!

65. But after this incident between him and the secretary, that was the end of it, and I could see no way to reconcile things. And while waiting at the freeway exit that day, I kept asking myself: “Why did it all fall apart?” For this was the place I had called The Church, where I was quite content to stay
(before the company moved). How could it happen if this were true? I got my answer that evening when I got home and looked up Revelation 14:16: “And he that sat on the cloud thrust his sickle in the earth; and the earth was reaped.” Now I mentioned this is in chapter 6, when substituting a month for a chapter and day for a verse. Thus I’m speaking of the 14th month (chapter) and 16th day (verse), which is February 16th. It’s therefore significant what Swedenborg says about this verse in *The Apocalypse Revealed*: that it signifies the end of the church! So it seemed a change was forthcoming.

**Theseus and Ariadne**

66. Now I’m not asking you to stretch your imagination too much, to see how this correlates with Theseus and Ariadne. The heir apparent to Athens’ throne, and daughter of King Minos, both conspired to destroy the evil Minotaur, Ariadne’s half brother. Soon afterwards they became lovers and secretly set sail for Athens. Before long they set ashore on the island of Naxos where, for some reason—which remains a mystery—Theseus deserted her. A probable account suggests Dionysus appeared to Theseus in a dream and demanded Ariadne for himself. While another says Dionysus and Ariadne were already married, and she had become unfaithful. And when Theseus awoke, he was horrified at the sight of Dionysus’ approaching fleet, and fled with haste; leaving Ariadne behind in a deep sleep. Regardless of what happened, when Ariadne awoke to find Theseus gone, she wept bitterly. And in the midst of her despair, cried out to heaven for justice. Soon afterwards, Dionysus and his merry band arrived to console her, and they were promptly married; it was attended by all the gods. And they both ascended to heaven.

67. Thus we have the three masculine aspects integral to Ariadne: Theseus, the mortal hero and lover—the natural (1); King Minos her father—the spiritual (2); and Dionysus, her celestial husband (3). Which indeed portrays the difference between Theseus and Dionysus: Ariadne (4) must first put off her *mortal side*, Theseus (14), which is typically accompanied by great sorrow—even death—before she can put on *the immortal*, and enter celestial marriage (32). Indeed some accounts claim Ariadne died in childbirth, or even hung herself, for fear of Artemis! (3). While Rachel herself died in childbirth (14), giving birth to Benjamin, the 12th son.

68. And for the next month at work, the outcome looking highly doubtful, I began working with the numbers 1, 3, and 4—my boss (1), myself (3) and this woman (4), respectively. I worked more specifically with the numbers 14 and 34 (my boss and my relating with her), and expressed as, 1 (44) 3, which then becomes 1 (2) 3 (i.e., the number 44 corresponds to Jennifer [2]). And so portrays the relation between *The Church* (12), the celestial marriage (32), as well as Rachel (14). Thus it seems fitting that I bring up Theseus here, in chapter 12. While it’s funny how the King Arthur myth (a correlation I drew
at that time) portrays the same thing: where Arthur (34) and Guinevere (44)—i.e., Jennifer (44)—were the royal pair, before Lancelot (14) arrives, Guinevere’s true love. (I discuss this further in Jennifer and Sybil.) And after years of strife and hardship, the two were finally reconciled, as husband and wife (32). And like Theseus, Lancelot portrayed The Church (12).

Lack of Propriety

69. In my letter I expressed my anger towards my boss’ lack of propriety and clearly told him to back off: for I had designs on this woman myself. Indeed it concurs with what happened between Theseus and Dionysus! And I said she was only a play toy to serve his ego. Hence through all his conquests he’d had his share of women, and as this one wasn’t that different, except for something new to brag about, the least he could do was refrain. He also knew me, and knew I was slow with women—and shy—and about my problems in the past. He knew I’d overcome them and even commented one day on how much I changed! (He was there when I went to the mental hospital.)

70. Up until now, I haven’t fully disclosed his impropriety, for there’s one thing I’ve withheld that clarifies this. But like in the myth, it wasn’t fully understood why Theseus deserted Ariadne (though there was some hint of scandal). It therefore seems acceptable that I don’t disclose it. He did tell me later he was intentionally flirting with her, but nothing was meant by it, and he and she was aware of it. In other words he was trying to get everyone’s attention—and, managed to get mine! It all but stopped when I confronted them though, or at least they didn’t make an open display of it. And it appeared he lost all interest at that point and, deserted her. For another distraction?

71. Like I said, the situation looked highly doubtful. I was sure I would quit in the next day or two. But after giving my boss the letter I managed to patch things up enough in my mind to continue—though it proved a rough road ahead. But on March 12th I finally decided I had enough, and gave my two week notice. I withdrew it a few days later though after a change of heart. This is when I had a long talk with my boss, and he revealed some of the things I spoke about. I continued to work until March 23rd when, first thing in the morning, my boss did something clearly uncalled for. It was petty enough, but in lieu of everything else, I couldn’t find a way to redress it. I let it spin around in my mind most of the morning, before deciding it was time to leave—once and for all. Consequently I left at noon. It seems the two week notice was still in effect.

72. Now the timing of this proved significant, for I was already working with the numbers 323 and 44, as well as 3113 (my relating with my boss), along with the expression 1 (44) 3, which then becomes 3 (44) 3. (When added, 310 + 013, you get 323. While 31 + 13 = 44.) Thus we’re speaking of the
the consolidation of my relationship with my boss—through this woman’s will—divided between us (44). And coincided with the day I left—March 23rd! (or, 3-23). It’s also significant how many hours I had on my time-card—44!

73. The number 323 also portrays my desire for this woman, yet it’s my boss’ number, which corresponds to the number 1: it speaks of the fact that I left, while the two remained behind. And as I don’t believe there were any hard feelings between us, it affirms the consolidation of our relationship. And yet another unusual thing happened when I began writing about my boss and Theseus here—on the same day! When looking up the myth, in the only book I used for a reference, I was surprised to find it began on page 323! It was uncanny. And so reiterates what I was thinking all along. And since it corresponds to the number 1—or, the man’s intellect—it refers to what is theoretical or hypothetical. It’s therefore significant that the name Theseus sounds like thesis, which is the same thing!

The Drive Home

74. That’s about the extent of my story, except I would like to relate what happened on the way home—what I intended to do all along! I drove up Interstate 5 and it was beautiful spring day. The air was fresh and clear. The sun shone through the billowy clouds, brightly illuminating them, with patches of deep blue sky. The mountains loomed in front, and to the sides. And the trees were lush and green. I couldn’t help but notice, in part because I didn’t normally drive home at noon, and again, it was a delightful day. And suddenly there it was, milepost 46! I had kept an eye on it for over a month, wondering if they would ever fix it. And I enjoyed the drive so much that I nearly missed it. But they finally fixed it! And I marveled, for it was like somebody upstairs was saying: “Okay, you’re business is done . . . now close the door behind you.” And I continued to drive without looking back.

75. There’s not much else to say, except I considered it the end of the church (regarding the company). And from there I debated whether I should go to Idaho or back to California. I decided to go back to California, to Santa Rosa, and commenced drawing a parallel to the kingdom of Judah being taken captive by the Babylonians. (2 Kings 24-25; 2 Chronicles 27). (I spoke of Santa Rosa, the Babylon of my youth, in chapters 10-11.) Which is funny, for it was the same year Saddam Hussein invaded Kuwait and captured the attention of the entire free world! And, what you may not know is Iraq used to be the kingdom of Babylonia! with Baghdad, its capitol, the city of Babylon. While it’s funny how Saddam Hussein claimed to be a second Nebuchadnezzar—the Babylonian king who captured Judah!
13.1 The New Church of the Reformed

The False Prophet

1. I’d now like to relate my disagreements with Roy Masters and the Foundation of Human Understanding, who I see as the New Church of the Reformed. And so alludes to Revelation 13, which speaks of the beast out of the sea and the false prophet. And in Swedenborg’s Apocalypse Revealed, he says these represent the Church of the Reformed: the beast out of the sea representing the laity, and the false prophet representing the clergy. Hence I’m drawing a parallel to the staff members at the FHU, or clergy, which is the false prophet. And though I consider Roy Masters a part of this, with much of the blasphemy initiated through him, I don’t disagree with him as much as with the three David’s who have worked there. The spark of originality remains with Roy, and is much less callous than it is sincere.

2. When referring to the Five Earls of Roy and Seven Principals of David, I’m referring to the numbers 1 through 12: the Five Roy’s correspond to the numbers 1 through 5, and the Seven David’s correspond to the numbers 6 through 12. And to the three David’s at the FHU I’ve ascribed the numbers 8, 9 and 10. (I refer to the other David’s later in this chapter.) To the first David, who is actually Roy’s son-in-law, I’ve ascribed the number 8. He’s the person who is/was in charge of Tall Timber Ranch in Selma, Oregon. To the second David, Roy’s son, I’ve ascribed the number 9, who I believe was in charge of both Tall Timber Ranch and the FHU headquarters in Grants Pass, before filling in for his father. And to the third David, I’ve ascribed the number 10, who was later put in charge of the FHU headquarters. This is the David I wrote the letter to in chapter 8. While all three are the staff members I’m referring to in chapter 9.

3. Thus in Revelation 13:18 it refers to the false prophet by the number 666. Which is interesting for the name David corresponds to the number 6: much as the Star of David has six sides. And when describing the Church of Philadelphia, the 6th church, Revelation 3:7 says: “These things saith he . . . that hath the key of David. . . .” and so makes a connection between David and the number 6. The name David also means beloved, a quality describing the bride to be (6), much as the New Jerusalem, the Lord’s bride, is called
the City of David. Swedenborg also says the number 666 signifies the tripli-
cation of 6—i.e., 6-6-6. And, since there were three David’s working at the
FHU, it’s easy to see the correlation.

The Reformation

4. Before anyone gets too alarmed, especially those of you who call your-
selves Christians, I’m reminding you that this refers specifically to The Re-
formation: which began with Martin Luther and later became the Protestant
Church—your church! More than anything, the book of Revelation refers to
The Reformation. Hence what I say about the Foundation of Human Under-
standing is only an echo of what occurred back then. In fact it’s an improve-
ment! But there are still falsities here which need to be addressed.

5. While for a time I wondered if 666 applied specifically to Roy Masters
or not—even more so with Martin Luther. And though he was responsible for
the Reformation, I believe its negative connotation applied more to what
came later. (When Swedenborg describes Martin Luther in The True Chris-
Christian Religion [number 796], it sounds very much like Roy Masters.) I won-
dered about this for at least two years, before receiving an answer in January
1993—on Martin Luther King’s birthday! And when substituting a chapter
for a month, and verse for a day in Revelation 13:18 (see chapter 6), his
birthday, which was observed on January 18th, corresponds to chapter 13,
verse 18: which reveals the number 666! Thus it seems this number is all-
inclusive of the Reformation. And while I’m not bad-mouthing Martin Lu-
ther King, it’s clear he belongs to the same church; and indeed, compares to
a modern-day reformist—even a second Martin Luther.

6. I initially intended to discuss these discrepancies at length, but since so
much is covered in the preceding chapters, I decided it wasn’t necessary. Be-
sides I didn’t write this book expressly to bad-mouth these people. And, as I
view Roy Masters as very astute, my disagreement isn’t so much a matter of
what, as it is to what degree: the example of the pendulum in Prudence (5)
probably best describing it. The discrepancies are listed below and will briefly
be discussed. While in the latter half of the chapter, in King Lycurgus, I re-
late the experience I had with David at Tall Timber Ranch, and some other
ideas.

7. “And the beast which I saw was like unto a leopard [falsity], and his
feet were as the feet of a bear [ignorance], and his mouth as the mouth of a
lion [power]: and the dragon gave him his power, and his seat, and great au-
thority.” (Revelation 13:2). Sound like Roy’s all out war against sin? Indeed
his whole campaign is levied upon the backs of the people (the leopard),
while speaking from such a prowess (the lion) that no one can refute. And he
has the audacity to stand up and say Americans are a bunch of ignoramuses
(the bear) and, that these are the Soviet States of America! in accord with
Russia, the *Great Bear*? Yet as Swedenborg explains, man is nothing but evil, and the Devil is none other than man himself. Careful with that axe Roy! Or, would that be King Lycurgus?

**Points of Contention**

1) No one has to die
2) The Devil is an alien
3) The imagination is off-limits
4) It’s wrong to dream
5) The intellect is off-limits
6) Pleasure is to be shunned
7) Women should be passionless
8) Sexuality is weakness
9) Man needs to transcend his sexuality
10) Women aren’t supposed to enjoy sex

**1. No One Has to Die**

9. Although it sounds a bit unusual, this refers to the resurrection. And it’s the premise by which Roy bases most of his beliefs: that there is a God in heaven who grants eternal life to those who are *faithful*. I don’t disagree with this so much as with the criteria that decides who is faithful. And according to Roy, only those who die as *martyrs*, or have been *translated* from the body to the spirit (while alive), are eligible: for example, Enoch and Elijah. And there are biblical references, like the one he quotes from John 11:25-26; where Jesus says: “I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever *lived* and believeth in me shall never die . . .”

10. It’s a compelling argument, especially if you weren’t already disposed to religion. And, in context with the Bible, Roy makes it plausible. But because it requires a Spartan stringency, it smacks more of jumping through hoops, as if this were all it entailed. Yet the resurrection occurs after we die, nor at some future date, as many Christians believe. Then, depending on our life in the world, we’re prepared for either heaven or hell, and we receive eternal life—or damnation! This is thoroughly detailed in Emanuel Swedenborg’s work, *Heaven and Hell*. 
2. The Devil is an Alien

11. This is propagated not only by Roy Masters, but by most of Christendom, and it’s an outright lie! For the Devil is none other than man himself (as Swedenborg explains in Heaven and Hell). That isn’t to say there is no hell and a Devil that resides there, but we have to understand it’s all about the spirit of man gone to hell. Indeed, there are lots of devils in hell! And if we choose to believe the Devil does exist, it’s through our ignorance that we give him the wrong power, of supernatural entity—or alien—equal to God but the opposite. Thus when confronting this myself (through Roy’s program), I nearly freaked out. For the Devil had all the power and, as I didn’t understand what I was dealing with (a spirit not unlike myself), I had no recourse. Remember the Minotaur? It’s not an uncommon reaction.

12. Being a central theme of Roy’s—where he calls the Devil the not you or, alien identity—the whole complexity of his beliefs involve: eluding the Devil! Yet he challenges you to confront him, but then ties your hands behind your back so you can’t escape. And so polarizes your viewpoint, giving it a high contrast (between good and evil). It then requires the utmost care and discipline, and stringency, to hold him at bay—and austerity! And if you can’t handle it, you’re drawn ever closer, through fear, into the Labyrinth. But the Devil is man! And we need not look any further than this (in ourselves).

13. Now the Golden Rule says, “Do unto others as you would have them do unto you.” Which Roy violates whenever he employs his brutal measures over the Devil: by banging people over the head with his views and causing them to sit there looking at it, at their anger if nothing else. This would be acceptable if the Devil were not human! Which is who he claims to be confronting, or exposing people to, when doing this. Yet as Jesus tells us to forgive our enemies, then we must forgive the Devil.

14. Granted there is a heaven and hell, where spirits dwell (angels and devils), and the Devil does have power over us. Which requires we be judicious and moral. But by knowing who he is, we can give up all the mental gymnastics, and stop struggling with our hands tied behind our back—and flee the Labyrinth!

3. The Imagination is Off-Limits

15. According to Roy, the imagination is no man’s land, and the Devil resides there. Which has its merits, for we’re speaking of the seat of the ego: and through our daydreams we preoccupy ourselves with glory and illusions of grandeur, and enforce our pride. As they say, “An idle mind is the Devil’s workshop.” And through his meditation technique Roy introduces you to
your imagination and thought processes, and teaches you how to disconnect: and become objective.

16. On the other hand, when speaking of transcendental meditation, which is essentially the opposite and promotes the mind’s imagery, Roy has nothing but bad things to say. He says it’s a form of escapism and is very dangerous. Indeed it has its merits, but he also claims his technique is dangerous! And under the prescribed criteria, it is! Thus we seem to be speaking of two extremes: objectivity versus subjectivity. Shouldn’t we promote their balance instead?

17. So we are left believing these images are empty fantasies. But I say something more tangible is possible if we first understand the nature of spiritual cause and effect: i.e., true correspondences. Then the imagination becomes a very useful tool. After all, if we are to give any credence to religion, who was addressing the prophets in their minds? But like the analogy I give of the development of TV in Prudence (5), the black and white TV had to come first, before the advent of color TV. And this was Roy’s task.

4. It’s Wrong to Dream

18. Most of us aren’t aware of it, but we come in direct contact with the spiritual world when we dream. And being a more fluid realm, where we don’t spend enough time, and aren’t accustomed to it, we rarely become conscious. But then there are the times when our dreams become very real, and we’re hard-pressed to explain why? (Swedenborg says the soul is resuscitated three days after death.)

19. According to Roy our dreams are danger zone one. And being the extension of our imagination, where insanity lurks, you become fully immersed—or, baptized. It then becomes the total escape, and you are apt to encounter the Devil or one of his evil host (spirits), who do their utmost to possess you. And, once convinced (or sensitized), when you realize you’re dreaming, you are gripped with fear when you ask: “Where is the Devil?” This is what happened to me, and it usually resulted in conflict: at first I would flee, before a struggle ensued, and I would have to wrench myself awake. (Similar to sleep paralysis, and it happened night after night.) Then, if I was too tired before going to bed—exhausted and/or upset—one of these spirits would overpower me, and possess me.

20. So in Roy’s view of what’s normal, it’s wrong to dream. Indeed, because of the effectiveness of his meditation, he rarely dreams. (He’s also a light sleeper.) But where does he go when he dies? Of course he speaks of dying as a martyr, or being translated. But he still becomes a part of the spiritual world. Will he just become a part of someone else’s fantasy?
5. The Intellect is Off-Limits

21. Like the imagination, Roy says the Devil resides in our intellect, or thinking process. And, by spending too much time caught up in our minds, only to serve our pride. And here we say, “All brains and no common sense.” Either way, when we overindulge in the imagination or the intellect, it’s called neurosis, which is symptomatic of addiction and, can be ascribed to the Devil (remotely). But when we balance the two out, and don’t overindulge in either, we are less prone to become fixated or, as Roy would say, hypnotized. It then becomes barely distinguishable, almost as if we were engaged in neither. This I’m afraid is where Roy gets the idea, and promotes their mutual exclusion.

22. Thus we’re speaking of a state of imbalance, where the solution isn’t so much a matter of their removal, but their integration. And while I’m not sure this is Roy’s ultimate goal, it’s one thing he focuses on, and is a side effect of the meditation. So, by shunning the thinking and feeling process, he shuns humanity, and promotes sterility, instead of fertility (their integration). Any wonder why he claims God intended for man to be asexual? While something that illustrates their integration, occurs when you shine the three (primary) colors of light, red, yellow and blue, on the same spot. The colors magically disappear, and all you see is white light. It doesn’t mean they’ve been removed, just integrated. Yet in the case with Roy, the opposite is significant, i.e., no light at all, for he accentuates the negative!

23. Speaking of getting everything back to front, it’s curious how the name Dennis spelled backwards is sinned. And, that the number 49, in accord with the name Dennis, becomes 94, as corresponds to Joyce (10), and to the colors black (9) and white (4). Thus in order to maintain their objectivity, as signified by the number 10, they focus on the negative first (black before white). And, when looking at someone like me they say: “This man has sinned,” and it rarely goes beyond that. (If you are uncertain about my use of numbers here, please refer to the Seven Spirits of God in chapter 6, and to 479/Dennis in chapter 8.)

6. Pleasure Should be Shunned

24. Because we’re afraid of looking bad, which is born out of insecurity or selfishness, we give ourselves over to peer pressure. We align ourselves emotionally, through our feelings, but with a lack of understanding. This is a mistake, for it’s a false allegiance, without any true correspondences. Thus we make a display of our emotions, which often comes across as loud and
insincere or, self-serving. So in the process of fooling ourselves, we clearly show how blind and suggestible we are—especially to authority!

25. Given that, it’s easy to see Roy’s distinction. And because people develop in *lopsided* ways, they are easily led through their emotions and their behavior reinforced. Such is the nature of addiction. While Roy says it smacks of our pride and ego, and this is how the Devil gains control over us. As a result, we need to focus on our pleasure faculties and continue to moderate and reduce them (and extinguish them?). However, by shunning our emotions, we become callous and sterile.

26. So, why should we deny ourselves pleasure when it’s legitimate? The key is not to force ourselves into something we don’t understand, and not become *contrived*. Then by keeping our feelings and pleasures in context, it becomes a true correspondence—of *good to truth* (which coexist). We then become as *little children*, and retain our innocence. As Jesus says: “Verily I say unto you, Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven.” (Matthew 18:3). Indeed, a little child’s life is full of joy and pleasure!

7. Women Should be Passionless

27. Women, by nature are more emotional than men, and are therefore more pleasure oriented. Hence they become a temptation to men: to become more emotional. And as it leads a man out of his senses—here we are back to the Garden of Eden (Genesis 3:17)—a man should place constraints on his woman, so she becomes more and more passionless. And ultimately, if he’s effective, she becomes very much like him. How boring!

28. But if that’s her nature, why fool around with it? (I like to say the FHU *Fouls Her Up.*) And similar to what I said above, the key to maintaining a healthy emotional state, is to provide a suitable environment for keeping it in bounds. This is the husband’s role—in accord with *the truth*—who maintains the *exterior* aspect of the relationship; and, protects his family from the outside world. Indeed this is something the FHU is very good at. Unfortunately the husband’s role gets magnified, while the woman’s role gets lost, and so amounts to a *glorified* masculine will.

29. Hence I view the FHU as the hull of a seed (a walnut shell, as mentioned in chapter 11), which is designed to protect the seed and repel the assaults from the outside world. And I see them with this big bag of nuts—*the truth*—which they guard jealously, but neither eat nor plant. And they hold them up for display and pronounce them the very ideals of religion but, failing to realize the shells were meant to be discarded, the inside withers away: “. . .behold, the devil shall cast *some* of you into prison; and ye shall have tribulation ten days. . .” (Revelation 2:10). But as soon as a seed falls to the
ground, and gets assaulted by the microbes in the soil, the hull breaks, and
gives way to something truly spiritual.

8. Sexuality is Weakness

30. As we’re speaking of the ultimate experience between a man and a
woman, hence the ultimate pleasure, sex becomes highly suspect. For if
pleasure is to be shunned, sex must be at the top of the list. But with the ul-
timate joy being the birth of a child, how could it be so morose? And as it
seems our purpose is to perpetuate the human race, why shouldn’t it be
pleasurable? “Be fruitful, and multiply! . . .” (Genesis 9:1). And when we
view the human body, nude and at the peak of its form, we find it very ap-
ppealing; everything about it is sexual. Hence the whole of nature is geared
towards sexual reproduction, and we as humans, having evolved further,
should be endowed with a similar but higher proclivity. This is the role erot-
cism plays.

31. On the other hand, Roy says eroticism is carnal lust. And being the
very antithesis of marriage, whoredom—with its express use of sex, and all
its forbidden aspects—becomes very profane. But why can’t we have a
happy sex life? That’s like saying we shouldn’t be given driver’s licenses
because irresponsible people drive cars and kill people! So it’s our intent,
that determines if we are totally selfish or, mutually responsive; while erot-
cism focuses on the quality of the experience. Hence from the standpoint of
whoredom, we are not to judge other people, as Swedenborg explains. Which
is why he says prostitution should be legalized (in Conjugal Love), as it pro-
vides an outlet for the unmarried man, who wouldn’t otherwise have the op-
portunity to marry.

9. Man Needs to Transcend His Sexuality

32. As Adam wasn’t born of woman, Roy equates sex with original sin,
and says it gives rise to our weakness. Thus as a man approaches the state of
Adam’s fall, while in the process of becoming spiritual, he needs to transcend
his sexuality. Of course the book of Genesis gives only scant detail here; in-
deed it’s open to a lot of speculation. The only reference it gives to the woman
is that Adam hearkened to the voice of his wife. (Genesis 3:17). Roy also
draws from The Forgotten Books of Eden, which gives more insight to the
matter, but it doesn’t expressly say sex is original sin. Besides, as well mean-
ing as the author may have been, who’s to determine its authenticity?
33. Giving rise to the beast in man, Roy says sex needs to be brought within constraints; indeed its wild aspect does. And when referring to the war of the sexes, he says the proliferation of sex promotes hell on earth. Which has its merits. But what’s really implied is that a man should overcome his aggression towards his wife, and refrain from taking liberties. Besides, what are men and women to do? Hold hands throughout eternity? Or would even that be too suggestive? Surely this doesn’t imply what it means to be spiritual! Thus given all I’ve said, it sheds enough doubt on Roy’s doctrine, to suggest he’s given himself over to conjecture. Or it at least requires some deliberation before affirming what he has to say.

10. Women Aren’t Supposed to Enjoy Sex

34. His burning desire evidence of original sin, which a man is supposed to give up—eventually—the woman needs to assume a less passionate role with sex. As a result, there’s little room for her own fulfillment. And initially, because a man’s advances are typically outward and aggressive, she exhibits little interest; for she has to bear the burden (pregnancy). This is where Roy makes the distinction. But as she continues to receive undue attention from the beast, she begins to feel a sense of power, which she mistakes for worship—of her divinity. And if allowed to continue, the man becomes more of a beast, while she becomes more seductive—i.e., sex and violence. And the forces can become so strong, that transference takes place: where the woman is so overwhelmed that she assumes the man’s role, and the man is so overwhelmed that he assumes the woman’s role. Hence the seeds of homosexuality are implanted. Perhaps we should keep the politics out!

35. This is not a very pleasant sight, and it does happen. But as sexuality (itself) is the medium, it’s only evidence of misguided inclinations. Thus when a woman senses a man’s concern is genuine (or she’s tricked like above), she’s encouraged to participate emotionally. And with the human body highly sensitive to touch—why they’re called sins of the flesh—a woman can exact a lot of pleasure from the experience. And with a higher threshold of sensitivity than a man (why I equate her with a man’s penis), she has the capacity to experience it more completely. As a result, it’s not as critical for her to experience orgasm, which Roy views as the ultimate disgrace, i.e., she may become wild and unruly. But so long as it’s contained within context of the joy and love in the relationship, it shouldn’t be ruled out.
13.2 King Lycurgus

Tall Timber Ranch

36. I’m now going to relate my experience with David, the caretaker in charge of Tall Timber Ranch in Selma, Oregon, during the spring of 1985. And here, I’ve equated David with King Lycurgus, the king of Thrace, one of the first kings to oppose Dionysus. And in the myth, Dionysus was driven mad by Hera, before he began his wanderings. He was later purified by his grandmother Rhea, but no sooner had this occurred, that he was confronted by King Lycurgus, who opposed him violently and with a terrible force. Now when reading about this I asked, “Who is King Lycurgus? Had somebody ever opposed me this way?” And so I drew the correlation to David, who had confronted me, more than once, with ruthlessness. Yet it specifically applies to the time I had gone crazy, from the problems experienced with my neighbors at my seventh residence. While it was essentially the first (and only) time anyone had done this to me.

Hera and Rhea

37. Before I proceed, I’d like to speak a little about Hera and Rhea, for I was wondering how Hera was related to my next door neighbor (the mother), who didn’t seem like Hera’s type. I thought about it for some time, but couldn’t make a connection. That is, until I started thinking about the neighbor on the other side of me, who I’d already equated with Rhea (though it didn’t seem substantial). An elderly lady in her early eighties, she was independent minded with a lot of fire and spunk—a very feisty woman. In many ways she represented the establishment, in her outdated but conventional view, with its familiar ring to the Titans in chapter 5. While she was resistant to change and didn’t trust many people.

38. She always complained about other professional people—working on her home, fixing her car, doing yard work, etc.—who overcharged her or didn’t do the job right. It was something I was well aware of when she asked for help, as I tried to be fair and reasonable and do a good job. (I almost always undercharged her.) And I tried not to trample on her viewpoint: being a titaness, there wasn’t much leeway here. Indeed it was this very relationship that kept bringing me back to my senses throughout the ordeal. (Swedenborg
says such problems are resolved through charitable works, or by doing what is fair and just.) And she continued to sing praises to the landlord about me, saying I was one of her favorite persons—even as Dionysus was Rhea’s favorite grandson! It was probably the main reason why I wasn’t kicked out of the mobile home park.

39. Yet this wasn’t enough to fully corroborate the idea, until one day when it became quite clear. She was always talking about her daughter June and her son-in-law Ted, more than most things. I then realized the name Juno (i.e., June?) was another title for Hera! (its Roman form). While in chapter 11, I refer to the name Theodore (Ted) and its similarity to Zeus! (I had developed it long before.) So it’s all here! And, while I’ve typically equated Rhea with Zeus, and had wondered how Hera fit in, I realized Rhea was mother of both, who were brother and sister. (And as mother and daughter, the names Rhea and Hera have a similar spelling.) While I suspect it may have eluded me for over two years? for the focus is to remain on Lycurgus, rather than Hera.

**Evil Spirits**

40. I spoke to David about being overcome by evil spirits. Being possessed may be too strong a word, but each time it happened it was like dying: my whole spiritual house was turned upside-down, with any semblance of good appropriated to myself being trashed. And I was in immediate danger of becoming this so-called hideous thing that overpowered me (of doing something monstrous and destructive). This is essentially what it implies, and there’s a very real danger that it can happen. But first we must understand the nature of evil, or what an evil spirit is, before we can examine this (i.e., who the Devil is). As I had learned to some extent how to diffuse these things, in part because of the relationship above, it wasn’t entirely destructive—not that it detracts from what actually happened!

41. Typically these things occurred in my dreams, after I became sensitized to the idea of different spirits dwelling there. And as I believed it was wrong to dream, and that only demons dwelled there, I compared these spirits with demons. Which were of the Devil and not human, and were there to tempt or possess me. I’m now of the opinion that they were other people, not unlike myself (not necessarily evil). After all, who or what was I in relation to them? Indeed there was a genuine interaction between us! It was more the fear of being possessed which had power over me, as I became increasingly traumatized. And these encounters were nearly always triggered when I got upset at someone, during the day or especially that evening! With the resulting backlash, getting possessed by one of these things.

42. It’s apparent I had been initiated into the process of going mad. And each time it happened, after experiencing a rush of intense feelings, revenge
usually, and accompanied by a sense of utter despair—and death—if allowed the little space I needed, I would recover. But I couldn’t put enough space between myself and my neighbors, and sure enough something else would occur, to act as a trigger; and on to the next possession. This is when I began my wanderings, all over Southern Oregon, spending half the time camping out, on the tops of mountains, in the woods, next to rivers, along the coast, etc. While I tried putting some distance between my neighbors.

**Tenth Possession**

43. It was during my tenth possession I believe (I wasn’t keeping track), that I seemed to get a handle on the situation. As I got on my hands and knees and cried out to God, and asked for a resolution. I then decided to go to the FHU in Grants Pass and ask for help. But, nobody was qualified: I cried and pleaded with them, the first time I had done this before anyone, being so bottled up. So they called up David Masters who was at the ranch I believe to talk to me. But he was very inept, and not of the same spirit as his father—who, he decided to call in Los Angeles. Thus I spoke to Roy, who seemed to grasp what I had to say, and comprehended my difficulty with the spirits. And in effect he said I was a searching person, and that my problems stemmed from getting upset too easily.

44. I then asked Roy if it would be okay to stay at the ranch, so I could work for awhile and get back on my feet (and develop something tangible away from my neighbors). There was also a question of the $2,500 tuition they charged, and I said I could only pay $1,000, and the rest at a later date. He consented to this, and told me to go see David at the ranch. One thing I neglected to say, was the $1,000 was contingent on the sale of my mobile home, which I’d put up for sale. It was an honest oversight, for I was sure it was going to sell (although it didn’t). Besides, I didn’t intend to stay until I came up with the money, and intended to bring it up when working out the details. And still, I had an awful lot on my mind!

45. So I seemed to have a handle on the situation at the time, which seems fitting for it occurred during my tenth possession: where the number ten corresponds to one’s objectivity. And as my insanity began to subside, it looked like I was coming into the clear. But, like in the myth, after Dionysus was purged by Rhea, it wouldn’t last long, for I was about to meet up with David—i.e., King Lycurgus.

**Meeting David**

46. When we met, I told David I just talked to Roy over the phone and was there to see him about working at the ranch. I don’t recall what he said, but I
remember briefly trying to explain my circumstances. He then looked at me with a blank stare, and after asking a couple of impertinent questions, I realized I was going to have difficulty talking to him. And I began to think, “Oh boy? What have I gotten into?” On the other hand when I talked to Roy, who I considered a friend (we didn’t know each other personally), I felt the matter was resolved and I was relieved. So when I approached David there wasn’t much to say, and as I didn’t know him, I felt uncomfortable opening up. (Though we met before, it was of little or no consequence, and I doubt if he remembered me but, I retained how rash he was!) There was also a young boy there, who was intent on listening in. He was making me nervous and I asked that he be removed. And David brusked him aside.

47. We talked for a few minutes about things vague and general. He was still trying to ascertain why I was there, while I tried to explain about the evil spirits. And I said something to the effect that I had to die—metaphorically. Again the blank look of disbelief. Essentially in control now, he started to crowd me. Systematic and well rehearsed, he followed an outlined course, and spoke from memory (contrary to what Roy espouses). He gave me little room to respond and wasn’t addressing the person standing there—me. And when he touched on the $1,000 I told Roy I would pay, and I said I didn’t have it, the accusations began to fly!

48. He was practically shouting in my face, saying I was only trying to rip Roy off. While he spoke of Roy’s nobility, and said I was trying to undermine his cause. (It’s funny how I donated about $2,500 to the FHU over the years, but that wasn’t the issue.) And he spoke of how worthless I was as a human being and, how I had spit in God’s face—all my life! And he said I hated people! He spoke of these and other things and topped it all off by shouting: YOU SWINE!

49. So here he was hacking away, like the limbs of a tree, leaving only the denuded stump. Nor did he seem to be sure of himself: he alternated between a state of viciousness—I’m reminded of a wolf, the way he tore into me—and a state of lukewarm mildness; he seemed to keep changing his mind. He kept touching on these awful things, before backing off, to see if something less harsh applied. Guilty? before proven innocent? So I stood there and allowed him to berate me, listening to his whole sermon—of experimentation—before I left. Now most of this I’ve attributed to his defensiveness, of not being sure of what he was doing, together with his fear of missing a meal. So, was this overt display of callousness justified? Of course not!

King Lycurgus

50. After fiercely opposing Dionysus and capturing his army, Lycurgus was struck by Rhea and driven mad. At which point he hacked his own son
Dryas (meaning “oak tree”) to death, when he mistook him for a grapevine or Dionysus. It was a horrifying development, causing the soil of Thrace to become barren. Hence it’s conceivable the young boy who was with David and I at first represented Dryas. While the very act of stripping a tree of its limbs suggests, what is barren.

51. Dionysus, who had been hiding in the sea, suddenly reemerged and proclaimed Lycurgus had to be put to death, otherwise Thrace wouldn’t recover. Compelled to obey, the Thracians tied wild horses to Lycurgus, and rent him limb from limb: suggesting a divided understanding, as they were wild horses, not bridled. Hence a divided understanding is no understanding at all, which seems a fitting description of David here.

52. Which brings up the movie, The Shining, by Stanley Kubrick, based on the novel by Stephen King. And here, Jack Torrance (Jack Nicholson) is the caretaker at the Overlook Hotel in the Colorado Rockies, who has gone mad and is chasing his young son Danny through the hotel’s labyrinth maze with ax in hand. Young Dryas? While Jack had just bludgeoned and killed the hotel chef with the ax (played by Scatman Crothers), who had arrived at the hotel after driving through a severe blizzard to check up on the family. And right at the start of the trip, the announcer came over the radio and said they just closed Wolf Creek Pass (a popular Colorado ski resort). Thus here the connection to Roy Masters and the labyrinth is made, together with my connection to the wolves and Wolf Creek, Oregon in chapter 5, and the notion of being possessed by evil spirits. For this is what happened to Jack.

53. And so brings into focus the connection I made between David and the wolf above. Indeed if it wasn’t for this, I probably wouldn’t be writing about it. Thus it was some time later when reflecting on this that I exclaimed: “This is Lycurgus! And he’s the wolfman!” So why this? When I looked up Lycurgus’ name, again much later, I found out what it means: wolf work! How strange? And yet another unusual thing occurred on the very day I began writing about it. My roommate, who used to be a policeman (comparable to Lycurgus?), came home with a large picture of a wolf, framed and ready to hang on the wall! (distributed from a place in San Jose, California, of all places). And it was the first time we spoke of anything pertaining to wolves! Was it just another coincidence?

**Deucalion’s Flood**

54. I’d also like to relate something about Deucalion, the Greek counterpart of Noah—and the flood. (Both Noah and Deucalion were equated with Dionysus.) Due to the sons of Lycaon (similar to Lycurgus), and their abominable practice of sacrificing young boys, Zeus unleashed the flood. Lycaon himself, which means, deluding wolf, began its practice, when he sacrificed a boy to Zeus. Duly invoked, Zeus turned Lycaon into a wolf and struck his
house with lightning. And, when visiting in the guise of a traveler, Zeus turned Lycaon’s sons into wolves, after they tried deceiving him with umble soup: prepared with the guts of sheep, goats—and, their younger brother.

55. This grisly practice was later revived after the flood: where a boy was first sacrificed and his guts were added to an umble soup, which was fed to a group of shepherds. And the shepherd who ate the boy’s guts (chosen by lot), began turning into a werewolf: where he howled and hung his clothes on an oak tree (remember Dryas?), before swimming across the river and going off to herd with the wolves—for eight years. And, if he refrained from eating men during that time, he was restored to his former self. Remember the correlation to David and the number eight? And it was well before I made the connection with King Lycurgus.

56. There was one other thing about Lycaon’s sons, about their number. While some accounts say there were 22, others say there were 50. And in terms of Gerarai, both numbers correspond to the 8th. So, is it just a coincidence that only these three numbers are conveyed in the myth? And, only a coincidence that the number 22 is a primary number I’ve ascribed to the FHU, regarding their circumcision? While circumcision itself, which occurs on the 8th day, represents something similar: removing a piece of the boy’s flesh. Just as the number 50, which corresponds to Pentecost, portrays something similar: lifting the veil of ignorance and instilling of the Holy Spirit. (Similarly, there are 22 chapters in the book of Revelation, a book of mystical insight.) And what of the great big dog I refer to in Justine (8), the wild dog—or wolf—developed long before my connection with Lycurgus and David, Roy’s vicious watchdog? All of which introduces Diana and her hounds: and I should note, the phallus portrayed in chapter 7 was circumcised!

The Werewolf

57. There’s one final thing that illustrates this theme about wolves. It concerns what happened when I was a young boy about four. This is when my parents got divorced, which became a trauma to me. Or I believe it was, for I felt the loss of my father and insistently queried my mother of his whereabouts, and asking when he was coming back. I even accused her of driving him away. Thus I more than made up for my brother and sister’s lack of concern, which I don’t recall seeing. (I’m not saying it wasn’t there.)

58. This is when I began to experience a fear of the dark: I sensed some dark strange man lurking outside, the boogeyman, who wanted to hurt me. It was a fear that became heightened at bedtime, when I started to feel his presence in the room with me. And I remember hiding with my head under the covers and insisting my mother leave the light on in the hallway. And I remember sleeping with her several times before that. This is a fear most of us have experienced when we were young, and it’s very real, because he’s there!
59. It was one night right after going to bed that it happened. I opened my eyes and turned to look at the wall and there he was! The wolfman!—or werewolf—staring me in the face! And I winced and shut my eyes real fast, only to reopen them and find him gone. Where did he go? Needless to say he accomplished his task, and got inside of me. Thus I had been introduced to evil, and my idealized state as a child had come to a close. And another child was sacrificed to wolf work!

60. This is a fairly common experience, and most of us have experienced something similar. (It may not take the form of a wolf.) But we need not get too alarmed, for it’s essentially part of our growth. And there’s a time when we all come into mischief as children, and become the unruly brats our parents loathe. It essentially happened to me, and I’m sure it’s happened to most everyone else. As parents we need to be aware of this, and provide a suitable environment for our children, so it doesn’t take root and get out of hand. Again it usually results from some imbalance, or trauma, which opens the door. Perhaps the best way to safeguard against it, is not to put too much of ourselves into them, i.e., live our lives through them, which is after all what we’re speaking of: being possessed by another entity! And when a spirit enters a child, it’s nearly the same thing, except it becomes a more personalized account—to the child!

Five Roy’s and Seven David’s

61. As for the Five Roy’s and Seven David’s, it’s significant that I met each in succession. The Five Roy’s signify the development of my understanding, which had to come first, before the development of my will—i.e., the sixth—which I’ve ascribed to myself. Hence I’m referring to the period when I came into my own as a man. And shortly afterwards I met David at N.C.R. Corp. (New Church of the Reformed). And through his lukewarm attitude towards Roy (an adversarial one), I most aptly developed my will (after I introduced him to Roy over the radio). He therefore corresponds to the seventh, the coalescence or marriage—of the understanding to the will. We later became the best of friends. But then again, David means beloved.

62. As for the three David’s at the FHU, I’ve spoken of their callousness, and how they responded from a sense of defensiveness (not in the same spirit as Roy). Hence the David at Tall Timber Ranch, in his wildness, corresponds to the eighth—or honeymoon. The eighth commandment says, “Thou shalt not steal.” Indeed he was all over me about this. Then David Masters, the ninth, who signifies a state of true intercourse: he seemed more straight and to the point and thus more human. The ninth commandment says, “Thou shalt not bear false witness.” And in our few encounters, it felt like he was pointing a loaded gun at me and saying, “Well, what is it?” “... the truth and nothing but the truth.” Then David in charge of the FHU in Grants Pass, the tenth,
who was very slick and well rehearsed, more so than the other two. To him I ascribe what is *objective*. The tenth commandment says, “Thou shalt not covet what belongs to your neighbor.” And when I approached him about my book (essentially this book), he was notably more neutral, but in a callous sort of way. And when he spoke, the words seemed to flow off the tip of his tongue, yet it was apparent how mechanical he was. He therefore dismissed me—with relative ease—and eschewed me out the door.

63. I’ve also ascribed the process of digestion to these three, which as you’ll see is a very applicable. To the first David I ascribe the qualities of the stomach: where raw food is taken in and broken down by pouring acid into it—or, the process of ripping things to shreds. To David Masters I ascribe the qualities of the intestines, more specifically the small intestine, which absorbs the food elements into the bloodstream. This is where *true digestion* takes place. And to the third David I ascribe the qualities of the sphincter, together with the large intestine, which contracts and aids in the elimination of waste (the feces). Indeed if one were to maintain his objectivity through the experience, it can be quite smooth. Thus the digestive process itself is a very nasty business, especially if you’re the one who’s been eaten!

**Joseph and His Brethren**

64. All of which brings up Joseph, the *eleventh son*, who was primarily excrement to his brothers. Which is how I felt when I spoke to the third David about my book: that I was of little importance and should be discarded. This was the last time I visited these people, in November 1987, and it’s when I wrote the letter to David. And I drew the correlation to Joseph at this time (why I first ascribed the number eleven to myself), feeling it was a similar form of rejection. And like Joseph I was cast into a pit, with the evil spirits—and, became the scapegoat. And as it seems no one else was prepared to go through the ordeal, now that I have, it will prove beneficial to everyone. And like Joseph I hold no grudges. As Joseph says: “... be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life . . . to preserve you a posterity in the earth, and to save your lives by a great deliverance.” (Genesis 45:5-7).

65. It’s funny how I approached each David about working at the FHU, and viewed them more as brethren (kindred spirits). And though we each had the same father (Roy), I had a different mother (closer to Roy’s heart), and was therefore spat on: a theme that was realized in the spring of 1988 (as detailed in chapter 9). Indeed, the theme of Joseph recurs throughout the last half of the book. Also, Swedenborg maintains that Joseph and David have virtually the same meaning: the *spiritual kingdom* itself. Hence it seems more fitting that I make the connection between the two.
66. As for the last David, *the twelfth*, I met him at a homeless shelter in Santa Rosa, in February, 1988: at my sixteenth residence, where I received Kari’s pictures. David was the counselor in charge of the program, and when he interviewed me about staying there, he expressed a sincere interest in my work. (I showed him some of my early writings and spoke about Roy’s radio program.) He seemed more down to earth than most administrative types, and more genuine, and I felt comfortable talking to him. He was more of a kindred spirit, which thus becomes point, for he was from San Jose! (He had just relocated to Santa Rosa.) And having equated myself with Joseph, I equated him with Benjamin, the *twelfth son*, Joseph’s only true brother (born of both Jacob and Rachel).

67. As for Joseph Campbell, I became familiar with his work in November 1988—the *11th month*—with his interview with Bill Moyers on the PBS series, *The Power of Myth* (just before he died). But I didn’t draw a correlation until 1989, or possibly 1990. As a result, when I added his name it was out of sequence: though I reserved the numbers six and eleven for myself, I wondered if only the number six should apply, and decided the number eleven should apply to him. A good-natured soul, with the kindest affection towards humanity, he was versed in the diversity of religion and culture worldwide, both past and present. Anyone familiar with his work can attest to this. And it’s through him I believe, that the world has survived the *spiritual drought* of the past twenty to thirty years. But, if he were alive today, I’m sure the people of the FHU would have nothing but uncomplimentary things to say: due to his views on sexuality and *plurality* of God. And yet Joseph lives! Today! Through the *resurrection*. And no doubt as governor—in the *spiritual world*. It’s a plausible idea at least.

The Three Apples

68. Finally I’d like to relate the experience I had when I left Grants Pass, a couple of weeks after I talked to David at the FHU. But first I’d like to speak of what happened when I arrived earlier that November. I went to the local Safeway store and bought *three apples*. And after taking them back to my hotel room I remember thinking how extraordinary they looked. They were large and full, with perfect shape and color, perhaps the most perfect apples I’d seen! I held on to them for about three weeks (21 days), until it was time to leave.

69. Thus while driving down Highway 199 to California, I began thinking of Joseph and how he was banished from the land of Canaan. As I neared the border, within one or two miles, I spotted what appeared to be three sheep from a distance. They had gotten out of the fence and were running along the highway. But as I drew closer, they weren’t sheep at all, in fact they were three pigs! When I got to the agricultural inspection station at the border, I
reported it to the ranger, who said he’d radio it in to the Oregon State people. He then proceeded to ask me what fruit and vegetables I had to declare. Remembering the apples, which I forgot I had, I said I had the three apples and proceeded to get them out. When I presented them to him I exclaimed: Three apples for three swine! And we both chuckled. Of course he wasn’t aware of what I was thinking at that moment. Indeed the three David’s would appear to be sheep—from a distance! (And later, when I returned to Southern Oregon in the summer of 1988, it only seemed fitting that I camp out along the Applegate River. Remember Watergate?)
14. **Who was Dionysus?**

**Hestia**

1. Dionysus replaced Hestia, the goddess of the hearth who, having grown weary of her quarrelsome family, was happy to step down. Hestia signified life’s sacred fire, which was central and universal to everything—the essence of things—and she was the purveyor of peace and unity. Yet some say she didn’t step down at all. The *self-effacing* one, she was the most anonymous of the gods, and her presence was barely perceived. So who’s to say she really stepped down?

2. If not, Dionysus would have been the thirteenth god added to Mount Olympus, giving more credence to my parallel between him and Christ at the beginning of the book, therefore mandating his close ties with her. And, much in the way Hestia represented the alliance of the mother city with the outer colonies, which took fire from the central hearth, it portrays both Jesus and Dionysus as the thirteenth or central figure. And so signifies the advent of the New Church (both internal and external aspects) and, the *fulfillment* of each religion.

**The Pantheon**

3. Considered the most important of the gods, with his profusion of names—which were many—it’s easy to see how the other gods might culminate in Dionysus. And being god of the *theater*, the role of the good director is to acknowledge those who best portray these archetypes. Therefore I’d like to speak of these deities—Zeus, Apollo, Artemis, Ares, Athena, Demeter, Aphrodite, Hephaestus, Hera, Poseidon, and Hermes—and show how they correlate. And, while something similar could be said of each deity, where other gods were included in their spheres (why it’s called a pantheon), the idea is most complete with Dionysus, with his *special* ability to change forms.

**Zeus**

4. First there was Dionysus’ relation to Zeus, and indeed Dionysus has been called a *second Zeus*, particularly when compared with Zagreus, which means “Zeus-like.” And, as mentioned in chapter 2, it was Orpheus’ conten-
tion that Dionysus was the successor to Zeus’ throne. And when he was finally admitted to heaven, he stood at the right hand of Zeus, even as Jesus (often called God Himself) stood at the right hand of Jehovah.

**Apollo**

5. And so Dionysus’ relation to his brother Apollo. And, while the two are considered opposites, they were essential to each other. Now I’ve already said Apollo corresponds to truth, and Dionysus corresponds to good but, as Swedenborg contends, the two are wholly dependent and coexist, meaning elements of both are contained in each. And, as good is the fulfillment of truth, it follows that good is more complete, i.e., more inclusive of truth. Swedenborg also says the highest or celestial heaven corresponds to Divine Good, while the spiritual heaven corresponds to Divine Truth. Thus where Dionysus is the god of wine (as Jesus was the god of the vine), perhaps it isn’t such a paradox when Swedenborg says wine corresponds to Divine Truth?

**Artemis**

6. Then there’s the parallel between Dionysus and the youth Hyacinthus, the beloved of Apollo who, through the unfortunate throw of the discus, died tragically like Dionysus. While his name makes the correlation to Artemis obvious, or to Cynthia, which is another name for Artemis and means the moon. And indeed Artemis had nursed him and brought him up. Similarly, Semele’s sister Ino, who reared the baby Dionysus as a girl, was later deified as Leucothea and was herself a moon goddess. Not to mention that Semele means moon and, that Silenus, Dionysus’ tutor, means moon man.

**Ares**

7. As wine is called the conqueror, there’s the relation between Dionysus and Ares, the god of war. Indeed Dionysus had numerous conquests, with one of his surnames being the triumphant one. The main difference between the two gods is that Ares was the god of strife and Dionysus was more mild-mannered (like Hestia), except when he was incited or abused—like wine! Then all bets are off! Yet to understand the myth, is to understand there’s a fine line between sobriety and getting drunk, that in fact the object is to learn how to be happy without getting drunk. Or else get into a knock-down drag-out drunken brawl?
Athena

8. Enter Athena, the goddess of wisdom. Skilled in the art of warfare herself, like Ares, she participated in many wars, but always stood for what was fair and just. She was the intercessor to the Trojan War and, kept a watchful eye over Odysseus. In many ways she was the opposite of Ares, her principle aim being peace which, closely approximates Hestia’s title, as well as Dionysus’ (albeit more militant like Athena). And like Hestia, both were virgins. While for the sake of sobriety and moderation, Athena invented the bridle.

Demeter

9. The god of vegetation and himself a mystery god, Dionysus was initiated into the mysteries of Demeter, the goddess of the grain. Known as the Eleusinian Mysteries, or mysteries of the dead, they involved the secrets of the afterlife. While in earlier accounts, Dionysus was the son of Persephone (Zagreus), the daughter of Demeter, or even the son of Demeter herself (as Iacchus). And, where the bonds between mother and daughter are inseparable, suggesting a closer affinity to Demeter, Dionysus becomes the god of bread and wine. Sound familiar? (Matthew 26:26-30; Mark 14:22-26). Let it also be known that the mysteries of Demeter involved the secrets of the couch.

Aphrodite

10. And so the correlation to Aphrodite who, in her bewitching graciousness, personifies the beautiful Ariadne, Dionysus’ wife. Described as an earthly Aphrodite, Ariadne is more closely associated with Aphrodite (and Artemis), both of which emerged from the sea. While upon graduating into adulthood, Rhea initiated Dionysus into the women’s secret mysteries, for which reason his worship was held in secret. There are many phallic aspects to his worship as well, with Priapus, a phallic being, the offspring of his mating with Aphrodite. Hence where Dionysus is born of Zeus’ thigh, it equates with conjugal love, the first and primary love from which all others proceed: its masculine realization. While indeed, Aphrodite and Eros were two of his closest friends.

Hephaestus

11. Hence the relation to Hephaestus, the god of the forge. And Hephaestus was given Aphrodite to wife by Zeus—who, spent most of her time with Ares. And, where the word “nysa” means “lame” (one meaning), Hephaestus himself was lame. He was also the son of Hera, who she rejected and cast out of heaven; and yet was finally reconciled through his works—like Dionysus.
Known for the splendid palaces he built for the gods, it bears a resemblance to the Dionysian Architects, master builders of the ancient world. Hephaestus also compares to Hades and his *subterranean* realm. Thus when Dionysus first emerges, he emerges from the underworld; while some accounts claim Hades was his father. And, much in the way Jesus takes on *everyone’s sin* and subjugates the hells, Dionysus’ task was the same.

**Hera**

12. Upon approaching manhood, Hera drove Dionysus mad, not unlike the mighty Heracles, whose feats were similar. And like Dionysus, Heracles had to come to terms with Hera. It seems odd that he was named after her, “glory of Hera,” for he wasn’t her child. But being the son of Zeus, i.e., why she despised him, she unwittingly suckled him as an infant and he received immortality. Thus in coming to terms with her, both were proven by her, and drawn closer (as Heracles draws from her breast). And, where Hera portrays the *godess of marriage*, in the strictest sense, it suggests a close affinity to Dionysus. For what may sound like a paradox, due to the *orgiastic nature* of his worship, he was the only god to remain monogamous. Its appearance was likely derived from *conjugal love*, the first love, from which all others proceed.

**Poseidon**

13. The god of the depths and ruler of the sea, Poseidon was no alien to Dionysus either, for Dionysus was equally at home at sea. An expert sailor himself, he was known for sailing the Aegean and had a flair for delving into the watery depths, where he found sanctuary. And, as Dionysus was born *pre-maturely*, he had to fall back asleep before he could be reborn. While many a time he plunged into the depths of the unconscious, to find refuge there, before each new awakening. And, similar to what I say in chapter 11, I had to reconcile myself with Poseidon before I could *reapproach* life.

**Hermes**

14. The god of commerce and messenger to the gods (or, god of synchronicity), Hermes delivered Dionysus from his mother’s destruction and brought him to his aunt Ino’s. As the other gods were closely affiliated with Dionysus, it was Hermes—in his cleverness—who acted as coordinator with Dionysus. And, as Dionysus is called *lord of souls*, it closely approximates Hermes’ title: *guide of souls*. Hermes is also called *father of the nymphs*, which compares to Dionysus, whose worshippers were mostly women. Finally, with all
the signs attributable to the making of this book, it’s evident Hermes has been at work here!

**The Tree of Life**

15. Another example illustrating the interrelationship between the gods are the factors involving the growth of a tree. In fact, it seems so integral that I’ve ascribed it to *The Tree of Life*:

16. Zeus, *The Father*, is the sun itself, provider of sustenance and warmth and, agent of germination. Everything is born of Zeus. Apollo is the sunlight (versus the heat), the agent of photosynthesis, as it reacts upon the leaves—which, is more specific to the crown of the tree. While Artemis is the process of photosynthesis itself, the mystery, shrouded in darkness; as *the moon* reflects the light of the sun.

17. Ares is the volatility of the sap as it rises, or *the force*, born of the absolute will of Hera, mother of all wills. (Compare testosterone.) Athena (more so than Apollo), is the crown of the tree, as it unfolds and reflects the light of Zeus, to which the color green applies (chlorophyll). While Demeter is the trunk of the tree, or vessel, which is tied to the soil—the will of the earth and, mystery of resurrection.

18. Aphrodite, born of the foam of the sea (Uranus’ genitals), is the passion of the sap from below and interplay with light from above. Hephaestus, like Ares, born of Hera’s will (without a father), is the restitution, the assimilation of the nutrients from the soil, used to *forge* and maintain this living structure. While Hera, the queen of heaven, is the tap root and closest to Zeus, a position she guards jealously, for if severed it would spell the end.

19. Poseidon is the water table and root structure, and together with the living tissue, portrays the height of the tree. Hermes is the divine messenger and *interactor* between heaven and earth—the scope and mystery of it and, mystery of the soul. Hestia is life’s living energy, hence the life of the tree, or its energy field (its aura). While Hades is the soil, accompanied by death and decay, from whence the elements of life are drawn. Even as Dionysus is the tree itself, hence the *True Son*, more specific to the trunk and mysteries of Demeter.

**The Parallel**

20. Although my book is about Dionysus, which speaks of his very advent (or second coming), I was looking for a way to present the events that occurred in my lifetime, and my viewpoint that accompanies it. And as his myth was developed thousands of years ago, when he first appeared, enough has already
been said. Thus I was more preoccupied with drawing a parallel, with his myth the closest approximation to my story, and best vehicle for conveying it. Indeed there’s a real connection here. And so it seems fitting that I begin writing about Dionysus here, at the end of the book. Or, at least that was the idea at the time, since the book has now gone beyond fourteen chapters.

21. This chapter was also more of a second thought, for I’d already outlined the first thirteen chapters, and felt most of the territory was covered. But I was thinking specifically of the Gerarai, and wondering if the book should include fourteen chapters. I then realized I hadn’t given a full account of Dionysus —though I wondered about it elsewhere—but wasn’t sure when or if it should be addressed. There were also certain misnomers about Dionysus, that I felt should be addressed, but again I wasn’t sure where.

**God of Drunkenness?**

22. Having said this, I believe we have a more complete picture of Dionysus now. But there’s one more thing I’d like to say, and it’s the main thing. Due to the diversity of influences from the other gods, he easily gets taken out of context. This explains why he’s habitually torn to pieces—as Jesus is continually crucified—only to have him disappear, and reappear with each advent (rebirth). Of all the gods, Dionysus is the least understood. Thus he’s best portrayed as the god of wine, which gets perverted when he becomes Bacchus, the god of drunkenness, hence the god of excess. (Dionysus abhorred getting drunk.) This was something the Romans did, thoroughly and completely, and later the same with Christianity. (Swedenborg rightly refers to the Roman Catholic religion as Babylon, the drunken whore in Revelation 17-18.)

23. While it further explains the inherent violence accompanying the myth. Being the god of wine, one thing which is notable are the grapes. And what are grapes? But seeds (that signify truth). And in human terms where does the seed come from? The man’s testicles. And, where Dionysus draws specific attention to Zeus’ testicles (or thigh), he’s also called the betesticked one (in accord with being a fertility god). What’s notable about the testicles is that they tend to stay put and generally go unnoticed, until the slightest poke or prod brings about an adverse reaction. At first they don’t seem to serve any purpose, yet they are curious looking and tend to arouse people’s curiosity. But why do they call them private parts?

24. What it suggests is a higher internal awareness beyond what we normally see. (Swedenborg says the genitals correspond to the celestial or highest kingdom.) Yet they are essential to what we are and serve an express purpose, suggesting something highly creative. But because we have become externalized, and can’t see beyond our physical senses—like animals—we are inclined to mock what we don’t understand, which can and will bring about this kind of reaction: i.e., why I don’t expect people to understand me, and it
helps explain many of the reactions which are evoked. Something similar is implied when you call someone testy.

25. While this is the kind of anger associated with Dionysus who, was relatively mild, until he was provoked, and a terrible wrath ensued! Sound like Jehovah? It’s an important distinction to make, for it’s speaking of the nature of profanity, and indeed, profaning what is holy. (One’s inner sanctum?) So why are they called the grapes of wrath? or, grapes of God’s wrath? And so the duality of wine. Or is it a duality? For it’s really God’s gift, which if we receive as such, with reverence and conscience, and not be so demanding, we would be much happier and find true fulfillment.

Addictive Behavior

26. As humans we tend to go to extremes, and lose sight of the overall picture. And in our endeavors, be it work, sports, religion, drugs—good or bad, etc.—we tend to get fixated or drunk on what we’re doing. We call this neurosis or, addictive behavior, which gives rise to the term inflation. And brings up Robert A. Johnson’s book, Ecstasy, Understanding the Psychology of Joy, written specifically about Dionysus and the ecstatic experience, and its loss in our western culture (available through Harper & Row).

27. Noted lecturer and Jungian analyst (he studied under Carl Jung), Johnson’s book is the most fundamental book I’ve read. And, while I don’t fully agree with it, his is the only book to do this myth justice. In fact I found it at the time I was getting my life back together in 1988, when looking up this myth and found my name corresponded to Dionysus. However, I was discouraged by all the contradictions. His book was quite useful, for it helped me consolidate my ideas, as everything started coming together. And, as it was published the same year as my rebirth experience, in 1987, it was quite timely. Hence the birth of a child signifies the birth of new doctrine, which is precisely how I felt about his book. It seems fitting that the two coincide.

28. The whole book is notable, as it deals with many misnomers, but the one thing that stands out in my mind is chapter 9, where he speaks about inflation. And in all my dealings with people, this is the primary truth: people are full of hot air! And in our degraded form, full of strife and materialism, devoid of spirit, we need to be reminded that we still exist. And we prop up our puny egos, through practically every contrivance, and shout it in each other’s face! As we fumble and stumble around, seeking praise and approval, the truth gets overblown and exaggerated. This is what Johnson calls inflation—and it’s a big distraction! (Just look at TV.) So what of reality? Or is it only a dream? Indeed we pour all our resources into this temporal fleeting existence, which is only a mockery of what it should be! And we raise ourselves up high, basking in our own glory, as we usurp God’s throne and get drunk on our own self-worth.
29. When Jesus says, “Seek ye first the kingdom of heaven, and all these things shall be added unto you” (Matthew 6:33), he means we mustn’t strive to build ourselves up, for everything will be added in its own time. Something similar is meant when he says, “For whosoever shall save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.” (Luke 9:24). So unless you’re willing to forfeit your ego life, and humble yourself, you won’t find true fulfillment, and remain out of sync with Creation.

30. Yet it also speaks of Hestia, who’s prepared to set aside everything for internal peace. Therefore it’s Hestia we need to discover in ourselves—the seat of our soul—which isn’t so difficult, but simply a matter of keeping things in perspective and not going to extremes. And as Swedenborg says, the life that leads to heaven is not so difficult. Once we restore Hestia, we open the door to Dionysus, who touches our cheek, our breast and our ankle, and we begin to dance; we discover our inner-child, as life becomes an adventure. The choice is ours. Do we exalt ourselves over everything, or do we humble ourselves? Do we honor Hestia and Dionysus, or do we forsake them, and go off and do what we damn well please?

Today’s Violence

31. This brings up my final concern. Today’s violence. With all the deceit and hypocrisy we promote, everybody gets short-changed. Nobody is exempt, and it lends itself to what Robert Johnson calls, society’s “bankruptcy of feeling.” But so long as there’s an abundance of wealth and resources, the game will continue, and nobody need ever question it. (But our resources are running out.) The saddest part is that those who are born economically disadvantaged, I’m speaking of certain minority groups, are affected the most. Being poor doesn’t necessarily mandate this, but it tends to contribute, especially in a society whose values have become inflated: as we “try and catch the wind.” The problem arises from a lack of self esteem and hope and, when constantly bombarded with the “success of the world,” we feel locked-out. We see that if we “play the game” we can get ahead, but when continually reminded of our difference—of how black we are, etc.—the unfairness comes glaring back in our face. We feel inadequate as human beings and give ourselves over to hopelessness and despair.

32. This sets the stage for life in the inner-city, which becomes a breeding ground for violence. And by informing our young people that there is no future, and they’ll never amount to anything, what do we offer? The monster of pride and jealousy rears its ugly head, and they’re apt to take it out on someone else. After all, what is life? But the problem is not isolated to the inner-city, it’s cropping up everywhere. We now have a whole generation of disillusioned young people, with nothing to identify with. (Look at MTV.) But, if
you can’t make it in the straight world, what else is there? Crime and gang violence!

33. If you’re a young person, and find yourself in a similar predicament, I ask you to take heart. For there is a God in Heaven, and He’s concerned about everyone’s welfare. And while the temptation may be great, I ask you to desist from violence or, at least refrain from initiating it. We all have the right to defend ourselves, and at times it becomes necessary, but try and let the other party know it wasn’t your idea. Be flexible, maybe they’ll get the message. If they don’t, do what you have to do but, don’t revel in their defeat, and don’t take anything that wasn’t yours. Otherwise it disproves your intent, and shows you’re no better than they are. If you feel overwhelmed by the situation—then get the hell out of there! The important thing is to save a piece of your soul, so you can begin a new life.

34. While people claim this is hell on earth, and deny God exists, saying how could he permit so much evil and suffering? it’s really a halfway house, where everything is staged and prepared for later. And while they use the same excuse to justify their own evils, heaven and hell really does exist, and a place is prepared for each of us when we die. But God doesn’t wish anyone to go to hell, instead, He allows us to experience evil so we can understand it, and see how it’s inherent with who we are. And by giving us the capacity to govern our own affairs, through our understanding and will, we can discern its matter and choose accordingly. And through such a process—called life—we either transcend it or we don’t. But, He gives us that choice.

Revelation 14:14-20

35. “And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

36. And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horses’ briddles, by the space of a thousand and six hundred furlongs.” (Revelation 14:14-20).
15. **Princess Thianna**

**Where is Ariadne?**

1. For anyone with an appreciation of the Greek myths, when considering *The Advent of Dionysus*, one should ask, “Where is Ariadne?” For how can you overlook something so integral as the bride? Or, for that matter, how do you refer to the advent of the New Church, without mentioning the relationship between Husband and Wife or, God and The Church?

2. This is an important distinction to make, for it coincides with the publication of this book on the Internet, in February, 1997. And it can honestly be said, although more in a representative sense, this is the point at which Ariadne makes her approach. And though nothing really became of it, if I hadn’t pursued it as a real possibility (for those who wish to scoff), it would never have unfolded the way it did, and there would be nothing to write about.

3. It began after I moved to Portland, Oregon, from Santa Rosa, California, and had lived there a couple of years. I got another temporary job at one of the well-known manufacturers doing electronics assembly. I started work on January 6th, which is also the day the Christian Church celebrates the miracle of the wine cited at the beginning of the book; also called, *Little Christmas*. Which is strange, for a similar festival was once held on the same day in Dionysus’ honor, to celebrate one of his famous epiphanies!

**A Girl from Laos**

4. I had been there about two weeks when they hired another temporary, a young woman who I knew briefly from the other building (the same company). An attractive young woman, she was originally from Laos, but had moved to the United States when she was very young, and had pretty much become Americanized. We only spoke briefly before, but I couldn’t help but notice, and I remember the one day she told someone she wanted to have lots of children when she got married again. (She was divorced or separated and had a little girl.) And I began to think, “Man, I sure wish that was me!” Of course she left shortly afterwards and I didn’t think much else of it.

5. Needless to say I was surprised to see her again, and being one of the only people she knew at the new building, she began to rely on me for instructions. Which was really all I could ask, as I sat on cloud nine for the next few
days. But I soon realized I should try and cool it, when she started getting friendly with some of the other employees, and I could see this is all it was with me. Besides, there was our age difference. I had just turned 41 and she was only 23, and I couldn’t bring myself to be so forward about it.

6. Soon afterwards I told her I was writing a book, about religion and Greek mythology, and I had just posted it on the Internet. And I encouraged her to look it up. While she said she was interested in Greek mythology in high school and intended to look it up that day. But it was at least a couple of weeks before she got back to me, and when she did, she said she didn’t understand what I was trying to do? She said it didn’t read like a book and it was hard to follow. (It was her first time trying to access the Internet and she didn’t understand the format.) She was quite adamant in fact, so I didn’t see any point in pursuing it.

7. Yet over the next few months it became clear how keenly interested she was in the Greek myths. She was totally captivated and enthralled when we got on the Internet together and looked them up on the other sites. Which really surprised me but, I figured it was due to her culture from Laos, where the worship of several gods was probably not uncommon. (She may have said something to that effect.)

The First Ari

8. Then one day we were on the Internet and she was asking about Greek mythology names, for she was considering changing hers (when she became an American citizen). This went on for about fifteen minutes when I finally asked, “What do you think about the name Ari?” Which is basically the same as Ariadne, and means “of Aries” (The Ram) and, symbolized how I felt about her. But she was so caught up in her own ideas that she didn’t hear me. (I said it at least twice.) It was just as well, for I didn’t want to make it sound like I was unduly influencing her. And although it sounded like a suitable name, in spite of how I felt, it was something she had to decide.

9. It was also about the time I showed her the similarity between my mother’s name and Semele’s name, Dionysus’ mother. That by changing the e at the end to i, you get Semeli, which is essentially the same. (I’ve seen it spelled both ways.) Then, by taking the first three letters, Sem, and shifting them to the right of the eli (by inserting the s between the l and i and adding a space between the e and m), you get Elsie M which, happens to be my mother’s name (first name and middle initial). And I added you could only do this with the M, which stood for May which, happened to be this young woman’s name. Yet I later realized my mother’s middle name was actually spelled Mae, which is just as well, for these were the worshippers of Dionysus! The Maenads!
10. I believe it was in May that the TV movie, *Odysseus*, by Francis Ford Coppola, aired, and all she did was rave for the next two weeks. While I said I’d seen the previews, and intended to watch myself, but forgot by the time it came on. But she had videotaped it and seen it twice already, so I asked if I could borrow it. She said yes. She was supposed to bring it in the next day but didn’t do so for about a week. Meanwhile, I brought in selected chapters of my book for her to read, saying it was more like an actual book, as opposed to her ideas about the Internet. And I said chapter 11 was written specifically about Odysseus and, pertained to me. While I was tempted to bring up the part in the movie where Athena turns Odysseus into an old man (even after she brought this up later), for it could easily have applied to me.

11. That’s because I have a lot of gray hair, which makes me look several years older. Yet if I were to color it, I would look considerably younger (my mid-thirties?). The main reason it’s gray is due to this whole odyssey of stress I’ve had to endure—the price paid for wisdom. And having established a close affinity with Athena over the years, the goddess of wisdom (see chapter 11), one might consider it done at her bidding. Perhaps to disguise me from a potential mate? (even as Athena disguised Odysseus so he could see if Penelope was still faithful).

Your Typical Maenad?

12. A charming and vivacious creature, May had an intoxicating aura, that sent my mind whirling with some of her ideas. Her enthusiasm was phenomenal. Her exuberance wild. She was irresistible, yes! Yet this is who she was. Sound like your typical Maenad? Of course I would usually cool off by the next day. I would have to! And I’d walk back into work as if nothing happened. That is, until she snuggled up to my leg again—*like a cat*—with some new proposal. Saying things like she trusted me and wanted to drive to California with me (she was leaving the same day I was), asking me to go to the nightclub with her and some friends from work, offering to cut my hair in front of everyone and, telling everybody we were pals! Things like that.

13. Of all the people at work, May is the only one I really cared for. And everybody knew it! With so many people I wouldn’t give the time of day to (mainly because I like my privacy), you’d be blind not to see it. While like Odysseus, there were too many things happening that I didn’t agree with, that I was better off holding my peace. Yet she had this way of creeping over the fence and getting into your backyard, and before long you began to wonder why you would even ignore her? And there were times when we carried on—and we got along famously!

14. It had been over a month since I gave her my book, but she hadn’t gotten past the first few paragraphs. This is when I realized I had a copy of *The Gods of Greece*, by Arianna Stassinopolous (now Arianna Huffington), one
of the better books written about it. And although one of my favorites, I
thought it would serve well as an introduction for someone as special as
May, and I had no problem parting with it. Besides it had been sitting on the
shelf for so long that I almost forgot it was there. There was also something
about the author’s name, Arianna, which has the same significance as
Ariadne. (They’re basically the same.) It too was on my mind when I gave it
to her.

Second, Third & Fourth Ari’s

15. Thus when I handed it to her at work, the first thing she did was turn
around to her best friend and said, “Look, Arianna,” which was her friend’s
granddaughter’s name. And I said that’s odd, because Arianna is the same as
Ariadne, the wife of Dionysus. And I said I used to have the hots for Arianna
Stassinopolus, before I knew she was married to the California congressman
(Michael Huffington) and, I sent her part of my book to read a few years ear-
lier. I then said Ariadne meant “of Aries,” and it was strange how there were
so many references to it. At which point she brought up her daughter’s name,
“Arielle.” By now my mind was racing ahead, for here was the fourth Ari:
the first being the day she talked about changing her name; the second being
the author of the book; the third being the woman’s granddaughter’s name;
and now the fourth, her daughter’s name. While the name Arielle suggests,
“daughter of Ari.” So there it is!

16. Yet there was one more thing to be played out, and it concerns Ariadne’s
relationship with Theseus. In April or May another temporary was hired.
He too was from Laos. And before long he, May and her best friend became
chums. And almost immediately I wondered if he was Theseus. (In the myth,
Ariadne runs away with Theseus, before he deserts her.) But all I had to go
on was that both his name and Theseus’ name started with a Th. I wasn’t
overly concerned about it but, my interest peaked when all three went out to
the nightclub together. And although it didn’t amount to much more than
that, it continued to stay in the back of mind.

17. About a week after giving her The Gods of Greece, I was doing a job
requiring me to stand a lot and she kept asking if I wanted to trade. (She was
sitting down and thought I might be getting tired.) Like so many times be-
fore, I kept saying no, that it wasn’t necessary. But this time I was actually
getting tired and finally suggested we switch after lunch, and she agreed.
Anyway, we were getting ready to switch, when I said I first had to walk
down the hall and turn my timecard in. And she said, “Oh, would you turn
mine in for me too?” And I said okay. She then said—as if grabbing me by
the arm—“Wait a second, let’s go together!” and my heart began to pound.
But then the other girl (her best friend) said, “Oh, going to turn your time-
cards in? Let me go with you!” and my heart plummeted.
18. In the meantime she got the idea that I wasn’t interested in switching jobs (which I couldn’t understand), and said she was no longer interested, and started talking to the other girl. Now it seemed silly to have three people do what one could do and I said, “I don’t know what you guys are doing, but I’m going to turn my timecard in.” And I said, “Here,” and set hers down on the bench. Which apparently was our cue, as we all walked down to turn our timecards in. But when we got there May turned around and asked me for her timecard. And I said I didn’t have it, that I set it down on the bench. And the other girl, with her usual sarcastic flair said, “You see, that’s just the kind of man you don’t want, one that’s forgetful!”

The Fifth Ari

19. At this point I felt demoralized and just wanted to get back, while May walked back with me to get her timecard. While it just so happened I was working with the guy I thought was Theseus and another girl, and when I got back they both knew something was wrong. They already knew I was tired, but now I wasn’t speaking to them. This went on for about 45 minutes until I glanced up at one of the computer screens (required by the job), and there it was, his last name—which, began with “Ari!” Here was the fifth Ari! Suggesting like Theseus, he was related to Ariadne. And I began to think, “Oh man, there really is something to this whole maze of trouble I’ve been through,” as the pressure began to subside—i.e., a Labyrinth? This occurred on Friday, August 1st.

20. The following week I drew I up a representation of this, beginning with my suggestion of the name Ari, then showing the five Ari’s in succession, as well as the relationship between my mother’s, Semele’s and May’s name. While adding the part about how the first and only real girlfriend I had (in grade school) was named Arlene: where the first two letters, Ar, and last two letters, ne, were the same as in Ariadne. And so I handed it to her and asked if she remembered the day she was talking about changing her name, and we began to talk. It took a few minutes before it sank in, and I confessed I’d be a liar if I had no interest in her. At which point she said she was flattered that I or anyone else would fantasiize about her.

The Name Thianna

21. She was pretty intrigued, but kept wondering what it had to do with this other guy. This was right before lunch, and just before she left she said, “By the way, I think I’ve chosen a name for myself, Thian. Tell me what you can do with that?” Which for some reason I mistook for “Tean” (both sound like “Tee Ann”), and after lunch I went right to work. I got my cue from the other
guy’s name, for although it began with Th, the h is silent and it’s pronounced like T. So I decided to drop the h in Theseus, and take only the first consonant, Te, and add to it the an from Arianna (by dropping the Ari and na), which gives you Tean. Which was pretty close. But I was especially intrigued when she told me the actual spelling, “Thian.” And went on to say the full spelling was “Thiana.” And indeed there it was! Th (eseus/Ar) ianna.

22. Afterwards, I had to get back to her about one thing, that Theseus was the son of Poseidon, the ruler of the sea, and said the sea signified the natural world. And being Ariadne’s lover, Theseus represents her natural or mortal side (before he deserts her). I then said the name Thianna suggests Ariadne is still caught up with her mortal side (be it Theseus, this other guy or partying too much) and hasn’t yet recognized her true husband. Which is what Dionysus represents (her spiritual husband). And she said “Oh, are we getting married?” I don’t recall what I said, but she said she’d probably still be single when the book got published. She seemed more concerned about the money, which is understandable, considering her financial situation.

23. And we began to talk about what she did after she left her husband. She fell in love with someone else, a very handsome man, who dumped her. And guess what? His name was Thi! Here we are again! (I believe she got Thianna from this and the other girl’s granddaughter.) To take things further, something occurred in ancient Alexandria, where Antony had the audacity to portray himself as Dionysus at one of his processions. Hence as Ariadne and Dionysus were lovers before she ran away with Theseus, it seems only fitting that May’s ex-husband’s name was Tony!

24. May was so intrigued that she read the whole book that night, and proceeded to tell me about it the next day. This is when I said she could keep it but, she was more concerned about the cost, saying the paper looked expensive. At which point I estimated at 150 pages, using double-sided sheets (75 sheets), it wasn’t much more than a dollar. While it’s funny that when we spoke again later, she mentioned the dream she had that night, about winning $150,000 in the lottery! Which I suggested could have been about the book (without realizing what I said about the 150 pages). For at least to me, it represents the value of the book, which not only belongs to me but, to whomever it is I marry.

A Sign of Encouragement

25. While it remained to be seen if anything would come out of this, May and I were still smiling and talking with each other at the time I wrote this. In fact she was thoroughly delighted to read it, and even exclaimed how optimistic I was about the whole thing, which I took to be a sign of encouragement. In fact on the following Monday (this occurred on Friday), she and her best friend were talking about relationships with older men and what it would
be like to be married. And while her friend seemed dead set against it, May was very positive and open minded about it. This went on for at least an hour, and I could only assume it was done for my benefit, for I was standing right there (kitting up parts). While throughout the day, I experienced the most profound sense of nobility about the prospect that lay ahead.

26. It was short-lived though, for there are lots of things that happen in the workplace that have little or nothing to do with work. Indeed there were several young people there, with nothing better to do than brag, spread rumors, maintain one-upmanship and exhibit a general disregard for other people’s feelings. And while much of it was vulgar, the thing I found particularly disturbing were sexual references made, specifically towards May. And being young and attractive, and desiring to be the center of attention, May had a tendency to encourage it: where every young stud thinks he has an erection. In fact she saw the majority of it. Sound like Odysseus’ problem with the suitors?

27. Some of this happened on Monday, when she kept asking one of the noisier lads when he was going to take her out to dinner. But it got particularly bad the last couple of hours on Tuesday, when the sexual innuendo really got thick—and she was reveling in it! And in lieu of everything that just transpired, I was distraught, and by the time I got home all I could think about was ending my life. (Something similar happened shortly after I drew up the representation with the names.) Needless to say I couldn’t sleep that night, and about 4:00 am I got up and laid on the couch. I lay there for about an hour in a sea of emotions, when suddenly this wonderful calm came over me, and I realized it was time to write her a letter. Indeed a very eloquent letter, which captures the depth of my concern and the spirit that came over me at that moment. The letter is transcribed as follows:
My Beloved Arianna,

So long as you’re near, all I long for is your embrace.

But due to the grossness and inequities of this world, with its lack of regard for privacy, our inner thoughts and feelings get cast out into the street as if it were trash.

But why do they call them private parts?

Why so little a regard for the highest and greatest (and deepest) thing two people can strive for? What else matters?

Indeed this is all I have to offer, for it’s who I represent (the spiritual bride-groom).

But so long as I continue to feel exposed, without having an outlet for my true feelings, I begin to wonder if life is worth living and if maybe it wasn’t time to pass on. (It will suffice that I change jobs.)

Arianna, will you give up your childish ways, and show where your loyalty lies? Please? Then maybe we can come down from this high and lofty talk, and not be so serious, but understand the potential will always be there—forever.

Just as the name Dennis means discerner of excellence, or like Zagreus, which means Great Hunter, I will settle for nothing less than this in a relationship. I’ve already made that choice.

Love Always,

Dennis / Dionysus

29. I didn’t have to be to work until 2:15 pm (working swing shift) and I gave her the letter shortly after I got there. We spoke briefly about it after lunch, but towards the end of the evening we had a nice heart to heart talk. I don’t know if it was her chat with her friend on Monday, or if it had anything
to do with my thoughts about dying, or if she didn’t understand what happened the night before, but the bottom line was she wasn’t interested. And she proceeded to tell me she had no feelings for me and didn’t want to see me get hurt.

30. And when I asked what she thought about the letter, whether it was unusual or not, she said no, that she’d received many letters from “secret admirers” before. A secret? To whom? (We even talked about it before, when I asked her why I didn’t give a damn about anybody else.) Apparently she wasn’t expecting me to be quite so serious, and while I admit she treated the whole thing more like a game initially, I had nothing but high hopes after what transpired on Friday and Monday. So this was the last thing I expected to hear. Although I did say if we were to have a relationship, she’d have to seriously consider what I outlined in the letter, for this was how I truly felt. A bit too much to ask? Not in light of what happened the night before!

An Earthly Aphrodite

31. We went back and forth with this for about an hour, with her saying there were lots of other women in the world and, that she wasn’t the woman for me. Of how she was outgoing and I was very private and, that she wasn’t a very nice person and only had loyalties to herself. While adding she was a real heartbreaker and tended to have this effect on a lot of people. Sound a bit like Aphrodite? Indeed this is how Ariadne is portrayed, as an earthly Aphrodite.

32. I had already acknowledged much of this, but thought there was enough between us to where if I could give her a little nudge, she’d come over to my side. And I told her I really liked her temperament, that our differences weren’t all that great, except she was on the outside what I was like on the inside. And I reminded her that when we got along, we got along famously! And I said that of all the people at work, she was the most like me and had the most potential, in fact more than anyone I’d ever met. Indeed I was very eloquent about pleading my case. While she kept telling me what a sweet man I was, and at least twice said she was going to go home and cry about it. Your typical female response?

33. She also said she would still like to be friends, the way it was, but I said no, that it would probably be best if I found another job. I said I couldn’t go back to something that means so little, in light of what I’ve shown her (my true self). And, that it was too important to hold onto if it wasn’t going anywhere. How can I take back something that means so much to me? While I said she was the only one who stood as a witness to the fact that I was there, and I would feel too exposed if I stayed.
Ariadne Betrays Dionysus

34. So basically she turned her back on me, by not acknowledging my true intentions. Which is precisely what’s required in the myth. For Ariadne is already Dionysus’ beloved before she betrays him, only to have Theseus abandon her at the first opportunity, where she finds herself alone and stranded. And in the midst of her despair, she cries out to death as her savior, only to have Dionysus appear, and she sees in him the true lover who was always there. And the two are married and ascend to heaven.

35. As much time and effort that I put into this, and as much joy and sorrow I felt, it wasn’t meant to be, and I was really perplexed about why this lovely creature wouldn’t respond. I will say that the week before I gave notice, the guy I thought was Theseus quit his job (without notice), and met May in the parking lot later that night. She invited him into her car, and the last thing she expected was him to make a pass at her, which he did. And she told him to get the hell out of her car! And never wanted to see him again! And although they didn’t really have an affair, it clearly alludes to this (his intentions), and demonstrates a sign of his desertion. She later said she treated him with nothing but respect, and was extremely disappointed that it happened; and indeed, she was affected the most by his leaving. Yet I can’t say I blame him, for I could see the same feelings (of frustration?) cropping up in me, for this was the kind of effect she had on people. I’ve since had to settle for what it represents.

36. Of course there’s more to it than this. For after extending the Ari theme further to fourteen (continued in chapter 17), and drafting an additional thirty pages, I had it delivered to May in early November. And yet, as it only reaffirms what I’ve already said, I don’t feel it’s necessary to include it here. It was written more to convey my sense of loss (after continued feelings of alienation and quitting my job in late September), in the hopes May would understand.

The Sixth Ari

37. However, I’d still like to mention the sixth Ari, which occurred the Saturday following the day I gave her the letter. And I drew up a note which said, “It’s winter now, as love has grown cold. All I can do is hibernate, and await the spring thaw . . . as Aries makes her approach.” And I began to think, here was the sixth Ari, and I wrote, “Or would that be Virgo, The Bride to Be?” (the sixth sign). Which is funny because when I looked it up five minutes later, there it was, Virgo began on this very day—August 23rd! And I said look it up in chapter 6, where I refer to Ariadne’s bridal chaplet and the crown of twelve stars, where Virgo and the number 6 are written on
her breast. And I said, “The signs are in the heavens May, won’t you please accept your crown!”

38. One final thing I’d like to say, which prompted me to write about it one year later—on August 23rd—is it reflects something that actually happened. And while the idea has since faded, and holds little personal interest, it clearly alludes to that which manifested itself from above (heaven). Indeed this one thing can be said, and it’s why I’ve included it in the book. While for those wishing to question my motives, or suggest anything different, they’d seriously be in error, although I will own up to acting a bit like a teenager.

39. Yet the burden of proof has always been mine, which can only be re-affirmed by saying, “yea or nay.” (Matthew 5:37).

**Lion of the Tribe of Judah**

40. “And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.” (Revelation 5:5).
16. **Quest for Michael**

**Revelation 12:7**

1. “And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven.” (Revelation 12:7-8).

**The Lunch Date**

2. The reason I bring up Revelation 12:7 is that it calls for a champion of the *New Church*, which is what Michael represents. While it concerns a friend Mike at work, which is who I asked to deliver the additional pages of *Princess Thianna* to May in the last chapter. This was about a month-and-a-half after I quit my job. He didn’t seem to have any qualms about doing it, so we arranged to meet at the local Lyon’s restaurant for lunch.

3. We arranged to meet on Friday, November 7th, around noon I believe, and I showed up as agreed. And I began to wait, and wait, and continued to wait, for about forty-five minutes. I even went inside the restaurant a couple of times, to check and see if he wasn’t already there, in case I missed him. And, although I thought about waiting inside, I didn’t feel like sitting at the table alone and have them waiting on me. I just assumed we started at the same time and didn’t want to feel obligated to buy anything. So I spent most of my time in my car in the parking lot, scanning the entrances for his arrival.

4. I decided to give him another ten to fifteen minutes, which would give him a full hour. About one or two minutes later I noticed his truck pulling into the parking lot. He just pulled into the parking space as I got out of my car and walked towards him. He got out of his truck and I asked why he was late. I think he said something was wrong with his truck. I don’t recall exactly what, but it struck me as kind of odd. I then asked if he wanted to go inside and he said no, because he didn’t have time. So we decided to talk in my car for about ten minutes.

**The Roman God Mercury**

5. When he stepped inside he exclaimed how much room there was (he was pretty tall) and how new it looked and asked what kind of car it was. I said it
was a Mercury Mystique and, that it was named after the Roman god Mercury. While I said it was another name for the Greek god Hermes, who was the messenger to the gods. We talked about this for a bit, and talked about symbolism and numbers, before he brought up the number 47. And asked if I knew it appeared in each of the original Star Trek episodes, and if I understood what it meant. I said I wasn’t aware of this, but said the numbers 4 and 7 were the first two digits in the number 479, which corresponded to the name Dennis. Which, for whatever reason, didn’t seem to register.

6. I then asked if he would be interested in doing lunch on Monday, but he said no, because he was taking the day off for his birthday. So we decided to give it another try on Tuesday, the 11th which, happened to be Veteran’s Day: “And after three days and a half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.” (Revelation 11:11). While there’s something about his birthday being so close to Veteran’s Day. (See below.)

7. I then gave him the envelope with the manuscript for May, which he agreed to deliver that afternoon. And, as he stepped out of the car, apparently he was impressed by our little chat, he said he was the god Mercury about to make the delivery. Which seemed kind of odd, coming from a man of his size. I always imagined Mercury (or Hermes) as more petite, and smaller in stature. Closer to my roommate from Bulgaria, in fact. Neither did he seem to fully grasp what we were saying. It was only the first time I asked him to do this, although I’m sure it was something the god Mercury did on a regular basis. Nor did he seem like the type. That kind of gave it away. And I thought, Okay, if he wants to believe this that’s fine, just so long as he makes the delivery, which he did. Or, possibly he was trying to humor me, as evidenced by some of the things that follow.

8. Neither did he seem noticeably upset or bothered about anything, except for his excuse for being late, which was a bit lame. (I just figured he overslept.) So I didn’t think there were any issues between us. Come to find out later this was probably the last thing he wanted to do, and things were beginning to come to a head. Anyway he got in his truck and left to do whatever he had to do, and delivered the manuscript to May later that afternoon.

Kentucky Fried Chicken / 479

9. I still had about an hour before I had to go to work, working swing, at the same company I met Julie and Darlene in the next chapter. I was still hungry, but no longer felt up to the occasion, neither did I want to spend the money. So I opted to go to Kentucky Fried Chicken instead, and buy the three piece meal for $4.79. It seems I had eaten there before, and bought the same meal for $4.79. And, since we were just talking about the number 479, although it
didn’t mean much to him, it meant something to me, so I thought it would be a fitting tribute to myself.

10. Which is the strangest thing, for shortly before Christmas I stopped by a second time and had the same meal for $4.79. This was right before I left for California to visit my mother. Thus on the day before New Years, after I got back from California, I decided to buy lunch someplace else, but missed the left-turn signal and opted to go straight instead, which I did. But as I turned down the last street, I realized it was the same street Kentucky Fried Chicken was on, and at the last moment I decided to eat here. And of course buy the same meal for $4.79. And guess what? Just as I parked the car I looked at the trip meter, which I set to zero before I left for California, and it said 479! Wow! Actually it should have said 1479, except there were only three digits on the trip meter (four including the one tenth digit).

**The New Lunch Date**

11. It was just as amazing either way, regardless of what happened on the trip meter, and gave me some consolation for what happened when we were supposed to meet for lunch on Tuesday. And here, my roommate came home late on Monday night, because Tuesday was a holiday (for teachers). He was unusually noisy and didn’t go to bed until about 4 o’clock. (I think he’d been out drinking.) Consequently I got upset and couldn’t go back to sleep. (I had just fallen asleep when he got home.) Then at 8 o’clock he got on the phone in the next room and began to talk—much louder than normal—for the next four hours! Needless to say I only got about an hour’s sleep.

12. But, true to my word, I dragged myself out of bed and got ready to meet Mike. It was just after 11 o’clock, but my roommate was still on the phone. And, since Mike had asked me to call him, just to make sure he was awake (that should have been my clue!), I drove to the local Fred Myers store to make the call. But there was no answer! And I thought that’s odd, and thought maybe I should drive to the restaurant anyway and try calling from there. Still no answer! So I drove back to Fred Myers and tried once more, to no avail. When I got home my roommate was still on the phone so I crashed out on the living room sofa, where it was more quiet. While the blinds were open and I could see Arlington Street across the way. (More about this later.)

13. Mike didn’t know I was still suicidal, if he knew at all. (I only alluded to it briefly in the last chapter.) So by standing me up for lunch, both times, was probably the worst thing he could have done. I still felt a deep sense of loss over the past month, and was having a hard time containing myself, as I drafted up the next thirty or so pages to give to May. The last thing I needed was to feel like I was all alone.
Feelings of Betrayal

14. Did I feel a sense of betrayal? Yes. I was finally deserted by the only person I thought would understand. Having known Mike for four years and, although we weren’t best buddies, he was the only person remotely interested in my book. In fact he had read it several times over. We even discussed it early on, after I first gave him a copy to read, at which point I mentioned Michael and Revelation 12:7 above. And here, the name Michael signifies the protector of the New Church, which is kind of what this chapter entails. Is anyone prepared to step forward and backup what I’m saying? As with my experience in the search for Ariadne, the answer appears to be no or, it becomes part of an ongoing process. It doesn’t begin with and end with my friend Mike in other words.

15. Although I really didn’t expect Mike to step forward and get involved, for it wasn’t the time or place. I wasn’t ready to take it any further than what I had to do myself, and it was too much to ask from someone else. It was still my project. Yet he may have felt under the gun, thinking, What does this guy want from me? Which no doubt came to a head when I asked him to deliver the additional pages to May. Yet for the most part I asked very little of him, one or two favors at best. Although admittedly I started using him as a sounding board and would keep him abreast of the things I was working on. He seemed to be interested and I really had no one else to confide in. If I knew I were infringing, however, I would have cut it short.

16. The next month or so was difficult, during which time I sent Mike several emails that went unanswered. While I was distraught—and angry—and began to project some of his foolishness back at him (in my mind). Whether he was aware of it or not I can’t be certain, but judging by some of things that happened later, something was brewing. While I neglected to say Mike had studied metaphysics and practiced lucid dreaming, which is similar to the experiences described in my book, where I’m in the spirit. I think this was the main reason he was so interested. So, if anything was going to happen, the stage was set.

17. While on December 7th I sent an email to another person named Mike (I don’t recall who?), and sent a copy to Mike here, while referring to Revelation 12:7. And I said, Remember Pearl Harbor Day! While moments later I received an email from Michael in the navy! It was someone I never heard of before, inquiring about my webpage (and book). I later realized it was probably Mike playing a prank on me.

The Big Move

18. I don’t recall when Mike got back to me, but I think it was in response to a link I sent about some free offer on the Internet, possibly as late as Febru-
ary or March. Anyway he started off with some off-the-wall comment, like, Well, we certainly don’t get enough of these anymore! Let’s get started then! Those weren’t his exact words, but it wasn’t something I expected or, it was out character with how he normally came across, as more subdued. It was like something you might say to someone who hangs around too much, that you don’t really care for. And you try giving them the cold shoulder and do what you can to avoid them, but they won’t go away. I know it seemed odd at the time, but I don’t recall taking it this way? It’s too bad, for if I had, and taken this as my cue, I could have spared us both a lot of trouble later on. I just figured if he had any problems he’d get over it. And, except for this one instance, that seemed to be the case.

19. It was in April I believe, that my roommate (he owned the house) and his fiancé decided to get married, and they gave me until the middle of June to find another room to rent. My other roommate, who moved in shortly after I did, immediately began to fret and get all worked up about it. Both he and I liked living there and neither of us wanted to move. But he was more attached to the owner and the living arrangement, and was at a loss as to what to do. But I said, Hey, I’m not going to worry about it, we still have two months to find a place and I probably won’t start looking until the last week or two in May. I had been through the drill before, and most people who are looking to rent a room, want to rent it right away, and won’t hold it very long. So it wasn’t until the last two weeks of May that I started to look.

**Using Mike as Reference**

20. On the first week I looked in the paper, twice, but couldn’t find anything. On the second week, on Sunday or Monday I believe, I found a woman who was renting a room in Beaverton and I called and we arranged to meet. (I was living Hillsboro at the time.) She was a little older (she was 50 and I was 42) and we talked for over an hour, and she started giving me the third degree. As it was I wasn’t feeling well, I either had diabetes or was borderline (I had it checked by the doctor, but it wasn’t confirmed) and, by the time she was finished, and finally said, Yeah, I think you’d make a good roommate, I was exhausted. Yet I was relieved, thinking it was finally over. But when she asked for a reference, other than a previous landlord, preferably someone who was local, I was at a total loss. I couldn’t think of anybody! Although I had lived in the Portland, Oregon area for four years, I spent most of my time in my room, working on my book, so there wasn’t much time for acquaintances. Nor was I really soliciting it.

21. So I sat there on the sofa for the next few minutes totally dumbfounded, wondering who I could get her to call. I tried not to look overly concerned, although it was rather apparent, when I realized, “Hey, there’s Mike, he knows what the deal is, he would make a good reference.” So I gave her his phone
number. While at the time I questioned if I shouldn’t first attempt to contact him, but figured if I held off, she might take it as a sign of bad faith. What else was I to do? So I gave it to her and hoped Mike would understand. And I immediately sent him an email when I got home to explain what happened.

22. Mike emailed me the next day I believe, and said she had called. I believe it was after he read my email. I don’t recall exactly what he said he told her, something to the effect, “Dennis is a good guy and he would make a good roommate,” while explaining we knew each other from work, etc., so everything seemed in order. While I emailed him back thanking him, and apologized for notifying him on such short notice. Nor did he in any way seem disgruntled or have any misgivings about it. So it was just a matter of her getting back to me, which she did within the next day or so, and making arrangements for me to move in.

TO BE CONTINUED ...

The Letter to Joe

30. Below is a (rather lengthy) letter that I wrote to Joe Mason, a person I met on the Internet. It was written in February, 1999 I believe. Joe has a webpage at http://www.greatdreams.com/

Hi Joe,

31. I thought you might appreciate some background into why I sent the email yesterday (on Sunday). It has to do with this so-called friend of mine (a bit of a rarity for me), who I had a falling-out with last year in June. His name is Mike and he too is into metaphysics and lucid dreaming, and I remember forwarding you his email where he mentioned polishing the “dog turds” (regarding metaphysics and religion in general).

32. I’ve known Mike about four years now, yet unbeknownst to me, he too has few close friends, if any? (He seems rather personable.) Of course I didn’t do much to tax our friendship. I didn’t think it was necessary. I thought we had more of an understanding, where we didn’t need to be buddy-buddy all the time. And yet if I had, over this whole period I may of asked a few small favors of him (something I wouldn’t hesitate doing for someone else), I would have found out what most everyone else finds out much sooner. That we weren’t friends!

33. Anyway he’s the person I gave a copy of my manuscript to way back when, who seemed to show an inherent interest, having read it several times over! But then when he says, “Dennis I can’t help it if people wish to main-
tain illusions about me,” meaning it’s all their doing, and he can’t understand why he makes several enemies a year by people who get the wrong idea? it leads me to wonder why? While I had the gall to suggest he was dishonest and needed to be more upfront with people. We then got into this big email war about what the truth was. Which I guess gets back to this thing about polishing dog turds!

34. Mike was also the person I had deliver the extended pages of Princess Thianna to the young woman named May in November, 1997. Which I think if it were anyone else, it would have been too much to ask. Yet he was one of the only people I thought understood. But come to find out later, when I asked if he could help me move a load stuff when I moved in June, 1998 (he was the only one I knew with a pickup truck), I got an entirely different story. Oh well? . . .

35. Mike and I have also discussed the meaning of the name Michael in Revelation 12:7: “And there was war in heaven, and Michael and his angels fought . . .” And I thought it was significant that his name was Mike (short for Michael), for he was the only one who showed an interest in my book early on; where Michael signifies the protector of the New Church. Indeed there’s more to be said about this, which I don’t have the time for now (more!?), but I’m beginning a page called The Quest for Michael which should cover this.

36. Since our falling out (after I took him to task for being dishonest, and he turned around and accused me of invading his privacy), he’s sent me numerous emails under various aliases (something he implied he would do), questioning the validity of my intentions and my work. One of the first being from a woman named Vescia (with its similarities to Hestia and Vesta), who was studying law and was about to take the bar exam. And, although I didn’t really make waves with Vescia, it illustrates the position he intended to take, as prosecuting attorney. Of course I can’t actually prove it was him.

37. It all stopped until recently though, when I updated my Princess Thianna page in early December, 1998, and included the verse from Revelation 5:5: “And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.” Which was a verse I only alluded to before (two or three weeks after he delivered the rest of Princess Thianna to May). And serves to illustrate I smelled a rat long before our falling out when I asked him to help me move. For indeed he tried to pin everything on the fact that I had a short fuse and had no grounds for being abrupt and/or angry with him.

38. So within a day or two, I get an email from someone at dragonninja, saying he’s studying Greek Mythology (I also added something to top of the Princess Thianna page about this), and needed as much information as he could about Dionysus, by (and get this) December 7th. I was rather abrupt with him, saying the truth is self-evident, and that one plus one equals two (meaning why are you bothering me?), and that was the last I heard of him. I
had also just updated the look of my site, and added the new Site Meter to the bottom of each page.

39. I got a few other unusual emails after this (actually a whole barrage since I updated the page, considering I hardly got any before?), which I had pretty much dismissed, until I started getting emails from this guy in Italy? Yet it couldn’t be mistaken for none other than you know who? This is when I began noticing all these bogus logins on my stat pages: domains that don’t exist, personal names or codes instead of domains, unusual search engine queries, etc. Did I say Mike was very computer literate? While I also noticed the counter on my homepage was getting close to 666 days since it was last reset on March 4th, 1997, the 11th year anniversary of my rebirth experience. And I was beginning to wonder if anything would become of it? The actual date was December 31st, which went pretty uneventful until later that evening (after I’d pretty much dismissed it).

40. But then I noticed a second login from the Italian guy (that I was aware of), and decided it was time to discuss my findings with him. As if I were talking to you know who, but without mentioning anyone’s true identity. I should also mention I was watching a program about the year in review on January 1st, which mentioned finding out the true identity of the body in the Tomb of the Unknown Soldier (through DNA tests)—Michael Blassie. Which I referred to in the email, suggesting maybe this has been the mysterious guardian over our country over the years (representatively). And, that with a name like Blassie—his middle name was also Joseph—suggests this was Michael’s task, to ward off blasphemy. And I said perhaps this is who I should be making my appeals to?

41. There was also some mix up (on my part) about whether he received it or not, so I reforwarded the email, but not until I added the part about the first person who was murdered in the Portland, Oregon area this year—Michael Joseph Scholls! While it’s funny how I had just laid down to take a nap after sending the first email (on January 2nd), and had a vision of a man lunging at someone with a knife. And this was hours before I heard about it on the late night news. And how did Michael die? In a knife fight! He was stabbed in the heart! (And I began to wonder if it had anything to do with my intentions towards Mike?)

42. It’s funny how all the other emails stopped at this point, as he and I had a continual exchange until the end of January, when I put a stop to it. At which point he was trying build up my curiosity about his own webpage (without referring to the URL), which I eventually found by following a bogus search engine query. And lo and behold, there it was: The Foundation for Human Understanding, in Dallas, Texas, on Reagan St., and it was all about gay rights. (An organization I doubt exists, as most of the links were internal.) Which I took to be a slam on Roy Masters, head of The Foundation of Human Understanding, who has very few nice things to say about homosexuals. Who
was thrown in jail in Texas of all places (at first I thought it was Dallas, but come to find out it was Houston), and did nothing but sing praises about Ronald Reagan!

43. Then if you were to take their recommendation, and visit the host server, it will soon become apparent, if you’re at all familiar with my Chief Joseph page, that this is even more of a slam on Uncle Roy and his sexual attitudes. And yet because so much of it reflects what transpired between him and I (before and after the fallout), with all the little hidden meanings and clues, I couldn’t help but think it was a slam on me. (Like I said before, most of the links were internal.) Even more so! And it was almost made to look like I was in cahoots with the proprietor of the page!

44. Whereas just prior to this, we had been playing on the role of Hermes the messenger, where I mentioned my Mercury Mystique (the car), and asked if he ever wondered why a vineyard looked so much like a cemetery? More specifically a military cemetery, with all the trellises lined up in rows like crosses? (signifying the blood or truth which was shed). For indeed this was very day I realized I had been living on the corner of 67th and Arlington! (before I moved; the actual address was on 67th). And lo and behold, when I looked it up, this is where the Tomb of the Unknown Soldier lay! In Arlington National Cemetery! And, having lived in the wine country in California, I asked if he cared for a glass of wine? Saying I understood the vintages from California were quite good (as well as here in the Willamette Valley in Oregon).

45. He made no mention of this when he got back to me, but asked what newspaper in the United States was respected most for its editorials? And I wrote back saying, “Yeah, I used to deliver the San Jose Mercury News,” while saying I had gotten a brochure in the mail the night before from the Wine Finders, inviting me to “experience a Taste of California.” Which I all but glanced at, but didn’t bother to look at until after I sent the email. This is when I noticed it was from Emeryville, California, from a place located on 67th Street of all places! (I had been wondering about the relationship between the number 67 and Arlington.)

46. Again, when he wrote back, he made no mention of this, but said he couldn’t find the S. D. Mercury’s page on the web. But this was after I found the page(s), and knew darn well he wasn’t referring to the San Jose Mercury News. But the San Diego Bears, on the Bear Network! And I wrote back saying, “I found your page. I also ’delivered’ the message to Uncle Roy [sent him an email]. Maybe it’s his turn to tread the winepress?”

47. Shortly after I put a stop to our email exchange (in fact the next day), I began to get other unusual solicitations. And then on February 2nd, my manager was singing an unusual song at work, which seemed to coincide with my idea about a month for a chapter and verse for a day in the book of Revelation (something Mike was all too aware of). And as I work the swing shift, it
wasn’t until after midnight on February 3rd that I got home, and when I
looked it up there it was: “And they sung as it were a new song, before the
throne, and before the four beasts, and the elders...” (Revelation 14:3). At
which point I decided it was time to convey this little song (and story behind
it) to one of my recent solicitors. Whose last name was Travis, and first name
began with a “d.” Travis, D? (travesty).

48. And it was the very next day that I got an email from “Becky” (just
Becky), mentioning how I could get the dirt on anyone over the Internet,
while referring to a site that didn’t exist. This is was when I began to notice
more personal messages in the login stats, specifically some of the names of
my cousins and things pertaining to them—i.e., I had just recently referred
him (the Italian guy) to my Cousin Pentheus page on January 13th. While I
later realized this person Becky, could have been a cousin that I haven’t
thought about in years, whose name was Becky!

49. I finally got fed up with all the bogus logins on February 5th, after all
what’s the point if you can’t judge who’s been there? (for web developement),
and yanked my whole site off for the next day or so. While I began to contrive
the scheme which is there now, which you’ll notice by going to any of the
previous pages at http://www.dionysus.org. (This has a different page too.)
For example if you go to my Book Preview page, you’ll find one of my cat
Jump pages, which explains someone’s been tampering with my login stats.
And refers to the song my manager was singing at work the other night. And
by clicking on the Cat-chi link, it takes you to the story behind the song, while
referring to Cousin Pentheus and his attempts to slam on Dionysus and Uncle
Roy (Zeus). It’s all quite humorous, and yet dreadful (for Pentheus’ sake).

50. One thing I’ve neglected to say (and been meaning to get to), is that
although Mike appears to be a slouch in so many ways, he’s no slouch when
it comes to metaphysics. Of course it’s amazing how you can stir up all this
pent up energy (Pentheus?) when calling someone a slouch for any reason.
Where all this energy in reserve comes boiling to the surface, the monstrous?
obsession that it is, just to prove how wrong you are. And make no bones
about it, he’s not only been tampering with me on an intellectual level
(through my website), but also on a spiritual level. And over the last month-
and-a-half the battle has been fought in earnest. This is no joke! (And the im-
lications are far-reaching.) While it’s also fair to say he knows when I’m
thinking about him—really!

51. And yet each time he appears to get the upper hand, I’ve managed to
regroup and pull the rug out from underneath. Which has all culminated into
the symbol of the winepress I sent yesterday. It’s amazing how many implic-
ations you can draw from the numbers, especially to what I say in chapter 8.

52. Well it’s getting late and I should probably close. I just thought I’d let
you know what the deal was and, that I think those verses (Revelation 14:14-
20) could very well apply to you (i.e., from February 14th through the 20th).
Hey you never know? And it would be nice if I had a witness to the whole thing? So keep your eyes peeled? Oh, and don’t be surprised to find most of what I’ve said here in my Michael page in the next day or two.

Thanks for your time,

Dennis

P.S. Playfulness is a sign of originality. Playing games is a sign of resignation and deadness.

Things to Come?

53. Is he really gay? Or is it just another element of his ruse? At the very least he’s helped established who Michael is, and who knows, he may still come around? Of course it’s probably too much to ask, for I think the real Michael who’s slated to head the Seventh Church, would be more in the manner of Michael Masters. And, although I’ve never met him, I’ve seen a picture of him, and there was nothing but character written all over his face, much in the likeness of his father, Roy Masters.
17. **Julie Beloved**

**Princess Thianna**

1. Following in the order of Princess Thianna, and the rigors of trial in the Quest for Michael, it’s fitting that I bring up Julie Beloved. For this is when everything began to blossom and bear the sweetest of fruits. Indeed, it was the one ray of hope (at the time) that enlivened me and helped renew my interest in completing the book. Thus it’s interesting how it seems to coincide with the Second Advent (or phase) of the New Church, which began in March, 1999, 12 years since its inception in March, 1987. Where the first inception represents the bridegroom (Dionysus), followed by the search for Ariadne (beginning with **Princess Thianna**), and the second inception represents **The Bride**.

2. But before I begin, I’d like to continue with the Ari theme in Princess Thianna. For it introduces my supervisor at the new building, Darlene who, becomes the fourteenth and final Ari (almost). Thus after the sixth Ari appeared, I began to wonder about the seventh Ari. Which is strange, for I began to notice a car parked next to mine in the parking lot (of the old building), a Chrysler **Aries K**. I thought it was odd, as it happened two or three times, but I didn’t sense a connection until I realized K was the eleventh letter of the alphabet. And I began to wonder if there might still be a sequence of Ari’s yet to come (before I would understand).

**Seventh and Eighth Ari’s**

3. I continued to wonder about the seventh sign for about two weeks, when I caught the last twenty minutes of the movie, *The Seventh Sign*, on TV (September 13th, 1997). It was about a woman, played by Demi Moore, who saves the world from the Apocalypse by sacrificing her life. And I began to wonder if this wasn’t the seventh sign? I didn’t really make the connection, although I knew I was asking May to sacrifice the life she knew (comparable to Ariadne’s sacrifice?), but got my answer that evening when I got on the Internet and searched for *The Advent of Dionysus*. And lo and behold I found the link I solicited several months before—from a lady named Kari! Aries K?

4. While on the day I decided I had tortured myself enough over May, the eighth Ari occurred. It was on a Friday and I called my temporary agency and
told them I wasn’t going back. They advised against this, and told me to take the day off and they would see what they could do on Monday. So, I left for work early to clean my locker out, and tell my boss I was taking Friday and Monday off, and get him to sign my time card. It’s funny because I left forty-five minutes early (something I never did), for I wanted to get it done before everyone got there, and I wasn’t expecting to come back. Thus when I got in the car and started it, the radio immediately came on and the announcer said, “Here’s the song Ariana by Spyro Gyra!” It was a direct corroboration! And so the eighth Ari. And I turned the radio up full blast on the way to work.

**Ninth and Tenth Ari’s**

5. Over the weekend I realized I could only stay angry at May for so long, and come Saturday I couldn’t remember why I was upset. I then knew I’d probably be going back to work, if for nothing else to let her know I hadn’t walked out on her. (I stayed at least another week.) On Sunday I was searching the Internet again, using the keyword Dionysus, and found an unusual site dealing with the meaning of names, The Kabalarian Society of Canada. I actually found it the week before, and was surprised at its description of Dionysus. Which went a long way to describe my sense of loss and feelings of betrayal. Indeed I had put everything on the line, in the name of love, only to receive the cold shoulder of indifference and arouse suspicions about my character.

6. Yet it really clicked when I looked up the names May and Kari, which were identical! And so the next Ari! Which puts May on the same level as Kari and the fourteen Gerarai. Indeed none of this would have happened were it not for the name Kari. Yet I had already determined Tuesday, September 23rd, was the ninth Ari, for this was my last day and, the first day of Libra (in accord with Virgo and the sixth Ari). Thus Kari, together with the rest of the names, becomes the tenth Ari! Which seems fitting, for the symbol of the Kabalarian Society shows the letter K (11th letter) set within two circles (containing the 9 degrees?), thus alluding to the 11th Ari—the Aries K! I also brought in the descriptions of some of the other people’s names, who were generally amazed at how accurate they were! (more so those closest to what happened).

**Eleventh and Twelfth Ari’s**

7. While it was on my last night (I transferred jobs within the company), a week-and-a-half later actually, the last person I spoke to was May, as I went to my locker to see if I forgot anything. And we both said good-bye. Yet we were two people who couldn’t have been further away, and I continued walking down the hallway and out the door (after turning in my smock and badge). And as I got in my car and was getting ready to leave, the Aries K car pulled
out in front of me, and escorted me off the premises. Which was a first! And so the fulfillment of the eleventh Ari! Wow!

8. It thus seems fitting, for the number 11 is the number of testimony and portrays the Two Witnesses in Revelation 11: i.e., the two candlesticks. Indeed this is what I have portrayed, the testimony of what actually occurred at work. While in Revelation 12 it speaks of The Advent of the New Church, hence the new bride. Which leads me to ask of the twelfth Ari? Which I was thinking could be May when she comes to accept this. Then on the very day it occurs to me, I was uploading a page about the heavenly bridegroom, saying he had just become manifest, when the banner display ad at the bottom showed some wedding bands, and said, Ultimate Internet Wedding Guide. Use The Internet To Help Plan Your Wedding! While at the same time, within twenty seconds, the song Ariana by Spyro Gyra came over the radio! So there it is!

The Thirteenth Ari

9. And while I had mostly considered it the end with the names, it was right after I had the additional pages of Princess Thianna delivered to May (on November 7th, 1997), that I caught the Daria marathon on MTV. And I was amazed at how similar Daria’s character was to my own perception, and began to wonder if this wasn’t the 13th Ari? Thus in a world full of greed and self-interest, and the pressure to conform, you can’t help but feel you’re getting screwed (pardon the vernacular) when you try to maintain your own identity. Indeed it was Daria who felt persecuted, for she was the only truly intelligent one, who could see things for what they were. In fact I’m reminded of what I say about the term inflation in chapter 14.

10. I also looked up the Kabalarian definition of Daria, and found it had the same definition as Maytia, which was May’s twin sister who lived in Minnesota, the 32nd state (signifying the heavenly marriage). While here, MTV was located on channel 32! But with its sardonic sense of humor, I couldn’t see how it applied, so I didn’t pursue it. But on November 23rd, once again judgment day, I realized it portrayed the ultimate relating of the husband with the wife, or Leah (13), as well as position 13 in chapter 7 (which best conveys Daria’s sentiments). Hence the third aspect of the celestial marriage (32). And so portrays the persecution of the New Church by the Church of the Reformed in Revelation 13. And, although it wasn’t my intention, I couldn’t help but feel I set May up to experience something similar.

Columbine Massacre

11. All of which was highlighted by what happened the day I brought in a copy of the book for Julie to read, Tuesday, April 20th, 1999. I intended to print it out over the weekend, but was so caught up battling the forces in my
mind with Michael, that I couldn’t find the resolve to do it. While it continued through Monday night, both he and I continuing our 
*illustrations*, when he gestures me towards a field of wheat or something? And I’m thinking, “You know, I really don’t care to be 
*forced* into these things” (i.e., explaining the nature our struggle), and cast into the field a swarm of locusts (signifying 
lust), and the whole field was consumed. In flames? And when I turned the light out to go bed, the song, *The End of the Innocence* by Don Henley, came over the radio. (I slept with the radio on.) And I was thinking this is not a good sign, before trying to dismiss it.

12. But moments later everything opened up, as I portrayed the *heavenly marriage* before Joseph Campbell (in my mind), and finally felt like I had the go ahead. The next morning I began printing a copy for Julie (the first ten chapters), as well as a copy for David below. But it was taking too long, so I had to call and say I’d be a few hours late for work. Thus when I got there, and I’m about to hand the book to Julie, she’s looking at me with a very long face and says, “Have you been listening to the radio?” And I said, “No, I’ve been too busy getting the book together. What’s up?” Come to find out, during those few hours I was late, the *Columbine Massacre* in Denver, Colorado occurred! And I’m thinking this is not a good time, yet she already knew I had the book. So we talked a bit about the massacre, before I handed her the book, which she graciously accepted. And sure enough, the first page she opens to is position 13! Which I didn’t bother trying to explain, except that the sex part was only part of the book. What else could I say?

### 14th Ari / Darlene

13. The Daria marathon occurred over the weekend (one-and-a-half years before Columbine), and on Monday I brought in a copy of Princess Thianna for my new supervisor, Darlene, to read. For early on she expressed a sincere interest in my book and was intrigued about what happened at the building. Thus it’s funny how when my agency called and told me her name, I said, “Wow I really like that name!” For here was the name Arlene (my first and only real girlfriend in school), completed by the letter D. And, when I looked up the definition of Darlene, I was surprised to find it had the same definition as Maysia, which was May’s full name! Which I told her after handing her the copy. She then told me her middle name was May, but was originally Mae, and so reiterates the part about my mother’s middle name. Wow!

14. And while the name Darlene doesn’t fully incorporate the *name Ari*, it clearly follows suit with Daria, as well as the name Arlene. And so the 14th Ari! Also, where I allude to position 13 and Daria above, it uncannily portrays position 14, for I initially didn’t think my boss would be a woman! (regarding the device used). It’s like I had to go to work, or change jobs, and make the
sacrifice for what happened at the other building—all for May’s sake! Hence the ultimate relating of the wife with the husband, or Rachel (14). Thus it’s time to proceed to the revelation of Daphne and Julie Beloved at work. What I should preface by saying Darlene is also Daphne, but more so Daphne the mother (4), as opposed to Daphne the bride (6), hence Ariadne, the chosen one. Compare the number 46, which is Sybil (4).

**Julie Beloved / Daphne**

15. Now I’ve always had feelings for Julie, yet it really didn’t blossom until the day someone brought a daphne plant to work. I sat next to Julie at the time and said, “What is that a laurel plant?” And she said, “No, it looked like a daphne plant,” for she had just been to the nursery the night before and was considering buying one. And I said they’re probably basically the same and, that the daphne is a type of laurel. And I asked if she was familiar with the story of Apollo and Daphne. Where Apollo falls in love with Daphne, with the help of Cupid (Eros), and Apollo pursues her, only to have her flee and turn into a laurel tree. She said she was familiar with the story, but not all the details, so I proceeded to look it up on the Internet and find a good example.

16. And of course I couldn’t pass up the opportunity to tell her I also included the story in my book, which was online, and I had worked with the fourteen feminine names. And that Daphne (1), in conjunction Jennifer (2), which she already told me was her daughter’s name, were very important to me. For they were the first two names on the list and represented the New Church (12). And I said it seemed to imply she had an affiliation with Daphne, in conjunction with Jennifer, and encouraged her to look it up on the Internet. And that was about it.

17. So at this point she became the apple of my eye, yet I was reluctant to say anything, for the name Daphne only signifies a beginning. And being caught up in the material world like everyone else, although she kept suggesting she was more of a homebody (like myself), I didn’t expect her to understand. So I opted to hold off and wait and see what happened, if anything? And while my feelings only became magnified over the next year or so, this lovely creature pervading my thought stream in the most delightful way (Daphne, the water nymph?), I didn’t think to pursue it. (Unlike Apollo?) For Julie is a very attractive, sweet, voluptuous woman, and all the men seemed to have eyes for her. And, as she seemed to enjoy the attention, I doubt if I would have been able to compete, not unless she was sincerely interested.

**Nebraska the 37th State**

18. It was in late February or early March, of 1999, that I began having dreams about Julie (for the first time). In the first dream I was lying in bed,
which was out on the lawn? and I caught sight of Julie sneaking up on me, as a soldier crawls on the ground. She was trying to keep the people from work from looking on, who happened to be in the background. And, while nothing happened (romantically), it began to stir my imagination. In the second dream, which I told to Darlene, Julie and I were eating dinner at my house, and I had boiled ten or so ears of corn. And I apportioned out enough for Julie to eat, wanting to make sure she had enough, and prepared to eat the six or seven ears which were left. And as we ate I began to think of the dream’s romantic conclusion. And I awoke! And I thought, Nebraska? The Corn Husker State? And, 37th state?

19. This would be about right, for by the three golden ears she received, signifies the innocence of Artemis or Cindy (3), and by the seven golden ears I received, signifies the sport of Aphrodite or Karen (7). And here the good of truth (yellow or gold) corresponds to the good of love (violet), as exemplified by the numbers 37 and 373 (and Nebraska?). And so the symbolism on the front cover! Afterwards I had two other dreams, which were nearly identical and equally impressive (even more so). One where I was wide-awake in bed, battling the forces in my mind with Michael, only to fall asleep for a moment, as Julie approached. And without seeing her face she would say, “Hi Dennis,” and I was awake, totally enthralled! Thinking, to have such a beautiful creature so close. A sign of things to come? Well, one can only hope. “And that the dream was doubled unto Pharaoh twice [regarding all the corn in Egypt, wow!], it is because the thing is established by God, and God will shortly bring it to pass.” (Genesis 41:14-32).

Bunny Lollipops

20. Yet in spite of this, I still wasn’t ready to make the connection, although my passions definitely began to stir. It wasn’t until the week before Easter that everything began to click. When I walked up to Julie’s bench and picked up the lollipop she had laid down. And I said, “What’s this, a bunny lollipop?” To which she graciously insisted I take it. And I said, “No, I don’t want your lollipop, I was just curious.” And she said, “That’s okay I have another one, and I would very much like you to have it.” So, I took it. And when I peeled back the foil we noticed it was a lemon yellow (3). And, when she peeled back the foil on hers we noticed it was orange (2). And she said, “You see, mine is better, because it’s orange. It’s my favorite, because just like me, it’s very sweet.” And I couldn’t have agreed more. And I said, that’s fine, because I really liked the lemon, which was more tart.

21. Thus without her realizing it, she had just portrayed the heavenly marriage, as portrayed in Sybil (32). Where the husband assumes the woman’s father or Cindy (3), and the wife assumes the man’s mother or Jennifer (2). Which is the lemon lollipop (3) over the orange lollipop (2). And it really
made my day, for it was precisely how I felt about Julie and corroborated everything else that had occurred. While David, the person in charge of the wave solder machine, gave me a second lollipop (unbeknownst to me he had given Julie the other two), a cherry red lollipop (3-1), and I was thinking here we have the three degrees of spirituality that the well-disposed spirit enters after death: the celestial or highest (3), which rules over the spiritual (2), which rules over the natural level (1).

Three Butterflies

22. Here I’d like to compare the relationship between the three colors, yellow (3), orange (2), and brown (10), with the three (dominant) butterflies of my childhood, and show how they relate to the three spiritual states. And so it’s fitting that I bring up Vanessa, who is the bride (6) and, in Greek means butterfly. It began when I lived in Campbell, California, and attended first and second grades at Cherry Lane Elementary School. It’s a time that reflects the innocence of my youth, and transcendence from the natural (1) to the spiritual (2), and consequently my feelings towards Julie, that of a virgin or cherry love. Hence the name Cherry Lane and, the first and second grades, in accord with the number 12 and, the New Church. It’s also close to San Jose, California, which is why I like to uphold these things in the name of Joseph Campbell (San Jose being Spanish for Saint Joseph), thinking if anyone can appreciate the innocence involved, Joseph Campbell can.

23. The butterflies here are the tiger swallowtail (3), the monarch (2), and the mourning cloak (10), which are the celestial (3), the spiritual (2) and the natural (1), respectively. I’ll begin by describing the monarch, which was orange and black (29) and most prevalent. And here, there were milkweed plants outside the classroom at school, and the kids brought the caterpillars inside to watch them spin their chrysalises and turn into butterflies! And so the metamorphosis from the natural (1) to the spiritual (2), in accord with the spiritual or royal kingdom or, monarchy? While the tiger swallowtail, a yellow and black butterfly (39), was more solitary (e.g., the monarch hibernates in droves), and I usually found them closer to home around the anise (or licorice) plants. Hence the celestial kingdom or priesthood. As for the mourning cloak, a brown and yellow butterfly (13), I usually found these on the way to school. Indeed, how does one make the transition from the natural to the spiritual, without first donning the mourning cloak of repentance? So, here we have Vanessa, the butterfly and, Vanessa the bride (34).

The New Church / 12 and 43

24. I believe it was the same day as the incident with the lollipops that I started to ask, “Why is this happening now? Why Julie? Is there something
more to the inklings I’ve had about her and Daphne? Dare I even hope?” And I started thinking about the number 43, for I just turned 43; and the number 43 signifies the New Church (something I considered since the first of the year). Hence the 43rd month following the 42 months of prophecy by the Two Witnesses in Revelation 11. Which becomes the New Church in Revelation 12: “And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars . . .” So here we have the number 43, and the number 12 (i.e., Daphne and Jennifer), which I refer to in Sybil.

25. While the number 43 is Daphne’s number and, even before I began working with the base fourteen system, and before I was familiar with its reference to the New Church above, I instinctively chose (intuitively) to begin the series with the number 43 (the numbers 43-56 instead of 1-14). This is what made the whole thing click! Thus Daphne (43) portrays the woman which is the New Church in Revelation 12.

26. Also, when working with the twelve tribes of tribes of Israel, which is the third church, the next logical step is to look at the 4th and 3rd tribes, which are Judah (4) and Levi (3). And what do you know? When you take and add the first consonants of each and, do the same with the second consonants, you get, Ju-Le dah-vi or, Jule Dahvi. That’s amazing! Not only does it correspond to Julie, but the name Dahvi is so close to David and Daphne, it too tells the story! And, of the 14 images of Kari, Daphne wears her cherry heart necklace. Which is the first thing that struck me, that of a first or cherry love and, the name beloved. Which is what David means! Hence Julie Beloved!

David and Julie

27. But that wasn’t the end of it, for over the next few days I began to discuss my findings with David. Which was strange because David took almost immediately to what I had to say. But then again David was a pretty unusual person. So why does everything seems to coincide with David? We also discussed my problems with Michael, and he already knew about the book, so it wasn’t like I sprung it on him all at once. Then on April Fools Day I told him about the bad experience I had 12 years before, in 1987, and how I was going through something very similar. Except now I understood what I was doing and I wasn’t going to let it get the best of me. Then right before lunch I drew up a representation of the six elements of marriage, including the marriage itself (7), the honeymoon (8), true intercourse (9), and joy or climax (10), and gave them to David.

28. It was getting close to quitting time (for day shift), and everybody was playing their silly April Fool’s jokes, more so one person, who was directing it towards Julie, and I wasn’t particularly impressed. When Julie pulls a slip of paper out of the trash and said, “Here Dennis, this has your name on
it.” And when I looked it said, \textit{R650}, and she said, “April Fools!” And I said, “Wait, maybe there’s something here!” and started rattling something off. She was just beginning to walk away and half-jokingly said, “Oh, I don’t think we need to get into it now.” She wasn’t all that interested in the names and numbers. But I looked again and it seemed pretty clear: i.e., the number 56 (056) is the bridegroom (5), joined to the bride (6) and, when read from right to left and multiplied by 10 (R650), illustrates the bride’s perspective (65). And suggests the bridegroom knows how to make her happy (650). This is what I conveyed to David, who immediately understood, and later told Julie. Remember I just gave him the illustration at lunch time! Yet she still wasn’t impressed?

29. But later that evening or possibly the next day (I was working split shift), I was unpacking some field return boards, and getting them ready for rework. It’s something both Julie and I were doing (a process I taught her), and lo and behold, I unpackaged one of the boards she worked on the year before. And guess what? She signed it on the back but, signed it “Jule!” And I’m going wow! Isn’t this what I just got through telling David earlier, about the sons Ju-dah (4) and Le-vi (3), and Jule Dahvi? Or Julie Beloved? And, while it seems like I saw her sign her name this way before, inadvertently? it was the first time I saw it while reworking the boards! (in 5 or 6 months). So this was no fluke!

30. I did two batches of fourteen boards altogether, setting aside the one out of the first batch for David to see in the morning, and got them ready for Julie to test the next day. When David found the board in the morning he showed it to Julie, who wasn’t sure what to think, and wiped it off and re-wrote it correctly. I later explained the first batch represented the \textit{ultimate} realization of the husband or Leah (13), and the second batch represented the \textit{ultimate} realization of the wife or Rachel (14). Which, when added, equaled 27, which again was Leah (myself). And here, the 28th board corresponded to Rachel (Julie). While it’s funny how the same thing occurred the next day, when I reworked two batches of fourteen boards (that Julie prepared) and had to set one aside out of the second batch because of a failure in test. And I was thinking, here we have the numbers 1314 and 1413 which, when added equals 2727, thus helping to illustrate the \textit{reciprocation} between Julie and I.

\textbf{Julie at NCR}

31. In getting back to what happened on \textit{April Fools Day}, it brings up the dream I had about casting the Devil out of heaven in chapter 5 (on April 1st, 1987). Which involved another woman named Julie, who I worked with at NCR Corporation as recently as 1983. Yet I never really understood why she was in the dream, both she and her boyfriend, to whom she was very attached. That is until now. For just before they got together, she expressed a genuine
interest in me, a rarity itself! So I’m thinking this could easily have been me; and like me he was also shy and quiet, even more so. But because she had recently separated with her husband, and I wasn’t sure about sharing my spirituality with someone else (in accord with Roy Masters), I opted not to go there. Or else I probably would have! (something I’ve maintained to this day).

32. So here I had this dream back in 1987, signifying the *Advent of the New Church*, and its resulting persecution. That involved another woman named Julie, and her sweetheart, who could have been me. And here it is almost twelve years to the day that the experience with the lollipops occurs (within a week), and at another troubling period in life (in relation to the persecution of the *New Church*). And here I find myself extremely attracted to *Julie Beloved*, who represents the same thing! Except now I am interested! Now only if she were!

33. Yet there was another thing about the first Julie’s car. It was an early 1980’s Mustang, the first year of the new style change, and was reddish (1) orange (2) in color, in accord with the number 12 (hence the *New Church*). And here, a few days after making the connection between the two Julie’s, I’m driving to work and, thinking about this car specifically, when all of a sudden there it is—the exact same car! The same color, style and everything! It was a first since I moved to the Portland, Oregon area five years before! While the color itself, reddish-orange (12), alludes to the vision I had of the red swastika in chapter 6. Thus alluding to the Columbine Massacre above, which occurred on the 110th anniversary of Adolf Hitler’s birthday!

**Michael**

33. And again brings up the part about casting the Devil out of heaven above, on April 1st, 1987. For it isn’t until the archangel Michael does battle with him in Revelation 12, verse 7, that he’s cast out in verses 8 and 9. Which is essentially what happened 12 years ago, after I developed the symbolism in chapter 5, and illustrated it in my mind. In a demonstrative way I might add! Meaning, if I hadn’t done this, nothing would have happened. In this respect I would have represented Michael. Which would be about right, for when my mother considered naming me, she seriously considered the name Michael. While it’s interesting what the *Kabalarian* definition of Michael says.

34. Something similar is reflected in my battle with Michael, for this person Mike got the idea, through various correspondences, that this is who he represented. Either that or he was using it to mess with my brains (probably a little of both). Yet what he really accomplished (almost), is take away what was truly genuine and sincere about me, and twist it into some perverted *psycho-babble*. And, with all the subliminal messaging, in effect steal my very essence or *soul*. Whereas in Swedenborg’s account of *Michael* in *The Apoca-
lypse Revealed, he says Michael signifies those who confirm from the Word (the bible) that the Lord is the God of heaven and earth and, men ought to live by the ten commandments. And from this they have charity and faith. Hey I know these are my beliefs!

35. While evidence of this, particularly the part about the ten commandments, is illustrated by my first ten residences in chapter 11. Which, as I said, corresponds to their development in my personal life. (Whether you wish to believe it or not is up to you.) Thus having established their correspondence, it was time to move back in with my mother and bear testimony to what it all meant. And being my eleventh residence, where the number 11 signifies testimony, it tends to concur with the testimony of Michael, towards the end of March, 1987. What was that about Os-iris? (i.e., flower of the womb). Why did he go and die-on-Isis for anyway, huh? Must have been some strange fertility rite I guess? Or was it that wicked Seth? Or, Angra Mainyu? the son of Ahura Mazda and opposer of the holy spirit. (See below.)

36. And here it is twelve years later, right around April Fools Day (I was telling David this was Lucifer’s Day or, the fall of), that this guy Mike wields most of his power from above—as if lording it over me—and gets cast down so to speak. From whence the battle ensues and culminates, on April 4th, Easter Sunday. Which, was the twelfth year anniversary of the worst day of my life! (See chapter 5.) And, while the battle continues on to this day (June 27th, 1999), I’ve gained most of my abilities back, and then some, and Mike and I have since established an uneasy alliance. And, much as I’ve had to go through many trials and tribulations to discover who Dionysus was, I think this is what Mike needs to discover, who Michael isn’t. Indeed he’s not the person I thought he was, and it’s been my misfortune to discover how cruel and mentally tough he really is. Which he has no business exercising over anybody! And yet, it all seems to coincide with the initial fierce resistance Dionysus encounters when he first appears.

Two Daphne’s

37. Well that’s about the extent of what happened at work, except I tried explaining to Julie why she so was important to me, saying she represented the heavenly bride (i.e., everybody’s in love with Julie). While I believe I’ve presented enough evidence here to suggest this was so. So I tentatively asked if there was any possibility she might take an interest in me but, she said she had been seeing someone for over a year and effectively said no. Since the incident with the daphne plant? Yet it was still news to me, for it wasn’t something she went around broadcasting. And I really thought there might be something there. But then I must have misconstrued this very endearing quality of hers. Oh Julie Beloved!
38. As it was, the company was starting to downsize, and I was getting laid off on April 23rd. While just a few days before I gave her a copy of the book to read (the first ten chapters). I believe it was the same day she went outside on a cigarette break and, after sitting on the lawn, she came back in complaining about the fleas, biting her and eating her alive! And I said that’s strange, I’ve never heard of that before, but she said she’d always had this problem. And I later realized there was a fresh water flea, called the daphnia flea! There it is right there! So it was on my last day that we all went to the Chinese restaurant and said our good-byes.

39. And as I drove home on the freeway, I was wondering what I could possibly do to convey my feelings towards Julie? When all of a sudden the traffic came to a sudden halt, and when I looked over at the car next to me, I noticed the license plate, which said, VSW 656. And I said here’s the number 65 again, just like the note Julie dug out of the trash, which said R650, except the 0 had become a 6. And I said that’s it! Here is the bride (6), looking at the bridegroom (5), looking back at the bride (6). Meaning, “If only she knew how I felt about her?” (the 0 at first signifying a lack of recognition). And I said, Well, what does VSW mean? And a moment later I knew: Very Sweet Woman. Which is precisely what I was thinking!

Vision of Julie

40. This occurred on Friday, and on Saturday I opted to send Julie an e-mail explaining this, and bring up some of my other feelings. Of how she became the apple of my eye, but I was reluctant to say anything. Of how she was like Daphne wading in my thought stream, and touched me very deeply. While referring to the two dreams where she came up and said Hi, and mentioning her unusual allergy to fleas. I sent the e-mail on Saturday night, knowing she wouldn’t receive it until Monday. So here it is Monday morning, and I had just fallen back asleep (I had problems sleeping), when I awoke to this vision of Julie’s face. It was radiant! As if lit up by the sun. And it was beautiful! And full of love! And I looked over at the clock which said, 7:30, and I thought, “I wonder if she just opened the e-mail?” (For she started work at 7:00.) So here it is, the woman clothed with the sun in Revelation 12. Daphne beloved?

41. This was quite encouraging, and later that day I called Darlene at work, and asked for the address, for I told Julie I would send her a hard copy. And while Darlene wasn’t especially nosy, and did what she could to get the address, she eventually asked, “What is this a love letter?” At which point I broke down and began to explain a lot of the things that happened. Specifically the parts about the bridegroom (5) and bride (6), Julie’s relationship to Daphne and, the number 43. And when I told her I just turned 43, which represented the New Church, together with the number 12 (12 years since
1987), she asked what year I was born? And I said 1956 (hence the bride-
groom and the bride [56]). And she said, “Well, I was born in 1943, and will
be turning 56 this year so, maybe I’m Daphne?” Indeed there’s something to
be said there!

**Bugs Bunny and Company**

42. The first and obvious correlation is with the birth dates, she was born in
43’ and I was born in 56’. I had just turned 43 and she’ll be turning 56. Also,
when adding the numbers 43 and 56, you get 99, which is Daphne’s number.
And here we are talking about *The Advent of Daphne in 1999!* While the num-
ber 56 portrays the bridegroom (5) and the bride (6), which as I said in Rachel
signifies true love. Which brings up something that happened in the last month
or so at work. One of the other ladies received an e-mail with all the Bugs
Bunny characters—Bugs Bunny, Sylvester, Tweetie Pie, Daffy Duck, Pepe
Le Pew, etc.—which asked you to choose your favorite character, before
describing your love life.

43. So when she asked me to choose a character (without knowing the
descriptions), I said, “Well, none of them really do much for me, but for
some reason Daffy Duck stands out.” And when she read the description it
said I was cute in an annoying way and, although I hadn’t found my true love
yet (56), it was right around the corner. And she looked at me she said,
“Yeah! That’s you!” and busted up laughing. When I asked to look at the list
again, I noticed Daffy Duck was listed 5th, and said hmm, here’s the bride-
groom (5). And I thought here was another sign (hopefully), and was
tempted say I was *Daffy* about Daphne. But because I hadn’t fully disclosed
my feelings about Julie, nor did I think she knew who Daphne was, I didn’t
want to go there.

Send a Daffy Duck e-card?

44. An hour or so later she started talking about Darlene’s character, Pepe
Le Pew, and although I don’t exactly recall, it said something about being
very loving. Sound like the description of the bride? Indeed Pepe Le Pew was
listed 6th! Hence the bride (6). While Darlene is a very likable person, who
has the same endearing qualities, and I would be a liar if I said I never had
feelings for her. So in that respect the number 56 does apply. There’s also a
similarity between the names Darlene and Daphne, where the first two letters
and last two letters are the same. So maybe Darlene is Daphne? Which actually makes sense if you understand the myth, for after she flees Apollo and turns into a laurel tree, Daphne is purportedly whisked off to Crete, and becomes Pasiphae, the mother of Ariadne. And who was Ariadne? But Dionysus’ wife! (6).

Darlene / Arlene

45. Thus we have Daphne the mother (4) and Ariadne the bride (6), in accord with the woman’s mother (46), or Sybil (4); where mother and daughter are the same (i.e., Daphne). All of which brings up Arlene of Princess Thianna, my first and only real girlfriend in school. Where by adding the letter D, the 4th letter, you get Darlene or, arlene. Meaning Darlene (4) is the mother of Arlene (6). And, just like above, where the first and last two letters in Darlene and Daphne are the same, the first and last two letters in Arlene and Ariadne are also the same. Meaning, Darlene is Daphne (4) and Arlene is Ariadne (6). Wow! Hence it is, Darlene is the mother (4) and Julie is the bride (6).

46. Which makes even more sense when considering Darlene is more the mother type, who gets teased a lot about her kids at work (the people who work for her). Also, remember the part about her middle name, which was May, but was supposed to be Mae? (my mother’s middle name). And being the fun loving person she really is, if there’s any one person I know, who could be called mother of the Maenads (worshippers of Dionysus), it had to be Darlene! Oh, did I mention Julie’s mother’s name was Darlene? Wow! (something I found out after I had Darlene deliver a copy of this to Julie).

47. Then there’s the numbers 43 and 34, which are the two reciprocals Daphne (43) and Vanessa (34). Where Daphne is the woman herself (43), with respect to the bride (6), and Vanessa is the bride (34). There it is again! Darlene is Daphne (43), and Julie is Ariadne! (34). And, Dennis is Dionysus! (33). While everyone is joined at Jennifer! (44). Oh, did I say Darlene’s mother was from Idaho, the 43rd state?

The Number 432

48. Thus we have the number 432, which illustrates the relationship between the woman’s will (4) and the heavenly marriage (32), and brings up what I say about Sybil (4), That the woman’s will can’t be ruled over by itself, except by means of marriage (32). While according to Joseph Campbell, the number 432 is a very mystical number, and signifies the rhythm of the universe. Which serves to exemplify the vibration between Julie and I over the last two years, between the ages of 41-43; hence the numbers 41:4, 42:3 and 43:2. And here I first meet Julie at the age of 41, and encounter Sybil (4),
hence the number 41:4. Indeed Julie came across as a bit unruly and headstrong, and wasn’t the easiest person to get along with, much like Sybil. And she would run all these ideas by me (about the job or whatever), and expected me to accept what she was saying, hook, line and sinker. And I was supposed to get up and do something about it, which she found out early on wasn’t going to work.

49. But to the degree that I got to know Julie, and she understood I couldn’t accept what she had to say, blindly, she found I was more than willing to help, I would do a good job, and she was very pleased afterwards. So at this point we began to develop something more substantial and became friends. What I ascribe to introducing Sybil (4) to Artemis or Cindy (3), which became highlighted the next year by the incident with the daphne plant; in accord with the number 42:3. While later that same year (1998) I began talking to her about my relationship with Dianne (both to Julie and Darlene, the two Daphne’s), which as I have said previously, corresponds to the spiritual kingdom (2) and the number 4-23. Where the number 4 portrays the woman’s will, and the number 23 portrays the heavenly bride or, a state of true intercourse, as related in Diana (9).

50. In a similar way, the number 4-14 represents the natural world (1), with respect to my feelings towards May, hence a state of true love (14). And here, the numbers 4-14 and 4-23 signify the woman’s will (4), with respect to natural love (14), and spiritual love (23). Hence it follows that it proceed to the number 4-32, the woman’s will (4) with respect to celestial love (32), and it does! (It’s curious how the numbers 14, 23 and 32, occur within integers of 9.) While it also portrays the celestial kingdom (3) together with the heavenly bridegroom (32). So, is it any wonder that all this symbolism came about in my 43rd year? And, hence the number 43:2. Which portrays Julie herself (43), assuming her place as Jennifer (2), in the heavenly marriage (32).

51. Thus the number 432 is realized in two ways, through the age range, 41-43; and, as it culminates in my 43rd year, with the realization of Jennifer (43:2). And here, the number 432 corresponds to Judith (12) and signifies the New Church, which is Daphne (43) in accord with Jennifer (2). While the main numbers in the heavenly marriage are 43, 34, 32 and 23. Where the numbers 43 and 34 are the two reciprocals of Daphne: the woman herself (43) and the bride to be (34). And the numbers 32 and 23 are the two reciprocals of the marriage: the heavenly bridegroom (32) and the heavenly bride (23). And guess what happens when you multiply each of these numbers, 4 x 3 (43 or 34) x 3 x 2 (32) x 2 x 3 (23), you get 432! Wow! See the pattern?

Ahura Mazda

52. Having completed the main body of Julie Beloved above (on July 1st 1999), I e-mailed a copy of the last update, the Number 432, to Darlene at
work. Shortly afterwards I went to the bank to make a deposit, which I did, and when I pulled out of the parking lot, I noticed the license plate on the car next to mine, which said, TFJ 650. And I’m thinking, “There’s the number 650 again, just like the experience I had on the freeway. Now I already knew what the 650 means (regarding the slip of paper Julie pulled out of the trash), but what did the TFJ mean? Try Fingering Julie? which didn’t seem to fit. While I noticed it was a turquoise colored Mazda Protege’, hence the colors green (5) and blue (6), which are the bridegroom (5) and bride (6).

53. From the bank I went to Safeway to buy some groceries, which I did. And when I walked back out to my car, there it was again, the same car parked next to mine! And while I still wasn’t sure about the letters TFJ, I began to wonder about the make of the car, Mazda. For according to Zoroastrianism, it was Ahura Mazda, the supreme lord of heaven, who stood constant vigil over the evil Angra Mainyu, opposer of the holy spirit. A major religion of the Middle-East, it was further established by King Cyrus of Persia, from which many of the tenets of Judaism and Christianity sprang (more so the battle of good against evil). While one of its main tenets of faith is purification by fire, thus signifying the holy spirit. Thus if I were to say TFJ means Trial by Fire of Julie, regarding Julie Beloved here, it makes a lot more sense!

The Holy Spirit

54. Indeed it exemplifies the battle between Mike and myself above, for it’s my contention that every last particular in this book was made manifest through the holy spirit. Which Mike, through his actions, has chosen to deny. And hey, if I were lying about it, I would have committed the ultimate blasphemy, and Mike would be right! Which isn’t to say I’m not beyond making mistakes, but rather, we have to be more mindful of our intent, for this determines our sincerity. And it’s through our sincerity that the holy spirit engages us and makes itself known. This is really all I practice, a matter of looking at myself in the way I understand myself to be (honestly), and being receptive to what I see. Which you can try and find fault with if you like but, to the extent that you do, it takes time away from who you are, and those things you need to look at in yourself. And there it is!

15th Ari / Darius

55. As I already said, King Cyrus instituted Zoroastrianism in Persia (or, in that region), and conquered Babylon in 539 BC, and appointed Darius, the Mede his governor. While King Cyrus set the Jews free a year later and allowed them to return to Jerusalem to rebuild the temple. A task that wasn’t completed until the second year in the reign of Darius the Great, the successor and son-in-law of King Cyrus (i.e., the second Darius and protege’ of
Cyrus). Who was equally important to Zoroastrianism, after building the brilliant city temple of Persepolis, about the time the temple was completed in Jerusalem (signifying something similar). And so brings up the following inscription by Darius, “By the grace of Ahura Mazda I delight in what is right; I do not delight in what is false. It is not my desire that the weak should be mistreated by the mighty, nor that the mighty be treated wrongly by the weak. What is right and truthful is my desire.” Sound like what I described above?

56. So in many accounts Darius is considered the first great Persian king to convert to Zoroastrianism (with Cyrus following the religion of his ancestors and creeds of his subjects). Which would be about right, for the name Darius means, “Who sustains good thought” or, “He who upholds the good,” which stems directly from the Zoroastrian credo, “Good thoughts, good words and good deeds.” Indeed, it was the ancient Greek historian Herodotus who said he was impressed with how ethical and honest the Persians were, with their great love of truth. While curiously their scriptures were called the sacred Avesta, with its similarity to Vesta, the Roman form of Hestia, the goddess of the hearth or, sacred fire. And here it is their ceremonial rites were performed around the sacred fire! And here, Dionysus replaced Hestia! (thus signifying the holy spirit).

**Aries K to Mazda Protege’**

57. All of which brings up what Dianne said about me in the previous page, that I was so (damned) honest, and ethical, and considered it the finest quality you can find in a man. Which goes to show how close my character is to Darius, as well as Dionysus, and that none of this is a fluke. So here it is I just completed my Julie Beloved page, saying it coincided with this trial by fire—either I’m making it up or I’m not—and, to the second advent of the New Church. While I just made the connection to Darius the Great, and the reconstruction of the temple in Jerusalem, hence the second advent of Israel (i.e., church of). It therefore follows suit with the 13th and 14th Ari’s above, Daria and Darlene. See the connection to Darius? And all because of the Mazda car in the parking lot. From Aries K to Mazda Protege’? Wow!

**Spirit of Love**

58. The spirit of love is not of this world. It embraces me, and I long for it to do so. I am loyal to it, and it loyal to me, but there are very few of this world who are loyal to either, honestly. And when I go lay down, my chest tightens, my breathing is labored, and I’m completely overwhelmed, and in agony, for being unable to touch the one who has touched me. Albeit the one thing I do know is God loves me, because it’s so beautiful!
18. DEDICATION TO RHEA

Ten Years since Julie Beloved

1. It had been almost ten years since I wrote about Julie Beloved when I started this chapter and, in order to keep in line with the theme (one might wonder how much it has to do with the rest of the book), I’ve opted to say something about my good friend Rhea at work.

2. As I said in chapter 17, I gave Julie a copy of chapters 1-10 of the book on April 20th, 1999, which happened to be Adolf Hitler’s birthday and, the day the Columbine Massacre occurred. While at the time it seemed like an ominous sign, indeed, but now I no longer see it this way. The fact that it happened on this day, however, is the whole point, for it would seem like a good place to start, if something else happened along these lines—in the quest for Ariadne.

24 Years to the Day

3. It all started when somebody brought up the date January 11th, 2009 on my webpage, and said something ominous was supposed to happen that day, despite the fact that it didn’t. It was the day I got sick with a nasty cold or the flu, however. While I said it would be 24 years to the day that everything fell apart back in 1985, as I explain in chapter 11 (my 7th residence). Hmm . . . “This will be the day that I die?” It’s funny, but the song, American Pie, by Don McLean, started randomly playing on my computer, and these words came up right at the moment I was writing this. Well, it was the day that I died back then anyway.

4. And yet, as I mention in my 7th residence (after the boyfriend shows up), it was the beginning of something entirely new. In fact, the whole book depends upon the fact that this happened. And here, the number 24 signifies the completion of one cycle, or time frame, like the 24-hour period on a clock. This is what I realized when I brought it up, meaning the previous cycle was now over, and a new cycle had just begun.

5. I also said I was working with the number 24 just prior to what happened on April 20th, 1999. It was actually the number 24, together with the number 31, after the lollipop incident in chapter 17. Where the number 24 signifies the woman, who descends to assume her position as the bride (23), and the num-
ber 31 signifies the man, who *ascends* to assume his position as the bridegroom (32). Which, once this occurs, and the two are joined, 320 + 023, you get, 343 or, 7 x 7 x 7, which signifies the *holy marriage* (7). While I mention throughout the book that the 7th church which, signifies the *Marriage of Heaven and Earth*, is supposed to occur in the year 2010 or, 23 years after the advent of the 6th church in 1987. Although the focus (here) remains on the number 24, in accord with the *bride to be*, because the marriage has yet to occur.

**Affinity to Rhea**

6. While come to find out, with their close affinity to each other, the rites of Dionysus were held in honor of his grandmother, Rhea. Any wonder why he was her favorite grandson? (Rhea was also known as Cybele.) Hence it seems fitting that the 7th church be instituted in accord with Rhea which, is what I’m suggesting. While sure enough, this girl Rhea, who practically fell into my lap at work one day (with shades of Princess Thianna all over again), turned 23 on April 20th this year. Meaning she’ll turn 24 in the year 2010, in accord with the holy marriage. And though she’s still 23, she’s actually living in her 24th year, and her status is automatically maintained (as the bride) in accord with her 24th birthday. Meaning the marriage can occur anytime up until her 24th birthday. Yet this is already received or, implicitly known, on her 23rd birthday.

7. In fact this is what happened. And when she called me the week before, and invited me to her birthday party which, was supposed to occur on Saturday, April 18th (two days early), I wasn’t too sure about going, but decided to go the night before. This is when I opted to write this chapter, which I gave her a copy of the following day. And, because she expressed an interest in the Greek myths, or mythology in general (much like May in Princess Thianna), I gave her a copy of the DVD, *The Power of Myth*, with Joseph Campbell and Bill Moyers. I figured she would at least appreciate this, if she didn’t get anything out of what I wrote here or, in the rest of the book. Oh well, she invited me . . .

**A Riot Together**

8. Right from the start Rhea and I got along famously. We were a riot together! And, with her infectious personality, she’s one of the most *orgiastic* persons I’ve known, regarding worship of the goddess Rhea, that is. Neither does that imply anything vulgar, as it had more to do with the rites of spring and blossoming of nature or, even being *wild and crazy*; though sexual connotations also applied. She was more of a tease, in her youthful exuberance,
though intent on remaining faithful to her boyfriend. We met in early April of 2008 I believe.

9. We discussed her affinity to Rhea early on, and I said she and Rhea represented my grandmother and, that Dionysus was Rhea’s favorite grandson. She didn’t particularly care for this, for it implied she was more ancient than I, and said she wished her mother named her something else. But I said, Hey, Rhea represented Mother Nature and, although she might be ancient, it was nothing to scoff about. I also gave her a copy of chapter 5 to read (and an earlier copy of this book shortly after her 23rd birthday). She was pretty impressed, and started calling me Dionysus at work, although I don’t think she fully understood what she was saying. I think it had more to do with trying to get my attention when I was trying to ignore her which, was not easy to do.

The Labyrinth

10. I should also note that in the intro of The Power of Myth, after the moon walk and Martin Luther King’s speech, the first myth Joseph Campbell recalls is the labyrinth, while referring to the Hero’s Adventure. This is also the title of chapter V in the book, based on the program, where he repeats the same thing. It’s funny, because of all the myths he studied and knew intimately, this is the one he chose to begin with: which, as I mention in An Account of Theseus, is integral to the Dionysus/Ariadne myth. And yet, throughout the rest of the series, if I recall correctly, he doesn’t once mention Dionysus, Ariadne, Theseus, King Minos, or the Minotaur, which were all central to the labyrinth theme.

11. I thought it was fitting, whether it was done wittingly or not, because it falls in line with my reasons for giving it to Rhea: again, the quest for Ariadne. Much as Joseph refers to the thread which, was Ariadne’s contrivance: that allowed Theseus to escape the labyrinth after slaying the Minotaur. This is what I noticed (or recalled) when preparing the DVD’s for Rhea. Although the idea was already pertinent. This just topped it off and put everything into perspective.

12. So, perhaps you can see why I would bring it up? And, while this may be the end of it, there may be more. I don’t know? Anyway, it would seem a fitting prelude, in dedication to Rhea (both the goddess and person) to what lie ahead in the year 2010.

Blessed are they who keep the rites of the great mother, Cybele!
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