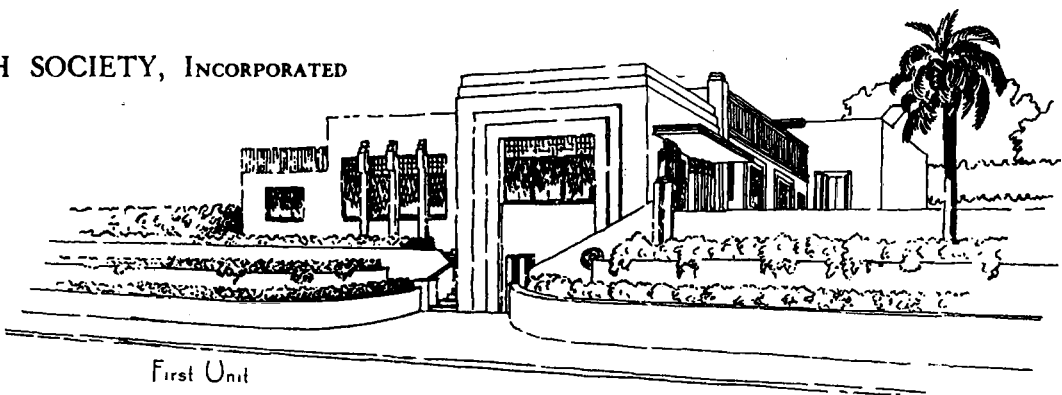




PHILOSOPHICAL RESEARCH SOCIETY, INCORPORATED

3341 GRIFFITH PARK BOULEVARD

LOS ANGELES, CALIFORNIA



BIBLE COURSE SERIES

BY MANLY P. HALL

FOURTH YEAR

THE STUDENTS MONTHLY LETTER

Letter No. 8

THE SECRET DOCTRINE IN THE BIBLE

Dear Friend:

The Flight into Egypt

The flight of the Holy Family into Egypt to escape the persecutions of Herod is described in Matt. 2:13-14. This incident appears to be derived in part from the journey of Jehoshua Ben Panthira as given in the TALMUD. In the Gospel account, the flight into Egypt is inserted during the infancy of Jesus to prevent the pious reader from inferring that Jesus was a student of Egyptian philosophy. The date of the return of Jesus from Egypt is not given, and this has led uninitiated readers to the conclusion that he returned while still a child. Such a conclusion is not necessarily true.

The New Testament writers and editors in their efforts to establish the divinity of Jesus, have advanced him as the Messiah promised in the writings of the Jewish prophets. We are assured that Matt. 2:15 is the literal fulfillment of Hosea 11:1; "When Israel was a child, then I loved him, and called my son out of Egypt." The context of Hosea hardly justifies any analogy to the New Testament account. There can be no doubt, however, that the compilers of the New Testament had the older documents in mind and, wherever possible, perpetrated many pious frauds to force the New Testament into a fulfillment of the Old.

The true origin of the Messianic mystery is to be

found in the secret doctrines of the Egyptians. Isis conceived of the Holy Ghost a son, Horus the younger. Typhon, the principle of evil, sought to destroy the child, so Isis bore him away and hid him among the reeds in the swamps by the edge of the Nile. It was this same son Horus who, growing to manhood, led the army of the enlightened in a great war against Typhon, destroying him utterly. This war is the Armageddon of the Scriptures. The Egyptian allegory means that Horus (wisdom) is concealed by Isis (the initiated priesthood) from Typhon (the profane and corrupt) so that only those who have been accepted into the Mysteries can discover the arcana. Horus leads the initiates in the great war against evil. Thus wisdom overcomes ignorance, and the earth ultimately comes to a state of peace and happiness.

It is evident that Horus was a prototype of Christ. The infant Horus, in the form of Harpocrates, is depicted with one lock of hair falling over his left shoulder, his finger to his lips, and crippled in his lower parts. Images of him were placed at the entrances to the Egyptian temples. He occasionally was called the god of silence. Like other Messianic gods, Horus was born under the sign of Capricorn, the home of the ANCIENT ONE, called in Egypt the

constellation of the stable. Among the names bestowed upon Horus-Harpocrates were: "the Prince of Peace," "the Ever-coming One," "the Merciful," "the Immortal," "the Hostage of those who have sinned," and "the Resurrected One."

Horus was not only the son of Osiris, but actually the embodiment of his father, posthumously conceived. Osiris, the father-god, lived again in his own son and was truly one with him. From this we learn that Truth (Osiris the elder) is one with the Secret Doctrine or Wisdom (Horus the younger). Truth abides in Wisdom and Wisdom is a manifestation of Truth. The early Christian Church, through the process of councils and synods, determined that there was no difference between the proper person of God and the proper person of Christ—they later added the Holy Ghost. This agrees entirely with the statement of Egyptian mythology that Osiris was his own father and his own son. Osiris was born in Horus that he might be his own avenger. As lord of Amentet, Osiris was also the Holy Spirit, the judge of the quick and the dead.

Osiris-Horus attacks Typhon, the Adversary. Typhon is the "red ass" depicted in Egyptian art either as an ass or as a COMPOSITA made up of the body of a hippopotamus and the head of a crocodile. After conquering Typhon, Horus binds the spirit of evil to his chariot and rides upon the body of the creature. This symbolism is preserved in the New Testament in the story of Jesus riding into Jerusalem on the ass's colt.

THE CHILDHOOD OF JESUS

In Egypt the life of the individual was divided into three important parts—infancy, adolescence, and maturity. Adolescence began at the twelfth year when the child-lock of hair was cut off. Maturity was achieved at thirty. It is significant that the New Testament contains no mention of the life of Jesus between his infancy and his twelfth year, nor after that until his thirtieth year. By analogy, then, Jesus represents the normal human being fulfilling all the parts of the life of a man, for even among the Jews, a rabbin could not teach until he was thirty.

The life of Jesus between his infancy and his thirtieth year undoubtedly was devoted to travel and study. It is a fallacy to believe that the teachings attributed to Jesus are a direct and unique revelation. All of his teachings can be traced to older religions and the faiths of other peoples. Prominent among the sources of Christian doctrines are the religions of India, Egypt, Greece, Persia, and the earlier Jews. A record recently has been found that indicates a visit to Tibet. Also, there are legends about him in India. His journeys among the Greeks are rather well established. There is no proof whatsoever that Jesus did not receive religious training, not only in distant lands, but among his own people. There were several sects among the Jews, any one of which could have been his mentor. Even in the New Testament his learning in the doctrines of the Jews is acknowledged.

JESUS BAPTIZED BY JOHN

In Matt. 3 is related the preachings of John the Baptizer. Many were baptized by John throughout all of Judea and the regions about the Jordan. The compilers of the Gospels make him cry out to the peoples "Repent ye: for the kingdom of heaven is at hand." In Matt. 3:4 there is a description of John: "And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey."

John the Baptist dies a victim to the hate of Herodias. He is decapitated and his head brought to the daughter of Herodias on a charger. Incidentally, Salome was the favorite of Herod and begged this favor from him more than thirty years after he was dead. Therefore, we may suspect that the account is allegorical and should not be taken as historically significant.

The death of John has several interpretations. It can mean the breaking up and scattering of a religious sect by the execution of its "heads" or leaders. It can mean also the passing of an old religious system, in substance, the pagan world. John is the link between the Old and the New Testaments, the old and the new dispensations. The death of John

coincident with the ministry of Christ is a cunningly conceived artifice to advance the cause of early Christianity. Also, John represents the animal man who must give way to the divine man. He represents the purification that must precede illumination. He is the human soul itself crying in the wilderness.

The crest of the Roman Popes includes two crossed keys, one of silver and the other of gold. The silver key is said to unlock the mysteries of Israel, the Cabala of the Old Testament; and the golden key is said to unlock the mysteries of the New Testament, the Cabala of the Messianic dispensation. Thus even the Roman Church acknowledges that a key is symbolically necessary and that certain mysteries are hidden from the profane to be unlocked only by the two-faced Janus, keeper of the keys.

According to the old tradition, the Secret Doctrine of the pagan world, the exoteric religion was called the body of the faith, and the esoteric or concealed parts were called the head. Therefore, the loss of the secret tradition of the ancient world is represented by the decapitation of John. In the Greek Mysteries it is Orpheus whose body is torn to pieces by the frenzy of the Ciconian women, but whose head continues to give oracles. In Matt. 3:11 John is caused to say: "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire." It is unlikely that the Nazarene John ever said any such words, but it is necessary to the Messianic story that he should acknowledge the sovereignty of the Messiah. Another example of a similar legend was the quaint belief of the early Church fathers that on the day of the Nativity all the oracles of the pagan world ceased and a voice cried out from the depths: "Great Pan is dead."

Pan was a sylvan god. He lived among the reeds by the rivers, and played upon his pipes. He was a wild forest spirit, Jupiter in the form of nature. Pan very closely parallels John the Baptizer who also dwelt in the wilderness and was dressed in the skins of beasts. As Pan represented nature and nature's law, likewise John represented the material sphere, nature in its quest for Truth. Both Pan and John died, so the legends say, because nature gives way

to law, and law gives way to Truth. It is a true spiritual mystery that the lower world dies in that man who has been lifted up into communion with the real.

When Jesus insists that he be baptized by John, the inner meaning is that Jesus insists upon being accepted into the old dispensation. He brought not a new law, but a fulfillment of the law. By accepting baptism he fulfilled the law and the prophets. In this sense, John the Baptist is Israel that had wandered long in the wilderness; and words are put into his mouth by the early Gospel writers for their own ends. He is made to acknowledge the new dispensation which in true character he never would have done had he been a Syrian hermit. By John baptizing with water, Israel is represented as possessing the Lesser Mysteries; and Christ by baptizing with fire is made to represent the Greater Mysteries. The whole account is almost certainly apocryphal, but it is necessary to the general development of the story and establishment of the Christian position in this drama of the ages.

THE MARRIAGE FEAST AT CANA

The Gospel according to St. John 2:1-11 describes the first miracle that was wrought by Jesus, the changing of water into wine. By this miracle Jesus is associated with Bacchus or Dionysius, the vine-god. Exoterically, Bacchus was a symbol of the grape, esoterically, of the sun and the divine soul. Bacchus drives a chariot drawn by panthers. We should not forget that Jehoshua Ben Panthira means Jehoshua son of the panther. The first miracle related of Bacchus is that he changed water into wine at a wedding feast. This miracle was performed more than a thousand years before the birth of Jesus. The Christian communion cup is nothing but the chalice of Bacchus whose blood was symbolized by the juice of the vine. The I H S embroidered on the Christian altar cloths is the monogram of Bacchus. Incidentally, Bacchus was canonized in both his forms as St. Bacchus and St. Dionysius.

Even Eusebius, the great liar of Christendom, acknowledged that the miracles associated with

Christ and his apostles were derived from the attributes of pagan gods, a dangerous and seldom studied admission. In the old frescoes and mosaics, the god Bacchus is usually depicted riding on a donkey. He is surrounded by the bacchantes carrying flowers and fruits, with grape leaves twisted in their hair. The Greek form of Bacchus was a young and beautifully proportioned man with long curling hair hanging on his shoulders. He carried the thyrsus and should never be confused with the Roman form of the god, the rotund and tipsy Silenus. The real Bacchus was a god of the Mysteries and not a wine-bibber.

It is interesting to consider the amount of wine that is supposed to have been produced by the miracle at Cana. According to the best data available this would have been approximately 19 gallons.

In the Greek rituals of Bacchus, great urns of water were carried into the temple and placed before the altar of the god. The doors of the temple then were carefully locked and sealed, and guarded against deceit. The next morning when the seals upon the doors had been broken and the priests had admitted the multitude to the temple, the water had been changed to wine. This wine was then distributed to the people in a sacred ceremony in which it was taught that those who partook of this wine drank the blood of the god.

A wedding feast frequently symbolizes the gathering of the initiates of an order, the wedding garments being the robes of the initiates. The key to this whole miracle at Cana can be traced in the symbolism of the Sufis. This mystical sect of Islam frequently wrote and sang of their great feasts at which they ate and drank immoderately. An example of their symbolism is the RUBAIYAT of Omar Khayyam. But the Sufis were in reality most sober men and their feasts were of the spirit, not the body. Their wine was the spirit of God and their food was wisdom. They sat together feasting upon the mystery of life.

THE RAISING OF LAZARUS

According to the Gospels, Jesus performed the miracle of raising the dead on three occasions. He

awakened the daughter of the priest of the Sanhedrin; he raised up the man of Nain; and he resurrected Lazarus from the tomb. There is a certain progression in the power of these miracles. The daughter of the elder had just died; the young man of Nain was raised as his body was being taken to the grave; and Lazarus was resurrected after four days being dead in the tomb.

Certain modern secret societies which have descended from the ancient Egyptian Mysteries preserve to this day a symbolic ritual of death and resurrection. In the ancient Mysteries, resurrection signified not the raising of the physical body from physical death, but rather the elevation of the soul or spiritual part from the tomb of the material nature. This resurrection was achieved through the imparting of certain sacred knowledge concerning the origin of the universe and man, and the place of the human soul in the sphere of creation. Plato, an initiate of the Grecian and Egyptian Mysteries, wrote that the body was the sepulcher of the soul. In another place he amplifies this statement when he says that the body of man conceals within it a spiritual nature in the same way that the shell of an oyster contains within it the living organism.

Philosophically speaking, therefore, resurrection must mean the higher or immortal part of man rising out of ignorance, materiality, and corruption. It was for this reason that the hermetic adepts were called twice-born, for they had received a new life in Truth. Such is the true meaning of the Scriptural verse, John 3:3: "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." Nicodemus asked if a man could a second time enter into his mother's womb to be born. Jesus answered John 3:6: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." This statement is in perfect harmony and accord with the old pagan rites. A man born of the flesh is mortal, but if that man be born again in the spirit through wisdom and initiation, he is immortal.

The account of the raising of the daughter of Jairus is given in the 8th chapter of Luke. Jesus came into the house of Jairus and taking the hand of the daughter of Jairus who lay dead, he called to

her, saying, "Maid, arise." The spirit returned to her body and she arose from the couch of death. Jesus commanded that she be given food.

In Luke 7:11-15 is described the raising of the widow's son. At the gate of the city of Nain, Jesus and his disciples beheld a dead man being carried out. The youth's mother who was a widow was weeping. Jesus had compassion on her and he said to the dead man: "Young man, I say unto thee, Arise." Thereupon the young man that was dead arose and spoke.

The account of the raising of Lazarus is in John 11. When Jesus came to Bethany he found that Lazarus had been buried in the tomb for four days. He went to the tomb and ordered that the stone should be rolled away. He then cried with a loud voice: "Lazarus, come forth." John 11:44 reads; "And he that was dead came forth, bound hand and foot with grave-clothes: and his face was bound about with a napkin. Jesus said unto them, Loose him, and let him go."

Jesus gave certain instructions to his disciples that they should go forth to teach the Gospel, heal the sick, raise the dead, cast out demons, and cleanse the lepers. Each of these injunctions has a definite, symbolic meaning. To preach the Gospel meant to teach or inform those who were prepared to receive instruction. To heal the sick was to remedy not merely the infirmities of the flesh, but those of ignorance, fear, and superstition. To raise the dead meant to recover souls from materiality by the word of Truth. To cast out demons meant to modify the passions, emotions, and appetites. And to cleanse the lepers meant to purify those who were unclean of thought and deed. All this regeneration takes place within the individual himself when he has received the Law into his own nature and soul. Jesus, the personification of wisdom, says in John 11:25: "I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live."

The Platonic theology describes the state of unenlightened man as sleep. Though he lives in the material world, yet he sleeps, because his reason is not awakened and he wanders as a dreamer in a world of reality, even as the wise man stands as a

reality in a world of dreams. Such was the state of the daughter of Jairus. The man of Nain, the son of the widow, a symbol carried over from the Egyptian rites of Osiris, is more completely dead, the body having been prepared for burial. Materiality and illusion have dominated the purposes of life; the soul is obscured and defeated by its material part so that it is truly ready for the oblivion of the tomb. Lazarus has lain for four days in the sepulcher of the vault. Even his flesh has rotted; in other words, corruption has dominated his life.

Yet in each of these three cases, the power of Truth makes the body whole. He who sleeps, he who is dead, and he who is buried, all are brought back to life, life here representing a condition of spiritual awareness. We are dealing with no literal resurrection of the flesh, but with a mystery, the mystery of internal resurrection through initiation into the Mysteries. In these Mysteries, Jesus stands as the hierophant, and into his mouth are placed the words of the high priest. He is made a personification of the Truth which he represents.

There is another interpretation by which it is revealed that these three who were dead were initiated into his sect by being lifted from a material state to a condition of participation in the arcana or secret doctrine. In certain secret orders it is preserved to this day that the neophyte is regarded as one dead, and that he is brought to life by the Master of the Temple. By this it is inferred that life is consciousness and wisdom, and those who do not possess it are dead though they seem to live. He who possesses the Truth shall still live though he seem to die. Wisdom bestows immortality upon internal consciousness. Immortality is not continuance in one body, but the continuance of consciousness through many bodies. All of this is magnificently revealed in the Mysteries of Egypt and Greece.

THE MIRACULOUS DRAUGHT OF FISHES

In Luke 5:4-10 it is told that Jesus went into a ship and bade Simon to launch out into the deep and let down his nets. Simon answered that they had toiled all the night and had taken nothing. But

he obeyed the instruction. When they had let down their nets the draught was so great that the nets broke and the fishermen had to call for help. After this miracle James, John, and Simon followed after him and become his disciples.

Jesus said: "From henceforth, thou shalt catch men."

The sea is the symbol of the illusional universe, the sphere of doubt and uncertainty, for even as the sea is moved by every wind, so the uncertain man is moved by every doubt. In India, the sea is MAYA, illusion, the symbol of the temporal universe and all that it contains, ruled over by leering Yama, the god of misery and pain. Those who love the truth are indeed fishers of men, for they cast their nets into the sea and the nets are filled with souls. The fish is one of the most ancient symbols of the human soul, and it was the original symbol of Christianity.

Jesus as the personification of Truth is the fisher of men. Jesus as the fisher of men, or the fish man, appears to come from the Chaldean story of Dagon who came out of the sea and brought religion, philosophy, and science to his people. In the Bible there is Esdras, the man who came from the sea. The New Testament makes several uses of the fish symbolism. There is the coin in the fish's mouth, and the feeding of the multitude with the two fishes and the barley loaves. St. Augustine said that Christ was a fish broiled and eaten by sinners for their redemption.

The death and resurrection of Christ is said to be prefigured by Jonah who remained three days in the belly of a great fish, even as Christ remained three days in the earth. In India, the first avatar of Vishnu is in the form of a fish swimming in the great ocean of space. The symbolism appears to be as follows: There are two seas—that which is below the firmament, called the sea of illusion in which dwell men represented as small fishes swimming in its depths; and that which is above the firmament, the SCHAMAYIM, the sea of the waters of life in which abides the great fish which, like the serpent of Aaron, eats up all the small fishes.

In the Brahmanic account of the flood, the Hindu Noah enters his ark and casts a rope from the bow. Vishnu in the form of a great fish then draws

the ark safely through the deluge. In the Hebrew account there is a great creature too vast to be allowed in the ark which swims alongside and directs the course. The account is not in the Bible but in the apocryphal commentaries. When the vernal equinox occurred in Pisces, the fishes, it was taught that the Messiah, the sun god, took upon himself the form of a fish—that is, the sun annually was born at the vernal equinox through a fish's body, the sign of Pisces. The redeemer god always assumes the form of the sign ascending at the vernal equinox. Thus in the age of Pisces he takes the form of a fish. In the previous cycle, he took the form of the lamb or ram, the scapegoat of Israel, and Jupiter-Ammon. Prior to this the sun god took the form of the bull, Apis, and the golden calf.

Thus astronomy plays an important part in Biblical symbolism. The Christian dispensation occurred near the end of the cycle of the ram and close to the beginning of the cycle of the fish. Jesus refers to himself as the ALPHA and the OMEGA, the first and the last, the beginning and the end. The first sign of the zodiac is Aries, the ram, and the last sign is Pisces, the fishes. Therefore, Jesus is truly the lamb of God and the fisher of men. The lamb and the fish were the only Christian symbols known to the early church.

THE LORD'S PRAYER

The Lord's prayer as given in Matt. 6:9-13 is generally believed to be a unique document of supreme Christian significance. In fact the Lord's prayer is derived in its entirety from the TALMUD and is an old Jewish prayer somewhat abridged. The original prayer reads:

OUR FATHER WHICH ART IN HEAVEN, be gracious to us, O Lord, our God; HALLOWED BE THY NAME, and let the remembrance of thee be glorified IN HEAVEN above, AND UPON THE EARTH here below. Let THY KINGDOM reign over us, now and forever. Thy holy men of old saith, Remit and FORGIVE UNTO ALL MEN WHATSOEVER THEY HAVE DONE against me. AND LEAD US NOT INTO TEMPTATION, BUT

DELIVER US FROM the evil thing. FOR THINE IS THE KINGDOM, AND thou shalt reign in GLORY, FOREVER and forevermore."

Certain of the changes which now appear in the King James version are translational rather than factual. If these errors were corrected the Lord's prayer would resemble even more closely this older version.

There is a deep cabalistical significance to this prayer which is susceptible of division into ten parts, corresponding to the ten names of God in the Cabala. Like the ten commandments, it corresponds to the ten blossoms on the sephirothic tree, beginning with our Father which is Kether the crown, and ending with Malchuth which means the kingdom, the tenth or inferior part of the universe. The esoteric significance of this prayer has been entirely lost to the modern Christian world and it has deteriorated into a mere formula of words frequently recited without any conception of the mysteries which it contains.

The sephirothic tree with its ten ineffable blossoms represents the ten parts of the universe. The first three sephiroth or flowers are the three powers of the godhead, and the other seven are the planets of which the moon is the lowest. This reveals that the ancient Jews were aware of the esoteric fact that the material universe is not one of the divine principles but rather a negative field in which these principles operate. Therefore the prayer cabalistically adores the three greater and seven lesser powers in which we live, move, and have our being, and of whose natures we are compounded.

In Matt. 6:7 Jesus is made to say: "But when ye pray, use not vain repetitions, as the heathens do; for they think that they shall be heard for their much speaking." Unfortunately the greater part of Christendom has fallen into vain repetition. In Matt. 6:6 is the admonition: "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret." It would be vain to believe that the merit of prayer would be increased by going into a small room and closing the door. The inner meaning of the symbolism is that he who would pray should enter into

his own inner consciousness, the closet symbolizing the heart, and when he has shut the door, that is closed off external interference, he should pray to his father which is in secret. According to the old mystery series, the secret father, or as the Greeks called it, the hidden god, abode in the heart, that is in the sanctum sanctorum. Man prays not to some vast spirit in the sky, but rather to the divine principle within himself, that is his god, his own spirit, his own over-self, the father that abides in the innermost. Many have raised their eyes to the skys, but few have turned them inward to the contemplation of the hidden god.

In verse 22 of the same chapter is a most occult secret: "The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light." The eye single, the third eye painted on the foreheads of oriental gods, the inner eye, the symbolic eye of Horus, sees inwardly whereas the physical eyes behold only the outer parts. It is with the eye single, the eye of the gods, that man can behold the sanctum sanctorum, the little room in the heart, where between the wings of the cherub hovers the shekinah's glory.

In the EDDAS is described the descent of Odin to the roots of the Yggdrasill Tree where lays the cool, smooth surface of Mimir's pool. Odin spoke to Mimir, the god of memory and wisdom, and begged the knowledge of all things, and Mimir spoke and said: "If thou wouldst know all things, pluck out thy eye and cast it into my pool." Odin did so, and received the knowledge of every mystery except the secret of his own death. Here is another statement of the same mystical truth. It also taught in the Hebrew tradition that the great universal man whose body is the universe has likewise but one eye with neither eyelid nor eyelash, for it is written that: "The god of Israel neither slumbers nor sleeps."

The significance of prayer has been hopelessly distorted by the decadence and corruption of our theologies. Philosophically speaking prayer is a statement of reality, it is not a constant begging for the things of this world. Even in the Lord's prayer there is a double meaning to each of the parts by which a mysticism is revealed to the enlightened

but concealed from the profane. The parts of the prayer with their interpretations are as follows:

Our Father which art in Heaven.

By Father is to be understood the source of ourselves, not a person but a principle, the divine life from which we have been individualized by the processes of evolution. Which art in heaven means that this divine principle abides in the sphere of causes, heaven, or the higher part of the universal creation. Heaven is not a place, but a refinement of matter, a higher degree of vibration. Therefore, to paraphrase we may say, our cause which is ever in the spiritual part of the universe.

Hallowed be thy name.

Hallowed meaning venerated or revered and name being the symbol by which we denominate that which is beyond comprehension or estimation. All together meaning we venerate first cause through its name or manifestation.

Thy kingdom come.

By the kingdom of heaven is meant a general spiritual state or a condition of enlightenment or participation in truth, that is may the divine be made manifest.

Thy will be done in earth as it is in heaven.

By will we shall understand law and the divine plan which must be manifested in earth through the initiated or the enlightened and by a spiritualizing of all institutions. As it is in heaven infers that in the spiritual world the will of first cause perfectly administers all things according to its own purpose. In substance, the divine law shall be made manifest in earthly things as it is evident in all cosmic things.

Give us this day our daily bread.

We should remember that bread does not necessarily mean food, for it is stated in the Gospel that Christ himself was the bread which came down from heaven. Consequently, this does not imply that it is the duty of First Cause to supply all men with material abundance. Rather let us this day

realize that part of truth which is necessary to our daily virtue.

And forgive us our debts, as we forgive our debtors.

Debts in this case refer to our universal indebtedness and the errors by which we have deviated from the divine plan. And by forgive we should understand a full acceptance of responsibility and the correction of error through right action. In other words, in our imperfection and ignorance we are constantly breaking universal law. Let us be given the wisdom and the strength to correct our errors.

And lead us not into temptation.

This is one of the most difficult verses to interpret for the reason that it is inconceivable that a divine benevolence should ever be responsible for encouraging delinquency. The error is due to the old form which has never been correctly translated. The true thought means that in the workings of universal law of which we are all hopelessly ignorant, we may go astray, and we beg that our lower animal nature shall not lead us from the path of righteousness. It is the old problem of the willingness of the spirit but the weakness of the flesh. We are addressing this verse to that hierarchy of the divine order that is particularly concerned with the emotional existence of man.

But deliver us from evil.

Here again we are not actually asking God to save us but rather we are addressing the human mind and the mind of the universe which through reason and truth will finally bring us into the perfect participation with good.

The final part is an encomium. The kingdom the power and the glory are the three persons of the triad. Power the first person, glory the second, and the kingdom the third. The word amen is from Ammon the father god of Egypt and was an ancient Egyptian salutation to the supreme power of the universe.

Sincerely yours,

Manly P. Hall