

CHRISTWARD

VOLUME THREE

FLOWER A. NEWHOUSE

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BY

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by

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VITAL FORMS OF SPIRITUAL ASSISTANCE

Myriad are the methods which offer us spiritual help. Of these divers ways, the practices of prayer, invocation, affirmation, denial, praise, and blessing are the most frequently used. Simple though these means may be, they nevertheless present solutions to the most trying difficulties. We should become so familiar with these exercises that we can readily apply the particular law that is needed to any problem.

Multiple, also, are the paths of prayer. There are prayers of thanksgiving, of adoration, of appeal, and of renewal. Just as we become accustomed to the habits of the body and the world, so can we become acquainted with the habits of the soul. Few of us live in convents or monasteries where praying is constant, but we can develop the custom of prayer. Each evening before retirement we have an excellent opportunity to pour out our gratitude to the Infinite Spirit for the health, activities, growth, enrichments and provisions of the day. Thanksgiving sweetens and strengthens the one who recounts his manifold blessings. In walks to and from our homes we can spend our time praising and loving God for the evidences of His care in Nature and the life of man. These expressions to God are merely brittle thought emanations unless we imbue them with the color and vitality of genuine feeling.

When we take a prayer of need to the Eternal Presence we should make it as deliberate an act as we

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are able. All the forces of our concentration must center around the *releasement* of the requirement to the Supreme Intelligence. After we make appeal for Divine help we must train ourselves to *know that the Father heard and received our request and that in this intervening space between the prayer and the remedy, we must exist in the peace of faith.*

Until our prayers are completely fulfilled, each day we may add strength to them through the *act of renewal*. Should we pray for someone who is seriously in need of healing, we repeat but one prayer, such as, "Eternal Healer, receive the charge of Mary's care. Ensoule and permeate her with Thy healing Spirit and perfect her according to Thy will. We give thanks for the restoration that is now taking place." Thereafter, every day we should remember Mary, saying to her spirit, "The word is spoken that thou mayest prosper and *be in health* even as thy soul prospereth." As we affirm this healing realization each day we vision Mary well, strong, joyful and busy again. From this image of her we should draw a sense of confidence and gladness that God's power is victorious in the life of our friend.

Some persons at this point might inquire, "But suppose God wishes to take Mary out of her physical form into the higher dimensions? Would not prayers and statements for healing interfere with her transition?" The realization to be held here is that God's will is always for *wholeness* (or health), happiness and progress. We pray for the one we love to be brought into a state of health, and we leave the way of achieving that health to the Infinite Father. God

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may know it is this person's time to leave the Earth, therefore He will remove her to the abode of healing in the manner of His choosing. Whenever we pray we realize there is health in the body and outside it, therefore we pray for health to be achieved and sickness overthrown. We may be sure that God does not wish anyone to be in want or pain. His will is for abundance and wholeness!

We should remember to treat any limitation as an ailment that requires healing. In our morning meditations we should treat for the healing of everyone we know who desires and requires it. After one prayer, we daily affirm the realization of their body's and soul's healing. When we believe they have achieved health, prosperity, and regeneration we discontinue our treatments.

Perhaps the least understood and least used assistance is that of invocation. This manner of seeking spiritual aid deals directly with God's Emissaries of Light. In an acute condition such as an extreme case of alcoholism, in the presence of violent storms, and in the fury of wars, we invoke God's immediate control. In fact any situation that has become serious, such as inordinate poverty or discordant relations, necessitates urgent intervention. Knowing there are certain Great Angels, such as the Archangel Michael, whose mission it is to oppose negation, we should call on These Powers for instantaneous support. Let us take, for example, the case of an insane individual. For him we would make this invocation, "In the Name of the Christ, may the Archangel Michael and His Hosts assail and conquer the disquieting forces

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in and around John X. that he may regain sanity and be unceasingly fortified by Christ Protection."

In all healing and transforming work, though we appeal to God but once for each specific need, we also daily assist in the work of inner restoration by the practice of affirmations. We use potent statements that contain promise and fulfillment in themselves. To maintain the healing consciousness we affirm, "God within is restoring me (or Mary X.) to perfect wholeness and soundness of body and mind. I give thanks that it is so." To overcome financial insufficiency we constantly declare, "God is now the source of my bounty. His good flows steadily to me from every helpful direction. I possess security and abundance for all the days and needs of my life."

The law of denial is employed when envious thoughts buzz through one's consciousness like annoying bees. We refuse evil our attention and belief. Should our affairs seem so full of confusion that we are prone to despair, we seek to change our attitude with the firm reminder, "I deny circumstances the power to enslave me. I now give my mind and will to the stabilizing and conquering force of God Indwelling. From this Center my affairs are governed with wisdom and success."

Often the exercises of praises and blessings completely alter perverse persons. We praise trying persons for the worthy traits they already contain. By denying their unlovely qualities the right to our attention, we remember the good that is in them. The simple act of praise does more good than all the quarrels and lawsuits in the world. It is not even

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necessary to praise individuals aloud, for our encouraging thoughts will do the inner work just as effectively.

Praise persons and bless conditions! Many times an undesirable environment can be wholly transformed by the practice of sincere blessing that enables us to see dinginess become coziness; and uneventfulness, promising opportunities. The more we bless the money we use, the more will be attracted to us. Whenever our homes, positions, or earnings do not measure up to the ideals we have for them it is time to apply the spiritual ointment of blessing. To praise and bless others or events but once is not sufficient. Several times a day when a problem is vexing, we should remember our "miracle workers." If an aggressive trouble-maker has displeased us, we must discipline ourselves to praise and love her as frequently as she is called to mind. If in our activities our work seems surprisingly snarled we must pause to bless it, and this shall help it to be restored to orderliness and harmony again.

No one should feel discouragement if his faith is sincere. There are solutions for every problem and these solutions are of an inner character. Events follow the direction of our thinking. If our consciousness is harassed by apprehension we are apt to prolong the outer crisis. Just as quickly as the voice of negation expresses itself, instantly we must apply the corrective and cleansing measures of spiritual aids. Then, once more, our minds will be clarified and harmonious—able to give their creative powers towards enduring progress.

VARIOUS FORMS OF MEDITATION

Sincerity and spontaneity are qualities so necessary to aspiration. They are eminently essential in the practice of meditation. To be healthful, a diet must be varied, whether it is food for body or soul. If we use the same mental exercise every day we are in danger of having these periods become either ineffective or stereotyped. Changes in the mode of communion with God stimulates and widens the activities of consciousness.

We should vary our contemplations according to our needs, moods and circumstances. Some mornings we may feel so mentally spirited that our habitual practice does not seem suited to our inclinations. On such a day our thoughts should be permitted to scale new heights where spiritual views stretch into endlessness. A lofty outlook usually imparts the sense of limitlessness to the humblest heart. Another day Olympian climbing may appear too great an adventure whereas one's favorite or familiar method may become a refuge for peace and renewal.

A form adaptable to everyone's requirements should be as inclusive as it is simple. This outline can be memorized and used as one does his favored prayer. The following meditation is especially fitted for daily practice:

1. The Holy Trinity

God—the Mother-Father Parent

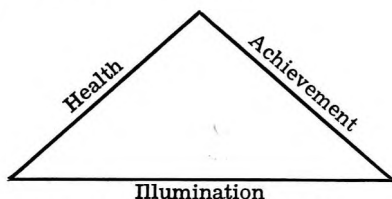
VARIOUS FORMS OF MEDITATION

God—the Son

- a. The World Christ Expression
- b. The Christ-Within Expression

God—the Holy Comforter

2. The Triangle of Ideals:



3. Intoning the Word of Perfection

For humanity—brotherhood.

For unselfish causes—recognition.

For initiates—greater strength.

For those in need—faith and help.

A daily acknowledgement of the aspects and divisions of the Infinite Spirit increases our receptivity to Divine Powers. It is important for us to give thoughtful attention to each extension of God's being, that we may inbreathe (in a spiritual sense) the qualities of the Deity.

Particular reflection should be given "the triangle of ideals." Without one of these attributes, not only is the triangle incomplete but so, too, is the life of the individual. Illumination signifies our character development and the unfolding endowments of spiritual effort. Though our realization forms the basis of our existence, we still require health to continue towards the apex of mastery. Achievement refers to the ever improving nature of our activities and their extensions. Because these qualities

VARIOUS FORMS OF MEDITATION

are vital, not only in themselves, but for the support of one another, deep thought should be appropriated to these traits. When we express the word "Illumination" we think of that characteristic as expressing itself through us fully. Health calls to mind the vision of our attainment of perfect health. Achievement brings into our consciousness mental pictures of success in those endeavors to which we are singularly pledged.

There are times when we yearn to give thanksgiving and praise to every God-Power and God-Being who in some manner has helped us, or may help us in our upward climb. Again there are days when our consciousness is so clear and so discerning that we feel the necessity of directing it to higher vantages than we ordinarily achieve. Sacred holidays incite us to express our devotion in more inclusive ways in order that vaster soul qualities will be realized. These urges for special invocations to the Supreme Spirit deserve longer and more reverent consideration than we invariably render our meditations.

The suggested form which follows has been planned to satisfy our souls' desire for contact with particular Hosts in God's Spirit. This special procedure begins with our direct at-one-ment with God, and from this center it views all the extensions and projections of the Pristine Reality. In using this method we are introduced to the Highest God-Powers our minds can conceive. Just as the Eternal Spirit is not located in some distant Nirvana but is in and around us, so, too, are These Attributes of God permeating our world and selves with Their radiations. In thinking about them we touch the waves They

VARIOUS FORMS OF MEDITATION

generate. It is thus that we form a simple but an ever effective bond with Them.

INFINITE MOTHER-FATHER SPIRIT

THE ETERNAL SON

THE HOLY COMFORTER

The Solar Logos

The Planetary Logos

Hierarchy of Masters

The Seven Spirits before the Throne

Seraphim, Cherubim, Thrones, Dominions,

Virtues, Powers, and Principalities

The Archangels

Michael, Gabriel, Raphael, Uriel, Iophel, Metatron,

Hanael, Samael, Zadkiel, and Zaphkiel

The Angels

Nature

Inspiration

Lords of Mountains

Angels of Creative Forms

Guardians of Mountains

Angels of Song

a. Tree Devas

Love

b. Angels of Harvests
and Orchards

Guardian Angels

Healing Angels

Spirits of Water

Prayer Angels

a. Water Sprites

Religious Angels

b. Undines

Birth and Death

Fire Rajas

Karmic Angels

Fire Elementals

Activity

Wielders of the Elements
(weather)

Angels of Science

Angels of Business

Angels of Movements

(NOTE: This diagram does NOT attempt to place these Beings in Their order of evolution. The chart is merely a suggestion of the Orders, arranged in groups most easily understood by the layman.)

VARIOUS FORMS OF MEDITATION

Many aspirants have the desire to meditate at sunrise, high noon, and sunset. Although very few persons are able to adhere to this practice every day, at some period during the year (such as during vacations) it can be followed with benefit. These three daily meditations are essential when in the fastness of mountain retreats.

MEDITATION AT SUNRISE

"Infinite Spirit, through the Eternal Son, bless the Earth with the Life of Health and a Renewal for Progress.

"May humanity today be awakened to higher degrees of consciousness.

"May Thy light today release peace, confidence, wisdom, and growth in every living being.

"In Thee we move through the hours fearless, capable, and victorious."

HIGH NOON INVOCATION

"May the Infinite Spirit through the Eternal Son recharge and strengthen everyone upon the globe.

"May energy, impetus, and execution complete every Task of the day.

"May Light from the Spiritual Sun brighten the activities, associations, and plans of the hours.

"Through Divine guidance may duties yield to fulfillments and ideals to accomplishments."

TWILIGHT REFLECTION

"May the Infinite Spirit through the Eternal Son bring restfulness to every living thing.

"As the stillness of evening touches the Earth

VARIOUS FORMS OF MEDITATION

may harmony, love and gladness enter the domain of every creature.

"When the night grows long, prepare our bodies for peaceful sleep, and our spirits for their journeys into Thy Spaceless Presence."

These three invocations of spiritual help and blessing do much on the inner and outer levels to bring us physical restoration and steadfastness in consciousness. It is important to repeat the thoughts of the meditation very slowly so that each Power and Quality is called into manifestation as the words are read or spoken.

Our meditations are like uncut jewels. Each day we go through the process of cutting and polishing them. By slow degrees the beauty and brilliance of the gems we've been working upon are rapturously distinguished. That man is wealthy, indeed, who possesses access to the mines of his Spirit's splendor.

CONTACTING GOD INDWELLING

For ages, through many incarnations we have sought God everywhere except within our own beings. At a definite time in the history of our spiritual evolution we are confronted with the necessity of finding Him within ourselves. It is a task which many evade because it seems so much easier to appeal to the Infinite Parent than to seek His Presence in our own individualities. *In our spiritual striving our paramount need is contact with our own Indwelling God Self.* Until this union is attained we are like driftwood upon the sea of circumstances. Without this *centering* we are dependent upon outside forces for our good. Every effort we make in concentration will yield Light, assurance, and freedom from subjective influences.

Success in these endeavors lies in the thoroughness of each attempt. Realization of the Enfolding Presence can be practiced at any time one so desires—earnestness, patience, and persistence are the necessary requirements. *It is most essential, however, that contact be greatly desired,* for this attitude must point and maintain the consciousness.

In the position one finds most conducive to meditative work, he should quiet himself while turning his attention within. When physical peacefulness and mental alertness have been gained, one begins the exercise by inquiring of himself that age-old question,

CONTACTING GOD INDWELLING

"Who and what am I?" One inquiry suggests another. *"Am I the personality self—emotions—mind?"* Each query must be fully considered. Although one may live constantly in the personal self, he vaguely understands that the personality he displays to the world is only a shallow shell which the unknown Divine Resident overshadows. The search deepens as the investigator examines what he can uncover of the emotional nature. It is a vehicle of God Indwelling but it is not the Self. Despite the present wonders and the future possibilities of the mind, it does not constitute Divinity. The mind, however, is like a remarkable telescope which reflects some of the splendors of the mysteries above it. Because of the mental body's value in discerning Realities, it entails continual cleansing and care.

"Am I the Soul?" the seeker persists. Perhaps most of us can more readily identify ourselves with this aspect of spiritual growth, than with any of our lower faculties. To some religious denominations the term "soul" is synonymous with the God Self. Our conscience, aspirations and unselfish motives have their origin in the soul. But even at the zenith of our highest moments and actions we recognize that a greater Goodness, Beauty, and Power impels us from the Temple of our innate God Self. The Spirit is as exalted above the soul, as the soul is above the body.

It is well to linger in the Higher Self's radiance and purity. Out of this unity with our Nobler Self must come communication with our God Spirit. Were it possible to describe the supernal message

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from our inner Spirit, it would communicate this to us, "Be still and know that I am God."

Alignment with the soul brings us feelings and thoughts of inspiration and beneficence. Contact with the Overself transcends the emotions and mind. At first, no definite impressions are gathered because the inner drama is taking place above our familiar faculties. Finally, however, one becomes aware of a sense of baptism, as if our souls were bathed in the fountain of our inner Divinity. Then there are other perceptions gradually distinguished. The nearest these qualities approach the description of words are in the terms of serenity and confidence. It is just as impossible to accurately convey impressions from the Infinite regions to the finite, as it is to properly report the cadences in symphonies of color and sound to an untutored deaf, dumb and blind person.

Until we are completely developed, at-one-ment with Our Center of God is like looking through a small opening into a starry dome. Such a small fraction of the vast Reality is gleaned by the untiring seeker. But for the *faithful*, persistence shall widen the *inlook* until unspeakable Wonders are known.

It is the exertion of our desire for union with God Within that slowly builds the bridge of our communication. No special words or secret formulas are necessary to contact Deity. Reverent desire, one-pointedness and the ability "to wait" peacefully for perfect alignment in every endeavor is all that is needful.

Confirmations of the value of this highest contact is found in several Bible passages, "It is

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the Spirit that quickeneth." Only at-one-ment with our own Deity can grant us undiminished animation, and steady growth. Again we read, "The Spirit searcheth all things, yea, the deep things of God." This inner God Being is active in absorbing the Light and nature of those energies around It. Our God Self possesses Infinite wisdom, so It can answer all the questions we could ever ask. It is also revealed, "Likewise the Spirit helpeth our infirmities; for we know not what we should pray for as we ought, but the Spirit maketh intercession for us." Whenever we truly contact the Overself, healing is instantaneous. Our God Being views the indecisions we encounter and decides for us. It restates our prayers and prepares us for their fulfillment. It is the priest, the confessor and the Spirit of Forgiveness. Although this Interior Presence is as a single drop of Divinity in the ocean of God's Spirit, because It is *one* with Its Source, It contains all the power of the whole.

Think of it — we can attune ourselves to Divinity, Perfection, Health and Provision by merely raising the level of our thoughts to their highest plane! Herein lies the center and circumference of God in us. In this alignment do we touch universal energy. As frequently as we can practice this contact thoroughly we should greet "the Light that shineth more and more unto the perfect day."

THE MYSTERY OF NATURE

Those who are Nature lovers reverence a Mystery which they long to penetrate. The Intelligence governing Nature (which plans that the cactus be covered with protective needles, and the vine, growing beneath the house, extend itself to the sunlight) makes Itself evident everywhere. Another testimony of this Guiding Presence is the curious Spirit of the Wild which directs the migration of birds, the return of fresh water fish to their spawning grounds, and the erecting of nests by many creatures. Who has witnessed the dams of beavers or the activities of the honey bees without yearning to know of the Invisible Power which controls them?

The superphysical regulates the physical. The customs and laws of Nature are the result of Infinite Wisdom. Investigation into the realms of superphysical regions reveals that highly evolved Beings are in charge of the functions of Nature. These Beings work through the earth, air, fire and water kingdoms. Although invisible to physical vision, Nature Angels surround, permeate, and support our planet with their ministrations. It is these Godly appointed Agents who have control of the elements and seasons. We are under different Presences each time there is a weather or seasonal change. One group of Nature Devas influences minerals. Another has the guardianship of orchards or vineyards. There are Angels who mould the pattern of trees and flowers. A host of Them,

THE MYSTERY OF NATURE

called the Group Spirit, supervises the habits of wild and domesticated animals and fowl.

Evolution is the experience of Nature as well as of man. The mineral, vegetable, and animal kingdoms strive to evolve into their highest forms. Those minerals which serve mankind, such as gold, silver, copper, iron, coal, and radium are high in their progress in the first kingdom. Jewels of exceeding beauty—the diamond, sapphire, emerald, jasper, topaz, ruby and amethyst are the highest developments of the mineral world.

In the vegetable kingdom we discover two distinct lines of expression, namely, the positive and negative life waves. The *positive life force* expresses itself through the successive stages of vines, shrubs, and trees. Even in these we find a variety of divisions. Those requiring the greatest amounts of water are the youngest in evolution. Those needing very little water are the most advanced forms. We can image tree progress somewhat as follows:

First manifestation: Willow, poplar, beech, and cottonwood.

Second manifestation: Box elder, sycamore, birch, locust, linden, and ash.

Third manifestation: Elm, oak, maple, and fruit-bearing trees.

Fourth manifestation: All varieties of pine.

Fifth manifestation: Redwood, and giant sequoia.

Flowers spring from the *negative life wave*. They, too, have their gradations. The sturdiest and most brilliantly colored blossoms are usually the

THE MYSTERY OF NATURE

youngest varieties. The size of the flower or plant is not indicative of its evolution. Rather must we seek for the degrees in shade, delicacy and fragrance. The highly developed flowers are very fragrant. The apex of the flower kingdom is attained, however, in the lilies, the lotuses and orchids. These are judged for their exquisite, delicate beauty which emanates spiritual qualities.

In flower varieties we find:

First manifestation: Sun-flower, hollyhock, geranium, nasturtium, goldenrod, zinnia, dahlia, marigold, calendula, and daisy.

Second manifestation: Poppy, larkspur, lupine, petunia, cosmos, morning glory, alyssum, phlox, and delphinium.

Third manifestation: Rose, daffodil, lily of the valley, iris, and gardenia.

Fifth manifestation: Lily, orchid, and camellia.

It is difficult to grade animals because of their manifold species. The following list is only a very general one, yet from it we can gather the gradual incline of ceaseless advancement:

1. Sponge.
2. Crab, lobster, shrimp.
3. Fish.
4. Reptile.
5. Toad, frog, salamander, spider.
6. Mouse, shrew, rat, gopher.
7. Mole, weasel, mink.
8. Lion, tiger, rhinoceros, hippopotamus, wolf, boar, hyena.

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9. Fox, coyote, puma, lynx.
10. Kangaroo, giraffe, bear.
11. Deer, squirrel, rabbit.
12. Sheep, cow, goat, elephant, monkey.
13. Dog, horse, cat.

Evolution of birds and insects:

1. Louse, mosquito.
2. A variety of winged insects.
3. Butterfly.
4. Grasshopper, locust.
5. Bat.
6. Condor, eagle.
7. Hawk.
8. Ostrich.
9. Owl, crane, magpie.
10. Sea-gull, woodpecker, mockingbird, bob-white, starling.
11. Goose, duck, grouse, turkey, wren, robin, meadowlark, parrot, peacock.
12. Hummingbird, bluebird, cardinal, warbler, lazuli bunting.

Although dogs are ordinarily placed above elephants and monkeys due to their adaptability and aptitude in reading the thoughts and moods of man, there are notable exceptions. Trained animals, such as the chimpanzee or elephant, are believed by experts to be more intelligent than the beloved dog or cat in our homes. Even the lower forms of mammals and fowl display unusual intelligence. Bees are good botanists, trap door spiders are expert engineers, and Baltimore orioles are able architects. The hanging nests of these brilliant orioles are constructed more

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sensibly than some of the homes of men. The sagacity of the cactus wren causes her to build her nest among a thousand threatening needles that are protection from the dangerous hawk. Rats many times evade poisons and traps set out for them. The cunning wol-verine steals bait from cruel steel traps without becoming a victim itself. Grizzly bears are known to display uncanny thinking powers. Thought transference believed to be communicated among mammals and fowl comes to these creatures as instructions from the Devas of the Group Spirit.

Running parallel to the gradual advancement of all creatures of the Earth is the evolution of beings in Nature's Invisible Kingdom. There are lives so small that the thumb of man would dwarf them. These minute beings are chiefly around flowers. As they unfold these elfin figures progress to the stages of Tree Devas, Guardians of the Hills, and later, Lords of great Mountains. Everything that lives makes an inner ascent. A rock may appear inanimate to us but it contains an inner as well as an outer existence. Rocks possess ensouling elementals that steadily evolve. The woodland sylphs were once elementals, seemingly bound to their mineral homes. The graceful Spirits of the Lakes formerly knew the turbulent adventures of water sprites. These dual ladders of evolution cause human beings and advanced Nature Beings to press Upward unitedly.

At present we seem to be blind to the wonderland of unearthly loveliness that envelopes us. It is prophesied, "For thou shalt be in league with the stones of the field: and the beasts of the field shall

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be at peace with thee . . . Or speak to the earth and it shall teach thee." Had we extended sight and hearing, we should behold radiant Hosts busily directing the progress of Nature. We could then hear the Lords of the Mountains calling to One Another. A brook, lake, or ocean would be seen filled with the Denizens of the water kingdom. Our garden should disclose Forms renewing the life energies in flowers, shrubs, and trees. Although few observe these Presences, we can bless them constantly in our minds and hearts for Their untiring ministry of love and beauty. Nature will mean a thousand times more to us when we recall how greatly the outer world is supplied by the inner world of God's Spirit.

In trustfulness we, too, can affirm,
"He who from zone to zone
Guides through the boundless sky thy certain flight,
In the long way that I must tread alone
Will lead my steps aright."

(From "To a Waterfowl" by Bryant)

ESOTERIC CHRISTIANITY

Confirmations that Jesus instructed his inner band in the deepest mysteries are to be found in the writings of Paul and John. Unless these faithful men had been accustomed to the language of esoteric symbolism they would not have used them so meaningfully. Much that they might have wished to teach openly had to be veiled within the terms of symbols for only by this method could these teachings be preserved. Paul hinted, "But we speak the wisdom of God in a mystery, *even the hidden wisdom* which God ordained before the world."

Of a great Lord, the enlightened Roman apostle writes, "For this Melchizedek, king of Salem, priest of the most high God . . . first being by interpretation King of righteousness, and after that also King of Salem, which is King of Peace. Without father, without mother, without descent, having neither beginning of days, nor end of life, but made like unto the Son of God, abideth a priest continually." (Hebrews 7:1) It seems strange that more is not given in Christian literature about this Advanced Being whom Paul praises so highly. The loyal Apostle would not have given this tribute to the King of Salem had he not been taught regarding the greatness of Melchizedek. From the several references made to Him we learn that He is One who deserves honor and praise, One worthy to be included in the history of Christianity. That Jesus was related to this Representative of the

Lord of the World, is disclosed in the verse, "Thou art a priest forever after the order of Melchizedek." Again reference to the difference between ordinary Initiates and special Ones is made in the verse, "For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore."

The verse which clearly indicates that those close to Jesus received teachings concerning the Plan of Life is that one just given, "For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore." Here we have evidence of the importance of words, for without this very sentence, we would not have proof that the inner band of first Christians discussed these matters. The principle of evolution is alluded to in the statement, "For the law maketh men high priests which have infirmity." The lengthy process of evolving life gradually spiritualizes men who have sinned in the past. This progress makes neophytes of us all. Yet there is a difference in the evolution of men. "But the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore." In this passage "the word of the oath" signifies initiation, and it is this noteworthy inner initiation which makes the Son, or Great One. To Clement of Alexandria is attributed the following excerpt on initiation: "Then thou shalt see my God and be initiated into the sacred mysteries, and come to the fruition of those things which are laid up in heaven. . . . I will show you the Lord and the mysteries of the Word,

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expounding them after thine own fashion. . . . O truly sacred mysteries, O stainless light! My way is lighted with torches, and I survey the heavens and God; I become holy whilst I am initiated. The Lord is the hierophant and seals with illumination him who is initiated, and presents to the Father who believes, to be kept safe forever."

The apostles knew more than they were permitted or inclined to express. This is clearly discerned in Paul's statement, "And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly." He also hints at information concerning the right of humans to choose the kingdom they would enter—"For verily he took not on him the nature of angels, but he took on him the seed of Abraham." More of this inner dimensional instruction is suggested by Peter, "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day."

From the chapters of Revelation we learn how greatly informed the inner members were in regard to esoteric truths. The second coming of Jesus has been a topic of much discussion and dissension among the churches and Christian believers. The code of symbols with which John clothes prophecy makes the meaning very apparent. "Behold, he cometh with clouds, and every eye shall see Him." (Rev. 1:7) "Clouds" refer to an air age and sign. This verse points to men seeing Jesus with their *single eye* during the Aquarian Age.

A description of the Lord Christ, as He is seen

in the inner planes is given very realistically by the Beloved Disciple. "I saw seven golden candlesticks. And in the midst of the seven golden candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about . . . with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire. And his feet like unto fine brass; . . . and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp two edged sword: and his countenance was as the sun shineth in his strength."

In his mental body, John was permitted to look upon the Lord of the World, and Those around Him. (We have already been introduced to the Lord of the World, for He is Melchizedek previously mentioned. His other names are "Ancient of Days" and "Sanat-Kumara" and "The One Initiator.") He describes this vision in his fourth chapter. "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." (Note: The latter stone has a deep orange-red cast; so has the common type of jasper.) "And there was a rainbow round about the throne . . . and round about the throne were four and twenty elders sitting, clothed in white raiment and they had on their heads crowns of gold." "The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne saying, Thou art worthy, O Lord, to receive glory and honour and power: for thou has created all things, and for thy pleasure they

are and were created." John must have had a true glimpse of some inner ceremonial which was accorded the Lord of the World. The twenty-four elders symbolized Masters who praised Their Superior. This Renowned One who sits upon the throne is the chief Representative of our Planetary Logos. Under the direction of this Great Initiate are the Lord Christ, the Lord Buddha, the Maha Chohan and the lesser Adepts. Should it seem odd to place the Lord of the World above the Christ in spiritual position, we must recall that Jesus took His initiations under Melchizedek, for it was said of the Lord Christ, "Thou art a Priest forever after the order of Melchizedek." If this order was worthy of the trust and loyalty of Jesus, then its Founder must also have been deserving of Jesus' devotion.

In the fifth chapter, John tells of seeing a great Book in the right hand of the One who sat upon the throne. This Book was closed with seven seals. Although an Angel asked for some one to come and break the seals, no one in heaven or earth offered to do so. Then suddenly a Lamb appeared which had seven horns and seven eyes. "He came and took the book . . . and the four and twenty elders fell down before the Lamb . . . And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred and tongue, and people, and nation . . . Blessing, and honour, and glory and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." There we have a distinction made between

the One upon the Throne and the Lamb, the Christ. In Chapter Seven this differentiation is again made, "And lo, a great multitude . . . cried with a loud voice, Salvation to our God, which sitteth upon the throne, and unto the Lamb."

Many more esoteric references are found in the following revelations, (bear in mind that the symbolical terms John uses refer to the Seven Spirits, who are the Heads of the Seven Rays; cherubims, zodiacal signs, and the universal overcoming by men of their animal natures.) "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.

"And before the throne there was a sea of glass like unto a crystal: and in the midst of the throne, and round about the throne there were four beasts full of eyes before and behind.

"And the first beast was like a lion. And the second beast was like a calf, And the third beast had a face as a man, And the fourth like a flying eagle.

"And the four beasts had each of them six wings about him; and they were full of eyes within and they rest not day and night saying, Holy, holy, holy, Lord God Almighty which was, and is, and is to come."

A further testimony pointing to the esoteric teaching of Jesus is found in the writings of Dionysius. This early Bishop of Christianity wrote four short esoteric treatises, one on "The Heavenly Hierarchy," another on "The Ecclesiastical Hierarchy," a

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third on "Divine Names" and a fourth on "Mystical Theology."

The Mystery teaching is continued, "And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having harps of glass."

"And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty, just and true are thy ways, thou King of saints." (Rev. 15:2-3)

It was given John to learn of the prizes those received who conquered themselves. There is a description of the powers which each of the seven initiations bestow upon the vigilant overcomer:

1. "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

2. "He that overcometh shall not be hurt of the second death.

3. "To him that overcometh will I give to eat of the hidden manna, and I will give him a white stone and in the stone a new name written which no man knoweth saving he that receiveth it.

4. "And he that overcometh, and keepeth my works unto the end, to him will I give power over nations . . . And I will give him the morning star.

5. "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out

of the book of life, but I will confess his name before my Father, and before his angels.

6. "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the names of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.

7. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in His throne."

Unlike Sir Galahad in the Legend of the Holy Grail, John did not hold his peace when it was necessary for him to speak. "And one of the elders answered, saying unto me, What are these which are arrayed in white robes, and whence came they?

"And I said unto him, Sir, thou knowest and he said to me, These are they which come out of great tribulation and have washed their robes and made them white in the blood of the Lamb.

"Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. (Rev. 7:13-15)

In the above quotations the Beloved Disciple speaks mystically of those who achieve the fulfillment of evolution. They have washed their robes (their lives) in the blood of the Lamb (in the Christ life).

And yet again, the Initiate makes reference to the notations made in a particular book, "And I saw the dead, small and great, stand before God . . . and another book was opened which is the book of

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life: and the dead were judged out of those things which were written in the books according to their works." (Rev. 20:12) Here we are given a hint of the "book" which is called the Akashic Records. It is known that in this mysterious "volume" every incident is retained of every civilization, race, and individual. This "ledger" contains the thoughts as well as the deeds of the peoples of the Earth. Each man must admit and make restitution for his mistakes.

The Lord Christ must have alluded to the Aquarian Age, the period of great spiritual activity. Impressed by his Initiator, Peter prophesies, "We according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." John likewise attributes spiritual importance to Jerusalem which, to him, is "the city of the living God . . . and an innumerable company of angels."

Concerning the conclusion of physical manifestation upon this globe, John predicts, "But in the days of the voice of the seventh angel when he shall begin to sound, the mystery of God should be finished as he hath declared to his servants the prophets." (Rev. 10:7) "Grace be unto you, and peace, from him which is to come; and from the seven Spirits which are before his throne." (Rev. 1:4)