The New Age
BIBLE
INTERPRETATION

Old Testament - Volume I

An Exposition of the inner significance of Holy Scriptures
in the Light of the Ancient Wisdom



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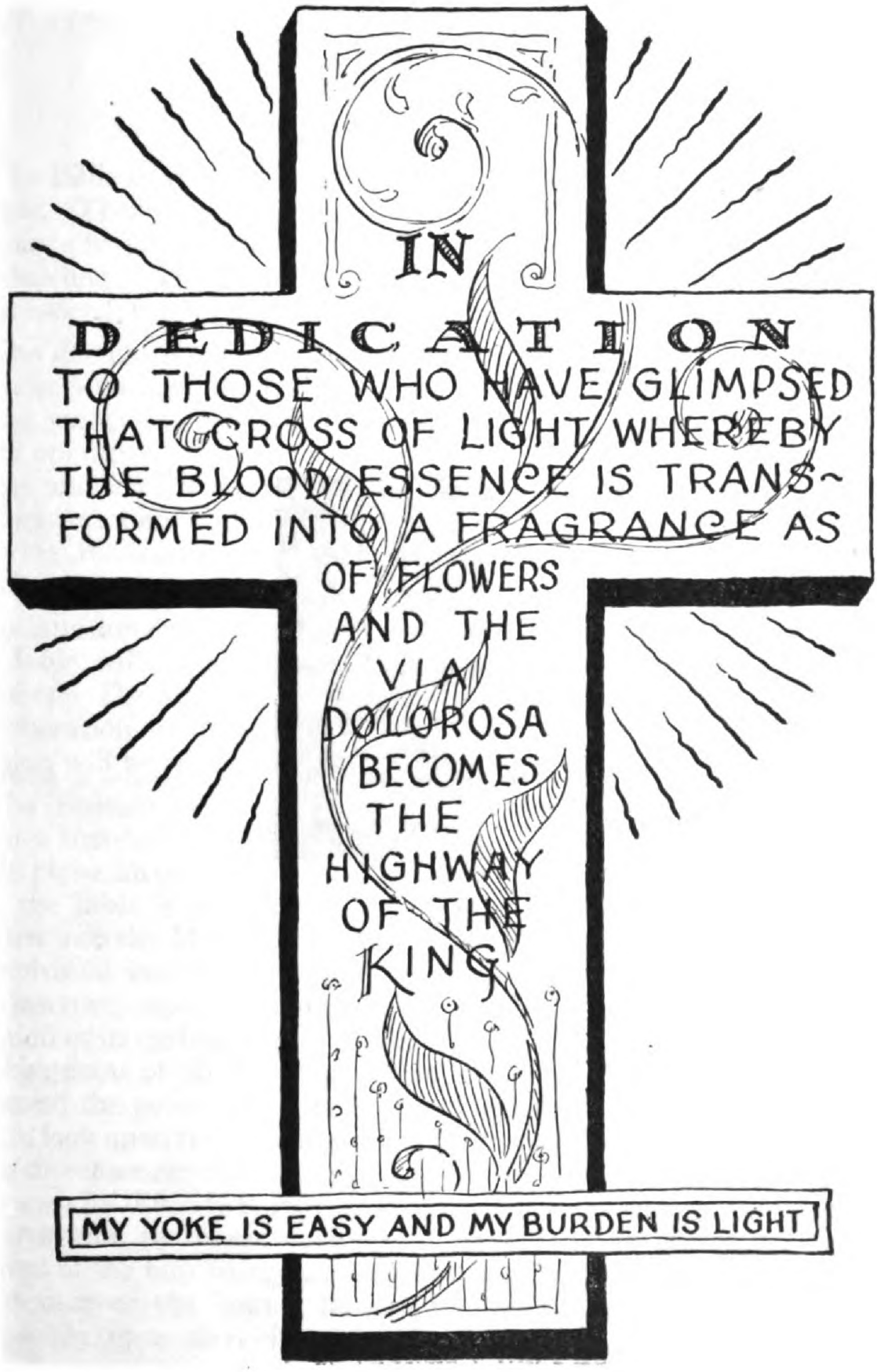

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FOREWORD

The Bible is written to meet the needs of both the w
simple. There are surface truths and veiled wisdom.
guidance to the spiritual life in its pages for every deg
derstanding. As consciousness unfolds, its revelation
It is, indeed, the Wonder-Book of all time.

The deepest wisdom contained in the Bible is acce
to those who have attained to a personal, first-hand
of the reality of the spiritual worlds and the fundam
there operative. To such its pages are laden with ine
riches and ever-renewed inspiration. The character
become teachers of a soul science which leads to a
growing realization of truths contracted by direct
ception.

As intuition develops and the powers of the spirit are
the Bible will be recognized as containing the high
sciences. The truths of physical science will then f
corroboration in its pages and the irrationalities of
religion will be resolved by the logic of the soul.

The aspirant to the deeper wisdom who follows th
positive first-hand development discovers that the accu
inner plane investigations can be checked in the Scrip
that the Bible is man's most successful transcription
written into the Memory of Nature and of conditions
the spiritual worlds. Anyone who is capable of looki
for instance, upon the marvelous akashic images
creation in its earliest stages, and the later evolution of
the kingdoms of life thereon realizes that the writer
possessed the power of clairvoyant consciousness whic
him to look upon the cosmic pictures of the creative pro
is the direct source of his information, and on its infalli
rests such infallibility as may be claimed for the Bible.
features—for there are such—are due chiefly to t
fections of the human agencies making the transcripti

require for their full expression the hyperdimensions
of Spirit.

When these truths are acquired by first-hand inve
tentatively accepted as true on the statement of spec
ing in the field of soul science, it becomes evident
truth rests not upon the opinon of men, the specula
losophers, the ecstasies of saints, or the decrees
Councils but on observations made in the exact recor
itself. Being thus a record of the processes of develop
life of man and nature, and a guide to harmonious
the Universal Spirit of Goodness, the Bible is truly a
Science and Religion. It is an illumined treatise
wise of yesterday speak to the wise of today and tomo
it contains the inspiration of such great seers as Mos
Isaiah, and above all, Christ Jesus, it is also a textbo
present and future guidance in unfolding the laten
the spirit.

The chief significance of such erperiences, for
Jacob's celestial vision wherein he saw the heavens
the Angels of God descending and ascending, lies in
the development of a certain degree of Initiate c
makes a like experience possible for each and all.
transcendence of death by the illumined Enoch is
the time when the consciousness of eternal life will
every atom of the physical body that death as we n
will be swallowed up here and now in a translation
into immortality. Such is the glorious destiny awaiting
by all the race.

So, too, the mission of the Christ, the Supreme W
of all mankind was not primarily to give to mankind
and inspiration of a perfect life; it was to so work upo
on Earth and in the life of man that it would be
every individual to follow in His steps and to asc
exalted level. "I go to prepare a place for you." d
"that where I am there ye may be also." That pl
other than the illumined or Christed consciousness.
Bible is an exposition of how man may attain to th

One and hears His longsought commendation, "Well
good and faithful servant; enter thou into the joys of

The Bible is a textbook of human regeneration, of s
pation, of spiritual freedom. To restore this Book
position is one of the most important tasks to be accor
Spiritual Science. "It will be a happy day," decla
Steiner one, of the greatest among modern seers,
hear in modern words what really is to be found i
different indeed from all that is said today." He st
that "we pass from sentance to sentance, and we sh
the Bible every where contains a message to Ini
Initiates—awakened souls speaking to awakened soul

This volume, the second to be issued in the series o
Bible Interpretations, is an humble effort toward ai
restoration of the Bible to that place in the thought
of mankind that it was divinely designed to occupy.

C. H

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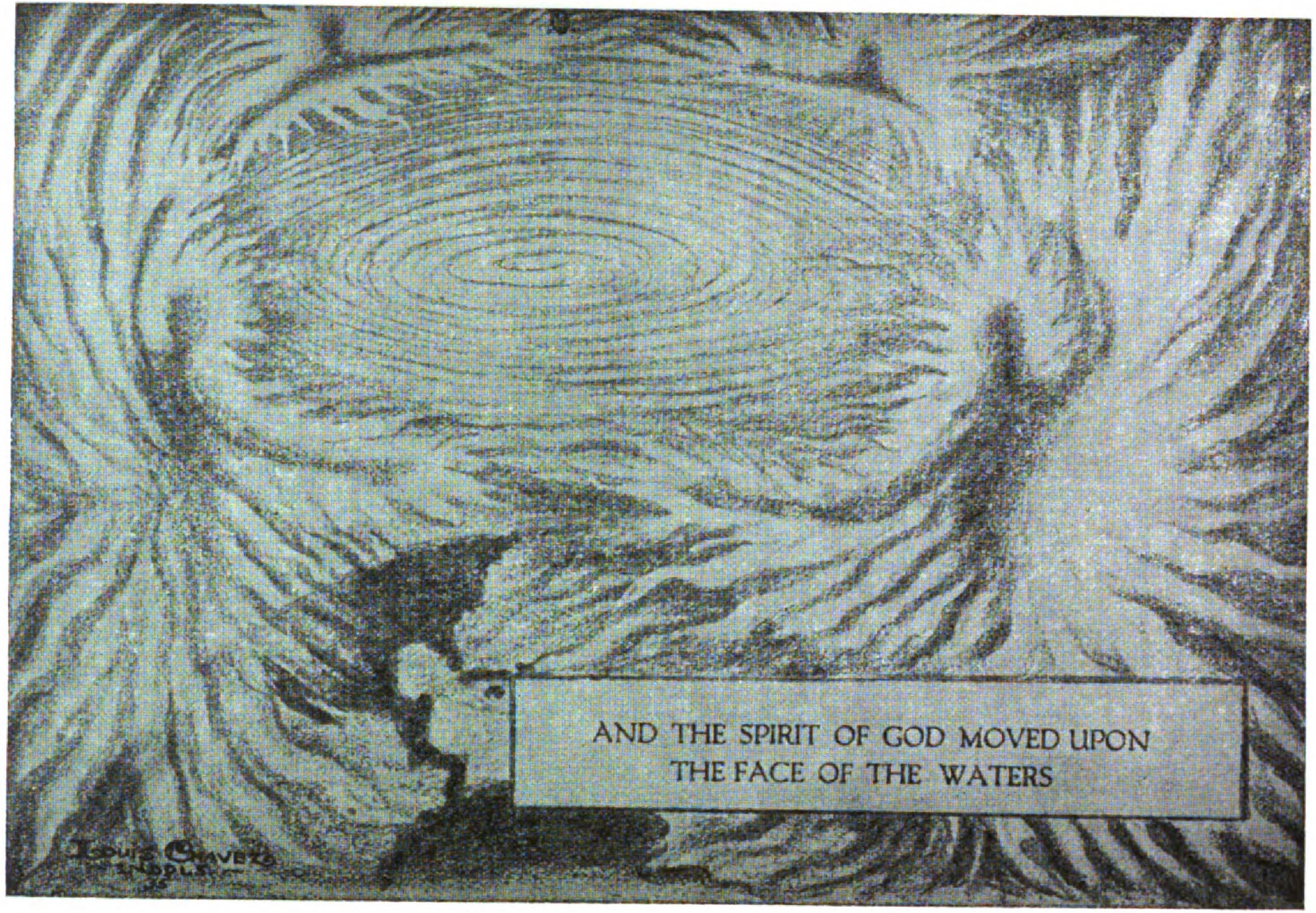

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NEW AGE BIBLE INTERPRETAT

Genesis - The Book of Eternal Begi

THE SEVEN DAYS OF CREATION

CHAPTER 1

The Beginnings of Divine Externalizatio

The First Three Creative Days

The Watchers approach the Creator. The hour has
for a new Cosmic Dawn, for a new Day. The ti
come for Cosmos to awaken after the night.
God smiled, and His laughter thrilled through spa
His word called forth into the light the new daw
out the primeval darkness in the new world spac
—Hermes Tris

The above words of the thrice-great Egyptian Initi
well to introduce the scriptural record of Eternal Beginn
Book of Genesis lays the foundation for the succeeding
the Bible. All that follows is an unfoldment of powers
and processes outlined in the first of the sixty-six Books
in the Holy Scriptures.

There is a closer correspondence between the biblica
of creation and the teachings of academic science than is
recognized. A narrow theological interpretation on the
and a spiritually unillumined science on the other, are re
for the gulf that exists in the minds of many persons

have divided many earnest students of the Bible fr
physical science are disappearing in the new light tha
ing in increased measure on sacred and secular knov

While it may seem too obvious for comment that
Days of the Genesis account are vast periods of t
brief hours of solar days, it is a fact that a literal in
at this point has given rise to a popular misconcept
proved prejudicial to the truth as it is set forth in th
and as expounded by science. If the creative perio
as "day" had been rendered instead by the word æ
the Greek version, there never could have been the
disputations concerning the question of time consu
creative stages recorded in Genesis.

The work of the Seven Creative Days as outline
embraces the entire span of man's pilgrimage throu
matter. It covers the journey from unconscious, unc
being to individualized, all-conscious at-one-ment wi
Spirit. It describes the descent of the spirit into m
resurrection therefrom. Of the Seven Days, three a
were consumed in the involutionary process durin
spirit took on forms of increasing density, arriving at
nadir of materiality which was reached several m
ago during the present Earth Period. The remainin
one-half days will be devoted to the evolutionary pr
which the spirit will gradually unfold its latent pov
meeting the resistance of form, and progressively l
vehicles acquired during involution until it returns
embodied spirit to the bosom of the universal Fath
will have passed from impotence to omnipotence, fro
to omniscience.

The formula for the creation of all things from a
verse is stated at the very beginning: "The earth
form, and void; and darkness was upon the face
And the Spirit of God moved upon the face of
(Genesis 1:2). This is descriptive of the process b
formless takes on form, the infinite becomes finite.
Knowing descending into time and space.

become the elements of fire and water respectively. mist, positive in nature, moved upon the face of th waters, negative in nature, and thus commenced the work which brought man and nature into manifestat was the work of the First Day of Creation, called by the Saturn Period.

On the First Day of Creation one of the four princip predominantly active. That principle was Fire. But yet encountered the frictional experience that raised vibratory pitch at which it became a flame of light. latent, manifesting in darkness as heat. It was a fie which, in the words of an ancient Greek poet, was wings brooding over chaos." By chaos, as here used, stand, not disorder but undifferentiated cosmic substa the receptive feminine "waters." When blended with masculine breath, it becomes the Liquid Fire of a terminology. After this had been accomplished, in of Genesis, "there was light."

In this First Day man, the monad, issued forth from of the Creator in a purely spiritual state. His condi was too far attenuated to be discernable by the physica we now possess. He was but a golden shadow emana the Great Light.

These first humans were androgynous: "Male an created he them." They reflected the dual powers of phim, the Hosts of Gemini. These exalted Beings spiritual guardians of the life wave belonging to the o complementary sign, Sagittarius, and were then passin the human stage of their development. That life wave advanced to the status of Lords of Mind, as its me referred to in Christian esotericism.

In the First Day, when the Lords of Mind were in the stage of consciousness, they became guardians of pr humanity, then just entering into manifestation. When came under Sagittarian guardianship it meant that it directly worked upon by the Hierarchy of Gemini, complementary to Sagittarius. From that Hierarchy— phim of the Church and the Elohim of Genesis—man

mony and symmetry are divine attributes, and to app
in designs of true beauty is to draw closer to the he

The First Root Race of our present Earth scheme re
conditions of the First Creative Day. It had its
according to occult records, upon a sacred island
perishable, wherein all is pure spirit, one and indivi
was, and still is, the spiritual seed ground for futu
ages to come; as such it receives the protection of
zodiacal Hierarchies that surround the solar syster
this Earth planet belongs.

Genesis 1: 6, 7.

*And God said, Let there be a firmament in the midst of t
let it divide the waters from the waters. And God made
and divided the waters which were under the firmament fr
which were above the firmament: and it was so.*

The gradual lowering of the vibratory rate of the
love power of God resulted in the beginning of form.
the firmament in which were divided the "water
waters." Universal essence was separated into highe
expressions. "And God called the firmament heav
was the first manifestation of spirit in preparation fo
tation of man, and it comprised the work of the Secon
Day, known to esoterists as the Sun Period.

It was in the Second Day that Air was introduced
element in the evolution of Earth and its beings. This n
fanned the sleeping fires into dynamic activity and
globe became luminous. Since this illumination was f
there was no need for the Sun, Moon, or Stars. The
bodies became necessary as luminaries at a much
when the involution of life into matter had reached
of greater density and opaqueness. This fact is acc
generally by material science.

During the Second Day the Egos of the life wave
what is now humanity were further individualized.
shadows of the First Day had taken on added sub
were still too tenuous and embryonic to be thought o
gestating in the mind and heart of Deity. Human co

vanced to serve as guardians of germinal man. High these guardians was the Christ.

From this it may be seen that Christ became man Teacher æons ago while he was in the early stage of opment. In view of this long evolutionary associatio the archangelic Initiate and humanity, it is not strang *entire human race is keyed to the vibratory rhythm of* Before the Earth and its inhabitants can fulfill thei glorious destiny, every knee must bow before Him voice proclaim Him the Lord and Saviour of the wo

This does not refer to a verbal acceptance of a t Christ, but to a living demonstration of the princip Cosmic Christ in terms of unity, equality, fellowsh harmony and love. Only those who manifest these regardless of race, creed, nationality or color will pioneers of the new Sixth Race and be able to "me the air" in the coming Aquarian or Air Age.

The Archangels are the Hosts of Capricorn. Thei teachers are the Cherubim, Lords of the opposite o mentary sign, Cancer. It was the Cherubim who aw man the Christ Principle. They were the Beings wh man with the sacred life force referred to by the Ch waters of eternal life. The Christ Life is offered freely soever wills to come and partake thereof. This divin latent in all mankind. When its sleeping powers are and developed, they will manifest the supernal attribu twice-born or Christed man.

Genesis 1: 9, 10.

And God said, Let the waters under the heaven be gathe unto one place, and let the dry land appear: and it was so. And the dry land Earth; and the gathering together of the wate Seas: and God saw that it was good.

Touching the life side of this creative process, Para clares: "The Water of the Air between Heaven and E all things the life." Rudolph Steiner, a contemporar states that the entire solar system was built of primeval

was precipitating into etheric-physical substance. ago preparation was made for the manifestation plant, animal and human kingdoms, the four streams life on the Earth. Yet a vast period of time elapsed planet became a habitation for mortals.

In the Third Creative Day the firmament was di the firmament and a third element, Water, was ad precipitated substances of Fire and Air. With this add the struggle to blend the antagonistic elements of Fire

At this time the Angels, Hierarchy of Aquarius, human stage of their expression and were receivin direction from their complementary sign, Leo, Lords Also, in this Third Day evolving man received a po petus from these same celestial Lords of Love or F

In the First Creative Day the Hosts of Leo rad themselves a stream of light-force which became nucleus of the future physical body of man. In the this fiery nucleus became the beginning of his hea center, seat of the Christ Principle. From these glori man received the nucleus of a future perfection. The the first organ to find its germinal seat in unfolding Since each new earth life recapitulates the past, it fo in an embryo the heart is first to exhibit the presence as life's primal center, it is the last organ to release i life as breath leaves the body in death. Truly does th sing: "The heart shall live forever."

The Bible deals more specifically with the Earth P it does with the three Periods preceding it. In confo the septenary scheme of evolution to which we belong, of seven extend in graduated series from the infinitel the infinitely small. Thus, each of the seven Periods which have already been discussed and the fourth, Period, is now under consideration—are subdivided shorter spans of time called Epochs.

The first of these seven epochs is the Polarian. It rec conditions of the first or Saturn Period, which correl the First Day of Creation. The second Epoch is Hyperborean. It recapitulated the work of the Se

Its home, Hyperborea, was a golden land where sum
ceased and nocturnal shadows were unknown. It was t
summerland or heavenly realm to which the gods and
of ancient mythologies repaired for rest and refresh
their mortal duties had been duly performed.

Earth remained a part of the central luminous nebul
the latter part of the Hyperborean Epoch. This bein
was no need, as already observed, for external lights.
now our planet, together with all life evolving thereon,
the very sphere of the central light. They were a

But this condition did not remain unchanged, as p
perience testifies. A portion of the life wave evolvi
central sphere of light failed to keep abreast of advan
bers of Sun-humanity. They finally became a dr
pioneers; and they suffered more and more because of
incompatibility with the high vibratory condition ob
the central solar orb. Such lagging Egos congregate
by the law of attraction and in time crystallized that
the sphere on which they dwelt, until centrifugal force
it from the central sphere and sent it out into space a
pendent body. This is the genesis of the planet Ea

Being a child of the Sun, Earth remained a part o
system. Its position in that system was self-determine
conditioned by its own spiritual status. Every outward
and circumstance is the effect of an inner, unseen ca
tie that binds the Earth to the Sun is known to spiritua
as the law of attraction. They are the inner and
aspects, respectively, of the same force.

The distance of the Earth from the Sun is thus d
by the love manifested by humanity for the source a
of its life. This applies equally to every other plane
light of these facts, how true it is that "love is the f
the law!"

The War in Heaven and the Lucifer Spirit

Genesis 1: 16-19.

*And God made two great lights: the greater light to rule
the lesser light to rule the night: he made the stars also. A
them in the firmament of the heaven to give light upon the ea*

Another major event in the evolution, not only o
of the entire solar system, occurred in the Hyperbor
It was what occult science and poetic insight have
War in Heaven. Milton deals with it in *Paradise Lo*
XXVIII and Isaiah XIV refer to it as the war before Cr
legendary form, it is incorporated in all the princip
of the world.

When the angelic life wave as a whole had reache
of development where a reunion took place betwe
poles of spirit, masculine and feminine, there were la
failed to consummate this mystic marriage. The
Lucifers. While they were unable, because of their
proceed with the Angels, they were much too a
become members of the human family. They were
between the two and so came to be a class by them
an anomaly in nature.

All life waves pass through a phase of divided
separation into sexes followed by an eventual reunion
poles. After this there is "neither marriage nor givi
riage," but the condition of unity now realized by "th
heaven." Purity and selflessness are required for this

Possessing the dual powers of soul, the Angels are
every taint of selfish desire. Their love flows out purely
in service to all; in consequence, cosmic wisdom flo
them without interference by a hindering personal
is not true of the Lucifers.

As previously stated, the Angels, together with the
leader, Jehovah, were guardians of the present human
earlier stage of its evolution; also of the etheric Ea
upon which it was progressing. This world was under
supervision of the archangelic Christ, who had oblig
self in the Second Day of our manifestation to b
Regent of Earth and its humanity.

A number of Angels rebelled against the Christ,
which gave rise to the War in Heaven, the expuls
rebel Angels under their leader, Lucifer, and their

The War in Heaven caused a shifting of the polar
the planets and a change in the planetary rhythm of
solar system. Every world became tinged to a cert
with matter.

This was a "fall" of cosmic proportions calling for
measures of comparable scope in time and power. T
assumed by the Christ, supreme Lord of the Archa
took upon His divine Self the redemption of the fall
the ultimate restoration of the position of the Earth
realignment of the whole solar system to its original d
and harmony. At a later period the Christ assumed
demptive task for the human race after it had succ
the subtle, beguiling forces of those same Luciferian

The War in Heaven is reflected in the conflict betw
and matter, a struggle that will continue until spirit
completely conquered and transmuted all things
Esoterically, this involves a restoration of equilibriu
the two poles of spirit, masculine and feminine. Th
pole, wherein resides the power of love and the faculty
nation, fell in the Lucifers. That is, they became iden
the desire nature which belongs to the personal and fo
life. This led to their expulsion from heaven, an alleg
of saying that their consciousness descended to lower le
came to Earth and imparted the knowledge they had
infant humanity, spoken of in Genesis under the gener
Adam and Eve. Through such knowledge premature
humanity fell as had the Lucifers; and like their lig
(Lucifer: *lux*, light; *ferre*, to bring), they suffered expu
the heavenly state in which they dwelt. They lost Ed
consciousness took on a veil of matter. So they we
view spiritual reality only as "through a glass darkly

According to mystic legends concerning the War i
the conflict continued for three days and three nights
Hosts under the guidance of Michael, Lord of the
Gabriel, Lord of the Moon, were drawn up in battle ar
Lucifer, the Martian spirit, and his fallen Angels.
allegiance to Mars, the planet governing the passion
supplies another key to the hidden reason for his fall

Legendary accounts of the war between Michael a
also refer to the age-old struggle between the constr
the destructive forces of Fire—Michael, the Sun, re
this element in its spiritual aspect; Lucifer, or Mars,
terial expression. It is the reconciliation of the tw
balancing of the dual forces within man that lead
powers and illumination.

The Archangels had acquired this balance. In them
opposites were perfectly blended. They had attained
spiritual stature they were immune to the temptat
which some of the Angels succumbed, and which caus
fall into a state where he continues to suffer discord, c
death. It was because the Archangels had completely
the problem of polarity that the chief one amongst
Christ, was qualified to assume the role of Redeem
fallen members of both the angelic and the human kin
no one of lesser estate would the stupendous task have
sible. In the light of these facts we can re-read Jo
with renewed reverence as he informs us that "God . .
only begotten Son, that whosoever believeth in him sh
everlasting life." He came as the way, the truth an
revealing to man the means and the method by which
save himself.

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CHAPTER II

The Beginnings of Physical Manifestat

The Last Four Creative Days

Genesis 1:14–19.

And God said, Let there be lights in the firmament of th divide the day from the night; and let them be for signs, and and for days, and years.

And let them be for lights in the firmament of the heaven upon the earth: and it was so.

And God made two great lights: the greater light to rule the lesser light to rule the night: he made the stars also.

And God set them in the firmament of the heaven to giv the earth.

And to rule over the day and over the night, and to div from the darkness: and God saw that it was good.

And the evening and the morning were the fourth day.

"That which is above is like unto that which is belo words from the Emerald Tablet of Hermes state a tru key to numberless mysteries. They prove so to occult in when deciphering akashic records covering the Seve Days.

At this point attention is called to a correspondenc Cosmos, the Grand Man, and man, the little god. forces play in and through both. The lights in the were active in man before they became manifest in

During the First and Second Days of creative activ that later became embodied in the Sun and Moon were in man as the creative powers of Will and Imagin virtue of these powers he was a potential creator, thou conscious of his creative abilities. Of these he comes gressive awareness as his powers are developed. Whe have completed the work assigned to him for the Seve

was originally guided by an inner light. The exter
Sun, Moon and stars was, therefore, not yet required
man possess the physical sense of sight to perceive ext
This was not developed until the inner light faded
need arose for compensating luminaries.

Transfer from inner to outer illumination occurred
forces of Will and Imagination became separated,
expressing dominantly in man and the latter in wom
this event, which occurred in the Fourth Day, the Sun
were unveiled, the greater to rule by day; the lesse
With their appearance, man began to evolve a phy
with which their light might be perceived.

Man's complex structure is the product of innumera
gences working over vast stretches of time. The pr
orderly, methodical and sequential; not haste, but p
the ultimate objective. As science and religion draw
gether, both will make the illuminating discovery tha
of the Seven Creative Days, recorded with mathemati
in a few verses, was not a week's activity of the Elo
remote past, but that it covers processes which have
manifested universe steadily forward through the ages-
which will continue until the destined perfection is att
lesser cycles of action, the successive steps of the Seve
recapitulated in an endless series that reach into th
small spiral motions of our individual lives. "Ye a
God, and Joint-heirs with Christ;" and "it doth not
what we shall be," affirm two who possessed the ab
"caught up into the third Heaven," there to stu
pictures of Creation.

The Sun is a physical manifestation of the power o
Moon, an objectification of the power of Imagination
viously noted, these were subjectively active in huma
First and Second Creative Days. From this it may be
mankind was moving toward a condition of greater
tendency which is continued through the Fourth, Fifth
Days of the Genesis account. During this process
some Egos became more and more closely attuned to

will then come into a higher spiritual expression under
conscious direction of the Ego.

In the light of this inner knowledge Paracelsus decla
the Philosopher's Stone (another name for this dual-
celestial body) is formed of the union of the Sun and th

Genesis 1:20-23.

*And God said, Let the waters bring forth abundantly th
creature that hath life, and fowl that may fly above the earth in
firmament of heaven.*

*And God created great whales, and every living creature tha
which the waters brought forth abundantly, after their kind,
winged fowl after his kind: and God saw that it was good.*

*And God blessed them, saying, Be fruitful, and multiply, an
waters in the seas, and let fowl multiply in the earth.*

And the evening and the morning were the fifth day.

The Fifth Day of Genesis corresponds to the third or L
Epoch of the present Earth Period. It was in this Epo
animals passed through successive forms of fish, rept
birds; or, as Genesis has it, great whales and all creep
flying creatures. The order of ascent of form as here gi
accord with both spiritual and material science.

It was in this Epoch that man began to assume human
Tenuous forms which encased the spirit of man in p
Epochs now became more substantially etheric. It was
this Epoch that Eve was taken from the rib (side) of
that is, humanity was divided into two sides or sexes, th
of Will being retained predominantly by the male and I
tion by the female.

These dual forces were largely latent at this stage of
development. Later, their evolvement gave to early h
almost superhuman powers, including the ability to perfo
would now be called miracles. The separation into sexe
ened the forces of the Egos; yet they functioned under co
that enabled them to manifest creative powers over form
than those exercised by present humanity.

Before the Fall, Adam and Eve (humanity) used th
faculties to mold etheric forms of the animal kingdom
the Fall they took on "coats of skin;" that is, they descen

ultimately brought on the destruction of the Lemuri
where humanity was then evolving, through planeta
in the form of earthquakes and volcanic eruption

The extreme age ascribed to many biblical patria
not the life span of a single individual, but the time
an individual had access at will to the life experien
of himself but of his forefathers. Ancestral "p
coursed through the family blood stream, a partia
the feminine or image-building power that gave r
cestor worship still existing among races standing c
early condition.

The physical body gradually evolved organs in
with the requirements of the developing Ego, whose
it was later to become. The physical organism in all
complexity was first fashioned in subtle ethers. Inte
mold the Ego, by the power of Will, deposited chemi
until in due course it became manifest in physical
inception every organ of the body was given the in
"image and likeness of God." Not until the body
perfection of its initial divine signature will man
his destiny on the physical plane of expression.

Genesis 1: 26, 27.

*And God said, Let us make man in our image, after ou
let them have dominion over the fish of the sea, and over
air, and over the cattle, and over all the earth, and over
thing that creepeth upon the earth.*

*So God created man in his own image, in the image
he him; male and female created he them.*

The Sixth Day of Creation corresponds to the fou
tean Epoch, as taught in the Ancient Wisdom. The
which had begun to assume human semblance in t
Epoch, now acquired its present form and commen
tion virtually as it does today. But the powers of
agination were still much stronger than they are
Atlantean thought in terms of pictures, and these
was able to materialize by the power of Will. He
see, control and utilize to his own advantage the
Force which flows through plants and other living

Great Pyramid, the like of which is not even contem
modern man.

In the Atlantean Epoch the Earth had not yet re
present stage of density. The elements were in a mor
state than they are now; as such they were plastic cha
transmission of the spiritual powers of the four Lords o
who had brought them into manifestation to serve thei
in external nature.

Atlantean man, living closer to nature than we
recognized these powers playing through the elements
upon them at will. They are still available, though unr
and unused by the majority. Control of them can be
through Initiation. The accounts of Noah's "wor
water and Enoch's with air are fragmentary reference
ancient use.

As man focused his attention more and more upon th
plane, psychic faculties yielded to physical senses until
ally lost inner perception and the ability to use Ear
forces. Egos became subject to the illusion of separate
the tragedy of Babel was the result. There was a cor
tongues and a division of peoples.

With the changes that now took place in outer condi
in consciousness, it was necessary to make important mod
in methods of guiding and instructing mankind. Th
races that had developed were not of equal attainm
required, therefore, educational measures adapted to
spective standing. To meet their needs Mystery Sch
inaugurated on the physical plane wherein those who
a vestige of their spiritual insight were taught how to
and augment their inner powers and thus qualify them
become teachers and leaders of the race.

Genesis 2:1,2.

Thus the heavens and the earth were finished, and all the ho

And on the seventh day God ended his work which he had
he rested on the seventh day from all his work which he had

The Seventh Day corresponds to the present fifth
Epoch, when God ended His work and rested from H

a burdensome task—and a crushing one to many in v
heavy consequences which man, through mistaken ch
generated for himself in the past—the Christ is lending
assistance in the accomplishment of that Great Wo
work will continue through the remaining two Epo
spoken of as races), until man has overcome his presen
and, through the development of his divine potentialitie
the radiant creature with golden wings described by th
Plato.

Repeated references have been made to the principl
Air, Water and Earth, the four primary forces by mean
the manifested universe came into existence. These
the emanations of the Four Recording Angels, and in th
ual state can best be compared to electro-magnetic
As the creative process extends outward and downward
on the physical expression of the elements we know by
names. Astrologically, the four principles or elements
to the four fixed signs: Leo (Fire), Aquarius (Air)
(Water) and Taurus (Earth). *The Secret Doctrine* re
precipitations of creative principles into manifested ele
involution of spirit into matter, as owing its initial impu
Lords of the Zodiac who, by sacrificing their spiritua
imparted animation to the physical body of both the
man.

The Fire of the First Day was pure essence of spirit.
of the Second Day was a further radiation or desce
spiritual fiery element; hence, Air is termed the comp
Fire. The Water of the Third Day was the negative or
force of spirit from which the soul of man was fashion
Earth of the Fourth Day came into existence through a
of the Water principle into a denser manifestation; her
is termed the complement of Water. The "waters
firmament" refer to the visible universe; the "waters
firmament," to invisible spiritual realms.

The ultimate nature and constitution of the element
to puzzle scientific investigators. "What are the elemen
do they come, what is their significance?" asks an ea
demic seeker. "These elements," he continues, "per

In spiritual science is to be found the light on th
sought for by material science. It teaches that the ea
ments of fire, air, water and earth are but physica
of the corresponding four cosmic forces that underlie all
When physical science recognizes the spiritual counte
those factors with which it deals, and accepts the fact
neath them lies the one universal spirit whence springs
festation, then, and not until then, will it realize its
reducing all elements to a single unit.

The Seven Days of Creation record seven major
Earth's evolution. They also outline successive steps of
by which man enters into the mysteries of the kingdom o
Man as spirit was, is and will be an integral part of
accomplished during each of these Seven Days. This
recapitulates during successive Initiations. These I
formed the glorious sevenfold vision of John upon th
Patmos.

The work of the first four Creative Days deals with th
lying formative processes of the four primary forces, F
Water and Earth. Also, the first four Initiations deal
development of these same forces within man. By po
acquired, these forces in nature come under man's con
abling him to perform the "miracles" of an Initiate. Af
ing the fourth Initiation a candidate is hailed as "the ne
He has truly come into a new life for powers of the Ch
been born within him.

The Fifth Day and the fifth Initiation deal with the
mation of these primary essences in both nature and ma
new amalgam, the quintessence of the four, produces
element called, anciently, *Azoth*. *Rebis* is another nam
Both mystic words contain five letters representing the
plishment of this work.

The sixth, seventh, eighth and ninth of the Nine Less
teries deal with the work of the two final Days of Creati
same four forces of Fire, Air, Water and Earth con
operate, but in still higher degrees. That these are being
by man today appears in the discoveries made in the

planet and its humanity, not only up to the prese
the end of the Earth Period and, in a larger sen
of the present scheme of manifestation.

Life evolving in the four earthly kingdoms is wo
the fourfold principles above discussed. Evolutio
eral kingdom is accelerated principally through th
of the plant kingdom through Water; of the ani
through Fire; and of the human kingdom throug

Genesis opens the Bible with an outline of the
and future development of man and the Earth ov
Seven Days. Revelation closes the Bible with sev
picting the fulfillment of the work initiated in the S
Days. Genesis foreshadows Revelation; Revelation
Genesis. These two Books are the "Alpha and O
ginning and the end" of a cycle of evolution.

"Behold I make all things new," says the Voice
Regeneration and progression are the keywords
The new condition spoken of in Revelation wi
the four elements, Fire, Air, Water and Earth, ha
limated into their pure spiritual essences. This pr
results, are described in the following verses from

> And I saw as it were a sea of glass mingled with fire
> had gotten the victory over the beast, and over his imag
> mark, and over the number of his name, stand on the sea
> the harps of God. *(Revelation 15:2)*
>
> And I saw a new heaven and a new earth: for the first
> first earth were passed away; and there was no more se
>
> And I John saw the holy city, new Jerusalem, coming
> out of heaven; prepared as a bride adorned for her husband

The sea of glass mingled with fire is descriptive of
within man himself of the powers of head and hea
and feminine principles. This accounts not only
elements of Fire and Water, but also for their co
elements of Air and Earth. It is the alchemical u
four principles that fashions the "new heaven," the
and the indestructible robe of the soul, the gol
garment.

Recalling that the conjunction of the elements

CHAPTER III

Academic Science Corroborates Revealed Re

The science of geology has been charged with unc
faith in biblical records to a greater degree, perhaps,
other material science. This is obviously due to a n
of Genesis. When this Book is read in the light of esote
edge it will be found to correspond in its essential feat
teachings of the science of the earth. It is esoteric Chr
mission to reveal this correspondence and to re-establish
between sacred and secular science, thus to reunite
common service to man. Such was their relation in th
early Mystery Schools, and such will it become in the
that is at hand. Even now science promises to becc
religious that religion itself.

A knowledge of spiritual laws operating in the mar
of form and life reconciles the biblical account of Crea
the geologic record. As previously indicated, none of
Creative Days ended abruptly; each merged gradually
succeeding one in orderly and harmonious progression
and harmony are signatures of God. Evolution reveal
action, while Nature is His visible manifestation.

As geology is limited in its readings to the record cor
the physical earth itself, it is not able to decipher wor
plished during the first two Creative Days because co
stance had not yet reached the density of physical matt
did not occur until the Third Day. Hence, it is at that
the geologic record commences, continuing through the
ing ages covered by the Fourth, Fifth and Sixth Creat
These three Days correlate to the first or oldest, the
middle, and third or latest, fossiliferous divisions of the
Era.

In lesser cycles of the Earth Period, the oldest fo
division corresponds to the Lemurian Epoch, when h
and enormous ferns grew in the "dark dusk" of a fire-f
phere and giant saurians roamed primeval spaces. Th

Atlantean. Monsters of land and sea in this age we
ing and flying creatures mentioned in the work
Creative Day.

The Tertiary fossiliferous division corresponds
Atlantean and early Aryan Epochs of the occultist, a
the Sixth Creative Day. The many huge and unwie
forms of earlier Epochs had decreased greatly in b
number. Beasts of the field had, on the contrary
creased in both size and number: "the beast of the
his kind, and cattle after their kind." Mammalia
this age, the last period of organic creation. Also,
Tertiary division, the Sixth Creative Day of Genesis
tive man made his appearance. Not until then doe
now know him enter the arena.

The Earth has undergone vast changes since the
Lemurian Epoch. As previously stated, land areas
called Lemuria, were destroyed by earthquakes a
action, the result of evil forces generated by living
the human and animal kingdoms. By a tremendo
will, forces were projected into nature that reacted
ances of planetary proportions.

The world of Atlantean times has also passed, t
called Atlantis having suffered inundation by water,
in the story of the Flood. The Aryan Epoch, in w
now living, is moving toward its conclusion, having
fifth of its seven subraces.

Anthropology submits evidence proving the asce
orthodox religion teaches the fall of man. Occultis
the two.

Form has come up from below; spirit has come
above. When form reached a sufficiently high degr
opment to serve as a suitable vehicle wherein spirit
tion to advantage, the latter took possession of the
became its indwelling spirit. Truly, in the words of
chant, "In the clay of man is kneaded the blood of G
forms which had been ages in preparation were c
incarnating Egos from on high. Their union proc
dual-natured gods-in-the-making.

The above is not the only sense in which man ha
risen. More need not be said on this subject at this

The large, coarse, bestial, ape-like creatures of early times were primitive experimental forms leading up to t human bodies of today.

The earliest fossil man yet discovered is the *Pithec erectus*. It is dated approximately 500,000 years ago. Th berg man comes next. It is placed about 391,000 y Then follows the Dawn Man of Sussex, 166,000 years; t derthal man, 66,000 years; and last in this catalogue of Cro-Magnon man of France who somewhat resembles t can Indian of today. These successive forms represent improving vehicles which spirit learned to build for itsel long ages. The human body was becoming increasing able to the purposes of spirit until today the light with forth, manifesting as rationality of mind and affection and showing forth the divine attribute of self-sacrifice for others. The grasping animal nature yields to the giv in obedience to God's mandate of "Let there be ligh

Genesis deals with the perfection of form; Revelation attainments of spirit. Revelation shows life triumph matter and free from form. In the Genesis stage man to fulfil the command: "Let there be light." In Revel struggle reaches fulfillment, true to the divine pronou "And there was light."

Open-minded theologians do not fail to avail them the revelations of geology as well as those of Holy W finger of God traced both records. It has been well wr "between the *Word* of God and the *works* of God, the no great barrier raised." The writer continues:

> Science has a foundation, and so has religion. Let them foundations and their basis will be broader. They will be two co of one fabric reared to the glory of God. An inner and an oute the outer court man may look, admire, and adore. In the inner of faith may kneel and pray and praise. Let one be the sanct human learning may present its richest incense as an offering t the other, the holiest of all, separated now by a veil rent in tw in which, through loving hearts, we have the oracles of the

The first chapter of Genesis deals with the form sid tion; the second with the life side. Through æons of t

self-elected limitations designed to aid spirit in
potentialities by "becoming that which it is," divini

While the spirit of involving man is making its
scent into matter, it hovers over the vehicle it is prep
matter and directs the processes of its constructio
work proceeds, the form becomes increasingly dense
it reaches the physical plane and takes on "coats of s
become visible to our physical senses. The entire proc
the guidance of the twelve zodiacal Hierachies. Mind,
of man's mortal faculties, becomes the link between his
lower self. Without mind, *manas*, there could be no hu

Humanity has gradually improved the forms i
through life cycles passed in accordance with the gro
of the evolving spirit, whose progress they are designed
Thus, man has learned to build bodies ranging from s
amoeba to the present highly organized structure, th
of miracles." While the human body as now cons
develop no additional organs, its refinement and spi
will continue for long ages yet to come.

Forms are either advancing toward perfection or r
toward annihilation. This is true in every kingdom
Progressing spirits improve their vehicles as they g
laggard spirits permit them to deteriorate. Impro
become ensouled with pioneering Egos, while de
vehicles are taken over by backward spirits.

Through the law of heredity—which applies to t
organism but not to the indwelling spirit—qualities
themselves. They are passed on from parent to ch
succeeding form recapitulates and carries forward t
teristics of the one from which it sprang. In obedien
damental law in biology, this does not require a fu
for its accomplishment. Were this so, there would be
for further improvement. The incorporation and rec
of qualities gained in the past takes only part of the ea
of an incarnation; the remaining time is available
additional improvements in accordance with the gro
of the incoming spirit.

CHAPTER IV

The Garden of Eden and Life in The Etheri

Genesis 2:7

And the Lord God formed man of the dust of the ground, into his nostrils the breath of life; and man became a living

The spirit became indwelling. Breath here signifie of the Universal Soul which entered the created form breath be taken away the animal dies, but the breath tal." The Septuagint version translates dust as *s* spirit under sway of desire. Adam means "red dust

Genesis 2:8, 10.

And the Lord God planted a garden eastward in Eden; put the man whom he had formed . . .

And a river went out of Eden to water the garden; and it was parted, and became into four heads.

Biblical writers have located the Garden of Eden parts of the Earth. But the Garden of Eden had n location; it was situated in etheric realms. The river th this Garden was the light that streamed from the Wo Spirit, or Plane of Christ Consciousness, and was reflec etheric plane. Its four branches are the four differentiat into which etheric substance is divided. The River I passes the land of light, the land of gold and the onyx symbolizes the highest or reflecting ether. The River G passes the land of Ethiopia or darkness. It is the lowest cal ether. Hiddekel, which flows east toward the li light ether. The Euphrates, largest and most importa Western Asia, typifies the life ether which, in humanit stage of development, is the most important of the fo

In an exposition on the ethers Max Heindel, an Init Rosicrucian School, states that the chemical vibrates t atom of the dense body, located in the heart; the life e seed atom of the vital body in the solar plexus. These maintain the life of the physical body. The light eth to the seed atom of the desire body, located in the cen

man lost his spiritual vision and succumbed to the
lower nature, this ductless gland (pituitary) vibrated
atom of the desire body. The reflecting ether vibrates
atom of the mind, located near the frontal sinus, and to
gland which, like the pituitary body, is also locate
the head.

Chemical ether is related to the masculine principle
ity; life ether to the feminine. The next higher (ligh
also feminine when purified through regeneration; and
est or reflecting ether is masculine when redeemed. T
ing of these through transmutation becomes the light
life of the world, and without it "was not anything
was made."

In the city of Babylon were situated several Schools o
Ancient Hebrews therefore called the place "a river
edge." The word translated "river" also means *ligh*

Astrologically, the four branches of the river in Eden
the four turning points of the year, namely, the W
Summer Solstices, the Spring and Autumn Equinoxes.
occultism also makes these correlations. The four rive
to flow from the Yellow Fountain, or Zodiac, as follo
Red River of Weakness, or Dispersion, correspon
Autumn Equinox; the Water of the Lamb to the Spring
the Yellow Water of Abundance to the Summer Sol
the Narrow, or Rapid, Water to the Winter Solstice.

Adam and *Eve* are generic terms referring to early
"made in the image and likeness of God," whose first
was in the realm of the ethers. From this it follows, of
that they could inhabit it only in etheric bodies. To eth
these bodies appeared as formed of a cloudlike mist.
ancient inscriptions concerning Adam and Eve can be u
only in relation to the above facts.

Genesis 2:19.

*And out of the ground the Lord God formed every beast
and every fowl of the air; and brought them unto Adam to
would call them: and whatsoever Adam called every living cr
was the name thereof.*

As previously stated, early humanity was androgyn
masculine and feminine poles of spirit functioned equa

being, but God separated the masculine from the fem
formed two distinct beings; notwithstanding, there a
beings in the actual man which are separated from o
through continuance in sin."

The masculine is the will, the feminine the imag
formative principle. When the two function harmo
one body they produce a god-man. Such a being posse
ual attributes that characterized humanity before th
they will redeemed humanity of the future. They are
human race of today in consequence of its division int
illusion of separateness, its over indulgence in the sens
its submergence into materiality.

Adam, the Edenic race-man, possessing the dual pr
Will and Imagination and functioning in the subtler
the etheric forces, was capable of molding them into
desired. He could manipulate the vitalizing principles
as scientists can the chemical elements of Earth. Th
force in his body had not yet "fallen;" it had not yet
directed and misused. Consequently, it was availa
undivided power for creative work on a level above th

This ability to wield the subtler forces in nature gav
man control over the lower kingdoms. This fact is i
the statement that "whatsoever Adam called every li
ture, that was the name thereof." Not only did he
creatures, but through his knowledge of vibratory valu
able, by pronouncing the name, to control them.

It is to be observed at this point that when man was fu
in the ethers, the animal kingdom was being taught ho
bodies from the substance of the astral world. This
as plastic as emotion, was readily amenable to the cont
spiritual Adamic man. Since service is the law of pro
assistance that man rendered to animals at this stage of
lution not only accelerated their progress, but advanced

Genesis 2:15-17.

And the Lord God took the man, and put him in the garden
dress it and keep it.

And the Lord God commanded the man, saying, Of every
garden thou mayest freely eat:

The Tree of Life represents the perfected masculin body as this is described by John in Revelation. T acacia placed by Masons on the casket of a depart symbolizes this tree and points to the time when the death of physically generated bodies will cease; when instead, build for himself a perfected masculine-femin that shall know no death. This will be the body of the celestial body referred to by Paul.

Madame Blavatsky calls the Tree of Life the Rod of Of it she writes: "The two serpents are spirit and ma two heads grow from one head, the two tails joined on one (reality and illusion)—this is the great illusion, C

The Tree of Knowledge symbolizes the dual consc man after the Fall. Paul admonishes us to know the tru false, the real from the unreal; also, he reminds us seen are temporal and things unseen are eternal. of Knowledge becomes the Tree of Death. Asp sacrifice, and serve at the foot of this tree that it become the Tree of Life."

Genesis 2:21, 22.

And the Lord God caused a deep sleep to fall upon Adam, and he took one of his ribs, and closed up the flesh instead t

And the rib, which the Lord God had taken from man woman, and brought her unto the man.

The sleep that fell upon Adam refers to the state consciousness when this is focused exclusively in high realms. The word translated "rib" also means *side*. sage is descriptive of the process whereby man be sexual. One side, or aspect, of spirit was withdrawn f functioning, with the result that henceforth spirit us that was single sexed, either masculine or feminine.

The separation of the sexes occurred in the Lemur many million years ago. Transition from the androgy extended over a long evolutionary period and involve termediate stages. The separation did not occur simu in the whole of humanity. It commenced with the more and, in course of time, embraced those less developed.

a disembodied state. This is the meaning of the dee
trance condition, into which Adam passed when th
(Eve) side (rib) was removed from him, and the h
became divided into two sexes.

Serpent Symbology

Genesis 3:1-5.

*Now the serpent was more subtle than any beast of the fie
Lord God had made. And he said unto the woman, Yea, ha
Ye shall not eat of every tree of the garden?*

*And the woman said unto the serpent, We may eat of the
trees of the garden:*

*But of the fruit of the tree which is in the midst of the
hath said, Ye shall not eat of it, neither shall ye touch it, le*

And the serpent said unto the woman, Ye shall not sure

*For God doth know that in the day ye eat thereof, then y
be opened, and ye shall be as gods, knowing good and evil.*

The serpent enters into the symbology of most,
religions. In its universal application it signifies a
man which may lead to greater light and life or to
destruction, according as to whether it is used wisely o
This dual aspect is brought out in experiences encou
the Israelites while wandering in the wilderness. Th
from the poisonous bites of serpents that crawled i
(earthly sensualism), but were healed from such
infection by the selfsame serpents when uplifted (re
through spiritual aspiration).

The serpent is portrayed, not as a vicious beast
subtle creature. It is a symbol of wisdom. "Be ye w
pents," admonishes the Christ. In ancient Mystery S
of the words of magic incantation was "Heva" which,
to Clement of Alexandria, means *female serpent.*
Christian symbols depict Eve accompanied by a ma

Serpent lore is found among all peoples, historic
historic. Its general significance is everywhere the
represents subtle powers in man. It is associated with
and lower natures. It symbolizes priestly power. Dr

Mythology embodies many treasures of the Ancien
and may be studied for light on the serpent mystery.
found in the Grecian legend that tells how the love g
prevails upon the beautiful and innocent Persephone
the narcissus, assuring her that by so doing the wisd
gods will be revealed to her. No sooner has she done s
underworld opens before her, and Pluto, the god of
purgatory, snatches her away to become queen of his n
in Christ's declaration, applicable to the entire hu
"And if I be lifted up . . .I will draw all men unto

Again, the serpent is a symbol common to all worl
because it represents the serpentine, or *kundalini,* fire-f
and sleeping within the body of man. When this fo
directed downward for the gratification of sensual desi
for the purpose of furnishing pure bodies for Egos seek
Earth experience, the inevitable result is sorrow, pa
and death. Directed upward to the head, the spinal
regeneration and builds the deathless body of the s
teries. It was embodied in a ceremonial wherein the
candidate approached the sacred shrine bearing a white
symbol of the redeemed soul. At the mystic hour of m
looked upon the golden Sun, the center and source of
cal and spiritual light of the System of which we a

The power in man which caused his downfall is the
which he accomplishes his regeneration. This truth
mental in the teachings of all religions. It is the keyn
Bible and every other holy book. It is taught in the s
"That which descends is the same as that which asce

The symbology of this legend carries the same tru
the serpent story in Genesis. So long as love was a pu
sion of soul communion, man lived in a heavenly sta
sciousness. When this love became tinged with desire
sion, spiritual consciousness was darkened and man
into lower, denser states of matter wherein he experien
poverty, and death; whereas, in his state of innocen
"naked" and "not ashamed." He "hid from the prese

The degrees of Initiation outlined in the life of th
Christ Jesus rest upon this regenerative work. The
incidents in His life correspond to the awakening
psychic centers in the body as a result of lifting the sp
force. When this fire-force touched His heart, He kne
of the Baptism; when it passed farther upward to His
carried the cross up Golgotha; and when it ascended
pineal and pituitary glands, He entered into the glo
Resurrection.

The Lucifer Spirits

The serpent is also a symbol of Lucifer, "the bright a
ing star," whose power and influence were so great tha
a third part of the Angels into his train. Before the
became stragglers from their life wave, the brilliant a
and power they radiated called forth the admiration a
ence of both men and gods. This fact underlies the u
of serpent (Lucifer) worship. It has appeared in ma
among many peoples, and throughout all ages of which
any record It is ignorantly worshiped by primitive p
highly revered by the illumined. The Caduceus—th
twined by two serpents, one black, one white—is the
of Initiation.

The role which the Lucifers played in causing the Fa
with its consequent sorrow and suffering, is one reas
otherwise unaccountable conscious and subconscious
that almost everyone has toward the entire serpent

In Egyptian Temples Lucifer was represented by fig
serpent and half human. These representations were s
grotesquely hideous. In this respect they share char
of the Satanic guise in which he is usually depicted in t
of Christian demonology.

It is to be remembered that the Lucifers are Angel
fallen. Those who have eyes to see declare that they
radiant beauty ascribed to gods. They move in a vibr
tillating light that sparkles with electric energy. They

The life they radiate is vivid, brilliant, alluring. believable subtlety they transmit their spirit of colorf to all whom they contact, with the result that those a perience a restlessness which often leads to unreasone ness. If Luciferian contact be close and continuous, t to dare and to do becomes so intense it is irresistible. to a willingness to sacrifice everything, even life its pursuit of something admittedly beyond definition or u ing. Fiery, fearless natures incline toward the Lucife direction lies danger, but not necessarily destructio there is wisdom and strength to direct the intense energies to constructive ends, they make for keene quickened creativeness, and an augmented awarene

In Edwin Arnold's *Light of Asia* is a description of of the West, the Regent of Scorpio who, together wit three of the four Lords of Destiny, was present at t Buddha. The Lord of Scorpio, who presides over t generation, is described as being followed by Nagas riding upon blood-red steeds and bearing coral shields legends describe the Nagas as serpent deities, the t human, the lower serpentine. They are supposed t Patala, a subterranean realm of sensual pleasures resplendent gems.

Teachings concerning the Lucifers were given in m cryptic form by early rabbis to members of the mystic sect called Essenes. The following are excerpts f teachings:

From the skin of the serpent, Jehovah made co for Adam and Eve.

If the serpent had not been cursed he would ha great benefit to man. Every man would possess tw sending one northward and the other southward for t They would bring him silver, gold, jewels, and r

Samael taught Eve lasciviousness. Says Eve: "Whi ing me to eat of the fruit, he married me, making me

Adam knew that Eve was pregnant by the angel S

Adam was formed of dust of the place where he li
He was created in Jerusalem and was buried in Gol

In the *Talmud* we read: "The serpent slept with
poisoned her. Israel got rid of this poison at Sinai
people who did not obey the law kept it."

The *Zohar* declares that those who descend from
called "Bene Elohim," or Angels.

The Tree of Knowledge

Genesis 3:6, 7.

And when the woman saw that the tree was good for food,
was pleasant to the eyes, and a tree to be desired to make on
took of the fruit thereof, and did eat, and gave also unto h
with her; and he did eat.

And the eyes of them both were opened, and they knew that
naked; and they sewed fig leaves together, and made themsel

The Apocrypha of Genesis states that Eve was tempt
Angel of Light to partake of the forbidden fruit; and t
she did so the leaves fell from all the trees in the garde
ing the fig tree, from which she and Adam afterwards
themselves garments to cover their nakedness. The word
has common derivation with a word in Hebrew meanin
and *pain*. As used throughout the Bible, the fig tree s
generation.

The first effect of eating of the Tree of Good and Ev
awakening to the existence of the physical world. A s
intuition opened their eyes. The faculty of imaginati
menced to function on the material plane. It imag
physical objects. Gradually the focus of consciousness
from the spiritual plane to the material. It fell.

On awakening to physical existence, Edenic humar
ceived its nakedness. When this stage in human evolu
depicted in the ceremonials of the ancient Mystery Sch
neophyte was naked except for an apron.

Jehovah's warning to Adam and Eve not to eat of the
Knowledge, "for in the day that thou eatest thereof th
surely die," was simply a statement of consequences tha

when they were under the guidance of Jehovah and
Sensuous gratification followed, with the result that
death entered man's experience. He lost spiritual
became immured in a denser body; physical conditio
gates on the etheric Eden wherein he had dwelt.
that he "died" to higher worlds.

As long as the present law of generation exists
enmity between woman and the serpent. Jehoval
sorrow thou shalt bring forth children." Upon wom
the chief burden of sorrow and pain following
generative forces.

The etheric realm is a garden of life. It knows n
of seasons; all is perpetual summer. When man de
the material world it became necessary for him to ea
by the sweat of his brow. As long as he is clothe
physical body, his spirit will experience the death
"Dust thou art, and unto dust shalt thou return." T
tinue as long as man thinks materially. The Fall firs
consciousness. Later, it manifested in external condi
wise, liberation from bondage to material condition
with re-elevation of consciousness. "As a man thi
heart, so is he."

In the early days of the Lemurian Epoch man w
innocent, the docile ward of Guardian Angels who
step of his unfoldment. He had not yet been en
reason; nor was such a faculty necessary since there
path to follow. He was not yet a free agent with
choice. Lords of Venus and Lords of Mercury, ex
from the planets whose names they bear, were sen
humanity to impart and to foster attributes of love

Had no disturbing factor entered into human e
Earth would have remained a paradise and man as i
beautiful as the Angels. Pain, sorrow and sickness
been unknown under the undisputed rule of Jehova
of Venus and the Lords of Mercury. Man would ha
both wise and good since no alternative would
for him.

It was otherwise after the Luciferes opened his eye

tially greater than either, a consequence in accordance
spiral path of evolution. Endowed with free will and r
is privileged to ultimately fulfill the promise of Christ:
believeth on me, the works that I do shall he do also; an
works than these shall he do."

The Effect of the Fall on the Body of Man

Philo declared that the Fall recorded in the Bibl
written in the very organism of man, therein stating a
occult truth. As a result of the Fall creative life is divi
body-building processes. The masculine pole of spirit b
larynx and the brain, the organs by which physical f
brought forth and the life of the species maintained.
diversion of this creative force from the legitimate use
gation to mere gratification of sensual desire that is des
biblical symbology as eating of the forbidden fruit.
partook of it; that is, the feminine pole of the spirit, w
braces the power of love and the faculty of imaginatior
first to the lure of the senses (temptation by the serpen
led to the "fall" of the feminine principle in all hum

To disengage the fallen feminine from its entanglem
sensual desire is the Great Work which must be accomp
each individual and by the race as a whole. The Bib
marily a guide to this Work. Means and methods wh
regenerative process can be successfully performed cons
fundamental Teachings of every Mystery School. Lifti
fallen feminine principle is the central theme of masc
monials and doctrines. It is also the main subject of t
which treats it as the Mystery of the Balance.

When the masculine and feminine forces in the hun
again function in unity and equilibrium, the heart and t
will become the centers of creation. Generation will
regeneration. This truth was taught by Christ Jesus
demus when He declared that not until Nicodemus
again could he enter into the kingdom of heaven.
water signifies natural generation; birth by fire, rege
Purity marks the path of this attainment, and chast
keyword. Only the pure in heart shall see God.

etheric, the emotional and the mental. In this chai
nated principles, the masculine and feminine forces
being the predominant activity. The order is reverse
line and feminine bodies. In women the physical b
tive, the etheric positive; the emotional negative,
positive. In men the opposite polarity prevails. The
true of the bodily organs. It is significant to note th
inine organs are centers for sublime spiritual develop
future, and will become foci of high power when rec
the feminine has taken place. Notable examples ar
and the pituitary body. The Exalted Feminine has
the Golden Cubicle Stone.

The Ancient Wisdom states that "there is a seven
in connection with the Fall." One of these mysteries
in the human physical organism.

Every organ in the body is either masculine or
relation to every other organ. This is in accordan
dual principles operative in nature and all its ma
Since the Fall, these principles have not functioned
rium. The feminine (Eve) principle fell, and for thi
physical organs which correlate to this principle will
the greatest upliftment. They will become the cente
power when it has been transformed through regen

The heart is destined to become the focal center
force as the blood is transmuted into a veritable esse
light. This organ will literally become a "sacred h
trolling the light and life of the body, and will assume
of a many petaled golden flower.

The pituitary gland is another feminine organ th
dence new powers in the regenerated body. At pres
tion is almost altogether latent as the result of the I
restored to power it will be a center for the ex
augmented unfoldment.

The interpenetrating etheric counterpart of the pit
is the avenue for spiritualized life essences which
centers of generation to the head in the course of the
process. By the activity of this gland they truly
waters of eternal life. Christian occultists define t

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The feminine forces are dominant in the sympathetic of the spinal cord. When the race body is sufficiently s the functions of this segment will be of a spiritual natu sympathetic nervous system will then play an impor in connection with the feminine pole of generation the sympathetic segment of the spinal cord a second c be formed. In these two nerve strands the bi-polar forces, the masculine and the feminine, will function i balance and humanity will regain the condition that in the beginning when, as stated of the Elohim, "M female created He them."

Consciousness Closes on the Universal Light

Genesis 3:22-24.

And the Lord God said, Behold, the man is become as one know good and evil: and now, lest he put forth his hand, and t the tree of life, and eat, and live forever:

Therefore the Lord God sent him forth from the garden of till the ground from whence he was taken.

So he drove out the man; and he placed at the east of the Eden Cherubims, and a flaming sword which turned every wa the way of the tree of life.

The Cherubim guard the way that leads to the Tree With a flaming sword which turns in every direction, th to the east of the Garden of Eden.

They are the Lord of Cancer who awakened the Chr ciple in infant humanity. That principle, the creative l in man, is now manifesting largely through the second ethers, called the life ether. This ether is the avenue fo that make for perpetuation of form through physical gen In it are the powers which, when transmuted, build anot a higher vehicle, the soul body, wherein the Christ is born When this celestial body has been developed, man will to re-enter the Garden of Eden; or, as it is called in Rev the New Jerusalem. Fallen Eve is then "the woman with the sun.

The Cherubim, having awakened in man that aspect

and death, it will be able to enter into the joyous
that the Lord hath prepared for those who love

Before the Fall all life existed in a consciousness
Every living thing knew itself as a part of every oth
unknown because there was nothing outside of an
unity of which to be afraid. There was a close su
munion between all parts. Man worked understa
the life side with animals which he recognized a
brothers. He contacted their Group Intelligence
with them toward the fulfillment of their arche

But with the rising mists of matter that darkene
sciousness after the Fall, this inner sense of unity
lost. A sense of separation, with its attendant con
sequent suffering, followed. In regard to this cha
with the Fall, the Apocrypha states that "on that
the mouth of all beasts and cattle and of birds an
walketh and of whatever moveth so that they co
speak, for they had spoken one with another wit
one tongue."

It was not in the divine plan that cruelty and f
enter into the nature of man or beast, or that they s
one another. This state is of man's own doing, his
tive thoughts and actions extending to, and finding
the lower kingdom. Being closely associated with
lesser development, that kingdom is negative to his
absorbs and gives back to man whatever he rel
atmosphere. Since this includes so much that is
grasping and sensuous, it is inevitable that there
beasts and poisonous plants, discord and strife th
whole of man's environment.

After the Lucifer spirits became stragglers fro
life wave they were exiled to Mars. The desire c
planet intermingle with like-natured currents of the
Because of this interpenetration of desire auras, Lu
ences, operating through this medium from Mars,
atmosphere of the Earth and act upon the life

generates conditions favorable to them. This is not malicious design on man. It is not their intention to thoughts and passions of man to his destruction. T desire to create more advantageous conditions for the of their own highly geared activity. Were man ab such intensified force to constructive uses, the Lucife beneficent light-bringers only. But because of man' do this, Luciferian influence caused his Fall and is st inantly evil in its effects upon him. Spiritual scientis these facts, do not make man's weakness an excuse fo a class of spirits who, while below the Angels, are advance of humanity. They are children of a loving less than wayward humanity, and the Christ is givi for the redemption of both.

In the modern world the Lucifer influence manife as a spirit of rebellion and independence. It seeks life and action. It tends to override moral restraint. quarrels and wars. It gravitates to experiences that and excitement. The speed mania is one of its mar In the arts it stimulates the spirit of freedom, even t of abandon, as in free verse, jazz and modernistic ar

After man had been exiled to the plane of materia and Archangels, working under the direction of the C to flood the Earth with spiritual forces designed to cou limiting influences under which he had fallen. Had t remained with the Angels this work would have beer obstructed. But as it was, and still is, the Lucifers cou man chiefly by instigating him to hasty and disrup thereby creating a veil that would prevent him fron unimpeded the inflow of beneficent forces from high

In the light of this knowledge man may the more w his own course. Knowledge is power. Knowing th the predominant forces continually playing in and up can consciously and purposefully utilize them to his *The Luciferian forces are subject to his control a transmuted into powers that will add to his spiritual* ability to do this comes largely from the assistance r the Christ and His accompanying Hosts. By attun

The psychic atmosphere of the Earth is heavily cl
negative and destructive thoughts generated by huma
ages past. Collectively, these form what may be be
as an elemental entity. Through this entity the Luci
in inciting humanity to heated controversies and
conflicts. An important part of man's work, and
higher Beings assisting him, is to dissipate this entity by
forces of a positive character. Every thought sent
atmosphere that carries qualities of peace, harmon
will aid in the performance of this task. Before s
constructive thought negative entities retreat; they d
mist before the light of the Sun.

There is an aspect in which the red, martial Ma
fiery hosts of Lucifer form the Dweller on the Thresho
The influence they exert upon man's lower desire n
be overcome and transmuted before the Earth and it
can pass on to spiritual freedom. To assist man in
plishment of this task is one mission of the Christ.
angels have already effected this transmutation and
fore, qualified to lead the way for beings who have not

As previously stated, the chief of the Archangels is
He is the Redeemer of Mars no less than of Earth.
extends to the whole of the solar system which, be
suffered in its entirety as a result of the Fall of man.
caused the inclination of Earth's axis which, in tu
the motions and positions of every other part of th
which it belongs. It is as true in a cosmic sense
limited personal relations, that we stand or fall tog

Just as Wise Ones of Earth worked for ages to p
world for the coming of Christ, so the Christ labore
with the planetary system in preparation for the
work He later undertook with each and all of the p
tained therein. Not only does He work with the plane
Solar Center of which He is the presiding Logos, bu
more direct and immediate manner by entering into
one planet after another, infusing into each the very s
being and keying them to His rhythms according to th

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ever more accurately and strongly, the note He has individually, and all together for the solar system a

Inhabitants of Earth and Mars have crystallized under which they live more than have life waves on other planets; hence, the redemptive work is more di urgent on these two desire-linked spheres than elsewh solar system. Had the tendency to crystallization without any counteracting measures, the limitation would have reached a stage where the evolution of have proceeded no further. Earth-humanity would been unable to continue on its appointed course or t destined goal in this Day of Manifestation. This is a the Martians. Cosmically, such was the situation Christ volunteered to correct. He is literally giving its accomplishment.

From what has been said, it is clear that His redem was not confined to a single act in the past, but is a p continuing activity. Neither was the work complet incarnating in the Master Jesus and then dying on the this was part of the process, but only a part. It is b tinued outpouring of His life force in a special meas planets Earth and Mars, and their humanities, that th ing influences of the lower desire nature are offset, and t of matter is worked upon in such a way as to loosen i the life manifesting in and through it.

Radiations of the golden life force of the Cosmic C out upon the Earth in rhythmic action, reaching flood year at the time of the Winter Solstice. Humanity the warmth and glow of this Spirit of Love, and celeb the birth time of Christ. So it is, for annually the Chr born in power to the whole planet, and humanity is t the invisible presence of the loving, sacrificing Being Himself that all who tune in with His uplifting and force may be freed from the prison house of sense, th limitation of matter, and arise into a new-found freedo and life eternal. Salvation by Christ does not relieve meeting the consequences of his own mistaken actions, b

Humanity's descent into spiritual darkness reache
depth in the days when the Roman civilization
Europe. Direct contact with the light of the Sola
lost even to most of the Mystery Schools. In that ho
planetary need the Christ undertook to work with th
its humanity from within the bodies of both, instead
from outside as He had done for ages past. This
incarnating in the Master Jesus and becoming Re
Earth. The coming of a World Saviour had been
by all religions. They had long looked for One who w
They identified that One with the Beings of Light
angels, or the Sun Spirit itself. Pre-Christian religio
the way for His coming.

Since the coming of Christ, the etherealizing of
ditions, the sensitizing of man's vehicles and the pu
the psychic atmosphere in which we live, have adv
ciently to make it easier for humanity to contact spir
than it was immediately before the advent of Christ tw
years ago. It becomes easier with His return each y
the processes are speeded up at this time of cyclic ch
period of the World War disintegrated forms that h
too rigid and cramping for further service. It was a
the life of the planet disengaged itself from prisons o
which it will never again be confined. When the C
that He came to bring a sword, it is reasonable to assu
had in mind the destruction of such limitation an

The period of the World War also marked an epo
stage in the evolution of the Lucifer spirits. The di
effect of their influence on humanity then reached its
Both the Lucifers and mankind are becoming more
to purification by the white light of the Christ. Th
pentance and a salvation for the Lucifers as there
Both are in bondage and both are being assisted towar
by the life-giving power of the Christ. Concerning th
and their liberation we read the following in *Pistis*
treasure of Gnostic wisdom:

The Six Aeons Sabraoth have repented and pr
of Light. They have accordingly been bound by

The Redemption of the Lucifers

The Lucifers have commenced to retrace their ste
moving toward the heaven they lost. Not all. It i
even as it is with humanity. Some have awakene
and enlisted under the banner of the Lord Christ,
Him in the redemption of the whole.

The radiance and soul beauty of the Lucifers w
cepted Christ as their leader is of unutterable glory.
gold aura, which sets them apart from the Angels wh
is white-gold, will be subjected to a cleansing from
by an infusion of the sublimating power of the Ch
transmuted force will then form the Ruby, a gem
brilliance than the Diamond. The true light of th
be reflected as brightly from one as from the other

Redeemed Lucifers become co-workers with th
emancipating both their brothers and mankind from
of the Fall. Light bringers they were when they fir
man and induced him to eat of the Tree of Knowl
bringers they are today as they bring to man yet
fruit of that Tree. The knowledge they gave infa
was premature. Mankind was unable to use it wisel
a dangerous thing and worked man's undoing. Now
ant Lucifers labor to correct previous wrongs by a ser
teaching him to transmute passion into compassio
reversing the process of death into the way of life.

The Four Recording Angels (Taurus-Scorpio and
ius), as Lords and arbiters of Earth's destiny, are
closely with the Lucifers as they are with man in th
restore both to the high estate which was theirs bef
Scorpio and Leo unite to aid the process of tra
Taurus assists in retrieving past mistakes and liqui
incurred under the law of consequence. Aquarius
the forces of compassion under which the impulses
transformed into soul powers.

The planets of our solar system are united by a
vibratory degree of universal substance sometimes

planet contacted is Mars. This is because the Earth a unlike any of the other planets, are already closely con the medium of the Astral World. The rhythms of currents that beat upon the one pulsate through the oth magicians, highly charged with selfish purposes, are able themselves on these currents and visit the red planet (will. White magicians contact this same planet, and a over highways created in the higher medium with v Christ floods the entire solar system.

In the divine plan there is always a measure of pro save humanity and all evolving life from destruction as their own ignorance. To this end, "God moves in a m way His wonders to perform." Communication bet inhabitants of Earth and Mars waits upon the reden some part of the Lucifer spirits. Were the way opene it would admit an inflow of desire forces of such power unscrupulous use by selfish persons would result in a matter and a wreck of worlds."

While such a catastrophe has been averted, free co tion between the two planets will not be without the p of other dangers. Sinister forces of this plane will ente new conditions, but not in sufficient strength to over powers of those who have ranged themselves on the si Christ, which includes Beings among the Lucifers humanities of both Mars and Earth.

Reformed Lucifers are exerting a powerful influence upon their unregenerate brothers and the human race led astray. Having no physical bodies to modify the in their desire nature, they are capable of exercising a muc influence over this aspect of man's expression, whether good or ill, than is man himself. They can act u directly, swiftly and effectively.

Since the Lucifer ranks have suffered the disaffectio who choose to win their way back to the higher station occupied, the remaining "rebels" have become more de than ever to win their desired ends according to their se ways. They are, therefore, united in making a terrific

ambitions that blind its victims to the rightful claims
In the psychic atmosphere it sets up vortices of force v
cipitate on the physical plane as natural disasters. T
the self-centeredness of an individual, a nation, or a
stronger magnet does the same become for the forces
tion. Contrariwise, the more selfless and altruistic an
or a people become, the more does such enter into the
aura of the golden radiations of the Lord of Love and
of Peace.

Once the Lucifers range themselves on the side of
and cooperate with Him in His redemptive work, th
magnetic powers will be turned into channels of hea
red-golden glow of their auras will be charged with
ative balm of the spirit. All life on Earth will be bless
beneficent ministrations. This healing service to hun
be of such importance and magnitude that it will ac
Lucifers on their return journey toward the high stat
angelic kingdom they are destined to again occupy.

The healing radiations of the Lucifers will manifest
soothing green ray—green being the complementary co
Already, the green is distinctly perceptible in the aur
semi-celestial Beings who have again turned their fac
the Light.

Mystic Grail legends give additional information o
ject. They declare that the Holy Cup was fashioned
large brilliant emerald which formed the single jewel i
crown before it fell to Earth when struck by the sword
at the time of the War in Heaven. It was the light of
tial jewel gleaming from Lucifer's forehead that earn
the title of "the bright and morning star." Lucifer an
ing hosts will regain the mystic emerald so long lost th
transformation of their wondrous powers into a re
healing, with ability to help and bless all struggling
creatures on Earth.

Early legends also state that the thrones left vaca
fallen Angels were reserved for human souls, but that
was frustrated by the Lucifers.

CHAPTER V

Cain and Abel — Two Paths of Attainm

Adam and Eve had eaten of the fruit of the Tree
edge. Samael, the Lucifer Spirit, had taught them h
their creative powers at will, whereas hitherto the be
children had been a holy sacrament taking place onl
when planetary conditions were propitious, and unde
jective guidance of Jehovah and his Angels. When
was thus performed in strict accord with the laws o
bodies generated were free from the taint of disease,
death.

This was no longer true. "Eve bare Cain," the first-
"Cain slew Abel," the second born of a union con
under the promptings of the Luciferian-awakened im
in immature human knowledge. But knowledge there
is indicated in the name given to the first-born, Cain
possessor. He was a tiller of the ground and first i
of human artificers. Abel was a keeper of sheep, a fait
herd of that which Jehovah had placed in his keeping. S
directed his activity toward material pursuits and the
things independently conceived, while Abel was content
himself to whatever had been devised and created by
Jehovah had respect unto the offering which Abel brou
altar, but "unto Cain and to his offering he had not

Genesis 4:8, 9.

*And Cain talked with Abel his brother: and it came to pass
were in the field, that Cain rose up against Abel his brother, a*

*And the Lord said unto Cain, Where is Abel thy brothe
said, I know not: Am I my brother's keeper?*

In terms of consciousness, the above incident may
preted as signifying that when the spirit entered into m
(Cain), it slew the spiritual awareness (Abel) which
had hitherto possessed. This led to an illusion of se
and to the tragedy that follows failure to realize fu
unity as conceived in the phrase "the Fatherhood of G

brotherhood of man." This loss of universal kinshi
that lives makes of man a fugitive and a vagabond, a
from the presence of the Lord, in the land of Nod, o
The mark of Cain borne by humanity is consciousne
in the human mind rather than in spirit. Mentality,
nature, is separative. When man lives solely in a co
engendered thereby, violence and death are inescapa

The *Kabbala* says that Cain was the first murderer
every fifth man in his line of descent was also a mur
cording to the *Talmud,* thirteen murderers are thus tra
line of Cain. When unable to recognize the unity of
all, man's first consideration is personal advantage—
mind in which he rejects responsibility for being hi
keeper. Living in this sense of separateness, he fears
living as much apart from the whole as he himself, w
of what he has. Pursued by these fears, he believe
hand of every man is against him.

That this condition is a temporary phase through
human race is passing is indicated by the birth of ano
Adam and Eve. His name was Seth, meaning
"For God," said Eve, "hath appointed me another se
of Abel, whom Cain slew."

The gradual emergence of the race from the darl
sciousness into which it had fallen is further indicated
born to Seth. His name was Enos, meaning *awaken*
this quickening, "then began man to call upon the na
Lord."

By reason of this semi-divine descent, having been f
Samael, Cain represents the Path of Fire. Abel, son
and Eve, thus the progeny of human parentage, typifie
of Water. The keywords of Cain's inheritance are
initiative, ambition and pride. The keywords of Abel
are faith, vision and reliance on unseen or divine
Every person may be classed under one or the other of
divisions, for all are developing characteristics of eith
of Abel (Seth). Institutionally, they manifest in t
humanity as the State and the Church, respectively.

Mystery Schools, designed to meet the needs of the
vanced members of the race, have been formed in a

fiery Path of Wisdom which they followed, their H
wore a serpent band around their foreheads. This Sch
with mental faculties and for development and control

The Mysteries of India were evolved under the po
heart and the magic of love. They belong, therefo
Sethian line.

The Old Testament Schools, being founded by Je
followed the Path of Seth. The work done in these S
carried over into the New Testament Dispensation,
that Ageless Wisdom there developed the Mysteries o
Church.

The Masonic School traces its descent along the Pa
Its followers are builders who live by works. Since t
travels the Path of Water, with faith as its keywor
herein the cosmic reason for the deep feud betwee
institutions. It goes back to the time when Jehova
respect to the offerings of Cain, but blessed and pros
of Abel.

Occupational pursuits of followers of the two Paths
as marked in their differences as have the spiritual cha
and the predelictions as to method of development. C
at the forge; Abel in the fields. The one shapes m
other tends life. Cain sets out to mold his own des
accepts the destiny provided for him.

Cain, head of the line of Fire, was a tiller of the gro
sons, centered in mind and bent on working out their
tion, are struggling upward through the darkness of m
Not until their minds have become spiritualized will
again the Light for which their restless, immortal sp
seeking.

Abel, head of the line of Water, tended flocks. His
tered in the heart, keep the mind receptive to divine
The sheep of Abel's flocks symbolize the hidden wis
cause his sons live closer to this than do the children of
easier for them to rend the veil hanging between the
matter and the kingdom of spirit; easier for them to s
clearly instead of as "through a glass darkly."

S. H. Hooke, Professor of Old Testament Studies

Christian era between agriculturists who raised cattl
shepherds. He states that up until about 2000 B.C.
custom each year during the summer, in what is now
Syria, to sacrifice a shepherd and let his flowing blood
tile the meadows for that year. Professor Hooke believe
ancient conflict between tillers of the soil and shepherd
origin of the Cain and Abel episode as recorded in G

Professor Hooke also points out the significant facts t
produced an abundance of bull gods; that golden ca
erected to Baal and Moloch but that there can be
reference of any kind to a sheep divinity. Genesis a
that the Egyptians abominated shepherds.

Astrology again offers a key to an understanding of th
The Egyptians were living in the Taurean Age when th
precession was passing through Taurus, sign of the bul
the Sun entered Aries, sign of the ram, the sheep suppl
bull as the predominant symbol of the Age and the relig
arrived with it. Professor Hooke substantiates these fa
statement: "Egypt despised the sheep men, but grad
tide turned until by the time of the New Testament
raisers were in the ascendancy. The Saviour says,
lambs,' and was called 'the Good Shepherd.' A
thousand years previously that would have been an i

An important key to progressive development of cer
butes in man is found in the study of the genealogies of
Abel. The meaning of the names points to salient
characterizing each of the two lines of descent.

Line of Seth	*Line of Cain*
Cain, possessor.	Cainan, smith, fo Seth, appointed.
Enoch, dedicated.	Enoch, dedicated.
Mehujael, struck by God.	Enos, light.
Irad, descent.	Jared, descent.
Methuselah, Wisdom.	Mahaled, praise.
Tubal-cain, intellect.	Noah, rest.
Lamech, strong.	Solomon, wisdom.
Hiram of Tyre, mind path.	Jesus, according

In Melchizedek and Christ Jesus are blended th
ciples of head and heart, intellect and intuition, Fire
The accomplishment of this union is the specific tas
New Age. It is, moreover, the fundamental purpos
experience.

Speaking of this blending, the Talmud declares:

The Law may be likened to two roads, one of fi
of snow. To follow the one is to perish by fire; t
other is to die of cold. The middle path alone is

The bread and wine which Melchizedek gave to Ab
of which the Disciples partook when celebrating the
with Christ Jesus, symbolize the two principles that
in man. Abraham, whose mission it was to guide
peoples during their early formative years, was instr
mysteries pertaining to this work by Melchizedek; a
mortal Twelve, who were sent forth to spread the g
New Dispensation, received the deepest teaching the
to offer them when celebrating their last Communi
in an upper room (spiritual exaltation) in the city o
(city of peace).

The two events, being of like spiritual import, are
linked, not only by the form of the rite itself but also
in which they occurred. The ordinance of conse
instituted for the Old Testament Era by Melchizede
and by Christ Jesus—whom Paul called "a priest f
the order of Melchizedek"—in the same city, whic
come to be called Jerusalem.

Both Melchizedek and Christ Jesus reveal the subl
that accompany attainment of a perfect union betwe
ciples of head (Cain) and heart (Abel, or Seth).
Age now being inaugurated moves toward its zenith
numbers will enter, like the Disciples of old, into the
upper room in Jerusalem, the city of the Great King
realize the sublime state of mind married to heart in
bonds of the spirit.

The inharmony that now exists between the princi

reason will be crowned triumphant within the cit
illumined soul.

Genesis 4:19.

And Lamech took unto him two wives: the name of the o
and the name of the other was Zillah.

Adah, meaning *ornament,* and Zillah, meanin
are representative of the higher self and the perso
spectively. To Zillah was born Tubal-cain, "an in
every artificer in brass and iron." To Adah was born
father of such as dwell in tents, and of such as have
these two lines of descent are perpetuated the two ma
into which humanity flows. They are the same as t
sented by Cain and Abel.

Lamech, like Cain whose line continues with him,
of taking human life. Having elected to work out h
on the path of material pursuit, he encounters the so
this inevitably entails. With their spiritual consciousn
arily veiled, such persons fail to recognize the unity of
the clash of opposing personal ambitions results the co
the violence to which the race has long been heir. S
like his forefather Cain, slew a man. Addressing hi
wives (spiritual principles), he confesses his crime an
lamentingly, "I have slain a man to my wounding, a
man to my hurt." This is the cry of wounded, suffering
Not until it learns that no one lives for self alone and t
lives by the sword shall perish by it, and adopts the
whereby each lives for all, will fear and violence b
and that age-old hurt be healed.

Genesis 6:1, 2.

And it came to pass, when men began to multiply on the
earth, and daughters were born unto them,

That the sons of God saw the daughters of men that the
and they took them wives of all which they chose.

The above passage refers to the union of the Luc
with early humanity. This appears directly from a

The offspring of these unnatural unions were forbi
ing creatures, resembling neither men nor Angels.
strosities in nature, they were doomed to early destru
Flood came and destroyed them all.

Corruptions that had entered into Earth life were t
the Fall. Legends perpetuate this truth in teaching
were no destructive forces in nature before that eve
were no wild beasts; thorns, nettles, and poisonous
unknown. In this connection it is illuminating to co
the type of plants named are, as a class, ruled by S
sign governing death through degeneration.

Genesis 6:5–7; 11, 12.

And God saw that the wickedness of man was great in
that every imagination of the thoughts of his heart was only ev

And it repented the Lord that he had made man on the
grieved him at his heart.

And the Lord said, I will destroy man whom I have cre
face of the earth; both man, and beast, and the creeping t
fowls of the air; for it repenteth me that I have made th

The earth also was corrupt before God, and the earth u
violence.

And God looked upon the earth, and, behold, it was co
flesh had corrupted his way upon the earth.

The Apocrypha also deals with the evils that h
rampant at this time. In it we read: "And lawlessne
on the earth, all of them corrupted their ways and
they began to devour each other. All flesh corrup
alike, men and cattle and beasts and birds and ever
walketh on the earth."

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CHAPTER VI

The Flood—The Passing of the Fourth Roo

And God said unto Noah, The end of all flesh is co me; for the earth is filled with violence through t behold, I will destroy them with the earth.—Gene

The reasons for the Flood are given in the Apo follows:

Owing to three things came the flood upon the ea ly, owing to the fornication wherein the Watchers a law of their ordinances went a-whoring after the da men, and took themselves wives of all which they they made the beginning of uncleanness—And eve himself to work iniquity and to shed much blood.— they sinned against beasts and birds and much shed on the earth.

In describing the destruction that overtook the Ea time, Enoch states that it was due to the discovery secrets. Corruption followed, whereupon the "earth la was shaken violently." He states, furthermore, that the Earth incline as it approached its destruction. Plu Greek moralist, makes a similar statement, declarin Earth was bent and inclined to the south—which ascribes to Yama, the God of the Dead. Plato's ref this subject are also in agreement with the above, a formity with the Teachings of the Grecian Mysteries.

The Earth is a vehicle of life and consciousness eve physical body. It has a nervous organization and psyc of force. The North and South Poles correspond to the of spirit in man, the masculine and the feminine. Or poles, or principles, fell in man, in consequence of whi fell in the body of the Earth. Man holds the key to th sion or retrogression of both himself and the planet on dwells. Thought is the power with which he works.

truth of Shakespeare's simple statement, "There is not good or bad, but thinking makes it so."

Bad thinking was the author of general disaster. knowledge was perverted. The wisdom of the My withdrawn. Man lived, not in obedience to the dic spiritual nature, but after the lusts of the flesh. He fe practices until nature, outraged, reacted in destructive that put an end to the evil imaginings of a humanit lost its way in wickedness.

In its more virtuous days humanity was in possessi knowledge concerning the finer forces in nature. It l the varying magnetic conditions in and on the Earth, a itself accordingly. It knew the alchemical secrets b could transform base metals into gold. It was capa longing life by tapping the fountain of youth, and i magical powers with which it could hurl rays of dea struction upon its enemies. But its high knowledge were diverted from their rightful use with the resul reacted destructively on the whole. The Fall of man depth where the very planet tilted over as if in s shame. The land areas fell beneath the flood water undergo a cleansing by the salt seas for long ages to co

The inclination of the axis of the Earth is spoken of ists as the fall of the feminine pole of the planetary l alteration in the position of the Earth literally shut off of spiritual forces that had hitherto entered freely into etary atmosphere. The "squaring of the circle," one o lems propounded in ancient Mystery Schools, deals w regarding this planetary event. How wise the masonic "Brother, study nature, for it bears the impress of di

When man arises from his Fall and re-establishes e between the two poles of spirit within him, the Ear restored to its former "upright" position. Then the promise of a new heaven and a new earth will be f

The Continent of Atlantis

The story of the Flood is one of many versions co

disappearance of the civilization that had developed
Destruction did not overtake the Earth and its inhabi
single brief catastrophe. It extended over a vast perio
One Epoch, race, or civilization merges gradually into
Atlantis disappeared in four major cataclysmic submerg
first of these occurring nearly a million years ago; the
many thousands of years ago, when the Island of Pose
beneath the waves—as told by Egyptian priests to Plat
corporated the report in his writings and thereby made
tial contribution toward bridging the gap between le
history.

Atlantis belonged to the Fourth Epoch of the Earth I
was the fourth continent whereon developed the Fo
Race of the present Period. It was preceded by the
Epoch and followed by the present Aryan Epoch.

A remnant of Atlantis was saved. That remnant, fr
the next or Aryan Race was developed, is represented in
by Noah and his family. They were among the righteou
righteous ride out storms of iniquity and enter safely
harbors of unchanging truths and into new lands of gold
tunities for progressing on the path to perfection.

Noah found grace in the eyes of the Lord. He w
man, perfect in his generations and one who walked
Such was the Lord's own estimate of Noah. As for t
humanity, it was corrupt. Violence filled the Earth.
said unto Noah, "The end of all flesh is come before m
hold, I will destroy them with the earth. Make thee
gopher wood; rooms shalt thou make in the ark . . . A
the fashion which thou shalt make it." Then follows
description of the vehicle by which the God-fearing m
near of kin were able to make the transition from a
corruption into a new world where life was to be nour
more abundant growth.

Symbolically, the ark is the soul body. It is the hi
ciples evolved to a point where they enable the spirit
ward and function in progressively changing condition
are ushered in by the Creative Hierarchies according t

carried lamps in the form of a boat. Isis, a goddes
found the body of Osiris in an ark. The body of
character was said to have resembled a man except th
the organs of generation. These were said to have
by a fish, symbol of the Initiate; or, in other words,
of the body had been absorbed by the spirit. It was t
which, in this instance, were symbolized by the ark.
significance is attached to the Hebrew word "Ani," sin
both *ship* and *me—myself,* the eternal identity witl

The deeper mystical aspects associated with th
touched upon by Albert Pike in *Morals and Dogma.*
"The first principle of the Brazen Sea is Rain Water
comes salt which must undergo a sevenfold purificat
sulphur or purest gold is extracted to which must the
the purified or celestial salt. These are then placed
in the form of a ship and must, like Noah's Ark, stay
hundred and fifty days."

The Migration of Atlantean Pioneers

In his volume, *Man, Myth, and Monster,* Profes
Daque, a noted German paleontologist, identifies Noa
pioneer race which advanced out of a primitive state
and more favorable environment for the unfoldment
capacities. "Man's historic age," says he, "was about
Then, dealing with those who laid its foundations,
"Noah's Ark is nothing but the very body of the No
themselves." Here academic science is writing in
phraseology of the spiritual scientist. The ark does rep
pioneer, or initiate body, of the Fifth Root Race.

Professor Dacque, it is interesting to note, maintains
is a universal truth underlying the fundamental el
mythology, religion and science. He believes, in com
occultists whose beliefs are based on first-hand invest
the Memory of Nature, that the hoary myths of the
sacred and profane, are records of actual events or
which have been transmitted to us from prehistoric time
super-individuals and impressed on the subconscious m
the race." He continues: "They are records impressed

stood by the first humans who reduced it to writing,
tially true in its inner and original meanings, as is ho
disclosed by the later revealings of modern science. Th
tion and picture of these myths with their giants and
their superhuman feats and magic, and their strange a
events, have had startlingly exact counterparts in
nature as discovered by modern science. These myths
to be weirdly accurate."

When the above truths are fully grasped by an earne
new doors open to the great Hall of Learning. The sac
of the Bible will not be lost to him even if this Textbo
be read only as a myth. In that aspect also it will be
contain the story of man's primitive beginnings, presen
ment and future destiny. When interpreted aright
science and history unite to testify to identical truths.

Noah, like Adam, is a generic term referring to p
Atlantis who made the evolutionary grade and entere
new land of Aryana, scene for the civilization succeedi
that suffered destruction. By Aryana we mean the l
occupied by the pioneering Aryan race of today. Th
migrations from doomed Atlantis—which occupied the
covered by the Atlantic Ocean—went eastward into wi
the Gobi desert. There the new race was cradled; f
went forth migrations that have since developed into t
sive subraces of the present Aryan or Fifth Root Race.
sions of ethnologists and anthropologists are in viritual a
with the teachings of occult science in this matter.

The earliest migrations were led by Initiate-Priest
their great wisdom, knew what was about to overta
rupted people. They gave repeated warnings to the
that destruction was their inevitable end unless they re
their evil ways; at the same time beseeching all who we
to depart, not only from evil practices but from an en
inimical to their progress. Such Initiates led the wa
spiritual and physical safety.

When leaving Atlantis, these Initiate Leaders car
them the esoteric teachings of the Atlantean Mysteri

pletely obliterated from the world. While it has not a
alive in the consciousness of the race as a whole, it
existed among a few, and has been available in sec
where a qualified seeker would never fail to fin
needful for his further advance on the Path.

Astrological Cycles

The story of the rise, fall and destruction of Atla
read in the stars. The successive steps, as enumerate
in successive cycles of time and under conditions
recapitulated in lesser cycles described in the Sun's
precession through the signs of Cancer, Gemini and

Similarly, the story of the past, present and fu
Aryan or Fifth Root Race may be read in the precess
of Aries, Pisces and Aquarius. Not that the entire
Root Race extends over only three cycles of approxi
thousand years each, but that these small cycles exhi
damental qualities and characteristics belonging to
series of ever-expanding cycles of which they are a

In identifying Aries, for instance, with the beginnin
civilization, we deal first with the time when the Sun
through this sign by precession. That was the two-tho
period preceding the advent of Christ. It was the a
archal shepherds (Aries) and culminated in the app
the Christ, the Lamb of God (Aries). This marked
fundamental departure in the development of the A
and its religion. It was an historical occurrence simi
had happened before in prehistoric Aryan times whe
system was passing through Aries. The note of Arie
sounded as the keynote for the Aryan Race throughou
Sideral Year that followed. That year, wherein the
by precession through the entire zodiacal circle of tw
is approximately 26,000 solar years in duration.
this Sideral Year are other cycles of greater duration
them all the keynote of Aries is dominant for the en
of the present Aryan Epoch.

According to Max Heindel, preparation for the C

Sun's passage through the watery sign of Cancer about 8
was approximately the time when the last of Atlan
peared beneath the ocean, as recorded by Plato. Then
further preparatory work under Gemini and Taurus. W
the Christian religion was given to the world; and for
Sidereal Year that follows, Aries, sign of the Lamb, se
note of the evolving Christ or Western Wisdom religion

From this we see that the Christian religion is only
fancy. Admittedly, practice falls short of profession.
does not necessarily constitute failure. Far from being
it is simply a case of its reach being beyond our grasp
herent powers are capable of carrying us onward and up
ages yet to come. Its culmination will elevate us to he
divined in man's noblest dreams. Cycle after cycle, a
by precession passes through the successive signs of th
ever ascending phases of the Christ religion will be

During the Piscean-Virgo Age, now nearing its concl
Church has inculcated a mystical faith in spiritual tr
the Aquarian-Leo Age now dawning, faith will becom
edge and the Mysteries leading to Initiation will be
The body of man will become the spiritual temple o
dwelling Christ. In the Capricorn-Cancer dispensation
lows the Aquarian Age, the consciousness of the race w
heights where it can meet the "returned" Christ "in

The Preservation of Seed Patterns

Genesis 6:19; 7:2.

*And of every living thing of all flesh, two of every sort shalt
into the ark, to keep them alive with thee; they shall be male*

*... Of every clean beast thou shalt take to thee by sevens, th
his female: and of beasts that are not clean by two, the male and*

Physical science has emphasized nature's apparent ind
to the safety of individual forms, but its obvious solici
cern for the maintenance of species. This is a refl
nature of a higher truth of spirit. The love of God was
tradicted by a sweeping destruction that blotted out the
bodies of men and beasts in a flood that covered all th
Only forms perished. Life survived. The all-impor

Mind toward the perfect pattern which exists in
world, and into the likeness of which they are one
fashioned. The pairs of all living creatures that Noa
manded to take into the Ark refer to the archetypal p
are safely sheltered within the spiritual sphere, and
new forms will spring forth to accommodate ever-
life. These patterns carry over from one age to a
external catastrophe can affect them. They belong
destructible order of things.

The clean beasts were taken by sevens; the uncle
Two expresses itself on the physical plane in generatio
of the two sexes; on the spiritual plane it manifests
poles of spirit in polarity or union. *Seven* embraces
three of spirit and the number four of matter. It is
of transmutation. The process of bodily purification i
Since this is the Great Work before humanity, an
Bible is man's textbook, it is not surprising that the nu
appears so frequently throughout its pages. It occurs
in the story of the Flood. The Lord announced th
days He would cause it to rain. It began on the s
and on the seventeenth (10 plus 7) day of the seve
the Ark rested on Mount Ararat.

An account of the Flood in the apocryphal Book o
written in terms of both numbers and the stars. It

*On the new moon in the fourth month the foun
great deep were closed and the flood gates of h
restricted; and on the new moon of the seventh
the mouths of the abysses of the earth were open
waters began to descend into the deep below.
new moon of the first month the earth became*

In the following passage from the same source
placed on the occult forces of the Sun, Moon and Sta
which the Lords of Destiny work in effecting certain
changes in the Earth in connection with the furthe
evolutionary cycles.

*The new moon of the first month, new moon of
month, new moon of the seventh and new moon o*

It is to be noted that the first, fourth, seventh and
the most important of the twelve houses of the horos
are termed the four angles.

The Flood rains were upon the Earth forty days
nights. Herein occurs another number carrying a sig
that can scarcely be missed by even the more casual s
the Bible. It is four raised to a higher power. It is
square" on which a superstructure can be erected. It
a foundation for further building. It signifies prepa

The forty-day Flood was preparatory to a new world
a new race and a new civilization might arise. The fo
of wandering in the wilderness has an identical sig
Noah's forty-day passage from Atlantis to Aryana co
to Moses' forty-year journey from Egypt to Canaan. B
and Moses escaped from symbolical lands of darkn
Pharaoh of Egypt parallels the black magicians of Atla
held their people captive, and the parallel extends to
Noah and his family, like Moses and his people, enter
Promised Land that the Lord had provided for those w
His ways and sought to obey His commandments. T
of the Flood and of Exodus are but variations of the sam
cal facts in nature and alchemical processes in man. It i
they deal with identical things in different ways that
sometimes arises when students attempt to place event
proper historical sequence.

As in the past, so today. Similar processes are at wor
man forward to new attainments. Evolution is a spiral
successive level there is a recapitulation of previous leve
Atlantis and Egypt, so in the closing days of another
grace. The worthy shall again be separated from the u
the pioneers from the stragglers. Another Promised
ahead, and the greatest of all teachers leads the way. T
is Aquaria, and before its Leader every knee shall bow
the land of brotherhood (Aquarius) governed by the la
(Leo). In this land the Tree of Life is, in the words
Boehme, "rooted no farther down in the body than t
while its branches encircle the larynx and the head."

Symbolism of the Dove and the Raven

Genesis 8:6–11.

And it came to pass at the end of forty days, that No
window of the ark which he had made:

And he sent forth a raven, which went forth to and
waters were dried up from off the face of the earth.

Also he sent forth a dove from him, to see if the wate
from off the face of the ground;

But the dove found no rest for the sole of her foot, an
unto him into the ark, for the waters were on the face of th
Then he put forth his hand, and took her, and pulled he
into the ark.

And he stayed yet another seven days; and again he sent
out of the ark.

And the dove came in to him in the evening; and lo, in
an olive leaf pluckt off: so Noah knew that the waters wer
off the earth.

The raven represents the evil or desire nature, th
which must be lifted up and transmuted into the w
the soul body before it can return with the olive bra
of regeneration and immortality. When Noah receiv
branch he "knew that the waters were abated from of
The psychic forces had been stilled within himself, a
his soul body, could now rest at will and in peace u
Ararat, the highest mount of spiritual consciousness
Garden of Paradise. (Ararat means *high and ho*
The raven and the dove are symbols common to sacre
According to the Egyptian *Book of the Dead*, the sou
phyte is weighed in the balance before crossing over
side of life, and if found acceptable is given a white sy
if wanting, a black raven. In Egypt and Greece bot
ravens were used in marriage ceremonies as sym
higher and lower aspects of love, and neophytes in th
were admonished not to feed the raven. Apollo, like
forth a raven which never returned, but alighted in a
stayed there until the figs were ripe. The fig tree

lowing words are ascribed to the Egyptian Initiate: "
blossoms, bringing forth divers colors and fruits, and in
there has grown up a great tree with silver stem and
to the ends of the world. On its branches have sat m
which have all flown away to the East and the raven's
become white."

The olive tree is used in the sacred symbology
countries. It is closely associated with the ministry of t
and is connected with the healing balm of the spirit.
tive feature of the columns of Saint Peter's Cathedral
is a dove carrying an olive branch—the holy spirit
offering of healing.

When the dove returned to the Ark after the first fligh
it found nowhere a resting place, Noah kept it for sever
fore sending it forth again. A sevenfold process of pu
was necessary before the dove could go forth again and
the olive branch. When it did so Noah knew that the w
abated. Emotions had subsided before the calm pres
masterful soul.

It was near the end of a cycle of seven, in his six hun
first year, that Noah disembarked. Under the powers
the number of polarity—designated as the seven and
day of the second month—the land was again dry and
receive him, his wife and sons and their wives. Men an
in equal number there were, also bearing out symbol
dual forces of spirit in equilibrium. With this ha
condition as a starting point, a new world order was

The three sons of Noah represent the spirit and bod
working in union by means of the link of mind. She
heaven; Ham, *darkness;* Japheth, *extended* or *enlarg*
spirit, operating in the body, enlarges its powers
experience. This is the working trinity (the three s
overspread the whole of the Earth.

According to the Apocrypha, the entire planet, as the
of the three sons of Noah, was divided into as many pa
the sons represent attributes of man's nature, the pa
Earth assigned to each possesses qualities of a corre

giving to them a distinctive character particularly certain types of activity and the development of cert in the life coming within their influence. These c guide Race Spirits in directing the migrations of wards into regions suited to their advancement. H wisdom lay back of early race colonization.

The Rainbow Age—Cycles of Alternat

Genesis 9:12-15.

And God said, This is the token of the covenant which I me and you and every living creature that is with you, generations:

I do set my bow in the cloud, and it shall be for a token between me and the earth. And it shall come to pass, w cloud over the earth, that the bow shall be seen in the cl

And I will remember my covenant, which is between m every living creature of all flesh; and the waters shall n a flood to destroy all flesh.

The rainbow represents the alternating cycles i present Fifth Root Race is gaining its manifold through joy and sorrow, poverty and plenty, youth and death. Through every phase and aspect of liv of opposites prevails. It has been so since the Fal natures "housed within our breast" have long strugg divided reign." In nature the opposition is reflected ing cycles of day and night, winter and summer, the times and seasons being due to planetary motions origin in corresponding alternating activities in the of the planet's inhabitants. Before man knew evil l land of perpetual sunshine and summer. Human neither chilled nor darkened the atmosphere. Th Golden Age.

This condition will one day be regained. But so Age of Aryana remains, the Lord has declared that se harvest, cold and heat, summer and winter, day and not cease.

The primary building principles in the univers Water, have not been fused by humanity into a unifi

there will be until humanity has blended the conter
within itself and in nature. However, in accordan
alternating cyclic action under which man lives, the p
et will not be destroyed by water, but by fire. The '
cloud" is a token of the Lord's covenant that "the
no more become a flood to destroy all flesh."

During the Atlantean Epoch the atmosphere was h
with moisture. It was watery. In the present Aryan
air is clear, light and dry. In biological developme
sented in Genesis and as taught in both physical a
science, the amphibian stage precedes the mammalian
of physiological development, therefore, only those
survived the change from water to air who had kept
evolutionary requirements and developed lungs necess
tioning in the new element. It will be so in the trans
humanity will make from the present Epoch to the ne
element of a fiery nature will then interpenetrate the a
those will escape "destruction by fire" who, like Noah
ative of the Atlantean remnant, have made physical p
abling them to adjust themselves to the new conditio
not a momentary achievement. It is the result of ol
nature's progressive demands from day to day and life
age to age. To miss a step is to fall behind the vang
race, and the lot of the laggard is hard. If his back
persists, the laggard ends by meeting, on his form sic
and destruction—to the end that his spirit may exe
make the advance necessary for its own "salvation;"
realization of its inherent divinity.

Noah's Vineyard—The Descent into Materi

Genesis 9:20-27.

And Noah began to be an husbandman, and he planted a

And he drank of the wine, and was drunken; and he u
within his tent.

And Ham, the father of Canaan, saw the nakedness of hi
told his two brethren without.

And Shem and Jepheth took a garment, and laid it upon th
and went backward, and covered the nakedness of their fath

And he said, Cursed be Canaan, a servant of servants sh
his brethern.

And he said, Blessed be the Lord God of Shem; and Ca
his servant.

God shall enlarge Japheth, and he shall dwell in the te
and Canaan shall be his servant.

In this passage we have another allegorical pres
humanity's descent into materiality. This is the sig
the planted vineyard and Noah's drunkenness.

When humanity gradually lost direct contact with t
world, it experienced a lack which it sought to satisfy
stimulation available in the physical world. In v
covered something that gratified in part this desire fo
sensation. But since wine is a false spirit, being the
fermentation and decay, it militates against the po
spirit, leaving man a victim to the unbridled play
tional nature.

Indulgence in the counterfeit spirit benumbed the h
bilities of Noah. He lay naked in his tent. Thus u
his son Ham, representative of a darkened conscio
the base desire nature, caused him to be put to sha

The penalty which Ham suffered for his trespass wa
to his brothers, Shem (higher nature) and Japheth (
state of debasement is inevitable when the sacred fi
are made to burn upon the altar of self-indulgence.
for an individual, for a civilization, for the race.
of the spirit cannot be perverted to ignoble ends with
consequence. Such is the Law.

Wine first appeared with the Fifth Root Race.
perception veiled by general consumption of the into
race has focused its attention primarily on materia
and has pursued them with feverish intensity. Alcoholi
have, moreover, served the Lucifer spirits as an effect
through which to fan man's emotional nature to suc
ened state that it greatly favored and furthered the d
of their own fiery natures. Intoxicating liquors offer
medium whereby unregenerated Lucifers can contro

The effect of alcohol on the body of man is to reverse
ity. As it quickens the lower principles it stupefies
Emotions run riot while the mind abdicates. Self-m
not in its path. As the race moves toward mastershi
beverages must be left behind. They can have no p
new race and the civilization it will build. This civil
rest on a foundation of inner knowing and a restora
long lost contact with the divine light within. Before
the false light must be removed. Those who persis
homage to the god Bacchus will not be numbered a
shipers in the Temple of the New Age. They will
cluded by an arbitrary decree. It will be because of t
to adjust and refine their physical and psychical con
accordance with the demands of evolutionary progr
they can function in altered conditions that will then
world. They will be stragglers because of their negle
wilful choice of the lesser state in preference to the

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CHAPTER VII

THE TOWER OF BABEL

Race Spirits and the Beginnings of Sub-R

Genesis 11:1-9

And the whole earth was of one language, and of on

And it came to pass, as they journeyed from the east, t a plain in the land of Shinar; and they dwelt there.. An to another, Go to, let us make brick, and burn them th they had brick for stone, and slime had they for mortar.

And they said, Go to, let us build us a city and a tower, reach unto heaven; and let us make us a name, lest we be s upon the face of the whole earth.

And the Lord came down to see the city and the tow children of men builded.

And the Lord said, Behold, the people is one, and the language; and this they began to do: and now nothing wi from them, which they have imagined to do.

Go to, let us go down, and there confound their langu may not understand one another's speech.

So the Lord scattered them abroad from thence upon the earth: and they left off to build the city.

Therefore is the name of it called Babel; because the confound the language of all the earth: and from thence did t them abroad upon the face of all the earth.

Humanity journeys from unity through separat unity. It is always a part of God, for all that is live and has its being in Him. In the beginning huma conscious of that unity; in the end it will conscio God's omniscience.

The story of the Tower of Babel tells of humani state of unity. The whole Earth spoke a single langu as it "journeyed from the east," it gradually lost its p the universal light and descended to the lower "pl sciousness. There, entering into a more circumscrib life, such a confusion of tongues developed that the p no longer "understand one another's speech." Th ginning to live in terms of self-will instead of divine

divided in interests and purposes, the Lord (Law) dic
them abroad upon the face of all the earth."

In its earliest stages of development, before the race c
ness had extended beyond the subjective state into the
mankind was easily amenable as a unit to a single direc
That One Will operated through the twelve zodiacal Hi
in directing the destinies of the entire human race.

Later, embryonic humanity reached the stage of in
ization. After it acquired mind and developed self-w
vided into separate races and nations. Consciousness was
more and more to the external world. The many indiv
minds and separated races were not unitedly recept
synthesized hierarchial guidance; so, in the divine order
this was henceforth delegated to a number of lesser Beings
from among Archangels working under the direction of
Jehovah. Each race and nation received its immediate
from an archangelic Race Spirit. This is still the chief
inner guidance in the life of nearly all races and natio
Earth. The exceptions are the new pioneering peoples wh
amalgam of many races; these are emancipating thems
creasingly from such control, their destinies being direc
and more by the awakening god within the people th

The Race Spirit broods over its people like a psych
impregnating them with a consciousness of the large ra
they are intended to serve, and controlling them by mea
breath and power of the spoken word. Language and r
the principal mediums whereby one may come into tou
the Race Spirit of a people. If the people of a nation k
to manipulate the forces resident in human speech, th
perform miracles for good or ill. Humanity possessed th
before the Fall. As already observed, Adam retained
over whatever he named.

After humanity left the east (realm of light) and s
the plain (physical conditions), it commenced to establis
ization in the material world. It built a tower of ston
purpose was to raise it so high that its top would "rea

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But humanity was not yet ready for this. It ha
sufficient preparation. It was not qualified for reas
the Lord (Law) intervened and frustrated its plan

That which disqualified the builders of the Tow
may be determined by an examination of their chara
is presented in the Bible story.

The people were of the land of Shinar, a province
The name means *confusion,* and symbolically signifi
ial civilization and an unregenerate humanity. I
mother of harlots," "the habitation of devils, and
every foul spirit." By its own wickedness it fell.

This Babylon was founded by Nimrod, the son of
was the son of Ham, who was the son of Noah. Th
Shinar, the builders of the tower, were thus descend
line of Ham, whose name, as previously noted, signifi
and materiality. Symbolically, Ham stands for u
nature. The tower he builds cannot pierce heaven.
stone he erects will fall. Not until he has been cha
purified through the sufferings incident to worldly
misunderstandings, conflicts, sufferings in obedience t
mandment of the Lord (operation of divine Law) ca
the lost spiritual estate to which he openly or secretly,
or unknowingly, aspires.

Man had grown wise and powerful in his own c
his own unaided human efforts he proposed to inv
human spheres. But the universe is so constituted that
is automatically protected from intrusion by the lower
gates cannot be taken by a storm of mental weapons.
into spiritual realms is possible only to a spiritualize

Nimrod—The Path of Pursuit

Having examined the Bible story of the Tower of
interesting to read the following version of the same e
corded in the *Haggada,* a rabbinical exposition of the

> *Cush, the son of Ham and grandson of Noah, ma*
> *old age and begat a son whom he called Nimrod,*
> *those days the people were beginning to rebel a*
> *Lord's command, and "Nimrod" means "rebellion*

it Shina, and dwelt there, gradually becoming rul
entire world. All the people of the earth were t
language and one speech.

In Genesis we read that Nimrod "began to be a
in the earth . . . a mighty hunter before the Lord." N
on the "path of pursuit." He represents humanity
for worldly possessions and power, temporarily subj
higher nature (Japheth) and compelling it to serv
ambition. The interests of self were separated from
the whole, for the city (consciousness) which he built
in. Gradually he ruled the world. The Iron Age
Possessions were the measure of power and might

The rebellion against the Lord's command here
consists in a separation in consciousness from the W
There are several aspects to this separation. The spir
into matter drew a veil over its universal consciousn
became less sensitive to divine guidance. Its newl
powers of mind set themselves up in opposition to
promptings of the god within. The desires of the lo
were at war with those of the higher. The Lucifer sp
and abetted the fiery desires in their rebellion agains
control by the mind and guidance by the inner monito
launching out on a self-directed career, for better or

Commenting on the exploit of the people of Nim
Boehme, the German mystic, writes: "As is to be kno
children of Nimrod at the Tower of Babel, when they
from obedience to God into their own individual re
they had lost their guide and did confound reason so
comprehended not truth any more. Their own reas
was mixed of all colors, had to rule them."

The *Haggada* account continues:

About this time the officers of Nimrod took couns
and said to one another: Let us build a city, and in
tall tower for a stronghold, a tower the top of u
reach to the heavens. Then we shall truly make fo
a great and mighty name; and the king approved th

While they were building, rebellion budded in th

They divided into three parties, and the first p
We will ascend into heaven and place there our
worship them. The second party said: We will pou
heavens and match our strength with His. And
party said: Yes, we will smite him with arrow and

The gods they would set up and worship were t
awakened powers of mind. Proud and egotistic, they
the qualities of Lucifer, to whose influence they were
susceptible, and proposed to oppose their strength ag
Lord of Hosts. With arrow and spear they meant to
in Heaven, a battle which, in one of its aspects, is
between the lower and the higher nature, between the
materiality with those of spirit.

God watched their enterprise, and knew their tho
they builded on.

Freewill is man's divine prerogative. According to
will be his recompense, by the working of the infallib
compensation. Whether it be good or ill, "whatsoev
sows, that also shall he reap."

If one of the stones which they raised to its height
were sad at heart, and even wept; yet when any of th
ren fell from the building and were killed, none too
of the lives thus lost.

Thus they continued for a space of years until
"We will confuse their language" and they spoke t
other in a strange tongue.

Those who said "we will smite him with arrows"
another through misunderstandings, and those who
"Let us try our strength with his," were scattered
face of the earth.

They wept over the loss of a stone but were indiffere
loss of a life. In a material civilization property values
human values. In this lies the seed of its own destructio
there is little or no regard for another, there is neither
nor understanding. There is a confusion of strange t

The *Haggada's* exposition concludes:

The tower was exceedingly tall. The third part o down into the ground, a second third was burned d the remaining third was standing until the time of the tion of Babylon. Thus were the people dispersed globe and divided into nations.

The end of three Epochs and the passing of three su civilizations are here mentioned. The Lemurian c "burned down;" the Atlantean "sank down," and the Aryana will stand till "Babylon is fallen"—the material tion of the present Epoch. Then follows another Epoc the Sixth Root Race will rise above the separative, con conditions of the present, recognizing once again the each with all. Nations and races as we know them to pass. Universal consciousness will be regained and coo brotherhood will become an actuality on Earth.

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CHAPTER VIII

Enoch—His Elevation and Vision of the Com

And Enoch also, the seventh from Adam, pro
saying, Behold, the Lord cometh with ten thou
saints.—Jude 1:14

The canonical Scriptures contain but scant inform
Enoch. In a few brief passages we learn that he wa
of Cain, the son of Jared, and the father of Methu
name signifies one who is disciplined and dedicat
translation to heaven without passing through the ga
indicates that he had attained consciousness of immo
still functioning in an earthly body. "By faith,"
"Enoch was translated," and "before his translation
testimony, that he pleased God." In the words of
account, "Enoch walked with God; and he was n
took him."

When Enoch had lived "sixty and five years he beg
lah, the wise;" and thereafter, it is stated, "Enoch
God." The age of Enoch at this time is significant s
the numerological key to his attainment. Sixty-five
powers of the master number eleven. The Masons
be the most important of all numbers because, accor
teachings, anyone possessing two units (11) within
into possession of all things. It means the attainmen
rium between the two poles of spirit, after which
begotten and a union with the divine self realized.
becomes, like Enoch, a seer and a prophet announcing
of the Cosmic Christ to the world, and the birth
sciousness in individuals.

Enoch's prophecy appears in the apochryphal Book
name. In it he refers to the Christ as the Messen
scended "through all the heavens" down to Earth
from the fetters of darkness." Enoch, the seventh
beheld in the seventh heaven the glory of that comin
the account of his elevation to that exalted realm

sive steps of ascending consciousness that culminate in
and union with God. Enoch's ascent through the sev
which took him to the throne of God is a variation of
tory work recorded in the Seven Days of Creation, at
which God rests; also, as revealed in the Seven Vision
the last of which closes on "a new heaven and a new

The following excerpt from the Book of Enoch des
prophet's ascent through the heavenly spheres under the
of an Angel until, reaching the seventh and highest, h
the coming to Earth of the greatest of all divine Messe
Christ, the fulfillment of His mission, and His reascen
presence of the Great Glory.

The Angel:

From the Seventh Heaven above I descended
sphere, that I may raise thee before the Face of H
the universe delights to look upon.

Enoch:

Then we arose into the ether. We saw the dwell
place. In many things it corresponded with the eart
tals for all that is beneath is a counterpart of what i

Then we arose farther into the First Heaven. T
held a throne in the midst and spirits were upon the
and left, and they glorified Him who sat upon the th
I looked if I could behold any sitting there, but a sp
light was over and about it and I could not see any
I heard the music of those who glorified . Then I sai
angel, 'To whom is this praise addressed?' He ansu
the Splendor that is in the Seventh Heaven. He is he
is not visible. And also unto the Beloved One who
me unto thee.'

Then he raised me higher still, into the Second He
arated from the First Heaven as far as the earth also
ated from it. There I beheld a throne. Beautiful sp
on the right and on the left and a Splendor, dazzling
wrapped the throne in star clouds. Great was the
the Second Heaven and the splendor of its angels

for Him alone Whom thou shalt see in the time to
above all the heavens and their angels that throne
there is its veil and crown; these, with thine eyes,
behold. Think not that thou shalt not see Him fa
for they who love Him rise up in His presence.
Spirit, the loved One, beareth them even in her bos
the Supreme Lord.

Then he raised me higher still into the Third He
beauteous light. There also were innumerable angel
right and upon the left. They raised hymns of bea
the Lord of Beauty whom they worshipped. Invisib
amidst the splendor. I saw only light immeasurable.
of earthly things, or remembrance of bodily ills were
is a pure Heaven of Chrysolite. It is a world of immo
dor. Then did he say unto me: 'When thou shalt con
Seventh Heaven, there shalt thou know that there
hidden from the thrones and from the celestial m

Then he lifted me up, upward still, until we sto
Fourth Heaven of the sphere. It was as far above
Heaven as the first was far above the earth. There
divine ones upon the right and the left of the thro
sang, they glorified the invisible Presence who
throne in glory.

After that he uplifted me into the Fifth Heaven. T
were more beautiful than all the others. But the spl
the throne exceeded that of the angels as much as
ceeded mere men. Then did I glorify Him who hath
the Almighty in the high heavens, who transmits
from heaven to heaven, clothing His angels in spl

Then he raised me into the Sixth Heaven where
ether brightest of all. The radiance that was in the
had last seen, was night compared with this. Here
shine with lustre. A Holy Splendor and a throne
here . . . . He answered and said: 'I am appointed t
thee . . . that thou mightest behold the majesty of
For beyond this place lives He who is never named,

Then he raised me into the Seventh Heaven, w
spirits in a Paradise of splendor. They were all the
of God, spirit unclothed in flesh. I viewed them in th
garments assembled in splendor and divineness. And u
upon them, one of the beautiful spirits who was a
unto me and showed me books, but they were not a
of men. And he opened the books before me and they
writings, but unlike the writings of earth. And h
institutes of heavenly truth and the records of holy

Then I beheld One standing whose Glory exc
Glory of all the others; and all the saints and spi
place advanced toward this One with reverent awe.
One became changed and appeared like a divine
the angel said, 'Venerate.' And I venerated, and
type of many wonderful things revealed.

And while I venerated this Spirit, behold I sa
Glorious Being more Beautiful and Divine than the
Glory suffered no transfiguration. And all the
proached and worshipped and venerated not the
when the Lord was nigh.

A cloud of radiance was interposed through whic
zled eyes beheld. Had I seen the Lord of Brightnes
itself had been consumed.

Then on my face I fell and worshipped for this
Supreme. Seventy thousand veils He wore to hide
ness of seventy thousand suns. And lo! an Ocean

And the angel said to me: 'Who is this that sitt
right of God? And I answered, 'Sir, thou knowest.
spake: 'This is the Beloved; this is the Holy Spirit w
in the Prophets, Queen of the Ocean of Light.'

But on the left stood a Spirit, clothed as the son o
And I said unto the angel, 'Who is He?' And he s
the Messenger.'

Then mine eyes were opened and I beheld a most
glory. Darkness from excess of light seized me and di
understanding. And I heard the tongues of thousand
glorifying, venerating and chanting Him whose Pr
too bright for me to behold, whose effulgence ha
me blind.

And the hymns ascend from the six heavens into t

The Coming of the Messenger

And the angel said: 'This Messenger of God h great exaltation. He is clothed by the Holy Spi claimed through the mouths of the divine ones.'

And I heard a voice of music say unto this Mess descend through the heavens and through the fi the spheres descend. Assimilate thyself in appeara who abide in the heavens and the circles, and go the earth and free it from the fetters of darkness

Thus the voice spake; and immediately we des the Sixth Heaven and to the Fifth and the Fourt the others and so downward through a multitud But whithersoever we came, the dwellers in the nized not the Messenger of God. They believed H one with themselves, for He assumed the forms th the various spheres. And He passed into the elem and into the firmament and so upon the earth. A the appearance of a man upon Him and was belie to be one with themselves.

And He lived upon the earth and announced t And He passed away from earth and ascended. spirits of the firmament and the elemental circles sa but with unchanged aspect. And they venerated H 'How hath He descended and we saw Him not? An He passed and we discovered not the splendor wit Lord clothed Him? And He ascended through th able spheres and through the various heavens of P they wondered, saying, 'How hath He ascended an we not the Messenger of Heaven?' And when H into the Seventh Heaven, He came into the Great of the Holy Spirit was received with great gladn hath done the Message of the Most High.

And to me the angel said: 'Great are these th now have been manifest to thee. Thou hast seen secrets which have been kept from the children

The most important work of the pre-Christian Mys was to prepare the world for the acceptance of the C

so-called pagan Mysteries were prototypes of the Chri uninitiated masses, reflecting outwardly the inner knov an enlightened few, paid homage in gorgeous ceremonia Sun in the heavens. But in the Temples of Wisdom n were being taught the Mysteries of the Christ and were to receive Him when He should descend and walk amo in the "appearance of a man."

Such was the instruction imparted in the Schools of th ets, some of which survive in both the apochryphal and c records of the Old Testament Dispensation. Enoch is amo prophets whose writings have come down to us, as ar Jeremiah, Ezekiel, Daniel and a number of Minor Pr

The four principal characters introduced into the ear tions of Genesis are Adam, Cain, Noah and Enoch embody and manifest, respectively, the powers of Ear Water and Air. Each of these four characters exhibits of one of the four fundamental principles in nature.

EARTH—*Adam*. The name means *red earth*. The L him dominion over the Earth. He named the thereon and thereby had them under his control. T ity in manipulating the forces of Earth was an evi powers acquired in the Earth Initiation.

FIRE:—*Cain*. The Fire forces are manipulated by C those of his line. The fiery passions that lead to a bellion and murder, when transmuted, are the fo make "two blades of grass grow where only one fore." They are at the forge molding the raw ma Earth into forms of usefulness and beauty. Hira the master builder, was of the line of Cain; without Temple of Solomon could not have been built.

WATER:—*Noah*. The events of Noah's life typifying of Water and worthiness to undergo Initiation by ment. This is made plain by his ability to build an able of successfully riding the turbulent waters of th

AIR:—*Enoch*. The life and works of Enoch typify his labors in the coming Air Age. He ascended

CHAPTER IX

Abraham—First Initiate Teacher of

Fifth Root Race

The Cosmic Pattern in the Life of Abr

The life of Abraham, like that of every other
that has come to Earth to teach and to lead th
upward path, conforms to universal principles and
truth. True to a fundamental pattern observable in
where, twelve major events, each marking a progr
the way to illumination and oneness with divinity,
in the life experience of Abraham, the first Initiate
Fifth Root Race. Since the events encountered by
similar in their essential nature to those experien
aspirant on the path, a study of their spiritual signi
fail to bring encouragement and inspiration to the

The first of the twelve steps is entrance by bir
life on Earth for the self-elected purpose of bringi
a message of spiritual liberation from all the "ill
heir to." The arrival on Earth of such an Ego is h
angelic annunciation. It is truly a holy event occ
rejoicing among the heavenly Hosts, knowing as t
will bring the race closer to the light and hasten
ultimate redemption. According to apochryphal
so with the advent of Abraham.

At the second step Abram—as he was called u
changed his name to Abraham—received his c
messenger to the peoples of the Aryan Race. He w
the Lord to leave his country for another. From U
a land in which the esoteric light of the Mysteri
unsurpassed splendor, he was required to go to Can
centuries to come, the doors were open to yet gre
with the advent of the Christ. Inwardly, prepa
coming had long been made; it was now to be
as well. So Abram and his kindred "went forth
and into the land of Canaan they came."

The third step outlined in Abram's life is his de
Bethel, the "house of God." Here Abram "called
name of the Lord" for he had awakened to a new re
the Divine Presence. From this point onward the
father of multitudes exhibits qualities of patience,
and fortitude, all of which are essential to the attain
illumined life.

The dedicatory step is the most important one in t
true disciple. Progress is measured by his earnestness
reserved and half-hearted, advancement will be slow.
his dedication is complete, as in the case of Abram, c
sired objectives be attained. When a disciple surrender
of his life in all its manifold personal and public aspec
on possessions, his attachment to family and friends, his
for honors and preferment—in brief, when he willingly
all that he is and has to the will of the Father, then n
can long delay advancement. Heaven and Earth combi
him to a realization of the Supreme Reality for which
exist.

The fourth event to be noted is Abram's conflict with
It is a test of mortal mind, such as invariably follows u
cation to high service, and it challenges the forces of
whose antagonistic activity directed against an aspira
situations that measure the depth and strength of hi
render to the highest. Abram's victory is beautifully
in the words: "And they sent him away, and his wif
that he had." The parallel in the life of the Master
his flight into Egypt.

The fifth step came with Abram's withdrawal from
his complete dedication to the higher life he could
associate with the sense life. "Separate thyself, I pray
me." implores Abram of Lot; "if thou wilt take the
then I will go to the right; or if thou depart to the ri
then I will go to the left."

To effect this separation definitely and decisively is n
It often involves difficult and complicated situations, pa
in personal relationships. But when the problem is

"All the land which thou seest, to thee will I giv
thy seed for ever."

The sixth step in Abram's life follows. This is his v
five kings. The five kings are none other than the five
continue to offer resistance to the commands of the
until their mortal qualities and material tendencies
brought into complete alignment with spiritual purpo
developed soul discrimination is required for rightly
tween the rival claims of the personal and the imp
illusionary and the real. The physical senses, the chi
which an aspirant advances in the earlier stages
development, become his principal hindrance at
unless they are fully subservient. To mortality bel
goods of Sodom and Gomorrah.

Abram's seventh step was the redemption of his
"who dwelt in Sodom." The former's "trained ser
faculties he had disciplined and made obedient to
Lot was saved by Abram beside Damascus, a city re
of certain spiritual qualities which, when awakened
have power to transform man's lower nature. Abra
successful at this stage of his journey also: "And he b
all the goods, and also brought again his brother L

At the eighth step of his journey toward spiritual
Abram received instructions concerning transcend
from the high priest Melchizedek. These instructio
to conscious operation of the united forces of mind
When these powers begin to function in harmonious
throw light on the problems of life and give underst
ability with which to solve them that is quite beyon
or comprehension of ordinary individuals. They ele
endowed to the status of superman. In soul exalta
one exclaims with Abram: "I have lifted up mine ha
Lord, the most high God, the possessor of heaven

At the ninth step Abram reaches the goal of ever
ideal—he is *new born;* he becomes an Initiate. T
conceals inner Mysteries from the gaze of the profa
and he passes into the great silence, biblically terme
darkness. Here he receives divine anointing that q
to become a "father of multitudes" and an Illumined

white light of the spirit—Abram's consciousness was
point enabling him to behold operations on the life side
Invisible causes that lie back of visible effects became a
him. He was able to look into the past history, presen
and future destiny of the people whom he was called t
obtained insight into their fundamental traits of cha
was able to judge how far guidance and assistance were
and helpful—and beyond which they would interfere
initiative and the unfoldment of individual resources a
ities. Looking into the immediate future he was able
vicissitudes he would undergo in the performance of h
"for the iniquity of the Amorites" was "not yet full."

Initiation does not relieve a recipient from labor, r
ities, or grave problems. The power it bestows is not c
that ministers to personal interests, comforts or plea
long as these are the results sought after and looked f
tion remains unattainable. Initiation is for the purpose
ing one's powers and capacities for service. The tru
becomes a servant of servants. This was taught and ex
by Christ Jesus in the Rite of the Footwashing. Abram
like lesson from Melchizedek. "He who would be th
among you, let him be the servant of all."

At the tenth step Abram consummates the mystic
The deeper meaning of Abram's union with his wife's
handmaid, Hagar, is uncovered only as the language of s
is interpreted aright. It is not discernible in a literal re
the incident. Nor is it intended to be so. Referri
apparent contradiction between the outer form and
content, the *Thorah* declares that "fools see only the c
ment, and the wise see only the soul." Thus are the
esoteric wisdom protected from defilement by the pro

Sarai, who later became Sarah, and Hagar represent
inine principle in its higher and lower aspects respectivel
and Ishmael, the higher and the lower masculine. Be
high experience spoken of mystically as the *marriage*
is attainable, the lower aspects of the feminine and the
must be purified and brought into union with the high

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next step is the blending of the opposites, the union principles. This is the mystic marriage.

The harmonious adjustment of the fourfold force brings to one who has accomplished it a fullness of presses itself in radiant health, joyous relations, con onment and a sufficiency for all needs. These come i with the Master's promise that in seeking first the K other things would follow.

The change that now came to Abram's inner life outwardly in a changed name. The letter "H" carri of the feminine force in Exaltation; it was added t of both Abram and his wife Sarai. Thenceforth they as Abraham and Sarah. Abraham had now reache consciousness where the Lord appeared unto him a him saying, "I am the Almighty God; walk before thou perfect."

The eleventh step is the Rite of Circumcision. T with purification, outward and inward. When the g is cleansed its activity is transferred to a set of hig centers located in the head. The creative organs a embryonically in the brain. This is why circumcision exoterically with the generative organs. Esoterically to the spiritual awakening of their higher counterp this had been accomplished by Abraham there follow of the cherished son Isaac, whose name means *jo* illumination is the result of purification symbolicall the Rite of Circumcision.

Abraham reached this stage of illumination at the ty-nine. This number reduces to nine, the numerical which the soul of humanity is emancipated. It is th the redeemed who follow the Lamb. The eager "c land beyond the years" was not ready for the Rite cision until he had accomplished the exaltation of or love principle—as the addition of the letter "H" signified. The circumcision included that of Ishm words, the final purging of his desire nature.

The twelfth and last step remains. This was the fice his son Isaac, the object of his deepest affection.

successfully, doors open on vast power and multiplied c
ities and responsibilities. The disciple's willingness to s
lessly has been proved.

Abraham had high aspirations; his trials were corresp
severe. Great tasks call for high qualifications. Abra
veloped these and became an inspired racial leader. He v
blessed. From heaven came an Angel bearing the Lo
mendation and blessing. Saith the Lord, "I will bless
in multiplying I will multiply thy seed as the stars of the
and thy seed shall possess the gate of his enemies; A
seed shall all the nations of the earth be blessed; beca
hast obeyed my voice."

Abraham called the place where the final step in his
journey was taken Jehovah-jireh, meaning *the Lord*
And we read that to this day it is said, "In the mount of
it shall be seen."

That mount is equally accessible to all who will put
effort necessary to scale its heights. Experiences encou
the ascent are essentially the same for everyone. Th
only in details. The Lord (Law) is no respecter of pers
who will work with Him (it) will be raised to ultimate h

Having surveyed in outline the major events in th
Abraham, it will now be in order to examine them se
somewhat more detail.

Childhood and Youth—Biblical and Talmudic Re

Concerning the birth of Abram the Genesis accou
gives the information that "Terah lived seventy years, a
Abram." From Terah's years it appears that Abra
inaugurates a new septenary cycle of racial progress.

For additional information we turn to an account in
mud which, though legendary, contains truths of grea
than the merely historical. This account reads in part a

Therach (Terah) son of Nahor, was chief officer
Nimrod, and his favorite. His wife Amtheta bare h
who was given the name Ab-ram, meaning fathe
multitudes.

and brilliant star rising in the east and it swallou
other great stars from the four corners of the hea
said: "Surely this has to do with the birth of Th
When he is grown his descendants will possess the

This record is strikingly similar to the story of the Jesus. Other parallels there are, both in the early life later years of the two great Teachers. Jesus' infancy gered by Herod; Abram's by Nimrod. Both rulers re powers of the world opposing the advent of spiritua Seeing, as they did, the heralding of the infants b significators, they trembled for the future safety of th As protective measures, both Herod and Nimrod c massacre of the innocents.

Another parallel in the early life of Jesus and Al special training which they received from advanced the Sacred Wisdom. Jesus was so taught during the i he was lost to history, from twelve until the commence public ministry; Abram, according to legend, was sen of ten to study with Noah and Shem.

The representative character of Nimrod has alread cussed. He is identified with materiality. He and his therefore, unfriendly to the rise of a spiritual order rep the coming of Abram. They could foresee the prob ment of the prophecy of the Wise Men that when A grown he and his descendants would possess the kingd

Nimrod also belonged to the old order; Abram can in a new. He was a shepherd preparing pioneers of the for the acceptance of the religion of the lamb (Aries is difficult for the established order to adapt itself to tions and equally so for long accepted religious practic its position in accordance with added revelations of t rod, embodiment of the former, resisted the changes and life inaugurated by Abram, champion of the new

The following passage from one of the apocryphal b to fill out the picture of Abram's early life.

The seed time came for the sowing of seed upon

And a cloud of ravens came to devour the seed; a
ran to meet them before they settled on the ground
the seed and said: "Descend not, return to the pla
ye came." And they proceeded to turn back.

And all who were with him saw him cry out an
ravens turn back. And his name became great in al
of the Chaldees.

At the age of twelve Jesus startled the doctors with h
At the age of fourteen Abram's "name became great
land of the Chaldees." Jesus shed light in intellectual
Abram banished a "cloud of ravens." Previous refere
symbolical significance of the raven makes further co
this point superfluous. Legend also has it that at t
fourteen Abram renounced the idol worship of his f
prayed "to the Creator of all things that he might save
the errors of the children of men."

The Aryan Teacher's Commission and Dedica

Genesis 12:1-3

Now the Lord said unto Abram, Get thee out of thy countr
thy kindred, and from thy father's house, unto a land that
thee:

And I will make of thee a great nation, and I will bless thee
thy name great; and thou shalt be a blessing:

And I will bless them that bless thee, and curse him that c
and in thee shall all families of the earth be blessed.

By God's command, Abram inaugurated a new dep
racial progression. He was required to leave his cou
kindred and to go into a land that the Lord would re
him. That land signifies new conditions—physical,
social, religious and spiritual. The guidance Abram w
ing came from God through the mediation of the Ra
that presided over the destiny of the people Abram was
lead. That Race Spirit, like all others of similar rank,
to the arch-angelic Hierarchy. His name is Michael.

Touching the racial migration, Godfrey Higgins
Anacalypsis that when "the Vernal Equinox chang

Notice is here taken of the precessional change in
as being coincident with movements of populatio
geographic location to another. It is also an interesti
corroboration of the account in Genesis. While this a
Bible is altogether secondary, it is present throughout.
of the Jewish race becomes the external framework w
inspired writers have constructed a spiritual history
that is equally true for all people at all times and i

The promise made by the Lord to Abram, that in f
mission assigned him he would be blessed, was not ar
tection granted because of personal favoritism. The L
automatically protects all those who are at one in pu
Him (it).

Genesis 12:5

And Abram took Sarai his wife, and Lot his brother's son,
substance that they had gathered, and the souls that they
Haran; and they went forth to go into the land of Canaan;
land of Canaan they came.

Abram came from Ur, a city of *light,* and settled i
high place. Sarai and Lot traveled with him. Sara
princess, signifies the highly stationed feminine or lov
and Lot, identified chiefly with Sodom, is representa
lower nature. Thus Abram journeys away into the
accompanied by both the higher and the lower elem
in his nature.

Genesis 12:7,8

And the Lord appeared unto Abram, and said, Unto thy se
this land: and there builded he an altar unto the Lord, w
unto him.

And he removed from thence unto a mountain on the east of
pitched his tent, having Beth-el on the West and Hai on the e
he builded an altar unto the Lord and called upon the name

Abram approached his task with a consciousness of
tance and placed himself under divine guidance.
appeared unto him and on a mountain, always symb
high state of awareness, and Abram erected to Hin
This was to the east, the direction of light, near Bethel
of God. There it was he called upon the name of the

After this the journey continues, "going on still t

the barrenness of the sense world when divorced fro
meaning. From the region of famine Abram goes i
land of darkness and materiality. Although he had b
mountain, met the Lord face to face and made his hi
tion, he was not yet able to maintain himself on that h
consciousness. He descended to the plain, moved sout
went into Egypt. But not to stay. The dedication he
and the vision he had beheld were still the guiding un
of his life and were destined to bring forth fruits of
in days to come.

Genesis 12:9,10

And Abram journeyed, going on still toward the south.

And there was a famine in the land: and Abram went dow
to sojourn there; for the famine was grievous in the land.

In the verse preceding the two here quoted we
Abram "removed from thence unto a mountain" where
an altar to the Lord. At first thought it may not app
that his next move should be to the south, direction o
and into Egypt, land of materiality. Yet this was not
sion, but progression. Periodically the spirit incar
flesh to gain experience in matter. The vision vouc
aspirant on the mount must become manifest in daily l
disciples accompanying Christ Jesus on the Mount of
uration were not permitted to make that height their
residence. Together they all returned to lower altitud
that something of the light they beheld might becom
in a more darkened atmosphere. So it was with Abram
into Egypt.

Famine was the reason for this journey, as it was w
and his sons went into the same land. When the spiritu
dimmed the consciousness descends into a state of
(Egypt). In the words of Wordsworth, when "farther
east" he travels, at length it fades "into the light of com

Genesis 12:11-19

And it came to pass, when he was come near to enter unto Eg
said unto Sarai his wife, Behold now, I know that thou art a
to look upon:

Say, I pray thee, thou art my sister: that it may be well
thy sake; and my soul shall live because of thee.

And it came to pass, that, when Abram was come int
Egyptian beheld the woman that she was very fair.

The princes also of Pharaoh saw her, and commende
Pharaoh: and the woman was taken into Pharaoh's house.

And he entreated Abram well for her sake: and he had she
and he asses, and menservants, and maidservants, and she asse

And the Lord plagued Pharaoh and his house with great pl
of Sarai Abram's wife.

And Pharaoh called Abram, and said, What is this that th
unto me? why didst thou not tell me that she was thy wife

Why saidst thou, She is my sister? so I might have take
to wife: now therefore behold thy wife, take her, and go thy

When one is living in the limited personal co
(Egypt), there is a tendency to make compromises
higher self (Sarai) and to attempt to pass off one r
(wife) for another (sister). There were the gains o
comforts: "for her sake" Pharaoh could offer an abu
this world's goods. Pharaoh is representative of worl
and carnal appetites. He, and the Egyptians of who
the chief, beheld Sarai and saw that "she was very fai
their desires had not been purified or their mind spi
they were not able to recognize the love principle she
in its rightful spiritual aspect, but only in terms of
sensual natures. "And the Lord (Law) plagued Pha
his house with great plagues because of Sarai." T
nature cannot be violated by the lower with impunit

Pharaoh sent Abram and Sarai, and all that they h
Egypt. And they came forth "very rich in cattle, in s
in gold." And again they came to Bethel where Abr
newed his dedication, calling again "on the name of t

The Higher Self Withdraws from the Lowe

Abram now reached the stage of spiritual developme
he could no longer dwell with Lot, the lower natur
developed "between the herdmen of Abram's cattle,
herdmen of Lot's cattle."

Genesis 13:8,9,11,12

And Abram said unto Lot, Let there be no strife, I pray
me and thee, and between my herdmen and thy herdmen
brethren.

Is not the whole land before thee? separate thyself, I pray th
If thou wilt take the left hand, then I will go to the right; or i
to the right hand, then I will go to the left.

Then Lot chose him all the plain of Jordan; and Lot journe
they separated themselves the one from the other.

Abram dwelt in the land of Canaan, and Lot dwelt in
Canaan, and Lot dwelt in the cities of the plain, and pitc
toward Sodom.

Now the men of Sodom were wicked, we read. T
"sinners before the Lord exceedingly." Their city was
ally beautiful, containing gardens adorned with fruits a
pleasing to the sight and intoxicating to the senses.
fumes contributed further to the subtle sensual influ
pervaded the place, while intoxication from over-indu
richly spiced wines was general.

Riotous excesses marked the observance of the sacre
The holy meaning of such times of spiritual releas
Equinoxes and Solstices was quite forgotten. They
to be observed, no longer with reverence and devotion,
rites indescribably repulsive and obscene. The Taurea
had lost all semblance of its original purity and beau
spirit of it had departed and its form had degener
sensual orgies such that, in the end, the elements themse
outraged and rained fires of destruction upon the wi

The Sodomites, besides being a licentious people,
given to crime and cruelty. Justice was a misnomer in t
and prisoners suffered horrible torture. One method
out the death punishment was to cover the victim's b
honey and expose it to the stings of bees that finally caus
Not infrequently the condemned were buried alive.

Since it was in the direction of the Sodomites that Lot
his tent," he suffered the vexations of association with
erate people. His righteous soul was troubled "from da
with their unlawful deeds." But in selecting his portio
eye was more to the "well-watered" plain than it wa

In the destruction that finally overtook Sodom Lot su
of his wife, members of his family and most of his

Genesis 13:14-17

And the Lord said unto Abram, after that Lot was separat
Lift up now thine eyes, and look from the place where thou ar
and southward, and eastward, and westward;

For all the land which thou seest, to thee will I give it
seed for ever.

And I will make thy seed as the dust of the earth: so that
number the dust of the earth, then shall thy seed also be n

Arise, walk through the land in the length of it and in th
it; for I will give it unto thee.

Abram had again chosen highly and wisely. He
take the better part, preferring advantages of a spirit
to those of the material. He dwelt kindly and gener
his kinsman Lot, even though he had come to the p
own spiritual life where he could no longer live ami
Lot, the lesser mortal man. Every right choice and c
action strengthens the whole nature and brings it int
harmony with universal right and good. The hold o
values becomes more secure. This is illustrated at th
Abram's life in the Lord's appearance to him immedi
he had separated himself from Lot, and in his repetit
promise already made that Canaan was his. "The le
and "the breadth of it . . . I will give it unto thee."

This promised land was not only Palestine. It wa
the landed areas of the world for the Aryan Epoch. Al
fied the Holy Land of the spiritual realms, the hea
which becomes the eternal home of those who follow t
righteousness and love in obedience to the Lord's (Law'

Following the advance that Abram had made on t
attainment, it is recorded that he "removed his tent,
and dwelt on the plain of Mamre (strength) which is
(unity), and built there an altar unto the Lord."

The Spirit's Struggle with the Five Senses

The battle of the five kings took place in the vale
This was filled with slime pits. In the battle, "Th
Sodom and Gomorrah fled, and fell there; and the
mained fled to the mountain."

of the world's illusions, vanities and seductions. The
ments, kings of Sodom and Gomorrah, flee and fall.
qualities overcome the opposing forces and find their
mountain. The battle is an allegorical presentation of th
involved in the purification and spiritualization of the fiv
senses. These senses, avenues by which the Ego contacts
world, must be rescued from their captivity by matter
formed into channels for the expression of the indwel

Genesis 14:12,14-16

*And they took Lot, Abram's brother's son, who dwelt in
his goods, and departed.*

*And when Abram heard that his brother was taken captiv
his trained servants, born in his own house, three hundred a
and pursued them unto Dan.*

*And he divided himself against them, he and his servants, b
smote them, and pursued them unto Hobah, which is on t
of Damascus.*

*And he brought back all the goods, and also brought again
Lot, and his goods, and the women also, and the people.*

Abram had separated himself from Lot but he had no
him. He was still his kinsman and so had claims upo
assistance and protection as occasion required. Lot's ca
such an occasion, and Abram did not fail to make a
sponse. The following lines from *Light on the Path*
Collins brings out the true spiritual significance o
rescue of Lot:

*Do not fancy you can stand aside from the bad
foolish man. They are yourself, though in a less d
your friend or your master. But if you allow the ide
ateness from any evil thing or person to grow up
by so doing you create Karma, which will bind y
thing or person till the soul recognizes that it cannot
Remember that the sin and shame of the world a
and shame; for you are a part of it; your Karma is i
interwoven with the great Karma. And before
knowledge you must have passed through all place
clean alike. Therefore, remember that the soiled g
shrink from touching may have been yours yesterd*

Abram took with him three hundred and eighteen
all "trained in his own house." This number reduc
and signifies, numerologically, the triune powers of his
spirit. Thus armed, he pursued the enemy even "
The astrological key will assist us at this point. Dan
Scorpio, the sign of generation and regeneration. A
jective is regeneration; the elements of his lower natu
sued until they become subject to the higher; the fo
within him are transmuted into active powers for goo
this process that the greatest sinner becomes the gre

The Mystic Eucharist

Abram's victorious exploit in rescuing Lot was foll
transcendental experience which ranks among the mos
and significant episodes recorded in the entire Old Te
was Abram's meeting with Melchizedek, a man of
whom nothing is known concerning his residence, his
years, his future. He appears for a moment, bestows
upon Abram, and passes again beyond the veils o
perception.

Melchizedek was the "king of Salem" and "the pr
most high God." Coming to Abram, he brought forth
wine, "and he blessed him and said, Blessed be Abr
most high God, possessor of heaven and earth: And
the most high God, which hath delivered thine enemi
hand." (*Genesis* 14:18-20)

Melchizedek was the king of peace (Salem), wh
Jesus, Prince of Peace, was, according to Paul, a "h
forever after the order of Melchizedek." He was n
personality but a principle. The bread and wine he p
fore Abram are symbols of spiritualized powers of heart
respectively. These were the faculties that were quick
higher degree of activity and brought into a closer uni
presence and the blessing of Melchizedek. Likewise,
monial styled the Eucharist by the early Christians f
important part of the ancient Mystery Rituals. The p
its observance has always been to place the participant e
with the transcendental laws of spirit.

to the mystical properties of this drink: "We have dru
we have become immortal, we have entered into the
have known the Gods." When the plants from which
prepared were being crushed, the neophyte chanted
mantram: "In pressing out the King, they slay Him."

In early Greece the powers of illumination and imm
were conferred upon those who partook of the sacred
and the nectar of the gods, these having the same signi
the bread and wine of the Church.

Whenever the Sun by precession ushers in a New Dis
the leaders who receive the New Covenant partake of
of Eternal Life and drink Wine from the Chalice of Im
With the beginning of the Cycle of Aries, Abram, the
the new Aryan race, received this sacrament from the p
Melchizedek. The most Blessed Master introduced th
teachings for the Cycle of Pisces when celebrating the
per with His Disciples. It was the inner instruction the
received concerning powers of the spirit when eating
and drinking the wine dispensed by the Christ that ca
Churchmen to speak of the Eucharist as "the me
immortality."

The Law's Reward to the Father of Multitude

Genesis 15:1,2

*After these things the word of the Lord came unto Abram
saying, Fear not, Abram: I am thy shield, and thy exceeding gr*

*And Abram said Lord God, what wilt thou give me, seeing
less, and the steward of my house is this Eliezer of Damascus?*

It was after Abram's meeting with Melchizedek that
came to him in a vision. The question Abram then a
Lord contains the key to an understanding of a chapter
one of the most profoundly occult in the Bible. "What
give me," he queries, "seeing I go childless, and the st
my house is this Eliezer of Damascus?"

The name Eliezer means *help of God*. It signifies the a
powers of divinity within. Eliezer is the pious and faith
ard of Abram's household (here signifying his body),
Damascus, a city which, as used in the Bible, signifies a
illumination and a place where flowers are in perpetu

tioning as a center of light and that the spirit is in
his personal attributes and faculties. That this was a
on inner planes is indicated by the statement that
with the Lord was a vision. The spiritual aspect
experience is, moreover, indicated by the Lord's
Abram that the heir he sought would come forth ou
being (bowels) and that his spiritual offspring woul
number, as the very stars in heaven. Abram belie
unbelieving part of man pertains to the senses and
in the perception of a soul functioning on the high
sciousness to which Abram had ascended.

The Lord also promised Abram that unto his se
given the land that stretches "from the river of Eg
great river, the river Euphrates." The spiritual rea
land has already been referred to.

Abram asked the Lord whereby he would know
to inherit that land. Said the Lord: "Take me an he
years old, and a she goat of three years old, and a r
years old, and a turtle-dove, and a young pidgeon." (G

Abram did so. But it was not a bloody sacrificial ce
Abram was called upon to perform. As we have just o
entire experience recorded in this chapter occurred
physical level and the words describing it must be c
terms of symbols if the meanings here embodied are
hended in the slightest degree. It must always be r
that the deepest spiritual truths are never committe
but are conveyed by word of mouth from teacher t
accordance with the disciple's worthiness and unc
Since this is so, such references as are made in writin
periences of the soul are by their very nature obscur
matic to all except those who have attained a state o
ness and a soul development that makes first-hand co
possible. The Bible contains but mutilated fragments
monialism of the exoteric religion; its inner mystic
be proved by a spiritual investigator's first-hand con

Returning to the question of animal sacrifice, su
the offering of Abram at this time. The "wings whi

creatures, from the greatest to the least. Inner soul
requisite for the high attainment reached by an Ini
Abram can be formed in no other way.

Let us apply the astrological key to the sacrifices re
Abram. The heifer is a symbol of Taurus, and its sacrifi
renunciation of sexual desires and a love that is purely
The goat is the symbol of Capricorn and signifies the sa
worldly power and ambition. The sheep is the symbol
and represents resurrection of the life powers through
and transmutation. The turtle-dove and pidgeon are sy
Libra, the Balance, and refer to subtle experiences that t
ment at this stage of attainment. The sacrifice was
Mamre (strength) near Hebron (unity).

Genesis 15: 12, 13

*And when the sun was going down a deep sleep fell upon Al
lo, an horror of great darkness fell upon him.*

*And he said unto Abram, Know of a surety that thy seed
stranger in a land that is not theirs, and shall serve them; and
afflict them four hundred years.*

Here is an outline of all that can be given publicly co
the process of a certain Initiation. It tells of the ecstasy
which accompanies the "great darkness." When Abram
sciousness on the physical plane he was awake in the
etheric realm. In God's Book of Remembrance he then
cosmic pictures the future events connected with the An
ples whom he is to lead. Abram's seed, fruits of the spirit
in their home world when on Earth. They are strangers
through and serving in the world of matter, afflicted by
tations until the lower quaternary form (400 years)
transcended by the trinity of spirit.

Genesis 15: 17

*And it came to pass, that, when the sun went down, and it wa
hold a smoking furnace, and a burning lamp that passed betw
pieces.*

Heat, smoke, and fire are inseparable from the refin
cesses that lead to Illumination. That Abram passed thr
"furnace" successfully and qualified himself for higher

Genesis 16: 1-3

Now Sarai, Abram's wife, bare him no children: and sh
maid, an Egyptian, whose name was Hagar.

And Sarai said unto Abram, Behold now, the Lord hath
from bearing: I pray thee, go in unto my maid; it may
obtain children by her. And Abram hearkened to the voi

And Sarai, Abram's wife took Hagar her maid the
Abram had dwelt ten years in the land of Canaan, and g
husband Abram to be his wife.

Sarai and Hagar are both representative of the lo
the one in its higher manifestation, the other in its l
sion. The task of every disciple is to transmute the lo
higher, and this is the spiritual significance of A
Sarai's (higher nature) Egyptian handmaid (serva
land of darkness) unto his bosom. This occurred afte
dwelt ten years in Canaan (holy land), ten being
under which man and woman work together toward r

Hagar, the unregenerated nature, was placed by A
the dominion of Sarai, the regenerated. Said Abra
"Behold, thy maid is in thy hand; do to her as it pl

Sarai "dealt hardly with her," so she fled. Yet
escape. An Angel pursued her and, finding her by a
water in the way of Shur (beside the Red sea), bad
and submit herself to her mistress. This is the love
let us go. Rebellion persists for a time, yet the
demption continues.

"And Hagar bare Abram a son; and Abram call
name, which Hagar bare, Ishmael." Ishmael, being
lower nature, is described as a wild man; his hand
every man, and every man's hand against him." H
the masculine or will principle in its lower expressio
processes of generation are at work is indicated by
after Hagar had borne Ishmael, "she called the
Lord," and the well beside which it occurred was ca
hai-roi (well of the living one). This well was betw
(sacred) and Bered (blessed), indicating the increasi
cy of the higher nature and the growth of spiritual un

The Vibratory Power of Names

Genesis 17: 1-5, 15

And I will make my covenant between me and thee, and v
thee exceedingly.

And Abram fell on his face: and God talked with him, sa

As for me, behold, my covenant is with thee, and thou shalt
of many nations.

Neither shall thy name any more be called Abram, but thy
be Abraham; for a father of many nations have I made thee

And God said unto Abraham, As for Sarai thy wife, thou s
her name Sarai, but Sarah shall her name be.

The change in the names of Abram and Sarai was th
a change in their character and consciousness. It b
external feature in conformity with an inner alteration

Names are powers. They carry vibrational values.
these values is to lay hold of another key with which
Bible mysteries. Every letter has a number value, a
universe is built on number or motion. The Hebrew a
constructed in accordance with numerical law and
within itself an outline of the evolutionary path follow
masses, and also the steps taken by the few who choose
the steep and narrow way of Initiation.

The letter "H" was added to the names of both A
Sarai. This letter carries the powers of the awakene
lifted feminine or love principle, and thus indicates
principle had become active in the lives of both. Int
intuition had been merged into unity. It is this equilib
produces the kingdom of heaven within. The *Zoh*
contains the deepest esoteric teaching of the rabbis, is
Book of the Heavenly Balance because its theme is the a
of this equilibrium.

Isaac—The Joy Born to Abraham and Sara

Abraham and Sarah had now progressed to the pl
the Lord promised them a son. His name was to be Is
son could not come to Abraham before the release o
had been effected for the same reasons that precluded A
meeting with Melchizedek before the redemption of Lo
accomplished. It is only after Lot is redeemed and Is

The work of redeeming the lower man reached a
stage with the circumcision of both Abraham and Ish
operation refers, esoterically, to processes having to d
extension of certain inner faculties of perception. Phys
these centers are located in the head; and the work rel
ically to changes in the pituitary body and the pineal
the work described in connection with the developmer
ham and Sarah, and also with Hagar and Ishmael, is p
for the birth of Isaac. The former are being purified,
and spiritualized for the realization of a new joy.
forward marks an ascending stage of consciousness. T
first occurs within; later it becomes manifest on the ou
ham's life reveals these progressions as every aspir
path experiences them in their essential nature.

Abraham and Sarah had now reached a stage of de
where the Lord (Law) would give them a son. Since
was an hundred years old and Sarah ninety, it seemed
strange that this could be. "Abraham fell upon hi
laughed." So, too, did Sarah, for she was incredulo
anything too hard for the Lord (Law)?" Great is the j
that he hath prepared for them that love Him.

The ability to receive and interpret inner plane c
tions requires a development of the faculties correlat
realms. Intuitive perception is such a faculty. Whe
is in perfect alignment with this power of direct cog
capable of apprehending truths that transcend the lim
alone. It does not contradict logical processes but g
them. We read that Sarah was in her tent. In esoteric
a tent signifies the mind. It was in this tent that Sara

Evidently it soon dawned upon Abraham that th
son meant a victory over his lower nature. So Ishm
spring, comes to his mind; and in the same instant a
his son's redemption. "Oh that Ishmael might live be
he exclaims. And so he will. Man's lower natur
redeemed.

Said the Lord to Abraham: "Behold, I have blesse
will make him fruitful, and will multiply him exceedin
princes shall he beget, and I will make him a great n

Genesis 18: 1-3

And the Lord appeared unto him in the plains of Mamre: a
the tent door in the heat of the day.

And he lifted up his eyes and looked, and, lo, three men sto
and when he saw them he ran to meet them from the tent
bowed himself toward the ground,

And said, My Lord, if now I have found favor in thy sigl
away, I pray thee, from thy servant.

This event occurred under the oak at Mamre (strengt
Abraham had made his dedication. The Lord appeared,
Him, two messengers. These were Angels of light who l
to illumine the mind of a worthy seeker. Abraham
reached the development where he was able to com
directly with the angelic Hierarchy. This is not poss
clouds of passion have rolled away and one's aura
cleared of its darker elements. Direct communication
fore, limited to children who still live in innocence and p
to those who have overcome the propensities of the desi
Angels are constant companions and guardians of chil
their years of adolescence when the procreative power
birth. From then on the Lucifer spirits exercise the dom
fluence, working through desire until it has been broug
control and it expresses on higher levels. Abraham ha
fully accomplished this regeneration and thus regained t
ily lost angelic contacts, as the Bible record of his life ma

The food Abraham prepared for his guests was
nourishment on which the soul feeds when in comm
with spirits in celestial realms.

The Fires of Evil Destroy the Cities of the Pl

Genesis 18: 20-32

And the Lord said, Because the cry of Sodom and Gomorr
and because their sin is very grievous,

I will go down now, and see whether they have done altoget
ing to the cry of it, which is come unto me; and if not, I wil

And the men turned their faces from thence, and went tow
but Abraham stood yet before the Lord.

That be far from thee to do after this manner, to slay
with the wicked: and that the righteous should be as the u
far from thee: Shall not the Judge of all the earth do ri

And the Lord said, if I find in Sodom fifty righteous w
then I will spare the place for their sakes.

And Abraham answered and said, Behold now, I have t
to speak unto the Lord, which am but dust and ashes:

Peradventure there shall lack five of the fifty righteo
destroy all the city for lack of five? And he said, If I find t
five, I will not destroy it.

And he spake unto him yet again, and said, Peradventure
forty found there. And he said, I will not do it for forty'

And he said unto him, Oh let not the Lord be angry, and
Peradventure there shall thirty be found there. And he sa
do it, if I find thirty there.

And he said, Behold now, I have taken upon me to speak u
Peradventure there shall be twenty found there. And he sa
destroy it for twenty's sake.

And he said, Oh let not the Lord be angry, and I will spe
once: Peradventure ten shall be found there. And he sa
destroy it for ten's sake.

The above passage, like so many others in the Bib
cryptically dual paths that lead to attainment. There
of the masses whereon progress is due to the forward
more than to the aspiration and application of the
there is also the way of the few whereon progress is
to the practice of a disciplined life, consciously bent
ating the whole nature so that it may qualify for the us
powers, larger service, and a spiritually illumined life

When Abraham "stood" before the Lord and plead
spare Sodom and Gomorrah from destruction, he was
working with divine law for the salvation of people of
cities of the plains. The Lord and the Law are one.
Lord cannot be persuaded to grant personal favors, sin
law knows no deviation, concessions which Abraham w
by the Lord in response to his plea were simply the
reactions of cosmic law to operations initiated by one u
ing that law and working in harmony with it. "Nat
quered by obedience." Knowledge of the law gi
through working with it. This is what Abraham did

their environment that a rain of fire and brimstone w
precipitated. Every destructive manifestation in natu
physical reaction to destructive thoughts and emotion
himself. Nature is not vengeful; it is simply obedient
inherent in its own being. An outer manifestation is alw
of necessity, the outcome of some inner activity. As a ma
so is he. As a man creates, such are his conditions.

The organized thought force of a small number of
men operating in conformity with divine law could
destructive forces of a much larger unorganized group.
knew this. But he did not go below ten in his appeals to
cities. Ten, as we have already learned, is the numb
masculine (1) and the feminine (0) forces working
Since the cities were destroyed as a result of the desecra
fall of the feminine love principle, its elevation to union
masculine under the powers of the number ten co
saved it.

The Lord went His way, we read, as soon as He had "
muning with Abraham: and Abraham returned unto h
This passage alone would be sufficient to indicate the hi
ual status of Abraham. It points to his experience on th
of consciousness wherein harmony and unity with
(Law) was realized. This realization he then carried
his personal consciousness and introduced into the ac
his daily life. The quality of the life of such an ind
unmistakable evidence to those who have recognition o
values that he has communed face to face with the Lo
Whitman, touched with cosmic consciousness, says truly
I pass all my children know me."

The Escape of the Righteous

Genesis 19: 15-22

And when the morning arose, then the angels hastened I
Arise, take thy wife, and thy two daughters, which are here:
consumed in the iniquity of the city.

And while he lingered, the men laid hold upon his hand, an
hand of his wife, and upon the hand of his two daughters; the
merciful unto him: and they brought him forth, and set him with

Behold now, thy servant hath found grace in thy sight, a magnified thy mercy, which thou hast shewed unto me in sa and I cannot escape to the mountain, lest some evil take m

Behold now, this city is near to flee unto, and it is a little me escape thither, (is it not a little one?) and my soul sh

And he said unto him. See, I have accepted thee concern also that I will not overthrow this city, for the which thou Haste thee, escape thither; for I cannot do any thing till thither. Therefore the name of the city was called Zoar.

Lot represents the man who has not yet developed faculties sufficiently to be self-guided by the divine l within, and who must therefore, seek guidance fro Abraham, as we have seen, had consciously contacte within and lived in the light of this knowing. This d the two characters is brought out in the previously c sage: "Abram dwelt in the land of Canaan, and Lot c cities of the plain and pitched his tent toward Sodom.

of Abraham's more advanced development and great Lot came to him for advice; when he followed it he when he failed to do so, he was in difficulty.

Lot's association with Abraham brought him mat and personal safety. He came into possession of larg land: he was rescued from thirty-six kings who pu

The thirty-six kings represent the power of nine, t of humanity's present evolution during which it is purs forces of this world, but rescued by the divine spiri

The Angels that spoke to Lot, warning him to flee fr were but the voice of the higher self that is ever cou lower personality to move forward and not look behin to remain on the plain, but to go to the mountains. T escape was by rising in spiritual consciousness.

Lot was not ready to flee to the mountains. He wa materially minded; and *the mind is the path*. He ask might go instead to Zoar, a small nearby city. Zoar me and "city" signifies a state of consciousness. Lot has a spiritual understanding even though not yet sufficient t to the mountain top. Later, in this same chapter, we he, together with his two daughters, repaired to a ca mountain. While he had made progress he was not y

Genesis 19: 24, 25

Then the Lord rained upon Sodom and upon Gomorrah br
fire from the Lord out of heaven;

And he overthrew those cities, and all the plain, and all th
of the cities, and that which grew upon the ground.

Sodom and Gomorrah, like ancient Lemuria, were
by fire. The cause was the same in both instances—a
of the sacred fire force in the body of man. *"Daemo*
inversus." Sodom and Gomorrah are the two pillar
restored, they are the Jachin and Boaz that stand at th
of Solomon's Temple, the Shrine of Wisdom, whic
himself.

The initial letters "S" and "G" of the names of the
point to the love principle which, because of its abysm
the wicked cities of the plain, caused their overthrow.
the letters in their Hebrew significance we find that "
was one of the master letters, the other two being "A"
When the dot was placed on the left hand prong o
letter meant *sin*. The same word in ancient times a
Moon. In this sense we may ponder the significan
woman in Revelation, clothed with the Sun and with
under her feet.

The letter "G" or *gimel* holds the mystery of the
principle. It pertains to generation. In Hebrew a s
the letter is a hollow tube or canal. Such is the sp
When the *kundalini* power rises through the canal fro
summit, generation becomes regeneration and the hu
sciousness enters into awareness of the divine. The
also symbolizes the throat, wherein an idea conceived ta
It is outspoken; the word becomes flesh.

Many different symbols and allegories are used in th
teach man the sacredness of the creative force and th
consequences following upon its misuse. This is the unp
sin, the sin against the Holy Ghost, the sin which must b
by a weakened body and enfeebled faculties until the
of the very life essence itself be learned and observed.
again the Bible points out the glorious heritage of those

Astrologically, Sodom and Gomorrah represent
rected powers of Taurus (throat) and Scorpio (genit
signs are opposite and complementary. Venusian lov
and Martian passion (Scorpio) were subverted to un
destructive ends.

Lot's wife, failing to heed the Angel's warning, "lo
and she became a pillar of salt." For one who has en
the Path to turn back is retrogression. Of such the
that the last state would be worse than the first.

In the Bible salt is used frequently in both a literal
tive sense. Spiritually, it refers to suffering, to warfa
lower elements in one's nature, and to the processes o
tion. The very battle in which Lot was taken prisoner
in the valley of Siddim near the Salt Sea.

It was a cleansed, regenerated body to which the
reference when He told His Disciples that they were
the earth." To this he added: "But if the salt have los
wherewith shall it be salted? it is thenceforth good f
but to be cast out, and to be trodden under foot of m
wife turned into salt that had lost its savor. In des
location of each of the twelve tribes of Israel, salt
referred to in relation to the work of regeneration t
storing the fallen feminine or heart power to its righ

Early alchemists referred to Chaos, the undifferentia
substance out of which all things are made, as univers
three alchemical substances, sulphur, mercury and sal
to the principles Fire, Air and Water, respectively.
feminine principle. The Moon is feminine also and al
associated with salt. It was "turning back," or lo
vibratory activity of the feminine principle, that cha
wife into a pillar of salt.

When the powers of the three principles, Fire, Air a
were sufficiently reduced, the Earth and the physical b
came into being. Through raising the feminine powe
(salt) a new element will be formed whereby the Ea

Genesis 19: 29-38

And it came to pass, when God destroyed the cities of the God remembered Abraham, and sent Lot out of the midst of the when he overthrew the cities in the which Lot dwelt.

And Lot went up out of Zoar, and dwelt in the mountain, daughters with him; for he feared to dwell in Zoar: and he cave, he and his two daughters.

And the firstborn said unto the younger, Our father is old not a man in the earth to come in unto us after the manner of a

Come, let us make our father drink wine, and we will lie wi we may preserve the seed of our father.

And they made their father drink wine that night: and t went in, and lay with her father; and he perceived not when sh nor when she arose,

And it came to pass on the morrow, that the firstborn sa younger, Behold I lay yesternight with my father: let us mak wine this night also; and go thou in, and lie with him, that w serve seed of our father.

And they made their father drink wine that night also: and arose, and lay with him; and he perceived not when she lay when she arose.

Thus were both the daughters of Lot with child by thei

And the firstborn bare a son, and called his name Moab: the father of the Moabites unto this day.

And the younger, she also bare a son, and called his name the same is the father of the children of Ammon to this day

This story of incest might justifiably be expurgated Bible, together with others equally unpleasant, were i it is a blind concealing mysteries from those not yet rea them. The incident points to man's dual nature. Th firstborn, from whom the Moabites are descended, rep lower nature. The Moabites symbolize materiality. monite or Moabite shall not enter into the congregat Lord; even to their tenth generation shall they not ent congregation of the Lord for ever." (*Deuteronomy*

The younger daughter gives birth to Ben-ammi, " people." She represents the lower nature struggling t higher. The birth of children refers to attributes in th man that come into manifestation. To be drunk with

Genesis 20: 1, 2

And Abraham journeyed from thence toward the south dwelt between Kadesh and Shur, and sojourned in Gerar.

And Abraham said of Sarah his wife, She is my sister: a king of Gerar sent, and took Sarah.

When Abraham wandered from his "father's h found himself among strangers, he introduced his wi his sister. He did so in Egypt, as we have observed. now in Gerar. Both Pharaoh and Abimelech took both were plagued because of her. Belonging to (spirit), she could not be appropriated by the pow world (material mindedness), however rich and stations. The attempt to do so proves futile in the e pain and impoverishment.

Abimelech was a man of integrity but not yet awakened. Because he lived true to such light as h Lord came to him "in a dream" and told him Sar man's wife."

But "Abimelech had not come near her." He had tected because of his righteous inclinations. "And Go him in a dream, Yea, I know that thou didst this in th of thy heart; for I also withheld thee from sinning a therefore suffered I thee not to touch her."

When Pharaoh (mind) restored Sarah (emotional Abraham (spirit) there was plenty in the land. Simil Abimelech returns Sarah to Abraham, God healed and all his household from the barrenness they had suf Abimelech (mind) now turned to Abraham (spirit) "Behold, my land is before thee: dwell where it plea

Genesis 21: 1-10

And the Lord visited Sarah as he had said, and the Lord di as he had spoken.

For Sarah conceived, and bare Abraham a son in his old set time of which God had spoken to him.

And Abraham called the name of his son that was bor whom Sarah bare to him, Isaac.

And Abraham circumcised his son Isaac being eight days had commanded him.

And she said, Who would have said unto Abraham, that S
have given children suck? for I have born him a son in his

And the child grew, and was weaned: and Abraham made a
the same day that Isaac was weaned.

And Sarah saw the son of Hagar the Egyptian, which she
unto Abraham, mocking.

Wherefore she said unto Abraham, Cast out this bondwom
son: for the son of this bondwoman shall not be heir with m
with Isaac.

Abraham was "an hundred years old when his son
unto him." The number value ten indicates that Abra
Sarah, masculine and feminine principles, were now
and capable of bringing forth a new joy (Isaac). In
exhilaration that was now theirs a feast was prepared
while, Sarah observed the son of Hagar (lower nature)
The carnal nature is reluctant to release its tenacious ho
personality. But Sarah had developed her intuitiv
sufficiently to know that the offspring of the lower na
of Hagar) would not be heir with the child of the high
(Isaac).

When the Bible story is read in the light of New Age
tations which relate all characters and events to man
especially the several characters representing qualities
butes to be either eradicated or cultivated, the Scripture
a *living word* immediately applicable to personal prob
daily living at the present time. Historical aspects th
into the background. The Bible ceases to be a book abo
and an alien past, and becomes the guide to a living,
present.

The incident of Hagar's son's mocking was very gr
Abraham's sight because of *his* son. Even in one as adv
Abraham, inclinations of the lower nature were so well
his subconscious mind that they were not easily remov
God consoles Abraham saying, "Let it not be grievous in
because of the lad, and because of thy bondwoman; in
Sarah hath said unto thee, hearken unto her voice; for
shall thy seed be culled. And also of the son of the bon
will I make a nation, because he is thy seed." (Genesis 2

child, and sent her away: and she departed, and wandered in t
of Beer-sheba.

And the water was spent in the bottle, and she cast the ch
of the shrubs.

And she went, and sat her down over against him a good
were a bowshot: for she said, Let me not see the death of th
she sat over against him, and lift up her voice and wept.

And God heard the voice of the lad; and the angel of G
Hagar out of heaven, and said unto her, What aileth thee,
not; for God hath heard the voice of the lad where he is.

Arise, lift up the lad, and hold him in thine hand; for I w
a great nation.

And God opened her eyes, and she saw a well of water; a
and filled the bottle with water, and gave the lad to drink.

And God was with the lad; and he grew, and dwelt in th
and became an archer.

The Lord (Law) spoke (worked) with Hagar a
during their wandering in the wilderness (unillumi
Hagar received bread and water from Abraham (s
after chastening experiences and an angelic call,
"opened her eyes, and she saw a well of water"—th
Eternal Life which is the heritage of every Ego.
wasted the water received from Abraham; for this s
remorse and, having repented, earned the privilege
from the well of living waters.

Genesis 21: 22-34

And it came to pass at that time, that Abimelech and Phi
captain of his host spake unto Abraham, saying, God is wi
that thou doest:

Now therefore swear unto me here by God that thou
falsely with me, nor with my son, nor with my son's son:
to the kindness that I have done unto thee, thou shalt do
in the land wherein thou hast sojourned.

And Abraham said, I will swear.

And Abraham repoved Abimelech because of a well of
Abimelech's servants had violently taken away.

And Abimelech said, I wot not who hath done this thing:
thou tell me, neither yet heard I of it, but today.

And Abraham took a sheep and oxen, and gave them unt
and both of them made a covenant.

And he said, For these seven ewe lambs shalt thou take of my
they may be a witness unto me, that I have digged this well.
Wherefore he called that place Beer-sheba; because there
both of them.
Thus they made a covenant at Beer-sheba: then Abimelech r
Phichol the chief captain of his host, and they returned into
the Philistines.
And Abraham planted a grove in Beer-sheba and called on t
the Lord, the everlasting God.
And Abraham sojourned in the Philistines' land many days

The conversation between Abraham and Abimelech to the spiritualization of the mind. Abimelech symbo power of mind; Abraham, the power of the spirit. W two are united, there is power to perform miracles.

The processes involved in raising the mind to levels joins forces with those of the spirit are indicated symbo the reference to the well which, as previously stated, esoteric truth. The place where the covenant was m called Beer-sheba, meaning *well of the oath,* and there called upon the *name* (power) of the Lord (Law). Th is always present with one whose first allegiance is to t The seven ewe lambs that were set apart by themselves seven centers in the body of man. These must be worl and sensitized to a certain degree before the mind can spiritually illumined.

The realization that came to Abraham brought adde standing. With deeper realization comes added resp and enlarged opportunities for service. Abraham found his immediate environment among the Philistines, whe mained "for many days." The true fruit of Illumi service—loving, self-forgetting service to others.

The Offering of Isaac—The Great Renunciati

Genesis 22: 1-5

And it came to pass after these things, that God did tempt
and said unto him, Abraham: and he said, Behold, here I
And he said, Take now thy son, thine only son Isaac, whom t
and get thee into the land of Moriah; and offer him there f
offering upon one of the mountains which I will tell thee of.

Then on the third day Abraham lifted up his eyes, a
afar off.

And Abraham said unto his young men, Abide ye h
I and the lad will go yonder and worship, and come ag

That this experience was on the higher planes o
is symbolically indicated by its occurrence on a mo
ally, it was on Mount Moriah, the elevation on w
built the Temple and where later he was buried.
sciousness has transcended the personal and becom
less is one capable of the renunciation made by A

Genesis 22:6

And Abraham took the wood of the burnt offering,
Isaac his son; and he took the fire in his hand, and a kni
both of them together.

The statement that Abraham "took the fire in h
cates that he had learned the most difficult of all le
mastered the fire in his own nature; he had gained
control. Consistent with this fact is the statem
representative of the joy of the soul that has sublim
forces into the higher, carried the wood for the
together with his father, ascended the Mount of
which was to become the Mount of Transfigura

Genesis 22:7-12

And Isaac spake unto Abraham his father, and said,
he said, Here am I, my son. And he said, Behold the fi
but where is the lamb for the burnt offering?

And Abraham said, My son, God will provide him
burnt offering: so they went both of them together.

And they came to the place which God had told him
built an altar there, and laid the wood in order, and bo
and laid him on the altar upon the wood.

And Abraham stretched forth his hand, and took the kn

And the angel of the Lord called unto him out of
Abraham, Abraham: and he said, Here am I.

And he said, Lay not thine hand upon the lad, neither
unto him: for now I know that thou fearest God, see
withheld thy son, thine only son, from me.

This passage leaves no doubt as to Abraham's
render of self. He had the strength to meet the te

is the course that qualifies for cosmic service. The stat
the Christ that "He that findeth his life shall lose it: an
loseth his life for my sake shall find it," is a Temple
belonging to all ages.

Genesis 22: 13

*And Abraham lifted up his eyes, and looked, and behold bel
ram caught in a thicket by his horns: and Abraham went an
ram, and offered him up for a burnt offering in the stead of*

The ram is the symbol of Aries. This sign was ca
lamb-bearing one" by the ancients. In its highest aspe
stands for purity, service and sacrifice, all keywords to th
life. It is the sign of the resurrection. Pisces, the last cons
of the Zodiac, is the sign of sorrow, the garden of t
Gethsemane on the Path whose gates are closed only to
the first sign, Aries, the power of the new-born. Abra
now arrived at this place in his initiatory developmen

Genesis 22: 14-18

*And Abraham called the name of that place Jehovah-jireh: a
to this day, In the mount of the Lord it shall be seen.*

*And the angel of the Lord called unto Abraham out of
second time,*

*And said, By myself have I sworn, saith the Lord, for bec
hast done this thing, and hast not withheld thy son, thine on*

*That in blessing I will bless thee, and in multiplying I wil
thy seed as the stars of the heaven, and as the sand which is up
shore: and thy seed shall possess the gate of his enemies:*

*And in thy seed shall the nations of the earth be blessed; bec
hast obeyed my voice.*

Jehovah-jireh means *the Lord will provide.* It indic
attainment of that faith which is "the substance of thing
for, the evidence of things not seen." Whoever enters
state of consciousness will always receive the same prom
the Angel of the Lord that was here given to Abraham
follows in accordance with the perfect and harmonious ex
of spiritual law.

The multiplication of Abraham's seed even "as the
heaven" refers, esoterically, to the atomic rhythms of
body of the Initiate. In that seed (rhythm) "shall all the

The twenty-third chapter of Genesis records the dea
and Abraham's purchase of a burial place from the
Heth for the price of four hundred pieces of silver. I
cerning the burial are apparently trifling if taken in
sense. But like all other incidents recorded in the Bibl
esoteric values. *Heth* is the Hebrew letter "H." It is
letter and indicates illumination attained through th
powers of heart and head. Equilibrium is an attri
daughters of Heth.

Further details connected with the burial of Sar
her passing as signifying, esoterically, the union of th
and feminine principles within the body of the Initiat
buried in the field of Machpelah. *Field* is a femini
place where fruit is nurtured; Machpelah means *dou*
price, four hundred pieces of silver carries the sig
polarity in the number four—the completion of
square—and the feminine principle is indicated by t
metal, silver. The entire chapter is not a lamentation
of exultation over that which the Zohar speaks of as t
in liberation.

Genesis 24: 2-4

*And Abraham said unto his eldest servant of his house, th
all that he had, Put, I pray thee, thy hand under my thigh:*

*And I will make thee swear by the Lord, the God of he
God of the earth, that thou shalt not take a wife unto m
daughter of the Canaanites, among whom I dwell.*

*But thou shalt go unto my country, and to my kindred
wife unto my son Isaac.*

The marriage that Abraham aspired to for his son
one befitting his true nature. Since that nature was sp
wife could not come from the Canaanites, who symbo
iality or the mortal man, but must be found amon
representative of the spirit. The marriage here refer
the physical union of two persons, but the mystic ma
dual principles within. The entire chapter from whic
passage is taken is one of the Bible's many beautiful l
the spirit. The several characters of this idyl, Abra

Genesis 24: 62-64

And Isaac came from the way of the well Lahai-roi: for h
the south country.

And Isaac went out to meditate in the field at the eventi
lifted up his eyes, and saw, and, behold, the camels were com
And Rebekah lifted up her eyes, and when she saw Isaac,
off the camel.

Throughout the Bible water is associated with some
attainment. A well of water signifies the deeper truths.
the well that Isaac, the seeker, finds Rebekah, the ligh
soul, and from her pitcher drinks of the spiritual verities
him to a realization of his high quest. Laban mea
essence, which is symbolical of the soul body. Rebekah
service) points the way whereby one is prepared to rec
jewels of silver and jewels of gold and the raiment" wi
she was arrayed for the meeting with Isaac.

Isaac, the neophyte, in his meditation sees Rebekah "
way of the well Lahai-roi" or the well of vision; that is,
of extended consciousness. In the high ecstasy of this co
the neophyte comes to understand something of the glor
kingdom which God has prepared for those who love

Genesis 25: 1

Then again Abraham took a wife, and her name was Keturah.

As previously stated, Hagar represents the lower na
Sarah the higher. Keturah means *incense* and repre
union of the two. She signifies the regenerated body
responsive to the slightest impact of mind and spirit, a
fore a fitting channel for the use of the illumined Ego.

Abraham, as already observed, means the "father
tudes." The principal events in his life are representati
periences in soul growth such as characterize pioneers
Race and Age. They are not merely a history of past e
deal with developments belonging to the present and,
more, serve as blueprints for the coming Sixth and
Root Races.

Genesis 25: 12-18

Now these are the generations of Ishmael, Abraham's son, wh

And Mishma, and Dumah, and Massa,
Hadar, and Tema, Jetur, Naphish, andKedemah:
These are the sons of Ishmael, and these are their names, by
and by their castles: twelve princes according to their natio
And these are the years of the life of Ishmael, a hundre
and seven years; and he gave up the ghost and died; and
unto his people.

Ishmael had twelve sons. These represent the t
attributes to be evolved as centers of spiritual function
the body. Isaac's two sons signify the masculine an
elements that are to be balanced in man. Keturah
represent the equilibrium of the negative and positiv
the twelve attributes as they are united through spirit

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CHAPTER X

Jacob and the Path of Initiation

And Isaac intreated the Lord for his wife, because she was
the Lord was intreated of him, and Rebekah his wife conceived

And the children struggled together within her; and she sa
so, why am I thus? And she went to enquire of the Lord.

And the Lord said unto her, Two nations are in thy wom
manner of people shall be separated from thy bowels; and the
shall be stronger than the other people; and the elder
the younger. —*Genesi*

When mind was first given to humanity it coalesced
desire nature instead of uniting with the spirit, with
that the elder (spirit) became subservient to the
(senses). Such continues to be man's condition in h
state of evolution.

Genesis 25: 24-26

And when her days to be delivered were fulfilled, behold,
twins in her womb.

And the first came out red, all over like a hairy garment
called his name Esau.

And after that came his brother out, and his hand took hol
heel; and his name was called Jacob: and Isaac was three-scor
when she bare them.

Looking to the values conveyed by names we find Esau
red, hairy, mortal man. Jacob, "whose hand took hold
heel," means *understanding.* He represents the spirit, a
to this mortal plane and ever awaiting a return to the
house.

Genesis 25: 27, 28

And the boys grew: and Esau was a cunning hunter, a man o
and Jacob was a plain man, dwelling in tents.

And Isaac loved Esau, because he did eat of his venison: bu
loved Jacob.

Isaac and Rebekah represent the masculine and femi
will and love principles. Jacob and Esau represent th
and lower natures, respectively. Isaac loved Esau;

spiritual reality. On the wings of love a neophyt
higher level of spirit (Jacob).

Genesis 25: 31-34

And Jacob said, Sell me this day thy birthright.

And Esau said, Behold. I am at the point to die: and
this birthright do to me?

And Jacob said, Swear to me this day; and he sware u
sold his birthright unto Jacob.

Then Jacob gave Esau bread and pottage of lentils; an
drink, and rose up, and went his way: thus Esau despise

Esau belongs to Edom; he is red and hairy, a cu
and a man of the fields. This description identifies
unregenerate nature in man. So long as Esau is i
lives an ephemeral life, and its values are measure
things. The Esau nature despises its heritage of in
the things of flesh being at enmity with those of G

The story of Jacob and Esau is another version o
of the Prodigal Son; also the legend of the Two B
owes its origin to one of the Schools of the Egypti
They all deal with unhappy experiences that follo
tion of the true heritage of the spirit. The husks
life and the appetites of the senses leave the spiri
faint. After a time, the emptiness and the wearin
life of the senses cause the spirit to turn from the m
spiritual, from the false to the true, from the unrea

Genesis 26:1

And there was a famine in the land, beside the first fam
the days of Abraham. And Isaac went unto Abimele
Philistines unto Gerar.

Famine caused Abraham to go into Egypt, the
Pharaohs, as it led Isaac to Abimelech, king of the
the country of Gerar. The symbolical values ar
previous definitions of the several terms used indica
are identical in nature only, not in degree. For
peared unto Isaac and bade him not to go down in
to dwell in a land which He would show him. He
bless Isaac, and to multiply his seed in that land eve
of heaven. And it was so.

And Isaac departed thence, and pitched his tent in the valley and dwelt there.

The mind (Abimelech), even in its highest expressi itself separative in nature. It may, as in this instance, r that spirit (Isaac) is mightier, yet prefer to have it depa than attempt to become one with it. But recognition of th superiority precedes its acceptance as a partner, if not y supreme guide to life. Abimelech took the second step. H out Isaac in Gerar, where he dwelt. Said Isaac: "Wherefo ye to me, seeing ye hate me, and have sent me away fro Abimelech answered: "We saw certainly that the Lord w thee: and we said, Let there be now an oath betwixt betwixt us and thee, and let us make a covenant with th thou will do us no hurt, as we have not touched thee, a have done unto thee nothing but good, and have sent th in peace: thou art now the blessed of the Lord."

Isaac then made them a feast and "they rose up betim morning, and sware one to another: and Isaac sent the and they departed from him in peace."

Before this state of concord had been established betwe and Abimelech, there had been a contention between the of the two masters. It was over wells (truth), and the p Gerar (struggle). The Philistines had filled with earth Abraham had dug. Wisdom in its outward form is ev guished by the unenlightened. But "truth, crushed to ea rise again." And so it came to pass in the same day that lech was feasted by Isaac that his servants came to h the glad announcement that they had "found water."

Isaac triumphed through persistence in good works. well he dug was claimed by the herdsmen of Gerar. It w Esek (contention). The second was likewise appropriate Gerarites and was, therefore, called Sitwah (enmity). T according to its proverbial charm, caused no strife. Peac its way. So Isaac called that well Rehobath, meaning

Isaac Blesses His Two Sons

"Is not he rightly named Jacob?" said Esau, "for h
planted me these two times: he took away my birth
behold, now he hath taken away my blessing." (*Gen*

The lesser inevitably loses to the greater. Esau los
right through a disregard of its true worth; he lat
blessing through a device conceived by Rebekah, the i
image-building faculty, and carried out by Jacob, the
The ultimate end of evolution is the supremacy of th

Isaac sent Esau to the field to get him vension, a
him, saying: "Make me savoury meat, such as I love
it to me, that I may eat: that my soul may bless th
die." The meat was prepared and served, though fi
and by Esau afterward.

Having eaten, Isaac called Jacob near to him. Be
to be Esau, he smelled his raiment and said, "See, t
my son is as the smell of a field which the Lord ha
The reference here is to the fragrance of the soul
developed Ego. The skins of kids of goats that Jac
his hands point to Capricorn, sign of the Christed
"meat" was spiritual nourishment. (The word *f*
frequently in the New Testament in the same sense

This incident illustrates again Rebekah's special
for Jacob and Isaac's for Esau. The heart and head q
toward spiritual and material concerns, respectively.
fies the statement that "In my heart thou wilt find

Esau wept when he learned that Jacob had preced
it was but the consequence of his own action in fo
birthright, for to him alone belonged the blessing tha
given Jacob. Isaac informed Esau that he had made
lord, and all his brethren have I given to him for ser
corn and wine have I sustained him."

Esau pleaded with his father to give him a blessin
he did: "Behold, thy dwelling shall be the fatness o
and of the dew of heaven above." The dew symbol
the white purified substance conserved through chast
this lay the power that would enable Esau to rise to Ja

ruleth his spirit than he that taketh a city." Before su
souls the peoples of all nations do homage; such a one
serve and sustain.

Both sons are blessed, but differently. It is to each a
to his character and development. The *blessings* and
the Bible are but allegorical statements of the nature a
ation of spiritual law as it manifests in man and natur
material-minded man, shall live by the sword and shall
brother. "And it shall come to pass," added Isaac, "w
shalt have the dominion, that thou shalt break his y
off thy neck."

Living by the sword is the way of conflict which aris
state of consciousness that is selfish and separative.
for self rather than each for all. Esau (material man
serve Jacob (spiritual man) until by such service he w
dominion over his mortal nature and thereby break th
materiality that now pressed down upon his neck.

Evil has become powerful for a time. Materiality h
strong. Its progressive growth may be traced in succes
characters, beginning with Cain and continuing through
Ishmael and Esau. This condition of materiality is to
When the New Age now dawning shall have come int
the race will experience an awakening similar to that
when he discovered that the Lord was in truth near b
and he knew it not.

Jacob's Expanding Vision

Genesis 28:10-19

And Jacob went out from Beersheba, and went toward H

*And he lighted upon a certain place, and tarried there all ni
the sun was set; and he took of the stones of that place, and p
his pillows, and day down in that place to sleep.*

*And he dreamed, and behold a ladder set up on the earth,
of it reached to heaven: and behold the angels of God ascend
scending on it.*

*And, behold, the Lord stood above it, and said, I am the L
Abraham thy father, and the God of Isaac: the land whereo
to thee will I give it, and to thy seed;*

And, behold, I am with thee, and will keep thee in all p
thou goest, and will bring thee again into this land; for I
thee, until I have done that which I have spoken to thee of

And Jacob awaked out of his sleep, and he said, Surely t
this place, and I knew it not.

And he was afraid, and said, How dreadful is this place
other but the house of God, and this is the gate of heaven.

And Jacob rose up early in the morning, and took the ston
put for his pillows, and set it up for a pillar, and poured
top of it.

And he called the name of that place Beth-el; but the nam
was called Luz at the first.

From a place of dedication (Beer-sheba). Jacob
toward a mountain (Haran). He was rising in conscio
curtain of night was drawn on the objective world an
down to sleep. His outer senses were stilled. His p
stone. The symbolism here is identical with that of t
pher's Stone. Jacob had quickened the higher centers
so he was able to look into inner worlds. He saw Ang
to and descending from heaven. The ladder of being
man to God was manifest before him. He was divinely

The physiological key to the Scriptures also unlo
treasures. Used in this instance, the ladder of Jac
refers to segments of the spinal column, and the Ang
to the sacred fire which ascends therein to the head
illumination). As the life force passes through the seve
they each receive a certain vibration from the astrol
governing them. Since every individual is differently
and in varying stages of development, no two resp
identical manner to the rising spirit fire.

The ancients described Jacob's ladder as the seven
serpent that reached from heaven to Earth. This re
Path of Initiation, which has its counterpart in that st
of the skies stretching from the Pleiades to Orion. In
it is described thus:

Seek him that maketh the seven stars and Orion, a
the shadow of death into the morning, and make

From the cosmic standpoint, Jacob's ladder reveals t
scheme of evolution. Egos descend from the spheres o
the world of matter, later reascending to be reunited wit
the end of a Day of Manifestation. In the elevated sta
itiate-consciousness, Jacob viewed the "perfect round"
ordinary perception sees but the "broken arc." The Cyc
was viewed from the time the Ego ascends through the
world and the successive spheres of being until it rea
Third Heaven, the point of equilibrium between the
spirit and the world of form; and from there returns
Earth life for added lessons--a cyclic journey that is
again and again until all the lessons of this plane of existe
been mastered and complete freedom from its li
achieved.

Jacob's dream outlines the teachings of Initiation
to the Lesser Mysteries. In religions preceding the Chris
pensation, the candidate passed through various tests a
symbolized by steps. There are, for instance, a certain n
steps or degrees in the Masonic Order (a fragment of th
Mysteries) leading up to the throne of King Solomon. A
near Babylon was built with seven receding tiers of stones
as many steps, each of which corresponded to one of
planets. Masonry speaks of Jacob's ladder as having nin
or steps, the bottom one being upon the Earth and the o
top in heaven. The allusion here is to the path of the r
teries. The Hebrew word for ladder is salam meaning *el*
lifted up. In studying Initiation we find that the variou
ences presented as external events are descriptive of pr
the body of the aspirant which lead ultimately to Illu

The land which the Lord promised to give Jacob
descendants has also its physiological significance. It ref
new regenerated body in which the atoms have been pur
the physical vehicle conditioned to become a worthy te
the indwelling God. This process of cleansing is dealt w
New Testament account of Christ Jesus driving the mone
and traffickers out of the Temple. When this cleansin
has taken place in the neophyte he exclaims with Jacob
the Lord is in this place and I knew it not."

his martyrdom (*Acts* 7:56), Jacob beheld the wor
spiritual world and the activities of the glorious Bei

A pillow is associated with rest in a *horizontal*
pillar is an *upright column,* and usually a support
strength. Note that Jacob used the stone as **a *pillow***
time, and the same stone as a *pillar* when the light h
and morning had come. His spiritualization was ac
through the process of lifting the spinal spirit fire
poured upon the stone is the wisdom and understandi
which he accomplished this great work, and the spir
obtained therefrom.

Experiences in Discipleship

Genesis 29:1,2

Then Jacob went on his journey, and came into the land of the east

And he looked, and behold a well in the field, and, lo, the flocks of sheep lying by it; for out of that well they water and a great stone was upon the well's mouth.

After these soul experiences had come to Jacob he
by an inner necessity to continue his quest for further
journeyed to the east. Through his recent illuminati
glimpsed that well whence all truth issues. His task
move the stone of prejudice, bigotry and superstitio
mouth of the Well of Truth in order that the flo
gathered thither might learn to partake of its life-giv

While Jacob yet spake with the keepers of the we
came with her father's sheep for she kept them." (Ge
Jacob was about his Father's business. Following
experience, he busied himself with his daily duties, in
them something of the light and understanding he h
on high. While faithfully performing such tasks, beh
appears. His eyes are opened to things of the soul.
perception of the divine feminine, the Christ withi

Rachel the shepherdess, like Christ the Shepherd
father's sheep. The Master enjoined all those who lo
do likewise. "Feed my sheep," was His loving inj

a smaller number succeed in consummating it. Jacob
beheld Rachel; he loved her, wooed her, won her
accomplishment was the paramount issue of his life.

Jacob found a welcome in Laban, the home of his
brother, and served him for twice seven years. His rew
Laban's two daughters, Leah and Rachel. Now Leah wa
eyed; but Rachel was beautiful and well-favored. An
loved Rachel; and said, I will serve thee seven years for
thy younger daughter." And Laban said, "It is better th
her to thee, than that I should give her to another ma
with me."

Laban means *white* or *shinning,* and represents in th
Jacob the teachings and the training given to a worthy
by the White Brotherhood.

Leah and her handmaid Zilpah (one who advanc
Rachel and her handmaid Bilhah (modesty, humility, tre
represent the work of further transmutation in Jacob,
phyte. The number seven marks a definite cycle of acc
ment. Seven were the days of creation; seven are the
probation. For this period Jacob served. But at the end
years, contrary to his expectations, he did not receive Ra
Laban's elder daughter Leah. Feeling that he had been
he asked Laban why he had treated him thus. Said La
must not be done in our country, to give the younger be
firstborn. Fulfill her week, and we will give thee this als
service which thou shalt serve with me yet seven othe
(*Genesis* 29:26, 27)

Long training and severe discipline precedes attainmen
cation to an ideal does not mean easy or immediate rea
It often brings unexpected experiences, unsuspected p
and seemingly unwarranted delay. Life may become ha
a time, since there remains so much in the nature of the
that still hinders the spiritual promotion desired and as
In response to his dedication, the Lord (Law) takes a
terest in him and assigns tasks best suited to develop the
qualities. These tasks are according to his strength and
to suit his personal pleasure or inclination. Their neces
beneficent aspects may not be apparent. It is then that t

Jacob did serve for Rachel, nor did he serve in vain. he was qualified to receive her, another seven year cy paration was necessary, during which time he was g the representative of a lesser degree of inner light ar attainment.

In the life of an aspirant, the birth of a son signifies sition of some specific attribute of spirit. In early acquisition is of a personal rather than a spiritual natu indicated in the life of Jacob by the fact that, while L nature) was fruitful, Rachel (higher nature) rema long time barren.

Genesis 29: 32-34

And Leah conceived, and bare a son, and she called his n

And she conceived again, and bare a son; . . . and she cal Simeon . . . And she conceived again, and bare a son; and sa time will my husband be joined unto me, because I have bo sons: therefore was his name called Levi.

When considering the birth of Jacob's sons in rela unfolding spiritual attributes in the life of the nec astrological key can be used to exceptional advantage aid we discover that Reuben, the firstborn, comes unc Aquarius. Its keynote is altruism. Simeon and Lev Gemini, the twins. On the lower planes this is d division; on the higher, unification of the opposite p

Genesis 29: 35

And she conceived again, and bare a son, and she said, Now the Lord: . . . therefore she called his name Judah.

Judah is Leo, the sign of splendor and the home of Transmutation takes place through the power of the he

Genesis 30: 5-13

And Bilhah conceived and bare Jacob a son,

And Rachel said, God hath judged me, and hath also hea and hath given me a son: therefore called she his name Da

And Bilhah, Rachel's maid conceived again, and bare Jacob

And Rachel said. With great wrestling have I wrestled w and I have prevailed: and she called his name Naphtali.

When Leah saw that she had left bearing, she took Zilpah,

The higher nature assists the lower nature in its effor
Dan (judgment) is Scorpio, the regenerator. Napthali i
corn, the sign of mastery attained after strenuous wrestli
is Aries, the sign in which there is an uprush of new lif
it cometh a troop of fresh energies. Asher (happiness) i
which brings the joy of spiritual knowing.

Genesis 30: 17-21

*And God hearkened unto Leah, and she conceived, and bare
fifth son.*

*And Leah said, God hath given me my hire, because I have
maiden to my husband: and she called his name Issachar.*

And Leah conceived again, and bare Jacob the sixth son.

*And Leah said, God hath endued me with a good dowry; nov
husband dwell with me, because I have borne him six sons; and
his name Zebulun.*

And afterwards she bare a daughter, and called her name

Issachar is Taurus, the sign of material possessions and
It "hath given me my hire." Leah's presentation to Jacc
maid indicates that the Taurean feminine principle h
awakened through Love. Zebulun is Pisces, the sign whe
mystic wedding within takes place. "Now will my husbar
with me." Dinah, the one daughter of Jacob, is Virgo,
of chastity and purity, the key of all true attainment. Sh
last child of Leah. It is after her birth that Rachel
fruitful. The lower and the higher are then united.

Genesis 30: 22-24

*And God remembered Rachel, and God hearkened to her, a
her womb.*

*And she conceived, and bare a son; and said, God hath taken
reproach:*

*And she called his name Joseph: and said, The Lord shall a
another son.*

Joseph is Sagittarius (multiplier), the one who brings
of darkness. With his coming, Rachel exclaims triumi
"God hath taken away my reproach." When the spiri
been awakened it must be expressed in daily life. Hence,
earlier cry: "Give me children or else I die." Her pra
granted. The higher life became fruitful.

Genesis 30: 25

Jacob is now prepared for a larger sphere of ser
ready to serve consciously as an invisible helper on i
(his own country), as well as during his waking h
physical plane.

Genesis 30: 26

*Give me my wives and my children, for whom I have se
let me go: for thou knowest my service which I have don*

The names and the number of Jacob's wives and c
of little consequence as mere facts of history. But
facts are part of an inspired Manual of Life that ha
it could scarcely be doubted that their chief signi
below the surface. The New Age approach to the s
Bible looks primarily to these veiled values.

The wives of Jacob represent unions of various
successive stages of development; and the children b
unions are spiritual attributes that arise therefrom.
tude shares the experiences of Jacob. For long it rema
to Leah, the lower nature, while the soul longs for t
ionship of Rachel, the higher. Before union with
accomplished Laban, representative of spiritual law,
and helped Jacob, the aspirant, to duly qualify himse
the hand of Rachel, his spirit self.

Genesis 30: 27-34

*And Laban said unto him, I pray thee, if I have found
eyes, tarry: for I have learned by experience that the Lor
me for thy sake.*

And he said, Appoint me thy wages, and I will give it.

*And he said unto him, Thou knowest how I have served
thy cattle was with me.*

*For it was little which thou hadst before I came, and
creased unto a multitude; and the Lord hath blessed thee sin
and now, when shall I provide for mine own house also?*

*And he said, What shall I give thee? And Jacob said, T
give me any thing: if thou wilt do this thing for me, I w
and keep thy flock.*

*I will pass through all thy flock to day, removing from
speckled and spotted cattle, and all the brown cattle among
the spotted and speckled among the goats: and of such sha*

*So shall my righteousness answer for me in time to come,
come for my hire before thy face: every one that is not*

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As wage, Jacob received from Laban—the law unde
he worked—the speckled lambs, and certain kids of th
These represent offspring of his own thoughts, words an

Every thought creates a form on inner planes. When
form is strong and definite, either from the energy impar
at the moment of its creation or through strength acquire
repetition, it gradually externalizes itself in the life, circum
and environment of its creator. These thought forms are
whether they be good or ill, and will manifest objectively
ing to their nature. In a moment of illumination Jacob v
mitted to see the operation of the law by which this is
plished. "I lifted up mine eyes," says Jacob, "and saw in a
and behold, the rams which leaped upon the cattle we
streaked, speckled, and grisled." This is an allegorical
saying that the image-making faculty had not yet been pe
It was not sustained, strong and clear. There were yet wea
to be overcome which caused the images to be imperfect a
It was in a brown or mottled stage, somewhere, alche
speaking, between unregenerate red and regenerated whi
process by which the crystal clarity of pure white is att
long and arduous. The key to its accomplishment is co
in the chapter where the episode under discussion a
Astrologically, it is found in the symbolical values of th
and the goat: the lamb representing Aries, the spiritual n
of which is *purity* and *transmutation;* the goat, Capricorn
highest powers give mastery through the Christed min

Paul understood the means by which images of mind c
perfected and brought to spotless whiteness, as voiced
admonition to the Phillipians (IV:8): "Finally, brethren
soever things are true, whatsoever things are honest, wha
things are just, whatsoever things are pure, whatsoever
are lovely, whatsoever things are of good report; if there
virtue, and if there be any praise, think on these things."

Genesis 31: 19-23

*And Laban went to shear his sheep; and Rachel had stolen th
that were her father's.*

And Jacob stole away unawares to Laban the Syrian, in tha

And he took his brethren with him, and pursued after hi
journey; and they overtook him in the mount Gilead.

Rachel's appropriation of her father's image indica
in development where the neophyte alone is unable
the laws of spiritualized mind successfully. He there
upon other and external resources for aid, usually a
Thus Laban must seek out Jacob until he himself
make a covenant with his higher mind, after whi
interferences are closed out and thought patterns ar
forth in pure spirit.

Genesis 31:30

And now, though thou wouldst needs be gone, because thou
after thy father's house, yet wherefore hast thou stolen my

Rachel's flight with the stolen gods of her fath
signifies a misuse of the image-making principle she
But divine law holds everyone to strict account for ev
Hence, Laban's search for the gods. The seven-da
symbolizes a sevenfold purification culminating in
reconciliation between Jacob and Laban. This is
Work of the alchemist whereby the Philosopher's Sto
ioned; and it must eventually be the experience of a

Genesis 31:46-49

And Jacob said unto his brethren, Gather stones; and they
and made an heap: and they did eat there upon the heap.
And Laban called it Jegar-saha-dutha: but Jacob called

Jegar-saha-dutha means *the heap of witness.* Gal
thanksgiving. In the covenant between Jacob and La
(man) learns at last, through many trials, disappoint
disillusionments, to come into at-one-ment with cosmi
working of the law is constant, unchangeable, infalli
reaction to it depends entirely upon himself. So long a
for himself, for personal possessions and self-glorif
must know separation and inharmony as exemplified
disappointments at Laban's hands.

Genesis 31:54, 55

Then Jacob offered sacrifice upon the mount, and called
to eat bread: and they did eat bread, and tarried all night i
And early in the morning Laban rose up, and kissed his

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Various spiritual meanings of the Bible are often w
cealed. Into accounts dealing with the deepest myst
Initiation, there is sometimes inserted a chapter pertainir
way of evolution for the masses. It is so in this chapte
deals with a step on the path long since passed by Illumin

Jacob's Further Experiences Toward Seership

The thirty-second and thirty-third chapters of Gene
tain the most beautiful passages dealing with the life o
They tell of his meeting and final reunion with Esau, his
wrestle with the Angel at Peniel, and the resultant chan
name from Jacob to Israel. Esau, representative of mar
nature, must be lifted up and completely transmuted be
glory of the experience of Peniel can be realized. "Ala
Faust in desperation over the struggle between the E
Jacob qualities in his nature, "two souls are housed wi
breast that struggle there for undivided reign."

Genesis 32:1

And Jacob went on his way, and the angels of God met hi

Relative to Jacob's inner development, the Angels her
his own awakened spiritual faculties. In the realizati
brought him, his thoughts were directed to his brother E
unregenerated element in his own nature. Wishing to
this, he called it forth—that is, he sent the Angels to bri
to him. There can be no permanent satisfaction until th
nature has been completely purged.

When the Angels brought the message that Esau was
to meet him, and "four hundred men with him," Jac
"greatly afraid and distressed." Turning to the Lord he
for deliverance from the ordeal before him.

Genesis 32: 10, 11

I am not worthy of the least of all the mercies, and of all
which thou hast shewed unto thy servant; for with my staff I pa
this Jordan; and now I am become two bands.

Deliver me, I pray thee, from the hand of my brother, from
of Esau: for I fear him, lest he will come and smite me, and th
with the children.

this Jordan and now I am become two bands." The forces of good and evil were still contending on the batt of himself. To reconcile them Jacob sent his servants wit to Esau and commanded that when they met him th say, "Behold, thy servant Jacob is behind us. For he s appease him with the present that goeth before me, a ward I will see his face, peradventure he will accept

Having taken this definite step towards effecting a r ment with Esau (transmutation of his lower nature), Ja left alone, and there wrestled a man with him until the of the day."

Genesis 32: 25-31

And when he saw that he prevailed not against him, he hollow of his thigh; and the hollow of Jacob's thigh was out he wrestled with him.

And he said, Let me go for the day breaketh. And he said let thee go, except thou bless me.

And he said unto him, What is thy name, And he said

And he said, Thy name shall be called no more Jacob, but I a prince hast thou power with God and with men, and has

And Jacob asked him, and said, Tell me, I pray thee, thy he said, Wherefore is it that thou dost ask after my name? An him there.

And Jacob called the name of the place Peniel: for I have se to face, and my life is preserved.

And as he passed over Peniel the sun rose upon him, an upon his thigh.

At this time Jacob was doing esoteric work directe effecting certain transformations in the liver, seat of nature. As desires are cleansed of passion a change take that organ, physically and spiritually. In the next R bodily organs will take on flowerlike forms. The first such a transformation will be effected is the liver. As thi a condition develops when the change becomes decisive conscious readjustment is referred to as his thigh bei joint. It is further described as occurring at the break day, for it signals a new birth and a new name: "Thy n be called no more Jacob, but Israel."

Before the birth of man, the Angels sang hymns o
praise. "Blessed be the Lord God of Israel from ever
everlasting." When Adam appeared they asked, "I
one for whom we sang hymns?" God said, "No, fo
fall." At Noah's birth they repeated the question. "N
will plant the vine." Abraham? "No, for his progen
Ishmael." Isaac? "No, for he begat Esau, a displeas
God." Jacob? "Yes, for his name shall be changed to I
his descendants shall be called the 'children of Israe
interpreted means 'sanctified before birth and remaine

Israel means *one who prevails with God.* Origen, a
Church Father, interpreted its meaning as "one who se
Analyzing the component parts of the name we find "e
life. The syllables "is" and "ra" are feminine and mas
their powers. Interpretation of these factors indicate
power and a new life through union of the masculine
feminine principles. A further analysis of the name re
Egyptian origin, "is" being derived from Isis, goddes
Moon, and "ra," the Sun God Ra. The significance he
same: blending of the potencies of the Sun and the Mo

Jacob had so far transmuted the mortal in himself
immortal, the terrestrial into the celestial, that in his
counter with Esau he beheld in him the very counte
divinity itself: "I have seen thy face, as though I had
face of God." Jacob also testified to having seen "Go
face," and as a memorial to that exalting experience h
the place where it occurred Peniel, meaning *the face of*
is recorded that after this event the Angel, who had p
declared to Jacob that his name shall be Israel, no
him Israel.

Ability to penetrate to the heart of being and the sou
things is the result of Initiation. Reality is perceived a
sciousness is continuous. In the words of Jacob, "I h
God face to face and my life is preserved." This same re
prompted Paul, another seer, to make the triumphant p
tion: "O death, where is thy sting? O grave, where is thy

Genesis 33: 1, 3, 4

And he passed over before them, and bowed himself to the
times, until he came near to his brother.

And Esau ran to meet him, and embraced him, and fell
and kissed him: and they wept.

The thirty-third chapter continues the allegorical p
of processes involved in Initiation. Jacob's meeting
refers to a meeting with the Dweller on the Threshol
term generally used to describe an entity made up
cumulated evil generated in past lives and yet await
tion. Every individual has built for himself such
destructive power, just as every individual has created
by the good of past incarnations a protecting presen
sometimes referred to as a Guardian Angel.

At a certain stage of spiritual development the asp
path "opens his eyes" to what the Lords of Destiny
ously concealed from his sight—a beneficent protecti
not yet strong enough to face their own evil karma
sciously take upon themselves the obligation to dissolv
mute it into good. When this is done one's power
constructive forces is greatly increased. A degree of
is attained. A miracle man appears.

Note that Jacob did not meet Esau until after hi
with the Angel. He was afraid to do so, even tho
made, as he thought, all necessary preparation for the
he was not yet ready; he was not strong enough. N
had risen in consciousness and come into a greater a
his innate divine power, and to a clearer realization
tinual presence and cooperation of Angels and oth
forces, was he qualified to meet the Dweller.

Genesis 33: 5-10

And he lifted up his eyes, and saw the women and the
said, Who are those with thee? And he said, The childr
hath graciously given thy servant.

Then the handmaidens came near, they and their chila
bowed themselves.

And Leah also with her children came near, and bowed t
after came Joseph near and Rachael, and they bowed then

And he said, What meanest thou by all this drove which I
said, These are to find grace in the sight of my lord.

And Esau said, I have enough, my brother; keep that t

Among the many accounts in mystic literature dealing
Rite of Initiation, there is none that deals more beautifu
that part which involves transmutation of evil into good
above description of Jacob's meeting with Esau. It is
picture of the transformation of the terrifying Dweller
Angel of Light. As Jacob exclaims: "I had seen thy
though I had seen the face of God." Seeing such transmu
awakens a depth of tenderness, sympathy and compassion
sorrow and suffering in the world and a life of loving
service thereafter becomes inevitable. Among those hav
vision are the friends of man, the lovers of the race, the
of their kind.

After this experience Jacob was ready to cross the Jord
stream of spiritual life) and go east (whence cometh l
a place called Succoth, where he built him a house.

Later, Jacob "came in peace" to Shechem, where he b
parcel of ground from the children of Hamor. There he
his tent and erected an altar which he called El-eloh
(Genesis 33: 18-20)

Hamor is the Sanskrit name for Mercury, the god of
who is guiding humanity along the path to Cosmic K
The tent symbolizes Jacob's mind; the altar, the illumine
ual state into which he had entered. This is indicated
name of the altar, which means literally *the god-life o*

Every incident in the life of Jacob, as in that of all oth
acters in the Bible, has reference to experiences in the s
life. They are applicable, therefore, to everyone and at a
The Bible contains past history; but what is of yet grea
portance, it contains interpretations of problems in the
individuals and of the race.

The thirty-fourth chapter of Genesis deals with the de
of Dinah, the only daughter of Jacob, by Shechem, son of
and the manner in which this wrong was avenged by Sim
Levi. In the words of the text, this "thing ought not to be

Perhaps the astrological key may best be applied
reading of its esoteric content. Dinah is assigned t
sign of virginity. The pictorial symbol for the sig
holding a lily branch or a sheaf of wheat. The lily i
purity; wheat represents the sacred seed of life. Han
ously recorded, is the Sanskrit for Mercury. Shechem
wisdom, aspires to the hand of Dinah, the ideal of
Shechemites, having recognized the beauty of th
sponded readily to the suggestion of the sons of Jac
perform the Rite of Purification by being circumc
they. Their aspiration is voiced in the eager and ea
the sons of Jacob (higher self): "Let me find grace
and what ye say unto me I will give." They had delig
daughter, wishing to possess the ideal she represen

But while the Shechemites glimpsed this vision ar
it, they were yet unregenerated and the ideal, theref
defilement with the result that they experienced viole
the destruction of their city. All that is of the sen
death. What is sown in the flesh brings a harvest o

The Shechemites were the victims of double deal
and Levi were the instruments for its execution.
brothers come under the sign of Gemini, the twins.
dual and relates to the higher and lower nature
obedience to their higher nature they restored their
(chastity) to their father's house; by their lower
dealt deceitfully with the Shechemites, putting the
sword, taking the women and children captive, and
their city and countryside of all their wealth.

This was retaliation; it was rendering evil for e
way of the spirit. Speaking through Jacob, the
higher self takes the two sons to task for the dest
have wrought. "Ye have troubled me," said the fath
me odious among the inhabitants of the land . . . they
themselves together against me and slay me; and I
stroyed, I and my house." The sons, voicing the
of the unillumined, concrete mind, defend their act
seems to them unquestionable justification: "Shou
ask, "deal with our sister as with an harlot?"

the scriptures are many who would have this story, and like character, expurgated from the Bible. But the Bi given us for entertainment, nor to lull us into a satisfac ourselves as we are. The Bible is for our instruction and tion. It draws no flattering picture of our unregenerate c It is uncompromising in revealing the truth about fallen h

This it does in the story of Dinah. It is a picture of d man, of a race that has fallen into lustful ways, and the c destruction that follows thereupon. It serves to revea himself and to show him the consequences of his fall int sensual gratification. With this comes a conviction of theologian calls sin. There is a recognition that the failing to realize and to express its true nature. After come a definite choice to turn and tread the way tha restoration of a lost spiritual estate.

Such a way is open to all, and the Bible never fails t out. It does not merely paint the sorry picture of fallen h it affirms and reaffirms man's ability to arise and ret Father's house. In the story of Dinah we note that sh stored to her father. Also, that Levi, one of the brot aided in the restoration, was still in an unenlighte wherein he also was guilty of grave crimes, much to hi sorrow and regret. Yet from Levi sprang the priesthood guardians of spiritual law. In Israel they constituted the only ones to serve in the Holy of Holies. Herei hopeful side of the picture. Herein is to be found the p all humanity. Shechem is destined to rise because he i Hamor, the wisdom on high. Dinah, love that is of th rescued from pollution in the flesh. Levi departs from contention and conflict, and enters into the holy pla Temple of Peace.

Genesis 35:1-4

And God said unto Jacob, Arise, go up to Beth-el, and d and make there an altar unto God, that appeared unto thee fleddest from the face of Esau thy brother.

Then Jacob said unto his household, and to all that were Put away the strange gods that are among you, and be clean, your garments:

And they gave unto Jacob all the strange gods which hand, and all their earrings which were in their ears; and under the oak which was by Shechem.

Divested of foreign gods (false beliefs), purified, the new garment (body) of an Initiate, Jacob obey God and goes to Beth-el (the house of God). He ha a state of consciousness where there is no death; e realized here and now. This is an attainment aw worthy aspirant on the path.

The idols and jewelry that were brought to Jaco the images stolen by Rachel, were buried under an chem. This is symbolic of the mind's detachmer t fr which it formerly bestowed time and thought. Depe longer placed in external aids, but on inner strengt signifies a renunciation of all things personal an dedication to the things of the spirit. It is now responds to the name Israel.

While Jacob dwelt in the land to which he had recorded that his son Reuben "went and lay with father's concubine." Here again, the question may w why this incident be included? The answer is, in should prompt just such an inquiry. If the questic ciently in earnest he will be convinced that it is i better and deeper reasons than those apparent to reader of the literal fact. Following that conviction beneath the often repulsive external narrative and, uncover treasures of spiritual truth such as only a tho sincere seeker is worthy to receive. This principle throughout in the writing of the Bible and is re esoteric investigators deciphering its hidden wisdon

The astrological key will again serve us well. Aquarius. Bilhah, the handmaid of Rachel, represe of modesty and humility, fitting companions to love, t symbolized by her mistress. Bilhah's two sons Dan a come, respectively, under the signs Scorpio and Scorpio is the sign of regeneration and Capricorn of t mind. These are attributes of New Race pioneers. In

Bilhah's two sons, Dan and Napthali (Scorpio and Cap
"Israel knew it." The initiated understood these sacred m

The Mystic Marriage Is Consummated

Genesis 35: 13, 14

And God went up from him in the place where he talked

And Jacob set up a pillar in the place where he talked with hi
pillar of stone: and he poured a drink offering thereon, and
oil thereon.

After Jacob had learned to respond to spiritual for
rcsented by the name Israel, his communion with the
Hierarchy was clear and continuous. He was still *in* th
but no longer *of* it. This is the meaning of the altar Jaco
and named Beth-el, the *house of God*. Jacob himself had
that altar. His purified and sensitized body, responsiv
illumined spirit, was indeed a veritable house of God,
habitation for the divinity within.

Genesis 35: 16-19

And they journeyed from Beth-el; and there was a little wa
to Ephrath; and Rachael travailed, and she had hard labour.

And it came to pass, when she was in hard labour, that the mi
unto her, Fear not; thou shalt have this son also.

And it came to pass, as her soul was in departing, (for she
she called his name Ben-oni: but his father called him Benja

And Rachel died, and was buried in the way of Ephrath,
Bethlehem.

With the illumination that was now Jacob's, his uni
Rachel, his ideal or the fusion of soul with spirit, was
No longer did the two function apart but as a unit. H
mystic language, "Rachel died in Bethlehem," the *h*
bread or the place of Eternal Life.

The Bible, being above all else a Book of Life, deals wi
only as the end of a certain phase of existence and the b
of another. In the lives of the principal characters whose
phies it records, it invariably refers to the sublime t
wherein consciousness outgrows the personal, and in trans
the world of time enters into a realization of the Li

birth followed upon pain and struggle. Rachel "trava
Jacob "wrestled," even to the disjointing of his thigh.
spiritual progress is ever the way of the cross. '
crystallized pain."

The birth of Benjamin, the last and best beloved
sons, could occur only after his experience at Penie
received the name Israel. This was followed by th
Rachel which occurred in Bethlehem. The place is si
a center of spiritual strength. For ages the Great One
jecting spiritual forces into this selected area in prep
the supreme world event, the coming of Christ Jesus.
became a hallowed oasis suitable for cradling the I
Illumined Teachers and Seers of all time have know
worked accordingly. It was, therefore, not by accid
design that Jacob chose this place wherein to consu
final rites of the Mystic Marriage.

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CHAPTER XI

JOSEPH—THE STORY OF SELF-CONQUEST

Astrological Prelude

The astrological key has been used repeatedly in the pre
pages to unlock the deeper mysteries concealed within the
record of God's unfolding purpose in the life of man. W
it many of the mysteries of the Bible are undecipherable

The language of the stars was spoken in the ancient My
and neophytes were instructed therein. It entered into th
monials and constituted part of the work of Initiation. I
work of New Age interpretation to rediscover the truths
starry script and make them understandable in relation to
ual unfoldment. These truths form a part of the initiatory
of this new day even as they did in ancient times. They a
for restoration as a part of the inner temple teaching, n
vitalized and illumined by the cosmic impress of the Chri

The basic facts of the story of Joseph are founded up
Egyptian Mysteries. The Priests of these Schools of Illu
tion, being profound students of the stars, gave prominence
astrological aspects of the allegories by means of which
truths were conveyed to the earnest and worthy seeker.

Before dealing with the astrological features of the
Joseph, there are related details in the lives of his forefath
hitherto mentioned which, being filled in, contribute ma
toward a better understanding of Joseph and of Jacob's
fold blessing which follows.

Abraham, the first Initiate Teacher to the Aryan Race,
under Saturn, the planet that presides over the beginni
manifestation, and whose forces mold the emerging substa
Chaos into finite forms. Like Saturn, Abraham is often rep
ed as an aged man with a scythe. In the capacity of a rea
executes judgment. In Greek mythology the same figure is

Isaac relates to Aries, the Sun, and the Spring Eq
Lord required that Abraham sacrifice his son Isaac
Moriah but countermanded the order, requiring i
sacrifice of a lamb. The lamb is a symbol of Aries
spring's new uprush of life and the Resurrection. I
tains to the passing of the Sun by precession into A
which the Christ religion of the Lamb was given to n

The four phases of the Moon are microcosmic re
the macrocosmic cycle of the four Sacred Seasons. In
Jacob these are treated in relation to his four wives
the New Moon; Leah, the Full Moon; Bilhah, th
Moon; Zilpah, the waning Moon.

Leah (Full Moon) was fertile, bearing Jacob six
daughter. Rachel (New Moon) was for a long time b
spiritual power of the New Moon was not active u
stage of unfoldment had been reached. Then it gave
powers of Sagittarius (Joseph) and Cancer (Benja
way of attainment and of Initiation, respectively.

The Moon has always been associated with occult
in nature. The Latins worshipped the satellite as the
dess Diana. The attendants that always accompanie
bolized occult powers with which she surrounds the hu
from birth to death.

The wives of Jacob represent the four phases of
while his sons represent the twelve signs of the Zod
himself is the Sun. The correlations follow:

REUBEN - - - - - - - - - - - - - - - -
the first born. "my might and the beginning of my s
SIMEON *and* LEVI are brethren - - - - - - -
JUDAH - - - - - - - - - - - - - - - - -
he whom thy brethren shall praise. "a lion's wh
ZEBULUN - "shall dwell at the haven of the sea"
ISSACHAR - "crouches down between two burdens"
DAN - - - "shall judge his people" - - -
GAD - - - "a troop shall overcome him" - -
ASHER - - - "he shall yield royal dainties" -
NAPTHALI - - - "is a hind let loose" - - - -
JOSEPH - - - "is a fruitful bough"

Jacob represents the summer; Esau, the winter. In the tentious relations they symbolize the play of opposites th prevails inwardly in the life of man and outwardly in the of nature.

Jacob's home was with Laban, whose name means *w* the summer's fruitage, "white unto harvest," after the passage through the signs of its northern declination. Esa in Edom, which means *red* and signifies the stress and s associated with the severities of the winter season.

Jacob's passage over the river Jordan while journe meet Esau is representative of the equinoctial crossi when winter gives way to spring. The cold of indifferen dislike gave way to the warmth of brotherly love.

The Solstices and the Equinoxes are points for the rel spiritual forces that affect both man and nature. The structure of matter is modified. The etherialization of the is advanced and the consciousness of man is quickened.

The four hundred men with whom Esau met his broth refer to the four seasonal transmissions of spiritual forces Earth. These forces work upon the planet in a regen manner, even as they do in the lives of individuals. Cosm operates in both the personal and the universal spheres, th reflecting the infinite.

Jacob bowed seven times to the ground when he met The Sun and the seven planets of the solar system, to whi Earth belongs, are all affected in varying degrees by the sacred seasonal changes, and all aid in carrying out th these changes involve. (Esoterically, Neptune, Pluto and as yet undiscovered planets do not belong to our system is, they are not native to it but are of other origin.)

It has been well said that Joseph presents a "picture o and shadows." Joseph himself recognized the truth of th He saw good in all things. Every incident in his life ad him on the path of self-conquest and mastery. His adv became his benefactors. "As for you," said he, "ye thoug against me; but God meant it unto good." These words keynote of a victorious disciple.

advent of the Christian religion. Any authentic porti
Scripture dealing with the processes of spiritual unf
equally true for all peoples and all ages. So it is with
of Joseph, since that history is primarily of the spiri
secondarily of a person.

The principal events in the life of Joseph are d
three parts symbolizing the three steps leading to ma

1. The beloved child with a coat of many color
2. Sold into slavery to the Ishmaelites and the
3. Prime minister of Egypt and reunion with
his sons.

These will be considered in their chronological seque

Genesis 37: 2-4

*. . Joseph, being seventeen years old, was feeding the fl
brethren; and the lad was with the sons of Bilhah, and wit
Zilpah, his father's wives: and Joseph brought unto his fat
report.*

*Now Israel loved Joseph more than all his children, becau
son of his old age: and he made him a coat of many colours.*

*And when his brethren saw that their father loved him m
his brethren, they hated him, and could not speak peaceab*

Joseph was a "lad with the sons of Bilhah, and wi
of Zilpah." These were Dan and Napthali, sons of B
and Asher, sons of Zilpah. They were the four who
the conspiracy to slay Joseph. Notice has already
of the astrological signs governing Dan and Naptha
Scorpio and Capricorn, respectively. Also, that Gad c
Aries and Asher under Libra. It was the lower attribu
signs that plotted against Joseph. On their unregene
Scorpio makes for degeneration; Capricorn for bla
Aries for misuse of mental power; Libra for wron
through lack of discrimination.

Every sign exhibits qualities good or bad depend
nature through which it manifests. If the lower na
pressing itself the evil side shows forth; if the higher
response is the beneficent qualities. The aim of the

personages of similar scope, we are studying ourselves. W
meet similar difficulties and like temptations. We mak
sponding mistakes and are given opportunities to earn t
assistance from on high as did Joseph. The processes of
are no different; the goals attainable no less glorious.

When Joseph was sent by his father to look for his b
he found them in Dothan. Dothan means *a double fount*
nifying that the brothers were living in the dual consc
of good and evil—the common state of man before he l
regenerate.

Reuben (Aquarius) and Judah (Leo) moved to save J
life. These two brothers represent the astrological forc
will usher in a new measure of life for the race. The rel
the new Aquarian Age will be governed exoterically by A
and esoteically by the sign of its polar opposite, Leo. The
toward brotherhood of Aquarius and the heart power of L
join to lift the race consciousness to a new and higher lev

Joseph wore a coat of many colors. His soul body w
colorful, scintillating robe. Being so well favored, and g
soaring in his aspirations beyond the bounds of earth co
ness, he incurred the ridicule and envy of his less develop
uncomprehending brothers. While the intervention of
and Judah saved his life, he was the object of their scorn
their plot to throw him into a pit in the wilderness. Lat
sold him into captivity for twenty pieces of silver. This i
has its parallel in the ceremonials of the Masonic Order
Temples of Initiation, Christian and pre-Christian, wher
candidate for Initiation is buried and later resurrected to
life.

Joseph's coat was dipped in the blood of a goat. The sp
influence (blood) of Capricorn (goat) was poured out up
aspirant, prompting him to make those sacrifices which
lead to purification and its resultant illumination.

Genesis 37:5

And Joseph dreamed a dream, and he told his brethren; and th
him yet the more.

gin. Through living its ideal of purity Joseph had
such an eminence that his brothers, who had not ye
like development, bowed before him.

The second dream is of like import. The Sun (fat
(mother) and eleven stars (brothers) made obeisa
Astrologically, the masculine (Sun) and feminine (M
ciples had been blended in the life of Joseph and wer
his dominion. So, too, with other attributes (eleven
merologically, the power of the number eleven is
The qualities of head and heart, reason and intuitio
wisdom, have been brought into perfect balance.

The nature of the dream related by Joseph indica
brance of soul activity while out of his body in sle
arrived at the stage where consciousness was continuo
able to bridge the gulf of sleep without losing aware
preliminary to the step in unfolding consciousness t
like manner, overcome death—an attainment tow
every aspirant is working. At the end of each day
esoteric Christian approaches the night with t
"Tonight, while my body is peacefully resting in slee
found faithfully working in the vineyard of Christ,
I need no rest."

The Spiritual Allegory of Judah and Tam

The story of Joseph is apparently interrupted by t
of a chapter (XXXVIII) dealing with Judah's childre
and Tamar. While it does not deal with incidents i
Joseph, it is not irrevelant to processes by which he a
position of power and a place of spiritual illuminati

Shuah and Tamar represent the feminine or love
Shuah in its fall; Tamar in its upliftment. Shuah
Tamar, *fruitful.* Tamar also means *palm tree*—a tr
quently in the Bible as a symbol of purity through r
The Chaldeans called it the "Tree of Life."

Later, when Judah saw Tamar, she was veile
manner of a harlot. As such he took her unto hims
concieved and bore him two sons, Pharez and Zar
Judah learned later that Tamar, who was his daug

burned. When she appeared she produced the signet,
and staff he had given her. He recognized his guilt and
edging the objects she presented as his gifts to her, a
"She is more righteous than I."

Added sorrow came upon Judah. Through this cam
tening and the realization that the greater good he wa
was not to be found on the path of the senses, that "bro
so many take to their destruction. The way of transm
sire is the "narrow way" and few there be that find it.

When Judah expresses the heart qualities of his sig
on the plane of animal passion, he experiences disgrac
and bereavement. When he has suffered sufficiently fr
painful consequences and comes into a recognition of
taken conduct, he repents and alters his course, enteri
a regenerate life. When he does this Tamar is no long
to him. He sees her in her true nature, for she is repre
of the awakened feminine love principle divorced fro
Tamar's sons become the head of a line whence
David and all the kings of Israel after him. From th
Judah comes the master Jesus, vehicle of the Christ, th
of the world. Once again it is to be observed that the Bib
the way for all and gives the promise that, even as oth
risen from a fallen state to one of glorious attainmen
may we by following the same path whereby they ma
ascent to the mount of illumination.

This is not the accomplishment of a single life. The
and Onan, are repeatedly slain for displeasing the Lord
Later, twins are born; the feminine love power is upli
the dual powers are again in equilibrium. From the
(equilibrated powers) springs the royal line of rulers.
becomes master of self becomes the ruler of many.

The secrets of life belonging to the feminine principle
cealed from the eyes of the profane and the uncompre
This is the significance of the veiled Tamar. She is ide
meaning with the veiled Isis, the feminine patron saint
This points the occult reason for the custom among
women of veiling their faces. The practice originated a
of reverence for that which is too noble and holy to be

significance of the term, the coming Aquarian Ag
woman in a position of equality with man. Intuition,
of direct perception of truth, will become generally
and love, in its highest aspect, a living, moving po
heart of mankind.

The concealed Eternal Feminine asks of the approa
phyte, as did Tamar of Judah: "What wilt thou giv
thou mayst come in unto me?" To this question Jud
"I will send thee a kid from the flock." The kid (goa
of Capricorn, refers to the powers of the mind in
spiritualization. Tamar then asked of him if he wou
a pledge until such time as he would send the kid. "A
What pledge shall I give thee? And she said, Thy
thy bracelets, and thy staff that is in thine hand. A
it her, and came in unto her, and she conceived by hi

The staff is representative of the awakened and co
force which, when sufficiently developed, reveals t
properties so often ascribed to it. The bracelets and
outward manifestations of this inner power, in thou
deed. Before the veil is lifted which guards the sacre
of Truth, an aspirant must be able to produce thes
of his worth.

Later, when Judah sent a friend with the prom
Tamar, she was not to be found. Like the aspirant's
hidden wisdom, Judah's search for Tamar continued
time in anguish "lest he be shamed." When she was fo
failed to recognize her and commanded that she be
a harlot. Judah here gives expression to the fires of u
passion that would destroy all means of contact wit
feminine sanctuary. But when he comes into knowled
ognizes her identity, she is spared. Then, though it
travail, new powers are unfolded. Twins come to bi

The story of Judah and Tamar is a spiritual all
wardly repugnant but inwardly sacred and profou
it refers primarily to Joseph, it is built around Judah
the heart. Not until the twins (head and heart, rea
tuition) function in unity can the higher stages of spi
opment be attained.

and, later, ruler of all Egypt. His character was of such
that Potiphar entrusted to him completely "all that
henceforth knowing naught of what he had "save t
which he did eat."

Joseph had learned the ways of the Lord (Law) and
so closely in harmony with them that "the Lord was w
and "made all that he did to prosper." His very
brought Jehovah's blessing upon Potiphar's house and
all that he possessed.

Joseph had traveled far on the path of regeneration
was not past being tempted. Again and again man is t
further he progresses the subtler become the temptation
was a "goodly person and well favored" and Potiph
"cast her eyes" upon him. Joseph resisted her enticement
day by day she pursued him with illicit solicitations. But
unwavering in his faithfulness to Potiphar, his master, a
obedience to the voice of conscience and the law of Go
and got him out." He remained steadfast in his chosen
virtue. His strength increased. His power grew. I
Galahad, he could say,

My strength is as the strength of ten,
Because my heart is pure.

Potiphar's wife was wroth. The lower nature is loath
render its very existence. So she called in the men and pu
in prison. Was this virtue's just reward? No consequence
action can be other than *seeming* ill. Jehovah, we rea
with Joseph, and showed him mercy, and gave him favo
sight of the keeper of the prison. And the keeper of th
committed to Joseph's hand all the prisoners that wer
prison; and whatsoever they did there, he was the doer o
keeper of the prison looked not to anything that was u
hand; because the Lord was with him, and that which
the Lord made it to prosper" (Genesis 39:22-23).

In a poem entitled *Joseph and Zuleika*, Jami, the

neighboring on Egypt. For three nights in succession sl
of a handsome man who came to woo her. Immedi
ward she received an offer of marriage from Potiph
believing him to be the subject of her dreams, she l
accept his proposal. Zulcika then started for Egypt, ac
by a retinue of followers. As they neared Memphis, t
ation, Potiphar sent a caravan of splendor exceedin
the world had ever seen to meet the coming princess.

In the exquisite imagery of the East, the poem de
wealth that was showered abroad at the time of l
Gold, silver and pearls were scattered in the Nile in
dance that ever after oysters have yielded up pearl
waters, gold and silver fish.

When the princess discovered that Potiphar was a m
man her disappointment was very great. Her chag
the greater upon meeting Joseph, the comely you
dreams. From this point the poem closely follows t
narrative.

Repulsed by Joseph, Zulcika seeks revenge by inc
phar's jealousy against Joseph, with the result that h
prison for three years. When Joseph successfully
Pharaoh's dreams he regains favor with the ruler and
by him to a position of command second only to his c

Potiphar dies, and Zuleika is shorn of her wealt
and beauty. A shrivelled old woman, she dwells in a h
across the river from Joseph's palace. Only one attri
former princess remains: her great love for Joseph.
is her devotion that she finally renounces her faith an
his spiritual ideals. Then it is that a complete tran
occurs. Her rags fall away and her youth returns.
she is the beautiful princess. Joseph comes to claim h
poem concludes in a rhapsody of happiness. It is a s
trayal of the transforming power of love.

Dream Interpretations

That Joseph had progressed and come into grea
standing as the result of his experiences is indicated by

He then asked his two fellow prisoners, the butler
baker, each of whom had dreamed, that they tell him w
had dreamed.

And the chief butler told his dream to Joseph, and said to h
dream, behold, a vine was before me.

And in the vine were three branches; and it was as though it b
her blossoms shot forth; and the clusters thereof brought forth r

And Pharaoh's cup was in my hand; and I took the grapes, a
them into Pharaoh's cup, and I gave the cup into Pharaoh's ha

And Joseph said unto him, This is the interpretation of it:
branches are three days.

Yet within three days shall Pharaoh lift up thine head, a
thee unto thy place: and thou shalt deliver Pharaoh's cup into
after the former manner when thou wast his butler.

But think on me when it shall be well with thee, and shew
I pray thee, unto me, and make mention of me unto Pharaoh,
me out of this house.

For indeed I was stolen away out of the land of the Heb
here also have I done nothing that they should put me into the
(*Genesis* 40: 9-15)

When the chief baker saw that the interpretation was good, he
Joseph, I also was in my dream, and, behold, I had three white
my head.

And in the uppermost basket there was all manner of bake
Pharaoh; and the birds did eat them out of the basket upon my h

And Joseph answered and said; This is the interpretation the
three baskets are three days.

Yet within three days shall Pharaoh lift up thy head from off
shall hang thee on a tree; and the birds shall eat thy flesh from

And it came to pass the third day, which was Pharaoh's birt
he made a feast unto all his servants: and he lifted up the head o
butler and of the chief baker among his servants.

And he restored the chief butler unto his butlership again; an
the cup into Paraoh's hand.

But he hanged the chief baker: as Joseph had interpreted to
(*Genesis* 40: 16-22)

This dream runs in threes; it has to do with the th
that lead to self-mastery: self-control, conservation an
mutation. When these steps have been taken, the vine
cord) will bud, blossom and bear fruit (opening of h

Again, the three baskets represent the three steps
of illumination. They are filled with bread, the b
made of the passionless fruits of the field. They are
for therein the Ego is enthroned; also the organs w
awakened by means of the conserved and transmute
give insight into the spiritual world. The birds re
winged faculties of the spirit in expansion and activit
substance is the conserved bread (augmented forces

The baker was hanged. The Christ was crucified. T
represent the final surrender of the physical and liber
spirit from the cross of matter.

There is yet another dream in the life story of Jo
roah is the dreamer and Joseph the interpreter—for
those upon earthly thrones are those who have gain
that unlocks heavenly mysteries.

Genesis 41: 1-7

*And it came to pass at the end of two full years, that Phar
and, behold, he stood by the river.*

*And behold, there came up out of the river seven well fav
fatfleshed; and they fed in a meadow.*

*And behold, seven other kine came up after them out of
favoured and leanfleshed; and stood by the other kine upon
the river.*

*And the ill favoured and leanfleshed kine did eat up th
favoured and fat kine. So Pharaoh awoke.*

*And he slept and dreamed the second time: and, behold,
corn came up upon one stalk, rank and good.*

*And behold, seven thin ears and blasted with the east wi
after them.*

*And the seven thin ears devoured the seven rank and fu
Pharaoh awoke, and, behold, it was a dream.*

The humility of one who really knows the deeper a
truths stems from a realization that all we are and a
comes not from ourselves, but from God. And so,
raoh called on Joseph, he who was reported wiser than
magicians of the land, to interpret his dream, Josep
is not in me: God shall give Pharaoh an answer of pea

Joseph interpreted the two dreams as one, the drea

The seven good kine are seven years; and the seven good ea
years: the dream is one.

And the seven thin and ill favored kine that came up afte
seven years; and the seven empty ears blasted with the east wi
seven years of famine.

This is the thing which I have spoken unto Pharaoh; W
about to do he sheweth unto Pharaoh.

Behold, there come seven years of great plenty throughout
of Egypt.

And there shall arise after them seven years of famine; and al
shall be forgotten in the land of Egypt; and the famine sha
the land.

And the plenty shall not be known in the land by reason of
following; for it shall be very grievous. —*Genesis*

What Joseph foretold came to pass. There was ple
poverty followed. Such a play of opposites in nature is b
ternalization of the dual consciousness in which the
lives. There is continual oscillation between high and l
and bad, spiritual and material. When the race cons
becomes completely polarized in divine consciousness, al
states of mind and conditions under which we now live v

According to the *Talmud,* seven steps led up to th
on which Pharaoh was seated while interviewing Josep
third. The positions occupied indicated their degree
ment.

Joseph Elevated to Office of Power

Joseph advised Pharaoh to secure a man of ability a
judgment, and to place him in charge of the land of Eg

Genesis 41:37-45

And the thing was good in the eyes of Pharaoh, and in the
his servants.

And Pharaoh said unto his servants, Can we find such a one
a man in whom the spirit of God is?

And Pharaoh said unto Joseph, Forasmuch as God hath shew
this, there is none so discreet and wise as thou art:

Thou shalt be over my house, and according unto thy wor
my people be ruled: only in the throne will I be greater than

And Pharaoh said unto Joseph, See, I have set thee over all
Egypt.

And he made him to ride in the second chariot which he h
cried before him, Bow the knee: and he made him ruler over
of Egypt.

And Pharaoh said unto Joseph, I am Pharaoh, and witho
no man lift up his hand or foot in all the land of Egypt.

And Pharaoh called Joseph's name Zaphnath-paaneah; and
to wife Asenath the daughter of Potipherah, priest of On.
went out over all the land of Egypt.

Joseph had qualified for promotion. His apparel wa
that is, his soul body had attained to a finer texture s
aura had become more luminous. He is advanced t
station, a higher degree of development. This being
ture of a new birth he received a new name. It was
paaneah, meaning *the revealer of hidden things.* He
Asenath, daughter of Potipherah, priest of On, to wi
ing to the Aprocrypha, Asenath was the daughter of I
was the daughter of Jacob. In either case, the symbolis
union with the higher self. Asenath, of priestly station
the feminine love principle in its spiritual aspect; I
bolizes the Virgin, or achievement through purity. J
prefigures Christ Jesus, possessed the key to Initiatio
the Master when He said: "Blessed are the pure in he
shall see God."

Genesis 41: 50-53

And unto Joseph were born two sons before the years of
which Asenath the daughter of Potipherah, priest of On ba

And Joseph called the name of the firstborn Manasseh: F
he, hath made me forget all my toil, and all my father's ho

And the name of the second called he Ephraim: For God
me to be fruitful in the land of my affliction.

And the seven years of plenteousness, that was in the la
were ended.

Joseph had become fruitful (Ephraim) only after r
tion. But the pain along the way is forgotten (Manas
joy of attainment. Pain chastens. When rightly unde
accepted gratefully as a blessing. "The gate of attainn
a modern mystic, "swings wide through pain." Josep

Joseph, in his spiritual ecstasy, forgot all his "father's He had fulfilled the requirement stated by the Chris words: "Whosoever he be that forsaketh not all that he cannot be my disciple." It is, of course, evident that not imply indifference to the claims of those who are n us. Joseph became a benefactor to his brothers who had him; Christ counseled love, not only for one's kindred every living soul. Every man is our brother. The forg spoken of by Joseph, and the apparent forsaking of fam red to by the Christ, simply imply that above human t bond of spirit; beyond the personal is the impersonal. T er does not exclude the lesser; it includes it, and besto it enhanced significance.

Genesis 41: 54

And the seven years of dearth began to come, according as said: and the dearth was in all lands; but in all the land of E was bread.

The sacred Scriptures of the world are, for the m written in cypher. Their fundamental symbolism is i Only in particulars do they vary. An illustration of t ancient Egyptian fragment dealing with the period o in the days of Joseph. It is an inscription on a tablet di at the head of the mummified body of an Egyptian named Tajah. It reads thus:

In Thy name, oh God, the God of Himgar, I Tajah, sent to Joseph.

And he, delaying to return to me, I sent my handmaid with of flour.

And not being able to prepare it, I sent her with a measu

And not being able to procure it, I commanded them to be gr

And finding no profit in them I am shut up here.

Whosoever may hear of it let him pity me.

And should any woman adorn herself with an ornament ornaments, may she die with no other than my death.

The princess, whose name means *sacrifice,* was ador seven jewelled armlets on each arm, seven anklets on ea and seven strands of pearls, stained and lusterless, ar neck.

love principle, which they symbolize, has been
Barrenness of the spiritual life is the result.

According to the message Tajah left behind h
unable to procure the needed corn, the bread of
with silver (feminine) or with gold (masculine), an
ished. Until the feminine (silver) and masculine (g
ples function in unity within the life of man, th
dearth and death.

The dual soul powers of Will and Imagination,
functioned out of balance since the Fall, will one da
ed. Around this basic truth, in parable, allegory a
Temple Teachings of every age and every race have
Also, it has been proclaimed to the masses. The Bib
in every Book and in the life story of its principal
It is the final message given in the concluding page
Book of the Bible, the Revelation of John: "And th
the bride say, come. And let him that is athirst come
soever will, let him come take of the water of life fr

Genesis 42: 1-4, 6

*Now when Jacob saw that there was corn in Egypt, Ja
his sons, Why do ye look one upon another?*

*And he said, Behold, I have heard that there is corn in E
down hither, and buy for us from thence; that we may live*

And Jacob's ten brethren went down to buy corn in Egy

*But Benjamin, Joseph's brother, Jacob sent not with his
he said, Lest peradventure mischief befall him.*

*And Joseph was the governor over the land, and he it wa
all the people of the land: and Joseph's brethren came, and
themselves before him with their faces to the earth.*

It has been pointed out that want and abunda
each other in alternating cycles as one of the many
iences encountered so long as we live in the prese
broken polarity and are subject to the play of opposi
sites bring pain and struggle, disappointment and
ment. Through them the soul learns of the instabilit
ly life, and turns in time to the abiding realities of
wherein the opposites are blended into unity, and
and joy of life proceed with undeviating constancy.

plication, refer to experiences connected with the deve
of various attributes of the spirit. Dire need humbled th
ers who, not long since, had selfishly and unfeelingly s
idealistic brother, Joseph (Sagittarius, the higher mi
captivity for a material consideration of twenty piece
ver. As Joseph had dreamed, they now came and "bow
themselves before him with their faces to the earth." Th
the poverty; Joseph's the abundance.

Joseph, (the higher mind) had been rejected by l
brothers and sent "down" into Egypt. But this descen
divine principle into materiality neither annihilated
scured it. By its inherent power it transformed barren
fruitfulness. Whereas famine overtook all other parts
world, Egypt had corn enough to carry her through
years, and not only for itself but for the suffering lands

Joseph had conserved the fruits of the field. He ha
up the corn; that is, he had preserved the very essence o
self by a life of purity in keeping with the divine mind
bolizes. It is squandering this life force that leads to w
impotency and want. It was from this famine that th
suffered, and still suffer. To learn the reason for such
less enlightened, older, more dominant and aggressive l
went into Egypt.

The symbolism here indicates that the needed corn
ance) is rightly sought for in Egypt (the sacral plexus)
is gathered by Joseph (higher mind) and stored in the g
of the land (head centers), and is thus available to all w
it. This corn from which the bread of life is made is
price. Astrologically, Joseph came into possession of sto
of corn under the powers of his sign, Sagittarius, the sign
ing the raising of the *kundalini* fire from the sacral p
the head.

As Joseph commanded his brother's sacks to be filled,
ordered that their money be restored to them. When,
return journey, one of the brothers discovered that the p
money had been refunded, he exclaimed in amazement,
is this that God hath done unto us?"

God had indeed enriched them. No one aspires in vai

processes of transformation bring an increase of goo
plane of manifestation.

Joseph and Benjamin—Union with the Higher

Joseph (higher mind) was younger in years (dev
than the ten brothers who came to see him. Yet he wa
and became, not only their benefactor but the very p
their lives. Benjamin was the youngest of them all. H
at home with his father—for the reason that he repres
of spiritual development to which the elder brothers
awakened. Astrologically, he correlates to the sign C
door of cosmic knowing. Joseph, who had come neare
of his older brothers to qualifying for Initiation, r
them that they go and fetch Benjamin, his own young
him. As a surety that they would do this, Simeon
before their eyes and kept as a pledge.

In terms of personal experience, the foregoing inci
be interpreted something like this: Joseph (higher m
proached by his brothers (qualities and attributes b
the personal self) for food with which to perpetuat
istence. While the brothers had been drawn to one
station and greater authority than themselves, they di
him to be their own brother. On the contrary, Joseph
higher, knew the lower. He recognized the brothers
own. In effect he said to them: " I welcome you, for
very own. I grant your request. As is your aspiration
be unto you. More than you ask, more than you expe
yours. But as you are mine and I am yours, you, in
sustain and advance me. Go, but return to bring me y
Benjamin, also my brother, my only full brother, for b
ity which he embodies I can mount to heights of Il
And if I be lifted up I will lift all of you up with me

Meantime, Simeon was required to remain as a hos
logically, it is to be recalled that he represents the l
of the dual sign, Gemini. In other words, elements o
mind were bound; they were brought under control
pensible condition for progress in higher degrees of

asking Jacob's permission to take Benjamin with them in
Reuben and Judah, as we have already noted, are t
of Aquarius and Leo, zodiacal signs governing the New
the channels through which the race is impelled in the
of universal brotherhood (Aquarius) and selfless lov
Love and compassion are the liberators of the individua
race alike.

Genesis 43: 2-5

*And it came to pass, when they had eaten up the corn whi
brought out of Egypt, their father said unto them, Go agai
little food.*

*And Judah spake unto him, saying, The man did solemnly
us, saying, Ye shall not see my face, except your brother be w
thou wilt send our brother with us, we will go down and buy*

*But if thou wilt not send him, we will not go down: for th
unto us, Ye shall not see my face, except your brother be with*

The personal self feels its incompleteness and is draw
its higher, ever-abiding reality. The "famine being s
brothers seek out Joseph once more. But this time they c
Benjamin, the quickened spirit within. Without him,
been assured, they would not be permitted to see th
Joseph, their divine selfhood. They go forth, taking w
presents of fruits, balm, honey, spices, myrrh and almo
also take double money in their hands. Above all, th
Benjamin. These events refer to an ever increasing p
good which manifests in the life of one who earnestly
Path of Light.

What Joseph, by virtue of his authority, had comman
brothers they had faithfully performed, and in doing
enhanced their own powers, returning home with gifts
money and a measure of added spiritual understanding
(mortal propensities), having been disciplined, was unl
restored to freedom.

Genesis 43: 26-31

*And when Joseph came home, they brought him the present
in their hand into the house, and bowed themselves to him to*

And he asked them of their welfare, and said, Is your fathe

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And he lifted up his eyes, and saw his brother Benjam
son, and said, Is this your younger brother, of whom ye
And he said, God be gracious unto thee, my son.

And Joseph made haste; for his bowels did yearn upon
he sought where to weep; and he entered into his chamber,

And he washed his face, and went out, and refraine
said, Set on bread.

Spiritual ecstasy swept over Joseph as he came
with Benjamin, the indescribable rapture of the s
looks upon its own eternal identity. It was the exp
victorious candidate lifting the veil before the Ho
and entering therein.

This was a festival time of the spirit. The celebra
propriate to the occasion; the board had been richl
there were "messes" for all. But Benjamin's port
times as much as that of any other. They all drank
of the new life, and were merry with him.

The first journey was made by ten sons without Be
is the number of the masculine and feminine in se
working toward unity. The second journey was n
eleven brothers. Eleven is the numerical emanation
equilibrium is established.

Genesis 44: 1, 2

And he commanded the steward of his house, saying,
sacks with food, as much as they can carry, and put every
his sack's mouth.

And put my cup, the silver cup, in the sack's mouth of th
his corn money. And he did according to the word that Jose

Joseph sought to prove the worthiness of the per
receive knowledge of its divine counterpart. His sil
placed in the sack of one of his brothers, without thei
and prior to their departure for Canaan. After they h
ed a distance they were overtaken by Joseph's st
charged them with theft. Examination revealed
Benjamin's sack. Innocent of any guilt, they all rent
and returned to the city. Upon being questioned
Judah (the heart) made answer: "What shall we s
lord? what shall we speak? or how shall we

Joseph would not accept this. He would have onl
whose sack the cup was found. Judah knew that his ret
Benjamin would break his father's (Jacob) heart, so he
with Joseph: "O my lord, let thy servant, I pray thee
word in my lord's ears, and let not thine anger burn ag
servant: for thou art even as Pharaoh . . . Now therefor
thee, let thy servant abide instead of the lad a bondma
lord; and let the lad go up with his brethren."

This willing sacrifice of Judah (love) touched Josep
so deeply that he "could not refrain himself before all t
stood by him." So, dismissing them, he "made himsel
unto his brethren. And he wept aloud . . . And Joseph
his brethern, Come near to me, I pray you. And th
near. And he said, I am Joseph your brother, whom ye
Egypt." Love (Judah) had so uplifted the whole pe
(older brothers) that it could be admitted into the sec
of its own higher self.

The cup placed in Benjamin's sack was of silver, a
metal correlated to the love principle which, when lifte
illumination and equilibrium. Also, silver is governed
Moon, ruler of Cancer, the sign of Benjamin and the
gate to Initiation. When rightly understood all details
their proper place in a pattern of divine perfection.

After Joseph had made himself known to his brot
effected a complete reconciliation with them. This in
degree of spiritual oneness in consciousness to which ma
not yet attained.

Union with God is not possible so long as there is a
with men. " . . . he that loveth not his brother whom
seen, how can he love God whom he hath not seen?" Th
speaks to the same point when He enjoins the devotee, v
poses to bring a gift to the altar of the Lord, that if
aught against a brother to first go and be reconciled to
until that is done his gift is unacceptable to the Lord.

Joseph was in a position to retaliate for the wrong his
had done him in conspiring to take his life, and later i
him for a few pieces of silver. But such is not the way
higher self. Love only leads that way. "Love your enem

Joseph bade his brothers not to grieve because the
him, assuring them it was not they but God that ha
into Egypt in order to there make provision that v
preserve their lives. And Joseph "kissed all his breth
Benjamin, his nearest and dearest brother, he emb
wept upon his neck."

After reconcilation between Joseph and his brethre
promised them that the good of Egypt was theirs an
were welcome to the fat of the land. Joseph dispatch
Canaan to get their father, Jacob, and return to live
Goshen.

Joseph again made ample provision for their journ
other things, each was furnished with new raiment.
ously observed, this is one way of saying that the sou
acquired added qualities and taken on greater

Benjamin, whose special distinction has already been
was given five changes of raiment. The robe of the sp
best beloved son and brother was of quintuple splend
senses had been spiritualized. Benjamin was also fa
a special gift of three hundred pieces of silver—the tr
of body, mind and spirit functioning as a unit.

Genesis 46: 1-4

*And Israel took his journey with all that he had, and ca
sheba, and offered sacrifices unto the God of his father Isaa*

*And God spake unto Israel in the visions of the night, and
Jacob. And he said, Here am I.*

*And he said, I am God, the God of thy father: fear not
into Egypt; for I will there make of thee a great nation.*

*I will go down with thee into Egypt; and I will also surel
up again: and Joseph shall put his hand upon thine eyes.*

In the light that shines in the darkness the Lord
Jacob (humanity), assuring him that He would go
him into Egypt (involuntary descent of the spirit int
and that He would surely bring him up again (ev
ascent from matter back to God). It is in, with an
God that the human spirit makes its pilgrimage into
space and matter, gathering experience and unfoldin
alities. From unconscious oneness with God, the jou

"And Joseph shall put his hand upon thine eyes." is Sagittarius, the higher mind. The mind is the path, occult maxim. "Be ye transformed by the renewing mind," is the admonition of Paul, Initiate Teacher of Testament Dispensation. The Christing of the mind is preme ideal for the present Fifth Root Race, the Aryan Genesis follows this work to its completion in the life of

When Jacob and his house set out for Egypt, he sent before him unto Joseph, to direct his face unto Goshen (Judah) led the way into the new land.

Goshen was a very fertile province in Egypt. It was " of the land." It was free of plagues, for the Lord severed in which His people dwelt to the end that it might be that the Lord ruled in the midst of the Earth. *Exod* The people of Israel, the elect, had risen above their ment. By inner attainment they transformed outer condi the midst of a world in famine they had plenty; when devastated Egypt they remained untouched. This was result of any external decree. The Lord (Law) knows n ites. It was the inevitable consequence of their own act the degree that men conform their conduct to the law of sal good, do they experience that good in the partic their own lives regardless of what the conditions and stances around them may be. And so, though Egypt suffe fainted by reason of famine, "Israel dwelt in the land o in the country of Goshen; and they had possessions ther grew, and multiplied exceedingly."

During the famine the Egyptians disposed progress everything they had—money, cattle, houses, lands—f When thus divested of all temporal things, all personal ments, that they might receive instead the bread of life from their higher spirit self (Joseph), the emptiness lesser lives yielded to the fullness of the life of the spir famine ceased.

As Jacob's end drew near he adopted Joseph's tw Ephraim and Manasseh, as his own, and bestowed upon blessing.

And when Joseph saw that his father laid his right hand u
of Ephraim, it displeased him: and he held up his father's ha
it from Ephraim's head unto Manasseh's head.

And Joseph said unto his father, Not so, my father: fo
firstborn; put thy right hand upon his head.

And his father refused, and said. I know it, my son, I kno
shall become a people, and he also shall be great: but truly
brother shall be greater than he, and his seed shall become
of nations.

Ephraim and Manasseh represent, respectively
(masculine) and intuition (feminine) principles in m
Jacob bestowed his name upon them, the reference is
spiritually acquired name of Israel, which carries the
ers of the masculine and feminine polarities. Jacob's b
tains to the processes by which these two powers a
into equilibrium in the individual and in the race. Of
the younger, it was said that he would be greater than
the older. This refers to the restoration of the femi
principle which fell when mankind surrendered the
principle to enslavement by the senses. When love i
it will be the greatest of all powers. The progeny of
"shall become a great people . . . and his seed shall
multitude of nations." These will constitute the new
Leo Race.

Death of Joseph

Genesis 50: 24-25

And Joseph said unto his brethren, I die; and God wil
you, and bring you out of this land unto the land which
Abraham, to Isaac, and to Jacob.

And Joseph took an oath of the children of Israel, sayi
surely visit you, and ye shall carry up my bones from hence.

So Joseph died, being an hundred and ten years old: and th
him, and he was put in a coffin in Egypt.

Joseph died at the age of one hundred and ten ye
teen of these years he lived in Canaan; for ten years he
vant of Potiphar; three years were spent in prison;
years he ruled all the lands of Egypt. The number on
and ten is the tenfold power of eleven, the master
attainment. He arrived at its high status after seven
of preparation, ten of service, three of trial, and e

ternal aid is withdrawn leaving only inner resources of
to be drawn upon. If these be uncovered and developed
were in Joseph's case, new power is available wherewit
ister to the needs of the world.

The years of Joseph's life, as we have previously
give the master number eleven. Under its power, inner
rium is attained. The processes leading up to this accomp
are outlined in the successive steps of his life, as these ar
ed in the Genesis account which concludes with the
quoted. The inheritance of the sons and daughters
meaning *those who see God,* is that which is bestowe
number eleven, union of mind and spirit. This is to be
set before humanity during the Aquarian Age now da

Joseph typifies the man in whom the higher Christ
has become operative under the guidance of the Sa
Hierarchy, the Lords of Mind. He has entered into a
condition and assures his brethren that God will su
them and bring them out of this land (material mindedn
the land (Christed mind) which He sware to Abrahar
and Jacob.

Joseph and Zion Compared

The Bible gives its deepest message in symbols. The sa
is presented in many ways, under different figures and a
It is as though it were written in many languages so
reader should fail to get its meaning in one tongue, he m
chance, grasp it in another.

An illustration of this is the symbolical use it makes of
Joseph and of the city of Zion. Both are representative
ious phases through which humanity passes in its struggl
the light. Both are symbols of Initiation. When these
recognized, it is not surprising that there should be so ma
lar references to the two. Some of these parallels have b
alogued in the following passages taken from the *Talmu*
book of the Hebrews:

Israel loved Joseph—Genesis 37.

Joseph speaks of making sheaves.
There are sheaves in connection with Zion—Psal

Joseph dreamed.
When the Lord turned again the captivity of Zi
like them that dream—Psalms 124.

Joseph was asked, "Wilt thou rule over us?"
Say unto God Zion thy God ruleth—Isaiah 52.

Joseph was asked if his father and mother woul
themselves before him.
They shall bow down to thee with their faces
earth—Isaiah 52.

Joseph's brothers were jealous.
Thus said the Lord of Hosts: I was jealous for Z
great jealousy—Zechariah 8.

Joseph went to inquire about the peace of his br
Zion went to seek the peace of the city where sh
—Jeremiah 29.

Joseph's brothers saw him from a distance.
The same is said about Zion—Psalms 83.

Joseph was stripped of his coat of many colors.
Concerning Zion the prophet says: 'They shall
thy clothes'—Ezekiel 4.

Joseph was put into a pit.
They have put me alive into a dungeon—Lam

Joseph was pulled up from the pit.
Jeremiah, in connection with his prophecy abou
put in a dungeon and drawn up therefrom—J

Lamentations were raised about Joseph.
And in that day did the Lord call for weeping an
—Isaiah 22.

In the case of Joseph consolation was rejected.

The children of Judea and Jerusalem have you sol
Grecians—Joel 4.

Joseph is described as handsome.
Beautiful for situation, the joy of the whole earth
Zion—Psalms 48.

Joseph was the greatest in his master's house.
The glory of the latter house shall be greater than t
—Haggai 2.

The Lord was with Joseph.
Now mine eyes shall be open and mine ears attend
prayers that are made in this place—II Chroni

Grace and loving kindness was shown to Joseph.
Concerning Zion, God says: "I remember the ki
thy youth, the love of thy espousal."—Jeremiah

Joseph was rendered presentable by changing his
When the Lord shall have washed away the fi
daughters of Zion—Jeremiah 3.

Joseph was met by an angel.
Behold I will send my messenger, and he shall pr
way—Malachi 3.

CHAPTER XII

Jacob's Twelvefold Blessing and its Cosmic

And Jacob called unto his sons, and said, Gather yourse
that I may tell you that which shall befall you in the last da
Gather yourselves together, and hear, ye sons of Jacob;
unto Israel your father.

—*Genesis* 49:

Astrologically interpreted, Jacob represents the S
twelve sons, the twelve signs of the Zodiac. When th
of these twelve signs are synthesized in an individual,
one of the 144,000, the square of twelve, who qualif
into "the new heaven and the new earth."

The blessing which Jacob bestows upon his sons is
fragments from ancient hymns of Initiation. A stu
fragments gives clues to the zodiacal rulership of the
and to the development awaiting future humanity.

Jacob's admonition to his twelve sons is a descrip
path of progress for the entire human race, and of th
of man under the influences of the twelve zodiacal
blessing is as true and applicable today as when it wa

Genesis 49: 3, 4

Reuben, thou art my firstborn, my might, and the beg
strength, the excellency of dignity, and the excellency of pou
Unstable as water, thou shalt not excel: because thou wen
father's bed; then defiledst thou it: he went up to my cou

Reuben represents the forces of Aquarius, sign of
of God now being discovered through the element A
cellency of dignity and the excellency of power to w
refers are the superphysical characteristics of the New
inaugurated under the Hosts of Aquarius. Condition
be such that the veil of darkness will be lifted, an
Angels will commune together in one vast fellowship
peace.

emotional nature must be controlled by a mind that
nated by spirit. Not until this is done, declares Jacob t
will he excel. The personal must yield to the unive
alone will bring about restoration of soul qualities that
to man before the fall. When these qualities have been
by the aid of the angelic Aquarian Hosts, they will n
unconscious, subjective powers they were then, but c
realized powers under the control of man himself.

Aquarius (Reuben) and Leo (Judah), being compl
signs, are zodiacally interrelated. They are so in Jacob
ecy. The "beginning of strength" lies in uniting the d
of Will and Imagination, the consummation of the My
riage wherein the red and the white become one. It is t
Jacob refers when, in blessing Judah, he says: "His
be red with wine and his teeth white with milk." The
cess was dealt with in ceremonials that occurred when
communed with Melchizedek and when the Christ
Disciples partook of the Last Supper.

Genesis 49: 5-7

*Simeon and Levi are brethren; instruments of cruelty a
habitations.*

*O my soul, come not thou into their secret; unto their asse
honour, be not thou united: for in their anger they slew a
their selfwill they digged down a wall.*

*Cursed be their angcr, for it was fierce; and their wrath,
cruel: I will divide them in Jacob, and scatter them in Israel*

Simeon and Levi, representatives of the Hosts of
brought division and separativeness into the consciousne
that the human spirit or Ego might become more highl
ualized. By the arousing of dual concepts of good and
struments of cruelty" entered "their habitations." Th
with All-Good was lost sight of temporarily. Man turne
man. and race against race. In the darkness and ang
state of consciousness, a man (ideal) was slain and
digged down;" that is, the celestial pattern of unity and
was no longer discernible. Men and races were sca
Jacob; pride and ambition for personal welfare were p

Genesis 49: 8-12

Judah, thou art he whom thy brethren shall praise: thy h in the neck of thine enemies; thy father's children shall before thee.

Judah is a lion's whelp: from the prey, my son, thou art stooped down, he crouched as a lion, and as an old lion; wh him up?

The sceptre shall not depart from Judah, nor a lawgiver fron feet, until Shiloh come; and unto him shall the gathering of t

Binding his foal unto the vine, and his ass's colt unto the he washed his garments in wine, and his clothes in the bloo

His eyes shall be red with wine, and his teeth white with

Judah represents Leo, the heart sign. The love whi presses must become the motive power of the Earth habitants before the highest meaning of Jacob's staten twelve sons can come to perfect fruition. All differences sions, all boundary lines of prejudice and hatred bet and nations, will be dissolved in the power and stren highest manifestations of Leo. Only love can place its h the neck of enemies, and cause the spirit of brotherho vail in praise. The Hosts of Leo await only man's re flood the Earth with their mighty impulses of love—a will manifest in such rhythms of peace that war and d death can be no more. In his seership study of things t be, and eager for the culmination of these gloriou Jacob asks, "Who shall rouse him up?" In other words, the pioneers be ready that these things may come to pa

Shiloh, consciousness of peace, will be the focus for t of love (Christed power). And it is there that the " of the people" (pioneers of the New Day) shall take p

Genesis 49: 13

Zebulun shall dwell at the haven of the sea; and he shall haven of ships; and his border shall be unto Zidon.

Zebulun comes under Pisces, last of the twelve zodia archies. The Hosts of this sign impress upon man t and likeness of God, Pisces is the sign of the fish, symbol things. Being the last of the signs, it completes the

higher expression of life. With the completion of
marked Pisces, Zebulun (humanity) comes at last to
the haven of the sea." Not only this, but having bro
manifestation the godlike image impressed upon hi
beginning, he will himself be "a haven of ships" to oth
on the upward journey through life.

Not until cycles of Earth experience have been comp
soul qualities have become preponderant, will man,
secure release from the wheel of life and death and
more out." Then shall his border be unto Zidon, the
victory.

Genesis 49: 14-15

Issachar is a strong ass crouching down between two bur

And he saw that rest was good, and the land that it was pl
bowed his shoulder to bear, and became a servant unto tribut

The ass, like the ox, is a burden bearer. It is also a
wisdom. Taurus, symbolized by the bull, is the zodia
under whose direction humanity learns that it must
has sown. The two burdens typify man's karmic debts,
the soul experiences which are to be his after liqui
these debts. Then he sees that "the rest was good, and
pleasant."

The development of wisdom under Taurus gives pow
press the divine creative Word. This high spiritual
Taurus was represented by the ancients as a white bull
Sun between its horns. The highest Taurian attainm
to spiritual illumination like that of the great Comp
Ones whose lives are translated in terms of service. Su
has ever "bowed his shoulders to bear," and has becom
ant unto tribute."

Genesis 49: 16-18

Dan shall judge his people, as one of the tribes of Israel.

Dan shall be a serpent by the way, an adder in the path tha
horse heels, so that his rider shall fall backward.

I have waited for thy salvation, O Lord.

The adder that "biteth the horse heels" is Scorpio, the

humanity has elected to follow up to the present time
pio is not only the sign of the Scorpion bearing t
death. It is also the sign of the Eagle, symbol of i

The Hosts of Scorpio are biding their time until
have progressed sufficiently for them to aid him in put
old and arraying himself in the new; that is, exchang
restial for the celestial. This lies within the province
only after the transition called death, but while he i
tioning in a physical body on this planet. "Immortali
the keynote of Scorpio. Those pioneers who make th
a part of themselves that they manifest it in their
will become, under Dan (Scorpio), a judge (teach
his people. All humanity will attain to the glory of t
stration by the powers of the Lord; that is, by an in
tion of the working of spiritual law.

Genesis 49: 19

Gad, a troop shall overcome him: but he shall overcome at

Gad represents the forces of Aries, powers of the
Mind has been termed man's "good fortune." It is the
places him on the evolutionary ladder nearest, of all
ations, to the gods. When making his prophecy conce
Jacob's vision extended over aeons of time.

In his earlier stages man linked the newly acqui
mind to his desire nature, and desire became a stro
in his life then reason. Even in this day of considera
development, the masses are governed largely by impu
of reason. This, however, is only a traditional phase.
mate supremacy of mind over matter is certain and s
it is accomplished the Hosts of Aries will unleash forc
erful that matter in its present state will be complete
ated. The gods watch each man's efforts toward his s
tion that they may add to him powers and forces as
the comprehension of the masses.

Jacob, man of inspired vision, referred to these step
tionary progress when he uttered the words: "Gad, a

Asher represents Libra in the zodiacal Wheel of L
sign was the balance wheel of the ancients, the place
and of decision. Its keyword is *discrimination,* that mos
ant soul attribute. It can be cultivated only by the e
choice between good and evil, real and unreal. Makin
choice is the particular province of the Libran. Reve
method by which decisions may be made with discri
is part of the service that the celestial Hosts of Libra
man. They work especially on the formation of man
body and later, on its purification. Only when this wor
pleted will the prophecy of Jacob be realized in its fulln

Asher (Libra) stands at the parting of the ways, wh
and matter separate. This sign represents man's descent
darkness of materiality; and also the new Adam who
umphant above all mortal concepts—the transcendent
consciousness described by Jacob in the inspired wor

bread shall be fat, and he shall yield royal dainties."

Genesis 49:21

Naphtali is a hind let loose: he giveth goodly words.

Napthali belongs to Capricorn, one of the mystery sig
twelve. This sign marks a transitional epoch when th
inner secret impulse for man to turn from the old and
mate with the new. This is Capricorn's insistent urge
Christ principle within comes into its fullest expressi
when this occurs do the powers of this sign manifest
iously. When one has attained to this state, his speech
up of "goodly words" and his presence is a blessing. Th
of a mind in which the Christ has been made alive over
boundaries of mortal understanding, penetrate to cosm
ledge, and glimpse vistas of indescribable splendor. Su
is, in very truth, "a hind let loose." Heaven and earth
his domains. He may visit and investigate the mysteries
glories of both.

Genesis 49: 22-26

*Joseph is a fruitful bough, even a fruitful bough by a w
branches run over the wall:*

The archers have sorely grieved him, and shot at him, and

thee: and by the Almighty, who shall bless thee with blessin
above, blessing of the deep that lieth under, blessings of the
of the womb:

The blessings of thy father have prevailed above the ble
progenitors unto the utmost bound of the everlasting hills;
on the head of Joseph, and on the crown of the head of
separate from his brethren.

Joseph is Sagittarius, sign of aspiration and of ever
light. "Be ye renewed by the transforming of your m
mantramic song of Sagittarius. That this attainment is
accomplishment is indicated in many ways throughou
The insistent urge of the animalistic nature to domina
by Jacob when he says the adder"biteth the horse he
his rider shall fall backward." Also, in the words: "T
have sorely grieved him, and shot at him, and hated h
bow abode in strength."

As previously stated in this chapter, mind was giv
by the Hosts of Sagittarius. They make it their spec
to aid man in increasing its powers as soon as he is
ceive the help. Awakening of the powers of mind has c
its capabilities are illimitable, inexhaustible, infinite.
of Sagittarius stand ready to pour upon man the "
heaven above" and "the blessings of the deep that lie
With the Christing of the mind comes access to the go
ed by the Christ, who testified that "All things are d
me of my Father." Mind is the means of all inner de
Mind is creative and, through a constructive use of
man can emancipate himself from every limitation
him to old and mortal concepts. "Behold I make all th
affirms the awakened or Christed mind. It was a vi
New Day, when man will have become a conscious
all things good, beautiful and true, that made Joseph
tative of creative mind power, one of the two best-lo
Jacob. And a vision of this glorious time inspired Jac
nounce the blessing "unto the utmost bound of the
hills" as a "crown" for the head of Joseph.

Genesis 49:27

Pisces. His final prophecy is directed to Cancer (Be
The reason for this lies in the fact that Jacob is referrin
twelve individual sons, but to the development of twel
butes of soul to be awakened in the human race u
direction of the twelve zodiacal Hierarchies.

Jacob begins with the qualities that will characterize
ing Aquarian Age in his words addressed to Reuben. T
cipal deterrent to the establishment of this New Age li
acceptance of the reality of evil as well as of good. This
in man's consciousness is pointed out in the patriarch's
Simeon and Levi. The amalgamating, synthesizing force
(Leo-Judah) follows. Then the ideal of perfected ma
end of the Piscean cycle is envisioned. Final liquidation
wrong living is referred to in relation to Issachar (Taur
the effect of regeneration to Dan (Scorpio). The illumin
Naphtali (Capricorn) follows, with the final and c
Christing of the mind in the statement relative to
(Sagittarius).

Cancer (Benjamin) is the doorway to Initiation. It
that mind (Joseph, Sagittarius) and soul (Benjamin,
are united, giving birth to true wisdom and the unfaili
of spirit. Joseph, higher mind, was drawn close to his
brother, Benjamin, the soul, and bestowed upon him his
protecting care.

Joseph and Benjamin, his only two sons by his best lov
Rachel, occupied a place of special affection in the
Jacob. They represent the highest attributes to be unfo
man, and point to the high attainment awaiting hum
time to come. It was for these reasons that Jacob place
together at the end of his twelvefold, prophetic blessing.

Before the spirit can know the ecstasy of Cancer
through its Gates of Light, the Dweller on the Thresho
be subjugated. This is the prey that is to be devoured. It
bolized by the wolf, an ancient symbol of Mars, ruler
desire nature. The accumulated evil of past life cycles n
only be overcome, but transmuted into powers that giv
to the spirit and elevate consciousness to levels wherein

Genesis 49:28

All these are the twelve tribes of Israel: and this is it th spake unto them, and blessed them; every one according he blessed them.

A deeper reading of Jacob's twelvefold blessing the heavens anticipate the spiritual progress of man. Initiation is marked out in the heavens where he w read spiritually may decipher its successive steps in t of the stars. Genesis and Revelation, the alpha and the beginning and the end of man's progress and atta inscribed upon the skies in flaming letters for all to re

The twelve sons of Jacob represent twelve divisio their entirety, embrace the whole of humanity. To ev cording to his blessing" did Jacob bless them. The nu carries cosmic emanations which manifest in extende and elevated conditions and states of consciousness w have noted, pertain to the twelve in the twelvefold bl and all of the individual blessings are prophetic in universal in meaning.

Jacob's Entrance into an Enlarged Life

Genesis 50: 1-3

And Joseph fell upon his father's face, and wept u kissed him.

And Joseph commanded his servants the physicians t father: and the physicians embalmed Israel.

And forty days were fulfilled for him; for so are fulfill those which are embalmed: and the Egyptians mourned score and ten days.

The closing chapter of Genesis deals with the passi It tells of consciousness transcending mortal limitatio into a state of Illumination (Initiation). It is a ri death and annihilation, but of life and immortality.

Attention has been drawn to the numerological sig the forty-day periods repeatedly used througout the signify a time of preparation. In this instance they m fillment of Jacob's earthly probation and his entrance

the Egyptians, grieved over its subjugation by the h
as represented by Jacob. It had lost its control over the
ity; its power had been spent; the carnal man came t

The forty-day period here referred to also relates to
passage through Pisces, the last sign of the Zodiac. Th
"long" sign, the Chaldeans assigned to it 40°. Aries-
with which another cycle commences—being a "short"
given 20°. Before entrance into Aries, sign of a newly r
life, there preceded the "forty days" of Piscean prepa

Genesis 50: 10-12

*And they came to the threshing-floor of Atad, which is bey
and there they mourned with a great and very sore lamentat
made a mourning for his father seven days.*

*And when the inhabitants of the land, the Canaanites, saw
ing in the floor of Atad, they said, This is a grevious mou
Egyptians: wherefore the name of it was called Abel-mizrai
beyond Jordan.*

And his sons did unto him according as he had commanded t

When a candidate is ready for promotion he is first
to the threshing-floor, where the wheat is separated
chaff. Solomon's Temple (Initiate body) was built or
ing-floor and, according to masonic symbology it w
same floor that Hiram Abiff, master workman, was mu
three ruffians—that is, powers of the physical body,
nature and the mortal mind. In other words, the
forces of darkness ever seek to destroy the powers of sp

Amid this "grevious mourning of the Egyptians," Jos
a lamentation for seven days as his father passed th
seven steps or degrees of purification requisite to the
that carried him "beyond Jordan." He had attained
torious life, and his sons (attributes of character) "dic
as he had commanded them." Jacob passed from the s
unseen; he entered into "the house not made with h
"eternal in the heavens."

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EXODUS---The Book of Deliveranc

CHAPTER XIII

Historical Background

The Shepherd Kings

Now there rose up a king over Egypt which knew n
—Exodus

The most celebrated period in Egyptian history occur
time of the Twelfth Dynasty during the reign of Usert
Amenemhats. Immediately following this period can
dynasties during which the land was governed by the H
Shepherd Kings. According to Josephus, these ru
descendants of Abraham. In view of the appellation th
as the mystery kings of Egypt, it may be safely inferred
were not wanting in the divine wisdom possessed by
cribed ancestor. These rulers called themselves Phar
occupied the throne at San (the Zoan of the Bible),
situated near the mouth of the Nile. The earlier dyn
their seat at Thebes in upper Egypt.

The distinguishing insignia of the Hyksos was the s
crook or the cross, because of which history popularly
them as the Shepherd Kings. Already in this early day
in places of high authority were making preparatio
coming of the Great Shepherd and the inauguratio
Religion of the Lamb. Astrologically, this preparati
Hyksos was taking place when the Sun last passed by
through Libra. The significance of this lies in the fact t
is the sign opposite Aries. What was taking place e
under Libra became manifest later under its opposite,
mentary sign (Aries), under whose zodiacal rule
Christian regime was established. In any pair of signs

plumbed only by a pioneering few. Incidentally, Pharaoh means *wisdom of the Sun.*

In *The History of Antiquity,* the ancient Egyptia Manetho states that Egypt was indebted to the Hykso of the wisdom and artistry she bequeathed to later c For five centuries they remained in the land. It was dynasties covered by this period that Abraham, Jacob entered Egypt.

Early Preparation for Christ's Coming

When the Hyksos were expelled from Egypt about they journeyed to Judea and centered their work in Sa later became Jerusalem. It was a holy city at that still is today, despite outer contradictions, and as it wi future in all its aspects, physical and spiritual. In Salem was initiated into the Christ Mysteries by the high chizedek; in Jerusalem Christ Jesus, high priest after of Melchizedek, gave His Disciples His last and mos instructions into the Greater Mysteries of the Disper opened with His coming. Both occasions were cel partaking of bread and wine, symbols of mystical p volved in Rites of Initiation.

These festivals of soul dedication were not observ salem by chance. Preparation for the sublime events the making for thousands of years. Among those spe cated to this task were the Shepherd Kings of Egypt. in the chain of divine revelation are unbroken. Mysteries of the ancients were steps leading up to Mysteries revealed by the Christ. This was unc members of pre-Christian brotherhoods: knowingly, t toward the coming of the Light of the World who flesh and dwell among men.

The ruler of the dynasty succeeding the Hyksos bo Amosis, "in whose time," writes Manetho, "Moses Egypt." This marked the era of later Pharaohs who Joseph"; inner light possessed by earlier rulers had d

chastened their nature and subdued their haughty spi
they finally yielded to the Israelites' protracted pleadin
lease from captivity. What then follows, as Jehovah's
make the forty-year pilgrimage through the wildernes
entering into the Promised Land, is the story of Exodus

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CHAPTER XIV

The Coming Of A Deliverer

Moses' Birth and Infancy

And Amram was afraid for the whole nation les
the lack of men.

Then God stood by him in his sleep and said, I sh
for you all that which is necessary for your good.
out of dread of whose nativity the Egyptians have d
Israelites to destruction, shall be this child of thine.
concealed from those who would destroy him. An
is brought up in a surprising way, he shall deliver t
nation from the distress they are under from the
His memory shall be famous while the world last.
not only with the Hebrews, but among foreigners a

When the vision informed him of these thing
awakened and told it to Jochebed, his wife.—Talm

A Talmudic legend states that "the father of
espoused to the Shekinah, that it was with Moses the
born, and that it never quitted him." Thus, in beauti
imagery, we are told about the glory light from on
accompanied this messenger of God through the ent
earthly mission to a people in need of divine guidance.

The *Zohar* affirms of Moses that his life began in
that he was not born after the manner of men who pre
nor of those who came after. Of him it is said, "And
not a prophet since in Israel like unto Moses."

When a great spiritual teacher is born to earth life
is invariably accompanied by the joyful chorusing of
on inner planes. This lies back of the supernatural
which legend universally attaches to the birth of hol
saviours of the race. In the case of Moses, the *Talm*
us that Jochebed, his mother, bore him without pain;

Recognizing the child to be favored with more than
beauty and goodness, the parents concealed the infa
inner room for a space of three months. Then, accordi
Talmud, Amram, father of the child, fearing that its
would arouse Pharaoh's displeasure and bring death to
and his young son, made an ark of rushes in which he p
infant of promise. He set it afloat upon the river, le
safety and preservation to God alone. It will be seen
Talmud account differs only in details from the record o
in their essentials they are identical.

The ark has the same significance in the life of Moses
life of Noah. It represents the soul body, that spirit
which protects its possessor from danger and destruct
one so armored David addressed himself when he decl
"A thousand shall fall at thy side, and ten thousand at
hand; but it shall not come nigh thee."

Concealment of the ark among the bulrushes has ref
the quiet and seclusion necessary for a season if the u
qualities of soul are to be given the most advantageous c
for their initial development in a new vehicle. Only un
or less concealed conditions can the wisdom of the M
which is but foolishness to the multitude—be safely and
imparted.

Moses, being of high birth spiritually, was appropri
covered by a royal princess who took compassion on
and saw to it that he was given every advantage that w
rank could bestow upon him. Moreover, she who found
associated with the Temple Mysteries of her time and c

Nor was the child deprived of the loving care whi
mother can give, for the nurse engaged by the da
Pharaoh to care for the infant was, unbeknown to her, t
own mother. "And the child grew, and she brought
Pharaoh's daughter, and he became her son. And she
name Moses: and she said, Because I drew him out of th

In Egyptian, "mo" signifies *water,* and "uses," *thos*
saved from it.

by the Sun's passage from watery Pisces into fiery Ar
Book of Exodus may, in fact, be called the Book of
deals with a departure, a passage from one place and
another. Moses, the principal character in the Book,
to the Spring Equinox, that season of mystic power whe
passes from Pisces, the last sign of the Zodiac, into Aries
It is the season when effort is made to remove the th
hinder spiritual progress in preparation for a resurrect
new life with the dawn of Easter. Thus it is observ
Church and, in a corresponding manner, the season i
to appropriate spiritual excercises by adherents of al
Schools who know so well the cosmic powers then made
to man and Earth for their upliftment.

The Sun's passage from the water of Pisces into t
Aries tends to blend the powers of the two elements in m
in man. In this blending is to be found the mystery o
things, be it fruits of the fields or the "roses of the cross
tains to the unfoldment of things physical and spiritual
union of the Fire and Water principles is to be found
of life itself, its maintenance and its perpetuation. Th
by which the two unite is performed by celestial H
When man aquires the ability to do this for himse
possess power to extend life in his physical body for an
time—as do, for instance, the Elder Brothers of the rac
had attained to this status and made demonstration o
own life.

The pattern for man's evolution is to be found in na
the stars proclaim the stages of progression. The hea
contain a prophetic biography of humanity. To b
decipher its scroll aright is to possess one of the most
keys to Initiation.

A story almost identically paralleling the life of Mose
discovered among the teachings of Chaldeans and Ba
Record of this is to be found in a work by George Smi
Assyrian Discoveries and Chaldean Accounts. The
inscriptions are on tablets that were found in the
Sennacherib and date back to about 1600 B. C.

3. *A brother of my father rules over the country.*
4. *My mother, the princess, conceived and in diffic*
   brought me forth.
5. *She placed me in an ark of rushes; with bitumen*
   she sealed up.
6. *She launched me in the river which did not drow*
7. *The river carried me to Akki, the water-carrier.*
8. *Akki, the water-carrier, in tenderness of bowels li*

From here on the story continues virtually as it is give
Bible.

In the above account, the King Sargon is identified as S
Akkad was a Babylonian city that flourished about 160
The capital city of King Sargon was Ayadis, the city ref
in Genesis as the capital of the land of Nimrod. Akkad
the city of Sippora which was situated on the Euphrates.
is evidently a variation of Zipporah, name of the wife o
The name Sargon means *true or legitimate king.*

The above items are detailed, not for the purpose of
ing historical data but to point out the important f
principles rather than personalities are dealt with in th
This being true, principles set forth in the life of Mo
been present in many instances in terms of another pe
The human characters that come and go are comparati
important in relation to the evolution of the race, but p
by which humanity progresses are all-important. The
to the eternal order of things. Persons pass; religions
many forms; the mind of man develops; his spiritual gra
stronger and clearer; but throughout all change and gr
eternal verities are always the same. The same law
the same spirit strives for expression.

The Preparation and Testing of Moses

Moses commenced his earthly life in an humble
situated on the banks of the river Nile. Not far remov

were, for instance, the Shepherd Kings. Nor were they whose mission was to reinterpret these Mysteries in p for the Christian Dispensation to follow.

Moses remained with his parents during the years o hood, receiving from his father, "a man of the house and his mother, "a daughter of the house of Levi," influences they were able to bestow upon him. The esoteric instruction imparted by his guardian Templ whose name was Thermutis. Josephus, the first cent historian, states that the boy Moses was so beautiful in the streets would stop to admire him and that la their work in the fields to look upon his magnetic prese ever occasion offered.

Exodus 2: 11, 12

And it came to pass in those days, when Moses was grown, out unto his brethren, and looked on their burdens: and he spi ian smiting a Hebrew, one of his brethren.

And he looked this way and that way, and when he saw th no man, he slew the Egyptian, and hid him in the sand.

For an interpretation of this passage it will be help sider first of all the essential theme of the entire Book Cosmically, it is a symbolical presentation of t emergence form the limitation of form and matter int dom of the formless and timeless world. In relatio evolution, it portrays experiences encountered by hum disengages itself from the clutches of personal and interests and enters into the joyous, expansive freedom personal life. In this application it describes emerge darkened into an illumined state of consciousness; ex an unregenerate life of the senses to a regenerate lif things of the spirit are of paramount interest. Mys state of subjection to external authority is forsaken f reliant state of dependence on the God within.

In the Exodus story the Egyptians represent m nature and the Israelites his higher. Egypt is the land o

state of being. Pharaoh signifies the concrete or reasoni
Moses, the higher wisdom that comes from first-ha
knowledge.

Moses had compassion for those brethren who were a
the light, and removed the objective darkness that stoo
way. "He slew the Egyptian." In terms of his own adv
toward illumination, he subjugated lower elements in h
These he buried and left behind him. Having done
allegiance was no longer to emotional impulse or fallib
reason; it was to his inner spiritual monitor. In the wo
Exodus account, "Moses fled from the face of Pha
dwelt in the land of Midian."

Midian means *strife*. Complete disentanglement
toils of a sense life and the claims of mortal mind is n
accomplishment. To maintain the status attained in a
of victory calls for sustained effort. For a time there is
former proclivities that would return to power.

Moses was successful in making permanent his gai
adding others thereto, as is evidenced in the record whi
his meeting the seven daughters of Jethro, the high pri
are the seven occult powers he had unfolded in his na
are the seven roses, the lotus blossoms, that had bloo
the cross of his body.

Moses was now ready for the promotion symboli
marriage to Zipporah, daughter of the high priest
fruitage), whose name means *the shining one*. Union
higher self was consummated. His individual "passo
been accomplished. His task henceforth was to lea
were willing to follow him in ways whereby they a
achieve the same glorious unfoldment within themselv

CHAPTER XV

Moses' Unfoldment Of Spiritual Powers

The Initiation by Water

Within me is the measureless content which is eternal which, once attained, can never be disturbed. My absorbed with the absolute peace, therefore I am ready less activity, and for incessant warfare.

The foregoing from an inspired litany well describes t ment which enabled Moses to pass successfully throug experience of Initiation by Water. His emotional na been mastered, and the power of a great calm acquir inner poise produces a mind of such crystalline clearnes thoughts of all persons contacted are readily reflected No longer is deception possible, for the minds of oth the pages of an open book, and thought transference b reliable and instantaneous process possible of demons all times.

"Be still and know that I am God" is the fundamenta for that transcendent state of soul exaltation which is termed *Initiation by Water*. By this attainment, whi specifically to the emotional body and the desire world opened to records inscribed in the astral light. From be learned the inner significance of all that manifests i kingdoms of nature.

These are four paths leading to Illumination. These to the four elements in nature and to the four sheaths up the fourfold vehicle through which spirit evolves. body the spirit generates a certain type of energy; f element it derives a distinctive power; with each Initia ed soul faculties become operative. Moses, in whos Path of Initiation is outlined with exceptional clarity four steps of Illumination, each of which is dealt w same sequence as they were taken.

What Moses did, all may do, for let it be remembere

attributes and soul qualities which pioneers attain to in are the same that the majority of mankind will possess development.

As already observed in the previous chapter, after M overcome his lower nature he went in to the Midian de came at once, not to parched ground, but to a well truth). Seven maidens (soul qualities) were drawi (attracting spiritual sustenance). Moses (an awakened helped them (gave conscious cooperation). After this with the waters of life by the Seven Virgins of Light"- phrase taken from an ancient initiatory chant—he v over his emotional nature and was qualified to take of a yet higher degree of Illumination.

The Revelation by Fire

Exodus 3: 2-6

And the angel of the Lord appeared unto him in a flame of fi midst of a bush; and he looked, and, behold, the bush burned w the bush was not consumed.

And Moses said, I will now turn aside and see this great sig bush is not burnt.

And when the Lord saw that he turned aside to see, God call out of the midst of the bush, and said, Moses, Moses. And he am I.

And he said, draw not nigh hither: put off thy shoes from for the place whereon thou standest is holy ground.

Moreover he said, I am the God of thy father, the God of A God of Isaac, and the God of Jacob. And Moses hid his face, afraid to look upon God.

The Initiation by Water took place beside a well. higher Initiation by Fire occurred on Horeb, "the mo God." Thus, the aspirant climbs the ladder of being a increasingly into first-hand knowledge of the inner nature. Veils of matter are lifted so objective nature be but a symbol of the subjective world of reality. word "Mysteries" is related to the Greek word "mistor *veil.*

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are the physical externalization of the principle calle
they bear much the same relationship to Fire that t
body does to the indwelling spirit.

Complete mastery of one's lower nature is a pre
Initiation by Fire. Passion must be raised to comp
the love that once burned for self-gratification mus
muted into a consuming love for all mankind. Thi
poetically expressed in the following lines:

He who knows Love becomes Love, and he
All beings are himself, twin-born of Love.
Melted in Love's own fires, his spirit flows
Into all earthly forms, below, above;
He is the benediction of the dove.
He is the breath and beauty of the rose.

After Initiation by Fire one's consciousness is aw
universality of all existence. The sharp line of dema
previously existed between the outer and the inner li
obliterated. Awareness extends uninterruptedly over b
and sleeping hours. Death holds neither terror nor d
it has been overcome by life.

When the Ordeal by Fire has been successfully
body sings to a new keynote. Its every atom has been
in motion and charged with greater light. Thoug
more highly creative and each spoken word is endow
creased power. Initiation by Fire gives to the initiate
of the fiery elements in nature, and also of the beings w
in and through them.

Kabbalists teach that the soul of Seth passed i
Josephus states that Moses was a priest of Heliopolis,
the Sun. He received the Egyptian Mysteries and ta
to the most advanced members of his race. In the da
every Initiate, on attaining to this status, received a
Those of the highest rank were given the name of Mos
which means *sent*. The Greeks used the term "mes
signifies *son of the sun*, to indicate a like distinction.

Moses is often represented with locks of hair for

law giver's illumined soul. They are, moreover, symb
the dual masculine-feminine potencies that manifest in
in an Initiate.

Astrologically, the ram's horns are representative of A
sign of the lamb, under which Moses gave his teaching
paration for the religion of the lamb that was to be inau
by the Great Shepherd. The Nazarites, who were in
set apart by their choice solely for holy ministery,
tinguished by a head dress with ram's horns, called "t
of Aries."

The role Moses was to play as leader of the age us
under Aries is told symbolically in a Talmudic legend. A
to this account, when Moses was born Pharaoh dreamed
old man came with a pair of large balances; on the on
placed all the great men of Egypt and on the other side
The lamb outweighed all the mighty men. Astrologica
preted, the great of Egypt represented the forces of th
Taurean Age, while the lamb (Moses) symbolized the
leader of the incoming Arian Age.

In a discourse on Initiation contained in *The Book of*
der, Hermes writes: "The object of all Initiation is to
soul to see true beauty and to attain a knowledge of tru
as we are permitted to do so." He identifies Initiation wi
Clement of Alexandria, referring to this Light, decla
those who live by it are the true Christians. He states,
more, that Revelation and Initiation are identical.

John identifies this Light with the life that is the
men" which "shineth in darkness (unillumined humani
the darkness comprehended it not."

In a beautiful legend the Talmud has recorded ho
passed successfully the fiery ordeal; and how, by renou
worldly ambitions, he qualified himself to become an in
instrument for carrying out God's will among His people

When Moses was three years old, says the legend
present at a banquet where Pharaoh and his foster-moth
times called Bathia, occupied seats of first rank. Phar

lors who, upon arrival, tested the child by placing be
crowns, one of gold; the other of fire. If the child c
was to be killed; if fire, his life was to be saved.
young in years, but his soul had the wisdom garn
many lives. Gold that glittered meant less to him t
purified. His life was saved.

Moses knew and acted upon the precept contain
tal words uttered centuries later by Christ Jesu
declared: "He that findeth his life shall lose it: and h
his life for my sake shall find it."

Commissioned to Deliver Israel

When Moses reached the age of forty the highes
state were open to him. But his people needed him
he gave his life. He was not called to worldly glory b
service, and to that call he remained faithful in his
paration as he did through his years of performan
livered Israel.

Exodus 3: 7-10

*And Jehovah said, I have surely seen the affliction of m
are in Egypt, and have heard their cry by reason of their tas
know their sorrows;*

*And I come down to deliver them out of the hand of the
to bring them up out of that land unto a good land and
land flowing with milk and honey; unto the place of the C*

*Now therefore, behold, the cry of the children of Israel is
And I have seen the oppression wherewith the Egyptians c*

*Come now therefore, and I will send thee unto Phar
mayest bring forth my people the children of Israel out of*

Moses realizing that of himself he was nothing,
fully comprehending how powerfully the forces of
operate through him when he worked knowingly
toward definite conscious objectives, asked Jehovah,
that I should go unto Pharaoh, and that I should br
children of Israel out of Egypt?" To this query the
Lord (Law) replied, "I will be with thee." This in

The voice of the Lord continues: "and this shall unto thee that I have sent thee." Whoever goes forth high authority carries power before which the might kings is impotent, as Pharaoh learned to his sorrow. C missioned by the Lord knows no defeat; Holy Spirit steps, and invisible Hierarchies sustain and protect h fulfillment of his destined task.

The Voice of the I AM

Moses asked the voice to identify itself so that wh to deliver his people he could tell them by whose au power he was able to do so. "And God said unto M THAT I AM. . . . say unto the children of Israel, I AM me unto you" *(Exodus 3:14)*.

This passage serves well to emphasize the all-imp that the Bible deals with principles rather than pers AM is a declaration of conscious being. It is utter men and by gods, and links all who can affirm it i essential being.

To a material scientist the I AM is the blind urge to a religionist it is the will of God governing the univ esotericist it is divine consciousness permeating all all things with directive purpose and transcendent i was the I AM that invested Moses with authority a him to become the deliverer of his people.

The Christ lived in the I AM consciousness. He c fore, say without presumption, without apology, witho His sense of utter humility: "I AM the way, the tru life. No man cometh to the Father but by me." mations by Christ Jesus as the I AM are equally clea impersonal, universal significance. For instance, " the bright and morning star."—"I AM Alpha and beginning and the ending. . . . which is, and whic which is to come."—"I AM the good Shepherd."— resurrection and the life."—"I AM the light of the w

have been instrumental, not only in transforming the great numbers of their followers, but in exercising influence on the consciousness of the race. Like all susceptible of misinterpretation. By inversion it is whereby the powers of spirit are prostituted for vantage instead of liberating an Ego from limita personal that it may give selfless service in further Kingdom of Light. These "latter days" are not wi manifestations on both higher and lower levels of ex

I AM is an affirmation of Being that all individu have the privilege of making. But there is a Name, able by the masses, that penetrates yet more deeply in of Reality, and it may be intoned by an initiated few. in all religions. The Hindus, for instance, have A U M, the source of golden Light. Herodotus, historian, in an account of Egyptian Initiations refers tations made of Him "whose name they refrain fro ing." The *Zohar* states that devout Jews never pr name Yod-He-Vau-He—I AM THAT I AM—bu ADNI; that is, Adonai, meaning *Lord*.

The name Adonai is capable of twelve transpositi veying the meaning *to be*. It is the only word that many transpositions without its meaning being al are called the twelve banners of the mighty Name an rule the twelve signs of the Zodiac.

Both the *Kabbala* and the *Zohar* contain much about the Holy Name of the Old Testament. The that "the name of Deity which we call Jehovah is name of four letters, I H V H; it is a Name of Nam can pronounce it causeth heaven and earth to trembl Name that rusheth through the universe." Albert Pik ined masonic interpreter, says the *I AM* verse in Exo the secret of the Lost Word in Masonry.

The Tetragrammaton—a term derived from th meaning literally *four letters*—is the I H V H of t It is the I AM THAT I AM. It is held that if the l that phrase were unveiled they would reveal the past

conceals the mystery of the division of Scorpio, sprang the signs Virgo and Libra. It tells the story man through generation (Scorpio) and the wa demption through chastity and service (Virgo).

The Tetragrammaton is, moreover, an age old Initiate who becomes worthy to pronounce the having blended the principles of Fire and Water w which gives him control over these elements in his There is a rabbinical legend stating that the four sacred Name were engraved upon the rod of Mose them resided his power to perform miracles. This sense that Moses possessed the power symbolized by the letters of the Tetragrammaton engraved thereo of this attainment Moses wielded the rod of authori and with wisdom, delivering his people from enunciating the law for the Dispensation bearing hi

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CHAPTER XVI

The Rod Of Power

And the Lord said unto him, What is that in thine hand?
A rod.

And He said, Cast it on the ground. And he cast it on th
it became a serpent; and Moses fled from before it.

And the Lord said unto Moses, Put forth thine hand, and
tail. And he put forth his hand, and caught it, and it becam
hand.—Exodus 4: 2-4

According to an old tradition preserved in the *T*
rod of Moses had its origin in the Garden of Eden. It
history is as follows:

When Adam was expelled from the garden he su
weary frame with a branch taken from the fatal
had occasioned his fall. By Adam it was bequeathe
selah, the son of Enoch, who transferred it to Noa
served it in the Ark. It was later passed into the p
Noah's grandson, Mizraim, who founded the city o
and he deposited it in the celebrated college there

When Jethro was consecrated priest, and was se
college to become a priest of Midian, he took wi
miraculous rod. He set it up in his garden, and no
to remove it, he was told in a vision that it would
by one in whose hands it would become a symbol
and majesty of God. When Moses came to Jethro,
they walked in the garden, Moses chanced to pu
upon the rod, and without any exertion it came
ground; Jethro, surprised, acquainted Moses with
of the rod. Considering this a manifestation of God
protection, Moses took the divine staff into his own
and with it all his miracles were performed.

The rod of power is a symbol universally app
creative potencies that operate in man along the ve

summit. This is also the Tree of Life, the magician's
sword of truth. It becomes an instrument for perform
cles when the creative fire forces are conserved and t
into spiritual power. This, too, is the serpent fire, wh
turned earthward for gratification of sensual desire, be
venemous serpent that stings to death; but, when raise
aspiration, love and service, it becomes the healer of d
the giver of life. As the Israelites learned in their
wandering (barren, spiritually unenlightened condi
serpent that crawled in the dust (misuse of the life f
plagued them with suffering and death needed only to
on high and looked upon in order to restore them to w

From the apocryphal Book of Jasher comes anoth
about the rod of Moses. While details differ from the
version, the essential significance is the same. The Jash
follows:

*Moses was confined in a dungeon in the house o
priest, Ruel, for ten years. Here he was sustained by
with food brought secretly day by day. At the
Zipporah, Moses was taken out at the expiration of
and given a change of garments; he was also treate
bread. Afterwards, as he prayed in Ruel's garden, h
sapphire stick planted in the midst of the garden or
observed engraved the Ineffable Name* (I AM THA

*When he succeeded in plucking the stick from t
there was revealed to him all the works of God as
the heavens and earth, the seas, rivers, animals, and
this stick Adam tilled the ground, and passed it
Noah, Shem, Abraham, Isaac, and Jacob, who to
Esau. From Joseph it passed into the hands of Rue
priest. All the wise men tried to lift it from the g
only so could they win Ruel's daughter, Zipporah, "
one," in marriage. But they were all unsuccessful un
who had earned the right to take it. When Ruel
with the stick in his hand, he gave him Zipporah f*

Both legends stress the fact that the rod bestows

Walkure as the sword which the god Wotan had thrust c
a tree to await the coming of the one who could e
Siegmund was the hero. He had learned the secret of
and used it to bring freedom to others still held in bon
impotence. This secret is conservation and transmutatio
life force, the Great Work. Regenerative processes by
is accomplished are presented in countless ways throug
entire Bible. Within every human being resides the po
ties of godhood awaiting development and upliftmen
awakened, operative I AM within.

The raising of the spinal spirit fire, through the pr
purification and transmutation, spiritualizes and strengt
will. Power is thus gained to command obedience fro
and beings in both the visible and the invisible worlds.
(early humanity) had such power before the Fall; si
only a few (whom we know as the Illuminati) have poss
in time to come, all will regain it.

The legend recounted tells of ability to peer into the
Nature which comes to one who, like Moses, released th
of the serpent fire—or, as the story puts it, Moses plu
stick bearing the Ineffable Name from the ground. In
Records he looked upon the processes by which worlds
things in them came into being. This is an experience
panying Initiation; it belongs to the early degrees of Illu
taken in all Mystery Schools. The Ego beholds, in full co
ness, the unreeling of the panorama of creative activit
past. What an Initiate reads in Genesis is looked upon
pictures. He recapitulates in memory all the states of his
existence and beholds the operation of cosmic forces th
carried him through vast ages and into the present.
Periods lie behind him. Consequently, in rituals of Initi
read of the candidates being asleep for three days. On th
day—symbolizing the present Earth Period—he is awak
self-consciousness and bidden to arise. He has been rai
higher level of realization; he has been initiated into add
teries of life and the processes of their unfoldment.

there is silence and complete darkness. The earth was form and void. At last the darkness slowly disappea certain place, and there appeared against a dark bac a fully lighted mass of white substance. This was t cosmic egg, and it was surrounded by a sea of seeds. spirit of God moved upon the face of the waters. The light simulated the breath of the Elohim who covered ed, protected, and incubated their creations through th of Love. Next were seen pictures of man, animal, a life. The men bore implements of service and c sculpture, representing thereby the work done upon e man by the Elohim.

The Fusion of Polar Opposites

Exodus 4: 27, 29-31

And the Lord said to Aaron, Go into the wilderness to meet M he went, and met him in the mount of God, and kissed him.

And Moses and Aaron went and gathered together all the el children of Israel:

And Aaron spake all the words which the Lord had spoken un and did the signs in the sight of the people.

And the people believed: and when they heard that the Lord the children of Israel, and that he had looked upon their affli they bowed their heads and worshipped.

Moses and Aaron were linked in a beautiful bond of hood. It was otherwise with brothers previously ment the Bible. Cain slew Abel; Ishmael was not in acc Isaac; Jacob and Esau did not know a harmonious rela Joseph was sold by his brothers to an alien people.

When two work in accord they set up a rhythm that m doubles in strength the rhythm each sets up when workin and accomplishment is correspondingly increased. "W or three are gathered together in my name"—the nam traction and cohesion—an added power goes into motio beyond the calculation of physical dynamics. Moses an made demonstration of this truth. Together they bro

They were united by more than a physical blood relati
brothers of a common Mystery School they were unit
same Ray, and were bound by soul ties extending over
of associated effort. Whenever such ties exist it is pos
few individuals to concentrate upon a given objective
unity of purpose and action that results greatly exceed
effort put forth by an equal number not so inwardly
wardly bound together.

Moses and Aaron were complementary characters.
and Abel, they are representatives of the Fire and W
ciples, respectively. Moses worked predominantly from
center; Aaron from the heart. Moses was the statesm
the churchman. Yet both had travelled far on the
leads to a blending of the two. Moses could be still ar
the promptings of his heart; Aaron could go into actio
about practical results. Moses, though related to Fir
and reticent; Aaron, though related to Water, was fo
eloquent.

By the power of will Moses attained to a position of
through mastery of self; Aaron became the head o
church after regeneration by the power of love. The
they met on the "mount of God" indicates that each ha
ed the two principles within himself to a high degree;
each had so elevated the principle predominant in
that the two could function in unison. What Moses a
did together a developed individual will do singly i
come, when all will be "priest-kings after the Orde
chizedek."

Moses was relunctant to undertake the commissio
to him. He felt himself inadequate for the task. Wh
"slow of speech," to approach the mighty Pharaoh?
Jehovah's servant, and therein lay his sufficiency. He
Moses, and had placed upon him the mission of leading
of bondage, was also able to sustain him in its accom
"Who hath made man's mouth? Have not I the Lo
therefore go, and I will be with thy mouth, and teach
thou shall say." Thus spoke Jehovah. Then He

After this communication with Moses the Lord appea
Aaron and completed with him the arrangement whe
work would be forwarded. The events therein record
helpful illustration of how personal relationships are gu
inspired by an overshadowing Intelligence and accord
greater plan and purpose than man usually suspects.

Aaron, being a man of heart, was susceptible to an
emotion. Because of this he failed to see clearly and to a
when he yielded to the clamor of his people for reestab
of worship of the golden calf. But he soon came to r
error and retrieved himself magnificently by renouncin
utterly to bring release to suffers of the plague (Numb
It was this sacrifice that later qualified him to become
the church. His rod budded in the Holy Place where hi
anointing occurred. He became an illumined one.

Exodus 7: 10-12

*And Moses and Aaron went unto Pharaoh, and they did so a
had commanded; and Aaron cast down his rod before Pharaoh,
his servants, and it became a serpent.*

*Then Pharaoh also called the wise men and the sorcerers
magicians of Egypt, they also did in like manner with their enc*

*For they cast down every man his rod, and they became ser
Aaron's rod swallowed up their rods.*

Aaron's wisdom (rod) was more than a match for th
of the Egyptians. It embraced (swallowed) it, and add
to. This is as progress demands. Aaron was a teacher
Mysteries pertaining to the incoming cycle of Aries. T
tian priests were still adherents to the passing Taurean
which had declined so completely into mere ritual and
that much of its original light and power was gone.

Aaron's rod blossomed into great power. He learned
significance of the Old Testament Dispensation's comm
that "Thou shalt not commit adultery," and anticip
declaration of the New Dispensation Master that only t
in heart . . . shall see God."

CHAPTER XVII

Worldly Powers at Enmity With Spiritual Po

The Egyptians feared the rising power of the Israel
hold," said they, "the children of Israel are more and
than we; come on let us deal wisely with them; lest they
. . . and fight against us." To safeguard themselves aga
a contingency, the Egyptians decided to oppress them,
more they afflicted them, the more they multiplied, a
(Exodus 1).

There was a spiritual factor present in the life of I
the Egyptians were unable to deal with successfully
beyond their grasp. Spiritual forces cannot be held c
worldly powers. Paul, when imprisoned, recorded
service to the Kingdom was perhaps greater than when
ed full freedom. Nor could the concerted efforts of th
greatest Empire stamp out the Christian religion wh
appeared; it could do no more than purify and streng
character and purpose of those who espoused its teachi
followers of the new religion increased in number and
until they conquered their conquerors.

In a similar manner the Israelites finally found fav
sight of their oppressors; they were set free, and they di
empty." They despoiled the Egyptians. Spiritual pione
Old Dispensation, like those of the New, met the opp
the powers of this world. In both instances the more
afflicted, the more they multiplied.

One measure adopted by the king of Egypt to r
increase of the Israelites was to slay all male childre
ordered the Hebrew midwives to obey this decree. But
they "feared God, and did not as the king of Egypt co
them" (Exodus 1: 17).

Only two midwives are recorded as receiving the kin
Their names were Shiprath, meaning *beauty*, and Puah

superior to those of the concrete mind (Pharaoh) and, the
they disobeyed the king's unillumined decrees. It is by vi
such qualities that the spiritual nature (Israelites) is save
being crushed and destroyed by the forces of darkne
materiality (Egyptians).

Exodus 3: 9, 10

*Now therefore, behold the cry of the children of Israel is come u
and I have seen the oppression wherewith the Egyptians oppress t*

*Come now therefore, and I will send thee unto Pharaoh, th
mayest bring forth my people the children of Israel out of Egypt*

Such was the Lord's call to Moses. In obedience to th
Moses prepared himself for the task. Aaron came to
sistance. When duly qualified they went into action with
ledge and with power. Since each was in possession of th
of God," there was no earthly power that could deny
demands or defeat their purpose. They were masters o
mission.

Exodus 5: 1, 2

*And afterward Moses and Aaron went in, and told Pharaoh, Th
the Lord God of Israel, Let my people go, that they may hold a fe
me in the wilderness.*

*And Pharaoh said, Who is the Lord, that I should obey his voic
Israel go? I know not the Lord, neither will I let Israel go.*

This refusal by Pharaoh was as the Lord foretold. Inst
yielding to the plea for liberation he oppressed the Isr
more. Orders went out that henceforth they make bric
straw of their own gathering, yet in no less quantity than w
was supplied. And the children of Israel were "in evil cas

In their distress they cried unto Pharaoh, but were
away. As they came forth from Pharaoh "they met Mos
Aaron, who stood in their way." They found in these two l
men who had power with God, and who would becom
instruments of their deliverance. When man in his aff
seriously sets out in search of emancipation from his il
limitations, he invariably finds the means of his release aw

regenerate humanity which, in its waywardness, scu
and yon in fields yielding at best no more than the
Earth's riches. It is the multitude following the slow
some path of evolution whereon they are driven forw
lash of pain and carried upward by the cosmic urge
fullness of time, draws each thing to its rightful cent
life; on the other hand, demonstrates the short, dir
Illumination and the more abundant life. Every in
given freedom to choose which of the two ways he
follow. Ultimately, they lead to the same goal.

Exodus 6: 1, 6, 10, 11

Then the Lord said unto Moses, Now shalt thou see what
Pharaoh; for with a strong hand shall he let them go, and
hand shall he drive them out of his land.

Wherefore say unto the children of Israel, I am the Lor
bring you out from under the burdens of the Egyptians, and
out of their bondage, and I will redeem you with a stretched
with great judgments:

And the Lord spake unto Moses, saying,

Go in, speak unto Pharaoh king of Egypt, that he let th
Israel go out of his land.

Moses did as the Lord commanded. By Jehovah
ment he was as "a god to Pharaoh," and Aaro
"prophet."

The task ahead was a difficult one. The spirit'
from its bondage to material things is not easily acc
Pharaoh's heart was adamant; he would not let Isr
But the will of the Lord, the higher law, prevailed
Meantime, Pharaoh and his land suffered a succession
ten in number.

Perverted Principles Bring Plagues

The numerous plagues from which mankind has
the past, and to which it is still subject, are the inev
sequence of its own action under the operation of r
divine law. The outer expresses the inner, so Earth

the race lived in perpetual summer. Beauty and harm
vailed throughout the world.

When man fell all things in nature fell with him. S
time he has been plagued by natural disasters of dive
and will continue to be so as long as he remains under t
ion of unillumined, concrete mind (Pharaoh) and an u
ate life of the senses. Redeemed humanity of the futu
realigning itself with spiritual law (Moses), reenter the
of the New Jerusalem as depicted in Revelation, whe
perpetual and the bounties of Earth unlimited.

There is yet deeper meaning in the ten plagues of Ex
works of magic performed by Moses and Aaron are d
tions of spiritual law pertaining to the blending of the
Water principles. They were instructions to disciples o
teries concerning this alchemical process in the bo
humanity. They conceal in their symbolism mystic ke
use of the aspirant, keys no less servicable to the neoph
day than they were to those of the biblical times.

Efforts to blend the elements of Fire and Water g
Adam and Eve. They tried and failed. So, too, did
Abel; later Jacob and Esau. In each instance the wor
vanced but was not completed. Moses and Aaron
further toward consummation; so did Elijah and Eli
later there was an all but successful accomplishment w
mon and Hiram Abiff built the Temple and the att
made to cast the molten sea. With the coming of Ch
and not until then, was this Great Work brought to ful
mation.

Jacob Boehme, the German mystic, treats one aspe
subject in the following terms:

> *The four elements, Fire Air, Water, and Earth, u*
> *vious to the Fall were only one element* (quinta esse
> *which then appeared only in harmonious contrasts,*
> *against one another in painfully eager desire. They*
> *desire to return to unity, but they are compelled t*
> *and fight with each other in an empty, resultless cir*

man Fire expresses itself through the passiona
through the mental; Water in the emotional;
physical. Every disciple of the true spiritual M
deavoring to perfect the harmonious blending of t
This is outlined in the plagues of Exodus. Thes
manifestations of corresponding conditions built i
by man's own negative and destructive thinking. I
a pattern widely at variance with that of the
"image and likeness" he was fashioned.

The variation may be said to be due to man's u
harmonize the four primal elements within himself
four principles relates to one of the four vehicles
lower quaternary, or personality, through which th
es itself on this plane of existence. Misuse of t
therefore, bring about a destructive reaction th
element. When the perverted thought of a multitu
ated a vortex of psychic force on inner planes, i
externalize itself in nature in the form of blighti
devastating hurricanes. In like manner, ever
emotional condition will find its appropriate re
water element, such as storms at sea, inundating r
ing floods. Misuse of the creative fire releases the
resulting in volcanic eruptions and seismic upheava
the physical body and a life of inaction brings on u
of the soil and resultant famine.

By the law of attraction, individuals similar
gravitate into areas and incarnate at times that will
the consequence of their own mistakes or neglect.
divine justice is all-pervasive and immutable. Ev
great and small—every individual, community,
planet—reaps as it has sown.

It has been stated repeatedly that the Old T
shadows the New. There is a sense in which thi
true in relation to the plagues of Exodus and those
The plagues described in chapters VII-XI of Exo
archetypal pattern of man's created evils as they ap
planes. In Revelation, Chapter XVI, a descriptio

Paracelsus, the medieval seer-physician, gives examp
disharmony results in disease in the body of both man a

He states:

The forces composing the microcosm of man ar
with the forces composing the macrocosm of the
man these forces may act in an abnormal manner
is thereby created. In the great organism of the C
may act in an abnormal manner and thereby abn
ditions or disease manifests on the earth and in the a
in water and elements of fire, electricity may be cre
may be affected with spasms or colic or dropsy or
the macrocosm of earth may be affected with e
water-spouts, storms and lightnings. The element
stitute the heart of man constitute the life of the
quality of life found in the elements constituting
corresponds to the quality of the invisible influence
from Mars. If the influence of Venus had not existe
ces which come to man and animal to propagate
would not exist; and thus every planet and every st
magnetic elements that correspond to the identica
elements existing in the constitution of man. A tru
must know the constitution of the universe as well
titution of man.

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CHAPTER XVIII

The Citadel Of Mortal Mind Ten Times

The Ten Plagues

Before the tenfold assault of the spirit, mortal mi
untenable position and surrendered to a greater goo
ful process did not fall on the Egyptians alone;
Israel, too, needed remedial measures for bringi
under the direction of spiritual law. This is indicat
that the first three plagues fell equally upon the Isra
Egyptians. Beginning with the fourth, only the E
afflicted. No murrain swept the beasts of the
tempest or locusts destroyed their crops. They suff
ness from an obscured Sun, nor were they afflict
The Lord (Law) made it clear that the fate of the
not identical with that of the Egyptians.

The First Plague—Turning Water into B

Exodus 7: 20, 21

. . . And he (Aaron) lifted up the rod, and smote the
in the river, in the sight of Pharaoh, and in the sight of
all the waters that were in the river were turned to blood.

And the fish that was in the river died; and the rive
Egyptians could not drink of the water of the river; and
throughout all the land of Egypt.

The transformation of blood into water means
the change of water into blood means degeneration
vehicle of the Ego; it contains the essence of life,
table mirror reflecting development of the spiri
therein. Man's desires are registered in it. If the
blood is clean and the body radiant with health;
pure, the blood is unclean and the body devitalize
accordingly.

Pharaoh's "heart was hardened, neither did

even this to heart." So the Lord (Law) through his
Moses and Aaron, took further action.

The Second Plague—The Plague of Frogs

Exodus 8: 6

*And Aaron stretched out his hand over the waters of Egyp
frogs came up and covered the land of Egypt.*

Frogs belong to the water element and, therefore, rel
bolically to the emotional nature. Abnormalities in the e
life cause dropsy and various forms of glandular trouble
"the soul's faults today crystallize into the bodily
tomorrow."

Collectively, in the case of the Egyptians and the Isra
caused nature to infest the rivers and the land and th
with frogs; they came into the bed chamber and upon
and in the kneeding troughs; everywhere they created a
misery.

With this dreadful measure, Pharaoh agreed to let the
go, and the frogs were again confined to the river. "B
Pharaoh saw that there was respite, he hardened his he
harkened not unto them," even as Jehovah had foret
sterner measures were necessary to bring the recalcitrant
(human mind) into harmony with the demands of Israe
mind).

The Third Plague—The Plague of Lice

Exodus 8: 16-18

*And the Lord said unto Moses, Say unto Aaron, Stretch out th
smite the dust of the land, that it may become lice throughout a
of Egypt.*

*And they did so; for Aaron stretched out his hand with hi
smote the dust of the earth, and it became lice in man, and in be
dust of the land became lice throughout all the land of Egypt.*

*And the magicians did so with their enchantments to bring

house shall be called a house of prayer: but ye hav
den of thieves."

The magic of Aaron by which the first two plagu
duced was successfuly imitated by the magicians of
not so the third. Failing in this, they said to Phar
the finger of God."

In the Gemara, that portion of the *Talmud* wh
traditions and comments of the Jewish doctors, it i
the Egyptian magicians could not produce lice becau
unable to imitate anything smaller than barley corn
fessed, therefore, that this last miracle was not of m
but of God's.

Moses and Aaron were capable of rising step by
powers they invoked. From the first they dealt with t
spiritual powers of the Initiate. The Egyptian ench
ed with counterfeit forces of lower levels. That is w
able to imitate the first two miracles but not the thir
the succeeding seven wonders. It is to be noted th
not able to *initiate* any miracle. Imitation was thei
complishment, and even that was restricted to two r
The forces they worked with were drawn from the
where spiritual powers utilized by Initiates exist in
reflections. Thus, Pharaoh's magicians dealt with
shadow of the substance drawn upon by Jehovah's
qualified ministers.

Still Pharaoh hardened his heart. He failed to dis
spiritual truth and its astral counterpart and woul
fore, let Israel go.

The Fourth Plague—The Plague of Fli

Exodus 8: 20-24

*And the Lord said unto Moses, Rise up early in the mor
before Pharaoh; lo, he cometh forth to the water; and say
saith the Lord, Let my people go, that they may serve me*

*Else, if thou wilt not let my people go, behold I will
flies upon thee, and upon thy servants, and upon thy peopl
houses; and the houses of the Egyptians shall be full of swar
also the ground whereon they are*

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that I am the Lord in the midst of the earth.

And I will put a division between my people and thy people shall this sign be.

And the Lord did so: and there came a grievous swarm of f house of Pharaoh, and into the servant's houses, and into all Egypt: the land was corrupted by reason of the swarm of flies

Insects of the air relate symbolically to thought. enter the Earth's atmosphere are the result of wrong and unclean habits. They are creations of mortal mind clearly outlines the distinction existing between the forces of divine mind and of lower or mortal thinking sever in that day the land of Goshen, in which my peo that no swarms of flies shall be there."

Exodus 8: 28, 29

And Pharaoh said, I will let you go, that ye may sacrifice your God in the wilderness; only ye shall not go very far a for me.

And Moses said, Behold, I go out from thee, and I will entre that the swarms of flies may depart from Pharaoh, from his s from his people, to morrow: but let not Pharaoh deal deceitful in not letting the people go to sacrifice to the Lord.

Despite all the painful lessons therein recounted, mo was still manifesting in the darkness of material conc sooner had the plague of flies abated than Pharaoh ret promise. He did not let Israel go.

The Lord (Law), however, works impersonally. He tinual action, bringing increasing good to those who Him and added pain and sorrow to those who defy Hi precepts.

The Fifth Plague—The Murrain on Cattle

Exodus 9: 1-4

Then the Lord said unto Moses, Go in unto Pharaoh, a Thus saith the Lord God of the Hebrews, Let my people go, th serve me. For if thou refuse to let them go, and wilt hold the

Behold, the hand of the Lord is upon thy cattle which is upon the horses, upon the asses, upon the camels, upon the oxe the sheep: there shall be a very grievous murrain.

bestial nature of man. As man progresses in spirit
ment a division occurs between higher and lower des
the symbolical meaning of the distinction "between
Israel and the cattle of Egypt" which is made b
(Law).

Exodus 9: 6, 7

And the Lord did that thing on the morrow, and all the
died: but of the cattle of the children of Israel died not one

And Pharaoh sent, and, behold, there was not one of th
Israelites dead. And the heart of Pharaoh was hardened, a
let the people go.

The workings of the law are immutable and u
External conditions and environments reflect accu
inner life. "The cattle of Egypt died; but of the
children of Israel died not one." The Egyptians liv
regenerate state that brings death; the Israelites had
the state where "there was not one of the cattle. . .
higher faculties were alive, active, and responsive t
will.

The Sixth Plague—The Plague of Boils

Exodus 9: 8, 9

And the Lord said unto Moses and unto Aaron, Take to y
ashes of the furnace, and let Moses sprinkle it toward the
sight of Pharaoh.

And it shall become small dust in all the land of Egypt,
boil breaking forth with blains upon man, and upon beast,
the land of Egypt.

The plague of boils is centered in the desire natu
means by which nature eliminates bodily poisons. In
burned to ashes in the furnace of affliction. The pr
fectly expressed in this ancient mystic chant: "O di
receive ye these ashes, and put them in a soft and fra
. . . . Matter has run its course!"

Thus the mind is turned toward truth and the phy
cleansed. To become transformed by the renewing

willing to relinquish his proud, personal will, inadequ
was, for the impersonal direction of the I AM with its
yield joy, harmony and fullness of life. So the painful ex
continued and increased.

The Seventh Plague—The Plague of Hail

Exodus 9: 18-19

*Behold, to morrow about this time I will cause it to rain a ve
hail, such as hath not been in Egypt since the foundation thereof
now.*

*Send therefore now, and gather in thy cattle, and all that th
the field; for upon every man and beast which shall be found i
and shall not be brought home, the hail shall come down upon
they shall die.*

And it was so. "There was hail, and fire mingled with
very grievous, such as there was none like it in all the
Egypt since it became a nation." The hail smote man a
tree and herb. "Only in the land of Goshen, where the
of Israel were, was there no hail."

In this plague the reaction of misdirected emotion
Water is turned into hail stones. They fall, accompanie
out of heaven. The destructive reactions of the fie
nature also become operative.

Jehovah declared that every man and beast that
brought home should die. The home referred to is that
center in us all where truth abides in fullness." There
befall. Storms may rage without but there is calm withi
of these things move me," says Paul who knew the cal
inmost center. In a developed soul desire and emotion
trolled, balanced and transmuted. Water and Fire are
Such live in Goshen, the place of rest, where there was

Exodus 9: 27

*And Pharaoh sent, and called Moses and Aaron, and said un
have sinned this time: the Lord is righteous, and I and my
wicked.*

The successive trials and tribulations have finally
deep an impression on Pharaoh (mortal mind) that he i
ing his shortcomings and beginning to recognize the Lor

earthly incarnation, but it comes gradually. Again a
spirit attempts in vain to make its will known to n
Repeatedly Pharaoh promised to let Israel go and re
he break that promise. This time Moses questioned
of Pharaoh. He said, "But as for thee and thy serv
that ye will not yet fear the Lord God." And so the
barley were smitten; for "the barley was in the ear,
was bolled. But the wheat and the rye were not smi
were not yet grown up."

The barley and the flax represent causation ripe
They stand for mass consciousness which produces
the Father's planting. The wheat and rye were unto
were, moreover, not grown up. They symbolize a
of consciousness which has not come to the full, b
unfolding toward its destined high estate.

Pharaoh sinned yet again, the seventh plague hav
accomplish his awakening.

The Eighth Plague—The Plague of Loc

Exodus 10: 3-6

*And Moses and Aaron came in unto Pharaoh, and said u
saith the Lord God of the Hebrews, How long wilt thou re
thyself before me? let my people go, that they may serve me.*

*Else, if thou refuse to let my people go, behold, to morro
the locusts into thy coast:*

*And they shall cover the face of the earth that one cannot
the earth: and they shall eat the residue of that which is
remaineth unto you from the hail, and shall eat every tree
for you out of the field:*

*And they shall fill thy houses, and the houses of all thy se
houses of all the Egyptians; which neither thy fathers, n
fathers have seen, since the day that they were upon the earth
And he turned himself, and went out from Pharaoh.*

When this plague threatened, the servants (soul a
Pharaoh had come to the realization that with Egy
interest) destroyed, it would perhaps be wiser to let I

It was a cleansing brought on by a wind from the east (
of light). For a time the land was darkened, and that
thickened when Pharaoh still refused to give Israel its
The locusts refer to a clinging, tenacious hold to martia
which causes the darkness to thicken—that is, the light
becomes more deeply veiled by the shadows of unreg
mind.

The Ninth Plague—The Plague of Darkness

Exodus 10: 22, 23

*And Moses stretched forth his hand toward heaven; and th
thick darkness in all the land of Egypt three days:*

*They saw not one another, neither rose any one from his plac
days.*

This was the darkness that precedes the dawn. Af
days they rose again.

The air (mind) was filled with darkness, but "all the
of Israel had lights in their dwellings." It was because th
spiritually awakened that they sought to leave Egypt
ality) and to become free from its limiting claims. Mor
is, as Paul speaks of it, a power of darkness until it is tran
and illumined by the spirit. The spiritualization of the
the beginning of a regenerated life. It is the path that
the higher life.

Exodus is a record of the processes by which humanit
from darkness to light. It unfolds the stages in the li
aspirant as he emerges from the plague of human dark
into a state of divine illumination through Initiation.

After darkness fell upon the land, Pharaoh was again
negotiate with Moses for the release of his people.
time he asked for terms was when the seventh plague th
to strike him. There was at that time an attempt to con
with the requirements of the spirit; he considered th
exacted by Moses as too severe; they called for a greater
than he was ready to make.

It was so again in this instance. He was willing to

Spirit demands the whole of man; it will tolera
promise. Man cannot serve two masters. The lower
be lifted up completely. "Not an hoof shall be left bel
this ultimatum delivered, Moses was bidden to leav
appear again, "for in that day thou seest my face,"
Pharaoh, "thou shalt die."

This is the last desperate stand of mortal mind aga
ancy of the spirit within. It struggles to retain sup
vain does it endeavor to banish the higher self that
final victory. So obdurate was Pharaoh (mortal mi
set into operation yet more painful reactions. They
own making; the Law knows no favorites; to each a
his thinking and acting. So the plague that now over
the tenth and last, was the most severe.

The Tenth Plague—Death of the Firstborn

Exodus 12: 29

*And it came to pass, that at midnight the Lord smote all t
the land of Egypt, from the firstborn of Pharaoh that sit
unto the firstborn of the captive that was in the dungeon
firstborn of cattle.*

From this plague, as from the previous three, no
to the Israelites. "Against any of the children of Israe
Lord (Law), "shall not a dog move his tongue, aga
beast: that ye may know that the Lord doth make
between the Egyptians and Israel."

The firstborn was in a position of preference and
him belonged the inheritance. The slaying of Egypt
therefore, symbolizes the destruction of the power tha
in bondage. It marked the conquest over the las
mortal nature to resist the spirit in its struggle for f
progress. With this obstruction removed, the Isra
ready for the next step forward, the step described i
manual of Exodus as the Passover.

Exodus 12: 30-32 35, 36

*And Pharaoh rose up in the night, he, and all of his servan
Egyptians; and there was a great cry in Egypt; for there w
where there was not one dead.*

go, serve the Lord, as ye have said.

Also take both your flocks and your herds, as ye have said, a and bless me also.

And the children of Israel did according to the word of Mos borrowed of the Egyptians jewels of silver, and jewels of gold, a

—And the Lord gave the people favor in the sight of the E that they lent unto them such things as they required: And the Egyptians.

Pharaoh now surrendered to all the demands of Mo yielded to spirit.

The Israelites required gold and silver of the Egyp this they received. When departing they took their ta precious jewels and most prized possessions.

This incident teaches transmutation rather than d Evils of the mind may properly be said to require destru not the forces by which those evils are possible. Those of a divine nature; they are essential to the spirit's prog best that the Egyptians (material civilization) under Pharaoh (concrete mind) can bring forth (jewels of silver) is required by the Israelites (divine mind) as it from darkness (Egypt) to light (Canaan). It has been that the ornaments of the Egyptians became the necess Israelites.

Exodus 12: 37, 38

And the children of Israel journeyed from Rameses to Su six hundred thousand on foot that were men, besides children.

And a mixed multitude went up with them; and flocks, and very much cattle.

The initial journey undertaken by the emancipated was in the direction of a new life. This is the symboli cance of six. In this instance the departure from the c taken with such determination and purpose, long stu and clarified by the suffering they had undergone and fices they had made to secure it, that the normal po had been raised to the extraordinary degree of 6-00-0

Astrologically interpreted, the sixth house is the r service; and its natural zodiacal ruler, Virgo, inspire voiced by the Master: "And whosoever will be chief a

not of equal attainment, nor were they a perfected peo
were simply on their way, travelling in the right direc
the wandering through the wilderness is an extended
the refining process, through trials and difficulties,
undergoes while being prepared for entry into the Ho

Plagues of Exodus and Revelation Compare

As previously stated, the plagues of Exodus portray
typal patterns of reactions suffered by man in consequ
violations of Cosmic Law. The plagues of Revelation
etheric pictures of the manner in which those rea
poured out on man during the Earth Period, par
relation to the Fifth Root Race.

The plagues of Exodus number ten; Revelation lists
is a universal number and pertains to the cosmic sch
than to man, the individual. Seven is a number of hi
and bears a direct relation to the inner development o

Revelation 15: 6-8

*And the seven angels came out of the temple, having the s
clothed in pure white linen, and having their breasts girded
girdles.*

*And one of the four beasts gave unto the seven angels seven
full of the wrath of God, who liveth for ever and ever.*

*And the temple was filled with smoke from the glory of G
his power; and no man was able to enter into the temple,
plagues of the seven angels were fulfilled.*

The temple is representative of redeemed humanity
world will be filled with the glory of God. This tem
be entered until man is cleansed, until all karmic scores
balanced or, in the words of the text, "Till the seven
of the seven angels were fulfilled."

The Seven Vials of Wrath

THE FIRST VIAL

a noisome and grievous sore upon the men which had the mark
and upon them which worshipped his image.

The mark of the beast is the darkness of mortal mind upon material things. This vial contains diseases that a with matter." In the body of the Earth they react in s clysmic upheavals as change its surface and condit epoch to epoch.

THE SECOND VIAL

Revelation 16: 3

And the second angel poured out his vial upon the sea; and the blood of a dead man: and every living soul died in the sea.

This vial contains diseases resulting from transgress emotional nature. Excessive and uncontrolled em humanity react in nature as destructive storms and d floods.

THE THIRD VIAL

Revelation 16: 4

And the third angel poured out his vial upon the rivers and waters; and they became blood.

This wrath corresponds to the first plague of Exo blood is the seat of the primal essence of spirit. A c life poisons the blood stream and renders both emo desires incapable of being transmuted into the spiritu necessary for entrance into the temple previously Droughts are a corresponding manifestation in nature

THE FOURTH VIAL

Revelation 16: 8

And the fourth angel poured out his vial upon the sun: and given unto him to scorch men with fire.

The reference here is to forces scourging the lo nature. From the spiritual Sun—the Light behind the

passions they work a purification by automatically
them to the fires of affliction. In the first instance a h
relationship results in added well being; in the second
ant condition results in "scorching by fire." The fires
destructively over fields and forests, cities and lands, a
ed reactions of wrong desires run riot.

THE FIFTH VIAL

Revelation 16: 10, 11

*And the fifth angel poured out his vial upon the seat of th
his kingdom was full of darkness; and they gnawed their tong*

*And blasphemed the God of heaven because of their pains an
and repented not for their deeds.*

Mind in its lower expression leads man into evil; it i
of the beast." Since it is the link between spirit and the
world, when it is full of darkness there is bitterness and
against the forces of light. Mental aberrations of var
result from such a state. In nature it precipitates as c
ing twisters—cyclones, tornadoes and hurricanes.

THE SIXTH VIAL

Revelation 16: 12, 13

*And the sixth angel poured out his vial upon the great river
and the water thereof was dried up, that the way of the kings
might be prepared.*

*And I saw three unclean spirits like frogs come out of the m
dragon, and out of the mouth of the beast, and out of the m
false prophet.*

Qualities in man are frequently symbolized by anim
dragon is man's lower nature while the frogs spewed
mouth are unclean elements, usually under cover in
part of his character. The river Euphrates, associated
Garden of Paradise, typifies the waters of life. W
precious fluid is wasted the river is "dried up." In th
man this results in some form of paralysis; in nature, as
productive lands.

THE SEVENTH VIAL

great voice out of the temple of heaven, from the throne, sa done."

And there were voices, and thunders, and lightnings, and t great earthquake, such as was not since men were upon earth an earthquake, and so great.

And the great city was divided into three parts, and the c nations fell: and great Babylon came in remembrance before G unto her the cup of the wine of the fierceness of his wrath.

And every island fled away, and the mountains were not fou

And there fell upon men a great hail out of heaven, and every the weight of a talent: and men blasphemed God because of th the hail; for the plague thereof was exceeding great.

The seventh vial contains "the wine of the fiercen wrath." It combines the forces of Fire, Air, Water, a As they are poured upon Earth, cities fall, islands disap the very mountains are leveled. This is the "latter da old forms, no longer serviceable to the spirit as vehicl gress, are destroyed, and new patterns for a new world making. It is today's transition—the days of the natio geddon.

As the forces of the New Age gradually supplant th Age that is passing, they are raising the vibrational r the entire planet and all things manifesting on it. A form all kingdoms of nature have no choice but to a their motion in harmony with the higher rhythms or dispersal. This is the meaning of the statement that "ev fled away, and the mountains were not to be found." sense in which this is literally true. Only those forms in doms of nature that have kept abreast of evolutionary ments will survive the seventh vial and go forward t their rightful place in the New Age.

In the transition judgment, the catastrophe poured the final bowl of wrath will fall upon men and nations "the mark of the beast." Evils will come suddenly, and forms hitherto unknown. Their cause and cure will wisest. Men will fail and fall from unnamed dise

CHAPTER XIX

The Passover From Bondage To Freedo

The Vernal Equinox

The Passover of the Hebrews and the Resurrect
Christ are of like significance. They are both event
tion. What the Passover is to the Old Dispensation,
rection is to the New.

These events being of like import, they occurred un
stellar influences. They are festivals of the Sprin
when the Sun enters Aries and imparts a fresh impuls
The Cosmos is then vibrant with a new release of ener
man and nature respond.

What the Spring Equinox is to nature, so is it to t
life of humanity. Thus, it is not by accident or by arbitr
of ecclesiastical councils that special religious obse
held at this time. It is in obedience to the inward a
motions of life itself. Christians celebrate the glorie
tide; Jews commemorate the Passover; Buddhists
Wesak Festival which, while a little later in the seas
the less keyed to the fresh annual outpouring that com
Sun's ingress into Aries.

The Vernal Equinox is also a festival time on in
when hosts of celestial Beings join in the triumpha
resurrected life. Mystery Schools observe it with
solemn rites. Hierophants and disciples foregather
and worthy" neophytes are admitted into a greate
knowledge concerning the mysteries of life and being

The entire Book of Exodus centers in the Passove
viously observed in our study of the life of Moses,
keyed astrologically to the sign of Aries. It deals with
of the Sun from watery Pisces to fiery Aries. There
ing of the two principles that produces an ecstasy o
floods the Earth and which we know as springtide.

similar interaction of the Fire and Water principles oc
desires blending with watery emotions. When this a
process has advanced to a certain point, a new status i
development is attained and the progressed soul is haile
born."

Because of the cosmic powers operative when the Su
sing the activating rays of Aries on humanity, it is the t
events of great moment may logically be initiated
history records many such. In the month of Nisan (
the fifteenth day thereof, the Israelites left Egypt—
important date in the Old Dispensation calendar. I
the date of Joseph's release from prison. Other events
at this time include the encampment of Sennacher
before Jerusalem, where it was slain by the Lord (I
deliverance of Shadrach, Meshack and Abednego from
furnace; Daniel's release unharmed from the lion's de
events all point to the new fires that envelop and en
Earth under the rays of Aries and its fiery planetary ru

The Beginning of Months

The significance of nature's springtime in relation
consciousness is brought out in the Lord's announ
Moses and Aaron that "This month shall be unt
beginning of months: it shall be the first month of t
you" (Exodus 12:2).

A new light dawned for them; they were exalted t
state of knowing; they were raised to greater powers o
ance. In other words, they were initiated into more of
plan for man and definitely commissioned to carry
among those worthy and sufficiently comprehending.
the Israelites, the pioneers; the Elect, the Chosen.

Initiation is a difficult attainment. It must be ea
one can bestow it upon another, nor can money procu
the result of right living, of moral character, of helpf
One's selfish, animalistic nature must be sacrificed
higher nature can come to fruition. Moses, the Initia

bread; and with bitter herbs they shall eat it" (Exodu
The neophyte on the Path well realizes that the an
must be slain, fired and devoured symbolizes the best
in his own nature. The ceremony merely visualiz
process.

The pictorial symbol of Aries is a lamb or ram.
the name for this is *Telah,* meaning *sacrifice.* T
name, *Rama,* it is also to be noted, means *a high plac*

The sacrifice required was not pleasing; the bre
leavened and the herbs bitter. One reason for pre
leavened bread is that its atomic constituency is of a h
tory value than leavened bread. Fermentation is
foreign agency of a decomposing nature.

The Blood of the Lamb

In order to escape the last and tenth scourge whi
was to inflict upon resistant Pharaoh and his pe
required of the Israelites that they take the blood of
and "strike it on the two side posts and on the upper
the houses." The promise was that when the Lord
through to smite the Egyptians, He would pass over
marked and not "suffer the destroyer" to enter such

It was by the blood of the lamb that the Israelites
By tuning in to cosmic forces that flowed from the ce
Aries, they possessed qualifications for going forward
an old condition (Egypt) and entering a new one
In a yet larger sense, it is by this same blood of the
spirit of the Cosmic Christ, that humanity is enabled
from its fallen state of darkened consciousness (Egy
Holy Land of the redeemed.

Exodus 13: 17, 18, 20, 21

*And it came to pass, when Pharaoh had let the people go
them not through the way of the land of the Philistines, alth
near; for God said, Lest peradventure the people repent
war, and they return to Egypt:*

And the Lord went before them by day in a pillar of a clo
them the way; and by night in a pillar of fire, to give them l
by day and night.

The near way was through the Philistine country; bu
way lay temptation, greater perhaps than the newly ema
people could safely encounter. So, in the perfect w
divine guidance, they were led a longer but a safer route
the wilderness; and at its edge they encamped for some
their aspiration to live according to higher law, the
drew this measure of protection to themselves. The
earnest seeker after a righteous life asks for safety rat
haste, virtue rather than convenience, perfection rat
temporary advantage.

The Guiding Principles of Fire and Water

The pilgrim host moved toward the Promised Land u
guidance of a cloud by day and a fire by night. In these
our attention is again called to the two principles by wh
joined powers man emerges from bondage into freedo
ideal of polarity between the forces of head and hear
and intuition, will and imagination, was first impresse
Akashic Records by the Cherubim, the Lords of Cance
dawning of the Second Day of Creation, as a goal for m
making—the goal of complete realization in the fullness
Moses, who was drawn out of the waters (Pisces) to ser
(Aries), taught this to his disciples (Israelites, those
God). This ideal also constituted the highest teaching
Christ Jesus to the Immortal Twelve on the evening the
an upper chamber (elevated consciousness) to partak
bread (feminine, water) and wine (masculine, fire).

The two guiding pillars are also apt symbols of the
invisible helper. During the day, while man is engage
objective world of affairs, there is guidance but it is in th
of a cloud that screens inner worlds and their inhabita
direct perception. During the night, when outer sens
rest while the inner faculties are awake and conscious.

through the ages. "When we dead awaken" they
common knowledge and, later, the common exper
mankind.

The Deterrents of Doubt and Fear

Pharaoh had word that all was not well with t
Israelites. He heard that they had fled and imagine
"entangled in the land" and that "the wilderness hat
in." Because of this sign of weakness on their part,
their release. "Why have we done this," asked he, "t
let Israel go from serving us?" So the Egyptians pu
them, all the horses and chariots of Pharaoh, and hi
and his army, and overtook them encamping by th
Pi-hahiroth (place of sea-weed), before Baal-zepho
darkness).

The Israelites were encamped beside seaweed and
and pursued by their oppressors because they show
weakness. It is doubt, uncertainty, confusion of t
purpose that open the door to inimical influences an
progress on the path. Fear is, of all things, the greate
to spiritual advancement, as it is to success in materia

Renunciation Precedes Attainment

Exodus 14: 10-12

*And when Pharaoh drew nigh, the children of Israel lifted
and, behold, the Egyptians marched after them; and they wer
and the children of Israel cried out unto the Lord.*

*And they said unto Moses, Because there were no graves
thou taken us away to die in the wilderness? wherefore hast t
with us, to carry us forth out of Egypt?*

*Is not this the word that we did tell thee in Egypt, saying,
that we may serve the Egyptians? For it had been better for
Egyptians, than that we should die in the wilderness.*

The experiences of the Israelites at this point wa
those met by every aspirant on the way to a higher
process of detachment from accustomed ways of l
thoughts and interests and habits that have become c

cult. Repeatedly, under severe strain and weariness, a
rebels against hardships and clamors for a return to
comfortable conditions that have been left behind. In
ments there is perhaps no recognition of the fact that
comfort and satisfaction the old ways of life yielded in
those same seemingly desirable conditions can never be
once the spirit has awakened to a higher and a noble
go back would be to increase the trials of transition.
For the aspirant there is but one way and that way is
Meanwhile, his experience is like that of the Israeli
wilderness. They had neither the fleshpots of Egyp
milk and honey of Canaan. They had just seaweed an
and desert.

This stage is familiar to every disciple. He feels hin
neither here nor there. His renunciation of worldly
places him out of harmony with mass thought and ou
spiritual consciousness is not sufficiently strong and
penetrate to the depthless wells whose content is sweet
powers would lift him completely above the hurt and
misunderstanding and misinterpretation leveled at him
ates; and even by friends and family that are closest to
al life. But the disciple is never left alone. In his hou
need comes a response from on high. Moses, the l
light, the higher self, said unto his people, pilgrims on
ual way, "Fear ye not, stand still, and see the salvat
Lord. . . . The Lord shall fight for you, and ye shall
peace" (Exodus 14:13, 14).

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CHAPTER XX

Spiritual Mastery over Elements of Obs

The Passage of the Red Sea

Exodus 14: 15, 16, 21, 22

And the Lord said unto Moses . . . speak unto the chil *that they go forward:*

But lift thou up thy rod, and stretch thine hand ove *divide it: and the children of Israel shall go on dry grou* ***midst of the sea.***

And Moses stretched out his hand over the sea; and th the sea to go back by a strong east wind all that night, and m land, and the waters were divided.

And the children of Israel went into the midst of the dry ground: and the waters were a wall unto them on th ***and on their left.***

When working with spiritual law higher powers operation that remove seemingly insurmountable obs **Israelites found it so. Heeding Moses, the voice of t** they paused, renewed their confidence in his di presently beheld "the salvation of the Lord." The ver They went forward; Egypt was left behind; and t Land was less remote.

In relation to initiatory experiences of a neophyte, pertains to the test by Water. Before taking it a given. Prior to beginning the passage Moses com Israelites to "stand still." The troubled emotions stilled. Peace and poise must be established before t by Water can be experienced, for the great illumi control over this element in nature and over the bein in and through it. Christ Jesus demonstrated this He walked on the sea. In the future, when all hu have mastered the emotional nature, there will be —as John declares in Revelation.

The Israelites were in a sorry predicament. They wilderness with the sea on one side and the devil o

superior's command. But what of the pursuing hosts of I
How could they be repelled?

The enemy that followed was kept at a safe distanc
Angel of the Lord who shifted position from front to re
pillar of cloud went from before their face, and stood
them. And it came between the camp of the Egyptians
camp of Israel; and it was a cloud and darkness to ther
gave light by night to these: so that the one came not
other all night."

The Angel here spoken of is the Race Spirit which
hovers over the people under its jurisdiction in the fo
cloud. From such guidence come the impulses that lead
and races to collective action along the line of their ap
destiny. Patriotism is one of its most marked manife
and folk music its most potent expression.

From Atlantis to Aryana

The story of Israel's passage through the Red Sea is,
of Noah and the Flood, a legendary account of the A
pioneers migrating eastward to Central Asia to esc
successive inundations which finally caused complete s
ence of that continent. The place where they first settle
known as the Gobi Desert, and mysteries there are belo
this region which, when revealed in days to come, wi
added light on the early beginnings of the Aryan or Fi
Race there cradled during its infancy.

The nucleus, or seed, for that great race was the Sem
Israelites of the Bible. Because of the very important
which this gave them in the history of racial developme
were especially guided and cared for by the Race Spirit a
ers like Moses, who became instruments for carrying
designs of the archangelic overlord.

The Promised Land to which the Israelites journeyed
Palestine only. That land is the whole of Aryana—all t
on which human evolution is progressing during the
Epoch. It is the realm of spirit into which Egos en
function consciously when true Initiation has been attai

"The light shineth in the darkness; but the darkn
hendeth it not."

This incident serves well to illustrate why exclusi
hoods dealing with deep spiritual truths are call
Schools, or secret lodges. They are not exclusive i
that they would withhold truth from an individua
capable of receiving it. On the contrary, they exist
purpose of bringing all humanity into the wisdom t
The truths they know and live are mysteries only i
they are beyond the comprehension and constructive
uninitiated.

The Twofold Operation of Law—Spiritual and

The Egyptians pursued the Israelites even into th
passage. But this route was not for them. Unlike th
ing them, they had not mastered the water element i
nature—a development that would have enabled th
through the sea dry shod. At first they were t
appeared clear to them that they were at a disadv
disgust and desperation they said, "Let us flee from
Israel; for the Lord (Law) fighteth for them
Egyptians."

This was true. The impersonal divine law pres
demonstration of their unpreparedness by engu
beneath the waters of the sea, and "there remained n
as one of them." And "Israel saw that great work
Lord (Law) did upon the Egyptians: and the people
Lord, and believed the Lord, and his servant Moses.
(Exodus 14: 31)

A study of interrelationships between the Israeli
Egyptians reveals the operation of law on two
spiritual and the material. It is said repeatedly tha
(Law) hardened Pharaoh's heart, whereas the Isra
given special direction, protection and illumination.
this led to the destruction of the Egyptians but to the
advancement of the Israelites. In the words of Pa

Exodus

A Song of the Soul in Triumph

MOSES HYMN OF THANKSGIVING

I will sing unto the Lord, for he hath triumphed gloriously; and his rider hath he thrown into the sea.

The Lord is my strength and song, and he is become my sal is my God, and I will prepare him an habitation; my father's I will exalt him.

The Lord is a man of war: the Lord is his name.

Pharaoh's chariots and his host hath he cast into the sea: captains also are drowned in the Red Sea.

The depths have covered them: they sank into the bottom as

Thy right hand, O Lord, is become glorious in power: thy ri O Lord, hath dashed in pieces the enemy.

And in the greatness of thine excellency thou has overthr that rose up against thee: thou sentest forth thy wrath, which them as stubble.

And with the blast of thy nostrils the waters were gathered the floods stood upright as an heap, and the depths were co the heart of the sea.

The enemy said, I will pursue, I will overtake, I will divide my lust shall be satisfied upon them; I will draw my sword, shall destroy them.

Thou didst blow with thy wind, the sea covered them; the lead in the mighty waters.

Who is like unto thee, O Lord, among the gods? who is glorious in holiness, fearful in praises, doing wonders.

Thou stretchedst out thy right hand, the earth swallowed

Thou in thy mercy hast led forth the people which thou hast thou hast guided them in thy strength unto thy holy habitation.

The people shall hear, and be afraid; sorrow shall take h inhabitants of Palestina.

Then the dukes of Edom shall be amazed; the mighty men trembling shall take hold upon them; all the inhabitants of Ca melt away.

Fear and dread shall fall upon them; by the greatness of they shall be as still as a stone; till thy people pass over, O the people pass over, which thou hast purchased.

Thou shalt bring them in, and plant them in the mountai inheritance, in the place, O Lord, which thou hast made for the in, in the sanctuary, O Lord, which thy hands have establishe

The Lord shall reign for ever and ever.

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And said, If thou wilt diligently, hearken to the voice o
God, and wilt do that which is right in his sight, and wilt
commandments, and keep all his statutes I will put none o

and meditation upon such a song as this is to feel
the joy and harmony that condition upper realms.

Moses was aware of the working of spiritual law a
by continued obedience to it his people would co
victorious. The dukes of Edom, the mighty men o
the inhabitants of Canaan would "melt away" as
before light. He saw Israel planted "in the moun
"sanctuary" which the Lord had established for th
Him and abide in the way of His righteousness.

Exodus 15: 22-27

So Moses brought Israel from the Red Sea, and they we
wilderness of Shur; and they went three days in the wilder
no water.

And when they came to Marah, they could not drink
of Marah, for they were bitter: therefore the name of it was

And the people murmured against Moses, saying, What

And he cried unto the Lord; and the Lord shewed him
when he had cast into the waters, the waters were made s
made for them a statute and an ordinance, and there he pro
upon thee, which I have brought upon the Egyptians: for
that healeth the.

And they came to Elim, where were twelve wells of wa
score and ten palm trees, and they encamped there by the

After the triumphal march through the Red Sea
further disciplines in preparation for other victorie

Heaven is not reached at a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount the summit round by round.

Bitter Waters Made Sweet

Again the Israelites felt themselves deserted becau
left for a season to their own resources. How else
abilities be called into use and developed? They thi
living waters of life; that which they found was bi
not from the depthless wells whose content is swee
powers bring restoration to a weary, drooping soul.

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waters by casting into them a tree. As the sap of the upward it is an apt symbol of the liquid fire ascending base of man's spine to his head centers. In ancient neophyte was told: "The price of purification is a tall p

The palm tree symbol is so used in this passage. T and ten stand beside the twelve wells (soul attributes) Israelites later found at Elim (a name meaning *tree* they found it good to encamp for a season.

The Israelites "went for three days in the wilde found no water." In a cosmic sense these days are thr that an unindividualized spirit passes through before individualization in the present fourth or Earth Perio also refer to the three principles in man: physical, et emotional. Just as three Periods are traversed before a to self-consciousness, so the three vehicles named must b before inner centers open and the Ego awakens to the of inner worlds in the state called Initiation.

The Israelites' three-days of wandering in the wilder the same significance as the three-day journey conne rites of the Ancient Mysteries, when a candidate for was given an opportunity of recapitulating past condi studying inner-plane activity. The symbolism is pre modern Masonry; and the supreme theme of Christian three-day burial of the Master of Masters that culmina Resurrection of the Light of the World.

The hardships encountered by the Israelites in the de their trials by Fire. These are met again and again on on an ever ascending spiral of progression. With e successfully passed, the vehicles become purer, the stronger, spiritual perception clarified, and realization present divinity deepened. More than one trial by W by Fire had been met and mastered by Moses before h the meek and mighty leader of his people, and before sing the exultant song of deliverance beside the Red chapter after chapter, Book after Book, Testament aft ment, the Bible outlines the Path for all who choose to straight and narrow Way of Illumination.

of Sin. It proved exausting and seemed for a time t
endurance. It would have proved so had it not bee
"salvation of the Lord," an ever present help in thei
need.

Their faith was not yet strong enough for them not t
when things were hard, but the mercies of the overs
Presence dealt with them not according to their m
frailties, but in keeping with their essential divinity. T
ing steps of the neophyte, like those of a child, are stea
guide whose feet do not stumble.

The Lord again rendered good for ill. Whereas th
of Israel said to Moses and Aaron: "Would to God we
by the hand of the Lord in the land of Egypt, when
the flesh pots, and when we did eat bread to the fu
have brought us forth into this wilderness, to kill t
assembly with hunger," the Lord responded by promisi
upon them "bread from heaven."

A child is not disowned for its weakness; an aspir
rejected because of failures. So long as the child grow
aspirant tries there is help, protection and encouragem
when childhood is past, when any attempt to follow th
ceased, that the parent or the teacher withdraws his
and the Lord (Law) "strives" with him no more.

In moments of soul ecstasy complete dedication to
spirit is easy. It is when the call comes to carry
received on the mountain peaks of illumination down
wilderness of mortality that the way becomes hard an
nature is prone to rebel. Murmurings of the Israelite
echo in every human heart until the last shred of perso
been woven into the texture of spiritual being.

One of the most subtle tests on the Path is the abilit
alone, unshaken in the midst of doubt, criticism and re
did Moses when charged by his people with having r
led them into a state of misery worse than they had know
Only a strong, self-reliant soul can keep calm, self-poss
helpful under such circumstances; only one who has

his emotions that he had attained inward poise and
calm. Such self-mastery is the mark of an Initiate.

Mystically, the bread from heaven is the living w
divine wisdom on which the spirit nourishes itself as it
from impotence to omnipotence. Where there is
hunger there is spiritual food to satisfy that hunger. "If
have the heavenly manna within myself," writes Parac
cannot attract the heavenly manna."

Spiritual truth comes to the seeker in a measure de
by his own capacity to receive. Therefore, all did no
an equal amount of manna; but those who had little
lack" and those who "gathered much had nothing over."

Again and again the Israelites failed. The bread from
had not yet weaned them from the flesh pots of Egyp
called for flesh, and their lusts were satisfied. But th
That is, consciousness of divine wisdom faded out. The
is recorded in

Numbers 11: 31-34

*And there went forth a wind from the Lord, and brought q
the sea, and let them fall by the camp, as it were a day's journ
side, and as it were a day's journey on the other side, round
camp, and as it were two cubits high upon the face of the earth.*

Another stage on the journey brought Israel to R
The name means *wandering*. They were still unsettl
thoughts and feelings shuttling between their higher an
natures. Again they were without water—there will a
thirst when forsaking the wells of the water of life—an
they complained. Disgruntled, they asked Moses, "Is t
among us, or not?"

Exodus 17: 4-7

*And Moses cried unto the Lord, saying. What shall I do
people? they be almost ready to stone me.*

*And the Lord said unto Moses, Go on before the people, and
thee of the elders of Israel; and thy rod, wherewith thou sm
river, take in thine hand, and go.*

*Behold, I will stand before thee there upon the rock in H
thou shalt smite the rock, and there shall come water out of it
people may drink. And Moses did so in he sight of the elders*

tional nature and his control over the element
With his rod of power he smote the rock, and fort
river of water. Moses called the place Massah and
meaning *trial* and *contention*, respectively.

It is to be noted that the power possessed by Mos
used promiscuously. It was never drawn upon in orde
the Israelites from putting forth their utmost in tho
and action. To have done so would have meant nu
weakness and dependency, while the purpose of evo
develop strength and self-reliance in man until he bec
as one of the gods. Nor did Moses ever resort to his m
for self-help or glorification. Initiate powers are ple
in service to others; to violate that pledge is to au
forfeit the powers gained. It is a perversion of spiritu
which ultimates in their dissolution. The higher the
and the greater the power, the deeper is humility and
complete is dedication to selfless service. Moses was r
majestic in his meekness. Of himself he was nothing
Lord (Law), the very elements in nature did his biddi

Exodus 17: 8-16

Then came Amalek, and fought with Israel in Rephidim.

And Moses said unto Joshua, Choose us out men, and
with Amalek: tomorrow I will stand on the top of the hill
of God in mine hand.

So Joshua did as Moses had said to him, and fought with
Moses, Aaron, and Hur went up to the top of the hill.

And it came to pass, when Moses held up his hand, that Isra
and when he let down his hand, Amalek prevailed.

But Moses' hands were heavy; and they took a stone, and
him, and he sat thereon; and Aaron and Hur stayed up his h
on the one side, and the other on the other side; and his hands
until the going down of the sun.

And Joshua discomfited Amalek and his people with the
sword.

And the Lord said unto Moses, Write this for a memorial
and rehearse it in the ears of Joshua: for I will utterly
remembrance of Amalek from under heaven.

And Moses built an altar, and called the name of it Jehova

For he said, Because the Lord hath sworn that the Lord w

Amalek (lusts of the lower nature). The Commande
(the spiritual self) takes his stand "on the top of the hil
rod of God" in his hand. In the struggle he is upheld b
(holiness) and Hur (nobility). When Moses (spirit)
his hand (sustained consciousness on high), Amale
propensities) was subdued. When his hand fell (cons
descended) Amalek (earthly passion) prevailed.

After this victory, Joshua (ascending personality)
the foremost disciple of Moses, occupying a place i
similar to that of the beloved John in the life of Jesus.
and Jesus are variations of the same name. The victo
Joshua won over Amalek is, moreover, paralleled by
temptation in the life of Jesus.

Moses Assumes a High Command

Jethro, Moses' father-in-law, having "heard of all
had done for Moses, and for Israel his people, and that
had brought Israel out of Egypt," took Zipporah, Mo
and her two sons—Gershom and Eliezer—and came
in the wilderness, "where he had encamped at the
God."

Now Jethro was a priest and a wise man. Seeing ho
sat to judge the people who stood in a line awaiting his
from morning unto evening, he recognized that the bu
far too heavy for one man to carry. "The thing that tho
said he, "is not good. . . . I will give thee counsel. . . . T
shew them (the people) the way wherein they must walk
work that they must do. Moreover thou shalt provide
the people able men, such as fear God, men of truth, hati
ousness; and place such over them, to be rulers of thousa
rulers of hundreds, rulers of fifties, and rulers of tens:
them judge the people at all seasons: and it shall be, t
great matter they shall bring unto thee, but every sma
they shall judge: so shall it be easier for thyself, and t
bear the burden with thee. If thou shalt do this thing
thou shalt be able to endure, and all this people shall a
their place in peace." Moses "hearkened to the voi
father-in-law and did all that he had said."

of life; it has many rungs; there are ascending be one, from the lowest to the highest. The hierarch government operates on all planes and in every sp Cooperation extends throughout. Those below rise power of those above; those above ascend through rendered by those beneath. The lesser judges in acquired from Moses ability to undertake some o whereas Moses was able to assume a position of mo service because of the burden shared by those he h to work under him.

Specialization and division of labor belong to t nature. Organized activity prospers when this is rec acted upon. Whether the sphere be spiritual or enterprise or movement rises no higher than its sou fountainhead of its inspiration functions on a hig possibilities of attainment are of at least equal eleva

The names of Moses' two sons are keys to the c and mission of Moses. Aware of his spiritual hom felt himself a stranger wandering through a wil leading a blind band of pilgrims toward the lan Gershom means stranger, an alien in the land; Elie Moses' faith in the divine power that was leading return journey to his eternal home. He had united Zipporah, *the shining one,* and received counsel from priest whose name means *excellent.*

CHAPTER XXI

Initiation by Air

Exodus 19: 3

And Moses went up unto God, and the Lord called unto
the mountain.

As the sea belongs to the Water element and the dese
Fire, so does the mountain choose for its home the Air.
having taken Initiation by Water at the Red Sea and
by Fire in the wilderness, was now qualified to take
degree by Air on the height of Mount Sinai.

This third Initiation was taken in the third month
Israelites had gone forth from Egypt. It was, moreove
third day devoted to special preparation for the Lord'
"in the sight of the people upon Mount Sinai." U
power of three a candidate mounts a step higher in att
In accordance with the numerical law, occult School
three classifications of aspirants for Initiation: studen
tioner and disciple, or other appellations of comparabl
cance. In the Masonic Order the same grades are exp
the ascending degrees of apprentice, fellowcraft and m

In the Initiation by Water the aspirants emotional
stilled; in Initiation by Fire his lower nature is over
Initiation by Air his mind is spiritually illumined. Th
states that Moses, by reason of his union with the Sheki
become the light of the Moon; and that the Moon, t
became the symbol of his attainment in that "she and
one." The name Sinai may be related to the Babyloni
god Sin, to which the mount was early dedicated. Henc
union with the light on Mount Sinai signifies that the
wisdom principle had become increasingly active in him
his Initiation by Water.

Having reached this stage Moses was capable of view
clearly and in greater perspective the universal charact
work he was commissioned to execute in that and su

with whom he happened at any time to be associat
incidental to the service he was required to render h
humanity as a whole. He was a world character.
must needs pay the price of loneliness for their m
seclusion. They are truly *in* the world but no longe

The commanding, pioneering qualities that ch
Moses were again dominant when he returned late
and, in the early Christian era, as John the Baptis
ever a voice in the wilderness, going before his
pointing for them the way from the old to the new.

Moses was a leader of his people because of his gre
faith and wisdom. He was capable of ascending the
ing in consciousness) "up unto God" (spiritual plane
commune with the Lord (Law) "face to face." L
the Memory of Nature, he could see the path that
people had traversed in their past evolution, the p
then occupied, the direction in which they were
move, and the mission they were called to fulfill.
heights of realization he spoke to his people "as
authority."

The Initiate has power because he *knows*. Belief
knowledge. On the luminous summit of Sinai, M
an agent of Cosmic Purpose, as the mouthpiece o
addressed his people on lower levels as follows:

Exodus 19: 4-6

Ye have seen what I did unto the Egyptians, and how I
eagles' wings, and brought you unto myself.

Now therefore, if ye will obey my voice indeed, and keep
then ye shall be a peculiar treasure unto me above all peopl
earth is mine.

And ye shall be unto me a kingdom of priests, and a hol

Obedience to the law gives both wisdom and p
ancient maxim reads: "If ye keep the law ye shal
doctrine." In similar words the Christ declared: "I
will do his will, he shall know of the doctrine, Whet
God . . ."

Exodus 19: 9

Exodus

Moses was mediator between the Lord and his pe
served in the capacity of a transformer. The power he
to tap could not be transferred to the people except
voltage. For the people's sake, therefore, the Lord
screened Himself in a cloud so that they might hear,
blinded or annihilated by His radiant Presence. Sp
cautions were taken for their protection. Moses was
instructed to "set the bounds unto the people" and to w
not to go "up into the mount, or touch the border of it
whosoever did so would surely die (Exodus 19: 11-13

These protective measures were taken, not to dep
trarily the many of the privileges extended to one, but t
unqualified from ignorantly destroying themselves. T
Initiation exist for the benefit of all, but their doors ar
those only who have earned the right to enter. Even

within sight of such holy sanctuaries calls for a degre
fication. The people who were permitted to come "b
mount" were given three days in which to sanctify ther
preparation for the approach of the Lord's consuming

Comparatively few persons could endure the preser
Angel; scarcely none, an Archangel. The high spiritu
of Moses is shown by the fact that he was able to sta
very presence of Jehovah, the highest Initiate of the ar
wave, and behold the glorious vision of One whose r
were Light itself.

The Israelites encamped at the foot of Mount S
estimated two million in number—are representative of
of people who have an intellectual concept of spiritual
have it not inwardly by the power of the spirit. The
their way; they have reached the mount, but may
ascended it.

Initiation quickens the whole of life's processes. I
upon a cleansing of the vehicles and a transmutation of
forces into spiritual. Consciousness is raised, and th
action of the body is accelerated in accordance therewit

A long and careful preparation, during which earth
and worldly ideas are progressively eliminated, prec
to ascend to higher levels of being and function
thereon. It is quite beyond the range of reasonab
ordinary person to hold frequent, intimate contact
spiritual Beings. It is, in fact, impossible—as the
Israelites before Mount Sinai clearly teaches, and
science so amply corroborates. A person could no m
contact the Archangel Christ and live than he coul
physical body on the Sun, which is but His outer g
was a ray of that Christ Light that manifested in
Jesus; yet he who contacts that Ray has touched the

From those who go before, like Moses and A
instruction as to how all may attain the powers and
the mount. Followers of Christianity will eventually
the fact that a true priesthood "is recruited by Init
that "religious forms perish when Initiation cea
Sanctuary."

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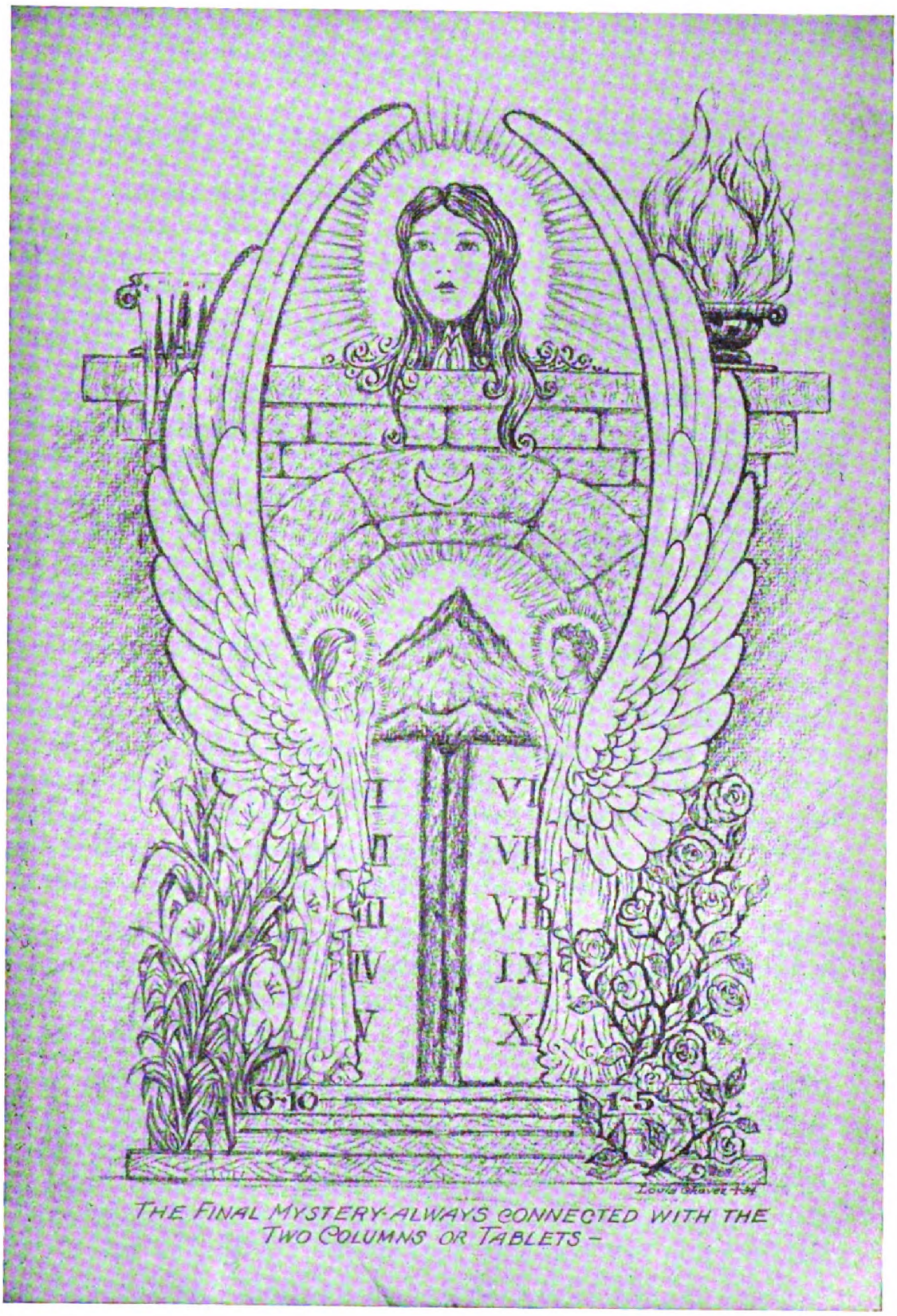

THE FINAL MYSTERY ALWAYS CONNECTED WITH THE TWO COLUMNS OR TABLETS –

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CHAPTER XXII

Cosmic Law Formulated in Human Consciou

Two Tablets and Ten Commandments

Nature was silent and at rest when the Decalogue was Mount Sinai. No animal made sound, no fowl flew, the very silent and desisted from praises before God. The billows became calm and at rest and no creature uttered a sound proclaimed His mandate; "I am the Lord, thy God."—Thora

It was a great moment in human evolution when amental laws governing racial progress entered consci the mind of man. It will be a yet greater moment laws will be transferred from mind to heart, and whe will be guided, not merely by intellectually accepted by an infallible, intuitive knowledge arising from v very heart of man.

Two tablets contain the ten laws of the Old Disp two contain the additional two laws of the New—"T love the Lord thy God with all thy heart, and with al and with all thy mind, and with all thy strength: this commandment. And the second is like, namely, Thou thy neighbor as thyself." These two commandm "There is none other commandment greater than these to the ten previously given, complete the circle of twel

The ethical basis of the Aryan civilization, as given on Mount Sinai, is set to the rhythm of *ten*. It is the number of the Old Testament as *twelve* is of the N new ever builds upon the old.

When the Ten Commandments are obeyed, not fr compulsion or from fear of painful consequences, bu they are recognized as the right and desirable way of the ten-fold "shalt not" yields to the twofold "shalt. pass from negative to positive. Lesser law is swallowe greater. The veil of the Moon that shielded the glo

The significance of committing the Commandme
tables is the same as the placement of the two pilla
cast by Hiram on the porch of Solomon's Temple.
them a candidate for Initiation passed bearing the r
emblematic of unfolded spiritual powers. There col
representative of masculine and feminine principles wi
be brought into equilibrium before higher degrees of il
were attainable.

The same symbolism is retained to this day by th
Order, which places two pillars, the Jachin and Bo
mon's porch, before its temples. Through them pa
seekers after more of the divine light. The dual
signified by these two pillars has been, and is, vario
sented in Mystery Schools of all times and peoples.

The law was given to those who had come out o
bondage (material mindedness) when the Lord (Law
the laws by which they could progress upward to the
light even as had Moses, their Illumined Leader.

The Ten Commandments are more than mora
They are cosmic principles governing the evolution of
or Fifth Root Race; and as applicable today an on th
were enunciated. More than this, in their esoteric s
they enfold the method whereby one may pass fro
first-hand knowledge. They are keys to Initiation. I
to cover the Bible deals with that one subject as its
theme, its chief revelation.

Everything that had occurred in the life of Mose
to his sublime experience on Mount Sinai was prepa
that revelatory event. He then became the focal ch
striking the keynote of an age.

As the Law was delivered to Moses the elect were
to look upon the screen of time and behold some add
of things yet to be. The *Thorah* states that "Every
uttered afterward by the various prophets was given a
of the receiving of the Decalogue." To which it adc
was a gracious Law which was contained in these Fir

mount to the same heights of Initiation. Those who for admission into the deeper Mysteries were called in of Moses the "sons of the Doctrine."

The Zodiacal Signatures in the Ten Commandm

The two tables on which the Ten Commandme inscribed are, in terms of principles, Fire and Wate belonging to the Fire table have to do with man's to his fellow man.

FIRST COMMANDMENT

Thou shalt have no other gods before me—Exodus 20: 3.

The first Commandment is attuned to the first sig This is the zodiacal power under which the Fire princi Elohim made its initial manifestation. Primal subst then in an undifferentiated state. Divine life wa present in all spirit-matter throughout universal spa purpose of evolution is to bring universal consciousn from that state upward to universal self-consciousness.

SECOND COMMANDMENT

Thou shalt not make unto thee any graven image, or any anything that is in heaven above, or that is in the earth beneat is in the water under the earth;

Thou shalt not bow down thyself to them; for I the Lord t a jealous God, visiting the iniquity of the fathers upon the chi the third and fourth generation of them that hate me;

And shewing mercy unto thousands of them that love me, an commandments—Exodus 20: 4-6.

In moving toward the goal of realizing God as the only ensouling life in all the universe, the second comm requires that no part be worshipped as the whole. N image, no humanly conceived object, can circumscrib Make none such, therefore, gods, for being partial the so much false.

God is Light; He is Fire—an all consuming Fire. "jealous God," and forbids setting up any images in c ments. It must not be done in heaven (Air; mind), or (physical possessions, personalities, material things), or

which all things are created. Taurus, the secon
feminine. It is the home of the image-building facul
It was this faculty, linked to the heart or love prin
fell in man. Consequently, the ability to image forth
pattern has been lost. Meanwhile, awaiting the time
lost power shall be regained, the command goes fort
no "graven images," since all such are imperfect repre
of the Perfect One.

To bow down before imperfect images conceive
brings discord and inharmony; to live in accord with t
pattern is to receive His mercy and dwell in harm
cosmic Law.

THIRD COMMANDMENT

*Thou shalt not take the name of the Lord thy God in vain; f
will not hold him guiltless that taketh his name in vain—Ex*

This Commandment applies to the power of speech,
is creative and sacred. But it covers much more. Spe
expression of the creative force in man; physical gen
another. To use that force for any idle or illegitimat
is to take the name of the Lord God in vain.

That name is I am. It is the creating and build
power within. To misuse that force is to break this C
ment, and for that wrong God does not hold man
This is the unforgivable sin that must be expiated by a
mind and body until the law of life is scrupulously res

The name I am bore the same significance for an I
the Old Dispensation that the name Christ Jesus do
Initiate of the New. Whatsoever we ask in that na
come to pass, according to the Master's promise. "In H
the initiated followers of the Christ healed the sick and
new life to the dead—those dead to the realization of t
spiritual nature.

Gemini, the third sign, correlates to this Commandm
governs speech. It is dual. On its higher side it recog
sanctity of the I am; on its lower side it takes that sacr
(force) in vain (misuse).

FOURTH COMMANDMENT

Remember the Sabbath day, to keep it holy.—Exodus 20: 8.

"rested." Creative Activity was stilled in its outer mani
The purpose of evolution is to enable man, a god-in-th
to express progressively his latent divine powers in the p
of the "new heaven and new earth," a spiritualized mi
regenerate body. That this sublime work may be consu
it is necessary for humanity to so live that every mome
vast sevenfold cycle of time is devoted to high and holy

The word sabbath is composed of the Hebrew let
(Sun), Beth (house) and Tau (Ego or spirit). With the
of the Sabbath Day, the end of the present cycle, th
spirit will illumine the body (house) of man with the ra
the Sun. The god within shall then have come into
manifestation and "the earth shall be full of the knov
the Lord, as the waters cover the sea."

Cancer is the sign of the home (body) in which d
Ego. This is the sign of the Cherubim, warders of th
life force. The way of holiness as outlined in the four
cosmic Words, is to be found through the conservatio
creative fire. "Ye shall keep the sabbath therefore; for
unto you: every one that defileth it shall surely be put t

FIFTH COMMANDMENT

Honor thy father and thy mother; that thy days may be lon
land which the Lord thy God giveth thee—Exodus 20: 12.

This Commandment is keyed to the love sign, Leo.
parents, the earthly reflectors of our Father-Mother
based on love. Ancestor worship among earlier races-
survival among their lineal descendents, the Mongo
based on a realization of this correspondence and the sa
of the relationship between Creator and the thing creat

Cosmically, father refers to the masculine Fire p
mother the feminine Water principle. The one is spirit p
by will; the other is matter receptive in love. The firs
the second Cancer. The fifth Word unites the two tabl
law by the unifying, cohesive power of love.

When the Sun passes through Cancer and Leo it re

father and mother is to establish equilibrium in natu
these two forces; mystically, it is the blending of the
within the body of man. Its perfect accomplishm
Initiation. Such an one will be "long upon the lan
which the Lord (Law)" establishes for him.

SIXTH COMMANDMENT

Thou shalt not kill.—Exodus 20: 13.

Virgo, the Virgin, is the sign of chaste and harmles
brings the death-dealing beast under control. An
Men declared that those who had come into posses
inner powers of Virgo could handle venomous serpe
injury. This was the significance of the pictorial
the sign used in early Mystery Schools, representing
as closing the mouth of a lion.

Scorpio was once counted as the sixth sign. It ge
eration, from which humanity either falls into dege
arises through regeneration. Before the Fall Scorpio
all that is now governed by Virgo. The two signs
After the Fall came separation—Scorpio governing w
forth became known as the carnal nature; Virgo, th
About 600 B.C. the Greeks placed a sign between the
was Libra, the scales, wherein man is weighed in the
determine whether he goes the way of the flesh (Scor
way of spirit (Virgo). Libra was called the Trial C
ancients for the same reason.

A realization of Virgo's ideal brings a compassio
bids needless injury to the least of God's creatures. A
life are recognized as various manifestations of the On
therefore, sacred. Through many forms in all the
of nature life in manifestation is struggling ever
develop its potential powers and consciously reunite
its source. When man awakens to this truth there
more homicides, no capital punishment, no war,
destruction of life in any form. The voice of Virgo
"Thou shalt not kill."

SEVENTH COMMANDMENT

Thou shalt not commit adultery—Exodus 20: 14.

Sagittarius is not associated with adultery in the sens
term is ordinarily used. Its significance in this comm
is more extensive, embracing not only adultery of t
nature but also of the mind. Mind is the Path. If m
in forbidden directions the purposes of spirit working
are frustrated.

Sagittarius rules the higher mind. To misuse its force
are of the same nature as those used for physical gene
to commit adultery on mental levels with consequences
those resulting from its commission on the physical l
raised to a higher power. "Ye have heard that it wa
them of old time," declared Christ Jesus in the serm
Mount, "Thou shalt not commit adultery: But I say
That whosoever looketh on a woman to lust after
committed adultery with her already in his heart." Th
Commandment will be obeyed in all its implications
have fulfilled Paul's Sagittarian injunction: "Be ye tra
by the renewing of your mind."

EIGHTH COMMANDMENT

Thou shalt not steal—Exodus 20: 15.

When consciousness transcends separative, personal
ing and enters into the universal and impersonal, there
more commission of theft. The higher knowing whic
this comes under the rays of Capricorn. Under that
Master Jesus incarnated; in that sign the Christ within
When this higher consciousness is developed all things a
as existing for the benefit of the whole. Seeking no
himself alone, a person shares in the universal wealth.
nothing as his only and, therefore, possesses all. Ha
there is nothing to steal.

In the Christ concept, thought is centered on gi
getting. There is a realization that all men stand or fall
that the gain of one is the gain of all and the loss of one
of all. The soul that functions on this level of spiritual re
shares in the strength and the weakness, the victories
defeats of all. Knowing himself to be a part of the w
labors for the redemption of all. Together with the C

NINTH COMMANDMENT

Thou shalt not bear false witness against thy neighbor—Ex

Aquarius is the sign of brotherhood and friendsh can be no false witness borne by those living true to **The spirit of fellowship, the sign of the Son of Ma** festation, forbids it; moreover, this highly keyed sign Uranus is the ruler, governs the finer forces in natu psychic faculties in man. Thus it reveals truth a error, rendering false witness of no avail. As Aquari strength in the consciousness of man, thoughts will words are now heard, and a thing will be recognize it really is.

TENTH COMMANDMENT

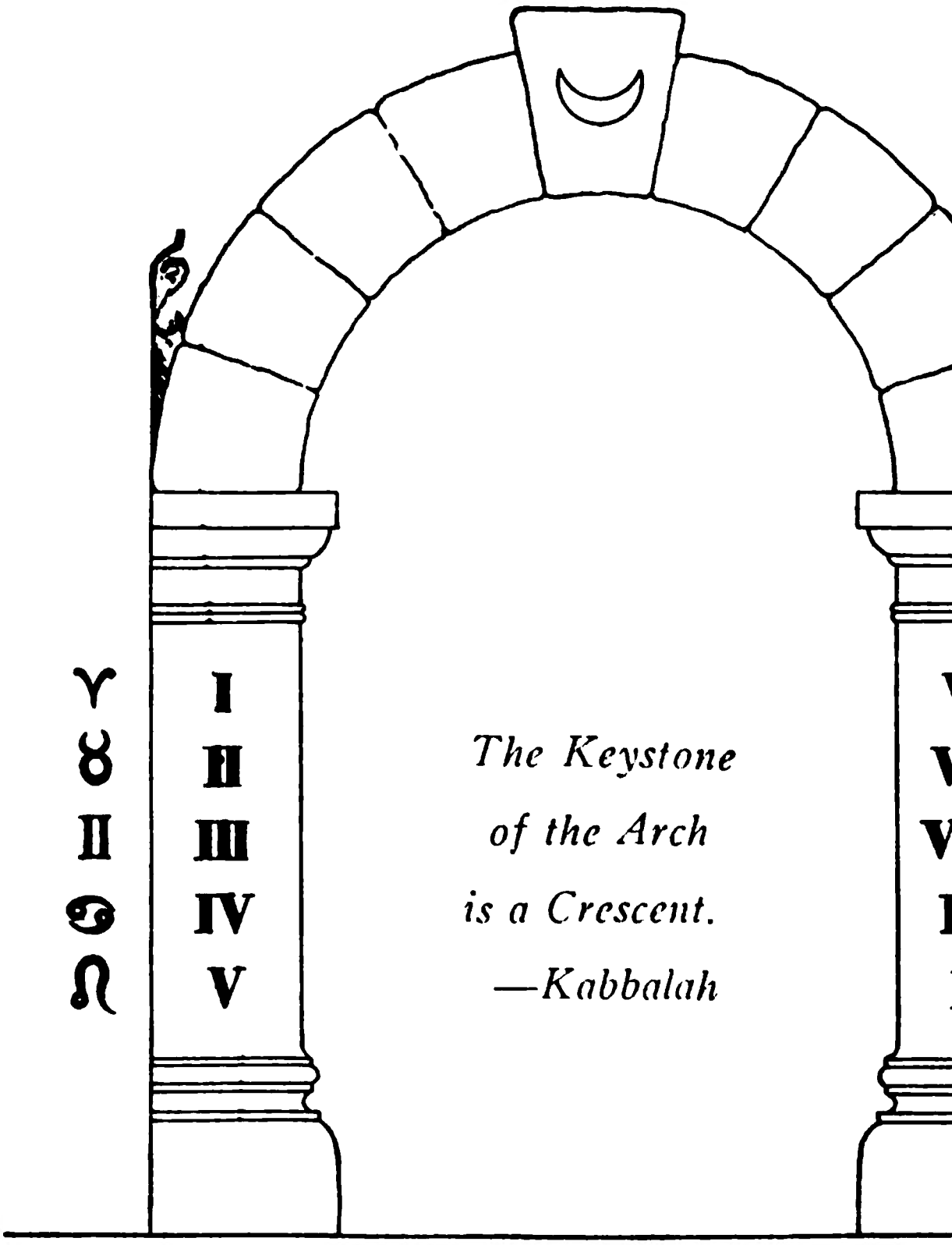
Thou shalt not covet . . . —Exodus 20: 17.

Disobedience of the tenth Word results in breakin Commandment that is written on the second Table o There is a sense in which it includes the preceding six

Covetousness is often the reason for dishonorin Indulgence in this sin many times results in the tak and is often the reason for committing adultery. The insidious sin of covetousness frequently motivates the bearing of false witness. Every phase of human rela thrown into inharmonious reaction by the breaki Commandment, the most far-reaching in effect o Words.

The last Commandment comes under the last sign, too, does the human race. Jupiter, ruler of Pisces generosity; Neptune, exalted in Pisces, impresses the sciousness with the spiritual unity of all Egos in the bo Jupiter's influence touches the masses; Neptune's, th few. Together they create the type of consciousne covetousness cannot dwell.

The Gateway to Light



COSMIC
Powers of the Initiate

PERS
Powers o

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CHAPTER XXIII

Israel under the Tutelage of the Law

Race Ordinances

The Ten Commandments are supplemented by dive
and regulations which, unlike the Decalogue, are spec
applicable to the particular people to whom they were giv
for the stage of development through which they wer
passing. At the time these judgments were delivered by J
to the early Aryans, the majority of the people were
more by feeling and cunning than by reason and love.

Regulations prescribed for their conduct were fra
accordance with these facts. Even God Himself must de
people as they are and where they are, and not accor
where they might be or will be. Fear of punishment w
greatest deterrent to wrong doing in that day. To do ri
right's sake, or because of altruistic consideration for
was not dominant in their undeveloped natures. Th
(Law) was to them, first of all, a dreaded Being who thu
prohibitions against their many ungodly inclinations. Lo
not yet become manifest in the incarnated Christ; nor
awakened in the hearts of men.

All the while the race was being schooled in the opera
the universal, infallible law that like begets like, iniquity
iniquity, evil returns as evil. To it the law was stated
for life, eye for eye, tooth for tooth, hand for hand, foot f
burning for burning, strife for strife." (Exodus 23: 25
terms they could understand they were learning that "wha
a man soweth, that shall he also reap."

The law is first imposed from without. Then as ma
gresses, that law is transferred to the heart and con
becomes his guide. Later, the love of God for man so flo
heart that all consciousness of law as something to be obe
of necessity gives way to a joyous, spontaneous fulf
through having become one with it. God is still La
henceforth is conceived of in His aspect of Love. Throug

Among the many ordinances laid down for ancien
one designating times to be observed with appropriate
and festivities. (Exodus 23: 14-16). These were th
ber: the first, in the months of Abio (March)
(April), the beginning of the sacred year, was in comm
of their deliverance from Egyptian bondage; the seco
feast of the harvest in midsummer, when the first fr
which they had sown were making their appearanc
was the feast of ingathering at the end of the growin

Three of the four Sacred Seasons of the year are he
as times to be observed with religious remembrance f
received from the Giver of all good. The Passover is
Equinox; the harvest festival, the Summer Solstic
feast of the ingathering, the Autumn Equinox. The
four festive times, the Winter Solstice, did not enter p
into the Aryan religious calendar until the coming
Since then, Christmas and Easter have assume
importance in the festive rituals of the Christian wo

At these four turning points of the year spiritual
relation to Earth is of such a nature as to offer mos
conditions for quickening static energies into dynam
They have, therefore, been occasions for initiatory
Mystery Schools, ancient and modern. Added
regarding cosmic operations at such times, when the
into the signs Aries, Cancer, Libra and Capricorn, w
the beginning of the Christian Dispensation. Mo
released in this day as we stand at the close of one cy
beginning of another. The Essenes were qualified
and transmit something of these Mysteries during t
Christ Jesus' ministry on Earth. The Disciples carried
and the early Church Fathers possessed it. Since ther
has been a closed book to popular Christianity, so
significance of the four Sacred Seasons has been t
lost. We are now on the verge of a general recove
sublime truths and an application of the forces relea
daily lives of individuals.

Their teachings included what was termed "The Prophecies, or Stations." This work was represen certain activities on inner planes which revealed to th ciently advanced to have their inner vision opened to worlds. On the cosmic screen were beheld the Fall, t the Sacrifice of Isaac, Jacob's Ladder, Moses' visio Burning Bush, Passage of the Red Sea, Ezekiel's Visi Flaming Wheels, the Coming of Emanuel as foretold b and other events of equal import.

To modern disciples who have attained this same sta records in the Bible are not merely historical events curred in the lives of certain individuals then living they represent actual initiatory experiences occurring intervals on inner planes. All who have qualified to tal these Rites are privileged to do so. Those who possess t ledge *know* the Bible to be "a Book of Initiation, w Initiates, for Initiates."

So for persons not sufficiently advanced to partal "Station Work," identical truths were presented in the dramas such as the Mystery and Miracle Plays so f enacted in churchyards and public squares in Medieva a number of which have survived to this day. Wh occasional revival has been prompted chiefly by histo aesthetic interests, back of this conscious attraction mystical impress they have made on souls of the pa incarnated, and on others sensitive to their influence ening activity of the inner life and thus creating more conditions for the inflow of spiritual forces. Such definitely upon the subtle vital body, strengthening it th better serve the purposes of spirit as a mediating prin tween higher forces and the personality through wh must function during earthly life.

A sophisticated age little suspects the values these Plays originally conveyed; their values, in modified f signified by similar presentations to modern audiences.

Race Spirit Guidance

Exodus 23: 20-22, 25, 31

Behold I send an Angel before thee, to keep in the wa thee into the place which I have prepared.

Beware of him, and obey his voice, provoke him not; pardon your transgressions: for my name is in him.

But if thou shalt indeed obey his voice, and do all that will be an enemy unto thine enemies, and an adversa adversaries.

And ye shall serve the Lord your God and he shall bless thy water; and I will take sickness away from the midst o

And I will set thy bounds from the Red Sea even unto Phillistines, and from the desert unto the river: for I inhabitants of the land into your hand; and thou shalt before thee.

Again, reference is made to the Race Spirit who to lead the people coming under its jurisdiction "int the divine plan has "prepared" for them.

As previously observed, Race Spirits belong to the Hierarchy. Like members of the human life wave, th are not all of equal development. Those who serv Group Spirits are among the least advanced. A serving mankind, the more advanced assume the gre leading the major races and the most progressive n become, as it were, the corporate soul of a people, willing for its collective good. They devise means b evolution of their wards may be accelerated and dire objectives in harmony with their destiny. They people with love of race and country, and devotion to which they are dedicated. Leaders are especiall their task of carrying a nation or race forward in with its particular genius and toward realization inherent in it. Truly, an Angel goes before and he on its way.

The Christ, as highest Initiate of the archangel gives guidance to all nations of Earth. He is the s fier; His influence makes for universality. As the He fosters gains ascendancy, racial differences will b

CHAPTER XXIV

Consciousness Re-ascends the Heights

Exodus 24: 1, 2, 4

And he said unto Moses, Come up unto the Lord, thou Nadab, and Abihu, and seventy of the elders of Israel; and u afar off.

And Moses alone shall come near the Lord: but they shal nigh; neither shall the people go up with him.

And Moses wrote all the words of the Lord, and rose up morning, and builded an altar upon the hill and twelve pillars to the twelve tribes of Israel.

After having received the Lord's communication of Moses reascends the heights to perform an act of wors climbs the mount in company with three and seve accredited servants of the Law. These companions faculties that have been sharpened in the high servic just performed. Moses is the Ego, the pure spirit. T capable of reaching an elevation not possible to any projected threefold aspects (Aaron, Nadab and Abihu sevenfold constitution (seventy elders) it has provided to function in on the lower planes of manifestation.

The altar built by Moses was constructed with twelv It followed the cosmic pattern of twelve constellations a circle around a central Sun—channels through v equal number of celestial Hierarchies work with cos planetary system and man. It is an outer reflection of His twelvefold attributes. This pattern has been fol temple structures throughout the ages by those who insight into the cosmic plan. The Druids incorpor symbolism in Stonehenge, that impressive monument in which continues to testify to the existence of the Teachings in historically undated time. Occult his testifies to uninterrupted and consistent use of the same ism in shrines of ancient Lemuria and Atlantis.

Each of the twelve signs of the Zodiac radiates a sp power. By practice of white magic the initiated prie

rays from one of the twelve signs. They then bec
columns of the holy temples they adorned in a very
and served as magnetized channels for conveying forc
in healing and as an aid to quickening processes
spiritual illumination.

Exodus 24: 8

*And Moses took the blood and sprinkled it on the people
hold the blood of the covenant, which the Lord made with
all these words.*

The Old Covenant, like the New, was sealed with
ceremonial observed by Moses foreshadowed the rite
when a new stream of spiritual force poured into
became operative in human evolution.

The mystery connected with the blood belongs t
deepest phases of occultism. Not until the Initiati
most difficult of all Initiations, has been passed
significance of sacrificial blood be comprehende
pioneering leaders who took part in these early ceren
Egos who performed a like task in the inaugura
Christian Dispensation, and who were in a physical
the cleansing blood flowed on Calvary. No more
on this subject at this point since it is discussed at l
pages on Leviticus.

On heights of consciousness Moses and the elect
"God of Israel: and there was under his feet as it w
work of sapphire stone, and as it were the body of h
clearness." What they looked upon was the operati
law in that third heaven that Paul speaks of hav
where he looked upon the secrets of nature that
permissible for him to speak about publicly. It is t
abstract thought, the realm of pure ideas—in the
which all forms are featured on all planes of manife
The sapphire stone is symbolical of wisdom belon
sphere, which is "true blue." Error, that is insepara
limitations the spirit must accept on lower levels
absent from that high level. Truth is present as the
in clearness. This experience was an added revelatio

preparation for greater work and higher degrees. T
not yet qualified to enter into the immediate presen
Race Spirit, as were Moses and Joshua. So they were
to tarry where they were while Moses and his minister
into the mount" where they were enshrouded by a clo
days. On the seventh day the Lord "called unto Mo
the midst of the cloud. And the sight of the glory of
was like devouring fire on the top of the mount in th
the children of Israel. And Moses went into the mi
cloud, and gat him up into the mount: and Moses w
in the mount forty days and forty nights" (Exodus 24

Joshua was the most advanced of Moses' followers.
qualified himself to receive more of the inner work r
Air Initiation, and to enter into a better understandi
racial mission assigned to Moses. But he was not y
follow his leader to the summit of union with divin
virtue of which the latter became the liberator of his p
the foremost director of forces that shaped a new dis
and ushered in the Age of Aries.

For the Kabbalistic period of forty days and for
Moses remained in the Glory Light. Poised between the
forces of Fire (day) and Water (night), elements in
that he had mastered, he now reached the stage where
his passions (Fire) and emotions (Water) were stilled,
his mind (Air) was under full control. In that state he
to look upon the flawless archetypes designed by the
Hierarchies for ultimate projection into forms upon
plane. One of the patterns he looked upon—the li
which he transmitted to his people for their reproduc
the design for a sanctuary wherein the Lord God could
dwell with His own. The first step toward its manife
the physical plane had been taken. In the mind of M
was born a human thought form of the plan for the T
in the Wilderness.

CHAPTER XXV

The Sanctuary of the Divine Presence

The Tabernacle in the Wilderness

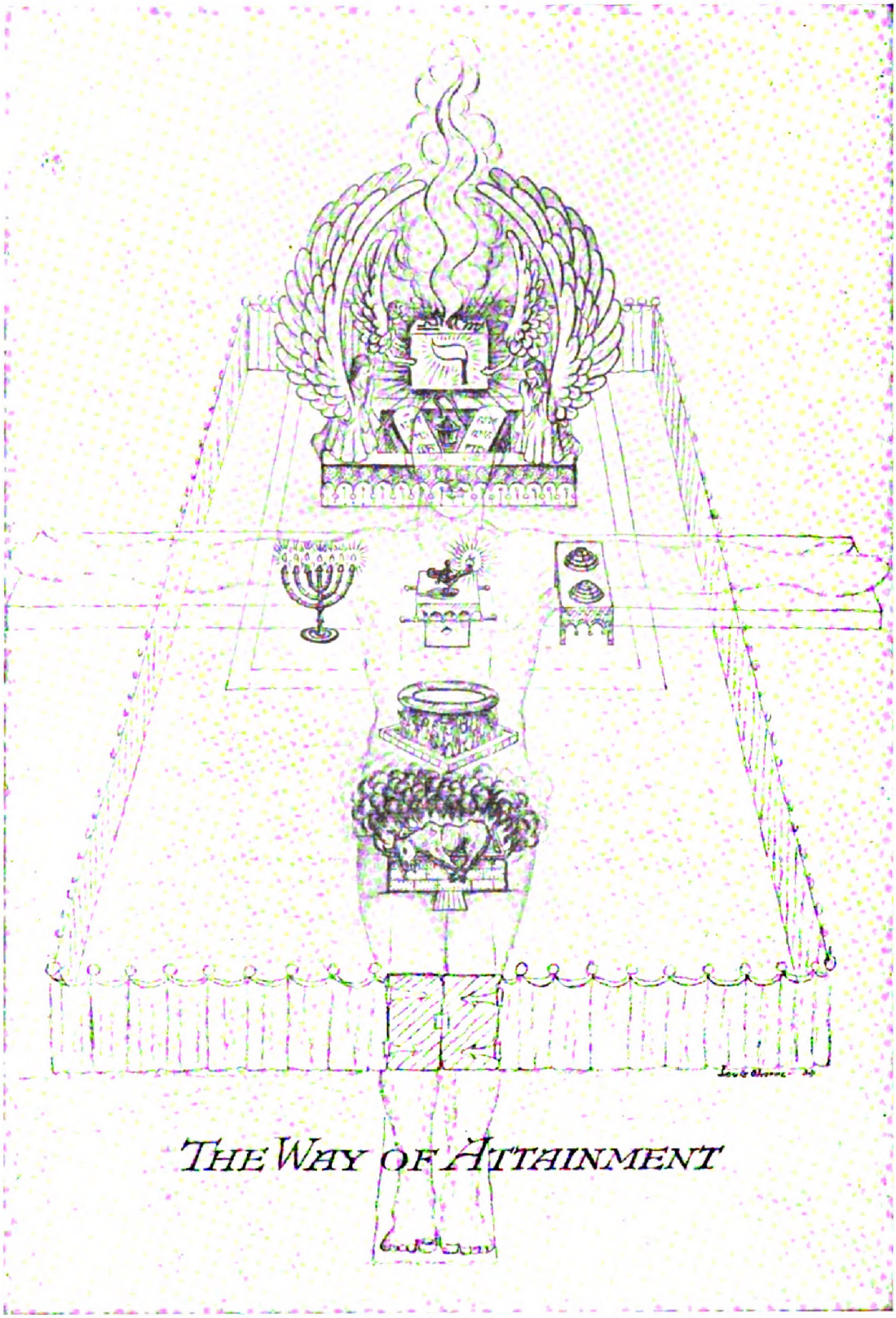
And let them make me a sanctuary; that I may dwell a
—Exodus 25: 8

God's existence and presence is independent of all fo
in order to manifest Himself, even He requires a
Similarly, man is a spirit; he is not a body. But fo
function on the physical plane, a body is necessary.

In the macrocosm nature constitutes the body of Go
microcosm a physical body constitutes the vehicle in w
Ego functions. The two are related; the lesser re
greater. Both conform to patterns of divine symetry
dimension, proportion and harmony in accordance
basic structure of Eternal Being.

During the forty days and the forty nights that Mo
on the mount of illumination he was able to look into th
nature of that fundamental structure. It might be st
fact more accurately to say that while Moses was in tha
state of consciousness, primary lines of force and th
rates of energy flowing through them made themselv
to him with such distinctness that he was able to trans
in terms of directions, numbers, relation and proporti
sum total became specifications for building the Tabe
the Wilderness. For the Lord who spoke to Moses w
anthropomorphic being; it was the Law impressing it
tional character on the sensitive spiritual mirror of an
and understanding soul.

A study of the Tabernacle in the Wilderness is, ther
inquiry into the structure of the cosmos, the anatomy of
operation of stellar forces, the method of evolution and
of Initiation. It may be reasonably concluded that n
forty-day period in the Glory Light would be sufficient
the significance of the sanctuary where God dwells wit
all its mystical implications and sublime inclusiveness.



THE WAY OF ATTAINMENT

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Exodus

The Cross of Matter

Furnishings of the Tabernacle in the Wilderness are
as to describe a cross. This is the cross of matter on
the words of Plato the Initiate, "the world soul is c
The body of man, when upright and with arms outs
forms a cross—the cross to which the spirit is attac
struggles through the limitations of matter to awa
develop the divine powers latent within it.

On this plane man is a stranger and a pilgrim, havin
manent abiding place. It is the plane where experi
gathered, the results of which will give him the po
wisdom to return to his Father's House. This feature
life on Earth is indicated by the portable nature of th
nacle. The staves for carrying the Ark, its most precio
were never taken from it. They were in position for s
any moment as the Israelites (incarnated Egos) jour
ward the Holy Land (heaven world).

Spiritual life of the Old Dispensation centered in th
nacle. The truths it symbolized were taught and em
by the priests and prophets of the people to whom this s
was specifically given, and for which it was especially
That people was a type race. The events connected
progress and the principles by which it advanced ar
applicable to other races.

The cross concealed in the pattern of the Tabernac
Old Dispensation becomes the visible emblem of the New
sation that succeeds it. Paul refers to the Tabernac
"symbol of good things to come." Again, it is to be
that the old ever foreshadows the enw. "The child is
the man."

The Tabernacle was an oblong tent placed at the we
of a court covering about three times the area of the s
proper. It was divided into sections, called the inner c
the Holy of Holies; the enclosed area outside was the co
three divisions were provided in accordance with the th

indifferent masses; the serious, striving seekers; and
who have overcome and become Initiates.

Numerically considered, the outer court came
forces of five (100 cubits by 50). In this area gat
who had awakened to a realization of their spiritual
were prepared to make sacrifices necessary to bring a
unregenerate nature into conformity with the dema
higher selves. Five is the keystone in the arch of th
of life. In the series of nine, four numbers are on each
central figure. They signify that the unenlightened
past has been left behind and a life of spiritual
understanding lies ahead. Under the powers of five
regeneration is undertaken in earnest. The lower
ficed on the altar of burnt offering in preparation f
into the holy place of the Tabernacle.

The Tabernacle comes under the power of three (
the number under which, according to Pythagoras, H
Orders always manifest. "For there are three that
in heaven," writes John, "the Father, the Word, an
Ghost: and these three are one. And there are thre
witness in earth, the spirit, and the water, and the
these three agree in one" (I John 5:7,8). Into thi
of three the triune God comes to dwell with ma
three-powered tabernacle, the trinity of man's body
spirit comes to commune with its Maker.

The urge of spirit in the magnetic field of three i
to unity with the One. This is accomplished by firs
the three to two. In the Tabernacle this is the first
by a worshiping aspirant. He enters the east room
place, a two shrine (20x10x10). Herein the two pr
Fire and Water, the masculine and feminine poles of
brought into polarity or union preparatory to the nex
step, when the two is reduced to One and duality yiel

Entrance is then gained to the west room, the Holy
Herein abides the One (10x10x10). The God witho
God within are realized as identical. They merge.
Light that was seen on high radiates from the innerm
of the victorious disciple; what was darkness befo

Delphian Temple the inscription: "Number is the
universe. Let no one who is ignorant of numbers enter

Thus, even the figures contained in the building spe
of the Tabernacle are keys to unlock Temple Mysteri
Bible there are no superfluous details, no prosaic de
no meaningless data. There are ciphers, symbols and
veil priceless secrets from the curious and unworthy,
them to those who, through sincere seeking for the t
laid hold of the keys that give access to their treasu
and light.

Upon entering the outer court at the eastern end
object encountered was the Altar of Burnt Offering.
altar two lambs were sacrificed every day, one in the
and one in the evening. It was specifically prescribed
be "a continual burnt offering" throughout the gener
the door of the tent of meeting." By the blood of the lam
was opened for the worshipper to proceed and entc
holy place; by the blood of the Lamb the way was open
humanity to recover its lost estate and return to th
Again, the symbology of the Old Dispensation is iden
that of the New, and the significance is also the same.

Astrologically, the sacrificial lambs represent outpo
Aries, the sign of the lamb, by whose spiritual impul
pioneers were being "saved" from remaining in the Ta
and passing religion that they might enter the Age of
the religion of the Lamb. The daily sacrifices, or
morning and one in the evening, signify the dual force
and negative, which flow from Aries, the lamb, as they
each of the twelve signs of the Zodiac.

Animal sacrifice made upon entering the court was
tative of bestial propensities that had to be sacrificed in
of purification before progress on the Path was possible
sacrifices upon the Altar of Burnt Offering were kin
fire not of man's making but descending from above, s
passions must be purified by fires of aspiration arisi
the awakened consciousness of man.

was constructed. It was built of wood of the shitti tree, emblem of immortality. The covering was of br --for mortality still vied with immortality in the l who went there to offer up their sacrifices. Bra copper, a metal ruled by Venus, goddess of personal love awaits purification and upliftment until it b impersonal love that gives itself, without thought of r that lives.

Between the Brazen Altar and the Tabernacle, stoo of Brass where the priests who ministered in the T required to wash both hands and feet lest they die pure in heart shall see God.

Thus in the outer court provision was made fo preparation by fire and by water to enter the holy aspirant's nature was cleansed; his body-forces were the center at the base of the spine (fire, passio through the solar plexus (water, emotion) to th heart and throat. He was then able to enter into th the east chamber of the Tabernacle.

The entrance to the sanctuary was a doorway of These signify the powers of five that liberate the see struggle and limitations of the outer court and admit serenity and freedom of the inner court. Three ob court testify as to its significance and the status o enter therein. On the center, before the curtain th Holy of Holies, stood the Altar of Incense; to the r Table of Shrewbread; and to the left of it, the sev golden Candlestick. Gold was the only metal u furnishings. The nature of one entering into the p been refined. Dull brass yields to bright gold.

The golden Altar, which stood in the center of th was representative of the heart which is the very cen man. It is ruled by the golden Sun and is to man the solar system is to our planetary system.

The twelve loaves on the Table of Shrewbread ar tive of twelve qualities or attributes of character th garnered through many lives under the tutelage of

it signified the grateful fragrance that emanates from oped, consecrated soul. The ingredients of the twelve shewbread, in terms of qualities and their zodiacal may be tabulated as follows:

ARIES	S
TAURUS	F
GEMINI	-
CANCER	*Imag*
LEO	-
VIRGO	I
LIBRA	*Discrim*
SCORPIO	*Regen*
SAGITTARIUS	*As*
CAPRICORN	*Awakening of the Christ*
AQUARIUS	*Polarity between heart and*
PISCES	*Contemplation of the perfect the image and likeness*

The seven-branched Candlestick symbolized the seve in the body of man which, when awakened into activit to soul-sight as so many vortices of light. These lights with "pure beaten olive oil," a substance symbolizing the regenerated body of man.

The Holy of Holies

From the inner court the path led into the innermo tuary, the Holy of Holies, where stood the Ark of the C Only the high priest (higher spirit self) was admitted sacred chamber; and he was not permitted to enter a all times. Only once a year could he pass into its holy and perform the ceremonies prescribed by the Lord (L Ego does not dwell perpetually in a pure spiritual state not so realize its latent powers. Periodically it comes fo on forms and functions on more limited planes of cons It is through struggling with such limitations that po developed and self-realization enhanced. The Holy was representative of the state where the spirit dwells,

The Ark, symbol of the soul, was built of shitti
overlaid with gold. The lid was of solid gold and se
mercy seat. At the two ends of this seat stood two g
ubim, their out-stretched wings covering the preci
Within the Ark were the two Tables of the Law, A
that budded and the Pot of Manna.

Manna is the bread of life on which the spirit ha
itself until it has come to waking knowledge of its di
The two Tables of the Law are the twin forces oper
cosmic order; when harmonized in the nature of
carry him to the very heart of Infinite Being. Aaro
budded is the spinal spirit fire that has been raise
center at the base of the spine to those located at
Aaron's inner fires had been lighted and his vision
radiance which to physical sight is but darkness.
who had attained this state entered into the Holy of H

As the outer court corresponds to the pelvic region
and the inner court to the thoracic, so the Holy of H
lates to the head. Within it resides the Ego, the Divi
before whom none can draw the veil. This is und
control of the indwelling god, the egoic Being, the I
organs in the head which. when opened, give insigh
itual worlds are the pineal gland and the pituitary b

Between the Cherubim rested the Shekinah Glory
the magnetic center where communication took pla
I H V H and Moses. It was to the Old Dispensatio
Holy Comforter is to the New. According to the T
Shekinah had three husbands—namely, Jacob, Joshua
—and is credited with having bestowed upon Jac
name of Israel.

In masonic symbolism the Cherubim held betw
mystic stone on which was inscribed the Ineffable N
was the stone the builders rejected but is to become
the corner in the Temple of the new civilization.
legend declares that the stone belongs to the tribes o
Dan. Astrologically, this places it under the powe

fore the gates of the Garden of Paradise and, wit
swords, prevent entrance to a humanity fallen th
misuse of the life substance. Not until its sacredness
learned and its rightful use is respected will they perm
enter.

Since the Holy of Holies is identical in significa
Garden of Paradise—realm of pure spirit—the Che
its hierarchial protectors. The vibratory rhythms
celestial guardians are primarily operative in the Wo
Spirit, the plane of Christ consciousness. To shar
powers it is necessary that man raise his consciousne
sublime level.

General Features Symbolically Considered

The path of progress outlined in the Tabernacle is t
that described by the stars. The Brazen Altar repr
forces of Saturn and Mars as these planets operate in a
and destructive manner in the life of unregenerated m
stand for sins of both omission and commission. The
resents the purifying forces of the Moon which work
emotional nature. The seven-branched Candlestick is r
tive of the seven planetary spirits before the Throne
seven corresponding body centers that are destined
the lights thereof. The Candlestick considered alone
symbol of Venus, the goddess of love, for love it is that
way. The twelve loaves of shewbread, as already obse
resent the twelve zodiacal Hierarchies under which
garnered from accumulated knowledge and experien
would place its qualities under the planetary rulership
the great benefic. At the center over the Golden Alta
the Solar Deity.

The golden Pot of Manna is related to Uranus, the
tave of Venus, and speaks of the love that has transc
personal and attained to the impersonal or universal.
rod points to the influence of Neptune, planet of divin
governs the spinal spirit fire. When this fire is lifted it

The spiritual significance of the four Sacred Seaso
stices and the Equinoxes, is embodied in the symbo
Tabernacle. The Altar of Burnt Offering on the so
ponds to the Winter Solstice for the peoples of northe
whence have sprung the great religions of the world.
then reaches its southernmost declination and the hou
ness reach their maximum. The seven-branched
on the east correlates to the resurrected life and li
Spring Equinox. The Holy of Holies to the north
the Summer Solstice, Time of the midsummer festival
Sun is in the sign of the Hierarchy of the Cheru
Table of the Shewbread to the west corresponds to t
Equinox, festival of the season's ingathering.

It was repeatedly impressed upon Moses that he co
Tabernacle after the pattern shown him upon t
Specifications were given in lengthy detail. Measu
the structure and all articles to be built for it were
and with exactitude. So, too, materials to be u
required and, last but not least, the character of those
to contribute materials and labor for its construction.

The details themselves are comparatively unimpo
uninteresting in their literal aspects. Were this
significance it could reasonably be argued that the re
better have been condensed to as many verses as
chapters devoted to the subject. But without enteri
occult significance of the Tabernacle's specifications,
sence may well unfold a truth of stupendous import
its implications. That truth is the fact that order,
and proportion pervade the universe. The pattern
the mount of illumination revealed that fact. Whe
(Law) transmitted to Moses cosmic lines of force, th
of time and space became apparent to spiritual visio
Tabernacle they are reflected in miniature. A stu
sanctuary can, therefore, profit esoteric investigator
unveil mystery upon mystery. In this brief chapte
that can be attempted is to indicate directions for
more of the profound mysteries incorporated within
structure.

number is motion. God's first act was to *move* upon th
the waters (chaos), and *order* was the result. Material
vibrational values, were selected to harmonize with the
values; colors likewise. Moreover, the donors and bu
the sanctuary were those of "willing hearts." As God ga
self when He entered upon manifestation at the dawn of
so must man give himself if he is to build a tabernacle
after the celestial design. The builders, as the text
must be both wise hearted and willing. When love
with wisdom the forces of construction work effectively

In this connection an apparently minor detail, yet a
portant consideration, may be mentioned. Only the wo
were in possession of goat's hair were qualified to ser
holy place, and only those men were chosen who co
with acacia (shittim). Minds must be Christed (goa
corn) and the deathlessness of the spirit (acacia) reali
workers.

The predominant colors were blue, scarlet and pu
blue of truth and spiritual devotion; the scarlet of lovi
the purple wherein the red of physical, passionate a
being uplifted by the spiritual powers of blue. By
transmutation operating through the purple ray, power
dered; therefore, the color, is identified with rank and
So it was the color prescribed for the robes of priests
to serve in the Tabernacle precincts.

In the matter of color, the evolution of religion an
foldment of human consciousness may be noted. Yello
used in the Tabernacle. This is the Christ color and
forces that make for universality. Consequently, it did
into the sacred ceremonial Rites of the Old Dispensati
sumes prominence with the coming of the new.

Josephus is the authority for stating that blue, purp
and white represent the four elements, and that "the
is gold, the splendor by which all things are enlighten
Kabbala contains the following relative to these same fi

Gold: Splendor; the Sun-man.
Blue: Aether; air; the eagle.
Purple: Christalline; humidity; the bull

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Oils and perfumes entered into the Tabernacle serv
were compounded of specified ingredients, and wa
given to make them of none other—for whoever did s
"cut off" from the Lord's people. They were to b
holy; that is, suitable substances for receiving magn
favorable to the work designed to be accomplished
of those coming to Tabernacle services for spiritua
ment. Myrrh and frankincense entered into the comp
fact that these were also offered by the Wise Men at
of the Holy Babe indicates that they are ingredients
values appropriate to holy places and sacred ceremon

Since the Tabernacle was "the shadow of heavenl
come," it presented in its structure a pattern found also
of Christ Jesus. The outer court, which is the Hall o
tion, correlates with the early life of Jesus; the inner c
is the Hall of Preparation in service, corresponds with
year ministry; the Holy of Holies, which is the Hall of
tion, correlates with the crucifixion and ascension.

The utensils in the Tabernacle may also be correlate
most important events in His life. The Altar of Bur
parallels His early years of preparation; the Laver of P
the baptism; the seven-branched Candlestick, the T
the Table of Shewbread, His works or miracles; the A
cense, the light of the Transfiguration; Aaron's ro
golden Pot of Manna, the wine and bread, respectiv
Last Supper, and the Table of the Laws, the Serm
Mount.

The Tabernacle in the Wilderness was an Atlantea
School. It conserved in symbol and ritual the Ageless
humanity passed from the Atlantean civilization (Fo
Race) to the Ayran (Fifth Root Race). While th
taught are eternal and unchangeable, man's compre
them increases and their exposition is modified or am
cordingly. The Path of Initiation as outlined in the T
leads from the outer court of sacrifice and smoke to
court of service and light; and finally into the Holy
where the spirit itself is the light and where the soun

to inner realization. The principal stations on the rou
like nature, and consciousness moves from the light w
the light within. In every man dwells the Shekinah Glo
purpose of his pilgrimage through the wilderness of E
is to bring that Glory from its present comparative lat
dynamic potency.

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CHAPTER XXVI

The Ministry of the Lord's Annointe

The Breastplate of the High Priest

And thou shalt make holy garments for Aaron thy brot
and for beauty.

And thou shalt speak unto all that are wise hearted, whom
with the spirit of wisdom, that they may make Aaron's garm
crate him, that he may minister unto me in the priest'
—Ex

Whether it be a minister of civil law or of divine, t
robe of authority with which a public servant is inves
bolized by material garments appropriate to the o
office itself is honorable and holy; this the distingui
worn by its occupants proclaims to all who seek thei

The high priest of the human being is his indwe
It administers divine law in the shining raiment of t
answers the requirements that it be holy and that it
glory and beauty.

This garment of the soul is made of thoughts, word
that are "filled with the spirit of wisdom." It must
bered that spiritual science distinguishes between the
and *spirit*. They represent distinct entities. The
differentiated spark from the flame of God. It is
indestructible self. The soul is the spiritual garm
spark, and is the result of experiences gathered by t
its threefold, composite body. It is, therefore, a
principle betwen the immortal spirit and its transient
It is only relatively immortal. At the end of the sp
evolution, the soul's forces will be transferred to an
by the spirit, the latter's lustre and power being
thereby.

The spirit is one with God and is therefore, unc
always was, is, and ever will be. The soul is a created
spirit that is man is author of the soul, that comes int

to make up this garment of spiritual ministry and the me
methods by which it is fabricated are described with consi
detail in verses following those quoted at the head of this

Exodus 28: 4-10

And these are the garments which they shall make; a breast
an ephod, and a robe, and a broidered coat, a mitre, and a girdle:
shall take holy garments for Aaron thy brother, and his sons, tha
minister unto me in the priest's office.

And they shall take gold, and blue, and purple, and scarlet and

And they shall make the ephod of gold, of blue, and of
scarlet, and fine twined linen, with cunning work.

It shall have two shoulder pieces thereof joined at the two edge
and so it shall be joined together.

And the curious girdle of the ephod, which was upon it shall
same, according to the work thereof; even of gold, of blue, and pu
scarlet, and fine twined linen.

And thou shalt take two onyx stones, and grave on them the
the children of Israel:

Six of their names one stone, and the other six names of the r
other stone, according to their birth.

The vestments of the high priest were several in numb
all the other priests, his dress was of white linen. T
reached to the ankles and was without seam. Ad
accoutrements included a breastplate, an ephod, an embr
robe, and a mitre (Exodus 28:4).

The dress of white bespeaks purity, a first requisite fo
ing the high office before the Altar of the Lord. It was, m
of linen, product of the desireless plant kingdom. It was al
out flaw or imperfection, being seamless. The lambski
of Masonry has a similar significance.

The ephod, or shoulder dress, was of blue, purple and
interwoven with gold thread. It, too, was of linen. The
cance of these colors has already been touched upon si
are the same as those used predominantly in hangings
Tabernacle. The gold, a color absent in the sanctuary
is present—though as yet but slightly—in the garment
high priest. It appears now in threads, giving promise o
to come when the whole fabric will be golden with the l
light of the Christ, the Sun Spirit.

other. The jewels were set in sockets of gold. Thes
like the two tables of the law, symbolize the two prin
ples of Fire and Water in a state of equilibrium
attains to high priesthood. The onyx is semi-trans
variously colored veins and belts running through i
symbolizing the synthesized powers of the six trib
forces) whose names it bore. The one stone carried
forces of Fire and the other the negative forces of W

The robe was blue, as is the invisible robe (aura)
lives truth and breathes devotion. According to Plat
of Atlantis wore "the most beautiful azure robes."
Mayas, lineal descendants of the Atlanteans, blue, be
of the vault of hveaen, was symbolical of holiness,
chastity. Druid priests wore blue robes; and the in
the imposing druidical ruin at Stonehenge in Engla
as the circle of blue stones. The altar stone is also

This robe of blue was richly embroidered. It wa
not merely a covering but an adornment. Experie
long succession of earth lives were woven into it; no
lessons that had been learned but minute matters th
mastered. While perfection is no little matter, cou
enter into its attainment. To the awakened seeker
ness and beauty and truth there are no little things; a
cant because they tend to make or mar the perfect i

Exodus 28: 33, 35

*And beneath upon the hem of it thou shalt make pomegr
and of purple, and of scarlet, round about thereof; and
between them round about:*

*And it shall be upon Aaron to minister: and his sound
when he goeth in unto the holy place before the Lord,
cometh out, that he die not.*

That the one who wore the priestly robe of blue
high office after garnering rich fruitage from experie
lives is further symbolized by the pomegranate, fru
fecundity. The bells which sounded when the high
went into the holy place (heaven world) are repre
consciousness rising to the plane of tone, the arche

sound have been but partially explored; their depths from plumbed by either academic or occult science.

The note sounded by the bells of the high priest indicative of the keynote of the Ego. Each spirit-spar an individual note. Peter's keynote was the key that o him the gates of heaven and hell. As spiritual forces ur note rises in pitch and power.

Just as an Ego emanates a tone which is its keynote does each of the spiritual centers of its body. Because of incantations used in sacred rituals are of the highest sign as is music. More and more will the latter be used, and creasing esoteric knowledge, in all religious services ar higher degrees of discipleship in Schools of the Mysterie Word worlds came into being; by the Word Christ ca dead back to life; by the Word a regenerated huma become an actuality.

The Breastplate of Judgment

Exodus 28: 15-21, 29

And thou shalt make the breastplate of judgment with cunn after the work of the ephod thou shalt make it; of gold, of bl purple, and of scarlet, and of fine twined linen, thou shalt make

Foursquare it shall be being doubled; a span shall be the leng and a span shall be the breadth thereof.

And thou shalt set in it settings of stones, even four rows of first row shall be a sardius, a topaz, and a carbuncle: this sh first row.

And the second row shall be an emerald, a sapphire, and a d
And the third row a ligure, an agate, and an amethyst.

And the fourth row a beryl, and an onyx, and a jasper: they s in gold in their inclosings.

And the stones shall be with the names of the children of Isra according to their names, like the engravings of a signet; ever his name shall they be according to the twelve tribes.

And Aaron shall bear the names of the children of Israel in plate of judgment on his heart, when he goeth in unto the holy a memorial before the Lord continually.

Concerning this aspect of the Breastplate, Philo J
Jewish Hellenistic philosopher, makes the following ob

> Then the twelve stones in the breastplate, which are not like color and which are divided into four rows of three stones in each they be emblems of except of the circle of the zodiac? For that into four parts, each consisting of three animals, by which divisio the seasons of the year, Spring, Summer, Autumn, and Winter, di four changes, the two Solstices, and the two Equinoxes, each of limit of three signs of this zodiac, by the revolutions of the Su that unchangeable and most lasting and really divine ratio which ex
>
> For all the changes of the year and the seasons are arranged b and stated and firm reason; though this seems a most extraordinary thing, by their seasonal changes they display their undeviating permanence and durability.
>
> And it is said with great correctness and exceeding beauty twelve stones all differ in their colors, and that no one of them rese for also in the zodiac each animal produces that color which is ald to itself, both in the air and in the earth, and in the water; a likewise in all the affectations which move them, and in all i and of plants.

Christian writers of early centuries declared the s
Breastplate were capable of reflecting answers in co
tions put to them. Their language key was as fo lov

SUBJECT MATTER	STONE	COLOR	TI BE
Seasonal Productivity	Emerald	Green	Is achar
Military	Ruby	Red	C id
Mental condition	Marble	White	S meon
Rains; women	Chrysoprase	Green	enjam
Royalty	Sardonyx	Red-Yellow	Judah
Harvest; gleanings	Jasper	Mixed Color	(Dinah
Neighboring Nations	Opal	White-Purpl	Asher
Disease; plagues	Agate	Brown-Gold	Dan
Prophecy	Amethyst	Purple	Joseph
Land; cattle	Serpentine Black	Sea Green	Naptha
Hopes, personal and national	Lapis-Lazuli	Blue	Reuben
Secret organizations	Crystal	White	Zebulu

The names of the jewels in ancient Hebrew, t
equivalent, together with the astrologic l correlat
follows:

HEBREW	ENGLISH
Odem	Bloodstone, ruby, and Sard ius; red jas *(dom,* meaning "blood").
Pitdah	Green stone or topaz: the ancient perio or chrysolite.
Bareketh	Carbuncle: also marble.

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Nophek	Chrysoprase, emerald.
Shoham	Sardonyx
Yash'pheh	Jasper
Leshem	Ligure, opal
Shebo	Agate
Achlamah	Amethyst
Tarshish	Beryl
Shoham	Sappirstone; the modern sapphire
Yash'pheh	Jacinth or crystal, later the diamond.

The astrological correlations in the jewel pattern follows:

FIRST ROW *Sardius*-Aries; *Topaz*-Taurus; *Carbunc*
SECOND ROW *Emerald*-Cancer; *Sapphire*-Aquarius; Pisces.
THIRD ROW *Ligure*-Libra; *Agate*-Scorpio; *Amethyst*-S
FOURTH ROW *Beryl*-Capricorn; *Onyx*-Leo; *Jasper*-Vi

The first stone, wherein were focussed the forces of first sign, and Mars, its ruler, was red in keeping with of the lamb (Aries), the symbol of the dispensation pioneers of Moses' day were making preparation.

The second stone was a topaz, the ancient chrysolite it resembled an emerald. This is Earth's planetary is predominant in nature when the rays of Taurus en planet. With this color are associated mysteries conce (Taurus) and its polar opposite, death (Scorpio).

Next comes a carbuncle, a white crystal, symbol of lucent spirit resurrected from a body of decay. This is name spoken of in Revelation.

The fourth stone, an emerald or chrysoprase, carries of Cancer and its ruler, the Moon. It is a guardian ra impurities and vice.

The fifth stone is an onyx or sardonyx, often referred royal stone. It bears the amalgamated powers of Sun ar It focusses the forces of the Summer Solstice when the S from Cancer into Leo, uniting the principles of Water This is the season when transmutation processes take pl nature. It is particularly favorable, therefore. for f those processes in the body of man. Mystic legends

Jasper, the sixth stone, was declared to carry
power transmitted by Raphael, the Star Angel
ruler of Virgo, sixth sign. Virtues attributed to
health, strength, courage and wisdom. The Egypt
Teacher, Thoth-Hermes, is said always to have wo
of magic power.

The seventh stone, the opal, in its many hues, is l
bow that bridges heaven and Earth. Belonging
embodies qualities that make for discrimination and

The agate relates to Scorpio. Its many bands of
the undulating movements of a serpent. The Hebr
agate, shebo, means *to glitter;* also *to take prisoner.*
the lower forces of Scorpio have done to all huma
them prisoners for a time to sense life.

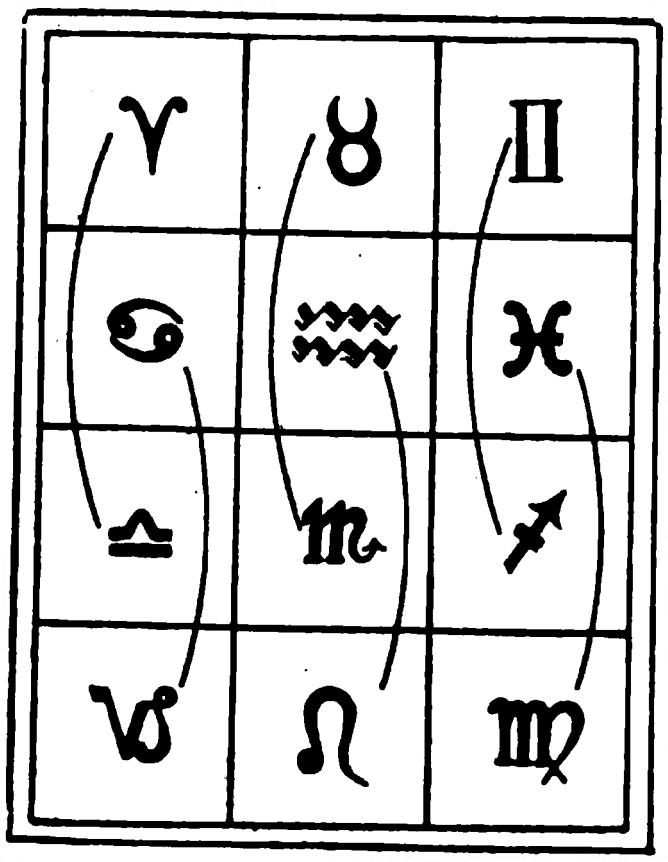
The ninth jewel is an amethyst, a purple stone of
It is a talisman for warding off evil sensations a
appetites. It relates to Sagittarius, the mind whi
illumined, is in danger of leading men into evil.

Next comes a greenish-black stone, a beryl or serp
forces of Capricorn and its ruler, Saturn, are oper
It carries the mystery of the green sea (Capricorn's
Cancer). Ancients used the stone as a charm t
wearer from the bites of poisonous snakes and insects
employed the stone in making scarabs, so extensive
deeply revered by the people.

The eleventh jewel was a sapphire or lapis-l
called this the Stone of Heaven, and declared it t
upon which Moses engraved the Ten Commandme
nant with its zodiacal sign, Aquarius, it is ass
friendship.

The twelfth and last stone was a jacinth. Th
white jewel is said to bestow that wisdom which co
long cycle of experience while journeying throug
zodiacal Schools that conclude with Pisces.

There is also discoverable in the pattern of the



Reading from upper righ
the first sign is Gemini, th
Taurus, the third Aries, th
Pisces, and so on. The evo
the race proceeds under the
influence of one sign after an
one stage the keynote was str
ing the Sun's precession throu
ini. That note prevailed not
ing the two thousand years
Sun was passing through this
until humanity was ready to
other keynote struck. When t
came the keynote was sound
the Sun by precession passed through the next sign, w
Taurus. Thus the race passed in turn through the Gem
of existence; next the Taurean; and then in sequential o
Arian and the Piscean.

The Gemini development was marked by separativen
primal sense of unity passed into the illusion of sepa
Under Taurus, increasing attention was given to the ac
of material possessions. The Bull was the object of worsl
prevailed in Atlantis, whence it carried over into Egypt;
Israelites, after having left it, attempted to restore i
Wilderness by erecting the golden calf.

The Israelites were pioneers of a new race of civilizat
them the note of Aries had been struck. The lamb sy
this zodiacal power and, in accordance with this fact,
the pioneers of this age were shepherds. Hence, th
entered prominently into their ceremonials. Jesus, th
Shepherd, was born when the Sun was in about seven de
Aries, as the Arian influence commenced to diminish and
of the next precessional sign, Pisces, began to increase.
quently, the Piscean era of the Religion of the Lamb (Ar
about to follow, and Christ Jesus called his Disciples to
fishers of men. So fish became a symbol for adherent
new Christian religion.

direction is given under the sign through which the Su
by precession. The esoteric guidance is keyed t
opposite. Thus, popular religion under Gemini w
mented by Mystery Teachings under Sagittarius; th
religion of the masses was paired with esoteric revela
Scorpio. Consonant with this fact, the Mysteries we
to in the Taurean-Scorpio cycle as Serpent Wisdom,
kings wore crowns bearing the uraeus, a double serp
of the initiate knowledge by which they ruled.

The Old Testament Dispensation came exoteric
Aries and esoterically under Libra. Aries supplied
enabled the people to do the necessary pioneering for
the New Dispensation; and from Libra, poured fort
that inspired the teachers, leaders and prophets of t
guide the peolpe through proper disciplinary measur
exalted) such as the law of Moses, and to point the w
the letter of the law (Saturn) to the way of love (Ve
which was about to receive an epochal impetus with
of the Christ. Libra was the "Trial Gate" through
people passed before entering the New Testament D
that was inaugurated under the Pisces-Virgo.

Pisces presents the ideal to many, while Virgo u
ideals of chastity and purity as taught in the doctr
Immaculate Conception, and which becomes a re
those who choose the narrow way of Initiation.

Preparation is now being made for the Aquarian
that is to follow. Its keynote is the awakening of
within. Under Aquarius the multitudes will learn c
and brotherhood; under Leo the esoteric work will be
chiefly with developing love as a power in the life of
The development of this love power leads to the mystic
concerning which John writes in the opening ch
Revelation.

In the next succeding Capricorn-Cancer cycle, the r
have evolved the power of the Christ consciousness un
corn, and the spiritual pioneers will have acquired the
follow the Christ into the home world of spirit, whithe

will be realized as the Sun by precession again passes
Gemini; its qualities will not then exhibit separater
polarity and equilibrium. The Mystery Teachings und
tarius will pertain to the higher powers of a mind that
come united with spirit. The Ego will then no longer
fined to this solar system, but will soar on the wings o
tarian powers to distant spaces of other stellar systems.

A reference to the diagram will make it clear that the
the successive ages and the pairs of signs under which th
go forward is present in the Breastplate pattern. It is bu
many evidences pointing to the cosmic symbolism embo
the jeweled, four-square adornment of the high pries
sanctuary of the Most High.

Urim and Thummim

Exodus 28: 30

*And thou shalt put in the breastplate of judgment of Urim
Thummim, and they shall be upon Aaron's heart, when he goeth
the Lord: and Aaron shall bear the judgment of the children
upon his heart before the Lord continually.*

The Urim and Thummim have been the subject o
speculation on the part of theological interpreters; but
the fact that they were a means by which the high priest
the divine will, it is generally agreed that it is not kno
what they were. The words in Hebrew are transl
"clearness and justice" and as meaning *lights* and *perfec*

It is because human consciousness is neither spiritual
nor fully identified with divine justice that it is so con
at a loss to understand the true nature of the two magi
in the pocket of the Breastplate; or to give an explanatio
forces focussed upon them by means of which the high
could receive and transmit to the people the directions
Lord (Divine Law).

Like all the jewels in the Breastplate, the Urim and the
mim were suitable depositories for certain magnetic
relating to celestial Hierarchies in the cosmos and to corr

belonging to the Initiated. But since Initiation ceas
to be recognized by leaders of popular Christianit
presently attainable, it cannot be expected that ar
information about the magical nature of the Ur
Thummim would be forthcoming from that source.
mation it is necessary to turn to teachings that
Mystery Schools which possess it and disseminate it i
they did in ages past.

The two jewels in the pocket of the Breastplate h
ficance similar to the two stones on the shoulder p
ephod. They focus the positive and negative forc
they correlate to the Fire and Water principles; they
to the head and heart centers respectively in the bod

Every high priest had awakened these two centers
become the light (Urim) and the perfection (Th
his body. This so, he could use the jewels as an aid
his inner vision to spiritual worlds and there learn fr
Beings their will for his people. Also, he could dis
Memory of Nature what destiny was outlined for a
or a race under any given circumstance or at any
Urim and Thummim were not without virtue; they
with what Boehme speaks of as the "tincture" of
unless the wearer had developed the spiritual centers
and heart until they, too, were aglow with the sa
"tincture," the jewels would be devoid of magical p
any two pebbles picked from a roadside. In fact, a
precious had man power to tap their virtues; th
mineral kingdom as in the others, all specimens
equal excellence.

The Urim and the Thummim were not used afte
the *light* and *perfection* of the leaders of early Isr
those of Moses and Aaron, had departed.

Assyrian priests used stones corresponding to the U
Thummim; they were called the Tablets of Destiny
similar jewels, bearing the images of Osiris and Isis,
Sacred Tablets. Wherever used their significance w
They signified the blending of masculine and femi
wedded forces of Sun and Moon. This "blending

the elements and their compositions; to things hot ar
the blending of all colors, all fruits, all birds; in sh
things between heaven and earth."

The Mitre

Exodus 28: 36, 37

And thou shalt make a plate of pure gold, and grave upon it gravings of a signet, HOLINESS TO THE LORD.

And thou shalt put it on a blue lace, that it may be upon

The mitre was a kind of a turban or crown worn b
priest. Its chief feature was the gold plate on the fro
the inscription, "Holiness to the Lord." This symb
Ego, the I AM within, whose seat is in the head, and i
front." The gold plate was placed on blue lace, the
corresponding to predominant hues in the radiations
ualized mind. The lace indicates the care and exactn
with threads of thought have been spun to create so
true and lasting beauty.

The inscription on the gold plate may be transcri
phrase, *Holiness to the Sacred Law of Four.* The na
composed of four letters: J H VH, its Hebrew equiv
many other languages the deities worshiped are des
four-letter words. Examples include Isis in Egypt
Babylon, Deus and Jove in Rome, Zeus in Greece, Atm
Odin in Norse mythology, Dieu in French and Gott i

St. Martin declared that "the number Four is th
which nothing can be known, as it is the universal
perfection." Four is also referred to as the Sacred Te
is the Magic Square. It embraces the powers of the G
the Lords of Destiny, that preside at the four cardina
the compass and govern the four primal elements in n
Ezekiel's vision they are described as having the faces
an eagle, a lion, and a man In astrology they are kn
signs of the fixed cross; they are the Hierarchies
Scorpio, Leo and Aquarius. This subject could be
indefinite lengths.

Consecration of Priests

Exodus 29: 1, 20

Then shalt thou kill the ram and take of his blood, and put tip of the right ear of Aaron, and upon the tip of the right ear and upon the thumb of their right hand, and upon the great right foot, and sprinkle the blood upon the altar round about.

There are not wanting those who dismiss the above of Jehovah as useless, wasteful, barbarous and superst be sure religion, like man, evolves. Practices presc primitive aspirants are replaced by others of a mor character as civilization advances, and as the intellectu ities and spiritual understanding of a people devel qualities to be evolved and the ultimate attainments ar same. Moreover, the truth underlying all true te whether they be couched in terms to meet the requiren race in its childhood or in its maturity—is the same. outgrown animal sacrifices but not the need for placi altar of burnt offering bestial elements in our nature, v the ideal symbolized by the slaying of sacrificial r bullocks.

The sacrificial blood was sprinkled on the altar as a he who came to minister before it had given his per utterly in the service of the Lord (Law). It was no l will, but God's.

In the consecration service a priest was touched on ea and toe with the blood of the ram. To a superficial re passage may seem meaningless, yet it has remained thr centuries as part of the living Word because devout s penetrated beneath its external form and either sensed stood more or less clearly its spiritual meaning.

The application of blood in the consecration ceremon ed to the realization of power which, as yet, only a fe developed mortals have attained. It refers to contr blood's circulation. When this control has been atta blood stream can be so regulated at will that its ever-g forces can be directed to such centers in the body and the brain as the Ego chooses to cultivate and st Similarly, the blood can be withheld from centers of a

Exodus

The Chosen Builders

Exodus 31: 1-6

And the Lord spake unto Moses, saying,

See, I have called by name Bezaleel the son of Uri, the son
the tribe of Judah:

And I have filled him with the spirit of God, in wisdom, a
standing, and in knowledge, and in all manner of workmanshi

To devise cunning works, to work in gold, and in silver, a

And in cutting of stones, to set them, and in carving of tim
in all manner of workmanship.

And I, behold, I have given with him Aholiab, the son of
of the tribe of Dan: and in the hearts of all that are wise he
put wisdom, that they may make all that I have commanded t

Among the many who were called to build the T
those chosen were of the tribes of Judah and Dan. Astr
as we have learned, these tribes belong to Leo and
respectively. Leo is the sign of the heart and Scorpio
eration. When the heart is alight with the fire of Leo,
of God becomes manifest as wisdom, understanding
ability to perform all manner of workmanship. Also
man's life has been regenerated under the forces of S
becomes wisehearted and able to perform the Lord's c
Love (Bazaleel; Judah;Fire) and transmutation (Aholi
Water) are the two primary forces (master workm
build the soul body (Tabernacle) in which the immo
(Jehovah) comes to dwell with its projected personal
gregation).

CHAPTER XXVII

Consciousness Suffers a Recession

Israel Sets Up a Golden Calf

The Arian pioneers reverted to Taurean worsh
Israelites forgot that it was by the blood of the lam
that they were given the courage and enterprise to b
Egyptian bondage and set forth over untrod trails in ar
of establishing themselves in freedom in a new, a be
richer land, a land of milk and honey. The bull (Taur
whose civilization they had labored in limitation for
would have kept them captive had not the incoming i
the lamb (Aries) found a strong response in their hear

But the memory of a primitive race, like that of a
be short lived. With the higher self (Moses) not co
operative in the personal consciousness, the question
doubting, unillumined mind as to whether higher i
(Moses guidance) were genuine and trustworthy; c
chance, they were merely momentary, illusive fancies
better be set aside in favor of the more familiar con
had hitherto guided their lives.

The Israelites became impatient over Moses' long
Turning to Aaron they said: "Up, make us gods, whic
before us; as for this Moses, the man who brought us
Egypt, we wot not what has become of him." Aaron c
desired. Calling them to surrender their golden tri
adornments, he had them melted and cast into the i
calf. Before this god of a past age he erected an altar
rejoicing proclaimed the morrow a feast day. On th
people arose early, offered burnt offerings and peace
and spent the hours in pleasurable indulgences and gr
of physical appetites.

So long as the higher light (Moses) was present, t
ality recognized its authority and obeyed its comman
had not been sufficiently trained in the new school of

that light faded temporarily from view. So there was
of consciousness. The old manner of thought and d
serted itself, and the personality was back in its form
worshipping the golden calf (material possessions).

In early stages an aspirant on the path receives sti
encouragement from the example of those who have g
in attainment. Such external guidance must finally be
If the student has relied unduly on his teacher, blind
and following rather than assiduously incorporating in
life the precepts taught him and the ideals held before
likely to falter and fail when that external aid is with

It was so with the Israelites. They had reached a po
as pioneers, it was necessary to again prove them. M
drew for a time. Soon the faith of the people faltered
fell back into ways that led away from the objective th
ally set for themselves.

Moses returned to the "stiff-necked" people who
rupted themselves" in his absence. They were in
suffering severely the wrath of the Lord (Law). Mo
ceded for them with the result that the "Lord repent
evil which he thought to do unto his people." Mos
leader of Israel, had so identified himself with their de
it was within his power to modify the reaction of ka
upon the people who had "sinned a great sin."

This aspect of occult law is brought out in the pas
records the pleadings of Moses with the Lord (Law
Moses: "Yet now if thou wilt forgive their sin—; and if
me, I pray thee, out of thy book which thou hast writte
significant to note that the Lord (Law) replied: "W
hath sinned against me, him will I blot out of my book
fore now go, lead the people unto the place of whic
spoken unto thee: behold, mine Angel shall go bef
nevertheless in the day when I visit I will visit their
them. And the Lord plagued the people, because they
calf" (Exodus 32: 32-35).

Moses modified the operation of the karmic law but
not annul it. He was able to stand between the rebou

misdeeds. Moses could assume some part of their bu
time, but the Lord (Law) made it clear that "whos
sinned"upon him, and on none other, would fall the fir
Moses caused the Lord (Law) to repent (change its
the moment), but in time equal justice would be do
infallible law, just recompense is made without except
the minutest detail. "In the day that I visit," said J
will visit their sin upon them."

There is another foreshadowing here of the saving v
Christ. Moses was willing to take upon himself the
people and die for them if they might be saved. C
took the sins of the world upon Himself and died
might live. Moses was a savior to the present Fifth
in that he caused the wrath of God (operative La
deflected temporarily that his people might make bette
tion to meet the retribution the law had in store fo

consequence of their mistaken action in relation to
Jesus did the same for humanity. He released forces
fied the operation of karmic law in such a manner tha
would have more time and better conditions for work
own salvation. Neither Moses nor Christ annulled th
they gave themselves as willing sacrifices that those
assistance might later meet without defeat or destru
consequences of their own violations of the law. Mose
the aspirations of his age in the ideal of accomplishmen
sacrifice; the Christ carried this same ideal to its sup
fillment.

The race advances to the degree that it is able and
follow in their footsteps. Altruism is the keynote sound
Christian regime. "Bear ye one another's burdens"
Paul. Only the shared load is easy; only the distribute
is light.

Moses was a race character. His life was bound up
life of his people. The one influenced and conditioned
Consequently, when the people swerved from the path
tude because of the absence of the firm hand of inspire
ship, Moses was obliged by an inner necessity to fo

That which is easily apprehended as true in the re
between a leader and his people, is also true in all hu
tionships. Each individual is essentially a part of t
Because of this fact it is not possible for any one to deta
from the others, arrive at the summit, and remain th
pendent of fellow members of his egoic family. There
beyond which progress in advance of others is not possi
less advanced must be assisted to a higher degree of dev
The only activity by which one in the lead can go
service to those on lower levels of attainment. In
analysis, this is why the most advanced souls are the
servants. Because of human solidarity it is necessarily
as love grows increasingly operative with advanceme
path service becomes the spontaneous choice of enlighte

In terms of individual experience, the spirit (Moses
tained to an exalted state of consciousness when commu
the Lord (spiritual activity) on the mount (heaven
The multitude of thoughts and impulses (people) that
an impression on its unperfected personality were not
ciplined, cleansed and sublimated that they remain
fastly in accord with the celestial harmony realized by t
the heights it had touched. The soul (Joshua), the
principle between the spirit self and its personality, tr
the discord that had arisen in the latter to the form
Joshua to Moses on hearing the shouting below, "T
noise of war (destruction) in the camp (unruly thou
emotions)."

The spirit (Moses) is thereby robbed of its calm a
"Moses' anger waxed hot." The state of exaltation te
suffers partial or complete eclipse. Moses "cast the tab
his hands, and brake them beneath the mount." Th
cosmic forces, the activity of divine law, which he ha
faded before his inner eye. The power (hands)
possessed on higher spiritual levels departed. Thus
ditions spirit and spirit body; or, as Browning expresses

All good things are ours,
Nor soul helps flesh more than flesh helps soul

The two are inseparable. They are the inner and ou

spiritualized, can the spirit realize its latent divinity
to God from whom it came. Moreover, it is only a
itself to its vehicles that reascension and sublimation
take place.

According to the Secret Tradition, the Tables of t
given to Moses on the Sabbath. It also declares th
they were thrust from the hands of Moses and
because the letters on the tablets had taken flight
rest or calm (Sabbath) of the spirit was disturbed
lent impulses of the body, the inner sight by which
law was comprehended vanished from view—the
"Be still and know that I AM God" is the injunction
by those who would follow Moses to the indescriba
the mount of soul exaltation. Only when con
serenely focussed on spiritual reality can its deeper si
apprehended. Before unillumined faculties the inn
flight. Spiritual things must be spiritually discern

When Moses came nigh to the rebellious camp
dancing of the people and the golden calf they h
worship he not only broke the tablets beneath the m
took the calf which they had made, and burnt it in
ground it to powder and strewed it upon the wate
the children of Israel drink of it" (Exodus 32: 19-20

The spirit (Moses) took the wayward personalit
hand. Mistaken conceptions it was entertaining (fa
outgrown thoughts (Taurean worship) it prefer
to rather than make the necessary effort to remold it
and accomodate itself to the new revelation of
corrected. They were destroyed by the better kn
spirit that had beheld a vision of divine truth o
of illumination.

The golden calf was ground to power and strew
that its creators were obliged to drink. In other wor
creations had to be devoured (liquidated) by tho
fashioned them through a misuse of the image-form
use of the subconscious mind in the formation of de
negative mental images. Such is the immutable

tues) and casting it into the image of a calf, symbol of
wealth and personal satisfactions. And so it is record
when Moses returned he found the people "naked; (for
had made them naked unto their own shame amon
enemies)."

Exodus 32: 26-29

Then Moses stood in the gate of the camp, and said, Who
Lord's side? let him come unto me. And all the sons of Levi
themselves together unto him.

And he said unto them, Thus saith the Lord God of Israel, P
man his sword by his side, and go in and out from gate to gate th
the camp, and slay every man and his brother, and every man
companion, and every man and his neighbour.

And the children of Levi did according to the word of Moses a
fell of the people that day about three thousand men.

For Moses had said, Consecrate yourselves today to the Lo
every man upon his son, and upon his brother; that he may best
upon you a blessing this day.

Judgment was executed upon the Israelites immediate
their serious failure to live true to the vision that had bee
them and the purpose they were called upon to fulfill.
called forth all whose allegiance to that vision and that
was unchanged. The Levites responded and "gathered
selves together unto him."

Again considering the subject in terms of the individu
higher self (Moses) brought the personality with its sc
will and vision, to its senses. The elements genuinely a
to the spiritual self (Levites, the priestly class) were se
from those not yet drawn into its high service. By the co
of Moses, the presiding Ego, the latter were slain by the
(truth) of the Levites (spirit). Then followed a call for r
consecration to the will of the indwelling god.

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CHAPTER XXVIII

Egoic Union with the Shekinah Glor

And the Lord said unto Moses, Depart, and go up hence people which thou hast brought up out of the land of Egyp Unto a land flowing with milk and honey—Exodus 33:

Spiritually, the promised land of milk and hon hence;" it is the realm where polar opposites are unity and where the Ego becomes one with the Shel

On the journey leading to that blessed realm the an Angel to go before and promises, moreover, to d Canaanite, the Perizzite, the Hittite and the Jebusite obstructs the path to spiritual realization will be ren are the Law's inevitable rewards to those who har lives with its perfect operation.

The Tabernacle where man and the Most High m communion was moved "afar off from the camp," personal trivialities and discords incident to the da of unperfected individuals. Unto that Tabernacle wo who "sought the Lord."

Moses entered the Tabernacle in the sight of his pe ing entered, a "cloudy pillar descended, and stood at the tabernacle, and the Lord talked with Moses people rose up and worshipped, every man in his —Exodus 33.

Moses had received the command to bring up his this he needed guidance, which he received. "M shall go with thee," said the Lord, "for thou hast fou my sight, and I know thee by name." In other wor Law could work in conjunction with Moses beca established an effective vibratory relationship with it (number) was in accord with cosmic purpose. By v identity the glory of that Law passed before him (Exo Its full sweep and majesty was yet beyond his abil behold or comprehend; so, in accordance with a la whereby all evolving life is rendered immune to vib

is protected from forces which would otherwise c
Moses was placed in a "cleft of the rock," As the glo
it was screened so that its "back parts" could be seen, l
"face." The activity of cosmic Law in the archetypal
the World of Thought, the Second Heaven, is but a re
its operation on still higher planes. Even Moses, th
who stood on the rock of spiritual illumination, coul
upon the latter and live. (Exodus 33:20)

Exodus 34: 1-4, 28

And the Lord said unto Moses,

*. . . come up in the morning unto Mount Sinai, and present t
to me in the top of the mount.*

*And no man shall come up with thee, . . . neither let the floc
feed before that mount.*

And he hewed two tables of stone like unto the first; . . .

*And he wrote upon the tables the words of the covena
commandments.*

For the kabbalistic period of forty days and forty nig
was engaged on the mount in studying spiritual law
clarifying in his own consciousness the manner of its
that he could translate its purpose into concrete ter
standable to the people. The result was a rewriting
inscribed on the tables that had since been broken.

During this time of exhaltation Moses learned the g
Him from whom the Law derives its infallible autho
recognized that authority to be "merciful and graci
suffering, and abundant in goodness and truth, Keepi
for thousands, forgiving iniquity and transgression and
also learned that the Law "will by no means clear t
visiting the iniquity of the fathers upon the children,
the children's children, unto the third and fourth ge
—Exodus 34:6,7.

God is both law and love. When He seems unlo
because of failure to perceive where the perfect law
violated. No action contrary to the universal law of
yield permanent satisfaction and security. Were this
imperfect man would everlastingly take refuge in cond

wiser way, the way that accords with divine law, learned. By reincarnation, each individual is in truth of hisformer self and father of the self he is yet to be. good or bad, thus carry their reactions even to the fourth generations.

During the time that Moses was on the mount "he d eat bread, nor drink water." His activity was solely of a nature. It had to do with factors pertaining to the i apprehended only in the exalted consciousness att Initiation. According to higher Teachings, the wri were derived from the sacred Ten Words spoken to Mo mount, even as woman was created from the body of m "mystery of the Garden." Both are reflections of realities. Herein is to be found the inner significan enigmatic statement that woman (redeemed feminine p was the first to receive the Decalogue when given o Sinai.

Exodus 34: 29, 30

And it same to pass, when Moses came down from Mount behold, the skin of his face shown; and they were afra nigh him.

When lighted, the inner fire inevitably transmits a gl whole personality. After Moses' transcendant experien heights of spiritual revelation he returned with such that it was necessary for him to veil his countenan addressing his people. The experience gave rise to which declares that the Shekinah became the bride There is a similar legend with the same foundation c the mother of Jesus becoming the bride of the Holy G

Moses ascended to the Mount of Transfiguration. developed in each of the four Initiations, (Water, Fire Earth) were augmented and blended into a unity of un glory.

Each of the successive Initiations marks a certain mastery over personality prinriples and corresponding in nature. Empedocles, the Grecian philosopher, states thus: By Earth we perceive earth; by Water, water; by

pleted. The test marking this attainment conce
personal karma, but that of his people. He was w
the consequences of their sin upon himself if they
by be saved.

In the Fire Initiation the final transmutation
nature charged his whole being with the inner Fire.
to the outermost of the sevenfold sheath wherein i
His face shone and, it is recorded, when the time ca
leave this earthly life "his vision was undimmed a
unimpaired."

With mastery of mind and unfoldment of his ratio
Moses was sufficiently calm and composed to fur
mental realm and take the Initiation by Air. Thr
acquired ability to work with the angelic kingdom.
out the difficult commission of leading his "stiff-ne

into the Holy Land, the Lord promised to send an
him.

The Initiation of Earth gave Moses mastery over
of matter. The atomic vibration of his body could
will and the life of his physical instrument prolonged
This is the last and most difficult of the four Initi
attainable only after such a complete renunciation
exhibited by Moses when he expressed his willi
blotted out of the book of life rather than let his
people be destroyed for their misdeeds.

The Earth Initiation also gave him admission int
strata of the Earth and ability to manipulate cert
the physical planet, for it bestows literally the "ke
and hell."

The blended fourfold forces of the Shekinah oper
spheres only. They do not descend below the level
of Life Spirit or, as this realm is also called, the Bu
This is the sphere of pure Christ Consciousness w
realized as a state of being. It is the home sphere
ubim. In accordance with these related facts, the H
the Shekinah, rested between two of these winged
Hierarchy of Cancer.

Then a cloud covered the tent of the congregation, and the Lord filled the tabernacle.

And when the cloud was taken up from over the tal children of Israel went onward in all their journeys:

But if the cloud were not taken up, then they journeyed day that it was taken up.

For the cloud of the Lord was upon the tabernacle by day, on it by night, in the sight of all the house of Israel, th their journeys.

The Tabernacle was completed on the day and the new beginnings, time of the Spring Equinox. This w the first anniversary of the Israelites' exodus from bondage. The Tabernacle was a sanctuary filled witl of the Lord (Law). As in the body of man, which it s the Holy Presence was never absent, though it was screened from view by a cloud. At such times the I those who elected to follow spiritual guidance—remai they were; but when the cloud lifted they went onwa journey.

There were times when it was necessary for that training to concentrate upon incorporating into the practice the precepts given them. At such times their focussed on immediate issues rather than long-range their vision was then dim to distant scenes. But when diate exercises necessary to their further progress accomplished, another period of clear seeing retu further revelation was given as to the destiny they were After that added distance was covered in the journe them at length into the Promised Land.

Israel remained within the shadow of Sinai abo months. When they came they were a fugitive, di people; when they left they were a powerful. unite With Moses still leading, they journeyed forth, bearin midst the Tabernacle for into its structure had been inc the fundamental plan and primary directions that le high place of illumined consciousness where the sp only to "the Voice that is soundless" and looks only which is "invisible alike to the inner and the outer sense

LEVITICUS -The Book of the Law

CHAPTER XXVII

LEGISLATIVE GUIDANCE TO SPIRITUAL PRO

The Book of Leviticus, third of the five Books attr
Moses, is devoted chiefly to legislative measures design
the pioneering Israelites in moral conduct and spiritual
Numerous specifications are laid down governing pers
The laws and regulations contained in Leviticus were
to the peculiar requirements of a people who were being
prepared for a great destiny. In their literal applica
were suited to the people to whom they were given and
in which they lived. In their aspects they are dated, loca
racially distinctive.

Since this is so, this ancient code of Moses is not and
regarded as a living book containing specific guidanc
world today unless there be a spiritual perception of v
duct, social relations and ceremonial practices.
go beyond the letter of the law. This perception has be
the rank and file of Jews and Christians alike to such
that the great majority either relegate the Book to th
shelf or refer to it as a document of past history and
beliefs and rituals. Even when accepted as belonging t
living, inspired Book, it is treated primarily for what it
bygone Israel and only secondarily for what it may mea
today as an inspiration to faith in Jehovah's continued
to obedience to His will, and to emulation of those
faithfully performed the practices prescribed by the Lo
God Jehovah.

The day has arrived for an awakening on the part of
tudes to other and deeper strata of truth, not only in Lev
in all the Bible. The New Age is discovering that the
manual of Initiation, that its truths are ageless, and tha
content becomes increasingly operative in the soul of a

thing for the devout literalist; but it contains vastly
Leviticus, like every other Book in the Bible, c
student who has discovered the keys that unlock its
Leviticus, as throughout the whole of the Sacred
outlined the way of spiritual progress for the unaw
tude and the way of Initiation for the awakened f

The Book of the Law deals with the several law
purification, atonement, holiness and compensation
be treated severally and in the sequence named.

The Law of Sacrifice

Sacrifice is fundamental to spiritual progress. It
from it. Sooner or later, a neophyte grasps the para
that before one can gain all one must be willi
Complete renunciation precedes boundless possessio
of Job emphasizes this, and the Christ gave it immo
when He said: "Whosoever will save his life shal
whosoever will lose his life for my sake shall find it"

The life that must be sacrificed is the self-cen
nature; the life that is gained is the ever-giving sp
which, in its emancipation from the lower self, clain
as one with universal Being.

Until man reaches a certain stage of developmen
even recognize his eternal spiritual nature as apa
superior to his physical. He could not, therefore, b
sacrifice the latter since it is what he conceives hims
do so would be to him a blotting out of his very exis
sequently, the Lord (Law) does not require of man
that he go counter to such rationality as he possesse
expression to the only life he knows. This is allowed
his actions are regulated by laws which tend to gui
right direction and to prevent his expression from
fering with the rightful development of others. B
sacrifice must be inculcated in growing humanity ev
stages by such means as come within grasp of reaso
of performance. Such are the sacrifices prescribed f

sheep so offered must be without blemish. It was re
whatever was surrendered have quality and value;
could the law of sacrifice be effectually inculcated in
early humanity.

Leviticus 1: 3, 5

*If his offering be a burnt sacrifice of the herd, let him offer
out blemish: he shall offer it of his own voluntary will at th
tabernacle of the congregation before the Lord.*

*And he shall kill the bullock before the Lord: and the pr
sons, shall bring the blood and sprinkle the blood round al
altar that is by the door of the tabernacle of the congregation*

The offering was made at "the door of the tent o
The tent symbolizes the mind, the link between th
spirit that comes down from above and the threefol
arises from below. It is the instrument that joins the s
animal natures, which in union produce man, the t

The mind is the path. At its door the animal (per
sacrificed on the altar of Jehovah (the divine self) wit
that it makes "atonement for him." Then the perso
comes unified with the divine will. Furthermore, it
that the blood (life essence) of the sacrifice be prese
priests (aspiring nature) before the Lord (spirit self)
kled "round about upon the altar that is at the door o
meeting." This is a figurative manner of describing
whereby the sacrifice of animalistic forces to those o
ual nature tends to illumine and spiritualize the mind

The various offerings are representative of sacrifica
performed upon the several bodies, or principles, of
course of the regenerative process. As this proceeds
action on its composite vehicle results in generating f
build the soul. This luminous body of light is virtual
primitive man. Gradually it grows in strength, in
luminosity, until it becomes a scintillating radiance
portions that its effulgence brightens and purifies
atmosphere of ever extending areas. The purpose
is the development of soul. The practices required o
ites, as specified in Leviticus, were assigned with this

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was to be made from first fruits; it was to be mingl
and frankincense was placed upon it. When baked,
unleavened and seasoned with salt.

The first fruits are the most cherished of a season's
meal, man's labor is added to nature's bounty; mo
labor is carried to a point of refinement. It symboli
cess by which spirit, working through a body, builds
oil used is of like symbolical significance. It is the ext
even as the forces of the soul are an extract of the sp
ences in physical incarnation. Frankincense represer
aroma; the unleavened wafer is a purified product, fr
fermentation and decay common to all things ephe
the salt is a preservative element. So the "covenan
one that cannot be broken.

The sacrificial animals placed on the Altar of Bu
are symbolical of man's carnal nature that must be c
the fires of affliction. Pain is chastening. By it, lowe
cleansed and the desire body is prepared for hi
Purification is the purpose of the burnt offerings.

The meal offering relates to work done upon th
vital body. Being a product of the plant kingdom, it
the chaste life within reach of those who do no
"animal" for sacrifice; in other words, those who are
with grosser animalistic appetites of the lower de
Though poorer in physical propensities, such are ri
treasures of the spirit. "Blessed are the poor in spiri
is the kingdom of heaven."

The vital body is composed of four ethers. The fur
two denser ethers is to maintain the physical form
perpetuation of the species; the function of the two h
is to provide a suitable vehicle for the spirit; this is th
of luminous blue and gold, referred to as the "weddin
in the Parable of the Marriage Feast. Without thi
there can be no entrance into the "kingdom of h
vehicle necessary to functioning in the higher realm
lacking.

In the life of a spiritually awakened neophyte on t

The offering of a bullock is a necessity to the higher l
interpreted in terms of the love principle, governed by
whose pictorial symbol is a bull. The love principle which
entangled with animal desire after the Fall must be sacr
its personal aspect before it can function in its impers
lation as the love-wisdom manifestation of the universa
consciousness.

Similarly, the lamb when interpreted as the principle
governed by Aries, sign of the lamb—must be sacrifice
aspect of self-will before it can become one with the wi
Father. The goat, symbol of Capricorn, is representati
forces of this sign. When these are expressed negatively
the stubborn, resistant, saturnian qualities which must b
dered before the depth of the divine nature within can b
ed and awakened into activity. It is in the darkness of th
that the Christ within is born.

He who sacrifices a dove gives up the attempt to
divine judgment, office of Libra, by use of reason an
only, however highly developed his illumined mind and
intuition. So, too, with the meal offering. This is the
under Virgo, whose symbol is a virgin holding a sheaf o
To her is given the pledge of chastity, which, when ado
way of life, gives power to close the mouth of the red li
the ideal is presented in Tarot symbolism.

The fire on the altar burned continuously in obedien
command that it never be put out. Without cessation,
of action and reaction is at work. Reactions to actions
to law are painful. Memory of them endures in the form
science which warns against a repetition of whateve
sorrow and suffering. At times the reactions come wit
tensity the aspirant recognizes as a crisis in his spiritual
cating a particular weakness is finally overcome or an un
element in his nature is completely eradicated. Suc
significance of the incident recorded in Leviticus 9:24. F
forth "from before the Lord," and so heightened the he
altar that "when all the people saw it, they shouted, an
their faces." This is the rejoicing of a neophyte when i

spiritual fire into an unclean body is to invite certain exercises pertaining to this phase of d carefully guarded lest they fall into the hands of ignorant or the unprepared, who, by its applica enter into higher states of illumination and power ty and, perhaps, disintergration of the body throug of the various vehicles.

Nahab and Abihu, the two eldest of Aaron's examples of the tragedy that overtakes those "strang fires" (Leviticus X). They are repres lower nature as Eleazar and Ithamar, the two yo representative of the higher. The former offered Lord, "which he commanded them not," whereas ed holy fire before the altar. The distinction was common fire and the fire taken from the altar. T dled by man; the other by God. The fire of hu contrasted with the fire of pure spirit; the one b other eternal life.

The sacrifice of burnt-offering, as previously ob to work on the desire body; the meal offering to the vital body. The peace offering is also relate vehicles used by the Ego, namely, the mind. Tr cannot come until thought is controlled, and the of a stillness which permits a perfect reflection of human will. The circumstances attending this o its relation to the principle in man which unites the lower. The offering is of a communal nature on the altar as a gift to the Lord; part is consumed perform the ceremony *(Leviticus* 7: 28-34), and sumed by the offerer and his family at a sa *(Leviticus* 7: 15, 16). Thus do the several parti the establishment of a harmonious relationship be sonality (offerer), the spiritualized mind (pries (the Ego).

The Law of the Clean and the Uncle

The rules and regulations in the section conta

man; in fact, *holiness* and *wholeness* are two words for a c
related idea. In the human constitution — embracing the
the desire body, the vital body and the dense or physical v
—all must be clean and sound if it is to serve as a suitabl
worthy temple for an indwelling god.

The Levitical code deals with four types of uncleanness.
have to do with meats, carcasses, leprosy, and certain
functions and conditions. Regulations pertaining to meat s
the kind of beast which may or may not be eaten. Th
governing the selection of clean meat stipulates: "Whats
parteth the hoof, and is clovenfooted, and cheweth the
among the beasts, that shall ye eat" *(Leviticus* 11:3).
flesh of all carnivorous animals is classified as unclean an
to be eaten. This is important since it prohibited the Isra
from taking more than one step away from the pure, passi

food available to them in the plant kingdom, which alon
intended to provide for man's physical sustenance. Immed
God had created man He said: "Behold, I have given you
herb bearing seed, which is upon the face of all the earth
every tree, in which is the fruit of a tree yielding seed; to
shall be for meat " *(Genesis* 1:29). Nor was the animal kin
designed to feed upon its own kind, but to live on the fru
field and forest, according to the statement in the verse suc
ing the one quoted. It was after the Fall that man's l
nature turned to animal food, and the kingdom below hi
into a correspondingly cruel and destructive way of preyi
fellow creatures to satisfy its ravenous appetite. The fl
beasts of prey, being more highly charged with anim
passions than that of herbiverous creatures, is yet classif
unclean, and its use forbidden to those who aspire to fulfil
destiny as God's "chosen" people. As they advance, they
time, like Daniel who "would not defile himself with the p
of the king's meat," demonstrate that fairer countenance an
greater wisdom and understanding which accorded wit
simple diet of pulse and water.

The leper was pronounced unclean; specific directions
given for discerning the malady and for performing nec

of base desires manifesting in the form of a diseased
ing, physical body. Deeper instruction regarding t
cure of this dread illness than that publicly recorded
of Leviticus, was given to an inner group, on whic
chief responsibility for leading the pioneering Isr
their upward path. They were taught to read scrol
and to note how wrong desires form lines of force
are marshalled atoms for a new dense vehicle to be u
Consequently, this body will manifest the harmoni
that have been established in the subtler desire boc
to effect a permanent cure in an afflicted body, the
is seated in a higher vehicle, must be completely re
accomplishing this a regenerated life is the only a
scription. It alone is capable of clearing the kar
which is charged the plague of leprosy

The Sin Offering and the Trespass Offeri

The sin and the trespass offerings relate to the lo
mind. This is the mortal mind that leads man into
the principle which differentiates man from anima
him morally responsible by virtue of his freedom t
way he goes.

All of the offerings so far considered were relate
vehicles making up the composite body of man.
also to the law of the clean and the unclean. These
fices and regulations were instituted for the purpos
man into right relationship with God; or, in terms o
ual, in establishing a fundamentally harmonious rel
tween the indwelling spirit and its external cou
personality.

The sin and the trespass offerings have for their
establishment of such a relationship once it has
through wrong actions, committed either wittingly o

The "law of the leper in the day of his cleansing"
in the fourteenth chapter, wherein explicit instructi
regarding burnt offerings and trespass offerings m
by a priest. The ceremonialism includes fragments

ed to take some of the blood of the trespass offering an
on the tip of the right ear, on the thumb of the right ha
upon the great toe of the right foot of him who is to be c
The priest is then to pour oil into the palm of his own l
and sprinkle some of the oil, with his right finger, on his l
seven times before the Lord. Next, some oil is placed u
right ear, the right thumb and the toe of the suppliant's ri
even as with the blood. Whatever oil remains is put u
head of him who is being cleansed *(Leviticus* 14: 25-29)

The blood, the life stream in man, must be purified
regeneration. The oil used in the cleansing ceremonial is
ical of the process. Since the blood is the direct vehicle
which the Ego works, it is of paramount importance to t
that it be free from earthly taint. When clean, it
strength and impetus to the body, along with clarity to t
and keen responsiveness to impressions projected to it b
dwelling spirit. Food is also an important consideratio
aspirant, for unless it be pure the body it feeds cannot be
it is essential that thought be brought under control and s
ized; except this be done, the blood stream will suffer cor
tion by thought forces that flow into it. "Pure food, a cle
and a constant memory of God" is the axiom of purificat

The Ritual of Atonement

The chief feature which distinguishes the ritual of at
from other sacrificial ceremonials is the offering of tw
One of these is slain and burnt on the altar as a sin offe
other is sent alive into the wilderness with Israel's iniquiti
ed upon its head *(Leviticus XVI)*. These two sacrificia
are symbolical of two aspects of law that work for right
namely cause and effect. According to this law a man
he sows, and remission of sins is by repentance, thus
contracting force into operation which modifies effec
rated under the law of action and reaction. The forme
eye for an eye" doctrine of the Old Dispensation; the
"forgiveness of sin" as taught in the New. Law is uppe
the first; love in the second. The law is not abrogated b
is fulfilled.

second. In the words of a wise teacher: "Humanity
circles; the wise ones in spirals."

In the ritual of atonement the high priest "cast lots
goats; one lot for the Lord, and the other lot for the s
(Leviticus 16:8). The goat upon which the Lord's
offered on the altar for a sin offering. This represents
of the two paths, the Path of Initiation. Under its rec
the lower nature is completely surrendered to the v
higher; it dies to all self-interest; it is sacrificed enti
higher law.

The scapegoat, on whose head the high priest p
hands and confesses over him all the transgressions of Is
out into the wilderness and set at liberty. It represent
er evolutionary path where the consequences of violatio
divine law are heaped upon the head of a wrongdoer to
ed in the wilderness of an unillumined Earth life. T
wanders until pain and suffering have moved him to a
that the way of the transgressor is hard. He thus lear
returning to the Father's house (law of the higher life
welcome and forgiveness await him, he can fulfill his
an abundant life.

The goat was looked upon in early times as a symbo
It is the pictorial representation of Capricorn, the
which the Master Jesus was born, and under whos
Christ within is quickened to conscious being. Th
Mendes, a symbol of perverted spiritual power, was
sign of black magic by medieval alchemists. "Riding
in the facetious phraseology of the Masons, refers to an
in which a candidate was taught the control of his lov
by calling into action the powers of his Ego.

Repeated enactment of the ritual of atonement ser
press (first) its outward form and (later) its inner si
upon the conscious and subconscious mentality of w
until the truths it embodied became formative factors
foldment of their spiritual life. This is in conformit
principle enunciated by Paul when he declared that
"that which is natural; and afterwards that which is

CHAPTER XXX

THE BLOOD—AN ARCANE MYSTERY

And whatsoever man there be . . . that eateth any n
blood; I will even set my face against that soul . . . .
For the life of the flesh is in the blood: and I have g
you upon the altar to make an atonement for your so
is the blood that maketh an atonement for the soul.

—Leviticus

The deepest truths taught in the Mysteries relate to t
because the very "life of the flesh" is in it. As no two in
are alike, neither is the blood of any two persons ident
individualized Ego makes its distinctive impression on
constituent elements. This difference is sufficiently pr
in the blood of man and animal to be easily recognized
is the difference between the blood of man and an
Again, the blood of major races differs clearly; and amo
of the same race, medical science classifies for practical
four types. Some of these are sufficiently alike to ma
fusions serve the end of life, while the mingling of othe
distress and even death.

In some instances blood transfusions produce a cl
what is properly called an agglutination of the red c
There are two agglutinable substances designated as
The first of the four groups contains neither A nor B.
contains A; Group III, B; Group IV, both A and B.
groups occur in varying proportions in different races.
European races come under Group II (substance A)
Asia and Africa classify under Group III (substance
Latin races fall into Group IV (substances A and B).

Medical science is also making discoveries in connect
blood crystals. The more individualized the person,
distinct are the crystal patterns. The time will come wh

it will be in possession of evidence that will make clea
teaching that the blood within the body of man
specialized field of activity.

By studying the physical properties and constituer
academic science has discovered important facts. Bu
lying back of the effects it investigates are open only
fied researcher in the field of spiritual science. "The r
at externals," says Paracelsus, "is a matter for clov
intuition of internals is a secret which belongs to phy

Looking to the causative, life side of this subject, a
vestigator learns that racial blood type is conditioned
ence of the Race Spirit. Since each race is guided b
Spirit, the blood through which each one works sh
sponding difference.

The blood may be divided into three parts, each
governed astrologically by one of the three water
serum comes under Cancer; the red matter under S
the fibrin under Pisces. But though the blood strea
ed by the watery signs, "There would be no blood," i
of Jacob Boehme, "if the Tincture of Fire and Light
water."

The blood is essentially a fire element and come
influence of Mars and the Sun. Mars governs the phy
it rules iron and the warm, red-blooded, passionate
Sun governs the spirit, the Ego that functions in the

Among animals only vertebrates have red blood b
alone have an individual desire body. The spirit do
into possession of a separate desire vehicle until it ha
manufacture red corpuscles. These minute bodies, f
human body, compose about half the blood content.
is to attract oxygen through the fire forces of Earth a

The white corpuscles, contrary to generally accept
on the subject, are not the policemen of the body but g
which owe their origin to negative, destructive think
is only one white corpuscle to every three or four h
The positive forces that make for life and immortali

Group Spirit controls its species. During the prenatal p
which a mother is most active in building a body for an in
Ego, the blood of the foetus is also nucleated; but it ceas
so at the time of the quickening, when the nucleated cen
absorbed by the indwelling spirit, after which it acquires
of its own body. In involuntary mediumship and
extreme and prolonged obsession, the blood gradually
tendency to become nucleated.

The circulatory system displays celestial wisdom and re
aeons of development. If all flesh and bone could be r
from the body, leaving the blood vessels only, there wo
remain a human form.

The blood circulates through the arteries and vein
arteries carry the pure oxygenated stream from the lungs
part of the body, thus vivifying it; the veins carry the de
blood, with impurities it has gathered on its journey, bac
heart and lungs for cleansing. The arterial blood is r
Jupiter; the venous blood by Venus. Venus, the goo
power of love, performs this task of purification as a tru
of love.

The blood has undergone marked changes in the cour
evolutionary development and will undergo yet more tran
tions in the future as the body gradually outgrows its
expression and puts on immortality. It will become incr
etherealized until it appears as luminous and as immateri
light that flows through neon tubes. Men will then
"walk in the light as he is in the light" and realize fe
one with another. An aspirant on the spiritual path en
to condition his life stream so that it may radiate more a
of the divine light, by nourishing his body on a clean,
diet; by living chastely and dwelling perpetually on h
noble thoughts; and by giving himself unselfishly in se
the common good. The transmutation of passion into con
is the most important factor in effecting purification of th

The veil dances performed in ancient Temples were co
to demonstrate the rhymic flow of life and light thro
human body. Such light glows only from a blood strean

emulate. Spiritual realization and not sensuous all
the objective of these early Temple devotees. They
fore, peculiarly fitted to bring the sacred ceremonial
ful and inspirating climax. Participants had becom
to the vibratory rhythms of Earth and all the plan
that cosmic currents literally found embodiment in
radiant forms. So responsive were they to the bid
that they reflected inner beauties in outward mo
efforts that are being made in this day by spiritually
aesthetically gifted individuals to recapture the art
motion will in time receive general recognition, and
be reincorporated in sacred ceremonials of the New

In man, the microcosm, the heart corresponds t
the macrocosm. His vital organs are as planets re
dependent on that central organ. Just as the hea
blood circulating through his body, so does the Sun
planets magnetic currents that circulate throughout t
forms. All elements contained in Earth and the sola
to be found in the body of man.

In early stages of human development the life
white and ethereal. This etheric stream reached n
earth and was under the direction of the celestial
then supervising human evolution. A knowledge of t
to an appreciative recognition of a bond with our p
not based on dust merely; it is a relationship of life.
children of Mother Earth. Adam, the generic nam
ity, means *earth—red earth.*

When infant humanity came to birth it was co
this planetary body by a magnetic cord correspondi
bilical cord that unites mother and child. As huma
ed the time came for a severance of that cord; afte
barked upon a separate existence as does a new
Then man gradually became aware of his indepen
As selfconsciousness grew stronger, the realization
the universal life diminished so that by the time the
ed its present oxygenated state, all memory of inne
ences and of rebirth had virtually disappeared.

Lucifer spirits, and their red iron ray was focused on ma
ring him into energetic activity and strengthening the con
ness of his independent existence. He became a red bl
passionate, fighting creature whose energies needed redi
through purification of the life stream. This is the reas
emphasis placed on the cleansing blood in both the Old a
New Testaments. The meaning of Old Testament cere
and New Testament doctrine is inseparable therefrom.
out this, human redemption is impossible. Innumerable
about it may be dispensed with, but not the fact itself.

The blood that flowed on Calvary involves one of the c
Christian Mysteries. In principle it was of exactly the
significance as the sacrificial blood that flowed in early cer
al rites of many religions. It was different only in degr
offering on Golgotha being a reversal of dominant forces
ative in human evolution from a downward to an upward

With the blood that flowed into the Earth at the time
Crucifixion of Christ Jesus, a tremendous power entered i
planetary body, penetrating to its very core. From that c
continues as an active, regenerative force, not only in m
but in all the kingdoms of nature. It is reshaping pla
conditions and gradually evolving a race with enhanced
and an illumined state of consciousness.

At the time of the supreme sacrifice on Golgotha not
were able to remain with the crucified Master. Only Ma
Mother of Jesus, Mary Magdalene and John, the b
Disciple, were sufficently advanced to be inducted into th
mysteries of "Initiation by the Cross." The inner process in
in this exalted Rite led to the unfoldment of centers in the
the feet, the side, and the head. An ancient Temple chan
to such an Initiate as a "King who reigns victorious fr
tree." As a result of this attainment the three Initiates
Cross became recipients of a measure of divine inflow
than that received by the remaining Disciples of the Chris
added spiritual impulse enabled Mary Magdalene to be t
among the inner circle to contact the resurrected Master
glorious dawning of that first Christian feast of the Eas

was by reason of the same sublime experience th
Beloved was raised to know the joys of an immortal
cluded even the faintest shadow of death.

Generation is associated with the shedding of blo
ation with the transmutation of blood. All the worl
ed in the former; few, as yet, have any concept of th
work was part of the secret teaching given by the M
Disciples at the Last Supper when He said: "I w
henceforth of this fruit of the vine, until that day w
it anew with you in my Father's kingdom" *(Matt.* 2

Only those Disciples recognized by the Maste
purified their blood to a sufficent degree to enable
take of a high ceremonial were permitted to share w
Last Supper. The cup of which they drank was pr
Christ Jesus as "the new testament in my blood." T
wine pertained to the cleansing of the blood and th
illumination of mind.

The cup itself was the Holy Grail, symbolical
organ to be evolved in the new Race body wherein w
the forces of head and heart in a more direct manne
sible in an average body at the present time.

When blood flows at the time the Ego relinquishe
vehicle there is a literal liberation of undesirable e
its very substance. There is an actual cleansing. T
its taint will be less when the Ego returns to another
So important is this fact that every Ego experience
death when the blood flows before attaining to t
ascended consciousness, or Initiation.

Blood is the most powerful agent in body regene
heat of the blood must be raised to a degree where it
the *light* of the blood. Christ Jesus taught Peter
John the mysteries connected with this process wh
together on the Mount of Transfiguration. Th
operative in the initiatory experience of Elijah w
translated to heaven in a chariot of fire, or light.

There is a cryptic statement which reads: "Mar

The process by which the red of Mars is changed
golden transparency of the Sun is one that requires
arduous effort. "The path is so narrow," writes Esdr
leads unto this blessed place but one man can walk on t
on one side is Fire and on the other is Water."

On every plane the process of regeneration has to d
proper blending of Fire and Water. Considered in its
aspect, oxygen is a fiery element without which life in
continues for a few moments only. It is the foremost s
of the present Earth Period. Three-fourths of man's
composed of oxygen.

When the blood has been transmuted into a golden
sence, oxygen will be superseded by another and more
Sun element. A difficulty that will be encountered
numbers of people making this transition will be due to a
alcohol in the blood. Alcohol, like oxygen, is a fiery su
but unlike the latter, it is of a destructive nature. It imm
causes blood impurities and consequent physical disabil
motely, its deleterious effects appear in future embodime
current prevelance of alcoholic indulgence will result i
tremely heavy racial liability in generations to come.
seriously handicap those so afflicted in making the r
physical readjustments to a new element already filter
the atmosphere and gradually replacing oxygen as the su
of first importance to life. There will be difficulty in br
the lungs will fail to function; the blood will be unabl
commodate itself to the change. And thus the Ego wi
for want of a vehicle able to function on this physical plan
life man lives will, in the end, judge him. The Law
judgment impersonally; it is to each according to his de

Medical science is baffled by its inability to diagnose a
strange ailments making their appearance for the first
human history. More such diseases, which will incre
mortality rates, may be expected in the cycle of chan
affecting the body of man and his environment. Only th
have kept sufficiently abreast of the steadily advancing ev
ary movement which carries the race onward and upw

rated generally the rhythm of their whole being, wil
pass naturally and easily from conditions belonging to
is passing into those of the new age now dawning.
will be immune to personal transition pain and dis
will, nevertheless, be subjected, in lesser or great
according to their racial karma, to the suffering exp
those of the race who are unable to make necessary a
That there should be such a burden for the most a
carry is inevitable in view of the fact that all humar
indissolubly bound together, and no one can attain
liberty from human ills and limitations until it has b
every member of the human race.

As previously stated, the life of the flesh is in the
the activity of the spirit that causes its circulation
heat. The Ego is so closely identified with this liq
substance that modern science claims ability to diag
from a single drop. Not only that, but by submittir
specimen of this "peculiar essence" to certain vibra
skilled practitioner is able to determine the appro
race and sex of a person; also, whether the subject
dead. Such is the magic of the modern laboratory
connection with the blood.

Spiritual science has gone much further. It is abl
forces in the blood that lie beyond the reach of physic
Knowledge of these forces bestows magical powe
possessor. Like all knowledge, this may be, and is
constructively and destructively. Magic is both whit
Treatises on this subject, be they by the Brothers of
or the Brothers of Light, contain information dealing
ceremonials. There was white magic in those perfo
Israelites according to Jehovah's instructions to Mose
by him to his people. But the occult side of those ce
veiled to safeguard the ignorant, the curious and the
misappropriating this knowledge and its powers l
them to their own detriment, or destruction.

He who has the blood of a person is in possession
the very life of that individual. It is a nucleus throu
magician can influence the Ego to which it once bel

A black magician uses warm blood and the creative su
of other beings to effect his evil purposes. In ancient
and Atlantis this practice became so prevalent that it was
cause of the destruction of these continents and the civi
developed on them.

Human sacrifice had its origin in like ancient and p
practices. It is to such that reference is made in Leviticu
it states explicitly that there shall be no more sacrificial
"unto devils, after whom they have gone a whoring."
was emphasized, was no temprory measure. It was t
statute for ever upon them throughout their gene
(Leviticus 17: 7).

Further reference to evil practices connected with t
is referred to in Leviticus 19: 26, 31: "Ye shall not eat a
with the blood: neither shall ye use enchantment, nor
times. Regard ye not them that have familiar spirits
seek after wizards, to be defiled by them. I am the L
God."

The rites of both white and black magic are found
alchemical changes in the blood. A member of the White
builds up power by transmuting his own blood; the Blac
the forces of another. Black magic led to the sacrifice
before Temple altars in pre-Christian times, and ca
Massacre of the Innocents (to avenge the Holy Birth) i
of Herod.

The first mystic blood-ceremonial was observed in co
with the separation of the sexes into male and female b
which time there was a "fall" in the quality of the bloo
life essence within it. The blood rite commemorated th
from the original androgynous state to dual-sexed hum
now constituted. Teachings and ceremonials concern
change were given in the earliest Lemurian Mystery Te

Paracelsus declares that "many wonderful virtues a
blood exceeding all belief. Blood exists out of the best
most potent fountain of the heart." The rites of brothe
which there is a mingling of blood was practiced by ea
by the Scotch and Scandinavians among others. It w

a number of people, testified that whenever a donee p
earthly life, an image of that individual came t
Apropos of this, Madame Blavatsky states that phanto
to materialize through the fumes or emanations of
that this fluid furnishes certain spirits with the nec
stance for a temporary manifestation.

The mysterious powers contained in the blood ha
plored only in a comparatively superficial manner,
field of occult science. Leviticus holds sacred secrets
ject awaiting further elucidation in the present revela

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CHAPTER XXXII

The Law Of Holiness

Ye shall be holy: for I the Lord your God am holy.
—Levit

These words from the beginning of the nineteenth c
Leviticus sound its keynote; they also open the follow
chapters which conclude the code of Leviticus. *Th*
Holiness has aptly been fixed upon as a suitable superso
this section of the Book of the Law.

Taken in its entirety, this concluding section has mar
acteristics of its own. It builds on the legislation that ha
been given to the Covenant People as an aid in keepin
ways of righteousness worthy of a nation elected to be
dom of priests" among the peoples of the world. Th
Holiness is not so much concerned with prescribing spec
and fixed ceremonials as it is in arousing the consciousn
to a recognition of, and obedience to, principles that g
higher life. It has less of the letter and more of the sp
law than do preceding chapters of either Leviticus o
which deal with the subject. It looks forward to Deu
and lays a foundation for the Sermon on the Moun
Christ Jesus enunciates the highest law of the spiritu
given to man. This is another instance of the old pre
the new and the new rising on the old. It illustrates t
of religion as the consciousness of progressing humanity
Differences between past and present need not be contr
but merely varying degrees of understanding and dev
It is so in the inspired word of the Old and the New Te
The keynote of the one is *law;* of the other, *love*. But,
words, "God is love yet God is law." The path of obedie
divine will leads from outer compulsion to inner freedo

The nineteenth chapter in part repeats and elabor
the Ten Commandments: "Fear every man his mothe

nor deal falsely: . . . neither lie to another; . . . and ye
swear by my name falsely; . . . neither shalt thou pr
name of thy God."

The commandment against adultery is enlarged
chapters immediately preceding and succeeding it. An
prohibition against misuse of the creative force is
Leviticus 18: 21: "Thou shalt not let any of thy seed pas
the fire to Molech." To the fires of Molech, or Moloc
beings were sacrificed; he was the god of lust, by wh
passions life itself is consumed. Therefore the injuncti
not thy seed pass through the fire to Moloch."

The subject is treated further in the twentieth chap
warning against offering life to Molach, together with
specific prohibitions related thereto, was given to the
the first step toward conservation of the life force in m
Directions for the few who were able to carry the proce
and to commence the work of consciously sublimatin
passion into spiritual illumination, are stated in the la
symbolism in Leviticus 19: 23-25:

And when ye shall come into the land, and shall have planted
of trees for food, then ye shall count the fruit thereof as un
three years shall it be as uncircumcised unto you: it shall not
But in the fourth year all the fruit thereof shall be holy, t
Lord withal.
And in the fifth year shall ye eat of the fruit thereof, that
unto you the increase thereof: I am the Lord your God.

A tree symbolizes regeneration. Its sap ascends fro
tip and on its upper branches its fruits are presented t
source and center of life. It is so in regenerated man.
forces rise to the higher bodily centers where they bea
unfolded spiritual powers acceptable to the Lord of
Life.

The three years during which the fruit of the trees
be eaten indicates the period of preparation precedin
attainment on the initiatory Path. This is reached in
year when "all the fruit thereof shall be holy, to praise
In the fifth year the Great White Work reaches its cu
and the fruit of the trees can be eaten. Accumulate
powers are then at a stage where they become activ

experiences therein. These are "for food"; they are th
on which the spirit nourishes itself as it grows in sta
power.

The significance of the passage under considerati
bodied in its numbers, namely, *three, four* and *five*. Th
first numerical power under which a state of compl
developed. With this stage a higher degree of attainme
When twelve is reached—which completes a cycle of pr
—its two numerals (one and two) reduce to three,
perfect number.

Four opens a new doorway. In Mystery Schools th
Degree is concerned with development of fourth-di
consciousness. The supreme work of the powers of fou
mutation. Since this involves a cleansing process, it is th
of ripe fate; karmic debts are liquidated and the fru
become "holy withal." This is also the significance of th
forty—four raised to a higher power—used so fequently
out the Bible; it signifies preparation leading to transfo

In its highest significance, five marks the awakeni
God within. In a series of nine, four numbers precede it
follow. It is in a central position, culminating what ma
ed the human series of numbers and beginning the div
It is the number of resurrected powers. The Ego n
upon enjoyment of the fruits of past endeavors; and,
tinued cultivation of the fruit-bearing trees in the garc
spirit, there will be an ample "increase thereof" until
potentialities shall have been unfolded at the end of th
cal series of nine and a state of unity with God attained
original unit raised to a higher power.

Chapter nineteen contains various ethical precepts
which reappear in more positive form in teachings
Jesus. The Israelites are enjoined not to defraud ne
rob them; not to take vengeance or bear grudge; to le
in the corners of fields and gleanings to the poor; to e
weights and measures; to give hospitality to strange
"rise up before the hoary head." In terms understanda
race, it was giving instruction to do unto others as th

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true true racial teachers and leaders, past and presen
effort through the ages on the part of those who
divine plan for humanity has been to dispel the
separateness under which man still lives, and to awa
realization of his membership in an *all-embracing* fe

The Four Sacred Seasons

The four sacred seasons of the year, namely, the E
the Solstices, were times of holy convocations in t
pensation as they are in the New. They mark m
points in the year when there is a special release
power. At each of these seasons there is a change in t
Earth as forces play through one of the four eleme
Spring it is Fire; in Summer, Water; in Autumn,
Winter, Earth.

The first feast prescribed in Leviticus was that o
Equinox. It is proclaimed that in the fourteenth da
month at even is the Lort's passover *(Leviticus* 23 : 5

This is in commemoration of the Israelites' passage
age to freedom, which was in the first month of the
logically reckoned, the month of April (Nisan). T
passes from watery Pisces into fiery Aries.

In all pre-Christian Mystery Schools this season o
was a time of joyous festivity and elaborate ceremon
New Dispensation it became the glory time of Eas
Resurrection. As a wave of resurrection sweeps th
easy for man to "tune in" with the powers of ascende
ness and to view the wonders of transcendental rea
spirit may truly rise triumphant over matter.

The second festival is that of the Summer Solstice.
June (Sivon) and is called the Feast of Weeks *(Levi*
22). Seven weeks elapse between the second day of
Festival, when a sheaf of barley was offered, and the
observance, when two loaves of the first flower of
harvest were "brought before the Lord." This celebr
Christians observe as Pentecost, commemorates the g
Ten Commandments in annals of the Old Dispensa

The next festival is keyed to the Autumn Equinox a
memorates the journey through the Wilderness. It is
in October (Tishri), the seventh month in the Old Te
calendar, and is called the Feast of Tabernacles. It
referred to as the Feast of Booths and correlates to the
ion in the Christian Church. The astronomical "fall" ha
teric counterpart in the Fall of man. It was this "fall"
consciousness which necessitated the Crucifixion of t
Christ. Occult legends say that it was on this date that
took of the forbidden fruit and lost Eden for all humanit

Symbols of the autumn festival are a palm branch
willow and citron. Hence the command: "Ye shall take
branches . . . before the Lord your God seven days" *(L*
23:40).

In the four symbols mentioned the citron, being yellow
to fire; the palm branch, which rustles in the breeze, to
myrtle, that clings to the ground, to earth; and the will
grows by streams, to water. Citron was regarded as a
symbol because it had features related to all the four e
The rind is yellow (fire); the inside is white and dam
the pulp is moist (water); and the seed is dry (earth).

In biblical times, during the Feast of Tabernacles, w
congregation had assembled in the Temple, priests sto
fifteen steps and chanted fifteen Psalms, or Degrees. The
continued throughout the night.

At a later date Israel added the dedication feasts whic
for eight days during December (Kisleu), month of the
Solstice. This feast began December 25th when one ca
presentative of the newborn Sun, was lighted. This was
by the lighting of an additional candle each day for se
cessive days, indicative of the growing light of the Su
return passage northward. The Hebrews still observe th
val of Lights in commemoration of the rededication
Temple after its recovery by the armies of the Maccab
the Christian calendar of feasts it marks the birth of the
the World.

The Four Sacred Seasons accentuate major stages in

Command the children of Israel, that they br
pure oil olive beaten for the light, to cause the l
continually.

And thou shalt take fine flour, and bake twelve
two tenth deals shall be in one cake.

And thou shalt put pure frankincense upon eac
may be on the bread for a memorial, even an offe
fire unto the Lord —*Levitic*

The light which the Israelites were commanded
tinually before them to illumine their way is fed w
regenerated life. The twelve cakes represent exper
ed in the twelve schools of the Zodiac. And the
placed upon each row of cakes is symbolical of an e
experience out of which soul is fashioned.

In accordance with the secret chronologies of th
clave of Initiates with which Moses was associated)
year consisted of three hundred and sixty solar y
"week of years" was seven times three hundred an
gives a total of 2520 years. During this sabbatic
divine outbreathing and inbreathing of cosmic forc
throughout the universe. In the interval of inbreat
is said to rest; that is, the forces in evolution beco
and harmony and order permeate all creation. Thi
ing of the statement in Genesis that on the seve
rested from His creative labors. The importance o
seven, and the reverence it commands in the Bib
sacred literature, are due to its association with this
manifestation.

Leviticus 25: 1, 2, 4

And the Lord spake unto Moses in Mount Sinai, saying
Speak unto the children of Israel, and say unto them, W
the land which I give you, then shall the land keep a sabbat

But in the seventh year shall be a sabbath of rest unto th
for the Lord: thou shalt neither sow thy field, nor prune

There are cycles within cycles. The seven-day w
ing in a day of rest, is but a reflection of the larg

LEVITICUS

Races and religions that belong more to the past tha
future and are, therefore, tending toward crystallization
Saturn's day (Saturday) as the Sabbath. Having comm
retrospect, the day of saturnian introspectiveness is most
as their time for rest and meditation. For similar reaso
and religions that sound the keynote of the New Age are
with the life-giving forces of the Sun so have chosen for
interval the first day of the week when the impulses from
are strongest and, therefore, most available for inaugu
new cycle of unfoldment.

The Law of Compensation

The Book of the Law closes with the most fundame
inclusive of all precepts under which man evolves, nam
law of compensation. Results which will follow upo
either of two paths are presented in concrete terms a
manner calculated to bring them home to even the un
multitude. Says the Lord (Law):

Leviticus 26: 3—9, 12, 14–22

If ye walk in my statutes, and keep my commandments, and

*Then I will give you rain in due season, and the land shal
increase, and the trees of the field shall yield their fruit.*

*And your threshing shall reach unto the vintage, and the vi
reach unto the sowing time; and ye shall eat your bread to th
dwell in your land safely.*

*And I will give peace in the land, and ye shall lie down, and
make you afraid: and I will rid evil beasts out of the land, neith
sword go through your land.*

*And ye shall chase your enemies, and they shall fall before
sword.*

*And five of you shall chase an hundred, and an hundred of yo
ten thousand to flight: and your enemies shall fall before you by*

*For I will have respect unto you and make you fruitful, an
you, and establish my covenant with you.*

*And I will walk among you, and will be your God, and ye s
people.*

But

.... if ye will not harken unto me, and will not do all these

sumption, and the burning ague, that shall consume the
sorrow of heart: and ye shall sow your seed in vain, for y
eat it.

And I will set my face against you, and ye shall be slain
mies: they that hate you shall reign over you; and ye shal
pursueth you

And if ye will not yet for all this harken unto me, then
seven times more for your sins.

And I will break the pride of your power; And your
spent in vain: for your land shall not yield her increase,
trees of the land yield their fruits.

And if ye walk contrary unto me, and will not harken
bring seven times more plagues upon you according to you

I will also send wild beasts among you, which shall
children, and destroy your cattle, and make you few in n
high ways shall be desolate.

The law here enunciated is stated clearly and t
where he declares that "as ye sow, so shall ye reap
the general principle. Leviticus translates the
language understandable to a people not yet schoo
thinking. Summarizing the foregoing passage, the
declares in effect to Israel: If you walk in my statu
you rain, crops, peace and security; but if you wi
to me I will chastise you seven times; you shall sow
vain; your cities will be laid waste and your land
shall suffer plagues and terrors and exile because
my judgments.

It is made clear to man that he is free to choose h
The Voice has spoken. Its law is impersonal, i
universal. It knows neither favoritism nor venge
not operate to destroy, but to correct. This impo
impressed upon the people at the close of the decla
sequences following disobedience, where the Lord (
ly affirms that though the worst suffering overtake
will not cast them away, abhor them, or destroy the
cause He is "the Lord their God." Law and love
est levels are one.

The law of karma enunciated in this chapter of
emphasizes the fact that man's thought and action

exists between all things within the body of an all-inclusiv
It is forcefully impressed upon the minds of the racial
that thought is creative, and that it brings externals in
formity with its quality and nature. This is a basic law
fundamental to teachings imparted by Moses in early ti
equally fundamental to teachings of modern schools
physics whose chief mission is to stress this truth anew to
ation qualified to make fresh application of the law an
doing, to lift the entire race to new levels of conscious
ness. This is a day when the mind of man can profitably
the pronouncements in Leviticus on the blessings and th
of the law when seeking causes of world tribulation and a
for emergence therefrom. The answer of old is the an
today: "Walk in my statutes, and keep my commandme
do them; . . . And I will walk among you, and will be yo
and ye shall be my people."

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NUMBERS---A Cosmic Hieroglyph

CHAPTER XXXIII

PROLOGUE

Number Values Cosmically Interpreted

The Seven Days of Creation Numerologically Describ

PART I

The Numbering Of The Tribes In The Wilderness C —The Unregenerate

The Twelve Numbers Interpreted
The Flag Processional
The Holy Sect of the Nazarites
The Princely Oblation
Pre-Initiatory Experiences on the Threshold
Relationship of the Master to His Disciple
The Sin Against the Holy Ghost
Songs of the Great Overcoming
Conflict of the Old with the New: Balak and B

PART II

The Numbering Of The Tribes After The Plagu —The Redeemed

The New Number in Redemption
Initiatory Work upon the Threshold
The Eternal Feminines The Path of Conquest
Final Preparation and Accomplishment

EPILOGUE

Biblical Characters and Their Number Signatur

PROLOGUE

Pythagoras spoke truly when he said, "All the v
by number." Number is the basis of all formation,
creative manifestation. The numerals from 1 to 10
sound and power hieroglyphs of every world orig
The similarity in formation of these glyphs as used l
ples of Earth proves a universal understanding o
meaning and purpose.

The spiritual tendency of numbers is to raise a
under their influence above mundane limitations.
true, a study of their inner significance is not confi
ing, but revealing and expansive. But there is an es
ence between *numbers* and *figures*. By numbers
force or power emanations that operate on the hig
planes. Figures are but concrete hieroglyphics of t
powers—shadow-forms cast by the all-permeating P
the objective consciousness of men.

The Ten Principles (numbers), therefore, upo
universe is founded are expressions of powerful c
they are intermediaries between the unmanifest and
creation; they are pure ideas, emanations from I
These ten emanations are symbolized in the kabba
Life—one of the most profound and far-reaching
glyphs—with its ten Sephiroth or glittering cen
These centers correspond to the ten Elohim, and
different vibratory rhythm. Every name, being
vibration, and expresses the power of one of the Se
are expressions of the "Word." Upon this truth
philosophy of numbers. "Number veileth the
Elohim," early sages declared.

Number Values Cosmically Interprete

Vibration is Unity in manifestation. The Mon

the long cycle when all created things are again united
divine. This truth is represented by the ancient symbol of
with its tail in its mouth—a symbol of 1 and also of immor

Two (2) represents the descent of spirit into matter.
been deemed the principle of misfortune, since it represe
beginnings of detachment from 1, or All-Good. Two is
cretive, occult, mysterious power of sacrifice and beauty
lies back of and beneath all evolutionary activity.

The Monad and Duad form the two columns of all
Mystery Temples. They are the columns of Wind an
fashioned by Hiram Abiff, a chief adornment of the Ter
Melkarth at Tyre.

One (1) projects from itself 2, and from 1 and 2, 3 is f
Spirit, soul and body is the Triad or Holy Trinity. "Th
three that bear record in heaven, the Father, the Word, a
Holy Ghost: and these three are one. And there are thr
bear witness in earth, the spirit, and the water, and the
and these three agree in one." (I John 5: 7, 8) "Rule you
through one thing," said Paracelsus. "Proceeding from
to Duality, and thence to Three things, then travel to
There you will be refused nothing."

Four (4) was termed by Pythagoras the "Sacred Quate
Primarily, it represents control of the elements of Fi
Water, and Earth which emanate from the Lords of I
zodiacally termed Taurus-Scorpio and Leo-Aquarius.
of the elements gives the ability to perform miracles such a
described in both the Old and New Testaments. The
declared that 3 is God and 4 is God-in-man.

Five (5) is the number of the Ego, or 1 resurrected fr
tomb of matter. The process of resurrection always bri
sorrow associated with this number, for sorrow nec
accompanies karmic readjustments. Daniel writes: "Un
thousand and three hundred days (2+3+00=5); then sh
sanctuary be cleansed." This sanctuary is the human bo
its cleansing is the work of regeneration or resurrection.
the twelve tribes were numbered in the plains of Moab a

wounds made for the sake of the sins of man; in
numerical system of mysticism 5 was, therefore, a n

The numbers 1, 2, 3, 4 and 5 represent the huma
cosmic principles indicated by these numerals are
which man has attained to his present state of consc
numbers 6, 7, 8, 9, 10 point the way toward com
pation and final at-one-ment with Divinity. This c
is realized in 10, or Unity, which marks the end of
series and the conclusion of the present cycle of ma

Six (6) is a working, building number. The Earth
under the vibratory impacts of 6. *Genesis* is a 6-
Six pertains to interrelationship of the human and
which the divine does not descend to the human as
1, but the human ascends to the divine. Six furthers
of purification operative under 5. From the sixth
hours the face of Earth was darkened as the Maste
the cross.

When fallen in man, the feminine potency of 6 is s
lifted it is pure spiritual power which transforms. I
ed by grain. *Corn*, like *Genesis*, is a 6-power word
correlated with the divinity of Cosmic Mother
symbol is a 6-petalled lily, and whose sign is Virgo
Zodiac. Christ Jesus teaches the sacred meanings of
3, 6 and 9 by the Parable of the Laborers in the twen
of Matthew.

The vibratory rhythms of 7 lift into a higher and
order. Seven does not enter into the turmoil of e
their inception but becomes operative when the ti
establish new and higher conditions. Seven, at its h
victor, the conqueror, the spiritual master who has g
over self and thus proved his mastership over all else
sevenfold incidents in the Bible all refer to this p
conquest.

Eight (8) is the number of the Double Feminine–t
in Exaltation as the Kabbalists express it. The ser
stellation of Scorpio is its starry signature. Eight

is never false. The soul voice of 8 speaks unutterable vast spaces and cosmic vistas. Keywords of 8 are freedo sion, progression, transfiguration.

Nine (9) is the serpentine force of 8 expressing th highest powers of mind. These mental powers when c in men and nations become the evil beast represente (6+6+6=18=9) in Revelation. Transmuted, the cross of light upon the heads of the 144,000 (1+4+4- of the same book. Hence 9 is the number of man in and materiality; therefore it is the number of Initiat Widow's Son of Nain (Nain or 9) represents one who through the portals of light by reason of "the Nine." I dedicated his Temple to "the Nine" meaning that the rhythms of 9 were the forces under which he worke ordered his life that he finished this Earth experience of 9×9, or 81, which is again 9(8+1).

Six is Nine inverted (6—9). He that ascends is the that descends. The serpent and the cross bar the gat to exiled man. Through the powers of 9, the serpent a vertical columns unbar the gates to the New Jerusale

This return to the Father's House—re-absorptio forces of 10 or 1—represents the end of an Earth Da festation. This is the "divine event to which the creation moves," as Tennyson sings. The Decad, signifies accomplishment, completion, reunion. Ten i power of the Unmanifest. Ten cosmic laws, upon evolution of humanity rests, were revealed to Mose Mount of Transfiguration; they sound the keynote of Omega, the beginning and the end.

"Count aright and then thou shalt have oil for thy l

Throughout our biblical interpretations, particular the Book of Numbers, we have need of the nu analysis of names. For the benefit of students we app fore, the following table which gives the letters of t

1	2	3	4	5	6	7	8
A	B	C	D	E	F	G	H
J	K	L	M	N	O	P	Q
S	T	U	V	W	X	Y	Z

Rule of Operation:

Consonants represent the personality, vowels th
Ego; the sum of both, the Ego working through the
Example of operation: JESUS

(1) Consonants: 1+1+1=3. The Triune Godhe
in the flesh.

(2) Vowels: 5+3=8. The Exalted Feminine, th
serpent. "And I, if I be lifted up . . . will draw a
me"—which has much the same significance as th
of the Brazen Serpent in the wilderness *(Number*

(3) Sum of both: 11. Number of polarity, adeptsh
fected Initiate.

The powers and significance of the number eleve
given profound expression in the following words
Thorah: "Man was created in the form and likene
Hitherto there was but one such creature; I have no
him another who was taken from him. They shall bo
form and likeness; there shall be no man without a v
no woman without a man, and no man and woma
without God."

Variations in spelling denote variations in conscio
tive to cosmic Truth; i. e. it is of the utmost significa
English translations of the Bible, the Greek *Jesus* has
its Latin derivative (vocative) *Jesu* and the Hebr
These variations indicate in what manner the Christ h
Himself from age to age.

The Seven Days of Creation Numerologically Int

"GOD IS NUMBER ENDOWED WITH MOTION

be read in a numerical delineation of the cosmic hi
embracing numerals from 1 to 10 inclusive.

On the First Day the initial impulse of God in crea
bolized in 1, is expressed in the creative Fiat, "Let
Light." And there *was* Light—the spiritual radiance of
universe, whose "sweet influences" are revealed to mor
in the constellations of the Zodiac. These starry patter
outward signatures of the Spirits of Light which ens
and, therefore, constitute the primordial archetype of th
cal series. They represent the primary principle of Pure
contaminated Light, or 1.

Two (2) represents the descent of spirit into matt
the invisible realms are separated from the visible.
division the work of the Second Day is accomplished.

In the Third Day was produced the tree *whose seed*
itself and which yields fruit after its own kind. "The On
many, each threefold." The astral prototype of man e
spiritual realms at this time was androgynous, and bor
press of his innate, threefold Godhood. Astral patte
embyronic creations bear the triune impress of spirit,
body.

To the rhythms of 4, God made two great lights, th
light to rule the day (the masculine, fiery forces of the
and the lesser light to rule the night (the occult, n
emanations of the Duad). The sexes were divided, and
woman came forth in separate creation. But human
ness was as yet subjective, the physical senses being on
developed.

"Be fruitful and multiply" is the mandate of 5, the n
life. Through experiences gained in long cycles of evol
innate perfection of the Virgin Spirit comes forth into
tation. The 5 is ever declaring: "It doth not yet appear
shall be."

The Sixth Day brought forth man and woman upon
or objective plane. Evolution of the previous Days
entirely subjective, but human consciousness was now

God rested on the Seventh Day from the works wh
made, and man began the working out of his own
destiny, as revealed in the numbers 8, 9, 10. "Sep
rest—not inactivity but a subtle, spiritual activity im
to physical senses. The numbers 1, 2, 3, 4, 5 6 7=
return to unity.

Eight (8) acquires the powers of cosmic freedom
through hidden activities in the liquid fire of spirit's
is the number of the female serpent. "Ye shall be as
ing good and evil." One of its primitive symbols is th
star of the Babylonian Ishtar.

Nine (9) is the fiery male serpent in the garden of
which, when lifted up, becomes the key-power to Par

Ten (10) is formed of the masculine (1) and the fe
—the Cherubim with the flaming sword which guar
unto the Tree of Life. St. Martin declares that "
numbers are united with the Decad none of them
image of deformity or corruption; these characteristi
only in the separation period. Some are sad, as 2 an
suffer in active operation as 4, 7, and 8. Yet other
only to appearance as 3, 6, and 9. Nothing of this is
complete Decad, for in that supreme order there is no
illusion or suffering."

Ten reflects the pure white light of the Monad, o
cludes all colors as it harmonizes and synthesizes all
producing a perfect blending or unity of rhythmic f
planes. Agrippa writes: "By passing the number
number 10 there may be progress to the supreme
which all virtue and wonderful operations depend."
words, the destiny of Earth evolution is that the human
ness (7) may be lifted up and united with God co
(10).

The first astral hieroglyph given to man is a dot with
This is representative of God in creation. The elonga
dot within the circle represents God-man in manifesta

The key-note of 10: And it was so: the light was
man.

Thus, in the hidden meanings of numbers is con
story of man's past evolution, the forces with which
working, the purpose of his unfolding powers, and
state of illumination that it is his destiny to ultimately

PART I

THE NUMBERING OF THE TRIBES
IN THE WILDERNESS OF SIN—THE UNREG

The Twelve Numbers Interprete

The builders of the Tower of Babel died—a peopl
number.—The Book of Jasher.

The Book of Numbers deals principally with th
experiences during their wanderings through the w
Sinai, and details many of the tests, temptations, and
tending their pilgrimage, together with a record of
victorious overcoming. These features of the Book
to those of the *Iliad* and *Odyssey*, with which it is
compared. That comparison extends to their deep p
the scope and influence they have exercised on the
whom they were given. The allegorical interpretatio
Writings was universal in the ancient world. As Heb
found in their Scriptures a divine cipher, revealing yet
holy mysteries, so too did the Greeks in theirs, and
secret Wisdom founded Schools of the Mysteries. It
the David-Solomon period of Hebrew history that
writers living in or about Jerusalem began to collect
traditions of the Hebrews; and it was about the sam
Homer assembled traditions of the Greek into epics k
Iliad and the *Odyssey* which, like the Hebrew Book o
relate the fall of a besieged city and the extensive wa
a migratory people. In both instances the evolution
human life is outlined.

This ancient tradition of the wanderings found in
and Hebrew writings relates also to events concernin
of both Aryans and Semites; i. e., the Original Se
Atlantis, who, Max Heindel writes, "Under the gui
great Entity, . . . were led eastward from the c

is known as the Gobi desert. There it prepared them
seed of the seven races of the Aryan Epoch, imbuing the
tially with the qualites to be evolved by their descendan
Out of all who were chosen as seed for the New Race
remained faithful. Most of them were rebellious, and,
they were concerned, entirely frustrated the purpose of t
by intermarrying with other Atlantean Races, thus bri
ferior blood into their descendants. . . . For that act of
ence were they abandoned and lost. Even the faithful
cording to the body, in the Desert of Gobi. . . . They wer
of course, as their own descendants, and thus inherited t
ised Land, the Earth as it is now."

As has been stated in previous chapters, there are cyc
cycles; and later cycles tend to recapitulate, on a hig
events of earlier ones. So in the Book of Numbers we h
capitulation of the great event already discussed in the
Noah. The story of Numbers, however, takes place i
times and relates to the Semitic peoples of the Arian Ag
whom our Bible developed. Tribal traditions of the He
fitted into the history of Aryans as well as of Semites.
which makes Semitic documents acceptable to the Arya
ment.

But the historic tradition is not that upon which the
are founded. They look rather, as we have seen, to the
cal interpretation of Scripture, by means of which an i
may find the way of Initiation. And so it is with the
Numbers.

Six great lights illumine its pages: Moses, Aaron,
Joshua, Caleb and Miriam.

The Book opens with the first numbering of the tr
they had left Egypt: "And the Lord spake unto Moses .
Take ye the sum of all the congregation of the children
after their families, by the house of their fathers, with th
of their names."

This was, of course, a task in which he required assist
to aid him in the numbering the Lord commanded tha

gives an index to its bearer's character. Now w
"Moses and Aaron took these men which are expre
names," as follows:

REPRESENTATIVE	TRIBE
ELIZUR (My God is a rock)	*Reuben*
SHELUMIEL (Friend of God)	*Simeon*
NAHSHON (Diviner)	*Judah*
NETHANEEL (Giver of God)	*Issachar*
ELIAB (God of the fathers)	*Zebulun*
ELISHAMA (God hears)	*Manasseh*
GAMALIEL (Reward of God)	*Ephraim*
ABIDAN (My father is judge)	*Benjamin*
AHIEZER (Brother of my help)	*Dan*
PAGIEL (Fortune of God)	*Asher*
ELIASAPH (God hath added)	*Gad*
AHIRA (God is a brother)	*Naphtali*

It will be noted that each name contains in some
nature of God (divinity), thus reminding us that ev
potential God, and that the purpose of his evoluti
foldment of that latent divine power so that it bec
ically manifest.

We note that the tribe of Ephraim is correlated
While the priestly tribe of Levites is omitted altog
being represented by Aaron, but was not numbere
men of war. This is in harmony with Jacob's proph
ing Simeon and Levi: "I will divide them in Jacol
them in Israel." Simeon, now divided from Levi, alo
the esoteric aspect of Gemini. Levi is to be scattere
Israel as the priestly tribe in its holy cities, so is repr
the esoteric aspect of Gemini—that universal wisd
of which Cleanthes, the Stoic philosopher, wrote in
Zeus: "Thou [Zeus] guidest aright the Universal
roams through all things, mingling itself with the gr
lesser lights. . . . Thou dost harmonize into One all

to praise forever the Universal Law."

The planet Mercury is the astrological ruler of Gemi
as of Virgo; this accounts for the close connection
between Simeon and Levi and Dinah which, as we sh
commemorated in the flag of the tribe of Simeon with
sentation of the city of Shechem.

Dinah, representative of Virgo in Genesis, has now d
ed from the biblical story. Our last reference to her is
the aprocryphal statement formerly given that Asenath
of Joseph, was her daughter, whose sons are Manasseh
raim. Manasseh, the older, inherited Joseph's place a
tribes and, therefore, represents Sagittarius *(Numbers*
but Ephraim takes his mother's inheritance in the sig
Virgo was known to the Egyptians as the sign of Isis.
that, as the tribes leave Egypt, a new phase of the Virg
consciousness should be manifest among them. This
Ephraim.

In Egyptian theology the god Thoth, or Mercury th
scribe, transmitted the divine laws from the Creator-S
priests. In Chaldean theology Mercury (Nebo, or
Seer) was revered as the divine teacher who revealed a
and mathematics to men, and ruled the world through
bute of universal reason (Wisdom). He was called the
of the Universe. In the story of Moses we may trace th
of this Mercurial principle for, as Mme. Blavatsky poi
the *Secret Doctrine*, there is every reason to believe that
was the tutelary deity of the post-Exilic Hebrews as well
Chaldeans, whose wisdom they inherited. (Abraham
Chaldean prince.)

Moses and Aaron were princes of the tribe of Levi, th
Levites as a tribe occupy a subordinate position to the
family, who were the priests proper. Like Thoth an
Moses transmitted the Laws of God to the priesthood (A
the Levites); he was Captain of a universe in minia
twelve tribes. He stood closest to the Light of God, ent
the Holy of Holies even as Mercury seems to dwell in
fire of the Sun.

the numbering of the Israelites as they leave Egypt, t
ing in the steps of Abraham who was said to have
arithmetic.

When the tribes had been numbered it was found th
of Reuben numbered 40, 6 and 500. By esoteric adc
give the number 6—the working number. The tri
numbered 3 score and 2,000 and 700, which also yield
days God created heaven and earth. There are 6 sun
winter months. The Fifth Root Race is working to
senses or faculties. Six is the number of the manifesta
unknowable in man; it is "the mingling of the three
cal Fires and the procreation of the elements of all thi
interlacing of two triangles forms the Seal of Solomo
also called the Philosopher's Diamond.

The tribe of Simeon numbered 50, 9,000 and 300; t
yield 8. Masons are instructed that 8 is most to be desi
he who possesses it is numbered among the sages. In
teachings of the Masonic Order, the question is asked
meant by the figure 8?" to which comes the signific
"The small number of Wise Men." The serpent on the
or Staff of Mercury, takes the form of 8. Eight has b
the cosmic wedding ring. All things are said to come
ence through the twisting, spinning currents of this fi
represents the lemniscate currents of occult philosoph

The tribe of Gad were 40 and 5, 000, 600 and 50.
the number 2. Pythagoras says: "Two is the imperfec
into which a being falls when he detaches himsel
Monad or God. Two is the number of opposites and c
Man first contacted its lower manifestation when he
the Tree of the knowledge of Good and Evil in
garden." All creation manifests first in unity; second
third in a restored unity which includes a full under
the process through which duality is evolved and unit
This process forms the teaching of every spiritual te
the ceremonial of every Mystery School ever given to

with heart, and intellect wedded with intuition, is tru
born.

The tribe of Issachar numbered 50, 4,000 and 400.
duce to 4, the number of the cross. Issachar is the burde
the great feminine in all nature that sacrifices through l
must break the chains of 4 before he is freed from t
Cycle. Then he will find entrance into the 4-square city
of the New Jerusalem, where the cross of matter will be
One possessing Ancient Wisdom sings; "Reach the fou
of the fourth Path of Knowledge that leads to Nirvana
shalt comprehend, for thou shalt see."

The tribe of Zebulun numbered 50, 7,000 and 400, w
7. Seven is the mystic and sacred number of both the
New Testaments. It is the blending of 3 and 4, the tra
tion of matter into spirit, the supreme word of the spi
mind. Of the profound occult power of 7, Solomon cha
fascinating rhythmical sequences of Proverbs: "There
things too wonderful for me, yea, four which I know not

The tribe of Ephraim numbered 4,000 and 500,
Manasseh, 32,000 and 200, or 7. Nine is the number of h
Nine months are required to build the physical body bef
Nine strata in the Earth lead to its center and liberati
ninth house is astrologically the house of the higher m
percipient of cosmic truth.

The tribe of Benjamin numbered 30 and 40,000 an
This is the number of the Trinity, a sacred symbol in
world religions. It is the Father, Son and Holy Ghos
Christians; the AUM of the Hindus; the Wisdom, Stre
Beauty attributes of the Masons; and the Will, Wisd
Activity principles of the esotericist. God ever creates, p
destroys. In man, 3 symbolizes spirit, soul and body,
salt, sulphur and mercury are the ancient alchemical sy
the 3 science and religion are blended, and together f
production of the highest form of art. The greatest co
manifestations of 3 belong to the coming New Age a

union of 7 and 3 and is called the number of atta
fection." *Yod*, the tenth letter of the Hebrew alphai
masculine and feminine and is found in every letter c
of 22; it is considered the most deeply occult of all le
Kabbala calls *Yod* the "Workman of Deity."

The total number of all these tribes was 600,000 and
550, which gives us the numerological value of 10, th
unity. Ten is the number of the tribes that were late
absorption into the Gentile nations. It is the chief nu
Old Testament as 12 is of the New.

This total does not include the tribe of Levi, which
from the first census because this tribe was not to be
among the men of war, as it was consecrated only to
of the Lord. Later the Levites were numbered
(*Numbers* 3:14-39), and their total was 20 and 2,000

the tribe of Issachar, vibrates to 4, the mystic numb.er
Quaternion.

Not all of the tribe of Levi, however, served in the T
A special census was taken of Levite males from thi
years of age, and their total is 8,000 and 500 and 80, c
the three great houses which comprise the tribe of L
three houses were the houses of Gershon, of Kohath, a

Gershon means *driving away:* "The Gersonites
behind the tabernacle westward." They were put i
"The tabernacle and the tent, and covering thereof and
ing for the door of the taberacle." Merari means *bitte*
shall pitch on the side of the tabernacle northward."
charge of "the boards of the tabernacle and the bars t
the pillars thereof, and the sockets thereof, and all
thereof." Kohath means *congregation*. "The sons
shall pitch on the side of the tabernacle southwar
service pertains to the most holy things: "the ark, and
and the candlesticks, and the altars, and the vessels of
ary and the hangings, and all services thereof."

The number of Gershon was 2, 000, 600 and 30,
larity). The number of Kohath was 2,000, 700 and 50

number 4 being the cross upon which the 1 is crucifie
when the five senses become spiritualized does man reco
1 of spirit and liberate it from the 4 of form.

In the Solar Mysteries, as in masonic symbolism, north
izes darkness, the darkness of materiality; for when
reaches its northernmost point on the ecliptic it m
Summer Solstice. It is then that material activity is at i
Only the most illumined seers are able to pierce the ve
senses to contact the glory of the spiritual Sun. In the
Moses the Summer Solstice occurred in the sign of Canc
by the ancients a "dark sign, black and with no eyes" as
least conspicuous group of stars in the Zodiac. It was,
sign of profound mystery, the subject of a vast amount
lation among the ancients as the gate or door through wh
descend for rebirth. Likewise it is the gate or door
which an Initiate ascends to his New Birth, after wh
known as the Twice-Born. It is shadowed forth, therefo
Outer Court of the Tabernacle, the place of Merari
Cancer is a sign which often bestows the bitterness o
but sorrow that is the Outer Court in which a neophyt
pared for the great joy awaiting him beyond the door.

Kohath is placed in the south (Winter Solstice) ar
with the vessels of the Tabernacle, the furnishings of the
Service Court. It was Korah, a son of Kohath (a congr
who led the masses in their rebellion against Moses, thus
the way of destruction as described in the sixteenth ch
Numbers. Man, ever proud in his own conceit, refuses
spiritual guidance and offers the unhallowed fire of his ow
temple for sacrilegious misuse. This always brings dis
struction and death. The words of Moses are as applica
as when written: "Go quickly . . . and make an atone
them: for there is wrath gone out from the Lord; the
begun." In the Solar Mysteries of the Mosaic Dispensa
constellation Capricorn occupied the Winter Solstice.
of the Winter Solstice is one of great spiritual power (th
Light) for those who remain faithful to their trust in th
of the Inner Court.

tion Libra—which in the Mosaic period occupied t
Equinox. Libra then held the scales of the day and
balanced before the fall of the Sun into Scorpio a
ing triumph of darkness. But the autumn of the
springtime of the spirit; at the Autumn Equinox an
within himself the upward surging forces of the spi

Only Moses and Aaron were worthy to serve in
place of light) and to enter the innermost court, th
lies. Moses and Aaron were the chief princes of the
and in them we discern the miracle of water change
the body of a neophyte. Each year this alchemica
tion takes place in nature at the Spring Equinox—
Moses as the Feast of the Passover—when the Su
the Water of Pisces into the Fire of Aries. Moses r
from the waters. In the Solar Mysteries, therefore,
to the Fire of Aries; Aaron to the Water of Pisces.
ous blending of Fire and Water is the ideal of bot
man.

The Flag Processional

Numbers 2: 1, 2

And the Lord spake unto Moses and unto Aaron, saying,

*Every man of the children of Israel shall pitch by his ow
the ensign of their father's house: far off about the t
congregation shall they pitch.*

The twelve tribes were assigned positions as fol
Issachar and Zebulun on the east; Reuben, Simeon
the south; Dan, Asher and Naphtali on the north
and Benjamin on the west.

The Marching orders of the people were specific
as to tribal positions. The Levites, the appointed
sacred ceremonials, took up their position immedi
the Sanctuary on three sides (north, west, south); I
and his sons, on the east. These constituted the
Around them were the twelve tribes, three on each

When the silver trumpets sounded for the march
three tribes on the east led the way. Judah (Leo

remaining six tribes passed into their places led by
(Virgo) and followed by Benjamin (Cancer), Manasse
tarius), Dan (Scorpio), Asher (Libra) and Naphta
corn).

The *Thorah* gives the reason for these placements a

From the east comes the light of the world, therefore Judah who repr
eignty; Issachar, the pattern of learning; Zebulun who represents na
commerse dwelt with their flags on the east side and were leaders on the

The west sends forth snow, hail, heat, and cold. On the west was pla
and Manasseh, Benjamin not being able to weather the snow and hail.

From the south comes beneficent dews and rains. On the south was
represents repentance bringing forth God's mercy and compassion; he w
nied by Gad, the type of a troop which shall overcome, and Simeon
center, because Simeon requires great strength and mercy for his shelter
obtainable by repentance. These three were second in the journey, sho
pentance is second to the Thorah only.

From the north comes darkness. Dan, the followers of Jereboam w
Israel with the two golden calves which he erected, took his place in t
was joined by Asher who was to bear light to Dan's darkness, and by N
was blessed with plenty. These were the last in the journey of the bann

National flags were first introduced by Israel. E
carried a banner, the color and symbol indicating its
nature and mission. These flags symbolized attribute
through the vibratory power of the twelve signs. I
contained a definite description of the inner meanin
sign to which it belongs. The following matter relati
banners is drawn from the *Thorah.*

The banner of Reuben was red (emblem of service
center was a painted mandrake (androgynous power).

The banner of Simeon was green (emblem of compa
the center was a picture of Shechem (a rough city
developed state of consciousness, important in the
Dinah).

Levi's was tri-color: black, red and white; in the cen
picture of the Urim and Thummim (processes lead
inner attainment of polarity).

Judah's banner was sky-blue; in the center a lion (
transmutation).

Issachar's banner was black: in the center were pictu
Sun and Moon (emblem of hidden mysteries that le

Zebulun had a white banner (attainment); a ship
ter (soul body) denoted the highest ideal of th
dispensation.

Dan's emblem was sapphire in color, a serpent in
typifying the power and wisdom of Scorpio.

Gad's banner was a mixture of black and white; in t
camp symbolized the two paths, black and white or p
negative. ("A troop shall overcome him, but he shall o
the last.")

Naphtali's was a peculiar color of pale, reddish wi
the center a hind, signifying the transmutations whi
a new birth, the beginning of a new cycle.

Asher's flag bore the color of a precious pearl, th
of a woman, and an olive tree in the center. It points
of great price through regeneration (olive).

Joseph's flag, a deep black, bore two pictures: Egy
ox representing Ephraim, and a unicorn to signify
(The mystery of polarity as an ideal but not yet an a

Benjamin's banner contained the colors of all tw
with a wolf in the center. (Through the highest as
twelve signs the lower nature is conquered.)

Jacob, the Sun, dies in Egypt, the land of darkness
midwinter. According to the *Thorah,* Jacob comm
when he be carried to burial, his sons should accomp
the following order:

Judah, Issachar, and Zebulun were assigned to th
point of the Sun's rising, and led the procession. Ju
Sun) came first. Issachar represents learning an
navigation and commerce.

Reuben, Simeon and Gad were on the south, whenc
beneficent dews and rains. Reuben represents repenta
calls forth God's mercy and compassion. Gad is one
comes." Simeon is placed in the middle because he
the strength and the mercy afforded by the other two

Ephraim and Manasseh, the two sons of Joseph, and
were on the west. This direction sends forth snow, hail,
The three young sons occupied this position because th
sent the light of the soul which, though born in the eas
ever towards the west.

"As I arrange you for my burial," said Jacob to his
shall it be arranged for you when the Lord causes his
to dwell in the midst of you in your journey with your f

NORTH

♍ ♎ ♏

♌ - - The Shekinah glory - -

EAST ♉ The perfect blending of the four elements

♓ - Fire, Earth, Air, Water -

♒ ♊ ♈

SOUTH

The Shekinah symbolizes the body of an Initiate, the
soul body that every aspirant on the Path is endeavorin
to perfection.

Powers by which the new body is built come from all
the east are Judah (Leo), the power of love which mus
central to all of life's activities; Issachar (Taurus), sy
by a white bull with the Sun between its horns, indicati
ity, and a blooming rose in the larynx, denoting power
the creative word; and Zebulun (Pisces) represented by
es, symbol of the mystic marriage.

To the south are Reuben, Simeon and Gad. Reube
rius) pours the water of life from a golden urn into one
expressing a poise no externalities can disturb; Simeon
represents the forces of duality resolved into unity;
(Aries) is the "Star of Fortune" that points the way
ment through service, sacrifice and transmutation.

On the north are Dan, Asher and Naphtali. Dan
symbolizes the creative fires, the principal factor in the

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ness; Asher, meaning *to be happy,* was an early n
Moon and comes from a root meaning *the wa*
Naphtali (Capricorn) is the power of truth and wis
only through controlling the inner fires. A goat wa
symbol representing the hidden powers of generatio

On the west are Joseph and Benjamin. Joseph
is the multiplier; he soars on the wings of aspiratio
(Cancer) is the doorway to Initiation. Joseph, the
tarius, and Benjamin, the Water of Cancer, must
vide powers for the completion of the body of the S

The Sun's path is from the east, the source of ligh
of the south, to the west. (There is reflected ligh
north.) So is it, symbolically, with a spiritual travel
the west he meets Virgo, the virgin of the skies, whe
over the birth of the Christ Child in man.

According to mythology, Virgo was the last of the
Earth after the Fall. Before departing she placed
dora's box the most priceless of all gifts—hope. Virg
of wisdom. It is the exaltation sign of Mercury, mes
gods. Some give Aquarius as the exaltation sign o
but in the light of spiritual astrology it becomes ev
highest powers can be transmitted only through Vi
the sign of the Lords of Wisdom who are guiding h
realization of its high destiny.

In the Old Testament each of the twelve Pat
emphasis to qualities, high, low, or both, which are
of the sign they typify. The theme of Reuben it thou
and Levi, versatility; Judah, love and lust; Issacha
Zebulun, compassion; Naphtali, holiness; Dan, fa
redemption; Gad, progressiveness and initiative; Jos
Benjamin, purity. These keywords of the twelve t
appropriately applied to the twelve zodiacal signs
by the sons of Jacob when studied as asterial signat

Jacob's admonition to his twelve sons contains d
tions for the progress of the entire human race, and
its reactions to influences of the twelve zodiacal Hi

cept of law as it applies to the external life of the Jealousies and infidelities must inevitably bring "curses" unhappinesss from drinking the bitter waters of sorrow the operation of the immutable law of causation. Yet though immutable, as universal law must be, is not a h imical law; it is a law which automatically preve establishment of any state that is less than perfection; law that adjusts and readjusts until unity with the divi has been attained.

Man may avoid its painful action by intelligently coo with it and seeking the ways of harmony with eternal jus goodness. Such cooperation calls for restitution whe wrong has been committed. Hence the law of confes restitution (Numbers 5: 6-10) ordains that if a sin l committed it shall be confessed and full restitution made restitution to the victim of the error is not possible, the tion must be made to God; that is, to universal good or mon welfare of the community.

From a consideration of exoteric law operative in the l masses, the biblical account (Numbers VI) enters upo sideration of the esoteric law operative in the lives of th it sets forth laws concerning the Nazarites. But it mus supposed that the external law does not apply to a neopl is following his inner light; it applies to him as to othe objective life. In addition to this, he comes under the of a higher law, which pertains to his spiritual develop subjects him to a stricter discipline, mentally, morally a cally, than that enjoined upon the masses. An exampl truth is found in the following verses describing the dis the Nazarite:

Numbers 6: 2–5

When either man or woman shall separate themselves to vow Nazarite, to separate themselves unto the Lord:

He shall separate himself from wine and strong drink, and no vinegar of wine, or vinegar of strong drink, neither shall he liquor of grapes, nor eat moist grapes, or dried.

All the days of his separation shall he eat nothing that is made tree, from the kernels even to the husk.

All the days of the vow of his separation there shall no razor

There are but few references to the sect of the N
Bible. This is also true of the Essenes who belo
date, and to whom the Nazarites were related.
they were both shrouded in mystery, their work l
of an esoteric nature. Their activity was apart fro
was performed quietly, with a single eye to holin
service. Work of such a nature is always subject to
the uncomprehending world; hence, not only the
need for carrying it on in comparative secrecy. T
ous manner in which Christ was asked if any th
come out of Nazareth illustrates this general a
majority toward a minority with whom it differs.

The Nazarites were located on the banks of th
sephus, Pliny and Herodotus refer to their work
called a Nazar, as were Samson and Samuel. T
ludes to them as a band of wandering physicians a
Christians as Nazari. Nazar means *to consecrat*
a diadem (halo).

The word Nazareth in Hebrew means a flower
lated as the lily. Jesus of Nazareth was, therefo
flower. When so used the appellation contains a
ence to His spiritual status among that band of
women who lived in and near the environs of Nazar
beginning of the Christian regime.

The chapter on the Nazarites concludes with a p
given by the Lord through Moses to Aaron and his
ing the children of Israel:

The Lord bless thee, and keep thee:
The Lord make his face to shine upon thee, a
unto thee:
The Lord lift up his countenance upon thee,
peace.

These beautiful words, fraught with deep my
embody both the salutation and the benediction of

The Princely Oblation

as the Nazarites, who sought seclusion in order to devot
selves to the work of holiness. Are we then to conclude
is the only path to Liberation?

Mention has been made of the twofold Path to Initiat
way of the Sons of Seth and the way of the Sons of Cain,
representing mystical development and the other, inte
The mystic path is synonymous with priestly, or dev
development; the intellectual path belongs to the princes
means of their *work in the world,* learn the art of Templ
ing and become *Phree Messen* (children of light). T
line of development is not inherently antagonistic to
development is shown in the biblical account of the gif
princes for the holy Tabernacle (Numbers 7). These gift

(1) Six wagons and twelve oxen. Later in Israelitish
when Solomon builds his Temple, there are twelve braz
(the twelve zodiacal signs) which support the Laver, or
Sea of the great prince, Hiram Abiff. The six wagons a
the seven planetary vehicles (Earth excepted) which serv
the solar Throne of our system. (Esoterically Neptune ar
belong to other systems.) These gifts were for the use
Levite families of the Outer Court, Merari and Gershon, i
porting the Tabernacle. (Not for Kohath of the Inner
"because the service of the sanctuary belonging unto th
that they should bear upon their shoulders"; i. e. their
burden could be borne by themselves alone.)

(2) The offerings for the Altar. Esoterically, man bu
altar within himself, and the first step towards liberation
rifice. The animals for the burnt offering represent worl
desire nature, which is the first requisite; the peace offeri
extension of this work. The goat for the sin offering re
work on the physical body. The offering of fine flour
symbolizes chastity and regeneration, and represents worl
vital body. The silver chargers, silver bowls, and twelve
of gold represent the blending of the masculine and f
forces, and bear the same meaning as the cup of manna,
grail and sacred spear; and the incense in the golden s
the sweet fragrance of the soul. Each neophyte who sets o

This is the Princely Oblation which, having be
mits the pure spirit to enter into the inmost sanctu
verse where he becomes conversant with the One
when Moses was gone into the tabernacle . . . he h
of one speaking unto him from off the mercy seat.'

Israel's guidance by a pillar of cloud and pillar
Spirit) hovering over the Tabernacle is also treate
Repetition enforces the significance of the mascul
nine powers in the spiritual development of a
individual. In the life of an advanced disciple, thes
fest even as they did over the Tabernacle of th
was sometimes the cloud and sometimes the fire t
so in the individual. One or the other of the two
dominates according to whether development be c
or the priestly type.

When the pillar was lifted from the Tabernacle,
the march was blown by the sons of Aaron on tw
silver, made of a "whole piece" according to angeli
When the two were blown all the assembly gather
alone sounded a call only the princes responded. T
pets which called the assembly (masses) are represe
force (a whole piece) operating in duality; the one
called the elect symbolizes the divided forces blend

The forces projected by a stream of strong ar
thought power assumes somewhat the semblance c
trumpet, built in accordance with high or low, const
structive. thinking. Only as man pursues the ques
superphysical realms does he begin to comprehend
thought and how far-reaching and fundamental ar
building, controlling and maintaining the function
"All the horns of the wicked also will I cut off; bu
the righteous shall be exalted" *(Psalm 75)*. "I (th
a way among the horns of all those who mal
strong against me" *(Book of the Dead)*.

The Thorah says that when Moses was about t

spiritualized and highly sensitized body. The princes
most advanced; therefore no one else can respond to
brational keynote.

Pre-Initiatory Experiences at the Threshold

Every individual who assumes leadership of a people
the burden of their karma. This invariably requir
strength and fortitude. Moses possessed these qualities; y
the Israelites faltered and failed repeatedly, and when th
even of the manna that fell from heaven and clamored
gratification of their carnal appetite, his strength and
were tried almost beyond endurance. "I am not able to
this people alone," said he, "because it is too heavy for m
same note is sounded by Christ Jesus who, having taken
causation of all humanity, prayed to the Father to take fr
if He would, the bitter cup; but if that were not possible,
His will be done.

Moses was given relief in the execution of his difficult
the appointment of seventy Elders. Upon them the spir
Lord also descended, endowing them with powers of pro
The tastes and habits of unregenerate life are not ea
aside. Again and again they reassert themselves, as they d
the Israelites lusted anew for the flesh pots of Egypt. Th
they fed upon failed to nourish their animalistic nature
ing for survival.

In obedience to a law of nature man becomes that abou
he thinks. Desires, when strong enough, attract fulfillm
Israelites longed for fleshly satisfaction, so a wind broug
which they gathered and ate. But, "while the flesh
between their teeth . . . . the Lord [Law] smote the peo
a very great plague." They received what they desired; b
their desires were unwholesome, gratification brought th
a plague. Thus the race learns through suffering again
again that the way of the flesh is the way of death, not

While Moses received the assistance of Elders, it wa
their power to save him from further trouble any more

ates, the high priest Aaron and the inspired prophet
After sharing with Moses responsibility for bringing
to a successful conclusion, they spoke against him be
Cushite wife. "And the anger of the Lord [Law]
against them" for having spoken against His serva
man "meek above all men which were upon the
earth" *(Numbers XII)*.

Aaron relates to the emotional nature; Miriam to
native or image-building faculty. These are powers
so long as he remains united with his lower nature
woman), they are liable to operate in a distorted m
stanced here. Miriam was afflicted with leprosy, tha
consequence of the love principle misapplied. Aa
such serious consequences because of his instant
Unselfishly he prayed for Miriam's healing, realizin
mity of his offense. "Lay not the sin upon us," he
Moses, "wherein we have done foolishly." Moses ask
(Law) for her healing, which was granted; but in o
the perfect working of that law which removes disa
mantly only when the sufferer has learned the penal
variably accompany a misuse of God given forces and
to live in harmony with the workings of this law. M
shut up without the camp seven days: and the peopl
not till Miriam was brought in again."

The creative power of mind is man's most import
The misuse of this power has caused his present fal
consciousness wherein, through a reversal of nature's
processes, he has come to regard the temporal as t
shadow as the substance. Nevertheless, whether m
mental power constructively or destructively, "the peo
not" without this faculty in action.

Numbers 13: 1, 2

And the Lord spake unto Moses saying,

*Send thou men, that they may search the land of Canaan,
unto the children of Israel: of every tribe of their fathers s
man, every man a ruler among them.*

The spies, led by Joshua and Caleb, represent a
guard which has qualified itself to prepare the way

militate against progress; who have transformed their na
spiritualized their minds so they are able to "search
virtues, beauties and riches of the "promised land." Th
from first-hand knowledge that the fruit thereof is good

But among the spies are those who have not overcome
have not as yet a living realization of the presence and p
of the Lord (Law) when under His direction. So the
the people against the "children of Anak who dwelt
they were giants and the descendants of giants." (The
evil and their resultant effects upon later ages.)

This report struck fear into the hearts of the timid
who "murmured against Moses and Aaron . . . . woul
that we had died in the land of Egypt! or would to Go
died in this wilderness!" *(Numbers 14: 3)*.

So strong was the pull of the lower nature (Egypt)
turn to the wilderness was necessary for the majority
that its severities might further discipline and fit them
entry into the Holy Land. "Turn you," was the comma
get you into the wilderness by way of the Red Sea . .
bear your inquities, even forty years, and ye shall
breach of promise" (Numbers 14: 25-34).

A few there were who went forward. We read "But
ones, which ye said should be a prey, them will I brin
they shall know the land that ye have despised." The te
ones" as here used is similar in significance to the term
as applied to the sons of Anak. The advanced in spirit
in the eyes of worldly might.

Others who entered the Holy Land at this time we
(Leo), "because he had another spirit with him, and ha
ed me fully, him will I bring into the land whereinto
and his seed shall possess it." This was true also
(Virgo).

The incident again points to the two paths toward the
One is "strait and narrow"; the other, broad. The first

which confront him at the entrance to the new land; a
transmute them before he has full freedom of acti
Caleb, one of the foremost disciples of Moses, was alr
iar with this experience. He was able, therefore, to sa
go up at once, and possess it; for we are well able to ov

There are certain spiritual powers requisite in a p
seeks to invade the new land and take possession of i
concealed within the names of the twelve who were
"spies" *(Numbers* 13: 1-16)

REPRESENTATIVE TRIBE		ESOTERIC
SHAMMUA	*Reuben*	Power of faith.
SHAPHAT	*Simeon*	He has judged.
CALEB	*Judah*	Capable, qualified.
IGAL	*Issachar*	Whom God requites.
JEHOSHUA (Oshea)	*Ephraim*	Jehovah is salvation.
PALTI	*Benjamin*	Comfort of spiritual k
GADDIEL	*Zebulun*	God is my fortune.
GADDI	*Joseph*	All good abounds.
AMMIEL	*Dan*	Spiritual thoughts (reg
SETHUR	*Asher*	Truth in its power.
NAHBI	*Naphtali*	Consciousness of God.
GEUEL	*Gad*	Majesty of God.

Relationship of the Master to His Disciple

As the Israelites were turned back into the wilde
very borders of Canaan because they had not conque
does a student Initiate often fall short of attainment
never left wihout spiritual guidance; after a time of
ing he is again brought to the Threshold where he m
his past failure and enter upon his spiritual inheritan

In initiatory work there is a special relationship
teacher and his disciple. All Masters, in their capaci
phants, come under the signature of the planet Me
of pure thought. The reasoning powers of a neophyt

critical attitude is an expression of the law of repulsio
instant separation of the neophyte from his teacher.
due to any reaction on the teacher's part; it is th
psychic law operative in the soul world as physical la
tive in the world of the senses. Material scientists acc
over nature, not by disobeying natural law but by
with it. Similarly, occult scientists attain power ov
nature by cooperating with spiritual law.

This truth is exemplified in the story of Aaron
blossomed (Numbers 17). The Israelites, discoura
verses and hardships, murmured against Moses and
choice of Aaron as high priest. In consequence,
necessary once more for the Angel of the Lord to i
their behalf. He promised, through Moses as his spo
furnish the Israelites with complete proof of Aaro
stand as high priest, and the proof was to be
blossomed.

To this end each of the twelve princes, with Aaro
sentative of the house of Levi, left his rod inscribe
name. "And Moses laid up the rods. . . in the ta
witness" there to remain over night. The next mor
found that one only of the rods "was budded, and
blossoms, and yielded almonds." That rod was Aar
was his mission demonstrated to all Israel beyond
doubt.

The almond tree, like the acacia, symbolizes the t
The rod represents the spinal canal in the body of a
When the spirit fire within this canal is gradually lif
the head, certain spiritual powers are unfolded, and
said in mystic language that the neophyte's rod, lik
buds, brings forth blossoms, and yields almonds. Th
petals of inner unfoldment can never be fully oper
twelve spiritual faculties of soul expansion have becom
consciousness. This development in Aaron rendered h
to be chosen high priest, with the privilege of serving i
of Holies. Such should be the development of all spiritu
Only the miracle of the blossoming rod confers upon

demonstrate it in his own life and consciousness bef
can break the shell of crystallization wherein it has bee
and find its rightful place in the coming age.

Aaron's mission having been verified, an account
the rites and ceremonies he was to perform. These
we have seen in our study of Leviticus, are essentially
of the way of unfoldment (typified in Aaron), the
instruction by the "sons of Aaron" even to our own d

The mystery of 7 was involved in this work of unfol
blood of a sacrificial animal was to be sprinkled s
before the Tabernacle. Christ Jesus commanded t
bathe seven times in the Jordon, and He cast forth s
from Mary Magdalene. These have reference to th
body of man and to the sevenfold process of purificati
for his regeneration.

It was stated that "Every open vessel, which hath
bound upon it, is unclean." One of the most impor
of sevenfold purification is training the mind so it
channel for good only, filling the body with life, healt
ance, and surrounding every organ with an aura (c
protection against all ills.

Training of mind to radiate light necessitates turn
to the right hand nor to the left until we have passed
of the powers of darkness (ignorance), symbolized b
of Edom.

Numbers 20: 11

*And Moses lifted up his hand, and with his rod he smote t
and the water came out abundantly, and the congregation dr
beasts also.*

Those who are wise enough to follow Moses on the k
way learn with him to smite the Rock of God's Substa
fold power) to bring forth the mystic water which a
for the spirit and nourishes the soul with the essenc
love and eternal truth.

The Bacchantes in their mountain wilderness struck the rocks with thei water gushed forth. Also milk from the earth, and when one Bacchante p into the earth, Wine welled up through it. Reed-Wands, "ivy-crowned sweet honey, drop by drop."

In relation to the birth of Zeus, mythology says that Rhea was u water to wash her new-born son. She struck the cliff with her sceptr came out in which the divine child was bathed. The water ran in a down into the valleys. "'Thou, too, O Earth, bring forth!"

The Sin Against the Holy Ghost

Journeying on the king's highway brings a spiritua unto Mount Hor, "a high place." Here he is prepare of the most beautiful mystic experiences to be found work of regeneration.

Numbers 21: 8, 9

And the Lord said unto Moses, Make thee a fiery serpent, and a pole: and it shall come to pass, that every one that is bitten, wh eth upon it, shall live.

And Moses made a serpent of brass, and put it upon a pole, to pass, that if a serpent had bitten any man, when he beheld th brass, he lived.

As has been observed repeatedly, the serpent sy power in man that works for either his regeneration generation. Crawling upon the ground it signifies deg through misuse of the creative fire within man's body; it becomes the serpent of brass typifying regeneratio purity and chastity. When the fiery serpent crawling ground bit the people they died—died to spiritual cons even as did Adam and Eve in succumbing to the serpe tation. When the afflicted people looked upward to th serpent of brass, they lived. The power turned do death; upward, it brings life.

The archetype or pattern whereby the physical body ed is built of the creative life force. If this substance in sense gratification the result registers in the archety of weakness, which later extend to the mind and bo formity with the archetypal pattern. Wrongs committ

Songs of the Great Overcoming

In the twenty-first chapter of Numbers we read tha
ren of Israel journeyed from Oboth to Ije-abarim in
ness before Moab. After which they removed to the va
red, where they pitched their tents. Oboth means *co*
Ije-abarim, *higher regions;* and Zared, *toward the s*
these three names is indicated the steps by which a
advances toward the great overcoming of self tha
evitably to a higher consciousness and the sunris
Illumination.

The following are songs of rejoicing over such a vic

The Song of The Valley

Numbers 21: 14, 15

Wherefore it is said in the book of the wars of the Lord, W
the Red Sea, and in the brooks of Arnon,

And at the stream of the brooks that goeth down to the du
and lieth upon the border of Moab.

Arnon was the largest river entering the Dead Se
east, the place of sunrise. This is a song of transmuta
representative of the waters of spirit flowing into an
ated state of being until, in the course of ages, a tran
is effected and he who "was dead . . . is alive again."

The Song of The Well

Numbers 21: 17, 18

Spring up, O well; sing ye unto it;

The princes digged the well, the nobles of the people digg
direction of the lawgiver, with their staves.

From the valley of the river Arnon the Israelites we
and there the Lord said unto Moses: "Gather the peop
and I will give them water."

The water promised was that of which the Master s

springs were dug by nobles, the spiritually Elect, with staves (rods of power)—a reference to the craftsmans "princes" and their way of service.

Refreshed by the waters of life, the Israelites went f the wilderness of the unenlightened life t o Mattana means a gift—the gift that opens the way to the heights Pisgah.

Song of The Fall of Heshbon

Numbers 21: 27–30

Come into Heshbon, let the city of Sihon be built and prepa

For there is a fire gone out of Heshbon, a flame from the ci it hath consumed Ar of Moab, and the lords of the high places o

Woe to thee, Moab! thou art undone, O people of Chemos given his sons that escaped, and his daughters, into captivity king of the Amorites.

We have shot at them; Heshbon is perished even unto Dib have laid them waste even unto Nophah which reacheth unto M

This song commemorates Israel's victory over Sihon the Amorites, and capture of the city of Heshbon. T and all others in the land of the Amorites, fell after a bat need not have been fought had King Sihon not rejected overtures of the Israelites asking permission to pass thro land.

Heshbon, the city that was taken forcibly after free through it was refused, means intelligence. It is the int of the concrete brain mind that is naturally resistant t proach of the higher mind (Israel). "Heshbon is peris unto Dibon, and we have laid them waste even unto which reacheth unto Medeba." Medeba means quiet wa quiet of a composed higher mind.

The lower mind had been overcome by the higher intelligence had been transcended by divine insight. S king who resisted, means sweeping away, and by the the Elect he was removed. Chemosh, who was undon god of Moab, forces of carnal man.

third, and twenty-fourth chapters of Numbers. It is t
a priest of Baal, and an Initiate of the Taurean Di
Baal means *Lord* and signifies the Sun. Balaam is des
priest-magician having miraculous powers of both visi
chantment, who dwelt in the mountains of the east.
three who came to worship the Christ, Balaam was a
from the East; and like them he saw a Star in Israel,
which he prophesied before the king.

After the fall of Heshbon, the victorious Israelites
into the plains of Moab, "on this side Jordan by Jeric
son of Zippor, was king in Moab; and having seen the
over the Amorites, he was distressed at the presence of
ites in his land. He turned, therefore, to the famed p
cian, Balaam, for assistance, sending emissaries to
curse the invaders, "for I wot that he whom thou bless
ed, and he whom thou cursest is cursed." So the elde
and the elders of Midian, departing with the rewards
tion in their hand, came to Balaam where he dwelt an
Balak's message.

Balaam means a gift of prophecy; or, as it is said
"man whose eyes are open." In his experiences is found
most subtle temptations that beset the path of a disci
mastered the lessons of the age in which he lives, an
progressed into the state of consciousness and acqui
belonging to the age that lies immediately ahead. Ba
"modern" of his time; he met, therefore, the opposi
more conservative and reactionary people of that
battle between the old and the new, the old and th
ever the same. In religious matters especially, the
dividual is timid and fearful of change. Prejudices a
develop more definitely in this field of thought than in
While new discoveries in science are opposed by the
previously set convictions and inertia to change, op
their acceptance is not so great as it is to presentat
truths revealed in an ever-evolving religion.

Balak sent emissaries to Balaam with a message requ
to use his influence to stamp out the new spirit that

purpose and the high source of that which he was asked
cate. To that knowledge and vision he remained tru
for an interval when he yielded to added inducements
by the king. The temptation of worldly wealth and ho
came him. He asked for time to consider. A night pa
in the morning forces of the old won over those of
Balaam agreed to the king's wishes, even though this ne
a compromise with spiritual principles in the interests o
gain.

But the Angel of the Lord barred his way. This An
sents both the conscience of man and the teacher of a
Balaam turned aside and continued on his way, but
went further and stood in a narrow place where the
turning either to right or left. Here Balaam's ass lay do
him. When he belabored her for obstinacy, she ple
him as the voice of his own conscience protesting.

Early Egyptian astrologers used an ass as the symbol
corn, sign under which the Christ is born in man. To
that the Christ power is developed does the personali
conscious, through the faculty of intuition, of the adm
spirit. In Balaam that inner voice was unmistakably
eyes were opened and he saw the Angel of the Lord h
way with a flaming sword. His spiritual vision, which
closed when turning away from his inner prompting to
ingly on worldly tinsel offered by Balak, was again op
now saw so clearly the path for his higher self, and felt
the impulse of his better nature, that the temptations,
momentarily caused him to falter and hesitate, lost th
over him. He resolved to remain faithful to his appoint
and to fulfill the Lord's (Law's) command.

Three times the Angel barred his way; this was the
testing of body, mind and soul—the means by which
nature of man is strengthened, made observant and
in discrimination and reliant on the inner counselor
thority constitutes truth's last court of appeal.

Having delivered himself from temptation, Balaam

prepared for sacrifice. He then withdrew to a high pl
to receive visions of the Lord; or, in other words, he tu
in for divine guidance.

The oxen and rams prepared for sacrifice point
cycles that were merging into one another at this
Taurean (ox) Age was giving way to the Arian (
those who responded to the new impulses, Aries was "
by the river's side . . . and as cedar trees besides the wa

There is a very great difference between the way cos
nation was attained in earlier cycles and at present.
Taurean Dispensation a candidate was put into a tran
while his spirit gleaned wisdom in inner realms. In th
ing Piscean Dispensation the Christ opened the way fo
to rise in spiritual awareness sufficiently to read t
Records while retaining full waking consciousness.

Baptist, like Balaam, lived and labored at a time when
closed and another opened. A seer of the old school,
to and prophesied the coming of a new.

Again a cyclic change is in process. The Piscean Di
is about to give way to the Aquarian. As the new ou
enlarged consciousness, and the fresh purposes of the
cycle encroach upon long established viewpoints, out-m
cepts, and the limited powers of an age that is pass
comes inevitably the inharmony, the conflicts and th
turbulence that characterize the present time.

Having received his command from the Angel, Balaa
ed to the king and the princes of Moab where they
about the altar of sacrifice, and said: "Balak the king
hath brought me from Aram, out of the mountains o
saying, Come, curse me Jacob, and come, defy Israel.
I curse, whom God hath not cursed? or how shall I de
the Lord hath not defied? For from the top of the rocks
and from the hills I behold him: lo, the people shall dw
and shall not be reckoned among the nations. Who
the dust of Jacob, and the fourth part of Israel? Let m
death of the righteous, and let my last end be like his!"

But Balaam replied: "Must I not take heed to speak t
the Lord hath put in my mouth?"

Balak was not content with this, so another sacrifice
pared in the field of Zephim (the field of watchers) o
Pisgah. Again Balaam went to the high place of Baa
mune with the Lord. Returning he said: "Rise up, B
hear; hearken unto me, thou son of Zippor: God is n
that he should lie; neither the son of man, that he shoul
hath he said, and shall he not do it? or hath he spoken,
he not make it good? Behold, I have received comman
bless: and he hath blessed; and I cannot reverse it . .
there is no enchantment against Jacob, neither is there
nation against Israel: according to this time it shall
Jacob and Israel, What hath God wrought! Behold, t
shall rise up as a great lion, and lift up himself as a yo
he shall not lie down until he eat of the prey, and drink
of the slain."

Thus Balaam chose to serve the ends of truth even a
of worldly gain. He withstood the tests to which his
nature had been subjected. He met temptations, yielde
rarily to doubt and compromise, but in the end ca
spiritual victor.

Numbers 24: 1, 2

*And when Balaam saw that it pleased the Lord to bless Isr
not, as other times, to seek for enchantments, but he set his face
wilderness.*

*And Balaam lifted up his eyes, and he saw Israel abiding
according to their tribes; and the spirit of God came upon him*

In every initiatory rite temptation is followed by tr
tion. Balaam "saw the vision of the Almighty, falli
trance, but having his eyes open." Balaam qualified to r
in the Memory of Nature, and to prophesy on the basi
he there saw concerning future conditions and events. H
the coming status of the human race—the significan
statement that he looked upon "Israel abiding in his te

final prophecy, Balaam "rose up, and went and retur
place: and Balak also went his way."

The names Balak and Balaam sound similar notes.
the higher, signifying that his vision was clearer, his u
ing deeper, and his motives for action purer. Here, as
the Bible, names deal not primarily with personalities
principles involved in the evolution of the race.

Being left in peace by King Balak, the Israelites
Shittim, and the people began to commit whoredom
daughters of Moab."

The religion of Moab was sensuous but beauti
mountains were worshipped as the home of the god
aesthetic ideal superseded the moral. Culture was d
ward the perfection of bodily form rather than unfo
graces and beauties of spirit. These Moabite idea
attractive to the children of Israel, with the result
became converts to Baal-worship and fell more deeply
spell of its sensuous aspects than under the inspiration
alted principles that guided Baal Initiates like Balaam
exemplified Moabite worship at its best; the Israelitic
at its worst.

Carnal excesses which accompanied their adopted
practices brought on a plague and there died 20 and
number of love in its lower human expression. The
Zimri and Cozbi epitomized this condition. Cozbi was
ite woman taken in adultery with Zimri, a prince of t
Simeon. Midianite means strife, and Simeon is of the
Gemini, two facts pointing to the conflict between
and the lower natures in man.

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PART II

The Numbering Of The Tribes After The Pl

The Redeemed

The first numbering of the tribes occurred in the wil
Sinai, under the supervision of Moses and Aaron; then
numbering was commanded by the Lord, under the su
of Moses and Eleazar, the son of Aaron. This numberi
red after the plague had run its course in the plains of M
revealed the signature of the redeemed who were wor
forward to Canaan.

Eleazar had replaced Aaron as Moses' associate, Aar
long since "ascended into the Mount" (Mount Hor) wh
zar, his successor, received the vestments of priesthood.
death on the Mount is a prototype of the death of Chris
Mount Golgotha. The vestment of his spiritual power
on his "son" as Jesus' descended on John, the beloved
as shown in the Lord's words to Mary: "Woman
thy son." The ascent of Mount Hor is one that only th
of Initiates can make, for it is an ascent into God-cons
The fact that Eleazar could ascend with Moses into th
and there receive the priestly vestments of Aaron, indi
for him, too, the Rod of Power had blossomed. Aaron
on the Mount, but "Moses and Eleazar came down
mount." An Initiate's consciousness passes at will fr
to life.

The tabulation of the second census gives information
change in number since the first was taken; and numb
esoterically interpreted, indicate the change in consciou
had taken place since the first numbering in Sinai.

TRIBE	SIGN
REUBEN	*Aquarius*
SIMEON	*Gemini*
GAD	*Aries*
JUDAH	*Leo*
ISSACHAR	*Taurus*
MANASSEH	*Sagittarius*
EPHRAIM	*Virgo*
BENJAMIN	*Cancer*
DAN	*Scorpio*
ASHER	*Libra*
NAPHTALI	*Capricorn*
LEVI	*Gemini*
ZEBULUN	*Pisces*
	(Simeon and Levi together: 11)

The number of the children of Israel together wa
1,730, which, numerically, yield 8 as the spiritual
Israel. They were the survivors, qualified through
be listed among the few wise men who have awakene
and sleeping serpent within themselves. The Book
opens with the number of the tribes as a whole b
symbol of man and woman working together in ger
closes with the tribes numbering 8, emblem of the
This number taken after the plague means the resp
soul to a higher spiritual rhythm after the purging ex
pain and suffering which have herein been described

It is to be noted that those who were numbere
plague were not the same individuals counted in the
for we are told that "among these there was not a m
whom Moses and Aaron the priest numbered, whe
numbered the children of Israel in the wilderness
Exoterically, the old Israelites had died, and these
children grown to maturity in the wanderings. Esote
signifies that the Egos had "put off the old man" and
new": that the carnal had become immortal and ter

among them laws of inheritance based on the number tribes. "The land shall be divided by lot: according to of the tribes of their fathers they shall inherit. Accord lot shall the possession thereof be divided between few." Land represents something acquired through a living. According to names, or spiritual characteristic ed, they inherited. This is the unalterable law of conse operates with the same exactitude today as it did whe the early Aryan peoples in the time of Moses.

Initiatory Work Upon the Threshold

Israel again approaches the threshold of attainmen already been observed that on their first approach they duly qualified so, therefore, were obliged to make fur aration. Instead of entering the Holy Land they we back into the wilderness. There, it is recorded, they di their unregenerate nature finally succumbed. Now th reborn in consciousness. Events recorded hencefor with initiatory work on the Threshold, with attainment at hand.

Joshua and Caleb were the two most advanced d Moses. Caleb (Leo) represents the heart and Joshua the mind. Caleb possessed vision and enthusiasm, with nothing is attained. His eyes were ever upon the place heart abode, the land of Canaan. He represents the loving, unselfish service for others. He might have go that land had he not chosen to remain in the wilderne those less advanced than himself, even though his spiri for the glories of the new world to which his attainm him the right of entry.

Numbers 27: 18–21

And the Lord said unto Moses, Take thee Joshua the son of N in whom is the spirit, and lay thine hand upon him:

And set him before Eleazar the priest, and before all the co and give him a charge in their sight.

*And thou shalt put some of thine honour upon him, that all

out, and at his word they shall come in, both he, and all Israel with him, even all the congregation.

These verses describe the final work of Joshua p his succeeding Moses as the national and spiritual new race. It was decreed that "at his word they and at his word they shall come in." Esoterically, initiatory processes involving the "coming and the g sciousness independent of the physical body. Joshua prepared disciples along the path that led upward, truly walkers of the skies and dwellers amid the sta

Numbers 31: 7, 23

And they warred against the Midianites, as the Lord com and they slew all the males.

Every thing that may abide the fire, ye shall make it go t and it shall be clean: nevertheless it shall be purified with th tion: and all that abideth not the fire ye shall make go thr

The five kings of the Midianites are the five sens to be the great obstacles to spiritual understanding liberated from the limitations of material consciou this is accomplished, a neophyte passes unharmed and through water. Fire symbolizes the path of water, the path of the mystic.

After the conquest of the Midianites, Moses aske saved all the women alive? Behold, these caused th Israel . . . to commit trespass against the Lord in t Peor, and there was a plague among the congre Lord" *(Numbers* 31: 15, 16). Fearing these women seduce the Israelites from their "strait ways" he orc the women be slain. Only the young virgins were to These women signify the feminine principle which c sin until it has been "killed"; that is, controlled, transmuted.

The thirty-second chapter of Numbers deals with ance of the tribes of Reuben and Gad on the easter Jordon. Although Moses granted them their inhe ead) before the Promised Land had yet been con agreed not to settle there until they, with the othe

dom of Sihon, king of the Amorites, and the kingdom
of Bashan, the land, with the cities thereof in the coas
cities of the country round about." Manasseh, the son
is Sagittarius, power of the higher mind. Sihon mea
ing away; and Og, *gigantic*. To remove obstacles in
securing complete control and possession of the Promi
a "gigantic" task. Gilead, though it means *hard* an
nevertheless, "pleasant pasturage." It is promised to t
succeed. They do so. We read: "And the children
the son of Manasseh went to Gilead, and took it, and
the Amorite which was in it." This attainment was a
ed in the beginning by Caleb and Joshua only.

The thirty-third chapter of Numbers is a synopsis
neying of the children of Israel, as it was said to have
ten by Moses, from the time they left Egypt until they
Canaan. Names of cities given in this chapter are re
used to describe soul evolution from the beginnings
embodiment until Initiation, or cosmic consciousness
attained.

The first stage of Israel's journey was from Ram
exalted) to Succoth (changeable). They then pitched
(truth) on the edge of the wilderness; three day's jo
Etham they stopped in Marah (bitter). "And the
from Marah, and came unto Elim: and in Elim w
fountains of water, and threescore and ten palm trees
pitched there. From Elim they went to the Red Sea
the Red Sea to the wilderness of Sin. Elim mea
truth; the palm trees symbolize spirituality. The Red
sents man's unregenerated desire nature; the wild
barrenness of an unillumined life. These are con
countered in a soul's pilgrimage as it travels toward
Land.

Other points on the path of conquest are: Alush, w
worldliness; Rephidim, the place "where there is n
drink." Kibroth-hattaavah, *carnal mind;* the Rithma
coming; Rimmon-parez, *fruitfulness;* Libnah, *spiritu*

place. And the mountains of Abarim before Nebo by the place of attainment of celestial wisdom, near valley of fragrance.

"And they pitched by Jordan, from Beth-jesimo Abel-shittim in the plains of Moab." Jordan signifi stream of transmuted fire, the life force within "the spirit" (Beth-jesimoth). Abel-shittim, *the acacia m* place where grows the Tree of Life. The ancie referred to "the Valley of the Acacia" as the pla Nine Gods walk. The cities mentioned belonged to ites, and thus point astrologically to the Aquar Initiation.

The Promised Land was now attained, but the w cation and transmutation had to be completed. T for the removal of the inhabitants who dwelt in the l come to possess (unregenerate elements), lest they "pricks" in their eyes and "thorns" in their side and

Final Preparation and Accomplishment

The boundaries of the tribal inheritances in the naan are described in the thirty-fourth chapter Boundaries typify certain vibrational rhythms belo inite areas of spiritual consciousness. In personal heritance refers to that "karmic portion" which each unto itself through the practice of righteousness, or

Numbers 34: 4–12

And your border shall turn from the south to the ascen and pass on to Zin: and the going forth thereof shall be fro Kadesh-barnea, and shall go on to Hazar-addar, and pass

And the border shall fetch a compass from Azmon un Egypt, and the goings out of it shall be at the sea.

And as for the western border, ye shall even have the grea der: this shall be your west border.

And this shall be your north border: from the great sea ye

And the border shall go on to Ziphron, and the goings ou
at Hazar-enan: this shall be your north border.

And ye shall point out your east border from Hazar-enan

And the coast shall go down from Shepham to Riblah, on t
and the border shall descend, and shall reach unto the side
Chinnereth eastward:

And the border shall go down to Jordan and the going ou
at the salt sea: this shall be your land with the coasts thereo

Akrabbim means *scorpions* and refers to the sens
a rock wall, signifies a great obstacle; Kadesh-ba
the sacred desert; Hazar-addar, *the place of glory;*
firmness. This is the southern border of the new lan

The great sea (the emotional life) forms the weste
St. John states that in the New Day there will be n
he also speaks of the Temple containing a molten sea.
references to the stilled, controlled emotions.

To the north was Mount Hor, the high place. T
that Aaron "died" and Moses placed his priestly gar
Eleazar. Darkness had been made light. Ham
fortification; Zedad, *side;* Ziphron, *a sweet odor,*
enan, *a place of fountains.*

To the east, the place of light was Riblah, meaning
"By their fruits shall ye know them." Ain means *fou*
Chinnereth, which is now the Sea of Galilee (or
Circle), is the sacred sea, the place of miracles of a C

Reuben, Gad, and half the tribe of Manasseh had
ceived their inheritance; that is, spiritual attribu
through self-conquest. They correlate astrologically,
ly noted, to Aquarius, Aries and Sagittarius, respect
mind (Sagittarius) is the path, and its spiritualizatio
work undertaken by a disciple. It is also the mos
Hence, only half the tribe at first receive its inherita
is a great mystery. It is capable of higher developme
other of man's vehicles; yet as it is the most recently
is the one upon which the least work is done.

TRIBE	SIGN	ASSISTANTS	MEAN
JUDAH	Leo	*Caleb*	honorable
SIMEON	Gemini	*Shemuel*	friend of G
BENJAMIN	Cancer	*Elidad*	one whom
DAN	Scorpio	*Bukki*	the promise
MANASSEH	Sagittarius	*Hanniel*	God is grac
EPHRAIM	Virgo	*Kemuel*	raised by G
ZEBULUN	Pisces	*Elizaphan*	wisdom
ISSACHAR	Taurus	*Paltiel*	salvation th
NAPHTALI	Capricorn	*Pedahel*	God hath d
ASHER	Libra	*Ahihud*	brother of

Reuben and Gad had already received their inherita

The Levites are not listed among the tribes of the because they were not to receive any separate provi land consisted of forty-eight cities given up to them ei or partially—though it is evident that these were n places occupied by priests, and that others besides dwelt in them. These Levitical cities were divide classes: (1) Those for the priests proper, descendant were thirteen in number, and all in the tribes of Juda and Benjamin (Leo, Gemini, Cancer); but the alt Tabernacle were in the tribe of Ephraim (Virgo, the sciousness). (2) Those for the Levites, or subordin thirty-five in number, were divided among the other t Levite bands formed the choral group in the Temp Thus, in most tribes four cities were assigned to Judah had more; Simeon and Naphtali had less.

Of the forty-eight Levitical cities, six were assigned refuge where a manslayer might find haven. Three chosen on each side of Jordan, one for the south, center, and one for the north of the land. These citi represent certain centers in the body of a disciple who his inheritance. The three cities "on this side of Jo bolize the most important lower centers in the body,

the centers in the head, namely, the pineal and pituita
and the frontal sinus or "seat of the spirit" in the foreh

Esoterically, all Levitical cities express the highest n
Gemini, the service of pure wisdom through a spirituali
This is shown in the measurement of the cities, and als
details connected with their building.

Numbers 35: 5

And ye shall measure from without the city on the east side t
cubits, and on the south side two thousand cubits, and on the w
thousand cubits; and on the north side two thousand cubits;
shall be in the midst: this shall be to them the suburbs of the

Two is the number of polarity. The new Levitical
ures 2,000 cubits on the north, east, south and west.
place of perfect balance, the perfect square, the blend
powers of Fire, Air, Earth and Water. Faust, in coming
stand this mystery, exclaimed: "All honor be for eve
the Elemental Four." The 2,000 multiplied by 4 agai
to the number 8, number of the "few Wise Men" and of
ed new land of promise.

These Levitical cities may be compared with the pri
munities of Chaldea and Egypt which were also set a
Temples or shrines of their own. They mark the site
Palestinian shrines which were abolished when the w
Jehovah was centered in the Temple at Jerusalem.
occurred in the time of King Josiah, when the Book o
onomy was discovered; but the complete centralizatio
ship did not take place until after the Babylonian captiv
the influence of Ezekiel and Ezra.

The Book of Numbers closes with an account of th
ance given to the daughters of Manasseh. Physiologic
possesses a masculine and a feminine brain. Both re
generation. The feminine is the older and the more d
rebuild. The first to be developed, it will be the last
deemed. This is the order of the regenerative process
in the Bible.

EPILOGUE

Biblical Characters and Their Number Signatu

Thus far the numerical delineation of names has beer solely to characters in the Book of Numbers. The sa equally applicable to every biblical character, since e tuned to one of the fundamental numbers. To know a stand the number of a name is to enter more deeply in nificance of the character that bears it. Number v therefore, of the utmost importance in unlockin treasures in the Bible.

Ezekiel represents the forces of 1. The number serving in the temple were 10, and to each was given "t of one."

Joshua, the best beloved of Moses, represents the f His greatest works came after he had developed the e of 2, a power he demonstrated when he made the Su line force) and the Moon (feminine force) to stand st

Isaiah, illumined prophet of the coming Aquarian the elect shall meet the Christ (Emanuel, *God with* the air," expresses the high characteristics of 3.

Solomon, the wisdom king, whose power over the f elementary forces is proverbial, represents the number of the Holy Quaternion.

Saul, the oppressor, who became Paul, the emancipa fested the dual forces of 5. He put off the carnal and in order to take on the spiritual and eternal.

Jeremiah, the sad singer who laments the fall of the of Zion in their pursuit of the "strange, cold waters," celebrates "the preciousness of Zion . . . comparable to describes the potency of 6.

Zechariah, who visions the glories of the City Beaut restored Jerusalem, it attuned to the rhythms of 7.

ger bearing new tidings of great joy, who communed v
as with a friend upon the mountain peak of spiritual ec

Sheep, a word often used in connection with the m
Moses and also of the Christ, is attuned to the vibrato
of 8.

Job, a soul awakened by the impacts of sorrow so tha
able to find and walk the path which the "eye of the vult
not seen," responds to the universal initiatory influence

In Jacob we again return to the mystic power of 1 i
his name was changed to Israel after his glorious visio
place of the stone (*stone* like *rock* is a 10-power word). H
ual attainment is described in the words: "Surely this is t
of God," and "this is the gate of heaven."

The Ceremonial of the Mystic Death

The original Book of Jasher, to which Madame B
alludes, was one of the most profoundly esoteric of early
manuscripts in relation to the inner meanings of numbe
work is no longer available for exoteric investigation. T
ing fragment bearing that name is purported to be the w
Initiate son of Caleb, who bore the name of Jasher.

In this book Jasher states that in their journeyings e
among the Israelites carried the coffin of his father; i.
tribe. Esoterically interpreted, this means that Initiatio
from father to son and was concerned with the develop
the Earth-consciousness, including a knowledge of all pa
pertaining to the history of Earth and man. This type
tion, passed through the tribe by family inheritance, wa
pression of the activity of cosmic memory. Thus the
lived fully aware of the lives of his forebears, merging
into an age-old stream of ancestral consciousness. In e
laid down his personal life and took upon himself the li
tribe.

Initiation, then as now, meant a voluntary laying dow

power given under the impulse of the twelve zodiacal Hi
one for each tribe.

The "death number" of the sons of Jacob as given her
taken from the *Thorah*.

Joseph died at the age of 110, the esoteric value of wh
Its highest meaning is polarity, the keynote of Sagittari
ment.

In the seventy-second year of the wanderings occ
death of Zebulun at the age of 114, or 6—the beginning
life. "And he was put into a coffin and given into the
his children." Pisces ends a cycle and prepares for the

In the seventy-fifth year occurred the death of Simc
age of 120, or 3. "He also was placed in a coffin and
the hands of his children." At this time Egyptians went
because in a cave of the mountains a large animal was

the sacred ox, a reference to the evolutionary impetus
coming cycle of Aries which was displacing the older
forms of worship.

In the seventy-ninth year Reuben died at the age 125
mystic hieroglyph impressed upon atoms and planets ali
birth. It is the number of the Double Feminine, under
tuition functions fully as it will in the new race of Aqua

In the eightieth year occurred the death of Dan (Sc
the age of 102 or 3, the trinity of spirit, soul, body. The
battle of the ages is accomplished as spirit learns to
body, and to extract from the latter qualities out of
soul is formed. Medieval alchemists held that iron could
muted into gold only when the Sun went through Scorp
points to regenerative work to be accomplished under
of the redemption. Both Simeon and Dan herald th
emancipation, Simeon through the mind and Dan th
emotions.

In the eighty-first year came the death of Issachar
at the age of 122 or 5. This means liberation throug
purification, symbolized in the five-pointed star of the

In the eighty-second year Asher (Libra) died, at the a

125th year, or under the vibration of 7, the number of
pletion.

In the eighty-sixth year occurred the death of Judah
of 129 or 3. In this number we discern the final perfect
blended spirit, soul and body, the miracle of love or Le

In the eighty-ninth year Naphtali died at the age of
Naphtali is Capricorn, the sign of the Winter Solsti
Arian or Mosiac Age, where the Sun rises to a new lif
three days in the Cave. It, therefore, becomes the sy
Christed man. Naphtali's death under the vibration of 6
the successful blending of Fire and Water (spirit and
Soloman's Seal set upon Naphtali's Cave signifying th
that was transpiring within.

In the ninety-third year occurred the death of Levi
of 137 or 11, number of mastership and the insignia of
are chosen to serve in the Tabernacle.

Benjamin never took part in the battles, and there i
tion of his death. His is the power of the spiritually
who have entered in by the Door or Gate (Cancer) to p
the waters of eternal life from Him who makes all thing

Jacob died at the age of 147 years, or 3. This sig
achievement through transmutation of the powers of
Trinity in active manifestation in the highest aspect
Wisdom and Activity.

As observed in the beginning of this interpretation,
of Numbers has been classed with the world's immortal
Within its pages is traced numerically the path of the
grimage until it is again at rest in the heart of the Gr
soul. Numbers herein inscribed are but shadow-form
Eternal, veiling profound truths. When one has "l
count aright" this Book stands revealed, for every race
as the supreme numerical Odyssey.

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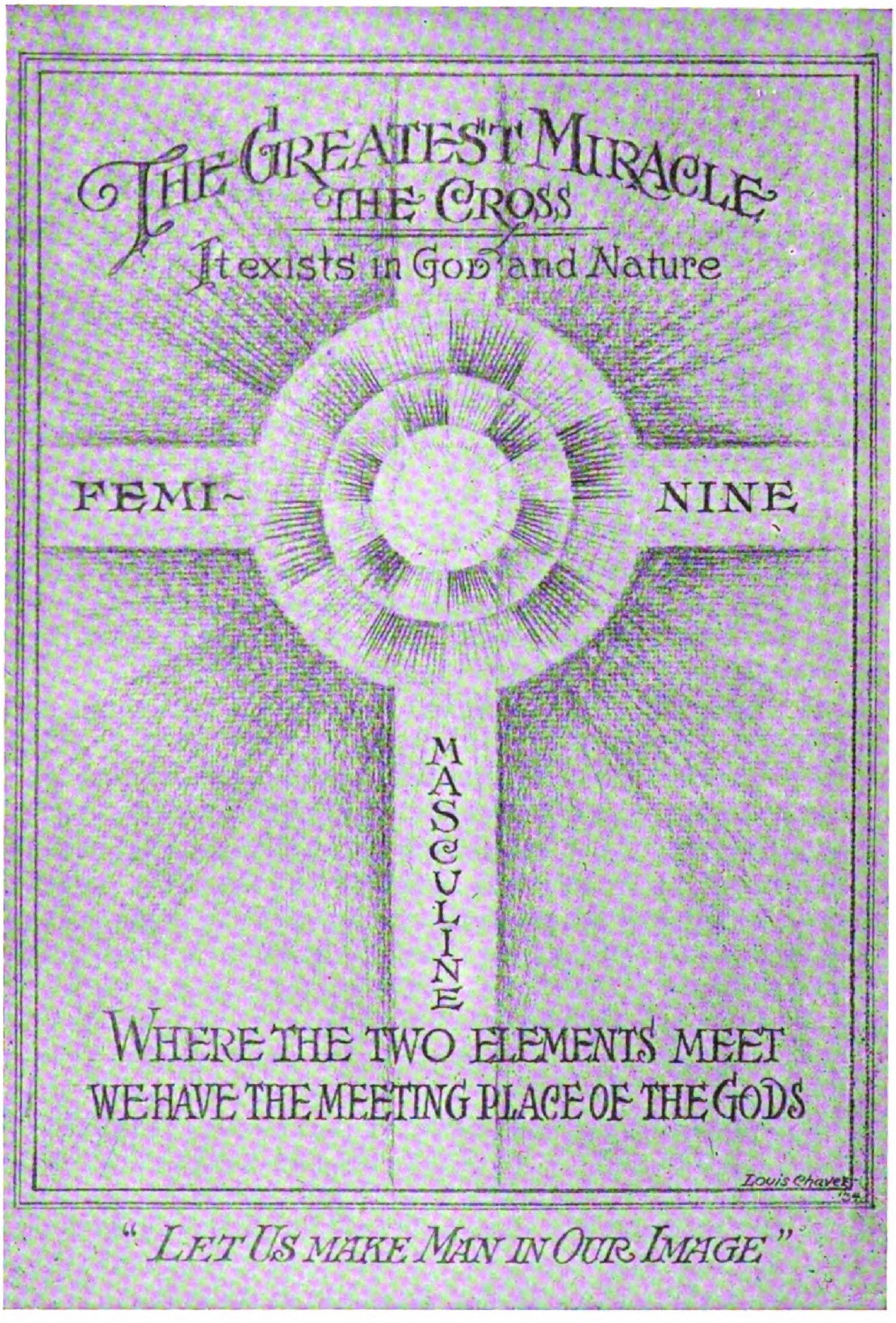

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DEUTERONOMY---The Higher Law

CHAPTER XXXIV

The Mystic Import of Deuteronomy

There are eleven days' journey from Horeb, by the Mount Seir, unto Kadesh-barnea. —Deuteronomy 1:2.

The Book of Deuteronomy is keyed to eleven (11), the number of self-conquest and attainment. The attainm which it points is all-embracing. In the words of Deuter it is the "eleven days' journey" which the spirit takes after Horeb, "mountain of God," until it reaches Kadesh-barnea of "holiness." The passage is by way of Seir, which is "roug ing the inheritance of Esau, the red and hairy man.

In this terse statement, the historical and geographical which are comparatively unimportant, the reader's atter directed at the outset to humanity's cosmic journey, which it from the sphere of the timeless into the world of t emerge again into the state of eternal being. The pilg commences on the divine plane of unconditioned spirit, d into the limitation of concrete existence, thence to extricat and regain the freedom of the heaven worlds.

Deuteronomy is the Book of the Higher Law. Betwee as recorded in Exodus and Leviticus, and love, as made m in the Gospels, stands Deuteronomy, linking the two. Loo the past, Israel is exhorted to remember the law that ha delivered for their guidance and to "do it," that all might with them and that they might increase mightly—in acco with the Lord's promise—in a land that "floweth with mi honey." Then, looking into the future and seeing how law a schoolmaster in preparing for a state wherein it will be sw ed up in the transcendant code of love, the keynote of the dispensation is sounded with Gospel clarity: "Hear, O Isra Lord our God is one Lord; And thou shalt love the Lord th with all thine heart, and with all thy soul, and with

Not until spiritual precepts given for man's guidan
fully nursed in his heart will they become sufficient
his life to serve spontaneously from within, thus tran
direction of his personality from external authority to
ing god. Only then does compulsion yield to fre
former is the keynote of the Old Dispensation; the l
New. The first stage is obedience to law throug
second is conformity through choice. Knowledge and
finally lead to a love of law, and in that love is the l
Deuteronomy may be said, therefore, to shed light on
of the Books which precede it and to foreshadow a g
to be revealed in the Books that succeed it. It gives to
Age a key wherewith the door to the Christian Dispe
be opened.

In an introductory note to a recently modernized ve
Bible, Deuteronomy is aptly referred to as "a kind
Stone for modern biblical criticism, the discovery of
offering a central clue for unraveling the tangled pro
Hexateuch and for the proper orientation of the wh
the prophetical school." In its more inclusive, evolutio
it indicates, as previously stated, the path of unfold
consciousness, being at once a cosmic prospect and re
the introductory chapters, i-v inclusive, is traced the
of Israel (humanity) through the wilderness (materi
the Red Sea (life of senses) to the Jordon, across wh
land of "milk and honey" (life of the spirit). It con
the translation (redemption) of Moses (the regenerat
character, on Mount Pisgah (elevated consciousness)
earthly sphere of human limitation to the celestial sta
freedom.

Deuteronomy 1: 3

And it came to pass in the fortieth year, in the eleventh
first day of the month, that Moses spake unto the children of
ing unto all that the Lord had given him in commandment u

As the cycle of preparation covering the kabbalisti
forty years drew to a close, Moses had attained to
powers of *eleven* (eleventh month,) and was qualifie

During the forty-year period of preparation, purifi
renewal, the Red Sea had been left behind for the sac
of the Jordon, and Baal-peor had been replaced by
heights of Pisgah. The instruction that Moses (the Ini
now able to give the Israelites (disciples) was in advan
thing previously delivered. It marked the culminat
attainment and pertained to the illumination that c
the last of the four Initiations, Initiation by Earth.

The Unveiling of the Higher Law .

Although ascribed to Moses, the Book of Deuteronon
always known to the Israelites. It first made its appeara
reign of King Joshua, 621 B.C., which followed that of
and Amon. It was during Manasseh's reign that th
captivity took place, when Israel (the ten tribes) w
away into captivity at Nineveh. Manasseh was succee
son Amon, whose name suggests a special interest in th
of Egypt on the part of his father, an interest not in itse
which became evil when it stood in the way of fresh r
of Truth and expressed itself in a spirit of persecu
fanaticism.

Amon was assassinated, and the young child Josiah
to the throne at Jerusalem. Josiah early came under the
of inspired prophets and teachers of Israel. At the age
"he began to seek after the God of David his father."
was twenty years old, "he began to purge Judah and
from the high places, and the groves, and the carved i
and cleansed Judah and Jerusalem" *(II Chronicles 34:*

It is evident from this that Josiah was being prep
guided in a definite direction by those who chiefly influ
early years, for when he was twenty-six years old he c
ed that the House of the Lord should be restored at J
In the process of construction, the Roll of the Law, th
Deuteronomy, was found. "And when they brough
money that was brought into the house of the Lord, H
priest found a book of the law of the Lord given by M

From this time forward the ancient Levitica
abolished, and worship was centralized in the Ten
Zion at Jerusalem. Even Shiloh, the holy plac
district of Ephraim where once the Ark rested,
nanced. The Levites henceforth were a branch of
of Mount Zion. Under the Deuteronomic Cod
shared the honor and prestige of the Aaronites,
proper; but after the Babylonian captivity they we
tinctly subordinate position as servants, rather thar
Temple.

The Bible may be thought of as a great tree, ha
tending deep into the earth of the holy religions
roots traveling far and wide below the surface of th
the waters of eternal life. It is this which make
correlate biblical teachings with all the enlightene
of the world, ancient and modern. In the presen
example, the root of wisdom penetrates the rich s

If we turn to the *Book of the Dead* we find se
said to have been discovered in a miraculous ma
the Roll of Deuteronomy was found.

Of a short chapter on "Preserving the Heart," f
rus of Amen-hotep, it is said that "this chapter wa
city of Khemennu [Hermopolis Magna, the city T
mes Trismegistus] under the feet of the statue of th
inscribed upon a slab of iron of the south, in the
god (Thoth) himself, in the time of the majesty
the north and of the south, Men-kau-ra triumphan
son Heru-ta-ta-f, who discovered it while he was
to make an inspection of the temple and their esta

Two fairly long chapters were also found in thi
both contain esoteric teachings of great profun
entitled, "On Coming Forth by Day," from the Pa
ɜeni, was said to have been discovered "in the foun
shrine of the divine Hennu boat by the chief mason
the King of the North and of the South, Hesepti,
It begins with the highly significant words: "I
Today, and Tomorrow, and I have the power to be

the Christ; or, as the Egyptian would have said, in the l
Ḥorus, the Sun-Child.

And again: "He is I, and I am he, and Ptah (the div
ficer) hath covered his sky with crystal." "Make thou
glad for me, and make broad for me thy paths when I
out from earth for the life in the celestial regions. S
thy light upon me, O Soul unknown, for I am one of t
are about to enter in." "The garment wherewith I am
complete . . . I am made strong, and I come forth like
forceth a way through the gate, and the radiance w
heart hath made is enduring." "I rise as the Lord of Lif
the beautiful law of this day."

These statements, like a multitude of others in the *Bo
Dead,* could be incorporated bodily in the Christian Bibl
violence either to their content or to Christianity.

A third rediscovered treatise is a "Chapter on Knowl
the Papyrus of Nu, of which it is said: "This chapter w
in the city of Khemennu [city of Thoth] under the fe
god during the reign of his majesty, the king of the nor
the south, Men-kau-ra triumphant, by the royal son Her
triumphant; he found it when he was journeying about
an inspection of the temples. One Nekht was with him
diligent in making him understand it, and he brought
king as a wonderful object when he saw that it was a
great mystery, which had never before been seen or looke
This is another version of the chapter "On Coming
Day" and begins similarly: "I am Yesterday, and Tomor
I have the power to be born a second time." There are,
variations in the subject matter of much interest; for
"Happy, yea, happy, is the funeral couch of the Still-l
maketh himself to alight upon the pool, and verily he
forth therefrom" — a reference to the transmutatio
emotions which leads to Initiation by Water. "I have co
him that dwelleth in his divine Uraeus, face to face, ar
eye, and I draw to myself the winds which rise when h
forth. . . . O Lion-god, Babe! Thou art in me and I am

Egyptain Mystery Teachings as they bear upon ou
ject, but students will find much more which they
with the biblical teachings for their own edificatio

Like these ancient books of Egypt, Deuteronor
for a long time been "lost"—lost to an unapprehen
was uncovered among debris in the Temple, the
useless and discarded practices, opinions and beli
had come to commence restoration of the Templ
public a higher code of the Law.

This event was preceded by a dark period in th
of Israel. It is when the darkness is deepest and t
est that Compassionate Ones reappear to save h
utterly losing its way in the shadow world.

The reign of Manasseh was particularly materi
and resistant to spiritual ideals. The lights that
the Altar of Israel had been all but extinguished
ceremonies in ancient shrines had in many instanc
into repulsive rites.

Nor was this all. It was a time when spiritua
widely suppressed and the prophets subjected t
Isaiah was among the spiritual leaders of this pe
the price of martyrdom for fearlessly protesting ag
edness that prevailed in places both high and low;
with all the might of his exalted spirit to stay th
national corruption. Those who proclaimed the
New Day and truths foreshadowing the coming
were either imprisoned or put to death in a spirit r
which animated opponents of the followers of Chri
after His Crucifixion.

In this darkness a new spirit was germinating. I
in Josiah. We read: "Josiah was eight years old w
to reign, and he reigned in Jerusalem one and thir
he did that which was right in the sight of the Lor
in the ways of David his father, and declined neith
hand, nor to the left" *(Chronicles 34: 1, 2)*.

Under this regenerating influence that which

of the spirit) were to become freshly articulate in the
the Temple of humanity. Conditions and circumsta
propitious for the unveiling of Deuteronomy in the re
reformer-king, Josiah. It was the appropriate time as
the All-Seeing Eye that never sleeps. It was not made
to a generation of rejectors. The wise do not cast pea
swine. But when the national heart inclined toward
of higher law, it became manifest. "When the pupil is
Master appears." By a law inherent in the very nature
the good, the wise and the strong are protected from
destruction by evil, ignorance and the forces of negati
versely, the undeveloped, the impotent, the wayward
wicked are safeguarded from premature exposure to
goodness, wisdom and power that would mean their an
because they could not yet endure them.

Viewed in the light of the five centuries and more be
discovery of Deuteronomy and the advent of the Chris
and content of its message may be seen to have exercise
ed influence in preparing the world for the divine
ushered the Lord of Love into human form to dwell
While it is true that His own received Him not, H
would not have been possible had not the preparatio
least partially successful.

Thus Deuteronomy became the most important lin
the Ten Words and the Sermon on the Mount. It unit
of Moses to the precepts of Christ, the latter being the
glorified and illumined by love. The new-found Boo
a light to point the way to emancipation through lo
breaks the shackles of law. It prepared the way for th
manifestation in Christ Jesus of *law* in terms of *love*.

The Master Jesus understood the scope and the purp
Book as a presentation of the higher law. While he was
legends affirm, he pondered over its pages amid the sile
Galilean hills. To him they were both a retrospect a
pect. They summed up the past and pointed to the fu
recounted what had been, and gave promise of what

CHAPTER XXXV

The Pilgrimage Toward Light

The first five chapters of Deuteronomy are a re
the story of the wanderings given in Exodus and
constitute the introduction to an oration delivered
ward the end of the fortieth year in the wilderness.
duction, Moses not only describes the events of
period, but demonstrates that in every instance t
gress or retrogression of the Israelites met with its
punishment at the hands of the Lord, or Law. In
ter we find another version of the Ten Commandm

The first chapter is a synopsis of the story of the
until Canaan was reached for the first time, when
feared to go up and possess their inheritance and w
turned back into the wilderness.

Deuteronomy 2: 1, 3, 13, 14

*Then we turned, and took our journey into the wildern
the Red Sea, as the Lord spake unto me: and we compe
many days.*

And the Lord spake unto me, saying,
Ye have compassed this mountain long enough: turn yo

*Now rise up, said I, and get you over the brook Zared
over the brook Zared.*

*And the space in which we came from Kadesh-barnea
come over the brook Zared, was thirty and eight years; un
tion of the men of war were wasted out from among the
sware unto them.*

So long as an aspirant has unregenerated element
—or, in the words of the above text, wanders in the
the way of the Red Sea—he must encompass Mou
heritance of Esau, mortal man. When this is acco
bidden to rise up and go over the brook Zared, wh
waters, as the name signifies, give luxurious growt
of advancement was reached thirty and eight y
Israelites left Kadesh-barnea. It culminated in

mastership, the "men of war" belonging to his lower na
to do battle with his higher; they are "wasted out from
that have long opposed the supremacy of the spiritual
The Bible is always dealing with principles rather than
ities. The latter enter only as representative types wh
convenient vehicles for conveying abstract truths in
terms.

Those who dedicate their lives in service to humanit
personally; their ways are appointed, and the path th
is indicated by a Guiding Intelligence superior to hum
or unillumined mortal mind. This aspect of a true
guidance is exemplified in the Lord Jehovah's directi
chosen people. When they had consumed all the "me
among them, they were instructed to go forth along a
route. They were directed to "pass over through Ar,"
of the Moabites, "nigh over against the children of
thence over the river Arnon and into the land of Ki
(The Amorites represent propensities for evil, and Sih
a sweeping away.)

King Sihon was approached by messengers from Isra
him for permission to let the people pass through his
for the privilege of buying for proper compensation suc
as they required. In making this request the messengers
that in their journey through his land they would tu
"unto the right hand nor to the left." The King refuse
over-ruled by a higher power. In other words, the fo
Moses had at this stage of their progress been able to
the insidious temptations of their lower nature so it wa
er at all times in the ascendancy. Sihon's resistance
destruction, and with him that of all his people and all
"There was not one city too strong" for Israel. To th
the command and the promise: "Behold, I have begu
Sihon and his land before thee: begin to possess, that th
inherit the land."

The path of spiritual progress concealed within the
the Israelite's wanderings is a familiar story to every

taken with unwavering faith in an ever-present inn
and strength, victory is inevitable.

When consciousness is centered on spiritual object
informed by light from above, it turns neither to men
the right nor to emotional impulses on the left. It
middle path whereon head and heart unite to receiv
tion of spirit. This highway leads at length to the Pro
of well-balanced spiritual attainment.

After the conquest of Heshbon, the Israelites jour
Bashan where they came into conflict with King Og
the "giants" (evil). He and his people were also deli
united forces of Good into the hands of the onward
victorious people. It is recorded of Og that his beds
iron, and that it measured nine cubits in length a
breadth. This Goliath among rulers typifies mate
might; he was given the opportunity, which comes w
merical activity of thirteen (9+4), to place his stre
service of the Elect (transformation of matter into s
destroyed. King Og represents the maximum of mat
opment; hence, further progress necessitated volunta
tion with spiritual enterprise. The end of mortal co
had been reached; henceforth it must be uplifted in
of a spiritual nature or, through failure to receive the
tive impulses, suffer annihilation. The lesser state ex
prelude to the greater, for its survival is not an end in

The fall of the giant-king Og left the Holy Land
Israelites, and Moses forthwith allotted to the tribes
Gad, and the half-tribe of Manasseh their portion on t
of Jordon. There cities and strongholds were esta
the safety of wives and children but men of the tribe
subject to the call for the conquest of lands beyond Jo

In thus attaining to the threshold of the Holy Land
ites proved that they had begun the work of transm
which evil is transformed into good. Therefore the
manded Moses to ascend Pisgah, whence he was abl
the surrounding territory westward and northward,

invested with authority to lead the people, and this wa
son of Nun. "But charge Joshua, and encourage h
strengthen him: for he shall go over before this peopl
shall cause them to inherit the land which thou shalt se
incident has reference to an elevation of consciousness
abled Moses to look into the Memory of Nature and t
ceive Joshua's qualifications for succeeding him as the
leader of Israel after his own translation into yet higher
endeavor and illumination.

After his descent from Pisgah, Moses gave further ins
to the Israelites, and provided for the establishment of th
"on this side Jordon toward the sunrising," to be cities o
These were in the lands of Reuben, Gad, and the hal
Manasseh, the only tribes thus far to receive their inheri
the life of a disciple "cities of refuge" represent cente
unfolding powers accompany the process of illumination
in Bashan, of the Manassites" refers to the fire center in
part of the body, governed by Sagittarius. It is there th
of purification begins. "Ramoth, in Gilead, of the Gadit
to the fire center in the head, wherein are located the
organs that are awakened after purification has been acc
ed. It is governed by Aries. "Bezer . . . in the plain count
Reubenites" refers to the center in the throat, whence
the rhythmic power of the spoken word. This is gov
Aquarius as secondary ruler. The coming age will witn
markable development in the powers of this speech cent
it has become active in humanity generally, the race wi
as its glorious heritage all that is symbolized by the land
side of Jordon toward the sunrising."

Centers located in the head, the heart and the throat c
the highest trinity of spiritual powers in man. When they
harmoniously active they are a sanctuary against a c
limited to physical violence alone, but extending to de
wrought largely by those who are unaware of the tre
psychic power which may be used against a neighbo
sciously by murderous thoughts and killing words.
knowingly releases violent thoughts is oftentimes more g

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tive minds as a criminal suggestion. Murderous th
for instance, are not infrequently willfully created b
who understand their malign power. Consciously
fully, such evils are often sent out in the knowledge
may fall victim to their impress and execute a cri
the principal instigator goes free in the civil law.

Moses uttered specific warnings against falling a
ious forms of negative development and black mag
ciple who is entering upon a study of forces active or
and who is beginning to investigate them first-hand
to mastering them, such advice as Moses offers is es
nent. "There shall not be found among you," he ur
that maketh his son or his daughter to pass throug
that useth divination, or an observer of times, or an
a witch, or a charmer, or a consulter with familia
wizard, or a necromancer" —(Deuteronomy 18: 1

Moses was at once the leader of the masses and
of the few. To such as Joshua and Caleb, type char
are, he imparted the deeper mysteries pertaining
principles of man. These are woven into the outer
publicly spoken word where a spiritually perceiving
discern them today as clearly as did the understand
of the Initiate-Teacher in centuries long past.

A *resume* of the wanderings having been complet
counts the story of the Ten Commandments: how
them on Mount Sinai; and how the Israelites th
that the mountain burned with fire, and heard the
the midst of the fire; but, being overcome with f
Moses to act as mediator between them and God,
mit to them the statutes of the Law of I H V H.

In accordance with their own desires, therefore,
before them as a teacher, mediating between them
this, his farewell oration, he reviews for them all
given during the years of wandering.

Live the Life and Know the Doctrine

prospective entry into Canaan, reminding them of what
had already done for them, and giving various prec
prayers to sustain faith in the coming time of trial—Deut
vi-xi inclusive.

Here we find the time-honored verses called the *Shem*
teronomy 6: 4-5), which express the fundamental precep
Old Testament, and of the Christ teachings as well: "
Israel: the Lord our God is one Lord: And thou shalt
Lord thy God with all thine heart, and with all thy soul,
all thy might."

In a volume entitled *Hebrew Literature, Hebrew Melo*
the Kaballa Unveiled, it is stated that "It is abundantly
from the *Zohar* that the ancient Jews understood tha
Shema there was a confession of the doctrine of the T
unity—three Persons in One God. 'Hear, O Israel: Jeh
God is one Jehovah.' By the first name in this sentence,
is signified God the Father, the Head of all things. By
words, our God, is signified God the Son the fountain of a
ledge; and by the second Jehovah is signified God t
Ghost, proceeding of them both; to all which is added t
One, to signify that these three are indivisible. But this
shall not be revealed until the coming of the Messiah."

In the sacred books of India we also find such a sacre
"which only the high-born know," called *Gayatri*. "May
who contemplates and looks into all worlds be our protec
us meditate on the adorable light of the divine ruler; may
our intellects. Desirous of food, we solicit the gift of the
Sun, who should be studiously worshipped. Venerable me
ed by understanding, salute the divine Sun with oblati
praise." Or, briefly, "We meditate on that adorable Ligh
resplendent Sun; may it direct our intellects."

Moses required that the Hebrew *Shema* be bound "fo
upon thine hand, and they shall be as frontlets betwe
eyes." This is the origin of phylacteries once worn by pi
—not only as a reminder of the One Lord, but as a pr

is quite different. The "words" to be "bound on t
worn as "frontlets between the eyes" have clear re
indwelling principle, the Godhead in man; the one
whose secret activity in the depth of the soul spir
opened (the Word of God between the eyes), and p
ing and service are extended into higher dimensio
of God upon the hands). This corresponds to the r
which unfold at those points, blossoms of the spir
are in the Eternal Unity.

The verses of the *Shema* were also to be writte
of the houses and on the gates, so that in going out
the Israelites might be reminded of the ominpresen
Lord. Esoterically, we apply this commandment to
and coming in between the door posts of night and
the "gate" in the head, as we travel to and from ou
visible Helpers. The *Shema* is then truly a talisma
against evil; such complete dedication to God as
leaves no slightest crevice where evil may enter in.
phyte is, in very truth, wearing the Shield of the
whose golden radiance dissipates all darkness.

"And these words," Moses continues, "shall be
. . . . And thou shalt do that which is right and goo

Deuteronomy 7: 7 8

*The Lord did not set his love upon you, nor choose you,
more in number than any people; for ye were the fewest o*

*But because the Lord loved you, and because he wou
which he had sworn unto your fathers, hath the Lord brou
a mighty hand, and redeemed you out of the house of bo
hand of Paraoh king of Egypt.*

Israel was a chosen people because of their quali
forward as pioneers of a new race and age. They
advanced of those who were selected to become t
the succeeding Aryan Race. As pioneers, they wer
of all people." The Lord loved them "above all pe
timate, allegorical way of saying that the advanced
ized more closely to the law of cyclic progression th
attuned to the keynote of the race-in-the-making.

Opposed to the Israelites, the "fewest of the people," people great and tall, the children of the Anakims, wh knowest, and of whom thou hast heard say, Who can stan the children of Anak!" *(Deuteronomy 9:2).*

The people described by Moses are the Atlanteans, race which preceded the Aryan, and from whom sp "chosen few." The Atlanteans grew mighty in materi sions and powers; but departing from the ways of right they were destroyed by their own wickedness. Though t "great and tall," with "cities great and fenced up to they fell before the advancing Aryans—not because t were without fault, as Moses reminded them, but in spit stiff-necked resistance to divine guidance. Moses tells t at one time the Lord (Law) was so wroth with them h been for his intercession they, too, would have been w

The "greater" and the "mightier" nations (the backwa teans) suffered destruction, he says, because of their grea edness. Moses sought to teach the people humility, tru and obedience to the universal Good. That had been pose of their forty years of discipline in the desert. "Co thine heart, that as a man chasteneth his son, so the Lord chasteneth thee." The love of God is emphasized thr "The Lord did not set His love upon you, because ye w in number than any people. . . . But because the Lord lo

The fate that overtook Atlantis will overtake Arya conditions become prevalent. The warning is clearly Foreseeing a time when the discipline to which they subjected in the difficult transition from Egypt (Atlanti naan (Aryana) would be relaxed, and their material c improved to a point of outward comfort and satisfactio warned the Israelites against the selfishness, self-satisfa conceit which lull men into forgetfulness of Him w author of their being and the giver of all their gain. O of the spirit survive every vicissitude; without them the know no genuine joy or peace. How pertinent these wo twentieth century "moderns" who, having fallen sufficie of the divine law, experience tribulations not dissimila

Lest when thou hast eaten and art full, and hast built g
dwelt therein;

And when thy herds and thy flocks multiply, and thy s
's multiplied, and all that thou has is multiplied:

Then thine heart be lifted up, and thou forget the Lor
brought thee forth out of the land of Egypt, from the ho

And thou say in thine heart, My power and the might o
gotten me this wealth.

And it shall be, if thou do at all forget the Lord thy Go
other gods, and serve them, and worship them, I testify ag
that ye shall perish.

As the nations which the Lord destroyeth before your
perish; because ye would not be obedient unto the vo
your God.

The Law may be depended upon to operate the
yesterday, and in all the days to come. It is the one
fact in all this universe of change.

Instructions for Finding the Path

As the Israelites stand at the borders of Canaan,
stands at the borders of spiritualized consciousnes
he enter in?

The first task to be performed by an aspirant see
the Path of Illumination is to take a complete inve
self. An honest, thorough self-examination is es
must be undertaken in a spirit of detachment, in a
rightly evaluate every virtue and every weakness.
be no false pride in the one or unwarranted extenu
other. Every quality must be seen for what it is.
structive elements in his nature need to be fully re
taken into due account as working assets in labors
taken. Faulty factors must be singled out for coura
tion, their ultimate elimination being a prerequisi
ment.

It was such an exploration of one's own nature
counseled when he said: "Turn you, and take your
go to the mount of the Amorites, and unto all the
thereunto, in the plain, in the hills and in the val

Moses followed this instruction with the assurance tha
Israelites would faithfully carry out his directions, th
would "make you a thousand times so many more as ye a
bless you, as he hath promised you!" While this does a
racial progression and increase, its deeper significance
to the multiplication of virtues in the life of the consc
aspirant who perseveres in the task of perfecting every a
his own nature.

The more active a neophyte becomes in well-doing, the
will become his scope for service. Again and again he
urged, by the indwelling spirit that presses its personalit
newed efforts and fresh departures, to leave the mou
which he has "dwelt long enough." Go out "unto all th
nigh," counsels the inner voice, "in the plains, in the hill
sea side . . . go in and possess the land." In other words, t
possession of your *whole* self; go forth with its powers; s
opportunities that are at every hand to help, to heal, to b
to become a transforming factor for good in whatsoeve
tions or circumstances you find yourself. To him who giv
be given more, "a thousand times more."

Deuteronomy 12: 20, 21

*When the Lord thy God shall enlarge thy border as he hath
thee, and thou shalt say, I will eat flesh; . . . thou mayest eat flesh
ever thy soul lusteth after.*

*If the place which the Lord thy God hath chosen to put his n
be too far from thee, then thou shalt kill of thy herd and of thy flo
the Lord hath given thee, as I have commanded thee, and thou sh
in thy gates whatsoever thy soul lusteth after.*

Man is free; he is free to gratify whatsoever his soul
after." Moreover, there is no condemnation. Discipli
graduated according to an aspirant's strength and elec
jective. Certain requirements are necessary to certain atta
and the two ascend sychronously. Since all Egos are not
development, immediately realizable goals are not the s
all. Therefore, practices permissible at one stage of deve
become incompatible with progress at another.

To take life unnecessarily in any form is forbidden in t

hath chosen . . . be too far from thee." But there
attainment where this is neither needed nor wa
these degrees one may not pass until whatever be
earthly agony and carnal taste has been completel

Tolerance, understanding and compassion are
istics of all true helpers of humanity. Such beni
people where they are and as they are. Maturity
tion of the child, whether it be age of body or of
each according to his years and development.

The quality of compassion grows with passing cy
experience. Before it is acquired an individual,
the human delusion of separateness, may wrong an
law of action and reaction he suffers the effect o
bound. In after life a purging brings pain. This,
itself into his very soul as *conscience;* and it is his c
warns him against a repetition of the offense in futu
an increased consideration for others is born; an
develops into identity of interest, sympathy, he
compassion.

As we have seen demonstrated again and again
the work of transfiguration is twelvefold. It is ca
the guidance of the twelve zodiacal Hierarches,
is the expression of a cosmic principle whose activ
to the Great Work. In Numbers and in Deuteronc
we read of twelve spies (pioneers), among whom
and Caleb (Virgo and Leo) who went to spy out
and returned with the report that "It was a good l
Lord our God doth give us." These twelve pion
spiritual forerunners of the race, are led by Moses
thirteenth. The numerical pattern is significant, a
terpretations have sought to make clear. Within m
cosm or little universe, there are twelve distinc
character; twelve aspects of expression; twelve pri
or latent. When all these principles are active unde
of spirit, the commanding thirteenth (powers t
pioneering and leadership) is present. The same p
in esoteric group work. There is special power

Now that the work of these pioneers has, after long t
the wilderness, borne fruit; and the people of Israel star
borders of Canaan, not only able, but willing, to enter
necessary that they be given special laws and ordinances
and regulate their lives, and to create a theocratic sta
lines that harmonize with the cosmic pattern.

In Deuteronomy xii-xxvi inclusive, Moses lays down
plete code of laws, statutes and ordinances. To this lega
of his address we now turn our attention.

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CHAPTER XXXVI

The Enunciation Of A Higher Code

Having reached the borders of Canaan, the Is
about to enter the Promised Land. Prior to doi
enunciated for them a higher code of conduct thar
which they had been living. This has its correspon
life of every aspirant. As he journeys toward the st
ual illumination (Holy Land) and stands on the
Initiation, he becomes susceptible to influences h
existent to him. His expanding consciousness cor
forces which become operative in his life. He must
state of harmonious cooperation with these new acti
he would advance into the next degree of soul fulf
ignore or contradict them once they have been set i
to invite discord and disruption in his inner life, lea
state worse than the first.

The new body of laws which Moses delivered to
they were about to enter and take possession of Car
precepts communicated by the higher self to its mer
for the guidance of the personality as it is about
stream of elemental energies that divide the seen fron
the material from the spiritual, the temporal from
and enter into the exalted state of consciousness kn
ation. Spirit enjoins a candidate to "lay up" these pr
heart and soul. Further, in the words of Moses: "Bin
sign upon your hand, that they may be as frontlets b
eyes. And ye shall teach them your children, speal
when thou sittest in thine house, and when thou wa
way, when thou liest down, and when thou risest up
shalt write them upon the door posts of thine house, a
gates: That your days may be multiplied, and the
children, in the land which the Lord sware unto yo
give them, as the days of heaven upon earth" (D
11: 18-21).

knew the way. Moses had a conscious realization of th presence of Divinity, and lived in terms of it; he had a the mount and knew its glory. Paul, the foremost metapl of the Christian Dispensation, was speaking from a like e of consciousness when he declared, "In him we live, an and have our being." It is the realization experienced b soul at a like stage of attainment. This is emphasized in that the words used by Paul were not original with him were the words of the Grecian Aratos, another "Son of whose wisdom illumined the darkened period three c before the coming of the Light of the World; and whos and philosophic insight linked the movement of heave with the spiritual development of man on the initiatory

External manifestations of a life centered in divine g are gentleness, sympathy, compassion, humility, simplicit ance and loving kindness. Such a one executes "the judg the fatherless and widow, and loveth the stranger, in giv food and raiment" (Deuteronomy 10:18). St. Francis exhibited the qualities of one so divinely centered in suc and radiant measure that his life continues to be an ideal spiration to all who seek to attain to a Christed life.

The Center of Worship

(DEUTERONOMY XII)

The first command given for the new land in the onomic code is centralization of worship in one Temp though Jerusalem is not specified, it is clear that the Te Jerusalem was meant. "But unto the place which the L God shall choose out of all your tribes to put his name the unto his habitation shall ye seek, and thither thou shalt

This command led to the abolition of all ancient shri centralization of worship in the Temple of Zion. While local shrines throughout Palestine were presided over b priests, they were openly sympathetic to foreign religion of them virtually being places for the worship of ancient

Esoterically, centralization of worship applies t
fixation on the Most High, and on Him alone. Eve
and wayward element in one's nature must be broug
immediate jurisdiction of the higher self (Mount Z

The Temple was in Jerusalem, "the city of peace.
ately, the salutation among all Israelites was "Peac
salutation was focussed the quality and condition
their mission to contribute to human advancement
culture-bearing Greeks embodied the essence of the
the salutation "Grace!" and the empire-building R
like use of the word "Safety!" In the New Testamen
tion of the Old is retained in the phrase "Peace b
The command that the adoration of the heart be
Jerusalem is, therefore, but a figurative way of sayi
focussed in peace.

The more deeply a student ponders esoteric tru
profound becomes his realization of miracle-produ
concealed within names. The Greeks inhaled the v
inspiration and wisdom by a certain intonation of
Minerva, their patron deity. The Persians used th
and *fire* in their mystery workings; also the name *M*
name containing supreme power upon Earth is t
Christ. Paul understood whereof he spoke when
"There is none other name under heaven given
whereby we must be saved [initiated]."

Laws Concerning Flesh-Eating

(DEUTERONOMY XII)

Laws concerning flesh-eating have been considered
so little more need be added at this point. While f
permitted even to a candidate for Initiation, it is
desirable. It indicates that compassion is not yet
lack which appears as a weakness in the soul. The
sacrifice of life is neither permissible nor possible a
stages of spiritual attainment.

False Prophets

prophets, but a candidate for Initiation is in like dang
even to a greater degree. The mode of danger, howe
shifted from the outer world to the inner with the latter.

A beginner, having but slight spiritual developmen
largely upon his intellectual understanding, and is led a
lack of discrimination. A candidate for Initiation, having
ed to a degree of first-hand knowledge, is not ignorant; n
at the mercy of his teachers, whether they be true or fals
testing of his powers of discrimination comes chiefly f
astral plane. So, because they enter subtly through the
his own inner being, they are more dangerous. The astr
is called by many a world of illusion; and so it bec
a soul lacking a balanced and rightly proportioned devel
Truths that such a one contacts in inner realms will be c
as they pass into his consciousness. Only the candidate
properly developed, and whose aura is clear of every selfis
is capable of correctly interpreting revelations on psychic
and of judging rightly with regard to their truth or falsi

Idolatry

(DEUTERONOMY XIII)

It appears that every temptation which besets a candi
Initiation is mentioned in this profound Covenant with
One of the particularly subtle tests met in some manner
aspirant, especially in the early days of his preparation
temptation to "serve other gods." This does not refer to a
change of religion or belief, but to deflection of one's
affection from what has been seen and recognized as the
ideal toward which to strive. Interests and affections a
misplaced under the pressure of specious arguments, es
when these come from those who are near and much
The legitimate claim these have upon a person's affection
overstrained until they usurp more than is rightfully th
Then it is that they become other and false gods in the li
aspirant. Love is the greatest thing in the world, but it
as well as liberate. If an attachment be to a personali

This poses one of the most difficult of all test
fail at this point, often without realizing for som
of their failure. The effect of choosing the pe
the impersonal as the object of their deepest af
alienate their hearts from the divine objective.
is that the aspirant's eagerness to "tread the p
his interests in the personal life waxes. Then fo
disillusionment. The higher life is forsaken for
demands of worldly living. But the memory of
in hours of dedication and successful endeavo
erased. They linger on, and their recollection
sadness to one who has failed to attain the hi
grasp.

Love that is truly of the spirit seeks nothing f
only that it may give. Such love could neither d
slave another; its expression brings an ever incr
True and pure love unites spirit with spirit.
center that has no circumference.

Disfigurement Forbidden

(DEUTERONOMY XIV)

The body is the temple of the indwelling god
strument fashioned by hosts of celestial Hierarc
development extending over aeons of time. Disfi
temple originates not on the physical, but on h
thinking and willing. Every evil and destruct
allowed to work its way unhindered into the wor
manifest as a disfiguring feature of the physica
creator.

Nourishment is important to the body; a coarse
diet cannot produce a graceful, sensitive physical
needs be clean, wholesome, and adapted to th
serve. But again, the outer reflects the inner. He
ed the door to Initiation has long since overco
appetites; for him the problem is one of mental di
nourishment. Clean, constructive thoughts and

among those whom "the Lord [Law] hath chosen-
peculiar people unto Himself."

The Law of Tithing

(DEUTERONOMY XIV and XXVI)

The law of tithing is one expression of the law of *te*
of the income is given to God. One (1) represents the
spirit; ten (10), the spirit in physical manifestation.

Under the law of tithing man comes to recognize cl
all his enterprises are related to the universal order,
giving and receiving are reciprocal actions which canno
separated without bringing disruption to one or both.

Tithing was instituted as a measure that would wo
overcoming a fear complex—from which humanity a
suffered in the past as it does today. So long as man
self isolated and apart he fears all manner of things:
sickness, death, even God Himself. Tithing establish
of security; it emphasizes universal cooperation; it pres
divine interest that will never let one who faithfully
tenth to the altar go empty away. The law of giving a
ing must be fulfilled before a condition of sufficiency an
can be established, whether it be in the life of an indivi
society at large.

The tithe was brought to the Temple, the place espe
aside for meeting with the Lord, the All-Good. Since th
belonged to no one individual but to the entire commun
soever was placed therein was dedicated to the common
the life of a modern neophyte it is even so; the law of
has not changed. The Temple of Truth stands open
the tenth for the advancement of the kingdom of Righ
among men. And to those who freely give shall it be
return, full measure, and running over withal.

Release of Bond Servants

(DEUTERONOMY XV)

This is seen in the Deuteronomic Code. The master o
slave is bidden to free him after seven years of servitu
only to free him, but to endow him with goods enou
him until he has found his place in the world.

The candidate for Initiation is also freed from the f
lower nature after seven years. Seven years is the
studentship and probationership in most esoteric scho
this time the personality is purified and made a
spiritual influences, so a certain freedom is now perm
law is within, and the disciple may determine for hi
decrees he is to obey, what decrees to disobey, and wh
decrees be exoterically or esoterically received.

Seven-year cycles continue through life, and the co
every such period means a new cycle of developme
physical this is seen in seven-year periods of growth, du
physical powers mature, one after another. At the a
the vital body is matured; at fourteen, the desire body
one, the mind. Then these primary periods are re
until, at forty-nine, the mind has attained a high
maturity and comes more fully under the control of sp
the law of mortality this age signals the beginning of
under Higher Law it marks the renewal of youth, the
of new powers and a nobler vision.

The Law of Giving
(DEUTERONOMY XV)

"Though I give my body to be burned," said Paul,
not Love, it profiteth me nothing." The candidate fo
learns by his own experience and illuminated vision
good and aiding the poor, whether poor in body or i
volves much more than a mere gesture of kindness. "
shall not be grieved when thou givest," is the commar
"because . . . thy God shall bless thee in all thy work,
that thou puttest thy hand unto."

Consecration of Firstlings
(DEUTERONOMY XV)

unblemished and perfect work of body, mind and so
cated to the All-Good. Whatever the "firstling" may
friend, a temple, a house, a book, or any other treasu
personal attachment to it is freely surrendered so that
sacrifice may be made available to the universal good.

Seasonal Feasts

(DEUTERONOMY XVI)

Three festivals are here mentioned, the most impor
the Passover—which Christians observe as the Easte
The Feast of Weeks, which comes in midsummer, is a se
period beginning at the time a sickle is first put to th
grain. The esoteric significance of the cycle of seven
discussed in earlier pages. It is here associated with t
festival, the harvest of karma or destiny. Tithing is no
joined, but only a freewill offering. The harvester of
candidate for Initiation who has reaped a harvest of so
and is ready for a larger degree of illumination. Th
Tabernacles is also a cycle of seven, but of seven days
weeks. It comes after the season's gathering has been r
"the threshing floor" and the "winepress." Esoterically
represents the autumnal Light which descends into E
the Spiritual Sun, and into which a candidate may e
the soul harvest.

The festival of the Winter Solstice is not mention
point as it was not formally observed among the Israe
a later period, when it was known as the Feast of Lig
festival was observed for eight days during the month
(December), and commemorated the rededication of th
after its defilement by Antiochus Epiphanes, whose ar
subjugated by the fearless Maccabees in the secon
before the Christian Era.

For the Christian world this Feast of Lights proclaim
birth of the Light of the World. It is significant to no
was during the interval between the Dispensation o

Secular Laws and Ordinances
(DEUTERONOMY XVII and XIX)

The candidate for Initiation is not above the law which is binding upon his less advanced brethren. In is active in the outer world, he must order his life a harmony and justice. That the two are inseparable by the exaltation of Saturn, the planet of law and orde the sign of judgment, balance and harmony. And sinc er and the lower, the inner and the outer, are relate verse is also true. Just as the spiritual "prince" is from civil law, neither is the king on an earthly thron spiritual law. Hence, Moses commanded that wh "sitteth upon the throne of his kingdom, . . . he shal a copy of this law in a book out of that which is before the Levites." A ruler who obeys these precepts is n mere earthly king; he is a "priest-king" after th Melchizedek.

True Prophets
(DEUTERONOMY XVIII)

Warning has been given against being mislea prophets, however wise, subtle, or apparently illumine be. For those who succeed in passing this test there injunction: "I will raise them up a prophet from a brethren." When the pupil is ready a Teacher is alwa prepared to give him exactly the instruction he requi a fundamental law of spirit. No one who is earnestl himself through a clean, aspiring and selfless life n concerned lest the Great Watchers fail to take note an support. This holds however obscure his station and ci may be. An inner shining light signals to the Grea presence of an awakening soul. It is for the coming they patiently labor and wait through years and eve eager to welcome every new arrival to the Garden of

The Teacher who answers the call of the disciple i

one who has developed a greater spiritual conscious
power than has the average individual. Of such true
the Lord declares, "I . . . will put my words in his mouth
Teacher-Initiates have ability to contact directly sources
ual information which are entirely unknown to and uns
by the ordinary man.

War Against Error
(DEUTERONOMY XX)

We have seen that the objective battles of a neophyte
replaced by the subjective battles of a candidate for In
In this warfare, which takes place in the inner realms, th
date also carries with him the promise of the Lord: "I
Israel, ye approach this day unto battle against your ener
not your heart faint; and fear not, and do not tremble, ne
ye terrified because of them; For the Lord your God is
goeth with you, to fight for you against your enemies,
you."

Since Truth is omnipresent and almighty, error of any
of mind, soul, or body—cannot stand before it. The ca
who centers his mind in the all-enduring Truth may be ce
the final victory.

Warfare with error is typified, as we have seen, in th
battles and military stratagems of the Israelites. In these
Moses commands that "When thou shalt besiege a city .
shalt not destroy the trees thereof . . . for thou mayest eat
and thou shalt not cut them down (for the tree of the
man's life) . . . Only the trees which thou knowest that
not trees for meat, thou shalt destroy and cut them dow
thou shalt build bulwarks against the city that maketh wa
thee. until it is subdued" (Deuteronomy 20: 19, 20).

A candidate must besiege the city of the lower mind for
time before it is subdued. There are no sudden meas
spiritual regeneration. The most dangerous enemies are
housed within ourselves, and the greatest battles must alw
waged within. This is fundamental in inner work.

crucifixion and resurrection, a human figure was bo
the bark of which was afterwards chipped off and
worshippers with the greeting "Salvation by wood."

This tree of life must not be cut down; that is, i
mutilated or misused, but its essence must be trans
soul pabulum upon which the spirit may feed. O
propensities are cut down to assist in the war again
this process the greatest sinner becomes in time the
The method whereby this is effected is given adde
in the following:

Deuteronomy 24: 20, 21

*When thou beatest thine olive tree, thou shalt not go
again; it shall be for the stranger, for the fatherless and f*

*When thou gatherest the grapes of thy vineyard, thou s
afterward; it shall be for the stranger, for the fatherless an*

The above passage inculcates the virtue of shar
the very heart of a Christian life. It is an inevitab
of the consciousness of universality and brotherho
life of sharing becomes the common practice amon
will be true knowledge and dissemination of the dee
The Higher Law will then be revealed to a civilizati
temporarily lost sight of its spiritual character—eve
covered in the days of Moses when Deuteronomy
forth from its hiding place in a materialistic, sens
life by an awakening of the spirit of the people to
given. The modern world has reached a crucial po
development where it is beginning to realize that it n
higher law than goes out from spiritually unillumin
halls if the social order is not to suffer utter fa
a sufficient number come to this realization, that hi
be clearly enunciated in our midst, after which will
of greater justice, peace, joy and enlightenment.

In the battle against error many are exempt f
duty, not being duly equipped for the struggle. Su
does not imply unworthiness, but unreadiness. Cer
remain to be developed, or karmic obligations ha
liquidated under other conditions and circumstanc

circumstances that make it expedient for him to take
part in the battle of truth against error. He may be com
remain behind to fulfill an economic obligation; to "de
new house; to "eat the fruit of his vineyard"; to "betroth
to discharge various personal duties; or to remain in
while certain germinating powers grow into sufficient st
withstand the adversity of the elements when exposed
Finally, he who is afraid is exempt until his strength a
dence are such that fear is vanquished; he is not ready
line action in the battle of truth and error. His day ha
come.

Sundry Laws

(DEUTERONOMY XXI - XXVI)

There are numerous laws discussed in Deuteronc
though the surface meaning is material, an esoteric mea
be ascertained through meditation. According to the
tradition, when the Lord created the universe He poure
own blood that it might have life. From this comes the
saying that "in the clay of man is kneaded the blood of
is apparent to the eye of meditation that if God's life
everywhere present, then every activity in the physic
however insignificant, has its spiritual meaning. U
immanence of God as the indwelling principle of N
Chaldeans based their numerous methods of divination
esotericists are not interested in divination in the form o
telling, but are interested in learning to perceive spiritu
ples which underlie all the phenomena of the material w
sundry laws recorded for an ancient, primitive people
ally considered) may, therefore, be a basis for esoteric m

Among numerous matters detailed in the twenty-firs
twenty-second chapters of Deuteronomy are severe pu
prescribed for certain offenses. It is required, for insta
the son who persists in disobedience to his parents and
who is unfaithful to her husband be taken without th
the city and stoned. The spiritual fact with which we

pletely. It is this which Deuteronomy sets forth
understandable symbols.

In the twenty-first chapter the far-reaching influe
thought is emphasized in the instance of a city being
do penance for a crime committed by a person whos
unknown. The city represents a state of consciousness
ed consciousness of the community in which a crir
was rightly held to account for the violence committ
the aggregate thought is charged with violence, it w
later become manifest in some outward act of a co
nature. Similarly, where the mass thought is uniform
toward noble, constructive enterprises, it becomes
shield that wards off evil-doers and the crimes the
prompted to commit. Thought is a power. It
Creators of thoughts, individually and collectively, r
sow. This is one of the many metaphysical laws
Deuteronomy.

Among these general laws there are many that en
virtues of fellowship and humanity. "Thou shalt no
Edomite; for he is thy brother: thou shalt not abhor a
because thou wast a stranger in his land. The ch
are begotten of them shall enter into the congreg
Lord" (Deuteronomy 23: 7, 8). These commandments
ed in terms of modern civilization, and in the life of th
for Initiation, have reference to world-fellowship a
hood of all men as children of the one Father-Mother

Here also we find the commandments upon which th
based their humane action in helping negro slaves to
by means of the "underground railroad," in the era of
preceding the Civil War: "Thou shalt not deliver unto
the servant which is escaped from his master unto thee
dwell with thee, even among you, in that place whic
choose in one of thy gates, where it liketh him best: tho
oppress him" (Deuteronomy 23: 15, 16).

In a modern application many of these laws would
with strife between labor and capital. "Thou shalt not

upon it . . . lest he cry against thee unto the Lord, and
unto thee" (*Deuteronomy* 24: 14-15).

"Thou shalt not muzzle the ox when he treadeth out th
The all-encompassing compassion and oneness of spirit w
velop within the life and consciousness of a "prepared o
tend not to his fellow man alone, but embrace also the kin
the "little brothers" of the animal world. An aspirant soc
to cherish and protect his younger neighbors. The for
powers of one life wave react upon those in juxatpositi
Man's inhumanity to man has found a reflex in the
common to the animal kingdom. When man's conscio
universally centered in love and helpfulness, a like condi
come to prevail in the animal world. The prophecy o
will be fulfilled. He foresaw a time when "The wolf a
dwell with the lamb," and no one would "hurt or destr
my holy mountains: for the earth shall be full of the kn
of the Lord" (*Isaiah* 11: 6, 9).

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CHAPTER XXXVII

The Candidate At The Two Moun

In the peroration of Deuteronomy (Chapter 2
once more impresses upon his people the unfailin
universal law, knowing that a recognition and re
that fact would influence them to realize the id
them.

Israel represents all who become Covenant Pe
touch the inner fire of the spirit and "hear the voi
seen Presence. They experience repeatedly the
divine law. They have learned through long
statutes and judgments it is necessary to observe in
and maintain the favorable cooperation of cosm
attainment of a larger, richer and more beautiful li
live according to one's highest understanding is to s
of that which is fruitful, harmonious and godlike.
this to the Chosen, and later history bears ample te
truth of his words.

Deuteronomy 27: 4–8

*Therefore it shall be when ye be gone over Jordon, th
these stones, which I command you this day in mount Eb
plaister them with plaister.*

*And there shalt thou build an altar unto the Lord thy
stones: thou shalt not lift up any iron tool upon them.*

*Thou shalt build the altar of the Lord thy God of u
thou shalt offer burnt offerings thereon unto the Lord th*

*And thou shalt offer peace offerings, and shalt eat t
before the Lord thy God.*

*And thou shalt write upon the stones all the words
plainly.*

In the body of a candidate for Initiation the rive
spiritualized spinal fluid. This is the stream in
immersed when Christed. It is the river of living
flows between the medulla oblongata and the caud
medulla is the principal nerve center of the body, a
fluating medium through which forces that rise al

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column are conveyed to the brain. The more these ner
sensitized, the more receptive they become to spiritual infl

As the process of spiritualization proceeds, powers later
in the cerebro-spinal nervous system are gradually broug
active manifestation. This work receives special aid fr
Lords of Scorpio and the Archangels. To vivify the
centers in the nervous constitution of the body is the task
spiritual pioneer. It is thus that he builds an altar unto th
(Law) of "whole stones."

The mount on which Israel was commanded to set up a
of stones was called Ebal. It was the place of "the curs
means *bare* and *bald*. After crossing Jordon, the stream th
bolically divides the material state from the spiritual, it is
foundation of redeemed materiality (Ebal) that an al
generated life) is to arise. This altar is constructed of whol
(consciously developed faculties of mind and heart). T
the perfect cubes that Masons fashion out of the rough
The importance of this work is shown in the words Moses
to Israel: "Take heed, and harken, O Israel; *this day thou
come the people of the Lord thy God.*"

We have seen in earlier Books that the Lord commande
to be to Him as a "nation of priests." Now that the tribe
at the threshold of the Holy Land and their victory is su
ancient promise is to be fulfilled: not as a nation of spi
blind people with a few enlightened Initiate-priests, b
nation of mystics and seers, a nation in which the masses
light. This ideal is still to be attained, for until all hum
shares the power and knowledge of the true priest-l
materiality remains the stumbling block of civilization.
that block is removed much educational work needs to b
The law must be firmly impressed upon the imagination
"Israelites." Esoterically, the imagination of a candidate fo
ation must be vivified, made alive with the beauty of cosm
so that it can only image forth thought-forms in perfec
ment with celestial wisdom. Drama is perhaps the most
cious educational instrument, not only because of its appea

We see the drama made use of in Moses' co
ing the curses and the blessings. Six of the tribes
Mount Ebal and six on Mount Gerizim. Those
im were Simeon, Levi, Judah, Issachar, Joseph
They were for the blessings. Those on Mount Eb
Gad, Asher, Zebulun, Dan and Naphtali. Th
curses. This constituted a setting and backgro
tization of the chief statutes of Holy Law.

The Levites then read the twelve curses in a l
the assembled tribes could hear them, and to ea
responded, "*Amen!*" Following the reading of
blessings were read in like manner. In the two
the curses and the blessings, the way of spiri
matter are contrasted. The one is a mountain
other, a mountain of curses. One is on the right
on the left. It is for man to choose between the
the slave of the past and the master of the futur

Those who choose the path of the spirit dev
phases of Simeon (reason), Levi (harmony), Ju
char (humilty), Joseph—that is, Manasseh
(higher mind qualities), and Benjamin (spir
Those who follow the way of the flesh manifest
of Reuben (fanaticism), Gad (black magic), As
crimination), Zebulun (selfishness), Dan (wron
force), and Naphtali (power of personal gain).
this connection that Ebal, the "bare" mount, cor
exception of Gad) to the winter signs of the Zo
Libra, Pisces, Scorpio and Capricorn. Gad, or
of springtime, when the Earth blossoms forth
borne fruit. Mount Gerizim correlates (with
Manasseh, or Joseph), to the spring and summe
ini, Leo, Taurus, Virgo and Cancer. Joseph—th
—is Saggittarius and Ephraim is Virgo. The
readers in this ceremony on the two mounts.

That this Ritual dealing with the work of a
the "two mounts" is entirely initiatory is plainl
those who are able to read between the lines an

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the "Hall of the Two Truths" in the presence of Osiris, of Truth. If the candidate has chosen the right hand designated as the Mount of Blessings in the Deuteronomonial—he is passed into higher degrees with the pronou of the following exhortation: "Let the Osiris go; ye see h out fault. . . . . He has lived on truth, he has fed on tr god has welcomed him as he desired. He has given fo hungry, drink to my thirsty ones, clothing to my naked has made the sacred food of the gods (living the life) of the spirit."

The *Kabbala* gives an interesting light upon the fi (Deuteronomy 27:15), the curse against secret idolotry lates the story of Rabbi Schimeon and the ten illumine the Greater Assembly, all of them holy men of high att Having *entered into a field, they sat down under tre grew there* for a discussion of spiritual matters. Rabbi S in his capacity as spiritual leader, arose and offered up a then he again sat in the midst of them and said: "Let w will place his hand in my bosom." The companions pla hands there, and he took them, and began to read: "C the man that maketh a graven or molten image, an abo unto Jehovah, the work of the hands of the craftsman, an it up in secret." To which the companions replied with t "Amen." We perceive in this story that the companion stood the spiritual correspondence of the hand and th and their special correlations to the sin of idolatry, an evil.

According to the *Kabbala,* the human body is formed likeness of a divine prototype or celestial pattern whic Original Man, the Adam Kadmon. The First Man is t expression of infinite love and wisdom, and each of his corresponds to a quality or attribute of God, the Absolut God, "instituted proportions in Himself . . . . and a certai by which His infinite Light could be modified, which first Adam."

It is only as a student comes to understand something divine correspondence that he can comprehend the reason

wilt Thou dash in pieces the enemy" *(Exodus* 15:6)
"Thou shalt rest, and stand in thy lot at the limit
hand" *(Daniel* 12: 13). The hand is notable in refe
development and projection of certain spiritual rays

In the time of the Mosaic Dispensation the Grea
sembly was composed of ten men of high and varied
corresponding to the powers of the ten Sephiroth; in
as though the invisible Hierarchies were made visibl
sembly was somewhat similar in the arrangement of
ceremonial to a modern Masonic lodge. Certain te
of fitness and worthiness were undergone at specified
its members.

In the ceremony which took place in a "field,"
Schimeon commanded the Companions to place th
his bosom while he read the curse against esoteric
testing their responsiveness to the key ray of his
grouping. A similar circumstance, involving the h
noted in the life of Moses. At the command of IHVI
his hand in his bosom and drew it forth before
luminous and white as snow; not leprous, as literalist
it, but *white,* as mystic annals of the Persians relate.

The heart is the center and light of the body templ
placed in the bosom, therefore, represents one who h
the powerful heart center and consciously directs gr
spiritual power (the hand) through and from this
power thus becomes white, radiant, and fragran
blossoms. This attainment is described in Psalm
thou at my right hand," in which the hand of God
to infinite powers reflected in man as Initiate po
which is ability to control subtle forces in nature—
hand of God wields lightning and thunderbolts,
karmic dispensations.

Nature forces are constructive or destructive in rel
bestowing "blessings" or "curses" according to the
he has established between himself and them.
power of lust has its reaction, as we saw in our stu
and Gomorrah, in destructive fires. Wastefulness ar

These same forces operate in a more direct manner personal life of man. Fear and destructive thinking, pa the massing of thoughts centered in hatred and revenge epidemics and many varied forms of disease. To unde reason for this, we must understand that in its incep part of the body was a thought form. This mental i gradually crystallized into physical manifestation in a with certain mental rhythms—either strong rhythms with life and responsive to forces that renew and invi weak rhythms responsive to forces of debilitation an gration.

Though all organs of the body were at first thought f all are keyed to the same spiritual principle. Thus desir dominated the center in the primitive organism which came the liver; the love forces of attraction and cohesi keynote of the primordial heart; emanations from the concrete thought established the brain as the vehicle that most important of spirit's channels for expression physical embodiment.

The solar plexus, the Sun or vital center of the bod initial formation in pure etherealized Life Spirit essen energy-center in primitive man was the focus of his high ual expression. The blood also correlates with Life Spiri in the world of Christ Consciousness it becomes a river

Body fluids in general pertain to certain vital forc ethers; the nervous systems are the vantage ground of t desire nature; the brain is the citadel of thought. Fr this it is abundantly clear that "thoughts are things." must be cultivated as carefully as a fertile field which is to bring forth worthless or destructive weeds as useful p beautiful flowers.

The Beatitudes of the Old Testament

In the twenty-eighth chapter of Deuteronomy we find ated the blessings which come to those who elect to f right way; and in them we find a suggestion of the B of the New Testament, so well beloved of Christians.

of the Lord thy God, to observe and to do all his comman
command thee this day, that the Lord thy God will set thee
all nations of the earth;

And all these blessings shall come on thee, and overtake th
hearken unto the voice of the Lord thy God.

Blessed shalt thou be in the city, and blessed shalt thou b

Blessed shall be the fruit of thy body, and the fruit of thy
fruit of thy cattle, the increase of thy kine, and the flocks

Blessed shall be thy basket and thy store.

Blessed shalt thou be when thou comest in, and blessed
when thou goest out.

These blessings, exoterically interpreted, are the m
terpart of the blessings given by Jesus; for whereas
gave blessings which pertained to the kingdom withi
tain to the workings of the law in their external asp
theless, as we have previously observed, because the S
is everywhere in Nature, Nature itself (including hu
is the living Word of God and reveals His Wisdom.

But none of the blessings can become active in
spiritually or materially, except by his living a true
in obedience to Law, which is Truth itself. Bless
curses for the wrong-doer; eventually, in one life or
will be cursed in the city and in the field, cursed in b
store, cursed in body and in land, in kine and in she
shall he be when he "comest in" and cursed when he
for an unliquidated debt of karma goes out with him
gates of death to re-enter with him through the gates

Thus concludes the statement of this new covenan
Lord commanded Moses to make with the children
the land of Moab, besides the covenant which he
them in Horeb" (Deuteronomy 29:1). Now it is po
of the Israelites, as of an illumined candidate: "The
belong unto the Lord our God; but the things that
belong unto us and to our children for ever, that we
the words of this law" (Deuteronomy 29:29).

In such exalted attainment the white purity w

"God tells man: 'Behold I am pure, my habitation is
ministering angels are pure, and the spark of Myself (
deposited with you is pure: take heed that you restore to
spark in the same state of purity as when it was given to

It is the Lord God Jehovah who speaks in this mann
Lord and Law being one, they may frequently be used
onymous terms. The Lord Jehovah has for eons of ti
intimately associated with humanity in the capacity of a
ian or Race Spirit. He is the highest Initiate of the ange
dom, which constitutes the Hierarchy of Aquarius. Th
archy lives the life of conscious immortality. Whereas
limited in his creations to form alone, the Angels are able
in a similar manner with *life itself*. From these facts so
may be inferred as to the nature of the development
man as he comes under the dominant influence of Aqua
mansion of Angels, in the New Age we are now entering

Through cycles of attainment Jehovah has acquired a
direct the sacred, creative life force in the three living k
on Earth: plant, animal, and human. This makes I
guardian of the mystery of earthly life. It was, theref
angelic emissaries who brought the tidings of *new life*
holy men and women among Essenian Initiates who were
receive the mysteries they imparted. Notable among su
Hanna, mother of Samuel, the boy seer; Elizabeth and Za
parents of John the Baptist; Joseph and Mary, parent
Master Jesus.

By his long service in connection with the evolution
vancement of humanity and other orders of life, Jehovah
gressed far in advance of the average among his own ang
wave, having risen to the exalted state of what may pro
called entrance into the Community of the Holy Ghost.
called "the law" is His metaphysical activity as principle

sion of universal principle; but we have indeed failed
recognize in principle the activity of *life itself*, and ob
we love it for its own ordered beauty, rather than fo
the blessings by which it rewards its faithful serva
pre-eminently the lesson learned by a candidate on t
Blessings: as principle, the activity of IHVH is sure,
are certain to attend upon faithfulness to Him. N
these rewards—whether psychic or material powe
earthly or heavenly wisdom, whether mortal or imm
are not the strongest incentive to his endeavors.

Having acquired this understanding, a candidate f
has attained to expanded vision whereby he experie
himself the reality of the Macrocosm. As a neophy
that he lived and moved and had his being within
Macrocosm; now he experiences the Macrocosm a
moving within himself.

There are now for him two sacred mountains w
the heavens, and about which circle the zodiacal
Among the stars of the Zodiac the Interpreters wa
their wanderings they make plain the will of God fo
candidate knows his unity with the stars and with th
ers, for they are the out-picturing of principles activ
consciousness. These principles have been purified
ed) in the aspirant, else he could not have attained
mounts; in every instance their purification has me
away of the personal aspect and ascension into the i

The disciple no longer fears, but loves, the Law s
ion has been sufficiently clarified to permit him to obs
nature. Therefore he is righteous because he loves r
(rightness) and not because he desires the powers th
will bring. This is the Saturn purification (Capricorn

A disciple approaching Initiation also pours out h
bolized in the blood), not because it is to his advanta
—although he knows well that it will open the
Mysteries—but because it is his great joy to pour hims
thus learns the meaning of sacrifice. This is the Jupi
tion (Pisces-Sagittarius), for Jupiter is the abundant
candidate is now a true priest who, out of his spiri

Deuteronomy

Having witnessed the divine creative energy at wo
spirituals worlds, the candidate is impassioned for celesti
and recreates it upon Earth. The creative fire is dege
and finds expression through the forebrain in artistic cr
an emanation of the pure uncontaminated energy of G
self. When the fire-mist is thus lifted from generative c
the head, it no longer seeks expression through physical
but in creative thought and spiritual activity. This is t
purification (Aries-Scorpio), symbolized in the holy g
spear.

The sacred fires in man animate all his vehicles; t
force to all the principles of his being. On the physical p
force generates sperm; on the astral plane it manifests a
on the mental plane as thought; and on the spiritual leve
power. The place of leadership attained by Moses was
mastery of the creative fires that burned at the center o
ing, as it does in every Ego. He had learned the way t
and illumination, and that way he pointed out to his peop
and again, in numerous ways and at sundry times, by n
many symbols. The doctrine of the regenerated life lie
very heart of his Book of the Higher Law.

A regenerate one is not enslaved by that personal a
which, as we have seen, so frequently causes a neophyte
the path of illumination. Yet he loves all living, and p
all duties to family, friends and neighbors with compl
abandonment, not because he wants the happiness that
poured out upon him, but because he loves life. Few ne
understand the golden Venus, planet of love and sweetnes
role of karmic emissary. Yet Venus is the ruler (Interpr
Taurus, one of the four Signs of Destiny. Too often k
feared, particularly that karma which binds us to other n
of the race. But to the candidate who has come to
mounts, Venus is the beautiful Mother of Destiny, graci
smiling even when her hands bear gifts of sorrow. She is
tender Hathors of Egypt. And this is the Venus puri
(Taurus- Libra) : that we love for love's own sake, and

starry sphere of Abstract Truth. Mercury interpret
er the meaning of a spiritualized mind, a mind tra
in terms of abstract principle so that it may follow
of God's own thinking. There are no secrets of
which a spiritualized mind is not able to discover; b
these that a new Initiate purifies his mind. He lo
cause it is Truth, not because of the knowledge it
his consciousness. This is the Mercury purifica
Virgo).

Through the gate of Truth an Initiate enters
illumination of the I AM, whose cosmic symbol is t
time he makes the eternal affirmation "I AM" in
first-hand knowing, he himself becomes a sun radia
gence of golden glory. The light of the I AM sh
mirror of personality, the Moon, and thus brings
darkness of materiality, the earthly consciousness

purification involves the spiritual activity of the Su
ciples (Cancer-Leo), by which one "newly born"
last from earthly consciousness and able to "tra
countries"—other planets of this solar system and
solar systems.

An illumined One of the two mounts has beco
wanderer. He has learned to pass simultaneousl
space and into realms of increasing tenuosity as h
ward toward the very heart, the spiritual center, of
it is that he comes into a realization that man is in
ture cosmos, containing within himself all the pote
and sky. He comes to understand that the fur
gleaming in the distant confines of the heavens ha
center within himself, and that to find and unlea
spiritual forces within himself is the purpose of cos
tion, or Initiation.

Having established these zodiacal rhythms with
cipated one hears the voice of the Master say to
heaven and earth to record this day against you, t
before you life and death, blessings and cursing: th
life, that both you and your seed may live" *(Deuter*

imagination, movements, certain illnesses; the ebb and flow are its breath
gous to the respiration of an animal. The soul of the earth appears to b
flame, hence the subterranean heat. Also there can be no propagation w
or warmth.

"A certain picture of the Zodiac and of the whole firmament is imprint
in the soul of the earth. This is the bond of the heavenly and the earthly
of the sympathy between heaven and earth. The soul is in the center o
and sends forth its impressions in all directions. As with the soul of the
is with the soul of man, the highest harmony of his image. Numbers, star
general harmonize with certain mysteries of the Christ religion. The
earth works through the whole body of the earth, but has its seat in a
(as the human soul has its seat in the heart) and from thence as a focus it
go out through the oceans and atmosphere of the earth.

"The lower elements or spirits of the Earth were silenced by the co
Christ."

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CHAPTER XXXVIII

Moses' Swan Song

And the Lord said unto Moses, Behold, thy days
thou must die: call Joshua, and present yourselve
nacle of the congregation, that I may give him a
Moses and Joshua went, and presented themselve
nacle of the congregation.

—Deutet

As Moses' mission drew to a close his role of ra
was conferred on Joshua who, as we saw in the wo
occupied a place in the life of Moses comparable t
in the life of Christ Jesus. He was the most inti
master in that he was the most advanced of his c
hour had come for giving him the special instructio
duly qualified to receive. The Lord (Law) was re
we read, in a pillar of cloud (Water Initiation). H
sufficiently advanced to receive a revelation by th
(Fire Initiation) as had Moses, his teacher and his

After Joshua's illumination he shared with Mose
hear the music of the spheres. It is said, therefor
came and spake all the words of this song in th
people, *he, and Hoshea the son of Nun.*" While H
song to all the people, its deeper import was for th
of his disciples, foremost of whom was Hoshea. He
specifically. Hoshea is the spiritual name of Jos
initated that name reveals the status to which he
a status so exalted that he was able not only to hear
to sing it with Moses.

Singing the Song of Life is an achievement belong
to the Water Initiation. Life is a unity, and its
versal song whose keynote is struck in the heart.
means of a spiritualized sense of hearing, which co

It is to this keynote of universal life that a virgin sp
in his true essence) vibrates; and in the processes of
this fundamental spiritual harmony gradually extends
from the virgin spirit into its vehicles which manife
phenomenal worlds. The song of Moses is the outpouri
in whom this process was being completed.

The spirit, functioning in the music of the spheres, u
color harmonies in the soul, which is the mediator bet
god within and the man without; thus the latter is bro
conformity with the universal sound patterns. Whe
achieved, the protective forces against "evils and trou
invincible. The song of the soul then serves to recall the
mind from illusions of the sense world and to hold it
the life that lies behind and beyond them. It "shall testi
them as a witness."

From the racial standpoint the song of Moses may
preted as an articulation of the ideal set before the Fi
Race for its ultimate attainment. It is a lofty ideal whi
few have thus far realized. The multitude recognize i
"through a glass darkly," having little or no conceptio
manner and method by which the ideal of spiritual po
illumination may be reached. Yet, however superf
understanding of this ideal may be, it nevertheless ser
measuring rod in determining the relative values of
ideals placed beside it.

Deuteronomy 31: 22

*Moses therefore wrote this song the same day, and taugh
children of Israel.*

The song of Moses is found in the thirty-second ch
Deuteronomy. When we listen to its cadences with th
spirit we come to understand why it is called the Magna
of prophecy. The only other song comparable to it in
ity and inspiration is the song of the Lamb in Revelatio
are chants of Initiation, the one voicing the ideal of att
for the Old Dispensation; the other, for the New.

References to Deity are couched in anthropomorphi

In the following discussion of this unique Son quoted the verses in their poetic arrangement while r language of the King James translation.

Deuteronomy 32: 1, 2

Give ear, O ye heavens, and I will speak;
And hear, O earth, the words of my mouth.
My doctrine shall drop as the rain,
My speech shall distil as the dew,
As the small rain upon the tender herb,
And as the showers upon the grass.

The song of Moses was his "swan song"—a farew It expresses the glory of translation from Earth to he he was about to experience. It sounds the note, r but of life—life more abundant and everlasting. been lived in close communication with Divinity; an drew near to the borders of the heavenly world to e his whole being was suffused with its gracious light. tenderness he sings, "My doctrine shall drop as t speech shall distil as the dew, as the rain upon the and as the showers upon the grass."

Deuteronomy 32: 3, 4

Because I will publish the name of the Lord:
Ascribe ye greatness unto our God.
He is the Rock, his work is perfect:
For all his ways are judgment:
A God of truth and without iniquity,
Just and right is he.

To an "old soul," tried and purified in the furna ence, Law is the signature of the One God, the Rock, it publishes. In publishing the name of the Lord, known to his disciples something of the deeper myst touched when communing with Divine Intelligence ing bush and on the heights of Mount Sinai. It wa in Moses that called upon the heavens to give ear a to hear the words of his mouth. He was sounding th the Mosaic Dispensation, the rhythm of the My which he served. "Set your hearts," he afterwar hearers, "unto all the words which I testify among y He assured them that to thus attune themselves to

Deuteronomy 32: 7–12

Remember the days of old,
Consider the years of many generations:
Ask thy father and he will shew thee;
Thy elders, and they will tell thee.
When the Most High divided to the nations their inh
When he separated the sons of Adam,
He set the bounds of the people
According to the number of the children of Israel.
For the Lord's portion is his people;
Jacob is the lot of his inheritance.
He found him in a desert land,
And in the waste howling wilderness;
He led him about, he instructed him,
He kept him as the apple of his eye.
As an eagle stirreth up her nest,
Fluttereth over her young,
Spreadeth abroad her wings, taketh them,
Beareth them on her wings:
So the Lord alone did lead him,
And there was no strange god with him.

In the foregoing verses Moses is describing even occurred at the destruction of Atlantis, when the People" were led out of the "waste howling wildernes Archangel, called in the Bible the Angel of the Lord (M All the seemingly anthropomorphic references to Deity i Testament have reference to the archangelic Race Spi than to Godhead Itself; but the Angel of the Lord, the A Michael, is identified with the Law and personifies it, b is its true representative. To the spiritual vision of the p Michael was no mere abstraction, but a living Iden whom they held communion and whose leadership they

We observe in the above that a distinction is made bet *Most High* and the *Lord*. "When the Most High div nations, the Lord's portion was Israel." This is a valuab the archangelic tradition of the Old Testament. It is s er in the Septuagint, where we read: "When the M divided the nations, when he dispersed the sons of Ada *the bounds of the people according to the number of t of God;* And the Lord's portion was his people Jacob, a the cord of his inheritance."

Michael drew to himself those Egos qualified to bec
for the new or Aryan race then to be developed.
have seen, were the Original Semites, the common
both Aryans and Semites of today. Michael found
the "waste howling wilderness," and he led them
structed them, he kept them as the apple of his eye. I
eagle bearing her young birds on her powerful wing
the Archangel bore the Israelites on his wings of fi
ing them from the dangers of doomed Atlantis to a p
in the Gobi Desert, where the Aryan race came into

All this had life and meaning for Moses. By power
Initiation he could read in the Memory of Nature,
"Remember the days of old, consider the years of m
tions." The ability to read in the Cosmic Records l
to powers belonging to that state of consciousness
Initiate transcends concepts of time and space, and
the Eternal Now, where the past is still a present re

Therefore, the uneven ways of human life had
Moses to the even ways of God. His life was not cer
fluctuating conditions of personality, but in the inv
the eternally abiding spirit. It was of the ever-pres
principle personified in Michael that he affirmed wi
"He is the Rock, his work is perfect; for all his wa
ment: a God of truth and without iniquity, just and

Deuteronomy 32: 13, 14

> *He made him ride on the high places of the earth,*
> *That he might eat the increase of the fields;*
> *And he made him to suck honey out of the rock,*
> *And oil out of the flinty rock.*
>
> . . . . .
>
> ***And thou didst drink the pure blood of the grape.***

Those who live in accord with cosmic law "suck h
the rock, and oil out of the flinty rock." The rock he
is none other than the Philosopher's Stone. It is the

Deuteronomy 32: 15–18

But Jeshurun waxed fat, and kicked:

. . . . .

Then he forsook God which made him,
And lightly esteemed the Rock of his salvation.

. . . . .

With abominations provoked they him to anger.
They sacrificed unto devils, not to God;
To gods whom they knew not,
To new gods that came newly up,
Whom your fathers feared not.
Of the Rock that begat thee thou art unmindful,
And hast forgotten God that formed thee.

Jeshurun is a name for Israel. Israel was the name s
given to the ten tribes first carried away into captivity.
prosperity they forgot their guiding principle and Hi
sentative, the Archangel Michael, "the Angel of the
Among esoteric and metaphysical students today we
similar reaction. When suffering afflicts their bodies and
their minds they cling to the Law (Truth); but with th
of health and prosperity they "wax fat," and kick, and fo
Rock of their salvation, with the result that they enter
cycle of evil that ultimately brings afflictions upon the
more.

Deuteronomy 32: 20, 22, 23, 24, 29

And he said, I will hide my face from them,
I will see what their end shall be:
For they are a very froward generation,
Children in whom is no faith.

. . . . .

For a fire is kindled in mine anger,
And shall burn unto the lowest hell,
And shall consume the earth with her increase,
And set on fire the foundations of the mountains.
They shall be burnt with hunger, and devoured with bur
And with bitter destruction:
I will also send the teeth of beasts upon them,
With the poison of serpents of the dust.

. . . . .

All of the afflictions—disease, sickness, famine, s
scribed in the above passage are the results of infri
cosmic law. In their ignorance, the unregenerate see
from the law in some manner, but the Race Spirit, wh
it is to bring a certain racial ideal into physical manife
not allow infringement to pass uncorrected. The
correction must always involve suffering, however
loving the archangelic Leader may be, since the pers
the individual is in conflict with the harmonious ideal
This is true whether we consider the word "race" in
or its broad sense.

Moses, an Initiate, from the depths of his compassio
"O that they were wise, that they understood this!"

In sharp contrast to the exalted realization of a
Initiate is the darkness of the unregenerate:

Deuteronomy 32: 32, 33

For their vine is the vine of Sodom,
And of the fields of Gomorrah:
Their grapes are grapes of gall,
Their clusters are bitter:
Their wine is the poison of dragons,
And the cruel venom of asps.

The vine of Sodom and the field of Gomorrah rep
terically, the two poles of spirit within the body of
having "fallen" out of balance, become the source of
chief. The feminine pole or love principle "fell," beco
merged" (Sodom) in the passionate nature, by who
principle may be destroyed. It was allowed to desc
disastrous depths in Sodom, with the result that fire f
fell upon the city to the utter destruction of its peopl

In the remaining verses of his Song (Deuteronomy
Moses directs his vision into a future that has now
present. The chaos and conflict, the sorrow and suf
all the world is experiencing today, he saw as the ine
sequence of the road humanity was travelling. He l

These words are peculiarly applicable to this time of
ing when, on the one hand, the forces of evil are rampa
on the other, the forces of idealism rise to unparalleled
The latter share in the lofty vision of Moses; the for
"sliding" toward the doom he so graphically described.

But now as then there is a Promised Land for those
main faithful, a new civilization, dedicated to peace and
of soul as well as body, and founded on Truth. Of this t
speaks through Moses:

Deuteronomy 32: 34, 39–40

Is not this laid up in store with me,
And sealed among my treasures?

. . . . .

See now that I, even I, am he,
And there is no god with me:
I kill, and I make alive;
I wound, and I heal:
Neither is there any that can deliver out of my hand.
For I lift up my hand to heaven,
And say, I live for ever.

It was in the assurance of this transcendant truth tha
calmly ascended the heights of Mount Pisgah (Nebo)
into the great silence and there await the final event of hi
ly career. He was, in this phase of his development, att
the cosmic soul song: "I lift up my hand to heaven, a
I live forever."

It is in such assurance of the victory of Truth over er
modern neophytes may calmly pursue their career of se
humanity, singing with Moses,

Deuteronomy 32: 43

Rejoice, O ye nations, with his people:
For he will avenge the blood of his servants,
And will render vengeance to his adversaries,
And will be merciful unto his land, and to his people.

CHAPTER XXXIX

The Cosmic Blessings Of Moses

Leviticus, the book of the first law, closes with a c
conditions similar to those upon the Earth today,
spiritual and the material exist in striking contrast to
Deuteronomy, the book of the second law, closes
of the New Earth and the New Race which will
foreshadowed in the cosmic blessings of Moses.

The blessings Moses bestows upon the twelve trib
many respects the blessings Jacob pronounced up
Both are of cosmic import; both correlate to the tw
Rays. Yet there are important differences. In the f
that had elapsed between the utterance of Jacob, as
the forty-ninth chapter of Genesis, and that of Mose
ed in the thirty-third chapter of Deuteronomy, the ra
much progress. Consciousness had expanded, spir
had deepened. The blessings of Moses reveal more
er qualities in man and his universe than do Jacob's
scribed the zodiacal influences as they registered in t
sciousness; Moses expressed rather the reactions of t
few.

Jacob spoke from Egypt, the land of darkness;
Mount Nebo, the heights of wisdom. Both Jacob and
their blessings just prior to their transition into the b
their spiritual insight was calm and clear, and
realization of Reality reached beyond ordinary bo
earthly awareness.

Deuteronomy 33: 1–3, 6

*And this is the blessing wherewith Moses the man of G
children of Israel before his death.*

*And he said, the Lord came from Sinai, and rose up from S
he shined forth from mount Paran, and he came with ten
saints: from his right hand went a fiery law for them.*

Let Reuben live, and not die; and let not his men be few.

Reuben is the Aquarian pioneer. He has learned th
lesson of conscious immortality. He does "not die." He
the brotherhood ideal of the coming age; "Let not hi
few."

Deuteronomy 33: 7

*And this is the blessing of Judah: and he said, Hear Lord, t
Judah, and bring him unto his people; let his hands be sufficie
and be thou an help to him from his enemies.*

Love will fulfill the law in the Age of Aquaria.
sufficient for the New Age man, an effective weapon w
to overcome his enemies. Hear, therefore, the "voice o
(the son of Leo, the heart) "and bring him to his peopl

Deuteronomy 33: 8–10

*And of Levi he said, Let thy Thummim and thy Urim be wi
one, whom thou didst prove at Massah, and with whom thou di
the waters of Meribah;*

*Who said unto his father and to his mother, I have not seen h
did he acknowledge his brethren, nor know his own children: fo
observed thy word, and kept thy covenant.*

*They shall teach Jacob thy judgments, and Israel thy law: th
incense before thee, and whole burnt sacrifice upon thine altar*

Simeon and Levi are representative of the dual char
of Gemini. On the lower plane this sign manifests a
and separativeness; on the higher plane, as polarity.
expresses the former; Levi the latter. Significantly,
not mentioned specifically in the Mosaic blessing, whi
emphasized.

Jacob, in his blessing to Simeon, refers to the lower
Gemini as digging down a wall and as killing a man. M
ing more clearly the higher operation of the sign of t
addresses Levi only. The quality of equilibrium, whi
only after the trial of Massah and the conflict at M
which the lower nature is subjugated, is expressed in t
of the Thummim and the Urim. Let these be with
one," says Moses.

Benjamin typifies Cancer, sign of the Initiate w
is the result of a close and continuous commun
operations of spiritual law. That law covers "hi
long"; it dwells "between his shoulders."

Deuteronomy 33: 13, 14, 16, 17

And of Joseph he said, Blessed of the Lord be his land,
things of heaven, for the dew, and for the deep that couch

And for the precious fruits brought forth by the sun, an
things put forth by the moon.

And for the precious things of the earth and fulness the
good will of him that dwelt in the bush: let the blessing co
of Joseph, and upon the top of the head of him that was se
brethren.

His glory is like the firstling of his bullock, and his h
horns of unicorns: and with them he shall push the peopl
ends of the earth: and they are the ten thousands of Ephra
the thousands of Manasseh.

Joseph expresses powers of the higher mind wh
the office of Sagittarius. He typifies the New A
whom the mind has been spiritualized, and the fun
and heart brought into equilibrium. The glory of su
is likened to "the firstling of his bullock." His abiliti
to bring forth the precious fruits of the Earth and S
The "horns" with which he shall "push people tog
double powers of the illumined heart and mind. W
come active in man the manifold nations and races
in bonds of good will and common endeavor.

Deuteronomy 33: 18

And of Zebulun he said, Rejoice, Zebulun, in thy
Issachar in thy tents.

Zebulun relates to Pisces, the last sign in the
sign closes a cycle of experience, after which the so
The expression used applies to liberation from earth
at the end of an evolutionary period; to freedom fr
of birth and death after attaining powers of an I

ocean of life. Jacob refers to Piscean Zebulun as dwe
the haven of the sea," and Moses bids him rejoice in h
out" into the expanse of being that knows neither time n
In the ampler consciousness of the race that is yet to con
will have lost its terrors, and the soul will welcome it as
door to a larger life to which it will go forth rejoicingly

Issachar lives in the mansion of Taurus, where karm
are paid by loving self-forgetting service. With this acc
ment comes peace and contentment. There is a realiza
divine justice is ever operative, and that man receives as
and pays as he earns. Living in harmony with this law
the stress and strain which violation places upon one
nature. The mind, the tent in which consciousness dwel
earthly life, is at ease; it truly rejoices.

Deuteronomy 33: 20, 21

*And of Gad he said, Blessed be he that enlargeth Gad: he du
lion, and teareth the arm with the crown of the head.*

*And he provided the first part for himself, because there, in a
the lawgiver was he seated; and he came with the heads of the
executed the justice of the Lord, and his judgments with Israel.*

Gad expresses the fiery, cardinal, mental qualities of A
stands at the point of new endeavor; "blessed be he
largeth" that beginning. The powers of Aries are center
head. Utilizing these, Gad carves out a portion: first fo
and then for others. Jacob says of him "a troop shall o
him, but he shall overcome at the last." Mind will ultim
supreme over matter.

Deuteronomy 33: 22

And of Dan he said, Dan is a lion's whelp: he shall leap from

Dan expresses the attributes of Scorpio, sign of fe
eration and death. These aspects of human life res
misuse of the love (Leo, the lion) principle. They ar
spring. Through regeneration the spirit will one day "le
the sorrows and limitations it now suffers. It will rise o
wings (higher Scorpio) into a larger freedom.

Naphtali comes under Capricorn, the sign of en
born of compassion. Jacob referred to him as "a hin
meaning release for a new cycle of soul expression.
"the blessings of the Lord," he is bidden to possess t
the south points of the earth plane, symbolical of d
death. They are for Naphtali's conquest.

Deuteronomy 33: 24

And of Asher he said, Let Asher be blessed with children;
ceptable to his brethren, and let him dip his foot in oil.

Asher correlates to Libra, the sign which, in the
sation, divides spirit from matter. In the New it uni
and Asher becomes the new Adam in whom the high
operative. Jacob declares, ""he shall yield royal dain
adds that he shall be blessed with many children
"Let him dip his foot (understanding) in oil (regene

Moses' closing blessing is addressed to the whole o
deemed humanity).

Deuteronomy 33: 16–29

There is none like unto the God of Jeshurun, who rideth u
in thy help, and in his excellency on the sky.

The eternal God is thy refuge, and underneath are the eve
and he shall thrust out the enemy from before thee; and sha
them.

Israel then shall dwell in safety alone: the fountain of
upon a land of corn and wine; also his heavens shall drop d

Happy art thou, O Israel: who is like unto thee, O peopl
Lord, the shield of thy help, and who is the sword of thy e
thine enemies shall be found liars unto thee; and thou sh
their right places.

The time will come when a redeemed humanity (
"dwell in safety alone." They will dwell in a land
wine (the balanced potencies of mind and heart). C
forces of the world, which have attained to "high p
be under control; and the God of Israel will rule "i
lency on the sky." The race will live in a conscio

CHAPTER XL

The Translation Of Moses

The Earth Initiation

And now I am eager to die into the deathless,
Into the audience hall by the fathomless abyss,
Where swells up the music of toneless strings,
I shall take this harp of my life,
I shall tune it to the notes of forever;
And when it has sobbed out its last utterance,
Lay down my silent harp at the feet of the Silent.

—Rabindranath

After Moses had completed instructions in the Law, a
sung his song "in the ears of the congregation," he com
that the Book of the Law be put "in the side of the ar
covenant . . . that it may be there for a witness agains
This means that the Higher Law which had been reve
Moses, an illumined Ego, was to be deposited in the ar
soul where it would bear witness against the personality
the latter, in its darkened state, went counter to the way

In the Tabernacle, as previously noted, the Ark of th
nant was placed in the Holy of Holies, where no extern
was admitted because those who entered therein carried t
within themselves. Now, since the law revealed by Mo
placed within the Ark, we know that his earthly mission h
fulfilled. The Higher Law now reposed in the Ark on the
of the Promised Land, where it awaits discovery by other
souls.

With the successful conclusion of his earthly mission
faced a glorious translation from matter to spirit.

Deuteronomy 34: 1–3

And Moses went up from the plains of Moab unto the m

And all Naphtali, and the land of Ephraim, and Manasse
land of Judah, unto the utmost sea.

And the south, and the plains of the valley of Jericho, the
trees, unto Zoar.

Moses' translation occurred on Mount Nebo. The
was used anciently for Mercury, god of wisdom, a
the deeper mysteries into which Moses was prepared

From the heights of Mount Nebo, Moses surveyed
human life. He viewed the field of racial evolution
from Gilead, which is "hard" and "rough," unto the la
where the forces of Scorpio have finally worked a re
in the life of mankind. Naphtali's land signifies C
manity; Ephraim's and Manasseh's, a race with the
ually illumined; the home of Judah "unto the utmost s
the power of love (Leo) when passion has been trans
compassion. The valley of Jericho and the city of pal
emblematic of the fertile, fragrant places of the sou
lives in joyous realization of eternal life.

The keynote of the life of Moses was *purity*. It is th
his "swan song" as it is of the song of the Lamb in
The Garden of Eden (etheric realms) was lost to ma
his misuse of the sacred life force; the Promised Lan
etheric realms) will be regained when that life force is
and transmuted into spiritual power. This is the fu
teaching of the Bible from Genesis to Revelation.

Deuteronomy 34: 5, 7

So Moses the servant of the Lord died there in the land o
cording to the word of the Lord.

And Moses was an hundred and twenty years old when he
was not dim, nor his natural force abated.

Moses had reached the high degrees of Initiation th
into such close touch with the fountain of life that h
were continuously renewed. He was consciously mov

own first-hand knowledge he declared triumphantly, forever!"

Moses did not depart because his vitality was spent, cause his mission for the age in which he lived, and the whom he served, had been fulfilled. Laying aside a garment until such time as Earth's needs should call hi into mortality, he entered into life's larger sphere where illumined Beings awaited his coming.

Singularly beautiful is the *Thorah's* account of his "One angel after another," it says, "sought to take his life vain. First came the angel who had been his instructor, courage failed when he essayed to destroy the fabric on w had spent so much time. Then came the Angel of Dea approached eagerly, but when he saw the wonderful l that face shining like the sun, he, too, shrank back abash last came Jehovah Himself, and in one long and tender drew away the soul of His faithful disciple. Michael, and all the heavenly Hosts assembled in rejoicing to welco exalted spirit into the heaven worlds."

He was buried "in the land of Moab . . . but no man k of his sepulchre unto this day" *(Deuteronomy* 34: 6).

Moses had taken the last and most difficult of the fou Initiations, Initiation by Earth. This gives mastery over it reveals its hidden mysteries; it opens the way for subl the physical into the spiritual. With it every physical brought under complete subjection to the mind and spirit Moses had attained to such powers, as may be understoo the simple statement that "no man knoweth of his sepulch this day." His mortality had been literally swallowed up mortality. This glorious attainment is foreshadowed experience through which he passed when communing w on the mount, "face to face." So highly charged with th of spirit was his very body that it was necessary for him his presence from people. His face shone with trans glory; he was "in the light, even as he is in the light."

left this choice: to take the slowly drifting road tr
awakened multitudes, or to choose the shorter but
of the awakened few, the Way of Initiation.

The Pentateuch closes appropriately with an a
glorious translation of that inspired personage wh
five immortal Books into being. Those five Boo
inclusively as the *Thorah*. They are described as
holy fire," and as having been "written with a bla
white fire." They remain as an illuminated text for
spiritual guidance of all peoples of the Aryan Ep
they were given. Humanity as a whole has yet to le
taught therein, and the goal pointed out has yet to

The following reference to the five Books as th
lights" is taken from the rabbinical writings en
Rabba: .

Light is mentioned five times in the opening chapter of the Bibl
the five books of Moses. 'God said, let there be light,' refers to the
which enlightens us as to how creation was carried out. The word
light,' bears reference to the book of Exodus, which contains the hi
sition of Israel from darkness to light. 'And God saw the light t
alludes to the book of Leviticus, which contains numerous sta
divided between the light and between the darkness,' refers to the
divided as that book is between the history of those who came
those who were on their way to possess the Promised Land. 'An
light day,' has reference to Deuteronomy, which is not only a reh
earlier books, but contains Moses' eloquent dying charge and mar
tioned in the preceding books.

The last words of the Pentateuch are a rare tribut
Seer-Teacher: "And there arose not a prophet since
unto Moses, whom the Lord knew face to face."
Initiate speaking down through the ages to all ot
He linked the wisdom of the past with the revel
future. His words were tinged with the eternal, a
brow gleamed a halo of immortality. His attainmen
and notable. The *Thorah* enumerates them thus:

There never was a man who possessed such gr

When we consider his great meekness, his wisdom,
dence, his chivalry, his forgiving spirit, his unselfishness,
dom from envy, his gentleness of disposition and the swe
his nature, he was above every one and the one man qu
bless Israel. .

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JOSHUA -- The Son of Initiate Wis

Like one who after many ages came, Jehoshua—God-was His name.

CHAPTER XLI

Joshua Ascends The Twelve Steps Of The Celes Ladder

Joshua assumed the racial leadership of Israel when M linquished it. His life and work is recorded in the Bo bears his name. Since that record is a continuation of the contained in the preceding five Books of Moses, it may be considered as constituting an integral part of the Pen in which case the six Books are referred to as the Hexate

Joshua was the son of Nun, a Hebrew name meaning the sacred language of symbolism, the "son of Nun" is mous with the son of Initiate-wisdom. The term is frequ used in mystical writings of widely divergent times and Tertullian, an eary Latin Church father, states, for instan Christ and His immediate followers were fishes bred in th and saved by the Great Fish. This statement appears t lated to one in the *Zohar,* which declares of God that His dwelling in the Great Sea, and was a fish therein ancient Chinese taught that Fuh-he invented nets with w catch fish. The meaning is similar to that conveyed by th when bidding his "fishermen" (Disciples) to be "fishers Their task was to help make the way of the Piscean, or I itiation known and open to all who chose to walk therein

The Book of Joshua is an exoteric commentary on an mystic treatise called the Book of Jasher. Mutilated thou and containing as it does some interpolations and mistran the essentials of the Book of Jasher remain intact. essentials pertain to its esoteric structure wherein is embo twelve steps that lead through discipleship all the way t

Certain processes of illumination through Initiation familiar to the more advanced individuals among all every race and age. One who has learned "to tread that leads to Light" is able to recognize experiences sim own in the descriptive ritualism of other Schools. Co instance, the following description of a ritual perform ancient Egyptian Mysteries with that outlined at c ing initiatory stages in the life of Joshua.

Of the Egyptian candidate it is stated that after a p trial at Thebes, where he had to pass through many t the "Twelve Tortures," he was commanded to govern l and never lose for a moment the idea of his God. Af overcome many dreadful trials he was initiated into grees. Finally he was brought into a vast subterranea and commanded to stand before a coffin in which la body of the Great Master Osiris. This hall was called of Death." If the disciple emerged therefrom victori gained immortality; he had become an Initiate into th of the inner life.

These different degrees may be traced in the life of the Eleventh Step, the conquest of Ai, wherein the fiv placed in a cave and later hanged upon trees, Joshua the Chamber of Death. At the Twelfth Step he en toriously. Having gained the priceless boon of immor was duly qualified to successfully execute the high destiny had placed upon him.

To no one of a lesser state would the following wo unto Moses have been applicable: "I will raise them up from among their brethren, like unto thee, and will pu in his mouth; and he shall speak unto them all that I mand him. And it shall come to pass, that whosoev hearken unto my words which he shall speak in my n require it of him" *(Deuteronomy* 18: 18, 19).

The Book of Joshua, like all other historical Books o is only secondarily concerned with a specific people, a time, and named individuals. As is always the case

JOSHUA

Joshua had been trained by Moses for the office he
pointed to fill as the leader of Israel. Moses led his peop
borders of Canaan; it was given to Joshua, his foremost
to guide them into the Promised Land. What was not w
grasp of Moses was within the reach of Joshua. A true
so trains his pupil that in time the latter surpasses him
lence. Such is the law of progress.

Throughout all ages the path of discipleship has con
twelve steps or degrees. The ancients frequently referred
as the Twelve Great Labors that lead to Perfection. "The
Labors of Hercules" are a familiar mythological portray
stages by which the Great Work is accomplished.

In the life of Joshua, depicting as it does the way of I
these Twelve Steps are discernible. They may serve
modern disciples who are pioneering for the Sixth Ro
even as they did pioneers of the present Fifth Root
which Joshua was so eminent a leader.

First Step—Conquest of Amalek

Exodus 17: 8–11, 13, 14

Then came Amalek, and fought with Israel in Rephidim.

*And Moses said unto Joshua, Choose us out men, and go out,
Amalek:*

. . . and Moses, Aaron and Hur went to the top of the hill.

*And it came to pass, when Moses held up his hand, that Israel
and when he let down his hand, Amalek prevailed. . . .*

*And Joshua discomfited Amalek and his people with the e
sword.*

*And the Lord said unto Moses, Write this for a memorial
and rehease it in the ears of Joshua: for I will utterly put out t
brance of Amalek from under heaven.*

The first Great Labor given by Moses to Joshua wa
out and fight Amalek." This was his commission after I
journeyed but seven days in the wilderness. Amalek typ
a mighty power that has to be vanquished when one is s
upon the Path. It is in the manger where the beasts of t
man feed that the Christ Spirit first stirs the fires tha

sword, like the staff of Mercury, symbolizes the spina
which, rightly and wisely used, will destroy the dra
(Amalek).

While the first step is being taken, both the mind a
are subjected to a refining process. Inner perc
strengthened and spiritual vision awakened; with t
ment many truths hitherto concealed beneath the ve
parable, or allegory become clear and understandabl
ism is recognized as a medium whereby the soul co
truths that transcend the power of mere words to
disciple comes to recognize the reality of inner worlds
ed with shadow forms of the outer material spheres.

Second Step—Divine Communion

Exodus 33:11

*And the Lord spake unto Moses, face to face, as a
ing unto his friend. And he turned again into the c
servant Joshua, the son of Nun, a young man, depa
of the tabernacle. .*

Joshua alone among all the disciples and followe
was qualified to accompany the man who talked "f
with God in the silence and solitude of the high plac
The biblical record tells something of the glory exp
Moses during that high communion, but nothing is
ing that of Joshua. For Joshua it was an occasion f
strength, his courage, and his ability to stand alone,
dependent of all guiding and supporting personal
are attributes essential to leadership in any and ever
deavor.

At the second step a candidate encounters the G
He who can remain within its sphere, dauntless and
passed beyond the flames of passion and entered
hilarating white soul fire. The first ordeal of terro
him; he glances over the path he has traversed a
complishments that have brought him to his presen
Joshua had entered calmly and victoriously into the

Third Step—Test of Humility

Joshua 1: 8, 9

This book of the law shall not depart out of thy mo thou shalt meditate therein day and night, that thou observe to do accordingly to all that is written therein: thou shalt make thy way prosperous, and then thou sh good success. Have I not commanded thee? Be strong good courage; be not afraid, neither be thou dismayed Lord thy God is with thee whithersoever thou goest.

At the third step the test is subtle in that it arises ou parently insignificant trifles which may be encountered in the course of daily living. Such may try the natu utmost, and before them even such strength and co proves victorious over great adversities may succumb t The trial at this stage determines to what extent the c relies on the resources of his own nature. If his chief de be upon these, he is subject to failure. If, on the other has come to recognize in all humility that of himself he nothing," and that it is the Father who "doeth the wo he has reached a place where there is no failure. Not relative weakness of the personality is recognized and a and the unmeasured power of the indwelling spirit is rea called into action, can the candidate meet the petty pro that intrude themselves into the passing hours with a equanimity and complete self-mastery.

Joshua had the strength and the courage to successf this test; he placed his reliance on the promise made to the Lord God was with him whithersoever he went. Ha proved himself gentle, humble, and believing; also, stro reliance on divine support, devoted in his preparation great tasks that lay before him, and superior to the tria passing days, Joshua became a worthy "servant" of Mos true leader and teacher of his people.

Fourth Step—Expansion of Consciousness

Joshua 2:1

The spies that Joshua sent out to explore the la
pioneers who lead out over unbeaten paths. The
Shittim, the place of acacia and symbol of the undyi

As they came into Jericho the king of the city so
them. Nor were the inhabitants friendly. But sta
from her fellow-countrymen in her attitude toward
ment of, the visiting spies was Rahab, she who bo
of harlot. That this appellation pertained to her pas
dent from the character she revealed in her deali
spies, and in her acceptance into the faith and the in
Israel. This is an instance of the greatest sinner b
greatest saint. In respect to her personal character
Mary Magdalene in the New Testament. Few cam
the Christ as did Magdalene.

In accordance with biblical genealogy Rahab wa
great grandmother of David; therefore she was of t
which descended the Master Jesus. That Rahab w
high attainment, one of the first women to become
the new teachings brought by the "spies," is indicate
dent under consideration. Dante, an Initiate, havi
standing of the veiled values in Joshua's accoun
placed this friend of Israel (the Elect) among hig
immortals in his initiatory epic, the *Divine Comedy*.

Rahab means *broad*. She represents those of ext
who are capable of grasping ideals that still await r
the race mind. Rahab was one of the Aryan pione
pared the way for the coming of the Great Sheph
Religion of the Lamb. With stalks of flax laid upon
shielded the spies, an act which is representative of
in which an awakened soul gives hospitality to a ne
and protects the teachings of deeper mysteries from
by the unprepared—and therefore, uncomprehen
tude.

The teachings given by Joshua, and carefully
Rahab, were not taught to the masses until the
Piscean Dispensation. In like manner, Mysteries
now closing will become common knowledge to t

The flax under which Rahab hid the spies represents t
of purity and chastity given under Virgo, the sign opposit
which governs the astrological cycle now drawing to a c

Jericho, the city whereto the spies were sent, lay in a
fragrance, shadowed by palms and cypress trees. Thou
amid fertile and beautiful surroundings, the inhabitants
comfited by fear of the people encamped on the othe
Jordan. It was the fear which man in his ignorance has f
thing he does not know or understand. The teaching
pioneering few, being strange, are invariably looked upo
many, who are settled in long accepted beliefs, with sus
not with actual hostility.

Rahab's assistance to the spies (pioneers) is desc
follow:

Joshua 2: 15–18

*Then she let them down by a cord through the window; for
was upon the town wall, and she dwelt upon the wall.*

*And she said unto them, Get you to the mountain, lest the pur
you; and hide yourselves there three days, until the pursuers be
and afterwards may ye go your way.*

*And the men said unto her, We will be blameless of this thine
thou hast made us swear.*

*Behold, when we come into the land, thou shalt bind this line
thread in the window which thou didst let us down by: and thou
thy father, and thy mother, and thy brethren, and all thy father's
home to thee.*

Rahab dwelt on a high plane of consciousness (wall
act of letting the spies down from out of a window, like
occurrences recorded in the Bible, signifies liberation of t
from the body. For three days the liberated spies were
"mountain," reference to initiatory experiences under
inner realms.

The scarlet thread whereby the spies secured their f
—and the sign used by Rahab and all of her house (
similar attainment) that they might be saved—has refe
the blood. When cleansed and purified it aids in the

Joshua was Caleb. These two, together with Aar
trinity in the life of Moses that was paralleled by
and John in the life of Christ Jesus.

It is significant to note that of those sent into Ca
it over and report upon its condition all returned
accounts except Joshua and Caleb. They saw it as
ing good land." They had the degree of goodness
selves to discover the same quality in that which
themselves.

Many aspire to a place of power and responsib
devolved upon Joshua, but few have the strength a
ance for making the rigorous preparation necessary
calls for many restrictions in one's personal life, seve
of mortal propensities, repeated renunciations of eve
does not directly contribute to the fulfillment of th
destiny. But when one is duly qualified there com
the confidence, the power and the vision to car
missions. Then the approving word is heard from on
day will I begin to magnify thee in the sight of all Is

Fifth Step—Joshua's Dedication

Deuteronomy 31: 14, 23

*And the Lord said unto Moses, Behold, thy days approach
die: call Joshua, and present yourselves in the tabernacle of
tion. . . And Moses and Joshua went, and presented themselv
nacle of the congregation.*

*And he gave Joshua the son of Nun a charge, and said, B
good courage: for thou shalt bring the children of Israel into
I sware unto them: and I will be with thee.*

Having mastered the initiatory work preparatory
his high commission, Joshua was ready for complet
to selfless human service. Henceforth he was noth
self; he moved entirely in the current of divine will
an impersonal instrument, obedient solely to higher

That an important forward step was taken at thi
dicated in the change of his name from Oshea, *th*

power in active manifestation. Early Christians identifie with the beneficent, expansive nature of the great planet and Joshua with the pioneering, energetic qualities of the Mars. Moses exhibits the pattern of preparation; Joshu pattern in action. The former is the ideal; the latter, t made actual. Hence it was that Moses had only a visio Promised Land whereas Joshua entered therein, taking w all who were qualified to make the "crossing."

Sixth Step—Passage of the Jordan

At the sixth step the command was given: "Arise, go c Jordan." The ways and means for making that crossing specified. The greater the advancement, the more that i the individual's own initiative. All true spiritual tea directed toward making a pupil self-reliant. He is taught to truth's inexhaustible source of strength and infallible gu These are not remote; they do not reside in an externa only. They are available within the inmost center of ma self. The God without is also a god within. When thi center at the core of one's own being is discovered and upon, then there are resources for filling every need and fo ing every situation. To such a one comes the assuring heard by Joshua: "The Lord thy God [Law] is wi whithersoever thou goest."

Joshua's ability to meet emergencies was soon tested Jordan he was to cross was at floodtide (the emotions high, but they were under control). The cool command masterful spirit went forth: "Ye shall stand still in Jorda a symbol that spiritual powers which were in the asce and in full control of the situation, "the ark of the cove the Lord of all the earth" was carried by priests across th in advance of the people. And all waters, wheresoever the from, yielded to a power greater than their own. They way for their Master. This is how Joshua descibes the e crossing—the crossing into a superior state of being:

Joshua 3: 14–17

the priests that bare the ark were dipped in the brim of Jordan overfloweth all his banks all the time of harvest.)

That the waters which came down from above stood an an heap very far from the city Adam, that is beside Zaretan came down toward the sea of the plain, even the salt sea, cut off: and the people passed over right against Jericho.

And the priests that bare the ark of the covenant of the on dry ground in the midst of Jordan, and all the Israelites dry ground, until all the people were passed clean over Jor

The "waters of Jordan" which were "cut off fro that came down from above" refer to dividing elements in the emotional body from the lower. T that "the soul that sinneth, it shall die" refers to character that have been incorporated into the subtl soul which cannot endure the light, which cannot l higher realms, but which must be purged and burnt the purified soul vehicle can rise into its rightful latter is the body of waters that comes "down from which is "very far from the city Adam," this city be of unregenerated man.

Seventh Step—Setting Up the Twelve Sto

Joshua 4: 9, 20

And Joshua set up twelve stones in the midst of Jorda where the feet of the priests which bare the ark of the cove they are there unto this day.

And those twelve stones, which they took out of Jordan, in Gilgal.

When an Initiate leaves the unillumined wilderne enters into the Land of Light, he sets up twelve sto The twelve stones are the twelve spiritual centers i which are "set up" into activity when a certain stag ment has been attained. Seen clairvoyantly, these c as whirling vortices of energy; hence their symbolic in Gilgal, a name which means a *circle* or a *whirlwin* "lotus blossoms" in the language of oriental occult "roses that bloom upon the cross" of the body esotericism.

they are as yet latent in the great majority. The process
unfoldment is one of the principal teachings of the Bible.

In the *Mysterium Magnum,* Jacob Boehme portrays fa
the steps of man's passage from his first spiritual awakenin
he reaches the stage attained by Joshua at the seventh ste
in described. "When Christ, the Corner Stone [the divine
ple in man]," writes Boehme, "stirreth himself, the Virgin
appeareth in the stirring of the spirit of Christ in her Virgi
before the Soul; at which the Soul is so amazed that all
immediately awake in it, and it trembleth before her. . . .
noble Sophia draweth near in the Essence of the Soul an
tureth its dark Fire with her Rays of Love."

Philo interprets circumcision as a symbol
power.

Eighth Step—Circumcision Renewed

As the Israelites reached the other side of Jordan the
looked upon with awe by the natives who had witness
miracle enabling them to cross. Those who wield relative
potent forces are invariably impressed by the quiet majes
power of those who exercise mastery over super-sensible en

The second task placed upon Joshua was to "circumcise
the children of Israel the second time" (Joshua 5:2). Th
of purification was repeated—and must be again and aga
the ascending spiral of development. Purification genera
the earlier stages must eventually be transmuted into a r
quality that imparts to an aspirant's whole being a new vib
of cutting away all superfluous and extravagant desires
study of continence and chastity.

As mentioned previously, circumcision was a part of Init
into early Mystery Schools. The Mysteries were founded
certain tenets of purification. Only through repeated clea
processes could an aspirant become sufficiently refined and
tized to "pass behind the veil." Hence Joshua, the In
Teacher, demanded of the Elect a second circumcision.

Early writers tell us that part of the inner Mysteries had
with *binding of the head and an arrangement of the c*

experienced—and this applies to modern neophyte it did to those in times past—that a full recognitio of all life, and a realization of that oneness in inne are born. "Always there have been 'miracles' fo 'parables' for the multitude."

Joshua 5: 10–12

And the children of Israel encamped in Gilgal, and kept the fourteenth day of the month at even in the plains of Je

And they did eat of the old corn of the land on the m passover, unleavened cakes, and parched corn in the selfsa

And the manna ceased on the morrow after they had corn of the land; neither had the children of Israel manna they did eat of the fruit of the land of Canaan that year.

The Eighth Step is symbolized by keeping the Pa Red Sea had been passed over; so, too, the Jordan terim, while undergoing the "forty-year" discipline ness, they had been fed manna from above. This and they were taught to make cakes of corn instead. work was required of them, which implied a deepe sion of inner plane activities. Moreover, their spir henceforth to be sustained through resources from than without. The old corn they were to use rep powers awaiting a quickening into activity. The corn, as quite generally used in the religions of the planting of spiritual seed in the soil of material exi it is destined to germinate and finally come into fru

The Eighth Degree pertains to such fruitage—th of spiritual forces to material conditions, and the e ing of the celestial with the terrestial. The life w life without are brought into a harmonious relation

Ninth Step—Jericho Encompassed

Joshua 5: 13–15

And it came to pass, when Joshua was by Jericho, that eyes and looked, and, behold, there stood a man over again sword drawn in his hand: and Joshua went unto him, and Art thou for us, or for our adversaries?

JOSHUA

And the captain of the Lord's host said unto Joshua, Loose thy s off thy foot; for the place whereon thou standest is holy. An did so.

At the Ninth Step Joshua encountered a supernal Bei instructed him in how to capture Jericho. The appearan disciple of an Eternal Being takes place in every initiator ever given to the human race. This experience is referre the great Babylonian epic of *Ishtar and Izdubar;* also Egyptian *Book of the Dead,* a book which might well be re the Book of Eternal Life, or of Initiation. It is to be found *Zohar;* and mention is made of a like Light Bearer in con with the Mysteries of Eleusis. These exalted Ones are son termed "Deliverers"; in other instances they are "Champions," "Metatrons," or "Seers." The Book of faithful to the initiatory ceremonialism of the ages, descril Being as a "captain of the host of the Lord."

The capture of Jericho was not effected by ordinary w of offensive warfare, but by harmonious vibration. The in which Joshua was instructed by the exalted "captai rhythm. Herein is to be found a key to untold secrets of Within the scope of vibratory law is concealed power o and death, and over all that is manifest and unmanifest. rhythm of the Word were all things made. By the rhythm Word they can be resolved again into the universal o being.

The secrets of heaven and earth are to be revealed as the of Uranus, the planet controlling the rhythms of electrical are released upon this planet during the new Aquarian Dis tion. Then feats performed by Elder Brothers such as will no longer be considered incredible, but will be rev investigated as phenomena demonstrating the inter-relati between worlds and between forces seen and unseen.

Joshua was rebuked for asking, "Art thou for us, or adversaries?" His question was prompted by the fear, sus and sense of divided interests common to race consciousne are not part of the soul of one who has entered into realization of his identity with the Whole.

appeared came "as a captain of the hosts of the Lord" that he was an impersonal agent of Law. Imperson keynote of attainment at this stage. To realize this personality of Joshua suffered for a time both defeat a ation—the side of human nature that must decrease s aspect may increase.

Tenth Degree—Capture of Jericho

The sixth chapter of Joshua tells the story of the c destruction of Jericho. The spiritual counterpart of t event has to do with the dissolution and redemption regenerate state of consciousness. Jericho, a city, rep consciousness of a group of people. In Hebrew the w feminine in gender. Jericho, specifically, is the "Mo relates to the image-building faculty, the expression o nine pole of spirit. In fallen humanity this faculty has into evil ways. The race consciousness is not imagin likeness of Him in whose image man was created.

The ungodlike creations set up by this misused fac consciousness (city) of man must be captured and d a preliminary step to the establishment of a superior aid in that accomplishment, intelligently and effective a knowledge of spiritual law, constitutes the Great L Tenth Step. In order to teach a group (city) how such a redemptive task, one must have accomplished himself. Joshua was a person in whom the "fallen principle had, through pure and noble thinking and l uplifted; the long lost powers that belonged to Edeni been restored to their rightful place in him.

Joshua 6: 4, 5, 16

And seven priests shall bear before the ark seven trump horns: and the seventh day ye shall encompass the city seven t priests shall blow the trumpets.

And it shall come to pass, that when they make a long b rams' horn, and when ye hear the sound of the trumpet, all th shout with a great shout, and the wall of the city shall fall d the people shall ascend up every man straight before him.

Jericho was taken through the power of *seven*. The materiality was transmuted into the trinity of spirit. Seve the ascendency of spirit over matter. In its highest expr produces a purified body, an illumined mind, a glorifie This is the accomplishment of the Tenth Step of the i ritual included in the Book of Joshua.

Madame Blavatsky notes that so important is the numb that its meanings are inscribed upon almost every page mystic scroll known as the Book of Genesis. In the Greci teries a successful candidate chanted the seven vowels pleting a certain degree. One of the Egyptian Schools ation was divided into seven Degrees. The First, Sec Third Degrees dealt with the development of the consc that transcends death. The Fourth and Fifth Degrees w cerned with the mysteries of vibration. The Sixth inc study of celestial rhythms, the music of the spheres. The and final Degree enabled an Initiate to receive powers f "Seven-Rayed God"; these gave ability to use the po seven.

Joshua possessed these powers, as was demonstrated capture of Jericho. They were the result of processes o cation extending to the entire chain of his sevenfold vehic one thus purified is able to exercise complete mastery personality (Jericho, the Moon city.)

Tone is both masculine and feminine. The physical detects only the masculine intonation although the f sounds synchronously upon the astral plane. The reaso realm music is so transcendently beautiful is because it so much more of the language of the soul than is hea physical hearing only.

Each masculine-feminine note possesses its positive ar tive rhythm, the negative sounding in flats and the po sharps. The feminine note sounds continuously within th type; the masculine, within the physical form. It is t monious rhythm which keeps the archetype intact so lon physical form is destined to endure.

archetype; this, in turn, will react in annihilation of th
form. Joshua understood and used this rhythm in le
walls of Jericho.

Joshua 7: 11–18

*Israel hath sinned, and they have also transgressed my coven
commanded them: for they have even taken of the accursed thi
also stolen, and dissembled also, and they have put it even amon
stuff.*

*Therefore the children of Israel could not stand before their
turned their backs before their enemies, because they were accur
w ll I be with you any more, except ye destroy the accursed
you.*

*Up, sanctify the people, and say, Sanctify yourselves against
for thus said the Lord God of Israel, There is an accursed
midst of thee, O Israel: thou canst not stand before thine enem
take away the accursed thing from among you.*

*In the morning ye shall be brought according to your tribes:
be, that the tribe which the Lord taketh shall come according to
thereof; and the family which the Lord shall take shall come by
and the household which the Lord shall take shall come man b*

*And it shall be, that he that is taken with the accursed th
burnt with fire, he and all that he hath: because he hath
the covenant of the Lord, and because he hath wrought folly in*

*So Joshua rose up early in the morning, and brought Isr
tribes; and the tribe of Judah was taken.*

*And he brought the family of Judah; and he took the family
hites: and he brought the family of the Zarhites man by man;
was taken:*

*And he brought his household man by man; and Achan, the so
the son of Zabdi, the son of Zerah, of the tribe of Judah, was*

The seventh chapter is devoted to "the accursed th
afflicts fallen humanity. It is the sin against the H
which cannot be forgiven so must be expiated. The
that expiation is plainly described in this chapter whicl
story of Achan, whose name means *one who troubles.*
the tribe of Judah of the sign of Leo, the home of the
child of the love ray, he shows the consequences of mis
force. He and his people, having succumbed to the lu
sense life, had so depleted their strength that they were
withstand the onslaughts of their enemy, the people of
is representative of the enfeebled condition, due to

A Kabbalistic key is found in the name of the city of
letter A is masculine; it correlates to the fire principl
The letter I is a symbol of the Ego; it is the Hebrew Y
is incorporated in some form in every letter of the entir
alphabet of twenty-two letters. Like the signs of the Z
alphabet contains a history of the pilgrimage of spiri
material existence, whereby it gathers experience, acq
realization, and attains to conscious union with its gr
the god of whom it was, and is, and ever shall be an esse

So long as man is a slave to passion, he is subdued by t
of Ai; when he learns self-mastery he conquers th
account of that conquest is contained in a later chapte

Achan was burned with fire and stoned with stones.
outward manifestation of painful reactions following vi
nature's law.

Joshua 8: 17, 18, 26

*And there was not a man left in Ai or Bethel, that went n
Israel: and they left the city open, and pursued after Israel.*

*And the Lord said unto Joshua, Stretch out the spear that is
toward Ai: for I will give it into thine hand. And Joshua st
the spear that he had in his hand toward the city.*

*For Joshua drew not his hand back, wherewith he stretched ou
until he had utterly destroyed all the inhabitants of Ai.*

By the power of the spear, symbol of the uplifted
trolled spinal spirit fire, Joshua became master of the c
The city and its people were destroyed. The power
which, when uplifted (stretched out), gives mastery ov
"accursed" (Ai), is the same power which, when debase
utter destruction. Incident after incident throughout
emphasizes this truth.

Eleventh Step—Conquest of Ai

Joshua 8: 28–30

*And Joshua burnt Ai, and made it an heap forever, even a
unto this day.*

*And the king of Ai he hanged on a tree until eventide; and as
sun was down, Joshua commanded that they should take his ca
from the tree, and cast it at the entering of the gate of the city*

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As previously noted, Ai represents the creative fir
man. Its utter desolation demonstrates Joshua's
mastery over that most subtle and powerful of all for
life of man.

Fire possesses a threefold potency. Its first emanati
comes under Aries, the first sign in the Zodiac, is in th
an incipient fire-mist. This is its most attenuated an
spiritual manifestation. This fire-mist is later "steppe
after which it appears as astral light. This aspect is
by Leo, the second fire sign. Finally, the fire force
and becomes manifest on denser planes of being. It the
on the physical plane under Sagittarius, the third and l
the fiery triplicity. Each of these manifestations pos
mendous power, and works in both a constructive and
tive manner on inner as well as on outer planes.

The ability to observe and to study operations of the
in nature in its various degrees of expression depends
measure of control which an investigator has gained
same force as it functions within his own body. At th
time comparatively few possess ability to view these o
for in them are concealed the mysteries of life.

The King of Ai (one who has conquered the fiery
within himself), was hanged upon a tree. To an hiero
cross has always been an emblem of high attainment;
it is held in profound reverence. Both the cross and
pointed star symbolize to an illumined one the ascent o
currents in man.

Later, when the body is taken from the tree it is plac
the gate of the city. In other words, this is part of a
initiatory cipher signifying that when an Ego is freed
prison house of his body (the cross) it enters into a large
consciousness, and is permitted to observe the inner w
the fire principle in all its manifestations. He is able to
it is the incipient fire force under Aries which is ope
mineral and plant life; that the astral light operating u
constitutes the life force in the animal and human kingd

able form, was one of the lessons pertaining to the phys
that was taught to early humanity in the Mystery
Lemuria.

The heap of stones that "remain unto this day" are a
to the fact that truths pertaining to Initiation are the
as in the times past, and that they will ever remain
**Conscious immortality can only be won by overcomin
pertains to mortality.**

The Twelfth Step—Sun and Moon Stand Stil

TRANSCENDING THE FIVE SENSES

The people of the city of Gibeon made peace with Is
which they incurred the active hostility of "the five ki
Amorites." Thereupon they sent immediately to Joshua
him not to slack his hand in their aid, and to come to th
ly. Joshua "ascended from Gilgal" and received assura
the Lord (Law) that the five opposing kings were in
and that not one would be able to stand before him.
they. Their armies were all slain "with great slaughter,
kings made captive and placed in a cave, before which
a large stone. Later, these same five kings were put to
being hanged upon trees.

The five kings with whom Joshua did battle are ma
obstacles to spiritual emancipation, for they are the five
senses. They contact the physical world only; and at on
their development they are inclined to usurp authority
longs solely to spiritual faculties. Such authority, no
their's, must be unseated that a higher set of faculties
come the active directors of the whole life. This is acco
in the higher degrees of discipleship. Its attainment dist
a neophyte from a disciple.

Joshua's communion with the Lord at Gilgal refers to
tact with inner realms of spirit by means of awakened
centers in his body. He was receiving the "impress" o
sacred wounds. The "nails" were being pulled, and

The episode of Joshua with the five kings has a
ment parallel in the life of Christ Jesus. He, too, h
tree; and He was placed in a cave before which was r
stone. But from this He emerged triumphant, as
after his battle.

POLARITY ESTABLISHED

Joshua 10: 12, 13

*Then spake Joshua to the Lord in the day when the Lor
the Amorites before the children of Israel, and he said in the
Sun stand thou still upon Gibeon; and thou Moon in the val*

*And the sun stood still, and the moon stayed, until the peopl
themselves upon their enemies. Is it not written in the bo
So the sun stood still in the midst of heaven, and hasted no
about a whole day.*

The lines in the Book of Jasher above referred
follows:

Sun stand thou still upon Gibeon,
And thou Moon in the valley of Ajalon.
And the sun stood still, and the moon stayed
Until the people had avenged themselves
upon their enemies.

The ancient Hebrew version is an invocation fo
appears in similar form in the *Iliad*. Homer relates
memnon prayed to Zeus that the Sun might not set bef
dwelling was overthrown; and in the *Odyssey* the sun
layed for the sake of Ulysses. In the exquisitely beau
tory epic, *Ishtar and Izdubar*, which has come down i
day from ancient Babylonia, and to which there have
vious references in these pages, Izdubar, a solar hero,
paring for a conflict similar to those in which Agam
Ulysses were engaged, received the following admon
the oracle of Ishtar:

The harvest month propitious shines.
The moon god on thy right shall ride,
And Samas (the sun) on thy left shall guide

ual illumination indicates to a careful student that th
ences to control of the Sun and the Moon have an i
meaning, could we but find it. And so it is proven to st
the inner mysteries. The unified consciousness repres
control of the masculine (Sun) and the feminine
principles marks the culmination of Joshua's developr
pioneer of the Christed Dispensation. In this early da
already consciously preparing for further and higher l
wherein his bright and luminous spirit was to furnish e
exalted initiatory ideals for man's emulation.

Each step in Joshua's progress moved toward this cul
its every stage denoting a corresponding experience in t
all aspirants, both ancient and modern.

The Sun controls the vital body; the Moon, the des
The purified extract or essence of these two vehicles
material for weaving the golden wedding garment, the s
which is essential to the functioning of Initiate cons
Joshua, who belongs to the tribe correlated to the zod
Virgo, is the son of Nun, the fish, or Pisces. Herein is
starry script the message of one who came as a hera
Pisces-Virgo Era which was to usher in Christian
teachings dealing with the mysteries of the kingdom o
when the voice of the Great Initiator Himself would ask
how camest thou in hither not having a wedding garm

Studied esoterically, the Bible ceases to offer the mult
problems encountered by the exotericist. Incidents
the one under discussion cannot be accepted by t
students as literally true, and its value as poetry may r
together apparent. But in the light of spiritual science a
language of symbolism, Joshua's ability to stay the Sun a
in their courses is recognized as being true in relation
facts in the nature of man and the universe. The funda
is right in his insistence on a literal reading of Holy Scri
errs only in failing to recognize that his contention can b
fully defended only when interpretation is on the mys
spiritual levels instead of from the historical and physic

equilibrium. He was now to be numbered among worked consciously in preparing the way for the co Messiah.

From their inception the Mysteries have been divi groups: the outer and the inner, or preliminary w neophyte and higher grades for the Perfect. Joshu passed into ranks of the latter.

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CHAPTER XLII

The Soul's Twelvefold Inheritance

Joshua 14: 1–5

And these are the countries which the children of Israel inhe
land of Canaan, which Eleazar the priest, and Joshua the son o
the heads of the fathers of the tribes of the children of Israel,
for inheritance to them.

By lot was their inheritance, as the Lord commanded by t
Moses, for the nine tribes, and for the half tribe.

For Moses had given the inheritance of two tribes and an h
the other side Jordan, but unto the Levites he gave none inherit
them.

For the children of Joseph were two tribes, Manasseh and
therefore, they gave no part unto the Levites in the land, save citi
in, with their suburbs for their cattle and for their substance.

As the Lord commanded Moses, so the children of Israel di
divided the land.

Man's heavenly estate (Holy Land) is a twelvefold p
It comprises twelve attributes symbolized by the twelv
Jacob. Joshua, having taken the twelve steps that lead
nation, was able to define these several aspects; he div
Israelitic inheritance, apportioning to each tribe accord
nature and station.

This eventful transaction occurred in Shiloh, the plac
since it could not come to pass until a complete inner co
had been realized. It was essential that all externals
controlled by inner powers. Joshua had acquired thi
under the powers of *three* which embrace the triune forc
body, soul and spirit. Under three, the attributes of will,
activity are brought into fuller manifestation on the p
transmutation and regeneration. It was by such e
powers that Joshua conquered Canaan, the lower nat
became the instrument for transmitting the twelvefold d
zodiacal Hierarchy of Twelve. Canaan was the Holy La
though it had fallen upon evil days. "The earth is the Lo

who knew not the Lord (Law); the Earth was once
And as Canaan of the unenlightened was subjugated
of the Elect, so shall all the Earth be redeemed by "tho
God" (Israel).

Man, being created in the image and likeness of God
pure and innocent, a dweller in the light. This high
forfeited by projecting self-will against the divine plan
but he fell only to rise again. Joshua's life outlines fo
kind steps by which a re-ascent may be made, as does
character after another throughout the whole Bi
supreme Way-Shower appears in the cosmic characte
Jesus.

The closing days of the life of Joshua were devoted t
of the conquered lands of Canaan to the twelve tri
portion allotted to each represents one of twelve sou
that has become active in the consciousness of a victori
date on the path of light. The twelve cities given to
tribes represent gifts of spirit to its human personali
portion is reason; Simeon's, the beginning of spiritual u
ing; Reuben's, a new birth; Manasseh's, eradication;
accesions of new truth; Asher's, understanding; Dan's,
Naphtali's, overcoming; Issachar's, wisdom; Judah's
praise; Benjamin's, the promise in or through love
Levites', at-one-ment.

Caleb, one of the twelve spies, also partakes of the i
He receives Hebron, which means *association, unity.*
he attained, specifically with the tribe of Judah by
points to the power of love to overcome natural ba
establish oneness of spirit. Caleb won this special rec
virtue of the faith and courage he displayed in adva
Joshua into Canaan, and also in driving out the sons o
giant of evil.

Joshua 14: 7, 8, 11

Forty years old was I ... When Moses .... sent me ..
the land; and I brought him word again as it was in mine hea

Nevertheless my brethren that went up with me made the
people melt: but I wholly followed the Lord my God

These words of Caleb are singularly beautiful; they are of a devout disciple who proves himself worthy to receive heritance upon the mountain," namely, the ability to as higher levels of consciousness.

Astrological Correlations

The apportioning of the land areas of Canaan am twelve tribes is recorded with something of modern detail in chapters xiii-xxi inclusive. It is not without int history and geography, but here, as always, it is bene physical facts that we must look for the living content, the light that is shed on the way of the soul.

Using the astrological key, the areas specified will re several qualities characterizing the tribes that inherit th their corresponding attributes in the twelvefold aspect of consciousness.

Reuben's inheritance was all the plain by Medeba waters), including Heshbon (intelligence) and all its Zereth-shahar (brightness of the morning). The correlati is to Aquarius, an airy, intellectual sign, and points to th ing Aquarian Age when an illumined and constructively mind will be the common possession of all.

Gad's inheritance was the coast of Jazar (he helps), the cities of Gilead (hard and rough) from Heshbon gence) unto Betharam (house of the heights). This symbolizes the fiery sign Aries, and refers to the lifting spinal spirit fire to the head (Aries), there to awaken o perception that give insight into spiritual worlds.

The inheritance of half the tribe of Manasseh was Gilead (hard), the cities of the kingdom of Og (giganti all the cities of Jair (he enlightens). This territory dep divided powers of Sagittarius, the higher mind. The min path; it links the spirit to its projected instrument, the b it is aligned with the spirit, it controls the body; if it is with the body, it is controlled by its appetites and incli The supreme task of the occultist is to spiritualize the

Addar (place of glory) unto Beth-horon the upp
caves). Ephraim, like his brother Manasseh, relates
mind, but he also correlates to Virgo, the exaltation
cury, the wisdom principle. The two sons of Joseph
aspects, namely, the masculine and feminine polariti
Sagittarius. These two aspects are referred to in
"So the daughters of Manasseh had an inheritance w

In the mind is to be found both the place of ca
place of glory. When the third ventricle (cave)
becomes illumined with the risen fire that awakens th
pituitary glands, it becomes a veritable place of glo

We also read that Tappuah belonged to Manass
Tappuah on the border of Manasseh belonged to th
Ephraim' (Joshua 17:8). Tappuah means *apple* a
from an old Egyptain word signifying evil. The a
evil with the apple is not strange; it finds expression i
where *malum* is the word for both apple and evil.

The evil signified in the name Tappuah is the
spoken of in occultism as the "slayer of the real." It is
mind is evil in itself, but that it serves the ends of ev
ness if it be not open to light from above. When
Christed, the land of Tappuah (apple) is not an e
the home of what the *Zohar* speaks of as holy apple
refers to this same fact when he says: "The Cana
among the Ephraimites unto this day, and serve und

We read that ten portions were given to Manasseh
est meaning of ten is the harmonious blending of th
and feminine principles in man. The ten portions
Bashan (fertile) and Gilead (rugged), and became
inheritance as the first born, a position symbolizing
preeminence.

After the inheritance had been allotted to five c
there remained "seven tribes, which had not yet re
inheritance." There is a clearly defined line of dem
tween five and seven in the cosmic pattern of twelve
be found throughout the universe. The creative sch

body of man has twelve orifices; five open, and seven pa
or wholly closed. In terms of faculties, five senses are de
ed while seven more remain to be unfolded. In the great m
these seven have "not yet received their inheritance."

The division proceeded: Judah was assigned to the sou
seph to the north, and Benjamin between the two (Joshu
11). Benjamin correlates to the mystic, feminine sign C
which opens the door to cosmic illumination. It lies b
the heart (Judah, Leo) and the mind (Joseph, Sagittarius
Initiate of the New Age will be so situated, having establi
perfect balance between the polarites of heart and head
emplified by Joshua, the spiritual pioneer, when causing t
and the Moon to "stand still."

The Tabernacle at Shiloh

Joshua 18: 7

***The whole congregation of the children of Israel assembled tog
Shiloh, and set up the Tabernacle there.***

Shiloh, the place of rest, is a center of attraction. In th
of man it is the heart, the place of peace when love has b
his motive power. The Tabernacle which was set up at
is, therefore, representative of the divine sanctuary whic
must establish in the inmost center of his own being. It
for the initiatory ideal given to "the whole congregation
twelve tribes.

The Levites ministered in this Tabernacle because the
made themselves serviceable as transmitters of powers pou
by all the twelve signs of the Zodiac. They had attained
versal consciousness that put them in tune with the entire
cal wheel of life, so they became ministers of all the twelve
sions of Light. They had "no part" of the land assignmen
inheritance being the priesthood. They were not limited i
expression to the powers of just one sign, but conveyed t
people Rays from them all.

The Levites did, however, receive cities, forty-eight in n
These were "within the possession of the children of

dimensions of spirit, and draws from thence susten with to feed the spiritual needs of others. It wa powers of twelve that "There failed not aught of an which the Lord had spoken unto the house of Israel pass" (Joshua 21: 45).

Simeon and Levi correlate to the lower and highe spectively, of the dual mental sign of Gemini. G home of Mercury, lord of wisdom and messenger of t is a traveler of the skies, and his winged heels carry h the light of wisdom is needed. His children are sucl ites, their inheritance being scattered among all othe

The inheritance of Simeon, the unillumined co lies within the borders of Judah, the heart's portion sion of the heart's love principle, one enters into its Love is the supreme redemptive power of the worl tion effected through its power to transmute is the biblical history. Simeon's portion was a part of Jud "the inheritance of the children of Judah was too mu (Joshua 19: 9).

Zebulun (Pisces) received twelve cities with th villages. One of these was Bethlehem, the foremost s ter of the Earth. Pisces is the last and twelfth sign o It completes the cycle of experience that leads to I highest teaching pertaining to the Piscean phase of t religion. It marks the last of the twelve steps towa fection which is mystically described as "being bor hem." These steps, or experiences, have their culmi twelfth Degree or Labor, the glorious attainment of fined in the *Zohar* as being the Mystery of Balance, ed in the life of Joshua as equilibrium between the Sun and the Moon.

The fifth lot, which fell to Asher, "turneth towa rising . . . and reacheth to Zebulun." Asher (Libra the place of light that eventually leads to Initiatio Pisces). Among the cities apportioned to Asher ar sanctuary, the truth within) and Hebron, the cent

heritance of Naphtali (Capricorn) reached from Zebulu south, to Asher on the west, and to Judah on the east. aspirant there is no longer any hesitancy as to choice. Th within has been awakened, and the powers of Capricor full manifestation. Mind and heart are united in the r light of the east. The sacred waters of Jordan within his rate body ascend toward the light of the sunrising.

"The children of Dan went up to fight . . . " The tribe performs the work of Scorpio, the regenerator. Feeling ed within their limited borders, they launched out on the conquest, taking Leshem, which means *a fortress*. Thei was for enlarged possessions that come with subjugatio sense life, and increased liberties enjoyed when spirit i ascendency. The tremendous driving forces of Dan (S have the power to capture the citadel of light; transm leads to Initiation.

Joshua 19: 49, 50

When they had made an end of dividing the land for inheritanc coasts, the children of Israel gave an inheritance to Joshua the so among them.

According to the word of the Lord they gave him the city which even Timnath-serah in mount Ephraim: and he built the city, therein.

Joshua's attainment is also indicated in his inheritan received Timnath-serah, *the portion of the remainder*, or Ephraim, a *fruitful height*. Both Joshua and Ephraim lated to Virgo, Lords of Wisdom. Each year as the Su from Leo into Virgo, the Love Ray of the Lords of Flam is merged with the Wisdom Ray of Virgo. The miracl blending brings the ripening fruits and grain in nature, man it produces an exaltation of consciousness such as is ed in the Ascension of Mary, the Divine Virgin, un guidance of Christ, the Lord of Love.

CHAPTER XLIII

Cities Of Refuge

In accordance with instructions given to Moses a
date, six cities were appointed as places of refuge (
7, 8). These provided sanctuary for those who had
son "unawares and unwittingly," and who were in
losing their life in consequence of the act.

These cities represent centers in the body of ma
vortices of force which afford strength and wisdom
safety from pursuing forces of destruction and death
quickened into activity by the accumulated vibratio
and selfless love cultivated over a period of time.
points of power include the head center (Gad, Aries
center (Judah, Leo); the illumined mind (Manassel
us); the spirit of equality and brotherhood (Reuben,
and that of the Christed consciousness (Naphtali,
These centers are cities of refuge to which modern as
flee for sanctuary from the deadening weight of
mortality.

The tribes of Reuben and Gad and the half tribe o
had received their inheritance from Moses. Their po
on the other side of Jordan. There is a clear a
between the divided state of Manasseh and the divi
man's mind. Manasseh represents the mind of Sagitt
sign is depicted as a centaur, half man and half be
fitting symbol of a mind partly yoked to the animal
aspiring to heaven. It is significant to note that
describing his division also states that Joshua sent
unto their tents, a symbolic way of referring to the
implying that much work had yet to be done to spir
most vital means possessed by the Ego whereby to rul
mute the lower or material nature. Joshua stress
portance of so doing as Paul did later in the oft quot
tion: "Be ye transformed by the renewing of your mi
blessed Manasseh's other half with a sage precept of

Joshua 22: 11
Behold, the children of Reuben and the children of Gad and the
of Manasseh have built an altar over against the land of Cana
borders of Jordan, at the passage of the children of Israel.

Reuben (Aquarius), Gad (Aries), and Manasseh (S
us), all come under the mental ray. Spiritualization of t
is a major part of the Great Work. It is the gate whic
personal consciousness to divine realization.

Mind is the connecting link between spirit and person
is the youngest and least developed of the Ego's vehicles
been given to man during the Lemurian Epoch when
stepped on the stage of manifestation in his presen
Pioneers of the race were then able to receive the suprem
mind from the Hierarchy of Sagittarius. The majority
ing sufficiently developed at this time, were obliged to w
the succeeding Atlantean Epoch before they could be
endowed.

To further assist the few who received the sheath of
the days of Lemuria, the first Schools of Initiation were
upon the Earth. Since that early day there have always
inner and an outer teaching. The most advanced truth
lation to religion, science and art have been given to
progressive members of every civilization as a secret or i
teaching. These same truths become the common know
the masses in succeeding generations.

It will be observed that an increasingly sensitized mind
a more perfect channel for higher expressions of spirit.
illumined mortal mind is a barrier to spiritual light. T
state of consciousness ever tends to build "an altar ove
the land of Canaan in the borders of Jordan at the passa
children of Israel."

To mortal understanding the wisdom of the spirit is fo
An altar of materialistic thinking presented a well nig
mountable barrier to the children of light, the Israelites.
Lord (Law) hath made Jordan a border between us an
Ye have no part in the Lord (Law)." These words co

The declaration made by the three tribes of the M
when the Israelites, misunderstanding their purpose,
to make war upon them, indicates that they recognize
emancipation from an unillumined state of mind. In t
ation they assured the Israelites that they had not bui
for burnt offering but for sacrifice.

The processes involved in bringing mind into
illumination are directly related to the brain, th
mechanism through which mind is able to express it
plane of material existence.

The first inception of the brain as an organ of th
back to the work of the First Creative Day. It then c
to form germinally on the archetypal level. After long
ary periods the present physical instrument came
possession. That was in the Lemurian Epoch of t
Earth Period. The Moon was particularly powerfu
building at that time, and its influence over the brai
not ceased. The word lunacy, and the condition it sta
a present testamony to this fact.

The brain is built of the same life substance used to
the species. When this force is cleansed and raised to
of spiritual perception in the head, it gives not only
powers of mental creation, but the ability to penetrate
physical plane phenomena and investigate mysteri
worlds.

The physical brain is nourished by essences extra
food and carried to it by the blood. Clear thinking ne
clear blood stream; and a pure blood stream is dep
pure food. Diet is of great importance to one who w
tize his body so it can adequately support his subtler
they evolve, and thus make it possible for him to
threshold that divides the physical world from the spi
out disturbing the harmonious, healthy relationship
exist between all his bodies if he is to perform the hig
on this and higher planes of life.

While the physical brain is being worked upon to

end St. Paul counseled, according to true metaphysical
when he said: "Finally, brethren, whatsoever things
whatsoever things are honest, whatsoever things are jus
ever things are pure, whatsoever things are lovely, v
things are of good report; if there be any virtue, and i
any praise, think on these things" (Philippians 4:8).

Daily concentration and meditation are essential t
mental development. Concentration trains the min
pointedness. As Elbert Hubbard once said, it is grea
of concentration rather than more ability that is want
average person in order to mount the ladder of a
Concentration strengthens the masculine pole of spiri
meditation enhances the powers of the feminine pole.
function as imagination; the former, as will. It is the
concentration and meditation to develop spirit's compl
over mind, that it may use mind as an obedient inst
serve the higher ends of a spiritualized mode of living.

By meditation it is possible to discover the hidden ric
the soul. This cannot be done until one can hold t
thinking mind in abeyance while listening to the voic
There must be ability to disassociate thought from
activity so it may be responsive to impressions that ar
the soul. Such meditational practices will eventually
door, not only on secrets of the inner life but upon
including former incarnations. It will lead to contact
spiritual Beings who have guided human evolution in
and who are working with us at present, giving one
understanding of their vast evolutionary enterprises.

Exercises in concentration and meditation also stim
ultimately revivify, the pineal and pituitary organs in
A quickening of these spiritual centers must take place i
wear the crown spoken of previously in connection
twelve initiatory steps taken by Joshua.

Joshua 22: 34

*And the children of Reuben and the children of Gad called t
for it shall be a witness between us that the Lord is God.*

powers of *five*. Pictorially, the letter is often represe
window, giving to the eye an extended view. This
represents the breath which is, in fact, attenuated f
links the letter to Aries, the sign governing the fire
which it is correlated. Aries is also the sign of Gad. Th
signifies a door and relates to Cancer, the door to Init
"Cosmic Egg," and the supernal White Mother. It is
letter, its numerical power giving the ability to step fro
to a higher plane. Together, the letter values of the
point to an altar symbolizing the path of spiritual ill
whereon the mind becomes Christed.

Aries (Gad) is the sign of sacrifice and transmuta
radical place is on the eastern horizon. It was in
Christ, the Messiah, made His supreme sacrifice
Opposite Aries, sign of the rising Sun, is Libra, sign of t
Sun—representive of death or the passing out of mort
this reason Libra is sometimes referred to as the new Ag

It is significant to note that the cities of refuge app
Moses included the three tribes, Manasseh (Sagittar
(Aries), and Reuben (Aquarius), with the addition
(Leo) and Naphtali (Capricorn). The full and comp
mutation typified by the Sun exalted in Aries can n
place without the assistance of Leo, the love princi
brain-mind (Gad Aries) must be illumined by the hea
Leo). As the mind becomes subservient to love, new
conditions will be made manifest, wherein death will be
ed up in the victory of star-crowned immortality.

Manasseh (Sagittarius) is closely related to Dan (
Jacob said of Dan that he would be a serpent by the w
the horse's heels so that its rider would fall backward.
ment refers to the relation between Scorpio and Sagitt
the powers in man which they govern. When the drag
pio) of the senses attacks the mind, it falls backward in
ity; but when the dragon has been subjugated, the r
triumphantly into the light, enabling its possessor as a
to walk amid the stars. The Sagittarian currents pla

brought into perfect equilibrium. This is the polarity rep
by Gemini, the sign opposite Sagittarius. It is the sign
priesthood and marked the illumination of the Levites.

A harmonious blending of Fire and Water contains t
of both generation and regeneration. Union of these t
ciples produces a third principle, or "son." This "son" i
Capricorn, sign of Jesus, the anointed of the Christ.

The union of Fire and Water in Cancer and Leo gives
the Virgin or Virgo, sign of Joshua, the anointed of Mos

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CHAPTER LXIV

The Son Of Initiate Wisdom Ascends

Recapitulatory Period

Every event in the daily life of man is record
subconscious mind, wherein it serves as the arbiter of
when the silver cord is loosed and his spirit is freed t
its heavenly home.

For one so highly illumined as Joshua, this recapitul
was more extended. It involved much more than t
enced by an average individual. Joshua possessed abi
both past and future events in the Memory of Natu
time of his passing, when the powers of his supercons
were especially active, that ability was considerably e
was at this time of special illumination that Joshua d
parting exhortation to the people of Israel.

Exoterically, the Book of Joshua is a record of the co
settlement of Canaan by Israel. Esoterically, it is an
of the attainment of higher spiritual consciousness by
ually elect. Canaan, now Palestine, is truly Earth'
spiritual center. Its being called the Holy Land is no
It is that in a peculiar sense. The land was long in p
for the purposes it was to serve. The earliest Arya
Schools were founded for the express purpose o
advanced souls to serve as messengers in preparing ma
Earth for the coming of the Messiah. Joshua was
chief of these, as were Abraham, Jacob and Moses. Isr
the nucleus of the pioneering race, the twelve tr
representative of twelve attributes of character that
expression in a fully developed individual and race.

In his farewell address to Israel, Joshua reminds his
the repeated evidences they have had of divine guidanc
tection. He exhorts them, above all things, not to be
neighboring peoples into idol worship (the placing of t

have come to know; in other words, not to permit world
ests to supersede spiritual. He furthermore warns them
making marriages with the "remnant" of displaced na
Canaan lest they thereby lose their status as God's "
people" and fail to fulfill the racial purpose for which t
been prepared so carefully over so long a period. It was in
at that early stage of Aryan development for the racial st
kept pure and intact; otherwise, qualities implanted
germinally, and awaiting unfoldment in the Fifth Root
which they were the nucleus, would not come to fruition
therefore very courageous," urges Joshua, "to keep and
that is written in the book of the law of Moses, that ye
aside therefrom to the right hand or to the left." Joshua
that great things were destined to spring from those w
addressed; that from them was to come the Initiate-poe
the Seer-king Solomon; and Mary of Bethlehem, the
pattern of motherhood for the New Age and the Initiat
of the greatest of all messengers, the Christed Jesus.

Joshua was not alone in his knowledge of the long
planned preparations being made in Israel, and in the H
wherein they dwelt, for the coming of the greatest
human history, Christ Jesus. Inner circles in other
faiths were also aware of all this; and participated, ea
own way and subjectively more than objectively, in th
ration for His coming. The *Kabbala,* for instance, states
the coming of King Messiah, from the sacred cubical sto
Temple, a white light will be arising during forty da
light will expand until it encloses the whole world. At
King Messiah will allow Himself to be revealed, and wi
coming out of the gate of the garden of Eden."

Reading the Book of Joshua in the light of New Age
terpretation, historical incidents, often seemingly cruel
baric, are recognized as being but a cloak concealing
prepared multitudes the deeper mysteries of the soul
mysteries are clearly discernible to an awakened few, a

Joshua's Passing

It is recorded that "Joshua waxed old and stricl
It would be a mistake to interpret these words as th
crepitude that overtakes the majority of mankir
possessed Initiate consciousness whereby the body r
stant renewal, thus retaining its capacity to functior
at Joshua's ripe age of one hundred and ten. R
words are to be understood as describing one in wh
comes to ripeness. They speak of an attainment
limitations of mortality to fall away, and the soul
clear supremacy. This is indicated in a further sta
"Joshua the son of Nun was full of the spirit of
Moses had laid his hands upon him"; and also in
declaration that some of the honour of Moses hac
upon him.

Job declares that "with the ancient is wisdom; and
of days understanding." Daniel refers to the Almigh
seated on a throne of "fiery flame" as "the Ancient
keeping with the customary association of wisdom
and glory with age, the *Kabbala* speaks of the Firs
Unknown God, as the "Most Sacred Ancient"; also, a
of the Aged." It is clear that these figures of spee
allusion to mortal declinations, but refer to the illimit
and might and splendor of Immortal Being.

In his final exhortation Joshua states the faith and
which he had founded his life's work: "As for me an
we will serve the Lord (Law)." Obedience to thi
"rest unto Israel (those who see God) from all their
as all may come to know rest for themselves if they
Joshua on the highway of spirit.

Joshua's Initiation into the powers of polarity ha
scribed in terms of the Sun and the Moon, over whic
credited with exercising sovereign control. Another
troduced into the closing record of his life which te
same attainment. We read that "Joshua the son
servant of the Lord, died, being an hundred and te

greater spaces. "The glory of Osiris is upon me," said
ate of ancient Egypt when standing upon this threshold
lation, "my feet are set forever in eternal places, I wa
the stars." Such was the passing and the inheritance
Son of Initiate-wisdom.

Secret legends teach that Joshua did not die because
of Adam (man's fall into generation), but by the oper
supreme mystery expressed in the words: "His servant J
son of Nun, a young man, departed not out of the tab

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GLOSSARY

ADEPT. One who has passed through all the Initia
taining to the Earth Cycle, and attained to the consciou
will be possessed by the entire human race at the end of
Period.

ARCHETYPE. Everything that exists on the objec
has its duplicate, the pattern by which it was formed, in
or subjective realms. The archetype is the centralizat
life forces playing through this inner image upon whi
ternalization is dependent.

ARIAN. Pertaining to the age of approximately 2
when the Sun by precession last passed through the s
Not to be confused with *Aryan*, which is the term app
Fifth Root Race, and also to the Epoch during which
runs its course.

CHRIST JESUS. The word *Christos* means *anointe*
being the first fruits of our human evolution, became
Shower—the pattern, as Paul calls Him, for emulati
entire race. During the Rite of Baptism, the powers o
Ghost descended upon Him, after which He became
or anointed one. The Gospel record speaks of Him as
greeted as the well-beloved Son of God, which He w
truth by virtue of His nearness in attainment to th
Divinity Itself.

CLAIRVOYANT. One who has developed the facu
tended vision, occultly termed the sixth sense. A pos
voyant controls this extended sense perception by
individualized will power. He sees only as he wills t
involuntary clairvoyant, while he has awakened this i
has not developed sufficient will power to control it; h
therefore, its slave instead of its master. The latter st
a one is biblically described as being worse than the fi

The extended vision of an involuntary clairvoyant p
only into etheric realms. The powers of a voluntary o
clairvoyant extend into planes of the desire world.

CONSTITUTION OF MAN. Man is composed of body,
spirit. Spirit is the individuality, the primordial unit, th
divine spark. It is triune, in the image of its triune
Each aspect of spirit projects its power into the form w
builds for itself a vehicle of manifestation, hence a threef
This composite form consists of a physical, an ether
desire, or astral body. These constitute, collectively, the
personality (Latin, *persona,* mask).

Soul is the extract of experience gathered by spirit wh
ing in form. It is only relatively immortal for it is abs
spirit when the cycle of manifestation has been complet
three aspects of the soul. corresponding respectively to t
cal, the etheric and the desire bodies, are termed the C
the Intellectual or Rational, and the Emotional or Senti

CYCLES. Periods of recurrent activity on an ever-a
spiral of progression. Races, nations and individuals ad
cyclic motion. Each cycle completes a certain type of ex
or development, and is governed by a specific stellar or hi
influence.

DAYS OF CREATION. Occultly understood, the Seven
Creation are Seven Cosmic Periods of vast duration
Cosmic Day is followed by a Cosmic Night during w
form is in complete dissolution, and activity is of a su
assimilative nature.

In Rosicrucian terminology these Periods are called
urn; (2) Sun; (3) Moon; (4) Earth; (5) Jupiter; (6)
and (7) Vulcan. The planetary nomenclature simply i
that conditions during a given Period have certain cor
ences to those obtaining on the planet after which it is
The involuntary process of descent into matter is comp
the fourth (Earth) Period. From that point spirit b
evolution out of matter, returning on an ascending arc

ELEMENTS. The four elements or principles, de
extensively in occultism, are powerful spiritual eman
the four fixed sings of the Zodiac, namely, Taurus (E
(Fire); Scorpio (Water); and Aquarius (Air). The
symbols, familiar to Bible readers and students of occ
a bull, a lion, an eagle, and a man, respectively.
elements are avenues of expression for Celestial Being
side over the four cardinal points: North, South, East

Each of the four elements possesses an individual a
teristic occult property. When the mighty spiritual
dense sufficiently to manifest upon the physical plan
come the familiar agents of nature which we know
water and earth.

EPOCHS. A term applied to divisions of time duri
Period. There are seven Epochs in one Period. W
living in the fifth, or Aryan, Epoch of the Earth Pe
first Epoch is called the Polarian; the second, the Hy
the third, the Lemurian; the fourth, the Atlantean.

ETHERS. As there are varying degrees of conse
there are also several well defined gradations of matt
the solids, liquids and gases of the chemical region of
world are the ethers. They manifest in four distinct
the densest of which is only just beyond that of p
whereas the most tenuous is a reflecting channel for
has a closer relation to spiritual planes than to physi
the four ethers manifest along a positive and a ne
each performing distinct functions.

The next higher octave of sight is the etheric visio
development comes fourth dimensional consciousness

EVOLUTION. The progression of the Ego through
its development of self-consciousness. It is unfold
a lower to a higher consciousness, and the quickeni
energies into dynamic powers. Evolution is the pr
coming. It obtains on both physical and superphys

by which the soul is evolved, and by which latent pote
of the spirit are transformed into dynamic powers.

EXALTATION. A term frequently employed in this wo
astrological signification. The exaltation place of a plar
position in which its forces find their most complete and
expression.

Among early Christians exaltation and resurrecti
used as synonymous terms.

GROUP SPIRIT. The name given to Spirits that di
activities and the evolution of animals, plants and r
These Spirits guide animals through instinct; plants an
als, by vibration.

HIERARCHY. As used in occultism, the term has refe
the various orders or classes of Beings existing in the u
These range from orders both below and above ma
Church deals with nine such Hierarchies in an ascendi
above man. They are: Angels, Archangels, Principalities,
Virtues, Dominions, Thrones, Cherubim and Seraphi
body of celestial rulers operating through the signs of th
are also referred to as Hierarchies of the signs to wh
belong.

HOLY GHOST. A sublime Being of feminine potenc
powers have become manifest in many epochs in furthe
the planetary scheme. Operations of the Holy Ghost in
of early Christians are given frequent mention in New Te
Scriptures. The Shekinah of the Old Testament is de
of these powers.

We read in the *Zohar:* "All that is created by the
of Ancients' can live and exist only by a male and a fem
Out of the 'subtle fire,' on one side of the White Head
the 'subtle air' on the other, emanates Shekinah, His
feminized Holy Ghost)".

ejected from the parent body of the Sun. Man was through the experience of plantlike evolution.

INITIATION. Literally, a beginning. Initiation ma upon a new phase of experience, an increased degre perception, an awakening of consciousness on a hig being. It occurs inevitably when self-accumulated reach a point where they can be released from a sta into dynamic powers. This process may or may companied by ceremonial ritual or by aid of exter Ritual and hierophant can accomplish nothing exc as the candidate has generated qualities necessa raised to a new and higher level of soul awarenes admitted into new fields of spiritual functioning.

There are thirteen steps or Initiations in the spir ment of man during the present Earth Period. Thes into nine Lesser and four Greater Initiations. The Initiations were first opened to mankind with the c Christ. Prior to His advent candidates could not the nine Lesser Initiations.

INVISIBLE HELPER. One who is so thoroughly imb concept of service in his daily life that he is found used in like manner in areas of larger and wider mini hours of sleep, when his spirit is free from the tra body. As one's physical vehicle is increasingly refi ual living, his brain-mind becomes so sensitized tha able to impress upon it a remembrance of these nigh This is referred to occultly as the development Memory.

Initiation of a mystic Christian parallels in a conversion of an orthodox Christian. In the process the principal work done is purification of the desire as in the process of Initiation the work is connect with sensitization of the vital, or etheric, body. language this latter body formed of the higher

INVOLUTION. The process by which spirit gradual
into matter, taking on increasing limitations until the
materiality has been reached. This it does in order to
powers within ever more circumscribed conditions, ga
intensity what it loses in breadth. After this process
accomplished to the maximum degree possible in a most
physical embodiment, the spirit gradually lays aside it
limiting forms and, while retaining the intensity of cons
gained, it recovers the expansiveness it temporarily sac
its sojourn through time and space and matter. Ulitn
returns to God, having exchanged impotence for omnip

JEHOVAH. The highest Initiate of the angelic life w
through His exalted development, was lifted to that plac
in He was inducted into the mysteries of the Holy Gl
became warder of sublime forces emanating from this
Deity as they play upon the evolving consciousness
Breath is the channel which connects man with the p
Jehovah. "Jehovah formed man from the dust of the e
blew into his nostrils the breath [*nephesh*] and man b
breathing creature [*nephesh-chayim*]." It was becaus
part He played in the early development of man that H
the Lord God of the Old Testament Dispensation.

LAW OF CONSEQUENCE. The law that brings back t
this life or future ones, the results and consequences of
word and act, thought and feeling. Scientists call it th
Action and Reaction; also the Law of Causation. Karm
simply means action, is the Sanskrit word for it.

The Law of Consequence is a natural one. It neithe
nor punishes. It expresses relation, and by its action
turbance in the moral order is restored to equilibriu
such equilibrium may not be possible of restoration in t
of the life during which the causative disturbances were
ed, the Law of Consequence becomes inertricably lin
companion law, the Law of Rebirth. By these twin law
justice is ultimately secured in all departments of natu

tends through three planes of being, namely the Physi
the Desire or Astral Plane, and the Mental World. E
pertaining to each phase of existence are presented
atically on the next page.

LIFE WAVE. A host of spirits outbreathed by an
tiated within the life of God. A family or kingdom of
ing within certain boundaries of the cosmos. The Eg
ing humanity consitute a life wave; so, too, do the di
that manifest in each of the other three kingdoms in n
in other kingdoms, subphysical and superphysical.

THE LIFE CYCLE

Spheres of Being			
In terms of substance		In terms of condition	In ter Expre
Mental	Higher	Third Heaven	Prepare for reb
	Lower	Second Heaven	Assimilates pas and transmutes faculties.
Desire or Astral	Higher	First Heaven	Reaps the joys tive efforts ar forces of good
	Lower	Pugatorial Region	Suffers from the moral law rates results a
Physical	Etheric	The Vitalizing and Growth Principle	The earth life viewed in the mediately after
	Chemical	World of Form	Gathers exper the limiting c earth life.

MEMORY OF NATURE. In the etheric substance w
penetrates physical matter is contained a record of all

is in a scene to which it has been exposed. A yet high
scription of the etheric record exists in the Mental Wo
one still higher in the World of Life Spirit. The etheri
fades out after some centuries; the record in the W
Thought persists throughout the Earth Period; the highes
endures for the entire æonic scheme of manifestation.
akashic record of the Theosophists, the Book of Remembr
Malachi, the Chamber of Imagery of Ezekiel.

MYSTERIES. The term Mysteries refers to certain
truths, preserved in the form of certain rituals and cer
by means of which they are concealed from those unpre
enter into a knowledge of them, but are revealed to th
have made themselves worthy to receive them. Such M
have been in possession of every race in every age. W
teach can never become common knowledge because, be
gressive, they always have to do with advanced spiritu
which are within the grasp of those qualified only. The
arbitrarily closed to any one; they exist for all who q
enter. Part of the service in every *School of Initiation*
hosannahs of welcome to a "new born brother."

PERIODS. Divisions of time during a cycle of manif
These number seven, in accordance with our septenary
of evolution. Each Period represents a separate plan
carnation. Our present Earth Period is the fourth of t

PHILOSOPHER'S STONE. Through spiritual illuminat
himself is the Philospher's Stone. His body is the la
wherein base metals are transmuted into gold. Throug
opment of transcendental soul powers, he acquires abil
new the atoms of his body at will, and thus he becomes
to disease and death.

The power such an advanced soul acquires over matte
him to change the vibratory rate of any substance, s
literally transform a base metal into gold. One posses
superphysical powers performs "miracles." He is a true
revered for his abilities by those who recognize their le
scorned by those who believe them counterfeit; look
with awe and superstition by the uninitiated multitude.

in God's School of the Universe. Egos making up a l
not respond equally to the aid and instruction provid
evolution. Consequently, there develops in time ma
ences in progress. In the human life wave, the Gr
namely, the Aryan, the Mongolian and the Ethiopian-
gradations. Anthropoids are the failures of the h
They failed to develop mind, so are manlike only
consciousness they are animal-like, even standing
vanced members of that kingdom.

PLANES OF EXISTENCE. There are several planes
nature. The substance in all is the same but the chara
each are different. The one substance exists as undi
spirit at one pole and as concrete matter at the oth
may be defined as condensed spirit; spirit as sublima

Rosicrucian		Theosophical	Metap
World of God		Divine Plane (Adi)	The
World of Virgin Spirits		Monadic Plane (Anusadaka)	The Fi
World of Divine Spirit		Atmic Plane (Nirvana)	Univer
World of Life Spirit		Buddhic Plane	C Conso
World of Thought	Abstract	Mental Plane — Buddhi-manas	Spiritu
	Concrete	Manas	Morta
Desire World		Astral Plane	Emo Ps
Physical	Etheric	Physical — Etheric	Et

PLANETARY REGENT. A Being who undertakes the
of a planet. Such is the work of the glorious Christ Spi
Earth. When His blood flowed on Calvary, this high E
had functioned on Earth for a brief period in the bo
Master Jesus, passed into the planetary body whenc
since worked to transmute, redeem, and illumine
creatures that are evolving on it. This involves one of
est mysteries connected with the mission of Christ, the
of the Earth, and the redemption of mankind.

The Christ as Planetary Regent must continue to g
travail in the Earth, as Paul expresses it, until His re
work for it has been accomplished. This will be when
ity is sufficiently advanced spiritually to go forward
own Christed powers. Of that future time Paul prophe
he said: "That at the name of Jesus every knee should
And that every tongue should confess that Jesus
Lord, to the glory of God the Father." The keynote of
which is a blend of all the sounds upon it, is brought in
ny with that of its Regent, hence the statement in Revel
the note of the Earth was "made new" with the comi
Christ.

POLARIAN EPOCH. This epoch corresponds to the w
Second Creative Day according to Genesis. Man w
time passing through the experiences of the minera
evolution.

POLARITY. The perfect blending of the masculine and
Logos is formed in the heavenly prototype and bec
Adam Kadmon, the man made in the image and likene
This was given to the human race as the ideal patte
emulation. It is the divine impress implanted within
of man for future evolutionary cycles to bring into pe
complete manifestation. Franz Hartmann writes: "T
saves the male portion of mankind from becoming b
remnant of the female principle still left in Adam whe
created out of one of his ribs. That which constitute

elements in him would be a devil, and a woman w
male elements would be an angel, but could not live u
material planet such as the earth."

RACE SPIRIT. The Guardian Spirit of a race; a B
archangelic Hierarchy. The Race Spirit broods ove
charge in the form of a psychic cloud, impressing idea
members and inspiring them to actions that will for
evolution and realize for them their destiny. Mankin
come emancipated from external Race Spirit directi
has evolved sufficiently the divine powers resident w
to master its own course.

Race Spirits are stragglers of the archangelic kingdo
retrieving their lost position by service to a kingdo
vanced than they are.

RACES. Seven Root Races succeed one another in
evolution on a planet during a World Period. Five o
long to the past and present; two to the future. On
the five that have appeared have entered into phys
festation and left traces behind them. These are the
the Atlantean and the Aryan.

Each of the Root Races evolve seven sub-races. T
Aryan race has developed five of these seven. The
Hindu-Egyptian; (2) Persian-Chaldean; (3) Graeco
(4) Celtic; (5) Anglo-Saxon-Teutonic.

The Lemurians lived from about ten to three hundr
years ago; they inhabited Lemuria, a continent that e
an area now occupied by the South Pacific and India
Their race forms survive today in the Ethiopians.

The Atlantean Race dominated the Earth between
the Lemurian and the present Aryan Races. They
Atlantis, a continent now submerged beneath the Atlan
Remnants of this race constitute the present Mongolia
Indian Races.

REBIRTH. The method by which the soul evolves.
or spirit of man unfolds its latent powers through exer

plane has to offer it. When this has been accomplished, ates from this school of existence; it is liberated from t of birth and death; thenceforth it either continues its on other and higher planes or elects of its own free will t on this plane, either in or out of incarnation as type o may dictate, for the benefit of younger members of the have not so attained. Such are Elder Brothers; they are of Wisdom.

SEER. Frequently used as synonymous with Initia term emphasizes more especially the spiritual faculties Cosmic Records may be read, whereon appear not records of the past, but patterns of things awaiting futu festation on Earth.

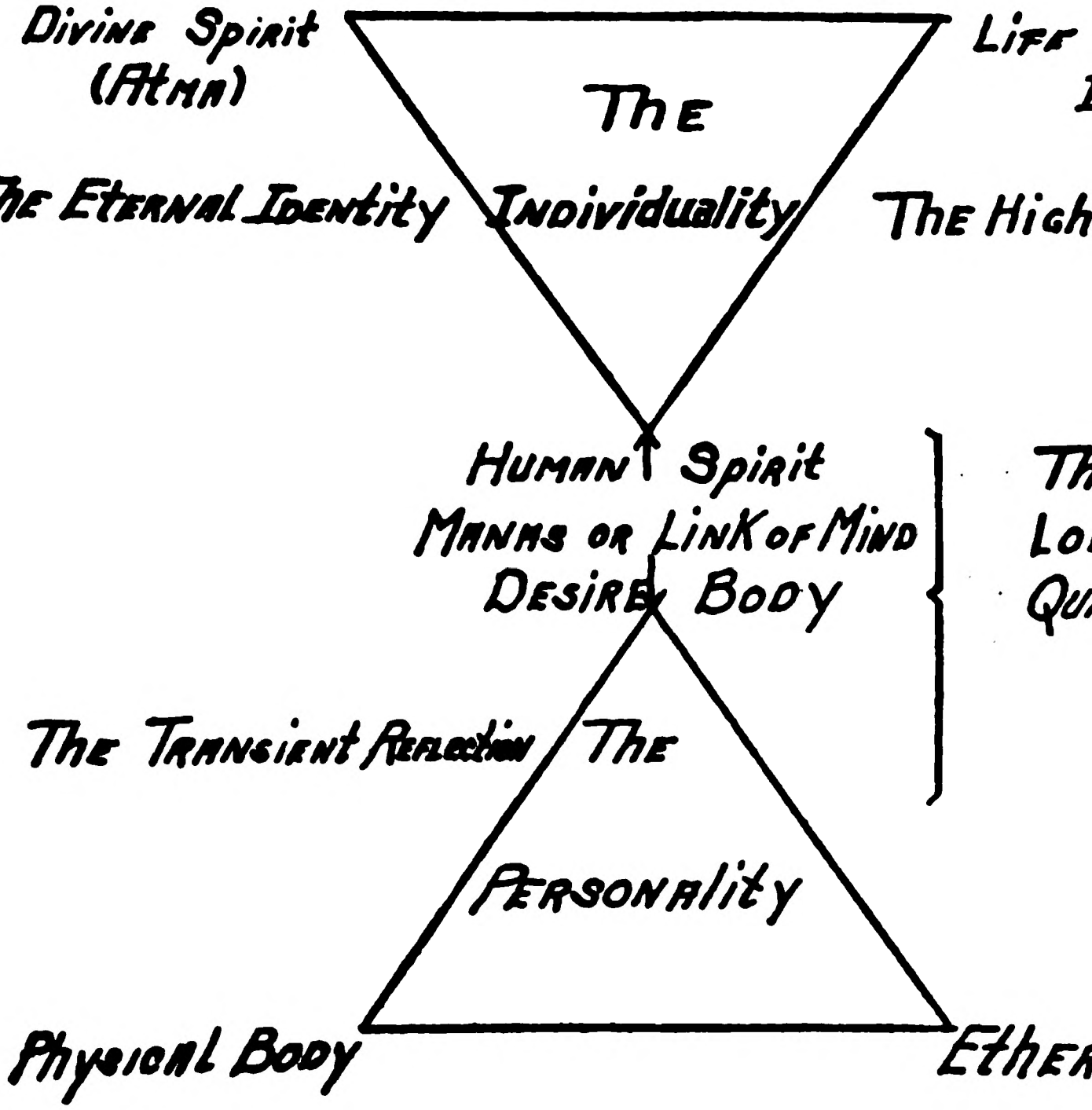
THOUGHT. Thought was born of transmuted desire spiritual force which may be used to build or to destr the Ego's greatest means of expression. Thought, toget its attendant power of speech, lifts man above the stat other kingdoms of life on Earth. Thought is both posi negative in its expression. It creates and destroys, ar action man may become either a god or a demon.

WORD. The letter *W* represents a strong vibratory inner spiritual power. The letter *O* is a focus for migh forces. The mysteries connected with this letter are full stood by those highly illumined. It is the letter of tra tion. The letter *R* is a symbol of universal service an the call to unity. The letter *D* is a building, constructi and brings high spiritual forces into manifestation u objective plane of matter.

The four letters in *Word* combine to produce a vorte mendous power which has its beginning in the highest planes and its consummation upon the physical. Th letters carry the combined forces of the four elements Air, Water and Earth.

The first chapter of John's Gospel contains an expo

VEHICLES OF MAN. Seven interpenetrating vehicl
the composite body of man. Their relationship an
indicated in the diagram below.



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