NEW AGE BIBLE INTERPRETATION

OLD TESTAMENT
VOLUME II

KING SOLOMON AND THE TEMPLE BUILDERS

An exposition of the inner significance of the Holy Scriptures in the light of the Ageless Wisdom and correlated to the teachings of the Mysteries as these have been preserved down through the centuries in the exalted symbolism of Mystic Masonry.



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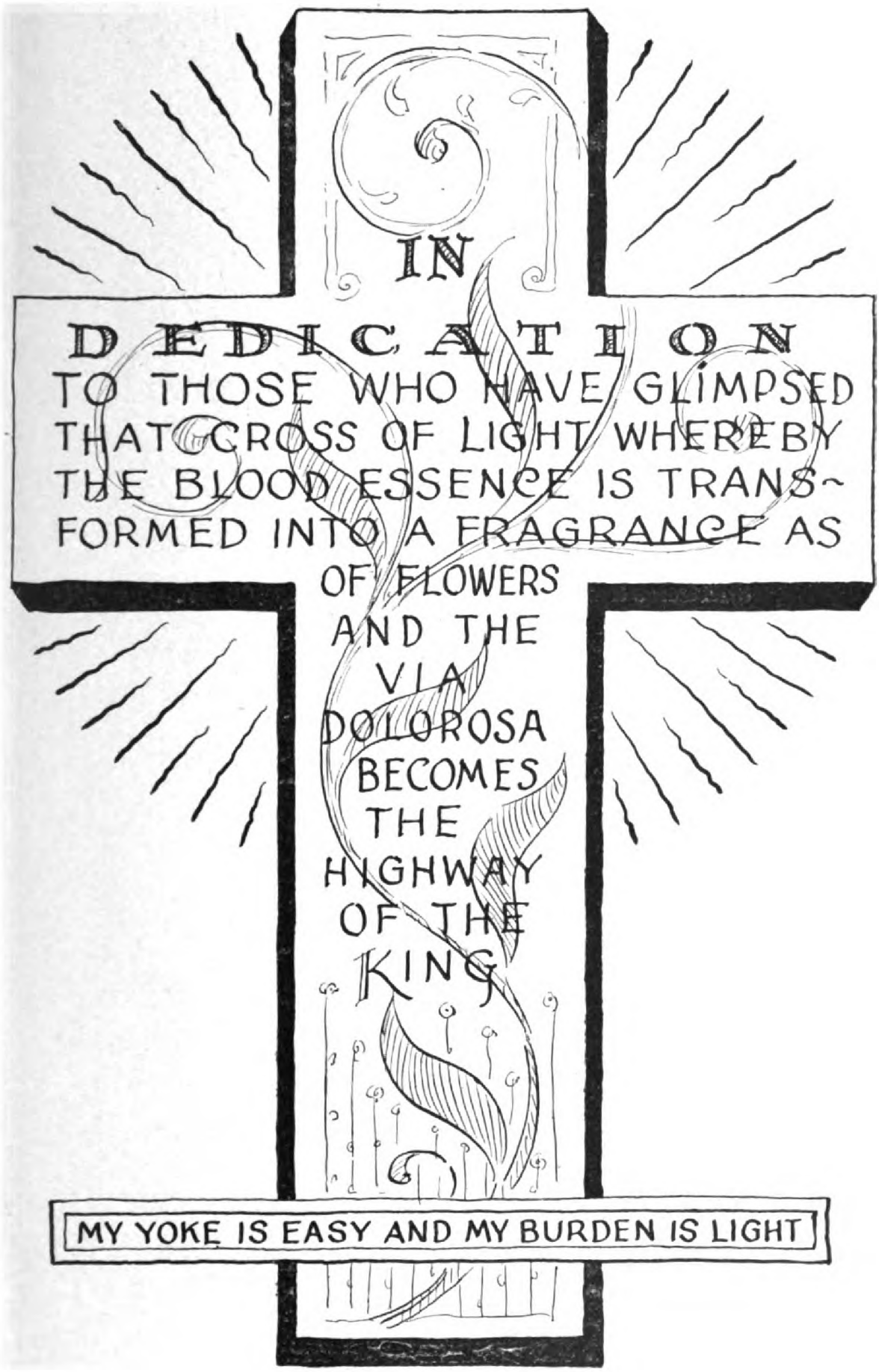

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Grateful acknowledgement is hereby extended to Ann Barkhurst for her invaluable assistance in the compilation, arrangement and editing of the material in this volume

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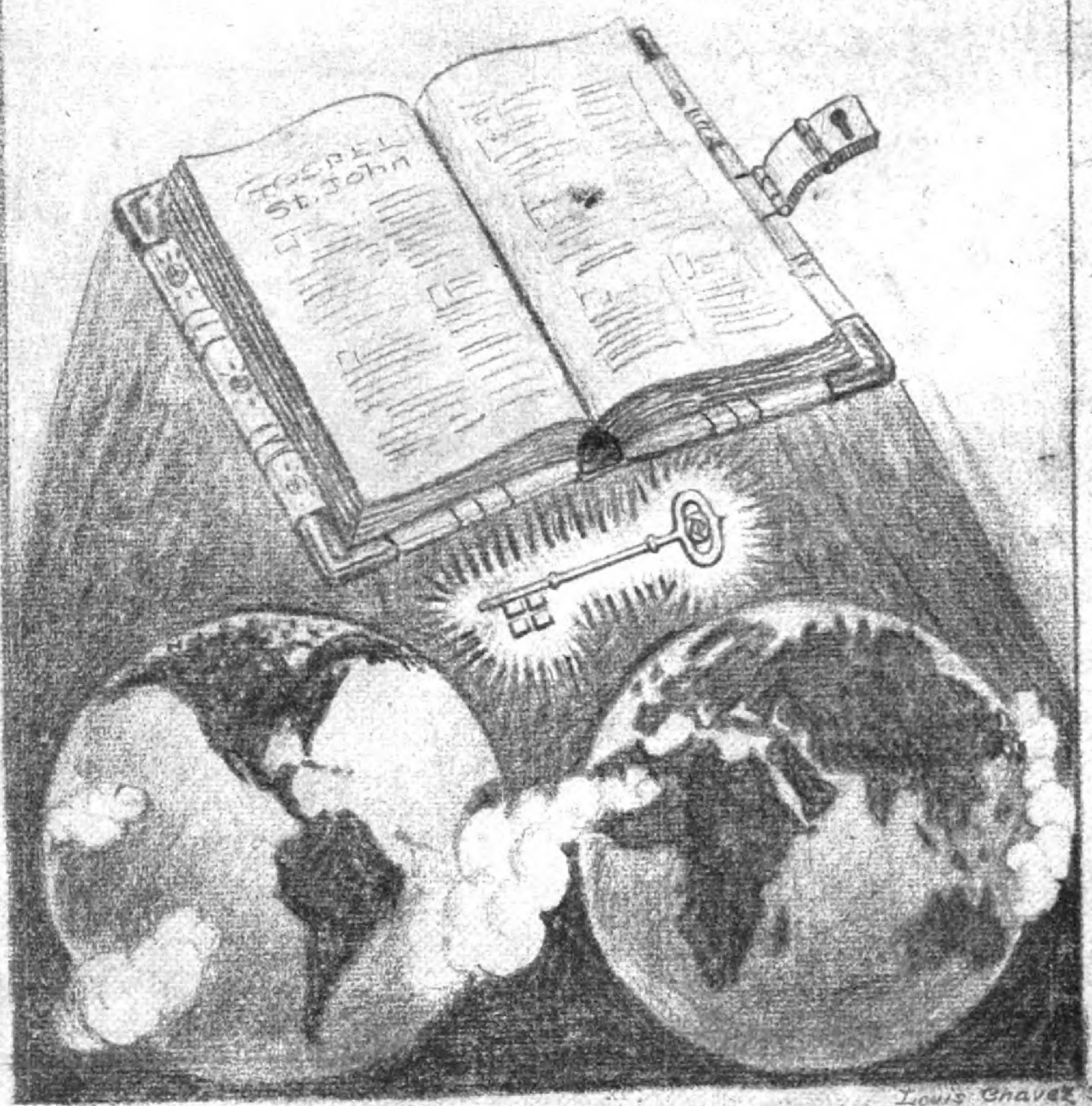

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THE BOOK OF LIGHT

The Bible is the Book of Light. To discover its inner meaning is to possess the key to the profoundest secrets of the Ancient Wisdom, however and wherever they are given.

The Mystic Mason understands that the sublime symbology of the Initiatory Path is concealed in every biblical page, and we find, therefore, that in the Masonic Lodge the three most important articles of furniture are the Bible together with the Square and Compass.

The Candidate is truly "brought to the Light" by the guidance of this, the Book of Books and the Light of the World.

C. H.

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Masonic Origins

"Since Symmetry began and Harmony displayed her cha our Order has had a being."

After a careful study of Emblematic Masonry, extending a over a large part of the Earth, it is impossible to accept the stat secular historic Masonry which dates its origin approximately t dred years ago.

Crusading Masonry asserts that the Masonic Order had it nings in Palestine among the Crusading Knights for the pu protecting the Holy Land with its sacred areas and for the rebu its Christian shrines. Later, they claim, this secret Order was into Europe by the returning Crusaders and that the most i western center was established in Scotland under this country' saint, Andrew.

That there is indeed a close affinity between Freemaso esoteric Christianity is shown in such facts as that, for exam Lodge of Kilwinning in Scotland was dedicated to St. Thomas, Edinburgh Lodge under the title of St. Mary's Chapel was ded the Blessed Virgin.

The famous Regius Poem published in 1379 contains the in "Pray we now to God almighty and to His Mother Mary bright tain Scottish Chapter the exact origin of which is lost in antiqu ceremonial libation which is of remarkable beauty:

> "Beloved Knights and Brothers we may now
> Well close the Chapter; for by God's will, all
> Goes well, and that the Good be permanent

The York Lodge in England was worked in a cloister b
Cathedral and as late as 1693 the instruction to the Appr
couched in the following words: "Be true to God and to the Ho
the Prince and the Dame whom you serve."

The inner work given the Craft at the time of King Sol
transmitted from generation to generation in secret cyphers
means of architecture, painting and literature. This was in p
for the time of the falling of the "cloud upon the Sanctuar
1530 came the beginning of the end which lost to "workn
jurisdiction over the "mystic building art." With the Reforma
the final and complete division between Masonry and the Chur
lative succeeded Operative Masonry, the two poles of h
masculine and feminine, the head and the heart, man and wo
rent asunder to function separately and unequally until the
are again united upon a yet higher rung of the evolutionary lad
the now dawning Aquarian impulses.

Esoteric Masonic Origins

There is an early tradition connecting the origin of Fr
with the Flood and the Ark of Noah which has given rise to the
Royal Ark Mariner in English-speaking countries and the Or
Noachites in Prussia. In the Ancient Charges of medieval Ma
science is said to have been preserved during the period of th
by the two pillars which the sons of Lamech set up before the
the recording of their secret knowledge.

"And these children knowing right well that God would
geance for sin either by fire or by water, therefore they writ th
sciences that they had found on two Pillars of Stone that they
found after Noah's Flood. The one stone was called 'Marble', a
not burn with fire. The other was called 'Laterns', and would
with water. After the destruction of the world by Noah's Floo
sage, called Pythagoras, found the one, and Hermes, the ph
found the other. These two men discovered the two Pillars
the sciences were written and taught them to other men."
without interest that we recall at this point the Egyptian tradit
teaches that Hermes Trismegistus came to Egypt from Cha
home of the biblical Deluge story.

Another tradition of the Noah legend is as follows: "

Wardens. That edifice, though of wood, was fabricated by g
accurately as any stone building. It was a curious piece of ar
and when finished, Noah, his three sons and their wives enter
and received the cargo of animals in accordance with the d
God. All those in the Ark were saved while the remainder o
perished because of their immorality and unbelief. It was f
Masons or four Grand Officers that the whole present race o
is descended. After the Flood, Noah and his sons having pre
sacred knowledge of the arts and sciences, communicated th
their offspring. And as they journeyed from the East towards
they found a plain in the land of Shinar and dwelt there as N
or sons of Noah, which was the first name of Masons accordi
ancient tradition."

The story of the Tower of Babel is embodied in the No
Prussian Cavalier's Degree: "In the lofty Tower of Babel where
was confounded and Masonry lost."

The descendants of Noah, notwithstanding that God had
the rainbow as a token of the covenant that He would not aga
the Earth by universal deluge, resolved to erect an edifice wh
height should place them beyond the reach of divine venge
this purpose they assembled together in the extended plain
They laid the foundation and carried on the building for ten
the expiration of this time, God seeing their pride determined
fere. He confounded their language and by that simple proce
end to their design. Hence the tower was called Babel, whic
"confusion."

Sometime after this, Nimrod began to establish degree
among his subjects which had not existed before. He built th
Babylon and arrogated to himself the honors of divine worsh
on the night of the Full Moon and in the month of March that
confounded their language. Therefore the Noachites held th
meeting on that particular night. Their monthly meetings wer
the nights of the Full Moon and no other light was used in th
After the language was confounded and the people obliged to
each tribe pursued its own course. Peleg, who had suggested
of the tower and had acted as Grand Architect during its con
now being smitten with the force of conscience, suffered a mos
penance. He migrated with his followers to the north of Germ

took up his residence. Here he built a triangular temple
might enclose himself that he might be at leisure to worshi
implore His forgiveness for his own transgressions.

In Prussia in A.D. 553, during the excavation of the
there was discovered at the depth of fifteen cubits a triang
in the center of which was a small pillar of marble on which
history was inscribed in Hebrew characters. A tomb was als
which an encrusted agate stone was engraved with these wo
was deposited the ashes of the Great Architect of the Towe
God showed him mercy because he humbled himself."

The Mystic Mason understands that the esoteric tra
taught to Abraham by the High Priest Melchizedek and passe
"worthy and qualified" by Jacob and Joseph. Moses and Aar
the magic of the Ineffable Name performed the wonders b
Water that liberated the Israelites from Egyptian bondage.
work was passed on by Joshua to the Initiate-Judges and la
the spiritual nucleus around which the great Schools of th
were established. Boaz and Ruth were among "the elect" upl
tradition which descended to Jesse and his shepherd son, Da

The famous Masonic historian, Dr. George Oliver, assu
that Solomon's Temple is a Masonic era and a very importa
is not the beginning of the Noachidae or Masons. He stat
Order had a long previous existence and that the "Maste
were expert Masons long before the Temple was planned, ha
cised their ingenuity and talent on many other noble edifi
however, their crowning work, continues Dr. Oliver, must b
to the sublime genius of the Grand Master Hiram Abiff, wh
spired to make this edifice the wonder of the world.

After the destruction of the Temple, during the Exile i
the high Prophet-Initiate, Ezekiel, instructed the famous Greci
pher, Pythagoras, in these sacred Truths.

An old Masonic tradition avers that the chains of the J
tives in Babylon were of a triangular form because the
knowing that the captive Masons esteemed the triangle as e
of the secret Name of God, constructed their fetters in tha
increase the mental sufferings of their prisoners by desecrating
grammaton.

In the time of Cyrus and the Restoration, there came a re

Law was also recovered and the Second Temple under Zerub raised on the site of the First, or Solomon's. Mystic Masonry to prepare the worthy to receive the "Master's wages" and them for "travel in foreign countries."

The Essenian colonies were founded in Egypt in prepa the coming of the Light of the World. After Christ's ministry was ended, His appointed disciples, both men and women, c Word into far lands both East and West. His two chief messe John the Baptist and St. John the Evangelist, are to this day t saints of Masonry.

According to Masonic tradition, St. John the Evangelis Essenian Freemason who instituted in Palestine a secret theol ciety which performed mystic rites and in which were used emblems.

In accordance with historical records, Ebrank, King of t race, is accounted the first British architect and builder of the York and Edinburgh. In A.D. 42, Claudius ordered Ostorius Sc other Roman architects to build many forts and castles in Grea Adrian fenced the Roman province in Britain with ramparts from Tynemouth Haven to Solway Firth.

In A.D. 131, Lud, first Christian king of Britain, built churches and religious houses. The following century Gordian s architects who constituted themselves into Lodges and instr craftsmen in the true principles of Masonry. Later, Carausiu emperor of the British Isles and, being a great lover of art an appointed Albans Grand Master of Masonry and he employed ternity on the building of the great monastery of St. Albans.

A certain ancient Record from the time of Edward IV the Masonic history in Britain. Although many of the early the Brotherhood in England were lost in the wars of the D Saxons, yet in 924 A.D. King Althestan, grandson of Alfred (a mighty architect, and first anointed king of England, who the Bible into the Saxon language), brought the land into rest a encouraged Masonry and built many great works.

Prince Edwin, the youngest son of King Athelstan, becam ing member of the mystic Fraternity of his day. Summoning a in the Realm to meet him in congregation at York, he there or general Lodge of which he was made the first Grand Ma

Masonic Encyclopedia that the York Rite was the oldest of Rites and that it contained originally only Three Degrees.

John Yarker, author of *Scientific and Religious Mysteries of* in writing about the "York Reception" says that the candida first Degree was invested with an Operative Mason's leather to the neck and was shown how to hew the Rough Ashl second Degree he was tested by the Junior and Senior Wa Worshipful Master in the use of the plumb, level and square. Degree began as Fellow and ended as Master.

The York Rite, which was evidently deeply esoteric, does n ing to Masonic authorities, now exist in its purity anywhere. approximation is found in Scottish St. John Masonry.

This ancient Lodge is now a sacred recess in the Cathedr at York. It is affirmed that the Four London Lodges of 171 it as a peculiar honor that they originated from the ancient Yo According to Yarker, the old Master's Ceremony at York conta that is now omitted and which possessed many points of re to the Ancient Mysteries. Its meetings were held in the crypt great Cathedral. The Chapter House was used for routine bu the secret Mysteries were held below ground, in accordanc "Old York manner," evidently referring to the esoteric work o Grand Lodge.

The Charter of Cologne, dated 1535 and purported to issued by the Order in nineteen important European cities a against their enemies, stated that the "Order originated at a a few adepts distinguished by their life, moral doctrine and sa pretation of Arcane Truth, withdrew themselves from the in order to more effectively preserve uncontaminated the mor of that religion which is implanted in the mind of man."

By 1580 Masonry had become almost a "lost art" owing fluences of the Reformation. Sir Christopher Wren, famed En tect, was said to have been made an Arch Guild Initiate in that he thereafter began preparation for rebuilding St. Paul's In 1675 Grand Master James Strong laid the cornerstone o famous edifice.

In 1710, Dr. James Anderson O. D. became Chaplain. H as the compiler of the Constitutions of Freemasons, publish also of the Records of Grand Lodge reorganization of 1717 t

exponent of the craft and who wished to retain the old occult t
in the Fraternity.

The Rosicrucians were prominently connected with English
in the middle ages. Among the best known of the English Brot
Elias Ashmole who was made a Mason in 1646 in the deeply
Lodge of Warrington in Lancashire. Ashmole was a well known
scholar and spiritual alchemist at this time. Later, he, with other
established a Rosicrucian Society in London where the Mysteri
on ancient Egyptian and Grecian procedures, were introduce
were also used in the "Masonic Receptions".

Ashmole collected certain materials for the purpose of
history of Masonry as an Operative Art and not from the Sp
viewpoint of merely teaching its candidates how to "live the
means of symbols and an allegorical myth. It is a great misfo
the serious Masonic students of the Craft that this work w
completed.

In 1616 the name of the English physician, Robert Fludd
tioned prominently in connection with both Masonry and Rosicr
Fludd was termed "the great Kentish Mystic." He wrote exten
magic, medicine, the Hermetic and Alchemical Art and Rosicr
He is considered by some Masonic writers to have been the
the "Acception," an inner Masonic Fraternity concerned with
Masonry "for the elect," for now ever more plainly the Craft w
its ancient Wisdom, the cloud obscured the Sanctuary, and in
keep the Light from being extinguished it was necessary to
"hidden under a bushel".

To this Rosicrucian influence the modern Masonic Fraterr
the origin of an Emblematic House of Freemasonry, namely, the
temple (body) of man alchemically conceived, and of the spiritu
upon the crest of the Mountain of Light, the Rosy Cross T
Initiation.

The impress of Rosicrucianism upon Freemasonry is retain
work of the Rose Croix Degree with its thirty-three lights, it
red roses and Knights of the Red Cross. Both the Rosicrucian
Masonic brother works toward the consummation of his lab
Master-Builder as recorded in an ancient Oath: "Only for t
carrying out of our building and thereby to attain the rose-red
our Cross concealed in the center of our foundations. . . . We

The Light that failed upon the Temple of Solomon and a
the altars of Zerubbabel flamed anew with the coming of the
was the mystery of this new Christ Light that the Brothers o
Cross brought to Masonry. The great Stone around which
Masonic symbolism is built is the Christ Spirit, whom the F
seeks by way of the Path of Initiation that leads to the cen
Earth and is most easily found at the time of the four Sacre
marked by the two Equinoxes and the two Solstices. Masonry in
form is founded largely upon the Summer Solstice.

In 1660, in Paris, appeared Basil Valentine's famous *Twel*
Philosophy. Valentine was a priest of the church and developed
consonant with the Path of the Mysteries as taught in esoteric C
The Path of the Church, Masonry and Rosicrucianism are from
source, namely, the Christ Spirit and His Mystery in the Earth.
employed as the "Key" to his twelve famous glyphs, "Visit t
of the Earth and you will find the hidden Stone."

Palestine remained the center of the "True Mystery" until
century, from which time the Initiates and their disciples were
to withdraw the outer teachings and live and work in secret by
the Roman Emperor, Theodosius' persecution of esoteric Christ
non-conformist faiths.

During the Crusades the Knights Templars were a dep
secret knowledge. They were "Knight Masons" dedicated to
and emulating the "Perfect Instruction" of Christ. There is a
Masonry that the Knights Templars are the special guardia
Holy Grail. The legend runs that when Parsifal conveyed t
Cup to the East he was escorted by Knights with whom he
on a ship at Marseilles. The Order of St. John is said to hav
from him the inner secrets imparted to the beloved disciple as
upon the Master's heart. This is but a mystic way of stating t
advanced (therefore best beloved) pupil, the Christ was imp
profound or Perfect Instruction. (The Hospitallers of St. Jol
to be confused with the esoteric school organized by St. John th
list.)

The Templar intention, states Eliphas Levi, was to found
lem a Church Universal from which to disseminate true
Christianity. This statement is in harmony with inner teachi
present day. It is known that once again the Temple in Je

soever wills to qualify. Certain sacred areas throughout Pales
reveal their hidden treasures. Holy men and women of biblica
will again walk and talk with men and the angelic and human li
will mingle in holy communion.

This is something of the high destiny which awaits those w
themselves "worthy and well-qualified" to be numbered an
"Mystic Builders" and the "Perfect Architects" of the New Ag

Our contemporary "dead" school of Masonry will contin
it lasts to affirm that there is nothing behind it, but this era will
give place to a *living* Masonry which is even now active in th
animating with its own ineradicable spirit the outward symbol

There is no more fitting sentiment with which to conclude th
on Masonic origins than the following paragraph from War
masonry and the Ancient Gods: "In the New Age which is nov
through the long-drawn travail of its birth, Freemasonry will
as of old to lay the broad foundations upon which the new reli
be built. Errors and false dogma will pass away and among then
some which appear to our poor blinded eyes as most essential
Real Truth will always remain—for Truth is eternal—and the
Truth are within our Order. Out of them shall arise a new a
Covenant once more, and still Freemasonry will remain to h
Ark of Refuge when again the waters of destruction threaten the

"But ever the path is upward after every change and H
changeless watches over us and knows!

"We stand on the threshold of strange times, and the heart
may fail when they look into the blackness of the night and
pierce its gloom. But as in their Masonic career they saw a f
in the East, now, too, they may also see that light and remem
it has changed into the bright Morning Star whose light brings
to the earth."

King Solomon and the Temple Build

SAMUEL, THE INTREPID PROPHET

CHAPTER I

The Initiate Hannah and the Infant Samuel

Masonry, like all religions, all the mysteries, herme and alchemy, CONCEALS its secrets from all except the and sages, and uses false explanations and misinterpre of its symbols to mislead those who deserve only to be to conceal the truth from them and draw them away fro truth is not for those who are unworthy or unable to rece or who would pervert it.

—Albert Pike in *Morals and D*

A spirit that loves wisdom and contemplates the truth at hand is forced to disguise it to induce the multitudes to it, as TRUTH becomes deadly to those who are not enough to contemplate it in all its brilliancies.

—*Synesius (Kab*

In the days of Eli, the priest, a wonderful child was brou sanctuary of the Ark at Shiloh there to be reared in the quiet the Temple which had succeeded the Tabernacle of the earl lowing the conquest. Here in the Temple on its hill in the Ephraim surrounded by protecting hills on east, north and wonderful child was dedicated to the service of the Lord. Samuel, whose coming heralded a new biblical age, the *A Temple-Builders.*

Born through an Immaculate Conception, his coming ann an Angel, his was truly a holy birth such as that of the Ma and, like him, he was the harbinger of the spiritual Light well-nigh ceased to burn within the holy of holies of man's

The days preceding the coming of Samuel were a benight marked by the spiritual decadence described in the Book of Jud spirit of religion appeared to have fled, while superstitions flouri frequently occurs when the pioneering spirit gives way to th that prefers fixity to change, the people seemed to lose their fres ful ardor, as well as the luminous faith which had been their ma the desert. And now there was no Moses to lift them to the h Pisgah, no Joshua to lead them to the fragrant heart of a mystic Je stately Deborah to renew their faith beneath the tall palms of Bethel.

The people were beginning to falter and to return to the the world, and the spiritual intuition, the inner voice of Spirit, afar off. The veil between the visible and the invisible was rap coming heavy, dense and opaque. Materiality and bestiality gulfing the great world, and little Palestine was not immune. Co with the materialism which made form paramount in imp *ceremonialism*, because it reaches toward Spirit by way of th took the place of the inward-consciousness which is the heritag true Priest-Initiate.

In our study of the Hexateuch (Vol. I) we considered simil of materiality which were succeeded by eras of reform and as These recurrent phases of intense materialism come in recap cycles. Thus the days before Samuel's appearance bear a striki larity to the darkness preceding Christ's coming and also par conditions of the present time when gross materialism ends in a moral break-down, world-wide warfare and social and polit heavals on every side.

In such a spiritual crisis Samuel came, the messenger of a brighter age. In our own crucial upheaval today, true and high guidance may also be found by those who have learned to "seek Within the Invisible Temples of Initiation the Light continues in the East, and the earnest aspirant understands—perhaps as any age before—the full implication of the poet's words:

Careless seems the great Avenger, history's pages but rec
One death grapple in the darkness 'twixt old systems and th
Truth forever on the scaffold, wrong forever on the throne-
Yet that scaffold sways the future, and behind the dim unk

Orthodox scholars have denied for generations that the a feminine attribute, or consort, of Yahweh, JHVH, or Jehoval esotericist once more stands vindicated, for archeological of recent years have brought to light the fact that in early a tine, Jehovah had as his consort the goddess *Anath*. Here original "female Holy Ghost." This is the feminine aspect of *Jehovah*, who said to Jesus, "Thou art my beloved Son. . . . glorified thee, and will glorify thee again."

As stated in the discussion of the Hexateuch, Jehovah focused in the etheric lunar forces, and He is, therefore, ofte as a Moon god. The esotericist thinks of Jehovah as a Univer *whose symbol is the Moon*, for in this way he avoids certain arise from looking upon that Divine Being as a mere pagan is no doubt the Moon god, as such, was the deity earliest in Israel, for as nomads who traveled through the wildernes to avoid the heat of the day, they looked to the Moon for was not until they had settled permanently in Canaan that important to agriculturalists, became of equal importance wit

The Jehovah worship of the desert was, therefore, esp cerned with the Zodiac and the Moon; later, in Canaan, witl and the Sun. The desert worship was characterized by wand of seers and, as esotericists say, of sybils also, whose spiritual were the Schools of the Prophets. The more settled worship the solar cult necessitated a retinue of priests to care for th structures which were erected, but in time, both solar and were superceded by the worship of the god Heaven, who en blue orb the whole starry universe, including Sun and Moo

In the time of Eli and Samuel we find the beginnings of priesthood. The Schools of the Prophets now carry on the the desert, but the serpent cult of Jehovah is not yet driv Temple. *Nehushtan* is in the sanctuary, symbol of the serpen which is the special symbol of the *Elohim Jehovah*: Yahweh In Anath we have the link between the ancient Hebrew teach Gnosis of the Apocryphal and Christian centuries; for the Gn means Wisdom) revolved about the central mystery of the D nine and the worship of a goddess.

In a special sense, the Sun and Moon are symbols of Je are the dominating lights of the serpentine ecliptic. They are

sabbaths in later centuries were likewise celebrated at the quarte
Moon.

The mother of Samuel was Hannah, a "virgin of light". S
possessed of a spirituality so intense and was so ecstatically cons
the presence of God, that Eli, the high priest, accused her of drun
as she prayed in the Temple; for it sometimes happens to those u
Mystic Path (as distinguished from those on the Occult Path) th
itual inundation occurs before the intelligence is able to receive
the Mystic progresses through the ardor of the heart. When the f
heaven pours down upon him, drawn by the great magnetic v
the heart, there is frequently produced a state of high nervous
much like that due to an inpouring of electrical forces, which may
vibrate the body, while intensity of emotion makes speech im
Thus it was with Hannah.

The lives of Hannah and Samuel, like those of Mary and Jesu
sacrifice and selflessness.

I Samuel 1: 21-22

*And the man Elkanah, and all his house, went up to offer unt
Lord the yearly sacrifice, and his vow.*

*But Hannah went not up; for she said unto her husband, I wil
go up until the child is weaned, and then I will bring him, that he
appear before the Lord, and there abide for ever.*

It was the duty of the young child to serve the high priest, I
terically, he typifies the spiritual Light which ever awaits the
service. Historically, Eli is the last of the line of priests which c
out of Egypt with Moses. Eli also has two sons, who typify the
ments of man's nature as yet untransmuted in the initiatory w
a "son" or "daughter" is racially an extension of ourselves, and, th
in the spiritual world where there is neither marriage nor giving
riage, nor birth nor death, this relationship indicates a *quality*
or *power* which we have produced consciously or unnconsciou
which takes embodiment as astral forms of varying degrees of
ness. Hannah, Samuel's mother, whose name also means "gra
Gabriel chanted to Mary, "Hail, thou art full of grace"), waxe
in the strength of prayer, and was sustained by angelic minis
the sacrifice of her son. "Loving, self-forgetting service is the
the safest, and the most joyful road to God," says a mystic aphori

A description of the life of Samuel, his work and destiny, is

I Samuel 2:26, 35

And the child Samuel grew on, and was in favour both with
and also with men.

And I will raise me up a faithful priest, that shall do accordi
which is in mine heart and in my mind: and I will build him a su
and he shall walk before mine anointed for ever.

I Samuel 3:19-20

And Samuel grew, and the Lord was with him, and did let no
words fall to the ground.

And all Israel from Dan even to Beersheba knew that Sa
established to be a prophet of the Lord.

The Song of Hannah

I Samuel 2: 1-10

And Hannah prayed, and said, My heart rejoiceth in the L
horn is exalted in the Lord: my mouth is enlarged over mine
because I rejoice in thy salvation.

There is none holy as the Lord: for there is none beside the
is there any rock like our God.

Talk no more so exceeding proudly; let not arrogancy come o
mouth: for the Lord is a God of knowledge, and by him a
weighed.

The bows of the mighty men are broken, and they that stu
girded with strength.

They that were full have hired out themselves for bread; and
were hungry ceased: so that the barren hath born seven; and
hath many children is waxed feeble.

The Lord killeth, and maketh alive: he bringeth down to
and bringeth up.

The Lord maketh poor, and maketh rich: he bringeth low, a
up.

He raiseth up the poor out of the dust, and lifteth up the be
the dunghill, to set them among princes, and to make them i
throne of glory: for the pillars of the earth are the Lord's, an
set the world upon them.

He will keep the feet of his saints, and the wicked shall be
darkness; for by strength shall no man prevail.

The adversaries of the Lord shall be broken to pieces; out
shall be thunder upon them: the Lord shall judge the ends of
and he shall give strength unto his king, and exalt the ho
anointed.

Hannah is one of the beautiful feminine characters of th
ment. The mother of Samuel, she has often been compared
the spotless Virgin of the new Testament. Her son is a Song
tion in which she proclaims the successful accomplishm
mission. To the esotericist, Annunciation is an Initiation
definite degree of spiritual development. In Hannah's song
that she tacitly proclaims her ability to read certain reco
Book of Remembrance, by which the Initiate knows the fac

The birth of the child Samuel refers also to a new spiritual ment taking place within Hannah herself. When presenting S the Temple, Hannah made a promise, "As long as he liveth he lent to the Lord." This is the dedication of what the Christian the "Christ Child Within", for as the Crucified is found withi at a certain stage of unfoldment, so, also, many years before, t is born and dedicated to the Lord. In all true esoteric work no p ever required to be made to another person. The dedication i within, and only to the Higher Self. With this in mind as we upon the inner meaning of Hannah's song we find it to be a thanksgiving, an ecstatic rhapsody on the wonders and beauty through the vistas of Truth at each forward step upon the path tion.

The Secret Doctrine of Israel

To appreciate fully Hannah's spiritual achievement, we mu something of Israelitish background. Samuel came of the clan meel, one of those clans which inhabited the steppes of southe tine, among which were Caleb and the Kenites, devoted to the cu Brazen Serpent (Nehushtan). The tribe of Dan also belongs group, although its inheritance under Joshua lies in the north, fa from the other southern tribes, for Dan in particular bore the of a wanderer, as do all the descendants of Cain. It was precis clans most closely associated with the serpent cult (under the le of Moses, the Levites, and the Midianite Jethro, Moses' father who were most largely instrumental in constructing the Ark of t nant and the Tabernacle in the Wilderness. The Midianites were looked upon as kinsmen by the Hebrews, being the descen Abraham through Keturah, but they were not Israelites in the sense of the term. It was not until the time of King David that th elements were united into one and incorporated with Judea. indicated in the genealogies by the statement that Jerahmeel a are descendants of Judah.

After a century or two of occupation in Palestine, it is Sa Jerahmeel who is found presiding over the Sanctuary of the housed in a Temple among the hills of Ephraim. The associatio Ark with the serpent cult is shown in a legend that the Ark of t nant was filled with serpents, while another legend has it tha

kept in the Sanctuary, and that the Tablets of the Law receiv
on Sinai were also preserved in the Ark, as well as the Ro
Thus at the time that Hannah presented the infant Samuel in
the Brazen Serpent of Moses was still venerated in the Sa
it was not destroyed until the time of Hezekiah, the reforme
reigned 719-745 B. C.

Now there is a phase of the serpent cult which is seld
upon by biblical scholars, because without the astrological k
not generally accepted, they are unable to understand the
ences to certain esoteric teachings known to the ancient Heb

They recognize and elucidate the separate influences o
South in the biblical documents, both in theology and in the
buted to Deity, and also in certain historical development
universally insist, except in the field of recognized mytholo
Hebrews were distinguished in one particular from all anci
namely, that they had no goddesses, no priestesses, and that

against the authority of sibyls and "Wise Women." But the
who understands the meaning of obscure astrological phrases
recognizes that while this was true to an extent, it was no
truth.

As early as the age of Moses in Egypt the priesthood
begun to preempt the authority of the priestesses. This was
beginning of a kind of religious revolution which culminat
mately 1200 B.C. with the male hierarchy assuming the supr
ity. This change coincided with the precession of the Equ
Taurus into Aries (in the Spring) and from Scorpio into L
Autumn). Taurus and Scorpio are both feminine signs, Ta
ruled by Venus, the Morning and Evening Star, while Sc
feminine "house" of Mars, and is the sign ruling the Faller
Lucifer Spirits. It is also the sign of the sybil, for it rules al
esoteric Wisdom.

Yet though the exoteric authority passed into masculine h
fiery, positive, masculine Arian Age, it was neither possible n
to stamp out the feminine cult completely, and throughout h
tory we find mysterious women enacting the role of proph
Wise Women. Thus we beheld Miriam assuming leadership
in the Wilderness; we beheld Deborah under the Palm Tre
the Tree of Life; we shall behold a community of witches, a

awakening the heart of the boy king Josiah to the Word of the L
in the New Testament there is the prophetess Anna who, like
Simeon, recognizes the Christ Child and prophesies His future
ship.

In Hannah, the mother of Samuel, we have one of the la
sentatives of the sybils of Palestine, and her Song of Annunc
typical of the chants of the ancient Wise Women which were s
prized in the Taurean Age, and which even into the Arian Age in
the destiny of Rome. (Legend says that the sybil of Cumae, to
Hebrew).

The serpent cult, with its symbol of the Brazen Serpent, is th
side of the Old Testament, concealed from the multitude becaus
necessary for human evolution that the masculine principle shou
its work to a special fruition as typified in the Christ Ideal. The C
of the feminine principle is to be the exalted work of the Sixth
as explained in an earlier volume.

Astronomically, the Brazen Serpent represents the Eclipti
vealed in the astrological names for the Moon's Nodes; the
Head and Tail being the North and South Node, respectively.
the Dragon of Eve, for it was among the Southern tribes, par
among the Kenites, that the cult of Eve, (Heva is sometimes g
meaning of "female serpent") flourished, Eve being venerated as
Mother of all living. This is the cult which we find progressively dv
in historicity as the story of Israel unfolds, hence the "secret d
of Israel, to be preserved by those who to this day call themselv
of Cain. Their eventual liberation from "the curse of Cain" is sl
the Christian glyph of the celestial virgin, crowned with stars,
resting lightly on the head of the Dragon, *which is become her*
In the Aquarian Age, when each year at the Winter Solstice th
"born" in Scorpio (it is now "born" in Sagittarius, the house of J
the influences of the divine sybil will again penetrate the hearts
and women with interior wisdom; and every Yuletide when the
adoration for the Christ Child ascend through the ethers, it
through the ministrations of the *Wise* Mary, *Mother of Knowled*
the Lord of Light will ascend over the waters of sorrow. Neve
the Great Work of Mary is not to be accomplished in the Aquari
but must wait for the Capricornian era and the Sixth Epoch
Galilee.

of regeneration. It remains to show the correlation with v
said above. The polarity of the serpent fire is always the op
of the physical body. Thus a man, whose body is said to
polarity, speaks of the kundalini as feminine, or negativ
terminology it is *the goddess Kundalini.* (Incidentally, Ind
like the Hebrew, also has its *Adim*—spelled with an "i"—p
and *Heva,* Mother of All Life.) A woman would more prop
the kundalini as positive, or masculine, however. Eve, theref
in certain ancient Hebrew glyphs as accompanied by a *male*
also has been discussed in the chapters on Genesis and th
Eden, to which the reader is referred for added information

Astronomically, the female serpent is the Moon's Pa
serpent is the Sun's Path. Yet that Path, the Ecliptic, is one a
and thus we behold in the heavens the union of the Male
Serpents of Wisdom, namely, Osiris and Isis, Adam and E
and Lilith), Sun and Moon, whose conjoined pathways thro
mark the progress of the year and the cycle of growth and
Earth and its dwellers. The planets also march along this se
of the heavens, and esoterically, they are the children of
Moon, which means that each planet specializes a certain Ra
of the Sun and Moon. The Sun, however, is the supreme f
masculine qualities, gathering these powers into itself from al
while the Moon is the supreme fullness of the feminine p
the planets.

Each planet is polarized in two signs of the Zodiac:
feminine in Virgo, masculine in Gemini; Venus is feminin
masculine in Libra; Mars is feminine in Scorpio, masculi
Jupiter is feminine in Pisces, masculine in Sagittarius; Satur
in Capricorn, masculine in Aquarius. Saturn was called by th
"another Sun," which shows us that it is the polarity of the
cally, hence its special sacredness among Hebrews and Chald
in its feminine aspect may also be called "another Moon,"
connection plays an important role in Hebrew esotericism.

Such are the diverse elements which contribute to th
mystery of the Song of Hannah as she rejoices over her spi
and the reward of the overcoming (verse 1).

It is taught repeatedly in the esoteric study of the Bi
must understand that the enemies so often mentioned whi

refers to the joy of the spirit at overcoming the mortal or mate
In Hannah's case this means especially the sublunar world in
is constant change, and also the bewildering beauty of the astr
which is illusion to the unwary until the ego receives the Divine
tion, when through the exaltation of reason into intuition, the ur
pattern of evolution is revealed. By means of revelation the
the puzzle of change are formed into a coherent picture, which
or sybil reads at a glance.

Verse five of Hannah's Song is filled with a new depth of
when we approach it in the light of esoteric understanding. The
promise to every seeking soul is, "They that do hunger and th
righteousness, they shall be filled." Hannah has realized the fulf
this promise as she tells us in her chant. For the aspiring ones
deavor to so live that the seven spiritual centers may awake
etheric body (which interpenetrates the physical), her word
holy meaning when she proclaims: *The barren hath borne*
esotericists know, the seven spiritual centers correlate with th
represented by the planets and Sun and Moon. This has th
meaning of the Primordial Feminine, the Original Mother wi
divine spiritual Space, or Chaos, which bore the Seven Heav
all their multitudinous offspring. For the Divine Feminine is
by seven veils, and the rarest veil of all, which hangs before
foundest mystery, is that veil called *Space*. For it is not from
that creation springs, but from Space, the most mysterious Fe
all, which is the All-Life, bringing into active objective and
manifestation the Germinal Idea received from the Divine All-Fa

As we analyze Hannah's song of thanksgiving we shall find
pal soul quality to be humility. Everyone who has any degre
spiritual attainment has first been tested in order to prove his
remain always humble and self-effacing. Dante and Virgil in the
through Paradise were stopped by the Angel of Humility, who
wings upon the forehead of Dante, whereupon he heard voice
"Blessed are the poor in spirit." He then discovered that althoug
climbing, yet he was progressing more easily than he had done
when on level ground. He asked for an explanation, and Virgil
that one of the seven sin marks, that of pride, had been erased
forehead by the angel's wings, and that as a result the remainin
become much fainter. Pride is the most powerful and the most

that block the way unto the finding of eternal life (through I
We also perceive the beautiful spirit of humility permeating
of Hannah's song. "By strength (of one's mortal self alone) sha
prevail," but "He will keep the feet of His saints."

"Talk no more so exceeding proudly, let not arrogance co
your mouth," she adds, with true sybilline sternness. For one
glimpsed the eternal must always realize the insignificance of t
personality. The seer who is proud of his attainments has cau
reflection of the true Light.

From the glorious height of her spiritual seership, Hann
self and sings, "There is none holy as the Lord for there is no
Thee," even as the Supreme Teacher, the Way-Shower for t
Christian said, "Not I, but the Father, He doeth the works."

Humility is never satisfied with its attainment, even thoug
its inheritance to be "the throne of glory." "The Pillars of the
the Lord's, and He hath set the world upon them." These
the great united powers of the feminine-masculine polarities v
monious blending is manifest in the Earth and all the life evol
and within it. The Initiate comprehends the meaning and ulti
pose of these great Principles, positive and negative, which u
creation. Hence, in all reverence, for the keynote of humility is
the inspired Wise Woman sings, "He shall give strength to
(one who walks in the way of the Cross) "and exalt the ho
anointed," (the power of one who has attained, or been anoi
the Christos, conscious Eternal Life and Wisdom).

Walt Whitman sings, "Where I pass all my children know
so in the Bible every Initiate has left guide posts along the Way
who will follow their footsteps on the Highway of the King.

CHAPTER II

The Initiate Work of Samuel

Samuel's First Testing

The spiritual preparation for his life work began early fo
as it also did in a later era for the child Jesus.

I Samuel 3:3-4

*And ere the lamp of God went out in the temple of the Lord,
the ark of God was, and Samuel was laid down to sleep;
That the Lord called Samuel: and he answered, Here am I.*

The Bible narrative continues with an account of how the
Samuel was bidden to denounce the house of Eli: "For I have
that I will judge his house forever for the iniquity which he
because his sons made themselves vile, and he restrained them

Child though the prophet was, he realized the bitterness h
tion held for the aged Eli, and therefore we are told, "And Sa
until the morning, and opened the doors of the house of the L
Samuel feared to show Eli the vision." Thus early came Sam
testing on the path; by his response he proved his spiritual f
the performance of certain great works to be entrusted to hi

It was not easy to obey the command of the Voice. It r
one thing dismissal from the service of the high priest, which in
of his people was a disgrace from which there was no recover
over, in this Temple work, Samuel enjoyed comparative ease
and promise of advancement both professional and spiritual. S
temporize with material power or should he be true to the i
of the spirit? His command was clear: To pronounce doom
house of Eli. It is at such a place as this, the place of the first te
that the neophyte must learn to stand alone, and young Samuel,
from his adoring parents, was obliged to make his decision un
aught save the heavenly vision.

Thus with every neophyte: by occult law the time of a
promotion is usually the time of a material reverse—so widely at

Samuel conquered his fear, and "told him every whit, and h
from him. And he said, It is the Lord: let him do what seemeth h

Samuel had met his first great test victoriously, whereup
blessed with an increase of wisdom. "And Samuel grew and
was with him, and he did let none of his words fall to the gr
all Israel from Dan even to Beersheba knew that Samuel was e
to be a prophet of the Lord" (*I Samuel* 3:18-20). And thus he
pared for the hard tasks that lay ahead.

I Samuel 4: 2-4

*And the Philistines put themselves in array against Israel: an
they joined battle, Israel was smitten before the Philistines: an
slew of the army in the field about four thousand men.*

*And when the people were come into the camp, the elders of Israe
Wherefore hath the Lord smitten us today before the Philistines.
fetch the ark of the covenant of the Lord out of Shiloh unto u
when it cometh among us, it may save us out of the hand of our e*

*So the people sent to Shiloh, that they might bring from thence
of the covenant of the Lord of hosts, which dwelleth between the
bim: and the two sons of Eli, Hophni and Phinenas, were ther
the ark of the covenant of God.*

The Philistines represent man's lower nature, the Israelites
er, and the Ark of the Covenant the spiritual power which
evolved within himself. (For detailed exposition of the word
Old Testament Volume I, the Hexateuch.)

I Samuel 5: 2, 3, 11

*When the Philistines took the ark of God, they brought it into th
of Dagon, and set it by Dagon.*

*And when they of Ashdod rose early on the morrow, behold, Dag
fallen upon his face to the earth before the ark of the Lord. And th
Dagon, and set him in his place again.*

*So they sent and gathered together all the lords of the Phi
and said, Send away the ark of the God of Israel, and let it go
to his own place, that it slay us not, and our people: for there was
ly destruction throughout all the city; and the hand of God w
heavy there.*

Where the Ark is, all good abides. The two sons of Eli are
cause they used unworthily the power symbolized by the Ark
also brought only evil to the Philistines, and to Dagon, their go
and evil powers. The false cannot stand before the true, th
beside the real. The way of the flesh is destruction; the w
spirit, eternal life. The hand of God is the working of retribu

I Samuel 6: 19-20

three-score and ten men: and the people lamented, because the had smitten many of the people with a great slaughter.

And the men of Bethshemesh said, Who is able to stand before this Lord God? and to whom shall he go up from us?

The Ark was taken to Bethshemesh, the city of the Sun, sig the way of transmutation or attainment. The Ark contains the T the Law (pure living), the golden pot of manna (the conserv force), and Aaron's Rod that budded (the uplifted spirit fire and ened spiritual centers). The significance of Bethshemesh perta less to the man of today than it did to the people of the time when written.

I Samuel 7: 11-17

And the men of Israel went out of Mizpeh, and pursued the Philist and smote them, until they came under Beth-car.

Then Samuel took a stone, and set it between Mizpeh and Shen, called the name of Ebenezer, saying, Hitherto hath the Lord helped

So the Philistines were subdued, and they came no more into the c of Israel: and the hand of the Lord was against the Philistines all days of Samuel.

And the cities which the Philistines had taken from Israel were rest to Israel, from Ekron even unto Gath: and the coasts thereof did Is deliver out of the hands of the Philistines. And there was peace betw Israel and the Amorites.

And Samuel judged Israel all the days of his life.

And he went from year to year in circuit to Bethel and Gilgal, Mizpeh, and judged Israel in all those places.

And his return was to Ramah; for there was his house; and there judged Israel; and there he built an altar unto the Lord.

In these few and apparently simple verses is described the ment of Samuel, the greatest teacher and prophet since Moses. B means "the house of the lamb" and represents the new body built t purity and transmutation. Samuel's annual circuit is reminiscent annual cycle of the Sun as it progresses through the twelve signs Zodiac, which biblically have their reflection in the twelve tribe which he judged. This is likewise the basis of the alchemical cy which the Great Work was accomplished in medieval Europe. T cious *white stone* described in verse twelve is that very Philos Stone of which so much is written and so little understood: "Then took a stone, and set it between Mizpeh and Shen." *Mizpeh*, a tower between man and God, stands for prayer without ceasing, state of constant communication between man and the angelic archies. *Shen* means "renown," and *Ebenezer* "the help or power

The cities taken by the Philistines were returned in eve
to Israel from Ekron (rooting up, eradicating evil) unto Gath
power of spirit). Bethel, or "house", signifies the holy temple
Within, and Gilgal (circle) has reference to the spiritual cen
therein which are awakened through the powers of the illum
Israel, the fruits of the higher life, must be judged by the wo
Bethel, Mizpeh and Gilgal; Ramah, the high place, the ho
Ram, is the holy of holies within; it is the Ark of the Covena
within the body of the Initiate. This most holy place is alwa
unto the Lord.

The People Demand a King

I Samuel 8: 4-10

*Then all the elders of Israel gathered themselves together, a
to Samuel unto Ramah.*

*And said unto him, Behold, thou art old, and thy sons wal
thy ways: now make us a king to judge us like all the nations.*

*But the thing displeased Samuel, when they said, give us a
judge us. And Samuel prayed unto the Lord.*

*And the Lord said unto Samuel, Hearken unto the voice of th
in all that they say unto thee: for they have not rejected thee,
have rejected me, that I should not reign over them.*

*According to all the works which they have done since the da
brought them up out of Egypt even unto this day, wherewith th
forsaken me, and served other gods, so do they also unto thee.*

*Now therefore harken unto their voice: howbeit yet protest
unto them, and shew them the manner of the king that shall re
them.*

*And Samuel told all the words of the Lord unto the people th
of him a king.*

This passage records a very definite downward step in
evolution for the masses. In the infancy of mankind the du
priest-king was occupied by an Initiate-Teacher. From the v
true spirituality, no one can occupy *rightfully* the place of pr
unless he can be an Initiate. Such was Melchizedek, the pri
Salem in the days of Abraham. As men descended further int
ity, the offices of religion and state-craft separated. They will
in the New Age now dawning in the realization of the Fat
God and the brotherhood of man. So long as man was guided
teachers he had access to the powers of Godhood within him
man did that which was right in his own eyes; but his eye
to the supernal Light of heavenly guidance. In the days

The majority returned to the sense life having grown weary of th worship of God, as Spirit. They preferred the old sensuous Tauri monies which, though celebrated in beautiful temples, were acco by licentious practices and vulgar orgies. Samuel warned them reversion to the past meant disaster and ruin; but they paid no him, with the result that they were finally dispersed as a people.

I Samuel 8: 11-18

And he said, This will be the manner of the king that shall reign you: He will take your sons, and appoint them for himself, for his cha and to be his horsemen; and some shall run before his chariots.

And he will appoint him captains over thousands, and captains fifties; and will set them to ear his ground, and to reap his harvest to make his instruments of war, and instruments of his chariots.

And he will take your daughters to be confectionaries, and to be c and to be bakers.

And he will take your fields, and your vineyards, and your olive even the best of them, and give them to his servants.

And he will take the tenth of your seed, and of your vineyards give to his officers, and to his servants.

And he will take your menservants, and your maidservants, and goodliest young men, and your asses, and put them to his work.

He will take the tenth of your sheep: and ye shall be his servat

And ye shall cry out in that day because of your king which ye have chosen you; and the Lord will not hear you in that day.

Samuel is here recounting conditions which prevail amo through inequalities of class, caste and wealth. The people's un demand that a king be appointed proves their inability to gover selves and their reliance on human means rather than upon Rulers sound the keynote of the people they serve. The righteou is possible only for the righteous people. Whether it be a race, or a religious movement, each is closely linked with its controllin If this be not a spiritual one, dissensions and inharmonies are in Samuel warned the people of just such a situation.

I Samuel 8: 19-22

Nevertheless they refused to obey the voice of Samuel; and they Nay; but we will have a king over us;

That we also may be like all the nations; and that our king may us, and go out before us, and fight our battles.

And Samuel heard all the words of the people, and he rehearsed in the ears of the Lord.

And the Lord said to Samuel, Hearken unto their voice, and make a king. And Samuel said unto the men of Israel, Go ye every man his city.

Man possesses free will; his alone is the power to carve out

SAUL; AN ASPIRANT WHO PROVED UNWORTHY

The Coming of Saul

The ninth chapter contains a description of the prepara
of the novitiate.

I Samuel 9:1-2

*Now there was a man of Benjamin, whose name was Kish, the
Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, a
mite, a mighty man of power.*

*And he had a son whose name was Saul, a choice young m
a goodly: and there was not among the children of Israel a goodl
son than he: from his shoulders and upward he was higher than
the people.*

Saul was of the tribe of Benjamin (Cancer); David of th
Judah (Leo). The conflicts between the two signify the discor
the principles of Fire and Water. To effect a harmonious blend
two within himself is the work of every aspirant.

I Samuel 9: 20-21

*And as for thine asses that were lost three days ago, set not th
on them; for they are found. And on whom is all the desire of
Is it not on thee, and on all thy father's house?*

*And Saul answered and said, Am not I a Benjamite, of the s
of the tribes of Israel? and my family the least of all the fam
the tribe of Benjamin? wherefore then speakest thou to me?*

A valuable drove of asses belonging to Kish strayed away
was sent in pursuit of them. He came to Ramah after a three da
and met Samuel on his way to the high place. Samuel was th
and Saul the neophyte. The asses represent the path of wisdom
which has been lost by humanity for a time during its pilgrimag
matter but which is always found again after a three days' se
kabbalistic time during which the mind, the desires and the bod
prepared).

Saul could not be appointed until after the asses were fou
turn shows his worthiness by the beautiful humility of his words
is he that humbleth himself for he shall be exalted" are words
Great Teacher gave as a formula for every neophyte who se
upon the Path.

I Samuel 9: 25-27

And they arose early: and it came to pass about the spring of day, that Samuel called Saul to the top of the house, saying, Up, tha may send thee away. And Saul arose, and they went out both of them, and Samuel, abroad.

And as they were going down to the end of the city, Samuel said Saul, Bid the servant pass on before us, (and he passed on,) but sta thou still a while, that I may shew thee the word of God.

The communion upon the top of the house represents the pr tion through contemplation of high and holy things. The comma Samuel, "Up that I may send thee away," has reference to the soul of a disciple. Saul's ability was evinced in the following: "Saul aros they went out both of them, he and Samuel abroad." The work inner planes is referred to in the words: "But stand thou still a that I may show thee the word of God."

On his way home Saul met a company of prophets from a h sanctuary who were in a state of religious exaltation, singing hyn praise. Saul joined in their singing. The songs they sang were known to the Initiates in the School of Prophets of which Samuel was t spired Teacher, and were sung only in a particular rhythm. These Saul's new brothers in the deeper esoteric work, and their rejoicin on his account as an addition to their ranks.

All initiatory Temples use certain harmonies or rhythmic r and before the neophyte gains entrance into the particular Temple which his spiritual work associates him, the spiritual centers, or "v men" of the body, must vibrate in harmony with this particular T music. The School of Prophets, inaugurated by Samuel, was su School, and it was there that Christian music had its early inception

I Samuel 10: 6-7

And the spirit of the Lord will come upon thee, and thou shalt prophe with them, and shalt be turned into another man.

And let it be, when these signs are come unto thee, that thou do occasion serve thee; for God is with thee.

This tells of a new life through a birth into the spiritual realm the acquirement of first-hand knowledge in those spheres.

Samuel called all the tribes together at Mizpeh and from a them chose Saul of the tribe of Benjamin, but when they sough Saul he could not be found. He realized something of his respons and shrank from it. Those who are unfitted for difficult positions g ally rush forward seeking them; the worthy and competent are a unassuming and self-effacing. When he was finally found and br

I Samuel 10:24-27

And Samuel said to all the people, see ye him whom the
chosen, that there is none like him among all the people?
people shouted, and said, God save the king.

Then Samuel told the people the manner of his kingdom,
it in a book, and laid it up before the Lord. And Samuel sent al
away, every man to his house.

And Saul also went home to Gibeah; and there went with
of men, whose hearts God had touched.

But the children of Belial said, How shall this man save us
despised him, and brought him no presents. But he held his

The duties and obligations of a king to his people we
and Samuel wrote them in a book which he laid in the H
beside the Ten Commandments. This has been called th
Charta of constitutional government. It also represents the
of the new king's development and his fitness for assum
sponsibilities.

Being now a king, Saul receives a crown of jewels, whi
of the radiance emanating from the spiritual centers in th
truly God-inspired ruler, whether his rule be over "many
things."

One who makes progress upon the Path must always
of disbelief and disrespect: "Can any good come out of Na
held his peace and bided his time when the children of I
and upbraided him, thus evidencing the self-control of an a

An attack upon the Israelites by the king of the Am
Saul his opportunity. He gained a complete victory over t
fore dawn and while they were still asleep. This symbolizes t
victory over self which is ofttimes achieved during his nigh
on the inner planes. Saul's victory over the Ammonites pl
yond all cavil at the head of the nation. (Those who gui
work see that the opportunity for outer world service is g
who thus demonstrate their fitness.) Disclaiming persona
said: "It was not I that won the victory, but Jehovah"—word
of the Master's, "Not I but the Father, He doeth the works,"
the keynote of true spiritual worth in every age.

Samuel now commanded Saul to await his coming o
they might there offer sacrifices to beseech Jehovah's aid
see signs that Saul was beginning to depend unduly upon
vidual power. This is the most subtle of all tests for spiritual

In order to test Saul, Samuel delayed his coming beyond th pointed time. Everyone has need to learn to possess his soul in pat Saul, however, decided not to wait. Secure in his own strength, he conduct the sacrifices himself. His temptation was severe; his men deserting in large numbers; the longer he waited, the less, he tho was the chance of success. The most important as well as the most cult lesson for the aspirant to learn is not to depend upon external t to become indifferent to outward circumstances and to place ful complete dependence upon the spirit within. How Saul failed i test is shown in the following words:

I Samuel 13: 13-14

And Samuel said to Saul, Thou hast done foolishly: thou hast not ke the commandment of the Lord thy God, which he commanded thee; now would the Lord have established thy kingdom upon Israel foreve But now this kingdom shall not continue; the Lord hath sought him man after his own heart, and the Lord hath commanded him to be co tain over his people, because thou hast not kept that which the Lo commanded thee.

Jonathan, the White Knight

Jonathan, the son of Saul, has been called the Galahad of th Testament, the pure and stainless knight, the epitome of human t ness, a veritable rainbow in storm. He goes out, as must every neo to do battle with the powers of the Philistines, the lower nature path of discipleship is thus vividly described:

I Samuel 14: 4

And between the passages, by which Jonathan sought to go over un the Philistines' garrison, there was a sharp rock on the one side, and sharp rock on the other side; and the name of the one was Bozez, a the name of the other Seneh.

This incident finds its parallel in the legend of Scylla and Cl dis which threatened the seeker of truth in the Hellenic Mys An important requisite for true attainment is the ability to distin wisely and unerringly not only between good and evil but also be the lesser wrong and the greatest, the higher good and the comparat relative good. Such discrimination is of paramount importance fo successful leader of a people.

Saul in the meantime tarried under the pomegranate (the l

I Samuel 14: 25-27

And all they of the land came to a wood; and there was the ground.

And when the people were come into the wood, behold, dropped; but no man put his hand to his mouth; for the p the oath.

But Jonathan heard not when his father charged the peo oath; wherefor he put forth the end of the rod that was in hi dipped it in an honeycomb, and put his hand to his mou eyes were enlightened.

The masses follow a leader; the one who aspires to fi alone. Jonathan only among the Israelites possessed suff to partake of the honey (esoteric knowledge), conseque was found worthy of enlightenment.

I Samuel 14: 28-30

Then answered one of the people, and said, Thy father straig the people with an oath, saying, Cursed be the man that eate this day. And the people were faint.

Then said Jonathan, My father hath troubled the land; you, how mine eyes have been enlightened, because I taste this honey.

How much more haply if the people had eaten freely t spoil of their enemies which they found? for had there not much greater slaughter among the Philistines?

The better the understanding of esoteric law, the e the control of the desire nature.

Saul's Supreme Trial and Downfall

I Samuel 14:52

And there was sore war against the Philistines all the da And when Saul saw any strong man, or any valiant man, h unto him.

This entire chapter of the Book of I Samuel is devote of how Saul failed to overcome his lower desires (Philistin kites), and how the good priest Samuel, in contrast, succe muting the evil that still remained within himself into th of good with which he served humanity. Saul believed people do at the present time, that God may be appease doing by mere formal worship instead of by living the Samuel rebuked him for this, saying, "The Lord seeth not for man looketh on the outward appearance, but the Lo

Amalek means lust. The Amalekites whom Saul was comm
slay was the lust within himself, while the Kenites refer to t
were descended from Cain. The life of Cain as given in Gen
story of the gaining of wisdom through experience. It was throu
thus gained that Cain became the father of Enoch and built t
Enoch, *city* referring to a state of consciousness, and *Enoch* divin

The Kenites therefore refer to the wisdom which Saul h
through past mistakes and sufferings, and which led him to
from the Amalekites, or his lower desires. Saul began the w
regeneration by smiting the Amalekites from Havilah unto Shu
means the land of gold (Saul had begun to work upon h
wedding garment); *Shur* means a wall, a wall as an obstacle, a
means darkness or evil. So we see that Saul was endeavorin
come the evil within himself.

But he took Agag, the king of the Amalekites alive. Her
the keynote of the entire chapter.

Up until the time of the reign of Saul all the leaders of t
had had direct communication with Jehovah. Saul is the first in
clairvoyant of whom mention is made in the Bible. We find hi
ing the witch of Endor and receiving his instruction from Jehova
Samuel, the prophet. Saul really wanted to become an Initia
like Samuel but he did not possess sufficient strength to do so.
we find him through ceremonial and sacrifice destroying all exter
that were vile and unclean, *but keeping Agag alive.* It is then th
tells him that he had done evil in the sight of the Lord.

I Samuel 15: 19

***Wherefore then didst thou not obey the voice of the Lord (La
didst fly upon the spoil, and didst evil in the sight of the Lord***

When again Saul tries to exonerate himself through th
of sheep and oxen Samuel said, "Hath the Lord as great deligh
offerings and sacrifices, as in obeying the voice of the Lord?
obey is better than sacrifices, and to hearken than the fat
This is a message of vital import for man today, for man is s
to propitiate God with external gifts, when His demand is
offer ourselves as a living sacrifice upon the altar of fellowship
ice. Few are willing or able to do this because *Agag is still alive*

Samuel hewed Agag to pieces before the Lord in Gilgal

the transmuted power of the lower desire nature, symbol
story by the death of Agag. In other words, Samuel has throu
fication lifted himself into a higher spiritual illumination. "
more to see Saul." Saul remained in sin because he kept Ag
so was no more fit to be the king of Israel, the redeemed. T
read in I Samuel 16:14, that "the spirit of the Lord departe
and an evil spirit from the Lord tempted him."

Henceforth the life of Saul is completely changed: evil p
and the Lord (Law) chooses another to take his place. Truly

Though the mills of God grind slowly, yet they grind exceedi
Though with patience He stands waiting, with exactness grin

It is with a sense of reverence that we come to underst
stead of the story of a bloodthirsty God and a cruel proph
this chapter really contains an account of Saul's attempt a
overcome his lower self, contrasted with the beautiful myste
cation and regeneration exemplified in the life of Samuel.

CHAPTER III

David and the Temple Pattern

The Shepherd King

Now Samuel did that which the Lord spoke and journey
Bethlehem. There the Elders, among whom was Jesse, came to
him; and with him were his sons. When Samuel looked upo
called Eliab he was struck with the perfection of the youth's body
fulfilled every requirement of the priestly laws: "Surely the
anointed is before me," he thought. But at that moment he hea
unmistakable accents of the Angel of the Lord speaking into the i
ear of the soul: "Look not on his countenance, or on the height
stature; because I have refused him: for the Lord seeth not a
seeth; for man looketh on the outward appearance, but the Lord l
on the heart."

An occult admonition reads, "Look not on the often unpreposs
exteriors of our brothers but seek to serve the divine essence hidden
in." The personality, whether attractive or forbidding, is not alwa
accurate index to character.

Eliab being rejected, Jesse made Abinadab, Shammah and
other sons pass before Samuel successively, and each in turn wa
jected to the piercing scrutiny of his spiritual vision; but at last S
said, "The Lord hath not chosen these. Are here all thy children
which Jesse replied, "There remaineth yet the youngest, and, beho
keepeth the sheep." Samuel said, "Send and fetch him: for we w
sit down until he come hither." Jesse accordingly sent a messen
seek the boy David who was watching the sheep, and he brought h
"Now he was ruddy, and withal of a beautiful countenance, and g
to look to. And the Lord said, Arise, anoint him: for this is he."
Samuel took the horn of oil and anointed him, and the Spirit of the
was upon David from that day forward.

In the New Testament we read how when John the Baptis

the same said unto me, upon whom thou shalt see the Spiri
and remaining on him, the same is he which baptizeth w
Ghost. And I saw, and bare record that this is the Son of
1:33-34).

If, therefore, even so advanced a prophet as John the
not discern by physical sight alone that Jesus was the Messia
less are we able to judge the quality of a soul from its exteri
It was by spiritual revelation that John knew Jesus as the
it was by spiritual revelation that Samuel knew David as t
King.

David is described as "ruddy", and this signifies in He
was not of the dark complexioned type so common amo
oriental countries, but had the fair skin and auburn hair
the more northern races.

In the symbol-tongue of the Scripture, which is an
direct from angelic consciousness, sheep symbolize cert
attributes: "Behold he keepeth the sheep"—a sign of David'
for his high calling. During the lonely watches under th
while tending sheep, this beautiful boy found the inspirati
he later wrote many sublime songs which have come dow
in fragments, but even these move the soul to its utter
Countless millions of human beings have sung his songs the
Truly for him "the heavens declared the glory of God", a
silences and spaces of nature he learned to "lift his heart
from whence came his strength.

David means "the beloved." He was beautiful of coun
beautiful also of soul: "Anoint him, for this is he." A lege
the drops of the anointing oil from Samuel's horn poured d
own accord, and as they touched David's garments they w
into pearls and diamonds while the horn remained full as b

What is the source of such legends? They come from th
as do the myths of all peoples, and they are literally the lang
world. Occultly they are called "picture-language" and t
fruitage of a particular state of consciousness which will on
possession of the entire race, but in a far-off time termed
the Jupiter Period. It is therefore designated the Jupiter
sciousness, and by its means man will communicate directl
pictures and by mental telepathy.

they portray a state of consciousness. Thus when the legend tel
the anointing oil changed into pearls and diamonds as it touche
garments we are to understand that that was the way in which
mony appeared to the spiritual vision of the seer. Such spiritual p
of common events transforms Earth into fairyland, and a ha
dead leaves is envisioned as pure gold, as in the fairy tales of

The horn of oil which remained full is the Hebrew versio
Cornucopia associated in Greek legend with the birth of
whose life in many respects parallels that of Moses and Jesus.

One of the supreme lessons of physical evolution is that
nature may be linked with Spirit instead of with the desires of t
nature, which, united, seek ever for personal benefit alone. Lo
with Spirit seeks only to serve, to *give* in order that others m
thereby. It is free and untrammeled, knowing no limitations
sonality or surroundings.

The incidents in the biblical narrative of the life of David

the vicissitudes of the spiritually dedicated—the struggles, the ten
and eventual victory of love as it triumphs over carnal desires
sumes once again its rightful estate as the supreme manifest
God in man, bringing us into the full expression of the glory a
of sons of the Most High.

Saul's temptations and failures were the same as those of m
ers. His egotism had been inflated through the adulation bestow
him, and his personal ambition stimulated by conquest and victo

Samuel represents the inner voice which every neophyte m
to hear and obey. Saul typifies the lower reasoning mind that r
heed the admonitions of the spirit. David, the successor of Sau
sents the power of love.

In the Davidic line we observe the beginnings of a thous
age of preparation for the coming of the Supreme King and the
of His Eternal Kingdom upon Earth.

Bethlehem was the sacredly prepared birth place of the fi
herd King, as it was later to be the birth place of Jesus, the Chr
herd. Joseph and Mary had gone up to this little town to regist
selves as members of the House of David when the momento
occurred.

The "little town of Bethlehem" was truly a fitting shrine fo
the first king to bear the Shepherd's Crook, a sign of the new

flower of the Davidic line came to birth in Bethlehem he, too
His calling and His mission when He said: "I am the good
and all my sheep know my voice."

David's father and brothers, though they witnessed the
of the anointing (the dedication of the life to the quest of t
had no real conception of its meaning. Saul continued power
throne. No one could have imagined that the simple shepherd
become his successor. But the ways of man are too often not
of God. Those whom God delights to honor seldom occupy
places of the world's esteem, but rather are found among the s
unassuming, the unknown.

David and Goliath: The Dweller on the Threshold

For every neophyte, the first test after the dedication to
life is that of overcoming Goliath, the giant of evil, or the ac
misdeeds of the past. This giant is always confronted by the ne
crated David in the battle between the Israelites (the soul
and the Philistines (the lower man).

I Samuel XVII:38-40

*And Saul armed David with his armour, and he put an helmet
upon his head; also he armed him with a coat of mail.*

*And David girded his sword upon his armour, and he assayed
for he had not proved it. And David said unto Saul, I cannot
these; for I have not proved them. And David put them off him*

*And he took his staff in his hand, and chose five smooth stones
the brook, and put them in a shepherd's bag which he had, ev
scrip; and his sling was in his hand: and he drew near to the Phi*

So David found that he must reject Saul's armor (the ou
ternal knowing), and learn to depend upon spiritual powers
evolved within himself. Thus accurately does this Wisdom Boo
the way of human evolution.

I Samuel 17: 3-6

*And the Philistines stood on a mountain on the one side, and
stood on a mountain on the other side: and there was a valley b
them.*

*And there went out a champion of the camp of the Philistines,
Goliath, of Gath, whose height was six cubits and a span.*

*And he had an helmet of brass upon his head, and he was arm
a coat of mail; and the weight of the coat of mail; and the weigh*

The Dweller on the Threshold represents the accumulated si
past. It is an elemental entity which frequently (though not inv
takes on a hideous shape and bars the passage into the highe
until it is removed. For forty days (kabbalistic time of prep
Goliath (the strong) made his boastful offer to meet in single
any one of the Israelites and so settle the fate of the armies.

I Samuel 17: 40-43

***And he took his staff in his hand, and chose him five smooth
out of the brook and put them in a shepherd's bag which he had
in a scrip; and his sling was in his hand: and he drew near t
Philistine.***

***And it came to pass, when the Philistine arose, and came and
nigh to meet David, that David hasted, and ran toward the ar
meet the Philistine.***

***And David put his hand in his bag, and took thence a stone, and
it, and smote the Philistine in his forehead; that the stone sank in
forehead; and he fell upon his face to the earth. So David pre
over the Philistine with a sling and with a stone, and smote the Phil
and slew him; but there was no sword in the hand of David.***

***Therefore David ran, and stood upon the Philistine, and took his
and drew it out of the sheath thereof, and slew him, and cut o
head therewith. And when the Philistines saw their champion
dead, they fled.***

When studied esoterically, David's victory over Goliath i
impossible fable, but an account of a perfectly natural and re
process of spiritual growth. The Dweller on the Threshold
overcome before the disciple can progress further upon the wa

The staff spoken of is the wand of power evolved wit
through the lifting of the spinal spirit fire, and the five smoot
symbolize the five spiritualized physical senses. When the
senses are thus spiritualized, one thinks no evil, sees no evil,
evil and speaks no evil. The senses then resume their rightful
channels through which the awakened spirit within man cogn
works of the Spirit without.

A mystic legend states that when David touched the five sto
all became as one stone, which means that by lifting the sense
realm of spirit the true essential unity is attained.

Being thus prepared, David was not so unequal for the co
appearance would indicate. The real strength was with him, not
and so to David the only possible outcome was victory.

David smote Goliath with a stone in the forehead; a Ruffian
ing to Masonic legend, slew Hiram Abiff by the same method

David and Jonathan

I Samuel 18: 1-4

And it came to pass, when he had made an end of speaking un
that the soul of Jonathan was knit with the Soul of David, and J
loved him as his own soul.

And Saul took him that day, and would let him go no more
his father's house.

Then Jonathan stripped himself of the robe that was upon h
gave it to David, and his garments, even to his sword, and to
and to his girdle.

The spiritual compensation for the conquest of evil came in his finding Jonathan, one of the most beautiful of the Old characters. We can never know the love of Jonathan until Goliath has been overcome; for Jonathan typifies the intuitive becomes an avenue of connection with true spiritual wisdo only known through the difficulty and stress that is born of for wrongdoing, and the effort put forth in restitution and beautiful is this communion that it is described as a love pa of woman. The feminine principle is the sacrificial aspect of ma The vesture for the spirit is also feminine in nature, which ac the statement that Jonathan stripped himself of his garments them to David. It was always Jonathan who counselled w meeting him in the high places; it was he who made Dav with Saul.

The harp upon which David played to soothe the madn represents the powers of the interiorly Illumined. Within t body is the "seven-stringed lyre" awaiting revivification a when properly functioning, possesses wonderful powers of h are especially efficacious in cases of obsession such as Sau legend teaches that the harp upon which David played was the ram sacrificed by Abraham on Mount Moriah, and that sounded its most exquisite music at midnight. The ram attainment through purity and sacrifice; Mount Moriah, "a visio Midnight is the mystic hour when the call is given for service are found worthy to function consciously as invisible helpers. of Abraham's willingness to make the supreme sacrifice of beloved (to put things of the spirit first), marks the begin larger opportunity for spiritual work in the life of the pupil, a lack of malice and revenge places David far upon the way Illumination.

inner school of the Christian Mysteries contains *nine* steps or de
David as a disciple was working through these degrees. Saul al
deavored to continue with his esoteric work; but he lay naked, t
he had lost (been stripped of) his spiritual power. David in h
counters with Saul carried in his hand the sword of Goliath, wh
no evil could come unto him. Goliath's sword symbolizes the pow
truth augmented by the power of transmuted evil. When Saul
javelin it missed its intended mark and remained suspended abov
even as did the weapon of the evil knight Klingsor when hurled at Pa
the pure knight. David said truly, "There is none like it, give it to

In sparing the life of Saul, David passed another subtle test.
gence is mine, saith the Lord, I will repay." When man becomes s
this is simple; until he reaches this state, this is a most difficult ta
the wilderness of Engedi, David was concealed in a great cave
contained numerous dark caverns. Into one of these Saul entered
David gently approached and cut a piece from his cloak. When h
gone a little way, David called to him to give his assurance th
held no evil in his heart toward him. Saul then wept saying, "Th
more righteous than I." Saul represents the intellectual mind be
is illumined by Spirit; David the impulses of the heart. Saul, the m
mind, seeks ever to dethrone the heart and gain supreme control
personality; the heart, however, as constantly endeavors to b
reconciled with the mind to the end that the two may work in u
Jonathan (wisdom), the son of Saul, cleaves closely to David
seeking a reconciliation between David and his father. It is only th
the marriage of mind and heart that wisdom really becomes manif

"Be not overcome by evil, but rather overcome evil with
This has always been a Temple maxim. As we learn to become s
this is simple; until selflessness is attained, it is most difficult. Sen
ness, pride, resentment, hurt feelings, all these are but varied fo
selfishness. David, the neophyte, demonstrated the Mystery T
teaching in returning only good for evil when in the wilderness of E
"the eye of truth."

David and Abigail

The women in the life of David represent various definite de
ments in his esoteric progress and are not merely accounts of a se
polygamous matings, as would appear from the literal viewpoint

band, means "the fool"; Abigail, "joy" or "rejoicing"—that spiritual happiness which reflects the Divine bliss.

The awakened soul always possesses a light which is ne eclipsed by any sorrow, however dark. This was that inner to which the Master alluded when He said, "My yoke is e burden is light."

I Samuel 25: 2-3

And there was a man in Maon, whose possessions were in Ca the man was very great, and he had three thousand sheep, and and goats: and he was shearing his sheep in Carmel.

Now the name of the man was Nabal: and the name of his Abigail: and she was a women of good understanding, and of a countenance: but the man was churlish and evil in his doings was of the house of Caleb.

The foods which Nabal refused to share with David Abigail made haste to prepare for him, all represent certa qualities or soul refreshments of which Nabal, the lower comprehension.

I Samuel 25: 18

Then Abigail made haste, and took two hundred loaves, and tw of wine, and five sheep ready dressed, and five measures of parc and an hundred clusters of raisins, and two hundred cakes of laid them on asses.

Nabal, the foolish mortal, lived only ten days after parta feast. The death of Nabal is always followed by the union and David (the beloved and his Joy), and this mystic marri the crowning of David in Hebron (unity, fellowship) as ki (love and praise), which immediately follows the death mortal mind. After this marriage David began the really gr his career.

For seven preparatory years, David reigned as king Hebron. They are the seven mystic years of every neophyte' ship, after which, if proven worthy, he receives promotion.

Again David overlooked Saul's camp from a high ric slept. "Who will go down with me?" he asked. This is the awakened spirit as it goes out to serve consciously in night

"I will go down," said Abishai. Saul slept in the center army. The spear at his head was a symbol of kingship. Gre needed to penetrate into this inner place. "God hath deli

I Samuel 26: 8

Then said Abishai to David, God hath delivered thine enemy into th hand this day: now therefore let me smite him, I pray thee, with spear even to the earth at once, and I will not smite him the second ti

Another subtle test. The wisdom and mercy of the awakened are evidenced here as David answers: "Destroy him not: for wh stretch forth his hand against the Lord's anointed and be guil (I Samuel 26:9). David then took the spear and cruse of water were beside Saul's head. Symbolically, water is feminine, and the masculine. When Saul lost the balance between these two he cou longer be king of Israel.

David acquired them and shortly afterward, on the death of was crowned king of Judah in Hebron. David could not become of Judah (heart) nor be crowned in Hebron (unity) until aft death of Saul (mortal mind).

I Chronicles 10:13-14

So Saul died for his transgression which he committed against Lord, even against the word of the Lord, which he kept not, and also asking counsel of one that had a familiar spirit, to enquire of it.

And enquired not of the Lord; therefore he slew him, and turned kingdom unto David the son of Jesse.

David's Lament for Saul and Jonathan

II Samuel 1: 17-27

And David lamented with this lamentation over Saul and over Jo than his son: (Also he bade them teach the children of Judah the of the bow: behold, it is written in the book of Jasher.)

The beauty of Israel is slain upon thy high places: how are the migh fallen!

Tell it not in Gath, publish it not in the streets of Askelon; lest daughters of the Philistines rejoice, lest the daughters of the unc cumcized triumph.

Ye mountains of Gilboa, let there be no dew, neither let there rain, upon you, nor fields of offerings: for there the shield of the migh is vilely cast away, the shield of Saul, as though he had not been a ointed with oil.

From the blood of the slain, from the fat of the mighty, the bow Jonathan turned not back, and the sword of Saul returned not empty

Saul and Jonathan were lovely and pleasant in their lives, and in th death they were not divided: they were swifter than eagles, they w stronger than lions.

Ye daughters of Israel, weep over Saul, who clothed you in scar with other delights, who put on ornaments of gold upon your appa

How are the mighty fallen in the midst of the battle! O Jonathan, th wast slain in thine high places.

I am distressed for thee, my brother Jonathan: very pleasant h

Each one of the famous old songs of the Bible outlines work upon the path of attainment. The mystical power of th this Book of Books is such that though the inner meaning of t has long been forgotten, yet they are still studied and revered and students who sense a meaning which eludes the grasp Gradually, however, as we approach the New Age of scientif these hidden meanings are again being revealed, and we begi stand and appreciate at their true value the real occult m purpose of this Great Book.

The Books of Samuel are considered by scholars to be most difficult and complicated in the entire Bible. Origen te these two books in the original Hebrew canon were united a only one book. Samuel was the third of the so-called "earlier The same division also occurred in the Books of the Kings. the four books, First and Second Samuel and First and Sec were called the first, second, third and fourth "Books of the This refers not only to the origin of the monarchy as has generally supposed, but also to the establishment of the way o which was to be founded for the pioneers of the Fifth Root Ra *the House of David in the little town of Bethlehem.* Every ev lives of David and Solomon bears an occult significance in this new way of Initiation (Mystic Christianity).

David has been called the half-way house of consciousnes Adam and Christ. He occupies a unique place in the evolut Christ power within man.

The trials, tests and conflicts of David and Saul represent to blend the potencies of the passions and emotions within th Many frailties and weaknesses are exhibited by both these which the honest and sincerely introspective student may disco himself as he endeavors to walk the way that will some time m also a king in the city of Jerusalem.

Jonathan, meaning "Jehovah hath given," as previously sta of the most beautiful and attractive characters delineated in Old Testament. He typifies the highest ideal of friendship, the The love of Jonathan and David has been proverbial through Jonathan esoterically represents the higher or spiritual nature the lower or carnal man. David's lament is that the lower ha fully overcome and its powers transmuted and blended into

He begins his famous lament with the admonition that the ch of Judah be taught the use of the bow. Judah represents Leo heart, and the bow the sacral plexus, ruled by Sagittarius. In reg tion the fire of the body must be raised from this plexus to the hea eventual path must be between the heart and head. Until this de ment is ours, always "the beauty of Israel is slain upon thy high p

Gath and Askelon were both among the chief cities of the Phili symbolizing materiality. Gath was the home of Goliath, the giant whom David slew at the very beginning of his career.

Always before special work leading to Initiation can be done the vital body, a certain amount of cleansing and purification m accomplished within the desire nature of the candidate.

Gilboa, where the battle was fought and Jonathan slain, is des as a hilly country. Mountains mean spiritual consciousness. Many for each aspirant Jonathan is slain in the high places and the lam David becomes his own.

Saul had been anointed with oil, which refers to the work of ing the lower nature with the higher. This work, while not fully was in the process of being accomplished, therefore "the bow of Jon turned not back, and the sword of Saul returned not empty."

The Seven-Year Reign in Hebron

"And the time that David was king in Hebron over the ho Judah," we read in the eleventh verse of the second chapter of II Sa "was seven years and six months." This seven-year period is a prepa one. David ruled over Judah (Leo), the love power of the heart l been awakened within him. He was crowned, as all might Hebron, the spirit of oneness. It is then that we have fellowship on another and learn to walk in the light as He is in the light.

Next we read, in the third chapter, "There was long war be the house of Saul and the house of David: but David waxed st and stronger, and the house of Saul waxed weaker and weaker. conflict rages within the life of every aspirant, and if he is earne sincere in dedication and effort the house of David (love) inev waxes strong while that of Saul (material mind) becomes corres ingly weaker.

During the seven years in Hebron six sons were born to Dav as represented by the interlaced triangle (Solomon's Seal) stan

The names of the wives and sons of David represen initiatory development, or attributes to be acquired, with o eradicated. Their meanings are indicated by the Hebrew in of their names, thus:

Amnon (faithfulness), son of Ahinoam (pleasant places
Chileab (protection), son of Abigail (one in whom God
Absalom (ambition), son of Maacah (oppression).
Adonijah (trust in Jehovah), the higher law, son of Ha
vals, spiritual ecstasies).
Shephatiah (God's judgment), son of Abital, (protectio
Ithream (over-excess or prodigality), son of Eglah
II Samuel 3:2-5.

II Samuel 3:6, 17, 18, 19

And it came to pass, while there was war between the hous and the house of David, that Abner made himself strong for t of Saul. And Abner had communication with the elders of Israe
Ye sought for David in times past to be king over you:
Now then do it: for the Lord hath spoken of David, saying hand of my servant David I will save my people Israel out of of the Philistines, and out of the hand of all their enemies.
And Abner also spake in the ears of Benjamin: And Abner to speak in the ears of David in Hebron all that seemed good and that seemed good to the whole house of Benjamin.

Abner (light), son of Ner (lamp), signifies the light c that illumines the body, the light which lighteth every man into the world, the light which is indeed the Man himself. Wh slain, King David himself follows the bier. His is the lame neophyte in whom this light is extinguished even for a brief I am this day weak, though anointed King."

CHAPTER IV

David and the Temple Pattern, continued

II Samuel 5: 3-5

So all the elders of Israel came to the king of Hebron; and king Davi made a league with them in Hebron before the Lord: and they anointe David king over Israel.

David was thirty years old when he began to reign, and he reigne forty years.

In Hebron he reigned over Judah seven years and six months: and i Jerusalem he reigned thirty and three years over all Israel and Judal

David reigned in Hebron (unity, fellowship, harmony) for s years, during which time he organized into one harmonious stat the various clans of the southern district, and became renowned leader *par excellence* throughout the length and breadth of Pales the one man obviously able to lead the Israelites to victory over Philistines, as Abner pointed out to them.

The first essential of true spiritual progress is the demonstratio fellowship. David's masterly leadership in southern Palestine proved an adept in this particular work, and he was now ready to be crow king of all Israel and Judah in Jerusalem, the city of peace, ha realized within himself the great peace passing all understanding tained only by the few who reach this High Place of self-mastery its concomitant powers of spiritual intelligence (Israel) and love (Jud

Eight sons were born to David after he became king in Jerus (II Samuel 5: 14-15). They were:

Shammuah (whom Jehovah guards).
Shobab (turned back).
Nathan (gift of spirit).
Solomon (wisdom).
Ithar (chosen by God).
Elishua (salvation).
Nepheg (coming forth).
Japhia (shining).

Initiation. The names of children are a soul index of attai
represents an increase of esoteric wisdom. A further de
shown in the following incident.

II Samuel 5: 6-7

***And the king and his men went to Jerusalem unto the Je
inhabitants of the land: which spake unto David, saying, E
take away the blind and the lame, thou shalt not come in hit
ing, David cannot come in hither. Nevertheless David took the
of Zion: the same is the city of David.***

No one may enter the Holy City so long as within
are the lame or the blind. The faculties of the spirit must
alert. The organs of the body, some of which are now dorm
spiritual revivification, must be functioning harmoniously
cally; this is a high requirement and few attain it. David
necessary qualifications and so passed this test successfully:
David took the stronghold of Zion: the same is the City of I

Jerusalem, City of Peace

Jerusalem is the very heart of the Earth planet, esoterica
which is to say, according to the spiritual vision; a spot
consecrated by wise men since the beginnings of civilizatio
guidance of great angelic Leaders. It was here that Melc
Mystery Priest, one of the most exalted of the White Brot
One who brought the sacred Wisdom truths from Atlantis b
inundation, worked and taught. It was here in this sacred a
called Salem, the city of Peace, that he instituted in the
Abraham, the first observance of the Mysteries which were
in the Lord's Supper, the Feast of Bread and Wine.

It was here upon the lofty eminence which was late
the site for Solomon's great Temple that Abraham passed
testing, that of the Rite of Detachment (the sacrifice of Isaa
holy spot passed into the hands of the Jebusites. They calle
of Jebu and instituted here a Temple cult devoted to As
1000 B. C. David was inspired after becoming king of bot
Israel to make this city his capital. He named it the city of

Built upon a high mountain, the center at all times
cosmic power of inflow and outflow, Jerusalem, the heart

Jerusalem was the center of the early Christian Mysteries f
the work of David and the Temple of Solomon were a pr
Jerusalem will again be the center of the Christian Mysteries in
tion for the Second Coming.

This holy place was the Mecca of the Initiates of both
New Testament times. It was the scene of activity for all of th
prophets excepting Amos and Hosea. Within the environs of
inspiration most of the books of the Old Testament were con
not actually written.

It was the scene of a large part of the work of the Master an
mediate students or disciples, many of whom lived during thei
in communities located near places of particularly high vibra
as the Mount of Olives, where David passed one of his tests of
tion. This was the potently charged Earth area where the D
Resurrection occurred. Christ Jesus proved many times that He
efficacy of the city's vibration relative to the spiritual developme
followers. Thus in Luke 18, verse 31, we read, "Then he took unt
twelve, and said unto them, Behold, we go up to Jerusalem, and
that are written by the prophets concerning the Son of man sh
complished."

St. Augustine, writing in the third century, says, "We as
ways that be in our hearts and sing a song of degrees; we glow
with thy fire, with thy good fire, as we go, because we go up
the peace of Jerusalem."

When David was anointed king over Israel this was his thi
ing. The first took place in Bethlehem, the second at Hebron
third in Jerusalem. These anointings represent the attainment
steps or degrees in the Mysteries and correlate in Masonry
Three Blue Lodge Degrees which are 3 x 3 or 9.

The House of Cedar

II Samuel 5: 10-12

***And David went on, and grew great, and the Lord God of Hos
with him.***

***And Hiram king of Tyre sent messengers to David, and cedar tre
carpenters, and masons: and they built David an house.***

***And David perceived that the Lord had established him king over
and that he had exalted his kingdom for his people Israel's sake.***

This historical record of the building of the great palac

become the Mystic Mason, and with the aid of another hig builder, Hiram, King of Tyre, he built that interior house w man must some day learn to construct, that house which is the heavens, the hope of immortality for all mankind.

Jerusalem, the city of peace, and esoterically, the city of blending, was situated on the borders of the land of Saul Cancer, water) and the lands of David (Judah, Leo, fire) conquest and the crowning comes the final blending of the represented by the lands of Saul and of David, and then it mystic wedding feast is celebrated wherein water is turned the celestial house becomes the eternal abiding place of the I dwell in a house of cedar."

The "great house" which David built in the new city of to "house his mighty men" was not a place of residence for h guard only, as orthodoxy assumes, but also for his "brother Init were learning to assist him in preparing the Way for the com final Shepherd King, the Christ.

David was now by his own inner development ready to Ark to Jerusalem. The Ark, typical of the holy Mysteries c could only remain in the possession of one who had incorpor Mysteries within himself and so could impart their powers to o

The Holy Nathan, Solomon's Teacher

The prophet Nathan became the spiritual adviser of D the passing of Samuel. Nathan is one of the most eminent m Bible. He is responsible for the history of the reigns of David mon as incorporated in the books of Samuel, Kings, and Chro was also the teacher of the young Solomon and a leader in s young prince on his father's throne. His counsel to David wa that is in thy heart for God is with thee." His words express th spirit of sympathy and understanding which exists between Te pupil and also sounds the keynote of David's mystic developm centers in the heart.

David Brings the Ark to Jerusalem

David said, "The Ark dwelleth under curtains," and "I house of cedar." The two supreme Christian symbols of ma ment are the Ark of the Covenant and the Cross on Calvary

The Ark had been captured by the Philistines, but such misfo descended upon them while it was in their possession that they has to return it to the Israelites. (The wrong use of occult laws must i ably produce its attendant train of heavy causation in the form of ma loss, sorrow, suffering and death.)

David, desiring to make Jerusalem the spiritual center for his p as well as the new capital of the united kingdoms, gathered tog thirty thousand men and journeyed to Kirjath-jearim to carry th in solemn procession to its new resting place. Always the outer reflect the inner. Within each Initiate the Ark must abide perma in Jerusalem, the holy city of the heart. Jerusalem lies, as said, i district of the tribe of Benjamin (Cancer), the cosmic *Ocean of* In the midst of Light the Ark must abide permanently. No longe the staves to be movable. The profound moments of life are no external but belong to the within. "He that overcomes shall go no out."

Now, therefore, "David and all the house of Israel played b the Lord on all manner of instruments made of fir wood, even on and on psaltries, and on timbrels, and on cornets, and on cymbal the procession approached the site previously chosen, one of the saw that the lumbering motion of the oxen which drew the vehic which the Ark was being transported was causing it to shake. He the "put forth his hand and took hold of it" to steady it, and at once dr dead. David was deeply concerned over this strange accident, and fe further disaster of a similar nature he "would not remove the A the Lord, but carried it aside into the house of Obed-edom the G There the Ark remained for all of three months, but instead of bri disaster it brought blessing upon the entire household, seeing w "David went and brought the Ark of God from the house of Obed into the city of David with gladness."

This is a strange incident, and one which has caused much c comment among Bible students. Why indeed should the man U trying to preserve the Ark, be stricken dead when he touched it as had committed some crime, when his obvious intention was to Esoterically, the problem proves to be solvable if we take note following elements:

The threshing floor symbolizes the place of effort, of labor; Na who owned it, means preparedness, and Uzzah strength. Uzzah

Uzzah's thoughtless handling of a sacred power symbolize resulted in his death.This is why knowledge of occult po guarded. The place where Uzzah was stricken David called meaning a breach in strength; there *strength* was *broke* righteous, no, not one, said the Great Teacher. Every Initia his own Achilles' heel, or suffers the thorn in the flesh, a pressed it. David was not to be exempt; of eight children b Jerusalem one is named Shobad—"turned back".

Obed-edom means worshipper of Edom, one aspirin the midst of materiality; his care of the Ark and the blessi upon it signify esoterically the spiritual riches that come t mutation. These were the holy joys that filled with gladn of David.

"And David danced before the Lord with all his migl was girded with a lined ephod." The white apron, or eph the Mystic Mason's preparedness by reason of pure living of wisdom in the higher degrees.

Astrologically the Ark represents the Central Sun, the of spiritual force for our solar system. David and his atten about the Ark to the music of cymbals and harps typify their rhythmic swing about the Sun and the celestial music which pulse in harmony with the great Center and source o

David had with him a representative of each of the These correlate with the signs of the Zodiac which are the of the twelve great Hierarchies of Angels. Their work is occult law of harmony, the spiritual music of the spheres be force by which the material atoms are marshalled into for nomenal universe. To the interior ear, the great celestial cho at all times, for space is filled with the eternal harmon unceasingly intone. In these facts is found the origin of t the sacred temple dances which were part of the initiatory man endeavored to imitate the movements and harmonies o

David's Covenant With His New Life

The seventh chapter of II Samuel contains a descripti new covenant (new life) and his song of thanksgiving (chant of the high Initiate): "Therefore Jehovah will subdue [lower nature] and build thee a house." Saul's house, sy

of Solomon and flowered in the greater glory of Jesus. Solomon's T was an impressive symbol of this inner glory and hence its imp place in the symbolism of Masonry.

"I will establish thy son's kingdoms. He shall build me a hous I will establish his throne forever." Solomon in building this hou preparing the way for Jesus Christ whose throne is established "fo The theme of David's hymn of thanksgiving was drawn from the m of nature in which the "sweet singer of Israel" was able to read o great impending events. David's keynote is humility in contrast to which was pride and egotism. After the illumination that came when realizing these great truths, he sings, "Who am I, Oh Lor and my house, that thou hast brought me thus far?" David's keynote is praise, "Oh Jehovah, there is none like Thee." The life to God is one of praise; all truly devout aspirants are humbled than elated through and by the attainment of spiritual things.

From voicing the spirit of humility and praise David passes i bly into that of thanksgiving. He is outlining for the neophy spiritually scientific way of progression.

Humility is a requisite to attainment, but equally so are prai thanksgiving. They are magnets of power and attract more and good to the one who cherishes and uses them. True prayers sho largely praise and thanksgiving, not petitions. "Our Father kn that we have need of these things."

Such is the attainment of one who is worthy to know the unio Bath-sheba, a covenant with the daughter of Seven. From the sev purification is born Solomon, the gift of the Sun, or spiritual w Uriah, that "true light which lighteth every man", is ever exting in the front ranks of battle so long as the son of lust, or impure l still alive. With its death (for all evil is relatively inpermanen transitory), Solomon, the light of true wisdom, is born. The Psalms of the soul's growth and victory, can only be sung by one who this, the birth of wisdom within.

David and the Mystic Marriage Rite

II Samuel 11: 2-3

And it came to pass in an eveningtide, that David arose from off bed, and walked upon the roof of the king's house; and from the roo saw a woman washing herself; and the woman was very beautifu

Bath-sheba was beautiful of countenance. She repre
tation of the feminine principle in man. The greatest work
is the awakening of this, the love or wisdom power.
daughter, and *Sheba*, seven.) Uriah, whose name me
David's chief warrior. His is the "light which lighteth e
cometh into the world." This light, before it can be compr
darkness of the material mind, must be wedded to the fe
principle. It is through the misuse of this love power
(Uriah) is killed. Through man's lust there is separation
of light so long as he lives the life of the senses.

After Uriah's death David was wedded to Bath-sheb
him a son. But David's sin in killing Uriah (he had not
the lower human elements which interfere with the clear
itual light) had displeased the Lord (cosmic Law), as
II Samuel 11:27: "But the thing that David had done
Lord," and therefore (II Samuel 12:1), the Lord se
prophet to rebuke David and bring to him a consciousn
had done. The child born of this illegitimate union sig
of evil causation, and consequently the illness and deat
by reason of which David suffered great agony.

Samuel 12: 16-20, 21

*David therefore besought God for the child: and David
went in, and lay all night upon the earth.*

*And the elders of his arose, and went to him, to raise
the earth: but he would not, neither did he eat bread with*

*And it came to pass on the seventh day, that the child d
servants of David feared to tell him that the child was de
said, Behold, while the child was yet alive, we spake unto
would not hearken unto our voice: how will he then vex h
tell him the child is dead?*

*But when David saw that his servants whispered, David p
the child was dead: therefore David said unto his servants,
dead? And they said, He is dead.*

*Then David arose from the earth, and washed, and anoi
and changed his apparel, and came into the house of th
worshipped: then he came to his own house; and when
they set bread before him.*

*And David comforted Bath-sheba his wife, and went in u
lay with her: and she bare a son, and he called his name S
the Lord loved him.*

The first child died when the evil of the life was trans
suffering; the second child born was the essence of cr

Sheba is *seven*, the number of earthly attainment or comp
Sheba crowned the life of David with fulfillment gained through
experience. This is an expression of the same soul wisdom whic
crowned the life of Solomon, in another guise. Through pain th
are opened, by its beneficent ministrations wisdom is achieved,
the kabbalists say, the high feminine is liberated. This is the pi
of human evolution which at the present time is attained only t
the very definite work of Initiation. David reached this point at th
of the birth of Solomon.

The Story of Tamar

The thirteenth chapter of II Samuel contains a parable of the
nature and its conquest by the higher or angelic self. *Tamar* m
palm tree, and signifies *great* or *august*. Palms were planted arou
Temple, for, as in Chaldea, these trees were called the Trees of W
and represent the eternal life principle in man. They are the e
representatives of the symbolic Tree of Life; an honor also shar
the cedar, pine and fir trees, which, like the palm, are evergree
the Chaldeans, the Sacred Tree represented the visible universe of
under whose radiant clusters man lives out his life both here and
after, and in the Hebrew Scriptures we likewise find many referen
sacred trees where it is plain that the esoteric meaning is identica
that taught by the Chaldean priests.

Absalom and Ammon signify the higher and lower natures o
respectively. Both of them love Tamar, the soul. Absalom's love
ginal, Amnon's is lustful:

> *II Samuel 13: 15, 18, 19*
>
> *Then Amnon hated her exceedingly; so that the hatred wherewith hated her was greater than the love wherewith he had loved her. A Amnon said unto her, Arise, be gone.*
>
> *And she had a garment of divers colours upon her: for with such rol were the king's daughters that were virgins apparelled. Then his servat brought her out, and bolted the door after her.*
>
> *And Tamar put ashes on her head, and rent her garment of div colours that was on her, and laid her hand on her head, and went crying.*

The divers colors of Tamar's garment represent the varicolored
of the developed soul. There is always the sound of sorrow and lam
tion heard in the soul world when the spiritual beauty of the s

injury is a reproach to the conscience; and when Amno
Tamar, he hated her, seeing in her the image of his own

In the spiritual life also we find a parallel condition:
below the threshold of consciousness a secret dread of the
because we know instinctively that something terrible res
we fear it as we fear death. The ego which has been pr
sorrow for illumination may, through sheer despair, find
face this psychic darkness; but the unprepared soul is ov
consciousness is invaded by fear, and this may become
affect the health.

The cure lies in "slaying" the lower self; and therefo
story Amnon is slain by the servants of Absalom. These
spiritual and psychic forces of the inner planes which the
learns to command. They come from every rank of the
Hierarchies, as well as from the ranks of the elemental
status is that of the beginners on the path of evolution, lo
ment even than the very minerals which compose the
about us.

Many neophytes fail in overcoming the menace of
not realizing that it is not they, personally, but their "serv
carry out the death sentence on the lower nature. This is
bolically in the ceremony of the Footwashing in the life
where the Supreme Master stoops to the lowliest service
and afterward Judas, self-convicted, *destroys himself.*
self-destructive, and when the lower self looks into the m
it dies. But this result is attainable only by the aid
"servants" who constantly minister to the illumined ego.

From the standpoint of David as an individual, the
refers not to different personalities associated with him,
redemption of David himself. The same work is further
legend of Absalom and David's sorrow for him.

"Only the Father in Heaven is perfect," declared
even those who have climbed far up the hills of atta
falter and stumble.

The Lament for Absalom

II Samuel 15:23

And all the country wept with a loud voice, and all the

The name *Absalom* means *peace*, and the story of his life story of the quest of every ego for the Eternal Fulfillment. "In all there was none to be so much praised as Absalom for his beauty the sole of his foot even to the crown of his head there was no blen him," we read. But Absalom was ambitious, and raised up a re against his father David, and was so far successful that Davi forced to flee from Jerusalem. Then "David went up by the asc Mount Olivet, and wept as he went up, and had his head covere he went barefoot: and all the people that was with him covered man his head, and they went up, weeping as they went up."

The ritual of Initiation in ancient Temples always contained a paralleling Gethsemane. The aspirant of our present Fifth Root for whom the Bible was given, also passes through a Garden of Sor his way toward illumination while still under the dominance of th terial mind. He usually finds this place through the impelling u ambition with its attendant disillusionment and sorrow, as did Da

Joab, who is captain of the hosts of David, represents the p ality. He kills Abner (light) as does every ego many times on it pilgrimage through matter.

Absalom meanwhile dwelt for two years in Jerusalem without s eyes on his father's face, and at last he sent for Joab intending to him go before the king; but twice Joab refused, and seeing that his mand was held in contempt, Absalom commanded his servants Joab's barley field on fire. This produced the desired results, and appeared before Absalom demanding an explanation.

"Wherefore," he asked, "have thy servants set my field on fire"

Absalom said, "Behold, I sent unto thee, saying, Come hithe I may send thee to the king . . . now therefore let me see the king's and if there be any iniquity in me, let him kill me."

But the reconciliation between Absalom and David was onl prelude to an outright rebellion.

Esoterically, the barley fields, product of life idealism, are of set on fire by worldly ambition. Later Joab slays Absalom while Ab is caught in the branches of an oak which overhung the path upon he rode on his mule. He was still living when Joab found him, but co to David's command that Absalom should not be hurt, Joab thrust darts into his heart, and ten of his followers together attacked and the youth, after which they cast him into a great pit in the woo

The death of Absalom meant the failure of his r
news of it reached David, he "went up to the chamber
wept: and as he went, thus he said, O my son Absalo
Absalom! would God I had died for thee, O Absalom

In this story, the ten warriors who slew Absalom
ten being the number of man and woman on the ph
the right use of the power of ambition has yet to be

Absalom's misfortune in being caught in the o
of the oak refer to the action of the law of causation, b
activity is patterned.

Absalom thus typifies David's uttermost renuncia
It need not be true, but in most instances it is true, th
world only when our joy has turned to sorrow; and s
But the time will come when the Will of God will be
in Heaven, and the great renunciation then will be th
lesser joys of Earth into the greater joys of the Eterna
the more difficult renunciation to make, for we are
renounce a source of suffering, but we cling fast to the

Such a change in consciousness frequently ca
misunderstandings and divisions with those who have
dear. This becomes a part of every neophyte's Rite o
points the way to the supreme reliance upon the Div

David's Song of Deliverance could never have b
the death of Absalom.

David's Song of Deliverance

David's Song of Deliverance comprises the whole
of II Samuel, to which we refer the student, and fro
the following verses:

> *And he said, The Lord is my rock, and my fortress, a*
> *The God of my rock; in him will I trust he is my shi*
> *of my salvation, my high tower, and my refuge, my sa*
> *me from violence.*
> *When the waves of death compassed me, the floods*
> *made me afraid;*
> *The sorrows of hell compassed me about; . . .*
> *In my distress, I called upon the Lord, and he did h*
> *Then the earth shook and trembled; the foundations*
> *and shook, because he was wroth.*
> *There went up a smoke out of his nostrils, and fire*
> *devoured: coals were kindled by it.*

He rode upon a cherub, and did fly: and he was seen upon the u of the wind.

The Lord thundered from heaven, and the most High uttered his v And the channels of the sea appeared, the foundations of the u were discovered, at the rebuking of the Lord, at the blast of the br of his nostrils.

He sent from above, he took me; he drew me out of many waters.

For thou art my Lamp, O Lord:

For by thee I have run through a troop: by my God have I le over a wall.

Thou also hast delivered me from the strivings of my people, thou kept me to be head of the heathen: a people which I knew not serve me.

Strangers shall submit themselves unto me: as soon as they h they shall be obedient unto me.

The early history of David begins with the slaying of th Goliath, or the overcoming of the lower nature by the higher. His ends with the slaying of the Philistine giants. "And there was great battle in Gath [strength, the strength of evil]; there was a great stature, that had on every hand six fingers and every foot s four and twenty in number, and he also was born to the giant.' Th of Gath fell by the hand of David and by the hands of his servants.

This giant, as noted, typifies the Dweller on the Threshold final act of the victorious neophyte is to transmute all the essence evil of past lives, which is symbolized by this Dweller. With th tional power thus gained he now parts the veil before the H Holies and enters through Initiation truly into the kingdom of l as the Master outlined the way for Nicodemus. Such a one has become as a little child, verily born again into the consciousne new life—the life that is eternal.

It is in this light that we interpret this Song of Deliverance of sung by an Initiate and written for those who may find and und its message.

David begins his song with the perfect *trust* and *faith* which must characterize the one who has found the glory of the new l one who has lifted the veil and stands face to face with Reality this high place he triumphantly sings, "The Lord is my rock, a fortress, and my deliverer . . . ; my high tower, and my refu saviour." He represents the true and complete dedication of the aw spirit to the deeper quests of the spirit.

In the ecstasy of his song David outlines some of the won

"He sent from above, He took me; He drew me out of
He is here corroborating the experience of Moses, another
of the Aryan Dispensation. Everyone who reaches this pl
ment must also be drawn out from many waters.

"He delivered me from my strong enemy." Not an ex
but man's own lower nature, the dragon within himself. H
the way is outlined here!

"He brought me forth also into a large place." Again
ideal for all.

Perfectly he gives the law of causation: "The Lord
according to my righteousness, according to the cleanness
hath he recompensed me." Throughout the Bible purity and
stitute the only *true key* given whereby man may find new l

Beginning with verse 29 we find an even higher keyn
through the song of David's triumph. His soul is laved in
ecstasy of spiritual communion, that form of prayer w
Schools describe by the word "Adoration," the form o
Christ Jesus knew when He said, "The Father and I are
sings, "For thou art my lamp, Oh Lord . . . As for God His v
. . . and He maketh my way perfect."

When we are worthy to sing this song of David's De
shall follow him to the same soul freedom which he attain
deliverance or liberation.

The principal theme of David's song is the overcoming
man. Without this process no true attainment is possible. I
throughout his song he refers to this great overcoming.

In the last verses as he enumerates the many spiritual b
are his, the many spiritual joys that he knows, he adds: "T
lifted me on high above them that rose up against me: thou h
me from the violent man."

David closes his triumphant song with praise, another
practice of the Initiate, who spends more of his time in pr
does in prayer. "Therefore, I will give thanks unto thee, O
will sing praises unto thy name." Here is also a reference to
form of esoteric prayer. One who learns thus to pray may
he will receive that gift which was David's, *the Mercy wh
shown to the anointed of the Lord.*

Later Joab (the personal life) is killed by the command

succeeded in accomplishing. For this reason Solomon and not became the Master Temple Builder.

David's work of pacifying and unifying Palestine, Israel (and Judah (heart), was by no means yet completed, as we saw story of the battle of Gath. It was following the destruction of the of Gath that David sang his great Song of Thanksgiving which w quoted in part.

Gath, as previously stated, means strength. In esoteric symbol ludicrous figure of the six fingers and six toes signify the develo of an extra or sixth sense known to Initiates. In Raphael's *Sistine Ma* the figure of the Pope is thus portrayed, indicating that this Po supernormal powers of the spirit.

In I Chronicles, twentieth chapter, we read of David's conq the Ammonites, and of the great crown which David took: "And took the crown of their king from off his head, and found it to w talent of gold, and there were precious stones in it; and it was se David's head."

The victory over Ammon is that victory over the lower self results in the attainment of the celestial Crown, the golden or di halo of light which glitters above the head within the aura of th and Initiate. This ultimate victory over Ammon necessarily take in the very citadel of Peace, and is that without which the c of men can never return to the Holy City of the God Conscio The keynote of this story, as of the rest of the Bible, may v expressed in the words of an inspired writer, "Men are not fighting men, but against darkness." When this overcoming has become t versal heritage of the race, Jerusalem will again be the wonder the world in which the Christian Mystery School instituted by and Solomon and perfected by Christ Jesus will be re-established glory of all mankind.

CHAPTER V

The Pattern of The Temple

The story of David is perhaps the most encouraging
Testament, and its value to the neophyte lies precisely in tho
which at first seem to be flaws. David's serious sins seem
beauty of the Temple; we wonder why so faulty a man wa
found the line from which the blessed and holy Messiah was e
come. Such questions arise quite naturally. The life of David
truth that one can rise above wrong doing, through sincere
and unremitting efforts to make restitution. This is most beau
trated in David's whole-hearted repentance for his sins, and
efforts to serve his people, all of which resulted in the clea
spiritual vision so that he became aware of the glorious destin
his son Solomon as a Master Temple Builder.

I Chronicles 28: 9-13

*And thou, Solomon my son, know thou the God of thy fat
serve him with a perfect heart and with a willing mind: for t
searcheth all hearts, and understandeth all the imaginations
thoughts: if thou seek him, he will be found of thee; but if thou
him, he will cast thee off forever.*

*Take heed now; for the Lord hath chosen thee to build an h
the sanctuary; be strong, and do it.*

*Then David gave to Solomon his son the pattern of the porch,
houses thereof, and the treasuries thereof, and of the upper c
thereof, and of the inner parlours thereof, and of the place of th
seat.*

*And the pattern of all that he had by the spirit, of the court
house of the Lord, and of all the chambers round about, of the t
of the house of God, and of the treasuries of the dedicated thin
Also for the courses of the priests and the Levites, and of all
of the service of the house of the Lord, and for all the vessels o
in the house of the Lord.*

David's beautiful spirit of humility is evidenced in th
although he had been permitted to see in the Akasic scrolls a
the great Temple that was to be, he was gratified to have ever
part in its preparation as the building of a single altar.

The choice of a site for the Temple was a divinely in

particular areas of the Earth's surface which had been impregn centuries with the radiations of spiritual power by divine H Such was the *threshing floor* of Ornan, or Araunah the Jebusite. T Ornan means joyful, and Aranuah, ark—a protected area. It is wri when David arrived on the scene, Ornan was threshing wheat. By writer conveys a meaning far other than that which first meets The threshing of the wheat means that holy work preparatory to construction was already in progress.

Here David made a sin offering and a peace offering u altar; he paid six hundred talents of gold for the Temple site. S number ascribed to Solomon more particularly than any charact Old Testament. It symbolizes the Wisdom of the Sun. It is the of the Seal of Solomon, the six-pointed Star, and the sixth sig Zodiac, Virgo, the immaculate celestial Virgin.

At the time when David became King, uniting Israel and Ju one Kingdom, there were six great shrine cities, Jerusalem b central link in the chain. These six were Beersheba, Hebron and hem, south of Jerusalem; and Bethel, Shiloh and Shechem, Jerusalem. David's institution of a national altar at Jerusalem by n abrogated these ancient Israelitish shrines, nor the multitude shrines at which sacrifices were offered throughout the length and of the land. We shall find that even Solomon sacrificed on the hi of Gibeon and that Elijah repaired to an altar on Mt. Carmel. and Bethel are mentioned in Judges, and at Shiloh Samuel w cated to Jehovah, and Samuel ministered at Ramah. Thus it is correct to think of Jerusalem as the only altar in the Holy Lan time. It was the central altar, uniting north and south, and J was the capital city of the united nation, but innumerable alt in use throughout the land, pagan as well as Israelitish. We may that every one of the forty-eight Levitical cities were built a shrine of one kind or another, and certainly the six cities of ref tained shrines. Both Saul and David sacrificed at many shrines. such as Amos, Hosea, Micah and Isaiah never once spoke ag many local shrines. It was not until the time of King Josiah that sidiary shrines were relegated to obscurity, and their presidin became the Levitical servants of the Temple as known to history, nate to the Jerusalem priesthood, but still held in honor.

We know that Jerusalem was the scene of Abraham's meet

entirely in keeping with the worship of the goddess of ha
in Virgo, who holds a sheaf of wheat in one hand and a
other.

I Chronicles 21: 16, 18, 28, 30

*And David lifted up his eyes, and saw the angel of the
between the earth and the heaven, having a drawn sword
stretched out over Jerusalem. Then David and the elders of
were clothed in sackcloth, fell upon their faces.*

*Then the angel of the Lord commanded God to say to
David should go up, and set up an altar unto the Lord in th
floor of Ornan the Jebusite.*

*At the time when David saw that the Lord had answered
threshingfloor of Ornan the Jebusite, then he sacrificed ther*

*For the tabernacle of the Lord, which Moses made in the
and the altar of the burnt offering, were at that season, in th
at Gideon.*

*But David could not go before it to enquire of God: for h
because of the sword of the angel of the Lord.*

The appearance of the Angel of the Lord at the thr
Ornan signified the ending of a plague which had stru
The plague progressed no further, being completely st
point where the Angel with his sword had appeared.

It is significant to note that David was guided in his
Temple site by Gad, a prophet whose name is that of the
Aries, the sign of the ram or lamb whose keywords are p
and transmutation. These are likewise the keywords of th
of lamb's skin and treasured as one of the chief gifts o
Craft, as also of the ephod.

The sword of the Angel held protectingly above Jerusa
altar signifies a higher phase of truth than David was cap
lating. Solomon was able to pass the portals of the higher
so could build the holy Temple; David, of lesser developm
the Altar of Dedication upon the threshing floor where t
wheat were prepared for use, wheat being a symbol of the
growing in the fields of mortal thought.

In the glory light of his vision of "things yet to be" a
fillment of his supreme dedication, David sings his Swan
dedication to the wholly spiritual life.

David's Swan Song

II Samuel 23: 1-7

The Spirit of the Lord spake by me, and his word was in my to
The God of Israel said, the Rock of Israel spake to me, He that r
over men must be just, ruling in the fear of God.
And he shall be as the light of the morning, when the sun riseth,
a morning without clouds; as the tender grass springing out of the
by clear shining after rain.
Although my house be not so with God; yet he hath made with m
everlasting covenant, ordered in all things, and sure: for this is a
salvation, and all my desire, although he make it not to grow.
But the sons of Belial shall be all of them as thorns thrust away
cause they cannot be taken with hands:
But the man that shall touch them must be fenced with iron an
staff of a spear; and they shall be utterly burned with fire in the
place.

In these, the last words of the sweet Psalmist of Israel, we
perfect consummation of his life. His expression is similar in its
to the summing up of his life which St. Paul gives when he says,
fought the good fight. I have kept the faith. I have finished the

In each sentence of his final admonition David has set a stan
spiritual living for man to adhere to. He has stated an occult
described its effect when demonstrated. "The spirit of the Lor
to me and His word was in my tongue." One who lifts himself u
divine communion knows the meaning of the words of Chris
"My words are spirit and they are life." The power of the conse
force working through the larynx, the center of one of the Roses
Cross, alone makes it possible for the Word to be in one's ton
David sang.

"He that ruleth over men must be just, ruling in the fear o
No one should be given the right to control the actions of othe
he has mastered himself. "Greater is he that ruleth himself than
taketh a city." This was the true meaning of a King-Initiate in t
of early humanity. Such a one could only rule through the power

"He shall be as the light of the morning," meaning that the n
shall "walk in the Light as He is in the Light," for he shall "me
face to face and know Him as He is." In all the glory of his
Wedding Garment shall the neophyte be arrayed, and this Garm
poet David so beautifully likens to "clear shining after rain."

With every man upon the earth, "God hath made an eve
covenant, ordered in all things." It only remains for man to fi
understand this covenant and to live according to its laws. "Seek
shall find. Knock and it shall be opened unto you." As one of our
modern poets has said, "God is love, yet God is Law."

he said, "This is all my salvation and all my desire." But we
find this eternal Way through a half-hearted dedication. Ou
life must be offered in its entirety. "Thou shalt have no other g
me." The "sons of Belial" means wickedness, the propensities
er or mortal man. They must be overcome and their powers
into the golden weaving of that immortal body of the soul,
Wedding Garment.

"But the man that shall touch them must be fenced with ir
staff of a spear." This can only be effected after a long an
labor. There is no such thing as a short-cut to Initiation. T
Aaron's Rod that budded and which is kept in the Ark as th
ideal of attainment for every man to make manifest within h

"They shall be utterly burned with fire in the same p
fire is the symbol of God. This all-consuming Fire is the might
Love that encompasses all things and which dispels all th
of ignorance and error.

I Chronicles 29: 26, 28

Thus David the son of Jesse reigned over all Israel.

And he died in a good old age, full of days, riches, and honour: a
omon his son reigned in his stead.

CHAPTER VI

Solomon and the Temple Builders

In his fascinating book, *Legends of King Solomon*, St. John I
mour relates a story of the birth of Solomon which has all the m
a true spiritual vision: When the time of Solomon's birth drew
multitude of Angels flew with festal banners and planted them
right of David and on the left of the Queen until she had brough
The holy child came into the world with an appearance of dazzling
his countenance was suffused with light. The Angel Gabriel ap
in the king's chamber and said to him, "O David, peace and ha
be with thee because of this child by whom God hath comforted
Immediately David hastened from his dwelling to join his wife,
he went he saw angelic banners flying and the Angels in ranks
said to him: "Since God created us we have come down from
only at the birth of Abraham and of thy son Solomon." Then Da
on his face and gave thanks to God for the favor he had shown hi
he brought offerings. In the morning the whole world laughed
and the wild beasts drew near and did obeisance to David in h
the birth of his son, Solomon the Wise.

Legend further teaches that the Angels protected and guard
young child Solomon when evil forces sought to slay him, even
protected the Child Jesus. Again like Jesus (who according to
teaching was Solomon himself in a later reincarnation), the boy S
increased in beauty of stature and wisdom, and at an early age was
by his father David in the care of wise men to be instructed in
terior Mysteries of the Law of Moses. One day, it is said, Solomo
then thirteen years of age, the court was assembled in the gre
of Cedars when an Angel appeared and placed a golden leaf in
hands. This leaf bore certain mystic characters inscribed upon its
ing surface. David read it and said: "Whosoever answers these qu
will become king after me in Israel;" and thus speaking, he read,

Again David read from the golden scroll, engraven with n
letters, "What is of most account and what is of least?" An
in the silence which followed these questions it was the
alone who replied. "It is fear that is of least account, and it
is of most."

Solomon's First Testing

When Solomon attained the age of twenty years the
came which was to demonstrate his fitness for the serious
We have already observed how egos chosen for great miss
pared even prior to birth, and how the divine wisdom hove
from their first breath, and wise men are sent to protec
them. Solomon's early life was attended on the outer plane
Nathan and on the inner planes by the Wise Ones who a
over the destinies of the Elect.

A true leader must be prepared to direct the spiritua
the physical destiny of his people. It is therefore necessar
possess a waking night consciousness—a mind sufficiently
bring through into the day the memory of the spiritual in
ceived at night. We bear this in mind as we read the account
testing, which follows:

II Chronicles 1:7-12

*In that night did God appear unto Solomon, and said unto
what I shall give thee.*

*And Solomon said unto God, Thou hast shewed great mercy u
my father, and hast made me to reign in his stead.*

*Now, O Lord God, let thy promise unto David my father be es
for thou hast made me king over a people like the dust of th
multitude.*

*Give me now wisdom and knowledge, that I may go out an
before this people: for who can judge this thy people, that is*

*And God said to Solomon, Because this was in thine heart,
hast not asked riches, wealth, or honour, nor the life of thin
neither yet hast asked long life; but hast asked wisdom and k
for thyself, that thou mayest judge my people, over whom I h
thee king:*

*Wisdom and knowledge is granted unto thee; and I will give t
and wealth, and honour, such as none of the kings have had
been before thee, neither shall there any after thee have the*

In this experience, Solomon passed two preparatory tests

follow the path of true discipleship with its discipline and sacr
is only the young soul that is swept away by the glamor and t
transitory things. One who has gained wisdom knows their worth
and so they no longer interest him. Thus Solomon finds h
individual keynote, which is later expressed in the refrain:

Happy is the man who findeth Wisdom,
And the man that getteth understanding.

With exquisite humility he opens his mind and heart for
instruction from his angelic Teacher: "I am but a little child, I kn
how to go out or come in." Although he could carry his consci
in unbroken continuity from the night to the day-self, he had
learned to go in and out of the body at will. And this power he wa
to acquire in order to become a more understanding and righteou
of his people.

Solomon's path to the throne of his father was by no means
with roses. Many obstacles stood in his way, for we read in the I
Kings that David's throne was at first usurped by Adonijah, a
brother. Zadok, the priest, and Nathan, the prophet, among others,
to recognize Adonijah's right to the kingdom. They demanded that
be succeeded by none other than Solomon, a demand which was
cordance with a promise made to Bath-sheba by David himself. Ad
was at length removed from the throne and Solomon declared kin

Adonijah represents the power of law, as Solomon represen
power of love. Between these two there is always a conflict so l
the ego continues to identify itself with the lower personality
of with the divine spirit.

In the life of a nation this mortal conflict takes place betwe
state and the individual and usually for a time Adonijah usur
kingdom, brute power ousting love and peace. At length a g
transfer from law to love comes through the wise admonitions of
sheba, Solomon's mother, the intuitive faculty, for always it is the
within which reveals the holiest love and the divine wisdom wi
inseparable from it.

I Kings 1:33-35

The king also said unto them, Take with you the servants of your L

Then ye shall come up after him, that he may come and
throne; for he shall be king in my stead: and I have appoin
ruler over Israel and over Judah.

Zadok means "just", Nathan "gift" (of spirit), a
builder". By the "anointing" with these qualities of Jus
Wisdom, the disciple is worthy to be crowned in Gihon (
and to make demonstration of the power attained. "By
shall know them."

I Kings 1:51-53

Also it was told Solomon, saying, Behold, Adonijah feare
mon: for, lo, he hath caught hold of the horns of the alta
king Solomon swear unto me today that he will not sla
with the sword.

And Solomon said, If he will shew himself a worthy ma
not an hair of him fall to the earth: but if wickedness sha
him, he shall die.

So king Solomon sent, and they brought him down from
he came and bowed himself to king Solomon: and Solomon
Go to thine house.

This incident reveals beautifully a character in wh
come transformed into love. The external mandate has yi
tion from the mind and heart.

Solomon, who was filled with the wisdom of the Sun,
Initiate of the Old Testament Dispensation. It is true tha
the Bible literally he began his reign in a most cruel and v
and in striking contradiction to that love and wisdom
implies. Esoterically considered, however, the story yi
ferent picture and one that is entirely in harmony wi
spiritually illumined man.

I Kings 2:4-11

That the Lord may continue his word, which he spake c
saying, If thy children take heed to their way, to walk befo
with all their heart and with all their soul, there shall not
he) a man on the throne of Israel.

Moreover, thou knowest also what Joab the son of Zerui
and what he did to the two captains of the hosts of Israe
the son of Ner, and unto Amasa the son of Jether, whom
shed the blood of war in peace, and put the blood of war u
that was about his loins, and in his shoes that were on his
Do therefore according to thy wisdom, and let not his hoar
to the grave in peace.

But shew kindness unto the sons of Barzillai the Gile
them be of those that eat at thy table: for so they came

went to Mahanaim; but he came down to meet me at Jordan, and I swo to him by the Lord, saying, I will not put thee to death with the swo

Now therefore hold him not guiltless; for thou art a wise man, a knowest what thou oughtest to do unto him; but his hoar head bri thou down to the grave with blood.

So David slept with his fathers, and was buried in the city of Dav And the days that David reigned over Israel were forty years: sev years reigned he in Hebron, and thirty and three years reigned he Jerusalem.

David's parting words are neither so cruel nor so blood-thirst superficial reading would indicate. They are merely a record of e in his own life as he reviewed them in retrospect at the time of his pa from earth life to life on the inner planes; a panoramic review o experiences inscribed in the ethers which unreel before the eyes o ego at the time of the transition called death. In David's pano review Jacob symbolizes the ego; Abner, (light) whom he slew, r sents the violence committed against the higher nature; and Ama burden), the son of Jether (preeminence), symbolizes the weig mortality temporarily overcoming the power of the spirit. As the liberates itself from the toils of the flesh it is able to see clearly understandingly the spiritual significance of all Earth experiences. T transcribe themselves into the spirit's finer vehicles and become the for further soul growth during the spirit's sojourn in the inner w between earth lives.

Barzillai symbolizes grace of humility, one of the rarest attri of character to be found anywhere, and one of the most important assets on both this and the subtler psychospiritual planes. This fa well illustrated in Dante's *Divine Comedy,* as previously observed, the Angel of humility is represented as tapping Dante on the forel the seat of the spirit, indicating that he was being assisted by the qu of humility in his experiences while out of the body.

Shimei, the Benjamite, means "famous", and Mahanaim sig "two camps" or paths, namely, the masculine and the feminine, the and the heart. Between these there exists a curse or conflict whe harmoniously conjoined; a blessing when rightly united. When meet at the river Jordan, the mystic stream, and are there awaken function properly within the body, these two paths merge, great ce are united—an attainment which bestows upon its possessor the tit king of both Hebron and of Jerusalem, and a reign thereover for a p

tains the Sublime Secret of the Royal Prince, as referred
Pike in his great work, *Morals and Dogma.*

I Kings 2:12-25

Then sat Solomon upon the throne of David his father; an
dom was established greatly.

And Adonijah the son of Haggith came to Bath-sheba the
Solomon, And she said, Comest thou peaceably? And he said,

He said moreover, I have somewhat to say unto thee. An
say on.

And he said, Thou knowest that the kingdom was mine, a
Israel set their faces on me, that I should reign: howbeit the
turned about and is become my brother's: for it was his from

And now I ask one petition of thee, deny me not. And she
him, Say on.

And he said, Speak, I pray thee, unto Solomon the king, (
not say thee nay), that he give me Abishag the Shunammite t

And Bath-sheba said, Well; I will speak for thee unto the k

Bath-sheba therefore went unto king Solomon to speak un
Adonijah. And the king rose up to meet her, and bowed himsel
and sat down on his throne, and caused a seat to be set for
mother; and she sat on his right hand.

Then she said, I desire one small petition of thee; I pray th
not nay. And the king said unto her, Ask on, my mother; for
say thee nay.

And she said, Let Abishag the Shunammite be given to Ad
brother to wife.

And king Solomon answered and said unto his mother, An
thou ask Abishag the Shunammite for Adonijah? ask for him th
also; for he is mine elder brother; even for him, and for Ab
priest, and for Joab the son of Zeruiah.

Then king Solomon sware by the Lord, saying, God do so
more also, if Adonijah have not spoken this word against hi

Now therefore, as the Lord liveth, which hath established m
me on the throne of David my father, and who hath made me
as he promised, Adonijah shall be put to death this day.

And King Solomon sent by the hand of Benaiah the son of
and he fell upon him that he died.

Physical means are depended upon to establish securi
a time as man awakens the love principle within himself w
more potent than any exterior force.

Abishag, the beautiful Shunammite maiden, represents
lure of the personality. It is of the senses, it is subtle and de
to rise above it and express on a higher level constitutes a v
importance. David arrived at the point where he passed bey
as the following verses make clear. Such a one attains to
Spirit.

I Kings 1:1-4

*Wherefore his servants said unto him, Let there be sought for my
the king a young virgin: and let her stand before the king, and let
cherish him, and let her lie in thy bosom, that my lord the king
get heat.*

*So they sought for a fair damsel throughout all the coasts of Israel,
found Abishag a Shunammite, and brought her to the king.*

*And the damsel was very fair, and cherished the king, and minist
to him: but the king knew her not.*

Solomon Demonstrates His Great Wisdom

Adonijah represents the neophyte who is not yet so advance
all who are in this condition, he speaks the word against his ov
Therefore is he slain by Benaiah, the builder, at the command of S
(the power of love and wisdom), in order that a higher underst
may be attained more in harmony with that perfect pattern w
God made all things good.

I Kings 3:5-13

*In Gibeon the Lord appeared to Solomon in a dream by night: and
said, Ask what I shall give thee.*

And Solomon said, ...

*And now, O Lord my God, thou hast made thy servant king instead
David my father; and I am but a little child: I know not how to go
or come in.*

*And thy servant is in the midst of thy people which thou hast cho
a great people, that cannot be numbered nor counted for multitude.*

*Give therefore thy servant an understanding heart to judge thy peo
that I may discern between good and bad: for who is able to judge
thy so great a people?*

And the speech pleased the Lord, that Solomon had asked this th

*And God said unto him, Because thou hast asked this thing, and hast
asked for thyself long life; neither hast asked riches for thyself, nor h
asked the life of thine enemies; but hast asked for thyself understand
to discern judgment;*

*Behold, I have done according to thy words: lo, I have given the
wise and an understanding heart; so that there was none like thee bef
thee, neither after thee shall any arise like unto thee.*

*And I have also given thee that which thou hast not asked, both rich
and honour: so that there shall not be any among the kings like u
thee all thy days.*

The first and last acts of this Initate-King are of the highe
nificance: First, placing wisdom above all material honors, and
building the great Temple.

I Kings 4:29,30,32-34

*And God gave Solomon wisdom and understanding exceeding mu
and largeness of heart, even as the sand that is on the sea shore.*

*And Solomon's wisdom excelled the wisdom of all the children of
east country, and all the wisdom of Egypt.*

And he spake of trees, from the cedar tree that is in Leba
unto the hyssop that springeth out of the wall: he spake also
and of fowl, and of creeping things, and of fishes.
And there came of all people to hear the wisdom of Solomon
kings of the earth, which had heard of his wisdom.

Solomon's wisdom embraced not only the Earth an
men, but included also an inner knowledge of the beasts of
the birds of the air, as well as the demons and spectres of the

Through the high power of the great Initiate that he w
understood and could control the denizens of the upper an
realms,—the various manifestations of life both superphysi
mental. The forty-nine paths of wisdom were open to him
legends state. Forty-nine (4+9) gives the number thirte
number of Initiation, which belongs to the New Christ Age.

Solomon often turned vicious powers of demons to the g
He controlled the nature spirits and could send them to the
confines of Earth at will. And he delivered many persons fr
to the evil powers of obsession.

All these and numerous other powers and virtues he ta
ciples who came to him in quest of spiritual light. "The l
eagle were his faithful servitors," declare the legends, "a
priceless possession was a piece of tapestry which flew thr
so swiftly that he could eat breakfast in Damascus and suppe

Solomon was a great Initiate-Teacher of the coming Ch
sation, the keynote of which is found in the Leo-Aquarian
whose chief teaching pertains to the manifestation of an eth
body which transcends all time and space.

His great knowledge of science satisfied the seeking mi
the power to cure all physical ills and his wisdom appeased
ing hearts.

CHAPTER VII

Solomon Builds The Temple

Hiram of Tyre

Tried and purified and full of wisdom, the young King at o
about building the new Temple to Jehovah, the archetypal pat
which he had received from his father David. This work Davi
not do, because he was a man of war and Jehovah's Temple
Temple of the everlasting peace, that peace which was the n
Jerusalem and the watchword of Israel. So far was this ideal o
to be carried that no iron was to be used in its representative st
and so the "house when it was in building was built of stone mad
before it was brought thither: so that there was neither hamm
axe nor any tool of iron heard in the house". Peace reigned ther
while it was building. *The work went forward in silence.*

Faced with this tremendous task, Solomon turned for assista
Israel's ancient and traditional friend, rich and cultured Tyre. Th
enlightened ruler, Hiram I, son of Abi-baal (970-936 B.C.), w
gaged in enriching ancient Phoenician temples and building ne
dedicated to Melkarth (whom the Greeks called Heracles) and A
We recall that there had once been a Temple to Astarte in Jer
itself. Hiram founded the "Feast of the awakening of Heracles."

In the annals of the Christian Eusebius we find the following

"Solomon to Hiram, King of Tyre, Sidon and Phoenicia, his fr
his father's friend. Know that by the grace of the great God
possession of the kingdom of David my father, by whom I am als
manded to build a Temple to the Creator of Heaven and Earth.
beseech thee by this letter that thou wilt send me artisans and lab
from thy kingdom to serve me until I bring to an end this work dec
to God, as I am commanded. I have sent to Galilee, to Samaria,
Moabites, the Ammonites, and the Gileadites, bidding them provid
month all things that are necessary from their land; that is to say
month ten thousand cors of corn, and as many of wine; the oil and

Hiram sent a reply:

"Hiram to Solomon the great king, greeting! B
Creator of Heaven and Earth, who hath chosen so n
of so noble a father. Thy letters have delighted m
given thanks to God that thou hast received the ki
thee eighty thousand Tyrians and Phoenicians, an
an architect, a man of Tyre, whose mother is a Jew
David. He hath understanding in all manner of build
and practice of the work. For thy part, it will be th
governors of the districts, in order that they may be
all that is necessary for so great a number of men."

Josephus, whose version of these letters is closer t
says that copies of them were preserved in his ow
Tyrians, and that if anyone would know of them wi
but to go to the keepers of the records and he could r

The Bible relates (I Kings 7:13, 14): "And K
and fetched Hiram out of Tyre. (This Hiram is no
architect who is mentioned by King Hiram in his lett
was a widow's son of the tribe of Naphtali, and his f
Tyre, a worker in brass: and he was filled with wisdo
ing and cunning to work all works in brass." In
however, Hiram is said to be the "son of a woman
Dan, and his father was a man of Tyre, skillful to w
silver, in brass, in iron, in stone, and in timber, in pu
fine linen and in crimson: also to grave any manner
find out every device which shall be put to him, wit
and with the cunning men of my lord David thy fathe

The tribe of Naphtali is Capricorn, sign of the
tribe of Dan is Scorpio, sign of the secret Serpent
Christ spoke, saying, "Be ye wise as serpents and
This double origin reveals two streams of conscio
Hiram Abiff. As a son of Dan, he was a master workm
prominent he was in the actual Temple work. Scorpio
mutation, and transmutation is the supreme word of
Iron is the element attributed to Scorpio's rulership,
swords and other weapons of war and bloodshed we
iron is forbidden, and the work must go forward i
sign of secrecy).

David could not build the Temple because he ha

opposites within. This attainment was won by Solomon, the
Initiate of his time, and he was, therefore, worthy to build the

The Temple has many and varied esoteric meanings, for
many-sided. It was built by three men: King Solomon of Jerusale
Hiram of Tyre, and the architect Hiram Abiff, the widow's so
Hiram represents the intellectual principle, whereas Solomon re
the wisdom of the heart, the devotional principle. Hiram, or Khu
Masterbuilder, signifies "high", "white", "lifted up". He has b
scribed as "the possibility of the race made real". Architectura
Temple shows marked similarity to the Egypto-Phoenician ten
Melkarth, or Heracles (the Grecian Samson), representative of t
particularly at the Vernal Equinox. Indeed, we discover through
the Temple of Solomon is in fact a likeness of the grand Templ
Universe, and we shall not be surprised to discover from historical
that mysterious rites similar to certain Egyptian rituals were ce
in subterranean chambers under the Temple itself. Nor will
strange to us to know that "night watches" were observed there
nection with the stellar pageantry of the seasons.

It is of interest to observe that the ritual cry "Evohe!" (He-
used in all of the Grecian Mysteries, was also employed in Egypt
Phoenicia and Asia Minor, Phoenicia being located on the Syr
board. The sacred word is obviously the equivalent of the three l
which Yod is prefixed to form the Tetragrammaton, "Yod-he-vau
which the *Yod* is masculine and *He-vau-he* (Eve) is feminine.

"So Hiram gave Solomon cedar trees and fir trees, accordin
desire." Cedar is feminine, fir, masculine, in esoteric symbology
always represents the aspiration of the spirit soaring heavenwa

"And Solomon gave Hiram twenty thousand measures of w
food for his household, and twenty measures of pure oil, thus ga
mon to Hiram year by year." Wheat, oil and corn all signify f
soul attributes and *two* or *twenty* is the first feminine number, one
being masculine. When Solomon wrote to Hiram to procure the
of Lebanon to build his wonderful Temple, Hiram replied: "But
take care to procure us *corn* for this timber." In modern Maso
winding stairs lead to the chamber where corn, wine and oil are d
to the faithful for their work.

"And the king commanded, and they brought *great stones*

Laying the Corner Stone

Thus the great day arrived when the corner stone sho
and the divine work begin. A. T. Thorpe has described th
most vividly in his *Masonic Papers,* from which we quote th

At length the day arrived when the Corner Stone of the
to be laid with solemn ceremony by King Solomon.

All morning long, all over the kingdom over which Solom
priests were busy with sacrificial devotions. All over the land
Masonic Lodges were in session, save only on and immediately
Moriah itself, and every Mason, of high and low degree alike, w
tyler-guarded spaces, those alone excepted who were soon to
immediate forms and ceremonies on the mountain's top. All
guards and soldiers brilliantly clad moved to and fro in lar
and in small, while officials more dazzlingly garbed, carried n
and there. Men of all ranks and classes, all occupations and ca
every nationality known mingled in the eager assembly. Rarely
a gathering, satisfied and peaceful and happy—so far as an ob
judge—been congregated around one favoured spot, ready for a
nificant and important.

An hour before high twelve, Solomon rode out to the foot
tain. He was accompanied by a numerous guard in costly
magnificently mounted, and by a great number of authorities
of his own land, and ministers and ambassadors from other
the foot of the mountain he dismounted from his horse. His
back a little and he came forward on foot and alone. Hiram A
and met him and clothed him with the spotless lambskin of
third brother great in skill and high in rank, chosen to stand f
the place of the absent Tyrian king, came and took his place
of Hiram and Solomon.

Rapidly and with great regularity a mighty procession dise
from the throng of non-Masonic onlookers. There were thou
mighty line of aproned men, and they left other thousands t
scene as they moved out and away—and up.

The procession was a long one, for every Lodge in the wor
sentatives there. It would have been grand to have had all the
in line, but it was not so. The body of the Craft was assem
own Lodge so that the effect of the whole ceremonial might be
sive than any other plan could have rendered possible. So
Craft go up to the great foundation builded about Mount Moria
Abiff walked in honor among the Craft.

A temporary arch of stone, designed for permanent servic
place and at a later time, had been erected at the point wher
sion would enter upon the artificial platform of polished st
there, the lines opened to the right and left, the Brethren bowe
upon their knees and the two Grand Masters with the Deputy
passed through and along the floor until they came to a tempor
of bronze raised one step above the level. Here they paused. T
took. Then the Brethren rose to their feet, marched forward
formed in a predetermined order about the platform. Within
platform, the Brethren stood in a hollow square, outside the
was made an equilateral triangle of men, and still beyond, a
of Masons swept away until they stood almost on the edge o
area, and Hiram Abiff was the point within the circle from
man in the outer circle was equally distant.

After a moment or two of expressive pause, during whi

turned to Solomon in the east and said quietly, "It is just high twelv

When he had spoken, Solomon raised his right hand and with of ebony having a handle of ivory, struck once on the great Corne that lay before him. The silence that fell upon the mountain was u by the sound of a breath—it was as deep and perfect as before t when life began in the new earth. Below on the slopes of the moun the valleys at its foot, in the great cities, everywhere, the same hush had fallen. But hark! What was that—and that—AND THA rhythmic beat of wood upon stone, strong, steady and vigorous; no now receding, and soon so far away as to mock the attention tha have followed it unto the silence. Every Master in every Lodge wit hearing of Solomon's blow had answered with a blow from the g held in his hand. Those who had not heard Solomon strike, but ha those blows answered to his, gave like answer in their turn, and signal flew from hill to valley, from valley to hill again, on and on w Lodges were, wherever God's free air vibrated, wherever Mason's hea willing and Mason's arms were ready. The signal of Masonry's mig manding attention of the universe, had gone out to all the earth: O east, to the south, to the west, and even to the way of the dark no until they listened at the forges and furnaces of the clay-grounds. C the commanders of the newly arrived boats at Joppa heard. On and echo of that blow is sounding yet. That sacred sound will never fa never die.

"We have met", said Solomon, "to prove that we love God and that the wealth He has given us is but held in our hands as a sacr from Him, and to demonstrate that the talents He has endowed are wisely consecrated to His service." He turned to the great stone, a cube without mark or cut of any sort, and added slowly and thoug "We have come to put in place the greatest cornerstone of the Temple ever raised to any God. I foresee that our successors, the Free of the coming ages, will imitate this example of ours many times. I within the stones they lay, or in carefully prepared receptacles beneat they will place appropriate memorials, they will carve names an upon the stones.

"Hiram Abiff proposed the name of the king to be engraven u stone. I proposed the name of the architect. We debated one against t until his happy thoughts suggested the name of God. Brethren, G written His name upon the mountains, has carved it upon the mo has cut it upon the ledges that cut the waters and turn them ba themselves, has marked it upon field, flower, shrub and forest, has it upon the cloud and on the sunshine, on the calm and the tem the lightning of His wrath and on the cloud-set bow of His pro he has engraven it on the heart of man and speaketh to his sou greatness. He needeth no name set in stone. Consequently, breth set this sacred stone nameless.

"What could we place here for the stone to guard: A handful o of gold? The gold of all the earth found and hidden is His in whos we place this stone. Shall we place here sacred writings? Shall we true that he only shall gain them who overturneth the Temple? Agai loss wisdom hath otherwise provided, and he that hideth needlessly of truth delayeth the getting of wisdom and putteth souls in jeopa

"Shall we deposit the documents of Masonry? It has none. I prophecy of great things to come, the promise of mighty events, t of giant truths, the beginning of glorious manhood; but today, it a little child with empty hands. Brethren, on this solid stone we solid stone—nameless, dateless—empty."

the music of many instruments, the solemn chant fro
the workmen let the great Stone down into its place.

Hiram Abiff took the plumb, the square and the
to Solomon. The king kept the square, gave the level t
represented the King of Tyre, and returned the plum
until the Temple is completed."

Solomon then tried the Stone at every angle an
corners of the heavens pronounced it square.

King Hiram's deputy laid the level along every
and the top, and looking to the front and the rear, to
he pronounced it level.

Hiram Abiff applied his jewel (the Compass and
letter G enclosed) to the several edges of the Foundat
to the earth below him and to the heavens above,
found it plumb.

Solomon then took corn and scattered it upon t
plenty be in this land and among this people and wit
the Fraternity and in the lands and homes and n
servants of the one true God."

When the king scattered corn, so every Master
place of meeting on hill or in valley was in view of t
from his hand likewise; and those beyond them,
scattered corn in their turn, and beyond these, othe
was done, the message widened. The corn from the
in every Lodge in which Masons were, and when the
along the land, the sailors on the sea afar off bent the

The Tyrian King's substitute poured the precio
follow all who are of us and with us. Gladness be the
May the Universal Ruler make all tribes and natio
reign over a world united in friendship and brotherly

The wine flashed in the sunshine and in every Lo
the thunder of the great response seemed to make M

Hiram the builder, the widow's son, advanced an
oil. "May peace be", he cried, "from the east to the
to the other. May the Master of the Lodge unseen s
widow and the widow's son, and all to whom adversity
May defence be for danger, relief for want, good fo
thereof, and universal peace be sure and speedy."

Oil then fell from the hand in the west in every pl
upon the level, and the roar of the response had the se
beyond the stars.

Solomon then offered prayer again, his face tu
down which the setting sun was swiftly declining, an
response. Then he smote three times upon the stone
he held and the blows were repeated near and far a
been. It was as though his kingly hand had stirred
pool, while every Masonic heart and hand owned itse
responsive waters thereof.

The procession then formed again and the lin
mountain side, and having found a place by themselv
the same place from which they had set out in the
Lodge was closed and the Brethren dispersed.

The sun was setting as they went out among th
great were Solomon's domains, and so slowly does sou

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The Corner Stone

The Corner Stone which was laid in that impressive ceren described as a double cube, with every side inscribed except th on which it stood. It is said that the first face of the cube was in by Noah with an instrument of porphyry when the Ark was bu the second by Abraham with the horn of the ram which was subs for his son on Mt. Moriah, the third by Moses with a porphyry to fourth by Joshua and the fifth by Hiram Abiff before it was de in its final bed at the northeast angle of the Temple.

Enoch had placed this Mystical Stone in the ninth stratum subterranean vault, where it was discovered by Noah and used as an anchor to fix the Ark on Mt. Ararat. It was the altar on Abraham made ready to offer up his son. It was Jacob's pillar th he laid his head upon it and in his sleep beheld the angels ascendi descending between Heaven and Earth. Jacob bequeathed the St Joseph in Egypt, and Joseph commanded that it be placed over his Moses took it with him at the time of the great deliverance, and upon this stone he stood when the Red Sea was divided and wh Amalekites were defeated. Again, he knelt upon it when he re the Tables of the Law on Sinai. Moses gave it into the care of who built his altar upon it at Mt. Ebal. It was later deposited Temple of Shiloh until the erection of the Temple on Zion when So commanded its use as the chief cornerstone. Here it remained turbed by either Zerubbabel or Herod, as it was destined to defe insane attempt of Julian to rebuild the Temple—a destiny which complished by destroying the workmen through the agency of fi Europe, it reappears once more as the Philospher's Stone of me alchemists.)

Although this Corner Stone is not to be confused with the so Foundation Stone concealed in the Holy of Holies of the Third T yet its intrinsic meaning is the same. It is a characteristic of esote that many different forms of an identical symbol are used to one particular aspect of spiritual truth. Thus the Corner Stone Temple had the same symbolic meaning as the Foundation St the world.

Maimonides, in his treatise on the Temple, says that there stone in the Holy of Holies, on the west side, and on this the A

to conceal the Ark, where it is said later to have been de
the Pot of Manna, the Rod of Aaron, and the Oil of Anointi
icles 35:3.)

Small wonder, then, that we find the Christ likened t
holy and precious of Mystical Stones, and that in some
Churches the Altar consisted of nothing more than a large
stone, behind which the priest officiated. All Christian altar
mentally a "stone", more or less elaborated.

In the majestic symbolism of Masonry there is non
mystic significance than the Foundation Stone, or Corner
is representative of the spiritual perfection of the true ind
the Virgin Spirit, which is *one with God*. The method of a
realization of this perfection is displayed under the allego
cutting, beginning with the rough ashlar of the early degree
candidate is admonished to transform into the perfect cub
tinuing throughout the higher degrees under varied aspects
Keystone of the Ninth Arch we find the Adept himself who ha
through the Nine Lesser Mysteries and is now surrounded a
by the golden glory of the Cherubim as he prepares to enter
Holies itself, there to receive a New Name in the Temple
final consummation of all earthly incarnational pilgrimages

There is a tradition to the effect that the Corner Stone of
was taken by Solomon from the Red Sea. This means that the
is lifted up and made the abiding place of Spirit, Mount
the Lord is visioned. This mount had been consecrated by
miracle of brotherly love. The story is that two brothers ow
jointly, the elder possessing great wealth while the young
in wordly goods. Each gave to the other his entire share of
of the field. The older brother gave his share to the younge
said he, "my brother has less than I." The younger gave h
the elder because, though wealthy, he had a family to supp
he himself was alone with no dependents. This legend is
exemplification of the spiritual fact that the mystic Temple
only upon a foundation of loving, self-forgetting service
Fellowship.

The Temple Site

We have already seen something of the reasons un

of years for the descent of the Christ. Mount Moriah, an eastern h
the highest hill of Jerusalem, was particularly highly charge
spiritual currents, and here the three Temples built according
Pattern received by Moses on the Mount were located; first the T
of Solomon, then the Temple of Zerubbabel and finally the Tem
Herod, which was by far the most magnificent of the three, though
no more esoteric significance for all its beauty. The unique feat
Herod's magnificent structure was the Christ Himself, who glori
with His presence.

Archeological authorities are agreed that the site of King Sol
Temple—one of the most beautiful in all Jerusalem—is the prese
of the Mosque of Omar. Under this Mosque there still remains th
terranean cave where the Mysteries of the ancient king were cele
in rites reminiscent of the sepulchral Mysteries of Egypt and Tyre
Syria), the object of which was the ultimate conquest of deat
"last enemy."

Dean Stanley writes, "There is no question that the Mosque of
has from the time of Solomon and David been regarded as the most
ground in Jerusalem. High in the center of the platform rises th
remarkable rock in Jerusalem now covered by the dome of the S
It is irregular in form and measures sixty feet in one direction an
in another. It appears to be the natural surface of Mt. Moriah. In
places there are marks of chiseling. In the southwest corner there
excavated chamber to which there is a descent by means of steps a
aperture through the rocky roof. This chamber, about seven feet
is capable of holding about fifty persons. The white plaster on the
for the most part conceals the point of junction with the rocky pl
of the mountain, but in the southeast corner the identification
rocky wall and the rocky floor is visible and decisive. It is believe
within the cave every prayer is answered and that in the wall re
souls of the departed between the grave and resurrection. The livi
hold converse with the dead at this place. It was finally closed b
a mother going to speak to her dead son became so agitated at the
of his voice that she threw herself into the aperture to be united with

There is another tradition that within this cavern lies buri
original copy of the Law, and also the Ark of the Covenant, which
peared with the destruction of Solomon's Temple. Somewhere he
lies the dust of David and the succeeding princes of the House of

According to Masonic tradition, Adoniram was t
Solomon and the successor of Hiram, the widow's
actually a word meaning Adonis-Hiram, the cypher
was initiated in the Phoenico-Syrian Mysteries of Ad
who died and was resurrected at the Vernal Equinox.
was not the name of any particular god—for it meant "
god received the highest honor as tutelary deity of a t
"baal" of that place—so also the name "Melkarth" me
city", referring to the tutelary deity, which in this con
ably indicate Adonis. The water supply of Tyre (Hira
springs on the mainland where even to a recent date
of an ancient Adonis worship.

In Greece also the worship of Adonis penetrat
in many respects to those of Dionysus, the god of vin
as Osiris was in Egypt. Indeed, Herodotus states
Osiris are one and the same. In this trinity of anc
Dionysus-Osiris) there is a strange identity of prin
and their Mysteries closely resembled one another. T
did identify Adonis with Dionysus; and we note in t
Essenian Brotherhood of Palestine was very closely si
Brotherhoods of Greece, both in dress, rule and teach
Jesus and his holy Father and Mother were all Initia
group. The constellation Cygnus, the Swan, associa
is actually a cross, and in northern latitudes at Ch
upright on the western horizon at about nine P. M
quoted as saying, "They have pierced my hands and

In respect to Dionysus, we read that like the
water into wine and his rituals included a mystic ma
Euripides, he was gentle and meek under persecutio
in his name performed miracles such as drawing
demonstrating prodigious strength and supernatural p
and vision. His grave-shrine occupied, it is said, th
the Temple of Apollo at Delphi, and his oracle, like
famous throughout the ancient world. This Temple
to the Orphic tradition. Every year at the Winter Solst
ceremonies were celebrated at Dionysus' grave-shrine

Dionysus was already known in Greece in the
corresponds generally to the Solomonic and Davidi
Orpheus seems to have been a Hierophant of the My

of Orpheus in drawings in the catacombs, indicating that they r
nized a similarity between them.

Again, it is related of Dionysus that, like Moses, he possessed a
which he changed into a serpent at will, and his armies passed dry
through the Red Sea. In India he saw the Sun shining at night.
Orontes and Hydashes rivers parted their waters to give him pas
and he arrested the course of the Sun and Moon. He also wrote his
upon two tables of stone, and (again like Moses) he was anciently r
sented with a horn or horns (representing light) issuing from his he

There were four principal feasts of Dionysus in Greece, the *L*
Dionysia celebrated at the time of the Winter Solstice; the *G*
Dionysia at about the Vernal Equinox; the *Lensea* in the last da
January (corresponding to Aquarius, the Water Bearer, and the
Christian feasts of the Baptism); the *Oschophoria*, celebrated in th
October and early November, corresponding roughly to the Hebrev
servance of Atonement and Judgment. This autumnal feast of Dio
was the most ancient of all, and it was originally a Feast of the Dead
the Christian All Soul's, or Hallowe'en, when the spirits of the
were released from Hades to roam over the Earth.

The Dionysiac Mysteries were nocturnal. Dionysus was the
that Shineth in Darkness, the Mystic Midnight Sun, (the Winter
But he was also the Sun of the Vernal Equinox and of the Summe
stice, like Melkarth (the "King") of Tyre.

The name Dionysus and Adonis are alike represented in the He
God-name Adonai, whose twelve banners are the twelve constella
of the Zodiac (the path of the Sun), or twelve tribes' insignia. The
vine which symbolized Israel was sacred to Dionysus among the G
Jesus said, "I am the *True Vine.*"

Each Initiate in the Adonis Mysteries, or the Dionysiac Myst
became Adonis or Dionysus, as the Egyptian Initiate *became* Osiris
Gnostics taught that every man was, spiritually, in his Higher S
Christ, in the same manner.

Therefore, Hiram, the Initiate of Adonis, IS Adonis: he has a
name, that of his God: Adonis-Hiram, or Adoniram.

It is said that Adoniram gave to the Perfect Masters in Jerusale
Grand Word which Moses had engraved on a triangular plate of
The secret of this Name had originally been revealed by God to E
who was transported for this purpose to *a high mountain* where H

and in the innermost, or ninth, he again beheld the s
Here we have an esoteric reference to the Kabbal
Trinity, which Origen mentions as taught him by
Again it exemplies the Hermetic axiom, "as above,
fined by modern metaphysicians as the Law of Re
Supreme Intelligence is reflected in the Infinite Uni
Spheres).

Later, Enoch constructed a Temple with nine a
other in accordance with this vision. Methuselah,
charge of the work which was performed here in
at Jerusalem, but even Methuselah was not permitte
which his father concealed under the ninth arch.
of the golden plate inscribed by Enoch, and erected o
marble beneath the lowest of the nine arches. No on
sacred Name of God which is inscribed on this gold
spiritual equilibrium has been established in the
Moses hinted at this divine consummation when he
of God as "I AM THAT." This is the Mystic Cry o
having explored the Nine Outer Arches of the univ
tion in the Nine Inner Arches of the self, he at last
seated above the highest arch to be the selfsame Id
below the lowest Arch; namely, "I AM THAT."

Warned of the impending Deluge and fearing
edge might perish, Enoch built two pillars upon th
one of bronze to resist water and one of brick to w
brick pillar he recorded the hieroglyph that a precio
set beneath the subterranean arches. On the bronze
the esoteric truths concealed in Masonry. The brick
in the Deluge, but the bronze survived. Masonic antiq

Enoch here is the same as Hermes Trismegistu
the Egyptian Mysteries, under the tutelage of Me
STANCE of the Mysteries are forever concealed *and*
GRAMMATON, THE LOST WORD.

After the Captivity in Egypt, the pronunciatio
taught to Moses by God, intimated in *"I Am That I A*
day when his descendants would discover it engrave
Meanwhile the pronunciation (or meaning) becam
succeeding generations.

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cavern were found by his workmen. After the death of the Grand further examination of the vaults showed the ninth with its marbl tal and golden plate intact. This was removed into another vaul the three Grand Masters who presided over the Secret Council conclave. This vault, which was also in the Earth, is said to ha the Masonic Pillar of Beauty which supported the Holy of Ho mediately above ground.

If it seems strange that such traditions cling to the site of th salem Temple, let us turn to a consideration of other ancient localities in other parts of the world for correlative material. W find that there are sacred land areas in every country which are to wise leaders, and these have been used from earliest times as sa or temple sites. Hence the sacredness of the first foundation stone becomes the foundation for all subsequent temple building at a ticular place.

In ancient Babylon, all temples, no matter how elaborate, we posed to be built on the foundation of an earlier temple. This is by an illustration discovered in the foundation of a temple at "U Chaldees." Nabonidus (556-538 B.C.), the last Babylonian ki scribed his search for the old foundation of the first temple ere the goddess Ishtar. All the kings since Sargon had sought for this foundation but without success. "For three years in the tracks of chadnezzar I sought right and left, before and behind, but did not f Later, encouraged by a prompting from the Moon god Sin, Nab tried at another time and another place and was this time suc He found the inscription of King Shagarakti-Burash (1300 B.C.), stated that he had laid a new foundation exactly upon the old King Zabu (2300 B.C.). So it was that Nabonidus made sure to p the exact outline of the shrine. He laid the foundation and resto ancient temple so that "it did not deviate an inch to the outside inside."

Fourteen centuries before Christ, in China, the Emperor Pa moved his capital from the north of the Ho river to the south of cause he discovered that the original foundation of the temple w there by his ancestor Than in the Shing dynasty. Added sanctity i these sacred land areas by the fact that they have been chosen a pared by the blessings of Heavenly Representatives. Tai Shain, Great Mount in the province of Shantung, is referred to in the Sho

ham. On this holy Mount, as the earliest historic
worship, "is the great rendezvous of devotees; e
temples and idols scattered up and down its side
tudes come here to worship from great distances."

Kuru-Kshetra, or the Plain of Kuru near D
deemed holy ground from time immemorial. It is s
this site dates from the ancient days of the Rig Ve
this Holy Land are given in the great Hindu e
There are some three hundred and sixty holy shr
of which is erected on a foundation sacred from
gods themselves.

In early Europe, when for any reason an ancie
from its original foundation it was obligatory tha
foundation and some of the soil from this site be
site. (Those who know the tremendous power of t
playing through such sacred land areas for thous
preciate the meaning of this.) Thus when Thorol
charge of the temple of Thor, removed to Iceland
with him the temple posts and furniture and "th
the altar of the god had been erected."

At Jerusalem, as we have seen, the Temple w
where the Ark of the Covenant rested after its retur
here that David erected an altar to the Lord after t
turned from Israel, and here, also, Abraham offe
altar he had built for the sacrifice of his son.
sacred today by multitudes of varying faiths, an
cultist as having been set apart and consecrated
human life upon this planet. Later and even more
due to transpire here.

So likewise, Mt. Sinai, whereon Moses was i
to which he brought the Israelities to worship the
area for the ancient Egyptians, where for centuries
the Moon god, Sin.

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CHAPTER VIII

Temple Decorations and Furniture

The Two Columns

I Kings 7: 15-22

For he cast two pillars of brass, of eighteen cubits high apiece: a *line of twelve cubits did compass either of them about.*

And he made two chapiters of molten brass, to set upon the top *the pillars: the height of the one chapiter was five cubits, and the he* *of the other chapiter was five cubits:* (Five is the symbol of white ma

And nets of checker work, and wreaths of chain work, for the ch *ters which were upon the top of the pillars; seven for the one chap* ***and seven for the other chapiter.*** (Seven is the number of the mys path of attainment.)

And he made the pillars, and two rows about upon the one netw *to cover the chapiters that were upon the top, with pomegranates:* *so did he for the other chapiter.*

And the chapiters that were upon the top of the pillars were of *work in the porch, four cubits.*

And the chapiters upon the two pillars had pomegranates also ab *over against the belly which was by the network: and the pomegran* *were two hundred, in rows round about upon the other chapiter.*

And he set up the pillars in the porch of the temple: and he set *the right pillar, and called the name thereof Jachin: and he set up* *left pillar, and called the name thereof Boaz. And upon the top of* *pillars was lily work: so was the work of the pillars finished.*

In writing of these pillars, Albert Pike informs us that columns were imitations by Khurum, the Tyrian artist, of the columns consecrated to the Winds and Fire at the entrance of the Temple of Melkarth, in the city of Tyre." The word Jachin (H Ya-Kayan) means "firm", "upright", (masculine); Boaz (Hebrew, signifies "source of strength", (feminine).

According to some writers, one of these two columns was wh a lily, the other red as a pomegranate. The lily symbolizes chast generation, and the pomegranate, fecundity, generation. The light mystic as seen in the soul world is white; of the occultist, ruby red.

The lily or lotus was one of the important decorative features o columns. The lotus has been sacred in all Temple worship, due fact that instead of casting forth its seeds after germination th

the original mother flower. It is then that they are fi
take root in some propitious soil.

Aphrodite, the love goddess of Greece, was ca
because she ascended full grown from the sea wit
flower. "The Lotus-born" in esoteric parlance is th
or the "new born," lifted above the illusions of sen
Queen of Egypt, was Lotus-crowned and this sa
in profound veneration by the Egyptians, and was
motif in all their architectural decorations.

The two mighty columns that guard the entranc
pertaining to the Mysteries, the Osiris and Isis of E
Boaz of Solomon's Sanctuary, are capable of many i
typifies the White Brotherhood which has through al
lead man into the state and conditions which will
Age, a return of the Edenic state, upon the Earth.
Brotherhood of the Shadows, which through isola
egoistic tendencies has produced the chaotic, confu
manity we know today. The Lost Word is Love, t
Isis and the only power which will lift her fallen col
man from the shackles which bind him to Earth in
state.

The Pyramid and Sphinx are immemorial wi
lessons in soul wisdom that much later were given
constructed for that purpose under the supervision
kings.

Jacob Boehme, the illumined medieval seer, has
not before he dies, is the most unhappy of all mortal
the Master-Initiator, taught Nicodemus that he mus
fore entering the kingdom of heaven. In Isis, the
concealed the meanings of the first and the second
neophyte has died to the personal life through Initiat
new born" upon whom the second, or natural death

These Illustrious Ones are termed "those who
by death." Biblically this attainment is phrased as "a
the Order of Melchizedek." This title is descriptiv
who brought the Ancient Wisdom from the Atlan
Egypt and who later led Abraham, the Father of the
this state of soul immortality.

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identical. The Church depicts the way of Illumination as out the life of the Master, Christ Jesus, which includes death at th of three traitors, and resurrection after the third day.

Masonry depicts the way of Light as outlined in the life Master, Hiram Abiff, which includes death at the hands of th fians, and resurrection after the third day.

In each instance, both Masters assume the role of cosm Showers for the emulation of their followers. The disciple and ca in turn must assume the same role and pass through identical exp in order that he may change mortality for immortality, the te for the celestial as the Church expresses it, or in Masonic languag to receive the wages of the Master and to travel in foreign co In both instances the glory of the first death (by Initiation), ove the second or natural death has no power, is the consummatio attained.

There is one important distinction in the two ceremoniali the Masonic allegory, the Master is discovered by three offici male. In the Church ceremonial the Master is discovered by thre ants, but *one is a woman.*

In comparison with the initiatory formula of the life of Chri the three murderers of Hiram Abiff correspond with Pilate, Caip Judas; his three wounds with the scourging, the blow on the e the crown of thorns. The twelve fellowcraft who are sent to sea him correspond to the twelve disciples. The three masters who ra are Peter, John and Mary Magdalene. All true "operative" occu unites the forces of man and woman.

Embellishments and Furniture

II Chronicles 4: 19-22

And Solomon made all the vessels that were for the house of the golden altar also, and the tables whereon the shewbread was

Moreover the candlesticks with their lamps, that they should after the manner, before the oracle, of pure gold; And the flowers, an lamps, and the tongs, made he of gold, and that perfect gold;

And the snuffers, and the basons, and the spoons, and the cen of pure gold: and the entry of the house, the inner doors thereof fo most holy place, and the doors of the house of the temple were of go

The furnishings and decorations of the Temple have been ad described by a writer in the following words: "The inner walls,

beautiful engravings, and adorned with precious jewels of ma
colors. The nails which fastened these plates were also of gol
of curious workmanship. The roof was of olive wood covere
when the sun shone thereon the reflection from it was of s
gent splendor that it dazzled the eyes of all who beheld it.

"The dome of the inner Temple was the most splendi
nificent of the entire stately structure. It was so brilliant th
sun at its rising shone upon it, travellers at a distance could
look upon it, as it appeared like a vast gleaming mound of
the gold of the roof.

"The ceiling of the sactum sanctorum is said to have b
spangled in the form of a circle within a square overlaid wi
sides were similarly ornamented down to the height of ten
whence to the floor the wall was of solid gold, unchased a
forming the greatest exhibition of human ingenuity ever
history."

The table of gold mentioned in I Kings 7:48 as being m
mon and given to the Temple at Jerusalem is said to be still
According to legend, after the destruction of Jerusalem i
into Spain and remained there until that country was conqu
Moors, who sent it to Damascus, whence it was finally remov

The Bible account tells us that the king "garnished the
precious stones for beauty" (representative of the jewel rad
soul), and that "he carved all the walls round about with ca
of cherubims and palm trees and open flowers, within a
Palm trees are symbols of eternal life, and open flowers signi
spiritual centers within the body. "And the floor of the hou
laid with gold." The gold work shadows forth the lumin
golden wedding garment, the body celestial which all mank
ing to make through loving words and selfless deeds. The oc
at this task consciously, while others labor unconsciously.
the work is proceeding steadily and surely.

The Molten Sea

I Kings 7: 23-26, 39

And he made a molten sea, ten cubits from the one brim to
it was round all about, and his height was five cubits: and
thirty cubits did compass it round about.
And under the brim of it round about there were knops c

It stood upon twelve oxen, three looking toward the north, and looking toward the west, and three looking toward the south, and their hinder parts were inward.

And it was an hand breadth thick, and the brim thereof was wr like the brim of a cup, with flowers of lilies: and he set the sea o right side of the house eastward over against the south.

To cast the Molten Sea constitutes the great work of the Mason. It was embellished with "flowers of lilies"—the lily or occult symbology. The Molten Sea stands for a high degree of I in the Temple rites, mystically termed the blending of Fire and It refers to the spirit's control of the emotions (the principal the mystic), and the subjugation of desires (the principal o the occultist). When a physical attribute is overcome and tran a certain spiritual essence is added to the power and brilliancy soul body which eventually becomes a veritable Molten Sea of and glory. The completion of this work and the blending of the s ized essence of emotion and desire marks the end of the nine of the Lesser Mysteries and the formula of its attainment is t Word of the Craft. Enoch, as we know, imbedded this Word Arch of the ninth layer of his initiatory structure, where it w found by Solomon. This statement gives an estimate of the de Initiateship which had been earned by Solomon and his worth being chosen as the great Temple Builder.

This glorified Temple of Spirit has down through the ages many names. It is epitomized in the White Stone, the New St White Rose or Lotus. It is the Foundation Stone of all enduring and the Capstone of Immortal Life.

Many are the mystic legends connected with the Molten S sea bore the shape of a flower and was supported by twelve the widow's son learns to become the Master Builder by the alc transmutation within the body, this same Molten Sea becom crystal in which the entire world is reflected.

King Solomon and the Master Builder Hiram Abiff embod Mysteries of their Quest in the building and "furniture" of th Sanctuary. Had their followers remained true to this Quest, des could never have overtaken the Temple and its people. Instead solution, decay and death, peace, prosperity and eternal youth have been their portion, and today the Earth would know a Craft of such enlightened powers that many of the present wo

The twelve oxen represent rays from the twelve zodi archies—rays which remain all unperceived by the majori which the aspirant who is learning to build within himself "cup with flowers of lilies" becomes increasingly sensitive. cup which Melchizedek brought to Abraham, and the sam disciples partook of at the Last Supper. It became the Gr later Christian Mystery Schools.

Max Heindel writes: "Hiram was consumed by an ove urge to add something to the Temple that would eclipse the structure in beauty and importance. Out of the travail of his born the conception of the *Molten Sea*, and this great ide ceeded to carry into execution, though Heaven and Earth breath in awe at the audacity of his purpose."

In *Morals and Dogma*, Albert Pike gives an extended des the Molten Sea and the method of its making. All composite are formed of three primary substances which in turn are co the four elements. The first three of the four are salt, sulphur ar (body, soul and spirit). The three golden basins allude to t substances. In the first basin was engraved the letter *M*, wh Hebrew letter for salt; in the second basin, the letter *G*, the H sulphur, but in the third basin no letter was inscribed because th had no letter for spirit. This basin must be filled by the neop self. Every neophyte is given a new letter or name when h worthy to join the ranks of the illumined.

To continue the citation from *Morals and Dogma*: "In t Sea must always be *rain water* from which is extracted a first or salt which must undergo a sevenfold purification and ma before it is properly prepared. The second substance or sulphu extracted from the purest gold, and then added to the purified salt. They are to be mixed as the *Art* directs and placed in a the form of a *Ship* . . . .

"From the mixture of the four elements and of their fou result the three Principles—Mercury, Sulphur and Salt. Thes philosophical, not the vulgar. The philosophical *Mercury* is a *Spirit* . . . . The philosophical *Sulphur*, a *Fire* and *Soul* . . . . . sophical *Salt*, an *Earth* and *a Body* . . . . The whole is done in of Air."

From these three principles result the four elements dup

work and supreme ideal of every mystic builder who aspires to l
a master.

The twelve oxen symbolize the twelve signs of the Zodi
comprise the four triplicities of Fire, Air, Water and Earth.

The Hebrew word *Khi* means "living;" *ram*, "lifted up." Th
bology of the name refers to the resurrection of Hiram, the
Workman, the high Mystic Mason. Khuram means "high", "
"white"; Abi, "master". This is a title of honor or reverence an
person's name. Hiram, or properly written, Khuram-Abi, me
master Initiate." He was the Master Mason (an Initiate-Teache
was sent from the city of Tyre.

I Kings 7: 45, 48, 46

*And the pots, and the shovels, and the basins: and all these ves
which Hiram made to king Solomon for the house of the Lord, wer
bright brass.*

*And Solomon made all the vessels that pertained unto the hous
the Lord: the altar of gold, and the table of gold, whereupon the sh
bread was,*

*In the plain of Jordan did the king cast them, in the clay gro
between Succoth and Zarthan.*

Hiram, the Master Builder, worked with brass. Solomon, t
king, worked with gold, the most perfect of all metals. This sym
the fact that Solomon worked from patterns which he investig
the archetypal regions wherein is to be found the creative arche
everything that exists on earth. Succoth means "hard" and "di
Zarthan, "shining." "Narrow is the path and straight the gate, a
there be that find it," but glorious is its recompense.

Astrological Symbolism

The temple of Solomon, astrologically interpreted, is our sol
verse, which forms the school of life for our evolving humani
cosmic outline of man's development, past, present and future, is
in the stars.

Albert Pike, again in *Morals and Dogma*, states that "in all h
of gods and heroes lie couched and hidden astronomical deta
the history of the operations of visible nature, and those, in the
were also symbols of higher and profounder truths."

In the ancient sacred book of the Hindus, the *Mahabhara*

known as from Me." This song from ancient India is comprehension to the familiar hymn of exaltation exp "The heavens declare the glory of God and the hea handiwork."

Temples of Initiation have ever been "songs in s immortalize these starry truths.

All Mystery teaching has been connected with mother science, astrology. The Tabernacle of Moses, sacred teachings brought into the new continents from mon's Temple, in which these inner truths were previously represented by Zoroaster in caves and sub dedicated to the Sun as Mithras. The four elements Zodiac and the seven planets were all outlined in the as taught in Persia and accepted by Cyrus and Dariu the Second Temple, Zerubbabel's, which eventually s fice of Solomon. (Compare this Persian Mystery wit Greek described in the previous chapter.)

Josephus says: "The three parts of the Temple rep the sea and the earth. The twelve loaves, the twel candlesticks, the seven planets. The veil of four colors, The loaves of bread in two groups, the six zodiacal signs the equator." Clement of Alexandria accepted this inte

Albert Pike says that the Royal Arch Degree of veils of different colors. There is a banner for each of are white, blue, crimson and purple and each carries of the four fixed zodiacal signs; namely, Taurus, Scor Leo.

Clement of Alexandria states that the arrangeme its ornamentation and coloring, all had symbolic refer and harmony of the world. The decorations of the many emblems of the Sun, Moon, planets, constellat Zodiac and the elements.

The entire Temple, according to Albert Pike, was t of the Sun. Imitating the famous Temple of Tyre, wh columns of bronze were consecrated to the Wind and artist placed two columns of bronze at the entrance por The Brazen Sea was supported by the four groups of b which looked to the four cardinal points. The Temple a

In mystic Masonry is also to be found a symbolic represent this heavenly movement, the precession of the Equinoxes and S The life, work and death of the master, Hiram Abiff, is an analogu Sun's passage through the twelve zodiacal signs. The three ruffians who perpetrate the crime are the last three signs of t through which the Sun passes after the "fall" at the Autumnal E also, the three important stars posited in the constellation Lib a triangle: Zuben-es-chamedi in the West, Zuben-Hal-Rau in th Zuben-El-Gubi (to use their Arabic names) in the south. Fro starry appellations, Mackey in his *Masonic Encyclopedia,* states mystic cipher, Jubolo-a-um, is a corruption, and he adds further first ruffian strikes him with the twenty-four inch rule in signific the time it takes for one Earth revolution upon its axis (twe hours). The second uses the iron square, representative of t seasons; the third strikes with the mallet, which being round i signifies the fact that the Sun has now completed the twelve cycle and that a new cycle must be born as the Sun enters Capr the beginning of an astronomical new year.

The body was carried by night on a westerly course and bu neath rubbish, or the dead vegetation of summer. The one gre of acacia remaining represented the immortality of life and the return in ever-refining bodies.

This truth is symbolically portrayed also by the resurrection o and the work of the three Masters who discover the "newly made These three Masters are the three signs of the resurrection or Season, through which the Sun passes after it enters Aries at t of the Vernal Equinox. The two Equinoxes were termed by anci lore as the two gates of heaven.

The twelve Fellowcraft who go in search of Hiram are the signs and he is finally raised by the strong grip of the Lion's the glory of the Summer Solstice (Leo). The mystic Mason is wel of the glorious work of transmutation which occurs both in "hea earth" as the Sun goes through the midsummer signs of Cancer a

The teachings of the Mysteries have always, in all lands, the same spiritual truths, namely the divinity of man's origin, t of his emancipation and the eventual culmination of his destiny deur and immortality. They have each taught in their several wa by living a life of unselfish service in purity and love, it is entirely

heavens as the Milky Way), there to pass through the seve spheres and by way of the Gates of Capricorn (the home o Year's Sun) into conscious freedom.

This path of humility and self-effacing service, so necess spiritual accomplishment, was demonstrated by King Sol he chose the ability to serve, rather than an accumulation goods and royal position and power. In the modern parl Masonic Craft it is described thus:

The king from his palace must leave
his diadem outside the mason's door.
And the poorman find his true respect
upon the checkered floor.

In the Greater Mysteries, or the higher degrees, is d same mystic ladder of attainment. This time, however, it beyond the seven planetary spheres and leads toward the se the Pleiades, the home of our planetary Logos, where forever over mortality and all things finite the redeemed may chant w Virgil of that bright, new day which inaugurates a transc cycle, "when the bright Bull with her gilded horns opens th

Masonry had its origin when the Sun was in Taurus (at the Spring Equinox, in Leo (power) at the Summer Scorpio (secrecy) at the Autumn Equinox, and in Aquarius (at the Winter Solstice. These four signs constitute the cr signs, so it may be said that, astrologically speaking, Mason a jeweled cross, a cross set with the four Royal Stars corre these four fixed signs of the Zodiac: Aldebaran, Regulus, Fomalhaut.

In the Aquarian Age now brightening on the world's ho four Royal Stars will once more occupy the equinoctial a months, but in a different order than above given, namel (spring), Taurus (summer), Leo (autumn) and Scorpio (v may therefore look forward hopefully to a world-wide re *mystic* Masonry, under the light of the Four Jewels of the Ne

CHAPTER IX

The Isis-Osiris Motif in Solomon's Temple

The Osiric Legend in Masonry

Hail to Thee, Ra, Lord of Law, whose shrine is hidden.
Hymn to Amon Ra.

It is understood by mystic Masons that Solomon's Temple w
Temple of Initiation. The details of its construction by "master v
men" as described in the Bible, the symbolic measurements, colors
numerological and astral significance, all designate it as belonging t
peculiar type of architecture which has characterized Temples set
for purposes of Initiation (soul Illumination) since the beginnin
civilization.

Mystic Masonry, however, did not originate with the "temple
of Solomon. We may trace its original flowerings to the early da
ancient Mizraim, later known as Egypt, the cradle of the Mysterie
the lands succeeding Atlantis. It is here we must go if we would arri
the very fountainhead of Masonry. The degree of the Royal Ar
Solomon is an allegorical representation of the perpetuation of k
edge.

No country has ever set its indelible impress upon the rema
of the world to the extent and in the manner in which this has bee
complished by Egypt.

Rawlinson, the noted Egyptologist, in his *Story of Ancient E*
gives a beautifully symbolic description of this ancient land. "In s
Egypt is like a lily with a crooked stem. A broad blossom terminat
its upper end. A bud projects from the stalk and a little below the blo
on the left side. The broad blossom is the Delta. One bud is the Fa
The long stalk of the lily is the Nile Valley which is a ravine sco
in the rocky soil for seven hundred miles from the First Cataract t
apex of the Delta."

The lily or lotus was an especially sacred symbol in Egyptian te

for the same reason, as a decorative motif on the Temple.

For every Mason, whether followers of the modern ceremonial Craft, the Osiris legend, the initiatory ceremonial, is of absorbing interest f The four principal characters of the legend, in acc outline, are Osiris, king of the Nile; Isis, his w Horus the Sun-prince, his son; and Typhon, the his brother. The allegory as related by Plutarch have no difficulty in perceiving that Osiris a the great Law of Polarity, the masculine a Spirit. The reinstatement of the feminine into e with the masculine has been the purpose of all Te ing both the Church and Freemasonry of the pres intelligently observes the ceremonialism of either clearly perceive this truth.

Osiris, King of Egypt, went on a long journ Typhon to act as regent. Typhon, enjoying his rei to renounce it, began to plan how to usurp his b two conspirators aided in his nefarious schemes.

Typhon constructed a rich casket inlaid wit fashioned in accordance with the "measure of given to honor Osiris' return, Typhon declared t would be a gift to the person whom it best fitt realm all tried it, but in vain. Osiris was the last fitted him exactly. As he lay in it, the seventy-t in, nailed the cover on and threw the box into floated down to the court of Byblos, on the Phoe

Isis, Egypt's faithful Queen, immediately jou of her husband's body. The casket had been sto the roots of a great acacia tree which grew up a it from view. The King of Byblos had this tree c into a huge pillar for his throne room. Isis recove from the pillar, but Typhon again captured it a covery of it again, had it cut into fourteen pieces the Earth.

And again, Isis went out and found thirteen teenth had been swallowed by a big fish. Typ containing the body of Osiris into sea as the Su

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Scorpio. This organ Isis replaced by a gold one and the body turned to Egypt.

Horus, the young king, finally overthrew Typhon and brougl and justice once more to the land.

Again, Isis is the feminine column representing the Mysteries the masculine pillar, is the *life center* of those Mysteries which h lost, and a substitute only is now used. The secret "working po the Mysteries has been taken from a people who are unworthy sp to have and to use this *power of life*. Now it is only in ceremon ritual that these inner truths are commemorated both by chur and state craft (Masonry).

"The letter alone killeth, but the spirit maketh alive." Typho sents the spirit of greed, ambition and aggression, which by be paramount in man has caused Isis to draw her mortal veil more about the Holy of Holies; and so it will remain until man is again from greed, selfishness and sensuality. That Horus, the young Su unseats Typhon and reinstates the law of good, according to the is evidence that once again a new compassionate and emancipate kind, such as that foreseen by Isaiah in his visions of a rege humanity, shall inherit and inhabit the Earth.

Horus is the product of the two poles, the column of Harmon is the conserved and blended essence of the soul attributes of (masculine) and wisdom (feminine). These three columns will b nized as contributing an important part of the "furniture" of the or Fellowcraft degree, in the Blue Lodge of the modern Brotherhood.

The second letter of the cosmic Hebrew Alphabet, Beth, is sentation of Isis who bears a concealed scroll that none but the il may ever decipher. Isis, the feminine pole of Spirit, conceals the secrets of birth and death. The scientists may try to discover these but not until the hands are unsoiled and the heart is pure and u can they lift the veil of Isis and receive her private instructio will make clear these hidden truths.

Isis is therefore the heart of the Mysteries which have been n and forgotten through long ages, so that her column lies brok unheeded as the years pass, plunging man deeper into the maels materiality and so further from the pure, unveiled wisdom of the

Isis, thus separated from and sorrowing for "Osiris", is ter

phrase was used in ancient Egypt with exactly the sa
bestowed upon it today and for the same reason.

Isis, the woman and mother Queen, is, of course, t
the head. The modern Mason is admonished to keep
in the column of Jachin (Osiris, masculine, head) inste
feminine, heart). So long as this inequality continues a
heart, the figure of Time must remain weeping abo
desolated feminine column, and the "widow's sons"
world filled with injustices where woman cannot as
power and splendor and equality beside man. It is
that Albert Pike, the supreme Masonic Hierophant, r
nine figure of Time beside the broken and fallen co
monument placed over the grave of the murdered H

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CHAPTER X

The Finished Temple

"During the seven years that the Temple was under constr
tion, no workman was ill and the perfection of their tools
mained unimpaired. When completed, the Temple shone l
a golden hill set upon a silver mountain. The altar of bron
increased so that it might embrace the Earth. The molten s
encompassed the spirit of all waters. The curtains caught a
held the shimmering shadows of blue air, and the candlesti
the glory of golden trees, bearing perpetual fruits, which f
only if an enemy approached. Within the Sanctuary was
ivory wand, the mere touch of which gave injury to the uncle
but proved harmless to the pure. In the interior of the Sanctua
was a transparent wall which remained crystal clear when a
proached by the righteous, but turned dark when the unwort
came near."

The Science of Numbers in Esoteric Architecture

"God is number endowed with motion," declares an ancient
Numbers are representative of *principles* which operate on the
spiritual planes, namely, the ten principles upon which the enti
verse is founded. Figures are but the outer shadow-forms of th
abiding principles as they are comprehended and interpreted b
The Mason is therefore admonished to study mathematics, and the
Builders who constructed the ancient Temples of Initiation und
and used these sublime principles in the fashioning of their mighty
in stone. The descriptions of the Temple of Solomon contain a d
account of the numbers employed in construction of the various
all of which are used with definite purpose relative to their rel
spiritual power.

The house in its length, breadth and height was set to the
of eleven (11), the two columns before the Temple door, and the n

"In my grasp are all things held in perfect equilibrium; sites together, each to its complement." Masons are tau ber eleven is most important because with the awakeni units(polarity)one may come into possession of all ext entrance porch corresponds to number three, the benedi of the Holy Trinity enveloping the candidate as he pass ing. Paracelsus writes regarding the mighty powers of th therefore, there are of things Primordial but three. Fro and from these again, one more. The Triple Things w God alone."

Around the Temple were built thirty-two (32) cha testings given the aspirants in preparation for degree w bers correspond with the small chapels which surrounc rals and belong to the patterns of esoteric architectu purpose is now all but forgotten. the thirty-two chambe of the 32 degrees of the Masonic Craft, surround the symbolizes the 33rd or honorary degree of Masonry.

These chambers in the Temple of Solomon were set of seven. The Earth evolves to a septenary rhythm as Bible, its supreme textbook wherein is recorded the b end of things. Genesis opens with an account of the se tion and Revelation concludes with a sevenfold vision of the scroll of time. Seven is the number of cente awakened in Initiation. The supreme purpose of Solo that "the Radiant Essence becomes Seven inside, Sev

In the main body of the Temple there were three div five cubits long, the middle, six cubits long and the in long. The sum of these give nine, the number of man ar the Mysteries. Three is the number of the steps or degr of inner Illumination. The early Christians referred to the Illumination and Bringing to Sight. The Masonic Frate as Apprentice, the Fellow Craft and the Master's deg represent in modern survival a fragment of the Ancien ings. Pythagoras said: "All hieratic intelligence is in t ledge of these three degrees."

Three times three equals nine. The three degrees are the Path or Way of the Nine Lesser Mysteries, and

"The door for the middle side-chambers was in the right side house; and they went up by winding stairs into the middle story a of the middle into the third" (I Kings 6:8).

The Holy Place was forty (40) cubits in length and twent cubits in breadth: six is therefore the keynote of the Holy Place. In Osiris was called Lord of the Sixth Day Festival. The rites we cerned with the opening of the sacred eye which occurred on th day. The Holy Place also was the Hall of Preparation for a similar Rite.

The Holy of Holies was twenty (20) cubits in all direction forming a Perfect Cube. Before the candidate may pass into the s Rite of the Third Degree, the rough ashlar must have been form the Perfect Cube.

The two doors guarding the entrance into the most Holy Plac made of olive wood which typifies regeneration, healing and bl Empedocles writes: "And thus tall trees bear fruit; first of all

The two doors of the Holy Place were of fir, which typifies ma soul qualities, as cedar and olive signify feminine soul qualities. doors were carved with cherubim, palm trees and open flowers, symbology has been previously elucidated.

The Holy Place holds the vision of the ideal of attainment, and Holy of Holies this ideal has become a real achievement.

In I Kings 6-23-24 we read: "And in the oracle he made two ch of olive-wood, each ten cubits high. And five cubits was the one w the cherub, and five cubits the other wing of the cherub; from the most part of the one wing unto the uttermost part of the other win ten cubits."

Five has been termed a most occult number because it is ha between one and ten. Five forms the capstone or apex of the Arc two cherubim symbolize perfect equilibrium between the masculi feminine. The "figures were one size and one measure."

Ten is the all-embracing number. It is man-woman, head spirit-soul united and redeemed the end of the Quest.

The bases for the layers were four cubits high and three square. Three is the number of Spirit and four of matter.

"Three fell into four in the lap of Maya." Spirit enters into ma

blind." Only the wise have always held the torch of wisdon
few who are in quest of *Light*. The Molten Sea represents
have found and are abiding in that Light.

The Temple was begun in the second month of the fou
Solomon's reign and was completed seven years later in th
year of his rulership. These numbers digit seven—the perfect
completion. The seven-branched candlestick so prominently us
the Tabernacle and the Temple represents the archetypal
Earth and man. This pattern must be septenary so long as t
conflict between Three and Four.

Every ancient country was known to be under the prote
certain sign and planet. The priests were dressed in partic
colors and the incense offered belonged to the starry guardians
of the High Priest was also symbolical of the starry heavens
was emblazoned in astral hieroglyphics. Five stones and two
on the shoulders symbolized the seven planets. His veil was rep
of the four elements of Fire, Air, Water and Earth. The two g
alds on his shoulders represented the Sun and Moon (the tw
in miniature), the Green Stone representing the twelve signs
positive and negative reactions to the planet Earth and all liv
existent upon it. The incense, concerning which so many dir
given, typifies these vibratory impacts as they are sent out an
Modern followers of the astro-science have but little concep
occult forces emanated by the stars and how to tune in up
them. This knowledge man lost when he forfeited his high pr
a recipient and a disseminator of the sacred truths of the
This knowledge constitutes a part of the Lost Word of mysti
annals.

The veil which hung before the Holy of Holies was of fi
blue, purple, crimson and white. Blue signifies the Spirit, red,
man, and purple, the essence of redemption as Spirit lays the
its purificatory processes upon matter. White, which contains
within itself, represents the ultimate of spiritual attainment;
the color ray of the Christ which remains as yet concealed
white so far as Temple purposes are concerned. It was not
the Great Advent that yellow became a conspicuous part
decoration.

In the eighth month the house was finished. The eighth mon
is Scorpio, the sign of death and of regeneration. When the discip
ceeds in building his house, death is swallowed up in victory and m
has become immortality.

I Kings 7:51

*So was ended all the work that king Solomon made for the hous
the Lord. And Solomon brought in the things which David his father
dedicated; even the silver, and the gold, and the vessels, did he
among the treasures of the house of the Lord.*

This great edifice was a picture book for the Fifth Root Ra
ples. Every feature of it is a symbol of some fundamental spiritua

The stones for the Temple were brought partly from Leban
partly from the neighborhood of Bethelehem. Hiram, King of Ty
sisted both in the lending of the architectural skill of his count
already employed in the erection of his own great buildings, a
by supplying cedars of Lebanon which were conveyed on rafts to
An immense army, chiefly of Canaanites, was raised to work in the
and quarries of Lebanon. Masonic tradition states that the operati
speculative Masons employed in the work were arranged into nine
namely, Entered Apprentice, Fellowcraft, Markmen, Master
Mark Master, Architect, Grand Architect, Excellent Mason and
excellent Mason.

In order to reconcile the spirit of the new architecture as ne
possible with the old, the stones were hewn in the quarries and
in reverent silence one upon another. The Temple "rose like
halation."

"No hammers fell, no ponderous axes rung,
Like some tall palm the mystic fabric sprung."

Seven years had elapsed between the beginning of the b
and its completion. For beauty, splendor and cost it could easily be
bered among the seven wonders of the ancient world. Thirty th
workmen were required to cut the timbers for the building, eighty
and to trim and quarry the stone, seventy thousand to transport it
thousand to supervise the cube symbol of man perfected.

The Temple faced the east and was composed of three par
Outer Court, the Holy Place and the Holy of Holies. The Holy P
room facing east and lighted only by small windows high up and

The Holy of Holies, toward the West, had no
filled with the splendor of Jehovah above the Ark. A
were many chambers for the use of the priests and f
Temple treasures and the various utensils necessary to
constantly being offered there. These chambers wer
and extended around the building.

Around the Temple was a great court into whi
admitted. Here was the enormous Brazen Altar upon
were consumed, also a large receptacle for water, and
lavers which could be moved to accomodate the offic

The Winding Stair

I Kings 6:8

*The door for the middle side-chambers was in the
house; and they went up by winding stairs into the
out the middle into the third.*

The winding stair, composed of three, five and
ed from the two columns of the entrance porch up to
Middle Chamber. It was in this chamber that the
their wages.

This place is symbolic of the heart in the body
tains the permanent spiritual record of our life's kar
have earned in our work in the temple of material e
steps refer to the three initial degrees of attainment,
craft and Master. The five steps represent the five se
expanded and developed as man progresses into hi
sciousness. The seven steps are the seven Roses or spi
mark the body of the Initiate.

In Masonry, Jacob's Ladder, which reaches fro
possesses seven rounds for this same reason and i
initiatory path.

The Winding Stair is especially important in c
Fellowcraft or feminine degree in Masonry. Three pa
the steps. On the first, the candidate is instructed in th
of the peculiar organization of the Order of which
disciple. At the second, he is reminded that archit
important of all arts. At the third, the whole circle o
explained, past linked with present and both with the
ready to receive the wages of the Master.

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are the three principal body centers, namely, the spinal or sacr
heart and the head. The life force, or feminine creative Love-fire
ascent centers primarily in the heart which is the body's Middle
ber, then passes out of the middle into the third, or is lifted fr
heart to be united with the spinal Spirit Fire in the head.

There are fifteen steps in all: three, five and seven, summing
fifteen, which digits six, the number of the renewal of life. "Man
Altar, the Holy Place is He, and He is the Holy of Holies" (A. E. W

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CHAPTER XI

Dedication of the Temple

The Ark is Brought to the Temple

I Kings 8: 6-8

And the priests brought in the ark of the covenant of
his place, into the oracle of the house, to the most holy pl
the wings of the cherubims. For the cherubims spread
wings over the place of the ark, and the cherubims cover
the staves thereof, above.

And they drew out the staves, that the ends of the s
out in the holy place before the oracle, and they were no
and there they are unto this day.

The staves symbolize the evolutionary migrations o
Earth can never be its permanent abiding place. The
signify rest, completion, attainment. The statement tha
unto this day" means that the attainment previously r
supreme ideal for all mankind: "Pilgrim on Earth, thy
Stranger, thou art the guest of God."

At the time of the dedication of the Temple, these
of the Lord (the manifestation of spiritual Law): "I ha
house which thou hast built, to put My Name there f
eyes and mine heart shall be there perpetually" (I King
placed the golden key in the door of the Holy of Holie
of heavenly music and the chanting of Temple choirs:
doorway of the Holy of Holies, that the King of Gl
His rest."

Solomon, in the beginning of his reign, appointed
proven officers to rule over Israel, even as the Supre
twelve disciples to further His work. The Master rode a
of Jerusalem amid the hosannahs of the multitudes wh
their King; Solomon came riding on a mule, and was a
the accompaniment of the blowing of trumpets and th
the people: "God save King Solomon" (I Kings 1:34).

John describes the glory of Christ's Transfiguration
ness of snow comingled with the golden glory of the S
Solomon was compared with the white and gold of the
Jesus was anointed at the Baptism as the "Beloved S

And Solomon saw four Angels standing before him: one
face of a man, one like unto an ox, another a lion and the fo
eagle—an allusion to the Four Recording Angels who guard the
of all the inhabitants of the Earth. Their further work with Solo
volves their manifestations through the four great streams of
force esoterically designated as Fire, Air, Water and Earth, whi
brought forth the universe as man knows it.

These Four Angels gave to Soloman a heavenly ring with
powerful letters that spell the ineffable Name set upon a sea
form of a five-pointed star, the symbol of white magic, or the po
of spiritual power. This Ring of Heaven shone and flashed with su
as never yet lay on land or sea, and gave to its possessor power
created things. Stories similar to this are told of saints and Illu
St. Catherine of Sienna, for example, received a jewelled ring f
Christ.

That the illumined ones are not free from temptation, and
tests become subtler the higher one mounts the ladder of attain
evidenced by the marriage of Solomon with Magsara, daughter
aoh. As she came out of Egypt in a chariot of silver, drawn by h
decked with scarlet plumage, hosts of slaves followed her, bear
perfumes and exotic flowers. When she came to Solomon, the l
ring flashed and sparkled, and in the midst of its lights he read th
"Thou hast chosen wisdom."

Magsara, the daughter of Egypt, entered into Jerusalem by
of the Fountain, symbolizing the emotional life. The Queen o
who represents a much higher attainment in the life of Solomo
the City of Peace by way of a crystal lake.

Those who enter the city of the New Jerusalem are those w
overcome the lower self and stand upon a sea of mingled fire a
symbolizing the complete transmutation of the emotional life.

Through the wisdom gained in his own experience, King
teaches his disciples "He that controleth himself, is greater than
taketh a city."

I Kings IV: 25, 29, 30, 34

**And Judah and Israel dwelt safely, every man under his vine and
his fig tree, from Dan even to Beer-sheba, all the days of Solomo**

**And God gave Solomon wisdom and understanding exceeding
and largeness of heart, even as the sand that is on the sea shore**

**And Solomon's wisdom excelled the wisdom of all the children of th
country, and all the wisdom of Egypt . . . . . .**

I Kings 8:9

There was nothing in the ark, save the two tables of s put there at Horeb, when the Lord made a covenant w Israel, when they came out of the land of Egypt.

The twelve princes of Israel were appointed to Covenant into Jerusalem, the city of Solomon. They a in the month of Ethanim, the name used in the old cal month, the sacred season of the Autumn Equinox.

The Levites carried the Ark, but the priests a shield it from the public gaze. The Ark was the c ceremony as the mystic insignia of the Initiate lif nothing but the two Tablets of the Law which Mo Horeb when the children of Israel came up from E

When the candidate dedicates his body temple dom, typified in Solomon, he has only the Tables the external concepts of Truth. He himself must find and cause it to bloom through awakening the spi and filling the pot of manna with the golden fluid o Life-spirit force, before this, his own holy temple, is worthy to dwell within the Holy of Holies beneat (his own radiant aura) and to be surrounded by Cherubim (the guidance and protection of angelic

All of the incidents associated with the Ark b immediate a relationship to the life of present-day ma men in whose time these incidents occurred. Every cover within himself the Holy of Holies before he veil that separates the seen from the unseen, the eternal..

The Dedication

Solomon assembled the elders of Israel and a tribes, the princes of the fathers' houses of the chi King Solomon in Jerusalem.

King Solomon stood upon the brazen scaffold wi ed in the forecourt of the Temple. Surrounding him ly sensitized and spiritualized of all the people.

The autumn is a season of rare and wonderfu lands. This scene of dedication in all its magnificen when one of the four Holy Seasons was being ush page drawn from the elaborate ceremonials of the

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The Temple could not be sanctified without the presenc
Ark which was the receptacle or focusing point for the downpo
superphysical power. Its contents or "furniture" contained in
the development requisite for Initiateship. Only those who had
tained could endure its projected powers. Those who came un
into its presence were slain by its mighty emanations. The Ark
rich and profoundly esoteric symbology is described at lengt
discussion of the Book of Exodus: (Old Testament Volume 1).

In I Samuel there is the account of Uzziah attempting to st
Ark to prevent it from falling. His touch was unholy and as
quence he suffered death, the incident illustrating the unsucce
tempt of a neophyte to pass within the sacred precincts of
prior to living the pure and holy life necessary to its attainm
Philistines captured the Ark but when it was taken into their te
image of Dagon fell on its face. The Ark was the great symb
tainment for the Aries-Libra cycle, Dagon was a god of the old
Scorpio religion; it meant retrogression to turn away from th
worship Dagon. We know that when the Ark was taken to
cities, the peoples suffered epidemics and plagues, not from the
from the abuse of spiritual forces within themselves which the
nified. Thus the men of Bethshemeth died because they looke
Ark, meaning that they saw the ideal before them but preferre
on in their old unspiritual, unregenerate state, and died in ma
A heavy causation accompanies the failure to follow an ideal c
clearly seen. The Ark had been constructed on Sinai, the mou
Moon (generation), and according to the Book of II Maccab
hidden by Jeremiah on Mount Nebo, the place of wisdom, (M
After its sojourn among the Philistines it was finally returned, a
a resting place at Jerusalem as previously noted.

The priests came out of the Holy Place after placing the A
place. Then came the songs of exaltation and chants of praise
musicians. Upon the wings of music, as it were, the mighty Pres
scended in blessing upon the Temple and the assembled comp

At convocations in all initiatory Temples, if they be true and
with inner-realm asemblies, the brethren are always conscious o
flow of power and its attending spiritual ecstasy.

Solomon's Dedicatory Prayer

"A New Testament Prayer before the New Testam

To David, the well-beloved, and to Solomon the Wis vouchsafed the privilege of studying the infinite scrolls of there they had seen the wonderful revelations pertaining to cosmic event of the future: The coming of the King of Kin of Lords. Through the Davidic line this exalted Being was physical habitation. The Temple that was enveloped on th such glory that human vision was blinded by its radiance w Sanctuary in which definite preparation for His coming was Great souls would be attracted to this place to receive Illum would walk these earthways again to receive instruction fr to bear His message into many lands. In a later life, Solom was himself to prepare the perfected earthly vehicle for th Perfect One. Of profound mystic import are His words: "I of David, the bright and Morning Star."

I Kings 8:13-14, 22

I have surely built thee a house of habitation, a place for the in forever. And the king turned his face about, and blessed a sembly of Israel: and all the assembly of Israel stood . . . And stood before the altar of Jehovah in the presence of all the as Israel, and spread forth his hands toward heaven.

The House of Israel was given the great ability and Solomon as the ideal to be emulated by their leaders, toget promise that if they remained true to the ideal "there shall n man in my sight to sit on the throne of Israel" (I Kings 8:25 in a moment of penetrating vision, discerned through the ve ages how far the House of Israel was to wander from the Lig in the Temple now being dedicated for them. Because of away," long ages of strife and division and captivity lay a would culminate in the destruction, rebuilding and final co astation of the sacred edifice.

As this mighty panorama of future events unrolls befo king, he asks fervently of God: "Thou teach them the good they should walk."

He refers briefly to the later journeyings of the Israe the "strangers that cometh out of far countries for thy N The keywords of the new life opening before them are en Solomon in the words:

I Kings 8:61

Let your heart therefore be perfect with Jehovah our God, to walk i his statutes, and to keep his commandments, as at this day.

The spirit with which Solomon began his work and that with w he closed it are perhaps the most significant in his entire career. I beginning he asked, "Only let me be wise," and the wisdom grante lightened him so that he was able to perform the great Temple W He recognized the need of unity among the people, and led the forget the strife which had existed between David and Saul. True s ual Illumination can never be attained except in the spirit of brother based on unity in Spirit. Solomon had this in mind when he concentr the attention of the whole nation on building the Temple at Jerusa although he did not abolish the local shrines in other parts of the "The rich men adorn it with their gems, the poor with their handiv Men of action break stones, men of patience carry burdens. Artists r decorations and poets songs, musicians its ryhthms, priests its rituals ceremonials, children bring gifts and the aged their prayers."

An early Masonic legend states that in the exaltation of spirit v attended the dedicatory service of the Temple one of the most adva of the workmen was translated into heaven, like Elijah, in a fla chariot of fire. This is a reference to the transcendant experiences o Initiation by Fire. (For an exposition of this, see the *Life and Initia of Moses* as given in Volume I of this Bible series.)

CHAPTER XII

Solomon's Palace and Throne

Hiram's Cities

I Kings 9:10-14

And it came to pass at the end of twenty years, u
built the two houses, the house of the Lord and the ki
Now Hiram the king of Tyre had furnished Solomon
and fir trees, and with gold, according to all his desi
Solomon gave Hiram twenty cities in the land of Gal
And Hiram came out from Tyre to see the cities w
given him; and they pleased him not.
And he said, What cities are these which thou h
brother? And he called them the land of Cabul until

When Solomon accepted help from King Hir
building of the Temple, he had promised to give h
important cities in the district of Galilee in the nor
when after the conclusion of the work, Hiram came
spect the cities, he was dissatisfied, and felt that Solo
him fairly. (Here is a biblical hint of the Masonic
sprang up between Solomon and his Tyrian helpers,
Workman, Hiram of Tyre, was murdered with Solon

Twenty, or *Two*, is the number of polarity, and
and *shining;* it therefore signifies the place of transm
Supreme Teacher promised those who were suffic
contact Him after His Resurrection, "Behold! I will m
It was in this place of transmutation only that He
higher initiatory degrees upon them.

The development taught by the mystic (Solo
one for the occultist (Hiram). Many experiences enc
Path are counted as visionary and altogether unnece
me not," the occultist declares, "they are nothing wo
of all value"; therefore "he called them Cabul unt
means "nothingness." Unto this day, head and heart
the majority. Much that the heart cherishes is count

The Palace

The Temple occupied seven years in building, the palace years. The palace contained the glorious room of Solomon's J Hall, made entirely of white stone, cedars of Lebanon, silver a This house was ornamented with precious stones and hewn sto bore a marked similarity to the Egyptian initiatory Temple of the Life. The Judgment Hall is the hall of testing and illumination, izing in man the heart wherein is hidden his own individual the Recording Angels, a book which is concealed from human kn so long as the ego is centered primarily in the intellect, but self-revealed when the ego learns to "think with the heart." It m take its place among the "redeemed." But if the ego refuses to ac responsibility involved in the awakening of the great love powe heart (visible to the clairvoyant vision as a glorious ruby), th among the "danmed," and falls behind in his evolution; for the evolution is toward unity and not toward division, and unity is only through the experience of spiritual love.

The Throne

Most brilliant of the furniture of the Palace was the throne omon. The throne had lions adorning its arms supported on bu those of Horus in Egypt and the Sun (Malkarth) at Tyre; thes sent the Summer Solstice (Leo) and the Vernal Equinox (Tau spectively. The throne was fashioned of fine gold from Ophir, inl marble (or ivory) and incrusted with rare jewels, and having a of six steps, on each of which were two golden lions and two eagles standing face to face, symbolic of the Leo-Aquarian Ag the pioneers shall have learned to build the glorious light bod this mystic Temple typifies.

An old Persian manuscript describes the throne thus:

> The sides were of pure gold, the feet of emeralds and rubies i mingled with pearls, each of which was the size of an ostrich egg. throne had seven steps, on each side were delineated orchards fu trees, the branches of which were of precious stones representing ripe and unripe. On the tops of the trees were to be seen figures of p age birds particularly the peacock, and kurges. All these birds were lowed within artificially so as occasionally to utter a thousand melo sounds such as the ears of mortals never heard before. On the first were delineated vine branches having bunches of grapes compose various colors of purple, green and red so as to render the appearan

The nature of this remarkable throne was such that when placed his foot on the first step, the birds spread forth their w made a fluttering noise in the air. On his touching the second lions extended their claws. On reaching the third step the who blage of demons, fairies and men repeated the praise of Deity. arrived at the fourth step voices were heard addressing him: *Son be thankful for the blessings which the Almighty has bestowed* This was repeated on his reaching the fifth step. On his arriv seventh step, the throne and all the birds and animals became i and ceased not until he had placed himself in the royal seat, wh lions, and other animals by secret springs discharged a show most precious perfumes on Solomon, after which two of the k scended and placed the golden crown upon his head.

Before the throne was a column of burnished gold on top of w a golden dove which held in its beak a volume bound in silve book was written the Psalms of David and the dove having pres book to the king, he read aloud a portion of it to the people.

It is further related that on the approach of wicked perso throne the lions were wont to set up a terrible roaring and w their tails with violence; the birds would also begin to bristle feathers and the assembly of demons and genii to utter horrid for fear of them no one dared to be guilty of falsehood, but all their crimes. Such was the throne of Solomon, the son of Da

It need scarcely be said that legends such as these are not literally. So far as the actual physical throne of Solomon is it is plain that the persian writer is trying to impress us with workmanship, displaying skill so great that when anyone the sculptured creatures he could believe them to be alive Tyre, who executed the work on the throne as well as the Palace, was, by his king's own statement, a workman of supe able not only as an architect, but in every one of the arts ar European history only Count St. Germain, and to a lesser de ardo da Vinci, stand in a similar light. Such men, whose g to pervade the entire sphere of their activity, are the forerun "new race", in which what we now call genius will be t heritage of all men, although there will naturally be leaders them whose creative powers transcend the most brilliant attainment.

The Throne of Solomon was an ingenious mechanism, as artistic marvel, with many secret receptacles for the storing manuscripts as, for example, the Psalms of David "bound in other treasured objects.

The vine branches with their beautifully worked bunche are symbolic of Israel; for in Scripture, Israel is called the Lord, and the wrath of the Lord is described under the likene ing out the winepress," "the grapes of wrath," and similar

Astrologically, we note that the seven steps have the sam
cance as the seven stages of the Chaldean pyramids, correspo
the seven Heavens, and to the Seven Initiations. In the Descent
we learn of the initiatory descent into the "seven hells" which
inverted correspondence of the Seven Heavens ruled by Sun, M
five planets. The hells are, as it were, the shadows cast by th
Heavens, for every divine power and virtue has its correspondi
ness and vice, and for every ascent heavenward there is a corres
descent into hell where the Initiate must learn to recognize the
evil of his own nature and how to overcome it, so that the p
the evil is transmuted into good.

The "emeralds, rubies and pearls" refer to the soul jewels w
visible to the seer in the aura of the illumined Initiate, and the
full of trees represent the Tree of Life in Paradise, and the birc
sing among the branches of the trees are the souls of the rede
similar representation has been found in the catacombs, wherein
or Vine in which the birds flutter is the Christ, and the birds are
of Christians in Paradise.

The column of burnished gold with its gleaming dove has r
to the ascending golden fire of the love of the Christ with its v
radiance above the head where the "thousand-petalled Lotus"
known in the Orient) is seen to bloom.

The uproar which the sculptured animals set up at the a
of the wicked shows us that the legend has esoteric reference
soul development, and to the conquest of the animal qualitie
face the candidate for Initiation when he approaches the thre
the invisible worlds.

Brilliant as is this Persian account of the throne, the des
given in the Second Targum on Esther far outrivals its splendor, a
some of the details are not quite clear. Here we read:

> The throne was made for Solomon by Hiram, the artificer from
> It was covered with gold from Ophir, set with marble, beryls, brilli
> emeralds, carbuncles, diamonds, pearls and other precious stones. T
> lions of gold stood upon it, and opposite them, twelve eagles of gold, so
> the right paw of each golden lion was toward the left wing of each go
> eagle. Altogether there were seventy-two golden lions and as many go
> eagles upon various parts of the throne. Toward the top where the K
> seat was, the throne was round. It had six steps of gold. Upon the
> step lay a golden lion and opposite it a golden ox; upon the second
> lay a golden bear and opposite it a golden lamb; upon the third ste
> a golden panther and opposite it a golden owl; upon the fourth ste
> a golden eagle and opposite to it a golden peacock; and upon the

golden hawk; this signified that one day all nations w
into the hands of the Messiah. Upon the top of the thr
candlestick, having its proper lamps, snuffers and ash p
To one side of the shaft, were placed seven pipes on wi
the names of the seven most pious men of the world, th
the other side of it were likewise seven pipes on which
names of the seven pious men of the world. Upon the t
stick stood a golden jar filled with the purest olive oi
the lamps of the Temple and under it was a great golde
ing the purest olive oil which supplied the lamps of the
upon it was portrayed the High Priest. From this vessel t
ceeded on which were portrayed Hephni and Phineas;
branches proceeded two pipes bearing representation
Abihu. On the upper side of the throne were placed twe
gold, giving a shade to the king.

When the king wished to ascend his throne and ha
the first step, the golden ox raised him to the second an
sixth. Then the eagles took him and seated him on the
as he ascended it and sat down, the crown was placed
the lions and eagles arose and cast a shade over hin
descended from one pillar, opened a cabinet and took ou
Law and placed it in his hands. Wherever he desired
moved with him upon wheels and there was a serpen
about the wheels. Wherever he went upon the throne
flowed.

Here the symbolism is the same as in the Persia
we note that "the throne *moved with him* upon
wheels had rims in the likeness of "serpents." This
"throne" was an auric formation, and that its sculptu
ments were archetypal patterns visible only to the s
"serpents" show that he was not without the "serpent
from Egypt through Moses, as also from Chaldea
where the serpent was the attribute of Bel and espec
Sun god. (The baals were usually—but not alwa
monotheism grew up around them, as around Bel in
Baal, means "lord." Bel was a member of the Chald
"spices" which flowed forth represent the fragranc
ceptible to the psycho-spiritual senses, for it is litera
is a "fragrance of holiness." In the spiritual worlds,
represent spiritual qualities, or attributes of the ego;
differ according to the individual temperament. Th
aromatic fragrance of myrrh was said to be the odo
the garments of Jesus after the Resurrection.

An account similar to the Targums is given in an
which in some respects agrees with this but varies in

and when the king set his foot on the first step to ascend the
those on the right stretched out their paws, on which was en
"Thou shalt take no bribes." Before the king could pass to the n
he had to read these commandments and this happened on ea
All the steps were set with precious stones and pearls, red, wh
green. Trees and various kinds of palms grew on each step an
their branches rested eagles, peacocks and other birds. In the
step were two pillars of ivory borne on the heads of lions, and two
vines hollow and fragrant with every kind of perfume which was
from them as the king ascended the throne. Upon the steps appr
the throne (this must be an alternative account for they have
been described) there were placed as many unclean animals a
all face to face; thus on the first step the ox was opposite the lion
the king set his foot upon the first step he turned himself arou
lion stretched out his paw on the right and the eagle his talon
left. Upon these he leaned and they raised him to the next step
he reached the top of the throne, the eagles screamed and all th
began to chirp and sing and the trees gave forth their perfumes. A
of gold encircled his waist and having seated him, crept down b
his feet. The eagles after wafting breezes of perfume with thei
set the crown upon his head; and this done, all the creatures of the
cried out in one acord: *Long may the kingdom of the house of*
be established.

In the above we again observe the reference to the "serpent
which encircled his waist and seated Solomon upon the thron
which it crept down and lay between his feet; indicating that S
had attained "power over the Serpent" which was henceforth his
in all things material and spiritual. It was this development wh
abled Solomon to collaborate with Hiram of Tyre.

Jewish commentators have been asked concerning the w
I Chron. 29:23, *Solomon sat on the throne of the Lord the King*
it granted to any man to sit on the throne of God?" And they re
"as God's throne governs the whole universe, so Solomon bore ru
the whole world; and as the Holy One created six heavens and en
himself in the seventh, so the throne of Solomon had six steps
himself was seated on the seventh."

It is stated in the Targum on Esther that when the Kingdom
nations round about received the report of the existence of the

glory and fell to the ground before him and cried a
been no such throne made for any king before hin
fashioned among any nation.

On either side of the throne the elders sat to ju
when any man came before them who designed in hi
witness, says a legend, it was immediately known, fo
throne moved, the oxen lowed, the lions roared, the
lambs bleated, the panthers yelled, the owls hoote
the peacocks shrieked, the cocks crowed, the hawk
birds chirped. Then those who came to bear false
and said to themselves, "Let us speak the truth onl
be destroyed because of us."

Afterward, the throne formed part of the plun
nezzar took from Jerusalem. He desired to seat him
did not know that it could only be ascended in a pa
when he set his foot upon the first step the golden
its paw, and smote him upon the left foot, and he v
of his death. And after him Alexander the Great t
brought it to Egypt. Shishak, king of Egypt, saw its
to seat himself upon it, but he too was wounded by
and was called "the lame Pharaoh" until he died. T
phanes took it and put it on board ship, where a l
nor could any man repair it though all the artists an
world were brought together—truly a tribute to the
maker, Hiram Abiff! After the fall of the Kingdom of
into the hands of Cyrus the Persian, who, because
Temple, was granted to ascend the throne and seat him
after it is said by some to have been in the possession
This was the throne of his kingdom which was Shush
on which he sat when Queen Vashti refused to com
certain Jew of the second century, who says that he
of the throne in Rome, denies that King Ahaseurus
but a Kosmocrator had the right to sit upon it.

It is said that when Solomon was young he pra
was wise in the art of kneading and molding stone
as a pastry cook or baker kneads dough. Some colon
twisted rope-like marble shafts in the Dome of the
are shown as his handiwork. It is interesting to kno
of the world in which Solomon lived think of him

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complishments as well as much learning, and able to enter into t
of the common people whose interests he had at heart.

The Rod and the Bell

"This was the manner in which Solomon, while he was stil
was made judge and did more wisely than David his fathe
another legend. "After the death of Uriah, the Archangels Gab
Michael appeared before David, who was acting as judge, and cau
to give judgment against himself. Therefore he refrained from
and appointed a Cadi to act for him. Said the Archangels: 'God
pleased with the humility that thou hast shown and therefore h
thee this rod and bell; with the help of these thou wilt be able to
justice in Israel and thou wilt never fall into the error of false ju
Hang up the bell in the judgment hall, and lay the rod beside it;
plaintiff on one side and the accused on the other and give ju
for him who makes the bell tinkle when he puts his hand on t
David was pleased with the gift for now the right was always
and no man dared commit any injustice. But one day two men c
judgment; the one claimed he had entrusted a pearl to the care
other but the latter affirmed that he had given it back. David
them one after the other to touch the rod but the bell gave no so
either. He made them do this several times but the bell still re
silent and he considered whether it had lost its power. But in
he saw that when the accused man prepared to touch the rod
his staff into the hands of the man who demanded back the pe
cordingly, he took this staff and found that it was hollow and t
pearl was concealed within it. As a punishment for doubting, *th*
of the bell was taken away from him; so that David erred often in
judgment until Solomon came to help him. And at an early
wisdom and cunning were made manifest to all the people who
for judgment."

In the above legend it is evident that reference is being m
some ancient method of divination, which was later lost; for a
methods are dependent upon the clairvoyant ability of the div
method of divination will work for a clairvoyant, but will no
for one whose spiritual vision is completely closed by materialistic
with its consequent involvement in the sense life. Thus David, w

caused the "virtue of the bell" to depart. Solomon, to give judgment because he had "the virtue of the b and needed no assistance of diviner's rods and bell times and by less highly gifted individuals.

"Astral bells" are a commonplace in the traditions touch the rod of spiritual power, the "bell" chimes in Chinese esotericism mentions the "universal Tone" w of God sounding through all creation. This is the earthly counterpart was represented under the liken bell in the legend. The rod of power is the raised an sciousness of the Initiate, by which this Tone is heard. itself all the music known to man, because it is the O white light includes within itself all the colors of the LIGHT: God is also TONE. And that soul who hea capable of injustice, for God is Justice.

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CHAPTER XIII

The Queen of Sheba and Solomon's Song

The Coming of the Wisdom Queen

A great and wise queen of Arabia who heard of the won Solomon's court journeyed to Jerusalem to visit him. She was panied by five hundred fair youths dressed as girls and five h girls dressed as youths, says a quaint legend. This statement is sig in view of the fact that Sheba stands for equilibrium. The first caravans carried a great pearl and the second a large moonston of these jewels are of feminine potency), for she came in rich sp with many camels and asses laden with precious stones, sweet spi gold. These gifts symbolize the preparation for the Mystic M The queen of Sheba represents the exalted feminine, or Christ co ness, with which the ego must be united.

I Kings X: 1-3

And when the queen of Sheba heard of the fame of Solomon concer the name of the Lord, she came to prove him with hard questions.

And she came to Jerusalem with a very great train, with camels bare spices, and very much gold, and precious stones: and when she come to Solomon, she communed with him of all that was in her h

And Solomon told her all her questions: there was not anything from the king, which he told her not.

The coming of this beautiful Queen of Wisdom marks the cr triumph of the life of Solomon. That wisdom of which he sings a above the price of rubies at last becomes his own possession. Be full acquirement, he never could have penned that matchless S Songs, that Song of the Mystic Marriage—"a love-song set to which proclaimed the final blending of the lower with the high transmutation of matter into spirit and the final completion divine alchemy which must take place within the consciousness an of the disciple and which lifts him into communion with those realms wherein the glory of the Song becomes his own perso

The word Sheba means "seven", and bears a se
tion: Sheba is "the Beautiful, the Old, the One, the Giv
the First and the Last." She was the queen of all A
her beauty knew no parallel. She was a lily queen
and iridescent and full of pale and luminous beauty. S
mystic legends.

Solomon spent three years in preparation for her
two mighty walls that began at the frontiers of Israe
gates of Jerusalem. *One was of silver and the other of*
them was a crystal lake in which the entire world wa
there he awaited the coming of Sheba, where arrayed
of gold, as light as air and sevenfold in color, she cam
who was standing on this crystal space as though he w
is descriptive of the Hall of Learning in which the walls
Records. Her gifts to Solomon were *priceless pearls,*
eight green rose trees from mystic Damascus, all stat
jars that contained *waters of eternal life from the w*
latter being an old Egyptian Mystery Temple phrase.

She gave to him also, twenty talents of gold and p
the root of the balsam tree (the Tree of Life). He,
to give her also many gifts, for there was nothing w
of her own inclination that he denied her. (Whatsoe
of his own self, no one can withhold. All that is mine
is an ancient occult maxim.)

Mystic legends tell of the wonderful love which I
for the fair queen of Sheba. This feminine or intuitiv
seat within the pituitary body, the spiritual organ of th
the heart. When its great power is awakened within
Marriage, the supreme gift of wisdom, becomes the
of one so developed.

Many and strange were the questions and problem
the Queen of Sheba to try the wisdom of King Solo
these are the subtle tests which must be passed succ
Mystic Marriage can take place. One of the question
"How is it possible to pass a silk thread through a be
of which is not straight but winding like the body o
solution was the use of a mysterious kind of creature n
which threaded the bead successfully; it is understood
was a genie, for these creatures were subject to Solo

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light, and the "worm" which followed the serpentine channel bead is the flame of the creative fire which rises through the ser channel of the spine. These mysteries were known in the East fo centuries before Christ, and contrary to orthodox opinion, many H were aware of them, particularly those of the educated classes.

I Kings X: 4-8

And when the queen of Sheba had seen all Solomon's wisdom, and house that he had built,

And the meat of his table, and the sitting of his servants, and attendance of his ministers, and their apparel, and his cupbearers, his ascent by which he went up unto the house of the Lord; there wa more spirit in her.

And she said to the king, It was a true report that I heard in t own land of thy acts and of thy wisdom.

Howbeit I believed not the words, until I came, and mine eyes had it: and behold, the half was not told me: thy wisdom and prosperity ceedeth the fame which I heard.

Happy are thy men, happy are these thy servants, which stand tinually before thee, and that hear thy wisdom.

The guests assembled in the great tent of the king for the re of the gifts were surrounded by invisible hosts of the angelic Solomon saluted the fair queen with the words: "You are holy Ark of God; your body is His house." At the words of the salutatio of the guests wavered and departed, but Balkis (benediction) of Sheba, stayed and stood upright and alone in the middle royal tent.

"Many are called, but few are chosen." (Few as yet have adva far upon the spiritual path.) In this day others also waver and tur unable to walk longer in the Master's way—the straight and narro of Initiation which leads to the portals of the Mystic Temple certain gifts are bestowed upon the successful aspirant, as he, wedded with wisdom.

I Kings 10: 23, 24

So King Solomon exceeded all the kings of the earth for riches for wisdom.

And all the earth sought the presence of Solomon, to hear his dom, which God had put in his heart.

King Solomon was an adept not only in sacred science, bu branches of knowledge. He was a master in philosophy, botany, ture, mathematics, astronomy, chemistry, and all the arts, es rhetoric and poetry. All peoples listened to his word.

He was considered to be beyond all men in understanding

animal upon earth, in the sea and air, and, moreove
upon their natures, and in all things displayed an
edge. God enabled him, the legends add, to poss
demons and to compose incantations by which all
ated. All through the ages following, wise men ex
obsessions by using the name of Solomon.

The *Gemara* is the source of the following le
with deep mysticism:

All the kingdoms of the earth congratulated
kingdom of Sheba whose capital is Kitore. Solomo
of Sheba the following letter: "From King Solomo
to thy government. God has made me ruler over t
kingdoms of north, east, south and west; they have
ings, save thee alone. Come also, I pray thee and su
and much honor shall be done thee; but if thou ref
by force compel thy acknowledgment."

The Queen's counselors spoke lightly of King S
take his ultimatum seriously. This is even so in the
tuition, being but slightly developed, fails to perce
The Queen, however, gave no ear to the belittling co
selors. She sent the king a gift of gold, silver and prec
was two years in reaching Jerusalem. The captain
Sheba to Solomon which read: "After thou hast re
then I myself will come to thee."

In another two years Sheba arrived in Jerusale
his visitor in an apartment lined with glass so tha
thought he was immersed in water. As previously m
Learning located in the etheric realms is here desc
this Hall are of gleaming, sparkling light and conta
press of the Akashic Records. Here Past, Present an
be deciphered.

The Queen of Sheba declared Solomon to be
kings. The whole world concurred in her judgment,
Feminine is exalted in man, he is wise in all matters
worlds, visible and invisible, exterior and interior.

It is said that every day Solomon ruled in white
in a golden chariot to Ethan, six miles from Jerusa
cated a healing spring amid beautiful gardens. He
his riders of state mounted on the swiftest and m

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flower of manhood, clothed in robes of royal Tyrian purple. I dust of gold was sprinkled on their hair, so that their heads with the reflection of the Sun's rays. (The practice of powd hair with gold dust was common among the Roman aristocr in the early Christian centuries.)

These legends conceal many esoteric truths beneath th described. As previously stated, Solomon was the highest Initia time. His gorgeous pageantries represent occurrences on the inn that have to do with the ceremony of Initiation. The beautifu Solomon strikes the highest note of the entire Old Testament a story of this same Mystic Marriage that the esoteric legends in the love of Solomon for the queen of Sheba. The account o is merely a cloak to conceal the real truth from the profane wh yet ready to receive it.

I Kings 11:3

And he had seven hundred wives, princesses, and three hundred c bines; and his wives turned away his heart.

The number of wives and concubines, when added esc gives ten, the highest number of the Old Testament. (Twelve is cipal number of the New.) In the life of the Initiate the numb dicates a balance established between the creative powers w deathless body of the spirit. It then becomes the beautiful Lebanon which Solomon built and which so delighted the Queen That House was built of the cedars of Lebanon which the mysti say cannot be burned. The Initiate learns that in his new spiritua is able to pass unharmed through fire, air, earth and water as about performing deeds of love and mercy for the benefit of h men. The only legitimate end for which to aspire in Initiation come a more proficient helper of others. "He that is greatest am let him be the servant of all."

With the completion of the new body temple, the aspirant wages of the Master Builder and gains the ability to "travel i countries." This is the supreme attainment for the Mystic Mas present, and it constitutes the essential theme of that most of all spiritual love chants, the Song of Solomon. The powers therein enable the Master Mason to descend with Enoch through Earth "layers" and there at the "center" to stand face to face Great Light of the Ineffable Word—the Christ.

kabbalistic period of forty years. To the time of his
were filled with the vision of the future, not excludin
the earthly tabernacle. As another great Christian Ini
attaining unto this height of vision: "Things seen a
unseen, eternal."

Four hundred and thirty-three years elapsed
reign and the destruction of the Temple. The digits,
nifying the completion of the cycle of time allotted r
operate with or reject the new spiritual or Christed i
in the Solomonic regime.

Solomon, the king of Peace, raising aloft the
bore the Ineffable Name, uttered, and still utter
"Build ye the Temple Invisible and Eternal!"

THE SONG OF SOLOMON

A Chant of the Mystic Marriage

An ancient sage has said that "all the days of
together are not so meritorious as the day on which
was written."

The word Sheba, as previously noted, means
coming to Solomon constitutes the preparation for
the Mystic Marriage which are the spiritual motif of

For those whose eyes are opened to the true me
this ancient legend of Sheba and Solomon contain
its purpose and the preparation necessary to its su
Solomon, the Wisdom Seer, had found this Way a
walk therein in preparation for the future embod
was to come as a more perfect and complete demons
the Truth, and the Life." This sublime Song of Song
sings in its inspired measures of the preparation of t

In this beautiful song the great alchemist-auth
allegory the formula for making the Philosopher's St
is quite simple. It tells of King Solomon, who, upon
on Mt. Lebanon, comes by surprise upon a fair Shu
flees from him. Later he visits her disguised as a she
love, after which he comes in state to claim her as h
opens with a recital of their marriage in the Royal Pa

able), the other Shulamith (perfect). It is significant that both
are variations of the same root word, the termination varying to in
the gender. Shulamith is the feminine form of Solomon. In the E
translation the two characters are not differentiated as they are in He

The name of Solomon is also the name of God in three di
languages: Sol-Om-On. In Egyptian, Hindu and Chaldean the f
Sol - Om - On. Franz Hartmann outlines most interestingly the alch
processes given in this richly esoteric treatise. Every chapter also
itself to an astrological interpretation, each one containing a descr
of one or another of the signs of the Zodiac.

The fair Shulamite is the divine Sophia of the Ancient Wisdo
Philosopher's Stone of the medieval alchemists, the Beloved La
the Epistle of John.

The Song of Solomon is principally a recounting of the st
degrees which lead to the development of the Cosmic Conscio
partly evidenced in seership. These degrees, sometimes termed "ve
the early Mystery Schools, are seven in number and are enumerated

First—The Quest
Second—The Awakening of Love (the Mystic)
Third—The Attainment of Knowledge (the Occult)
Fourth—Detachment
Fifth—Unification (the Blending)
Sixth—Annihilation
Seventh—Consummation

Many pass beyond the first veil, some succeed in qualifying f
second and third degrees. "Many are called but *few* are chosen"
entrance of the fourth step. Rarely indeed is one strong enou
qualify sufficiently in the degree of Detachment to pass into the h
stages. Still rarer is the exalted soul who is found worthy to enter in
mystic Illumination of the further degrees and so to hear that ce
marriage music which Solomon the Wise has woven into his Song, a
know the ecstatic reunion with that which now he finds again ami
soul rapture of complete *at-one-ment* upon "the mountain of spice

The coming of Solomon represents the beginnings of the C
and the arrival of the Queen the entrance into the second degr
passage through the veil of Love.

In the long processes of evolutionary development each e
born alternately in a masculine or feminine body so that the two

Imagination. In accordance with the predominanc
is the physical body male or female. The purpose
nately as man and woman is to teach the spirit to e
attributes of both poles simultaneously. The *symbol*
Age is, therefore, that of the androgynous figure, v
when the spiritual androgyne will be the race typ
jectively demonstrated in part in the increasing fre
adoption of masculine attire and habits, and a sim
of men in the direction of the feminine privile
spiritual power is being gradually but surely de
consciousness through impacts of experience, for
the supreme teacher.

The "old soul," one who has known many
human incarnations, if using a masculine garment
exhibit marked feminine characteristics such as g
sympathy, tenderness and a deeper appreciation o
flowers variously in the arts.

The "old soul" in feminine incarnation has evo
characteristics, such as fearlessness, spiritual cour
reliance and the attainment represented by St. Pa
"None of these things (of the outer world) move

This blending of the two poles of Spirit consti
riage with which St. John opens his Gospel and i
every verse of Solomon's beautiful marriage Song.
are not yet ready for the Quest under the likeness
human love song, the Song of Solomon is to the i
from the very Holy of Holies, wherein he stands
Light Eternal, now no longer seen "as through a g
transcendent clearness.

In some of the chapters King Solomon is si
while in others the loved one sings to him. In thi
ment is indicated the interaction of the two poles o
as Will (Epigenesis) and Imagination, and that
potencies with which new creations come into be
development symbolizes the third degree, which is

As previously observed, these two poles of
columns of all the ancient Mystery Temples in t
the world. They are sometimes referred to as the
and the Column of Beauty; also as the two columns

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Solomon in his matchless Song refers in many ways a many symbols to this blending of the two poles of Spirit, Balance achieved interiorly, which is the theme of the Zo repository of rabbinical esotericism.

At the time of the separation of the sexes, the masculine took of the golden glory of the Sun and the feminine of the silv of the Moon. King Solomon unites them again in the body of t which he calls the raiment of his beloved, when he sings:

Song of Solomon I: 11, 13, 14

We will make thee borders of gold, with studs of silver,
A bundle of myrrh is my wellbeloved unto me; he shall li
night betwixt my breasts.
My beloved is unto me as a cluster of camphire in the viney
of Engedi.

Myrrh is a rare and fragrant plant grown in Arabia. It is and hard to procure and therefore so aptly symbolizes the so the disciple which is built through living a life of loving, selfl Camphire, like myrrh, signifies the fragrance of this body. Th spiritual attainment such as certain of the saints, for instan beautiful perfume. Engedi is a Hebrew word with apparently ings, but when analyzed esoterically we discover that both refer to the same thing. The word signifies "a goat's fountain "the waters of eternal life." The goat is the pictorial symbol of sign of the birth of the Christ consciousness which lifts man limitation of death into the realization of eternal life.

Song of Solomon II: 1, 2

I am the rose of Sharon, and the lily of the valleys.
As the lily among thorns, so is my love among daughter

The Hebrew word for Nazareth means a flower and thi usually referred to as the lily. Thus, Jesus of Nazareth litera "Jesus, the Flower" or "the Lily," that is, Jesus, the pure one. of the new race will be a flower body, beautiful and fragrant. M in evolution is between the flower kingdom and the gods. Bot and the lily refer to the awakening of certain centers of spirit within the body of man. The rose symbolizes the positive forc lily the negative.

Song of Solomon II: 4

As the apple tree among the trees so is my love among the sons
He taketh me into the banqueting hall and his banner over me

The banqueting house is the holy temple, the place of pea the banner, the aura of protection from the elements and the e

Song of Solomon II: 10-12

My beloved spake, and said unto me, Rise up, my love, my fa
come away.

For, lo, the winter is past, the rain is over and gone;

The flowers appear on the earth; the time of the singing bir
and the voice of the turtle is heard in our land.

Such is the joyful song of the neophyte when he has pa
the trials and ordeals that beset the beginnings of the Path.
born into the true consciousness of the heaven worlds, wh
in the light of the Sun of Spirit. This Song also celebrat
soul glory of the holy vernal season, when many immorta
the Spirit are conveyed through wise messengers who kno
this flood tide to inundate the world-soul with powerful
forces.

The sublime Sermon on the Mount was given at th
Summer Solstice, and this beautiful Song of Songs at the
Jewish synagogues have retained the custom of reading t
year on the Sunday which occurs during the Passover and
Eastertide of the Christian church, the season of the Spi

Song of Solomon II:16

My beloved is mine, and I am his; he feedeth among th

In this lovely verse King Solomon is sounding the keyn
This high note is achieved only through chastity, conservati
mutation. Only through regeneration can the greater and th
be reunited in the Mystic Marriage at which union the whol
in the ecstatic song: "My beloved is mine, and I am his; he f
the lilies."

"If the life is attuned to God every action is set to
music and color form the setting of this triumphant s
breathes the fragrance of rose gardens and the deep lonel
night skies studded with the light of blue-white stars.

"My beloved is mine and I am his and he feedeth amo
constitutes the chorus or sacred mantram of the Song an
keynote of the Fifth Degree, Unification. This, translated lit
that when one learns to seek God as the first and supre
life, he learns that God is seeking him with that same ea
and the blending or merging of human consciousness with G
ness is productive of this same ecstatic note of the soul's tr
—"My beloved is mine and I am His."

Song of Solomon III: 6-11

Behold his bed, which is Solomon's; threescore valiant men are al
of the valiant of Israel.
They all hold swords, being expert in war: every man hath his
upon his thigh, because of fear in the night.
King Solomon made himself a chariot of the wood of Lebanon.
He made the pillars thereof of silver, the bottom thereof of go
covering of it of purple; the midst thereof being paved wit
for the daughters of Jerusalem.
Go forth, O ye daughters of Zion, and behold King Solomon wi
crown wherewith his mother crowned him in the day of
pousals, and in the day of the gladness of his heart.

Wilderness refers to materiality, *myrrh* to the soul body an*cense* to the physical body. The purpose of evolution is to e finer essences from the body and build them into soul.

The number threescore (3×20) is simply a higher pow number three and refers to the processes of purification as appl three vehicles, the physical, the astral and the mental bodies. T is emblematic of the power of truth, and the night is symboli subtlety of temptation against which Paul admonished his fol pray without ceasing. The chariot of the fragrant wood of which cannot be burned in fire, is the soul body in which the tions when it has learned to liberate itself from the lower o vehicle. Everyone who is dedicated to the Way is weaving a ga unto Solomon's, and when that garment is sufficiently bright corruscations of selfless love and service the wearer will be with a similar golden aura and hear the same glorified soul to Solomon has woven into his Celestial Marriage Music.

Song of Solomon IV: 1
Behold, thou art fair, my love; behold, thou art fair; thou ha
eyes within thy locks; thy hair is as a flock of goats that
from mount Gilead.

The goat is again the symbol of eternal life. Mount Gilead sidered a particularly sacred place on account of a certain hea that was prepared there.

Song of Solomon IV: 11
Thy lips, O my spouse, drop as the honeycomb; honey and milk are
thy tongue; and the smell of thy garments is like the sm
Lebanon.

Milk is a symbol of the feminine power in man, and h masculine. Throughout the Bible, the Promised Land is refer a land flowing with milk and honey. This is another way of sa when the polarity between the two forces which these substan sent has been attained, man enters into that condition of con symbolized by the Promised Land. Such will be the attainme

are white and amber in color. These will be the most import spiritual organs when he is worthy to inhabit the New (et salem, or redeemed Earth.

Song of Solomon V: 2, 5

I sleep, but my heart waketh; it is the voice of my beloved that saying, Open to me, my sister, my love, my dove, my und my head is filled with dew, and my locks with the drops of

I rose up to open to my beloved; and my hands dropped with m my fingers with sweet smelling myrrh, upon the handles o

Dew was sacred among the ancients. They compared whiteness of the crystal stone. It refers to that sacred life s of which is built the White Stone with its "new name" as Revelation. The words "dew" and "rose" are derived fro Hebrew root. The door is the heart and it is only as the heart and becomes the home of the holy power of love that t Illumination can be manifest.

Myrrh symbolizes sorrow, and the hands dropping with ing myrrh signify the realization of the real meaning of sor was the mother of Adonis. She was changed into a myrrh t that tree the infant Adonis was born. His history was marl great events; his mystic marriage to Aphrodite, his death a rection. Myrrh was sacred to him. We are told that when Jes his garments will carry the fragrance of myrrh. Myrrh wa favored by women; it has great healing potency and was embalming the dead. Hence its use as a symbol of the so sorrow.

The purpose of all Earth experiences is that man may gain regardless of whether these experiences be joyful or sad, that grow and become luminous with the beauty of wisdom, wh be understanding and compassionate, to substitute love for c and to cast the mantle of charity over the weaknesses of one

All pain, sorrow and disillusionment belonging to the when properly understood, become but further stepping st toward this high goal. It was this inner concept of the real purpose of life which the early Christians symbolized in th veneration for the cross.

The gate of attainment, such as is described in the So opens widest through sorrow. The feet must ever be washed blood before they are fitted to stand in the holy Presence music of the Song slips into a minor strain as the inner mea

Song of Solomon V: 1

I have gathered myrrh with my spice, I have eaten my honeycom
my honey, I have drunk my wine with my milk.
Eat! Drink! O friends, yea drink abundantly, beloved.

For one who lives in this exalted state of consciousness existence has but one meaning and one motivating purpose, a service. Allurements of the senses no longer prevail and pleasur ing to the personal life no longer satisfy. Such a one no long for himself any good which cannot be shared by all his he knows too that only the attainment of this universal conscio bring an equal and a lasting good unto all men and so the Song

Eat! Drink! O friends, yea drink abundantly, O belov

This is the Degree of Detachment for which few qualify. that many turn back and walk with the Master no more.

Song of Solomon V: 6-7

I opened to my beloved; but my beloved had withdrawn himself, a
gone: my soul failed when he spake;
I sought him, but I could not find him; I called him, but he gave
answer.
The watchmen that went about the city found me, they smote m
wounded me; the keeper of the walls took away my veil from

There must always be nights as well as days of the soul. T times when the Light is temporarily hidden, when the Beloved presents Himself. This is necessary in order that the aspirant to stand alone. While such experiences bring deep wounds a great pain, yet it is only thus that true wisdom is acquired, "Wisdom is crystallized pain." The watchmen, or awakening the body, are stilled or wounded by the forces of the lower nat cause a loss of the close inner communion with the Beloved.

Song of Solomon VI: 2

My beloved is gone down into his garden, to the beds of spices, to
the gardens, and to gather lilies.

A garden is an enclosure, as area of consciousness, whi planted and faithfully tilled, yields a harvest of utility and bea fruitage comes only as a result of steady application to good w their fruits ye shall know them." This is why the symbolis garden is used so frequently in all sacred literature.

Song of Solomon V: 10

My beloved is white and ruddy and chieftest among ten thousan

The most profound truths of the Bible deal with the evolutio His body is the base metal which, by spiritual alchemy he must into a rare and shining gold. The spinal cord is the principal

gradually mounts toward the pineal and pituitary glands in certain plexuses along the way of this ascending fire-course lated and their forces tend to spiritualize or refine the nerves. T of refinement aids in the development of inner faculties often as the extension of the five physical senses into higher dimen

There are seven plexuses of primary importance which this spinal spirit fire quickens into life; they correspond to the sev the Illumined Way enumerated previously. These awakene spiritually discerned, are revolving centers of light and as the s fire ascending to the head increases in volume, its powers pe entire body, flooding every atom with a rare luminosity. When fire has been completely lifted to the head and finds there it expression instead of in the lower part of the body, the mind with Spirit, man becomes superman, and his creations spirit of physical or material.

Such a one has builded his fire-mist body which possesses surpassing that of the diamond or the ruby. This attainment pl the vanguard of human evolution; he becomes a pioneer of th and, as such, is *chiefest among ten thousand* in having passe Degree of Unification.

Song of Solomon VI: 10.

Who is she that looketh forth as the morning, fair as the moon, the sun, and terrible as an army with banners?

Return, return, O Shulamite; return, return, that we may look up What will ye see in the Shulamite? As it were the com two armies.

The company of two armies, fair as the Moon and clear represent the duality that has become unity. The chief motif o Song is the two that have become one in the Mystic Marriage. states that the Philosopher's Stone is formed of the Sun and th

Song of Solomon VII: 12-13

Let us get up early to the vineyards: let us see if the vine flouris the tender grape appear, and the pomegranates bud fort will I give thee my loves.

The mandrakes give a smell, and at our gates are all manner of fruits, new and old, which I have laid up for thee, O my

The pomegranate is a symbol of fruitfulness, of good work drake is a symbol of the spiritual androgyne. The pleasant fr wonder-workings (surmounting the physical laws of the u one who possesses this androgynous power.

Song of Solomon VIII: 5

Who is this that cometh up from the wilderness, leaning upon

This is another version of the story of the Prodigal Son, t
wanders far from the Father's House only to learn the barre
wilderness without and to heed, finally, the call of the spir
return to its own. This return must always be accomplished
upon the power of the Beloved, the awakened godhead wi
from an Egyptian word meaning evil, signifies the cause of
transmuted, the apple tree becomes "the holy apple trees" o

The mother that "brought thee forth" is the feminine whic
Fall manifested as the great receptive, image-building powe
all things in the image and likeness of God or good. To this
ciple the awakened one sings: "Set me as a seal upon thine

The aspirant here knows the celestial glory of the Degr
hilation. The personal life has been consumed in the fires of c
"The Father and I are One" sang the supreme Master from t
height. "Thou mayest have all knowledge, but if thou know
thou hast not one single letter of the alphabet of Spirit."

Song of Solomon VIII: 7

*Many waters cannot quench love, neither can the floods drow
man would give all the substance of his house for love,
utterly be contemned.*

The high Initate, King Solomon, is here saying that the h
built without spiritual polarity is impermanent. As long as
formed through the physical laws of generation, they must deg
die. It is only as the race learns to build through the holy law
ation that the race bodies shall become celestial and immortal
difference between the natural and celestial bodies describ

Song of Solomon VIII: 12-14

*My vineyard, which is mine, is before me; thou, O Solomon, mu
thousand, and those that keep the fruit thereof two hund
Make haste, my beloved, and be thou like to a roe, or to a yo
upon the mountains of spices.*

The fruit of attainment, being the product of the dual fo
must be shared by the two. The spirit descended from God
through evil came separation; before its return unto God it
more know itself as unity. There is no other way.

It is here the Seventh Degree of the final Atonement (a
is made, and the rite of the Mystic Marriage knows the white
perfect consummation. The personal has been lifted up and
the spirit. Solomon and his Beloved are one. The Sufi mystic
as the Degree of Intoxication and their most inspired poems

sounding: "Make haste, my beloved, and be thou like unto a r
young hart upon the mountains of spices."

"The Song of Songs" reveals the Shekinah descended. T
of this glorious canticle is to show the history of *Her* in man—t
of the Lover and the Beloved throughout the ages of election.
"all that hath been, is and ever shall be, for it is the story of tha
is Shekinah from the first verses concerning the kisses on her
the last rapture on the mountain of spices." Such is the trib
Zohar, the Book of Light, to this matchless Song of Solomon.

Verily indeed: "All the days of the world added together
meritorius as the day on which the Song of Songs was written
is means the awakening of the masculine soul in woman and o
inine soul in man, and this is the supreme goal of Earth evoluti
final glorified consummation of the sevenfold and perfected

This the Mystic Mason understands to be the inspired r
King Solomon and his Temple builders.

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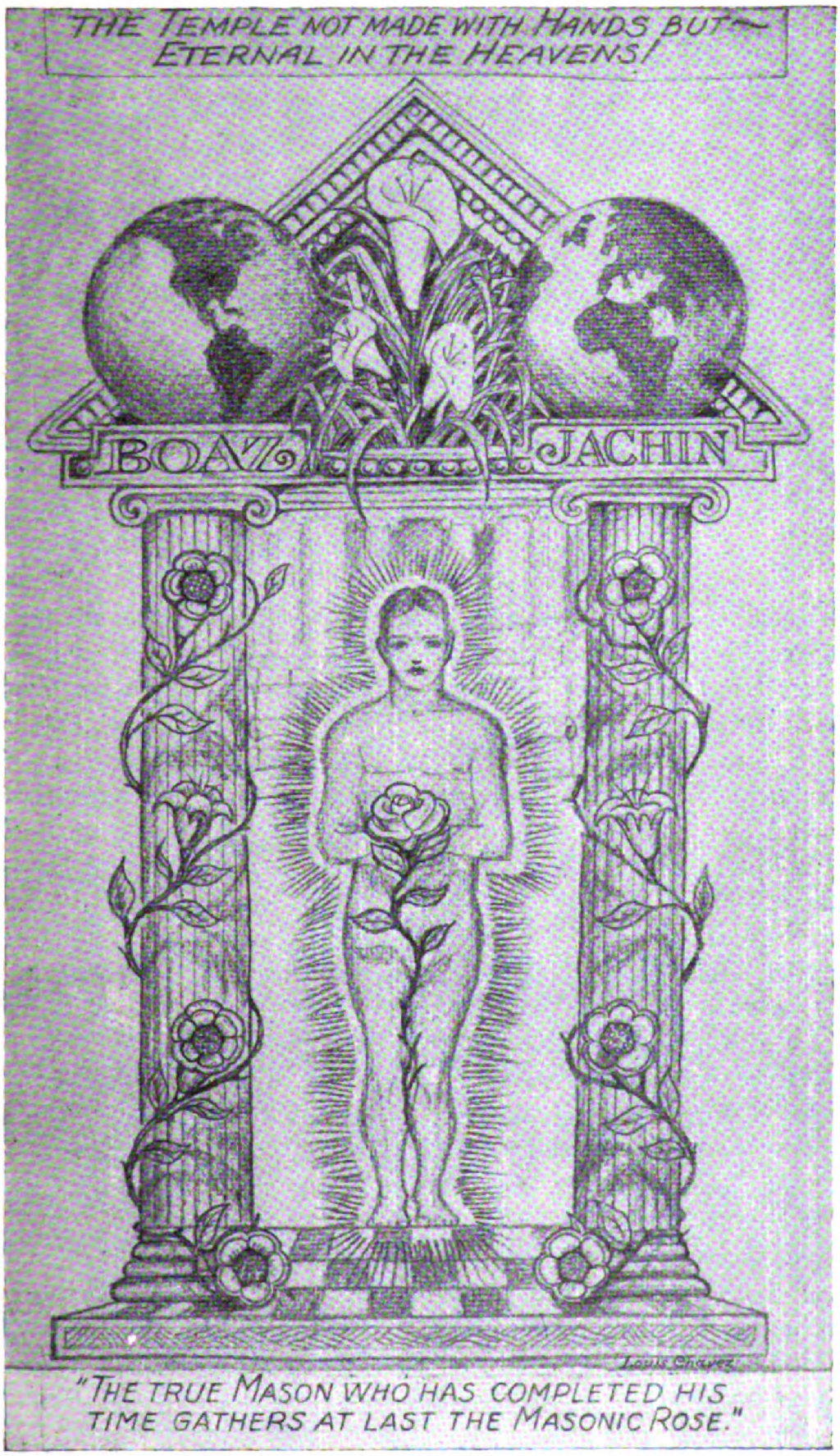

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PART II

SONGS OF THE OLD TESTAMENT

FOREWORD

Under the general heading, *Songs of the Old Testament*, ventured to include much that is not ordinarily thought of in nection, but in so doing we have tried in each case to make reasons for such inclusion.

In view of this fact a preliminary word may serve the usefu of making it clear to the student at the outset that the mater follows is geared to the central theme of Initiation. Hence the the Bible taken up for discussion are not treated in the order they come in the Scriptures. Nor are they arranged in either hi chronological sequence. The arrangement has been determined the place occupied in relation to the theme treated, namely,

Obviously, such a selection would include the Psalms whic lyrics, and Job, which biblical scholars have spoken of as the "m did creation of Hebrew poetry". The Book of Judges qualifi clusion because it contains the Song of Deborah, together with of passages which were undoubtedly chanted by the early poet and which are, moreover, important in a study of the power and music in the spiritual life.

The part of Judges dealing with Jepthah and Samson a garded as authentic by some Bible critics, but this is because tion key has been lost to both the higher critics and the orthod day. It is only as this is used that the true meaning which th are intended to convey can rightly be grasped.

The Book of Ruth which outlines an important phase o development was formerly a part of Judges. Thus from the vie Initiation, Judges stands pre-eminent, being one of the mo mystical books in the entire collection.

The Book of Esther has been included because it reveals the meaning and nature of the Four Sacred Seasons, which we important in the interior work, as well as in the exterior cere Solomon's Temple. Although supposed to depict an incident of the story of Esther undoubtedly contains elements which go ba ancient times in Palestine, as we endeavor to make clear in pretation that follows.

The two Books of Ruth and Esther also have an importa on the problems of Mystic Masonry as both show the operati feminine principle in inner development. In the soul world, wh locale of the true Temple of Light, sex is no barrier to admi membership.

Like the Book of Ruth, the Book of Esther is given in pros our Bible. But to the interior ear of the soul, it is a great an rhythmic chant. Perhaps it will not be understood for what i until some great poet of the future translates it into poetic f some master musician clothes it in New Age music. We suspec story of Esther, like that of Ruth, was the subject of many anci in Israel which have failed to come down to us.

The Song of Solomon, greatest of all Songs of the Mystic has been interpreted in Part I, in connection with the visit of t of Sheba to Solomon's Court. We therefore give it only passing in this part in connection with the Songs of Initiation.

These Songs of Initiation, as we choose to call them, reve important phase of the Temple work. They show us many sec not given in the prose accounts, for they are, as it were, the the Temple, which speaks to us across the centuries. This Voic thought of as emanating not from the material Temple of Sol rather from the interpenetrating etheric structure, the Invisibl not built with hands, but which is eternal in the heavens. This i Temple, being indeed that holy Archetype which David behe Interior Light of the spiritual world.

What we have said of the other Books applies also to Pro Ecclesiastes, which are traditionally attributed to Solomon, but

also, we speak of the School of the Temple, the Invisible Tem
the more familar vernacular of our time is one with the Chu

The poetry of Proverbs and Ecclesiastes quite natural
place in the present volume.

In conclusion, there is the Masonic Addendum which
reader with a resume of the esoteric principles involved in M
ry. Not all of these principles are recognized or admitted by
Mason. But Mystic Masonry is the *Masonry which is in hea*
Masonry. So long as the emphasis is on the exoteric Masonry
continue to be excluded from the Fraternity; but when the en
to esoteric Masonry, as it most certainly will in the coming A
woman will be admitted to an equal status with man. Th
only, can the true and full work of Masonry be accomplish

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CHAPTER I

Music is Magic

The Occult Power of Music

Our present materialistic age has all but forgotten the d
of music which was a well known and demonstrated fact
ancients. The musicians who took part in Temple rites were I
knew how to employ both rhythm and harmony to promote
spiritual good of all the assembly, both participants and spec
states that the Egyptians accredited their sacred melodies to
Isis. Their music, he adds, "had power to subdue man's pass
purify his spirit." With Egypt's downfall, the best and hig
sacred music passed into Greece and Palestine.

The musical rites and forms of Solomon's Temple we
largely from the temples of Egypt. When Solomon was ma
daughter of Pharaoh, Magsara, legend has it that she brough
thousand varieties of musical instruments. It is stated further
the principal reasons for Sheba's visit to Solomon was her int
esoteric power attainable by the right use of the proper Temp
which Solomon was an adept. The Psalms which have come
include many sacred songs which were originally intoned i
keynotes and particular rhythms and these were known to affe
and character of the worshippers and neophytes.

Hebrew kabbalism, like Egyptian occultism, recognizes
ciples of man: spirit, soul and body. The Egyptians depict in
paintings the "double" of the man which leaves the body a
which must be reckoned with even during the lifetime on
that "double" is part of the living organism. This double is th
part of man's invisible structure most affected by the repetitio
rhythms and the intoning of specific keynotes. Even slight

of music through the floor, or by touching the musical instru
which the music proceeds, and some of them are greatly disturb
disruptive vibrations of jazz but show tranquility and joy w
feel the tones of classical melodic music. The "double" here sp
etheric in substance, and, therefore, entirely physical. It is not
principle. It is not immortal. It is the "soul' "which dies." It can b
ed by destructive vibrations. It can be made relatively immort
structive vibrations such as constitute sacred music. As it is t
which holds the physical, visible body, the condition of the dou
mines health and longevity. Any vibration which affects the ethe
adversely affects the body adversely as well. Hence we see that
used in Temples, or in churches today, has a very real effect upon

Examples of this kind of music in the Old Testament are the
Psalms 113-118, and the Song of the Exile in Exodus 15. The
which music was obligatory were Psalms, Ecclesiastes, Prover
Job, Lamentation, the Song of Solomon and certain portions of t
teuch and the Prophets. Historically, we find the earliest referen
Old Testament music bears the date of the first century; but tha
mean the occult power of music was not known and used in the
between the building of Solomon's Temple and the time of Chr
have been many books written and many lost; and we may
contrary to popular opinion, the Old Testament literature sho
evidence of having been radically and extensively edited, by m
ceeding generations of editors. This accounts for its unity of the
structure, which, as has been pointed out by orthodox comme
very different from the heterogeneous structure of other great
of the world. Moreover, there are many scriptures more ancient
Old Testament, and we should expect the more modern writing
a greater coherence of thought.

The traditions concerning these Temple cantillations are a
Lamentations and Job were chanted in the Temple both on the
and evening of the ninth of Ab (July) to commemorate the de
of the First Temple. There is a marked similarity between the
of Lamentation and the Gregorian chant, denoting an occult
of design and purpose if not actual derivation of the one from
Proverbs were chanted on Sunday afternoons between Passo
Spring Equinox) and the Feast of Weeks (the Summer Solstice
was read on the fourteenth day of Adar (February).

The close structural relationship which exists between the chants of the Church and ancient Hebrew cantillations giv testimony of their occult origins. The early Christian Churcl any interference with the recitative which was a reversed pa Testament tradition. In some of the ultraconservative cloisters t tive canticle was preserved intact into the late Middle Ages.

Little of the music of the ancient world has come down cause the ancients possessed no such system of music notati now have. We do not, for instance, actually know just what Grec sounded like, although it is thought it might have resemblec music. Neither do we have any transcripts of Hebrew music. We something of the instruments used in the Hebrew worship, and the arrangements of the choirs.

David placed the singers in true esoteric order relative spiritual attainment, and appointed to them their parts and accordance with an esoteric design. He divided the singers i groups, each accompanied by a certain type of music, which v to one of the spiritual vehicles of man. Cymbals (asaper) w and other percussion instruments, to punctuate and emphasiz mations and the announcement of ordinances; these were primarily to the desire body. Stringed instruments, harps accompanied meditative prayer and healing, and directly aff etheric body. The third, lutes (jeduthur), esoterically the hi fected the mental states. It is said that so powerful were the currents sent forth by the singers and musicians that someti congregation and priests fell prostrate, which perhaps refers t prostration, but was literally true in individual cases.

In addition to the instruments mentioned above, the Heb sessed an instrument like our saxophone which, with the trun merly a ram's horn), was capable of sending out a thunderou sound. The double flute was known, and among percussion in were drum and sistrum, or castanets.

The principal musical instruments used in the worship were a large harp of twelve strings, and the kimors, a small harp of t Here we find the twenty-two strings corresponding with the tv letters of the Hebrew alphabet upon which the path and proce esoteric development was based.

All exoteric (public) Temple work demanded the us

which are before thee, to seek out a man, who is a cunning
an harp: and it shall come to pass, when the evil spirit fr
upon thee, that he shall play with his hand, and thou sha
(Samuel 1: 16-16).

The two kinds of wind instruments used in the Templ
shofar and the shofaroth. The former was made of the cu
ram's horn and was attuned to the masculine or fire rhythm
whereas the latter was formed of the straight female ram's
was attuned to the feminine or water rhythms of Spirit. The
made of gold; the shofaroth of silver. The two were always us
on special fast days.

In the use of these instruments the neophyte was inst
the blowing of the shofar gave high and holy thoughts to
reminded him at all times of the rightful performance of
As the instrument keyed to the positive, masculine force it w
driving away evil spirits. The shofaroth, carrying the feminin
was used to purify the aura and also in connection with the
secret part of the Temple work.

From a rare and curious old manuscript dating back to
Temple Musick, (its author one Arthur Bedford by name, a
Temple in Bristol) we quote the following:

"Moses inaugurated two processionals attuned to the
the Song of the Red Sea Victory. He led the men and Miriam t
The voices of the men were grave, that of the women acute.
together came a mixture of a fit and sweetly joined melody.
entire night they sang hymns and songs of thanksgiving."

The famous Te Deum Laudamus of St. Ambrose is set to
in use for ages as a recitative for Zechariah's Song: "Rejoice,
ters of Zion."

The rhythms of Jeremiah's Lamentation are identical wi
certain very early Hindu and Greek sacred hymns, thus sho
universal recognition and use in the expression of the hu
Jeremiah's chant was used in the age of St. Gregory as a ge
and in later times came to serve as a lament for the deceased.

The traditional reading of the Old Testament was ne
monotonous prose reading but took the form of cantillatio
chanting. On this point the Talmud states: "He who reads
without tune shows disregard for it and for the vital value o
It is true that the responsive readings familiar in our chur

Temples were places of genuine spiritual instruction and th
were ceremonials of true esoteric development. There can be
but that much of the mystical glamour of the Roman Catho
and similar bodies, is due to *the singing of high mass*. Even
nary low mass, the chanting has a powerful effect upon the eth
of the assembled worshippers, and even more upon the offici
since the keynote for the development of the etheric double is
and its growth requires the application of the law of "repetiti

A group of aspirants coming together for spiritual inst
generally attuned to the same vibratory rhythm, hence in the
circles of esoteric schools there exists what may at first si
to be a narrowness, in that others not so attuned must be exc
works no hardship, however, on the neophyte thus excluded
merely that he must continue to seek his own "house" an
"brethren". It was a knowledge of this law of group rhy
occasioned the great exclusiveness of the early Egyptians, an
ness which the Jews adopted and carried throughout their kno
It is again the reason for the so-called "secrecy" of the esc
of the Mystery Schools. In fact, there can be little doubt tha
Mystery cults today, neophytes who find after many years of
they are still far from the threshold of the unseen are proba
wrong circle, and must therefore continue their Quest until
another house, another home, where among true brethren
know the joys of esoteric fellowship.

The same principle applies also to orthodox churches:
many people who, through conservatism, cling to a phase
they have long outgrown, thus hindering their own spiritua

In such groups whether exoteric or esoteric, the ch
keynote of the assemblage is struck not once but many tir
course of a service. This is particularly to be noted in the
of mass in any Roman Catholic Church. It is this repetition o
rhythms impinging upon the etheric body which draws Cat
such close bonds of loyalty and reverence for the Church. In
processes of esoteric individual development, the disciple's
vidual keynote is employed, its power stimulated until th
glory of the ego is able to transmute the lower self.

Relative to the power of music to promote spiritual di
Clement of Alexandria, one of the most noted of all the ear

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harmonious tension, and when struck by the spirit, it gives fo
voices. *Praise Him on the clashing cymbal*: He calls the
cymbal of the mouth which resounds with the pulsation o
Therefore He cried to humanity, *Let every breath praise the*
cause He cares for every breathing thing which He hath mad
is truly a pacific instrument, while other instruments, if you
you will find to be warlike, inflaming to lusts, kindling up
rousing wrath."

The etheric double to which we have had reference is
its structure. The initiatory disciplines of the New Age have to
with this fourfold etheric structure. These four parts, or fu
the etheric double are designated as "four ethers," since they a
independent of one another, although found associated i
structure relative to the human organism.

The four ethers may be divided roughly into those funct
promote the animal propensities and those which promote
or spiritual. The "animal" ethers are denoted as the chemic
ethers, respectively. It is the chemical ether which binds th
the body together, although in a truer sense we may say tha
actually constitutes the material form, for it is the ether,
chemical activity. The life ether is visible as a delicate orang
although its color varies somewhat in the various kingdoms
and even from one individual to another in the human speci
any case rightly called the fire of life. It is the cause of all gro

The two higher ethers are desginated the Light and
Ethers, respectively. Of these two ethers, the latter is no
speaking an "ether" at all, for it partakes rather more of the
the inner or soul world, being the channel through which thou
its impression upon the brain. We are not to assume from th
Reflecting Ether (which is basically blue in color) surround
alone. Psychologists know that the "mind" is not in the brai
mental activity is accompanied by chemical changes in the
that is as far as they can go. The Reflecting Ether comes int
first about the head and the nervous system; but in due course
includes the whole of the body. When the clairvoyant spe
"mind" extending partially around the body, it is generall
flecting Ether which is meant. It persists with the ego after d
into the higher worlds of the soul.

ticularly the eye), is also the channel for the inflow of psych
which pour through the nerves and sensitize them to the p
they are able to report the presence of so-called psychic p

Thus the Light and Reflecting Ethers are more especial
nues through which spiritual thought and ideal emotion flo
the body, and they are therefore the means by which trans
accomplished. Transmutation thus begins in the ethers an
cludes the dense body itself which becomes etherized and co
immortal, a body formed of celestial fire. In the sensualist or
however, it is the two lower ethers which are attracted an
dominant in the etheric double, whereas it is the two hig
which are attracted and become predominant in the etheric
the spiritual aspirant.

In addition to the functions noted above, we observe th
the four ethers possess a positive and a negative pole or fu
the two poles of a magnet. In occult literature, the positi
always designated as masculine, or fiery; the negative pole fe
watery. It is the perfect equilibrium between these two poles o
which forms the immortal or Initiate-body. Solomon's Song
as explained at another point, is the Chant Triumphant of th
mation. Proverbs and Ecclesiastes are also valuable texts f
pirant who is working toward the use of these subtle force
we find the familiar Wisdom teaching, in which Wisdom is th
principle of God, and Understanding the masculine.

The Harp of David

At certain critical periods in the evolution of the hum
magical music has been brought to earth by some high In
beautiful legends of Greece tell of Orpheus who by the music
stilled the stormy waves and the raging winds, soothed tormen
and minds, and eventually brought the insensate back to life
his beloved). The Old Testament presents us with a similar
teacher in the person of David, the sweet and illumined singe
who by the power of his magic harp soothed the madness of Sa

Among the many rabbinical legends which, though in
historical yet deserve serious consideration by reason of the
expression of spiritual truths, there is one which tells us of th

in the window, and at midnight when zephyrs from north, and west fanned its sensitive strings, it gave forth heavenl was then that David would awaken, study the *Torah,* and beautiful poems to its celestial accompaniment.

There is an inner meaning to this legend, involving m truths. David's lyre was within himself. Through sacrifice his soul was lifted up into the Kingdom of Light (Shekina the inner realms of nature, which are pervaded by rhythm monies even as the winds move through the atmosphere of t world. The soul itself is part of this rhythmic structure, th of sound, in which the universe hangs "like apples of gold i of silver."

Pythagoras said that man's nature is purified when he solemn songs sung to the accompaniment of the lyre. What the lyre is true of the harp of David also, which was really lyre, or possibly, a lute, the kimor.

Before there was a Temple, before there was a Tabernac *was.* It was bodied forth in dance and in music, and David's w laid the foundation for the liturgical Mysteries of Solomon's primarily to be understood through the Songs associated with whether or not he composed them, for they bear his keynote

We no longer have descriptions of the ancient dances of do not know what manner of dance it was which David dan the Ark. Yet it is of importance to us to know that he did so in many of the Psalms we can still discern something of t dance rhythms among the more obvious songs and chants.

Rhythm has a special correlation with the breath, and a breathing exercises of Oriental occultists seek to achieve can b through musical rhythms alone, especially when correlated dance, for the dancing body is the very personification of rhyth music visible and tangible in three dimnesions. In the Desire streams of rhythm are the basis of consciousness; they form which are visible in light and color, and are audible as sound. twelve primary patterns, corresponding to the twelve signs of t and one day we shall know that there are likewise twelve plan ing twelve keynotes. Such are the rhythms we feel flowing th Psalms, which are truly hymns of Initiation, and which rais dously the body rhythms and accelerate consciousness, makin

of his people, he has become the patron saint of both music
poetry. The Hebrews called poets and singers *Meshorer*, whi
"elevators of the people." Under David's patronage, the anci
of Israel were gathered together, choirs were organized, and
of the Psalms one hears the thunder of the antiphonal chants;
the soul-sweet murmurs of the harp, or the stirring blast of
calling to action.

Fragments of Israelitish songs are also preserved in the Pe
the Red Sea Victory Song is an allegorical representation of cer
of spiritual Illumination, in which we are able to discover hc
led the men in the music processionals and Miriam led the wo
through all the hours of the "mystic night" they sang unite
hymns of praise and thanksgiving.

In his valuable book, *Bible and Spade*,* the author, Rev
Peters, calls attention to the new light which has been throw
Hebrew Psalter by archeological discoveries in Palestine, and
some fascinating material of his own which may be familiar to
our readers. He comments on the fact, which we repeatedly e
in our esoteric interpretations, that the Psalms do not necessa
trate historic events, being in many instances liturgies used in
services. He points out also the striking similarity to ancient
liturgies which have come down to us by way of Babylonia and
When we say "Temple services", however, this does not mea
the Temple of Solomon. We have already shown that there w
temples and shrines in Palestine before the Royal Temple was
Mt. Moriah; and that, moreover, this Temple did not supplant
sidiary temples and shrines in other parts of the land. In each
pre-Solomonic temples distinctive liturgies developed, and
Peters gives a fascinating account of his own discovery that th
of the Sons of Korah (Psalms 42 to 49 and 84 to 89) are deriv
the old Temple of Dan. Some of these ancient songs, when tra
to Jerusalem for use in the Temple there, were left much in thei
condition; others were adapted to the new Jerusalem setting. Th
shows how in the 84th Psalm the "stage directions" for the sac
cessional were inserted bodily into the Psalm by translators who
them a part of the Psalm itself, and how they were then forced
an extremely free rendition of the Psalm in order to make it int

When the directions for processional are removed the remain
Psalm is clear and understandable, and we know, moreover,
processional started and the direction of its march until it re
Temple. He concludes by saying that he demonstrated his
to a Jewish scholar, a Dominican archeologist, and several Bib
in Jerusalem, making the processional in full form, and, h
believe that everyone who tried it was convinced, and whe
that Psalm will always in memory make that pilgrimage and
does so, the old temple choir and hear the old temple chant."

However, it will be perfectly plain to the student that
Psalms antedate not only the Temple of Solomon but the e
any permanent structure whatever, and all of the Psalms ar
not meant for use in a Temple service but rather for private
or for use in Assemblies, as was necessary later in the Exile and

Ancient truths will be rediscovered in the New Age, an
Age psychology will include a study of the occult effects of m
mind and body. Its use as a protection against evil, discarna
will become known, as, for example, the sounding of chimes a
in medieval cathedrals as a protection against evil spirits, wh
"witching hour" were believed to be most active. The powe
to aid in prophetic inspirations and as a healing agent was a
in medieval centuries, and the vowels of any language, bei
eminently the carriers of harmony (it is impossible to sing
alone), have long been recognized as of special efficacy. In
seven vowels were chanted in the Mystery rituals, because it
stood that they sounded forth the keynotes of the seven planet
before the Throne of God. Since every human being is keyed
the planets, it was thus possible for the Temple Priest to
neophyte how to attune himself to his own "parent star" an
draw on the spiritual fount of his being. The moral force of m
on the correspondences existing between its tonal patterns
of the Ideal World.

The most profound truths connected with the Mysteries
that supreme and sacred ceremonial, The Last Supper, are b
the use of the vibratory power of the universe, in which the Ch
as the Sun and the Disciples as the twelve constellations
Seasons). This is the key to all nature music.

Cyprian, bishop of Antioch in the third century, was at t
fifteen initiated into the Grecian Mysteries on Olympus. He

on the Mount he witnessed the succession of seasons and the
spirits that determined their phenomena. He heard the chorus o
daimones chanting in nature, and saw the phalanx attending
and goddess. Here is a hint of what the New Age will rediscov
field of esoteric music.

The magic of music works upon the latent centers or vorti
aura of the neophyte, which are stirred into activity. There
of them as we have already shown, and each of the seven ha
keynote corresponding to the tones of the musical scale and to
vowels. It is by means of the powers centered in the vowel so
the Archangelic Race Spirits control their peoples or nations
them into a composite whole. The repeated sounding of th
notes arouse the seven centers in the body and cause them t
the diamond glitter of the astral light, by which the soul
sensitized.

This power of music to stir the soul is verified by common ex
Everyone knows the arousing effect of patriotic and martial musi
less sensitive to the soothing or inspiring effect of sacred mu
among the religious-minded, it is not generally recognized
Masses of the early Church were composed for the specific p
furthering spiritual Illumination. Their rhythms work just as p
now as in the early centuries of Christianity. If they seem no
this power, it is only because the modern Christian, unlike
devotees, does not bring to them the proper spirit of dedica
know that the Mass is often called the Morning Sacrifice; an
it agrees with some of the Temple practices of Israel. It was th
of the Temple servers to greet each dawn with song. At the firs
of the clouds at twilight, the crier on duty would call out,
priests to your work, and ye Levites to your songs."

There can be no question of the power which music has
every organ of the body, the low tones vibrating to the or
functions below the diaphragm and the higher tones affecti
above the diaphragm. Modern research has proved that mu
stringed instruments such as the harp or zither are most effic
cases of mental disorders; hence the use of the harp by David in
the madness of Saul is now justified scientifically.

Naturally, in order to promote spiritual exaltation, music m
be of an exalting nature. Not every type of music, so-called,
duce the desired effect. Martial rhythm stimulates to actio

that consciousness may be liberated from its identification wi
form. Like the white lotus floating on a still pool, so must
flower expand upon reposeful harmonies.

In the stillness and peace of the mind, the flowers bloom
according to a rhythm embodied in them. Knowing this, it
understandable why the Psalms have been called the perf
of religious song! Indeed we realize that the really importa
the Psalms is not in their intellectual content but in the subt
which we experience by singing and chanting them. It is t
which plays upon the seven flower centers and causes them
the Spiritual Sun. Thus the Hierophant of the Mysteries, i
the seven sounds for the neophyte, prolonged that one whic
the particular flower whose opening was desired, passing ra
the others, until the purposed result was achieved.

These seven flowers may also be called the Musical Lig
soul. Their location and significance, briefly stated, are as fo

All seven of the Musical Lights lie along the spinal co
to the spiritual vision they appear to lie there, but they are no
they are etheric and astral, and serve as conductors of the vit
which flows through them into the nerve plexuses which
penetrate.

The first of these vital points is situated at the base of
its color is red. Here the serpentine kundalini sleeps. Blac
first, the slumbering fire awakens and assumes a brighter a
hue, until at last it is a pure and luminous ruby. This mar
ginning of psychic perception.

The second center is the solar plexus. Its correspondi
center is known as "the Sun of the stomach." Its color is reddi
which is later transmuted and modified by soft green light.
cates the early degree of true clairvoyance.

The third, or hypogastric plexus, correlates to the spleen
like a miniature Sun, radiating golden light. Its awakening b
gift of healing. In the early stages of its development there is
blended with its gold, but the later development is pure gold

The fourth is the cardiac plexus over the heart, emitt
yellow radiance, which in the higher stages of transmutatio
tinged with an ethereal blue, and reveals memories of past
When the latent love principle has been awakened to a
love-*Power*, this center is a lustrous giant golden rose.

Its development recovers the use of the Lost Word, or creativ
of speech.

The sixth, or cavernous plexus, is situated in the head betv
eyebrows. It emits kaleidoscopic color patterns of indescribable
whose primary tones are rose, yellow, blue and purple. Its fu
brings continuous consciousness, interrupted neither by sleep n

The seventh plexus is near the top of the head. It is the
regeneration and emits an effulgent white light. Its developme
liberation from the wheel of birth and death.

The lifting of the fire force within the neophyte along th
spine, and the unfoldment of its several blossoms, is in perfect acc
ment to the tones of the musical scale. Rudolf Steiner, the emin
crucian occultist, refers to this process as "the wonder of th
experience," and the late Dr. George S. Arundale, the Theo
writer, says,"The kunalini is music as i tis color. It is a rainbov
a perfect song."

This is the seven-stringed harp of David, made from the
the Lamb sent from God, by whose sacrifice the world is redeem
ram signifies Aries, the head of the Macrocosmic Man, and w
human brain there are seven cavities or ventricles, each sounding
note and emanating its own individual color. These cavities a
with the life essence which ascends by way of the etheric spine
seven Roses or Lotuses, and correlate therewith. Physiological
seven brain centers are known as the Olfactory, the Lateral, th
the Fourth, the Cavernous Ventricles, and the Pineal and Pituitary

A kabbalistic legend has it that David finished his life wo
the Earth plane on the Sabbath Day, at which time his son
summoned hosts of Angels to stand guard over his body, prot
with their outstretched pinions. This was not the end of Davi
and grandeur, for in the heavenly realms as formerly on Earth, h
among the first. At the head of the angelic choirs he intones wo
beautiful Psalms. ever chanting: "The Lord reigns forever an
To which Metatron, Captain of the Universe, and his choirs reply
Holy, Holy is the Lord of Hosts."

CHAPTER II

The Background of the Psalms

Historic Background

Many volumes have been written and much time spent in the authorship of the Psalms. To the occultist, however, the fact under consideration is not who wrote them, but how be them in daily living. David means "the well-beloved of Whether or not the Psalms were written by David, King of clear that they were given under the inspiration of an Initiat are always *well-beloved of the Lord* (Law). They depic of progress up to the point of conscious union with Deity, t spiritual attainment being described in the 23rd Psalm. The P ing thereunto leads from the dedication of the life to Spi the many trials and temptations expressed in the laments, chants of the overcoming—all to be climaxed in this, the p of spiritual at-one-ment.

It is not long since most Christians accepted the enti Psalms as being the work of David; yet this is by no means nor yet the original tradition. The Hebrews disclaimed the David was sole author of all the Psalms, attributing some to characters such as Adam, Melchizedek, Moses and Abraha those whose names are mentioned in our existing text: Solom Heman, Jeduthun, Asaph and the Sons of Korah. The 127t not accepted as the work of Solomon in the Hebrew tradition 72nd. Esoterically such Psalms vibrate to the keynote of Sol is, they were written under the inspiration of his blessed po inner worlds, and reflect his wisdom.

Although David was Israel's foremost patron of the art o music, it should be plain to the modern student that the Psa fact a Bible in miniature, being culled from every period history, from the very earliest shepherd and nomad songs to th

contrived lyrics of the Second and Third Temples. Thus Ath considered them an epitome of the entire sacred volume, and I ferred to them as a compendium of all theology. Indeed, the entire of earlier Church Lights regarded these lovely songs with p veneration. It is said that St. Ignatius introduced antiphonal sin the Psalms in accordance with a tradition of the Church at Antio

Chrysostom writes: "If we keep vigil in the Church, David first, last and midst. If, early in the morning we seek for a me hymns, first, last and midst is David again. If we are occupied funeral, solemnities of the departed; if virgins sit at home and spin is first, last and midst. In the monasteries, amongst those holy of angelic armies David is first, last and midst. In the convents of where there are bands of them who imitate Mary; in the desert men are crucified to this world and having their conversations wi first, midst and last is David."

Under the Benedictine ruling (sixth century) the whole Psalter was gone through in each seven days, candidates for or were required to know the entire Psalter from memory. Canons same effect were passed by the Eighth Council of Toledo (635) Orviedo (1050). These last items are mentioned only to show th importance which the early Christian Church attached to the Psalms as a manual of true esoteric instruction for its neophytes.

The Book of Psalms was primarily the hymn book of the Temple. The Temple music consisted almost wholly of the sin the Psalms, but there was instrumental accompaniment, as shown internal structure of many of the Psalms, as well as by tradition have come down to us. In the ceremonies of the Second Tem Hebrews endeavored to follow, as closely as they knew how, th of service of the First or Solomonic Temple. The loss of some literature during the Exile made it impossible to reconstruct the exactly in the manner of Solomon's day, and, moreover, these ha gradually modified during the interim between the reign of S and the Exile.

After the Exile, the tribe of Levites were fused with the singers; these Levites, it will be recalled, were at one time priests sidiary shrines throughout Palestine. Their shrines and powe curtailed at the time Deuteronomy was discovered, and they wer completely tributary to the Jerusalem priesthood after the Exile volume on the Hexateuch we have traced the origin of the Le

fell into subordinate positions only when many of the Mosa
had been lost or deliberately suppressed by evil priests.
Temple, established after the Exile, represented a *reform* m
Palestine, not only making radical innovations, but introduci
as the official language of the country, with Hebrew reserved
use, hence becoming a sacred "dead" language, like Latin in t
Church today. Palestine was thus the last of the Semitic natio
Aramaic as the official language. Chaldea, Assyria—even
long since done so. This is the language the Master Jesus sp

We mention in passing that when Aramaic became
language of Palestine, the nation was in fact reverting to th
speech of Abraham, as shown in the saying, "A wandering
was my father" (Deuteronomy 26:5)—from a liturgy of She
we know that Abraham came from Chaldea. When he jo
Canaan he adopted the Amorite, or Canaanite, tongue whic
related to the Phoenician; a change which is clearly indic
Apocrypha in the statement that the Archangel Michael le
into the land of Canaan and there taught him the Hebrew
Hebrew is therefore Canaanite with certain modifications
ferences in racial origins.

The fact that the Hebrew tongue was so clearly similar to
makes understandable the friendly relationship existing bet
enicia and Palestine, as so beautifully evidenced in the frie
tween David and Solomon and the Kings of Tyre. Hebrew i
speaking, the sacred language of the Old Testament, Aram
New, for the teachings of Christ were originally given in th
spoken by the people, Aramaean, and only later translated

The return from Babylon and exile to Jerusalem is portra
plaintive and haunting 137th Psalm,*

By the rivers of Babylon,
There we sat down, yea, we wept,
When we remembered Zion.

Here historical events are used as a cloak for the myste
tiation. Babylon symbolizes the lower nature and Zion the high
the lament of the spirit is to return to its eternal home. Jeru
city of peace, the great love or light center, the heart of man.

There were twenty-four thousand Levites who served in t
These were divided into twelve sections, two thousand to

month. The latter were again divided into groups or companies hundred to serve each week. These are the "courses" mentioned New Testament, as, for example, when speaking of Zacharias it came to pass, while he executed the priest's office before God order of his course . . . there appeared unto him an Angel of the Lo

The work of these Temple musicians and servants was exce strenuous and the discipline strict. During their terms of servi slept in the great basement of the Temple building, and any re of the laws of obedience was severely punished. If the Lord Mansion (Temple director) discovered a Levite who was not "liv life", he was beaten with a club, and his clothes burned. Whe were heard coming from the Temple, those outside would say, poor son of Levi is being punished for disobedience." In such items do we trace the course of spiritual disintegration in the where observance of the letter of the Law superseded its obs according to Spirit and Truth.

It appears, however, that certain of the Levites in earlier time in actual fact, slaves who were donated to the Temple service masters, which may account for their harsh treatment. When was abolished in this connection they became part of the esta Temple caste, but, it would seem, a certain odium must still hav to them.

Robed in pure white linen the Levites took their positions, tw dred and fifty to the right and two hundred and fifty to the lef officiating priest. Each day special Psalms were sung or intoned purpose of producing definite effects upon the hearers, emotional, and spiritual. A daily service was held at sunrise and again at and these possessed a more than ordinary potency.

The Psalms of the Burnt Offerings are numbered 24, 48, and 93. The Sabbath Psalm is number 92. Psalms 86, 105 and 10 also sung daily. Their suitability for this use needs no elucidatio is obvious, and we are concerned primarily with the esoteric, liturgical, value of these ancient songs.

Origen states that the 92nd, or Sabbath Psalm, is attributed to in an ancient Hebrew tradition, and so also are Psalms 90 to 10 terically we may approve this statement, because these Psalms are to the vibratory power of the Mosaic Mysteries. The 89th Psa tributed to Abraham under the pseudonym of Ethan the Ezrah

Melchizedek, number 110, wherein occur the lines, "Thou ar
forever after the order of Melchizedek." What is the Order o
zedek? It is figured in the Supper served to Abraham: the b
wine typifying the spiritual King-Priest, the Christed Initiate.

On the day of the destruction of the First Temple, as the
invaders entered the sacred edifice, the Levites stood togethe
the last verse of the 94th Psalm: "And he shall bring upon t
own iniquity and shall cut them off in their own wickedness."

The 68th Psalm was chanted on the historic occasion o
dedication of the Second Temple, in the Maccabean processi

The 5th Psalm was a morning prayer, chanted or sung as the
laid the holy fires for the sunrise service, and the 4th was a
prayer.

The Second Temple was destroyed on the same day of
month as was the First Temple, the 9th of August (the month
four hundred years later; again the Levites stood together wat
flames consume their beloved house of God, chanting the 9
to the accompaniment of roaring fire and falling timber.

Until its destruction in 70 A.D., the Third, or Herodian
resumed the ancient worship, and Jerusalem vibrated to its mys
The Songs of the Seasons were celebrated in their course, and
erful Psalms devoted to the Festivals were sung. Of these, the 2
was set to the rhythms of the Vernal Equinox. Its great climac
carries the vibration of the fiery masculine sign Aries:

Lift up your heads, O ye gates;
And be ye lifted up, ye everlasting doors:
And the King of glory will come in.
Who is the King of glory?
Jehovah strong and mighty,
Jehovah mighty in battle.
Lift up your heads, O ye gates;
Yea, lift them up, ye everlasting doors:
And the King of glory will come in.
Who is this King of glory?
Jehovah of hosts,
He is the King of glory.

In this Psalm of the Spring Equinox the Christian finds a ch
Resurrected Christ, who each year at this season "ascends to Hi
and as He rises spiritually, so do the souls of all attuned to Him
Him, until at the Summer Solstice they hear with the interi
heavenly prototype of the Mystery hymned in Psalms 114 an
Song of Degrees) sung in the Hebrew processional commemo

The stone which the Builders rejected
Is become the head of the corner,
This is Jehovah's doing:
It is marvellous in our eyes!

As the Sun in Aries was celebrated by a chant in the major l
Autumn Equinox, when the Sun passes into Libra, was celebrate
minor, to the accompaniment of stringed instruments. The Prese
of the First Fruits was begun to the singing of Psalm 132, called "
of Ascents," which concludes with these mystic words:

There will I make the horn of David to bud:
I have ordained a lamp for mine anointed.
His enemies will I clothe with shame;
But upon himself shall his crown flourish.

The processional entered the city singing Psalm 122:

I was glad when they said unto me,
Let us go unto the house of the Lord,
Our feet are standing
Within thy gates, O Jerusalem,
Jerusalem, that art builded
As a city that is compact together;

For there are set thrones for judgment,
The thrones of the house of David,
Pray for the peace of Jerusalem:
They shall prosper that love thee,
Peace be within thy walls,
And prosperity within thy palaces.
For my brethren and companions' sake,
I will now say, Peace be within thee.
For the sake of the house of Jehovah our God
I will seek thy good.

As they ascended the Temple hill, the voices took up the ch
Psalm 150, the last Psalm given in our text, which consists enti
songs of Praise for the Eternal Glory.

Praise ye Jehovah.
Praise God in his sanctuary:
Praise him in the firmament of his power.
Praise him for his mighty acts:
Praise him with psaltery and harp.
Praise him with trumpet sound:
Praise him with timbrel and dance:
Praise him with stringed instruments and pipe.
Praise him with loud cymbals:
Praise him with high sounding cymbals.
Let everything that hath breath praise Jehovah.
Praise ye Jehovah.

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I cried unto thee, and thou hast healed me.
O Jehovah, thou hast brought up my soul from Sheol;
Thou hast kept me alive, that I should not go down to th
Sing praise unto Jehovah, O ye saints of his,
And give thanks to his holy memorial name.

Weeping may tarry for the night,
But joy cometh in the morning.

Josephus says that at the Equinox the light from the
to travel along an open passage to the Holy of Holies, wher
the breastplate of the High Priest, a *visible* manifestation of
glory. The High Priest, at least in Temple times, entered
Holies but once each year, at the Feast of Atonement, cele
the Autumn Equinox which was then in Libra.

The Feast of Tabernacles was celebrated for a period o
corresponding to the five planets and Sun and Moon know
astronomy. It belonged to the autumnal Festivals, as did the
Ingathering, for which Psalms 62 and 63 were chanted. Th
sound the keynote of Libra:

My soul waiteth in silence for God only:
From him cometh my salvation.
He only is my rock and my salvation:
He is my high tower [defense]; I shall not be greatly m

O God, thou art my God; earnestly will I seek thee:
My soul thirsteth for thee, my flesh longeth for thee,
In a dry and weary land, where no water is.
So have I looked upon thee in the sanctuary,
To see thy power and thy glory.

For thou hast been my help,
And in the shadow of thy wings will I rejoice.
My soul followeth hard after thee:
Thy right hand upholdeth me.

Psalm 65 is a harvest hymn celebrating the autumnal n
of Heaven and Earth, which is also a propitious time for th
rend the veil and pass into the Holy of Holies, there to becc
of the Lamb (Libra is ruled by Venus in its masculine as
the God of Love, called by the Greeks, *Lover of Souls*):

Thou crownest the year with thy goodness . . .
The little hills rejoice on every side.
The valleys are covered with corn; they shout for joy, they a

Psalm 66 is a Benediction Song of the harvest ceremoni
the power of the Holy Name in which this mighty force is

inner work here is concerned with raising the vibratory rhyt
the Earth.

Make a joyful noise unto God, all ye lands,
Sing forth the honour of His name.

The Aristotelian philosopher, Theophrastus, traveled in Jud
his comments on the Second Temple have come down to us. He
of worshippers gazing upward at the stars throughout the night,
on God in prayer. This would seem to be referred to in the 8th
and in the 134th, titled *Greetings of Night-Watchers*:

How excellent is thy name in all the earth
Who hast set thy glory upon the heavens!
Out of the mouths of babes and sucklings hast thou established stre
When I consider thy heavens, the work of thy fingers,
The moon and the stars, which thou hast ordained;
What is man, that thou art mindful of him:
And the son of man, that thou visitest him:
For thou hast made him but little lower than the Angels,
And crownest him with glory and honor.

Behold, bless ye the Lord [*Law*], *all ye servants of the Lord,*
That by night stand, in the house of the Lord.
Lift up your hands in the sanctuary,
And bless ye the Lord.
The Lord bless thee out of Zion;
Even he that made Heaven and Earth.

Esoteric Background

In the Song of Degrees mentioned above occur the significant
"Except the Lord build the house, they labor in vain that build it:
the Lord keep the city, the watchmen waketh but in vain." Thi
to the Invisible Temple of Initiation that interpenetrated the
built by Solomon on Mt. Moriah, which is the prototype of the H
the Holy Grail, abode of supernatural Powers. It is from the Hier
of this *secret* Temple that many of the Psalms have come, in
to be sure, through the neophytes, but bearing the seal of the
They run the gamut from weakness and despair to triumph and
"Out of the depths have I cried unto thee;" "I have gone astra
lost sheep." Physiological problems are hinted at in the initiatory
"The plowers plowed upon my back: they made long their furro
Lord is righteous: He hath cut asunder the cords of the wicke
ultimately the neophyte learns to sing a "new song": "I have c
a lamp for mine anointed," and, "upon himself shall his crown f

The neophyte who has learned at last to function consciousl

good. "Let everything that hath breath praise Jehovah" or Law).

During the Jehovistic, or Old Testament Dispensation, t soul body (aura) built by the successful neophyte possessed whiteness. Not yet was it colored by the golden light of the dove has always been symbolic of the powers of the Holy Spi whiteness of doves' wings signifies the liberation of the worthy neophyte from the prison-house of the body in Initiat fore the Initiate Teacher sings: "Oh, that I had wings like then would I fly away and be at rest!"

The Psalms are songs of the heart, and only as the hea illumined by pure and holy living can their deepest, inner revealed. The heart is the great center of the transmutation is the "holy cup," the "golden chalice" within the temple o As the base metals of the lower nature are transformed into spiritual essence, the heart is seen to radiate a lustrous glo similar in quality, though not in brilliancy, to that portraye as surrounding the heart of Christ Jesus. As this sacred fire body arises to revivify the spiritual organs in the head, its become a veritable crown or halo of light. Hence the psalmi "Thou wilt prepare their heart." And of this attainment he s man thinketh in his heart, so is he."

The climax of praise, the understanding and revealing o of Love, the complete at-one-ment of the spirit, enveloped ar in the golden aura of a completed faith and a perfect trust i of God to man," form the motif of the most beautiful of all tory Songs, the 23rd. (This will be studied in a later chap spiritual literature is there to be found more complete assur victory of Spirit than in the concluding words of this fam "Goodness and mercy shall follow me all the days of my life dwell in the house of the Lord forever." And these triump of the "sweet singer of Israel" are, as it were, the human blessed assurance we have received from the greatest of all the promise which the Christ gave just before His Ascensio said: "Lo, I am with you alway, even unto the end of the wo

The Masonic Lost Word and the Unpronounceable Nam

Each year at the autumnal Feast of the Atonement, w

Veil he pronounced the Sacred Name, JHVH. The pronunciation
Name is the quintessential mystery of the Masonic tradition of t
Word. On all ordinary Temple occasions the most holy Name
pronounced, nor was it known but to a chosen few in the Temple
It is said that it was sung by certain chosen ones among the
choirs during the service of song, but its pronunciation was d
in the other voices so that none was the wiser. It was transmitte
mouth to ear, and never committed to writing. Substitutes for th
holy Name were used in the services, chief of which was
"LORD." It is difficult for Christians to realize that the word "Je
was never used by the Hebrews, and that it is not a translation
true Hebrew word. JHVH possesses, in fact, no known translation e
Hebrew or English. No living person, outside the ranks of the
Initiates, now knows the Word, or its rightful pronunciation.

In early Christian ages, in the centuries of the Roman Emp
word "Lucifer" referred to Venus, the Morning Star, which the Ch
took to represent the Risen Christ, who heralds the Cosmic Dawn
early Christians actually called Jesus "Lucifer," meaning, of cours
Light-Bearer."

Max Heindel speaks of both Jehovah and Lucifer as amo
Elohim, or Creative Intelligences, who helped fashion our unive
the beginning," as described in the chapters on Genesis in Volume
Hexateuch, of this series. That the *Elohim Lucifer* is also to be re
among the Sons of God is allegorized in the Book of Job, where
appears before the Throne of God and receives permission to tem
holy man. Modern scholars assert that the first chapter of Genes
cluding the first three verses of the second chapter), where these
sexed Creative Beings are referred to as Elohim, originated in B
during the Exile, and seem to be the work of a priestly writer ther
writer could not have failed to be profoundly influenced by the
Chaldean Mysteries, which, after all, were at least partially fam
him through traditions dating from Abraham, the Chaldean Prince
is no reason to suppose these Mysteries were wholly new and unf
to the Hebrews, even though they had few written documents.

We would be wrong, therefore, to suppose the priestly writer
arized the Chaldean originals; it is clear that he adapted the W
Teaching to the needs of his own day and of his own people,
accordance with the Cosmic Plan for the Holy Land of Palestin

forces of nature. Even in such wise did the learned Kepler cumulated data of Tycho Brahe, by means of which he disc astronomical laws which bear his name. The Hebrew seers cerned not with the external laws of the universe (that wa of the Greeks), but with the science of the soul, the nature of t world, and they were willing to accept new light from ever source. Had the Hebrews not been thus open-minded, they c have prepared the path for the coming of the Christ.

St. Paul said, "Let that Spirit be in you which was als Jesus." What was that Spirit which was in Christ Jesus? One in modern terminology it is called the Wisdom Aspect of Dei Spirit, and kabbalistically it is called *Hokhmah*, which mea also. It was the Spirit of Universal Wisdom which was vitalize Jesus, and, in the Messianic teaching of Israel, constituted hood. *Hokhmah* was the principle, or Attribute, of Divine W we gradually see how the mystic visions of the seers and pro ticularly after the Exile, revealed *Hokhmah* as a real Archangeli This is not the result of a thin imagining, or vague fancy on the Hebrew and Persian seers; in the so-called astral world the of Deity are actually visible under various forms, some of them and while it is true that these forms and figures are symbolic they are colored by the imagination of the seer, the truth y that a definite, specific intelligence is active within them, and err greatly if we dismissed them as mere figments of the sul

Ellen McCaffery states, in her *Lessons on Astrology*, that medieval manuscripts the Christ was shown inscribed abo twelve-pointed star, indicating His exquisite and complete *Hokhmah* is kabbalistically attributed to the "Sphere of the Zo therefore of necessity, to the serpentine ecliptic with which If we say, "Sphere of the Fixed Stars," including in this ter pentine ecliptic and its zodiacal divisions, we shall, perhap better idea of the attribution. As observed in the first volu series, the signs of the Zodiac were called "the twelve banners o *Hokhmah* is thus the Spirit which guides the workings of the F and in particular, the stars comprising the Zodiac. It correlate mysterious Tetragrammaton, and the Cross of Christ is that ragrammaton, for the Greek letters INRI, hung on the Cros equivalent of IHVH, as we have shown in previous writings.

CHAPTER III

The Art of Prayer

Among the first of the esoteric instructions given the neophyte has proved his seriousness of purpose is the art of prayer. David, psalmist who writes in his name, says that the "words that come the lips of the proved neophyte are not feigned." There is a vast ence between exoteric and esoteric prayer. The former consists la of verbal petitions, whether silent or spoken; the latter is a de spiritual current which puts the communicant *en rapport* with the Life and Law. "Blessed are all they that put their trust in Him."

In the 4th Psalm, which was one of the evening psalms of the Te the singer voices his appreciation of the results obtainable by scie prayer: "Thou hast set me at large when I was in distress. Jehovah set apart for himself him that is godly; . . . in peace will I both la down and sleep; for thou, Jehovah, alone makest me dwell in sa

In the 5th Psalm, which was chanted at the laying of the holy at sunrise, David sings of full and entire dedication, for no half mea are efficacious on the Path which leads to liberation. "In the abunc of thy loving kindness will I come into thy house, in thy fear v worship toward thy holy Temple. Let all those that take refuge in rejoice, for thou wilt bless the righteous, O Jehovah, thou wilt con him with favor as with a shield."

One of the important key instructions in the Psalms is give neophytes of every faith: "Commune with your own heart and lea be still." The Supreme Teacher but paraphrased these words whe taught that "the Kingdom of heaven is within you."

The more spiritually advanced the disciple becomes, the fewe the petitions he makes to the Deity, but the more constant are the munions and the songs of praise within the heart. When the lamp o anointed flames within, there is born something of the true realiz of the mystery of existence. One thus illumined is conscious of the of each with all, and the sacredness of life. He learns that God is i and that God is all. He can no longer think of himself as debased o

earthly desires. Surrounded and enveloped by the ever-b
he proclaims, "The heavens declare the glory of God and th
showeth his handiwork!"

It is in this ecstasy of the spirit of praise that more than
exalted songs of the spirit are hymned, and by making t
himself the neophyte may experience the same ecstasy.

It is not possible to consider the Psalms exactly in the or
they occur in the King James text. We will take them in
cording to their esoteric function, and as they illustrate va
of the initiatory work.

As with every art known to man, *inspiration* plays an in
in prayer. Inspiration can be named, but it cannot be defin
an "inbreathing," an inflow of spirit; both spirit and inspira
rived from the same word, "spiro," "I breathe." The mystic
is exactly what prayer is, an inbreathing of Spirit and it
ing as Love. We need much help in raising the materializ
of the lower mind, and that is why the Psalms are given, so
inbreathing of their spiritual beauty the heart may be libera
bondage to the intellect and learn to radiate the celestial fi
wisdom and power. For the various kinds of prayer are th
feed the *fires of the heart.*

Scientific prayer includes meditation: thus in Psalm 14
ber the days of old; I meditate on all thy doings; I muse on
thy hands." By meditation the mind is fused with Deity,
channel wherein the Divine inspiration may flow down i
sonality and transmute its forces. In Greece such inspiratio
in the Psalms was spoken of as "being full of the god." I
David is also "filled with God" when he cries: "I spread for
(in adoration) unto thee; my soul thirsteth after thee." "
do thy will . . . for . . . thy Spirit is Good. Lead me in
uprightness."

No one who is not able to appreciate the Attributes of D
meditation can incorporate true virtue in his character. In
have an exercise for reflecting the Divine Attributes, as foll

Create in me a clean heart, O God: (Thou art Immaculacy.)
And renew a right spirit within me: (Thou art Righteousness
Cast me not away from thy Presence; (Thou art Omnipresenc
And take not thy holy spirit from me: (Thou who art Wisdom
Restore unto me the joy of thy salvation: (Thou art Omnipot

Here is no mere petition for material benefits. The neopl
enters into the spirit of this Psalm will come to know the utte
ness of petitioning, since "all that the Father hath is already m
will leave off all prayers having an ulterior motive, and consec
self to the prayer of adoration, for after one touch of its ecstas
less will ever again satisfy, as shown in the 42nd and 43rd Psal

As the hart panteth after the water brooks
So panteth my soul after thee, O God.
Why art thou cast down, O my soul?
Hope thou in God; for I shall yet praise him,
Who is the help of my countenance, and my God.

Oh send out thy light and thy truth; let them lead m
Let them bring me unto thy holy hill,
And to thy tabernacles,
Then will I go unto the altar of God,
Unto God, my exceeding joy.

The tabernacles here mentioned are the Mansions of w
Master said there are "many" in the Father's House.

By living the life and proving the promises of God—for
capable of scientific demonstration—the neophyte at length g
perfect faith requisite for one approaching the Gates of Gold
the 130th Psalm, the chant becomes, "I wait for Jehovah, my s
wait," and here we touch upon another important aspect of t
prayer. The mental attitude of *waiting* is vastly important and
ingly difficult. Simply *to wait*, without lapsing into a negative
consciousness, and without loss of concentration, remaining
alert—this is one of the deep secrets of prayer. *Watchfully* the s
wait: "More than watchmen wait for the morning; yea, more tha
men for the morning," eagerly but calmly, lest the lotus on th
of the mind be ruffled. This *waiting* is so simple that it is easy
look its great importance, yet without it, no progress is possibl

Nor is it sufficient to achieve this calm only in meditatio
allows himself to be tormented by the activities of the world ab
When leaving the private chamber, which is as a house of praye
neophyte, let him carry on his heart the adjurations of the 139t
titled, "God's Omnipresence and Omniscience;" particularly thes

O Lord, thou hast searched me, and known me.
Thou understandest my thought afar off.
And art acquainted with all my ways.
Whither shall I go from thy Spirit?
Or whither shall I flee from thy presence?

If I take the wings of the morning
And dwell in the uttermost parts of the sea
Even there shall thy hand lead me
And thy right hand shall hold me.
If I say, Surely the darkness shall overwhelm me,
And the light about me shall be night;
Even there shall thy hand lead me
But the night shineth as the day:
The darkness and the light are both alike to thee.

It is in the meditative work that the subtle test of the pri
tellect—the besetting sin of our intellectual age—may do the most
but it is here that it must be transmuted into the spiritual humili
is always willing to learn new truths, and which never closes itsel
new ideas because of prejudice and self-conceit.

The powers of darkness say, as in the 83rd Psalm, "Let u
ourselves in possession the habitations of God." Again, these
Mansions Christ spoke of, and the neophyte must be alert ag
subtle forces of pride, bitterness, jealousy, discouragement an
which constantly seek to take possession of his Mansion. "O
make them like the whirling dust [wheel], as stubble before
. . . pursue them with thy tempest, and terrify them with thy st
they may know that thou alone [whose name is J.H.V.H.] art
High over all the Earth."

David gives the true keynote of the spiritual life when
"In thee, O Lord, do I put my trust." He teaches *the power of the*
of prayer as he says, "O God, be not far from me."

Divine Justice: The Law of Consequence

As cosmic principles are shown operating in all parts of t
history, so in the Psalms also we find them exemplified. In Psalm
47 and 82 we find two important lessons: The first deals with th
tion of the cosmic Law of Consequence and Rebirth, and the
with "living the life."

One of the loveliest lyrics and most inspiring of the Psalm
first Psalm, which is so rich in spiritual insight:

Blessed is the man that walketh not in the counsel of the
wicked.
. . . . . .
But his delight is in the law of Jehovah;
And on his law doth he meditate day and night.
And he shall be like a tree planted by the streams of water,

Regardless of all evidence to the contrary, evil does not, an
has, triumphed over good. Good is an aspect of God, the Eter
destroys evil as surely as light destroys darkness. There is no p
darkness by which it can destroy the light. Darkness must be, an
ways vanquished by light, for it is not a thing in itself, but the m
sence of the positive power of light. It is only when we see life bou
one birth and one death that inequalities seem triumphant; bu
through Initiation we are able to trace the journey of the ego f
carnation to incarnation, then the just operation of the Law of
quence becomes clear to us, and we know that the righteous is
a Tree planted by the waters of Life, bringing forth fruit *in its*
The wicked also must reap as they sow, and "are like the chaf
the wind driveth away." They "shall not stand in the judgment."

Note again how this Psalm, given a leading place in our ent
lection, stresses the value of meditation. "On his Law doth he *m*
day and night." "His *delight* is in the Law."

To the beginner it seems impossible that meditation can be a
of the keenest spiritual pleasure and delight, a delight which tra
every sensual pleasure imaginable. But as he treads the Path th
comes when such will become his own experience. By lifting th
into the rarefied concepts of Cosmic Thought, by thinking God's th
after Him, the true joy of living will have been found. Sensual d
are dull and heavy as compared with the celestial ecstasy of th
Dante describes how when Beatrice looked upon him he fell f
with ecstasy, which to the sense-man may have the sound of a
exaggeration. Anyone who has seen an Angelic Being, or even
gelical *human* being, and has felt the curiously overpowering sw
which emanates from him, can say with truth that the spiritua
sciousness is truly a *delight*, yea, an ecstasy, which the earthly i
cannot endure.

"Delight thyself in Jehovah," is therefore no empty maxim, an
the mind is quiet through understanding Eternal Justice, this
becomes the daily wine of the neophyte, and it is no hardship f
to "Trust in Jehovah, and do good," as the 37th Psalm commands.

Again the 7th Psalm enunciates the Law of Cause and Effect
words, "The righteous God trieth the minds and hearts, His m
shall return upon his own head;" and the triumph of the New
in which Cosmic Law is fulfilled, is promised in the 2nd Psalm:

The Lord (Law) said unto me, Thou art my son;
This day have I begotten thee.
Ask of me, and I will give thee the nations for thine inheritance,
And the uttermost parts of the Earth for thy possession.

Thomas Troward, the celebrated metaphysician and *Bible Mystery and Bible Meaning*, says that the 1st and contain the teachings of the entire Bible in miniature.

Defend the poor and fatherless;
Do justice to the afflicted and destitute,
Rescue the poor and needy;
Deliver them out of the hand of the wicked.
They know not, neither do they understand;
All the foundations of the Earth are shaken.
They walk to and fro in the darkness:

In Psalms 15 and 47 we find the perfect expression of for "living the life." The 15th Psalm constitutes the Temple It is a perfect picture of the Saturnian virtues, which are tion Rock of Initiation.

Jehovah, who shall sojourn in thy tabernacle?
Who shall dwell in thy holy hill?
He that walketh uprightly, and worketh righteousn
And speaketh truth in his heart;
He that slandereth not with his tongue,
Nor taketh up a reproach against his neighbor;
Nor doeth evil to his friend,
In whose eyes a reprobate is despised,
But who honoreth them that fear Jehovah;
He that sweareth to his own hurt, and changeth
He that putteth not out his money to interest,
He that doeth these things shall never be moved.
Nor taketh reward against the innocent.

The Great Faith Psalms

Faith! This is the one most necessary key for unlocking doors behind which are the eternal glories. "According to it unto you!" Yet faith is not the growth of an hour, nor y It is attained by a very slow and gradual process, in which ing consciousness learns to "try the Lord" again and again, a the method of His working. In the various Psalms we may aspirant's development of the *faith* which becomes *power*. is achieved, the aspirant progresses but slowly along the

I laid me down and slept;
I awakened; for the Lord [Law] sustaineth me.
I will not be afraid of ten thousands of the people
That have set themselves against me round about.

The 3rd Psalm is used as a prayer for protection against
and in the time of Queen Elizabeth of England it was empl
help against the Spanish Armada. Paul spoke with literal exactn
he said that faith is a substance. The eye of Spirit sees that this is
As a man's faith increases, so does his own high good manifest
ingly; and the joy of this consciousness finds expression beaut
the Faith Psalms, as here in the 28th and 31st:

Blessed be the Lord [Law]
Because he hath heard the voice of my supplications.
The Lord is my strength and my shield;
My heart hath trusted in him, and I am helped;
Therefore my heart greatly rejoiceth;
And with my song will I praise him.
. . . . . .
In thee, O Lord [Law], do I take refuge;
Let me never be ashamed;
Deliver me in thy righteousness.
. . . . . .
Thou art my rock and my fortress;
Therefore for thy name's sake lead me and guide me.
. . . . . .
I will dwell in thy tabernacle forever;
I will take refuge in the covert of thy wings.
For thou, O God, hast heard my vows;
Thou hast given me the heritage of those that fear thy name.

Similar expressions are contained in the 62nd Psalm: "My r
my salvation," "my high tower, I shall not be moved," "wait
silence for God only," etc. By expressing faith such as these words
there is an almost instantaneous manifestation of the heavenly a
(which is all-good) in the illusory world of phenomena.

To "dwell in the Tabernacle" has the same esoteric meanin
dwell in the Temple," namely, to hold the consciousness stea
meditation on the cosmic verities. Thus in Psalm 26,

Lord, I have loved the habitations of thy house and the place where thine honour dwelleth.
My foot standeth in an even place, in the congregation will I bless the Lord [Law].

And in the 125th Psalm:

They that trust in the Lord

The 46th Psalm:

God is our refuge and strength,
A very present help in trouble.
Therefore will we not fear, though the Earth do be remo
And though the mountains be shaken into the heart of the s

The Flower of the Faith Psalms: The 91st Psalm

The perfect flowering of the power of faith finds expres
91st Psalm, which is also one of the astrological Psalms, a
meditated upon for the purpose of establishing at-one-men
cosmic Powers; thus:—

Verses 1 and 2 invoke the Hierarchy of Aries which ma
initial Power of Godhead:

He that dwelleth in the secret place of the Most High
Shall abide under the shadow of the Almighty.
I will say of Jehovah, He is my refuge and my fortres
My God, in whom I trust.

This is the prayer for purity, service and sacrifice which
eration from the bondage of material consciousness, and r
into the New Heaven and the New Earth. According to ancien
God created the world when the Sun was in Aries, and Adam
Sun stood in Taurus. Taurus is the sign of the fruitful and
land. In verses 3 and 4 we read,

For he will deliver thee from the snare of the fowler,
And from the deadly pestilence.
He will cover thee with his pinions,
And under his wings shalt thou take refuge.

These lines have reference to the great protective an
principle signified by the planet Venus, which rules Taurus,
ministry of the Lords from Venus.

Through the division and separativeness ushered in by the
of Gemini man came to know both good and evil, truth and
order that through experience he might learn true discrimin
is no part of the consciousness of the illumined one. He remai
in the Most High, and therefore in verses 5 to 8 we read,

Thou shalt not be afraid for the terror by night,
Nor for the arrow that flieth by day;
For the pestilence that walketh in darkness,
Nor for the destruction that wasteth at noonday.
A thousand shall fall at thy side,
And ten thousand at thy right hand;
But it shall not come nigh thee.

"Thou, O Jehovah, art my refuge. Thou hast made the M
thy habitation" (verse 9) invokes the Hierarchy of Cancer, th
new life, the consciousness lifted into the Mansions prepared by
His children. This is the spiritual Idea of home, the cosmic a
of habitations, or Mansions.

The Leo Hierarchy is invoked in verse 10: "There shall no e
thee. Neither shall any plague come nigh thy tent." The Lord
are great Angels of Light and Fire who dwell in the esote
which is to be kindled within the heart of the new race and w
herald the return of the Christ unto His own. This Light const
aura of protection through which no evil can penetrate.

Verse 11 invokes the immaculately wise and bright Angels
who through various messengers have revealed the ideal of the
late Conception to mankind. "For he will give his Angels cha
thee, to keep thee in all thy ways." It is the ultimate attainme
new race man which is portrayed in the human lives of Earth'
Initiates, Jesus, Mary and Joseph.

Verse 12: "They shall bear thee up in their hands, lest th
thy foot against a stone" is the invocation to Libra, whose Hie
representative of the principle of Balance, or Equilibrium, in the
It is a prayer for the power of right choice, for the equilibrium
head and heart preclude the possibility of mortal errors. B
attained the blending of intellect with wisdom which we call
The Angels are the symbol of such intuition, and they "shall b
up lest thou dash thy foot against a stone" (intellectual conc
lumined by the Spirit).

The mortal intellect, or brain consciousness, is just as ma
the spiritual discernment as the rocks and stones by the waysid
been said, and truly, that the material world is "the outer cru
mind." A material world presupposes a material mind. A des
and illusory world presupposes a destructible and illusory mind.
the shadow is dissolved by Light; unreality yields to Reality.

The invocation to the Hierarchy of Scorpio, pointing the
regeneration, is found in verse 13: "Thou shalt tread upon the
adder; the young lion and the serpent shalt thou trample und
The lion symbolizes the mastery of the great fire force in the b
adder or dragon represents this force when uplifted and manif
higher (mental) creative levels through the regenerative and

Woman clothed with the Sun and standing with the
under her feet.

The Hierarchy of Sagittarius is invoked in verse 14:
hath set his love upon me, therefore will I deliver him. I w
high, because he hath known my name." The Hierarchy
bestowed upon man the priceless gift of the higher mind, w
he could never rise out of the mortal intellect with its
trends. It is our Jacob's ladder whereon the Angels of spiri
sciousness ascend and descend. Having ascended this ladd
is throned on high and knows the Name—that is, the tru
power of the Most High God, who is the Reality of the uni

The Hierarchy of Capricorn is invoked in the 15th ver
who aid man to transmute the desire nature whereby the
is released from the manger. There is then room and to spa
(head). The ego is fully responsive to the impacts of the
verse around him, and all-good is the signature of life on
"He shall call upon me, and I will answer him, and I will
in trouble."

Aquarius is the sign of the Son of Man. It rules the A
archy which is familiar to Christians in sacred art and l
these Angels work closely and intimately with man. Thei
"I will deliver him and honor him"; while the Hierarchy o
own humanity—is indicated in the final verse: "And show
vation." This salvation is the immortality won after cycles
and tears, and signifies the kingdom which is found whe
abandoned, and which includes the true delights of every

So complete is the aura of protection created by th
rhythms of the 91st Psalm that one meditating upon its inne
will demonstrate ever increasing dominion over things exte

The other Songs of Faith calling for special mention a
and 57. In these Psalms we are taught that the testing gro
is sorrow and hardship. "They are many that fight proudly
[But] what time I am afraid I will put my trust in thee." "
that God is for me. In God have I put my trust, I will n
What can man do unto me?" And again: "In the shadow
I take refuge, until these calamities be overpast."

The Psalms of Humility

The power of faith having been achieved, the aspirant mus
humility. Faith and humility are by no means synonymous. It is p
to have one and not the other, for faith triumphant may lead to
and humility may lead to self-disparagement, discouragement, an
apostasy.

The 75th Psalm exhorts in the light of the immutable L
Causation:

> ***Lift not up your horn on high;***
> ***Speak not with a stiff neck.***
> ***For neither from the east, nor from the west,***
> ***Nor from the south, cometh lifting up [promotion]***
> ***But God is the judge. He putteth down one and setteth up another.***
> ***. . . In the hand of the Lord [Law] there is a cup, and the wine foameth;***
> ***It is full of mixture, and he poureth out of the same;***
> ***Surely the dregs thereof, all the wicked of the earth shall drain them, and drink them.***

There is a humility that is born of weakness, and another that
of power. Only the truly great can be truly simple. Such was the
of the 131st Psalm:

> ***. . . My heart is not haughty, nor mine eyes lofty;***
> ***Neither do I exercise myself in great matters,***
> ***Or in things too wonderful [high] for me.***
> ***Surely I have stilled and quieted my soul;***
> ***Like a weaned child with his mother,***
> ***Like a weaned child is my soul within me.***

And again, in the 115th Psalm:

> ***Not unto us, O Lord not unto us,***
> ***But unto thy Name give glory,***
> ***For thy lovingkindness [mercy] and for thy truth's sake.***
> . . . . . .
> ***The heavens are the heavens of the Lord:***
> ***But the earth hath he given to the children of men.***
> ***The Law shall increase you more and more, you and your children.***

In the Psalm of the Night-Watch (the 8th) mentioned abo
find the same beautiful humility voiced:

> ***When I consider thy heavens, the work of thy fingers,***
> ***The moon and the stars, which thou hast ordained;***
> ***What is man that thou art mindful of him?***

The crown of gold which is placed upon the head of th
mentioned in this Psalm, is the crown of auric glory, called i
the thousand-petalled lotus; and all kingly crowns known to p
kings on earth are mere shadows of this celestial crown, whi
early times worn by the rulers of the Order of Melchizedek
sign of the Priest-King, and is destined to be worn by every hur

Psalms of Purification and Regeneration

The primary aim of all religious ritual is the purificati
desires and emotions. This is brought about through medit
prayer, lyrically expressed in the Psalms, as well as through

"Blessed is he whose transgression is forgiven," chants th
the 32nd Psalm. "Blessed is the man unto whom Jehovah imp
iniquity, and in whose spirit there is no guile." Of Nathanael
"Behold an Israelite indeed in whom is no guile," referring to t
song. There is nothing more exquisitely lovely than the simp
unpretentiousness of the saintly soul.

The Christ also said, "In my Father's house are many
referring to the Mansions of the Soul, or Mystery Schools, v
respond to the Seven Kabbalistic Heavens, or the Seven
Spheres of medieval astrologers, and also the twelve zodia
These are emanations of the Divine Wisdom. "As above so be
all earthly structures likewise are more or less perfect shadow
divine archetype. Hence we read in Psalm 127: "Except Jeho
the house, they labor in vain that build it: Except Jehovah kee
the watchman waketh but in vain."

Only in the degree that we reflect the truth and glory of
enly archetype can we know peace, security, wisdom and joy

Consequent upon living in the spiritual universe we ac
regeneration of the Little Temple of God which is the body: "Th
plowed upon my back; they made long their furrows. The Lor
asunder the cords of the wicked" (Psalm 129). This refers to t
of regeneration, as the serpent fire ascends within the spinal
watchmen (nerve centers in the body) are awakened only to
ment of the physical body unless the Lord (spiritual Law) kee
(consciousness) from error.

To the regenerated race of the Aquarian and Capricornia
come only peace and prosperity; as shown in Psalms 122 and

Namely, abide in an understanding of New Age Law.

Blessed be the Lord [Law]
Who dwelleth at Jerusalem.
Praise ye the Law.

And again, in Psalm 87: "Glorious things are spoken of thee of God." And in Psalm 72: "The mountains shall bring peace the hills, by righteousness." And, "He [the Aquarian Man] sh dominion also from sea to sea. . . . His Name shall endure fore To him shall be given the gold of Sheba. . . . All men shall be in him and the whole earth be filled with his glory."

The new Aquarian civilization has been already pre-dedi the rhythms of the Psalms. Their music it was which laid the tions of the United States of America, a New Order of the Ages; singing the sails of the Mayflower were raised aloft to catch t ward driving winds which carried the Pilgrims to the white Cape Cod. In 1737 it was again to the chanting of the Psal Benjamin Franklin turned for spiritual inspiration in his new The first verse of Psalm 107 was the text of his argument be Convention which framed the Constitution of the United States

It was Ruskin who said that in Psalms 1, 8, 12, 14, 72 an to be found a prophecy of the formulation and operation of government.

Psalms of Transmutation

The deepest esoteric instruction can never be given publi the Psalms therefore refer to the Mysteries only under a v whether or not the neophyte is intellectually aware of the mea these holy songs, their vibration impinges upon the nerve ce the body, gradually raising their sensitiveness through the law of thetic vibration, until they are sensitized sufficiently to trans delicate, but potent, sensations of the inner realms.

As a consequence of the increased sensitivity of the neop becomes aware of the spiritual world and its inhabitants, and cooperate with the creative Hierarchies. He now knows wha he had accepted on faith; and such faith as he possesses i designated a scientific faith, for it rests on reason, and has the of evidence. There can be no complete dedication to Spirit

the Light where God *is*, the soul hesitates no more, but s
gladly as something of no value the false gold of the mortal
order to make room for the true gold of Spirit. It is then l
with the Psalmist (27th Psalm): "One thing will I seek afte
may dwell in the house of Jehovah all the days of my life, t
the beauty of Jehovah, and to inquire in His Temple."

With even the lowest degrees of Illumination, we find tha
sufficiently uplifted emotionally to sing (Psalm 84), "Yea, the
hath found her a house, and the swallow a nest for herself, v
may lay her young, even thine altars, O Lord, my king, and m
One of the sweetest and most inspiring experiences which cha
the early stages of initiatory work of the neophyte is the sense
found his true spiritual home. Here he may take his ease in t
here he may meet with kindred souls; here he may sometimes
blessed presence of the great illumined Saints, the Master Init
my Father's house are many Mansions"—each of these Mansio
celestial archetype of a Mystery School, the reflection of th
before the Throne. In the human scheme of things, we are
discern seven Spirits before the Throne; yet the number of
according to Jesus, "are many"; that is, innumerable. We,
may think of those Seven Mansions as figured upon the heave
Seven Planets, which in the ancient tradition are the outward
ments of great Archangels. Each of the Planetary Archangels
over a Ray of the Divine Light, and in a true sense IS that Ra
is not separate from its Source, but is one with it.

In the course of ages, as the dwellers upon each planet
sufficiently evolved to benefit by the spiritual power of the A
the Christ, glowing in the Sun, He turns His divine Face up
and His light may be seen shining into the planet, and
through every living creature upon it. It is such a Ray of
which descended to the Earth through Jesus of Nazareth, and
to shine on this dark planet, raising its vibration, transmutin
all who dwell thereon, into the angelic realms.

Yet, strange as it may seem, the attainment of the inwa
and joy is not invariably or unchangingly reflected by peac
outward environment; if that were so, Jesus would not have be
fied, nor any of the martyrs brought to their death in humilia
shame. Yet this final suffering marks the end of the way of ma
and the Mount of Crucifixion becomes the Mount of Resurrect

within me; and the terrors of death are fallen upon me . . . hor
overwhelmed me. . . . O that I had wings like a dove! Then
fly away and be at rest. Lo, then would I wander far off, I woul
in the wilderness. I would haste me to a shelter, from the storn
and tempest." Or as in Psalm 69: "I am become a stranger u
brethren, and an alien; for the zeal of thy house hath eaaten me
the reproaches of them that reproach thee are fallen upon me."

Therefore let the neophyte take courage in such moments
ness. They have a purpose. They occur so that the inner light ma
and hasten the day of liberation from the physical casement;
a truth not often recognized that it is far easier to give up th
when it is unpleasant and difficult to bear than when it is a ga
delight for the senses. Pleasure is sought for; pain is gladly surre
Until the neophyte learns to follow goodness and truth and
beauty freely, for their own intrinsic worth, he will suffer th
of the Crucifixion.

"Lover and friend hast thou put far from me, and mine ac
ance is darkness" (Psalm 22). The 22nd Psalm contains severa
ments which every Christian associates with the Crucifixion
Christ. The neophyte comes to realize that he, too, must take
Cross, ascend Golgotha, and submit to the partition of his garn
he learns to clothe himself in the luminous vesture of Heave
22nd Psalm was assigned by the early Church for use on Good
Richard Coeur de Leon, the kingly troubadour of the Crusades,
this Psalm when his Crusade failed and he was left desert
desolate.

"Look on my right hand, and see; for there is no man that k
me. Refuge hath failed me; no man careth for my soul" (Psalm
"Bring my soul out of prison, that I may give thanks unto thy
Surely the neophyte bears these words in his heart in contempla
the Christ, of whom Mary sang that He should deliver them th
in prison (unillumined).

Metaphysicians stress the practical value of counting one'
ings, particularly in the hour of trial. This is difficult, yet a less
must be learned. In Psalm 16: "I will bless the Law, who hath gi
counsel; yea, my heart instructeth me in the night seasons."
Collins has spoken of the Hall of Learning, wherein she receiv
illumined little book, *Light on the Path*, beloved of all mystics
God gives counsel, and the heart is instructed at night, when t

In sacred art, the Glory was a specific term denoting th aureole of the saint. Ordinarily only a halo is painted over or head of a saint; but the Glory is much more than that, for the entire body. It is sometimes called the Golden Wedding In thirteenth century paintings Christ frequently appears in of such a Glory, which is shown in twofold formation; first th etheric streams forming an ovoid, the lines of force radiatin from the body; and secondly, within that ovoid, a star fo wings, in which the magnetic force has the appearance of li flames. This star really has six points, but inasmuch as the wings rise together to a point above the head, the effect is pentagram. It was this Vision of the Christ-Star (repeated w self) which produced the stigmata in St. Francis.

Whatever interpretation orthodox scholars, Christian o may place upon the mention of the Glory in Scriptures, knows by his own experience, as also by the pictorial and representations which have come down to us, that the Gl Christ Star.

It is not necessary to here number the many Psalms de trials and testings by which the spiritual gold is at last bro supreme purity in the fire; the student will have no diffic nizing these. There are many of them, coming from every Hebrew history, and having their exoteric application to the of warfare and Exile and religious persecution. Thus in "Mine iniquities are gone over my head; as a heavy burde too heavy for me." "I am pained and bowed down greatly; I ing all the day long." "As for the light of mine eyes, it also is me." "My lovers and friends stand aloof from my plague." best beloved may for a time become strangers, testing one terribly by their misunderstanding and condemnation. Ne the Light is not far off; and the Psalmist sings: "Hungry a their soul fainted in them. Then they cried unto Jehova trouble, and he delivered them. He led them by a straig way, that they might go to a city of habitation." "Oh that m praise Jehovah for his lovingkindness, and for his wonderful the children of men! For he satisfieth the longing soul, and t soul he filleth with good" (CVII).

This is an important Temple Song. The above stanza,

The travail of the neophyte undergoing the suffering inc transmutation of the lower self is heard in other Psalms also, as examples: "Why standest thou afar off, O Jehovah? Why hid thyself in times of trouble?" (X). "My God, my God, why h forsaken me?" (XXII). "How long, O Lord? wilt thou forget ever? How long wilt thou hide thy face from me?" (XIII).

All of the Psalms of Trial refer primarily to the office pe by the power of Saturn, who is the Tester, the purifier who ei the seeker's feet more firmly upon the Way, or turns him ba walking with Him further.

Psalm 38 stresses the communion and support of the Spiri which enables the neophyte to retain inner poise despite all ou moil and to be able instantly to realize a connection with Spirit say, "Be still, and KNOW that I AM God."

For I am ready to fall, [*halt*]
And my sorrow is continually before me.
For I will declare mine iniquity;
I will be sorry for my sin.
They that hate me wrongfully are multiplied.
They also that render evil for good
Are adversaries unto me, because I follow the thing that is good.
O my God, be not far from me.
Make haste to help me.
O Lord, my salvation.

He that puts his hand to the plough and turns back is not of the Kingdom. Subtle, indeed, is the test of disbelief in on ability to go forward. Truly it has been said that discouragemen most effective of all Satan's tools for undermining the human so Psalmist conquers this weakness: "I will declare my iniquity," will be sorry for my sin." Repentance, restitution, and reform—th the essential requirements for progress on the Path.

The victorious chant of the ideal necessary for the great over is Psalm 17: "As for me, I will behold thy face in righteousness. be satisfied when I awake with thy likeness." And also in the 9th we find the same triumphant strain: "I will be glad and exult in thou Most High." The enemy destructions are come to an end, cities (mortal consciousness) "which thou hast overthrown, th remembrance of them is perished. Thou hast not forsaken the seek thee." The Lord (Law) shall endure forever. This demo how when the inner battle with the lower self is won, the karmic

this atom, containing the record of the life, are taken by th the inner worlds at death, and there become the basis for it first in purgatory and later in the heaven worlds. As on spiritually the heart becomes increasingly luminous with it and is the root of that fiery Golden Star, which is the Chris tioned above.

It is of interest to know that Mary Queen of Scots us Psalm as a prayer when she knelt upon the scaffold:

In thee Lord do I take refuge;
How say ye to my soul,
Flee as a bird to your mountain;
For lo, the wicked bend the bow,
They make ready their arrow upon the string,
That they may shoot in darkness at the upright
in heart;
If the foundations be destroyed,
What can the righteous do?

The Seven Penitential Psalms

Among the Psalms of Trial and Testing we may includ Penitential Psalms. These were correlated by the early Chu seven deadly sins, and the repetition of these Psalms was be as a deterrent to their commission.

The 6th Psalm is the invoctation of divine power aga of anger. It is assigned to Ash Wednesday in the Churc It opens with the prayer, "O Lord, rebuke me not in thine includes one of the exhortations used by Jesus: "Depart fro workers of iniquity."

Psalm 32 is the invocation of divine Truth against the "Blessed is he . . . in whose spirit there is no guile."

Psalm 38 is the invocation of divine substance agains gluttony. "Lord, all my desire is before thee." That is, the d Bread, or Manna, which comes down from heaven: Truth and

In Psalm 51 is given the invocation of divine strength love of luxury. "O Lord . . . thou delightest not in sacrifice I give it: Thou hast no pleasure in burnt-offering. The sacri are a broken spirit: A broken and a contrite heart, O God not despise."

Psalm 102 is the invocation of divine intelligence agains avarice. "Thy servants take pleasure in stones and favor the d Yea, all of them shall wax old like a garment; as a vesture

Psalm 130 is the invocation of divine Love against the sin o
"Out of the depths have I cried unto thee, Lord, hear my voice. .
soul waiteth for the Lord more than watchmen wait for the m
yea, more than watchmen for the morning."

Cause me to hear thy loving kindness in the morning
Teach me to do thy will
Lead me into the land of uprightness!

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CHAPTER IV

The Songs of Healing

As we have seen, not all the songs of the Bible are eq
in content. Those which were composed primarily as ini
are more deeply occult than those which are chants of prais
tion, though the latter pertain to a higher state of consci
liturgical hymns are more particularly the hymns of Initiat
are part of the Temple service, and share the mysteries of
we have indicated them in our volume on the Hexateuc
hidden meaning of the services in Tabernacle and Temple w

The esoteric meaning of Israelitish history we have al
Some of the Psalms epitomize the entire history of Israel
105th Psalm, which is introduced with the lines, "Oh give
Jehovah, call upon his name; make known among the peopl
. . . Talk ye of all his marvellous works." This is, therefo
song, meant for instruction, and its esoteric meaning is p
which we have already learned concerning the events cele
song, namely, The seed of Abraham, "the strength, and t
covenant with Israel, the oath to Isaac, Canaan the inherita
of Joseph, the coming up out of Egypt, leadership of Mose
the ten plagues, the Fire and Cloud which guided them, w
rock and manna in the wilderness and their final conquest.

The 106th Psalm follows in much the same vein, beginnin
and discussing the lessons to be learned from the Exodus
describes excesses and idolatries which sprang up *after* the
Canaan: "Yea, they sacrificed their sons and their daughter
and shed innocent blood." "And the land was polluted
Consequent upon all this, Jehovah's wrath was kindled an
them to be carried away into Exile, and Jerusalem to be de
its Temple. "Nevertheless he regarded their distress, when h
cry," and the Psalm closes on a note of faith in ultimate salv

We mention these two didactic Psalms, but the stud
others. They are to be interpreted according to information

The neophyte learns from them the loving Power of God to pro heal and bless, as demonstrated in Israel.

It must be borne in mind that the rabbinical editors of late c arbitrarily rewrote and cast out of the Scriptures much that w occult, and which had come down directly from Moses and ev the Patriarchs. This body of knowledge, rejected by the orthodo is not lost; some fragments of it are to be discovered among the phal and pseudepigraphical books, but in the Archetypal World books remain shining in the Light of Wisdom and are destine recovered by seers who make themselves worthy. On the physi archeology has an even more important function to perform in covery of lost teachings than it has played in the past, important has been.

"The Wisdom of the Egyptians" will one day be recovered given an honored place, and so also will the Chaldean Myste Hebrew prophets were high Initiates in the Chaldean and E schools. In the Exilic Period, the wave of reform which swept ove engulfed Palestine also, because the Hebrew leaders in Exile at came under the Zoroastrian influence, and carried it back with Palestine. There then transpired a conflict between old and ligious ideas; there was even an official change of language from to Aramaic. All of these vicissitudes may be traced in the Psal we know that they follow the changing course of a Mystery Sch the work of Archangels and Angels with human beings.

There is also the fact to be considered that the modern ve occult truths is not in exact identity with that of ancient Initiates, man's mental outlook has changed in the course of evolution; neve in fundamentals the work is still the same, because the primordi or archetype, is eternal and immutable, and it is only the shad in the worlds of illusion which undergoes the process we call ev

Thus it not infrequently happens that although we use term were unknown to the ancients, even by translation, yet, because attuned to one and the same archetypal Idea, there is a harmon correspondence, and our experiences may be so similar that even thousand years of evolution cannot prevent us from recognizi nomena which are a matter of first-hand experience.

Psalms of the Conscious Invisible Helper

The ancients as well as moderns knew that it was possi
soul to go forth from the body at night on errands of mercy a
of knowledge. The Orient teems with legends illustrative of
and although the orthodox canon of the West has fewer exa
apocryphal and kabbalistic literature abounds with them. Ou
do not include the two apocryphal books of Enoch, called t
and *Ethiopic Books of Enoch,* according to the place of thei
namely, Russia and Abyssinia. Yet the boy Jesus must have be
with them, and he remembered them in his manhood, for they
in his speeches recorded in the New Testament, and the a
Church accepted them. The New Testament, therefore, stands
for the authority of Enoch, showing that Jesus did not reject
later Church, both Hebrew and Christian, has done for no be
than their own inability to comprehend the Mysteries.

Like the Psalms, the Book of the Mysteries of Enoch is in
of verse; it is an esoteric poem, brilliantly imagined and
expressed. A portion of it is quoted in Chapter VIII of The
We read how Enoch was taken out of the body by an Ang
phant in the Mysteries), ascended through seven heavens and
Beloved, the Queen of the Ocean of Light, and the Mess
should descend to Earth as the Messiah or Christos. He relat
Messenger "passed away and ascended. Then the spirits of the
and the elemental circles saw Him pass . . . saying: How ha
scended and we saw Him not? And how hath He passed a
covered not the splendor with which the Lord clothed Him?
final Initiation, Enoch returns to the Earth, instructs an assen
people, gives into the care of his son Methuselah the books he h
and then he is translated into Spirit.

This is given as an illustration of the ancient Hebrew
the soul of the living could leave the body and ascend into th
without suffering death. It is upon this principle that the w
Invisible Helper is based. Released from the body, usually
hours of sleep, the Illumined one walks over and under the
through fire, passes through all obstructions, to perform errand
and love; comforting the sorrowing and dying, and healing
through spiritual ministrations. In the New Testament we read
St. Peter had escaped from prison and went to a friend's
woman who opened the door wondered if it was indeed P

The "Temple sleep" among ancient nations also had referen the work performed in the Temples by ministrants working in th world while the patient slept in a room provided for that pu Walter Pater in *Marius, the Epicurean* gives a charming picture Temple of Aesculapius in Italy and of a little boy's visit there fo purpose of healing.

The Greeks specialized almost entirely in spiritual healing, and celebrated throughout the Roman Empire for their occult knowl The Hebrew names of the angelic Hierarchies may have been kno the Greeks and Romans before the Christian era. Raphael was the angel of Healing. The Western Wisdom Teaching ascribes his rulers Gemini and Virgo, and the planet Mercury; but some schools of kabb thought ascribe Raphael to the Sun, and Michael to Mercury. M is sometimes also ascribed to Mars, and it was he who announced Virgin Mary her approaching death.

Mercury is the planet ruling the intelligence, and no one who not appreciate the true potency of the Mind in the universe can ev an Invisible Helper. The Mercurial Serpent of Quicksilver is the h power in the living universe. The myth of the Caduceus reveal method of healing by spiritual power. The poet tells us that Apollo a staff to Hermes in return for Hermes' gift of the lyre, the staff h the power to establish peace among warring elements. Immed thereafter, Hermes beheld two serpents in mortal combat. He the staff between them, and at once they coiled themselves about loving concord. It is only as the neophyte finds the Caduceus that he, too, is able to bring peace to a troubled world, and the so of its difficulties when his own inner conflict has been resolved.

Psalm 80, called "the Tune of the Hind at Dawn", and Psal "the Tune of the Dove of the Far-off Isles" both bear a secret refe to the wandering soul of the invisible ministrant. So also Psalm 107 to mind the work of the Invisible Helper:

They that go down to the sea in ships,
They do business in great waters;
These see the works of Jehovah,
And his wonders in the deep.
For he commandeth, and raiseth the stormy wind,
Which lifteth up the waves thereof,
They mount up to the heavens, they go down
again to the depths;
Their soul melteth away because of trouble.
They reel to and fro and stagger like a drunken man,

The extended knowledge of the Invisible Helper is
praise in the 134th Psalm:

> *Behold, bless ye Jehovah, all ye servants of Jeho*
> *That by night stand in the house of Jehovah.*

We have already learned of Theophrastus' comments
Watches at the exoteric Temple; but the song is equally
the night-long waking consciousness of the Invisible H
"soul is redeemed."

Psalms of Healing

The Temple songs and chants were also means of he
larly the secretly intoned Tetragrammaton, whose vibrat
even though its sound was drowned in the thundering
chorus.

Hymns of praise are used to rebuild the higher ethers
those cosmic rays, invisible to the ordinary eyes but visibl
to the sensitized nerves of the Initiate, which carry the Ch
interstellar space. The songs of praise lift the rate of vi
body atoms which have been vibrating below the level
thus destroy the disease. When the body rhythm harmo
keynote of the spirit sounding in the medulla oblongata the
of disease is impossible, because this point in the etheric
in unison with the celestial patterns or archetype in the sp
where man is made in the image and likeness of God. The
good as a preparatroy meditation for spiritual healing bec
lates faith. The 103rd Psalm is also helpful in that respect

> *Bless Jehovah, O my soul;*
> *And all that is within me, bless his holy name,*
> *Bless Jehovah, O my soul,*
> *And forget not all his benefits;*
> *Who forgiveth all thine iniquities;*
> *Who healeth all thy diseases;*
> *Who redeemeth thy life from destruction;*
> *Who crowneth thee with loving kindness and te*
> *mercies;*
> *Who satisfieth thy desire with good things,*
> *So that thy youth is renewed like the eagle.*

Psalms 16 and 30 are likewise attuned to the speci
healing. "I have set the Lord always before me: because he
hand, I shall not be moved." This is the testimony of one wh
how to lift the consciousness and to maintain it above t

Psalm 30 is vibrant with the joy of one who has been liberated the thralldom of infirmity. "Thou hast turned for me my mournin dancing: Thou hast put off my sackcloth and girded me with glad

The familiar and well-beloved 91st Psalm, which is consider length in these pages, is a song against plagues and all forms o attacks. By daily reading this Psalm it may become a veritable au protection. A beautiful illustration of this truth occurred recent young soldier of World War II went out to the battle front having read prayerfully this beautiful Psalm. He had placed his in a left pocket just over his heart. Soon the shells began falling f about him and he saw many of his companions fall to rise no Finally he, too, was stunned and lost consciousness. Afterward field hospital he was shown how the bullet aimed at his heart had stopped by the Bible and at the very words of the 91st Psalm, "A sand shall fall at thy side and ten thousand at thy right hand, shall not come nigh thee."

Psalm 85 is a prayer to aid the student in demonstrating plent prosperity (healing from poverty) for prosperity can never be d strated on any but a spiritual basis if it is to be permanent. Wa the fruit of a false prosperity based on greed and the injustice few exploiting the many. Far otherwise is the Prosperity of God:

I will hear what God Jehovah will speak
For he will speak peace unto his people, and to his saints:
But let them not turn again to folly.
Surely his salvation is nigh them that fear him,
That glory may dwell in our land.
Mercy and truth are met together;
Righteousness and peace have kissed each other.
Truth springeth out of the earth;
And righteousness hath looked down from Heaven.
Yea, Jehovah will give that which is good;
And our land shall yield its increase.
Righteousness shall go before him,
And shall make his footsteps a way to walk in.

The laws governing plenty and prosperity are as definite an pendable as are the laws of gravitation and electricity. The Initiate understood and proclaimed their use.

Psalm 51 is a Song of Purification. It is a poem of the purging heart which is one of the prime essentials in permanent healing.

Psalm 56 intones the power which reverses the atomic atoms v by fear becomes faith and darkness is transformed into light.

Psalms 57 and 59 are termed vintage songs, and are concerned

fire, an activity without which permanent healing and Invisil
ship remain forever unattainable. It is indispensible to all spir
including healing, whether for oneself or for another.

The ancient Hebrews had a most noble religion—that of r
David, the magic singer, knew that on the wings of music t
can best make the soul flight into unknown spaces. He knew
personal experience that music is the most effective medium
the ego can be released from the prison house of flesh and
delights of celestial companionship in etheral realms.

The principle esoteric work of King David was to bring t
into intimate contact with the inner planes of life which ena
awaken and to control the powerful spiritual forces which
within the nerve currents.

The following interesting note is taken from a work enti
of the Psalms. The author states that the Polish Jews live clo
meaning of the Psalms as true esoteric music, and that they r
ments of past occult knowledge. Poland and Russia, he adds, h
known as Psalm Societies whose record of existence is as l
Exile. In cases of grave illness they seek the panacea of hea
Psalms. They meet together, ten or more, and sing to the ini
person who is ill. (Here may be noted again a reference to th
spiritual power of the Hebrew alphabet). The writer of the a
tioned work observes that Rubenstein and Mendelssohn both
these peoples.

The writer concludes with the comment that "in these mu
of the Psalms the magic art of King David is heard echoing in
vibration of a glorious time," and that while "the Temple music
Israel has long since died out in silence," the Psalms remain as
precious spiritual possessions of man," and that "in them t
music of ancient Initiation survives and will endure for all time

CHAPTER V

The Songs of Initiation

The 29th Psalm is the Song of the Seven Thunders. This Ps
used by the early Church to commemorate the Feast of P
Thunder, a favorite simile of the Psalmist, represents the inn
tional power which sustains the created universe. This vibration
is no mere figure of speech; it is a statement of fact which every
will one day experience both within himself and in the spiritua
when free of the body, either as an Invisible Helper or as an
or, ultimately, after the death of the body if not before.

The Hebrew word for thunder (voice of the Lord) is repeat
times in this Psalm, and has reference to the seven body cente
are awakened to activity under the thunderous impact of the
vibration.

The 33rd Psalm represents particularly the ecstatic consc
of the new-born. The mystics of India define Bliss Absolute as or
three qualities of Pure Godhead, and it is this Bliss which finds
sion in the Psalms, for Song is naturally the embodiment of
happiness. The magic letters JHVH are to be found in appro
every verse of this Psalm.

> *Give thanks unto Jehovah with the harp:*
> *Sing praises unto him with the psaltery of ten strings.*
> *Sing unto him a new song!*

Psalm 60 is the Song of the Lily Testimony or the Path of
tiate. Psalm 56 is the Tune of the Swarm of Bees and typifies the
Preparation for the Great Work. The sound of the vital body re
the drone of bees. Again bees by their industriousness symboliz
and so, too, does the Lily, by its beauty and purity, symbolize th
glorious constellation. The women in the Temple of Diana of
were called bees, and Diana, like Isis, was associated with Vi
have seen what a large part the constellations Gemini and Virg
in Israelitish history, and the importance of the Archangel of
and of the Sun.

The Psalm of the Mystic Marriage

Psalm 45 is the Song of Lovers or the Hymn of the Mys
Among the Gnostics of the early Christian and pre-Christi
the Mystic Marriage was the central mystery of the religio
purpose was to marry the neophyte to his angelic counterpa
before the face of God, his representative in heaven, and
ficience overshadowed him all the days of his life.

My heart overfloweth with a goodly matter;
I speak the things which I have made touching the K

Thou art fairer than the children of men;
Grace is poured into thy lips:
Therefore God hath blessed thee forever.

Thou hast loved righteousnses, and hated wickedness
Therefore God, thy God hath anointed thee
With the oil of gladness above thy fellows.
All thy garments smell of myrrh, and aloes, and cassia
Out of ivory palaces stringed instruments have made t

It is said that when Jesus returns at his second coming,
will smell of myrrh. Myrrh was particularly a perfume used
and possesses a special healing potency. It is generally m
frankincense, as the two fragrances blend admirably; but
peculiarly soft and healing fragrance, very different from the
of frankincense, which has a resinous odor. It is true tha
carries the vibration of the Master Jesus, and its combinatio
incense is cleansing to the atmosphere of the room in which

At thy right hand doth stand the queen in gold of Oph
Kings' daughters are among thy honorable women:

What is the gold of Ophir? Gold always means the
Christ Power associated therewith not only in symbolism
The Queen of Sheba is the type of Wisdom, and the King
traditionally with Solomon, who marries her, is the Initiate

This is the same Queen of the Ocean Light to whom
in his Mysteries, and of whom he says that she bears every
bosom to the Throne of God.

To the feminine aspirant the psalmist speaks:

Hearken, O daughter, and consider, and incline thine
Forget also thine own people, and thy father's house:
So will the King desire thy beauty:

The "daughter of Tyre" brings to mind King Hiram of Tyre, a legendary daughters of Cain of whom also Enoch taught in his b Mysteries. These are the daughters of the Prince of this World must "forget their own people" and "their father's house," renou the world with all its glories to become the servants of the Holy bringing the gifts of their invention.

"The King's daughter" stands in the place of the feminine neo "the king" is the Angel Within, who stands ever before the thr God as her representative. In the case of the masculine neophy "Daughter" or Bride represents the Angel Within, with whom he a union through Initiation.

The king's daughter within the palace is all glorious:
Her clothing is inwrought with gold.
She shall be led unto the king in broidered work:
The virgins her companions that follow her
Shall be brought unto thee,
With gladness and rejoicing shall they be led:
They shall enter into the King's palace.
Instead of thy fathers shall be thy children,
Whom thou shalt make princes in all the Earth,
I will make thy name to be remembered in all generations:
Therefore shall the peoples give thee thanks for ever and e

The Mystic Marriage represents the culmination of the init process; it is not achieved except in Initiation, and constitutes part initiatory process and ceremonies. This is the portion of the Chr Gospels which has been lost, or destroyed by evil forces; for the Initiates understood that the work of the Christ culminated in His with Sophia, divine Wisdom. This union could take place only aft Resurrection, for it is included in the work of the Ascension.

Prior to the Mystic Marriage we have the whole experience life of Christ: the Birth under the Star through the Virgin Conscious the Childhood, the Baptism, Temptation in the Wilderness, Way Cross and the Crucifixion. It is in the Ascension that we experienc Mystic Marriage.

The Birth under the Star is the Mystic Illumination, as in the of such Saints as Francis of Assisi. The Church accepts stigmatiz as an end in itself, a favor conferred by God; but the esotericist k that stigmatization is only a beginning of the real esoteric work, addition to the Stigmatic Star, we have the symbolism of the Rod blossoms, and the Resurrection and Ascension.

The Rod is the power of the spinal fire, and its rise is accomp

within the aura. As a result of such activity, we become the "
namely, Initiates: "I call to remembrance my song in the n
mune with mine own heart, and my spirit made diligent
then alone that we have the twelvefold power which is
Psalm 60:

> *God hath spoken in His holiness; I will exult;*
> *I will divide Shechem, and meet out the valley of Suc*
> *Gilead is mine, and Manasseh is mine,*
> *Ephraim also is the defence of my head;*
> *Judah is my sceptre [law giver].*

Then though the way be exceeding hard (Shechem) a
rough (Succoth), Manasseh and Ephraim, the mental
Sagittarius, combined with the love of power of the he
enable us to "do valiantly" as we sing: "Through God we
iantly," whatever He gives us to do.

Psalm 78 is devoted to the instruction of the "Little On
key for those worthy to receive inner instruction is found
and 6. (Note esoteric significance of the names Jacob an
Volume I.)

Psalm 87 intones the powers of the inner work. "All my
[springs] are in thee": The processes of regeneration. The
of the Sanctuary", or "holy mountains", have reference t
organs in the head of an illumined one.

Psalm 89 is David's Covenant in which he describes the
of the spoken word and the glory of the fully developed aur

Psalm 90 marks the way of the Few, the Elect, those w
over externals. This Psalm is used as a burial hymn in t
church. Esoterically it refers to the Mystic Death.

Psalm 31 is the song of complete consecration. It wa
Christ Jesus on the cross and by many Christians in martyr

> *Into thy hands I commend my spirit:*
> *Thou hast redeemed me, O thou God of Truth.*
>
> *Neither wilt thou suffer thy holy one to see corrupt*
> *Thou wilt show me the path of life;*
> *In thy presence is fulness of joy;*
> *In thy right hand there are pleasures for evermore.*

Although this Psalm is generally understood to refer t
rection of the body after death, the esotericist understand
also is meant, in which the flesh shall rest in hope, beca

powers of Initiation eventually bring incorruption to the bod
realize the truth of Life Eternal.

The sevenfold purification, symbolized in the attributes
the seven planets, the seven deadly sins, and so on, is chante
12th Psalm:

> ***The words of Jehovah are pure words;***
> ***As silver tried in a furnace on the earth,***
> ***Purified seven times.***

This purification is achieved on the Path of Initiation.

The Song of the Threshold

The Door, or Gate, is the symbol of the entrance into
realms. This symbol is as ancient as the human race, and is know
ever human beings have given thought to the problems of life an

Psalm 24 is pre-eminnetly the Song of the Threshold. Th
was chanted by the Israelites when the Ark (symbol of the Initia
moved from place to place. In the Temple Processional, before
trance of the outer court, the bearers of the Ark called out their s
for admission of the glorious and triumphant one, the newly-
one. Upon entrance into the Sanctuary the summons were repe
fore the inner shrine.

> ***Lift up your heads, O ye gates;***
> ***And be ye lifted up, ye everlasting doors;***
> ***And the King of Glory will come in.***
>
> ***Lift up your heads, O ye gates;***
> ***Yea, lift them up, ye everlasting doors;***
> ***And the King of Glory will come in.***

The Door, or Gate, of the heavenly Jerusalem opens before
peated command of the Initiate. The King of Glory refers not
Jehovah, but to every man when transformed through Initiation

There is a golden legend connected with the 24th Psalm
asserts that to the rhythms of this Psalm as intoned by the holy
choristers on the Feast of the Spring Equinox, the doors of the
Sanctuary would swing wide so that all those who had prepare
selves might enter in to be evermore protected from infernal
In the words of a modern singer:

> *Bright portals of the sky,*

Loose all your bolts and springs,
Open wide your leaves of gold,
That in your hearts may live
The King of Kings.

Who is the Initiate? It is he who has lived the life, and earned the right to the holy (esoteric) doctrine:-

Who shall ascend into the hill of Jehovah?
And who shall stand in his holy place?
He that hath clean hands, and a pure heart;
Who hath not lifted up his soul unto falsehood,
And hath not sworn deceitfully.

The Song of the Fifteen Degrees, comprising the Psal to 134, was the pilgrim's song, and takes its name from the between the Outer Court and the Women's Court of the T bolic of the Path of Initiation) upon which the pilgrims st these songs. The songs are descriptive of the journey, or pilg Babylon (darkness) up to Jerusalem (the place of light) changes markedly in these poems, so that the "song of go celeration of vital currents) is actually realized in the song

To the Christian, these Degrees refer to the Stations by which one ascends the Mountain of Golgotha, and the from into spiritual space. Such ascending degrees are outw of an interior development whereby the human body be lumined Temple for the manifestation of God.

When ye lie among the sheepfolds,
It is as the wings of a dove covered with silver,
And her pinions with yellow gold.

This comes as near to an accurate description of the d tween the carnal and the spiritual, the ordinary man and as language, inadequate for the purpose, makes possible.

Having passed behind the veil, the aspirant comprehen of the unutterable, the J.H.V.H., and rejoices before HI 68th Psalm:

Sing unto God, sing praises to his name;
Cast up a highway for him that rideth through the des
His name is Jehovah; and exult ye before Him.

This Glory is the Power which declares, "I will beat d versaries before him, and smite them that hate him," ref

Having overcome the grosser evils on the Path, the neophy on the spiritual planes the true Unity of Life. There can be fo more separativeness, no divisions thenceforward. "If we wal Light as He is in the Light we have Fellowship one with another fore the Psalmist chants in the 133rd Psalm:

Behold, how good and how pleasant it is
For brethren to dwell together in unity!

Like the dew of Hermon,
That cometh down upon the mountains of Zion;
For there Jehovah commanded the blessing,
Even life for evermore.

Dew, as previously noted, comes from the same root as t *rose*, and symbolizes the holy life essence, the conservation o gives the blessing of life evermore.

The danger of temptation does not end with the opening Temple doors. On the contrary, then it is that temptations becor subtle than ever before. Then comes the test of using newly a powers for personal gain or self-aggrandizement. Therefore t Psalm may well apply to this place on the Path:

If riches increase, set not your heart upon them.
My soul, wait thou only upon God: for my expectation is from H

The only purpose of working for greater spiritual light tha portion of most of mankind is that the recipient may serve his fel more efficiently. Many of the Psalms indicate this:

Psalm 20:
Now know I that Jehovah saveth his anointed;
He will answer him from his holy heaven
With the saving strength of his right hand.
Some trust in chariots, and some in horses,
But we will make mention of the name of Jehovah our God.

Psalm 31
O love Jehovah, all ye his saints;
Jehovah, preserveth the faithful,
And plentifully rewardeth him that dealeth proudly.
Be strong, and let your heart take courage,
All ye that hope in Jehovah.

Psalm 40
Then said I, Lo, I am come;
In the roll of the book it is written of me;
I delight to do thy will, O my God,
Yea, thy law is within my heart.
And He hath put a new song in my mouth.

whom thou choosest even to enter into the holy Temple"—the
the chosen ones, the Initiates; and in Psalm 77, "Thy way, O
the sanctuary"; and again in Psalm 93, "Holiness becometh t
O Lord, forever."

Psalm 97 reflects the transcendant ecstacy that overfl
when he quoted the saying, "In Him we live and move an
being." The illumined lives only in the consciousness of the W

Jehovah reigneth; let the Earth rejoice;
Let the multitude of isles be glad.

The mountains melted like wax at the presence of Jehov
At the presence of the Lord of the whole Earth.
Light is sown for the righteous,
And gladness for the upright in heart.

The Song of Solomon Correlated with Psalms

The greatest of all Songs of Initiation is the beautifu
Songs, which is Solomon's", discussed in the final chapter o
embodies the highest spiritual keynote of the entire Old Te
is primarily, as previously noted, a chant celebrating the
summation of the Mystic Marriage, a supreme phase of Initi

The Song of Solomon rightly is given a place of honor
and is not included in any group such as the collections of
Psalm 45, the Song of Lovers, is a miniature version of the s
of the Mystic Marriage, and though not attributable to Solo
longs in the Solomonic tradition: "I speak the things which I
touching the King."

The exoteric commentator, without this understanding,
the Song of Solomon to a lock, the key of which has been lost.
however, very near to the finding of the key when he declar
picture of human love is the disguise for a divine theme. T
J.H.V.H. and the beloved maiden is Israel, chosen by J.H.V
bride.

The four Paths of Initiation—Fire, Air, Water and Earth
in the mystic J.H.V.H., or the Christus upon the Cross. Israel
of power designating one who has thus attained. *Is* represen
queen, *Ra* the Sun god, the king; *el* unites the two, the Lover an

The Song of Songs typifies the high attainment of Solomo
united within himself the Great Lover (Mystic Path) with

spiritual status which caused Solomon to be considered the wis
greatest of all kings.

The Song was looked upon as a Hymn of Initiation by th
Church. Origen (185-254 [redacted]) in his famous Commentary, r
this pricelses spiritual gem as an epithalamium, i.e. "a nupti
where Mind is united unto Spirit, and Earth is lifted into onen
Heaven."

The 119th Psalm: The Supreme Outline of the Path

The Psalms, while not all written by Poet-Initiates, are neve
truly hymns of Initiation; they have been collected from every p
Hebrew life, and as the divine plan for Israel was more and more
revealed, the Psalms, too, show a divinely revealed Purpose. The
with the simple songs of faith and instruction, but they rise
crescendo of mystic triumph in Illumination.

The *Zohar* is considered by many to be the culmination of
esotericism. It was written by Moses de Leon who died (1305
few years before Christian Rose Cross founded the Rosicrucian
School (1313). The authorship of the *Zohar*, which means "Shin
Leon attributes to his Master, Simon ben Yohai, whose very e
is denied by historians, since the book purports to be a product
second century whereas its internal structure proves beyond dou
it belongs to the thirteenth. Esoterically we understand that the
to whom Moses de Leon refers was not in the flesh; and he m
have been one of the early Masters who lived in the second
and who, after his death, continued his work in the Hebrew My
There is no doubt that the essential elements of the book can be
to the early Gnostic centuries.

The *Zohar* is a commentary on the Pentateuch and contains fi
divisions, covering the whole field of Hebrew esotericism as reve
the mystical interpretation of Scriptures, namely, the Mansions and
(Paradise and Hell), the Sephiroth or Creative Principles, the
Shepherd (Moses, Elijah and Simon in conversation), the Se
Secrets (transmutation), Cosmology and Demonology, and other
of profound esoteric interest. The *Zohar* pivots about the princ
the Divine Balance or Equilibrium, which is the secret of all
revelation and creative activity, for it solves the problem of p
It is the great source book of modern kabbalism.

twelve signs of the Zodiac, represent certain definite spirit
to be developed in the neophyte as he works toward, and
becomes, the Initiate.

Thus in the 119th Psalm we find each of the twenty-tw
the Hebrew alphabet followed by an invocation. These are spe
to emphasize the spiritual attributes embodied in the letter.

The first series from *Aleph to Yod* represents the beginn
Path. The second series from *Kaph* to *Pe* symbolize further
the Way. The third series, *Pe* to *Tau*, deal with Attainment.

Aleph signifies power generated through self-control, w
first lesson to be learned by the aspirant. Self-control is the
Lord, "Blessed are they that keep His testimonies and that
with the whole heart."

Beth means a house; in Hebrew it is both a suffix and a p
le-hem means a house of bread. It was the home of David (
for the waters from Bethlehem before going to battle (the
self). *Beth* is the symbol of the feminine polarity in man wh
redemption is the theme of all Bibles in every land. *Beth* sta
love that must become an active *power* instead of the incho
it so often is at the present time: "Thy words which I hide i
that I might not sin against Thee."

Self-control and Love—*Aleph* and *Beth*—these are the tw
of the Temple Gate.

The third letter is *Gimel*, a new product formed from th
Aleph and *Beth*. On the physical plane this union is generat
spiritual, regeneration. This regenerative principle was term
ancient alchemists, Mercury, and by the esoteric Christian,
child born within.

The new birth is referred to in various ways throughout
It is called fire; also gold and glass. In *Gimel* is heard the pra
newly awakened life. "Open thou mine eyes that I may behold
things out of Thy law."

Daleth in Hebrew means door. The door symbolically is
In Hebrew the words door, window and gate are all feminine.
the supreme importance of the work of the heart, many of
of the Middle Ages painted the Madonna, representative of th
feminine principle, in an arch or doorway. In *Daleth* there is
true humility in the awakened heart. "My soul cleaveth unto
Quicken Thou me according to Thy word."

Song of Songs: "My beloved looketh forth at the windows." lizes the force of regeneraiton as it works through the mind thus purifying the life of man. In the putting off the old, man, and putting on the new or spiritual man every neophyte prayer: "Turn away my reproach [causation] which I fea judgments are good."

Vau means a hook or support. *Vau* is an increase of th *Gimel*. The letters represent an ascending series in the scale development. In *Vau* this power becomes a real inner suppo

Joshua's command that the Sun and Moon stand still establishment of equilibrium between the masculine and th principles represented by the letters *Vau* and *He*. The Sun that stand still (or are balanced) as recorded in the Book represent the principles of *Vau* and *He* in equilibrium.

He is the feminine power that manifests in the heart; *Va* culine force which is centered in the head. By the blendi polar opposites, the power is acquired with which to perform miracles referred to in the *Bible*. This means working in ha cosmic law, or as the Psalms express it, "So shall I keep Th tinually forever and ever, and I will walk at liberty [the bod a prison house] for I seek Thy precepts."

The seventh letter is *Zayin*, meaning a sword, a conquer the number of completion. The creative fire that is born in comes the spiritualized life essence of *Zayin*. Some of the prayers for the development of spiritual powers; others ar praise for their attainment.

Zayin relates to the power of the spoken word and sym rose blooming at the larynx. It is a masculine letter and s great fire force after transmutation has been accomplished. hath quickened me. I have remembered Thy Name and hav laws. "This [attainment] I had because I kept Thy precepts.

Heth, the eighth letter, means a field, which symbolizes coming, producing. *Heth* is feminine, and the feminine alway with lifting up, redemption, regeneration. The power of *Beth* in love and wisdom as represented by *Heth*. This was the tra effected in the life of Abram as his name was changed to *Zayin* and *Heth* sing of the oneness of communion with the

The ninth letter is *Teth*, the number of the serpent, a humanity. The supreme lesson for man is Initiation, through serpent of wisdom becomes fully uncoiled. Heva, or Eve, n *serpent*, and *life*, the life that transgressed and the life that redemption. "It is good that I have been afflicted that I might statutes."

The Bible is truly the serpent book of the ages. The m form of *Teth* was the Cross. The serpent and the cross both sym Through misuse of the serpentine power man fell into mate the spirit is tied to the cross of the physical body awaiting liberation. Christ Jesus, the supreme Way-Shower, was nai cross and resurrected from the dead, thereby pointing the v mankind to follow.

Yod is the tenth letter and on the physical plane symb and woman working through generation; on the higher plane the masculine and feminine poles of spirit in equilibrium body celestial. *Yod* occurs within every letter of the entir twenty-two. *Yod* is the ego, the spirit. Altogether the letters phabet point the way of evolution for the many and the st narrow path for the few.

The masculine principle evolves through *Aleph*, *Gimel* a manifest as the power of the Initiate in *Zayin*. The femini through *Beth*, *Daleth* and *He* to *Heth*, the new form builde the transmuted powers of regeneration. "They that fear Th glad when they see me, because I have hoped in Thy word."

With *Kaph* begins a higher series in spiritual developm means strength gained through polartiy. *Yod* shows the two working toward blending, the waters of Eternal Life. *Kaph* the effecting of this union. This process is referred to in the am become as a bottle in the smoke yet I do not forget Thy This development was represented in early Egyptian hierog a maiden closing the mouth of a lion.

Lamed, the twelfth letter, means in Hebrew an ox-goad, o Spiritual progress is the divine compensation for sorrow. *La* sents the spur of pain. "Unless Thy law has been my deligh have perished in my affliction."

The ancients represented *Lamed* by the hanged man, wh the crucifixion of the ego between the conflict of the higher

The poet-Initiate has reached the place where he is enable
from the high spiritual potencies symbolized by the letters, ar
these that he sings, "Oh how I love Thy law! It is my meditati
day".

Pe begins the final and highest series. *Pe* means mouth. A
Hebrew aphorism says that this letter is formed through m
wisdom, which means the power of the creative Word. After th
attainment developed through *Ayin*, man learns to speak t
creative Word. *Pe* is sometimes called a star and again a r
testimonies are wonderful, therefore doth my soul keep them."

Tsadhe, the eighteenth letter, is described as a fish-hook. I
Hebrew the spelling is feminine. The ascending of the feminin
of *Beth*, *Daleth*, *He*, *Heth* and *Mem*, attains to a new degree
in *Tsadhe*. The feminine column is once more erect and the g
occult quest is realized. This is the fish-hook used by the disci
the great draft of fish was caught, this the power which enab
at the command of the Master to find the gold piece in the fis
Through this awakened power the Initiate sings: "The righte
Thy testimonies is everlasting; give me understanding and I s

The nineteenth letter is *Quoph*, signifying the back of the
cerebellum, the feminine brain, the medulla, home of the keyn
spirit, the pons varoli or Tree of Life, the Holy of Holies wi

Quoph is the higher octave of *Kaph* wherein the work of i
this holy place is directly begun. In *Quoph* the "Great White
consummated. One who reaches this high place knows the tru
statement, "Thou art near, O Lord, and all Thy commandr
truth."

Resh, the twentieth letter, is the symbol of the Great Light,
of the Transfiguration. In the masses of humanity the power
operates through repeated births and deaths as the process
figuration goes on slowly. For the aspirant on the Path it is thr
leading toward Initiation as instanced in the life of the supre
Shower, Christ Jesus. From the heights of the Transfiguration,
ined one can say, "Thy word is true from the beginning; and
of Thy righteous judgments endureth forever."

The twenty-first letter, *Shin*, bears the deepest occult si
of the entire Hebrew series. It denotes the powers of the Hol
or the manifestation of the three in one. In the beginning from

The letter *Shin* was placed on the head bands of the priests. It
the beginning and ending of the quest of the life cycles, an
velopment of the Christed power in man. In this light the anc
sings: "Great peace have they which love Thy law; and not
offend them."

The Hebrew alphabet ends with *Tau*, the twenty-second
symbol of which is the Cross. The first part of the series cl
humanity, *Yod*, in bondage to the serpent, sex, or *Teth*. Th
redemption, or liberation, is pointed out and the final letter is
Cross, upon which the spirit is bound until freed from the bod
the power of *Shin*. So long as *Tau* remains as one of the divin
symbolizes bondage to the dense body and the physical Earth.
Christ man learns to lift himself up from the *Tau*, that is, the C
unceasing prayer of the one who aspires to this liberation is:
cry come near before Thee, O Lord," "Give me understanding
to Thy words."

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CHAPTER VII

Songs of Adoration

When the Initiate has arrived at the state presaged in th
Psalm there is but one expression adequate to voice it, and that is
Adoration must of necessity follow the contemplation of the
spiritual universe (which includes man himself) outspread bef
vision of the seer.

> ***Make a joyful noise unto God, all the earth;***
> ***Sing forth the glory of his name;***
> ***Make his praise glorious!***

Such are the praises sung in the 66th Psalm. No longer is
merely a petition. The oneness of all is realized. No longer d
lamentation of the earlier Psalms find expression here in an app
strength to overcome or courage to preserve. There is no life but
no path but that which leads into an ever-increasing beauty.
quently the most beautiful and inspiring of all the Psalms ar
whose theme is praise.

The 19th Psalm—The Astrological Psalm

The Hebrews, like the Chaldeans, looked upon astrology as a
science; not, indeed, worshipping the stars and planets as such,
the outward sign of the inward power or Attribute of Deity. Des
efforts to eradicate this astrological influence from Holy Scripture
remains, not always clearly discerned, but revealed by caref
thoughtful study. Thus every book in the Bible yields a beauti
trological interpretation. It is one of a seven times involved m
contained in the Scripture. This should in itself convince the mos
tical that there are great cosmic truths underlying the science of s
astrology. The speech of the stars is the music of the spheres w
audible to the interior hearing of the Initiate, as was understoo
taught in the Pythagorean Mysteries. Yet even the uninitiated ma
the starry script, however deaf he may be to the inner music
accompanies it.

The 19th Psalm is perhaps the clearest example among
of the astrological interpretation. There are others, but non
the astrological content is so definitely marked. In it we re
apostrophe to the spiritual powers of the starry heavens as
known to the ancient Wise Men, and as they are still know
who are not recognized by the world.

Like the Chaldean and Persian Magi, the Hebrew mys
in David, learned through inner guidance and contemplati
the celestial voices, and translated this knowledge into su
love songs of the spirit's exaltation that all the world has paus

The heavens declare the glory of God.
And the firmament showeth his handiwork,
Day unto day uttereth speech,
And night unto night showeth knowledge.
There is no speech nor language;
Their voice is not heard,
Their line is gone out through all the earth,
And their words to the end of the world,
In them hath he set a tabernacle for the sun.

The voice of the stars is universal; it speaks to all manki
sky is inscribed the glittering record of the past evolution, pr
and future development of the entire human race. Wise is he
to comprehend its meaning and to follow its directions.

In them hath he set a tabernacle for the sun,
Which is as a bridegroom coming out of his chamber
And rejoiceth as a strong man to run his course,
His going forth is from the end of the heavens,
And his circuit unto the ends of it.
And there is nothing hid from the heat thereof.

The Sun is the great central magnetic reservoir for the
system. The Earth depends upon it for its life, light and
Science deals with the physical power of the Sun, but in addi
mundane knowledge, the New Age religion gives instruction
spiritual powers which are likewise focused through the Su
love power emanating from the glorious Sun Spirit that
dominant note in the music of the spheres. It is said that
when the Sun rises in the east a particular tone is heard in t
the keynote of that day—and in Goethe's *Faust*, Helena ref
keynote as a "thunder-sound." It is the same wondrous pow
emanating from the Spirit in the Sun which holds the plane
accustomed places, revolving in their orbits at just the right
receive the spiritual impetus necessary to their further pr
development. This power emanating from the spiritual Sun

The Psalmist, who through spiritual Illumination understo
inner Reality of the exterior phenomena of the universe, sings jo
of the Supreme Lord manifest in the Law which controls the de
of the universe with its myriad streams of evolving life:

The law of Jehovah is perfect restoring the soul,
The testimony of Jehovah is sure making wise the simple.
The precepts of Jehovah are right, rejoicing the heart,
The commandment of Jehovah is pure, enlightening the eyes.

The commandments of Spirit are no joyless discipline laid u
agonized heart: they are sources of the keenest happiness, the
freedom:

More to be desired are they than gold, yea, than much fine gol
Sweeter also than honey and the droppings of the honeycomb,
Moreover by them is thy servant warned;
In keeping them there is great reward.

How should it be possible for any who have caught even the s
glimpse of such glory to do other than wear the crown of humilit
him there can be no vainglory in regard to even the most brilli
complishments possible to men.

Who can discern his errors?
Cleanse thou me from hidden faults.
Keep back thy servant also from presumptuous sins;
Let them not have dominion over me;
Then shall I be upright,
And I shall be clear from great transgression.

David closes this beautiful hymn with the following noble
which should be considered as a mantram, the use of which a
the ego to true communion with spiritual Law. It is the perfect
for the aspirant to the Christ Mysteries, and may well begin a
the labors of the day. It possesses a potency undreamed of by th
phyte until he experiences it through faithful repetition of its
coupled with an earnest and sincere endeavor to *live* them:

Let the words of my mouth and the meditation of my heart
Be acceptable in thy sight,
O Jehovah, my rock, and my redeemer.

The Hallelujah Chorus

In Psalms 145-150 (Tahillah) the Adoration motif is contin
the Hallelujah chorus of David, as the new-born in the sunrise
New Day. The chorus of Psalms begins with a song of the A

Thy kingdom is an everlasting kingdom,
And thy dominion endureth throughout all generati
Jehovah upholdeth all that fall,
And raiseth up all those that are bowed down.
The eyes of all wait for thee;
Thou openest thy hand,
And satisfiest the desire of every living thing.

Put not your trust in princes,
Nor in the son of man, in whom there is no help.
Happy is he , . . whose hope is in his God:
Who made Heaven and Earth,
The sea, and all that in them is;
Who keepeth truth forever;
Who executeth justice for the oppressed;
Who giveth food to the hungry.

Jehovah looseth the prisoners;
Jehovah openeth the eyes of the blind;
Jehovah raiseth up them that are bowed down.

It is good to sing praises unto our God;
For it is pleasant, and praise is comely.
He healeth the broken in heart,
And bindeth up their wounds.
He counteth the number of the stars;
He calleth them all by their names.
His understanding is infinite.

Praise ye Jehovah from the heavens:
Praise him in the heights.
Praise ye him, all his angels:
Praise ye him, all his host.
Praise ye him, sun and moon:
Praise him, all ye stars of light.
Praise him, ye heaven of heavens.

Sing unto Jehovah a new song,
And his praise in the assembly of the saints.
Let them praise his name in the dance:
Let the saints exult in glory.
Let the high praises of God be in their mouth,
And a two-edged sword in their hand.

Praise God in his sanctuary:
Praise him in the firmament of his power.
Praise him according to his excellent greatness.
Praise him with timbrel and dance:
Let everything that hath breath praise Jehovah.
Praise ye Jehovah.

Note in the above verses selected from the five Hallel (145-150) the reference to the dance as an expression of pr that is, of devotion. In the earliest Mystery Temples the sacred ceremony having as its object to imitate the motion Sophocles, in an ode to Pythagoras, for example, refers to the author and director of the dances of the gods. The dan such perfection in his school that the entire Pythagorean

One of the most famous of Grecian Temple dances was that was sacred to The Four (Fire, Air, Water, Earth). Only speciall pared persons could participate in the ceremonial of the Sacred Another dance, the astrological significance of which is obvious, w Dance of the Labyrinth, ascribed to the hero Theseus who sle Minotaur. Still another was the powerful dance of the Eumenide spirits of Good Fate, and a dance portraying the love story of Mars and Vulcan.

In the early Christian Church also, albeit it is not generally k dancing once formed an integral part of the ritual, special pro being made for the dancers to perform in the choir, and it is sai the bishops were designated *Praesules* because they led the dan Feast days.

The two Christian countries most concerned in the developm the Christian dance are Spain and France. Even so late as the n of the eighteenth century there were vestiges of religious dances Spanish cathedrals, also in Portugal and Roussillon. The Mozarabic at Toledo was famous for its dancers. The Mozarabs of Spain were p not Arabic by blood but who adopted the Moorish ways of civili and translated the Mass into Arabic.

The fine arts were a part of all early Temple Mysteries, and not excluded from Christianity until the era of extreme Protesta and Puritanism, although certain individuals and sects fought all seemingly "worldly" practices very bitterly from the earliest Thus the dominant Western Church rejected the paintings of the G artists. Many portraits of Christ were in existence, and while we d know the facts as to their authenticity, they would be inval today as indicating the impression early devotees had of the Christ. were destroyed by order of the Roman Church. It is difficult to se reason for this, although we have a corollary in the persecution a like attitude led to in relation to the Holy Grail poetry in the teenth century when the Order of the Temple was destroyed. So c associated in the popular mind were the Grail legends and the of the Temple that the Church could not allow the Grail literatu remain unchallenged and we have scarcely more than relics of it most of what remains having been adapted to the Church doctrine heretical elements carefully expunged or made to conform.

Sculpture, music, drama, architecture, poetry and painting al with the Mysteries. The earliest form of writing was poetry, whic

the word "charm" originally referred to the poems of an whose words were believed to contain a magical potency. mental truths are not to be lightly cast aside. Skepticism n obscure them, but they only slumber for an age, and then greater power and splendor. The persecution of the Gnosti by the orthodox Church was circumvented by the Schools strels in medieval times, whose poetry celebrated the same Whether we consider the Cycles of the Holy Grail with the Arthurian Mysteries or the love lyrics of the troubadours cel Mystic Marriage, we recognize afresh the touch of the Gnos The Medieval Passion Play is the reappearance of the Mys of earlier ages, such as were once performed in the inne the Temple.

Most of the sacred legends were first done in rhythm, if and then set to music. The Temple teachers well knew t certain rhythms in inducing heightened periods of conscious Church music arose, although at the present time much of it to lifting the vibratory tone of the body and in some instanc nitely deteriorating in its effect upon the nerve centers.

The Mystery rituals were sung or chanted in a carefu rhythm to harmonize with the individual or racial vibration a to be achieved, and we are still able, despite the problems of to recognize this fact in many Psalms.

The 23rd Psalm: The Crown of the Psalms

The Psalms of praise may be defined as the triumphan one who has found the pearl of great price, having surrend to the Eternal Life.

Like the magnificent 119th Psalm, the 23rd Psalm has an astrological significance; but it is a chant of the Earth and i an invocation of the Earth Spirit rather than an invocation Spirit as was the 119th Psalm. The 119th Psalm was a paean and Stars; the 23rd celebrates the sweet and lowly, but equally rites of the Mystic Earth.

This Psalm is divided into twelve distinct parts corres the twelve signs of the Zodiac, which as we know denote in the twelve spiritual Attributes of Deity destined to be awaken and the twelve cranial nerves which become avenues of po

with radiance, and the twelve sacred flowers bloom in the perfect
of the God-man, who shall have his dominion at the end of the
Day of Manifestation.

The motif of the 23rd Psalm is fittingly described as a musi
able of a good shepherd and his sheep. Esoterically, the shephe
bolizes the Initiate and refers to the highest qualities of Aries, wl
purity, sacrifice and transmutation. All names used in the Bib
taining *Ra*, Rama or Ram convey a like meaning and refer to san
of prayer or to the homes of shepherds (spiritual teachers).
a Sun God of Egypt. The Shepherd King-Initiates first came to E
teachers of mankind when the Sun by precession entered Lib
ushered in the deeper phases of spiritual light belonging to its o
Aries.

These Priest-Kings bore a staff like a shepherd's crook (the C
Cross). The early Pharaoh who befriended Joseph belonged to th
As the ages passed, the esoteric truths were lost by all save the fe
masses returned to the old Taurean religion which had degenerat
unspeakable perversions. To the line of the degenerating Pharo
longed that one who persecuted Moses and held the Israelites i
bondage.

Beneath the story of the shepherd's day and his work, the 23rd
conceals truths of the Way of Initiation. A life is but a day in God
school of evolution: "A thousand years with the Lord are but as
Only the light of the Ancient Wisdom could inspire this song of th
attainment in which the environment and vicissitudes in the li
simple shepherd are set forth in accurate parallelism to the devel
and unfoldment of the powers of the Initiate.

The Church uses this Psalm to exemplify a life perfect in fa
trust. The esoteric Christian discovers in it a key to the deeper
standing of Initiation. We will consider this from the standp
spiritual astrology.

Jehovah is my shepherd: I shall not want. This verse deals w
power of the sacrifical lamb, Aries, the cosmic fire force slain si
foundation of the world for the sake of man's evolution. The sam
echoes down the centuries and finds memorable utterance by the
when he said: "Blessed is he that doth hunger and thirst after rig
ness, for he shall be filled."

expression of the power of Venus, or love. The lifting to this c
dissipates all fear of poverty, disease or failure, for there is
contact with the Divine. Across the centuries the gentle voi
is forever calling: "All that the Father hath is mine."

He leadeth me beside the still waters: The literal translat
verse is "He leadeth me beside the waters of quietness," which
Master's words: "If you drink of the waters of eternal life [
which I bring unto you, ye shall never thirst again." The esot
here is on the *still* waters. It has been said that the material
the "outer crust of mind", and it is because the mind, ruled l
is torn hither and thither between Spirit on one hand and the
on the other that nature reflects discord, both in the microc
the macrocosm. When the ego centers itself without falterin
alone, the waters of the mind become *still*, for they are no m
by the tempest of the airy Gemini.

He restoreth my soul: The sphere of the soul is Cancer,
door into the new consciousness of life. In the original Hebrew
here used for *soul* means *life*. "Ye must be born again," admo
Master, "if ye would enter the kingdom of heaven," an entry
to be made through Initiation rather than under the sword
enemy, death.

He leadeth me in the paths of righteousness for His Na
This is the victorious chant of self-mastery by one who has
King-Priest. Its astrological significator is the fiery Leo, home
the royal kingly sign. It symbolizes One who descended from Hi
throne to become the servant of man, garbed in the fashion of
who came bearing the Message as yet but dimly understood:
Way, the Truth, and the Life. No man cometh unto the Father b

Yea, though I walk through the valley of the shadow of de
fear no evil, for Thou art with me: Not death, but the subtle
sense life is the valley of the shadow which imperils every neo
power of purity developed within, the idealism of Virgo, sin
verse: "I will fear no evil for Thou art with me." The Christ
this attainment in His Sermon on the Mount, when He said
are the pure in heart for theirs is the kingdom of heaven."

Thy rod and Thy staff they comfort me: The staff is again
itual power gained through lifting the spinal spirit fire to the
result of which is regeneration. This is the same staff which M

"Before the feet can stand in the presence of the Masters, they
washed in the blood of the heart."

The staff and the rod symbolize the scales of Libra, the ba
measure the soul's attainment, the trial-gate at which is tested t
intrinsic worth.

In His wondrous comprehension of the travail of the P
Christ gave His most blessed promise: "I go, but I will send th
forter unto you who will lead you unto all truth."

Thou preparest a table before me in the presence of mine e
In the original Hebrew, the word here translated *table* means "so
spread out." Esoterically, it is the aura that has been expanded
high aspiration and pure living, which protects from the beast
lower nature; the redemptive power of Scorpio, wherein the
is transformed into the eagle. The carnal man becomes the man

It is here that the Master tells us: "My yoke is easy and my
is light." The yoke that is easy is chastity, and the burden that
is the regenerated life. That life becomes the true light of every m
cometh into the world.

Thou anointest my head with oil, refers to the power of Sag
the sign of the higher mind. Oil symbolizes wisdom and healing,
reference here is made to the awakening of the two most im
spiritual organs of the head, the pineal and pituitary glands.
shepherd anoints with healing oil those sheep whose heads hav
torn and bruised through the hard day, so the Great Shepherd
promised man comfort as he proceeds on the long pilgrimage
materiality, the purpose of which is the spiritualization of bot
and body: "Come unto Me all ye who are weary and heavy lad
I will give you rest."

My cup runneth over: The cup, the power of Capricorn, the C
power born within is the Grail Cup, which everyone who truly
in His steps discovers within the body. This cup may be seen w
disciple's body is studied with extended vision; it contains the
of eternal life from which he learns to partake freely. Such a o
superior to the laws of disease and age. He has found the Tree
seen by John in his sublime vision on Patmos. Through the po
this mystic cup *which runneth over* is born a deeper understan
the Master's statement: "I am come that they might have life an

the two urns held by the zodiacal man, Aquarius. When thes
umns, or powers, are erected within man himself, he then can
and receive only goodness and mercy. To such the Master spe
the Good Shepherd and the sheep know My Voice."

And I will dwell in the house of the Lord for ever: Th
goal is attained. The secret of conscious Eternal Life has bee
and the building of the glorious, deathless body of the Adep
consummated. This ideal the Master intimated in His words
this temple and in three days I will raise it up again"—an
formula of Initiation which He knew would be understood
tiates through the ages to come.

When this realization is attained, the Quest is ended. T
dwells in the house of the Lord (high, spiritual consciousnes
This is the culminating ideal of the current Piscean Dispensati

The Troubadour of God—Saint Francis of Assisi

Before leaving the Psalms, we turn for a moment to tha
loved of medieval saints, Francis of Assisi, who liked to think
as a troubadour of God. He comes near the middle of the grea
song cycle which, yielded the cherished Mystery literature of
Ages, culminating in Dante's *Divine Comedy*, which closed th
one of the world's epic periods. As Francis, a mystic Initiate, e
more and more of the Christ Illumination, he composed a P
Canticle of the Sun," consisting entirely of stanzas of Pra
sparkle with freshness and joy.

***O Most High, Almighty, good Lord God, to thee belong prais
honour and all blessing!***

***Praised be my Lord God with all His creatures, and especi
brother the Sun, who brings us the day, and who brings us th
fair is he, and shining with a very great splendour: O Lord, he
to us Thee!***

***Praised be my Lord for our sister the Moon, and for the st
which He has set clear and lovely in heaven.***

***Praised be my Lord for our brother the wind, and for air an
calms and all weather, by the which Thou upholdest in life all cr***

***Praised be my Lord for our sister water, who is very ser
unto us, and humble, and precious, and clean.***

***Praised be my Lord for our brother fire, through whom Tho
us light in the darkness; and he is bright, and pleasant, and very
and strong.***

***Praised be my Lord for our mother the Earth, the which d
tain us and keep us, and bringeth forth divers fruits, and flo
many colors, and grass.***

Praised be my Lord for our sister, the death of the body, from no man escapeth. Woe to him who dieth in mortal sin! Blessed ar who are found walking by Thy most holy will, for the second death have no power to do them harm.

Praise ye, and bless ye the Lord, and give thanks unto Him serve Him with great humility.

In this exquisite song may be glimpsed the love power whic expressed, and which was made manifest to his vision in the star aura of the Christ—*a glory which was reflected in himself as in* and *which produced the stigmata* visibly upon his body. The of sincere devotion is always characterized by golden fire flash the etheric heart, but whereas in ordinary people it is a m flashing which quickly dies down, in the saint it is an everburn enclosing the whole man in a fiery golden star.

This is the Star of Glory in which the sainted Initiate w in which he ascends from the body to serve with his Divine E the Christ, in the interior realms of Spirit.

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CHAPTER VIII

The Wisdom Teachings in Proverbs

The Occult Power of Proverbs

It is because Proverbs and Ecclesiastes are especially t
of Illumination that Wisdom, personified as a feminine bein
largely in their pages. Wisdom is the feminine principle of
Understanding, as used in Proverbs, is the masculine. Wi
inflow of cosmic revelation, but Understanding is achiev
reason and initiatory work. Therefore Proverbs opens with th
"Get wisdom *and* understanding." This is really the keynote
work. Solomon repeatedly declares that Wisdom is the prin
of the quest.

It is significant that the esoteric Temple music° was bot
and feminine and was played upon instruments attuned to t
tive rhythms. For the Temple aspirant, the cantillation used
was designed to play directly upon the two currents which
the etheric body. Thus the musical theme of Proverbs may
polarity and *equilibrium*.

This perfect balance between the two poles of the spir
be effected until the lower feminine has been lifted throug
aspirational living. Proverbs here, as previously noted, also p
an adequate textbook for this preparatory work. It is significa
the cantillation of Proverbs was used principally on Sunda
the Winter Solstice (Christmas) and the Spring Equinox (E
being the great transmutation time of the year and the E
par excellence.

The rhythmic dualism of Proverbs which plays upon th
rents is clearly discernible in many of its verses; for example

Proverbs 14:1; 15:20; 19:26, 6:20, 21

*Every wise woman buildeth her house: but the foolish pl
down with her hands.*

*A wise son maketh a glad father; but a foolish man desp
mother.*

He that wasteth his father, and chaseth away his mother, is a that causeth shame, and bringeth reproach.

My son, keep thy father's commandment, and forsake not the of thy mother;

Bind them continually upon thine heart, and tie them about thy

Wisdom is the second or feminine aspect of the Godhead; formative or image-building principle in man and constitutes important spiritual faculty. It is frequently described as *creativ nation.* Probably there is no phase of human psychology less un than the nature and powers of the imagination. We are familiar products, humanly speaking, in the realm of the arts; we are less with its cosmic products, the fruit of cosmic intelligences, crea aginatively on universal patterns.

The creative imagination, or feminine principle of the Logo cally referred to in the first chapter of the Gospel of John as "the is actually the focusing center of the rhythmic emanations of creative Hierarchies of Fire, Air, Water and Earth. The unive all its manifestations were created and are sustained in creation music of the spheres. It is to be borne in mind that the great Arc referred to both in biblical and apocalyptic or apocryphal litera representatives of entire Hierarchies, each of which has its own pa function in the spiritual universe.

Apropos the creative function of music we quote the followi R. Heber Newton's *Mysticism of Music*: "A scientific musicia chords of music record lines of their sound waves by suspend pens from wires of a piano so that they moved delicately over s paper, and by striking chords carefully and allowing sounds to naturally, he succeeded in making the vibrations of the sound each chord trace the line of its movements. So the audible wo translated into the visible world. These forms were designs of e beauty and mathematical exactness, strangely suggesting the great flower forms [the archetypes of the plant kingdom]. These flowe prove to be those we find throughout the universe from the cry the convolutions of certain vast nebulae scattered through space cosmic forms are universal and essential."

Betts in his *Geometrical Psychology* also describes the arc patterns which lie back of all created things. It remains for the scientist to add the most important item in this connection, one

"song" (to use an inadequate human word) of archangelic towering spiritual intelligence.

Earth's greatest orchestrations are but a faint and insubst of these celestial strains, and those are repeated within the ganism as surely as they emanate from musical instruments a of master musicians. Psalms, Proverbs and Ecclesiastes are of the esoteric music which man must learn both to comp execute in terms of daily living, transforming himself into instrument upon which Wisdom may produce celestial harm

The Logos, or Word, therefore, is something more than r ingless sound, more than empty, if lovely, patterns. It is the ex Cosmic Imagination, the feminine formative principle of D health, environment and conditions of life will be in accor his use or misuse of this power. He may use it to create and image and likeness of the perfect archetype of himself and h these exist on the Mount of Illumination, or he may create a the likeness of the material mind, a Tower of Babel, a patt fusion. Solomon, the highest of the Old Testament Initiates disciples in the Book of Proverbs a compendium of wise word sayings, having as their object to teach the superlative import right use of this image-making faculty of the Wisdom princ always builds wisely and well.

Proverbs 4:7-10

Wisdom is the principal thing; therefore get wisdom: and thy getting get understanding.

Exalt her, and she shall promote thee to honour, when th embrace her.

She shall give to thine head an ornament of grace: a crown shall she deliver to thee.

Hear, O my son, and receive my sayings; and the years of shall be many.

Proverbs 24:3-4; 1:2-3; 19:8; 11:1

Through wisdom is an house builded, and by understandi established. And by knowledge shall the chambers be filled precious and pleasant riches.

To know wisdom and instruction; to perceive the words o standing; to receive the instruction of wisdom, justice, and ju and equity.

He that getteth wisdom loveth his own soul: he that keep derstanding shall find good.

A false balance is an abomination to the Lord; but a just w his delight.

In these Wisdom sayings we recognize once more the which uphold the universe, familiar in all Mystery lore. As we

is the activity of reason, lifted up above the world and its ways
sphere of pure Truth where it can function unhindered by any
obstacles of the time-space world. These are the two wings of Sp
two sections of a balance which must be maintained in equilibr
fore the glory work of Initiation may be accomplished.

"To understand a proverb, and the interpretation" (Proverb
is the sole aim of the esotericist, when he turns to his Bible for
the Way of Light and the Quest of Perfection. "The words of th
and their dark sayings" are there revealed. The novice is warned
the false promises of evil and evil-doers. There can be but one co
to the path of evil: "Your destruction cometh as a whirlwind",
and anguish cometh upon you", for "the prosperity of fools shall
them." In the final analysis, evil is self-destroyed. Harried and
ened within and without, even when the evil doer appears to
his very prosperity becomes an instrument of destruction: the
destroys himself by his gluttony, the killer knows not when the
shall find him, the avarice of the thief condemns him to starvat
traitorous friend dies alone. "But whoso hearkeneth unto me sha
safely, and shall be quiet from fear of evil." Thus speaketh the
the Mother, Wisdom (Proverbs 1:8).

It is this Mother-Wisdom which crieth without and utter
voice in the streets; it is this Wisdom that calls the hearts of her c
to a proper understanding and use of the sacred imagination, the f
creative principle of the universe. She is forever seeking to s
sons from the lure of the "strange woman" (Proverbs, 2nd chapte
symbolizes the fallen Eve. The fall of this "strange woman" wa
fall in consciousness from the pure spiritual state with its realiz
All Good. "Her house inclineth unto death, and her paths unto th
None that go unto her return again, neither take they hold of th
of life." The entire material consciousness is this "strange wom
whose house death watches at the threshold. There is no life in h

Beginning with the third chapter of Proverbs the reader
again between the two pillars of the Temple, intellect and intuit
masculine and feminine principles of consciousness, the Adam a
of human life:

Proverbs 3:13-20

Happy is the man that findeth wisdom, and the man that ge
understanding

For the merchandise of it is better than the merchandise of si
and the gain thereof than fine gold.

Length of days is in her right hand: and in her left hand
and honor.

Her ways are ways of pleasantness, and all her paths are pea

She is a TREE OF LIFE to them that lay hold upon her: and
is every one that retaineth her.

THE LORD BY WISDOM HATH FOUNDED THE EART
UNDERSTANDING HATH HE ESTABLISHED THE HEAVEN

By his knowledge the depths are broken up, and the cloud
down the dew.

The Earth is always looked upon as feminine in mytho here its complement is shown as being in the heavens, the blu which symbolizes what is called in the New Testament OUR WHICH ART IN HEAVEN. "By *knowledge* (understandin line) the depths are *broken up*". This refers to the disruptive the "invisible Father Fire", which breaks up all outworn con order that new creations may take their place. This aspect o worshipped in India under the symbol of the God Siva, the The Mother principle is always the Preserver.

Proverbs 4:1-9, 18, 23, 27

Hear, ye children, the instruction of a father, and attend t
understanding.

FOR I GIVE YOU GOOD DOCTRINE, forsake ye not my l

For I was my father's son, tender and only beloved in the s
my mother.

He taught me also, and said unto me, Let thine heart ret
words: keep my commandments, and live.

Get wisdom, get understanding: forget it not: neither declin
the words of my mouth.

Forsake her not, and she shall preserve thee: love her, and sh
keep thee.

WISDOM IS THE PRINCIPLE THING: therefore get wisdo
with all thy getting get understanding.

Exalt her, and she shall promote thee: she shall bring
honour, when thou dost embrace her.

She shall give to thine head an ornament of grace: a crown o
shall she deliver to thee.

The path of the just is as the shining light, that shineth mo
more unto the perfect day.

KEEP THY HEART with all diligence, FOR OUT OF IT AR
ISSUES OF LIFE.

Turn not to the right hand nor the left.

Here the "good doctrine" has reference to the esoteric doctr the ancient Israelities shared in common with the so-called pag of antiquity. Observe the emphasis on Wisdom, whic *principal thing*"; and the statement which follows that the the source of "life". Here again is a reference to the Wisdom o principle: the divine Heva, as she was before the "fall", Moth and Mother of Wisdom. "Turn not to the right hand nor the

summits of Illumination, difficult and precipitous though it may

In the fifth chapter, the author again contrasts the true and t feminine, namely, Wisdom and the "strange woman": "Attend u wisdom, bow thine ear to my understanding: The lips of a strange drop as an honeycomb, and her mouth is smoother than oil, but is bitter as wormwood, sharp as a two-edged sword; her steps ta on hell."

Contrariwise is the caution to resort to the true Wisdom, v *within*. It is never to be found by dependence upon others, but by turning to the light of the intuition, the "voice of the silence."

Proverbs 5:15-19

Drink waters out of thine own cistern, and running waters ou thine own well.

Let thy fountains be dispersed abroad, and rivers of waters in streets.

Let them be only thine own, and not strangers' with thee.

Let the fountain be blessed: and rejoice with the wife of thy yo

Let her be as the loving hind and pleasant roe; let her breasts sa thee at all times; and be thou ravished always with her love.

The admonition, "Let thy fountains be dispersed abroad, an of water in the streets", refers to the duty incumbent upon every who stands at the Door of Initiation that he share such wisdom as possess with those less favored, without distinction or favor accor worldly station or condition.

The "two pillars" of contrast are repeated in every chapter erbs in one manner or another. Most often they are referred to as and Understanding, as the pure Woman and the strange wom again as the evil and the good, the true and the false. "The co ment is a lamp; the law is light" (Proverbs 6:23). Beyond the of this lamp, outside in darkness, is the "strange woman", the lur sense life which is by no means set aside at the threshold of the worlds. On the contrary, the soul-senses are even keener than th senses, and sensualism of soul more dangerous and more subt sensualism of the body.

Proverbs 7:6, 9, 10, 22, 23

For at the window of my house I looked through my casement

In the twilight, in the evening, in the black and dark night

And, behold, there met him a woman with the attire of an ha and subtil of heart.

He goeth after her straightway, as an ox goeth to the slaughte as a fool to the correction of the stocks;

Till a dart striketh through his liver; as a bird hasteth to the s and knoweth not that it is for his life.

It is a fact little known, even among esoteric students, that

place, an etheric structure is erected which corresponds to th
own state of development, according to the archetypal law
previously which governs all manifest form. If he is an advanc
soul", to use a technical term, his spiritual house will be a thi
and perfect beauty, as cleanly fashioned as a crystal or a fr
or a glowing jewel. Where evil exists, these will have their pic
respondence in distorted lines, in misshapen features and in
of horror. St. Teresa of Avila in her meditations once discover
momentarily shut in her own personal hell. It was a small cav
she could scarcely find lodging, and in which she was imprison
suffocating. This she recognized as typifying the punishmen
deserved if a merciful God did not save her from it. On th
side, such was the structure of Solomon's Temple, prototype of
of the Holy Grail. Such is the meaning of every church, ev
of worship. In Catholic Churches the red lamp which burns
altar represents the etheric heart, and similarly in other
edifices.

The wise Master in Proverbs, then, sat "at the window of *
and, *"I looked through my casement"*, at a young man, a dis
was free from the body (in the esoteric interpretation), and
led into the lower regions of purgatory by the subtle allurem
spirit of the underworld of the soul. Max Heindel, the Rosic
cultist, has said that when the novice goes forth from the b
never left alone, but is always under the watchful eye of the
who observes him at all times.

Many people see or accept no responsibility for their so-calle
Whether good or evil they think and speak of them as though
no essential relation to their own being. But they have, and
tion of this fact is the first step toward acquiring a control over
life and an understanding of what that inner activity really me
dreams frequently relate to experiences shared with others an
casional verification as to their authenticity in their clear rem
by two or more of the participants.

From the objective side, the Teacher in Israel is warning
phytes against the allurements of the sense life. The liver, wh
with the clairvoyant vision, is seen to be a great vortex of p
power which is felt running riot in a burst of temper, in th
passion or any violent emotion. On the cross of liberation, the da
of transmutation) must strike through the liver before the spi

In deeply devout natures occurs an experience correlated w
for as the spear which pierced the side of the Christ as He hun
cross entered the liver before it penetrated the heart, so a uniq
tical experience comes to the soul on the threshold of Illumina
example of this is the Transfixion of St. Teresa, in which she
heart being pierced, and it is said that an actual wound is stil
in her heart, her body after more than two centuries being un
The story is that an angel appeared to her, his countenance
to behold. "I saw in his hands," wrote Theresa, "a long dart of g
at the end of the iron there seemed to be a little fire. This I tho
thrust through my heart several times, and that it reached
entrails. As he withdrew it, I thought it brought them with it,
me all burning with a great love of God."

Similarly, when St. Francis beheld the Crucified, he felt
pierced and burning with Divine Love, and afterward found the s
upon his body. This is the meaning of the verse, "She (Wisdo
killed her beasts; she hath mingled her wine; she hath also fu
her table" (Proverbs 9:2). *Table* in Hebrew means *something*
out, and has reference to the aura of the stigmatic. "Come, eat
bread, and drink of the wine which I have mingled. Forsake the
and live; and go in the way of understanding" (Proverbs 9:5, 6
represents the voice of the Teacher heard within the heart, wh
the call for neophytes of all time, as did the Christ when He sai
whomsoever will come and partake freely of the water of etern
Or, in Proverbs: "She standeth in the top of high places, by the
the places of the paths. She crieth at the gates, at the entry of t
at the coming in at the doors. Unto you, O men, I call; and m
is to the sons of men" (Proverbs 8:2-4).

Nothing more exquisite than these words are to be found in
literature. *The Mother* is in the high places; but not in high place
for She is found by the paths, and by the gates of the city, and s
patiently at every threshold, before every door, calling to the
men. Wisdom is everywhere, and everywhere She speaketh ex
things. No heart is so alone or so lowly that Her voice cannot fin
love them that love me: and those that seek me early shall find m

In the Beginning: Wisdom

The Proverbs attributed to Solomon are eight hundred in n

In the eighth chapter of Proverbs, turning from
to problems of the Beginning, are some very beau
substance correlate to the first chapter of Genesis
chapter of John.

Proverbs 8:22-31

The Lord possessed me in the beginning of his wa
of old.

I was set up from everlasting, from the beginning
was.

When there were no depths, I was brought forth
no fountains abounding with water.

Before the mountains were settled, before the
forth.

While as yet he had not made the Earth, nor
highest part of the dust of the world.

When he prepared the heavens, I was there: whe
upon the face of the depth:

When he established the clouds above: when h
fountains of the deep:

When he gave to the sea his decree, that the wat
his commandment: when he appointed the foundat

Then I was by him, as one brought up with him:
delight, rejoicing always before him:

Rejoicing in the habitable part of his Earth; an
with the sons of men.

"My delights were with the sons of men"; this
Eden, before man's fall, when all men's ways were
of cosmic Wisdom. It is still the lot of the neophyt
out of the door of his "chamber" into the invisible
Christ, and Wisdom: Blessed is he that heareth Wis
at my gates, waiting at the posts of my doors." I
against me wrongeth his own soul: all they that

In the first chapter of John's Gospel the Wisdom
"In the beginning was the Word . . . . and without h
made that was made." Here the masculine tense is
Christ; but the Wisdom principle, though in Chris
line in the Christ, is identical with the Sophia (W
the Old Testament. (Incidentally, the Christ equa
Mithra, Archangel of the Sun, who by the Persians
Divine Hermaphrodite.)

Writes Max Heindel: "Try to imagine what
chapter of Genesis and the first chapter of John wh
moved upon the waters; try to realize that *we, wh*
were also present there."

This is the Wisdom which is the foundation

house, she hath hewn out her seven pillars," . . . meaning the
Heavens, the seven cosmic planes of manifestation, and again,
cosmically, the body of the Initiate upon which the seven ligh
burning. Also the cross on which bloom the seven roses or ligh
the House in which are seven windows burning jewel-wise wi
glory light of the soul within.

This Wisdom (Proverbs 14:33) "resteth in the heart of him tha
understanding; but that which is in the midst of fools is made kn
How is this Wisdom to be obtained, which rests in the lotus
heart? "The fear of the Lord is the instruction of Wisdom; and
honor is humility" (Proverbs 15:33). We are not to interpret "fe
the usual sense of that word; on the contrary it means simply the sp
instinct that abides deep in the ego and which is surely attrac
divine Wisdom, always and at all times. In this first, almost imp
tible, turning of the heart toward God is to be recognized the e
working of Illumination in the soul. Like a mirror turned towa
Sun, the heart catches the divine Light and reflects it back upo
world. "How much better is it to get wisdom than gold! yea,
understanding is rather to be chosen than silver!" (Proverbs 16:16

Wisdom and understanding are not now, nor ever have bee
sale in the market place. Success in business or world affairs do
necessarily carry with it any special measure of true wisdom. Such
cessful" people, when entering a church or an occult school, usuall
the esteem of their associates not so much because of their spirit
which may be meagre, but because of their personal and worldly
tige. Of such people the wise Master in Israel wrote trenchantly: "W
fore is there a price in the hand of a fool to get wisdom, seeing he
no heart to it?" (Proverbs 17:16). Such "fools", who think w
success an indication of spiritual understanding, cannot qualify to
into the friendship of Christ, as when He said to His disciples:
you no more servants, but friends;" for the definition of the fri
"A friend loveth at all times, and a brother is born for adversity"
verbs 17:17). Such is not the definition of a fair-weather aspira
ex-careerist who brings into occult fields the same self-will and am
which characterized his activities in the world.

It is only "the eyes of the fool which are in the ends of the
(Proverbs 17:24), that is, whose mind is turned wholly to worl
material considerations. Of these false aspirants, these weary worl

18:1). The phrase, "through desire," gives the key warns against meddlers in the occult who have n work, yet who *"through desire"* seek a place there have but the least opportunity for an increase of and at once they desert the holy work, their spi forgotten, for they had no heart to it. "A fool hath standing [for its own sake, irrespective of worldl that his heart may discover itself". He is interested takes up the higher studies chiefly as a diversion an and emotional sake of benefits derived therefrom. interior weakness, "the rich man's wealth is his st high wall is his own conceit" (Proverbs 18:11). The in such cases is first of all the breaking down of t shuts out the vision of the soul world, and its down signal for what a modern analytic psychologist has astrophe", that is, a feeling of utter self-loss. "A wou bear? asks the Teacher (Proverbs 18:15). One ca against these wounds which are inevitable in the l (Proverbs 18:15), "the heart of the prudent getteth ear of the wise seeketh knowledge."

"There is gold, and a multitude of rubies: but t are a precious jewel" (Proverbs 20:15). This is a alchemy and explains what the medieval alchemi the "gold" which they sought, and by the "ruby" they aspired to create from base substances. It is the the precious stones of understanding which are mea

The Candle of the Lord

Throughout these studies, it has been observ obscure and little-understood law governing human wisdom and knowledge are likened to light and c contain light or color, such as precious metals and r dox Christians imagine that these references to light are mere poetic figures of speech, and while the he gladly the intellect rejects them. The occultist kno Illumination is a very real thing, and is not in the not only feels and experiences light and warmth but he sees and experiences them in the souls of his

the Lord" (Proverbs 20:27). This is in accord with the popular concept, expressed also in the New Testament, of God as *"The of Lights."* "God is Light, if we walk in the Light as He is in the we have Fellowship one with another." To this Jesus referred parable in which he warned that our Light should not be hid u bushel, but should be allowed to shine out over the dark void teriality, conquering it as Light must always conquer darkness.

"Remove not the ancient landmark, which thy fathers have se (Proverbs 22:28). This simple yet all-important commandme reference to the Way. Marks provided for man by the Father of or the Hierophant of the Mysteries, the Christ. The further co that we "remove not the old landmark; and enter not into the f the fatherless" (23:10), indicates the great care which must be tal to trespass mentally upon the will of another individual by coercion, which the neophyte early learns is a very real possib the interior world.

Proverbs 24:3-4, 5

Through wisdom is an house builded; and by understanding established:

And by knowledge shall the chambers be filled with all precious pleasant riches.

A wise man is strong; yea, a man of knowledge increaseth stren

This "house" again refers as before to the House of the Spirit, is visible and tangible in the world of soul, and in the occult wo nifies the Place of Initiation, which, being a structure wholly co of wisdom and understanding, *is in fact omnipresent.* Only the bl of mental intellect prevents one from seeing this House in which t perpetually dwells.

The alchemists symbolized this House as the alchemical labo "Take away the dross from the silver, and there shall come forth a for the finer" says the holy alchemist of Proverbs (25:4).

In Proverbs 29:18 occurs the famous saying, "Where there vision, the people perish." The aspirant will do well to hold this in especially when circumstances may prevent him from doing as m the outer world as he would like. If he, nevertheless, keeps his clear and the Light of his Candle bright, he may still serve fr inner world, all unbeknown to himself, in such a way as to give gu to others who can perform outwardly important deeds denied

The Teachings of Proverbs on Regeneration

In addition to the wisdom sayings of Proverbs, which a through the text from the first to the last chapter, there is a of material relating to moral discipline which also has a dir upon the life of regeneration as a prerequisite to Initiation tion. Thus the passage once quoted from the fifth chapter the knowing: "Drink waters out of thine own cistern, a waters out of thine own well."

There is but the one sacred fire essence in the universe, the Creative Fire of God. This Fire is no mere figure of spee and may be seen and felt by the sensitized aspirant. It has objective manifestation: heat, light and electricity, all of whic esoteric counterparts in the realm of the soul.

There is likewise the sacred Water essence, which cor the Mother Principle in nature. This the medieval alchem *"Living Silver"* (*argentum vivum*), or again, *Water of Life* (The Fire was the "gold" which the alchemist sought, the liq *aurum potabile*—drinkable gold. Clairvoyants affirm that wh phyte begins to discipline his thoughts and emotions in ord purely spiritual life, this liquid, burning gold can be both se rising in the ethers of the spinal column to the head, over head, and at last surrounding the entire body. The gold is, reality a combined essence of gold and silver, but the gold t silver in its own likeness, like the alloy electrum which w ancient times and which consisted of gold combined with a centage of silver, the color of which was a pale yellow.

Therefore the writer on the science of the soul may aptl of these metallic figures, in order to reveal to the worthy th cesses leading to Perfection, which the alchemist called "t the base metal into precious ones"; or, finding (making) the P Stone (diamond or ruby). We find no reference to diamonds because that stone was not known to the ancient Hebrews. hardest and most precious of stones next to the diamond, the substitute. The Hebrews (contrary to some modern astr signed the ruby to the sign Aries, which rules the head, where life force takes on new colors under the continued worki Divine Alchemist in the brain.

instrument for the expression of the indwelling spirit. The in
bodies of the majority of our race bear witness to this fact. Th
Wisdom has always taught the neophyte chastity and continence
waters out of thine own cistern, and waters out of thine own
whereby the Waters of Life might ascend to the brain and nour
a greater Spiritual responsiveness.

The teachings of celibacy enjoined upon the monks and
the Church, and among the inner sect of the Essenes, arise fr
knowledge. "Whoso keepeth the fig tree shall eat the fruit the
he that waiteth on his Master shall be honored" (Proverbs 27:
a consequence of the uprising column of living but fiery water, o
able (liquid) gold, the clairvoyant faculties are awakened by wh
neophyte may know his Teacher. "When the pupil is ready the
appears."

Idle, purposeless speech is also a waste of the life force whic
cease when aspiring to the attainment of a regenerative life. So
therefore, gives much instruction regarding the power of the spoke
The larynx which creates the sound patterns for the voice is, in
a creative organ; sounds produce archetypal patterns, which
the forms appearing in the material world, as also in the thought
These patterns are constantly forming with each sound uttered, a
values for their creator for his good or ill as the case may be.

The throat comes under the rulership of Taurus, the sign o
Scorpio, which governs the generative processes. The intimate
tion which exists between the throat and the sexual centers is evi
by the change in the boy's voice at puberty, or in the chang
woman's voice after the removal of the feminine generative orga
spoken word consumes life energy as surely as does the act ass
with generation. The words that are life and power can only be
through conserving the life essence which is ordinarily wasted in th
less or desctructive speech. In this fact is to be found the rea
the "vow of silence" among certain esoteric brotherhoods.
Pythagorean school, for example, the vow of silence belonged
five-year probationary period. Anyone who has observed silen
any protracted period knows something of the tremendous power
spoken word when its forces have not been dissipated in idle or fr
conversation.

There is also a psychological reason for the practice of silent

numbers alike are the particular instruments of l
liberate the intellect from dependence upon conc
permit it to rise into the activity of abstract reason
eschewed. But in the initiatory development, the *in*
trained, for the imagination is the eyes of the sp
reason *knows* by indirection the imagination *sees* di
of God.

The story is told of two wise men who met a
respective knowledge. When they parted, the sage
sees, I know." And the seer said, "All that he knows, I
development, the ego must hold within his consciou
that of divine knowing and of divine seeing. The knov
an ascent past logic, requiring the use of language t
but the seeing requires *the vow of silence,* accordin
may reasonably allow, in which the suppression of t
reflected inwardly in the complete mental silence i
of the spheres is first *heard* and then *seen* in the
the Logos: "Death and life are in the power of the
18:21).

Other proverbs on the power of speech include th

Proverbs 10:11,19-88; 12:18, 19, 22; 13:3; 18:4, 7, 21; 20
26:20

The mouth of a righteous man is a well of life but
the mouth of the wicked.
In the multitude of words there wanteth not sin
fraineth his lips is wise.
The tongue of the just is as choice silver; the hear
little worth.
The lips of the righteous feed many: but fools die fo
The blessing of the Lord, it maketh rich, and he
with it.
There is that which speaketh like the piercings of
tongue of the wise is health.
The lip of truth shall be established for ever: but
but for a moment.
Lying lips are an abomination to the Lord: but th
are his delight
He that keepeth his mouth keepeth his life: but he
his lips shall have destruction.
The words of a man's mouth are as deep waters, a
of wisdom as a flowing brook.
A fool's mouth is his destruction, and his lips are the
Death and life are in the power of the tongue: and
shall eat the fruit thereof.
There is gold, and a multitude of rubies: but the
are a precious jewel.
Whoso keepeth his mouth and his tongue keepe

A word fitly spoken is like apples of gold in pictures of silver.
Where no wood is, there the fire goeth out; so where there talebearer, the strife ceaseth.

Further commentary on the life of regeneration is to be f many places. In this exposition only the outstanding proverbs particular subject under consideration have been selected. C Proverbs 11:29, 30: "He that troubleth his own house shall inh wind," and "the fruit of the righteous is a tree of life; and he that souls is wise." Here the house refers to the body, or the state sciousness in which one dwells habitually; the wind is the stir of emotion by the evanescent fleeting phenomena of the sense wo the tree of life is in the immortalized soul body which can k death. Where discordant lines of force are built into the bod disregard of the laws of conservation and right use, a dishar set up as between the body and its archetype in the mental wo consequently chaotic conditions enter the life, increasing until sorrow and suffering the ego concerned learns to use the great fo power of Spirit rightly.

Another phase of conservation is the *control of the temp* divine creative fire-force is intimately attuned to the desire bod of control in this aspect of life means a prodigal expenditure precious life essences. Loss of temper is one of the most subtle the same time one of the most prolific avenues by which the force is wasted. One can never accomplish the great overcoming as the martial fire force is allowed to run riot in anger. Proverbs numerous and explicit instructions to this effect. For example:

Proverbs 14:29; 16:32; 29:20

He that is slow to wrath is of great understanding: but he th hasty of spirit exalteth folly.

He that is slow to anger is better than the mighty; and he that r his spirit than he that taketh a city.

Seeth thou a man that is hasty in his words? there is more ho a fool than of him.

The Law of Causation in Proverbs

The fundamental Temple teachings enunciated by the Ch that man should do unto others as he would that they do un Solomon gave a similar commandment: "Say not, I will do so to he hath done to me; I will render to the man according to his (Proverbs 24:29). Again, "If thine enemy be hungry, give hi to eat; and if he be thirsty, give him water to drink" (Proverbs

just law of the cosmos, which decrees that whatsc
bring forth after its own kind.

Following are other passages along the same lin
his ears to the cry of the poor, he also shall cry hims
heard. To do justice and judgment is more accepta
fice. The rich and poor meet together: the Lord is the
And most significantly, this: "As the bird by wander
by flying, so *the curse causeless shall not come.*" Ther
evil without mortal cause. All works according to l
gently seeketh good procureth favour: but he tha
it shall come unto him. Behold, the righteous shall
the earth: much more the wicked and the sinner. He
the poor lendeth unto the Lord; and that which he
pay him again."

Practical Considerations

So long as man inhabits a body of flesh and lives
so long as he has not overcome this illusion of the ser
nation, he must take heed of the moral and practical
the appearances among which he lives. The Book of
be termed a study in contrasts of the real and the
and the evanescent. It is indeed a series of practical
a Master in Israel with particular stress laid upon
virtues to be cultivated by the aspirant, and the e
Many chapters, therefore, are contrast studies betwee
and the way of flesh. As the path of Spirit is contrast
the flesh, so also is the life of Reality contrasted with
Reality and Spirit are synonymous, and so are illus
As to the latter, "There is a way which *seemeth* right
ends thereof are the ways of death; and the end of t
ness" (Proverbs 14:12, 13).

The use of wine in the diet accordingly finds
topic. Alcohol is a hindrance to spiritual growth. Alcoh
evil influence on the functioning of those two mos
in the head which have to do with spiritual Illumin
body and pineal gland. Through false exhilaration, it
ing in the auric sense organs which attunes the unfor
unholy conditions of purgatory and hell. Emotional
times accomplishes this also. In the case of the alco

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The disordered visions of the patient are not mere figments
imagination; they belong to the undesirable parts of the invisibl
which everyone would avoid unless contacting it should be
in order to effectively help one suffering within these realms
and horror. To such the Christ descended, as do His greatest
passionate helpers.

Proverbs 20:1; 23:21, 31, 32

*Wine is a mocker, strong drink is raging; and whosoever is dec
thereby is not wise.*

*For the drunkard and the glutton shall come to poverty; and dr
ness shall clothe a man with rags.*

*Look not thou upon the wine when it is red, when it giveth his
in the cup, when it moveth itself aright:*

At the last it biteth like a serpent and stingeth like an adder.

It may be said that the problem of alcoholism is largely
nature. There is usually a sense of frustration and personal l
at the bottom of the desire for stimulation followed by unconsc
In the New Age, the masses will learn the process of mental ad
whereby to draw upon the inexhaustible power of the indwellin
The Piscean religion has taught the worship of an external Ch
Aquarian Age brings a new and more intimate comprehensio
Christ, and of man's appropriation of the Christed power. Th
is done through mind and heart; the mind is the path and the
the light upon the path. Discipline of thought is therefore ne
"The thoughts of the diligent tend only to plenteousness" (Proverb

Mankind is so bound in a unity both of flesh and spirit t
impossible for any man not to affect his neighbor; hence the
who lives nobly, honorably and according to the laws of true sp
will inevitably radiate an influence that will benefit all whose
touches. Therefore he engraves by repetition upon his heart the
tical precepts: "These six things doth the Lord hate; yea, seven
abomination unto him: A proud look, a lying tongue, and ha
shed innocent blood, an heart that deviseth wicked imaginatio
that be swift in running to mischief, a false witness that speak
and he that soweth discord among brethren" (Proverbs 6:16-19

Inharmony and dissension in oneself, in personal relation
among races and nations conduces to negative mediumship and
craft, conscious or unconscious. The mental atmosphere is fill
currents of emotion carrying baneful thought forms which act u

go forward rapidly and hasten the time "when the know
shall cover the earth as waters cover the sea."

The more sensitized the etheric double is made thr
the more difficult it becomes to endure inharmoniou
the aspirant must so master every outer situation as to
a state of equilibrium. When this mastery has been
development becomes even more rapid. This is the e
many aspirants seeking the seclusion of monasteries
deserts in preparation for the Great Work. John the B
point. The neophyte who is able to contact the spirit o
the heart of that great peace which passeth all unde
is a dry morsel, and quietness therewith, than an house
with strife" (Proverbs 17:1). "Better is a dinner of her
than a stalled ox and hatred therewith" (Proverbs 15
light that causes the distinctions between riches and p
tions of the sense life, to vanish as mist before the Sun

The Treatment of Animals

Animals are man's younger brothers in evolution
sponsibility to serve them as they in their turn serve
man regardeth the life of his beast; but the tender merc
are cruel." With spiritual Illumination comes the realiz
unity. Henceforth mistreatment of animals is unthink
in God.

Humility

Jesus said: "Blessed are the poor in spirit," and in
many things along the same line:

Proverbs 13:7

*There is that maketh himself rich, yet hath nothing
maketh himself poor, yet hath great riches.*

Proverbs 12:9, 10

*He that is despised, and hath a servant, is better
honoureth himself, and lacketh bread.*

Proverbs 15:33

*The fear of the Lord is the instruction of wisdom; and
is humility.*

Proverbs 18:12

*Before destruction the heart of man is haughty, and
is humility.*

Proverbs 29:23

A man's pride shall bring him low: but honour sh

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Proverbs 16:19

Better it is to be of an humble spirit with the lowly, than to the spoil with the proud.

Proverbs 28:25

He that is of a proud heart stirreth up strife; but he that putt trust in the Lord shall be made fat.

All spiritual teachers emphasize the supreme importance o tivation of *humility*. Love and humility, and discrimination whi from a blending of the two, are the three prime essentials to cessful spiritual accomplishment. Failure to pass beyond the Light may ofttimes be traced to the lack of these requisites.

Proverbs 18:24, 19; 17:17

A man that hath friends must show himself friendly: and th a friend that sticketh closer than a brother.

A brother offended is harder to be won than a strong city; and contentions are like the bars of a castle.

A friend loveth at all times, and a brother is born for adversi

The bonds of friendship among the disciples of a Myste are indissoluble; neither time, distance nor space are barr Teacher binds them to himself and to one another in a bond no other. Broken friendships among members of occult brothe a tragedy of souls and bears heavy causation and an extended future settlement.

Proverbs 24:13; 25:16, 27

My son, eat thou honey, because it is good; and the honey which is sweet to thy taste.

Hast thou found honey? eat so much as is sufficient for the thou be filled therewith and vomit it.

It is not good to eat much honey; so for men to search for the glory is not glory.

Throughout Scripture, the word honey is of deep spiritua cance. The word as used here refers to the hidden or esoteric t The aspirant is warned against being over-eager in his search f truths. It is better to receive a little and to live according to that than to seize avidly upon marvellous intellectual concepts and to practice the common virtues incident to spiritual life. True expresses itself in terms of love, first, last and always. It mean ship, brotherhood, and its emanations received clairvoyantly a a sweet, golden radiance, the "Venus gold" of the alchemist.

The earliest Mystery Schools taught that to lose oneself wa eternal life. *Self* is the great barricade to the threshold of the

The Zohar contains much information relative higher feminine in man under the title of *inferior* an In the same manner as the physical body is formed lower ethers, so is the psychical body formed in a the golden Light Ether and the blue-white Reflectin the material body, which must be sustained by the int the soul body must be sustained by the food and dri work of the ego in these two higher ethers gives to he possesses of aspiration and idealism. This work basis of character, and it is the forming of the Chri physical body of one who is dedicated to the hi becomes luminous. The reflection of the two higher as a halo about the head and later extends to encir This radiance is not lost by the spirit between Ear to form the matrix of its new celestial body. In the sa the two lower or denser ethers form a matrix for the body at birth so do the two higher or spiritual ether for the celestial body to be used in the heaven worl

The soul radiance remains with the spirit when life again and may be seen surrounding the head luminous halo. Nearly all children at birth have so flection. In the case of an advanced ego this halo is a as master artists depict around the heads of the Master Jesus.

The Song of the Philosopher's Ston

The thirtieth and the thirty-first chapters of Pro exception of the Song of Songs, perhaps the most m the Old Testament. These chapters were written by of the disciples of Solomon and contain accounts o periences. Chapter thirty begins with the statement words of Agur, son of Jakeh, which means "a son of thirty-one opens with the words: "The prophecy of his mother taught him." Lemuel means "consecrat Initiate becomes a high-born, a king and the son or The *mother who taught him* represents his ability to great feminine or mother heart of God, the Wisdo is the dominant motif of the Book of Proverbs. The contact depends upon the awakening and the develop

of the Cosmic Word, the corresponding power of God. As a
below. When man comes to understand this, his creations may
truly good, done in the image and likeness of God, and constitu
New Heaven and the New Earth.

Chapter thirty contains a veiled allusion to the four primal
principles which are designated as Fire, Air, Water and Earth
cosmic manifestations. Of these four substances cosmos is form
cluding not alone the exterior universe but also the subtler veh
man and the unseen envelopes of the Earth globe which are th
of life, and into which our evolutionary path will someday take

The virtues of moderation are sung in the first verses of this
moderation in all things being a practice without which it is not
to rise into the selflessness which the highest aspiration requires.

The more esoteric portion of this section begins with verse

Proverbs 30:15, 16

***The horse-leach hath two daughters, crying, Give, give. There
three things that are never satisfied, yea, four things say not,
enough:***

***The grave; and the barren womb; the earth that is not filled
water; and the fire that saith not, It is enough.***

One of the two daughters typifies the image-making p
manifesting on the high creative plane. She stands for the sam
ciple as Eve in the garden before the Fall. The alchemist de
that principle as mercury or Wisdom. The other daughter signi
same principle after man, having partaken of the fruits on the
Good and Evil, took the power of creation into his own hands,
been helped to this by the aid of the Lucifer Spirits, and having
to misuse the holy creative fire within himself. That is also the
of the Lamentations of Jeremiah. These two daughters are bo
stantly calling to all mankind to give, and to give yet more, cr
on the plane to which each is related. The alchemists called th
feminine, salt.

Lot's wife, who *turned back*, became a pillar of salt. The redo
of all such as Lot's wife, considered under the general appellatio
fallen feminine (the Eve in all men which was cast out of the G
is the great regenerative work before the world, and the keynot
New Age religion. The fall of man is symbolized in the Cross, t
zontal bar signifying the fallen feminine pole, and the perpendic
the masculine pole. The Wisdom Temples of the New Age, h

attributes of the spirit again function together in their origina
This work is strictly individual; it is not a group work. Each
perform its operations alone, without external aid.

Continuing this subject, which is the theme of these fin
the mystic meanings of *three* and *four* are considered: T
number of concealed spirit; four is the number of revealed ma
which are seen are temporal, things unseen, eternal.

Proverbs 30:18-20

*There be three things which are too wonderful for me, y
which I know not:*

*The way of an eagle in the air, the way of a serpent upon
the way of a ship in the midst of the sea, and the way of a m
a maid.*

*Such is the way of an adulterous woman; she eateth, and
her mouth, and saith, I have done no wickedness.*

The serpent upon the rock symbolizes the new body o
builded through the lifting of the feminine or wisdom princ
right use of the holy life essence within. *The ship in the midst*
symbolizes the soul body built of the two higher ethers thr
and holy living. *The way of a man with a maid* symbolizes
brium of the masculine and feminine forces and refers to th
the fallen column so that the cross becomes the two uprigh
which guard the Temple of Initiation and between which ev
date must pass in the quest for Light.

The contrast between the *three* and the *four* (which is,
complementary rather than a contrasting relationship) conti

Proverbs 30:21-23

*For three things the earth is disquieted, and for four which
not bear.*

*For a servant when he reigneth; and a fool when he is fil
meat;*

*For an odious woman when she is married; and an handm
is heir to her mistress.*

The reigning servant is the lower nature tyrannizing
higher; the fool is the sensualist; the odious woman who is
the lower nature allowed freedom, or license; and the hand
the servant, is ignorance attempting to usurp the place of Wis

Proverbs 30:24-28

*There be four things which are little upon the earth, but t
exceeding wise:*

*The ants are a people not strong, yet they prepare their mea
summer;*

The ants symbolize the earth element and the Earth Initiation conies, the water element and the Water Initiation; the locusts, the element and the Fire Initiation; the spider the air element and the Initiation.

Proverbs 30:20-33

There be three things which go well, yea, four are comely in going
A lion, which is strongest among beasts, and turneth not away fo any;
A greyhound; and he-goat also; and a king, against whom there i no rising up.
If thou hast done foolishly in lifting up thyself, or if thou has thought evil, lay thine hand upon thy mouth.

The lion symbolizes the power of Fire as it manifests in the Init the greyhounds, the power of Air; the he-goat, the power of Earth; the king, the power of Water. The resurrection of the Feminin Water principle (emotion) produces the Initiate, the king, the one overcometh and against whom there can be "no rising up." *Self-co* is requisite to this achievement. As Solomon's teachings reiterate that hath no rule over his own spirit is like a city that is broken d and without walls" (Proverbs 25:28).

Proverbs 30:33

Surely the churning of milk bringeth forth butter, and the wringin of the nose bringeth forth blood; so the forcing of wrath bringeth fort strife.

The churning of milk and the bringing forth of blood symb the two paths of development, the mystic and the occult. The col the former is white, the latter, red. The mystic builds the radiant body of pure and crystalline beauty through love and faith, and its flowers in the heart. The occultist builds the gleaming red ruby through following the path of works and knowledge, and its light flo in the head.

The meeting of the two paths on Golgotha represents the culmin of the Great Work. The Kabbalah refers to it as Beauty and the C united. Difficult it is, and brings forth much strife between the l and higher natures. The thorns of the Crucified must become the of him who is resurrected.

Proverbs 31:2

What, my son? and what, O son of my womb?
And what, O son of my vows?

This is a cryptic reference, first to the body of generation, the fl

womb," and secondly, to the higher or jewel-body of rege
body celestial of which Paul speaks, and which is created
thought, spiritual emotion and spiritual action, the "son of m

It is not meant as a command to violate the vows the
made when the Teacher in Proverbs says, "Give strong dri
that is ready to perish, and wine unto those that be of h
(Proverbs 31:6). Reference here is to the ecstasy of spir
symbolized under the image of wine and wine drinking, i
forgets the poverty and bondage characteristic of the c
limited by the five senses of materiality.

Verses ten to thirty-one describe the new race in which
principle is redeemed. Literalists interpret these verses to b
tion of an "ideal woman." The esoteric interpretation giv
more inspiring view of this "woman":

Proverbs 31:15

*She riseth also while it is yet night, and giveth meat to h
hold, and a portion to her maidens.*

The above tells of the pioneer who forges ahead in his
and becomes the teacher and helper of those less advanced

Proverbs 31:16-19

*She considereth a field, and buyeth it: with the fruit of her
planteth a vineyard.*

She girdeth her loins with strength, and strengtheneth

*She perceiveth that her merchandise is good: her candle
out by night.*

She layeth her hands to the spindle, and her hands hold t

By their fruits ye shall know them: A fig cannot bring f
declared the Master in reference to this development. Her
body) are girded with strength: she has achieved the pow
mutation. The candle goeth not out by night: she has
initiate-consciousness in which she is as actively awake
hours of "sleep" as when she walks the pathways of Earth

Proverbs 31:21, 22, 24, 25

*She is not afraid of the snow for her household: for all h
hold are clothed with scarlet.*

*She maketh herself coverings of tapestry; her clothing i
purple.*

*Strength and honour are her clothing; and she shall rejoic
to come.*

The snow and the scarlet refer to the alchemical colo
and red, or the mighty magic of the blending of head and

the royal garments of service woven by the illumined soul. The gi is the power of spiritual love, the merchandise of Spirit. "She oper her mouth with Wisdom," showing that she bears the Lamp of Kn edge for the guidance of her household.

Proverbs 31:23, 31

Her husband is known in the gates, when he sitteth among the elders of the land.

Give her of the fruit of her hands; and let her own works praise her in the gates.

The *fruit* of the marriage of Wisdom and Understanding is "vegetable work" of the alchemist. In the Great Work it is called Philosopher's Stone. When man hearkens to the interior teaching Wisdom, the fruit of his hands is selfless, loving service to others; a under the law of causation, he receives according as he gives. His wo praise him "in the gates" of the inner planes.

Proverbs 31:26

She openeth her mouth with wisdom; and in her tongue is the law of kindness.

True wisdom expresses itself both in spiritual instruction and practical considerations in the affairs of daily life. In India it is not infrequent practice for the teacher to cook food for his disciples a sign of the close spiritual relationship existing between them.

Proverbs 31:29

Many daughters have done virtuously, but thou excellest them all.

The Wisdom or formative principle in man has been transform into a true and undistorted reflection of its divine counterpart at t place on the Path. This means Paradise has been regained, "Riches a honor are in her left hand, and long [immortal] life is in her right."

Thus concludes the *Book of Dark Sayings* which describes the h Path that leadeth to Illumination, and of which the Teacher wrote:

"In the way of righteousness is life; and in the pathway ther there is no death" (Proverbs 12:28); "but the path of the just is as shining light, that shineth more and more unto the perfect day" (P verbs 4:18).

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ECCLESIASTES

Thou camest here thyself a Rose-from-Heaven,
Thou goest back, an ounce of perfumed dust.
—W. B. Forbush: *Ecclesiastes in the Metre of Omar*

The Teacher and His Teaching

The Hebrew word *Koheleth,* which means "one who sits or speak an assembly," has been translated *Ecclesiastes* in the Greek Bible. In E lish the word has somewhat the same connotation as "The Preach yet this rendering also is not entirely adequate, for it pertains ra more to a teacher than to a preacher, in the sense in which it oc in the original text; and to the esotericist, the word Teacher con all the subtle meanings which adhere to a sacred name or title. In demic circles, the word teacher no longer conveys any sense of sac ness, no longer awakens reverence and love in the hearts of the assem students, due largely to the mere intellectualization which character most of our institutions of learning. But among occult students the w Teacher (properly capitalized) retains its original sacred significa and is spoken with reverence and love. It is in this sense that the w Ecclesiastes is to be understood, and not merely as "the Preacher," even a speaker before an assembly, but as a spiritual Teacher, who sta in a special relationship to his students, far more akin to the spiri closeness of the parental relationship than to any other with which are familiar. St. John called his disciples "little ones" to indicate special tie; the words "brother" and "sister" are commonly used am confraternities of spiritual students. In certain of the orthodox c munions, the sacred tie is intimated in the title of "Father" besto upon the priest, and "Mother" upon the superior officers of conve

We therefore qualify the ordinarily accepted definition of Ecc iastes as merely "the Preacher," and take this term to have referenc the spiritual Teacher who, presides over or instructs assemblies in heaven worlds and Mystery Schools. His word is no mere aggregat sounds, but a living word which speaks direct to the inward ear of

permeated throughout with divine wisdom. Moreover it has quality, that to every individual student in an inner-world Hall of Learning, it is as if the voice of the Teacher spoke and in words and ideas applicable to his distinctive problem. illustrative of this Initiate power of universal speech is also the New Testament, when an assembled multitude heard speaking to them each in his own tongue.

To unillumined mortal mind it is difficult to understa Teacher sees nothing less than the Divine within each or it is this Divine which he adores, and upon which he looks w vision. Even so the Wise Men knelt before the Bethlehem I in Him Divinity made manifest in a fleshly form.

Ecclesiastes 12:9-10

And moreover because the preacher was wise, he still te people knowledge; yea, he gave good heed, and sought out, a order many proverbs.

The preacher sought to find out acceptable words; and th was written was upright, even words of truth.

Many Bible students will be unable to reconcile the e trine with the cynicism which is commonly read into this ho of the Teacher, but as the student progresses on the Path hi are more and more in accordance with another and a higher than those in current usage. To the man of the street, in fame, wealth, power and personal love seem greatly to be words of the Teacher have little attraction. To him this w prizes are regarded as the very prime realities, and hence them as vanity of vanities is meaningless negation and pes measure of the physical senses is one; that of the soul is a one belongs to time, the other to eternity.

Moreover, since soul experiences are far from being less physical sensation, mystics are sometimes caught up in a fier of ecstasy in which the mortal consciousness swoons and is l turning once more to normal consciousness, such mystics find unable to explain in human language what they experien the body". In occult schools due preparation is made to sa aspirant from being swept into such transcendental states apa complete and conscious control of the ego. The difference l mystic and the occult path lies chiefly in this, that the mystic of consciousness is spontaneous and unplanned whereas the

heaven, striking where it may, and the electricity which is directed
prescribed channels to the specific tasks it is designed to perform
mystic Illumination is demonstrated in the lives of great saints,
as Teresa of Avila, St. Francis, St. Catherine of Siena, St. John
Cross, St. Raamakrishna of India, Rabbi'a of Basra (Sufi), Jacob Bo
Jane Leade, and many others too numerous to mention here. Sain
centers in the heart and appears, as it were, spontaneously in any
or any place.

Master occultists are associated with the Mystery Schools whic
the supreme achievement of the scientific method of soul growth.
appeal to the scientific temperament, and they take into conside
the difference of race, climate and civilization which are so like
affect the development of the aspirant when he deliberately and
own free will aspires to Liberation. *Love* has no boundaries. But *s*
must recognize the laws which govern the mortal man, at least unt
mortal has been utterly supplanted by the immortal, as Light sup

the darkness which *seems to be* but is in truth a mere negation of
Love preaches one doctrine only in every land and in every age. S
changes from age to age, and must adapt itself to many varying
tions within the same age.

On the path of science, or knowledge, inevitably the time
when the mortal intellect has reached its uttermost bounds. It mu
laid off as a serpent sheds its skin, or as the phoenix is burnt on it
of frankincense and myrrh, to rise into a new consciousness; and s
very path of knowledge by which man achieves God must itself
day be left behind. "I gave my heart to seek and search out by wi
concerning all things that are done *under* heaven". The Teacher
not say *above* Heaven, but *under* Heaven, the meaning being the r
consciousness. "This sore travail hath God given to the sons of m
be exercised therewith".

As the mystic comes to the place of the cross, the Hill of D
where he casts off the personal life for the impersonal, so the occ
comes to his particular Hill of Death where knowledge no longer
fies him: "I communed with mine own heart, saying Lo, I am co
great estate, and have gotten more wisdom than all they that have
before me in Jerusalem: yes, my heart had great experience of wi
and knowledge". And what did he learn from all his wisdom and k
edge? He learned at last that "he that increaseth knowledge incre

Bible of the Hebrews in its present generally accepted fo
of the heart. But Ecclesiastes, like Job, is a book of the mi
the path of knowledge, and its final end in Spirit when ma
the wisdom that transcends intellect and contacts directl
Knower within.

Ecclesiastes 1:7-9

All the rivers run into the sea; yet the sea is not full; unto from whence the rivers come, thither they return again.

The thing that hath been, it is that which shall be; and t is done is that which shall be done: and there is no new th the sun.

Beyond the ebb and flow of evanescent phenomena space, is eternal, boundless and unconditioned Being. "Th done is that which shall be done", applies to the Absolute st exists the unchanging Now.

Because King Solomon is called the wisest man and w is natural to attribute to him this great overcoming; for who the Wisdom King would know the emptiness of all morta howsoever great?

Although written in the name of Solomon, Ecclesiast posed comparatively late in Hebrew history. Some scholars attention to a strongly Hellenistic influence in its philosop a marked Egyptian touch. A comparative study of Ecclesias Egyptian *Book of the Harper* and also with the famous *Gil* of Babylon reveals that the knowledge deemed essential t the same in all three. All revolve about the mystery of du is also reflected in the parallel verse structure and in the Ecclesiastes has aptly been termed the Book of the Two voice of the Eternal which forever negates the false voice space world.

Every chapter speaks of the experiences of the sense w achieved, are found by the ego to be dead-sea fruit, bitter and without satisfaction. In every human pleasure is the see Every human success germinates ultimate failure. Even th wisdom, highest and best of all human pursuits, must in th wanting: "I saw that wisdom excelleth folly, as far as lig darkness." and yet, "one event happeneth to them all", to th the wise man; all are stricken by death. "As it happeneth to t happeneth even to me; and why was I then more wise? . . .

Ecclesiastes and the Stars

"In My Father's House are many Mansions"

Ecclesiastes has been likened to the sphinx, and has in called the Sphinx of the Old Testament. Esoterically consid title is apt, for it calls to mind the deathless question which of the eyes of the Lion of the Egyptian desert with its woma The story is recalled of OEdipus who visited the Sphinx and s in answering the riddle of Man which she propounded to him.

So in Ecclesiastes the Teacher propounds his riddle: Wh that thou art mindful of him? And the son of man that thou vis to use the words of Job, an earlier questioner who also became a

Writing in the name of Solomon the Initiate-King and his v wisdom, the anonymous author has in this book given a brief of the spiritual meanings which the esotericist reads in the sta glyphs of the Zodiac. Lacking the key of spiritual astrology, Ec may well seem cynical, obscure, and uninteresting; with it, th discovered to be a treasure house of rare and antique jewe higher knowledge.

When the books of the Old Testament were written, astro universally studied and practiced in the schools which then e was taught as a sacred science and a phase of religion. The of the Temples knew it as the mother science of occultism an of the keys to Initiation, and this it still is today. One of the portant exercises for occult Illumination is to "follow the Su annual circuit of the twelve signs of the Zodiac and realizin as the Divine Attribute which each represents and which the fies. Thus when the Sun transits the sign Aries, the aspirant himself with the Divine Attribute of Creative Energy: *"I am th* so with the other "mansions" of the Sun, which is the Christ St solar system. In the ancient Mysteries, the Initiate was always with the "god", or as we would say, the *Archangel* of the Myst in Egypt the Initiate identified himself with Osiris, or with Isis and Palestine, with Adonis or Ishtar; in Greece, with Dionysus o or with Orpheus or Euridice, with Eros or Psyche; and in Christi the Initiate becomes "the Anointed," the Christed One. In Ec the student can follow the Christ Star through the signs of th learning their mystical meanings, and identifying himself w as Christ did, for as the Egyptian aspirants sang, "Thy Attribute

I. ARIES

Aries, the first sign of the Zodiac, symbolizes the two aspe
the manifest and the unmainfest, the seen and the unseen. It i
nently the sign of the Christ for its ideograph is the Good
familiar to all of ancient Greece, and consequently to the enti
istic world, as one of the aspects of Orpheus, of Apollo and o
Pan, the Love Universal. Aries both begins and closes the cy
twelve signs, in the sense that the seed opens and closes the
of a plant. Paracelsus teaches that Aries rules the seed, Sc
blossom.

Through the solar meditation of Aries, the aspirant attun
to the celestial Hierarchy that, in the spiritual world, functio
Divine Attribute of which Aries is the mundane symbol, o
namely, Creative Energy. The "seeds of light" in the ethers of
are activated under this spiritual impulse, and by identificatio
while the Sun passes through Aries, the aspirant may also be
Lamb of God" or "the Good Shepherd", depending upon th
development. Of this quality of God, the Teacher says, "The
hath been, it is that which shall be; and that which is done, is t
shall be done: and there is no new thing under the Sun" (
tes 1:9).

Ecclesiastes 1:11

***There is no remembrance of former things: neither shall th
any remembrance of things that are to come with those that shal
after.***

Blinded by materiality, the incarnate spirit has "no rem
of former things,"—no remembrance of his pre-existence in th
world prior to conception and no remembrance of former inc
in earlier periods of history. Nor in the nature of things can
any remembrance in the immediate future *until the soul is*
Observe the differentiation between "soul" and "ego", and
"ego" and "Virgin Spirit." The *soul* is a product of evolution; he
much soul (one who is soulful) is rich in the garnered graces of th
of the ages. He alone is able to acquire the cosmic consciousness
through Initiation, and in that consciousness have the rem
of all former things and be able to link the things past wi
present and to come. For such, life truly becomes a "Rosa
membrance."

with seeing, nor the ear filled with hearing" (Ecclesiastes 1: is governed by Mars, the planet of action, and our present Ear is not yet fully liberated from the necessity of labor which ens is it capable of entering into the creative activity which nouri and the world, appropriately described as "laborless activity". spiritual aspirant, "laborless activity" is the keynote of Aries, it suggests the spontaneous joy of creation which characte liberated consciousness. Paul said, "Eye hath not seen, nor e the wonders prepared for them that love Him". The physic alone cannot satisfy the aspirations of the spirit until they are ized, a process accomplished under Aries, the sign of the gre mutation by Fire.

II. TAURUS

Ecclesiastes 2: 1, 12, 14

I said in mine heart, Go to now, I will prove thee with mirth; fore enjoy pleasure and, behold, this also is vanity.

Venus is the ruler of Taurus, and her sweet and affection is the very fountain of all social pleasures. Venusians are char by a sunny golden smile and playful, charming manners, whic Libran are polished and mellow, and in the Taurean, rich ar with the flavor of springtime. The Venus trial is the trial by l the affections be prostituted to base and selfish ends or will they high, sacred and selflessly radiant? The Hierophant or Teach his disciple: "I will prove thee with mirth and pleasure: rememb playthings of the Earth are but emptiness. There is no everla in them".

Venus is the Fairy Queen—not the Nature Queen, but the the fairy Hierarchies which are especially active in the flower l When the Sun passes through Taurus (in northern latitudes) pirant may enter the Kingdom of Faerie by meditation upon th ing of the fresh young blossoms which bloom in this season.

Every blossom which graces the vernal meadows and hill counterpart in the Garden of the Soul. Every flower and every a springtime significance, which the eye of the soul learns to easily as the child learns to read a book. The language of Taur language of flowers. And the Kingdom of Faerie is but the thre the spiritual kingdom of great Angels of Life in the higher

Word that was with God in the beginning of creation, ar which was not made anything that was made. (Taurus rules and throat.) The keynote of this chapter is concealed within words: "I considered all the living which walk under the Sur second Child that shall stand up in his stead" (Ecclesiastes 4: erly speaking, of Taurus, too, are the words, "He hath made beautiful in his time;" but this verse will be considered in ano

III. GEMINI

The third chapter typifies the operations of the dual sign

Ecclesiastes 3:11, 1-8

He hath made every thing beautiful in his time: also he hath world in their heart; so that no man can find out the work th maketh from the beginning to the end.

To every thing there is a season, and a time to every purpos the heaven.

A time to be born, and a time to die: a time to plant, and a pluck up that which is planted:

A time to kill, and a time to heal: a time to break down, and to build up:

A time to weep, and a time to laugh: a time to mourn, and to dance:

A time to cast away stones, and a time to gather stones to a time to embrace, and a time to refrain from embracing:

A time to rend, and a time to sew: a time to keep silence time to speak:

A time to love, and a time to hate; a time of war and a time o

From these verses it may be learned that this Gemini c picts the spirit's strivings through the temporal experiences of death, through darkness and light, and through all the interpla on this, the plane of opposites. They are the experiences be the cycle of separation, when the spirit learns the lessons that derived from that shadow of the good which man calls evil. processes of Initiation or Illumination are governed by the ebb of invisible tides of magnetic power around the globe, for "to there is a season, and *a time to every purpose under Heaven.*"

Gemini is particularly the sign correlating to the teache Trismegistus of Egypt, typified by the planet Mercury. Gemi bolized by two upright pillars connected by a cross beam at th candidate for Initiation must pass between the two colum Temple in his search for Light. He cannot do this, however has established within himself the twofold power which t represent, namely, the feminine and masculine potencies of

him; and a threefold cord is not quickly broken" (Ecclesiastes, 4
Passing between the two pillars, the Mystic Mason who has the
of the two discovers the Keystone of the Arch. "The threefold
not quickly broken."

Ecclesiastes 3:11, 17

***He hath made every thing beautiful in his time: also he hath se
world in their heart; so that no man can find out the work that
maketh from the beginning to the end.***

***I said in mine heart, God shall judge the righteous and the wic
for there is a time for every purpose, and for every work.***

Above our current cycle of the transitory is heard the voice
urging the return to the eternal realms of Reality. Let peace a
quility prevail when evil presents itself, knowing that when the
ripe, the evil will be eliminated: "for there is a time for *every* v
lesson taught by the Supreme Master, Christ Jesus, in the parabl
wheat and the tares which were allowed to grow together *until the*

Neglect of this consideration is one of the reasons that ma
phytes fail to demonstrate the higher soul powers. They are not
they will not wait for the harvest season, but recklessly gathe
to gather, the wheat before it is ripe and hence find themselves
armful of tares and unripe wheat—negative psychism and evil
instead of the ripe wheat, or Initiation, which they desired. "T
knoweth no man," said the Christ; and Ecclesiastes voices a
warning: "No man can find out the work that God maketh f
beginning to the end."

"The work" of God is not, however, something wholly alien t
consciousness, albeit when the consciousness can grasp this
is no longer human; yet as a very shadow may give some idea
object which casts it, so may human consciousness form a co
the Work of God from its projected "shadow." The ethers whic
penetrate the heart contain a record of all the experiences of t
from the very beginning of evolution, and a forecast of the
glorious goal when our evolutionary course is run. So minute to
consciousness is this divine record that it is likened to a "se
yet within this dimensionless seed-atom the Scroll of the God
In the Bible it is called the Book of Life. When the power is de
to read in this minute but all-encompassing Book then, like
the Initiate King, Wisdom is attained and from its supernal
may be seen the Song of Gemini with the Teacher's words:

duality exists for him no longer; good and evil, light and sh
merged into One, the Duad has once again become the Mon
one and all is good.

IV. CANCER

Ecclesiastes 5:9

***Moreover, the profit of the earth is for all: the king himself is
by the field.***

This verse contains the keynote of Cancer, the mystic
spiritual ecstasy and heavenly vision, the Door that leads
glories of Initiation. A field symbolizes the feminine aspect
Love. *Love is the field wherein the laborer is found worthy of*
and if his work merits so much he is given the "wages of th
and taught how "to travel in foreign countries." *The king h*
served by the field.

Cancer is ruled by the Moon (alchemically, silver), and a
with it is the celestial Hierarchy. Cancer is therefore the sig
Teacher who reflects (lunar Angels) spiritual Wisdom upon t
even as the Moon reflects sunlight during the dark hours of t

Ecclesiastes 5:10, 14

***He that loveth silver shall not be satisfied with silver; nor h
loveth abundance, with increase. This is also vanity. But those
perish by travail.***

The exalted development that is sought by the aspirant n
tain nothing of the personal. Where any element of selfishness
the self becomes the slayer of the Real. This is the lesson of Ca
sign of universal Mother Love, the *ocean of Life*. It is pre-e
the sign of Mother Nature, and the aspirant who attunes hims
celestial vibrations enters into the Spirit of Nature and is at
the purpose of evolution. He finds himself as he loses himse
solitudes of woods and fields, the great surge and roar of the
the peaceful hum of a bee-laden garden, and to his interior
vouchsafed the Vision of Nature's Soul in the glorious angelic Hie

V. LEO

In the sixth chapter the royal sign Leo is the theme. Leo sy
the power of Cosmic Fire; it is the Lion's Paw that raises ma
status of superman. Leo also rules the royal house of Judah, fro
came both Solomon and Jesus.

the Leo fire is focused in the heart. It manifests here as the c of love and the courage of love; for does not the word courag to the heart as its throne and source? "Love casteth out fear," a lessness is the fundamental requisite of Initiation.

The humanity of Earth has misused this great cosmic Fi and suffers in consequence the prevalence of sorrow, disease, and death, as shown in the following verses:

Ecclesiastes 6:1, 2

There is an evil which I have seen under the sun, and it is com among men:

A man to whom God hath given riches, wealth, and honour, so he wanteth nothing for his soul of all that he desireth, yet God g him not power to eat thereof, but a stranger eateth it: this is va and it is an evil disease.

The Sun, ruler of our solar system, is emblematic of the ro Leo. The hieroglyph of the Sun is a circle with a dot in the cent dot represents the *nucleus* of the *seed.* So long as this seed is in uselessly dissipated, the Lost Word of the Masons can never be re "He that overcometh shall go no more out," said the Initiate-John.

The keynote of the sixth chapter is contained in these "Better is the sight of the eyes than the wandering of the des is also vanity and vexation of spirit" (Ecclesiastes 6:9). The c tion of the sacred life force unfolds the power of spiritual visi vided the complementary discipline of service and intellectual (meditation) are also present. Chastity alone cannot achieve thi but combined with mental discipline and the service which flo genuine love for one's fellow man, the attainment of clear see high knowing is certain.

In following the Sun through Leo the aspirant is accompa the great and glorious Fire Hierarchy of the Archangels and he in the very presence of the Lion of Judah with his coronal of g celestial Light.

VI. VIRGO

Virgo is the sign of Wisdom. Not only is it ruled by Merc planet of wisdom, but it is also the sign of its exaltation.

Ecclesiastes 7:19, 23, 24

Wisdom strengtheneth the wise more than ten mighty men w are in the city.

Virgo was especially associated with Isis, the Mother g
the Egyptians, and with Ishtar of the Stars among the Chalde
does not refer to the physical processes of motherhood, but to t
Attribute of the Madonna of Primordial Space—that Virgin Sp
which all creation came.

Virgo has for her keynotes, sacrifice and service, qualities t
bring true wisdom; but coupled with these is discrimination,
learns to serve wisely and well. There is an art of service, for
be effective must be discriminating; and self-sacrifice without
nation may be harmful. When, however, the intelligence
dictates a path of sorrow that the world may benefit, it does so
that "Sorrow is better than laughter: for by the sadness of th
nance the heart is made better" (Ecclesiastes 7:3).

The keynote of the seventh chapter is the redemption of
feminine—"I find more bitter than death the woman whose
snares and nets"—into the immaculately conceived and imm
conceiving Madonna (for Virgo is the sign of the Immaculate
tion): "Which yet my soul seeketh, but I find not: one man
thousand have I found: but a woman among all those have I n
(Ecclesiastes 7:28).

The Virgo Hierarchy is made up of Beings called Lords of
they work with the Mercurians in aiding man to evolve a new sp
through supersensitized nerves. When the Sun transits their
these Beings are very close to man and assist those who ha
themselves worthy to experience the Immaculate Conception w
precincts of the soul.

VII. LIBRA

Libra, the sign of the balance, signifies the Place of Ch
celestial scales hang between Virgo (purity) and Scorpio (th
"Choose ye this day whom ye will serve" is the command of L

Although the sign Libra was known at an early date to
deans, the earlier star lists of the Greeks do not show it. With
of Chaldean learning into Greece the constellation Libra was
tiated from Virgo and Scorpio, having previously been know
Claws of the Scorpion (Scorpio) or The Scales of Astrea (Vi

The chapter on Choice does not follow in astrological
at this point; we turn back to the second chapter for the Libra

flesh the soul is not found wanting: "Then I saw that wisdom folly as far as light excelleth darkness" (Ecclesiastes 2:13). " giveth to a man that is good in his sight, wisdom, and knowle joy: but to the sinner he giveth travail, to gather and to heap he may give to him that is good before God" (Ecclesiastes 2:26

The planetary ruler of Libra is Venus. As previously noted holds the feminine aspect of Venus. Libra reflects the masculin In the ancient Greek pantheon, Libra's god would correspon white-winged Eros who was depicted as a youth with beautiful wings like an Angel. (Orthodox church people consistently over fact that many of the Greek gods were winged, like Angels. The e declares that the Hebrew Angels were, and are, in no wise from the gods of the pagans.) The story of Psyche and Eros served this early concept, although the myth in its present fo very late date and does not belong to the mythological era Psyche means soul, and the Greek myth presents the whole t spiritual regeneration through renunciation of the petty element personal love which always defile the soul. The great sin agai must be renounced under Libra when the personal is sacrificed of the love of soul for soul. One of Eros' titles was "Lover of Souls ing the same connotation as in our modern hymn, "Jesus, Lover Soul."

The Lords of Individuality are the Libra Hierarchy. The now is with the universal Life Spirit, the Christ Love used as a ating channel for the purification of desire.

VIII. SCORPIO

Scorpio is the sign of degeneration and regeneration, de on the use that is made of its power, whether destructive or c tive. Response to its negative aspects leads to the way of th symbolized in the scorpion, with its sting of death. Obedienc higher, positive aspects leads to the mountain fastnesses of Spirit the divine Eagle has his eyrie. So long as man follows the way flesh, this mystic eighth house sign will usher him from death t but if he chooses the way of Spirit, from life to life, even to t mate Liberation: "And so I saw the wicked buried, who had co gone from the place of the holy" (Ecclesiastes 8:10).

Ecclesiastes 8:1

Scorpio is a martial sign, although feminine, and co
acterizes the angelic Hierarchy which is most active in the
when the Sun passes through Scorpio. The divine Hiera
Lords of Form, powerful spirits who create eternal beaut
Earth at this time in the wake of the Sun. Mars, the ruler
is the astrological inspirer of many arts and crafts, partic
involving the use of metals and fire: "Then I beheld all
God, that a man cannot find out the work that is done und
because though a man labour to seek it out, yet he shall
yea, farther, though a wise man think to know it, yet shal
able to find it" (Ecclesiastes 8:17). The secret labor of
known to the Initiate in the astral or soul world, yet it canno
in ordinary terms when he returns to the body consciousnes

Scorpio, like Virgo, is often identified with Wisdom;
however, is of a different sort than Virgo's, which is menta
correlating to Mercury, or Hermes. The Scorpio wisdom is
of the serpent, and refers to the Mystery Schools in which
discipline is applied to the mind and soul to produce certai
and definitely planned-for results. When the heart is thus
wisdom (Ecclesiastes 8:16), and when spiritual consci
extended vision are evolved through regeneration (which is
aspect of Scorpio), the Invisible Helper is "born" who is a
when out of the body in sleep in ways the worldly know n
also develop unusual skills and genius in the pursuit of th
the world, thus making the wilderness blossom as the rose.
of this chapter is found in the words: "Where the word o
there is power. And who may say unto him, What doest t
clesiastes 8:4).

IX. SAGITTARIUS

Sagittarius is the sign of the spiritualized mind which
fiery glories of the Mount of Transfiguration.

Ecclesiastes 9:14, 15

*There was a little city, and few men within it; and there
great king against it, and besieged it, and built great bulwarks a
Now there was found in it a poor wise man, and he by hi
delivered the city; yet no man remembered that same poor ma*

A city symbolizes a state of consciousness; the great

by the majority, by which the transformation of the human co
ness is achieved. Yet few know this path, and of those who kn
remember to follow it.

Sagittarius, when manifesting in its lower octave, is sym
by the cross of matter; in the higher, by the winged arrow, rep
tive of the aspiration of the spirit. In Hebrew mysticism, "the
the Arrow" refers to that path which the Christ called "straig
narrow" in which few men could walk. Sagittarius is symbolized
centaur shooting his arrow at the vaults of heaven. A modern
maxim says that "the Mind is the Path." This is the Way of the
which stops not short of God: "Wisdom is better than weapons
(Ecclesiastes 9:18).

Sagittarius, third of the fire signs, is the sign of the highe
the vivified spiritually reasoning mind, not the logician's mind. Th
Beings called Lords of Minds are the Hierarchy which accompa
Sun as he transits Sagittarius each year, and from their flaming
they tip with fire the arrow of aspiration for the disciple who see
companionship.

X. CAPRICORN

The tenth chapter symbolizes Capricorn, the higher aspect of
manifests as the birth of the Christ Child within, whereas the
aspect expresses itself in ambitiousness, even to the use of "black
so called, which means merely the misuse of mental powers; i.e. "
malpractice."

Ecclesiastes 10:16, 17, 18

***Woe to thee, O land, when thy king is a child, and thy princes
in the morning!***

***Blessed art thou, O land, when thy king is the son of nobles,
thy princes eat in due season, for strength, and not for drunkenness!***

***He that diggeth a pit shall fall into it; and whoso breaketh a he
a serpent shall bite him.***

Some of the noblest rulers and leaders of history have been
cornians; but there have been many Capricornian tyrants and au
also. Saturn is the planetary ruler, "the Prince of this World." The
most requisite to the Capricornian is humility; his great weak
egotism. His meditation should be, "There is an evil which I hav
under the Sun, as an error which proceedeth from the ruler" (Ec

princes walking as servants upon the Earth;" for he
noblest prince was truly the servant of all.

The wonderful white Peace of Capricorn is that wh
Earth at the holy Winter Solstice. Words are inadequate
this white glory. The Hierarchy of Capricorn are Arc
in and out of the Earth singing Hosannas to the King c
transits their Mansion.

XI. AQUARAIUS

The Sign of the Son of Man is the esoteric appella

Ecclesiastes 11:1, 2

***Cast thy bread upon the waters: for thou shalt find
days.***

***Give a portion to seven, and also to eight; for thou kn
evil shall be upon the earth.***

These verses have reference to the vibrant genius
sign of the good as yet unmanifest, which ushers in the N
the workings of cosmic Law will be understood by a
have a clearer realization of the infinitude of God and
tity with it.

The keynote for Aquarius: "Therefore remove sorrow
and put away evil from thy flesh: for childhood and y
(Ecclesiastes 11:10). This passage voices the knowled
the commonplace of the dawning Aquarian Age, name
reality is Spirit, and *nothing else matters.* Aquarius is
planet Uranus, ruler of New Age science.

The celestial Hierarchy of Aquarius are those Ang
to us in the sacred art of Christian mystic artists, as,
Angels painted by illumined artist-seers such as Fra
to the heart of all childhood. These Angels are so very
standing on its very threshold, that many are the eyes wh
them and many are the blessed ones who have entered
company when the Sun passes through their mansion. A
of the year, in the early Christian centuries, the Bapti
celebrated, which Christians spoke of as being a *Death*
the illumined soul—a time when we go under the Wa
versal Spirit, and come up from them a Son of God, kn
ing of Christ's words: "I call you not servants but *friend*

rules over the sorrow and tears which man experiences as a r
his alienation from divine guidance. The famous twelfth cha
Ecclesiastes contains a vivid word picture of the frailty of mort
and the sorrows that come to him in the prison house of th
through vast cycles of Earth lives. "Then shall the dust return
Earth as it was; and the spirit shall return unto God who gave
clesiastes 12:7).

Ecclesiastes 12:4, 5

*And the doors shall be shut in the streets, when the sound of
grinding is low, and he shall rise up at the voice of the bird, and all
daughters of music shall be brought low:*

*Also when they shall be afraid of that which is high, and fears s
be in the way, and the almond tree shall flourish, and the grassho
shall be a burden, and desire shall fail; because man goeth to his
home, and the mourners go about the streets.*

These verses are descriptive of the gradual decay and disi
tion of the physical body in the mortal cycle of change, which all
kind knows as old age and which is a product of the misuse of the
creative force.

Unlike the other signs of the Zodiac, Pisces has a very i
relationship with Earth's humanity. Occultists say that WE a
Hierarchy of Pisces; and this is a profound Mystery. Humanity
one of the celestial Hierarchies. As the Hierarchy of Pisces, hu
comprises the Virgin Spirits that were differentiated by God
Himself at the dawn of creation. This does not mean physical hu
but *Virgin-Spirit* Humanity, which is perfect and divine, and in
physical terminology made in the image and likeness of God. Th
note of the Piscean attainment is given in the words: "Let us h
conclusion of the whole matter: Fear God, and keep his com
ments: for this is the whole duty of man" (Ecclesiastes 12:13).

When the Sun passes through the Mansion of Pisces, the or
churches observe Lent. The time limits are not exact, but the
correspondence. In the early Church, when the Vernal Equin
on the cusp of Aries, the correspondence was closer, the forty
Lent then falling almost wholly in Pisces, the sign whose symbol
fishes bound together. The Vernal Equinox is now in about nine
of Pisces, and by the precession of the Equinoxes, each year it
closer to the Aquarian boundary line; and Lent is thus thrown
back among the constellations, being now more in Aquarius t

Pisces and entered Aries, as shown in the Book of
came into the world, the Vernal Equinox—which
celestial equator where the Sun crosses northward
in about seven degrees of Aries, already close to the
then the Vernal Equinox has preceded through the
until it now stands at about nine degrees of that co
year approaches closer to the cusp of the conste
Thus in the Aquarian Age (during which the V
Aquarius), Lent will fall largely in the period du
transits Pisces for much of the Age, but Easter Su
in Pisces rather than in Aries as it has done during
the current Piscean Age. The astronomical rule for
is that Easter shall be the first Sunday after the f
the Vernal Equinox.

Our humanity—the Hierarchy of Pisces—has,
been tried by fire and by water in preparation for a
ture in spiritual evolution. When the Sun passes
year by transit, the waters of the human soul are
many Illuminations take place as the aspirant, like
semane, learns to rise out of the waters of sorrow an
golden wings of the New Sun. The keynote of Pisc
same as the ancient Sanscrit maxim, *Om tat sat,* I A
words of Moses, "I AM THAT I AM."

The Silver Cord

The twelfth chapter of Ecclesiastes plays an
certain esoteric ceremonial of the Masonic Lodge
silver cord or "cable tow". Occultists give special
"cable tow", but much remains to be discovered,
known of its functions and attributes. The silver
etheral cord which is visible to clairovyant vision, co
vehicles with the physical; this cord is threefold: "t
not easily broken."

The three parts of the cord are composed of ethe
matter and mental substance, respectively. The den
etheric, and this etheric segment is composed of t
the four ethers, namely, the reflecting ether. The
rooted in the apex of the heart, whence, during int
it grows toward the solar plexus; there it meets th

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of the liver. This junction marks the quickening of the embry
fuller growth of the segment of the cord extending between th
plexus and liver is a contributory cause of adolescence, this growth
place in the second septenary of the child's life (ages of seven
teen). The first segment of the cord, extending between the he
solar plexus, undergoes a fuller growth during the first septena
has an important bearing on the mystery of child life. The third s
of the cord is composed of mental stuff, and extends from the
sinus to the liver, where it joins the second or astral segment
there. This juncture marks the beginning of adult life, for it un
mind with the desire body, so that the intellect is able to gov
desires henceforth. This is the end of adolescence. The third, or
segment of the cord like the first two segments, undergoes a
development in the seven years following the birth of the mi
comitant with the maturation of the reflecting ether which ripens
this fourth septenary period. Occultly, therefore, the age of twen
marks the true beginning of completely mature adulthood.

Esoteric investigators reveal the fact that a fourth segment
cord is now in the process of evolution. This will extend downwa
the frontal sinus to the heart, thus closing the circuit of the cor
development, however, is not considered in most occult treatise
it is as yet exceedingly rare, though it will be more common in th
or Aquarian Age. It will then make a *direct* connection betwee
and heart, for this segment, like the first, will be composed of re
ether. It is by means of the silver cord that man will one day c
control the mysterious psychic forces playing through the ductles
system. The third, or mental, segment of the cord even now m
partial circuit of these glands, passing directly from the frontal s
the pituitary and pineal glands, thence downward through the
in the throat to the thymus, near the heart, it passes through the
near the solar plexus, and through the adrenals to the liver, there t
with the astral segment, by which union the mind is awakened.

The cord is formed anew in each additional earthly incar
becoming increasingly rarified and tenuous in ratio to the spirit
velopment of the ego. Physical death is not complete until the silv
is severed. Only when the "silver cord is loosed" can man go to h
home. "Then shall dust return to the earth as it was: and the spir
return unto God who gave it."

message of man's evolution is marked in flaming c
field of heaven where he who runs may read. And
revealed purpose of God we shall in turn learn to c
to that design, thereby hastening the day of ema
present cramped environment to the perfect liberty
superior to the law of sin and death through Christ
and Life. It is for us to decipher this message (of t
the Riddle of the Universe."

New Testament Parallels

"The words of the wise," saith the Teacher, "are
fastened by the Masters of Assemblies, which ar
Shepherd" (Ecclesiastes 12:7, 11). How true this is
following parallels drawn from the Sermon on the M
of Proverbs and Ecclesiastes.

Proverbs 11:2

When pride cometh, then cometh shame: but
wisdom.

Matthew 5:5

Blessed are the meek: for they shall inherit the e

Proverbs 12:20

Deceit is in the heart of them that imagine evil
sellors of peace is joy.

Matthew 5:9

Blessed are the peacemakers: for they shall be c
of God.

Proverbs 11:17

The merciful man doeth good to his own soul: bu
troubleth his own flesh.

Matthew 5:7

Blessed are the merciful: for they shall obtain m

Proverbs 22:11

He that loveth pureness of heart, for the grace o
shall be his friend.

Matthew 5:8

Blessed are the pure in heart: for they shall see

Ecclesiastes 9:17

The words of wise men are heard in quiet more th
that ruleth among fools.

Matthew 11:19

The Son of man came eating and drinking, and t
man gluttonous, and a winebibber, a friend of publi
But wisdom is justified of her children.

Proverbs 25:6, 7

Put not forth thyself in the presence of the king

For better it is that it be said unto thee, Come up hither; than t
thou shouldest be put lower in the presence of the prince whom th
eyes have seen.

Matthew 5:3
Blessed are the poor in spirit: for theirs is the kingdom of hea

The parallels found in the teachings and life histories of the great Temple builders, Christ Jesus, the highest Initiate-Teacher New Testament Dispensation, and Solomon, the highest Initiate-T of the Old Testament Dispensation, are accounted for when we stand that each came as a Way-Shower, each patterned his life aft initiatory formulae by which every man knows himself as a god. I not said, ye are gods?" demanded Paul. The lives of all great Te must follow through the same degrees of Illumination in an ever-a ing series until their little candlelight is swallowed up in the g effulgence of the Light of all the World, the Supreme Initiator, the

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THE BOOK OF JUDGES

CHAPTER X

The Mystic Manual of the Life Beyond a Life

Deborah and Gideon

The Book of Judges stands apart from the remainder of th
Contrary to appearance it possesses no particular historical valu
nothing to do with the lives of the kings of Israel as it covers the
between Joshua's conquests and the establishment of the m
Although in its present form it consists chiefly of narrative, t
included in it many passages which must at one time have b
songs, chanted by tribal poets, perhaps in an heroic measure, a
spersed with lyrics for singing. It is not now possible to sepa
chants and songs from their context, and we must, therefore, st
the songs alone but also the narrative in which they are imbe
is for this reason that we include the book here among the i
songs of the Old Testament, for there is profound esoteric kn
to be gleaned from its pages.

The book was called *Judges* because "in those days there
king in Israel" and "every man did that which was right in his ow
Mystically speaking, this is but a way of saying that the character
life stories comprise the Book of Judges had attained unto th
where they were above all mortal law in having become a la
themselves by *always willing good*, as God does.

Contrary to superficial opinion, the Book of Judges is deep
tical. Through it runs the thread of spiritual evolution, and its ch
are travellers upon a shining Path of Light, which by the first Ch
was designated simply as "the Way." This Path or Way which
for Bible characters exists today for every man and woman livi
is willing to investigate the sacred truths which brought the Bi
being. We, too, may, if we will, through earnest endeavor find a
in that shining Way which leads to the ultimate unbarring of th
of Gold.

Beginnings of the Quest

The operation of the cosmic Law of Compens aspect was presented with a fresh emphasis and i Mystery teachings under Libra-Aries about 12000 four millenia before the final catastrophe which s of the continent of Atlantis proper to the botto wisdom of Atlantis, however, had long since been Europe, Africa and America by colonists, and most of the world contain fragments of it. The sign Lib the stellar hieroglyph representing the Law, as s name, the Balance, or the Trial Gate.

The Bible of the Egyptians, known as the *Bo* phasizes the Law in elaborate ritualism. It portrays heart of the newly dead in one tray of a balanc symbol of truth and right, in the opposite tray. On scales is posited the scribe of the gods with his pen a a record of the trial. Behind him stands the Devo Dead; and in the upper register the gods sit in jud

The instruction given the Temple neophyte w ye this judgment: the heart of Osiris has in very tru his soul has stood as a witness for him; it hath bee in the Great Balance. There hath not been found any

This idea of the after-death testing of the sou in a rudimentary form by orthodox Christians in th is tried on Judgment Day, after which it is sent punishment or to everlasting reward. It is a vestige teachings which were promulgated by the first Chri

The heart contains what is called the "seed ato "seed", or center of consciousness, wherein is insc periences of the life just terminated, and it is by t ego is judged and finds his rightful place—not inde or blame, but only until the spirit enters upon a experiences. Thus life by life the carnal nature of m the good strengthened. This procedes until the sta it can be written, as in Judges: "In those days th Israel; every man did that which was right in his o words of Paul, "The law of righteousness is writte and upon his heart."

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good and evil, and the Masters of Light and the Powers of D
are pitted against each other in the life experiences of its ch
Since Judges outlines the path of first-hand knowledge and deve
which deals primarily with the awakening of the heart, symbo
feminine attributes, many of the most prominent characters of t
are women. The feminine is both the betrayer and the savio
women portrayed in Judges lead sometimes to the lowest sensua
but they guide also to those illumined heights where the wing
Shekinah Glory brood above the Holy of Holies. The external
but a garment for the Holy Mysteries whereof Deborah sings—t
that leads unto the Life beyond a life.

Judges 1:1-3

***Now after the death of Joshua it came to pass, that the childr
Israel asked the Lord, saying, Who shall go up for us agains
Canaanites first, to fight against them?***

***And the Lord said, Judah shall go up; behold, I have delivere
land into his hand.***

***And Judah said unto Simeon his brother, Come up with me int
lot, that we may fight against the Canaanites; and I likewise will go
thee into thy lot; so Simeon went with him.***

The power of love (Judah) must always deliver the land and
the lower nature, must assist in this work.

Judges 1:12-15

***And Caleb said, He that smiteth Kirjath-sepher, and taketh it, t
will I give Achsah my daughter to wife.***

***And Othniel the son of Kenaz, Caleb's younger brother, took it
he gave him Achsah his daughter to wife.***

***And it came to pass, when she came to him, that she moved h
ask of her father a field; and she lighted from off her ass; and
said unto her, What wilt thou? and she said unto him, Give me a
ing; for thou hast given me a south land; give me also springs of w
And Caleb gave her the upper springs and the nether springs.***

Caleb belongs to the tribe of Judah. Othniel symbolizes
Achsah, which signifies the feminine within man, must become
to wisdom. A field is a place where cultivation and growth take
Here one must find the springs of water, the water of eternal life
when found prevents one from ever thirsting again.

Judges 1:19, 20

***And the Lord was with Judah; and he drove out the inhabitan
the mountain; but could not drive out the inhabitants of the v
because they had chariots of iron.***

And they gave Hebron unto Caleb, as Moses said: and he exp

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power of love manifests in the life, the three sons of A
tive of the lower phases of the physical, desire, and me
expelled. As this is necessarily an individual process,
of the valley cannot be expelled so long as they possess ch
of iron (lower desires).

Judges 2:16

***Nevertheless the Lord raised up judges, which delive
of the hand of those that spoiled them.***

For every sincere aspirant there is always a "way
he has earned it, one of greater advancement comes t
Meanwhile the conflict between the white and the b
good and the evil, continues. The Book of Judges outli
struggle for supremacy in the lives of the masses, but p
the description of the path of true Illumination for those
are found worthy to walk in it. Many different, but equ
phases of occult development are touched upon in this

Judges 3:15-21

***But when the children of Israel cried unto the Lord, th
them up a deliverer, Ehud the son of Gera, a Benjamit
handed: and by him the children of Israel sent a present u
king of Moab.***

***But Ehud made him a dagger which had two edges, of
and he did gird it under his raiment upon the right thigh.***

***And he brought the present unto Eglon king of Moa
was a very fat man.***

***And when he had made an end to offer the present, he
people that bare the present. But he himself turned again f
ries that were by Gilgal, and said, I have a secret errand
king; and said, Keep silence.***

***And all that stood by him went out from him. And Eh
him; and he was sitting in a summer parlor, which he ha
alone; and Ehud said, I have a message from God unto th***

***And he arose out of his seat. And Ehud put forth his
took the dagger from his right thigh, and thrust it into his***

Ehud means blending or union; Eglon, calf or an
are within the body of man, as we have seen, two sepa
positive and a negative, or a right and a left. Develop
left or negative current is much easier of accomplishm
right or positive, because the awakening of the former
a revival of certain dormant faculties or powers that wer
Lemuria and Atlantis.

Ehud was a Benjaminite and relates astrologically

the lower nature) he must make a two-edged dagger. This he upon his *right* thigh, representing the transformation of the lower into a weapon of the spirit. The two edges of the dagger are th currents which arise through the ethers of the spinal cord. This had to be consummated in the "quarries of Gilgal", the name of means "wheels" or "centers" and is, therefore, symbolical of the v of spiritual force perceptible within the human aura, whose awak signal the beginning of the Initiate consciousness. It is always afte consummation that *Moab is subdued* under the hand of Israel (co of the lower nature by the awakened divinity within), and the lan "rest for fourscore years." This approximates the entire life span individual, and indicates that the life may be lived out in tranc of spirit.

The Song of Deborah

Awake, awake, Deborah;
Awake, awake, utter a song!

In the days of the early Temple teachings, many of the I teachers were women in a line of tradition extending back to Hev in the Clementine Homilies we read of Heva: "She, as a female the present world as her like, was entrusted to be the first propl announcing prophecy with all amongst those born of woman. B other (Adam), as the son of man, being a male, prophesies better to the world to come as a male." This is in line with the occult tea that in ancient Lemuria it was the women, led by the Lucifer A who first sensed the material world and who therefore establishe first culture, the first civilization, on our planet, "as a female ruli *present* world."

In Atlantis, the male cult of the *world to come,* i.e., the sp worlds, was established in Schools of Initiation designed to nouris protect the now atrophying faculties of clairvoyance.

After the nadir of materiality had been reached in Atlanti ascent toward Spirit began; and now the male and female roles reversed: the female cults gravitated spiritward while the male dominated material evolution. On the inner planes there was a p of this development, for in early Atlantis, Lucifer ruled the out jective world, while the Christ was visible only on the inner pla

of the race, while the Christ descended to the exterior consci
finally revealed Himself objectively to the world in Christ Jes

The traditions which have come down to us from the ea
Fathers belong to the Atlantean Schools; hence the first pr
rejected as such, for under Christ a new regime is inaugurat
it is the prophetess, figured in Mary, who prophesies of the *wo*
and it is the prophet, figured in Jesus, who prophesies of
world, of which He is the destined ruler. His Name is above
and to Him every knee shall bow, for He is the King of the
Heavenly Jerusalem of the next, or Sixth Aryan Epoch.

The Bible is one of the few later Mystery books whic
of the feminine impulse in spiritual evoluiton, and it accords
honor and reverence due to women who have attained th
state of consciousness. Throughout the pages of both the Ol
Testaments there are concealed numerous kabbalistic keys w
evidence of the unusual attainment of many women Initia
the Hebrews.

Deborah means "the bee", a symbol of activity in hig
works attributed to priestesses. The virgins who attended
goddess Demeter were likewise called bees in Greece. One of
temple hymns sang of "myrrh and frankincense and liba
tawny bees." The priestesses of the temple of Diana at Ep
also called bees, probably because Virgo is the sixth sign of
and the wax cells of the honeycomb are hexagonal or six-sid

Judges 4:5

***And she dwelt under the palm tree of Deborah, between Ra
Bethel in Mount Ephraim; and the children of Israel came up t
judgment.***

Ramah means "a high place"; Bethel, "a house"; and the
tree sacred in much of the Orient as the Tree of Life, just
where the palm does not grow the evergreen trees are giv
veneration. Barak is accompanied by men from the tribe o
whose sign is Capricorn, signifying the Christ consciousnes
Zebulun, related to Pisces, the humanity of the Earth planet.
and Pisces, therefore, sound the astrological keynote of Deb
song. When we read that Jael, a woman, slew Sisera, we unde
to be a way of telling us that only those who develop th
Christ, or Love consciousness, can ever triumph over the c
Truly it has been said that Love is the cure of lust. Love is th

Bible scholars have estimated Deborah's ode of than
(the fifth chapter of Judges) as one of the most important h
documents which the Old Testament contains, and they affirm
historical theory is inconsistent with the events described in it
can be accepted as correct. This ode is the very essence of p
action, and has been acclaimed one of the finest psalms ever co
in any language.

The occasion of this song was the slaying of Sisera, the Ca
captain, representing evil in manifestation, by Jael, the feminine
power. "Perfect love casteth out fear." We must realize that th
stories, like the best of the fairy tales of Europe, are written in t
the spiritual consciousness *in which there is no death, death being
symbolic of a changing consciousness.* From the standpoint of the s
consciousness where immortality is the ever-present fact, death
material plane is no more serious than the pseudo-agonies of
opera. Who can suffer at the death of a Carmen when we know
a moment she will appear before the curtain to accept the plau
her audience?

So in the Bible we must see a dramatization of spiritual expe
in which death is always symbolic of a change in consciousness v
evil is slain and good rises into a higher and more vital manife

In the story of Jael we read how she entered Sisera's tent and b
him until he fell asleep, when she drove a nail through his
murdering him while he slept. In spiritual symbology the tent
mind, because the mental aura in the great majority of human
does not completely enclose the body but surrounds its upper p
only in a luminous cloud, whose colors vary according to the
development and mental activities. Thus the nail driven into
temple while he sleeps in the tent signifies the disappearance
mortal mind (matter-consciousness), the usurper of the spiritu
sciousness which should by right inhabit that tent.

Through the awakening of the great love power within h
for, as we have said, the process of transmutation can only be
plished through the *power* of love—Deborah sings her song of g
her song of regeneration, her song of spiritual ecstasy that onl
may sing who have been born again. No longer does she move in
of worldly interests and attainment; now she walks in *The W*
way of Initiation where she communes with those who sit in ju

that may be termed a "song." It is for this reason that the g
throughout the development of the human race have trans
superphysical experiences in song. Many of the most profou
Bible literature are found in its songs.

The ancients knew the tremendous power of the cosm
They observed the passing of the seasons in music and also
from month to month as the Sun left one zodiacal sign
another. Such an esoteric Temple service is referred to in
Deborah when alluding to the twelve sons of Jacob and
attributes.

Her song contains the keynote of the particular developm
at this time by the high woman Initiate or judge, Deboral
the mystic impress of the degree which gives control of t
and the ability to study the eternal Records of God's Univ

Judges 5:14

Out of Ephraim was there a root of them against Amalel
After thee, Benjamin, among thy peoples;
Out of Machir came down governors,
And out of Zebulun they that handle the pen of the writer

Ephraim, the son of Joseph, with its root against Amalek
the ultimate destiny of man to know the Christed or higher
the guidance of Sagittarius, as Amalek, the lower, is redeem

One of the degrees of Illumination deals with the er
the *root* of evil, which is much more difficult than to refr
mere outer manifestation. It was Saul's failure in this degre
him his kingship and gave the throne to the shepherd lad D

Zebulun is the mystic Piscean, "they that handle the
writer", the inspirational sign of the artist. Undreamed of
of glory will flow to the waiting world through pen, music,
the spoken word, as the creative thinker becomes, by means
tion and Illumination (as evidenced in Deborah), a conscio
untary channel for the inflow and outflow of these great spi
These will demonstrate the high note of the Song: "Speak
on white asses, ye that sit in judgment and walk by the way
apprehend the truths of inner or cosmic knowing, therefore
ments can only be just and righteous as they walk in the
inner Temple light.

Dan remained in ships, the soul body fashioned by hi
and noble living in the transmutations of Scorpio. Asher's

with the spirit so that one is numbered with the wise. Until Sise
of lust) have been slain, "the highways are unoccupied and the
walked through the byways," as the chaos and turmoil of
today give evidence that the majority continue to do. The i
of the villages of Israel (namely those who walked and ta
God or All Good) "ceased until I, Deborah, arose a mother
bringing a new Godhood, new ideals of aspiration and attainr
heights of spiritual awakening under the Aries-Libra Dis
teaching those who will receive it to bless the Lord (Law);
live in harmony with Spiritual Law.

The references to the different tribes allude as before to th
meanings of the twelve celestial Hierrachies correlating to t
signs of the Zodiac, as they operate through the consciousne
illumined.

Judges 5:15, 16

And the princes of Issachar were with Deborah;
Even Issachar, and also Barak:
He was sent on foot into the valley.
For the divisions of Reuben
There were great thoughts of hearts.

Why abodest thou among the sheepfolds,
To hear the bleatings of the flocks?
For the divisions of Reuben
There were great searchings of heart.

"Great searchings of heart" (Reuben-Aquarius) has refe
the attainments of the Aquarian Age, in a racial sense, or to th
ings of conscience by such as have the good of all mankind at
any age. Leo is the sign ruling the heart, and it lies opposite to
in the circle of the Zodiac, so that when Aquarius sets on the
horizon Leo rises in the east, and vice versa. They are thus c
"searching", looking toward or facing, one another. The sam
of all the "opposite" signs of the Zodiac, but their activity is
"searching of the heart", for the heart is ruled by Leo alone, and
rules the ideal of friendship. The great thoughts of the heart are
psychic and spiritual discoveries soon to revolutionize the pro
human thought and methods of inner-realm investigation. The
of Issachar" refer to Taurus, the Lords of Karma and Service."

Judges 5:18

Zebulun and Naphtali were a people that jeoparded their live
the death in the high places of the field.

as virgin spirits in the consciousness of God. Capricorn represents as always the Christ consciousness, which revelation in God-wisdom and the sole purpose of through his many Earth lives.

Judges 5:19

The kings came and fought,
Then fought the kings of Canaan,
In Taanach by the waters of Megiddo:
They took no gain of money.

This is the age-old battle between truth and erro waged until every man has awakened to the knowl identity as the Son of God, or, to express it esoterically the stage of conscious visible and invisible helpership.

Verse twenty contains the statement so often qu in their courses fought against Sisera," which refers t destiny. Upon the picture book of the heavens is inscr of men and of nations, and the way of man's emanc bondage of lust. Verily the heavens do declare the g ultimate redemption of all humanity is the divine plan many lives man may enact the role of the prodigal come a time when he will "arise and return unto th There is no such thing as humanity being saved *en* must find his or her own individual path of salvation.

Verses twenty-four to thirty contain a rhapsody of p giving for one who has found the blessed Way, the W tation and who has learned how to overcome evil by the not by destroying it but by transmuting its great energies this becomes the general accomplishment of mankind the glory of the New Heaven and the New Eeath, and on the Isle of Patmos will become an objective reality. be no more poverty, no more sorrow, no more pain, an The four archenemies of man will cease to exist, "for shall pass away."

"So let all thine enemies perish, O Lord: but let th be as the Sun when he goeth forth in his might. And forty years." This "rest" is the great Peace of the So all understanding, achieved through the equilibrated of the twelvefold Zodiac, known only to such as have w

The Preparedness Test in the Life of Gideon

One of the most interesting character studies in Judges is Gideon who was commissioned to destroy the statues of Ba symbolizing the worship of lust and the pleasures of the sense indicated by the context.

The hand of Midian had prevailed for seven years aga Israelites (the highest in man was in subjugation to the lower) always when this condition prevails, "Israel was greatly impov because of the Midianites."

In God's divine plan no nation or race or country is ever left spiritual guidance. Each people receives a leader according to its Better and more spiritual national leadership requires a refini lifting of the mass consciousness of the people.

In their distress, Gideon was chosen to guide the destiny Israelites. He was chosen because he "*threshed wheat* by the *wi* and hid it from the Midianites." His purity and nobility of ch enabled him to come directly under the guiding ministrations of a of the Lord—a hint of what lies in store for the leaders of the world as soon as they model their own lives upon Gideon's.

Judges 6:20-21

And the Angel of God said unto him, Take the flesh and the leavened cakes, and lay them upon this rock, and pour out the br And he did so.

Then the Angel of the Lord put forth the end of the staff that in his hand, and touched the flesh and the unleavened cakes; and t rose up fire out of the rock, and consumed the flesh, and the unleave cakes. Then the Angel of the Lord departed out of his sight.

These words do not describe an external ceremonial, but re the inner works of spiritualization. The unleavened cakes consu the fire are the last remnants of adherence to the human personal upon the altar fires of dedication to the life in Spirit. Such dec always receives the promise given Gideon: "Surely I will be wi and thou shalt smite the Midianites as one man."

The seventh chapter of Judges describes symbolically the worth: "Now therefore go and proclaim in the ears of the people, whosoever is fearful and afraid, let him return and depart earl Mt. Gilead."

When a number had departed, in other words, turned back

tant and fundamental of all tests must always be the purifica control of the emotional nature. This is symbolized by water. among Gideon's band who passed this testing there began a teaching on the inner realms, which they were able to bring into waking consciousness and which in the Bible is termed "

Judges 7:14-14

And when Gideon was come, behold, there was a man that dream unto his fellow, and said, Behold, I dreamed a dream, and cake of barley bread tumbled into the host of Midian, and came tent, and some it that it fell, and overturned it, that the tent lay

And his fellow answered and said, This is nothing else sa sword of Gideon the son of Joash, a man of Israel: for into his han God delivered Midian, and all the host.

Isis, the Egyptian Madonna of the Immaculate Conception, "I bring to man the mystery of grain." This is the message of ligion's sacred Mother, the message of cleansing and healing purity. This is also the highest meaning of the Virgin of the starry Madonna, Virgo, whose constellation resembles the cu lily in form. The sword of Gideon which became the power of tion is symbolical of this truth, that purity must become the of the aspirant who would know emancipation. "Blessed are in heart, for they shall see God."

Judges 7:16

And he divided the three hundred men into three companies, a put a trumpet in every man's hand, with empty pitchers, and within the pitchers.

The Illumined always carry a *pitcher* and a *lamp withi* deemed by the Master ready and fully qualified, the call fo service comes, the light shines out and the hosts of evil flee.

This is *the light within every man*, but the darkness con light until one knows the experiences of spiritual awakening, Gideon's, which he now teaches to his disciples. The sword and of Gideon are the powers awakened by contact with spiritua The darkness has the same meaning as the mantle that con light in the ninth card of the Tarot. (Nine is the number of m purpose of Initiation is to remove this mantle of darkness tha tiated may walk in *the Light* and enjoy continuously the fe of Angels.

Judges 7:25

And they took two princes of the Midianites, Oreb and Zeeb

Oreb represents the power of Mars and the sins of comm
Zeeb, the power of Saturn and the sins of omission. These make
sum total of karmic debts engendered under the Law of Ca
which must be liquidated as the neophyte passes on to the oth
of Jordan. "When free he then becomes a master, able to rece
master's wage and to travel in foreign countries."

Gideon belonged to the tribe of Manasseh (Sagittarius). H
torn between two contradictory traits of character—a towering an
and a deep humility. An angelic presence guides and directs hi
he aspires to become a redeemer of his people, yet at the same t
deplores his own unworthiness. Often the voice of his Angel cou
is lost amid the tumult of the voices of men, an experience true
life of every aspirant, and the reason why world leaders of the p
time do not experience this same angelic guidance.

Judges 6:38-40

And it was so; for he rose up early on the morrow, and thrust
fleece together, and wringed the dew out of the fleece, a bowl full
water.

And Gideon said unto God, Let not thine anger be hot against
and I will speak but this once: let me prove, I pray thee, but this o
with the fleece; let it now be dry only upon the fleece, and upon all
ground let there be dew.

And God did so that night; for it was dry upon the fleece only,
there was dew on all the ground.

Here the fleece of wool symbolizes purity, as in the story
Golden Fleece sought by Jason in the expedition of the Argo
"Dew" comes from the same Hebrew root as "rose" and has ref
to the conservation of the creative force within the body. The bow
with water is symbolically identical with the Grail sought for b
dieval knights. It is the cup of conservation that must be formed
the body of every neophyte before mastership is won. Eventual
manity as a whole will take up this great work. Down through th
there have been few who were ready for it; but in time, when al
have eyes to see and ears to hear, the fleece will be dry, however
dew there shall be on all the ground.

When Gideon destroyed the image of Baal the people f
around his banner to the number of thirty-two thousand. Gi
spiritual achievement at this point is represented in the work
32nd degree of the Masonic Lodge. He next reduces the army

degrees of Masonry, wherein the neophyte becomes the M
remaining degrees, culminating in the 32nd, elaborate this ori

As previously observed again and again, the higher th
attainment, the more subtle become the temptations. The eigh
of Judges deals with Gideon's battle with Zebah (false va
Zalmunna (impure ideals). He asked aid of the men of Su
is, men in high places or qualities of the higher mind.

Judges 8:5-9

*And he said unto the men of Succoth, Give, I pray you, lo
bread unto the people that follow me; for they be faint and I
suing after Zebah and Zalmunna, Kings of Midian.*

*And the Princes of Succoth said, Are the hands of Zebah
munna now in thine hand, that we should give bread unto thine*

*And Gideon said, Therefore when the Lord hath delivered Ze
Zalmunna unto mine hand, then I will tear your flesh with the
of the wilderness and with briers.*

*And he went up thence to Penuel, and spake unto them l
and the men of Penuel answered him as the men of Succoth
swered him.*

*And he spake also unto the men of Penuel, saying, When
again in peace, I will break down this tower.*

Gideon's words regarding the men of Succoth's refusal
bread for the army have reference to the causation engender
thoughts; the statement concerning the men of Penuel (wh
met face to face), refers to the desecration of the mind after
been illumined by the power of the spirit. This is the tow
mind) that he will break down.

Later we read, "The gold of the captors became a snar
house of Gideon." Power, position and worldly possessions
the snare of the aspiring one. In the world, but not of it, m
ideal and goal of the aspirant.

Gideon represents the candidate who has met successfully
preparatory to Initiation. His life and attainment are summ
these words:

Judges 8:23

*And Gideon said unto them, I will not rule over you, neith
my son rule over you: the Lord shall rule over you.*

Complete renunciation and utter selflessness are requisite
attainment. "Of myself I do nothing," said the Christ, "The F
doeth the works." Only as one learns to walk in this consci
the higher realization permanently attained.

CHAPTER XI

The Parable of Jotham

The Story of Jephthah

Judges 9:8-15

The trees went forth on a time to anoint a king over them; and said unto the olive tree, Reign thou over us.

But the olive tree said unto them, Should I leave my fatness, wh with by me they honour God and man, and go to be promoted over trees?

And the trees said to the fig tree, Come thou, and reign over us.

But the fig tree said unto them, Should I forsake my sweetness, my good fruit, and go to be promoted over the trees?

Then said the trees unto the vine, Come thou, and reign over us.

And the vine said unto them, Should I leave my wine, which cheer God and man, and go to be promoted over the trees?

Then said all the trees unto the bramble, Come thou and r over us.

And the bramble said unto the trees, If in truth ye anoint me k over you, then come and put your trust in my shadow: and if not fire come out of the bramble, and devour the cedars of Lebanon.

This parable of Jotham, considered by scholars to be one most beautiful songs of Old Testament literature, both concea reveals truths concerning man's spiritual evolution which hav been known and practiced by those who were ready for the d ment it brings. These truths have been secreted in legend and fal thus passed down through the centuries for those who were lift the veil and discover the occult gems concealed there.

The olive tree as used throughout the Bible symbolizes *re tion*, typified astrologically and alchemically by Neptune, the of supreme spiritual power.

The fig tree symbolizes *generation*, typified astrologically chemically by the Moon, the planet of fecundation.

The bramble symbolizes *degeneration*, typified astrological alchemically by Mars, the planet connected with the misuse sacred creative fire within man.

By the process of generation carried on at a propitious time the guidance of the Angels, man was treading the path to Go lowing the highway of evolution as originally planned. From th

highly advanced than himself before he could regain his origi
in God's divine plan. This was the reason for the great sacrifi
glorious Archangel, the Christ.

When man realizes these truths, he becomes the candida
Masonic legend, traveling toward the *east* in search of *Light*. T
him to the path of regeneration, where the Lords of Mercu
ready to further his Quest.

The ancient alchemists in describing this development c
the Angels from the Moon with the element salt, the Lucif
from Mars with the element sulphur, and the Lords of Merc
the metal known as mercury. They referred also to a myster
stance, Azoth, by which they meant the sublimated essence of
power, which modern occultists assert is ruled by the plan
vinity, Neptune.

The spinal cord, the home of the coiled and sleeping spina
fire, was to the alchemists of medieval days the crucible in wh
matter was transmuted into gold. This cord is divided into th
one coming under the rulership of the Moon, another governe
Lucifers and the third by the Mercurians. The great power of
plays through the spinal fire flowing up the central spinal cana
begins his spiritual redemption. The raising of this fire to th
the great work of everyone who follows the Christ on the
Attainment—a process described in many ways in the book of
Initiation, the Bible, when one has eyes to see and a *heart pre*
pure living to receive.

In Jotham's parable, the vine symbolizes aspiration or
it is the vision without which nothing is accomplished and witho
the people must perish as Isaiah tells us. Those who put their de
in the bramble, or the life of the senses, are trusting only in a
which must ever prove fleeting, transitory and painful. It is th
the bramble which destroys the cedars of Lebanon, these
cedars of which Solomon's Temple must be built, eternal in the

When the spinal spirit fire is gradually lifted to the head
and regenerate thoughts, words and deeds, it touches and
vibration the pineal and pituitary glands, the spiritual organ
head. This fire then radiates through the entire body, and
that auric splendor which is usually pictured about the body
and Initiates. Such a one has become the *living stone*. This

merely to the apostolic succession as traced through the or
church, but to every Initiate who comes into a knowledge of the
of his own being. "Thou art the Christ" is spoken to every rec
and liberated human ego. Upon this rock the entire universe is

Abimelech generally, as used in the Old Testament, has ref
to man's animal propensities and the unregenerate personal will.
represents man's higher or true (divine) self; his Parable, as inter
is an allegorical picture of the Path of Discipleship. The remainin
tion of the ninth chapter of Judges gives the outworking of this l
in human affairs. Abimelech in the Parable is represented by the
bles who "beat down the city and sowed it with salt."

Zebul represents the fig that refuses to leave its old place to
new responsibilities, thus typifying the set and rigid conventions
old regime. Gaal is the vine that aspires, but not in the best wa
endeavors to kill out evil rather than to transmute it into good,
loses his own life. Zebul compromises with dishonor rather th
go of old conventions and is also eventually destroyed. Abimel
overcome, conquered by a woman, the feminine, represented by the

The influence of the negative, sinister forces upon life, as repre
by Abimelech, Zebul and Gaal, is further evidenced in the tenth c
of Judges, followed by the story of Jephthah's spiritual victories
eleventh and twelfth chapters.

The Story of Jephthah

Judges 10:6-7

***And the children of Israel did evil again in the sight of the Lord, c
served Baalim, and Ashtaroth, and the gods of Syria, and the gods
Zidon, and the gods of Moab, and the gods of the children of Amm
and the gods of the Philistines, and forsook the Lord and served not h***

***And the anger of the Lord was hot against Israel, and he sold th
into the hands of the Philistines, and into the hands of the children
Ammon.***

This reiterates yet again the age-long battle between the ne
the old, in the sense of progress against reaction, good agains
But in any crisis in the lives of nations or of individuals, under sp
guidance the right leadership always appears. In this crucial ti
the history of Israel the requisite qualifications are discovered in Jep

Judges 10:17, 18

And the people and princes of Gilead said one to another, W
is he that will begin to fight against the children of Ammon? he
head over all the inhabitants of Gilead.

Judges 11:1-3

Now Jephthah the Gileadite was a mighty man of valour,
was the son of an harlot: and Gilead begat Jephthah.

And Gilead's wife bare him sons: and his wife's sons grew
they thrust out Jephthah, and said unto him, Thou shalt not in
our father's house; for thou art the son of a strange woman.

Then Jephthah fled from his brethren, and dwelt in the land
and there were gathered vain men to Jephthah, and they went o
him.

Jephthah, driven into outlawry by the hate of his brothe
misfortune of his birth, is chosen to be the savior of Israel. M
souls are born into a condition of great hardship where th
suffering and injustice, thus liquidating early in life the kar
over from previous incarnations and freeing themselves for a
work in the present. It was so with Jephthah.

The Degree of Renunciation in the Story of Jephtha

Judges 11:29-39

Then the Spirit of the Lord came upon Jephthah, and he pass
Gilead, and Manasseh, and passed over Mizpeh of Gilead, an
Mizpeh of Gilead he passed over unto the children of Ammon.

And Jephthah vowed a vow unto the Lord, and said, If tho
without fail deliver the children of Ammon into mine hands,

Then it shall be, that whatsoever cometh forth of the doors
house to meet me, when I return in peace from the children of A
shall surely be the Lord's, and I will offer it up for a burnt offeri

So Jephthah passed over unto the children of Ammon t
against them; and the Lord delivered them into his hands.

And he smote them from Aroer, even till thou come to Minnit
twenty cities, and unto the plain of the vineyards, with a very
slaughter. Thus the children of Ammon were subdued before the c
of Israel.

And Jephthah came to Mizpeh unto his house, and, beho
daughter came out to meet him with timbrels and with dances: a
was his only child; beside her he had neither son nor daughter.

And it came to pass, when he saw her, that he rent his cloth
said, Alas, my daughter! thou hast brought me very low, and th
one of them that trouble me: for I have opened my mouth unto th
and I cannot go back.

And she said unto him, My father, if thou hast opened thy
unto the Lord, do to me according to that which hath proceeded
thy mouth; for as much as the Lord hath taken vengeance for t
thine enemies, even of the children of Ammon.

And she said unto her father, Let this thing be done for me:
alone two months, that I may go up and down upon the mountai
bewail my virginity, I and my fellows.

And he said, Go. And he sent her away for two months: and sh
with her companions, and bewailed her virginity upon the mou

The Book of Judges consists entirely of a series of stories ill
the different degrees of progress on the Path that leads toward
illumination. As repeatedly stated, the Bible as a whole is a gr
of Initiation, and every character portrayed within it repres
neophyte at some particular step of his development. It is wel
student to always bear this in mind. The Bible is not merely
of men and women who lived thousands of years ago, but
esoteric story of every ego's evolution and the cosmic textboo
It was in this light that the early Christian Saints, or Initiates
it, and were inspired to supreme reverence and complete relian
it as the guide of their daily lives.

In this particular story, Jephthah represents the neophyte
definitely set his feet upon the Path where the first task which
him—and a most difficult task it is—is the conquest of the ch
Ammon, or the lower propensities within himself. The Bibl
many and varied versions of this stage in spiritual unfoldment.

The children of Israel again represent the spiritual pow
within every man. This power is aroused into life and activi
the higher self takes command. Outside coercion is no longer
for obedience is actuated from *within*. "The Lord, the Judge [
within], be judge this day between the children of Israel [
powers] and the children of Ammon [lower propensities]."
in the beginning the king of the children of Ammon "harkened
the words of Jephthah which he sent him."

After the supreme conquest represented in the life of Chr
by the Temptation, an experience which comes to every neo
different form but in perfect relationship to his place upon t
there is still a deeper and more important work to begin. This
in the words of Jephthah: "Whatsoever cometh forth of the
my house to meet me, when I return in peace from the chi
Ammon, shall surely be the Lord's and I will offer it up for
offering."

The Hebrew name "Jephthah" signifies "one whom God se
The story of Jephthah is the history of that ever-familiar b
tween the Ammonites (carnal mind) and the Israelites (spirit
sciousness). When Jephthah, the victorious aspirant, returns
from the children of Ammon, the power of the lower man l
subjugated by the spiritual will. But the strength of his self

steep and it is at this point that many have turned awa
in the instance of some of the early disciples, that "His
too hard." It is principally for this reason that few ever c
realization of that great soul ecstasy instanced in the Song
or the closeness of divine communion that was Jephthah's a
all his words before the Lord in Mizpeh."

True Initiation is always concerned with the femini
which becomes, as it were, a powerful magnet in the con
the illumined one and awakens the high ecstasy of cosm
"When the True Light awakeneth within man, Sophia [
dom] appeareth in her virgin's attire before the soul."

The illumined mystic, Jacob Boehme, who attained
height, thus recounts his experience: "I will set down here
scription how it is when the bride thus embraceth the bri
the consideration of the reader who hath perhaps not yet
wedding chamber." He then gives the words of the bride:

> ***Without me thou art but a dark house, wherein is nothin
> guish, misery, and horrible torment.***
>
> ***I cannot espouse myself with thy earthly flesh, for I am a
> queen, and my kingdom is not of this world. My dear love a
> groom, do but yield thyself up unto my will; and I will not for
> in this earthly life in thy danger.***
>
> ***Afford thou the essence of fire and I will afford the essenc
> and the increase; "Be thou the fire and I will be the water, an
> will perform that in this world for which God hath appointe
> serve Him in His temple, which we ourselves are."***

Jephthah symbolizes one who had "found the bride"
in the way of purification, humility and sacrifice. It is the
these virtues which places the neophyte in touch with f
make for inner spiritual growth. Writes Jacob Boehme: "Bel
count not this an uncertain fiction, it is the true grand sum a
of all the holy scriptures. As the author of a certainty know
the way he himself hath gone."

The supreme test always concerns the best beloved
cherished possession, which must be weighed in the bala
the pearl of great price, namely, the Illumination of the
it is that the value of the impersonal life is necessarily stress
the most important virtues to be evolved in the early
discipleship.

Jephthah's daughter represents the great feminine prin

but when *awakened* becomes the great heart force which op
the power of the Initiate. The burnt offering typifies self-sacri

Many persons take up the esoteric work and live comfort
happily for years, gaining only an intellectual conception of the
and purpose of life. But the moment the call *from within* sou
upon the path of real spiritual attainment, in that moment th
of the cross looms before them, and they must learn to walk i
before they can win the Crown, or liberation from the prison
the body and the consciousness of the Seer.

In the sacrifices involved in the lifting of this feminine
represented here by the daughter of Jephthah, man himself is
mentally and spiritually; and there are certain definite phy
changes also which must take place within the physical body.
well known to those who have reached this place upon the Pat

In verse thirty-five, Jephthah voices the lament of man
stage of their development: "Alas, my daughter! thou has br
very low, and thou art one of them that trouble me." This step
the complete surrender of the personal will; the personal
become the impersonal. The aspirant may no longer desir
possessions for himself; he only asks to be a channel through
spiritual power may flow to be used to succor others; that is
strong enough to be able to say with Jephthah: "For I have op
mouth unto the Lord, and I cannot go back."

Verse thirty-seven represents the spiritual aspiration of the
who is brave enough to dare all to win the pearl of great price
sorrow of the awakened ego for the conditions of the earth
humanity through the fall of the feminine pole in all mankin

Virginity here means purity, and the "two months" symb
work toward the attainment of polarity or equilibrium of the
of man's spiritual nature. "The mountains" signify the high
spiritual consciousness.

Verse thirty-nine states that Jephthah is victorious in ov
his lower nature, as Abraham was at the offering up of his bel
Isaac. This corresponds to the trial in the Garden of Gethsema
New Testament. "Not my will but Thine be done."

Angelus Silesius, the poet-mystic, was speaking of this
temptation on the Path when he said:

> "The cross on Golotha thou lookest to in vain
> Unless *within thyself* it be set up again."

guises to all peoples of every nation and age. The legend c
daughter has its parallel, for example, in the famous Gre
Iphegenia who was sacrificed in accordance with a vow r
father to propitiate Diana, the goddess of purity and cha
which also has points similar to that of the sacrifice of Isa
in the Book of Genesis. These legends all have a comm
origin and purpose. As Iphegenia was laid upon the al
snatched away by the goddess herself and in her place wa
a hind, while Iphegenia was wafted on high to become a te
in the service of the pure and chaste Diana.

"To die" and "to be initiated" come from the same wo
Only as the aspirant is strong enough to renounce all does
The greatest of all Masters taught this truth to His follower
in the words: "He that keepeth his life shall lose it, but h
his life for My sake shall find it"—find it unto *eternal* life.

Shibboleth—A Mystic Power Mantram

Judges 12:5, 6

And the Gileadites took the passage of the Jordan before raimites; and it was so, that when these Ephraimites which we said, Let me go over; that the men of Gilead said unto him, A Ephraimite? If he said, Nay; then said they unto him, Say boleth, and he said Sibbileth: for he could not frame to pro right. Then they took him and slew him at the passes of J there fell at that time of the Ephraimites forty and two thous

Shibboleth is an ancient Sanscrit mantram or word of po
the Masons of the inner or esoteric fraternity *Shibboleth*
with a special significance. The word means in Hebrew *a sh*
at the water ford. The letter S in Hebrew is *Shin*, and st
Fire Principle in nature. The letter H is *Heth*, which is fe
fying water, or the emotional nature. Thus those who
their life forces rightly, manifest the power of H. The He
were used to signify specific mysteries in the Rosicrucia
tributed to Father Christian Rose Cross and his first dis
famous of these was the *Book M*, written by Father C
secret forces of nature. The letter *M* is another of the femi
Letters, symbolizing in particular the Divine Feminine, as,
the Virgin Mary, Myrrha the mother of Adonis, or Is
Babylonians.

they did have the interior vision with which to see the ethe respondences of all parts of the body. While these etheric coun are by no means exact likenesses of the exterior body, the corr ences are unmistakable. Blood, for example, when seen with the sight resembles a stream of luminous gas; the nerves are radiat electrical forces, the various organs are vortices of light and flar so on. From the eyes emanate streamers of white light, the brain with splendor and currents of fire ascend along the spinal Therefore esoteric anatomy was known to ancient seers long modern science had developed the subject exoterically.

If a map of Palestine is examined, it will be at once appare the Jordan was taken to represent the spinal fluid which to vision is seen as fire or gas. As previously stated in the process o mutation, the spinal canal with its priceless fluids becomes the for intense spiritual forces. These forces are stimulated into by the downpour of the spiritual energies of the Invisible Sun and magnetic aura of the Earth itself. When these downpouring impinge upon the individual's own altar of fire, the fire leaps all animal desires are forever consumed.

Thus the neophyte is saved from the maelstrom of the animal symbolically portrayed by the ability to pronounce *Shibboleth* co Those unable to pronounce the word, perished as victims of the evil doing. "Forty and two thousand failed in the crossing tha The digits four and two total six, the number ascribed by early Ch to sex, or sin. However, six also represents the life principle though *mis*used in "sin", *Sibboleth* may be lifted up to become ar power in transmutation, *Shibboleth*.

All occult ritual is created according to the laws of harmo rhythm, involving the intoning of a Word of Power, and, theref Masonry also we find this legend, dealing as it does with the sub a *lost* or *substitute Word*.

"And Jephthah judged Israel *six years*. Then dies Jephth Gileadite, and was buried in one of the cities of Gilead".

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CHAPTER XII

The Twelve Labors of Samson

Samson, the Sun Child

The history of the life of Samson as given in *Judges* a source of confusion and contention among Bible comm exoterically, Samson's life appears to be devoid of plan his interests seem to be centered in the pleasures of cruel joy of baffling and destroying his enemies. It is is studied esoterically that a really intelligible meaning this familiar and yet generally misunderstood legend Attainment.

According to the thirteenth chapter of Judges, the was Manoah of the tribe of Danites (Scorpio). An Ang mother and instructs her to eat only pure food and t in preparation for the incoming ego whose mission it in the deliverance of Israel from the Philistines. The is thus early defined: it is the work of transmutation, a events in his life lead toward this consummation. The is the work of Scorpio.

Samson, the Sun-child, represents the select fe straight and narrow way of Initiation. Such are verita they have found the interior Light which is eventuall Light of all mankind.

In the Mystery Schools of ancient Greece the taught the very same truths that are embodied in the in the allegory of the twelve labors of Hercules, who, also a solar god. *Hercules* means "a prince of the S Twelve Labors of Hercules mark the passage of the Zodiac, representing at the same time the way of at aspirant who seeks to become a Sun-man. The one awakening within himself the power of divinity (He shipped as a demigod), is emancipated from material la

Destiny in the evolution of the Earth. Each one who thus eman himself, hastens the freedom of the entire race and its ascensi the glorious splendor of pure Spirit. The higher spiritual mean the twelve signs of the Zodiac are portrayed both in the Lab Hercules and the corresponding biblical Labors of Samson. Th is rapidly approaching when all will realize how closely the ev their lives are influenced by the starry hosts. The Bible reveals th in many ways.

There are numerous women connected prominently with the tures of Samson and Hercules. These women represent certain fa or attributes within man, some to be discarded and others cult

"And there was a certain man of Zorah, of the family of the D whose name was Manoah; and his wife was barren, and bare not" is introduced the mother of Samson, Manoah's wife, "who was b like Hannah. The word "wife" in mystic literature refers to the or feminine attributes of man. The name, Manoah, means "rest",

ideal of attainment, which in India is known as Nirvana. The sp aspects of astrology and the path to spiritual consciousness (Initiation) are here closely interwoven, and it is impossible to one without considering the other. The same is true of all great Te and Leaders, so that even in the instance of such historic charac the Buddha, it is possible to trace a spiritual allegory applicable to a

In this study of the life of Samson, the Grecian myth of H is frequently referred to in order to show the parallelism betwe two great Sun-heroes and their meaning in terms of Initiation.

THE TWELVE SOLAR LABORS

The Arian Labor

Judges 15:4-5

And Samson went and caught three hundred foxes, and took f brands, and turned tail to tail, and put a firebrand in the midst betw two tails.

And when he had set the brands on fire, he let them go into standing corn of the Philistines, and burnt up both the shocks, also the standing corn, with the vineyards and olives.

The fox, like the lion, has been used generally as a symbol o mer heat because of its color and the long-haired tail. In ancient festivals a ceremony was held during April in which red dogs

In the pre-Christian Mysteries there were
with the red or fiery fox which survived in Rom
ning of the Christian Dispensation. This ceremo
year at the time of the Spring Equinox, as the
Aries. The people celebrated with great rejoicin
life which was then becoming active again in all
are alike symbols of healing and regeneration.

The primal nature of Aries is *activity;* on hig
manifests as idealism. Its attributes may be desc
mutation, sacrifice and the whiteness of snow. (T
into the great *All.*)

On the lower plane the activity of Aries ma
gressiveness, self-seeking and a disregard for the
All has been lost sight of in the self-centeredness

Permanent peace can be established upon Ea
of people are educated to a recognition of their
a feeling of kinship with all peoples so strong a
longer be each for self alone but each for all an
this comes to pass will it be possible to usher in
"swords will be beaten into plough shares an
hooks." Only those who learn to sacrifice pers
universal good (the I for the All) can establish t
New Era cooperation will succeed competition
replace isolationism. As these attributes become
ciples in the daily lives of men, the lower phases
through the dynamic power of Mars, will be nul
tive currents that flow through the red blood o
will be replaced by the building forces of the V
(which is exalted in Aries). Samson, the biblical c
the Grecian hero, are both harbingers of the gr
who was waiting to come to Earth when man ha
to receive Him. The Twelve Labors of both Sam
stitute the preparatory way whereby humanity
"Sun of Righteousness that shall arise with heali

The Taurean Labor

Taurus is closely correlated with the Earth a
planet. The unawakened Taurean is generally

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Being a fixed sign, Taurus is a reservoir of power made u
own energies together with additional powers drawn from its
sign Scorpio. Deep wells of desire sleep within the Taurean pe
which can and often do lead to excesses belonging to the "earth
but which when lifted through regeneration overpass every barr
transcendant heights have been reached.

Judges 15:1-2

*But it came to pass within a while after, in the time of u
harvest, that Samson visited his wife with a kid, and he said, I wi
in to my wife in the chamber. But her father would not suffer
to go in.*

*And her father said. I verily thought that thou hadst utterly h
her; therefore I gave her to thy companion; is not her younger s
fairer than she? take her, I pray thee, take her.*

In the Taurean allegory of Samson and Hercules, the sacrificia
is concealed in one instance in a cave and in the other within a cl
The deepest work under Taurus is always the secret or hidde

The "younger and fairer" sister in the Samson allegory refer
subtle temptation to substitute the false for the true, the unreal
real, or to sacrifice the Sacred Bull to the king of this world ins
lifting its forces in dedication to Christ, the King of Heaven.
typifies the characteristic weakness of Taurus.

Humanity was caught in the throes of this wrong choice t
with the consequent darkness of materialism which spread acr
world when the Sun last by precession passed through Taurus.

The harvest of blood, tears and death which the world
reaping is the result of ages of concentration on the outer w
"things" begun in that far-off day, and the neglect to cultivate s
values which alone are steadfast and enduring and which alo
form a foundation of permanent peace among the nations of the

"*My peace is not of this world*—my peace I leave with you
is the sacred ideal that mankind has all but forgotten and whic
become re-established in man's consciousness as the Corner S
the New Order.

The keyword of Taurus is "I possess;" of Venus, her planetar
"I love." It is for man to awaken this love power within himself
translate its force into humanitarian service

Taurus is the burden bearer; also the reaper. Venus (love

The Gemini Labor

Gemini is the sign of duality, separateness
was anciently represented by two columns, one
black, representing the high and low, respectively
mean alternation wherein the pendulum of life
from life to death, from hope to fear, from plenty
to disease—opposites expressed in the all-embracin

The constellation Gemini is represented myt
brothers, Castor and Pollux, who are alternately hu
well describes the variability of Gemini, the airy
by the volatile Mercury with wings upon his feet

The most sacred and secret knowledge of t
with the Tree of Life. In Samson's Gemini Labor
by which divine polarity, the original state of m
the duality which marks his present condition, an
from it.

Under the Law of Duality the race experienc
the masculine and feminine polarities, and hen
woman. It was this inequality that lost to the race
ness and which has been attended by the ills
viously described.

The New Aquarian Age will bring about a r
which in turn will be followed by a cessation of
nation, and a centering within in totality of bein
It is then that a new heaven-like Earth will appear
in its midst—a transformation in consciousness very
in the biblical version of the Twelve Labors of Sa

Judges 15:13-14

*And they bound him with two new cords and b
the rock and the spirit of the Lord came mightil
bands loosed from off his hands.*

These two new cords are the soul attributes
wisdom (man). On the physical plane Gemini
On the spiritual plane Gemini manifests as polari
which the woman finds the man (brotherhood a
planes), and the man finds the woman (love an
planes. It is thus that all bonds of oppression a
loosed and all mankind will come to know hi

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The illumined poet, Alfred Tennyson, has penned in immor
this, the eventual and glorious culmination of man's destiny:

Till at last the woman sets herself to man
Like perfect music unto noble words;
And so these twain upon the skirts of time,
Sit side by side, full-sunned in all their powers.
Dispensing harvest, sowing the To-be,
Then reign the world's great bridals, chaste and calm;
Then springs the crowning race of human-kind.
May these things be!

The Labor of Cancer

Cancer is the door or gate through which egos come int
mosphere of the Earth to find re-embodiment upon this spher
mystic midsummer time the door of Initiation swings wide fo
are in quest of Light.

The Moon, chaste, beautiful and mysterious, is Cancer's
Dipping deep into her vast wells of cosmic Life, the Moon po
fecundating forces upon the Earth that new forms may be
and new experiences garnered by all beings who climb the gre
tionary ladder which stretches from Earth to God.

Neptune, the planet of divinity and seership, and Jupiter, t
of beneficence and humanitarianism, both powerful magnets of
force, are exalted, or attain their maximum strength, in Ca
mystic portal which swings between Heaven and Earth.

The Moon in Cancer generates and builds physical bodie
in Cancer fashions the radiant, golden soul body, the wedding
described by Paul. Neptune in Cancer becomes the High
Initiation.

The Moon operates through the Life Ether, Jupiter thr
Light Ether and Neptune through the most tenuous rays of th
ing Ether.

The Moon in Cancer is *fecundation;* Jupiter in Cancer is *i*
and Neptune in Cancer is *Initiation* or divine Illumination.

The Moon is the body star, Jupiter the soul star and Nep
star of Spirit. Cancer is the doorway through which this threefo
star may in the glory of the Summer Solstice attain unto its
perfect shining.

Judges 16:1-3

Then went Samson to Gaza and saw there a harlot and w

And it was told the Gazites, saying, Samson is come h compassed him in, and laid wait for him all night in the and were quiet all the night, saying, In the morning, wh shall kill him.

And Samson lay till midnight, and arose at midnigh doors of the gate of the city, and the two posts, and t them, bar and all, and put them upon his shoulders, an up to the top of an hill, that is before Hebron.

Gaza means a goat and has reference to the Sun the Winter Solstice. Hebron means oneness or unity. *conjunction* and refers to the Sun in Cancer or the Sun

As the Sun moves northward and reaches its hig heavens at midsummer in the sign Cancer, so also the Illumination begins with the ritual of the Christ birth culminates in the glory of His Ascension in midsumm

The incident of Samson's carrying the gate from symbolizes the initiatory Path between the two Solstic sents the place of spiritual unity. From this high spher all truth is seen as one. The Chinese Initiate-teacher, to this attainment as "universalizing the heart."

Samson went away with the two posts of the ga pressly states, "bar and all." In initiatory language this attainment whereby complete equilibrium is gained be line and feminine, the inner and outer. The bar is th scious and continuous communion between the realms Such is the glorified state of the Illumined who have p Rite of the Ascension and are able to follow the Chri the highest realms of supreme splendor.

The Leo Labor

Leo is the sign of majesty and power. It is the r of the heavens. Divinity and Humility are its spiritual

The triumphal entry into Jerusalem, the city of lo of the heart, represents the Leo Labor in the life of biblical keynote of this sign is summed up in the st the fulfilling of the Law." That Law which is fulfille Leo is expressed by Aquarius, which is Leo's polar o plementary sign, and the ideal of which is the Father the brotherhood of man. This is the consummate ide these two signs point. Leo represents the heart (love) head (mind). The forces of these two signs united pr

the heart and to love with the mind. From him will spring the A civilization in which every law will be motivated by love, w former things (the present decadent age) shall have passed aw

Judges 14:5-6

Then went Samson down, and his father and his mother, to nath, and came to the vineyards of Timnath; and, behold, a young roared against him.

And the Spirit of the Lord came mightily upon him, and he him as he would have rent a kid, and he had nothing in his hand. he told not his father or his mother what he had done.

The lion represents the universal or cosmic fire-force whic active life principle of all creation. This divine creative fire is u guidance of the Leo Hierarchy known in mystic Christianity Lords of Flame. In man it may manifest either as sensuality animal plane or when uplifted to the Spiritual plane as a pr aura rendering one invulnerable to evil.

Later Samson discovers honey in the carcass of the lion, wit he nourishes himself. Honey is a symbol of divine wisdom. It duced from the essence of flowers (the spiritual body) and is a of the bees (higher emotions). Virgil relates a similar incident bees and honey are found in the carcass of a young bull.

The Mysteries of Mithras contained a Lion's Degree with ceremonial. In this Leonic Rite the hands of the participants were in honey and they were admonished to keep them guiltless of i pain and pure from all defilements.

Timnath is a city of Judah (Leo). The vineyard of Timna resents the processes whereby the fruitage of the heart life is g The father and mother are the dual, or positive and negative, spirit. That Samson rent the lion as if a kid, describes complete over the powerful and subtle fire or life essence within himself. speak of the lion," declares an ancient aphorism, "but few kno

When this creative fire is uplifted the result is an inner awa a spiritual Illumination, and Initiation into the deeper mysteries

As the glorious Archangel, the Christ, is now the Sacred H our solar system, so is the awakened or Christed heart the cen tion of light and power in the body of man on Earth. For one s awakened to meet the Planetary Christ face to face is the supre of human attainment. This is the highest meaning of the Sun in L

The Virgo Labor

spirit of womanhood deified, also a harbinger
In her left hand she bears a sheaf of wheat, wh
the most glorious stars of the first magnitude, th
one of the powerful spiritual centers of the he
many temples to receive the emanations from th
to occult record there was such a temple in
32,000 B.C.

In Egypt this lovely star was called the L
Lamp, and in China it was known as the Pearl. I
mers, the Milky Way was the Yellow Road
Virgo had scattered ripened corn.

Virgo is the Divine Mother of the heave
feminine Initiates belonging to all great world
direct tutelage from the exalted Beings of th
esoteric Christian parlance are designated as
for this reason that the early Church consider
belonging to the blessed Virgin and many of t
nected with her life are related to it.

In the religion of Babylon, in accordance
endar, the sixth month was represented by t
which had reference to the great cosmic Plan
occurs annually as the Sun enters Virgo.

The keywords of Virgo are Healing, Ser
biblical keynote: "Let him that is greatest among
of all." Virgo is a mental sign, and it is only
Christed that it is able to rise to the consciousn
in Virgo. Knowledge (mental concept) is then t
(spiritual understanding).

Judges 16:4-5

*And it came to pass afterward, that he loved
of Sorek, whose name was Delilah.*

*And the lords of Philistines came up unto h
Entice him, and see wherein his great strength lie
we may prevail against him, that we may bind h
we will give thee, every one of us, eleven hundred*

The name Delilah means "delicate" or "fe
the constellation Virgo. The Sun (Samson) rea
and most powerful radiation in the heavens j
Virgo, which, in the life of Samson is symboliz
head in the lap of Delilah.

The Philistines (astrologically, the lowering
power) seek to overcome Samson by shearing h

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Sun's rays with the approach of Autumn), and by putting out (the shorter days and longer nights of the months immediately the Autumn Equinox).

Eleven is the number of mastery or equilibrium; silver, a feminine potency. The incident involving Delilah is another in of varying experiences depicting self-mastery achieved throug ences with the feminine pole of Spirit.

There is a tremendous power unleashed throughout the as the Sun passes from Leo into Virgo. This force when used tively causes blindness of the spiritual vision; i.e., its loss, or as in hallucination. When used constructively it leads to the glo Assumption and the new Immaculate Conception as outline path of the Christian Mysteries relative to the blessed Madonna Sign of Virgo.

Judges 16:21

But the Philistines took him, and put out his eyes, and brough down to Gaza, and bound him with fetters of brass; and he did in the prison house.

The Philistines who figure so prominently in the life-story o typify as in earlier stories the materially minded state of cons that prevails among the masses. They are descendants of Esau or hairy one, who sold his brithright for a mess of pottage a symbolizes present-day humanity.

As previously noted, both the biblical Samson and the Hercules represent man, and the experiences they encounter lessons of life engendered under cosmic Law. By means of these is refined and made like unto the perfect image of its beginni

The twelve Labors also mark the Sun's annual cycle thr zodiacal Path, foreshadowing the time now rapidly approachi all men shall realize how intimately their lives are interpenet the "sweet influences" of the celestial Hierarchies correlated to t constellations. The Bible reveals this truth in many ways.

THE LIBRAN LABOR

Libra is the sign of the scales and is generally represe torially by the Balance. Homer thus describes it:

The Eternal Father hung
His golden scales aloft.

With the Sun's entry into Libra comes the Autumn Equi of the two points where day and night are "balanced," or of equa

the Priest of Justice. In a Peruvian asterism which plainly
to Atlantis, the Sun's entry into Libra was depicted as the
Divided Ruler" and the initiatory ceremonial observed at the
Equinox was concerned in part with *bathing at the juncture*
two streams unite.

Libra is ruled by Venus, the planet of love, but it is also
tion sign of the disciplinary Saturn. If man will not govern
the precepts of Love, he falls under the whiplash of the Law
tered by Saturn, until through sorrow and suffering the necess
are learned. Like Samson he is bound with fetters of brass an
he condemns himself to slave in the prison house of limitati
other words, he becomes subject to poverty, disease, old age

Mankind is free to choose which of the two paths he
Venus (Love) or Saturn (Law). Thus far he has elected t
severer way under Saturn.

Libra stands at the crossroads, pointing on one side towa
the way of the flesh, and on the other side toward Virgo, the
Spirit. In the earliest Zodiacs, Scorpio and Virgo were united,

of man's condition before the Fall. It is man's divided allegianc
the higher and lower natures which is represented in their
with Libra, the Balance, the Trial Gate, placed between the t

The Ritual of the Balance in the Egyptian *Book of the D*
that the seven mortal sins lie in wait at the balance gate of
neophyte must also present seven cakes which he has prep
as an offering for the body and three an oblation for Spirit. S
number of Libra and the number related to trial and bala
representing matter and three Spirit). Seven is the most
biblical number and also the most important number operativ
out the world today.

The Autumn Equinox (Sun in Libra) is the true Lenten t
soul. It is the time of recapitulation and rededication, prep
the Rite of the New Birth on Holy Night.

The Scorpio Labor

Judges 18:11-12

And there went from thence of the family of the Danites,
Zorah and out of Eshtaol, six hundred men appointed with
of war.

And they went up, and pitched in Kirjath-jearim, in Judah:
fore they called that place Mahaneh-dan unto this day: beho
behind Kirjath-jearim.

evident that the chief significance of these verses must be looke
the meanings of the names used. As an eminent mystic scholar
clared, every name in the Bible bears reference to some state o
progression and every place mentioned is here and now.

The word Kirjath-jearim means "two camps." The tribe of
assigned to Scorpio and Judah to Leo. These "two camps" repre
the one hand an unregenerate humanity seeking to find the
regeneration and on the other a humanity lifted up and trans
into kingly mastership. The number appointed were six hun
higher power of six, which is the vibratory key of a new life. T
this transformation is the ultimate purpose of human evolutio
Labors required for its accomplishment constitute the theme
the Samson and the Hercules legends.

The story of Samson is concerned largely with the conflict b
Zorah and Eshtaol. Zorah is a "city of hornets" (Scorpio) and
a "city of love" (Leo). All humanity, typified by Samson, is
between the high and the low, or between Zorah and Eshtaol.

Scorpio has two emblems and two keywords. The two embl
the scorpion crawling upon the ground, and the eagle soaring
heavens. The lower phase of Scorpio is expressed as the scorpion
"the sting of death in its tail." The eagle, like the Phoenix, syn
immortality. The two keywords of Scorpio are Degeneration a
generation, as symbolized by the scorpion and the eagle, respe

From the days of earliest civilization, the serpent has typifi
spirit and matter, soul-life and sex. Unlike the scorpion, the serp
a spiritual meaning for the Illumined; it referred to the "Gno
Serpent Wisdom—which was understood and taught by the my
the early Church. It is only during late centuries, as material
dulled the inner sensibilities, that the spiritual significance o
symbols has been virtually lost, with the result that literalism i
interpretation has led to absurdities which have prejudiced its
and study by many earnest and sincere seekers for the true
Ordinarily, no distinction is made between the Serpent of
and the scorpion of death and darkness.

Lord Buddha, the Light of Asia, when depicted as the co
of all desires, is seated upon a huge, coiled cobra. Of like mea
the uplifted serpent-rod of Moses, indicative of the new impulse
and power which the great Aryan Initiate had demonstrated

The Hindu Deity, Siva, both the giver and destroyer adorned with a serpent crown and necklace, two symbols the processes of transmutation in the throat and head centers, ment which occurs more particularly under the influence exalted in Scorpio.

In the Apostolic Zodiac, it is John, the best beloved of th Master Christ Jesus and the one who partook most freely of waters of eternal life, who exemplifies the heights which m tained by the Scorpio nature when working under its eagle the eagle flies nearer the Sun than any other bird, so may th illumined soul rise to the loftiest pinnacles of spiritual atta did St. John.

To follow the events portrayed in the life of Samson, Sun-man," and outlined in the starry scroll above, is to trace th and glorious destiny of all mankind.

Samson at last passes into the land of Manoah, the plac and rest, owned by the tribe of Dan (Scorpio), as he learns the regenerative consciousness which characterizes Scorpio at Like Samson, by means of pain, sacrifice, renunciation and entire human race is being chastened and prepared to become rious remnant" so often referred to in the Bible, namely, the of the new race that shall fulfill the promise: "He that overco inherit all things" (Rev. 21:7).

The Sagittarian Labor

The Ninth or Sagittarian Labor of Hercules was that of man-eating birds of Stymphalos. Birds represent spiritualized These birds had become vicious and destructive. Sagittarius of the higher mind. Hence the parallelism between the ninth the ninth Labor is easily discernible.

The biblical parallel of Samson is found in his going dow (the Winter Solstice). The sun in Sagittarius is the Advent mo Church, the time of preparation for the supreme spiritual ev year which occurs at the Winter Solstice.

Sagittarius is represented pictorially by the centaur with arrow pointed at the stars. This figure (half man and half ho bolizes the divine spirit in animal-man aspiring upward toward tial godhood. In Sagittarius are linked the powers of Heaven

pure spirit soars upward to the stars. Nine is the number of Sag and nine is the number of man in his present stage of evolution a also the number of Initiation.

Sagittarius is the sign of transition and of transmutation. The or scorpion power of Scorpio, its preceding sign, must beco Christed Sun force of Capricorn, its succeeding sign. Sagittarius i fore the power center in which the Great Work is accomplished. It cal key is found in Paul's admonition: "Let this mind be in you wh also in Jesus Christ."

The higher or spiritualized mind is the characteristic Sag accomplishment. To this Christed mind all things are possible. forces of the lower man are lifted up and transmuted into s power, the sense-loving rhythms of the unillumined Sagittarian ar formed into the pulsating glow of white spiritual light. Sense ecs familiar to the unawakened Sagittarian, becomes the impersonal ecstasy of Spirit.

The Argonauts of Greek legend were spiritual pioneers and s Aries, the first sign of the fire triplicity. In the human body, Aries the head. Thither man must raise the kundalini or spiritual fire is centered in the sacral plexus governed by Sagittarius. One of the ings of the upward pointing bow and arrow of this sign is the ra the spirit fire from the base of the spine to the second fire altar in the heart and ruled by Leo, and thence to the head and the gland, the uppermost fire altar of the human body-temple.

It is by following this Sagittarian Path of Illumination that pirant achieves spiritual emancipation and that wonders of untold sions open before him. It is then he truly becomes a "star rover," aptly linked to the Sagittarian. When the Sun by precession again this sign, its pioneers will know the freedom of illimitable spaces adventuring into other solar systems. The open gates of cosmos vite his entry. This is the high destiny and the exalted purpose o tarian Illumination.

Samson is a solar hero. His marriage with the woman of Tim the tribe of Judah (Leo) typifies the Summer Solstice and his d Gaza (the goat, Capricorn) signifies the Winter Solstice. Samson "di tween the two columns of the temple in Gaza, as we shall see in cussion of the Aquarian Labor.

Hercules, the Grecian god, also "died" at the Winter Solstice

his wanderings. Beautifully descriptive of the transmutative
Sagittarius under the influence of its planetary ruler, the ben
is the following passage:

"Hercules ascended Mt. Aetna and with calm demeanor a
were about the festal board, he saw the torch applied to his fu
When the flame had consumed the human share of Hercules,
part instead of being injured thereby seemed to start forth witl
to assume a more lofty part, a more majestic dignity. Jupite
him in a cloud and took him up to dwell among the stars wl
united in marriage with Hebe, the Goddess of Eternal Youth.

The two columns that figure so prominently in the life st
Samson and Hercules represent polarity or Initiation, the co
the Great Work. It is because of their mystic significance th
columns form the most important and familiar symbol of t
Fraternity.

The principal steps leading to Illumination are fundam
same in all religions. Truth is eternal and universal.

The Capricorn Labor

All religions have a solar hero whose life is built around
pattern of twelve steps or degrees, revealing in his individua
progression of the race as a whole. In the life story of Samson, t
Sun-man, is pictured the universal conflict waged between t
higher nature and the outer mortal or dust-man.

Capricorn is a mystery sign possessing profound depths an
powers. Its colors are black and white, for it represents the
whiteness of snow together with the mystery of the darkest
the glory of the inner Light Supernal.

The Sun's entrance into Capricorn marks the "wonder ni
year. Few and highly favored are those who at this holy time
worthy to cross the "bridge of darkness" and by virtue of th
Rite" to stand face to face with the glory of the new-born i

The process preparatory to this ordeal is concerned with
cation Ritual at the manger wherein the beasts feed, symbolize
exaltation in Capricorn. Here is found the esoteric reason for
of Eternal Life being correlated with the earthy sign Capricor

In the Herculean Labor of Capricorn a celestial ram
strange waters with which to quench his thirst. For Samson

disciples so frequently. This is the force which vitalizes and reg
the Christed power that makes all things new in mind, body and
ment.

Judges 15:15-17

*And he found a new jawbone of an ass, and put forth his hand
it, and slew a thousand men therewith.*

*And Samson said, With the jawbone of an ass, heaps upon he
the jaw of an ass have I slain a thousand men.*

*And it came to pass, when he had made an end of speaking
cast away the jawbone out of his hand, and called that place Ra*

The ass is a symbol of intuitive wisdom, a faculty of the
mind and belonging to the highest phases of Capricorn and
Saturn. The number one thousand (1000) amplifies the power of
(Capricorn number) and means the masculine-feminine principl
ing together toward emancipation. Ramath-lehi was a city of Juda
and means "holy place," equating to Bethlehem of Jesus, the
one, the holy place where the inner Light is born. The biblical
of Capricorn is: "Let the Christ be born in you."

Judges 15:19.

*But God clave an hollow place that was in the jaw, and th
water thereout; and when he had drunk, his spirit came again, a
vived: wherefore he called the name thereof En-hakkore, which i
unto this day.*

This incident cannot possibly be accepted literally; howeve
symbolic reading of the text, it is found to indicate certain step
Path familiar to those who have passed that way. En-hakkor
"Fountain of the Crier." An ancient Temple maxim says: "To h
knocketh it shall be opened and he who seeks shall find." Lehi, a
is a city (center) of love.

The walls of "new waters" must ever spring for the illumine
corn, the cycle of the "hind who giveth goodly words."

The Aquarian Labor

Judges 16:27-30

*Now the house was full of men and women; and all the lor
Philistines were there; and there were upon the roof about three
men and women, that beheld while Samson made sport.*

*And Samson called unto the Lord, and said, O Lord God, remem
I pray thee, and strengthen me, I pray thee, only this once, O Go
may be at once avenged of the Philistines for my two eyes.*

*And Samson took hold of the two middle pillars upon which t
stood, and on which it was borne up, of the one with his right han
the other with his left.*

And Samson said, Let me die with the Philistines. And he bowed

The two columns in this Labor of Samson hold the mysti powers of Aquarius and the coming Aquarian Age. The Aquarius is Equilibrium which means the "Analogy of Contra express it simply, perfect equality. The masculine and femi must be so balanced as to function efficiently—and therefo rhythmically—on every plane of manifestation. The beautiful Aquarius, an androgynous figure (half male and half female) contents from a golden urn into a silver one without wasting a precious essence, denotes the perfecting of this relationship.

With the realization of this New Age concept men wil be subject to the present extreme reactions of plenty and pov and disease, hope and fear. The first evidence of this new equ closer collaboration between man and woman in all fields o spiritual, educational, political and economic.

Within the individual the two great power centers, head under this new impulse will co-ordinate their activities mor As the age-old spectres of fear and want are dissipated, grad consciousness of well-being will pervade the entire bodily health will become the prevailing condition instead of disea present time.

The two Aquarian columns upon which Samson leaned columns of Strength and Beauty, those two important "articl ture" in the Masonic Lodge, as previously noted.

When Samson (the Law) tested the strength of the two fell, demolishing the entire structure and engulfing in destruc people therein, an analogue of the downfall of our present Pi zation. The code of the New Age will be the Golden Rule an will be based upon the precepts of the Sermon on the Moun upon the two New Age columns of Justice and Equality fo nations that a permanent civilization can be sustained. Thos voices raised to uphold and perpetuate the injustices and ine the present passing Age, will meet the fate biblically describ house that fell upon the lords, and upon all the people that we

Aquarius has two planetary rulers, Saturn (the voice of t Uranus (the clarion call of the new). In the upheaval incide tion from the old into the new, there must necessarily be mu tion among the Philistines and the "dead slain at his death" the age) will be "more than they which he slew in his life temporary period).

body temple, the two columns, or masculine-feminine poles of S
cannot adequately support the organic structure, and so decay
death become its inevitable portion.

The great work of the Aquarian pioneer is to build the body-te
celestial. The coming New Age of Polarity or Aquaria will be an a
conscious immortality and of eternal life.

The Piscean Labor

Judges 16:30-31.

***And Samson said, Let me die with the Philistines. And he bowed
self with all his might; and the house fell upon the lords, and upon
people that were therein; so the dead which he slew at his death were
than they which he slew in his life.***

***Then his brethren and all the house of his father came down, and
him, and brought him up, and buried him between Zorah and Eshta
the burying-place of Manoah his father: and he judged Israel twenty***

Pisces is a deeply mystic sign. It is a portent of that which is
rather than of that which has already come to pass. Profound an
utterable dreams and aspirations abide in its heart, which are most
awakened into activity through pain and sorrow.

In ancient Hebrew a phrase descriptive of Pisces was the "Ti
Catch Fish," and in Christian terminology this sign is known as
Servant of Man."

Samson was the thirteenth Judge of Israel. The highest attain
of this number is that of one who masters the twelve labors (signs
becomes by so doing a power center emanating the life and lig
Wisdom to all mankind.

Pisces is perhaps the most misunderstood of all the twelve zod
signs for the reason that in its innermost depths lie concealed a
suspected strength and tenacity of purpose which is generally rev
only when the soul has been purified and refined in the crucib
sorrow.

Among the significant land areas which are ruled by Pisces ar
Sahara Desert and the Garden of Gethsemane.

Pisces being the twelfth and last of the zodiacal signs has to do
the recapitulation and the settlement of old karmic debts; therefo
has been termed the sign of tears. Its biblical keyword is: "Not my
but thine be done." And in the correlation of the twelve signs wit
twelve principal events in the life of Christ Jesus, Pisces is assoc
with the Garden of Agony. Here is to be found the mystic significan

tion. The two planetary rulers of Pisces, Jupiter and Nept
bingers of this new and broader concept of life. Jupite
universality of love or the spirit of Brotherhood, and Neptu
ing horizons of a new and better day.

The following lines of the poet may well be applied
significance of Pisces:

In the heart of today
Lies the world of tomorrow
And the builders of joy
Are the children of sorrow.

The Sun-Hero in the Aquarian Age

So wonderfully interwoven and interblended are the
the starry cycles that the most secret principles conceale
Sun myths of the Taurian Age apply with equal force to th
velopment of the coming Aquarian Age with its inner
Teaching, Leo being ruled by the Sun, and typified in
Judah. Under the Leo-Aquarius influence, the intellectual
principles will be brought into equilibrium, for it will be p
strated that selfishness is stupidity, and that *Love is int*
that from the first proceed nothing but war and sorrow,
second follows security, peace and happiness. Thus will be
upon the Earth the many miracles performed by the Grec
Hercules, and by the Hebrew Sun-hero, Samson, whose e
sent the noble deeds of the superman, the Initiate of the

The Columns of the Mystic Temple

The gender of the signs of the Zodiac is not always
same way. This does not necessarily mean error or contr
polarities are not the same on all planes; hence the gender
vary according to the aspect or relation treated. In Greec
Aries was considered a feminine sign and Mars was re
Pallas Athene, the warrior goddess. Sagittarius, too, was re
a feminine figure, the goddess Diana.

According to Enoch, opposite signs were of opposite p
beginning of time, Cancer and Leo excepted. These two e
represented by the two columns common to every Temple

As previously stated, Samson and Hercules are both solar
Every event of their lives is somehow associated with the phenom
the solar year. Yet, fascinating as these solar allegories are as w
them, they are still but fragments of ancient teachings once given
in the Mystery Schools of antiquity.

In early times, before the awakening of the intellectual f
man was centered primarily in his feelings and emotions; the ego v
isolated in the midst of nature as it is now. Therefore the inne
dealt largely with the strengthening of the mental powers and
cultivation of the objective temperament. Spiritual discipline
period—even so late as the Golden Age of Greece—referred to wh
now call material sciences, arts and crafts. Today the contrary is tru
science is to be spiritualized, as religion and mysticism become ra
ized and recognized in the schools for what they are: the *Science*

It is for this reason that the allegorical interpretation of Sc
is being reintroduced among the religiously-minded in preparat
the New Age; not the interpretation of Scripture as nature alle
but as allegories of the ego's development from clod to God on the
way of Initiation.

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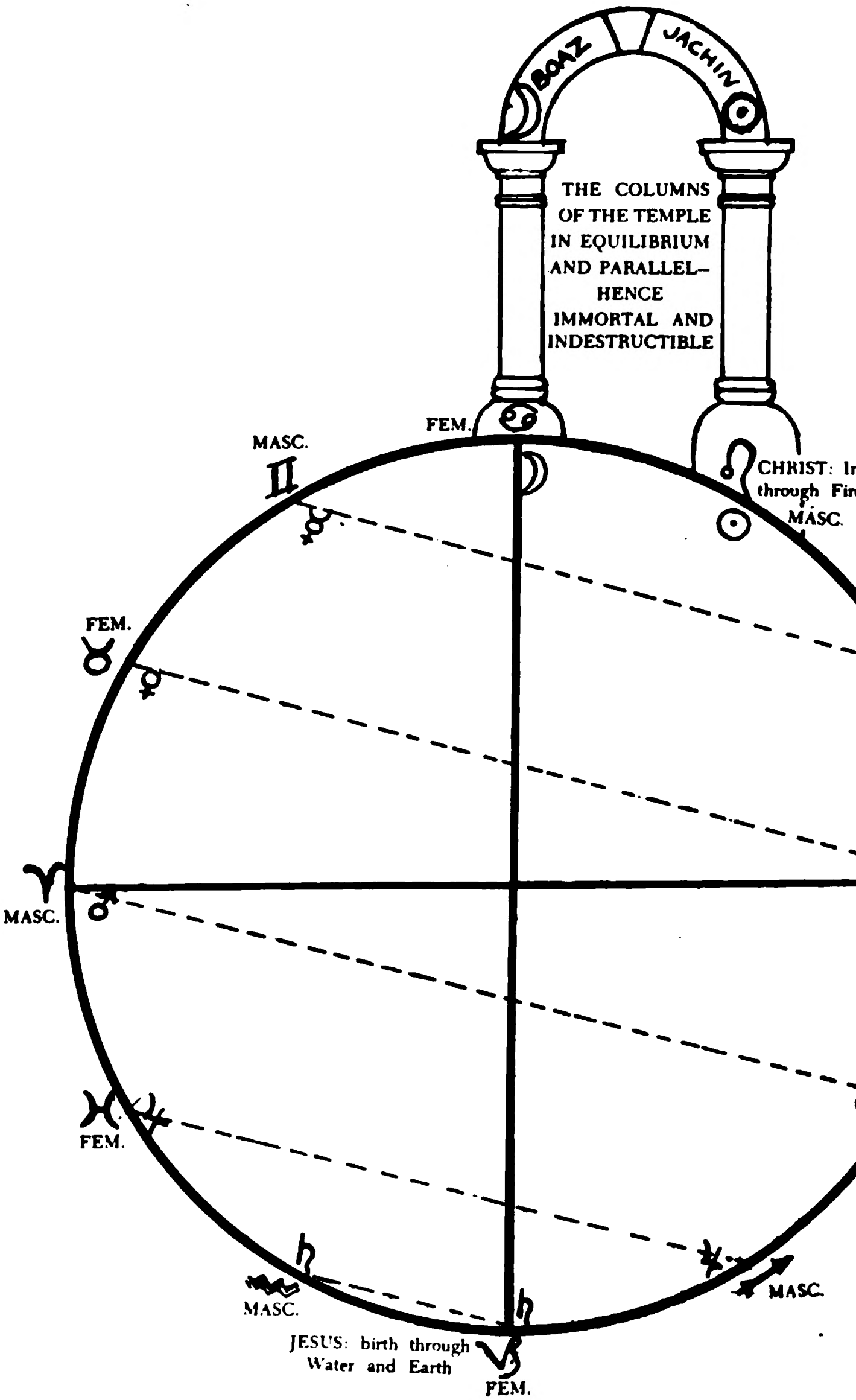
THE COLUMNS OF THE MYSTIC TEMPL



CHAPTER XVII

The Great White Work

Chapters XVII to XXI of *Judges* have been called by exote
mentators the appendix of the Book. However, to the esoter
astrological implications of the matter contained in these chap
the deepest interest. As noted in the story of Sampson, there is
tial connection between the workings of the sign Leo and Scorp
regeneration of the body and the life of the neophyte. The linki
love nature (Leo) with the sense life (Scorpio) caused the "fall"
the purification of the animal nature and the linking of the love
with Spirit constitutes the true redemption. The two processes a
the zodiacal rulership of Leo and Scorpio. The mystical book o
gives as much of this as can be revealed openly.

Judges 18:2, 6-8, 11, 12, 29

***And the children of Dan sent of their family five men from th
men of valor, from Zorah, and from Eshtaol, to spy out the lan
search it; and they said unto them, Go, search the land; who w
came to mount Ephraim, to the house of Micah, they lodged the***

***And the priest said unto them, Go in peace: before the Lor
way wherein ye go. Then the five men departed, and came to L
saw the people that were therein, how they dwelt careless, after
ner of the Zidonians, quiet and secure; and there was no magistr
land, that might put them to shame in anything; and they were
the Zidonians, and had no business with any man. And they c
their brethren to Zorah and Eshtaol; and their brethren said u
What say ye?***

***And there went from thence of the family of the Danites, out
and out of Eshtaol, six hundred men appointed with weapons of
they went up, and pitched in Kirjath-jearim, in Judah: where
called that place Mahaneh-dan unto this day; behold it is behind
jearim.***

***And they called the name of the city Dan, after the name of
father, who was born into Israel: howbeit the name of the city w
at the first.***

The circumstances here described are all related to prepara
the inner life and work. The name Laish means a lion. The f
represent the five senses of the unregenerate. These men co
Zorah (hornet, Scorpio) and Eshtaol (a city of the tribe of Juda

finds geometrical representation in the interlaced triangles of
of Solomon. Every neophyte on the journey toward the cons
of this union must be equipped with weapons of war, and find
stationed before the city of the two camps indicative of the c
tween the high way and the low. The children of Dan (Sco
always the principal combatants and must stand before the gate
This city (new consciousness) becomes the city of Dan (rege
only after it is born unto Israel, howbeit the name of the city
(Leo) at the first (the place of the uncontrolled spirit of fire).

The priest's words of benediction and blessing (the pri
Higher Self and also the invisible Great One) are ever sound
the interior ear, inspiring the neophyte with spiritual coura
sense of protection: "Go in peace: before the Lord is your wa
ye go."

The nineteenth chapter of Judges gives a veiled descrip
further development upon the way of Initiation.

Judges 19:1

*And it came to pass in those days, when there was no king
that there was a certain Levite sojourning on the side of Moun
who took to him a concubine out of Bethlehem-judah.*

Bethlehem (house of bread), Judah (praise, lover, Leo): t
of the body has become a holy place, the Temple of Love. W
noted, always represents the feminine principle in man. The f
in which the Levite tarried in the father's house and partook
refers to five steps or degrees by means of which the five physi
are "spiritualized" and the door leading into the spiritual my
Initiation unbarred. After this experience he is worthy to ente
city of Jerusalem, the city of a great peace, the consciousnes
none of the things of the external world can move him.

Here the neophyte meets the subtle temptations of the son
(deceit of the sense world). The old man in whose house he f
ing is the personification of the Ancient Wisdom; the house, t
Temple of Initiation. In this place all his spiritual needs, typifi
and drink, are provided for, and "they did eat and drink" of t
things of the spirit.

It is through the power of Love, dynamically active in
that the disciple is made ready to go forth consciously from th
night to work with the esoteric powers of good against the e
world. These soul flights and the work done at night when a
the physical body are one of the priceless privileges of the w

Judges 19: 26-30

Then came the woman in the dawning of the day, and fell down the door of the man's house where her lord was, till it was light. A her lord rose up on the morning, and opened the doors of the ho and went out to go his way; and, behold, the woman his concubine fallen down at the door of the house, and her hands were upon threshold. And he said unto her, Up, and let us be going. But n answered. Then the man took her upon an ass, and the man rose and gat him unto his place. And when he was come into his house, took a knife, and laid hold of his concubine, and divided her, toget with her bones, into twelve pieces, and sent her into all the coasts Israel. And it was so, that all that saw it said, There was no such d done nor seen from the day that the children of Israel came up ou the land of Egypt unto this day; consider it, take advice, and sp your minds.

The disciple at the time of his first liberation is carefully g and protected by the Teacher. Many a neophyte is familiar wi experience concealed in these words: "She was fallen down at th of the house and her hands were upon the door of the threshold cating one who is aspiring, serving, yet not quite ready to enter the holy precincts, not yet able to enter that full communion wh hears those blessed words: "Well done, thou good and faithful s enter thou into the joys of thy Lord."

These experiences occur in the land of Benjamin (Cancer, th of Initiation). With this attainment one attracts to himself a unifi spiritual vibratory power from the twelve signs of the Zodiac, s is unknown and unperceived by the average individual and whic sitizes every atom of both body and soul.

The final chapters of *Judges* contain an outline of the way tainment for the Benjaminites, the Cancer powers, that is, for thos make themselves worthy of it. The eleven tribes of Israel (11 the number of polarity) attack the tribe of Benjamin and conquer the

Judges 20:31

And the children of Benjamin went out against the people, and w drawn away from the city; and they began to smite the people, kill, as at other times, in the highways, of which one goeth up to house of God and the other to Gibeah in the field, about thirty m of Israel.

The two paths lie before the neophyte, one leading out to th of mundane things and the other going up to the house of God. A chooses, so is he judged.

Judges 20:42-47

Therefore they turned their backs before the men of Israel unto way of the wilderness; but the battle overtook them; and them wh

sunrising. And there fell of Benjamin eighteen thousand men were men of valour.

And they turned and fled toward the wilderness unto th Rimmon: and they gleaned of them in the highways five thou and pursued hard after them into Gidom, and slew two thousan

So that all which fell that day of Benjamin were twenty thousand men that drew the sword; all there were men of v six hundred men turned and fled to the wilderness unto the mon, and abode in the rock Rimmon four months.

Every force of the sons of Belial is invariably exerted neophyte back into the ways of the wilderness, and the spi is always won toward the sunrising. The way leads eventua wilderness toward the *rock*. Rimmon means fruitful; the those who had progressed further than the majority, were g riage the daughters of Jabesh-gilead (dry, hard, rough). Ha tests the farther upon the path one goes, and subtle are the and ever steeper the ascent; but the greater are the powers the final overcoming.

Judges 21:16, 19

Then the elders of the congregation said, How shall we do for them that remain, seeing that women are destroyed out min? Then they said, Behold, there is a feast of the Lord yearly, in a place which is on the north side of Bethel, on the of the highway that goeth up from Bethel to Shechem, an south of Lebonah.

For Moses there was Joshua and Caleb; for the Chris John. Always there are a few of the innermost circle who far the others in spirituality. These are given in mystic mar daughters of Shiloh and the feast celebrating the occasion, interestingly described here, occurs in the place of the white

Judges 21:20, 21

Therefore they commanded the children of Benjamin, s and lie in wait in the vineyards; and see, and behold, if the of Shiloh come out to dance in dances, then come ye out of yards, and catch you every man his wife of the daughters and go to the land of Benjamin.

The work for this attainment is to be done in the vi perience), in which are grown the fruits (abilities, powers the spiritual status is measured. Shiloh, the place of rest which passeth all understanding, signifies the divine Wis the feminine love power is to be found. Permanent spirit then taken up in Benjamin, the district of which Jerusalem i city, leading into the infinitude of transcendental spheres.

Judges 21:25

Risen above all external law, since he desires nothing but
of God, Good, the victorious or "newly born" has attained unto
Illumination, and henceforth needs only the voice of his own
sense of Wisdom which is now no longer dormant but fully a
functioning in harmony with the supreme spiritual forces of
universe. Such is the remarkable attainment described in these
words of the closing chapters of Judges, words which cons
mantramic keynote of the men and women around whose lives
legends are written: "In those days there was no king in Isra
man did that which was right in his own eyes."

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CHAPTER XIV

THE BOOK OF RUTH

The Preparation and Development of the Conscious In Helper

"Ruth fills the Old Testament with fragrance. It reaches dues the heart, yet leaves no stain that would soil an Angel's p

Preparation

The story of Ruth belongs properly to that period of Israe tory given in the Book of Judges, and at one time Ruth was with Judges. However, the book as we now have it seems to h written in the post-Exilic period when the Book of Jonah also as an appeal for racial tolerance and international brotherho the returned exiles were launching their attack upon all no their midst. Ruth, the ancestress of Israel's beloved David Solomon, was a "foreigner"; and in the Book of Jonah, we l God cares for foreigners who repent and do His will, as the did.

We have shown throughout these pages that the ancient were never so exclusive as modern Christians and Jews believe recognized a spiritual unity underlying the Egyptian, Chaldea and Hebrew religious concepts; finally, in the "silent centurie produced the apocryphal books, the Hellenic teachings were monized with the Hebrew, producing the great Gnostic move the Clementine Homilies, for example, the Apostle Peter h quoted as admitting that in the Scriptures the Angels are cal and Simon Magus, though condemned as a false apostle, also as saying that there are references to gods in the Hebrew S Simon Magus was the leading disciple of John the Baptist though his name has come down to us under a cloud, we canno that he has been fairly condemned. As a disciple of John the B

In view of the fact that the Book of Ruth was composed
Exile, and by a writer sympathetic to foreign influence, and als
of the fundamental spiritual unity of all sacred literature, we
be surprised to find that it bears, in addition to the literal inter
the esoteric interpretation with which our readers have be
miliar. Like Solomon's Song, it is a story of the Mystic Marriag
read by the Jews at the Feast of Pentecost, the time when, in
annals, the Holy Comforter descended upon the Apostles with
their midst.

The Book of Judges, as we have seen, depicts a series o
degrees in the work of Initiation. Conscious Invisible Helpe
preliminary, but essential, part of the work, and constitutes th
theme of the Book of Ruth.

The book does not appear in the English translation as p
the whole concept of the story of Ruth is so purely poetic that
it one of the loveliest of the great songs of the Old Testament
believe that at one time part, if not all, of this narrative was cast
form. Even the English translator felt its poetry so keenly that
possible not to read the text of the King James version with th
and sonorousness of a poem. This, however, is true of most of
James version, for the English speaking peoples have been b
their translation of the Hebrew Scriptures. The English Bible
literature, ranking with the most noble of all English writings, n
ing Shakespeare. This speaks well for its translators' literar
There are said to be some portions of our King James' version
actually superior, in point of beauty, to their Hebrew origi
French Bible, on the other hand, is of inferior literary rank, a
little of the glory of its English counterpart. In this again we se
working of the Law of Causation: for the modern English,
the Anglo-Saxons, are the spiritual descendants of the ancient
They share much of the virtue, as they share also the weakness
ancient Hebrews as depicted in Bible literature.

In the story of Ruth there are five principal characters: Boa
Orpah, Obed and Ruth. These represent five principles of Spirit
ing in humanity.

Boaz means "fleetness of spirit." He became Ruth's spiritua
tor, or mystic "lover", after she had proved her ability to re
assistance. Ruth means "friend" or "companion", and represents
who through steadfastness and obedience qualifies to know th

realms. The keynote of Ruth's work is given in her words to Naor
that thou tellest me that will I do."

Naomi is the overshadowing and eternal feminine, or Wisdo
ciple, which flowers in the enlightened as the gifts of the superco
This Emerson termed the Oversoul, and of it says: "It is only th
which has wrought and suffered, the infinite lies stretched in smi
pose." Attunement with this all-harmonious principle manifests
inner guidance and direction which is filled with naught but wisd
the light of Truth; wherefore Naomi means "pleasantness," son
translated "the sweet one."

Naomi has another name, Mara, by which she is known to
Mara means bitterness, and refers to the action of cosmic Law u
lives of those who have not attuned themselves to its impersonal
ments. Such was Orpah, the "wild goat". She represents the ma
glimpse the light of the higher life but do not possess the courage
therein. Like Orpah, they renounce the journey to Bethlehem
turn to their own people and their own gods in the *lowlands* of

Obed, the son born of the marriage of Ruth and Boaz,, sym
fellowship, brotherhood, unity. After the high union in spiritual co
ness, the aspirant dedicates himself only to such pursuits as invo
universal good. From Obed came Jesse who was the father of Da
"well-beloved," and from David came Solomon, the Wisdom king
this line later was to come the blessed Virgin and her Son, the hol
Hence this great Teacher is called Jesus, the son of David, of th
and tribe of Judah.

David, like Jesus, was born at Bethlehem.

The Dedication

The Book of Ruth opens with an account of Naomi, who, a
death of her husband and two sons is ready to return to her forme
in Bethlehem, accompanied by her two daughters-in-law, Orp
Ruth. Orpah falters upon the way and turns back at Naomi's urg
Ruth insists on going forward: "Intreat me not to leave thee nor t
from following after thee." In these beautiful words she expres
complete dedication of her life to the things of the spirit. Her
fidelity is the vow which must be made by every neophyte before
know the holy joys of the Invisible Helper: "Whither thou goest
go; and where thou lodgest, I will lodge: thy people shall be my
and thy God my God: Where thou diest, I will die, and there w

To establish communion with the feminine within, s
Naomi, is difficult in the early stages of unfoldment, and of
neophyte to know the full meaning of *Mara,* bitterness. W
apocryphal Book of Ecclesiasticus (the Wisdom of Jesus,
Egyptian Initiate who lived about 200 B.C.): "She (Wis
unpleasant to the unlearned: he that is without understan
remain with her. (This is true of Orpah.) She will lie up
mighty stone of trial." Nevertheless, "put thy feet in her fe
neck in her chain . . . be not grieved of her bonds. . . T
fetters be a strong defence for thee, and her chains a robe of
was true of Ruth.)

So Naomi and Ruth "went until they came to Bethle
was the beginning of the barley-harvest in Bethlehem.

Bethlehem we know means "the house of bread". It
learns to make that living bread upon which all men m
worthy neophyte is always guided to Bethlehem in the tim
harvest, and as soon as he is able, he must share in the glean
is never truly wise until it has learned to gather, assimilate a
its life-experiences, and thus to garner a precious harvest o
powers.

Wheat, or grain, symbolizes the sacrificial Christ esser
within both the Earth and man. Before the disciple is wort
to Bethlehem this essence must have been evolved within
must himself become the house of bread from which all wh
spiritual sustenance may be fed.

Barley is symbolic of wisdom and corn of love. An a
hymn reads: "You are clarified butter and honey, O ye barl
are water and ambrosia. May you efface whatever sinful act
mitted, sins committed by words, by acts, and by evil thou

At Bethlehem in Judea there is a continuous flow of sp
into the Earth from interplanetary "space". For many thous
before the coming of the Christian religion this particular p
ing prepared by the wise of all races for the advent of Chri
consecrated home of Ruth and Boaz became later the Myst
David, and still later the "Inn" in which the holy Babe was

Inner Realm Activities

"And Naomi had a kinsman of her husband's, a mighty m

she said unto her, Go, my daughter." So Ruth went to the field ing to Boaz, and gleaned after the reapers, as the poor were allo do under the Law of Moses. In the life of the neophyte this mea because of his dedication and obedience to spiritual law he has de the powers of conscious Invisible Helpership. Here "the harvests ar and the laborers are few." Now it is that the disciple merits the solicitude of Naomi, the tender compassion of Boaz.

The Invisible Helpers who work at night while their bod asleep are divided into groups according to ability, compatibili attainment, and come under the supervision of one possessing spiritual powers, represented in the Book of Ruth by Boaz. Th sacred moment of the night experience is the privilege of contact glorious presence of the Teacher. How beautiful the words of His tion and how radiant the halo of light about Him as He bless helpers! "The Lord be with you." And they answered him, "Th bless thee." Blessed indeed is that disciple who consciously conta of the Great Teachers while engaged in the activities of the sleep

As Ruth gleaned in the field, Boaz came from Bethlehem ar her there. The shining light of the worthy neophyte never fails t the attention of the Teacher, who singles such a one out for a service and more profound instruction, as Boaz sought out Ruth: "H thou, my daughter? Go not to glean in another field, neither g hence, but abide here fast by my maidens."

Humbly Ruth bowed herself to the ground before him: "Wh I found grace in thine eyes, that thou shouldst take knowledge of m ing I am a stranger?"

And Boaz replied: "It hath fully been shewed me, all that tho done unto thy mother-in-law since the death of thine husband: an thou hast left thy father and thy mother, and the land of thy na and art come unto a people which thou knowest not heretofore. Th recompense thy work, and a full reward be given thee of the Lor of Israel, under whose wings thou art come to trust." The story of sacrifice had gone before her into the harvest-fields.

At this juncture on the Path of Enlightenment many moder phytes turn back and walk with Christ no more, for now the old pe life must be sacrificed to the new without reservation and withou promise.

"Boaz said unto her, At mealtime come thou hither, and eat

Every disciple who is found worthy to partake of the bread
refreshment first dips his morsel in the vinegar. "If ye would
ciple," said the Christ centuries later, "ye must take up your
follow me."

Ruth gleaned in the fields until evening, when she retu
to Naomi with her gleanings of grain, symbolic of the adde
of soul that follows upon selfless service.

Method of Evolving Night-Consciousness

To consider in detail the method of evolving the conscious
Invisible Helper it is also necessary to consider the subtler bod

When one sinks into the apparent unconsciousness we c
what really happens is that the ego is released from its physica
taking with it the desire and mental bodies. Sleep, therefore, l
extension of the outer or objective life, and we may check ou
progress by the events of our so-called dream state. The habitu
and the predominating motives and desires of the daily life e
vibratory rate of the soul body in which we function at nigh
physical body sleeps. This automatically attracts to the ego cor
soul-conditions in the Desire World. Sensuous thinking and li
to the ego undesirable experiences while spiritual thinking
deeds attract soul-experiences of a like nature. These experi
narily register upon the brain-mind as dreams. Unpleasant an
able dreams are soul-signals that the outer personal life nee
tation.

In sleep the physical body, which the ego left temporari
interpenetrated by the etheric vehicle, the channel of the v
giving forces. This etheric body is most sensibly influenced
living; gradually a separation occurs between the lower and hi
The ego absorbs the higher ethers which become the seat of so
enabling the spirit to retain conscious recollection of the sou
of the night hours.

There is no way of developing this consciousness which
gulf between day and night, except by "living the life." This
sciousness was one of the first fruits of the early Christians, a
Testament contains many references to this place of spiritual s
its varied and far-reaching opportunities for good. Services in
perform under the limitations of the physical environment c
performed without hindrance. The untrammeled spirit may

Countless healers have entered the domain of sleep and add their work a new and important method of healing undreamed of b orthodox religionist and unnoted by the materialist. The hours of thus are hours of intense activity to the Invisible Helper who stri attain the ideal of twenty-four hours of waking consciousness.

Pure, clean living is an absolute requisite for Invisible Helpe The use of drugs, alcohol, tobacco, as well as indulgence in sexu cesses, dulls the consciousness to such a degree that continuous me is impossible. But as civilization advances, this faculty, now the poss of the exceeding few, will develop accordingly until it becomes th miliar acquirement of the many.

Invisible Helpership was a familiar teaching many ages befor coming of Christ. In Greece it was symbolized in the figure of He the winged messenger of the gods, and in Iris, the winged messen the Divine Mother who was seen "wearing a rainbow" (an aura of c The demigod, Aesculapius, the Divine Physician, and his sons, corre

to our own Elder Brothers, Initiates who have attained immortalit have chosen to remain with us until we, too, are liberated from the of birth and death. Of the "Sons of Aesculapius" we read: "Being g now too glorious to abide any longer among men, by the aid of the they put away their mortal bodies, and *came into another countr* not indeed Elysium nor into the Islands of the Blest. But being mad unto the immortal gods, they began to pass about through the v changed thus far from their first form that they appear immortally y as many persons have seen them in many places—ministers and hera their father, passing to and fro over the Earth like gliding stars." their father, the Divine Physician, these "Sons" also made thems known in "healing dreams."

Elijah is the great Invisible Helper of Hebrew tradition, and fascinating legends are told of him. Porphyry, the Syrian Neo-pla philosopher, makes an interesting contribution on this subject: which nature binds, nature also dissolves, that which the soul binc soul also dissolves. Nature bound the body to the soul, but the soul herself to the body. Nature therefore liberates the body from the but the soul must liberate herself from the body. Hence there is a fold death, the one universally known, in which the body is libe from the soul, the other peculiar to philosophers, in which the s liberated from the body. Nor does the one entirely follow the othe

The mind, thus highly sensitized, receives and retains direct
from the spirit. These impressions are imbedded in the he
memories, and later they become the "open seasame" to recc
past incarnations.

Illumination

The path of discipleship leads both outward and inward;
one progresses in the mystery of external things, the more com
communion with the internal or higher Self.

Ruth typifies the essential qualities of a supreme faith in,
ence to, the dictates of Wisdom—prime requisites for one wh
the Mystic Marriage. Ruth obeyed Naomi implicitly: "Al
sayest unto me, I will do it."

At Noami's suggestion, Ruth anointed herself (with the
holiness), and put on her raiment—the golden raiment of he
In this etheric garment she found Boaz at midnight beside
corn, and laid herself down at his feet. "And it came to pass
that the man turned himself; and, behold, a woman lay at hi
refers to an experience in the higher realms while the body is

Midnight is the mystic hour when the call for service is
all who have fitted themselves to "travel in foreign countries".
phyte, if he follows the instructions of Naomi as faithfully a
may in this hour commune with Boaz beside the heap of corn
structed in the rites of the Mystic Marriage.

The "reaped ear of corn" was the symbol of the divine
ancient initiatory rituals, according to early Christian writers
secrets of Eleusis revealed to the worthy is referred to as
stalk". In the fascinating legend of Persephone, upon which th
Mysteries were founded, she returned each year from the n
through the young corn. The ceremonial of Ceres (the Great
of Eleusis) culminated in this revelation of a "reaped corn
sacred marriage.

In the harvest festival of Egypt, Pharaoh was called the
and in the sacred ceremonials he impersonated Horus, who,
the Temple door, reaped the first sheaf of barley to gain
Osiris is also a spirit of the corn, and there are representations
corn sprouting from his body; and in like manner, Dionys
shipped in Greece as a god of the vineyards and cornfields.

of Greek history when Egyptian and Phoenician colonists s
Greece and instituted their Mysteries among the Pelasgians. Th
an Egyptian, Inachus, who founded Argos, in the days of the
patriarchs, about two thousand years before Christ; another E
Cecrops, founded the city of Cecropia which later was called
and established a dynasty there; still another Egyptian, Danaus,
the period when the Phoenician Cadmus arrived, and establishe
dynasty at Argos, the country round about becoming known as
Meanwhile, the Phoenician Cadmus founded Thebes in Boeoti
ing to the Greeks their first alphabet. In later times, Orpheus
great Hierophant of the Bacchanalian Mysteries of Thebes. Ther
buried, and there the nightingales sang over his grave. But in Ar
Egyptian Danaus founded the religious festivals in honor of I
whom, therefore, the Greeks rightly identified with Isis of Egypt.
was the descendant of this Egyptian king, and built Mycenae
famous Lion Gate.

The Phoenicians and the Egyptians had long before this h
relationships with one another, and their religions were funda
similar. Adonis, the Greek translation of the Phoenician T
corresponded to the Egyptian Osiris. Dionysus means "son
(Dion)" just as we call Jesus the Son of God, and Adonis comes
word meaning "Lord," which is also used of Jesus when we
him as Our Lord.

Dionysus was the central figure in the Orphic Mysteries,
Initiate became *one* with him. Orpheus founded important cults
those of Apollo and Dionysus. These Orphic Mysteries were m
the Christian, and were the vehicle of a strong impulse toward
theism, since Zagreus (the Orphic name for Dionysus) was ass
to all the gods of the Pantheon as being aspects of him. To the C
Greeks of the early centuries, the Christ must have seemed and
appearance of Dionysus, and to the Egyptian Christian, Osiris.

We know that in addition to the daylight rituals celebrate
Hebrew Temple, there were mysterious ceremonies in the nigh
and there are references to the "Night Watches" in the Psalms
Orphic Mysteries, Dionysus was the "mystic midnight Sun", th
that shines in darkness; by no means an allegorical figure. On
earliest experiences of the candidate for Invisible Helpership is th
of the Interior Light. Many mystics of the Church have seen thi

As there are four points of the year at which the spiri
most potent, so there are four hours of the day when the s
prevails. These are at the four cardinal points of the clock
six in the evening, twelve midnight, and six in the morni
religions the Sun was known by four different names co
these points, and represented pictorially as four different
Initiate knew the four to be one. There is also the inner-wo
of these four points, as states of consciousness, characteri
activities in the soul world, and by complete change of
nomena. Astral bells chime their summons as these four in
write their signature upon the heavens for those who ha
eyes to see and ears to hear and the ability to function a
physical body in conscious Invisible Helpership.

It is in sympathy with this cosmic rhythm that the Ma
called "from labor to refreshment" at esoteric noon, a time
and spiritual inflow for those who know how to avail the
But it is at midnight that the spiritual forces are strongest, a
number are able to respond to the call to service.

With the return of the morning, Boaz gave Ruth si
barley, and said, "Bring the veil that thou hast upon thee
And he measured into it six measures of barley, which she
into the city.

Christ Jesus, at another mystic wedding, changed six
into wine. The steps of attainment are the same; it is t
symbolism only that differs. Six, in higher significance, is t
a new life; it marks the awakening of a spiritual potency
in a further extension of psychic or soul-powers. This exp
pictured in the bride made ready for the mystic nuptials
symbology the number six, represented by the interlacing
inverted triangles, pertains to the relationship of the hu
divine. In the power of six the human and the divine mee
the higher descends into the lower but because the perso
up and united with the spirit. Since the association of the h
divine is dependent upon the upliftment of the former, th
is one of preparation through purification. The lily, symbo
is a six-petalled flower and Virgo, the Celestial Virgin, is
of the Zodiac. That Ruth had attained to a realization of th
of six, namely, transmutation, is the deeper meaning of
six measures of barley into her veil. The veil, being a cov

Consummation

"In Ruth we find a woman drawn in full length with th
heaven and the feeling of love. Such a woman is the Mother of t
Evermore will the world need such a mother to nurse it in sic
comfort it in the darkness of sorrow."

The Book of Ruth closes with the chapter on the Mystic
toward which all neophytes aspire, in which the lower nature
up and united with the higher. There must always be ten El
witness the contract. Ten is the number of man and woman w
the plane of generation together and aspiring toward regenerat
is the symbolism of the Fellowcraft Degree of Masonry. Ten on t
or initiatory plane symbolizes the masculine and feminine prin
spiritual union or equilibrium. This is the power by which H
master, is raised to the third, or Mastership degree of the Blue

Obed (worshipper), the son born to Boaz and Ruth, symbo
high state of spiritual ecstasy termed by some occultists Adora
most profound state of meditation wherein all sense of divisi
and the consciousness becomes one with the Universal Whole—"
of the known to the Unknown," as the Grecian philosophers
this experience, or in the words of the Christ, "The Father a
One".

From a study of the mystical attributes of this fascina
beautiful love idyl of the Old Testament, we realize that withi
story of each of its characters there lie concealed spiritual p
which are fundamental in the development of Christian characte
expansion of consciousness.

As we have had many occasions to point out, each Book in
holds the key to some particular phase of spiritual development.
of Ruth points the way to the awakening consciousness of the
Helper and to the fulfillment of that promise which is so beaut
terpreted in the Moffatt translation of the 137th Psalm: "He gi
gifts to His loved ones as they sleep."

In accordance with the Masonic legend, Boaz was the gre
father of David, and Solomon's pillars are called Jachin and Boa
memorate his marriage with Ruth, for whose memory also So
said to have entertained such respectful veneration that, at Da
gestion, his anointing was repeated under the gate of Bethlehe

was favored with that remarkable vision in which he was
choice betwen wisdom or worldly riches. In the same place h
the Queen of Sheba when she came to visit the magnificent
Jerusalem and to ascertain whether or not the miraculous st
wisdom were founded on fact.

The esoteric significance of the two columns and their pr
far-reaching meaning as used in Masonry has been elaborated
in this volume. Every Initiate must be able to stand betwee
umns and use their forces constructively. Every book and
spiritual Initiation contains many veiled allusions to the m
use of the two mighty forces around which the phenomenal
a whole revolves.

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CHAPTER XV

THE BOOK OF ESTHER

Introduction

Background

It is the fascinating and almost fairy-like lore of Persia whic the background of the lovely Book of Esther. The very name o is associated with beauty and light, and there is reason to beli the ancient Hebrews also felt its charm for in biblical writings th Elam, which we find in Genesis (14th chapter), means "high" a alted"—one of the many words having a dual meaning, since E high not only in respect to its beautiful mountains but also in the s consciousness which these typify. Mountains are always the al mighty spiritual powers, whose influence overshadows the land feet, and whose radiance clothes the summits with glory.

Elam, biblically, was a descendant of Shem; Sushan (Sun) nected with the words *lily* and *white*, because of the glorious whi growing in her gardens. Zenophon writes that "the Persians, w they are, or come to, have gardens laid out and make the lanc and beautiful." In Persian usage, the words *garden* and *parad* synonymous.

In Christian centuries many ancient Persian tales have bee over and adapted by Moslem Arabs, and even Esther herself h identified with the bewitching Scheherazade of *Arabian Night*

Firdusi, the great Moslem mystic of Persia, describes the bea delights of Persian life in a manner very reminiscent of the Esthe in the Bible. Among other things we find this: "A tree was erected, in its branches, the summit inclining to the throne, the stem of sil branches of gold, rubies formed the flowers, fruits of carniol a phires smiled out of the dark green leaves of emerald."

It is said that the royal Persian gardens rivalled in splen

Arabian Nights' scenes of enchantment. Again, in the Arabi
read of the Caliph Al Moktader who had a silver tree, in the
which sat birds of gold and silver that could not only sin
also move about in the tree.

The magnificent gardens of Persia were not designe
nsesuous pleasures, however; they served as religious shr
Persia is ruled by Taurus, the sign of Venus, and this is ref
national religion, Zoroastrianism, in which is found a profou
for the Earth and its fruits, as well as the adoration of lig
the visible attribute of Godhead. Theirs was a religion of nat
and usefulness are keywords of the Persian religious life. A t
ing was: "May the earth bring forth fruit for you and may y
vines and herds." There is much uncertainty concerning the l
great Teacher, Zoroaster; but it is thought that he lived in
King Cyrus, who established the star-worship of Zoroastrian
out the Empire—an indication of the influence of conquer
perhaps. At any rate through his influence a religious and p
lution was brought about which produced far-reaching effect
on the then current religious beliefs but on the religions of
turies. (The intimate connection between the teachings of Z
Christianity will be discussed in Volume III of this series.)

The important work begun by Cyrus was carried to co
Darius, who was the real architect and builder of the great
pire, during whose reign Zoroastrianism became the perma
of the Persian people.

Both Cyrus and Darius possessed deep occult knowle
Bible it is clearly shown that they recognized a kinship of sp
their own religion and that of the captive Hebrews whom th
the conquest of Chaldea. It is evident in this complicated st
Divine Fire of Zoroaster acted as a purifying force in the
Babylonia with its star-worship, but the Persian religion wa
acted upon by the Chaldean astrolatry; and both are found i
tian religion centuries later, having descended through Jewi

The priestly class of the Zoroastrian religion were the
group existed in Media (the northern part of Persia) be
but during this period of Persian history Magianism becam
throughout the whole land. Of this cult were the Magi who
the Christ Child, according to an ancient Zoroastrian proph
read in the Zend Avesta that Zoroaster predicted the birth

Many and beautiful are the legends connected with the
Zoroaster. His mother was told by an Oracle that she should bec
mother of a great man. It is said that the babe was born with
and came laughing into the world. He was seen to sleep quiet
fire, and all animals, feral and domestic, ministered unto him.

We need not label the esoteric interpretation of these tale
should be fairly obvious; the "fire" in which the babe slept was
no material fire, but the Divine Fire which burns in all living
and which is technically called the *Life Ether*. It is perfectly
the etheric vision. As the ego becomes more and more spiritually
this "fire," which is specifically in the blood, becomes increasing
nous, until instead of the delicate pink-orange of a slow fire it
the burning brilliance of diamond fire, and for this reason it is
the "blood" of saints is "white", meaning white to the spiritual vi

Zoroaster's name is reminiscent of the spirit of his doctrin
been variously translated as meaning "Gold Star," and "Born of th
and "Incarnate Star." Sirius, the glorious blue-white diamond
heavens, has been closely linked with the life, work and teaching
aster, as also with the Master Jesus. This powerful spiritual st
has often been called Aster. Plutarch says that "Ahuramazda (
of the Persians) placed the star Sirius as guardian and oversee
heavens."

The Persian name for the heavenly light was *Tir*. The famous
of Tiragham was no doubt part of the Summer Solstice commem
at which fertility was conferred through water. "He draws out th
and plants yearn for him." Quoting from the Clementines: "He
thus (Zoroaster) because a living river of the star had come up
Therefore we understand that Light is conceived of as like unt
as in the Hebrew also we find references to the Ocean of Light. St
of Avila, seeing this spiritual light, and knowing nothing of the
Persian, corroborates the pre-Christian concept: "It surpasses all
be imagined here below, even in its whiteness and splendor alo
not a splendor which dazzles, but a soft whiteness and the sple
fused, which gives the greater delight to the vision and does no
nor does the clarity by which one sees this beauty so divine. .
like seeing a very clear water which runs over crystal and reflects t

It is in this mystical sense that we must understand the st
that "Zoroaster was the Star-son, upon him flowed the Star-soul.

Sun transited the constellation Cancer. This was the seaso
Sirius was so honored by the Egyptians, who erected numer
throughout their land dedicated to this great Star.

It is significant that the Midsummer Feast in the Book
held primarily in honor of Mordecai, who is a son of the tri
min, correlated, as we know, to the sign Cancer. "For M
viceroy of King Ahasuerus. His fame was from one end of t
the other. This is that Mordecai who is like the star Noga
among the stars and is like the dawn of the morning. He had
the greatness of his brothers, sought the good of his peopl
peace to all his seed." (Cassel's Commentary on Esther.)

The Persian king was held to be the earthly likeness of t
Mithra. The name Cyrus means "to shine." White horses are
light, and the chariot of Mithra was drawn by white horses,
the carriages of the Persian kings. Moreover, the king always
his seven counselors as the Sun behind the stars. These seven
free access to the king; and in the story of Esther, it is they
the fate of Queen Vashti and they also who, together with
the order for Ezra which made possible the rebuilding of the

In the Persian month of Mihr occurred the great festiva
God Mithra. Mihr was the Tishri of the Jewish calendar (Oc
this Feast corresponds to the Festival of the Tabernacles c
the Autumnal Equinox. Plutarch in his *Table Talks* refers t
of the Tabernacles as "falling in the time of the vintage" a
opinion that it was dedicated to Bacchus, who, the student
is identified with Dionysus, of whom we have previously
Syrian name was Adonis; and in Hebrew it appears under th
ized concept of Adonai.

The Persian festival was also a nature feast and Mihr wa
Vintage Month. The king was crowned with a golden diade
sent the rays of the Sun and partook of a repast of grapes
berries, myrtle, citron and sugar, all symbols of productivene
by the Sun upon the Earth. He also danced in celebration of
Feast, the dance imitating the movements of the Sun in the
in Greek mythology, the hero Theseus danced after his suc
quest of the Minotaur and release from the labyrinth.

Typical of the Persian spirit is the story that a noted v
Court discovered the king, Cyrus, working in his own extens
urious gardens. Impressed with the spectacle he said, "Rightl

The Persians, being so steeped in star-lore, had a lovely and
custom of bestowing star names on their daughters. The name
legitimate wife of Xerxes was Amestris, compounded of Ames
Sitra, and meaning *heavenly star.*

Servants as well as their mistresses were given poetical nam
rowed from nature. The Second Targum states that the seven
given Esther, one for each day of the week, possessed each a n
scriptive of her day. Monday, according to Persian cosmogony,
day the heavens were created, and the name of the maid for t
was "Heaven's Child." On Tuesday were created trees, fruits an
tables, and the slave who attended Esther on this day bore the
"Garden Flower." On Wednesday were created the stars of hea
maid was "Star Light." On Thursday all creeping things were
the attendant on this day was "Butterfly." The slave who served
day, in correspondence with the work of the Sixth Day when anim
man were formed, bore the name "Little Lamb." Saturday, Satu
of rest, brought an attendant named "Quiet." On the Sun's Day,
of Light, Esther was attended by a girl who bore the name of "P

the bird symbolic of light and ressurection, and famed in alchem
of many centuries.

The Book of Esther has been one of the most disputed of the
cal collection. The orthodox church has shown great hesitation in
ing its canonicity. It has often been pointed out that this book
mention the name of God and that it adds nothing to the sum of
tion. Yet the great medieval scholar, Moses Maimonides, boldly
that "when the Messiah comes all the work of the prophets will
away with, the only books necessary will be the Pentateuch and
thus demonstrating the great diversity of opinion which has so
isted relative to this document.

There can be found no historical corroboration for the event
narrative. (The identification with Scheherazade of the *Arabian*
is pure legend.) The king is assumed to be the son of Darius, or Ah
the Greek form of the name Xerxes. Josephus, however, identifies h
Artaxerxes I. The name of his queen, historians suggest, was A
There is, however, no record in the life of Xerxes which paral
Esther story; and it may be that Josephus is closer to the facts.
historical objection to this story is the fact that Persian kings were
under the Law of the Medes and the Persians (the strictness o
is proverbial), to choose their queens from one of six noble
families, and such an episode as described in the Book of Esthe

These historical objections, however, do not alt
pretation, which is the real reason for its final triump
canon of the Scriptures. Within the story of Esthe
relative to the Illumination received by one who is r
great Temple of Light which exists beyond the rea
here, under the guidance of one of the Wise Men, de
the Gates of Illumination swing wide and the goal
the expanded consciousness of the Initiate, is attaine

The inner-plane activity cannot be translated
terminology; our language is but poorly equipped t
there. It may even be necessary at times to use a
repugnant because ordinary language cannot convey
If we keep this in mind, we shall not wonder at the
that "in passing from the other books of the Old Tes
pass from heaven to earth"; but we know that we mu
understand a new language, truly a "new tongue",
of the heaven worlds, where every form and ever
infinite wisdom which delights the mind even more
lights the eye. Contrary to the exteriorized version,
we pass esoterically from Earth to Heaven. This boo
ogy, its wisdom is ageless, its truths available always
seeks to find and enter the inner recesses of the sac
Light.

The Characters

Further light on the characters represented by M
is given in the following excerpt from the Gamara:

"There was a certain Jew in Shushan, the capit
Mordecai. 'Why was Mordecai called a Jew?' He wa
Judah, but a descendant of Benjamin. He was calle
feared the Lord as all Jews should. And Mordecai
Hadassah or Esther. She was called Hadassah, mean
of her sweet disposition and kindly acts, which we
fragrant perfume and ever fresh beauty of the myrtl
the righteous are compared to the myrtle, as in *Isai*
the thorn shall come up the fir tree, and instead of
up the myrtle tree: and it shall be to the Lord (La
an everlasting sign that shall not be cut off. Instead
the fig-tree, Mordecai, shall spring forth; and in plac
Esther, the myrtle, shall share the Persian throne. H

ceased only with her life, and her beauty was equaled only b
spiritual qualities."

And again, "She was called Esther as her Temple or soul nar
cause she was like the planet Venus which in Greek is Astara. Her l
name was Hadassah because as the myrtle spreads fragrance in the
so did she spread good works." This the esotericist may look upo
reference to the "odor of sanctity" which the mystic knows to be
despite the ridicule of materialists. It is said that when the Catholic
Teresa of Avila, died, the sweet fragrance from her body was so
powering that it was necessary to open the windows in the room w
lay. It is asserted, further, that after four centuries the remains
body have not yet yielded to decomposition, despite the fact that p
of the body have been distributed as relics at various shrines. The
rance of the myrtle is the soul-fragrance of the holy Esther. Aga
Venusian motif is plain: the myrtle was sacred to the goddess Ve

It has been pointed out by archeologists that the name Ishtar
equivalent of the Esther of the Bible, Ishtar being the goddess Ve
the Chaldeans. Mordecai is the Hebrew equivalent of Marduk. Fr
cryptic scrolls of Assurbanipal, King of Assyria, is taken the fol
brief summation of the story of Ishtar:

To the land from whence none return, Ishtar, daughter of the S
inclined her ear.
To the house from whose entrance there is not exit,
To the road from whose passage there is no return.
To the road from whose passage there is no return.
The first Gate Keeper removed the crown from her head,
The second Gate Keeper removed the ear-rings from her hea
The third Gate Keeper removed the precious stones from her ne
The fourth Gate Keeper removed the ornaments from her b
The fifth Gate Keeper removed the gemmed girdle from her
The sixth Gate Keeper removed the cincture from her body.

After this she descended into the nethermost Hades, searchi
the spring of Living Waters which should restore her beloved hu
Tammuz (Adonis), to life. There she suffered the afflictions of
and death:

She was smitten with the disease of the eyes in her eyes.
She was smitten with the disease of the side in her side.
She was smitten with the disease of the feet in her feet,
She was smitten with the disease of the heart in her heart.
She was smitten with the disease of the head in her head,
Into the whole of her body disease struck after the Lady Ishtar
hell had descended.

After a time, during which life on the Earth was suspended

The first gate she passed restored to her the cincture of
The second gate she passed restored the bracelets to her ha
The third gate she passed restored the gemmed girdle to
The fourth gate she passed restored the ornaments to her
The fifth gate she passed restored to her the jewels of her
The sixth gate she passed restored to her the rings of her
The seventh gate she passed restored to her the mighty
her head.

In the Book of Esther there is given but a slightly diffe
of the Fall and Redemption of the Eternal Feminine. Centu
discover it in the Gnostic cults, in which it was pre-emine
nately, there were "black" as well as "white" Gnostic cults,
the former this divine concept was debased to such a deg
whole Gnostic movement was brought into disrepute. Such,
were the Nicolaitans, mentioned in Revelation, in whose wor
prostitution figured, and which was therefore condemned b
It was this degradation of the divine Mystery of the Feminine
it necessary to conceal it from the multitude, and the doc
Primal Man (Cosmic Christ) wholly supplanted it publicly
the Mystery Schools, when the neophyte had proved himself
and holy in heart and deed, the ancient Mystery of the Divi
was revealed to him as in earlier times. The Gnostic concept
Man is both Persian and Chaldean. In Christian terminolog
the Christ-man; while in Chaldean accounts, the supreme
said to have literally poured out his blood to infuse life into
the mystic chant, "In the clay of man is kneaded the blo
And Saint Paul said, "We are all members of the one body

Thus today in both the Church and in esoteric Masonr
to the unseeing multitudes of the outer court, the Fall and
of the Divine Feminine continues to be the foundation of th
and in the Book of Esther it is figured in the fall of Vashti an
sion of Esther. For in the legend of the dethronement of
nettle) and in the crowning of Esther (the star) in Sushan
lilies, we find this identical truth presented with the sligh
necessary to suit the temper of the time in which it was g
Boehme says of this path of self-conquest (as depicted in
Esther) that it is the conflict which occurs between the thist
the lily body of man.

Esther and Vashti represent, therefore, the high and the
of the feminine principle in man, the emotional or love life
either to Spirit or sense.

In the drama of life played out each year upon our planet, th four alternating seasons, or scenes; two are keyed to the minor o ness and death, and two are keyed to the majors of gladness an

The Midrash compares Esther with the dawning of the m (Venus, the morning star), the passing of the night. Vashti, corre ingly, is the Evening Star, which disappears from sight, sinking the horizon in the wake of the Sun.

Again, Vashti is the Autumnal Equinox, when the Sun descen low the equator: Ishtar descending into Hades—the phases of differ noticeably from winter to summer. Haman, the once mighty who is vanquished and dies in darkness and defeat, is the death old year at the Winter Solstice.

Mordecai, the name meaning fruitfulness, who succeeds Ha power and splendor, represents the full glory of the Summer S when the Sun attains unto its supreme power in the heavens. the bright star of the dawn, is also the joyous season of the Spring nox when the Earth is clothed in the radiance of the new-born li

All religions depict the change of these four seasons and their on human life, as in the story of the Descent of Ishtar. So also th of Esther is attuned to the varying rhythms of these four Sacred S and, in the by-gone epochs when the Feast Days were truly esote servances, the Temple aspirants were able to attune themselves t varying rhythms and thus lay hold of the "key" to their inner me

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CHAPTER XVI

A Scroll of Inner Plane Activity

The Feast of the Star

The Book of Esther opens with the account of a magnifice
which was given by king Ahasuerus, whose palace was located
shan, the capital city of the Persian Empire. The word Shushan
"lily," the flower emblematic of attainment through purity. All
schools observe certain Mystery Feasts such as this one which r
the fall of Vashti and the ascension of Esther. During these Fe
alted spiritual truths are repeatedly imparted to worthy recip

Esther 1:5-7

***And when these days were expired, the king made a feast unt
the people that were present in Shushan the palace, both unto great
small, seven days, in the court of the garden of the king's palace;***

***Where were white, green, and blue hangings, fastened with cord
fine linen and purple to silver rings and pillars of marble; the beds
of gold and silver, upon a pavement of red, and blue, and white,
black marble.***

***And they gave them drink in vessels of gold, (the vessels being
verse one from another,) and royal wine in abundance, according to
state of the king.***

The glories of the palace described in the verses above refer e
ally to the wonders of the mystic Temple of Initiation located
spiritual realms and which is the central focus of the great World M
the Temple of universal wisdom whose devotees are to be found i
land and among all races. Mystic legends state that this Temp
built to the music of fairy harps and that its harmonies must b
alive by the loving, selfless lives of its neophytes. Through the
powers of their devotion, Temple devotees have been able to
consciousness until a vision of the beatific city is vouchsafed the
was the inspiration of Revelation, the vision of John. The transc
glories of Shushan, city of lilies, and the activities of those suff

"I saw the spiritual city and all her spires
And gateways in a glory like one pearl strike from

The Feast was made unto all the people that were presen
the palace, because only those who were capable of func
sciously on the higher planes could have been there, and a
had earned the right to partake of the celestial Feast.

The colors used in the palace decoration are significa
soul qualities. White symbolizes purity, green compassion,
votion. The bed, a symbol of the soul body, was fashioned
silver, or the masculine and feminine forces united within
in this legend by the two characters of Esther and Mordec
body must always be fashioned, as it is described here, of g
and resting upon a pavement of red and blue. Red, the
martial nature, must be changed into the luminous blue of
quest. The white and black marble represent the inner and
concealed and revealed, the esoteric and the exoteric. The
coincide with the internal. "That which is above is like unt
is below."

The amalgamation of the black and white was the subj
Abiff's contemplation at the hour of high noon during wh
Craft passed from labor to refreshment. Yet even that ex
had not then attained the full knowledge of this Operation,
not have been attacked by the three ruffians. Similarly, this
edge must be a part of the work of every spiritual Mas
builder if he would earn the inestimable privilege of takin
Temple rites as a member of that "blessed company" wh
orates the four sacred Feasts in the "palace of lilies", my

The Talmud refers to the four Feasts as follows:

"Four times in the year the Lord pronounces his decre
Year, the first of Tishri (October), the Day of Atoneme
judgments of all human beings for the coming year are c
ondly, the first day of Passover (April), Nissan, comm
release from servitude in Egypt. Then the scarcity or fulne
determined. Thirdly, Sivan (June), the Feast of Weeks, c
the time when Moses received the ten commandments. T
blesses the fruit of the trees, or bids they bear not in ple
the Feast of Dedication (December), Kislev, commemorat

The powerful forces which are in operation during these sac
tervals include those generated by man himself. They represe
accumulated results of the workings of the mass consciousness a
used by the celestial Hierarchies to bestow upon the Earth the "ble
of plenty or the "curses" of want.

Races are directly responsible for the condition of that port
the Earth which they inhabit. The spiritualization or the solidify
the planetary body is a part of the Temple work at these special se
This sublime work is witnessed by the disciple and is taken part
the Initiate.

On the seventh day of the feasting, the seven chamberlain
served in the presence of Ahasuerus, the king (the sevenfold bo
man), were commanded to bring Vashti, the queen, before the kin

Esther 1:11, 12

*. . . . with the crown royal, to shew the people and the princes
beauty: for she was fair to look on.*

*But the queen Vashti refused to come at the king's commandment
his chamberlains: therefore was the king very wroth, and his an
burned in him.*

Vashti represents the neophyte who has not yet woven the
apparel", the luminous soul body, in which one must appear befo
"king" at this especial feast. This garment is woven of the two r
essences of the spirit, the gold of love and service and the blue of
and holy aspiration.

Esther 1:19

*If it please the king, let there go a royal commandment from hi
and let it be written among the laws of the Persians and the Med
that it be not altered, That Vashti come no more before king Ahasuer
and let the king give her royal estate unto another that is better th
she.*

Vashti, the nettle, represents the aspirant who fails throug
forces of the lower nature, and who is therefore not found wort
enter into the holy place and take part in the mystic ceremonials
are enacted there at the four sacred Festivals. Vashti could not resp
the command that she stand before the king because she had not
"duly and truly prepared."

Esther 2:2, 5, 7

*Then said the king's servants that ministered unto him, Let there
fair young virgins sought for the king:*

*Now in Shushan the palace there was a certain Jew, whose na
was Mordecai, the son of Jair, the son of Shimei, the son of Kish*

And he brought up Hadassah, that is Esther, his uncle's
for she had neither father nor mother, and the maid was fair a
ful; whom Mordecai, when her father and mother were dead
his own daughter.

The name Mordecai means "the fig" which is the sym
fulness as used in the Bible. The name Esther is derived fr
Estareh, a star, and in Hebrew Hadassah, which is translated
also "an evergreen", and in Persian, Venus, the star of love,
are symbols of everlasting life. The soul qualifications rep
these names is that which an entrance into the Temple of I

Esther 2:9 12

And the maiden pleased him, and she obtained kindness of
he speedily gave her things for purification, with such thin
longed to her, and seven maidens, which were meet to be give
of the king's house; and he preferred her and her maids unt
place of the house of the women.

Now, when every maid's turn was come to go in to king A
after that she had been twelve months, according to the man
women, (for so were the days of their purifications accomplish
six months with oil of myrrh, and six months with sweet oc
with other things for the purifying of the women.)

These verses describe the work undertaken by the neop
the purification of body, mind and soul. Oil of myrrh, which
fragrant, symbolizes the renunciation of the old sense life; s
the addition of expanding spiritual faculties.

Esther 2:15-18

Now when the turn of Esther, the daughter of Abihail th
Mordecai, who had taken her for his daughter, was come to g
the king, she required nothing but what Hegai the king's ch
the keeper of the women, appointed: and Esther obtained fav
sight of all them that looked upon her.

So Esther was taken unto king Ahasuerus into his house r
tenth month, which is the month of Tebeth, in the seventh y
reign.

And the king loved Esther above all the women, and she
grace and favour in his sight more than all the virgins; so t
the royal crown upon her head, and made her queen instead o

Then the king made a great feast unto all his princes an
feasts, even Esther's feast; and he made a release to the prov
gave gifts, according to the state of the king.

Here Esther represents the victorious aspirant, the one
mitted into the inner court, there to meet the king, or spirit
face to face and to receive his blessing in preparation for a m
service.

The feast described above was celebrated in the mon

the astronomical new year is born and the emanations of th
Sun Spirit enfolds the Earth. In the northern hemisphere this is th
and darkest night of the year, the time when material activiti
their ebb. The spiritual forces are, on the contrary, then at fl
the radiations of the Invisible Sun being at their maximum.
feast is the Feast of the Star, wherein both ancient and mod
Men learn to follow the guidance of the luminous Star which s
them no longer in the sky but in the heart of the Earth, thence
its emancipating light for the whole planet. A part of all inne
work is the preparation for beholding the Mystic Midnight Su
winter.

The mystic Feast held in the Temples on Holy Night is truly
to the Star," wherein the Mysteries of the Nativity become a p
work consummated by the "newly born."

The Feast of Dedication

The month of December is a time of dedicatory preparatio
sacred time of the Nativity. Seven definite soul degrees are
each year during this month in preparation for the supreme Eve
Winter Solstice, the Holy Night *par excellence* of the year.

The Feast of Dedication as given in the Talmud most b
and symbolically describes this preparation and its divine cu
on Christmas night. It reads:

"This festival is observed for eight days during the month
(December) and commemorates the dedication of the temple af
been defiled by Antiochus Epiphanes, whose armies were overt
the valiant Maccabees. On the twenty-fifth of Kislev the Dedicat
is inaugurated by the lighting of lamps or candles prepared
for this occasion. The first night we light one, and then an a
one each succeeding night of its continuance. We also celebr
hymns of thanksgiving and hallelujahs."

The Feast of Dedication was founded upon the prophecy
(Hag. 2:18), which predicts the coming of a new time from t
and twentieth day of the ninth month (December 24), as the S
from Kislev (December, Sagittarius, 9th month) into Thebet
Capricorn, 10th month).

Esther 3:1-3

After these things did king Ahasuerus promote Haman the

And all the king's servants, that were in the king's gate, bou
reverenced Haman: for the king had so commanded concerni
but Mordecai bowed not, nor did him reverence.

Then the king's servants, which were in the king's gate, s
Mordecai, Why transgressest thou the king's commandment?

The word Haman signifies "a thorn" and his character t
power of evil. Wherever there is a Castle of the White Gra
always a concentration of the powers of evil or the Black Grail.
writes that wherever a church is dedicated to Christ, the devil
an altar.

Mordecai represents the disciple who refused to succu
subtle forces of evil even though all the king's servants (the
mankind) bowed before Haman and did him reverence. Th
must learn to stand alone, as did Mordecai, and not to be inf
mass thought and action if he is to know spiritual success.

Esther 3:5-6

And when Haman saw that Mordecai bowed not, nor
reverence, then was Haman full of wrath.

And he thought scorn to lay hands on Mordecai alone; f
had shewed him the people of Mordecai; wherefore Haman so
destroy all the Jews throughout the whole kingdom of Ahasuer
the people of Mordecai.

It is always against those who have set their feet upon
(represented in the Book of Esther by the the Jews) that th
attacks of the evil forces are made.

So long as we are satisfied to interpret the lovely story o
one dealing with race hatreds, mass murders and a wholesale
of vengence, we lose entirely the high spiritual mystery aro
the Book revolves. The following lines taken from Irving's wo
subject of biblical meanings will aid in its interpretation: "E
in the Psalms, whether of persons or of places, hath
meaning given to it in the Christian Scriptures. Jerusalem
Jerusalem that was, nor is Babylon the Babylon that was, and e
hath lost his personality in the everlasting David. Judah and I
not now the cast-away root, but the branch that hath been g

The Jews previously referred to do not mean only the Je
but those who have arrived at a higher phase of spiritual unde
those who are being made ready to enter the Temple Eterna
co operate with the Brotherhood of Light. Hence they are t
of Esther and Mordecai and have incurred the enmity of H
evil one, or the powers of darkness. Therefore in biblical mys

An old proverb states that if you would know the greatness Creator you must study the Haggada. Much of the profound esot of the Book of Esther is indicated in the legends of the Haggada, example, the following:

> In the first month, that is in the month of Nissan (April), they **the lot before Haman. He cast the lot from day to day. At first he lected the first day of the week as the one for the destruction of Jews, but then he said, "No, light was created upon that day whic to their merit. On the second day the heavens were created. On the th day the Garden of Eden with all the herbs and trees. On the fourth the sun, moon and stars and all the hosts of heaven. On the fifth the fowls of the heavens were created. On the sixth day Adam and were created, and on the seventh day, their Sabbath, the covenant** tween them and their God."
>
> **He then took chances with the months. In the month of Nis (April) they were released from the servitude of Egypt. In the month Iyar (May) the manna first descended from heaven. During the mo of Sivan (June) they received the ten commandments. In Tammuz (Ju the walls of Jerusalem were destroyed. The next month Ab (Augu was the month in which the last of the generations doomed to wan through the wilderness for forty years had perished. It was also in t month that Moses had spoken with God and prayed Him, "Show Thy glory."**
>
> **The next month was Elul (September). It was in this month t Moses ascended for the third time the mount of God to receive second tablet of stone. Also during this month the walls of Jerusal were completed. And so was the wall finished on the twenty and fi** day of the month (Elul).
>
> **Tishri (October) contained the Day of Atonement. Heshuan (Nove ber) the month in which this legend states that the waters of the fl were loosed upon the earth. During Kislev (December) the foundat of the temple was laid. In Thebet (January) Nebuchadnezzar besei Jerusalem. Shebat (February) showed no evil action of these people serving God's wrath. When he came to the month of Adar (March) h ever, he said, "Lo, I have thee now, even as the fish of the sea." In t month Moses died and Haman thought it would prove unlucky for Isr He forgot that Moses was born in Adar on the seventh day of the mon**

Much inner knowledge concerning the spiritual powers whi ocused by the Lords of Destiny upon the Earth through the twel division of the calendar months is intimated in this legend. Wisdo sists in learning to attune oneself with these vibratory forces, th coming a channel for the fuller expression of their transcendant p

The prognosticators and astrologers formed a separate cas fraternity, in Babylon. Diodorus states, "They form a society in the similar to the priests in Egypt." They were "famous in Astrolog very diligent in Augury." Their science was transmitted throug family. The same is true of the Persian Magi. "The religious serv

ticular spiritual community or society. An important part consisted of the study and interpretation of the stars in to the life of man.

Pliny narrates that in the name of Osthanes, the ro Xerxes, there existed a magic from the stars. The "lot" was c from day to day and from month to month, by means of t "the twelfth month which is the month of Adar" was ch deciphered the right hour in the stars by searching their celestial mansions."

Haman is derived from the holy word *Haoma* or *Hom* possession of life-giving power, which in Persia is always as priestly functions; hence it must be inferred that Ham priestly powers.

Haman Agagite means fellow-comrade, the term use priest of the Fire. These fire-ministers pronounced mag Such formulas can be used either positively (in the servi or negatively (for self-aggrandizement). The one constitut White Magic, the other the path of Black Magic.

Haman, in occult parlance, would be termed a followe Arts.

Esther 3:13

And the letters were sent by posts into all the king's p destroy, to kill, and to cause to perish, all Jews, both you little children and women, in one day, even the thirteenth twelfth month, which is the month of Adar, and to take them for a prey.

The month of Adar (March), astrologically ruled by P of sorrow, is the month of tears, signifying the time for payn debts long overdue, on the part of individuals and nation

Esther 4:1, 4

When Mordecai perceived all that was done, Mordec clothes, and put on sackcloth with ashes, and went out into t the city, and cried with a loud and bitter cry;

So Esther's maids and her chamberlains came and told i was the queen exceedingly grieved: and she sent raiment to decai, and to take away the sackcloth from him: but he rec

This speaks of the sorrow of the neophyte for the ev and its accumulated causation which must be worked ou and disaster. Esther, the illumined one, understands and s pain. The deeper understanding of the workings of occu the aspirant many times into the Garden of Gethsemane, n

Love was tortured and which caused Him to shed sacred tea
overlooked the city of Jerusalem.

Esther 4:8,11,16

*Also he gave him the copy of the writing of the decree tha
given at Shushan to destroy them, to shew it unto Esther, and to d
it unto her, and to charge her that she should go in unto the k
make supplication unto him, and to make request before him f
people.*

*All the king's servants, and the people of the king's provinc
know, that whosoever, whether man or woman, shall come un
king into the inner court, who is not called, there is one law of
put him to death, except such to whom the king shall hold out th
en sceptre, that he may live: but I have not been called to come i
the king these thirty days.*

*Go, gather together all the Jews that are present in Shusha
fast ye for me, and neither eat nor drink three days, night or d
also and my maidens will fast likewise; and so will I go unto the
which is not according to the law; and if I perish, I perish.*

"He that loseth his life shall keep it; he that keepeth his
lose it." This is an occult maxim as old as the first Temple of
ever founded upon the Earth for the enlightenment of man.
comes when every aspirant must be willing and ready to lay
life, if necessary, for the sake of his fellowman; he must count
belonging to the finite world, including the physical body, as
value if their sacrifice can bring spiritual gain to others. If h
take this step, his progress is delayed by the necessity of returni
world which he loved so much that he was unable to renounce i

Esther is put to this test, and chapter five describes as c
possible her preparations:

Esther 5:1-4

*Now it came to pass on the third day, that Esther put on her
apparel, and stood in the inner court of the king's house, over a
the king's house: and the king sat upon his throne in the royal
over against the gate of the house.*

*And it was so, when the king saw Esther the queen stand
the court, that she obtained favour in his sight: and the king he
to Esther the golden sceptre that was in his hand. So Esther dreu
and touched the top of the sceptre.*

*Then said the king unto her, What wilt thou, queen Esther
what is thy request? it shall be even given thee to the half of the
dom. And Esther answered, If it seem good unto the king, let th
and Haman come this day unto the banquet that I have prepar
him.*

The golden sceptre is the spiritualized power of the Init
makes him more than man and causes the unthinking multitude
upon his works as miracles. When Esther touched this sceptre

self-interest in order to clothe himself in the royal
may then enter into the inner court of the king's hou

When this has been done, no longer can there
of evil, of harm. The half of the kingdom, yea, more
hath" is his! Renouncing all, the disciple gains all.

After this crucial step the supreme work is that
of evil. A certain living vibrancy is awakened wit
ables one to work powerfully both on Earth and in
overcome all the manifestations of the powers of d
bolized in the banquet prepared by Esther for H
still planning the overthrow of Mordecai (good).

Esther 5:13, 14

Yet all this availeth me nothing, so long as I see sitting at the king's gate.

Then said Zeresh his wife, and all his friends unto be made of fifty cubits high, and tomorrow speak t that Mordecai may be hanged thereon: then go thou king unto the banquet. And the thing pleased Haman, gallows to be made.

There must eventually come, in the consciousn
the final struggle which ends in the crucifixion of da

The Esther legends, as recited by the Rabbis, st
presented herself unannounced before the king sh
by hosts of Angels who clothed her with luminous
was an Angel who raised the sceptre of the king.
these, while not historic, are by no means mere fant
experiences in the soul world known to the victori

The Rabbis also state that it was the Angels
to read the old annals which contained a record o
saved the king's life by exposing an assassin's plot
brought to the attention of the king that paved the
election.

The second Targum gives this incident in detai
days when Mordecai sat at the gates of the royal
Teresh, two of the royal eunuchs and helpers of the w
and wanted to lay violent hands upon the king. Th
of putting a poisonous snake in the golden cup from
drank. This was revealed to Mordecai by the Holy
Esther who communicated it to the king in Mordeca
was recorded in the chronicles of the king."

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Esther 6:8-11

Let the royal apparel be brought which the king useth to wear, the horse that the king rideth upon, and the crown royal which i upon his head:

And let this apparel and horse be delivered to the hand of one o king's most noble princes, that they may array the man withal whom king delighteth to honour, and bring him on horseback through the s of the city, and proclaim before him, Thus shall it be done to the whom the king delighteth to honour.

Then the king said to Haman, Make haste and take the appare the horses, as thou said, and do even so to Mordecai the Jew, that si ***at the King's gate: let nothing fail of all that thou hast spoken.***

Then took Haman the apparel and the horse, and arrayed Mord and brought him on horseback through the street of the city, and claimed before him, Thus shall it be done unto the man whom the delighteth to honour.

This ceremony, which is termed the Triumphal Entry in the of Initiation as recorded in the New Testament, dates far back tiquity. Its significance is that of rejoicing over the "new born"– Brother or Friend who has found the way that leads unto Life The king always delights to honor such an one. There is greater the one lost lamb that is found than over the ninety and nine in the fold.

Haman took the apparel and arrayed Mordecai in it. Evi muted, becomes a transcendant power for a greater good. Ther this story of the soul's emancipation, it is only Haman who cou upon Mordecai the new shining raiment. Nor was Mordecai's nature) elevation possible until after the death of Haman (th or animal soul).

Esther 7: 9, 10

And Harbonah, one of the chamberlains, said before the king hold also, the gallows, fifty cubits high, which Haman had mad Mordecai, who had spoken good for the king, standeth in the hou Haman. Then the king said, Hang him thereon.

So they hanged Haman on the gallows that he had prepared Mordecai. Then was the king's wrath pacified.

Harbonah (wisdom) is one of the king's chamberlains (se All humanity is sold into the power of evil to be destroyed, to and to perish, as described in the Book of Esther. But each aspir finds the way into the Temple becomes a powerful ally for the of good in the ultimate conquest and transmutation of the evi world, and the consequent liberation of mankind.

Again this feast in which Esther took part with Haman and represents a sacred Festival of the year, the Autumn Equinox, w

At this time so fraught with a divine silence, the Temple do
and the ritual of the Great Renunciation is *observed* by the l
or *participated in* by those sufficiently illumined to sh
ceremonies.

The Feast of Tabernacles

"The Feast of Tabernacles is held in the autumn after
the field have been garnered in the storehouses," according
of the Bible: "The Feast of Tabernacles shalt thou hold for
days when thou hast gathered in the produce of thy thresh
thy wine press" (Deut. 16:14).

The ancient Hebrew year began in the autumn. Its dat
the month corresponding to our October. The Book of Deu
monishes, "Observe the New Moon and sanctify it." The A
followed the first New Moon after the Autumnal Equinox,
same manner as our own official Easter Sunday follows
Moon after the Vernal Equinox. As we have learned in previ
there is always an esoteric and an exoteric aspect of the g
festivals, the inner (esoteric) for the Elect, and outer (exo
uninstructed masses. The Feast of the New Moon in Tishr
in which the primary emphasis was upon the esoteric work.

Like the Eleusinian Mysteries of Greece, the Festival
les was held for seven days. The first day was observed a
bath, a day of rest and worship. There were various convo
remaining six days both for the exoteric and esoteric follo

The New Year's Day was one of special solemnity a
Judgment, of which one writer states, "On New Year's Day
judged and the decree is sealed on the Day of Atonemen
nificant to note relative to this fact that Libra, the Sun s
(October), is the sign of the scales, in which the soul is we
Divine Judge. It is also the exaltation sign of Saturn, the pla
of karmic retribution.

The Feast of Tishri has its counterpart in all the grea
the world, for the Masters of Wisdom who guide human civi
taught those in their charge to observe this holy season of
Equinox which is saturated with the golden Christ ethers.

A very lovely legend in connection with the sacrificia
mutative aspects of this Sacred Season comes to us from t

voured by the mollusks on the ocean floor. At Tishri, men divin bottom of the sea gather these shell fish, and opening them, rem dew drops which have been changed to pearls, and these are sa as an offering of thanksgiving to the greatest of all gods." The the symbol of the soul, or of the Kingdom of Heaven which is the soul.

The month of Tishri, October, has been connected by the w of all ages with events of great significance. An early legend sa the first day of the seventh month, Tishri, is the commemoratio creation of the world. Then the cornet is blown to announce people that a new year has begun its course and to warn them to their conduct and to make amends where amends are needed. A and Jacob were born in Tishri and in Tishri they died. On the of Tishri, Sarah, Rachel and Hannah, three barren women, were On the first day of Tishri, Adam was created and on that same he eat of the forbidden fruit."

The Feast of Tabernacles begins on the fifteenth day of Tis during its continuance through seven days the Israelites are com to dwell in tabernacles or booths. This was designed to keep their memory the tents which formed their homes during the for sojourn in the wilderness. "Seven days unto the Lord", this biblically described.

"The Feast of Tabernacles is also the Feast of Ingathering w thank God for the kindness shown us, and for the treasure wit He has blessed us. When the Eternal has provided man with tenance, in the long evenings which follow we should meditate a His Bible and make this indeed a 'feast of the Lord.' "

"The children of Israel departed from Egypt in Nissan (Ap obtained immediately these booths which they made use of f years."

The wise leaders of humanity know that the spiritual forces through certain zodiacal signs are most propitious for the perf of certain acts; and this truth is frequently referred to in both and the New Testaments in deeds of prowess and valor which r corresponding soul qualities.

As the Sun passes into Virgo the neophyte enters upon a probation in anticipation of the great Feast of the Renunciatio Autumn Equinox.

the season when the Lord pardoned the Israelites who ha
the molten calf. He commanded Moses to reascend the
second tablet, after he had destroyed the first. Thus say t
Lord said unto Moses in the month of Elul, 'Go up unt
mountain', and Moses went up and received the second tab
of forty days. Before he ascended he caused the trumpets t
through the camp. Since that time it is customary to soun
(cornet) in the synagogues, to warn the people that the day
New Year, is rapidly approaching, and with it the Day o
Therefore propitiatory prayers are said twice every day,
evening, from the second day of Elul until the eve of the I
ment which period comprises the last forty days which Mo
Sinai, when God was reconciled to Israel and pardoned th
sions with the molten calf."

In proportion as the modern disciple learns to relinq
personal and selfish interests does he become increasingly
Work performed in the Rite of the great Renunciation and
pare himself to take part in it.

The Feast of Midsummer

Esther 8: 2, 4, 7, 9

***And the king took off his ring, which he had taken fro
and gave it unto Mordecai. And Esther set Mordecai over
of Haman.***

***Then the king held out the golden sceptre toward Esther.
arose, and stood before the king.***

***Then the king Ahasuerus said unto Esther the queen, a
decai, the Jew, Behold, I have given Esther the house of H
him they have hanged upon the gallows, because he laid his
the Jews.***

***Then were the king's scribes called at that time in the th
that is, the month Sivan, on the three and twentieth day th
it was written, according to all that Mordecai commanded unt
and to the lieutenants, and the deputies and rulers of the
which are from India unto Ethiopia, an hundred twenty
provinces, unto every province according to the writing thereo
every people after their language, and to the Jews, accordi
writing, and according to their language.***

Sivan, the month of June, is the season of the Summe
is the glorious month of the Ascension of the risen Cosm
this season the Planetary Christ ascends to the higher le
bathe in the radiance of the Father's presence. This is a

spirits of the Earth plane also join in the revelry; joy and gladn supreme.

Esther 8:15

And Mordecai went out from the presence of the king in roya parel of blue and white, and with a great crown of gold, and wi garment of fine linen and purple; and the city of Shushan rejoiced was glad.

The entrance into the sacred Mysteries of this holy season d a high state of attainment; the royal apparel must indeed be lu with white and blue, and the halo of radiance must have becon crown of gold. The ancient alchemists observed this season of th mer Solstice as the most fitting time in which to bring the great Work unto its lunar perfection. In the Book of Esther this is de in the words of the king: "Behold I have given unto Esther the h Haman." Until this transformation occurs within the disciple l the doors of the Temple remain closed and he is unaware of the g Feast of Light being observed within. This Rite is termed occu Feast of the Ascension and it has been observed and participate those who are sufficiently illumined since the early institution Mysteries. In the Old Testament Dispensation this sacred Festi described as follows: "The Feast of Weeks or Pentecost occurs the month of Sivan (June). It is called the Feast of Weeks becaus nine days, or seven weeks, elapse between the Passover, when of green barley was offered, and this festival, when two loaves n the first flour of the wheat harvest were brought before the Lor also the anniversary of the delivery of the commandments from Sinai."

During the ripening time of the grain, the Israelites wer manded to hold a holy convocation to praise the "One who can all things, but who cannot be prevented; who can change all thin is unchangeable."

The sermon on the mount was also delivered when the Ea bathed in the white glory of the Summer Solstice, and those wh its divine pronouncements and were privileged to observe its acco ing glories were the holy men and women who had developed the of the ascended consciousness. Such alone are able to partake mighty Festival of Light.

The Resurrection Feast of the Springtide

Esther 9: 1, 17, 26, 28

Now in the twelfth month, that is the month Adar, on the t
day of the same, when the king's commandment and his dec
near to be put in execution, in the day that the enemies of
hoped to have power over them, (though it was turned to the
that the Jews had rule over them that hated them.)

On the thirteenth day of the month Adar; and on the fourt
of the same rested they, and made it a day of feasting and gl

Wherefore they called these days Purim, after the nam
therefore, for all the words of this letter, and of that which
seen concerning this matter, and which had come unto them.

And that these days should be remembered and kept th
every generation, every family, every province, and every city;
these days of Purim should not fail from among the Jews
memorial of them perish from their seed.

The Feast of Purim (stone) is the ritual of the stone ro
preparation for the ceremony of the Resurrection, the se
Spring Equinox, celebrated throughout the Christian worl
and in the Old Testament Dispensation as the Passover.

The following description of the Passover is taken from
"The Passover, or feast of unleavened break, was instituted
oration of our ancestors' redemption from Egypt, a memo
The pictorial symbol of Aries (Nissan: April) is a lamb, th
commanded His people to take a lamb and eat it. On the
of the Passover the children of Israel passed through the Re
land. When Israel suffered from the hot rays of the sun, Go
cloud for a covering; when they were hungry He sent them
heaven; and when they thirsted He brought forth floods fr

Every religion has observed this season as a holy time
the Babylonian goddess of Spring to whom great reverence
the time of the Vernal Equinox, that glad time when the
Cosmic Sun (the Christ Star) is released from the tomb of
ascends into spiritual spheres, there to prepare for the furt
tion of the Earth planet and its humanity. The life of all wo
follows the same cosmic pattern, and consequently it was n
They, too, be liberated from the grave at this, the Feast of the
Ones. Each one who has thus followed the Way to the very
a *Stone* with a new name, and is among those worthy to pa
spiritual Feast of Purim. This Feast of the Resurrection

Esther 9:32

And the decree of Esther confirmed these matters of Purim; and was written in the book.

The Feast of Purim is celebrated by the orthodox Hebrews in memoration of the saving of their race "from the wiles of Haman th the God-aided means of Mordecai and Esther." Astronomically, it already observed, the feast commemorating the solemn mysteries Spring Equinox, the victory of the light of spring over the darkn winter, in the Christian world observed as the Resurrection of Jesus, victor over death and the grave. Esoterically, it celebrat Initiate's entry into the new life behind Temple doors, beyond the of the great Crucifixion, where he receives and wears the Crown great Liberation forevermore.

These spiritual analogies are all to be found within the Bo God's Remembrance, occultly termed the Memory of Nature, and these truths were drawn to be inscribed upon the mystic scroll giv the Wise Ones to man as the Book of Esther. That the Book of contains an experience which shall in time become familiar to ever is shown in these words found in the Apocrypha: "A little founta came a river and there was light, and the Sun, and much wate river is Esther, whom the king married and made queen: And th dragons are *I* and *Aman*."

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CHAPTER XVII

THE BOOK OF JOB

To get the final lilt of songs,
To penetrate the inmost lore of poets, to know the mighty o
Job, Homer, Aeschylus, Dante, Shakespeare, Tennyson, Eme
To diagnose the shifting, delicate tints of love and pride and
—to truly understand.

—Walt Whitman

Job: A Mystery Drama

"We know nothing of Job or the man who wrote his story what we learn from this book. The history of Job was probab dition in the East like that of Priam of Greece, the symbol greatness, and his misfortunes the problem of philosophers," wrot and Coleridge, writing in 1830 on the Book of Job, is of the opi it is an Arabic poem antecedent to the Mosaic dispensation. Peake adds that there is no need to fix the date of the book below He says, "It was perhaps as the fifth century was slipping into that the poet, whose genius made him the peer of the most our race, wrote his mighty work."

A modern writer, an English Vicar, Reverend Minos Divin sympathetic study of "Job in the Light of History and Literatu proaches the New Age interpretation when he writes, "Job is on great dramas of the soul, which like the *Confessions* of St. Au Dante's *Divine Comedy*, Shakespeare's *King Lear* and Goethe prove that the fountains of life and passion are not in any outwa but within."

A recent work (1939) of Emil Kraeling, Associate Professo Testament History at Union Theological Seminary, New York, als approximates New Age concepts when he writes, "The book of stands before us as a work that has had a chequered past. It belong to just one time and generation, but betrays the fact that

This great mystery Book, in English familiarly styled "Jo
in Hebrew. The name signifies "one who is the object of
is evidently a figurative appellation.

The esotericist understands that the Book of Job is a po
tion, that it contains an allegorical narrative of the Myster
that beset Job are similar to those encountered by the ne
famous Egyptian initiatory ritual, the Book of the Dead, a
Babylonian poem of King Nippur.

Biblical scholars are agreed that Job is the most anci
accepted biblical manuscripts, and they are frank to admit
and authorship are shrouded in the mists of antiquity. The
determine its origins is not to be wondered at in view of
the great truths of Initiation which comprise the major
Book are revelations from the Masters of Wisdom who op
the scenes of history, and who give out certain fundamen
in one guise or another from age to age according to need
mental concepts are unchanging, only the methods of appr
presentations vary with the passing centuries.

To the peoples of every land inspired messengers hav
cealing in superb classics the keys to the mysteries of life
the few ready to receive them. Such a messenger was Home
Mystery teacher of Greece. Like Melchizedek, he leaves
parentage or ancestry. Seven different cities claim him as
"high priest forever," he walked intimately with the god
mortal eyes saw not, the eyes of his soul beheld infinite vist
beauty. He appeared, indeed, to walk among the men of
might give to them the priceless gems of occult wisdom
the *Iliad* and the *Odyssey*, the Biblios, or Book of Books
Greeks.

Such a messenger, too, in medieval days was Dante wi
Comedy; and such, in more modern times, was Milton with
Lost and *Paradise Regained.*

Kraeling in his book on the "Ways of God," states that
one of the greatest religious books of all time, the noblest p
pre-Christian life, as the *Commedia* is the most excellent po
of Christian piety. Together they are the morning and eve
the sky of religious literature." And he adds that Job also
sobriquet men have given the *Commedia*, "divine."

The spiritual inflow which was the wisdom of biblic

All of the great world religions may be compared to pear
are strung upon the golden chain of Eternal Truth. This acc
their similarity in fundamentals and also for the many corresp
to be noted in the lives of their representative World Teachers.

Not until biblical scholars came to understand the univ
truth, and the methods by which it is imparted to men through I
will the existing confusion and obscurity be removed, and muc
biblical teaching which now appears unintelligible and contradi
rightly interpreted.

The Bible is primarily a Mystery book and only a knowledg
Mysteries will reveal its most profound meanings. As the Z
presses it:

> **"Is it conceivable that God had no holier matters to commu
> than these common things about Esau and Hagar, Laban and J
> Baalam's Ass, Balak's jealousy of Israel and Zimri's lewdness?**
>
> **"Does a collection of such tales taken in the ordinary sense de
> the name of Torah? And can it be said of such a revelation that it
> pure truths? If that is all the Torah contains, we can produce i
> time a book as good, aye perhaps better.**
>
> **"But no, the higher mystical sense of the Torah is its true sens**
>
> **"The biblical narratives resemble a beautiful dress which enrap
> fools so that they do not look beneath it. This robe, however, cov
> body, i.e., the precepts of the Law; and this again a soul, the higher
> Woe to the guilty, who assert that the Torah contains only simple st
> and therefore look only upon the dress.**
>
> **"Blessed are the righteous who seek the real sense of the Law
> jar is not the wine, so also stories do not make up the Torah." (Ex
> from Pick's Cabala.)**

The Book of Job is justly ranked with the world's eternal lit
Lifting sphinx-like above and beyond the limitation of any o
nation or age, it repeats the eternal and continuous mandate
"Let there be light."

The Prologue

The Prologue of Job occurs in heaven with the vision of th
Spirits about the throne of God. These are the Archangels wh
old star worship, were believed to bear the planets about in their
and John also describes them in his initiatory picture in Re
which is the great Mystery book of the New Testament.

Both Job and Revelation open with a description of an inspir
vision as he contemplates the spectacle of ethereal light diffused

ness to the Holy City, the etheric Jerusalem situated above
place of that name. The Prologue of Job is an earlier frag
ollection of this sublime experience.

Many ancient Mystery plays were written upon them
that of Job. A fragment of Euripides' *Belleraphontes*, writte
B.C., belongs in this category. In this play, Belleraphontes'
at the hands of Ares and his daughter by Artemis. The prot
also finds that evil-doers prosper at the expense of the go
the weak are opposed and often overcome by the strong. H
mastered by his trials, he doubts the existence of God, an
to ascend into heaven is blasted by a thunderbolt. Thus co
the god Jupiter, he wanders, lame and blind, over the wo
of that panacea which he must eventually discover within hi

Goethe's *Faust* is another mystery drama in which
Teacher endeavors to solve the problem of the source and pu
and suffering in human evolution; in which the inherent
human spirit is stated in these words:

A good man, through obscurest aspiration,
Has still an instinct of the one true way.

Like the author of Job, Goethe opens his soul drama
logue in Heaven, where the Archangels chant rapturously b
praise of the perfect creation, and where Mephistopheles is
to appear and chant a parody of the song of the Archan
Prologue, Goethe lays down the problem of the drama, and
ultimate perfect solution because of the unerring instinct fo
is native to the human soul, and which may be trusted to tu
to the service of universal good and thus transmute it.

The Seven Spirits Before the Throne

In order to understand any true Mystery drama, howe
set aside our ordinary materialistic view of the cosmos and
it through the eyes of imagination, in which all is life, ar
bodies themselves are borne on their aerial courses by w
angels, whose chant constitutes the Music of the Spheres.
scribes the tone of the Sun as a "thunder-sound" as it ris
eastern horizon.

impinging upon the physical world, are tabulated as "laws o
by scientists.

The power emanations of Mercury on the outer or exote
manifest as chemical forces (the radioactive forces come more
under Uranus), and on the inner or esoteric plane as certai
vibrations necessary to all psycho-spiritual unfoldment, with p
reference to the illumination of the reason.

The power emanations of Venus on the outer or exoteric p
press as cohesion, and on the inner or esoteric as the attrac
magnetism of love. Venus, more easily than most, is transmuted
fiery pure gold of spiritual love in the Initiate.

The power emanations of Mars on the outer or exoteric pla
fest as activity, on the inner or esoteric plane as psychic ene
quality of which varies according as the ego is "old" or "your
evolution.

The power emanations of Jupiter on the outer or exote
manifest as expansion, on the inner or esoteric plane as ben
brotherhood. The Jupiter Initiate is the beloved elder brother o
world.

The power emanations of Saturn on the outer or exote
manifest in the forces of contraction, on the inner or esoteric
affliction, limitation, sorrow; or, in the Initiate, Saturn's forces en
to achieve the consciousness of universal Law active within the co
ness, by means of which the Initiate becomes the ally of the Int
which guides the destiny of the world.

The power emanations of Uranus on the outer or exoteric p
electro-etheric vibrations, and on the inner or esoteric plane, co
or universal sympathy. The Uranus Initiate seeks through new
to girdle the Earth in the fellowship of Spirit, Truth.

The power emanations of Neptune and Pluto are still
understood, but it is generally agreed that on the exoteric p
Neptune influences manifest in art and music, also in such newe
of entertainment as the moving picture; on the esoteric plane t
tunian emanations make for an expansion of consciousness le
Initiation. Neptune is, perhaps, somewhat more mystical and insp
in nature than occult; that is, its powers show an affinity for the
out of which beauty is created. Pluto, on the other hand, is ac
with the power of revolution on the objective plane, being s
Mars in that respect. It is Pluto which fulfills the Lord's declar

cataclysms in the subconscious which are a necessary prelu
Illumination.

The Sun and Moon are the great reservoirs of Life, t
light of the Sun being its objective manifestation, to which
planes there is a corresponding spiritual heat and spiritual lig
to the life of the soul as their objective counterparts are nec
life of the body. The Moon governs rather the subtler ethe
growth and propagation, and on the esoteric plane it stimul
and imagination. The Sun typifies the Savior-Initiate; the M
itiate-Teacher, being a universalized expression of the Moth
which provides Earth's children with the good things of G

As we study the foregoing paragraphs, we see that eac
lestial bodies produces an objective and a subjective phen
outer, or objective, belongs to the world of materiality; the i
jective, to the world of soul. The power emanations of the p
are objective in nature have to do with man's evolution o
Earth; the inner-plane emanation affects the expansion of c
or spiritual development of man, and of the Earth also.

The purpose of Initiation is to stimulate the inner proc
human spirit by which the consciousness is awakened to th
Light of God-consciousness. "To die" and "to be initiated" co
same Greek word, and refers in both instances to the puttin
old man and the putting on of the new. Ordinarily this occ
the natural process of physical deterioration and death; but
ate the "death" takes place through the intensification of c
and its consequent sensitization of the nerves. Thus, literally
taken by storm."

Greatest of initiatory formulas was that enunciated by
Master when He said: "He that is greatest among you, let
servant of all." This is the true test of Initiateship, and is t
the conquest of "Satan."

The Satan of the Prologue of Job, to whom God grant
to test Job, is Saturn, the great tester or afflicter accordingly
upon him from the negative or the positive viewpoint; his v
pressed in the keywords of contraction and limitation a
referred to thus:

Job 1:7

*And the Lord said unto Satan, Whence comest thou? Th
answered the Lord, and said, From going to and fro in the
from walking up and down in it.*

and beneficent purpose when operating as laws of nature; with there would be no "material" or "formed" universe at all. Sin beneficent purpose is served by Saturn morally, when as a te afflicter he *limits* the activity of self-will, or turns it back upon in sorrow and suffering, thus defining more clearly the quality an of the soul. Hence we see that the influence of Saturn is by no evil force. It is only our own reaction—in self-pity and bitterne causes it to be so considered.

The office of Saturn in the life of Job is very different fro Milton's devil in the Edenic garden and of Goethe's Mephis The role of these tempters was to lure man into wrong action. of Satan in the life of Job was impersonal. Its object was to p inner strength and spiritual power developed by Job as an in In this lies the difference between the operations of Satan (Sat of the devil (Mars) in their influence upon humanity.

Sorrow is the great awakener of the soul and thus become demptive theme of the Book of Job. "There is never an afflicti body but that may bring profit to the soul," runs an ancient ada

It is always the *essence* of *life experience* which, assimilate ego, constitutes the pabulum by which consciousness is co nourished to a higher growth, until at last the individual ma as an aspirant to the Mysteries. A young soul, so-called, never the necessary requisites. One must have learned unselfishness, ambition for personal glory or aggrandizemnt. One must be to walk in the shadows that others may have the light, live a life lute purity and harmlessness, give oneself in complete renunc self to the service of love. So to live is to qualify as a sacrif Christ's altar, where, in the words of Paul, we die daily. Admitte attainment is as yet for the few; hence books such as Job, Da Revelation must remain sealed "until the end", when the masses their own self-awakening may find the key which unlocks the of these high and holy things.

Faust declares, "Two souls, alas, are housed within my bre struggle there for undivided reign." So likewise there are two Job lives parallel one another during a portion of the drama. One J man who lives in the mortal concepts, and whose reactions to the ian taskmaster are those of the average good, but unenlighten He is ready to curse the power which afflicts him and then second Job has laid his personal life upon the altar of sacrifice. N

realizes that its purpose works ultimately for the larger g
He lifts himself above the mists of time-bound thought
from soul-illumined heights: "The Lord (Law) giveth an
(Law) taketh away, blessed be the name of the Lord" (La
the purified summit of consciousness the forces of sorrow
the white calm of his soul, for he has followed to the end tha
the Great Initiator describes as the Way of Truth and Ligh
Job describes as the "Path which no soul knoweth and whic
the vulture hath not seen." "Here," he adds, "wisdom and u
are to be found."

Inasmuch as the Book of Job is a book concerned
revelation, its profound import can only reveal itself to us li
as we grow inwardly, and thus discover that the soul-exper
characters point the way for us also to qualify as Job did for
exaltation in which he heard the "morning stars singing toge
sons of God shouting for joy."

The Book of Job has rightly been called "the supreme
inner life." The major content of the book deals, therefo
processes whereby the unillumined, the uninitiated, is trans
the Initiate, in the manner described by Paul: "We shall no
we shall be changed, in the twinkling of an eye we shall
At this point Job became another man as if born anew, an
communed with God in the whirlwind and sang divinely of
Sun, Moon and Stars and all created things.

His consciousness was one with all. He had come i
realization of the sacred bond that links all life with the life
him every form of creation was hallowed and the theme of
of his prayer, could only emerge as a prolonged chant of pra

For the twofold Job there were given two keys to free
mortal Job the first key, "Thou shalt be illumined through
Initiate Job the second key, "*Thine own right hand can save*

Here once more is the characteristic gospel of Gnosis
deeply one studies the mysteries of life and being, alway
reverently he observes the wonders within himself, and the
standingly he meditates upon the occult significance of the Gr
mantram: "Man, know thyself, and thou shalt know all the
the universe." It is by the *power within* that man either
deems himself.

Job 1: 1-5

There was a man in the land of Uz whose name was Job; an man was perfect and upright and one that feared God and esc evil.

And there were born unto him seven sons and three daughter

His substance also was seven thousand sheep and three tho camels and five thousand yoke of oxen and five hundred she asse a very fine great household so that this man was the greatest of a of the east.

And his sons went and feasted in their houses every one his and sent and called for their three sisters to eat and to drink with

And it was so, when the days of their feasting were gone abou Job sent and sanctified them and rose up early in the morning a fered burnt offerings according to the number of them all; for Jo It may be that my sons have sinned and cursed God in their h Thus did Job continually.

The numerals in this text hold much occult interest number used is associated with regeneration or redemption. *Se* number of the sevenfold body through which man is evolvin the impress of the spirit's work on this body that soul qualities come manifest; *five* is the number of new life, the redemptio material, the star that arises from the cross.

The *one hundred and forty years* of Job's life also make purifying redemptive number. Thus numerically also the Boo contains as its major theme the story of man's regeneration.

Its characters are the ego and its attributes, Job standin place of the ego at the threshold of Illumination and the frien senting one phase or another of the personality, as we shall dialogue is the language of reason pitted against materialism, d opinionativeness. Its great literary climax is the goal of human in the awakening of the soul to universal consciousness, and reason we look upon the final chapters as the Initiate's Song *p lence*. These are chapters descriptive of one who has grown strong the conquest of self, and who in self-mastery has learned to con the elements of Nature; one who has learned the mystery of sea, and sky; one who possesses the power by which to commune co with the Divine within; one who "walks in the Light even as the Light."

This is the ideal ultimately to be achieved by all, but whi is the conscious objective of the very few. True it is that "wh wills may come;" but although "many are called, *few* are chose

CHAPTER XVIII

The Archangels

As we have seen, the story of Job opens in an u curtains being drawn to reveal a scene in heaven: "N when the sons of God came to present themselves be Satan came also among them." Here the biblical se Satan among the "sons of God", and we are told that mission by God to afflict Job, in order to try his virtu his steadfastness. The Lord is already aware of wha be, foreknowing that Job will win the victory over Sat

In this celestial allegory we read a truth known that even the tempting Angels and the afflicting Ang divine economy of the universe, and that their activ cosmic Law. The Bible, as we have it today, speaks angelic hosts and of the Archangels Gabriel, Michael there are nameless hosts of angelic spirits which, as a record, have been correlated by the ancient Chaldeans the various attributes of the Most High God and the as expressions of Him. Bel, it is known, is a form of the ing Lord, and referring to the Sun as a living Archa in turn represents a member of the supreme Trini attributed to Bel the Dragon of the Zodiac, which is t and also of the planets. In Persia the Spirit of the S Mihr, as we learned in our study of the Book of Esth Gnostics, the Christ also was identified with the Spiri in the Sun. Thus the Archangels referred to in the E Planetary Spirits—Gabriel, Lord of the Moon; Michael Lord," the Lord of the Sun (among the Jews); and of Mercury.

The spirit called "Satan", as we have learned in ou is the spirit of Saturn, the planet of sorrow and suffe Spirits before the Throne of God, Satan (Saturn) too and a divine being.

Service and sacrifice are the keywords of attainme and Earth. The celestial Hosts, or Sons of God, evolv through the outpouring of love in service to the living these shining hosts performs some specific task in conne

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workings of nature's economy as we shall find them described in th chapters of Job. From their exalted places in Heaven they reach to serve and succor humanity, in addition to their creative activ the inner worlds without which there could be no phenomenal un Chaos would have reigned long since were it not for their ben creative ministrations.

The Council in Heaven described in the Prologue of Job p something of the varied activity of these shining beings as they illumine and advance mankind. It is this close intermingling of H with Earth, of the celestial with the terrestrial, in divine unity of p and design which strikes the most characteristic note of the Bib most powerful, the sweetest and the most beautiful chord of the sp symphony.

It is only as man awakens to the truth of the oneness of Life is centered in God (who is in reality both center and circumfere all Life), that the Path of Perfection is opened for him from wh "shall come forth as gold", in the words of Job. Coleridge caug vision of this great unity when he wrote:

He prayeth well who loveth well
Both man and bird and beast.
He prayeth best who loveth best
All things both great and small
For the dear God who loveth us
He made and loveth all.

One of the greatest tragedies of modern times is that huma large has become careless and incredulous of these heavenly co Despite the fact that the Bible is generally accredited as the su manual of spiritual living and that its pages contain numerous ins of the intimate communion between the inhabitants of Heaven and yet the tremendous importance of this fact is almost entirely disreg not alone by the worldly but by the religious also.

Writes the illumined Rudolph Steiner: "It is clearly our d receive the birth of Jesus Christ into our hearts, into our souls, that not close our eyes to the fearful deterioration that has overtaken called culture of mankind. It is our duty, standing as we do on the of Spiritual Science, this Cosmic Conception of the World, so f realize all that which indicates decline in human civilization toda must say with absolutely no reserve: The deliverance of Mankin a downward evolutionary course depends entirely upon its turn a revelation which can only come through Spiritual Knowledge

can only be brought about if a sufficiently large number meate themselves with what we are trying to say here. For is blind utterly to the cause of these ghastly wars, these w phes, can close his eyes to the fact that we are at the be process of destruction, and that nothing can bring us out o of destruction except something new! This new thing (Pa can not be found in or on Earth, it can only come from Christ Truth, from the Christ Life Power."

The Four Great Tests

Job 1:1

There was a man in the land of Uz, whose name was Job man was perfect and upright and one who feared God, and evil.

The word *Job* has been given many meanings including "the serpent", "the tried", "the adversary", "the afflicted one

When the story opens Job is portrayed as wealthy, us tial, honored and applauded—the ideal type, materially, t the mass consciousness of humanity strives. According to teachings of Israel, this outward wealth and happiness is Job's piety and obedience to the Law of the Lord. Now, s the life of this just and holy man, deservedly successful comes one trial after another. The problem of the book th Why does this suffering afflict the righteous? We can und the wicked should suffer, but why the righteous? The Heaven gives us the answer to this question as it is worked the dramatic story of Job: Satan is a Son of God, and is human worth. Like the gold which is tried in the fire, the tried by the Angel of Sorrow in order that he may be ma fect.

Job is subjected to four great testings, and these are c humanity under the vibratory influence of Saturn: the ru family circle by death, the loss of worldly possessions, the br of physical health and the misunderstanding, persecution a of trusted friends. These are the four steps familiar in th men and the universal purification by means of which th sciousness is being gradually lifted to the place where it m commune with the "splendors beyond the veil."

Job 1:13-19

And there was a day when his sons and his daughters were ea
and drinking wine in their eldest brother's house.

And there came a messenger unto Job and said, the oxen u
plowing and the asses feeding beside them:

And the Sabeans fell upon them and took them away; yea t
have slain the servants with the edge of the sword; and I only am
caped alone to tell thee.

While he was yet speaknig there came also another and said,
fire from God is fallen from heaven and hath burned up the sheep
the servants and consumed them and I only am escaped alone to
thee.

While he was yct speaking there came also another and said,
Chaldeans made out three bands and fell upon the camels and h
carried them away, yea, and slain the servants with the edge of
sword; and I only am escaped alone to tell thee.

While he was yet speaking there came also another and said,
sons and thy daughters were eating and drinking wine in their el
brother's house:

And, behold, there came a great wind from the wilderness
smote the four corners of the house and it fell upon the young
and they are dead, and I only am escaped alone to tell thee.

The catastrophes described in the text are not merely in
affecting the affairs of one ancient family; they exemplify the
reactions under which the whole race, the very planet, sufters, as
sequence of our materialism. There is a law of matter, which l
destruction and death; there is also a law of Spirit, which leads
everlasting. Every man has free will to choose which law he v
under. The Book of Job depicts clearly the fruits which come t
or curse, according as the choice is made.

One whose life is lived to the dictates of spiritual law reacts
did when all the possessions of the outer world were taken fro
The spirit of non-attachment was perfected in him when he said:
came I out of my mother's womb, and naked shall I return thith
Lord gave and the Lord hath taken away, blessed be the name
Lord" (Law) (Job 1:21).

One whose life is lived to the dictates of material law, h
under such adversities is prone to follow the cynical counsel of th
emotional nature, represented by Job's wife: "Dost thou still reta
integrity? curse God, and die" (Job 2:9).

But that Job typifies the aspirant upon the way of spiritua
ment is shown in his reply: "Thou speakest as one of the foolish
speaketh. What? Shall we receive good at the hand of God, a
we not receive evil?" (Job 2:10.)

High and Low Saturnian Aspects and Their Influence Up

The destructive influences of Saturn are represented by principal afflictions enumerated in the Book, namely, Job's children, his possessions and his physical infirmity, ("Skin for the Tester, "Yes, all that a man hath will he give for his finally the lack of that sympathetic understanding which pected to receive from his friends.

The higher influences of Saturn are typified by the revelations. In these three instances the portals of the heav are unbarred, celestial glories are revealed and the Spirit communes with Earth,—all as parts of the initiatory seq liberation of consciousness from the body; (2) interblend forces of Heaven and Earth as the Akashic Scrolls unwind; (ficial offerings of the three friends, which symbolize the tr of the sense nature which is effected in every one of the vehicles of the personality. We say that the "sense" nature is in every one of the three lower vehicles, or aspects, of the because, contrary to popular belief, sensuality is not an attr bodily consciousness alone but characterizes what is called t mind as well. There is such a thing as psychic sensuality, such a thing as mental sensuality, both belonging to the con "hell."

In the Book of Job we learn how the threefold tran accomplished through the agency of sorrow, or, specifically, forces of Saturn, or Satan:

> Limitation is changed into Illumination,
> The finite passes into Infinity,
> The Law becomes Light.

The home of Job is identified in the text as "the land Moslems who now inhabit this country still revere the n When a stranger comments on the productiveness of th reply proudly, "This is because it is the land of Ayyub" (Ey

There are accounts of an ancient Arabian custom in v of their number became ill, it was incumbent upon the bear him to the rubbish heaps just outside the settlement him beneath a shelter made of four poles and a cloth. His cl then formed a circle about the stricken figure where they

reply. Thus the three friends of Job "sat down with him upon the
seven days and seven nights, and none spake a word unto him."

This ancient custom is referred to here only as an illustra
the marvelous skill with which the writer of the Book of Job h
objective material to conceal spiritual, or subjective, experien
previously stated, the Book of Job elucidates certain initiatory fo
which have been given to all peoples in all ages of history. Th
acters represent the development of man himself, as the human b
lifted and transformed into the divine.

In the silence of the seven days and nights mentioned in t
(Job 2:13), we have the entrance of the aspirant into the vast
Silence, beloved of all who have known this sublime experience
upon its shining walls he learns to read the Akashic Records of the
Creative Days of human evolution. Here may be traced the ego's
relationships in all the events of his life, and one sufficiently well
fied may lift the veil of the past and trace the lines of causation re
back beyond his birth in the present Earth life, and so learn,
taught in Job, that the payment of karma begins not with birt
with conception.

This is shown in Job 3:3-6, wherein he curses the day of his
overshadowed as it is with clouds from the past:

Job 3: 3-6

*Let that day perish wherein I was born, and the night in whic
was said, There is a man child conceived.*

*Let that day be darkness; let not God regard it from above neit
let the light shine upon it.*

*Let darkness and the shadow of death stain it; let a cloud d
upon it, let the blackness of the day terrify it.*

*As for that night let darkness seize upon it, let it not be joined u
the days of the year, let it not come into the number of the mon*

Again he longs for release from bondage to the past, for tha
when through his own soul awakening he may find emancipatio
karmic shackles, "when the servant is free from his master."

Job 3: 23-26

*Why is light given to a man whose way is hid and whom God h
hedged in?*

*For my sighing cometh before I eat and my roarings are pou
out like the waters.*

*For the thing which I greatly feared is come upon me, and t
which I was afraid of is come unto me.*

*I was not in safety neither had I rest neither was I quiet,
trouble came.*

In Job's struggle with himself, he is aided and streng
helper from God: "In thoughts from the visions of the
deep sleep falleth on men" (Job 4:13).

"The angels that dry our tears bear the form and fe
we have said and thought; above all, of what we have d
the hour of misfortune." So writes a sage who knows much
plane ministry which is given to strengthen and bring solac

Job's realization of the impermanence of the things of
the immutability and permanence of things spiritual is s
appeal to the Divine Tribunal: "I would seek unto God a
would I commit my cause" (Job 5:8).

The Cycle of the Three Friends

The contentions of Job and his three friends may be
three cycles or steps of development and unfoldment.

There is, as we have shown, a spiritual law and a mate
man is endowed with free will whereby he may choose
which of these laws he will elect to obey. If it be the s
he must make a complete surrender of the personal life,
possessing nothing of himself. His dependence is then enti
power of the Spirit; he becomes a free channel for its use a
provided for according to its law. If, on the other hand,
submit to material law, he puts his trust in material po
"things which are seen," and must consequently work ou
in accordance with this law, which is a law of suffering and

The purpose of the Book of Job is to indicate how
may gradually learn to control and transmute the forces
man, physical desires and human mind, so that these beco
for the illumined Spirit. When this has been achieved, he is
karmic Law. Job receives an intimation of this ideal con
Eliphaz says: "He shall deliver thee six troubles; yea, in
shall no evil touch thee."

Job 5:20-23

*In famine he shall redeem thee from death: and in war
power of the sword.*

*Thou shalt be hid from the scourge of the tongue: nei
thou be afraid of destruction when it cometh.*

*At destruction and famine thou shalt laugh: neither sha
afraid of the beasts of the earth.*

Robert Browning aptly describes the struggle for ma

begins within himself a man's worth is something. God stoops
head, Satan looks up between his feet—both tug—he's left to
in the middle; the soul awakens and grows."

The symbolism of this strange and wonderful Book of Job
fect. For instance, the three friends come to argue and dispute w
as he sits upon an ash heap outside the city walls—an effective
sentation of the chaos and confusion that exists in one's life u
light within has been discovered—a state of development whi
describes thus: "They grope in the dark without light, and he
them to stagger like a drunken man."

Job 2:11

Now when Job's three friends heard of all this evil that was c
upon him, they came every one from his own place; Eliphaz the Te
ite, and Bildad the Shuhite, and Zophar the Naamathite: for they
made an appointment together to come to mourn with him an
comfort him.

The three friends to whom Job turns for consolation in
tremity—Eliphaz the Temanite, Bildad the Shuhite and Zoph
Naamathite—symbolize the three lower vehicles of the ego, so
named mind, desire nature and body; or mental sheath, desire bo
physical body.

Eliphaz, a son of Esau, represents one immersed in the i
and affairs of the physical life, for *Tema* means "a desert," ari
spirit. Bildad, a son of contention, represents the desire body
called a Shuhite, which means *helplessness*. The average perso
present state is helpless in his thralldom to carnal desires. It is
which dominates the mass consciousness.

Job 8: 9, 14

For we are but of yesterday, and know nothing, because our
upon the earth are but a shadow.

Whose hope shall be cut off, and whose trust shall be a spider's

The impermanency of the life of the senses and the impossib
obtaining any lasting satisfaction by means of them is found
words of Bildad: "He shall lean upon his house, but it shall not
he shall hold it fast, but it shall not endure."

Zophar (mortal or human mind) has been termed a ruthless
He contends from the levels of the purely human concept, unill
as yet by any ray of spiritual light:

Job 11: 2, 12

Zophar means "brightness" and indicates the promis
mind. According to the occult axiom, "The mind is the Pat

These three friends, in their arguments with Job, t
the striving of the lower nature to retain its hold upon
mind of man linked itself with the animal desires in ea
evolution on our planet. The purpose of evolution today
that process, to break the hold of the animal soul (whic
that dies) by purifying the desires and illuminating the re
in such wise that they become channels for the workings
rendering the personality wholly amenable to higher guic

Sorrow, pain, disease and death are the common inhe
humanity, and before the mind is illumined these serve a
along the way of progression. The oftener a man dies
lives. Experience is the greatest teacher and to gather i
stitutes the chief purpose of life upon Earth. The transit
material world and of the physical body is shown in

Eliphaz:

Job 4: 18, 19

Behold, he puts no trust in his servants; and his angels
with folly:

How much less in them that dwell in houses of clay, wh
tion is in the dust, which are crushed before the moth?

This lament comes from a failure to realize a source
mortality, in which there is no refuge other than materialit

Job 5; 7: 6, 7; 10:1

Yet man is born unto trouble, as the sparks fly upward

My days are swifter than a weaver's shuttle, and are
out hope.

O remember that my life is wind; mine eye shall no mor

My soul is weary of my life: I will leave my complaint up
I will speak in the bitterness of my soul.

And again, in his anxious thinking, Job seeks for a me
from the hopelessness and futility of a life ordered to mat

Job 10: 15, 18, 20, 21, 22

My soul is weary of my life; I will leave my complaint up
I will speak in the bitterness of my soul.

If I be wicked woe unto me and if I be righteous yet wi
up my head. I am full of confusion; therefore see thou m

Wherefore then hast thou brought me forth out of
Oh that I had given up the ghost and no eye had seen me.

Are not my days few? cease then and let me alone, that

Job's experience is one common to every man who eventu
weary of words that bear no sustained meaning to deeds, th
externalized impulses empty of spiritual support or value:

Job 13:4; 16:3; 14: 1-2

But ye are forgers of lies, ye are all physicians of no valu
Man that is born of woman is of few days and full of troub
He cometh forth like a flower and is cut down, he fleeth a
shadow and continueth not.

Thus Job laments while the contest rages between the sp
the material man, with the lower man still in the ascendan
spite the apathy and bitterness of despair, the urge of the
wholly overcome, and ever and again it may be heard to call
die, shall he live again? All the days of my appointed time
till my change come" (Job 14:4).

The cry of the flesh is loud as Eliphas says:

Job 15: 5-6

For my mouth uttereth thine iniquity and thou choosest the
of the crafty.
Thine own mouth condemneth thee and not I; yea thine
testify against thee.

The arguments of Eliphas (the physical senses) may b
up in the fact that his idea of the highest human blessedn
accumulation of earthly possessions and a long life in whic
them. He reiterates that material prosperity is the true mark
approbation, and adversity an equal sign of God's disfavor.

Job is naturally not satisfied with this materialistic theo
of his own unceasing efforts to live in a way pleasing to God
for a deeper and more intimate approach to Truth. He is
satisfied with "things" of the outer world as such, but is eage
"like some bold watcher of the skies when a new planet swi
ken", for an explanation of the origin and purposes of sorr
own suffering has suddenly made him see and feel the sorrow
world. He is tortured by the sense of estrangement which
between the human and the divine. Faust at this place upo
cries out, "Two souls, alas, are housed within my breast;
laments, "Therefore I will not refrain my mouth, I will sp
anguish of my spirit, I will complain in the bitterness of
(Job 7:11).

Bildad (the desire nature) argues the uselessness of st
contends that Job is at the mercy of so powerful a force th

the novice on the Path of Perfection. It comes often in the
false humility, instilling despair and self-depreciation. It is
aspect of desire, being in very truth a desire for death, al
conscious mind does not recognize it as such. It is accor
dangerous, for there are many times when only the *will to su*
the body from dissolution, when that body is wracked by
tormented by the unrest of mind and soul. Apathy at such
make the difference between life and death.

Bildad's words, "For we [the mortal men] are but o
and know nothing, because our days upon the earth are but
is true from the standpoint of Spirit; the mortal is indeed
flitting across the face of the Earth. So long as the ego is e
the lower desires, which Bildad signifies, this fact rests up
some terrible weight, reducing him to a state of deadly ap
can be no release from it except in the realization of the
of Spirit.

The experiences related in the Bible are by no means
in human psychological history. Many are the instances to l
every age of characters known to have lived through similar
The artist-seer, Leonardo da Vinci, for example, has stated
"wanderings" he found himself at the mouth of an imme
wrapped in impenetrable darkness. He was filled both wit
desire, fear of the dark and desire to ascertain if the cave
treasure he sought. Dante, similarly, speaks of how he wa
dark and lonely wood and became lost:

> *In the midway of this our mortal life,*
> *I found me in a gloomy wood, astray*
> *Gone from the path direct, and e'en to tell*
> *It were no easy task, how savage wild*
> *That forest . . .*
> *How first I entered it I scarce can say,*
> *Such sleepy dullness in that instant weighed*
> *My senses down, when the true path I left.*

We have written elsewhere that the world of the soul—
truly a world as is the world of the senses—corresponds, a
known laws, with the state of consciousness of the individua
one sense, the whole of the soul world (astral or desire wor
looked upon allegorically, for its least phenomenon embodies
consciousness of the ego which awakens within its borders. T
cavern of da Vinci, the savage, dark forest of Dante, are des

sciousness of one who has "gone from the path direct." In the
Job, it is Bildad who represents this state of consciousness.

The sophistry which characterizes a cunning mortal mind i
in the counsel of Zophar, and Job's refusal to accept it proves on
high moments in his quest:

Job 13: 13-15

*Hold your peace, let me alone, that I may speak, and let come o
what will.*

*Wherefore do I take my flesh in my teeth, and put mine li
mine hand?*

*Though he slay me, yet will I trust him: but I will maintain
own way before him.*

When this note of spiritual integrity, perseverance and
sounds within the caverns of the soul, the powers of the lower
fast waning and the light of the spirit is gaining the ascendanc
this time to the end of the controversy with the three friends, the
ments grow less persistent; Job's affirmative attitude firmer ar
authoritative.

Thus we learn that this portion of the Book is not a mon
conversation between Job and the three friends. We find instea
dialogues, each pertaining to cycles of soul experience, in which t
of the senses becomes weaker and weaker, until at last the thu
the spirit enunciates that triumphant climax first heralded in the
of Eliphaz, whose words show the end of the sense life:

Job 15: 20, 21, 24, 28, 29, 30

*The wicked man travaileth with pain all his days and the nu
of years is hidden to the oppressor.*

*A dreadful sound is in his ears: in prosperity the destroyer
come upon him.*

*Trouble and anguish shall make him afraid: they shall pr
against him as a king ready to the battle.*

*And he that dwelleth in desolate cities and in houses which no
inhabiteth which are ready to become heaps.*

*He shall not be rich neither shall his substance continue, ne
shall he prolong the perfection thereof upon the earth.*

*He shall not depart out of darkness; the flame shall dry up
branches and by the breath of his mouth shall he go away.*

Job realizes that he can lean upon no external counsel such
and he replies, "I have heard many such things: miserable com
are ye all. Shall vain words have an end? or what emboldeneth th
thou answereth? I also could speak as ye do: if your soul were
soul's stead, I could heap up words against you, and shake my

Knowing the Truth, indeed, Job is yet not sufficiently
to escape the attacks of despair, and he is again plunged in
darkness of despair:

Job: 19,20,21

Also now, behold, my witness is in heaven, and my recor

My friends scorn me: but mine eye poureth out tears t
that one might plead for a man with God, as a man plea
neighbor!

Yet almost in the same breath, Job has proclaimed,
shall he live again? all the days of my appointed time w
my change come. Thou shalt call and I will answer thee;
a desire to the work of thine hands" (Job 14:14-15). Hi
consciousness now makes it possible for him to assert th
midst of an encompassing adversity his allegiance to Goo
preme in his life. These verses have been called a "rocke
above the darkness."

Job 17: 6-9

He hath made me also a byword of the people: and afor
as a tabret.

Mine eye also is dim by reason of sorrow and all my m
as a shadow.

Upright men shall be astonished at this, and the innoce
up himself against the hypocrite.

The righteous also shall hold on his way and he that
hands shall be stronger and stronger.

Into this flight of spiritual thought, the counsel of low
like an arrow of death; Bildad continues:

Job 18: 8-14, 18

For he is cast into a net by his own feet and he wall
snare.

The gin shall take him by the heel, and the robber s
against him.

The snare is laid for him on the ground, and a trap for
way.

Terror shall make him afraid on every side and shall d
his feet.

It shall devour the strength of his skin, even the firstbo
shall devour his strength.

His confidence shall be rooted out of his tabernacle and it
him to the king of terrors.

He shall be driven from light into darkness and chased
world.

Had Job been susceptible to counsel such as this, h
fallen into an apathy from which only the death of the bo
released him. He would have been in that condition called

intervenes to free the unhappy, self-imprisoned soul. Ho
coercion of the senses can now no longer dominate Job's e
spirit. He has attained a new status, like that of Browning's
Paracelsus when he sings,

> *I shall arrive! what time, what circuit first*
> *I ask not: but unless God send His hail*
> *Or blinding fire-balls, sleet or stifling snow*
> *In some time, His good time, I shall arrive.*

The pendulum of the emotional nature is not yet stilled i
spite the new consciousness, for Job now feels alone in the
this aloneness, a solitude not of body but of mind, which a
grievously the neophyte who has come to the place where h
world and yet not of it;" as Job describes it:

Job 19: 13-19

***He hath put** my brethren far from me, and mine acquaint
verily estranged from me.*

***My kinsfolk have failed** and my familiar friends have forgo*

***They that dwell in** mine house and my maids count m
stranger: I am alien in their sight.*

***I called** my servant and he gave me no answer, I intreated
my mouth.*

***My breath is strange to** my wife, though I intreated for the c
sake of mine own body.*

***Yea, young children despised** me: I arose and they spake ag*

***All my inward friends abhorred** me: they whom I loved ar
against me.*

Yet, following hard upon this lament of the lonely in h
magnificient chant of Spirit, perhaps most famous of all the
of Job:

Job 19: 23-26

***Oh that my words were now written! Oh that they were p
a book!***

***That they were graven** with an iron pen and lead in the roc*

***FOR I KNOW THAT MY REDEEMER LIVETH, AND TH
SHALL STAND AT THE LATTER DAY UPON THE EARTH:***

***And though after my skin worms destroy this body, yet in
[i.e. reincarnation] shall I see God.***

The friends are not silenced by the grandeur of Job's faith
convinced still that Job must in some wise have angered God
afflicted. He is, they are certain, a secret sinner. Zophar bids
20th chapter) remember that the wicked are ever punished
Law of God: "The Heaven shall reveal his iniquity: and the

meaning by all this that Job is that wicked man, since all t
have happened to him.

Job (21st chapter) replies patiently that on the contrary
prosper: "Their houses are safe from fear, neither is the rod o
them. . . . They send forth their little ones like a flock, and th
dance. . . . They spend their days in wealth, and in a mome
to the grave. Therefore they say unto God, Depart from us: fo
not the knowledge of thy ways." Yet all of these wicked ones v
and despise God are conquered at last by the greatest of ma
death. Job denies that he is to be classed with the wicked,
misfortunes which his friends are convinced prove him a w
as he well knows: "Behold, I know your thoughts, and the de
ye wrongfully imagine against me!"

Job is nevertheless able to agree with Zophar's advice t
that wickedness is punished, for well he knows the insignific
man knowledge unless it be illumined with the wisdom of Spir
is the candle of the wicked put out and how oft cometh their
upon them! . . . They are as stubble before the wind." The
"How then comfort ye me in vain, seeing in your answers there
falsehood?" i.e., they state truth, but only part of the truth. He
them, but insists that they have still not touched upon the re
issue, the reason for sorrow and suffering in the lives of the
for he will not admit that he has sinned against God.

Seeing that Job understands their attitude and is not d
their circumlocutions, the friends now lay tact aside, and u
openly, with no pretence of commiseration. Eliphaz the Tem
22nd chapter) answers Job bluntly: "Is it any pleasure to the
that thou art righteous? or is it gain to him, that thou makes
perfect? . . . Is not thy wickedness great? and thine iniquitie
And he enumerates the misdoings of which he thinks Job is gu

Job 22:6-7, 9

*For thou hast taken a pledge from thy brother for noug
stripped the naked of their clothing.*

*Thou hast not given water to the weary to drink, and th
withholden bread from the hungry.*

*Thou hast sent widows away empty, and the arms of the fa
have been broken.*

*Therefore snares are round about thee, and sudden fear
thee;*

*Or darkness, that thou canst not see; and abundance of wate
thee.*

good shall come unto thee. Receive, I pray thee, the law from h
and lay up his words in thine heart. . . . and he shall save the
person. He shall deliver the island of the innocent: and it is deli
the pureness of thine hands."

Such counsel as this, well intentioned as it may be, repre
acme of materialism. It predicates a God who presides only ove
terial Earth and the things which are good in terms of the body (
In every man, this voice must have its moment for speech; but
Job, its counsel must be recognized as essentially wrong becau
where touches upon the integrity of the soul.

Again Job repeats the tale of his innocence in the face of
contrary evidence (Job: 23rd chapter). He is at last beginning t
that the purpose of sorrow is to purify and ennoble the soul. He
as have many others who have trod this path of tears, that Go
present when the clouds of life are lowest and darkest, and h
descriptive of this realization, are a beacon light for all who ha
after him. He has formerly been in perfect accord with the
Eliphaz who said (22nd chapter) that "If thou return to the A
then shalt thou lay up gold as dust, and the gold of Ophir as t
of the brooks . . . yea, thou shalt have plenty of silver." But he
come to a higher understanding, as expressed in the 23rd chapt

Job 23: 10-13

*But he knoweth the way that I take: when he hath tried me,
come forth as gold.*

*My foot hath held his steps, his way have I kept, and not de
Neither have I gone back from the commandment of his lips; I
esteemed the words of his mouth more than my necessary food.*

He then repeats that the wicked often go unpunished for th
edness, and prosperity is therefore not to be taken as an infal
of holiness, just as poverty and sorrow are not an infallible si
(Job: 24th chapter). But again, he insists that he has faith in th
God: "His eyes are upon their ways. They are exalted for a lit
but are gone and brought low; they are taken out of the way ar
as the tops of the ears of corn. And if it be not so now, who will
a liar?"

To this Bildad the Shuhite replies (Job: 25th chapter). In
voice of desire again comes to cloud the high resolve and supre
cation to Spirit:

Job 25: 4-6

How then can man be justified with God? or how can he
that is born of woman?

Behold even to the moon, and it shineth not; yea, the stars
pure in his sight.

How much less man, that is a worm? and the son of man
a worm?

But Job's spiritual allegiance is firm. He cannot be even n
swayed.

Job 26: 6-14

Hell is naked before him (God), and destruction hath no c

He stretcheth out the north over the empty place, and han
earth upon nothing.

He bindeth up the waters in his thick clouds; and the clou
rent under them.

He holdeth back the face of his throne, and spreadeth h
upon it.

He hath compassed the waters with bounds, until the day a
come to an end.

The pillars of heaven tremble and are astonished at his rep

He divideth the sea with his power, and by his understan
smiteth through the proud.

By his spirit he hath garnished the heavens; his hand hath
the crooked serpent.

Lo, these are parts of his ways: but how little a portion is
him? but the thunder of his power who can understand?

And Job continues his parable (Job: 27th chapter), saying

Job 27: 2-8

As God liveth, . .

All the while my breath is in me, and the spirit of God
nostrils:

My lips shall not speak wickedness, nor my tongue utter d

God forbid that I should justify you: till I die I will not remo
integrity from me.

My righteousness I hold fast, and will not let it go: my he
not reproach me so long as I live.

Let mine enemy be as the wicked, and he that riseth up ag
as the unrighteous.

For what is the hope of the hypocrite, though he hath gain
God taketh away his soul?

The three friends have not answered the question as t
wicked prosper while the righteous suffer; Job declares that h
tell them the answer to that question, and this he does. "Thi
"is the portion of a wicked man with God, and the heritage
pressors. If his children be multiplied, it is for the sword: a
spring shall not be satisfied with bread. Those that remain o

silver as the dust, and prepare raiment as the clay; he may pr
but the just shall put it on, and the innocent shall divide the silv

How true Job's statements are can be fully known only in
of rebirth. If it seems that for an entire life time the wicked m
his possessions, heaping up silver as the dust and preparing fine
yea, let him do so, for it shall at last be taken from him and given
whom he has defrauded. "For God shall cast upon him, and no
Not only in purgatory shall the oppressor and miser suffer the
of seeing his hard-won spoils dissipated by his heirs and eventua
ing their way back into the hands of the innocent; but in his su
incarnations he must rehabilitate his character under the Law o
tion through continued suffering, until he understands that
treasure worth having is the gold laid up in heaven where thieve
break through and steal.

In the eyes of his friends, Job is conceited and self-righteou
ultimate degree. They become more and more contemptuous o
he refuses to admit to any sin against God, either hidden or
They are resentful because, when they have advanced an argumen
as they think, proves him a sinner, Job accepts the argument an
it to a conclusion which proves his innocence. They are no matc
in dialectic and debate. And as the argument continues, we com
ognize that in Job we see a man who has actually progressed
to be beyond most human counsels, a man of superior intellec
of remarkable moral integrity, but lacking in that *spiritual* or
wisdom which comes from God alone. How he at last attains e
this pinnacle of perfection we learn in our next chapter.

CHAPTER XIX

The Fruits of Initiation

Whence Cometh Wisdom?

The twenty-eighth chapter of Job is generally conceded to be an interpolation and the work of a much later writer. mentators are of the opinion that the chapter has no place and was inserted solely to insure its preservation. Regardles torical period from which this chapter emanates, it is evi esotericist that from the standpoint of spiritual unity it be narrative as the capstone of Job's career of sorrow, for it reve mate wisdom of Illumination unto which he attained after pa under the rod of Satan (Saturn); and allegorically considered, the Path of Initiation.

Job 28: 7-8, 12-20

There is a path which no fowl knoweth, and which the vul hath not seen:

The lion's whelps have not trodden it, nor the fierce lion pas

But where shall wisdom be found? and where is the place standing?

It cannot be gotten for gold, neither shall silver be weighe price thereof.

It cannot be valued with the gold of Ophir, with the preci or the sapphire.

The gold and the crystal cannot equal it: and the excha shall not be for jewels of fine gold.

No mention shall be made of coral, or of pearls: for the wisdom is above rubies.

The topaz of Ethiopia shall not equal it, neither shall it with pure gold.

Whence then cometh wisdom? and where is the place standing?

"Whence cometh wisdom? where is the place of unders asked by every novice who seeks the Path of Perfection. Ja compares this quest to the Great Pearl, the pearl of great pri by the Master when he admonished his disciples to sell all order to gain the Pearl which is beyond the value of all th

The pearl is not found easily, even when one is willin that one has for its possession. It is often seen dimly, as unde

neophyte must pass through a long and arduous probation b
Pearl comes into his keeping, for it cannot be obtained merel
asking. Each must endure the forty days of preparation, a peri
with temptation and trial as evidenced in the experiences of Jo
man, like Job, says at this point, "When I looked for good, then e
unto me; and when I waited for light, there came darkness" (Jo

This period of trial, as Job endeavors to prove, is not a
sign of the wrath of God. On the contrary it is a manifestatio
divine protection. A lesser good is taken away that a greater g
be substituted for it. The path of service has led to this place:

Job 29: 12-17

*I delivered the poor that cried, and the fatherless, and him tha
none to help him.*

*The blessing of him that was ready to perish came upon me;
caused the widow's heart to sing for joy.*

*I put on righteousness, and it clothed me: my judgment was
robe and a diadem.*

I was eyes to the blind, and feet was I to the lame.

*I was a father to the poor: and the cause which I knew
searched out.*

*And I brake the jaws of the wicked, and plucked the spoil out
teeth.*

In the thirtieth chapter, Job describes the dishonor and
which fell suddenly upon him, for no apparent reason; none
apparent to the human vision, but, as we have shown from t
described in the Prologue, fully known to God and to his celest
saries, one of whom is Satan, Saturn, the tester and purifier of
gold.

Job 30: 25, 26

*Did not I weep for him that was in trouble? was not my soul g
for the poor?*

*When I looked for good, then evil came unto me: and when I
for light, there came darkness.*

Not only, says Job, has he lived for the good of the comm
has been equally careful to keep his faith pure: he has not k
hand in salute to the pagan gods.

Job 31: 26-28

*If I beheld the sun when it shined, or the moon walking in b
ness:*

*And my heart hath been secretly enticed, or my mouth hath
my hand:*

*This also were an iniquity to be punished by the judge: for I
have denied the God that is above [i.e. above all material phenom

he may talk face to face with God, and look into the eyes of
Wisdom, whence alone he may know the truth. "Surely I wo
upon my shoulder, and bind it as a crown to me."

The Fourth Friend

"So these three men ceased to answer Job, because he wa
in his own eyes," observes the author, in the first verse of the thi
chapter. That a degree of self-righteousness did indeed exist i
be admitted; but it is equally true that he was all that he said o
his were no idle boasts. He was indeed an exceptionally hono
a bright and shining light, and as an intelligent man it was
that he should not be aware of it. He is at any rate open to i
He is willing to submit to the will of God, even if it means lif
grace and suffering, if he can be convinced of its justice.

The three friends have now given up the dispute; and
friend, a young man named Elihu, the son of Barachel the Bu
up the discussion. In the twenty-ninth chapter (verse 3) we sa
looked back upon his happy days when "his candle shined upo
and when by his light I walked through darkness." The can
shines upon the head is here a figure of speech, but it is also a
able esoteric fact. Fra Angelico depicts his luminous angels with
upon their heads, and the "light" refers to the halo which surrou
people. The halo and the candle-light are not always of the sam
brilliance in all people, for they vary according to the holi
individual. The Christ love is a fiery golden light, represented
tine artists in the solid golden background upon which their h
are painted. Max Heindel, the Christian mystic, has observe
Christ gold is the gold of love which pours out in service to
where that service is adulterated by even the least taint of se
desire for gratitude, pride, etc., the gold is no more the true C
but an alloy, and a channel for the "false light."

During the time when Job enjoyed worldly prestige, "the
hid themselves", but now they hold him in derision. The fou
Elihu, is one of these young men; he has been sitting quietl
speaking, in deference to the older men. "Against Job was
kindled, because he justified himself rather than God" (Job 32
means literally, "God is he", or the divinity to be awakened
mankind. Ram means "son of the Most High"---Elihu was "of t
of Ram"—and as used in the Bible generally refers to a sanctua

are very old; wherefore I was afraid, and durst not shew you my o
We may interpret Elihu's part in two ways. On the objective pla
representative of the "young" soul, impulsive and hasty, quick
demn, fiery in denunciation of what he deems evil. He now rebu
"Great men are not always wise: neither do the aged understa
ment." He admits that none of the three friends have "convinced
answered his words", and he has been nigh to bursting with the
his own opinions which he would like to express: "Behold, my be
wine which hath no vent; it is ready to burst like new bottles
speak . . . I *will* open my lips and answer."

He then proceeds with his own argument, which he has bee
oping while listening to the speeches of the three friends.

Esoterically, Elihu represents the new understanding of tr
triumphant declaration of the "young child" born within. Adhe
the old religion are content to worship an external God, and have
Him upon a throne in a far-away Heaven. The new religion em
the fact of God within us, affirming, "In Him we live and move a
our being;"---hence, Elihu's name, *God is He.*

Job 33: 13-17, 23-24

***Why dost thou strive against him? for he giveth not account of
of his matters.***

For God speaketh once, yea twice, yet man perceiveth it not.

***In a dream, in a vision of the night, when deep sleep falleth
men, in slumberings upon the bed;***

Then he openeth the ears of men, and sealeth their instruction,

***That he may withdraw man from his purpose, and hide pride f
man.***

***If there be a messenger with him, an interpreter, one amo
thousand, to shew unto man his uprightness:***

***Then he is gracious unto him, and saith, Deliver him from g
down to the pit: I have found a ransom.***

Orthodox commentators consider that the last two verses
the Christ as mankind's ransom, accepted by God to deliver ma
the pit.

We have seen that Zophar, of the three friends, typified t
light ("shining") of the mortal intellect; Elihu, young and unfo
he is, nonetheless is the type of the spiritualized mind; the Chri
the consciousness. The mind is the youngest (i.e. the latest acqui
the vehicles of the ego, having been begun only in the presen
Period of our planetary evolution. The desires, feelings, instincts, t
form of the body itself as idea, existed long before. "The min

for the materialistic mind and animal soul can off
tion to the problems of life. Naively, the youthful
teach thee wisdom;" and it is true, that he can a
mouth of babes" the Lord giveth wisdom.

Elihu represents the "new wine" bursting the
Dispensation now yielding to the New. This nev
new inspiration, must be awakened in man to fit
Age. To hasten the fruition of this power and th
which it makes available is the work of the occulti
six hundred years which yet remain of the Pisce
understanding that is found through this Illumin
literally born again. "I once was dead, but now I
newly illumined one. This life-sense has been cal
and teachers *the new sense of the New Age.*

The work of Initiation, according to Elihu, is
from the pit, to be enlightened with the light of t
This involves the complete submergence of the p
vine; it is learning to say, "Not my will but Thine
discovers one of Job's faults when he says: "My
be tried unto the end . . . for he addeth rebelli
34: 36-37).

Elihu declares that Job has, in effect, put hims
est thou this to be right, that thou saidst, My righ
God's?" (Job 35:1.)

He continues (Job 36th chapter), "Suffer me
thee that I have yet to speak on God's behalf. . .
not be false." And he proceeds to enlarge upon the
and power shown in the works of creation: "Remem
his work, which men behold." This Job had al
trials came upon him. Elihu continues "magnifyi
in the following chapter (Job: 37th chapter): "He
stand still, and consider the wondrous works of God
that the practice of "considering the wondrous w
benefit to the novice. It arouses within the sou
which visions of splendor may arise from the inne

The Glories of Initiation Revea

As Elihu ceases speaking, a strange and ma
to Job. This indicates to us that the mind has becom

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the vortex of spiritual power in which our universe whirls unres
an incomprehensible axis. At last Job receives his answer, fo
comes out of the Whirlwind to reveal the glories of Initiation.

Wordsworth once wrote:

One impulse from a vernal wood
Can teach you more of man,
Of moral evil and of good
Than all the sages can.

In the Book of Job we learn how it is possible to achieve u
God through meditation upon the mysteries of the revealed univ
most esoteric work of the entire Book is therefore contained in t
eighth to forty-second chapters. On the surface, these chapters
be a philosophical discourse having little to do with the man,
they are really an esoteric discourse on the profoundest secre
and Initiation.

"As above, so below": the Cosmic Whirlwind has its mi
correspondence in the human aura, which has numerous vortic
liant light, shining jewel-wise. When these vortices have been fu
ened, the interior vision is achieved, and not vision alone, but
faculties of the soul, the ego itself being able to function co
apart from the body without death intervening. It is not until thi
ing has occurred that the wonders and mysteries of nature may
faintly understood.

We have noted step by step in preceding chapters how gr
been the development which finally enabled Job to pass into th
state of consciousness figuratively described as communing with
hearing His voice in the Whirlwind.

One writer refers to Job up to this point as the man "b
Process", and henceforward the man "after the Process", which
didly illustrative of the deeper meanings of the story. In the
chapters one seems to be treading upon holy ground.

Here in the final chapters, once again the Akashic Records u
to Job's Initiate consciousness is revealed the inner workings of
ual universe which manifest outwardly as the glories of He
Earth. So-called natural phenomena he sees to be the outer fi
great invisible network of spiritual Hierarchies working be
visible universe. He comes to comprehend the mystery of

the gentle showers which cause the buds to appear in the S herbs to come forth. The veil parts at last between the k unknown, and Job stands before the greatest of all myst death itself.

With this chapter (Job: 38th chapter) begins the first of first-hand Initiate knowledge. "When the pupil is ready appears," declares a familiar occult maxim. But the appe Teacher is not a signal for passive acceptance on the part The Teacher is the emissary of Saturn, on the Initiate l mands a reckoning from the disciple:

Job 38: 1-3

Then the Lord answered Job out of the whirlwind, and s
Who is this that darkeneth counsel by words without kno
Gird up now thy loins like a man: for I will demand o answer thou me.

Then during the remainder of this famous chapter and a ninth, fortieth and forty-first, the Lord propounds questions it is incumbent upon him to answer. In the biblical narrative is not recorded, on the premise that he, a mortal, cannot questioning, but at last learns the lesson of true humility an into a new understanding.

If humility alone were the answer to Job's problem, th no need to include this book in the Bible; but it means far m

Under the guidance of the Teacher, who tests his dis and subtle ways, the Initiate passes step by step into the i Earth---not, of course, in the physical body. All of this takes the body, in the soul consciousness. He also rises from one the "Heavens", which in Chaldean and Persian star lore, a brew as well, typified states of consciousness (to use a m Each of the Heavens was distinct from every other, and i the Messiah stood before the Throne of Light.

In the language of modern occultists we express all this the Initiate investigates the hidden side of nature, learning t collaborate with the spiritual Intelligences which guide and with the nature spirits, yea, the smallest of them, mir life-light as they are, which live in our own sphere. He stu of all God's agencies from the smallest of these nature greatest of the celestial Hierarchies. In his material blind

then rises in ecstasy with Job to sing of how "the morning sta
gether and all the sons of God shouted for joy." No longer
dulled ears prevent his catching the music of the chanting sphe

Now he can work with nature's forces. He understands th
the Sea, and the sprites or undines which work through and
watery elements. Perhaps no one has given a more beautiful a
description of the Angel of the Sea than Ruskin in his *Moder*
"We habitually think of the rain cloud as dark and grey, no
that we owe to it perhaps the fairest though not the most dazz
hues of heaven. No clouds form such skies, none are so tend
and inimitable, for these are the robes of love worn by the An
Sea. To these the name is chiefly given, the 'spreading of the cl
their extent, their gentleness, their fullness of rain."

Job 38: 8-11

Or who shut up the sea with doors, when it brake forth as i
issued out of the womb?

When I made the cloud the garment thereof, and thick dar
swaddling-band for it,

And brake up for it my decreed place, and set bars and door

And said, Hitherto shalt thou come, but no further; and he
thy proud waves be stayed?

These questions are not propounded merely to silence
interpret them in terms of Initiation, but as definite problems
is to investigate by means of his developed spiritual-mental pow
Initiates "see with the mind," and their illumined thought pen
bastions of dark ignorance.

Job 38: 22, 24

Hast thou entered into the treasures of the snow? or hast th
the treasures of the hail?

By what way is the light parted?

Who hath divided a watercourse . . . or a way for the lightni

Here Job is challenged *to enter into* the mysterious worki
spirits of the air (sylphs) and the spirits of fire (salamanders)
province of the spirits of the air to bind and to loose the win
is the function of the spirits of fire to guard the sleeping flam
play of its forces when unleashed. As the illumined one ascen
heights he learns about the operations of the Hierarchies of W
and Air, relative to their respective functions upon the Earth pl

Rising from the Earth, the Initiate ascends through the seve
into the sphere of the fixed stars, where he first tastes the fiery bl
Spirit which the stars symbolize to the mortal intelligence:

Job 38: 31-33

Canst thou bind the sweet influences of Pleiades, or loose t
of Orion?
Canst thou bring forth Mazzaroth in his season? or canst th
Arcturus with his sons?
Knowest thou the ordinances of Heaven?

Mazzaroth is the name used for the twelve zodiacal s
govern the seasons in the sense that as the Sun makes his an
he travels through these twelve constellations. Aries-Taurus-Ge
sent the Spring season; Cancer-Leo-Virgo the Summer sea
Scorpio-Sagittarius the Autumn season; and Capricorn-Aqu
the Winter season. At the period when the Book of Job proper
the Vernal Equinox was in the constellation Aries, the Summe
Cancer, the Autumn Equinox in Libra and the Winter Solsti
corn. The laws governing celestial phenomena are referred
ordinances of Heaven," but there are also ordinances which
interior heaven of the human soul. It is these *interior* laws
spiritual) which are of prime importance to the Initiate, fo
seasons of the soul as of the Earth.

Aratos, the famous poet of ancient Greece, in his work e
Skies, sings:

> Through these twelve constellations drives the S
> Bringing the year
> As he hastens through.
> This circle generates all the fruitful seasons.

In the starry sphere the Initiate observes the spiritual as
celestial hosts, the homes of innumerable Beings far outshinin
of the Sun in brightness and splendor.

Special occult knowledge is shown in Job's reference to t
and Orion, both of which are connected in a very special m
the evolution of our own particular planetary scheme. Human
day be conscious of the spiritual currents flowing hither f
From the Pleiades certain obscure forces, unknown to physi
are passing into the life stream of the four "kingdoms" of life
---mineral, plant. animal and human. These forces will be
factors in the evolution of the New Age consciousness whe
truths such as here elucidated will be the foundation of a s
ligion. There is an ancient tradition of a "lost" Pleiad; i.e.

receive its spiritual vibrations. Harvard Observatory reports
tions as to the possibility that it may become visible once more.

Job 38: 39-41

Wilt thou hunt the prey for the lion? or fill the appetite
young lions,
When they couch in their dens, and abide in the covert to lie in
Who provideth for the raven his food? when his young ones cr
God, they wander for lack of meat.

Through the powers awakened through Initiation, the wo
Group Spirits in charge of the animal evolution is observed by th
These are variously described. We must remember that the law
the soul world is a law of correspondence (hence, analogy), a
strange phenomena occur there which in the dense world of mat
seem utterly fantastic, unbelievable. Thus the guiding spirit
species of bird, beast or fowl has its own characteristic form, b
imposed upon a vaguely human figure. The ancient Egyptian
these spirits in their symbolic representations of gods, for t
tians were animal lovers and saw nothing base in using an
symbolize a spiritual principle, particularly when their Initia
familiar with the surpassing intelligence of these animal gro
working behind the scenes of the dense material world. Even
eyes, the intelligence displayed in the animal world appears to
human, and in many cases, more than human; and this is under
only when the finite mind is laid by and the light of truth is
the free eye of spirit. Beholding the wisdom even of these lesser
the Initiate sings with the poet: "O why should the spirit o
proud?" and again,

Be humble if thou wouldst attain to Wisdom,
Be humbler still when Wisdom thou hast maste

Job 40: 3, 4

Then Job answered the Lord, and said
Behold, I am vile: what shall I answer thee? I will lay my
upon my mouth.

"No suffering," says Ruskin, "no self-explanation, howeve
however stern, no searching out of the heart by its own bitt
enough to convince man of his nothingness before God, but th
God's creation will do it."

Great revelations are never bestowed upon man except a
of his own labors; they are powers that have been earned by

Initiate a more efficient helper in the celestial scheme, to n
open channel for divine aid to flow to his fellowmen. "He w
greatest among you, let him be the servant of all": this is the
mand of all genuine occult development. It is given again
the Bible, that greatest of all textbooks of the illumined life
fittingly prepared for his task, hears the call to world servi
enduring the rebuke of a purified conscience as typified in
the Whirlwind.

Job 40: 10-14

*Deck thyself now with majesty and excellency: and arr
with glory and beauty.*

*Cast abroad the rage of thy wrath: and behold every o
proud, and abase him.*

*Look on everyone that is proud, and bring him low; and t
the wicked in their place.*

*Hide them in the dust together; and bind their faces in s
Then will I (the Lord) also confess unto thee that thine
hand shall save thee.*

Interpreted superficially, this passage would seem to
the opinion of the author of the Book of Job, it is, and shall ev
impossible for man to achieve any power over the forces of
the powers of death; yet, saith the Lord, until you can ac
your power in this respect, you have no right to say, "My ow
can save me.' Death and evil are the enemies which are to
the hand of the Initiate. Esoterically, we read here a ch
merely a rebuke to Job's self-righteousness. The average wo
indeed look upon it as a rebuke to any man's presuming
power; but the esotericist accepts it as *a challenge to "tak
storm."* At this point, the serpent fire has risen to the head,
is irradiated with divine light. The power of Saturn is hi
kundalini fire.

Behemoth and Leviathan

All teachers, all books are but way-showers. Man mu
self. "The way to final freedom is within thyself."

Job 40: 15, 16

*Behold now behemoth, which I made with thee; he eateth
an ox.*

*Lo now, his strength is in his loins, and his force is in th
his belly.*

kundalini of Indian teachers, which, when awakened, brings
phyte many temptations of a subtle nature; it is through this
however, that the powerful beast of the lower nature may b
and finally transmuted. Occultly, this has special reference
that the animal forms which symbolize the animal qualities
acter become visible through the awakening of certain astra
the lower part of the body, to which the animal soul correspon

Continuing the theme of the kundalini fire in the process
the forty-first chapter of Job deals with the problem of con
life essences through a life of continence and mental purity. I
results of the squandering of this holy force, but it also poi
way to real spiritual attainment. Leviathan, as said above, is
fire. It passes through the body in a dual current, the one ma
other feminine. This is *the double bridle* by means of whic
the power of God in Leviathan. Saturn represents this bridlin
(i.e. blending), of the two currents.

The past, present and future development of mankind
scribed in the two nervous systems of the body. These are sir
struction but different in function although both receive an
vital energy from the Sun. In early humanity, the sympath
system was the center of vital force and of spiritual energy
the solar plexus was the great distributing center of psychic
the evolution of the cerebro-spinal system, one of the la
anatomical structures, the solar-plexus powers were relegate
the brain centers, and positive development is now connected

The sympathetic system is plant-like. The body of the ne
has been likened to an uprising plant in full flower, whereof
the flower. This is more than a figure of speech to the clear
"flowers" are really there. In due season, the sympathetic syst
be under the control of the will.

The *bridling of Leviathan* produces the seer whose miracu
are described in the forty-first chapter of Job. The ancients
dual fire force, or nerve current, and they knew its nature an
although they naturally describe it in a different terminolog
Synesius says, "One single source, one single Root of Light
and spreads out in two branches of splendor."

The "garment" mentioned with the double bridle in th
verse is again the soul garment, the aureole of the saint, wh
unattainable without the fire of Leviathan, bridled: "One i

Job 41: 19, 20

Out of his mouth go burning lamps, and sparks of fire leap o
Out of his nostrils goeth smoke, as out of a seething pot or c

The "burning lamps" symbolize the force and power of of truth spoken by one who knows from first-hand experience of esoteric teachings. The smoke symbolizes the hidden pow breath, an etheric current of force which is visible to the vision.

Job 41: 22, 23, 25, 27, 29

In his neck remaineth strength, and sorrow is turned into fore him.

The flakes of his flesh are joined together: they are firm i selves; they cannot be moved.

When he raiseth up himself, the mighty are afraid; by re breakings they purify themselves.

He esteemeth iron as straw, and brass as rotten wood.

Darts are counted as stubble; he laugheth at the shaking of

Through conservation of the vital forces of the body whic called the spirit fire, a center of light is awakened in the thro voice utters words of Spirit and of Life. By its power the spir awakened are aroused, the sick restored to health, and the filled with joy: "My words are Spirit and they are Life."

The presence of such a man is so overpowering to the fe of the ordinary unillumined mortal that the latter feels ill at haps without understanding why; he is instinctively afraid of th Power, and involuntarily does obeisance before it.

Through his knowledge of the operation of superphysical l he knows how to make use of, the Initiate performs what the w miracles. "Observe nature, study her, and learn to understan will in turn do obeisance," said an illumined one who walk same Path.

"Perfect love casteth out fear." Love is an armor of prote one who wears the golden armor of Christ can suffer no harm: eth at the shaking of a spear."

Job 41: 30, 31, 32

Sharp stones are under him: he spreadeth sharp pointed upon the mire.

He maketh the deep to boil like a pot: he maketh the sea lik of ointment.

He maketh a path to shine after him; one would think the be hoary.

The sharp stones and "sharp-pointed things" are the

of evil. The deep and secret fire of Truth boils in the primor
of the soul and maketh it a spring of healing: "a pot of ointm

The path that shines after Leviathan is the aura of th
"upon earth is not his like *who is made without fear*"; and, "he
all things: he is king over all the children of pride." Fear is
of most of humanity's illnesses. Fear underlies greed, fear und
human evil. The conquest of fear is the greatest labor of the
the Mysteries and leads to the royal diadem of the Initiate who
all things" and is "king over the children of pride." It is a
Mystery literature that the Initiate is always the son or dau
king. Osiris, Dionysus, Adonis, Hiram, Solomon, were all king
of kings. Jesus was likewise a "king" of the royal line of Judah

The Completion of the Great Work

"I have heard of thee by the hearing of the ear," Job c
"but now my eye seeth thee." (Job 42:5.) At last the veil has
purpose of the adversities administered through Satan (Sat
become clear to him. By reason of his great travail, God has as
place in his life, not as an intellectual concept, nor even as th
submissive blind faith, but as a consequence of first-hand expe
communion with Him. Job has seen God face to face, as he pr
The supreme ideal of every aspirant has been achieved. The p
hand knowledge has opened before his feet.

Bacon in his *Novum Organum* states that a renunciation
of the mind is necessary for an entrance into the Kingdom of
has made that ultimate renunciation and has entered the King

Job 42:7

> ***And it was so, that after the Lord had spoken these words u
> the Lord said to Eliphaz the Temanite, My wrath is kindled agai
> and against thy two friends: for ye have not spoken of me th
> that is right, as my servant Job hath.***

Thus Job is sustained in the final judgment. This chapter
chapter) deals with the Initiate's final transmutation. The th
(personality) are commanded by the Lord to offer up for
seven bullocks and seven rams as a burnt offering because of
counsel. "And my servant Job shall pray for you: for him wil
lest I deal with you after your folly." "And the Lord turned th
of Job when he prayed for his friends: also the Lord gave Jo
much as he had before."

of mind, of desire and of flesh. Their transmutation into Spi
Job twice what he possessed before: he now possessed not only
material wealth and power, but spiritual wisdom and glory i
The light of a candle constantly increases as the flame gradually
the substance of the candle.

Dr. Stanley Jones gives the following very beautiful illustra
purpose and effect of pain and sorrow. He relates that the
ancient custom in the Orient whereby wires were stretched b
walls of a castle to form the strings of an Aeolian harp. So l
weather remained calm, the harp was silent, but when the st
to rage, the harp gave forth the most exquisite melody. The
the storm and transformed its fury into song.

So likewise, he who learns the great secret of *using* pain
he has learned to transmute mortal sorrow into immortal joy,
vicissitudes of the Earth life are to him the sounding strings
Love. Saturn no longer can afflict but is recognized as the great
of God, the beneficent power of universal Law, which alw
for harmony.

The ancients declared that he who overcomes Saturn l
control over the powers of Heaven and Earth. Saturn, the wh
Archangel of Sorrow, is no enemy but a friend, saying to all
to Job, "Thine own right hand can save thee."

Job 42: 13-15

He had also seven sons and three daughters.

And he called the name of the first Jemima; and the name of
ond Kezia; and the name of the third, Keren-happuch.

And in all the land were no women found so fair as the daug
Job: and their father gave them inheritance among their brethre

The seven sons and three daughters represent the ten aspec
evolutionary progress as he develops the threefold principle
soul and spirit. Ten is the number of humanity; it is man a
working through generation toward regeneration.

Jemima means "a dove", the symbol of the Initiate, and re
great Rose of the heart, astrologically governed by Leo. The
roses were symbolic of the heart's love even in remote antiq
means "eternal life", having reference to the "living water"
mystically conjoined with the "living fire" of Leviathan, and
Leviathan marks a shining path. When the power of the "eter
active, the Initiate is wise as a serpent and harmless as a do

the pineal and pituitary glands. It was to these that the M
reference when He said, "Blessed are the eyes that see."

In the following words of Froude we may perhaps find o
most important lessons given in the initiatory manual of Job: "P
enjoyment, happiness, comfort, peace, whatever be the name
we designate that state in which life is to ourselves pleasant an
ful, as long as they are sought or prized as things essential, so f
tendency to dissemble our nature and are a sign that we are stil
tude to selfishness. Only when they be outside us as ornaments,
be worn or laid aside as God pleases---only then may such
possessed with impunity." Spiritual teachers call this teaching
of non-attachment.

The Book of Job revolves about a double motif: the broa
Saturn (Satan), for the masses who can only learn through s
folly of attachment to all materiality and by which they are b
aeons to the wheel of birth and death; and the straight and na
of Initiation for the few who *make themseles worthy* to walk th

Its beginnings lost in incomprehensible ages, its message as
tive as the sphinx raising its head to look out over the sands of
the far blue horizons of the world, this strange book has carrie
sage to many races, many climes, in poetry, drama and song. Bl
those who have understood its secret meanings, and thrice bl
those who walk in its light.

Job is the story of Everyman. His attainment gives promi
glory of the New Age, when a new humanity shall see God fac
In the words of Carlyle: "A noble Book. All men's book. Gra
sincerity, in its simplicity, in its epic melody and repose of reco
---sublime sorrow, sublime reconciliation, oldest choral melody
heart of mankind, so soft and great; as the summer midnight, as
with its seas and stars."

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ADDENDUM

Masonry and Esoteric Christianity

I. *The Temples*

The lower Degrees of Freemasonry are built around the meanings of King Solomon's Temple, which is the First Temp is in the rebuilding of the Temple, as described by Ezra and N that we find the basis for the magnificent symbolism incorpora higher Degrees. This rebuilt Temple is called the Second T Zerubbabel's Temple, after the Prince who, with certain prop the moving spirit in the enterprise. When the foundation of th Temple was laid in Jerusalem, certain circumstances occurred w rise to the Royal Arch Degree.

The decree of Cyrus the Persian which made possible t struction of the Temple was signed just four hundred and nin before the beginning of the public ministry of Christ Jesus. Cambyses and Smerdis, Darius ascended the Persian Throne.

According to the legend, Zerubbabel, a descendant of the of David, was chosen as Grand Master of the Temple reconstru after he had successfully passed through difficult initatory te were given "by night" under the direction of King Darius, his cl and co-laborer in the esoteric work. It was after thus proving hi worth that Darius entrusted him with the sacred vessels whi chadnezzar had taken from Solomon's Temple, in order that th be returned to their rightful place in Jerusalem. Zerubbabel, toge King Darius, the legend continues, then founded a new order o builders, the Knights of the East. These knights were among th Workmen who assisted in the construction of the Second Temp

We have learned how, when Solomon completed his Master building of the First Temple, he entered upon the superphysic ence of the Mystic Marriage, which he commemorated in his soul chant, the Song of Songs. The Temple on Zion was a ho with hands, but in the spiritual worlds stood its celestial coun House *not* made with hands but eternal in the heavens, and in th

A similar interpretation is to be read in the symbology o
ing of the Second Temple, which is the basis of the higher M
grees. Here the candidate must find and open the inner d
Temple which lead to the middle chamber (the heart), ther
his "wages," before he can know the high joys of the Myst
and sing the Song of Solomon the Wise. This attainment is sy
the Thirty-Second Degree of the Scottish Rite, or the Sublim
the Royal Secret. What is the Royal Secret? It is the secret o
Art, Alchemy, the *mining* of gold, or the *making* of gold from
which in ancient Egypt was the secret of the Pharaoh; i.e. a
Concurrent with this material aspect, however, was the esote
of Egypt, which entered into and directly affected primitive
by way of the Schools of Alexandria.

In Christian terms, the Thirty-Second Degree, celebrated
sided camp," deals with the ideals of the Christ and teaches
by which man may himself become a Christed or annointe
Osiris, in the Egyptian phrase). This is the supreme ideal of
mean by the word civilization, but it is not new, for it is an
or Pattern, which has always shone in the heavens for those wh
eyes to see.

In this process of Christing, there are certain physiolog
as spiritual changes which must take place in the physical
according to the formulae of transmutation taught in all Myst
The doctrine of the Transubstantiation, which Catholics a
bound to accept, is a perverted form of the esoteric doctrin
mutation: the sacred wafer of the Communion, in the holy rit
the veritable body of the Christ, and the wine becomes H
blood. But the same is true of the Initiate: by the Rite of Tra
his body is the body of Christ, and his blood is the blood of
this is the true Alchemy.

We have demonstrated how this alchemical mystery is,
stated frequently, *concealed and revealed,* in the books of t
is also concealed and revealed in the Masonic symbolism, Alb
his *Morals and Dogma* terms the characteristic Initiate "t
Prince of the Royal Secret," and indicates the meaning of this
glyph of the double-headed Eagle.

After the age of Zerubbabel, the Light in the East fli
waned, the workmen deserted their labor, confusion and e
struction ensued. The Capstone disappeared and the Corner

conditions of those Hebrews who had returned from the Exile promptly fallen into disputes with those of their brethren who mained at home.

After an interval of disruption, the rebuilding began ag Zerubbabel's Temple at last came to a triumphant conclusion, spirit was restored--*but something was lost*. Beneath the ear sacred hill, secreted in the vault under the Ninth Arch of Enc terranean Temple, were concealed the Five Sacred Treasures: of the Covenant, the Pot of Manna, Aaron's Rod, the Book of and the Word of the Master. (The esoteric meaning of the ar been fully discussed in Volume I of this series, the Hexateuc Book of Exodus.)

However, the sacred Fire which flamed upon the altar wa tinguished, but only concealed. It can really die only when the longer any souls upon the Earth who are eager to quest for the the East. Yet for several centuries a narrow, nationalistic spirit pre Palestine, reflected in an ever-increasing materialism. During of spiritual darkness the Third Temple was erected by King He spite the magnificence of the Herodian Temple, its spiritual barren. The sacred Treasures remained hidden under the Nin and when the Christ came, for whom the Three Temples had bee as Houses of Initiation for a Princely Hierophant, "His own him not." Thus was rejected the Grand Master, Christ Jesu mission it was to restore the Mysteries which we today know as Christianity.

Consequent upon the rejection of Christ, came the destru the Herodian Temple in 70 A.D. But the *House Not Made Wit* was never destroyed, nor could it be. The Christ taught His disc Way to the Ninth Arch, and that great Temple which penetrat very core of the Earth is indestructible; it was indeed unknow destroyers. Hence the first Christians were known, not as Christ as Followers of the Way.

Says an early Masonic writer: "The mystic Rose of Sharon rificed upon a mountain which is elevated toward the celestial by Three Spheres, Three Circles, and Three Triangles." The Chri Rose of Sharon, and Calvary (or Golgotha) is that holy Mountai upon its foundation of divine geometry.

Masonry was founded on the secret teachings of Moses, Solo

awakening, an inspired messenger has appeared to trim t
replenish the sacred oil. Not only was this true in ancient Is
true in the Christian era. It was true in the time of Co
Great, the first Christian Emperor, and has continued to l
to our own time as best exemplified in the inspired work o

This knowledge, and the power it confers, should be in t
of every Thirty-Second Degree Mason, *and will be*, whe
turns once more from mere Speculative Masonry to genui
Masonry, making itself worthy to receive wages from a true
and then only, will the sublime purpose of Masonry, as dr
Albert Pike and other great Mystic Masons, be accom
Masonry and Religion united become the two handmaids
people.

In the dawning Age of Air, Jerusalem will again becon
a new Temple. The inspired biblical seers, Ezekiel and Jo
scribed this glory Temple of the future: true, their descr
Pattern in the Sky, but it will one day cast its lovely lumi
upon the Earth, and all men shall behold it and love it. The
the Treasures will be discovered under the Holy of Holies
Masons from the four corners of the Earth will follow the l
its abiding place in the heart of the East.

II

Crusading Masonry

A word must be given here in regard to Constantine and
of Crusading Masonry because these Degrees contain the
esoteric Christian significance of any symbolic work now
the earth.

The Degrees of the *Constantian Order* are six in numb

1. The Red Cross of Constantine or Knights of the
2. The Knights of the Holy Sepulcher
3. The Knights of St. John of Palestine
4. The Perfect Priest-Mason
5. The Perfect Prince-Mason
6. Grand Cross of the Order

Constantine (Rome's first Christian Emperor, A.D. 312-
messenger divinely inspired to open the door of Western c
the inflow of Christianity. Generally familiar is the story

this transcendental experience that he later founded his Order o
Cross. He and his disciples of the Order always wore its insig
their armor, a red cross and sixteen stars.

The first and closest disciple of Constantine was the highly
Eusebius, who later became the Bishop of Nicomedea. His wr
fragrant with the perfumes of heaven. This saintly man headed t
of the Perfect Priest Mason, whose symbol was a lily, while Co
headed the degree of the Perfect Prince Mason, whose symbo
rose. Here once more we note the distinguishing lines of m
occultist, whose development has constituted the motif of this vo

The Grand Cross of the Order, the supreme honor which t
could bestow, marked the blending of these two paths of head a
of church and state. This honorary Degree never included more
members at one time.

In the modern Degrees of Freemasonic symbolism, the 32° r
this same high blending both in man himself and in the bod
(represented by the double-headed Eagle). The honorary 33° sh
hold (but does not) the same revered meaning as the honorar
of Constantine's time, and shcuId only be conferred for the sam

The Knights of St. John of Palestine was a continuation of
teries founded in Jerusalem by the beloved disciple himself, a
work he has outlined as completely as possible in his Gospel ar
Book of Revelation. The Gospel of St. John was the textboo
school of true Esoteric Masonry. The words and signs emplo
genuine talismans and were so used by the inner group of
Pre-eminent among their symbols were the Pyramid and the Aca
representing the powers of eternal life gained through Initiation

The Knights of the Holy Sepulchre was founded by a *woma*
Helena, the mother of Constantine, said to be a direct desce
Joseph of Aramathea. This is that St. Helena, "the Blessed Moth
Poor," who devoted her power, wealth, and position to the servi
fellowmen. Her life was an embodiment of the early Christian i
scribed in the Book of Acts. The candidates for this Degree wer
from the most advanced of the Order of the Red Cross. Their
Work" was given at the site of the Holy Sepulcher, a localit
charged with psychic magnetism, as previously noted, by Wise
many ages, who with their disciples prepared Jerusalem for th
"entrance" and "exit" of the Supreme Master, the Christ.

These sacred Orders will someday be revived in Jerusa

resumed and the New Jerusalem be veritably brought to earth

Clement of Alexandria was the leader of the esoteric C
that Egyptian city, and so renowned was his school that di
from far-distant places to receive instructions of him. In re
thing of his experiences as he followed the Quest toward
search of Light he states: "I have descended into the bed o
was then plunged into the Sleep of Siloam, and remained in
lethargy for a few days." This refers to the fact that in Initiat
of the released spirit was generally kept during a three-da
some Temple crypt or subterranean cave, surrounded and
other Companions who had previously travelled along this P
In the Egyptian Initiation the sleeping body was placed in
the King's Chamber in the Pyramid, and at the time of the
the third day was taken to the entrance of the gallery; there th
of the Sun fell upon him as he was awakened by the wisdom
god Osiris.

These Mysteries passed from the Egyptian Temples to
(Therapeutae) or esoteric Christians who assembled their
"great hall" where the candidate was "violently slain," placed
and after three days raised again and lifted into eternal life. T
was then become the Cap Stone of the Royal Arch.

This is the mystic key which was given to Peter after he
through a similar experience. It was Peter's Initiate-Wisdom
the Church was founded and not his personality. This inne
the Church, like the Masonic Lodge, has lost with the passing

The Path of Illumination is open to anyone who earne
cerely seeks for enlightenment and is willing to pay the p
sacrifice. Seek the Temple door and you will find it. Knock,
not be denied entrance. If you seek prayerfully, knock persis
unceasingly, and love increasingly, you cannot fail in time to
Philosopher's Stone---which is another Name for the full b
Rose adorning the glorified cross in the consummation of the
Degrees. Such is the Initiate who has *Conquered by the Ros*

In the early days when Masonry and esoteric Christiani
and both were centered in Initiation, it was the holy privileg
in this Sublime Rose Croix Degree to meet with and receive
from the most holy Master Jesus.

It is His power and His Presence which dominates t
ceremonial ever to this day. No one can enter seriously into
Mysteries without developing a deeper and more reverent re

The Supreme Master came declaring, "Behold, I mak
new," meaning that he taught a new and higher form of
supercede the old.

The apocryphal legends concerning the life of Jesus b
years of twelve and thirty state that he visited many of the anc
of wisdom, including those of China, Egypt and India. Sti
among the legends of these countries is the tale of the coming
young master from Jerusalem. The esoteric Christian knows
legends are true, for the new, to be permanent, must always be
the old. The Christian Initiation is a recapitulation of all th
given before, the ancient work being climaxed by the Christ

The Master Christ Jesus at the age of thirty-three had re
all of the $3 \times 3 = 9$ degrees of Mystic Masonry and had f
Path of Enoch which leads to the center of the Earth and
secret powers of the Ineffable Name. One who has followed
along this Way can declare with Him: "All things are pos
Name." Both the Grand Masters Hiram Abiff and King Solo
traversed this same path, were reborn to receive from Christ,
strong grip of the Lion's Paw, the first degree of the ne
Mysteries. The former reappeared as Lazarus and the la
Master Jesus.

A. E. Waite sums up the esoteric values of the first thr
Degrees most interestingly as follows:

"In the light of this understanding the root-matter of the C
is the root of a truly figurative mystery, which is that of the ne
Solomon's Temple built of old in Israel is its universal symb
Jachin and Boaz the Entered Apprentice is brought through
Birth into the new life of the Mysteries of Being, and his tas
is to learn, not by hypothesis, but by Faith of inward expe
this Order is God revealing Himself to that which can receive
or the noumenal part within us. Here is the First Degree in
Candidate passes from the Court of the Temple and stands on
side, contemplating that which is before him.

"As a Fellow Craft he is called to the leading of such a
give the knowledge of Doctrine, the new life which I have
that of the Mysteries, and in the experimental realization of
Order he grows in the knowledge of God, illustrating in his c
by his proper experience, that God does recompense those wh
out. Here is the Second Degree.

Palms and Pomegranates and ends in the Holy of Holies, w
state of figurative and mystical death, as in that of the Greate
the Candidate, abstracted from the world without in suspensio
cal senses and removed from the self-center, beholds in an inn
ary the abiding Divine Presence as the Holy Shekinah, the Gl
manifested between the Cherubim on the Mercy Seat. He kn
another Centre, and this is God within him. Hereof is the th

"And this is Craft Masonry understood at the highest,
which does not matter to the Real Mysteries has been ta
the way."

III

The Knights Templar

Almost from the beginning of Christianity, pilgrimages t
Land were undertaken by the faithful of many lands. St. Jero
his sojourn in Palestine toward the end of the fourth century,
Judea was thronged with pilgrims and that pra'ses for the S
were proclaimed in many languages. As soon as the West es
cause of Christianity, the hearts of its people turned toward th

It was in the reign of Constantine that the Holy Land
Mecca for adherents of the new faith. Constantine celebrated
first year of his reign by building in Palestine the gloriousl
Church of the Ascension. To be present for its dedication b
Initiate, Bishop Eusebius, many thousands of Christians gath
Holy Land for worship and praise.

St. Helena, the mother of Constantine, was the daughte
priest of the Druids, and she later became one of the forem
disciples of the Christian School. The year from 326 to 327
Mother spent in Bible lands. Her piety and esoteric wisdom
denced in the rearing of beautiful sanctuaries upon all the
sites marked by the life story of Christ Jesus. The Church o
Sepulchre was perhaps the most magnificent and renowned
sacred shrines built under the direction of this famous woman.
cavern was transformed into a great marble temple of spacious
and paved with rare and precious stones.

Pilgrims were received everywhere in the Holy Land b
Christians, who asked nothing in return for their hospitality
remembered in their guests' prayers. Later, wealthy traders

"both men and women, had no means of protection against evil o
the Cross of Christ, and no guides but angelic bands." In the ey
humble people at home, a peculiar sanctity pervaded the atmo
one who had resided, however briefly, in the Holy Land, and
poor who succeeded in making the journey were provided with
alms upon returning to their native countries.

This situation was changed when Jerusalem was captured
the Moslem Caliph, in A. D. 637. From that time until the First
in 1099 it was held continuously by nationalities professing the
of Mohammed.

The purpose of the Crusades was to wrest the Holy Land
Mohammedans and to again raise aloft the banner of Christ in it
place above the Holy City. Mistaken the crusaders may have bee
fanatic zeal, but we must recognize that they were driven by forc
great spiritual objectives in view, which have not even yet b
achieved. The capture of Palestine was accomplished by the F
sade, and Godfrey, the sixth Lord of Bouillon, was named Je
first Christian king. He was the perfect knight without reproach
been termed a "martial spirit in the care of heaven, with that c
spirit which felt a stain like a wound." He often expressed r
the stern necessity which separated him from continued dev
the cloister.

Godfrey was not chosen carelessly for the kingly honor. He
judged with the other Crusade leaders, and was chosen for his pre
virtues and perspicacity. The coronation took place at the Chur
Holy Sepulchre, and there in that sacred place, which afterward
his tomb, he received the title, King of Jerusalem, when he was th
years of age. He accepted the responsibility but rejected the
fusing to wear a crown of gold and jewels where Jesus had wor
saying that the honor of becoming the Defender of the Holy S
was the height of his aspiration. It is interesting to remember
"perfect knight" is of the family associated with the Swan Knigh
of Europe, and with certain mysterious and obscure reference
Temple of the Holy Grail.

With the passing of Jerusalem into Christian guardianship
thusiasm for pilgrimages flamed anew. Almost every Christia
Western continent performed some kind of pilgrimage. Parents f
dedicated their unborn children to accomplish a pilgrimage, and
duty of an obedient son, upon coming of age, was to fulfil the

indiscriminate pillage upon the life and property of travelle exposed to hostility, cruel abuses and even death.

It was this situation which called the Order of the Temp To guard the aged upon these hazardous passes and to p women on their journeys to the Holy City, the noble Hu and nine equally brave and distinguished Knights formed a hood for the protection of pilgrims. In the year 1113 these took their vows of ordination in the Holy Church of the embracing a life of perpetual chastity, obedience and pov nouncing the world and its pleasures. They called themsel Fellow-soldiers of Jesus Christ," and selected as their patr the Sweet Mother of God."

The holy knight, Hugh de Payens, became the first G and continued that office for twenty-one years. Addison, i *Templar History*, adds that after seeing the Order rise t position among the warrior bands of Palestine under his patronage of St. Bernard, this gallant soldier of the cross Gibbons comments: "This Order became the firmest bulw tianity in the East and mainly contributed to preserve Europ ish desolation and probably Turkish conquest."

The place of habitation given to these valiant Knights the sacred enclosure of the Temple on Mt. Moriah, and fr their appellation, The Knighthood of the Temple of Sol Knights Templar.

St. Bernard writes of the Order thus: "These soldiers together in an agreeable but frugal manner. They dwell to house without separate property of any kind, and are carefu the Unity of spirit in the bond of peace. In the whole multi but one heart and one soul, as each one in no respect follow own will or desire, but is diligent to the will of the Master."

The exemplary life of the Templars aroused great en them throughout Europe. Hugh de Payens, the Grand Ma Lodges in many of Europe's capitals. Gifts of houses and lan upon them, and so important did these Lodges become th King John was residing in the Temple Church at the time o of the Magna Charta.

The Temple in Paris was said to be of such immense that a large army could be stationed within its precincts. Th cent Temples in various cities became the principal entertain for Kings, princes, nobles and prelates. In 1247 the Grand Ma

Pope. A thousand Bishops and Ambassadors from the courts attended the Council, but the Grand Master of the Templar precedence over all the distinguished and noble guests presen

The Templars extended their magnificence in living environs of Palestine. With the loss of Jerusalem to the C 1187 A.D., Acre became the metropolis of the Latin Christ this luxurious city, the most spacious and palatial building wa of the Knights Templar.

The vast holdings of the Order at the time of the dedic London Temple are described as follows: "Their curcumstanc flourishing a state that in their Temple on Mt. Moriah are thr Knights of the White Habit, besides innumerable serving bro possessions both in Palestine and beyond the sea are so vas is not a province throughout Christendom but that contribu support. Their wealth is said to equal that of sovereign prin

At the time of their immolation, the Templars were sa possession of nine thousand manor houses, besides large rev bequests and donations. The annual income of the Order wa at about thirty million dollars.

Extreme worldly magnificence and elevation produces its own dissolution. "Ye cannot serve God and mammon" a especial force to organizations dedicated to things of the Knights Templar can never be accused of cowardice. Their ea valiant and courageous defenders of Christendoms' shrines tarnished. However, these later Knights, the possessors of lan and estates, lacked the pious simplicity and sanctity of the hol with Hugh of the Temple, took the vow of the ordination whi marized briefly as "Two Knights for every one horse."

The Order of the Temple, through its enormous wealth tuous living, gradually but inevitably lost the former reveren it both by Church and laity, and became instead the obj and hatred. There were leaders both in the Church and upon t looked with greedy and avaricious eyes upon the Templar's va and schemed to bring about its downfall. After trials that wer of justice, and tortures cruel and diabolical (for this was t ginning of the Inquisition), this high Order was demolished, wealth confiscated, and its brave leader, Jacques de Molay, to many of his loyal followers, burned at the stake in the montl 1312. The lives of many thousands of the Templar Knights w rently sacrificed in the atrocities of the dungeon, the rack and

The charge brought against the Templars was that they we against the Christian faith. Here again was evidenced the age-lo between orthodox (the outer) and esotericism (the inner) no doubt that in its beginnings the Templar Order was founde secret Rites of the Ancient Wisdom and hereby have a comm with Masonry. Their most important meetings were held at mi at sunrise. These observances were also a part of Essenian co still resident in Palestine in that day.

The Abacus, or mystic staff, which was carried by the Gra and was symbolic of his power, was a design of deep myst Prince Edward I of England was struck down by the poisoned an assassin while in Palestine, and although near death, he w by the magical skill of the Grand Master of the Order.

That the Templars Order was also a part of esoteric C is shown in the beautiful statuary of Mary which frequentl their Temples. In a church in Sicily there is a famous statue of the Holy Babe executed in 833 A.D. and brought by the Knights from the East to be placed in the Temple Church in Rome. I there is a large Temple House with its church of St. Mary. there remains a Temple house with its chapel dedicated to t

The girdles worn by the Brothers were termed Girdles of because they had been pressed against the column of the Virg place, and were always worn in remembrance of the blessed M teric Christianity has always honored Mary not alone as the Jesus, but because of her high initiatory work. She is the highe who ever came to Earth wearing a feminine body.)

The principal initiatory Rites of the Templars appear to based upon the meaning of the Cosmic Cross and its significa life of man. This was evidently the "Cross which they adore Sacred Seasons of the Equinoxes and the Solstices. ("The W Crucified" is also the essential Mystery upon which the R School is founded.) This "misuse" of the cross, according to the viewpoint, was one of the principal charges in the Templar heresy.

The famous white and black banner of the Templars also astronomical significance, according to Ward in his *Freemasonr Ancient God*. "It represents light and darkness, day and night gests the range of the Solar System, which in accordance with belief was bounded on the outermost limit by the 'sphere' of whom was assigned the color black. Its inner limit was the

and Earth, the unifying of man with the Universal."

The other banner, a red cross on a white field, typified significance of the Cross previously alluded to---the material into the spiritual.

The habit of the Templars was white, "the habit of Ch the left side of the long, white cape, and worn just over the the crimson cross, symbolic of the Templar's vow to spend th of his blood for the cause of Christ.

With the final overthrow of Christian power in Palestine Master Gaudini-escaped from Acre, taking with him the sacre of the Order, and established the "Master's House" on the Cyprus. Upon his death, the succession of Grand Master came de Molay. When he was summoned to France to meet the here of Pope Clement V, he took with him the Sacred Treasure and it in the Order of Paris.

At the time of his martyrdom, his nephew and other Broth with the treasure, carrying it into Scotland where it was eviden with the Hidden Rite upon which the deeply esoteric Kilwinn was founded.

Many of the Templars in England also escaped persecution into Scotland where the unsettled condition of the country prev discovery or capture. At the time of the suppression of the Or Bruce was endeavoring to incite Scotland against England, these wars that preserved the Templars in Scotland. On St. or the Summer Solstice of 1314, Bruce routed Edward II an Masons who had assisted him he conferred the rank of Knig Rosy Cross.

The Lodge of Stirling had a chapter of Templars whose s was given in an old Abbey nearby. They worked the various hig including that of the Rose Croix, whose secrets, as stated previ taken from the very innermost Mysterics of the Rosicrucians.

From Masonic sources in Scotland comes this significan mantram:

For we are Brethren of the Rosic Cross,
We have the Master's Word and second sight.

There is little doubt but that the Mother Kilwinning Lod land became the depository for the esoteric Christian teachin

the life of Christ Jesus as well as of the mystic masonic order also based on these Mysteries.

These beautiful truths have, however, now become leg under the influence of deepening materialism, the Grand Loc land in 1800 decreed that any Lodge working the higher De forfeit its charter. The ban of the Secret Society Act was passe and evidently fearful of its results, this famous Lodge prefe nounce the higher Degrees rather than their Craft.

Nonetheless, Mystic Masonry still lives and will contin Neither decrees, nor persecution, nor imprisonment, nor t death at the stake have annihilated the true and essential Orc less of all man-made barriers, there are brave souls ready an make the hard journey toward the East in quest of Light.

The fallen Order of the Temple, revived under different filtrated many organizations. The surviving Knights became Hermetic Philosophers, Rosicrucians, and finally, Masons. The while in the East had become familiar with the doctrine of t and Kabbalists. Hugh de Payens was learned in the esoter Christianity as practiced in the Holy Land. Chronicles aver t he was clothed with the patriarchal power in the legitimat Succession of Saint John.

The Church meantime had lost the keys of revelation Templars were endeavoring to restore the Mysteries was the of the numerous charges of monstrous crimes and blasphemies brought against them. At the same time, it must be apparant teric student that the great ideal of both Templar Masonry a Christianity is one and the same, centering in that New Templ which is to rise in the Holy City upon the sacred area of N Once again bands of pilgrims will asemble from all parts of in the holy environ, and at the high festivals of the Four Sacr will again meet Christ face to face.

IV

ESOTERIC ARCHITECTURE

Basic Principles

Humanity has two books, two testaments, Masonry a Printing--the Bible of Stone and the Bible of paper.

—Victor

and method has been communicated to stones, so that they geometrize, become tender or sublime with expression."

Esoteric architecture generally had its origins in man's fir to express his thoughts and ideals in material form. All initiat which are embraced in Alchemy, Rosicrucianism and Mystic M to be found in a symbolic study of architecture. The All-Seein two columns with their intricate decorative motif, the Sun a the Five-Pointed Star, together with many other symbols pro Masonry are discussed in this volume.

Of special interest among these familiar symbols are the Stairs. All life ascends in spirals. These are not always immed ible to the eye, but the careful observer discerns them, from the of the thorns upon a rose stalk to the great nebulae of cosmic sp in addition to these which the outer eye discovers, there are inte which only the spiritual eye can see.

Note well also that the Summer Solstice, which to the es the most propitious of all times for the consummation of the G Work, is observed masonically as the Feast of St. John, and i days of Mystic Masonry was known as the Rosalia, or Feast Prominent among the architectural symbols in many of the cathedrals is the Pentagram in the form of a rose.

The staff which budded is also part of the spiral symbo it obviously represents the stem of a flower, around which the le thorns also in the case of roses) ascend in spiral design.

We need not at this point stress the initiatory secrets of the which have been so fully discussed elsewhere, but we remind that in the body of the illumined, this Fire Mist also is a "winc There is also a spiral of initiation and of death. When the ego the body in its higher vehicles, these undergo a spiral or gyrati Again, the awakening of certain vortices of force within the a lead to the higher clairvoyance, is a spiral action.

It is significant that the two columns, Jachin and Boa physiological correlations represent the ascent of the Fire Mist (and Kundalini) from the base of the spine to the head. This as ens the "flower centers" in certain nerve plexuses, which are r by the decorative motifs of the two columns.

Christian architecture may be said to date from the i Constantine's edict establishing Christianity as the official sta of the Empire. Immediately the formerly secret religious rites

churches and religious retreats which sprang up all over Eur

As the building of churches increased, the skilled worl themselves into "building guilds," and journeyed from pl wherever their expert services were required. Since most of they erected were of stone, the workmen were known as bar ling *masons*, and to the select circles was added the word *fr* an adaptation of an ancient Egyptian word *Phree*, meaning the term Freemason was adopted indiscriminately, but its rea is "holy men with whom God is first."

That these builders were not looked upon as ordinary shown from the fact that they were exempted from taxes an obligations as were imposed upon the peoples of that time. regarded their labors as a sacred task by which they were in advancing the kingdom and glory of God.

Most of the medieval cathedrals of Europe were fash such conditions and still retain much of the aura of soul ex which they were impregnated during their construction.

A structure so built, and dedicated to the service of glory of God, possesses from the start an aura of holiness th requires many years to develop. This auric emanation pe building and projects far beyond it in a larger and more bea structure of light. Immediately upon entering such a building conscious of "something different" which pervades the atm many instantaneous healings have been known to occur withi

The race consciousness of a people flowers into visibility tecture of its land. Temples of Initiation were fashioned und ance of Master or Initiate Builders, and were replicas of the of inner-plane structures wherein Master Workmen receive struction from superphysical Beings. Hiram Abiff was an Master Builder, and every part of the Temple which he co Jerusalem possessed both a spiritual and symbolic significan

Of all building materials, wood is most responsive to p tions, which explain why Solomon used only the cedars of his Temple. These trees were grown in the atmosphere of and dedicated from the time of their planting to sanctuary p

In his occult wisdom, Solomon permitted no iron instr employed in the construction of his Temple. Iron is the me and when used in any building impregnates that structure Luciferian vibrations which may result in inharmony, dis

in the training of the Masters of esoteric architecture. Josephus
Hiram had constructed stately temples in Tyre, *both to Asta*
Hercules, with majestic dual columns dedicated to Fire and
(Astarte) and the Sun (Hercules) being the two principal
worship among the Tyrian peoples.

The universal law of polarity is basic to all esoteric archite
upright column and the spire are "masculine," the horizonta
dome are "feminine." Together the spire and dome represent
tion of the ego soaring toward liberation. The interplay of these
produce a subtle and intangible beauty not possible of com
save by the esotericist. Their interchange of rhythms may be li
duet of masculine and feminine voices, and comes close to b
lustration of Madame De Stael's saying that "architecture is froz

The arch is always representative of a distinctly feminine c
is usually ascribed to the Moon, the pre-eminent feminine
solar system.

The three principal forms of architecture enumerated in
Doric, Ionic and Corinthian—came originally from Greece.
or masculine column is molded in lines of severe simplicity, b
beauty which results from the complete harmony of all its p
The Ionic, representative of the feminine qualities, is lighter,
and graceful in proportions, and sometimes it becomes almos
in its decorative beauty.

Charles Harris Whitaker's recent *History of Architecture*
the distinctive masculine and feminine qualities of these two
writes, "The Doric column is the essence of uprightness an
ability and radiates a feeling of security. The Ionic suggests
more dainty and even slenderly flirtatious."

The Corinthian is formed from uniting the strength and
the Doric and Ionic. It symbolizes the holy Child.

The Comacines

From the time of Constantine and his Edict of Milan in
end of the Middle Ages, the cathedral motif was the principa
all monumental architecture. The Edict of Milan was proclaim
an era of intense artistic and intellectual activity. The School
in Rome was qualified to supply esoteric Christian artists who
press in stone and marble the spirit of the new Church age. O
formalism and convention were broken and the builders inf

The history of the Roman Guild of Builders is a fasc
They were divided into three groups, *novices*, *operatori*, a
These three groups esoterically should be represented today
prentice, Fellowcraft and Master of the Blue Lodge, name
workers, and Masters.

These early Roman Guilds bore the name of *Comaci*
ancient Teutonic word, *Gemachin*, meaning "house builder."
cine islands became centers of great power and a Comaci
was known to possess attributes far beyond those of ordinary
mystic Builders were freed by royal decree from the exaction
of the masses,—taxes, military service, etc. They were at libe
into any country where their services were required. An e
"built in the Roman manner," was prededicated to a dee
purpose.

Among the duties assumed by the guilds was that of re
to the ill and needy and to give mutual assistance in times
secret signs and words these Builders were enabled to travel
from country to country. Among the most interesting of the
words were the "Endless Knot of Solomon" and the "Lion of

The Masonic Collegia existed in Rome in the time of
and Theodosius. The daughter of the first Lombard king in
dolinda, was a great patron of the Masonic guild. She was on
disciples of Gregory the Great and became one of the bright
lights of her time. "All of her churches followed a definite s
pression." This woman Initiate had truly learned to "build in
manner."

From Solomon to the Builders of the medieval ages, t
Guilds existed in unbroken continuity. They remained tru
to their teachings and responsibilities. Four Comacine Br
martyred in Rome during the reign of Diocletian for refusing
high art in the construction of a temple which he desired to
worthy uses. They unitedly declared: "We cannot place sacred
in wood and stone to ensnare the souls of others." One was
one tortured in an iron case, another thrown into the sea, an
decapitated. Their relics in the time of St. Leo were placed
in the crypt of the church built in their honor by the Comac
time in Rome. This church became the central meeting place
and the "Fete of the Four" was observed here with profo
ceremonies.

understood the work" to present "models" for the cathedral later constructed as virtually a reproduction of an inner-pla Temple, the inspiration of its rare and almost tenuous and fr remaining today as potent and striking as when it was first

This majectic spectacle is truly a "sermon in stone," the full which eludes the understanding of the wisest modern wh esoteric key.

By all canons of esoteric architecture a house dedicated living should be cruciform. Christ upon the cross is the cosr of the spirit crucified in matter. All sanctuaries hold as their su the liberation of the spirit, consciously, from this cross of m the glorious symbolism which marked the path of these mast during the medieval age of Cathedral building.

The Christ legend, which symbolizes the Path of Ini emblazoned by stone cutters, glass weavers and the painter's b were divinely inspired workmen belonging to the mystic Ma Fired by their reverence and devotion, they made stone and w and glass, into living memorials, beautiful beyond all words ---the great Gothic Epic which marks the path of medieval through France, Spain, Germany, Holland, Italy and England

The Gothic cathedral voices its ideal in vertical lines th lift toward heaven in audible prayer beseeching fulfillment fellow expresses it: "Great towers yearning up toward God."

In the Gothic architecture of France's cathedrals, differe tween the masculine and feminine is particularly noticeabl Dame the south tower is noted for its grace and delicacy of north for its strength and firmness.

In the Amiens cathedral the north tower is taller and larg southern. St. Peters in Rome, the Milan Cathedral and St Venice are adorned with both spires and domes; ornamen suggest both the maculine and feminine, separate and apa harmonious, in a rhythmic blending which heralds a divine is yet to be.

"In regard to old St. Peter's at Rome (*Builder*, January 2 read that 'so exactly due east and west was the Basilica t vernal equinox, the great doors of the porch of the quadripo thrown open at sunrise, and also the eastern doors of the ch and as the sun rose, its rays passed through the outer doors, th the inner doors, and penetrating straight through the nave, ill

Brotherhood, will come into existence through the inspiratio
lumined Operative Masonic guilds that have through their
the ideal achieved spiritual equilibrium within themselves,
their understanding of the laws of life have re-established
tween man and woman in the world.

Hand-in-hand, the Illumined (head and heart equally
will pass into new sanctuaries between the two columns of t
umphant, the Jachin and Boaz, which will then be no longer
tion, but an objective reality.

The towers and upright columns of modern architecture
ants of biblical stones. The tall uprising pillar gradually evol
steeple of the church, which became in symbolic architec
tionary plane," and is representative of the masculine God
existing religious dispensation.

This symbol of the predominance of masculinity in existi
observances may be traced through the historic ages in buildi
to spiritual worship. It may be noted in the pagoda of the
pyramids of Egypt, the fire towers of Persia, the spires of the
the campaniles of Europe, as well as in the biblical Tower of
impious challenge of mortal man to lift his own unchaste fir
defiance of cosmic Law. (This procedure inevitably and rightf
about its own destruction.)

Biblically, these upright stones may be traced back to
Bethel, also to the twelve stones raised by Joshua in his sacred
and it will be seen that they each and all imply association
the occult and the supernatural. It is the predominance of thi
masculine type of architecture that is termed Gothic and whi
so generally by Masonic building guilds in the erection of c
medieval Europe. The feminine arch is also conspicuous in
tures, thus emphasizing the Virgo or Mother Mary principle
at this time brought prominently to the fore by the troub
minnesingers.

The masculine and feminine are fairly evenly divided in
ral of Notre Dame in Paris. The Sun and other masculine s
to be seen over the right tower, the Moon and feminine fi
the left tower.

In Masonry the candidate is admonished to study the diff
of architecture. Among the types mentioned, the Doric, associa
Ineffable Degrees, is the masculine and the Ionic, associate

Architecture was presumed by the early initiate-builde perfected art only when these two principles so merged in ha symmetry that their union emitted a melodious note, a rhy which could be heard by the mystic Builder. The chimes p churches are a remembered fragment of this ancient princ properly attuned to the structure that they embellish, they sh its particular and individual keynote.

The great cathedrals still remain as living tributes to the Builders who by the works of their hands disseminated the t the new Christian faith. In symbolic and in pictured art they g Lord and Saviour, the Christ, and glorified man in turn thro piction of the Way whereby man shall become a Christed on mission of these Mystic Masons was twofold: they came t decorate and to beautify, to uplift, to guide, to inspire and their immortal works, but also by the nobility and purity of t lives to demonstrate the Way of Christ.

The first Christian Temples were the Catacombs, the sec place of the early Christians and later their burial place. Here tained continued contact with holy men and women of the C had departed this mortal life. The most advanced of their nu sanctified by Initiation. Their tombs became shrines of worship of great spiritual power. The age of cathedral building was d the pursuit of this sacred intercourse between the living an dead. No cathedral was ever dedicated unless is contained tomb of a saint.

"There are five orders of architecture, as petals of a p which build upward from within but are of no material cra yet is the Gothic Order their holy sacrament. There are fiv fellowship which are of the union of souls in God, and in Tradition they are called otherwise five virtues which lead to the kind of fellowship is that of the Holy Assembly and its hidd

"There are seven liberal arts and sciences, understood as spirit. There are seven manifestations of Christ symbolized a side of Tradition, within and without Masonry. There is a p a circle, there are two Pillars, there is a Holy of Holies: they heard of in Emblematic Freemasonry, but it is after the manne till they are learned and realized within. So long as they speak out only, it is as in the uninitiated and popular world, where have become void in the Sanctuary, where tongues have failed

"But there is another Sanctuary and it sends forth other V
hearts awaken---and already they stir in their sleep---it shall
heard also, bringing tidings of the Masonic subject in its tr
meaning. In the light of that meaning I bear my last witnes
ing, and it testifies that of God moveth the great Rite of Masc

These are the sublime words with which Waite conclu
spiring work on Emblematic Freemasonry.

V

The Perfect Instruction

Ye Are the Temple of the Living God

—S

There is only one temple and that is the body of m

—

From a consideration of the architecture of temples, w
to a study of the architecture of the human body and t
its regeneration. The Tabernacle, the Temples of Solomon, Z
Ezekiel and the Holy City of the Seer of Patmos---all temples, i
their parallels in the body of man. Christ Jesus Himself sai
this temple and in three days I will raise it up again," and t
knew that He was referring to the temple of the body. Each
above-named Temples were divided into three parts, an inne
court and a holy place. There is this same threefold division in
body.

The infinite wisdom of the Celestial Beings who control
vise the evolution of form is evidenced in the marvelous fo
the bony structure. In our skeleton are found the basic elemen
tecture----the dome (head), the pillars (legs), the arches
vertibrates have a number of their anterior vertebral points en
united into a casket forming the skull which protects the mo
enlargement of the nervous center, the brain. There are also a
the posterior joints enlarged and united to form the pelvis w
as a support for the lower limbs. The pelvis is formed of
(sacred bone) and the two innominate or nameless bones, a
the organs of generation. With regeneration accomplished, th
the Grail. There is a third casket formed of the ribs, the ba
the diaphragm. This is the thorax, and encloses and protec

Claude Bragdon, an architect of our day who possesses understanding of his profession, writes in his book, *The Beau sity*: "The body is rich in veiled repetitions. The head and refinement of the trunk and limbs. There is a rhythmic dimin entire graceful tapering of the body. The limbs radiate from the fingers from the wrists, the toes from the ankles, the ri spinal columns as veins radiate from the central vein of a leaf

"Temples are built in accordance with the laws of man's Man's senses are the Temple gates, the heart its sanctuary. body, the soul's temple, is the archetype for sacred edifices."

As Gothic architecture has been interpreted as the flow of the spirit of Christianity into stone, so also the Temples the Bible are prototypes of the perfect human body which Christianity will eventually produce.

The cruciform cathedral figures first of all the glorifi Christ Jesus, and His sacrifice made so that man might learn come Christed; this in turn foreshadows the building of temple which St. John describes as being of "the measure of

Every building, if rightly constructed, becomes the recep interior subjective beauty which emanates from the cosmic cording to which all earthly temples, including the body tem are conceived and executed. This archetypal pattern (which the supreme Masonic ideal) gradually reflects upon its minia replica (more and more) of its own radiant and dazzling glo

Jacob Boehme writes: "Made after the image and liken the whole body with all its parts represents heaven and earth; of the body, the deep between the stars and the earth. The l the larynx earth, the liver water, the lungs air. The feet, near from God. The hands are God's omnipotence. Man ruleth an all things with his hands. The head is heaven. The whole neck is the round circle or sphere of the stars. The head con five senses wherein the stars and the elements qualify. Ope eyes of spirit and behold God thy Creator!"

The esoteric Mason becomes truly a "mystic citizen of kingdom." The true Mystery teachings flourished in all thei in King Solomon's Temple of the Holy City. When Christ Flower of Nazareth, came, His true and qualified disciples re from Him "the perfect instruction." This work was preser

of refuge and the center of the purest and highest Mysterie present general upheavals, the world will become stabili through the potency radiating from these Christian Mysterie still centered in the Holy Land. Palestine will be a refuge for t of Judah, but only to the extent that it is centered with Isra

Arthur Edward Waite sums up the whole matter very in his *Emblematic Masonry* when he writes: "The one great of the whole wide world is the seeking and finding of Chri the Word is found. It is of Patmos and Tabor and Carmel, A without end."

The Foundation Stone

The Foundation Stone which is one of the most impo Masonic symbols (without it no permanent Temple can be of equal importance as the Foundation Stone in the building fected body temple. To recapitulate briefly:

The Foundation Stone, which is one of the most impo Masonic symbols, is no less necessary to the building of the p than it is to the construction of a temple. This Stone, accordi legend, was as we have previously recorded, taken from Adam at the time of the expulsion. He bequeathed it to S down through the generations of the patriarchs (including passed until it came into the hands of Noah, who dedicated Ararat after the Deluge. Here Abraham found it, and stone which Jacob set up for a pillar to commemorate h the "Ladder." Moses carried it out of Egypt at the E Solomon discovered it in the excavations for the first Te Stone bore the form of *a perfect cube* and engraved upon Ineffable Name of God. This name became the Lost Word of during the dark days of the Babylonian Captivity. To the p getfulness of this Stone and its sacred Word was attributed t demolition of the Temple, the dispersion of the tribes, and complete destruction of Jerusalem.

It was beneath Mt. Calvary that Enoch constructed his vault, and when the Christ hung upon the cross, whose site w the entrance to Enoch's Mystic Path, in His divine agony He again and again this magic Lost Word, but those about Him v to comprehend its meaning.

During the construction of the Second Temple the Founda

and Ashur are the tribes correlating to Scorpio and Libra respe
we recall that the supreme annual feast of the Post-Exilic H
the Day of Atonement, which in that era occurred when th
Equinox was in Libra, the sign of the scales, or judgment, b
Scorpio. At the Feast of Atonement, the High Priest entere
of Holies, and in this rite he represented the union of the w
with their God. Concerning this we read in Ezekiel that no hea
tread the Outer Court of the Temple, no layman the Inner Co
Holiest of Holies might not be entered even by the priest E
only by the Angel who accompanied him.

A second feature of the Atonement ceremonies was the
Goat devoted to Azazel, who was a "demon" of the wilderness
sins of Israel had been laid upon the scapegoat, he was sc
driven out into the wilderness, as a sacrifice to Azazel. Fro
of Enoch we learn that Azazel was one of the two leaders of
of God" who loved the daughters of men, and we are told f
these "daughters" were the exquisitely lovely *daughters of Cai*

sode constitutes the Second War in Heaven, and a second a
In this dual Rite of Atonement lies the reason for, and the
Christ's Sacrifice on Golgotha.

We have, therefore, a twofold line of descent from the fal
First, from Samael, who according to legend seduced Eve a
father of Cain, who was thus semi-divine; second, the desc
the Daughters of Cain, who were again the semi-divine
angelic fathers.

All of these rites and traditions converge upon an identi
cism, that of the "fiery Stone," inscribed upon with the G
of God, which is the Foundation of the created world. No
cube, when projected upon a plane, forms the Latin cross, o
of a man."

In the Degree of the Knight of the Ninth Arch (Royal Arc
a beautiful and sublime symbology has been built around
Stone and its wonderful meanings. The key to this inner
centered in that most magnificent, most familiar, and at the
most far-reaching symbol of all Masonry, the Letter G. This le
stands, as the candidate is told, for God. The Mystic Mason u
also that it means *generation* which is but a different name for

To transmute the forces of God that manifest through
into the regenerated forces of the God-man is the ideal tov

lose Eden. Noah was given this teaching as the Foundation S
then new (Aryan) race. Abraham and Moses promulgated
their inner schools. Upon this knowledge Enoch constructed h
Solomon his Temple. The people's failure to accept and live it
Exodus, and the forty years' wandering, as well as the sev
Captivity. The Supreme Teacher of this truth sacrificed Hi
the cross, which is an accurate symbol of man's fall into matte
of his lack of understanding of regeneration.

Every Mystery School in the world is and has been cent
esoteric thesis. In the Egyptian Masonic legend of the murd
by the evil Typhon the same theme is developed. Isis (the hig
or chastity) succeeded in recovering all the dismembered p
body except those under the rulership of Scorpio, which had
by a huge fish. In other words this body temple of man will
experience all the vicissitudes to which the flesh is heir until
wise enough to center himself in regeneration. Astrologica
governs both the organs of generation and regeneration, and t
fully the Masonic legend places the Foundation Stone of th
Temple under the ministrations of Scorpio, together with tho
the sign of spiritual discrimination.

It is significant that in the time of early Temple builders
was in the form of a square.

In the *Knight of the Ninth Arch* another symbol is introd
is of paramount importance in the building of the perfect bo
This is the CAPSTONE, which signifies completion of the C
as the Foundation Stone represents its *right beginning*. The
Ninth Arch must always be performed in a *New Temple*.
Capstone is completed, man has learned to build the new body
with hands, eternal in the heavens."

As the Mystic Mason learns to rise higher above the il
mists of the old sense life, he purifies and sensitizes his bod
becomes a new channel for the forces of spirit, to an extent
of in the old days of purely animalistic living, until, at lengt
is no longer a prison house for the soul. New vistas open, wid
of service and investigation present themselves in fairer and m
realms of life. The candidate becomes the Initiate. His Quest h
him into the Light. No longer need his emblem be laid away
of Holies as an ideal for future emulation. He has worked hi
a living Reality. He has himself become the Capstone of the

"But I have built a house of habitation for thee, and a pla
dwelling forever."

The Columns Jachin and Boaz

There was a time in the early history of man, as mentioned
when he was hermaphrodite, male-female, and able to rep
kind without the aid of another. Later, one half of his creat
was turned upward for the purpose of building a brain and
he might learn to create by thought and to express thes
through words. Thus man ceased to be physically hermaph
became uni-sexed. Then came his fall through the tempta
senses, as given in the story of the Garden of Eden.

For aeons of time since, he has wandered far from th
house and wallowed among the swine in materiality and ea
husks of fleeting and transitory things. But always the spirit
been calling him to arise and return unto the Father's house. T
of the Prodigal Son bears a universal significance and parall
of every man. It is his awakening to the consciousness of the re
true, and his starting in quest of it, that is symbolized in th
Lodge as the demand for Light. "Blessed is he that knocketh
be opened unto him, and blessed is he that seeketh, for he
Here we have the answer to the Quest of every earnest a
Temple builder.

Spiritually the creative force expresses itself in a dua
namely, as Creative Will and Imagination. These are the mas
feminine columns of the Temple, the Jachin and Boaz, the
Strength and Beauty, through whose united creative powers
body is given form and substance. Relative to this, it is int
note that upon the two columns fronting the tomb of Osiris an
these inscriptions:

Isis: "I am Isis, Queen of the country. I was instructed by
No one can destroy the laws which I have established. I am
daughter of Saturn, most ancient of kings. I am sister and wife
I first made known to mortals the use of wheat. Rejoice, Oh
gave me birth."

Osiris: "I am Osiris, the King who led my armies into all p
world [esoteric Truth]. I am the eldest son of Saturn. I was b
brilliant and magnificent egg and my substance is of the same
that which composes light. There is no place in the universe wh

one upright and one broken. A woman weeps above the bro
even as Isis sat at Byblos weeping above the column of tam
had grown around the body of Osiris. When Isis extracted th
bore it away wrapped *in thin drapery, and perfumed.* It is
interest to the esotericist to read that Isis was accustomed
brosia on the hands of her women devotees and disciples. as
on the hands of the woman beside the tomb of Hiram. (Time

The two columns stand also for the two distinct types
inhabit the world. They may also be described as masculine an
regardless of the sex of the body which they inhabit. Very ge
may be designated as the "doer" and the "believer." Their two
keywords are *knowledge* and *faith*, respectively. He who wa
is the churchman and is allied to the heart path and to th
column of Boaz. He who demands *reason* to supplement fa
ofttimes supercedes it) is allied to the head path and the
column of Jachin. As Albert Pike has well said: "These tw
explain all the meanings of natural, religious, and political an

So long as this inharmony exists between these two "
humanity, so long must wars be waged, both within man hir
the world without. And so long as this universal conflict reign
be need of Temples of Initiation, such as that conceived and
Solomon, the wise king, the representative of faith, and Hiram
Builder, representative of knowledge, with the two mighty co
bolic of this hidden mystery, in order that man may be bro
realization of the divided state in which he now lives and learn
to work towards its rectification in spiritual unity.

This amalgamation in both the inner and the outer fulfil
date of the supreme Temple Builder, to "be about the Father
for only thus may the candidate find the Light which shines

Physiologically, the two pillars represent the masculi
psycho-physical energies by which regeneration is accompli
alchemist's laboratory. This laboratory is in general the whe
particular it is the spinal cord which connects the physical crea
with the mental creative organs. Again, this is the Jacob's Ladd
every Mason learns, whereon the Angels of God (rhythms
life force) ascend and descend.

Truly the body is the temple of the living God! It is l
Lodge of the Mystic Mason. The thirty-three Degrees of the
represented in the spinal vertebrae and the nerve plexuses o

The life force, like the Creator from whom it emanates, manifestation, and has been aptly described as Fire-Mist by Hindu terminology this corresponds to the masculine Sushumn feminine Kundalini ("the goddess Kundalini") which lies dorm sacral center in the majority of the race, but which is awakene devoted to purity, high thinking and good deeds.

The principal organs of the body are also dual in formation which are particularly a channel for the feminine soul forces ar dormant, none of them are as yet operating at their full power forces play more powerfully through the masculine chains tha the feminine. Hence, masonically the "tools" are kept in th Jachin, and for this reason egos desiring to incarnate in a body a the initiatory work, have generally chosen a masculine body. T line, or Sushumna current, uses the masculine organs, brain a gland as its loci of power. These positive forces are symboli Jachin, the Creative Will.

The feminine, or Kundalini current (elixir vitae), operat the feminine organs, heart and pituitary body as focal centers. nine creative energy is linked with the imagination, or ima faculty, and is represented by the column Boaz. Until the Ku awakened, "She" is termed in mystic Masonic phraseology " widow."

It is the attainment of equilibrium between the two col is the consummation of the Great Work, symbolized in the K the Arch; and biblically in the Mystic Marriage wherein the becomes the "Bride." It is the ecstatic union of the Sushumn Kundalini which is celebrated in the Song of Solomon and i insignia of his Initiateship, as a result of which the Fire-Mist of the essences of Sushumna and Kundalini) radiates throu body, permeating it with Light. Man himself is then the third the Temple Wisdom, a column formed by the united forces o and Beauty. Thus by lifting up the dual creative force man be unto the holy Angels and creates by the power of the Lost Wor longer Lost, but familiar as the Creative Fiat that makes all th

The symbolic ritualism of Masonry is perhaps the most co world has even known. As previously mentioned, the two colum man and woman in equality, and in at-one-ment, while the fall indicates the inequality between the sexes which has been so characteristic of the Piscean Age. The elevation of the fallen

belonging to Initiation, for the Mystery of the Feminine has
central to the great Schools of Initiation. The principal theme
is the Exaltation of the Divine Feminine, and the establishn
librium. In modern psychology, the feminnie principle is cal
conscious"; and from before this Isis the veil has yet to be li

In no literature is the "exaltation" more adequately an
described than in the Masonic legend of the Pillar of Beaut
foundation of the Holy of Holies. According to the legend, af
of the Grand Master Hiram Abiff, and the discovery of the
of Enoch under the Temple site, the workmen found a golden
they removed into another vault where the three Grand
presided over the Sacred Lodge held their secret councils twi
at the midsummer and midwinter Solstices. This vault was i
or heart, of the Earth, and was the repository for the Pilla
which supported the Holy of Holies above ground. (For fu
see our chapter on the building of Solomon's Temple.)

Upon the Pillar of Beauty, Solomon impressed the Tetra
the sacred Four Letters, which is the Lost Word of Masonry,
OF ALL NAMES. It was "lost" when the Divine Feminine "fe
consciousness or from human consciousness; i. e. the "subc
"unconscious."

The position of the Holy of Holies in the center of th
mystic allusion to the Path of Initiation, which takes the In
inmost Center of the Universe and to the creative Power
it springs.

VI

The Alchemists

Oh man, know thyself. In thee is hid the treasure of tre
---*Hermetic*

The Alchemists were in many cases Initiates of high d
in order to protect their real work from the curious and th
couched their formulas and methods of procedure in symbol a
Thus the gold in which they were primarily interested and
sought to make by transmutation of the baser metals was
gold ("golden wedding garment") of the Initiate. The turn
metals into gold was simply the path of Illumination wherei
mortality were exchanged for continuity of consciousness. As
it: "The soul of man which is impelled onward to purity and

The initiatory Path, as symbolically depicted in alchemical leads the novice through the experiences of the Four Degrees designated as Fire, Water, Air and Earth, these being the name definite works in Initiation. The Alchemist calls the receptacl these operations occur "the Grave." In the Masonic Lodge Master receives instruction at the grave of the slain Hiram, an given relates to his death and funerary experience.

The Rosicrucians use the term "Rose Garden" instead of designate the receptacle.

The work of Masons, Rosicrucians and Alchemists is clos and shows every indication of having a like point of origin. R ism, as known to history, is the link between Alchemy and M it has been demonstrated that it was by way of the Rosicr Alchemy entered Masonry. Each of these three Schools desc Path, each points the Way to the Holy of Holies above which effulgent splendor of the All-Seeing Eye. In Mystic Masonry, t kinship is still plainly visible. As in Masonry the candidate is Lodge and the Work, so in Alchemy the novice is at once the and the labor, the philosopher and Philosopher's Stone.

By alchemical processes the "Philosopher" works upon th ments (which are the basic principles of human nature) in su to form the Philosopher's Stone. The Stone must be tested b Water, by Air and by Earth. The Stone is sometimes *white*, *red*, and sometimes *gold*, according to the method employe amount of work accomplished. Sometimes it glows with all of the rainbow.

With the Water test begins the great purification of the nature, designated alchemically as the processes of decompo putrefaction. This purification is continued in the Fire test, considered as *combustion* and *calcination*, when the "Red Li forth in all his strength and power.

The Water test deals with "conception" (in a spiritual s Fire test with Birth. Here the Alchemical Child is "born in as the sigil of the Flaming Star.

In the Air Test, which is designated as *volatile* and *exp* subtle is separated from the gross. The black robe is discard white. The White Eagle is symbolic of this attainment.

In the Earth test the candidate descends into the cen Earth and also ascends to a mountain top. This testing is al

described as the *Salt that has become like crystal.* The Air te
Temptation and the Earth test with Liberation.

An old alchemical maxim states that the cost of making
dollars. Christ Jesus, the perfect type pattern of alchemical
alloy, was betrayed for thirty pieces of silver.

The Water Initiation (control of emotions) confers t
elongation, i.e., extending the psychic body and mind so
annihilated. The Fire Initiation (transmutation of desire) be
of the body functions, including those of the internal org
Initiation, the power of becoming invisible at will (out o
the Earth Initiation, ability to change the course of nature
act of willing, to place oneself anywhere within either the
invisible. Passing beyond limitations of the three-dimens
"the conquered Dragon has become the Double Mercury,"
Rebis or "Two-Thing" of Pike's thirty-second Degree. An
formula reads thus: "Make of man and woman a circle, th
then a triangle, then a circle—and you have the Philosophe

VII

Woman and Freemasonry

In the light of the foregoing, the place of woman in t
related both to the past and future is illuminating.

France is the country which claims the distinction of ha
the doors of Masonry to woman.

The origin of Adoptive or Co-masonry is generally attr
seventeenth century, and its author the sister of King L
France, who was also the wife of Charles I of England. Af
of Charles she was proclaimed protectress of the "children of

The Rite of Adoptive Masonry consisted of four dee
Degrees. First, Apprentice, which consisted of preparatory
itiation; second, Companion, which dealt with the Temptat
and the "fall" of Eve; third, the Tower of Babel, the present c
condition brought about by the inequality existing betwe
woman.

Jacob's Ladder symbolizes the Path of Initiation, or I
feminine column, for no ladder is possible without two colun
joined in support. The fourth degree symbolizes Moses an
passage of the Red Sea and discovery of the Promised Lan

In March 1775, under the Constitution of the Grand Orient was founded the Lodge of Camdour. This Lodge, at the Sprin of that year, gave a "Feted Adoption" which was attended by sand of France's representative members of society. The installa Duchess of Bourbon as Grand Mistress of the Lodge preceded liant social function.

The Adoptive Lodges in France in 1750 was presided o Abbe Bertalio as Grand Master and the brilliant and lovely P Lambelle, the closest personal friend of Marie Antoinette, Mistress.

These Lodges were broken by the Revolution but were lished under Napoleon's protection and again came into great prestige. In 1805 the Empress Josephine was installed with ceremonials as Grand Mistress of the Lodge Imperial d' Ad Strasbourg.

In 1781 was founded the Illuminati Lodge in Paris which upon the ancient Memphis Rites. The Lodge of Isis was its branch and numbered among its members the most illustrious France. The Third or Mastership Degree was one of great p grandeur, and the Initiates of this Rite were presumed to po power to commune at will with celestial beings.

Count St. Germain, Mesmer and Cagliostro were among brated members of the Illuminati Lodge.

With the fall of Napoleon, the feminine Masonic work was gradually dispersed. The work was then carried into Egy for a time in Cairo and Alexandria feminine Lodge members about three hundred.

The issue of March 13, 1875, of the English *Freemason* sta one of the Lodges in the West of England a woman Tyler offici

The manuscript Constitutions of Freemasons, bearing th 1693, contains numerous references to the "Dame" as well "Master", noted in the following excerpt: "One of the elders t Book, he or she that is to be made a Mason shall lay their hands

The fundamental truths upon which Masonry is establishe eval with the beginning of creation, and no ego who has earned to an understanding of them can be debarred by reason of sex in The Masonic candidate is admonished that certain teachings be passed on by word of mouth, but must be earned through i labor.

textbook of true spiritual Masonry reveals its mystic inter
aspirants who seek to live the life; and those records show th
of evolutionary development has reached the turning point a
feminine shall be no longer "slain." The new world must be
precepts of equality, fellowship and cooperation.

In the new glory day which lies so immediately upon th
izons of our present stormy era, man and woman together, ha
shall pass triumphant between the two equalized upright c
dedication of cooperative endeavor and of unified service.
sighted and liberal minded members of the Craft are pre
coming of this day. And with its arrival, we may also look f
sance of the true spirit of the Church as esoteric Christiani
creed and dogma have been relegated to the superstitions
along with "the thumb screw and the stake for the glory o

During the five or six hundred years still intervening b
Piscean and Aquarian Age, humanity will recapitulate pa
spiritual evolution. We shall again go forth in quest of the
Eternal Youth, a Ponce de Leon of the spiritual life; but unlik
we shall attain and drink of the Elixia Vitae. We shal
Word of Life which is the Lost Word of the Masons!
Cross of the Body Mystical we shall behold, and be blessed in
the full-blown white Rose of the Rose Croix Degree which g
Sacred Well guarded by the holy White Eagle.

Says Albert Pike, writing for the Degree of the Sublim
the Royal Secret: "And as in each Triangle of Perfection o
three are one, so man is one, though of a dual nature; and he
purposes of his being only when the two natures that are wit
in just equilibrium; and his life is a success only when it too is
and beautiful, like the great harmonies of God and the univ
my Brother, is the True Word of a Master Mason, such the
Secret which makes possible, and at length shall make rea
Empire of true Masonic Brotherhood."

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ERRATA

Page 169: Line four. For *reversed*, read *revered*.

Page 32: Last line. *Open*, not *upon*.

Page 106: Line sixteen. *Osiris*, not *Osinis*.

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