NEW AGE BIBLE INTERPRETATION

OLD TESTAMENT

VOLUME III

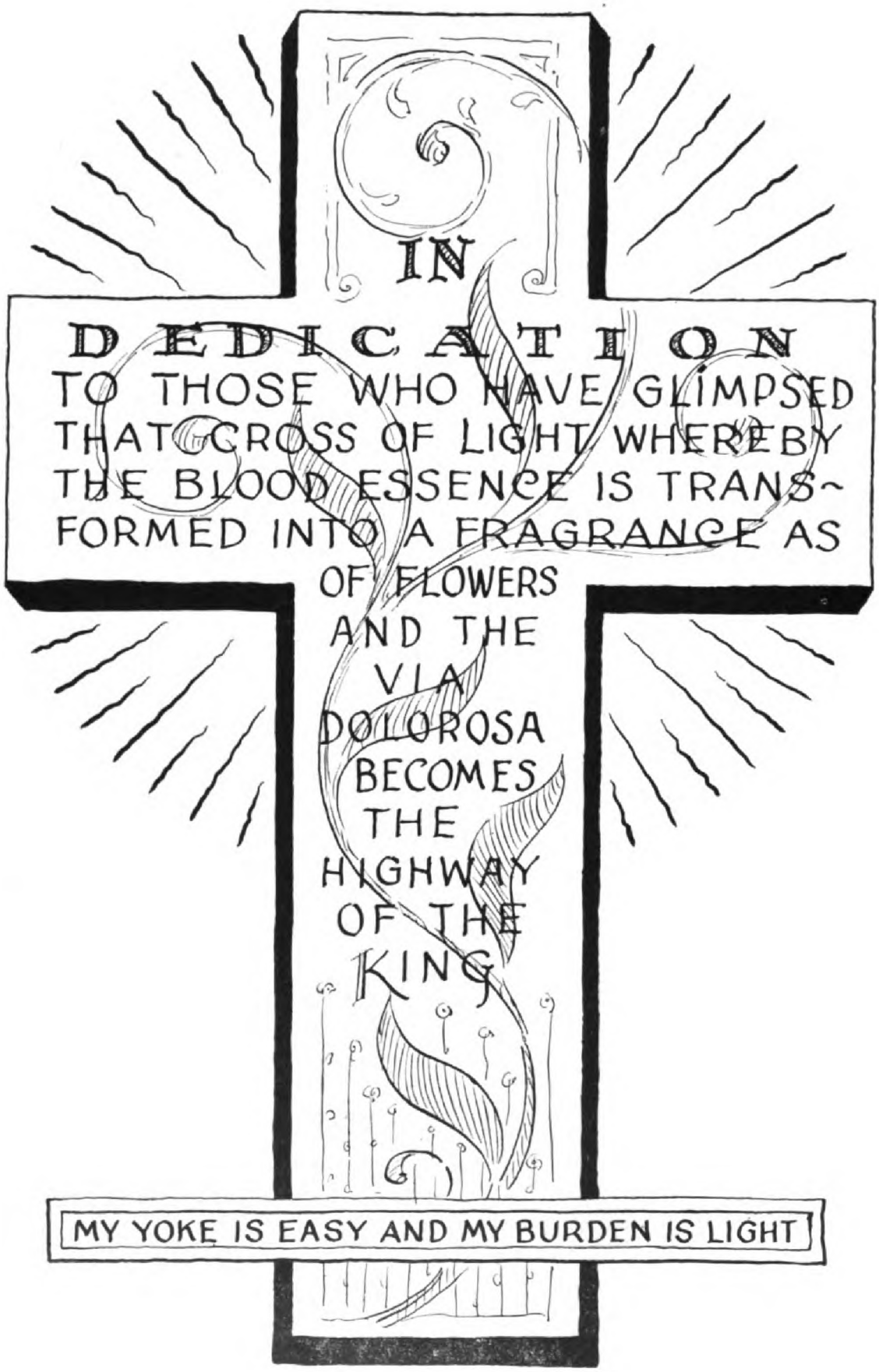
Part I — The Promise **Part II — The Preparation**

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



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Ann Barkhurst, Elizabeth Hill and Helena Stone
their invaluable assistance in the compilation,
arrangement and editing of the material
in this volume.

—C.

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—*Frances Paelian*

THE ETERNAL MADONNA

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I am the way, the truth and the life: no m

cometh unto the Father, but by me.

—John

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Truth, like a golden thread, binds together all the religions that have been given to the world, making of them a crystal rosary through which shines the eternal White Light of the Cosmic Christ.

NEW AGE BIBLE INTERPRETATION

VOLUME III

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ARIAN and ARYAN

The terms *Arian* and *Aryan,* both frequently used in this volun some instances raise a question as to correctness of spelling or the pe indicated. As they refer to two different periods, a definition of the t to be in order.

The Arian Age refers to the two-thousand-year cycle when t passed by precession through the sign Aries. This cycle extended latter part of the Old Testament Dispensation, terminating about the Christ Advent.

The Aryan Age, also called the Aryan Epoch, is of much long It commenced with the appearance of the Aryan, or Fifth Root Ra thousands of years ago. It has so far developed five subraces, the the Anglo-Saxon-Teutonic. Two more subraces will come into b this Aryan Root Race runs it course and the Aryan Age comes to a ands of years hence.

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PREFACE

Since its triumph over paganism in the third and fourth
orthodox Christianity has based its claim to authority over th
men on one premise: historicity of the man Jesus, whom it rev
Christ. If it should be proved that Jesus never lived, the Ch
prepare to die, for on this historicity of Jesus it must stand or
the Messiahship of Jesus is not the fundamental issue. W
accepted in the role of prophet only, the Church might su
without the Man Himself there could be no Church at all. In
war against heresy this possible disaster never seriously threa
Church until modern times. For the most part even heretics
cepted Jesus the man and acclaimed Him as the Christ.
questioned that He actually lived, but many have been in do
traditions concerning His Crucifixion and Resurrection.

With the advent of "higher criticism of the Bible," the C
been faced with the one attack which, if successful, cannot be
Scholars have attempted to prove that stories regarding Jesus
in the Gospels and in traditions of the Church are, in fact, sim
tions of ancient mythological themes. And as for the moral an
principles of the New Testament, they maintain that every on
are paralleled in philosophies of the pagan world: Indian,
Chinese, Chaldean, Persian, Grecian and Roman.

As a result of these scholarly exposes, thousands of men a
have deserted both the Church and Christianity, some to becon
of Buddhism and Hinduism in their more philosophical aspec
become agnostics and atheists. Agnosticism, however, has c
greater number, for twentieth-century man has a better scien
tion than his forefathers. He understands that if he cannot
existence of God, neither can he disprove it. Consequently,
to fresh truths and is often found seeking a new approach to

Christianity of the New Age must be prepared to meet a
Jesus lived as a person upon earth, why do the Gospels port
the role of a pagan Savior-God in no way different from Att
Osiris or Adonis? How could He have been the Messiah c
when they rejected Him, and continue to reject Him, on t

questioning only certain aspects of His death and Resurrec
lenges attention. These Gnostic cults continued to flourish duri
three centuries A. D. as they had flourished for approximately
turies B. C. Their membership consisted largely of Hellenist
to Judaism and Hellenized Jews. They worked out a correlatio
Judaism and Greek philosophy whereby they could functio
harmoniously in the cultural sphere. The physical Resurrect
Christ was not a matter of primary importance to Hellenic
Some believed; others did not. But all accepted the Resurrecti
ing to instruction received in the Mysteries, as a mystical ph
Even St. Paul first accepted the Christ as a Spirit appearing to
road to Damascus.

Esoteric Christianity affirms both the Crucifixion and the
tion, not solely on the basis of oral or written tradition, but by
its own continuing research in the Memory of Nature—or, as i
stated, through exploration of the "time stream" by means of ex
perception. It also gives cognizance to the evidence of perso
the flesh who were also with the Christ in Palestine, and who
cumstances and events of that previous incarnation. These d
not say, "I believe because I am told;" they affirm, "I remembe
is the testimony of contemporaries.

The problem of reconciling the historicity of Jesus
mythology of the New Testament remains solvable only b
doctrine. This reveals that the Christ and the man Jesus we
and the same spiritually, although it is impossible to differentia
them as humans. According to esoteric teaching the Christ i
the Archangels resident in the solar orb, and has been visible
high spiritual discernment from the very beginning of the hu
In the Rites of ancient religions and in Mystery Schools founde
philosophers, the Man in the Sun (Primal or Archetypal
heralded and His descent upon earth in the fullness of th
foretold.

The archangelic Christ was known by many names among
peoples of antiquity. After Alexander the Great imposed cul
upon much of the then known world, the Greeks and othe
realized that, under a variety of names, one fundamental fac
claimed by all: the advent of the Spirit of Light, Sun God or
at the close of the Arian Age. (The world was then in that

of Jewish prophecy but of all ancient prophecies pertaining t
of the Age.

Like that of the Greeks referring to their Gods, Jewish
contains many instances of Archangels assuming physical
when the Angel of the Lord and two others with Him ap
Abraham, and he and Sarah prepared food for them to eat—G
Again, in the apocryphal Book of Tobit the Archangel Raph
the highways of earth. And over the anointed kings of Israe
the Glory of the Lord; without this overshadowing Glory wa
king in Israel. There was also a Glory shining over the Merc
betoken the presence of the Lord and His Angel. These are
many such appearances.

The term *Christos* means *the Anointed.* It is not a word d
either man or Archangel. The Jews had several names by w
knew the Archangel in the Sun, for their angelology was never
codified as that of the Greeks and the Chaldeans. In II Esdras
Archangel is designated as Uriel. The Angel of the Visions
Ramiel, is another solar Archangel. Michael is still another, but
is also sometimes ascribed to the planet Mercury. This is true o
as well.

To quite some extent Hebrew angelology was derived
theosophy of Persia and Chaldea; from thence also came the fina
their Christology—which was cosmic or universal in scope, n
racial or national. The Jews were assigned a leading role in th
preparing for the Messianic Descent; but this leadership w
spiritual, not military. When nationalism triumphed it led to
tion of the Messiah—not, however, before Gentile nations had r
Him as their own Savior, prophesied in the Mysteries. It was d
spread of Chaldean stellar theosophy into the Roman Empire
whole ancient world knew the end of the Age was at hand a
Savior would appear. Virgil, writing in 40 B.C., proclaimed: "N
the final age of the Cumean Chant; the great succession of
born anew. Now the Virgin returns, the reign of Saturn retur
new race descends from heaven on high. . . . thine own Apollo

As in the Grecian Mysteries, the life of the archangelic C
sents a pattern after which men may mold their lives and thu
wisdom and immortality, each in his turn becoming a Cl
Dionysus, a Son of God. The pattern was written in the sta

Way, the supreme goal of human evolution is achieved in the tion of the Christos (divinity) within each man. All religi and spiritual teachings find their apotheosis in Him. The races and all ages have understood this, and have endeavored for His coming.

This volume, the third in a series on the Old Testament, work of the ancient Mystery Schools and religions up to the Christ. It begins with the oldest survival of Atlantean civil Chinese; later it proceeds to a more detailed treatment of t Mysteries and their prophets, whose vision not only revealed to come, but helped to make ready the vessel which was to re

Part I, dealing with pre-Christian Schools, has been *Promise*. Part II, dealing with the prophets and the Schools Testament Dispensation, is titled *The Preparation*.

The book in its entirety is dedicated to our most Blesse Christ, Supreme Light of the World.

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INTRODUCTION

One of the greatest secrets of all the innermost circle was the cosmic fact that all the great religions had thei roots in one mother soil. And it was the spreading o the consciousness of this stupendous truth which sub sequently gave rise to many attempts to synthesize th various religions and make "symphonies" of appar ently contradictory philosophical tenets . . . When th pendulum swings once more towards the side o synthesis, as it must do in the coming years, the scholarship will once more recognize the unity of re ligion under the diversity of creeds and return to th old doctrine of the Mysteries.

G. R. S. Mead—*Thrice Greatest Hermes, Vol. II*

It has been said that to study one religion or one creed always involve the student in bigotry, superstition and falsities the study of all religions and all creeds can even the most remot of Truth be obtained. Certainly there can be no study of more interest than the comparison of the world's great Scriptures, ta of similarities and differences, and discovering the underlying of each religious system.

Emerson speaks of the sacred books as "a class of books the best." "I mean," he writes, "the Bibles of the world, t books of each nation, which express for each the supreme resu experience. . . . All these books are the majestic expressio universal conscience . . . they are for the closet, and to be read c knee. Their communications are not to be given or taken wit and the end of the tongue, but out of the glow of the cheek the throbbing heart. Friendship should give and take, solitude brood and ripen, heroes absorb and enact them. They are not t by letters printed on a page, but are living characters transla every tongue and form of life. . . . Is there any geography to the We call them Asiatic, we call them primeval; but perhaps th optical, for Nature is always equal to herself, and there are as and ears now in the planet as ever were. Only these ejaculati

All great Scriptures have in common the worship of a Godhead—not a trinity of persons but a trinity of powers and frequently described as Will, Wisdom and Activity or Love and Power. Sacred writings also share an angelic Hierarchy over by seven divine Spirits or Powers, variously named but to the seven Planetary Genii. This triune Godhead and Its radiation constitute the Soul of the World, the Reality behi

Such a theosophical doctrine has existed among the Hel earliest times. Kabbalists find the doctrine of the Trinity in (Deuteronomy 6:4): "Hear, O Israel: the Lord our God is By the first God-name in this sentence is signified God the Source of all manifestation. By the words "our God" is sig the Son, fountain of all knowledge. The third mention of De the Holy Ghost. To this last is added the word *one*, denoti three are but aspects of one Unity. The Zohar illustrates th comparing it to the human voice composed of three elements, and vapor; yet it is a single thing and not three.

The universality of a threefold and sevenfold cosmic pa be accounted for by the fact that a Scripture or Bible is an o of the mass consciousness of a people or nation. Human natu where similar, so also are the fundamentals of the world Bi are the outgrowth of human nature functioning at its highest similar. Such differences as do exist mark the varying conditio place and racial evolution, but these variations are of seco portance. At an early period the Persians and Indians suc almost completely separating their spiritual textbooks from historical limitations. They concentrated upon that which is e universal, applicable to all mankind in all ages. The Master complished this separation for Judaism.

Man is a product of the universe in which he lives; he threefold and sevenfold in structure and consciousness. He is in miniature. He passes through cycles of bodily growth with and through cycles of consciousness with the Sun, Moon and writes of these cycles in his Bibles, and they all agree basically of their period. Other Mysteries are also referred to in wo One is the Great Fish, signifying the Supreme Teacher who and bring emancipation to a humanity wandering in the abys ness. The most deeply esoteric instruction to be found in the including the Christian, is concerned with this mystery. The

Another universally revealed mystery has to do with t
of the Great Shepherd. The Sun is the symbol of the Cosmic
the Solar Mysteries are a direct inspiration from the Christ.
as they do from a single divine source, they must inevitably
same revelation to true prophets and seers everywhere. H
golden thread of unity connecting their utterances, which
like pearls upon its single strand. It was a Ray from this Di
that ensouled the Master Jesus at the time of His Baptism.

Each great religion was founded by an Initiate-Teacher
able to read the Akashic Records of the Coming Event, and wh
an order to perpetuate Truth and to prepare disciples for ca
message about the coming Messiah into the world. A star a
were the two emblems most used to prefigure the Divine Ap
symbols of His birth and transition. They were conspicuou
decorative motifs and in pre-Christian Temple Ceremonials o

Back to the earliest and most primitive ages may be t
teaching regarding the coming Redeemer, Savior of mankin
destined to be the acknowledged Light of the world. The dee
Rite of Preparation was a work connected with innermos
Mysteries even in the days of Lemuria and Atlantis. As a disci
to perform this Rite grew in spiritual radiance, he was given
sacred revelations. The very heavens opened before his vision
tudes of Angels and Archangels chorused joyously of the great
come. At the Winter Solstice he beheld a wondrous vision of
bearing the Holy Babe, the latter crowned with the glory of
stars. Again, in the Rites at the time of the Spring Equinox th
parted to reveal the mighty Star which bore upon its heart the
impress of a cross; and upon the cross a Figure whose radiation
encompassed the earth, illuminating and suffusing it with gold

The fundamental lesson to be learned by an esotericist is
his soul in patience; to "learn to wait for events which are to
the womb of time." When Angels sang above Bethlehem in th
the golden Star, a new dispensation was inaugurated. The Kabb
that Cherubim and Seraphin united in celestial song. St. Paul
that Christ Jesus is the mediator of a new covenant. This new
is the foundation of the four Gospels, spiritual textbooks of f
Schools of Initiation dedicated to teaching the truths and disc
the four Greater Mysteries. All teaching preceding the coming
related to the nine Lesser Mysteries. The mission of Christ was

tion. None but the High Priest was permitted to enter t
Holies where the Glory shone over the Mercy Seat. Ther
made the Mysteries available to all men: "Blessed are the
hunger and thirst after righteousness; for they shall be fille
him that knocketh it shall be opened."

Not only do all world religions proclaim the One who
but they teach also an identical doctrine regarding life
purgatory and heaven, rebirth and liberation from rebirth.
back to a remote past reveals that present-day races had
origin on the continent of Atlantis, whence our ancestors
and it tells the same story about the great flood which carr
to the bottom of the Atlantic Ocean and about the Ark
remnant was saved for the New Age of Aryana.

In his *Thrice-Greatest Hermes*, Mr. G. R. S. Mead quo
Egyptian Master Thoth (called Hermes by the Greeks):
shall be memorials mighty of their handiworks upon the ea
dim trace behind when cycles are renewed." Mr. Mead elab
this statement: "The thought of the writer is evidently tur
the past, to a time when a mighty race, devoted to growth
lived upon the earth and left great monuments of their wi
works of their hands, dim traces of which were to be seen in
of the times. In Egypt the common belief was that ther
alternate periods of destruction by fire and water and of rene
generally thought that the last destruction had been by wate
Before this flood, the author believes, there had lived the
of the first Hermes and that some dim traces of the works of
wisdom-loving civilization were still to be seen."

He adds: "I am strongly inclined to believe in this tr
I have sometimes speculated as to the possibility of there b
beneath one or more of the pyramids the remains of some
buildings (perhaps also of pyramid shape) that have survive

Back of even the most ancient Scriptures of the East lies
of lost Atlantis, the mother-soil whence came a "fruitful
that we know about the civilization of Aryana.

Part I—The Promise

The Progress of the Christ Impulse Through the

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PROLOGUE

THE LAMENTATIONS OF HORUS OVER THE DESTRUCTION OF A

O Chekon, thou golden city of Atlantis! Thy towe
are overthrown and thine altars are buried beneath th
waves of the mighty ocean. Thy sanctuaries became
habitation for jackals and vipers and thy highwa
became streets of iniquity. Behold the word of Pta
was spoken and the Earth opened wide its mouth an
swallowed those evil ones, that not one remained. Ala
ye golden domes and glistening columns, weep for th
destruction that has come upon you!

Weep for all eternity, for in thine awful desolatio
shalt thou rise up again from thy watery grave.
Behold, thy voice shall be like unto the voice of th
harlot crying aloud and saying, Behold, out of m
whoredom has come destruction. Take heed, ye nation
of earth, lest ye fall into greater tribulation. The fa
city of Chekon, the first city of Atlantis, is overthrow
The habitation of Ptah is no more.

—The Chronicles of Osiris (El Eros

When Initiate-Teachers of Atlantis foresaw the inevitable
their island continent, they separated from the masses those
retained a hold on human integrity and in whom the germ
recently acquired by the Atlantean race, had not been prostitu
service of evil. These "chosen" people, the seed of Aryan ra
under the tutelage of certain leaders who had come hither from
Mercury; both they and their Mercurian leaders were led and

All initiatory work since Atlantis has proceeded under th
and with the aid of these Mercurians. In Kabbalistic literatu
grouped in general with Angels although, according to ini
dition, they are little more advanced than ourselves in the scho
tion. They may, without error, be described as a superior huma
Elder Brothers from Mercury have charge of all initiatory w
nine Lesser Mysteries leading to the Liberator, the Christ.
with individuals, not with the masses. As epochs succeed o
humanity will become more and more responsive to its helpe
two groups will easily commune.

The Atlanteans selected by the Archangel Michael as
ones were the Original Semites. From them contemporary A
developed. While the new race was in process of formation int
with the older Atlantean races was forbidden. But some dis
racial law, and from these descended a strain of mixed blood
Jews. Their sacred traditions, however, are an inheritance fro
having come down through Chaldea.

The Chosen People were divided into two divisions: on
Initiate-Teachers, went northward into lands now known a
Ireland, the Scandinavian countries, Persia and India; the o
with its Teachers went southward into the areas now known
Iraq, Egypt and Saudi Arabia.

Dr. Rudolph Steiner describes this migration most inter
his *Outline of Occult Science.* "The human evolution of
Atlantean era," he writes, "is divided into the Old Indian, the C
the Chaldean-Egyptian and the Greco-Latin in which occurred
Event. Our culture epoch will be followed by another and t
last, after which the earth will again undergo a change som
that of the Atlantean catastrophe. We have, therefore, seven
civilization." Dr. Steiner points out that these epochs, with the
of the Graeco-Latin, bear a certain resemblance to one anoth
Graeco-Latin stands alone because it marks the coming of C

The Chaldean-Egyptian civilization, it is interesting t
repeats itself or is repeated in certain phenomena of this Fi
The similarity is not a repetition of characteristics belonging to
Egyptian life, Dr. Steiner comments, but is a redivivus wherein
have been illumined by the Christ Light. He adds that many
never even read occult philosophy possess a dim recollect
Egyptian experiences, and that this flows out into their daily li

soul to the stars and sought to unravel their secrets in celes
after the manner of those days, under the guidance of the
sages, lived again in our own Epoch as Kepler, those truths w
existed in another form in his Egyptian soul appeared in a nev
the great Laws of Kepler which today are such an integra
astrophysics . . . Within the soul of this man there arose
which caused him to give utterance to the following words: 'C
holy places of Egypt I have brought the sacred vessel; I have tr
it to the present time so that men may understand something
days of those influences which are able to affect even the mo
future.'"

According to Rudolph Steiner, the next or Sixth Epoch
recapitulation of ancient Persian civilization, which was dom
that noble spirit known as Zarathustra. This old Persian cu
devoted to the cult of beauty almost to the point of angelic r
as perhaps at no time since the golden age of China—with whic
it had a close affinity.

It is significant that the Sixth Epoch will be correlated wi
the planet governing the spirit of beauty and harmony, so the
crafts of ancient Persia will be reanimated but on a higher
bellished and enriched by the Christ Impulse.

The Seventh, and final, Epoch belonging to this arc of t
tionary spiral will recapitulate the old East Indian civilizatio
diamond-like brilliance of clear spiritual wisdom. It is said that t
will be marked by the discovery of the legendary planet Vulcan
to have its orbit between Mercury and the Sun; and that thi
mighty forces, now unknown, will enter into a glorified hu
the old Indian civilization is revived and further illumined b
dwelling planetary Christ.

Earthly civilization will reach its apex on the South Ame
tinent when the closing phase of Christianity, the Religion of th
supplants that of the Christ. The reason for this is that
magnetic pole of the earth is the negative while the south mag
is the positive (contrary to popular opinion on this point).

Thus, the Pattern of Life, as discovered by Seers, reve
consistency, the continuity of a rational plan and purpose
submergence of Atlantis to the end of Aryana. This is bu
segment of the larger universal plan which includes life-w

a time when an illumined mind could not perceive it. As St.
wrote: "That which is now called the Christian religion exis
the ancients and has never failed since the beginning of the h
until Christ came in the flesh, whence the true religion which w
in existence began to be called Christian." Dr. E. Stanley
said: "Any truth, any beauty, any culture is a ray of that L
lighteth every man that cometh into the world."

Christ gathers all truths into Himself. Clement of
observed: "Christianity has many affluents." Modern Christia
wanting who, like Dr. Jones, are able to perceive that the Cl
the destroyer but the preserver of all that is good and bea
true. They would say that in Christ the prayer wheel of th
is the admonition to "pray without ceasing;" that the so-ca
idol is translatable as "the express image of his person;" tha
superseded by the cross; that caste is swallowed up in brothe
animal sacrifice is transmuted into human self-sacrifice; that t
of the Egyptian, symbolic of his yearning toward immortality,
in the Resurrection of the Christ; that the three Gods of
pantheon who are called One are none other than the One G
Trinity (which is neither a distinction nor a difference); that
ing of the Incarnate of the Gita is fulfilled in the Incarnate of t
and that the Spotless Incarnation is indeed the Crystal C
whose body the yellow robe of world renunciation is transf
the seamless white robe of world redemption. The eternal ther
world religion is embodied and illustrated in Him. The Egyp
for immortality, "I am the resurrection and the life;" the G
for naturalness was in Him a well springing up from within
lasting life. The Roman love for authority was in Him tran
authority over life "penetrating to the inmost thought, the m
motive." The Buddhist craving for surcease from sorrow wa
by His turning suffering into song. Islam's submission becam
mand that every thought be brought into obedience in Chri
reverence for ancestors and elders evolved into making the
family, with God as Father and all men as brothers. Japan
for loyalty blossomed into loyalty to the Master and the K
God. Hindu desire for union with the Divine unfolded into
God expressed in the words "I in them and thou in me, that t
made perfect in one."

"The Christ is the end of all things and beginning of all

Storied Atlantis lies at the bottom of the ocean but her t
spirit remain with us even to this day, in great Bibles which
from the Christ Sun that shone over Atlantis. Then for the
man became man and was able to understand that his pl
divine plan is little lower than that of Angels. Then, also f
time, the Christ Figure in the Sun revealed to man the pattern
that was to be His own when the cycle of Ages had run its co
thought systems. He saves the past by not stopping at the past.
it to completion," declares Dr. Jones.

Dr. Jones is a living illustration of the fact that illumined
through the ages have always been able to perceive the fu
unity of truth in East and West, whether it is given out as hi
parable and legend; whether from the rational approach of
and science or from the emotional approach of beauty and lov
one, however diverse may be the methods by which it is dis
It is like pure water that may be drunk from vessels of man
shapes and colors. This was demonstrated by the Master whe
to the East with a message destined to conquer the West. T
centered in *doing;* the East, in *being.* The true course of wis
to an interchange between the two: the West learning to spi
activity; the East, to activate its spiritual potential that practic
be made of its transcendental metaphysical techniques.

In *The East in the Light of the West,* Dr. Steiner writes
"two worlds must unite themselves into love." He adds:
eventually come to recognize that there is a light of the West w
in order to make that which originates in the East more lum
it is through its own power." There comes a time, he contin
the human soul, having reached a place so exalted that it k
Paths, becomes fully conscious of their unity.

Nicholas Roerich, the inspired painter-poet-philosopher
cause of his universalism of spirit, has been called the Wal
of painting, dedicated all his cultural and artistic gifts to the
of unity between East and West. He stated that the Divine
the Madonna influence, will be the bridge between the two w
that their spiritual fusion will produce a spiritual power and
culture more transcendently beautiful than any the world has
known. "In the epic design of India," he writes, "all can be c
. . . Let the ignorant deniers immerse themselves in the true E

CHAPTER I

THE PROMISE IN CHINA

The Chinese Bible: Tao Teh King

There is a thing inherent and natural, which existed bef
and earth, motionless and fathomless. It stands alone and nev
it is everywhere and never becomes exhausted. It may be r
the Mother of the Universe. I do not know its name. If I an
give it a name I call it Tao, and I name it as supreme.

* * *

The Tao that can be expressed is not the natural Tao; the
can be named is not the unchanging name.

* * *

I have heard that he who possesses the secret of life, whe
abroad will not flee from rhinoceros or tiger; when enterin
camp he will not equip himself with sword or buckler. The
finds in him no place to insert his horn; the tiger has nowhere t
claws; the soldier has nowhere to thrust his blade. And why
he has no spot where death can enter. —Lao

China——Heir of Golden Atlantis

After the Chosen People of Atlantis had been segregate
masses on that island continent doomed to destruction, two
were developed, the posterity of which was to find safety and
its evolution in Aryana, the post-Flood period that is our pre
tionary Epoch. These races were the Akkadians and the N
The Akkadians are known to history as one of three peoples w
intermingled to produce the Chaldean race. It was from Ur
that Abraham and his clansmen migrated to Canaan and the
the Hebrew nation.

The Chosen People of esoteric teaching, the Original Se

continent in a succession of great migrations. The biblical stor
ark relates only to the last of these. A remnant of the Akkadian
golians also escaped.

The Original Semites were an entirely new departure in
lution. It was from this fifth sub-race and not, as one migl
from the seventh or last, that the Aryan, the Fifth Root
developed.

The Akkadians and Mongolians, the sixth and seve
Atlantean sub-races, were in the nature of a deviation from th
Root Race; but the civilization of Atlantis was carried o
transplanted Mongolian (later known as Chinese) culture wh
on the parent arts and sciences almost without a break—just
the decadence of Greece, Greek learning was continued in
the universities of Gaul became superior to those of Athens.

Thus, the Golden Age of China extended further into th
historians suspect. Those legends about the divine wisdom
echo the superiority of that far-off time, which was like a p
has been said that from an artist's viewpoint Mongolian be
most perfect. It is certainly true that the Mongolian race is t
flowering of the Atlantean, and as such is nearer perfectio
Aryan Race, which has yet to reach the corresponding le
velopment. The difference is comparable to that betwee
opened bud and the blossom opened so that its beauty is ful

However, civilizations have a life cycle as do individu
course the glorious post-Atlantean culture of ancient Chi
decay and its Golden Age was no more. Then it was nece
new teacher to be sent to the Flowery Kingdom, and thi
during the time the Hebrews were beginning to compile thei
into that wonderful Book which is our Bible.. This was th
tury, B. C., the Exilic Period of Hebrew history.

THE INVISIBLE GOVERNMENT

Although the masses of mankind first became consci
humanity while dwelling in Atlantis, a few pioneers had awa
earlier epoch on the continent called Lemuria. Like Atlant

protrude as islands and certain areas of Africa and Australia scene of the first human civilization, an exceedingly primitiv could not have been otherwise, for mentally the Lemurian was superior to the anthropoid ape of today; physically he was quit Yet a small number were able to receive the germ of mind from of Mind—thus named in Western Wisdom Teaching. They ar spiritual Beings, the Hierarchy of Sagittarius, whose work is rational in man. That small number formed the nucleus for the developed later on Atlantis.

Thus the Atlantean race possessed certain mental qualit made possible the eventual implantation of intellect. In the the Atlantean Epoch virtually the whole race received the germ and were henceforth amenable to reason. Further developme faculty has been the chief work of the Earth Period. Under vision of Archangels, the Original Semites were the first to en rational principle *as a race.* A few favored individuals, who ha reached this status in Lemuria, were set apart as leaders and of the Mysteries. With the appearance of men capable of r post-Flood type of civilization had its inception.

Infant races now developing were not left without guidanc spiritual Hierarchy under the leadership of Archangels took them and guided their evolution. Mystery Schools, dedicated to cultivation of the rational principle in man, were founded Mercurians who specialize in culture of the intellect. Each ra own Archangel or "God" and its own Mystery School adapte its own peculiar needs. The mighty Archangel Michael led th Semites into the new world after the Flood.

As the equinoctial Sun proceeds through the constellati Zodiac, age succeeds age, each age being governed by the Archangel associated with the constellation where the Sun is a of the Vernal Equinox. In each new zodiacal age further instr a fresh infusion of power becomes necessary, so the archan Spirit sends a teacher to his people. These emissaries from of Light have various appellations: Sages, Wise Men, Elde Masters, Mahatmas, to mention merely a few. They recogniz of demarcation as to race, color or creed. Their work is wi humanity as a whole, although they come among a particular perform a specific task. Hence, the descriptive title by whic

Their work began with the first reasoning human being
At that time a Mystery Temple was established wherein Init
to focus their combined love radiations upon the very heart
in order to create a storage center for a love power that
available in times of planetary crisis. Through the manipul
divine love force by the Hierarchs and their human Initiat
was saved from dissolution during the Atlantean catastroph

The Temple referred to is not to be found on the su
earth; nor, indeed, anywhere in space. It is a spiritual struc
of consciousness rather than a place. Such walls as it ma
have are the wings of archangelic builders. From this ce
of wisdom have gone out to the world of men. They
civilizations of China, Egypt, India, Greece, Persia. No race
has been overlooked or forsaken. Age after age Master Ego
sent forth by the Wisdom Hierarchy, and men have looked
as "Saviors." Each age attracts its own Savior. In this w
Wisdom Hierarchy envelops and ensouls the seven races
plane.

This Hierarchy continues to labor under the superv
Supreme Master, that great archangelic Presence who, in
Creative Day, as described in Genesis, dedicated Himself
our solar system and Savior of this small planet Earth which
would need His special ministration.

Lao-Tzu

After the fall of the post-Atlantean civilization of
appeared a new teacher bearing the mystic name of Lao-Tz
sonality of this Illumined One remains but an evanescen
luminous outline to secular history. The substance of the m
be found. Never has a world messenger set his seal upon suc
without leaving a record of his own personality. The keyn
Tzu's life may be found in the words, "I am nothing, the Ta

Ancient legends have it that this Wise One was conceiv
benign rays of the mighty Cancer, and that he was born unde
plum tree—from which he took his name. They assert he
years of age when born, and his demeanor was that of an a
This conveys the idea of a serious and thoughtful child, i
pleasures which ordinarily entice youth from paths of wisdo

claim that "the three gateways" (reference to occult physiog "the two pillars of the Temple of Light" were marked upon h ears, and that the numbers *five* and *ten* were formed in myste of light by the tread of his feet. This last may refer to an ancie science by which lines in the soles of one's feet could be int palmistry interprets lines in the palms of one's hands. The n and *ten* symbolize the Path of Becoming and the Way (Ta fection.

Apart from any divinatory science, it is known that spirit when developed, are unmistakably evident to the vision o "signs" within a human aura. These may be accompanied l signs as well, since it is an established fact that glandular act the form and general appearance of a person's body. The p and the pituitary body located in the head are most important ing the spiritual faculties of extended sight (clairvoyance) an hearing (clairaudience).

Lao-Tzu's work was first recognized as a classic under th Ching Ti of the Han Dynasty. Each succeeding ruler acce jected his teaching according to whether or not it reflected upon his own merits. Consequently, the *Tao Teh King* was banned and held in high favor at court.

One emperor was in the habit of discussing the doctrine o with his assembled ministers, and was strict in degrading a showed lack of attention or the least disrespect. Another Em published a special edition of the *Teh King*, which is descri preface as "The Root of All Things, the teacher of kings an precious jewel of the public." The Tao came to be so much every wise government in China that there arose the saying with the Tao could govern the Empire."

By successive edicts a thorough knowledge of the *Tao* was made obligatory for governmental examinations, and ev required to possess a copy of this work. It was even cut in st capitals and later printed copies were distributed to all o education. Finally, when Kublai Khan ordered all Taoist bo he excepted the work of Lao-Tzu, thus revealing that he cou nate between the authentic and the spurious.

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China has been steeped in esotericism and supernaturalis remotest past. Long before the birth of civilization in Eur had as her own a culture so strange, so beautiful, so profou almost celestial. She could point to her line of Priest-Kings superlative attainment of Initiateship. Through them flowe sort of Lucifer-type wisdom requiring fineness of perception a of nervous reaction scarcely understood by Aryan peoples of of this early post-Atlantean culture came five great blessings to the Marriage Rite, which originated in the Holy of Holies b Atlantean Temples of Initiation; musical instruments and the of spiritual Wisdom to musical rhythms; writing; the la divination; the domestication of animals. It is understood "gifts" were the work of the Wisdom Hierarchy in an effort to evolutionary development of their human charges.

In his *Ten Great Religions* James Freeman writes: "Chin of permanence in the world. To say that it is older than any ot nation is saying very little. . . . This nation and its institution lasted everything. The ancient Bactrian and Assyrian kin Persian monarchy, Greece and Rome have all risen, flou fallen, but China continues the same. The dynasty has been c changed, but the laws, customs, institutions, all that makes n have continued.

Father Hue, in *Christianity in China,* states that "The first who went to China were no less struck with the libraries of t than with their artillery. They were astonished at sight of books printed rapidly upon a pliant silky paper by means blocks. The first edition of classical works appeared in Ch five hundred years before the inventions of Gutenberg. M marvelous productions were also noted, such as silk, porcela cards, spectacles and products of art and industry entirely u Europe." The travelers brought these new ideas back to E from that time on, the writer continues, "The West began due esteem the most beautiful, the most populous and the mos civilized of all the four quarters of the world."

And yet these discoveries which so amazed and delight Europeans in China were mere fragments of Atlantean gl height it surpassed in both inventive and creative attainmen

and final sub-race of the great Fourth Root Race of Atla
Original Semites were the Fifth Root Race, the Seed Race for t
Despite their extraordinary achievements, the Chinese of t
period were decadent in comparison with Atlanteans in thei
the former were inheritor's of the latter's attainments.

The aboriginal Chinese race, termed variously the Great
Pu, the Lurig and the Lao Shan peoples, were actually
Secular history makes no attempt to account for the orig
peoples. When the Chinese migrated from Central Asia about
they found these Aborigines in the land. The latter had
civilization, government, and religion. Although the Chinese
querors, they adopted the manners, customs and learning
quered; and these prevail in China today. So also did invad
absorb and profit by the Sumerian culture of Babylonia, an
blend of peoples arose the great Chaldean civilization.

The names of China's great spiritual teachers point to t
descent from Atlantis, for they belong to the earlier ethnic gro
to their conquerors. Lao-Tzu, Mencius or Mang-Tsze and
were born in or near the small kingdom of Lu, from 600-
products of a wave of spiritual power that swept around
carrying on its crest a great renaissance which culminated in
Age of Greece. Ever westward it rolled bringing prophesy of
Christ Glory, the advent of Man Supremely Good of whom La
"Pure water is by nature clear . . . It is an emblem of the virt

There can be no question but that Lao-Tzu's great wo
Teh King or *Canon of Reason and Virtue*, is the Chinese
popularly translated to mean "The Way" for it is essentiall
upon the Way or the Discipline about which all great spirit
have spoken. It is the Path of Illumination leading to the On
"I am the Way, the Truth and the Life." Judaism also had
was more than a mere tradition; it was a way of life, a d
drawing near to God. The first Christians called themselves
of the Way."

The *Tao Teh King* is fragmentary at best, but it is st
accurate transcription extant of the Mysteries of Atlantis
teaches that reliance is not to be put upon objective but up

collection of words. The Name above all names was, and m
be, inexpressible verbally or in writing. The philosophy of the
China a nation of pacifists and built the wall that long seclude
the world.

The western mind is too far removed from the Atlante
had acquired remarkable control over powers we call "magica
comprehend Taoism. Such comprehension can be achieved on
who can read Akasic recordings concerning the wonders of th
tinent.. Hence, for a time at least, the West looks upon Lao
"glorious dreamer."

After the departure of Lao-Tzu, the Tao was unfolded b
gifted disciple, Chuang-Tze, who reveals the Tao as the Gr
the Great Illuminator, the Infinite, the Mystery, the Great
declares that "The explanation of Tao is as if it were no explan
the knowledge of it as if it were no knowledge. Were language
it would take but a day to fully set forth Tao; not being ad
may talk all day and explain only material existence. In that s
is neither speech nor silence, its transcendentalism may be app

And further, in commenting on the brevity of human ex
says, "Man passes through this sublunary life as a white hors
crack, here one moment, gone the next. The living creature
human beings sorrow, the low sheath is slipped off, and in the
the soul wings its flight and the body follows on its great jour

China: The Cancer Nation

To achieve an adequate appreciation of a nation or a p
necessary to know something of its starry signature. China is
rulership of the constellation Cancer, one of the most inspirat
signs. Cancer nations have a delicacy of perception that carri
the very borderland of the supernatural, almost into the world
Yet there is nothing hazy in their expression except to those
respond to its exquisiteness. Such perception is evidenced
art which, in the Ming Dynasty, reached a gossamer beauty su
the other world. It has been well said that occidental artists
ternals while Chinese artists paint internals.

As in the symbolism of astrology the human ego is sai

tween these two solstitial points was designated by early Chines Teachers as the Great Dragon; and the dragon continues to be symbol of many esoteric meanings for the people of China.

The Moon rules Cancer, and Jupiter and Neptune are exalte Jupiter is China's patron-spirit, and is looked to for protectio kinds of blessings. An almanac is one of their most valued treasures. Almost everyone from coolie to high minister is fam star lore, for the Chinese deem it wise to have occult learning. F such as the following occur in all their most eminent books: "T Bear possesses It (Tao) and from all antiquity has made no movement. The Sun and the Moon have It (Tao) and from all have not intermitted their bright shining."

The Planet Neptune, the astrological significator of the ye generally, is called an oriental planet because the Oriental is mo attuned to soul life than is the Occidental, and Neptune is the bridge between the visible and invisible planes. In China's Go Neptune led the people into the holy inspiration of Initiation, w rise to beautiful ceremonials for the four Sacred Seasons, wh elect literally walked and talked with Gods. The ceremonials observed but their original informing spirit has been lost. Wit into materiality, exalted spiritual understanding (the Tao) was to the lowest levels of psychism. Hand in hand with the widesp of opium, the Neptunian forces were used in rites and practic tended toward black magic—for drugs have always been reson cults of black magic. The use of opium comes under the lower Neptune; and China, under the dominance of materiality, b world leader in the production and use of this sinister narcotic.

The religion of the land falling under the lower Neptunian a impulses ultimated in ancestor worship, through which obsessio widespread since many disembodied spirits continued to hov their former earthly habitation. Necromancy and sorcery were to placate and control dismembered spirits, but unfortunate methods were not consistently efficacious. With religious b strongly centered in the relationship between the embodied and embodied, the highest importance has been given to all matters a with death and interment. China's cemeteries are the most ela the world.

solving the old order, which must necessarily precede the up
The destruction of her Great Wall symbolizes the diss
centuries-old crystalization. But it is evident that out of
mists will emerge a new Golden China—a China that will
magnificent beauty and spiritual intuitiveness of an age lon

Cancer is a water sign. China's salvation, as Lao-Tzu
the element likened to water: "The highest excellence is
water. The excellence of water appears in its benefitting all t
its occupying without striving to the contrary, the low place v
dislike. Hence its way is near to that of the Tao. . . . "The h
he continues, "is realized in not seeking it, the sage always
last."

It is a mistake to look upon the Tao as a philosophy o
passivity. The Sage understands the non-action of Tao as
all emphasis must be placed on things of spirit, the sole rea
upon those which are impermanent and illusory. Lao-Tz
contrasts the two paths, declaring that *together* they for
Mystery, and that where the Mystery is deepest will be fo
which opens upon all that is subtle and wonderful.

In order to study these Mysteries, the disciples of
"Houses of Retirement." Taoist monks were called "p
"feathered" scholars because of their power, gained by
emancipate themselves at will from their bodies and ascen
spheres. Their Brotherhoods were organized into hierarc
each disciple or Initiate had his own unique place and his
perform in an ascending scale. It was the esoteric work carri
these "plumaged" or "winged" ambassadors of spirit that l
China's "Secret of the Golden Flower," a secret which
elixir of life—"water of eternal life" biblically. To drink of t
to prolong life indefinitely. "The ripening of the holy fruit is
a great heavenly cycle."

The *Tao* of Lao-Tzu (Way to God) is the Yoga of Hind
His philosophy begins and ends with Tao, from which all th
and into which all must eventually be resolved. But this T
well as Wisdom. Lao-Tzu sings: "I have three treasures,
and keep safe; the first is called love; the second is called
the third is called not venturing to go ahead of the world

with love will win the battle. He who defends with lo
secure. Heaven will save him and protect him with love."
"Requite injury with kindness. To the not-good be good
make them good," thus anticipating the very words of th
the mountain top of beautitude.

Tao is the selfsame loving God known to Christians.
fundamental tenet must be built the brotherhood of man.
Rule, the Rule of the Path of Virtue and Necessity, is Tao.

In Tao, Lao-Tzu is one with all the Sages of the world
mersed in the light of the Great Way, he lives in the Eter
one with all life. Already Master of the centuries, the events
ephemeral age appear trifling and unimportant in his sig
culminates the wisdom of Atlantis. He is the spiritual son
Sage of whom hoary China takes note, the legendary Kwang-C
of whom it is related that, by means of the precious elixi
prolonged his physical existence to the age of twelve hundr

Veneration of her great Sages was part of China's herita
the third and fourth centuries before Christ. Philosophers wer
at court and treated as guests of Emperors who, in theory at
upon it as their duty to encourage the pursuit of wisdom and
people.

When his world mission was finished, Lao-Tzu, the Immo
for an unknown destination. At the border he was recogn
keeper who asked him to set down the teachings of the *Ta*
This he did. Then he journeyed toward the west to join othe
who had learned the secret of overcoming death. It is said
seen long years afterward on the trails of Central Asia, f
cities of men.

Those who have overcome death do not fear it. To the
life in a mortal body is not a privilege but a duty owed to
men. Such perfected human beings know nothing of the lov
the hatred of death that torments less evolved persons. Bir
no joy; death, no grief. They recognize that life before birth,
and during the interval between birth and death on the earth
one, and that one is Tao. Immersed in Tao, their minds ar
mundane taint, their foreheads unlined. Lao-Tzu declared:

Lao-Tzu has become one of the great Compassionate Or
the Brothers of Eternity. "One said to one of these True Men
old, yet your complexion is that of a child. How is it so?'
plied, 'I have become acquainted with the Tao.'"

Confucius

Thus all-embracing and vast is the nature of such a (
Profound it is and inexhaustible, like a living spring of water
ning out with life and vitality. All-embracing and vast, it is li
Pro ound and inexhaustible it is like the abyss.

As soon as such a man shall make his appearance in the
people shall reverence him. Whatever he says, all people u
it; whatever he does, all people will be pleased with it. Thus
and fame will spread and fill all the civilized world, extendi
savage countries. Wherever ships and carriages reach; wh
labor and enterprise of man penetrate; wherever the heavens o
and the earth sustains; wherever Sun and Moon shine; whereve
dew fall, all who have life and breath will honor him. Therefo
say he is the equal of God.

—C

"A revolution in China changes nothing but the leader
written constitution of the old sages remains in full force."

Confucius was born in the Kingdom of Lu about 551 B
part of ancient China was the home of the Lu tribes of the L
who, surrounded by barbarians (the Chinese), had grown
observance of ancient Lao customs and were fast forgetting
which had been theirs from time immemorable. As his lif
Confucius undertook the task of reviving and preserving the La
the last surviving remnant of Atlantean civilization.

Confucius met with but little success during his lifetime
of the Chinese bitterly resented Lao teachings with their i
high standard of virtue for virtue's own sake and their insi
nobility of mind and character on the part of rulers. The ti
decadent; immorality was prevalent. Nobles and barons were pa
conspicuous by reason of their lewdness and arrogance. The au
Confucianism was especially distasteful to them. Confucius

His books were burned yet they continued to survive, che
devoted, self-sacrificing disciples.

At last the Prince of Tu insulted Confucius by offering h
dancing girls instead of a desired opportunity for demonstrati
of government. Realizing that he could not hope to see his i
put into effect in Lu, he set forth as a homeless wanderer and
years he sought abroad the opportunity denied him at home.

Not until 195 B. C. was the work of the great Sage recogn
powerful ameliorating factor by which peace, understanding a
respect might be established between China's two races: the L
and their conquerors, the Chinese. Then a new Empire came i
through amalgamation of the old and the new, and Confucius
cially canonized as China's supreme philosopher. Temples wer
to his honor in every center of learning. This long over-due re
proved of inestimable benefit to China; and it will eventuall
not China alone but all the nations of the world.

One of the ironies of history is that both Lao-Tzu and
were discredited and rejected by their own—the Lao peop
ancient culture both sought to preserve—but were accepted and
by usurping strangers whom they and their people had sought to
This is not the only historical instance of a Savior coming to
only to be despised and rejected.

The two Sages went about their tasks differently. Lao
deavored to prevent the destruction of the Lao State by bolste
from within and by the cultivation of spiritual power as a bulwa
aggression from without. He knew that the subtle forces of
more powerful than any material forces ever brought against t
by the power of spirit (Tao) miracles can be wrought. He
preserve the outer kingdom by first seeking the kingdom of Go
knowing that all else would be added. This is a far cry from
passivism of a later Chinese era—a passivism which rendered t
weak and inert, unable to defend themselves against foreign a

Confucius approached the same problem from the outer
deavored to preserve the State by a nation-wide practice o
morality and by mental discipline, thus following proved cu

sonal morality, a wise and a just government. Under such
of widespread tranquility and under a just and benevolent
by Lao princes, the people could maintain their ancient (L
and arts. Only a brief glance at the teachings of Confucius
to reveal the fact that he was attempting to save the best f
long-established civilization. This could scarcely be a Chines
which had so recently come to the land and which had pro
two or three hundred miles beyond Lu nearly three hundr
years later."

At the early age of twenty, Confucius became the k
granaries and overseer of the public fields. Public attention v
by the grave and studious youth who sought and found t
instituting needed reforms. Observing the great disparity
evil system under which he then lived and the ancient law
civilization, he began to proselytize, convinced that in Lac
the remedy for calamitous conditions. The rulers, howeve
both him and his ideas while the Lao people rejected him.
he continued to grow in wisdom and renown, and young me
provinces came to imbibe of his teachings. At length he w
magistrate of the town of Chung-Tu where he introduced s
reforms, modelling his government upon the ancient plan,
came the envy of and object of attack by other magistrates, wh
brought about his downfall.

About himself he wrote: "At fifteen I had my mind bent
at thirty I stood firm. At forty I had no doubts. At fifty
decrees of Heaven. At sixty my ear was an obedient orga
ception of Truth. At seventy I could follow what my h
without transgressing the right."

Classics of the Confucian School are listed as *The Boo*
The Book of Divination, The History of the State of Lu, a
own *Chronicle of the Spring and Autumn.* To these are add
of his leading disciple, Mencius, and a compilation of th
Confucius entitled *The Great Learning and the Doctrine o*
Confucius gave himself no credit for originality of authorsh
his writings were but compilations from very ancient prede
the most part he concentrated his attention upon matters
morality and religious observance because he recognized

more than a ceremonialist. He used custom and ceremony as to an end, not as an end in themselves. The end toward which h was this Tao of Lao-Tzu, the Ancient Wisdom of Atlantis. Tao was not to be separated from custom and ceremony or from and crafts of contemporary culture.

Confucius rather suggests that wisdom may be sought and the streets of the city, in the homes of people, in workshops, in in the governmental palaces; that it is not necessary to seek the of "plumaged brethren" to find wisdom; that wisdom lies in th of the people and may be conjured thence by the application disciplines. In a word, that life itself, everyday life, is the lapi uncovers the glory of the gem.

There is nothing essentially new or original in all this, as C was the first to declare. In the golden days of Atlantis every also an Initiate-Priest to whom the people looked in reve spiritual guidance. Confucius turned his face from the dissolut of his day to contemplate the exalted princes of the Lao Dynas whose beneficient reign a great civilization had flourished, a ci reproduced in the Chinese Golden Age of Empire.

Confucius taught that a nation reflects its own governmen wise and just governor will rule a virtuous people. He placed responsibility for national goodness and virtue on the rulers, sta if an official is irresponsible he is guilty in the sight of Heaven an only of death. Ideas such as these were not likely to endear him unsaintly ruling class, so it is no wonder he was not raised to po power in the government. When recognition was conferred up was a mere show of authority without its substance, and was the hope of quieting his tongue. He disdained such false ho went into retirement. However, many of his disciples were a to positions of responsibility so his influence was not set wholly a

The Confucian doctrine exacted exemplary conduct in offici as well as purity of personal life. Maxims addressed to the Confucius' day are pertinent to our own: "When a youth is at him be filial; when abroad, respectful to his elders; let him b spect and sincere, and while exhibiting a comprehensive love fo let him ally himself with the good. Having so acted, if he hav

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It is not generally realized that Confucian morality tea
a metaphysical aspect, at which point they meet and mer
teachings of Lao-Tzu. Thus, from *The Doctrine of the M*
which Heaven has conferred is called nature; accordanc
nature is called Tao; the Way is called education." In other w
tion is not achieved in a struggle against nature but by coop
nature.

It fell to Mencius, a disciple, to preserve and perpetuate
tradition. When others sought to distort and misrepresent t
the Sage, Mencius took it upon himself to restore the teach
original pure form and to dispense them to all who sought.

Confucius has been called the great Star shining in th
should lead his nation to Christ. Certain it is that he po
coming of the Christ when he said that "In the West the tru
be looked for and found." His life and wisdom plainly mar
emissary from the Invisible Government, sent to make Chi
ready to receive the highest and purest enunciation of Trut
of its coming. Lao-Tzu spoke for the few, the elect; Confu
masses. His thought still pervades the soul of China and
civil institutions were built upon his philosophy. More
hundred Temple-shrines have been erected in the Great One
most magnificent of them occupying ten acres of land. In h
sacred festivals are observed each year, ceremonials containi
of the mystical rites he taught to a "qualified few."

Thus Confucianism is not merely secular. It is prem
existence of one Supreme Creative Principle underlying a
from which proceed all natural things. Lao-Tzu has show
essence this Principle is not comparable to any manifest
natural force; yet it is the Eternal Principle and it operates
manner: by expansion and contraction. The outflowing pulsa
the inflowing pulsation is *Yin*. These may be termed the
negative, the masculine and feminine principles of all that
the dual or androgynous force which is called in Mystic
Father-Mother-God. The point of equilibrium between these
is the Eternal, the goal of every esoteric seeker.

Confucius taught much pertaining to the "square ma
perfect balance has been achieved. In common with all

he declared, consists in having intuitive vision and a recogni
great twofold Supreme Principle in all its manifestations. Tl
equilibrium is the Holy of Holies from which all miracle-work
flow forth, even the secret of life itself.

Every sacred book the world over is dedicated to this Tr
teachings of Confucius continue to work their magic it is b
great Sage knew the Truth and how to invoke it for freeing t
men. When the Messiah came He spoke words Confucius v
understood: "I am in the Father, and the Father in me."

Excepting the influence of Christ, that of Confucius ha
garded by many as being perhaps more far-reaching than t
other single individual. Strong bonds of family love, adm
learning, zeal for study, and respect for morality have pervad
life as the direct result of Confucianism.

Confucius belongs to a small company of Immortals wh
their lives to the elevation of their fellowmen and who began
where it should begin—with themselves as exemplars. Like
of genius, he evidenced his inclination in early youth. At the ag
he was already deep in the study of China's most ancient sac
They were the inspiration of his life. At the age of seven
gathered his disciples together and solemnly dedicated to l
books to which he had given the greater part of his life in st
which he had added numerous commentaries. Had he not do
ancient teachings would have been irrevocably lost. Beautif
was his final deed when, in the presence of assembled disciples
an altar whereon he placed the revered volumes. Then upon
he praised God for having granted him health, strength and c
to finish his great undertaking.

The *Books of the Kings* were the repository of a profou
which refers all creation to a Supreme Being, omnipresent an
tent, who projected the ideal that all men should live togethe
and brotherhood. The perfect attunement of man's spirit w
Divinity has never been more exquisitely described than in th
"Heaven penetrates to the bottom of our hearts, like light i
chamber. We must conform ourselves to it until we are like
ments of music tuned to the same pitch."

Confucius was born the year that Cyrus probably becam

a Master Ego, sent to another and far-distant part of the pla
the thoughts of his people toward the same Divine Event, that
recognize Him when He came.

Early Christian Fathers said that Greek philosophers w
masters ordained to bring men to Christ. They might have ad
Great Chinese philosopher pointed out the path leading to
where Christ sits enthroned above the world.

With deep humility of heart Confucius wrote: "I cannot l
myself called equal to the sages and the good. All that can be
is that I study with delight the conduct of the sages and i
without weariness therein." And again, "Coarse rice for foo
drink, the bended arm for a pillow, happiness may be enjoye
these, but without virtue both riches and honor seem to be lil
cloud."

As the fame of this Wise One increased, his disciples i
number. Historians place their number at three thousand—fi
of whom occupied high official positions, seventy-two were
the deeper mysteries of their Seer's philosophy, and ten were
disciples. One of the latter, Tze-lu, has been compared for
and impetuosity with Peter; another, gentle and loving Tsze
John.

Holy Birth

Confucius—latinized from K'ung Fu-Tsze which means
or Teacher K'ung—has been called the Uncrowned King
Nothing is known of his parents or birth but legends have
about him like those with which loving hearts everywhere
their great ones. According to these his birth was attended
joicings of Angels. Celestial music sounded through and arou
in which the babe lay with his mother, Chang-tsai. Like
Joseph, the parents of Confucius saw signs and wonders
their child's great destiny. They prayed often together in th
for the coming of a son. As Chang-tsai walked up the hill
plants erected themselves and stood very straight to do her h
return they bent themselves to the ground in obedience.
voice spoke to her in a dream and said, "You shall have a s
be a Sage and you must bring him forth in a hollow mulberr

appeared to be a small cow with one horn (possibly the l unicorn). This creature knelt before Chang-tsai and cast forth mouth a slip of jade upon which was the inscription, "The so Spirit of Water shall succeed to the decaying Dynasty of Chou be a throneless king."

The legend states that as the birth time drew near, Chang-tsai of her husband as to whether there might be in the neighborhoo called "the hollow mulberry tree." He replied that there wa nearby bearing that name. She told him of her dream and they j thither for the birth. On the night when the child was born two kept watch upon the hill and two spirit ladies hovered in the air fragrant odours over Chang-tsai. At the moment the babe ap spring of clear water bubbled up in the cave and then disapp soon as the infant had been bathed in it.

The exact birthdate of Confucius is not known but it is sai occurred on the twenty-first day of the tenth month, in the holy the Winter Solstice and the birth-time of all world Saviors. A ders are said to have attended his passing from this earth.

Another legend has it that during the spring months of 48 servant of the Duke Chi-Kang captured a small and mysteriou animal. No one could identify it so they sent for Confucius. H nized it at once as a lin, and identified it as the very animal whi his mother to predict his birth. Therefore, he took its reappearan old age to be an omen of his death. "For whom have you c asked. Then replied to his own question, "The course of my is run."

Shortly afterward, early in the morning, his disciples heard ing softly as if to himself as he walked to and fro before his doo

"The great mountain must crumble,
The strong beam must break,
And the wise man wither away like a plant."

Thereupon the disciples came together sorrowfully, say Master, we fear, is going to be ill."

As they approached him, Confucius addressed them th

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his couch and in exactly seven days was no more of th
death, like his birth, was accompanied by celestial music.

Just before his demise he is said to have seen a Phoe
ing a river ideograph; these he also took to be signs of his
Phoenix and a river are symbols pertaining to higher c
which Chinese wisdom likens to water, for the rushing, tur
of mortality must at last reach the quiet Ocean of the Etern

Confucius' teachings have continued to serve his peo
Constant Ideas are the pillars of conduct; Jen, humaneness;
ness; Li, propriety; Chi, wisdom; and Jun, trustworthines
dinal virtues became an integral part of Chinese life jus
Commandments have of Western life.

In the year 1 A. D. Confucius was canonized as "
All-Complete and Illustrious." In the years 492 and 609
canonizations were conferred upon him; and in 657 he w
for the fourth time as "The most Complete and Holy, K'ung,
Master."

So completely is the consciousness of his people at
message that it is said if one wishes to understand the Chi
familiarize himself with the teachings of Confucius.

Despite materialistic encroachments, this great Sage
the heart and soul of China until the time is ripe for the Ch
to envelope the land. When that time arrives there will b
rejoicing than in the heart of the wise Teacher, for he dedi
from first to last to the Great Preparation.

CHAPTER II

THE PROMISE IN INDIA

The Indian Bible: The Vedas

As pure water poured into pure water remains the sam
Gautama, is the self of a thinker who knows.—Katha Upanisha

And he who beholds all being in the Self, and the Self in
he never turns away from it. When . . . the Self has become
what sorrow, what trouble, can there be to him—having on
that Unity?—Vagasaneyi-Samhita Upanishad.

With joined hands filled with flowers, and trembling wit
the Hindoos pray daily to the Outer Eye of the Deity. . . . The
physical expression of the spiritual Sun, Krishna.

As the sun (the orb) is the concrete center of its abstract
different manifestations of light and heat which pervade the
so the Spiritual Sun, Krishna, the source of the sun, is the concr
of the diffused effulgence of his body which pervades even th
and its heat.

Krishna has a form, a form of which the most exquisite hu
is but a crude counterpart. The effulgence of Krishna's body
stance of all space and creation. This Effulgence Krishna, u
Krishna for its center, from which it radiates, is Love.

Sree Krishna, the Lor
Ba'ba Premanand

From Atlantis to Aryana

India is the home of what is, perhaps, the oldest continu
viving Aryan civilization on this planet. Though her peoples
and her interests diversified, India possesses a single great
tradition—more ancient than the pyramids of Egypt or than
which once bound all together in a unity of mind and spirit.
dition came with the Chosen People of Atlantis,, yet it conta
thing which the Atlantean mind never could have understood

heights of clear thinking which could not have been encomp
mother race and which have never been surpassed by any
all this, it is not a tradition of cold intellectualism, for it rec
Reason and Love are one. As every Mystic knows that T
with God, so every Sage realizes that Love resides with Hi
is fulfillment of all that the soul seeks: wise counsel for a l
gentleness and sweetness for a cold intellect. This the Ind
understand and cherish as their ancient heritage.

After the Chosen People had been molded into the new
semi-divine leaders were appointed by the great archangelic
to lead carefully selected groups to new homes. These were
at random. The leaders saw with clear vision all the lan
together with an outline of their destinies. The land to wh
Aryans went, present-day India, was particularly adapted to
as was the spiritual instruction received from their leaders.
teachings crystallized into a textbook, their Book of Book
(The word Bible means *The Book.)*

Since all world religions stem from a single source they
common theme and a common purpose: to prepare mank
coming of the Supreme Teacher and Initiator, the Lord
fifteen hundred years prior to His advent in Palestine, cons
Arian Age during which the Vernal Equinox was in Aries, we
important in this work of preparation. As a result many gre
appeared among man: Akhnaton to the Egyptians; Moses to t
Orpheus to the Greeks; Krishna to the Hindus—to name only
stood upon the threshold of the Arian Age.

Exalted teachings given early Aryan peoples have been i
in what is termed the Vedas (the word *Veda* is Sansk
wisdom). Vedic literature is defined as a revelation of Divi

According to some authorities the oldest Vedic docu
written about 1000 B. C., and they deal almost entirely
Next came the Brahmanas, sometime between this date an
which place special emphasis on sacrifice. These were follo
Upanishads, probably ranging to 600 B. C., that exhorted to p
contemplation. Not until about 250 B. C. were the Laws of M
a very complex code of laws for every-day living. The Bh
is placed as late as the beginning of the Christian era, whil

were added the Puranas, eighteen symbolical allegories prob
lected from earlier writings.

The Race Father of ancient India is revered under the nar
a proper noun derived from the root "man" meaning *to thir*
reason. The origin of his teaching is given by Manu himself
words: "The God Brahma, having framed this system of laws,
fully to me in the beginning. I then taught it to the nine ot
(my offspring, of whom Bhrigu is one). Of these, Bhrigu is de
me to declare the Code to you from beginning to end, for he ha
from me to recite the whole of it."

The Rishis (Sages) of the Vedas were the most advanced
race who became leaders and teachers of the less advanced. M
his chief disciple, Bhrigu, enlightened the Rishis and they in
structed the people.

The time came, however, when the Rishis were passing
men asked the Gods, "Who shall be our Rishi?" Then the G
them the science of reason that they might discover for them
meaning of the sacred hymns. This science was to take the
their Rishis, but not of the Vedas. Although the latter we
intellectual in origin, they were not irrational in any way a
never run contrary to reason.

It cannot be imagined that Divine Mind which governs th
astronomical law would not also be law to human intellige
this law that functions in intellectual order or reason. Hen
Scripture cannot be antipathetic to reason.

Such was the first and one of the most important lessons
members of the Fifth Root Race. It was incumbent upon all to
to focus powers of spirit through the brain, to reason and
logically within the limits of time and space. The "Gods" w
them to reason were Elder Brothers from Mercury.

It was not possible to bestow this faculty on early Atlan
was it easily done at the beginning of the Aryan Epoch. T
brain was not yet the focalizing instrument of mind which it late
Man was then immersed in the living wisdom of nature. He
to place himself *en rapport* with Cosmic Consciousness and to

Later, as man became separated from nature he found it r
reason.

Time passed and great teachers discoursed on the Veda
students and disciples transcribed their discourses as the
called Forest Books because the disciples were taught amid t
and peace of woodlands far removed from the noise and c
men's familiar ways. The Upanishads then became part of s
tory instruction.

It is not surprising that the Vedas are looked upon
utterance of Divinity. They have little to do with human thi
literally the pure thoughts of angelic Beings translated i
language.

The story is told that the God Indra once appeared be
the holy Rishis and said to him: "Thou hast now studied th
three hundred years. Note those three high mountains in t
The first one represents the first part of the Vedas, the Ri
second one represents the second part of the Vedas, the Sama
the third one represents the third part of the Vedas, the
Thou hast studied these three parts of the Vedas for three hun
Indra then took three small lumps of earth out of these
mountains, just so much as could be held in the hands from e
at these lumps of earth. Thy knowledge of the Vedas is as
in proportion to yonder towering mountains."

Only as one approaches the world religions in such humi
as Indra taught the Rishi, only by setting aside all bigotry an
and looking upon them as essential and inevitable phases
evolution, can one begin to understand the esoteric wisdom
therein and profit by it.

The purpose of earthly evolution is that each ego, by a
experiences, may become all-wise and develop an all-inclusive
ness. God manifests in all and through all. On becomin
Universal Good the soul perceives that Good shining through
Book in the world.

Initiation in India

There are many paths to God. Holy Mystics of Persia

the Soul of the soul without which the latter could have no
In India it is recognized that there are many ways of achiev
or union with God—the Mystic Marriage of Western Mysterie

Four main paths are outlined in Indian Mystery Teach
these are subject to innumerable divisions. The Path of Kn
sacred to philosophers, is *Jhana Yoga*. This is pre-eminently th
pure reason, for ascent of the ladder of consciousness must be
through the reasoning faculty given man by the Gods (
Mercury) as the Rishis were passing and spiritual wisdom wa
like a flower. Jhana is the purest metaphysical teaching for
reason to the very throne of God, eschewing all material aids
respect it is not unlike Christian Science. Jhana Yoga make
reason to transcend intellect; *Raja Yoga* adheres strictly to in
throughout. This is the Yoga most familiar to the West. It
intellectual comprehension of intricate systems dealing wit
periods, occult forces, the occult anatomy of man, the control
currents, the Kundalini-fire, and so on. It does not, therefore,
back upon the physical world, and mortal intellect is used as
of ascent to higher states of consciousness. This is the path
intellectualist. The Path of Reason (Metaphysics) is scarcely dis
able from the Path of Intellect (Occultism). Initiatory system
West correspond to these two systems of Yoga.

The two most popular systems of Yoga are reflected in the
religions of the West, by means of which an aspirant achiev
without consciously aiming toward it. These are *Bhakti marga*
the Path of Devotion, the Way of Love, or the Heart Path—and
marga, the Way of Action or the Path of Service. It is obvious th
really form a partnership, since Love and Service inevitably com

In a larger sense, however, ultimate development cannot be
without following all of the Ways, for the knower must learn to
serve while the lover and servant of God and mankind must ev
come to the place of sure knowing. As rivers flow into the oc
there become one, so all paths unite in God.

Hence, when Indian Initiation is spoken of it must be rem
that there is no such sharp line of demarkation between the
devotion and service and that of occult knowledge as is found
West. India, wise in her ancient tradition, has never admitted

Early Schools of Initiation divided their work into se
Degrees. Disciplines were severe, requirements high. Compa
seekers succeeded in passing beyond the Second Degree.

The First Degree necessitated a ten-year apprenticeship.
period a disciple lived the life of a householder but at th
underwent rigorous discipline aimed at purification of mi
and body. The fruit of this discipline was the opening of ext
so the student was able to contact nature spirits and other
higher planes. "Blessed are the pure."

Aspirants for the Second Degree continued their wor
holders, and also became Temple-priests. They partook of foo
and that at the setting of the Sun. Much of the night was
Temple with their teachers. At an advanced stage in this De
occult forces were activated to effect specific changes in t
logical organization. Previously dormant organs with inhe
were stimulated into functioning.

The Third Degree was the Degree of Mastership, as
initiatory Schools, ancient and modern. At this stage the
ceived "Master's Wages" with the privilege of "traveling
countries."

The final work of Initiation was breaking of the chain
an ego to the Wheel of Rebirth. This was not easily acco
there was an interval, often of many lifetimes, between th
Fourth Degrees. The latter was Liberation. Once Liberati
achieved, the ego was under no compulsion to return t
Instead, it had a choice between remaining on higher planes
to earthly service as a Compassionate One.

Beyond the Third Degree, and preparatory to Liber
various lesser Initiations conferring many subtle and miracu
Also of a lesser sort were the powers bestowed in early I
Second Degree correlated with the element Water, the Thir
the Fourth with Air. By means of these powers an Initi
nature under his control.

Such feats as fire-walking, levitation, burial alive, cont
and weather, are vestigial reminders of ancient Initiations and
conferred by them. Initiates of higher Degrees did not p
feats publicly, even when to their personal advantage to do s

where their effectiveness is a thousandfold greater than any
wonder-working visible to mortal eye.

The Fifth Degree bestowed powers granted only to on
more than man. The Initiate became a member of the *Law of*
His great works were largely confined to higher worlds, bu
lesser brethren who could receive him he performed many m
of healing. With consciousness of Divine Unity, he knew tha
of one is the good of all and the ill of one is the ill of the wh
Initiates of this Degree could have no earthly possessions fo
a vow of celibacy and poverty. Like the Master Jesus,
wanderers with no place to lay their heads.

The austerity of the Fifth Degree was further accentua
Sixth. The purity and selflessness of this Degree were symb
Rite of Baptism. A calabash for drinking and a gazelle's skin u
to sleep were the Initiate's only material comforts. A lotus
the symbolic seven-pointed stick he carried were subtly in
the transcendent power to which he had attained.

The Seventh Degree was that of Brahmatma or Grand
Initiate now received the full powers of the Trinity, in tok
the Sacred Three Letters (comparable to the Hebrew Tetrag
were graven on a golden triangle to be kept within the Tem
his golden tiara were two crossed keys guarded by two kneeling
The Grand Master lived in a state of ecstatic contemplatio
never seen outside the Temple except during the great Fire F
at intervals of five years. Then, at the midnight hour, he showe
aureoled in a splendor of light and to the accompaniment
harmony—above the Temple grounds, whereon devout worsh
many unearthly wonders.

During his contemplative ecstasy the Grand Master was
to see the earth's physical form dissolve so as to reveal at
glorious scene focused there for the duration of planetary
He there beheld the luminous substance permeating every a
globe as it assumes the form of a majestic Being bound upon a
of light. He opened this vision to his Initiates at the Holy Mi
of the Winter Solstice, after which he elucidated the proce
it would manifest to humanity as the Light of the World wh
had run its course.

In this manner pre-Christian Aryans were prepared fo coming. Many who had made their dedication to the grea those ancient Temples of India met again in Palestine and ren to follow Him.

Plato, the Wisdom Messenger of Greece, was undoubtedl ing what he himself had seen in the course of Initiation when h that "the World Soul is crucified." Tradition avers that Plato the Indian as well as the Egyptian Initiations, a fact everywh in his writings. He must have seen the vision of the Blessed An Figure bearing the Sun in one hand and the Moon in the ot across the vast expanse of the ethereal and luminous form we the seas and continents comprising the outer vestment of thi Planetary Spirit. He must also have seen in Egypt a represen at Philea) of Osiris with corn sprouting from his body, and t panying inscription: "This is the form of Him, whom we may of the Mysteries.

The Gods of India

The religion of the Hindus, like most great world religions on the Trinity, the Hindu *Trimurti*. The Absolute manifests I three powers or aspects symbolized as three Gods: Brahma th Vishnu the Preserver; and Siva the Destroyer and Transmut powers may be known.

Brahma, derived from the root *brih* meaning *to expand*, d unmanifest and unknowable Principle by and of which all t made. When this becomes manifest it is Brahmâ, the Creator, fi of the Hindu Trinity. Vishnu, the second person, is solar en Preserver. Siva, the third person, is known as the Destroye destroys only to build on a higher plane.

Brahmâ is the cosmic Father principle which manifests a will in the individual. He is often pictured with four heads, sy the four great Vedas, and He is most frequently represented as seated upon the lotus."

Vishnu first appears as Surya, the Sun God, seated in a char by seven ruddy horses and preceded by the dawn, as eloqu scribed in a hymn of the Rig-Veda. He is deified and ador

their daily devotions. As the second cosmic principle, Vishnu co
to the Son of the Christian Trinity, the love power which gives
the preservation of all things. Portions of his essence, according
theology, became incarnate in the lower kingdoms of life as
men. Repeatedly this Love or Wisdom Principle has descende
to aid mortals in times of crisis. Upon nine occasions has the e
lightened by His ministrations, and a tenth will occur before H
to earth is fully accomplished.

The first Avatar (incarnation) of Vishnu was as Matsya,
Fish (teacher) who came to save the seventh Manu (Noah)
genitor of the race, after the Deluge. The second appearan
Kurma, the Tortoise (a name symbolic of his nature), who
recover valuables lost in the Deluge—that is, the esoteric truths c
The third appearance was as Varaha, the Boar, who came to lift
from the influence of a demon that had dragged it to the bott
sea. After one thousand years the rescue was effected and the
lifted up. Vishnu's names obviously signify astronomical p
suggested by the earth's being dragged to the bottom of the
thousand years, the millenium figure in all ancient chronologies
adopted into Christianity.

The fourth incarnation of Vishnu was as a Being, half
half-lion, to deliver the world from the tyranny of evil. His
that of the symbolic dwarf, Vamana (originally a Sun God).
at this time was to regain dominion over the three worlds. That
humble the pride of King Bali, Vamana asked for as much la
could cover in three paces. He then strode once over the ea
over the oceans and once again over the sky. Having thus lo
visible universe, Bali had nowhere to abide. He was driven
underworld where Vishnu compassionately allowed him to rem
is a poetic description of the conflict between good with evi
ultimate victory of good, as symbolized by the Sun God.

The sixth appearance was that of the son of the Brahman Ja
a descendant of the great Sage, Bhrigu. He began the work of
the castes. The seventh incarnation was that of Rama of the S
hero of that great epic poem, the Ramayana. He came to teach
to destroy the demon Ravana, symbolic of the lower nature.

The eighth appearance was his incarnation as Krishna, the

Arian Age and close to the time of Moses in Egypt (c. 1200
Orpheus in Greece (c. 1100 B. C.). Akhnaton came to Egyp
earlier (c. 1300 B. C.). The esotericist perceives in these
of the Earth Spirit which, Itself a manifestation of cosmic
forth for each Age a group of messengers which embodies
that Age. Thus, it has more than one human vehicle throu
manifest in order to guide the various peoples.

In Krishna Vishnu purposed the destruction of all hate an
as personified in the evil tyrant, Kansa. There is a most striki
between the life story of Krishna and that of the Master Jesu

The Holy Birth

The most holy and beautiful maiden in all the land
while her bridegroom, Vasudeva, was the most gentle and wi
These two illumined beings were to become the parents of
Devaki came the Gods Brahmâ and Siva, chanting in words
of the New Testament: "In thy delivery, O favored among
nations shall have cause to exalt." His birth was attended
and he received from certain shepherds gifts of gold, frank
myrrh. In a room filled with celestial light lay the mother an
those who were with them, knowing the Child to be the pres
world, began to worship him.

When Kansa, the evil king of the realm and brother
mother, was told by a Wise Man that a son of Devaki sho
take his throne, in anger and fear he decreed the death of eve
son in the land. The infant Krishna was sent away secretly
deep in a forest as the foster son of King Nanda and his Q
This king delighted in bedecking the child in his richest je
brilliant was the light which shone around the little one tha
were dull and lusterless by comparson.

As he grew in wisdom and stature the people became aw
spirit in the land. Men were kinder to one another, speaking
because there was tolerance and understanding among the
forbearance, compassion and love permeated the affairs of
Life took on new color and beauty, so powerful and far-reac
influence of the young child.

templated the stars and saw revealed the wonder of his birth,
the Wise Ones declared: "The oppressed he shall succor, t
he shall free, and he will bring all blessings to the land
dwells. He is crowned with the living stars of love and adorn
rainbow of promise on his breast; this child shall bring glor
wherever he goes. Blessed was the day I looked into his eyes a
his holy feet, for in him dwell the virtues and powers of love.

One day in a vision his mother became conscious of her
wisdom and the significance of his earthly mission. She s
"one who knows all things, yet is unknowable to all."

The childhood of Krishna was filled with miracles of lov
passion. On one occasion at play he heard the voice of an
selling fruits. Quickly he ran to meet her and, as he pour
upon her, the beauty and litheness of youth returned to h
basket became heavy with rich gems and glittered in the sunl

Love and plenty and peace reigned in the land where l
Love personified grew up in youthful power and grace. By
of his music storms were stilled, fires quenched, meadows
bloom. It is said that the sacred tones of AUM sound forth th
of Krishna's flute; also, that in Sanscrit these characters are
tation of Krishna playing his flute even as the Hebrews saw in
arrangement of the Tetragrammaton the figure of man a
attained divinity.

Wherever the young messenger of Love appeared, love v
and magnified in the hearts and lives of the people. Love b
and wife, between parents and child, between sister and
purified and so rose to loftier expression. Youth was fired
idealism; maturity knew a deeper contentment. As horizons
age basked in a serene and ever-deepening realization of th
and purpose of life. This great messenger bestowed continu
as he taught and demonstrated the totality of love.

The ninth Avatar of Vishnu was the Buddha, who bro
world religion based on pure reason, divine compassion an
love. His life and work are dealt with in a later chapter.

According to prophecy, Vishnu's tenth incarnation wil

of Shamballa and, at a propitious time, will be seen in the sk
by a great light and seated upon a white horse, with his sw
also, that his coming will be with the suddenness and br
comet. In this Avatar we behold the Indian version of the

The story of the incarnation of Vishnu is not to be dism
wives' tales or primitive legends. Vishnu is another name fo
Christ Principle whose visible symbol is the Sun; Vishnu's
reveal how this Principle has aided, and continues to aid, the
on our planet. The narrative unfolds a history of evolution f
forms (the fish) evolved in the depths of the primordial oc
this half-animal-half-man link between animal and huma
next the "little man" or man at his most primitive stage, y
human; then an ever-ascending progression until Divine M
But the end is not yet. The path leads still higher, to the a
God-Man and the establishment of the new heaven and th

Siva, born as Rudra, a Kumara (one of the seven son
and the third member of the great Trimurti, is both crea
stroyer. He is called "the Auspicious" and is associated with
symbols, the Lingam and Yoni: "In the midst of life we ar
None are higher and none lower than the devotees of Siva.
of destroyer he attracts to his worship all manner of evil me
are, in fact, proceeding to their own destruction though t
not. But the stern ascetic is also called to Siva and his s
many Temples where worshippers seek the highest attainal
poet thus describes him: "He had placed upon his right th
of his left foot; upon his right knee, the hand sinister; his rosa
forepart of his right arm, the hand of which made the gestu
gesture of argumentation."

Siva is said to be "clothed in air" for he represents mo
great activity principle which continually changes and tra
elements. Above all else the worshippers of Siva must learn
to live in the Now without attempting to hold fast to the wh
of passing moments; maintaining, instead, a serene detachmen
He sees life as a red rose glowing at the heart of a crystal
never entrapped by the maze. From a point above it, he b
beauty and thus is blessed by the vision of both maze and ro

by the pleasures and pains of sense life. Only by suppres human instinct is it possible to become his "Bride."

The famous Temple dances of Siva derive from the da sciousness of his nature as never-ending change, the mystica currents basic of all things from atom to God.

The sacred monosyllable AUM symbolizes the three G Hindu Trimurti in Unity. When properly spoken or chanted, i tremendous vibration. The Hebrew *Amen* is of similar nature closely comparable to the Tetragrammaton. The pronunciat Amen's four sacred letters was the most closely guarded se Hebrew priesthood.

All ancient Scriptures mention some such word, by mean God created the world. Thus AUM is said to have been the which reverberated throughout the universe at its creation, has been ever since the signal for communication between God

Indra

The God Indra is of special interest as the national or of Indian Aryans; he is the God of the Air. Both the firmame atmosphere are under his jurisdiction. The sky is his helmet, in the hollow of his hand, and he orders nature's phenomena As the archangelic Race Spirit, he broods over the land like a and is literally breathed in by those under his care. It was fore, that Indra controlled one's breath as he also controlled of heaven, and that various breathing exercises were develop Rishis to bring people into closer attunement with the God's in

This great Being still remains the Race Spirit of India. with all other Race Spirits, Indra was given a tremendous im the coming of the Christ. The original keynote of every Rac separativeness, that the race may be brought to its highest perfection. After this is achieved the barriers may be remov dividuals constituting the race left free to work out their ov From this point *unity* becomes the keyword. The Event in marked the evolutionary hour when Race Spirits were to yiel kingdoms. From that time on boundaries which separated na

The beginnings of the Hindu race have been placed anyw
36,000 to 5,000 B. C. The first Initiate-Teacher was Manu, a na
as previously stated, is applied to the "father of the human ra
the Hindu Noah.

The Rig-Veda, like the other Bibles of the world, tells t
a great flood. One morning water for washing was brough
and he found therein a fish which said, "Protect me and I will
"From what?" asked Manu. "From a deluge which will
creatures away. Keep me until I am a larger fish, then throw
ocean. The year I reach my full growth the deluge will hap
a vessel when the waters rise; enter it and I will save thee." M
by releasing the fish. He builded a ship and entered it when
came. The fish appeared, swam with the ship to the mount
north, and anchored it there. When the waters subsided it wa
living creatures had been carried away; only Manu remai
Manu's sacrifice of thanksgiving to the Gods was born
woman who became the mother of the new race.

The fish has been universally used to symbolize esoter
Tartullian speaks of the Christians as so many fishes bred in
and saved by the One Great Fish, the Christ. In like man
Sages speak of the Fish (incarnation of Vishnu) that saved
his people from the Deluge; by its wisdom they were led
lands of Aryana.

When at last the Aryan race was strong enough to leave i
citadel it branched out over Europe and Asia. Those who
into India found themselves in the presence of a very ancient
Churchward has stated that historians place the birth of Ind
tion at the point where its decline began. He asserts that M
ings in a Tibetan monastery show that the Mayas from Lem
in India over 70,000 years ago, and that these settlers were sk
tects. Many of the remains of colossal sculptured Temple
memorative of their genius as builders. This Lemurian cultur
in point of time, to the Atlantean Epoch also, but it differed
respect, namely, that it was the last flowering of Lemuria, t
tinent that now sleeps beneath the waters of the Pacific Oce

When pioneers of the ancient Lemurian peoples receive

About mid-point of the Atlantean Epoch the human race as
including these Lemurian survivors, received the germ of min
latter's evolution paralleled that of the Atlanteans.

Invading Aryans learned much from this aboriginal India
There was also a mingling of their Gods. In time Siva supplante
the Vedic God. Some of the excesses connected with his wo
perhaps traceable to their origin in the Lemurian culture, w
become decadent.

The Deluge appears again in Sumerian and Hebrew Script
will be discussed at greater length in another place. Suffice to
there were three great floods. The story of Manu relates to the
one, at which time the first band of Original Semites was le
Atlantis as seed for the Aryan race.

THE PURANAS: "ANCIENT TALES"

The Ramayana and Mahabharata

India's two greatest epics are the Mahabharata and the R
both very ancient. The latter consists of seven books. They
India's Cycle of Chivalry; but had they been epic poems of
nature only they could never have found their way into a col
sacred writings. They are repositories of true spiritual wisdom
of Initiate-mistrels like those who produced the Grail Cycles of
They sang to courts and princes, and their inner circle of intir
disciples often included the nobles of the land. But above an
all the glamorous romanticism burned a spiritual light of which
the emissaries. The Kavyas or court epics of medieval India fol
grand tradition of the Puranas, though on a less exalted plane.

The Ramayana

The Ramayana and Mahabharata take their place with
and, like the Vedas, are believed to be invested with powers
nation. "He who reads and repeats this holy life-giving Ra
liberated from all his sins and exalted with all his posterity to th
heaven." Brahma is made to utter a prophecy in the presen
poet Valmiki: "As long as the mountains and rivers shall co

The life of the hero Rama is marked from the begin spirit of sacrificial service. He drinks willingly of the cup o that mankind may have an easier and a surer path to e Rama's attitude is the same as the Christian ideal: non-res giveness of those who inflict injuries; compassion, tenderne for all things, both great and small.

His wife, Sita, was not born of woman but "in a furro father, King Janaka was plowing"—symbolical of an imm ception. The sorrows and renunciations of Sita and Rama typ which love always makes for its beloved. Their blissful love of the Mystic Marriage, union of the individual soul with sings of Sita: "Her presence is ambrosia to my sight." Even of her invisible presence lifts him to ecstasy: "A heavenly ba into my heart, a well-known touch changes my insensibility Sita or am I dreaming?" he cries exultantly as he envisions h

The poem ends in their permanent reunion—consumm Mystic Marriage—and the restoration of their twin sons—ble lower and higher natures, the goal of Initiation.

The Mahabharata

The Mahabharata is the longest epic poem in world has been called "a vast encyclopedia or thesaurus of Hindu legendary history, ethics and philosophy." Its dominant t prolonged conflict between descendants of King Bharata, a mo monarch of the Lunar Dynasty, who reigned over a large p from a capital near ancient Delhi. Natives of this locality s to call India by its ancient name of *Bharata-Varsha*, meaning Bharata.

The Mahabharata is divided into eighteen parts or bo doubt some of it consists of sections or interpolations added course of time. In its present form it definitely is not th single author. Many of its legends are Vedic and of remo others are of much more recent date, some belonging to the f of the Christian era.

Like the Ramayana, the Mahabharata is primarily a spiritual illumination. Under the veil of allegory it deals v unfoldment. This fact renders intelligible many otherwise o

The poem narrates at length the heroic exploits of the fiv
Pandu, descendant of King Bharata. These sons are all of sup
birth and possess magical powers. The five Pandavas represen
physical senses. Their exploits illustrate powers to be gained
ualization of these senses. All five marry Draupadi—a princ
from sacrificial fires upon a Brahman altar, who exhaled a divine
which sweetened the air for a league round about her, like a t
with blossoms in the spring.

"Then the five high-minded sons of Pandu and the noble
roamed onwards, fasting, with their faces toward the East, th
yearning for union with the Infinite, bent on abandonment of al
things. They wandered on to many countries, many a sea a
Yudhishthira, eldest of the brothers, walked in front; next to h
Bhima, and Arjuna came after him; and then the twin brothers
of all came Draupadi with her dark skin and lotus eyes."

At last, in high and blissful reunion, they find the comple
and happiness which is unattainable upon the earth.

The Bhagavad-Gita

Of all oriental literature, the Bhagavad-Gita is probably
familiar to Western readers and students. Its lofty idealism a
philosophical thought, together with its rich beauty and w
spirit, have won occidental adherents as loyal as any of tho
native land.

It is the Celestial Song, the Song of Divinity. It is se
Mahabharata, its theme being continuous with the theme of that e
The royal family of Hastinapura was divided into two bran
Kauravas and the Pandavas. The former desired to usurp the
of the latter; and after all efforts toward an amicable settlem
failed, the two armies assembled for conflict upon the "holy
Kurushetra," as mentioned in the opening lines of the poem.

As in the Christian Bible, scenes of war and conflict
allegorically the battle which rages between man's higher a
natures until he has become regenerate. Such a battle, Sanjaya
is an open door to heaven.

The Kouravas typify mortal man, their King Dhritirasht

The wonderful dialogue between Krishna and Arjuna
mencement of the battle forms the principle motif of the Bha
This dialogue includes the elucidation of the most beloved
of Bramanical thought, such as:

"Know *that* to be indestructible which pervades all this.

"There is no existence for that which is unreal, there
existence for that which is real.

"As a man casts off old clothes and puts on new ones, so th
(self) casting off old bodies goes to others and new ones.

"For one that is born, death is certain; and to one tha
is certain.

"That sensible man to whom pain and pleasure are alik
immortality."

The Upanishads

The term *Upanishad* has been loosely translated to mea
adoration at the feet of the Master," and the Upanishads
"Forest Books" because they were taught in the seclusion
treats. They are roughly contemporary with the appeara
Hebrew prophets up to the Exilic Period.

The four Vedas—the Rig, Yajur, Sama and Atharva—sho
out two main paths of attainment, the Sacrificial Way and
Devotion. To Western aspirants these are the way of the h
way of the heart. As in most sacred literature of the Orie
no reference to authorship. They are considered to be the dire
of God—an attitude of mind familiar enough to the West
recent times, the Bible was thus looked upon by Christians

The various Upanishads stress philosophic speculation
which have been translated for the Western world, perha
known is the *Isa-Upanishad,* the theme of which is the not
objective life and the allness of spirit; the *Katha-Upanishad*
tails life after death and also the initiatory experience of the h
the *Kena-Upanishad*, the spirit of which may be expressed i

Lead me from the unreal to the real!

The widespread influence of these books is reflected in
of Schopenhauer: "In the whole world there is no study s
and elevating as that of the Upanishads. They have been th
my life; they will be the solace of my death."

These writings point to the ineffable Sun God (Spirit of
is to come, as instanced in the Isa: "O Sun, sole traveller of t
controller of all—now through Thy Grace I behold Thy l
glorious form, the effulgent Being who dwells in Thee."

Another poem of adoration is addressed to the celestial
the archangelic Christ: "The face of Truth is hidden by a g
O Pushan (Effulgent Being), uncover Thy face that I may be

The Kaliyuga

Krishna, the God of Love, most popular of all the late
India and eighth incarnation of Vishnu, appeared, accordin
chronology, near the end of the Dwapara, the Third or C
The Copper Age was preceded by the Silver and Gold A
spiritual times wherein the Gods descended to commune with
Copper Age brought increasing materiality, which necessitat
messengers or helpers to earth. The Kaliyuga, the Fourth o
was said to begin with the death of Krishna. Astronomically,
Equinox had at this time passed by precession into Aries, th
tion ruled by Mars, the "iron" planet. The highest spiritua
was that of Libra, Lord of Love and the sign of the Autum
Indian chronology includes the zodiacal ages and also de
mendous cycles of time based on other astronomical data.

> Hear what will happen in the Kali Age:
> The usages and institutes of caste,
> Of order and of rank, will not prevail,
> Nor yet the precepts of the triple Veda.
> Religion will consist in wasting wealth,
> In fasting and performing penances at will.
> The man who owns most property
> And lavishly distributes it will gain
> Dominion over others. Noble rank
> Will give no claim to lordship. Self-willed

Loving them alone who give them money.
Kings instead of guarding will rob their subjects
And abstract the wealth of merchants under plea
Of raising taxes. Then in the world's last age
The rights of men will be confused, no property
Be safe, no joy and no prosperity be lasting.

Vishnu, as previously observed, is the Cosmic Chris
theology; and Krishna, the Lord of Love, is the Indian prot
Divine Man, the Christed Jesus.

The many legends of the beloved King of the Bedava
the most beautiful of the stories told of the incarnations of
down through the ages mankind has adored and endeavored
the divinely sent messengers who came to earth under the
the Cosmic Christ and prepared the Way for this Great
descent and incarnation at the dawn of our Christian E
Vishnu's "embodiments" strengthened the forces of unity a
the power of love, thus helping to prepare the planet and h
the eventual coming of the Christ.

This great work of changing the planet and raising
humanity through the infusion of the Christ Principle ha
continues to be a long and arduous process. When the force
tion draw peoples and nations into closer union through t
power of love, then will the Christ be able to re-manifest i
All the world is waiting for this Second Coming.

The Lord Gautama Buddha

*He who seeth me everywhere and seeth everything in
will I never lose hold and he shall never lose hold of me.*
—Bhagava

From approximately 650 to 450 B. C. a new mental a
impulse traveled round the globe. With it came a number
messengers who took up the Christ Light laid down by their
and again directed people's attention to the One who was to
the Age had run its course.

Gautama the Buddha in India, Lao-Tze and Confuciu

emerged with a Bible and a messianic program that originated
Exile prophets: Isaiah, Jeremiah, Ezekiel. Through them th
Impulse came to a focus in the land of Palestine.

The onward march of materialism was temporarily stayed a
was intensified in matters pertaining to life and death, to soul a
to the visible and the invisible. The harvest was white and the
came forth to labor in the field.

It has been said that the messenger to India at this cru
embodied the highest type of intelligence the human race co
duce; that in Gautama Buddha the human brain achieved the
which it was capable; that higher thoughts than his could no
through a human brain, for in him the Aryan pattern was br
perfection. The fact that the messenger stood upon the sho
mental giants does not in the least diminish his own stature
greatest were his pedestal, but he himself was a living mon
ancient Aryan wisdom.

Nowhere in English literature is the Buddha's life more b
described than in Sir Edwin Arnold's *Light of Asia*—a work that
the soul-essence of Buddhism, as no scholarly discussion could
by preserving the glamor of holy legend which speaks a langua
own. Hence, this story of Gauama's life is taken from Sir Edwin
poem in preference to more erudite biographies by scholars and h
In either case the main events are much the same.

The poet opens his narrative with a prologue in heaven.
company with the Illumined, the Lord Buddha consecrates and
his successor, the Lord Maitreya, who is made ready against
when once more the Golden Age is to descend with him out o
After this, he observes the Rite of the Four Scrutinies: where to
of whom to be born, choice of mission, and where to perform
remainder of the action takes place upon the earth.

The Holy Birth

On the day of the Full Moon at the Midsummer Festiva
Maya arises early, bathes in perfumed water as is her custom
forms her devotions. Then, resting upon the royal couch, she
ported into a dream realm where she learns that she is to be

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Sir Edwin Arnold claims that "The Sun stood by the
the Buddha was born, and that "The Moon shone by the Cra
made his great renunciation—a most interesting sidelight.

The Burmese story tells how Queen Maia desired in he
her son be born in Dewah, the country of her own people. Sh
the King, her husband, to let her go and he sent her forth
palanquin, escorted by a splendid retinue. About midway wa
pleasure garden shaded by huge Engyin trees. This grove wa
mass of flowers and fruit from the roots to the topmost bra
trees. Swarms of vari-colored bees flew in and out among t
and multitudes of gaily plumaged birds filled the air with
Here the Queen paused and attendants bore her into the
wood, where four Brahmins appeared and received the new
into their hands, saying, "Give yourself up, O Queen, to
joicing, here is the precious and wonderful fruit of your wor

The Gita tells us that from the garden went messe
Kapilavastu palace of the King, accompanied by hosts of A
ing: "A Son is born to thee who will become a Buddha."

Strong and firm of purpose, pure in mind as the wa
Maya, mother of Gautama Buddha. Her child came unacco
suffering, for she was without the tormenting beliefs of ill
His birth was another joy added to the many of the prece
when she spent her time in silence and in meditation on holy
thus observed rules of pure discipline and the Bodhisattv
"from her right side" without causing pain. "Not falling h
he born," the poet sings, "but calm, collected, gloriously
perfectly adorned, sparkling with light he came from th
when the Sun first rises in the East."

He allowed his brightness to be concealed so men coul
exceeding great glory with unimpaired vision. Yet those of
knew him as the Illumined One he was, for they saw the effu
radiation. The golden light that signals the Bodhisattva
from him and was everywhere diffused. Then upright, firm
fused in mind, he took seven steps in four directions, the
feet resting evenly upon the ground as he went, his footm
as seven stars and formed like lotus blossoms. Moving with
of a lion, king of beasts, and looking earnestly toward the fo

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newed birth; now only am I born this once, for the purpose of
the world."

From the midst of heaven descended two streams of pu
one warm and the other cold, to baptize the new-born's head.
couch was placed in the palace hall for him to sleep upon.
Kings held fast in their flower-like hands the four feet of the b
hosts of Devas raised their voices in heavenly harmony to encou
in his task of delivering the world from the four human calam
disease, poverty and death. They scattered before him manda
because creation, engulfed in an ocean of pain, was not at once
complete release. Faintest aroma of sandalwood and the del
grance of lilies floated on the air; then, rising through s
commingling, the new scent was wafted back to earth. Sun a
redoubled their light whilst a fire-gleam prevailed without t
fuel. Stagnant water flowed afresh and polluted streams ran clea
less the heavens, and all cruel creatures showed a loving hear
silence descended over nature, and the world hung breathle
midst of universal tranquility.

Thus has the poet described the coming of this Master E
love brought a rush of joy to earth from the moment of his
"twice-born" Brahmin famed for wisdom rejoiced, saying "He
deliverance to the world."

Observing the rejoicing of the Angels, the holy Sage Asita
as to its cause and was told of the hallowed birth. At the
blessed the child, adding with tears: "It will not be my good
behold this glorious being when he hath become a Buddha; gre
is my loss."

On the momentous day of the name-giving ceremony the
festival in the palace. One hundred and eight Brahmins wer
eight of whom were interpreters of the infant's body marks
centers). On examining the child, those holy men prophesie
would become either a universal king or a Buddha. The Brah
warned the King that his son would leave the world after seein
signs: an old man, a sick man, a corpse and a beggar. The Kin
stationed four guards at the four corners of the palace grounds t
any of these tragic conditions from coming to the attention of t
prince.

cold season, one for the hot, and one for the rainy season. I w
O monks, extremely delicate. In my dwelling lotus pools had
in one blue lotuses, in another red, in another white, all fo
I used no sandalwood that was not of Benares, my dress was
cloth, my tunic, my under robe and cloak. Night and da
parasol was held over me so that I should not be touched
heat, by dust or weeds or dew."

Grown to young manhood, he chose as his wife a refined
maiden named Yasodhara, as beautiful of mind as of body.
lished in the palace purity and quiet, was full of dignity and
grace, like a lofty hill rising up in space or a white autumn
and quiet."

For the sake of his noble son, Siddartha's Father lived
holy life, sacrificing to the Moon and performing ritual ablut
waters of the Ganges.

When the young Prince rode out in his jewel-emblazon
drawn by four white horses draped in flowers, he was not to se
ugly, suffering or sorrowful. By order of his royal father, n
old age or death was to come into his path. Where he passed
were lined with youth and gladness, with happiness and beau
wise the King hoped to avert the destiny foretold by the Sage
son would renounce the throne and the world to become a Bu

But the Gods were not so easily thwarted. One day a
rode through the city in his chariot, a shriveled old man stru
breath crossed before him. Horrified, the Prince returned to
On another day, after the King had commanded that the way
with greater beauty than before, Gautama saw a man whose
swollen and disfigured by disease. A third time, despite exa
cautions, the Prince was halted by a beggar in rags. And a f
by a procession of mourners carrying a corpse. Accordi
legend, a Great One took upon himself these four types
Gautama to his life mission.

Esoterically, this is a way of saying that all mankind is on
wherever there is suffering, the Most High suffers also. Th
Purana says that to look upon all beings as equal to oneself, a
them all as one would love himself, is service to God, for God i

as all men are one in spirit, the suffering of one is the suffering o
the glorification of one is the glorification of all. When a Buc
Christ attains enlightenment the whole world is enlightened
The Buddhist plane of consciousness, the place of cosmic Illu
is the *World of Life Spirit*—the same as the *World of the Cosm*
in the Western Wisdom Teachings.

With the superative intelligence of his Aryan birthright, t
pondered on the "Four Calamaties" he had seen for the first
that filled him with sadness and horror. Within his soul stirre
pulse of the great Race Spirit, Manu the Thinker, purposing
to its ultimate expression the divine power of reason bestowed
Aryan race.

The Prince looked about him but found no consolation
which, to his wondering eyes, appeared but the covering of a ch
He found no peace in wealth, luxury and ease builded on mi
ruption and death. He determined to discover the cause of wor
even though it meant renunciation of everything that spelled
to him. He would not stop at death if that were necessary,
existence was preferable to life as he now beheld it.

Having determined upon the great renunciation, he or
charioteer, Channa, to bring Kanlaka, his horse, then went to
leave of his beautiful young wife and their beloved son. H
the door of her chamber, where a scented lamp was burning. O
strewn with jasmine and other fragrant blossoms lay the sleepi
of his young son, her hand on the child's head. "If I awaken
Prince thought, "her tears and entreaties will only be an obsta
going. When I have become a Buddha I will return."

The Temptation

On the day of the Full Moon in the Sign of the Crab, the
departed. As he rode through the city gates, Mara, the tempter
above him in midair and counselled: "Sir, depart not. Upon th
day from now the jewel wheel of empire will appear and thou
over the four great islands and the two hundred small islands
round them. Sir, turn back."

The Bodhisattva turned not back but continued on his w

At the borders of the wilderness—a spot still venerated b
—he parted from Channa and his beloved Kanlaka, and pas
forest alone. There he practiced austerities and won renow
ascetic. Soon disciples came to him. For six years he and his f
continued practicing austerities, gaining powers which doubt
desirable to others but fell short of Gautama's goal—for he
meaning of life and how to conquer sorrow and suffering.

Not having gained what he sought, he finally abandoned
whereupon his five disciples deserted him, saying: "The G
given up striving and has now turned to live the life of abu

The Baptism—Bringing to Sight

As the day was dawning at the Full Moon of May, en
came to Gautama. Five wondrous dreams (visions) had beer
the night, forewarning him that his Illumination was at ha
sunrise he seated himself at the foot of the Bodhi Tree, vowir
remain there until he gained full insight. Holy legends say
surrounded him and sang songs of rejoicing—for there is a
joy among Gods and Angels when an Emancipated One joins

Again Mara, the tempter, appeared with his demonic retir
hopes, wishes, desires and loves. The elements were teeming
Fire, water, air and earth seemed to rise against Gautama, but
unmoved. Beautiful handmaidens of Mara hovered about
heeded them not, being impervious to desire. "Behold these
faces like the moon and mouths like the new lotus, with swee
voices and teeth like silver and snow," lured Mara. Finding
immune to enticements, the evil spirits departed.

Freed from all impure elements, Gautama came to the
quest. He beheld the mysteries of birth and death. He read
records, comprehending the chain of cause and effect.
existences were made clear to him, and he knew the reason f
the way of its annihilation. He had become the Buddha.

Two paths opened before him: one ascended into th
bliss of Nirvana; the other descended again to earth for the sh
light with mankind. Mara appeared once more, urging him
joy of liberation and to abandon the world to its fate. But

Calling of the Disciples

He returned to seek the five disciples who had deserted were then living near Benares. They became the first monks growing community, which had extended far during the forty- of his wandering, teaching and ministering.

Sermon on the Eightfold Path

His initial sermon was given within the precincts of the in Benares. Buddhist sacred art pictures him in this park wi disciples and a group of gazelles about him. Here he enunciat first time the principles underlying the noble Eightfold Path.

An axiom as ancient as the first School of Initiation ever upon the earth is couched in the words: "If any man will do he shall know the Doctrine."

There is nowhere a more complete formula for "living the the Buddha's Eightfold Path. The Path of Liberation, taught th has eight broad divisions, not one of which can be omitted.

1. *Right Contemplation*: Contemplation of that which is *good* through control of the mind and lifting it into union with

2. *Right Mindfulness*: Praying without ceasing, consecra thought to the highest truth. To paraphrase St. Paul, whatev pure and lovely, think on these things.

3. *Right Effort*: The first and most important effort is self "He that ruleth his spirit is greater than he that taketh a city

4. *Right Livelihood*: Hurt no living thing, neither man or animal brothers;" gain thy livelihood only through helpfulnes

5. *Right Conduct*: Do unto others as you would have the you—a teaching common to all inspired prophets.

6. *Right Speech*: Ask: is it good? Is it true? Is it nece have power to go "whereunto it is sent," every word must be best of our understanding, appropriate to the occasion, and ens love.

7. *Right Aspirations*: Aspirations crystallize into thought

8. *Right Views*: The more whole-heartedly one's life, incl
thoughts, purposes, words and deeds, is dedicated to righte
more perfect will be his alignment with Truth. "Ye shall kno
and the truth shall make you free."

As he sent forth his disciples the Buddha said: "I am del
all fetters, both human and divine. Go ye now and wander,
passion for the world, for the good, for the gain, and the welf
gods and men. Let not two of you go the same way. Preach t
which is glorious in its beginning, glorious in its progress, a
in its end. In spirit and in letter proclaim a consummate, perfe
life of holiness."

His first feminine disciple was his maternal aunt who h
the place of a mother to him, his own mother having died
after his birth. She was also first to take vows as a nun in th
Retreat for women.

At this time India's paramount problem was to remedy
hopeless condition of the masses. Their faces reflected de
despair. It was seeing their misery that wrung the heart o
passionate young Prince and caused him to renounce wea
friends and position in order to find a new light to bring to
significant that his system contained the germ of true democ
it cut across castes, nurturing the spirit of self-respect in the
it engendered compassion in the high.

The two great religions of India are Brahmanism and
There is no basic antagonism between them despite the fact t
denied the infallibility of the Vedas. It is difficult in retrospect
any occasion for hostility on the part of the older religion
younger. The only explanation is that, like every great rel
retreated farther and farther from its primal source with the
centuries, Brahmanism deteriorated into occultism and forma
the beginning it was a religion of caste because it came with
People out of Atlantis, when it was essential that Aryan bl
not be mixed with the blood of less advanced Atlantean pe
Race Spirit seeks to hold its people separated in order to p
racial type in its purity. The Aryans conquered the aboriginal
of India and immediately built barriers to preserve their raci
This they succeeded in doing.

spirit was curbed that all mankind might become a unity once
caste system, which doomed millions to an existence lacking
necessities and spiritual enlightenment, received its first let
the universalism of Buddha's teachings. He was a light shinin
darkness for millions of wandering, weary souls. His very
the land was a personification of the words spoken by the
hundred years later: "Inasmuch as ye have done it unto one
of these my brethren, ye have done it unto me."

Not that the Buddha taught an entirely original doctr
taught it to all classes. Brahamanism held the citadel against
but the powerful missionary impulse of Buddhism carried it
to foreign countries. Today Buddhism has more believers tha
religion in the world; it is the accepted faith of four hund
people, about one-fourth the population of the entire glob
Aryan religion, its inspiration came through Aryan minds,
carried over the earth by Aryan peoples. Nevertheless, it is no
only, but for all mankind. It has offered a knowledge of
rebirth and marked clearly the path leading to liberation from
of life."

Buddhism bears a striking resemblance to Christianit
doubtedly it had a direct influence upon Greek thought in
during the Ptolemaic and Roman periods. It must also have
to Alexandrian Christians whose contribution was vital to
Christian Church. In his *Refutation of All Heresies,* Hippolyt
the Cult of the Gymnosophists from India, proving that Ind
had their adherents in the Western World during the for
turies of the Church.

The Buddha himself wrote no books; but spirits and
legends, hung upon the words of his mouth. Even the D
before his wisdom.

About 267 B. C. the Emperor Asoka of India did for Bud
Constantine was to do later for Christianity. He made i
religion.

The first definite step toward the crystallization of Bu
curred at the beginning of the Christian Era. Two sects aros
Hinayno, the Lesser Vehicle, and Mahayona, the Greater V

to the split between Gnostics and orthodox Catholics durin
period of Christianity.

Spiritual Law times all events wisely. Gautama's work w
by the Christ Impulse at the peak of the Arian Age and hi
were universal in accordance therewith. But when the es
was burning low, the Master Jesus came and the Christ Light
anew.

It is a significant aspect of Buddhism that women are no
Many are mentioned who, having attained to Liberation, ch
the course of the Bodhisattva, remaining among the sorrowi
to render loving and compassionate service. Thus the Godd
represented as a Bodhisattva, her tiara adorned with an
Dhyani-Buddha. She holds the blue lotus in her left hand
to guard disciples on the Path of Emancipation. Prajnaparam
benign Goddess, personifies transcendental knowledge. Sea
lotus, she makes the gesture of teaching while holding in her l
lotus upon which rests the book bearing her name.

Likewise, the ancient Egyptian Osiris, Isis and Horus be
This corresponds with the Christian canonization of saints, cal
to the altar"—obviously the same process which ancients knev
tion and which Romans practiced in deifying their emp
ancients understood the difference between a saint and th
Being just as moderns do; they simply used the word "G
Christians say "Saints." The term "God," like the English wo
had many meanings and was applied to many different class
physical Beings.

In harmony with the Messianic tradition of esoteric
which links together in one chain of causation all the mess
preceded the Christ, is the Buddhist teaching that throug
time innumerable Buddhas co-exist, ruling over "Lands o
These "Lands of Buddha" comprise millions of worlds, inclu
typal worlds on the inner planes, which are illumined by the
for it is written that spirits and Devas listened to the w
Buddha. So it is said in Christian teachings that the Mast
structed spirits and Angels.

Among the ever-existing Bodhisattvas is the Lord Mai

stands this to mean that by following the Buddha's Way the s
a golden "wedding garment," that glorious aureole of light
approaches union with the Supremely Beloved.

The circle of Bodhisattvas were mirrors of the Cosmic C
served to reflect His Light upon earth prior to His Incarnation
The circle did not include earthly teachers until, in the Lemu
of the human race, certain advanced individuals were chosen
preparation that they might be Bodhisattvas of future ages.

In Atlantis man's teachers were Elder Brothers of the
from Venus. They were also rulers and were worshipped
Meanwhile, each new race formed among the Atlanteans
breeding of special types was under the tutelage of an Arch
the Sun who became its Race Spirit. Less advanced Archan
as group spirits of the animal species.

When Aryana dawned, mankind came under the initiator
Elder Brothers from Mercury. At this time the most develope
Initiates were able to contact the Cosmic Christ through the
so took over the task of leading and teaching their more
brethren.

In the East and West great messengers have come fort
Halls of Light bearing the Christ Truth. The condition of the
is such that one must combine the wisdom of both East a
catch the fulness of Christian Wisdom Teachings. As early as
St. Jerome comparisons were made between the life and t
the two great world Messiahs, Christ and Buddha: preparat
parents, prophecies regarding their birth, visitations of Ange
Men, blessings by venerable Sages in the Temple, sad for
given their mothers, their disappearance when young that
receive spiritual illumination and become conscious of th
identity.

Also according to legend, the infant Gautama was bap
Temple, and he later declared that, though the Rite was unn
him, he accepted it in deference to holy tradition. The Gosp
found in Matthew 3:15: "Suffer it to be so now: for thus it b
to fulfil all righteousness." When performed by illumined Ini
the Baptismal Rite produces second sight or clairvoyance.

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Both of them were tempted just before their Great Illumi
Angels afterward ministered to them. At the beginning of the
they called to themselves five disciples. Each had his belove
for the Christ, John, son of his mother's sister; for the Buddh
also a cousin.

Buddhist Scripture tells the story of the disciple who,
attempted to walk on the water to join his Master. Meditat
upon the Buddha, he proceeded safely until his thought la
moment from this lofty theme, then he began to sink beneath
This is significant of the fact that walking on water has r
Initiation by Water, a Rite having to do with stabilizing the

Again, there is a parallel in the miracle of the loaves and
companed by five hundred monks, the Buddha partook of a
the Guildmaster and his wife. After all had eaten their fill
amount of food remained as there had been at the beginnin
narratives this "miracle" refers to an Initiate's ability to u
nucleus from which to increase substance at will.

The parable of the man born blind appears in the Bud
together with its proper explanation as the fruitage of caus
operation in previous incarnations.

Another record in Buddhist Scripture is the parable of th
son—a theme common to all Mystery Teachings. It exemplifie
derings of the human spirit through the darkness of materialit
ego finally awakens to its spiritual identity and returns to i
house.

On the night of the Buddha's tranfiguration, light radiate
body far out into space. Later, in discoursing upon the subje
disciple Ananda, he stated: "On the night when one attains to
supreme insight, and on the night when he passes finally aw
utter passing away which leaves nothing to remain (i. e. the
embodiment, when the Wheel of Life and Death is broken)
two occasions the skin becomes clear and exceeding bright."

The Supreme Master saw Nathaniel under a fig tree. The
under which Gautama attained Buddhahood was also a fig. T
symbolizes the Tree of Life, or the attainment of immortality

One narrative tells of Ambapali, a famous and beautiful co
Vesali. She drove to the great mango grove named after her t
Buddha discourse to his disciples, and then invited him to h
After sitting at his feet and hearing his words, she said: "Lord,
mansion to the order of monks with Buddha at its head." Leg
that she was later converted and became a follower of the Eight

As Jesus had a Judas among his disciples, Buddha had a D
As the other disciples grew in spirituality Devadatta gained
magical powers—and these, every esotericist knows, can always
to dark and sinister purposes.

The deaths of the two are not outwardly similar. It is said
vulgar translations that "The Blessed One died from overeati
flesh," but this cannot be taken literally. In the language of es
eating of boar's flesh signifies the complete sublimation of t
nature, which is "eaten up" so the Initiate may rise to higher
consciousness. Therefore, this story is properly taken to mean
great Buddha died to the lower world in order to be born to th

Knowing that his last hours had come, he asked to be lai
couch in the Sala Grove. As in the stories of the passing of th
the trees put forth leaves and a mass of blooms out of season, th
dropped and scattered themselves over his body. Christian leg
that the barren cross upon which the Christ body hung beca
putting forth blossoms. Heavenly music sounded in the sky; sa
powder fell upon the Buddha's body. In angelic purity and s
he was ushered into the world; in angelic purity and sweetness
out from it as companion Sages watched his final release from th
of Life.

He defined death to his disciples as freedom from the grea
sensuality, personality, delusion and ignorance. The last word
blessed Saint were: "Behold now, brethren, I exhort you, sayin
is inherent in all compounded things. Work out your salvat
diligence."

The Blessed One entered into the first stage of Meditation;
second he passed into the third; and out of the third he passed
fourth; and from the fourth he entered into the state of mind
the infinity of space alone is present. Passing from consciousne
infinity of space, he entered into that state of mind where only th

condition where nothing at all is present; beyond this he wer
state between consciousness and unconsciousness; then to the p
both sensation and ideas had wholly passed away—the Wor
Thus did he find release.

At the moment of his passing a mighty earthquake, terrible
inspiring, shook the land, and all the thunders of heaven burst
it. Many of his disciples rose into a state of Illumination.
songs about the bliss of Initiation as their consciousness expar
the impact of the Master's ascension into Heaven, an event wh
to their vision, step by step, the reality of the continuity of li

Those not free from passion and not ready for Illumin
inconsolable. They wept and moaned: "Too soon the Blesse
passed. Too soon the Light has gone from the earth." But
were free from passion restrained their grief. They remained
collected, as they said: "Impermanent are all compounded th
is it possible that they should not be dissolved?"

Flame took the sacred body to itself in the last Rites. N
nor ash remained, so pure his vehicle was. Then water fro
scented with sweet-smelling perfumes, extinguished the fire
white stillness. In the stillness was heard the holy songs of
joicing in the liberation of earth's Emancipated One.

CHAPTER III

THE PROMISE IN EGYPT

I

The Egyptian Bible: The Book of the Dead

Indefinite time, without beginning and without end, l
been given to me; I inherit eternity, and everlastingness l
been bestowed upon me.

I am the divine Heir, the Exalted One, the Mighty One,
Resting One. I have made my name to germinate, I have
livered it, and thou shalt live through me day by day.

Behold the staff which blossometh, and which cometh f
when a man crieth out in your names!

—Book of t

The fact, moreover, which the present priests cautio
hint at . . . that this god is ruler and king of the dead . .
that they do not know how it is true confuses the multit
who suppose that the truly sacred and holy Osiris lives on e
and under earth, where the bodies of those who seem to l
ended are hidden. But he himself is far, far from the ec
unspotted and unstained, and pure of every essence tha
susceptible of death and decay. Nor can the souls of men l
swathed as they are with bodies, and wrapped in passi
commune with the god, except so far as they can reach s
dim sort of dream, with the perception of a mind trained
philosophy. For, when freed, passing to the Formless and
visible and Passionless and Pure, this god becomes their g
and king, as though they hung on him, and gazed insatiate u
his beauty and longed after that which no man can declar

Egypt: the Land of Gemini

The second great migration of Aryana was the stream down into Mesopotamia and Egypt, and which produced in their characteristic cultures. The Sumerians were the pro second migratory group in Chaldea; the old Egyptians were t twin for both are Mercury nations. Chaldean astrologers said was ruled by Virgo and Egypt by Gemini, and Egypt sho first her dual Geminian nature. Nebo in Chaldea and Tho Egypt are Gods correlated to the planet Mercury. When the throne, every Chaldean king "took the hand of the god" Temple of Nebo near Babylon.

The Egyptians were a mercurial people, handsome and in appearance. Among them beauty and elegance of pers confined to the upper classes; even the peasants were slende of mien. They were broad of shoulder, narrow of hip, a formed hands and feet. Their faces were delicately modeled straight or acquiline noses, large lustrous eyes, beautiful the ensemble topped by dark wavy hair. Their manners wer which was, perhaps, natural in a nation where women enjoye For example, an inheritance always passed from mother to e ter; also, the Queen, together with the Pharaoh himself, ma decisions of state. Egyptian women must have possessed al sive charm of the "witch Isis."

In such a gay and laughter-loving nation severe forms had little encouragement; however, the man or woman who dom walked a much narrower path than did the masses. certain things "the wise" did not do. Plutarch writes that Eg neither drank wine nor offered it in libation to the Gods—f the blood of beings who once fought against the Gods, th having sprung from their rotting bodies. It was believed tha of intoxication was due to a drunken persons's being filled w of the Gods' enemies. An Egyptian legend tells of the m covered the Book of Thoth and who "had no other occup world than to spread out the roll and to read it, it mat whom;" and of a prince who, while reading Chapter Forty *Book of the Dead*, "saw no more, heard no more, so much

HERMES TRISMEGISTUS

The great teacher, Thoth-Hermes, is the Elder Brother
cury who established and guided the initiatory Schools of Egy
is a legend to the effect that Hermes Trismegistus came to E
Chaldea; this is a reference to the fact that the Chaldean and
civilizations were of the same cultural stream—the culture of
Aryan Race, as that of the Indian was of the first.

The collection of texts called by Egyptologists *The Bo*
Dead is actually part of the Mercurian Wisdom of Toth-He
inally contained in the world-famous *Books of Thoth*. These c
forty-two rolls, some of which were carried in processions in ri
One such procession has been described about as follows: Fi
singer holding two rolls, one of which contained hymns; the
rules for the conduct of the monarch. After this came the horos
with four books on astrology: one book on the fixed stars, on
and lunar eclipses, two on the rising of the Sun and Moon.
the bearer of ten books containing rules relating to Gods an
the laws of sacrifice, hymns, processions, holy days and simil
Last of all came the Prophet bearing ten sacredotal books de
sacredotal laws, the Gods, and rules for the priesthood. Of th
of Thoth, thirty-six related to philosophy; six treated of medicin
and the cure of diseases. The Egyptians also possessed books
They had the deepest reverence for learning of all sorts, secu
as religious, as demonstrated by the marvelous University-
Heliopolis from which trained Sages went forth to the enti
world.

The Egyptians were accustomed to enclose their book
made of wood or stone, and the Library of Thoth consisted of
book-boxes. Legend has it that "There is a block of sandstone
Room of the Rolls at Onu (Heliopolis), and the caskets of bo
crypt of Thoth are in the block."

The great Heliopolis School, where Moses became
Egyptian Wisdom-Teachings, had many chambers. Each cha
its own distinctive name inscribed above the door—names su
Golden Chamber, the Chamber of Perfumes, the Chamber of
one indicative of ceremonies held in the room. Many secret

in the Temple. It was declared that "the door is unknown t
fane; if they seek for it, no one finds it except the prophets of the

Maspara, the Egyptologist, wrote: "By raising a stone
nothing was known by the vulgar, they disclosed the ope
passage; into this they crawled, and in a few moments arri
treasury. When the block was replaced, the most experienced
not distinguish the precise spot where the passage opened."
books which have come down through the Greeks are merely
of this ancient Library of Thoth.

It has been observed by scholars that the powers confer
second part of the *Book of Thoth* are the same as those mentio
funerary Ritual. For example, Chapter XVIII gives the power
through fire; Chapter XXIII, personal security and power t
a mummified body. The second also gives a vision of the Su
his retinue of Archangels, Angels and Spirits, for it was bel
the purified dead ascended to Osiris, the solar orb.

Hermopolis was the Greek for Kamamo, the city of Tho
abiding place of Hermes Thismegistus, the divine magician
the names of all things and the formulae by which they mig
trolled: "Thou, Thoth, didst create magic by spells, thou did
the heavens, establish the earth and Hades, and place the goc
stars."

THE TEMPLE

House of Life Eternal

Nowhere is the Egyptian character more clearly portray
its Temples. The tombs and monuments of Egypt have su
some that the ancient Egyptians were overwhelmingly conce
problems of survival after death, and therefore morbid and dar
On the contrary, writes Arthur Weigall in *The Story of the*
a monastic or the anchorite sort of life was scorned by Egypti
religious teachings before the Ptolemaic era do not suggest th
cation of the flesh was a possible means of purifying the spirit.
to the senses and to the emotions, however, was considered as a
method of reaching the soul. He asserts that the Egyptians
lighted by ceremonial grandeur: "Their huge temples, painte

to a point of excellence. In honor of some of the gods danc conducted; while celebrations such as the fantastic Feast of Lam held on the anniversaries of religious events." In these magnifice monials no place existed for anything but joy and gaiety, nor co people have displayed any other temperament.

Nothing indeed was spared in making earthly Temples a refle paradise above earth. Temples were majestic, serene, radiant v and color. Their walls were decorated with gold, silver, electr brilliant gems; the adytum was hung with curtains of gold tiss this co-ordinated with the course of nature rather than being s from it, and spoke to the Egyptian of the Eternal One in whom no death, but life only. Everything gave evidence of an eternity of which might be enjoyed, here and hereafter, by all who lived the g

As in other ancient religions, water was the symbol of highest purity. By the Temple entrance was a font of holy water, as in the of Isis at Rome. At Heliopolis priests performed their ablutions i of pure clear water before ascending the sand hill to celebrate sacrifice in the Temple.

But Egyptian Temples were more than houses of worshi rounded by an impregnable wall, they could also serve as forti times of invasion. They were, according to Sir Flinder Petrie, the pyramidologist, the heart of the city which lay packed aroun like medieval cities around their cathedrals. Far from being they were the focal point of everyday life. Great multitudes visit on feast days, enjoying the peace and beauty of the groves and the magnificence of the vast porches and colonades.

Nor was the priesthood set apart from the people in the times. They served in courses like priests of the Hebrew Tem lived a normal life in the community when their priestly duties h discharged. Thus is it written in an old tale of an Egyptian woma is the wife of a priest of Ra . . . she has conceived these three Ra, and the god has promised her that they shall fulfil this nob (to reign) over all this land, and that the eldest of them shall priest at Heliopolis. And the three goddesses . . . (attending th . . . came out and greeted the priest Ra-user: Rejoice, O Ra-u behold three children are born unto thee."

Cult was famous for its learning and the Temple at Helio fact, a great University. Its medical school was reputed th ancient world; any doctor or occultist graduating thence of favorable reception wherever he might go. But astron most favored subject, the high priest bearing the title "Astron Priests generally were termed "Mystery Teachers of Heaven

Moses is among the many great who received their educ Egyptian University and Mystery School. Ra's symbol, Splendor or Hudet, is forever impressed upon the Messianic the Old Testament in Malachi's prophecy: "But unto you name shall rise the Sun of righteousness with healing in words pointing directly to the Mysteries of Heliopolis in whic initiated.

From a Hymn to the Sun come words reminiscent of t David: "Thou stridest over the heavens in peace and all thy down; the never-resting stars (circumpolar) sing hymns of p and the stars which rest (planets) and the never-failing st polar) glorify thee as thou sinkest to rest in the horizon."

THE GODS OF EGYPT

It was only natural that such a life-loving people as th should be particularly anxious to know that existence conti the tomb. Ra, like Apollo, was the shining light of wisdom in the affairs of life; Osiris, like Dionysus, solved the myste

Throughout the land of Egypt two great symbols of the found to have played a familiar role in both the religious affairs of the people. These were the cross, symbolic of attainment, and the circle, symbolic of a completed life cycl path having been traversed to its very end, it is merged in These two symbols, the cross and the circle, were used as on papyrus and in the wrappings of mummies, and they ador ways interiors of houses of worship.

Immortality is the theme of the *Book of the Dead*, a co texts that are the world's most complete manual of instructi tion (called death) and the events which follow from the silver cord has broken and the spirit rises smoke-like from it

memory" testify to a widespread and unshakable belief in the gr
of Reincarnation.

Although early Egyptian astronomy differed from the
from the beginning their religious observances were harmonized
movements of the stars. The heliacal rising of Sirius was a
factor in determining the length of the Sothic Cycle, consisting
Sothic years of 365 days, 6 hours each. Sirius is the "Star of
jewel of Egyptian skies.

Ceremonies and the rise and fall of various cults corre
changing stellar cycles, but fundamental spiritual teaching rem
changed from first to last. Invasions by alien hords also aff
course of Egyptian history, but the latter's culture endured. It
to be centered in life, Life Abundant, and eschewed all unhappy
of death. Their priests demonstrated to them the unfailing t
life persists, whether in a body of flesh or in a celestial body
joying the bliss of heaven and awaiting rebirth. The masses
these truths on faith, as having been taught by Thoth-Hermes
proved them for themselves in Halls of Initiation, where they
the same path as the "dead" and returned to tell their brethren
had seen.

Certain Masonic rituals of our own time reveal their orig
Mystery Rituals of ancient Egypt. The victorious chant of a
Master resounding through a vast columned Temple of a long-p
zation echoes down modern colonnades in the jubilant and pow
cantation: "I am he that was dead! and behold, I am alive for
And I have the keys of heaven and hell!"

The principal Gods of Egypt were Sun Gods. Each repr
different aspect of the Sun: disc, rays, heat, rising or setting S
Sun, midnight Sun, Sun at the Equinoxes and the Solstices, the in
and the spiritual Sun. In astronomy the Sun was Osiris; the M
the planets, Horus. These Gods, however, were merely symbol
ciples active in nature. While the masses did not, perhaps, d
clearly between an anthropomorphic God and the principle
sented, texts of the *Book of the Dead* show that they were no
instruction on the subject.

the hearts and minds of worshippers. Those with understandi
then, and do not now, worship personalities. To them the Tri
Triune Godhead, three divine principles or aspects of the On
Being—designated as Will, Wisdom and Activity in esoteric
They are symbolized by the triangle, perpetuated in Egy
pyramids and in Christian sacred art by the triangular nimbus.
represent essential powers latent in every human being, powers
from latency through disciplines pertaining to Initiation.

In all of his aspects Ra was, like Apollo, the Wisdom Aspe
Hence, the great University at Heliopolis dedicated to Ra
branches of learning. Priests who loved divine wisdom loo
Ra as that wisdom. As such he became the Logos of the Gree
Christos (also the Logos) of the Christians. His chosen pries
that the blood of Ra flowed in their veins (that is, the wisdo
while every king in Egypt claimed descent from Ra as Horus
Amenaphis III is depicted as Ra in the Temple at Luxor. Pries
the beauty of Ra" before sunrise, but what they really salute
spiritual Sun, the Cosmic Christ, which shone before the illum
of their minds. Many centuries later members of the Cult of
peutae saluted the rising Sun in a prayer like that which lovers
use in India: "May that Sun which looks into all the world .
my intellect." The Therapeutae claimed descent from Moses.
gists have discovered the ruins of cells at Heliopolis indicat
contemplative cult of this kind may have existed there.

Although the Cult of Ra is very ancient, it did not achiev
power until the Fifth Dynasty. It retained preeminence du
worship, after which it suffered a decline.

Ptah, chief God of Memphis, was Deity of the Invisib
Creation: his similar was the Greek Hephaestos. (After Hepl
or was cast from heaven to earth, his place on Olympus wa
Dionysus.) Like Hephaestos, Ptah was the Master Craf
Divine Artificer, the Creative Fire within and behind natu
priest was titled "Commander of Workmen." He was the gr
First Dynasty invaders. The cosmic masculine of Ptah the
had as his complement the cosmic feminine, Hathor, Rhea, Nu
Her name varied according to the location of the Temple

Mother, over thee in her name of Mystery of Heaven, she gran
thou mayest exist as a god."

Amon-Ra, the Sun God of Thebes, rose to power during the
teenth and Eighteenth Dynasties. Followers of the older diviniti
and Ra, never accepted him whole-heartedly. Ra worship ha
particularly close to the highest forms of monotheism, but th
venerable of the Sun Gods were Atum, the hidden or unreveal
and Amum, the Invisible Creator and Ruler of Eternity who i
as a blue human figure, or as a man with his head covered by t
and horns of a ram. The ram means *concealed.* Egyptian priest
that Amon-Ra was the unknown power which causes conceptio
beings; thus, his nature approximates that of Jehovah. Illustr
this fact is an annunciation scene depicted in a room adjoi
sanctuary of the Luxor Temple built by Amenophis III. The stor
that as the Queen, his mother, lay sleeping in the most beautif
of her palace, the God Amon-Ra appeared to her and predicted t
of a son who should reign over Thebes; then he vanished in a
perfume. Amenophis III fulfilled the prophecy. He ruled
Ethiopians, the Syrians, the Phoenicians, the Islands of Cyprus,
and Babylon. He repaired many of Thebes' old Temples and b
ones. The Temple at Luxor commemorates this annunciation.

The God Amon, conjoined with Ra as "The God Amon, C
has no second," for a time held highest power. Amon also means "
The word is mantramic, having great power, and indicates the co
of the four elements of which all physical things are composed. C
revere the two great Beings of their Trinity as Jehovah and
Esotericists do not confuse them with the Supreme Being,
Egyptians paid homage to these two Illustrious Ones under the
Amon and Ra. It is written that so marvelous was the occu
possessed by the great priesthood of Amon-Ra that all hea
earth obeyed their commands.

Isis—the Madonna of Egypt

Earlier than any priesthood, older than any organized cult,
Wise Woman, typified as Isis in later times. She was the Egypt
and was saluted as the Divine Mother, the Watcher, the Robed
Nurse, the Appeaser of the Soul. A priest was her favorite ch
personified Heaven and the Sun was her offspring, as in the char

From the earliest times the sky was regarded as femir personified in both Nut and Hathor, great Goddesses of t dynasties. The night sky was often depicted on coffins a figure with outstretched arms, having upon her body two representative of the Sun and the Moon.

In Western Wisdom Teachings, which retain the esoter of Christ and His Disciples, in a like manner the Holy Gh upon as feminine, the appeaser or comforter of the soul, a must always accompany the Christing of an Initiate. In esot it is Shekinah, the Spirit of Wisdom whch spoke through t The Amon-Ra Cult laid great emphasis on the feminine i and priestesses were called "the singing women of Amon." this helped to mold the imagination of the young Pharaoh, Ar and led him to exalt the feminine in all walks of life un Aton regime.

The purest power of all religion is focused in music, harmony. The WORD, or Creative Fiat, common to ev Genesis, is not merely a spoken command; it is a song. The of the Christ was revealed to His Disciples on the Eucha song. Essenes and Therapeutae appointed definite times fo certain Mysteries with an all-night Ceremonial of sacred son Prophets wooed the Spirit of Prophecy (Wisdom, Shekinah In the Temple of Amon-Ra the beautiful solar litany was the "singing women," special hymns and chants being dedi new and full Moon, to sunrise and sunset, always accompa propriate dances in imitation of the movements of the heav A stringed instrument, the sistrum, was used to drive evil the sanctuary.

The Osiris force in Egyptian life reached its culminati Nineteenth to the Twenty-sixth Dynasties. During this pe Mysteries of Egypt came to a focus in the Egyptian Trinity o and Horus. The *Book of the Dead* shows, however, that the extended far back into earliest ages, for the Osiride portion are among its earliest records. These are concerned with t realms over which Osiris presided, and judgment of the da place under his direction. They may be said to be complem John's vision on the Isle of Patmos. Osiris, corresponding to t

the Two are One. Plutarch wrote: "That (vestment) of Osiris shadow nor variation, but is one, simple, the image of light."

Abydos was the sacred burial ground of all Egypt and bec of the important shrine-cities of Osiris in his role of Osiris-Khent There, according to tradition, his sacred head was buried; and th year (as early as the Twelfth Dynasty) a passion play was enact memorating the death and resurrection of the God. Osiris was Set (Typhon) to the sound of lamentation and weeping, then ar death to the sound of the gladsome chant: "We have found hir rejoice together!" It is interesting to observe that the Phoenix wa to Osiris and that early Christians called the Christ "our Phoeni

The main sanctuary of Osiris, however, was at Tattu, or where his backbone was supposedly buried. The jointed pillar s him represents the spinal column, which is most important in all i work as the channel through which the Spirit Fire, the Kundali Indian Mysteries, ascends from the lower parts of the body to th

In Set-Typhon—Egypt's evil one, whose purpose was the des of Osiris and all his works—are certain Luciferic and Ahrimani familiar to Christians under the collective title of "the devil." story Typhon murders his brother Osiris and scatters the latt membered body in various parts of the world. This allegorizes th the Christ Light by reason of which man no longer recognizes h in God, so suffers, in his psychic dismemberment, sickness and hatred, fear and sorrow. Isis, the wife of Osiris (the Divine F in the heart), roams the world in search of the body of Osiris, to be comforted. She discovers the body in a pillar of the King' at Byblos in Phoenicia. The coffin had become lodged in an aca which had grown up around it; then the tree had been cut down a pillar for the King's palace. The King graciously gave her th which she carried back to Egypt. Typhon again found the bo membered it, and scattered the parts over all the land. Isis was find all but the phallus, which had been eaten by a fish. By her edge of magic, Isis now restored the body to life.

One of the titles of Osiris was "He that Dwelleth in the and a sprig of acacia is symbolic of immortality or resurrection in Mysteries to this day. "The Valley of the Acacia" was a poetic t

The Virgin Isis bore a divine son, Horus. He came as t
the world, with the promise that he should prepare the e
people for a return of the Golden Age. He was to make the
meeting the beloved Osiris face to face in celestial spheres.

In Horus we have the Egyptian Messiah, prototype of
Jesus, son of the Virgin Mary, in Christian belief. One of Ho
is the Sun on the morning horizon, and he is represented as
a finger to his lips. Amulets of Horus the child as the Great
standing upon crocodiles and grasping serpents or other nox
in his hands, was a favorite among Egyptians down to Ptol
The young Horus seated upon a full-blown lotus blossom
attainment, was also deeply reverenced and used widely on
the home.

The dark Nephthys was sister (shadow double) of Isis
sented the feminine in man as linked with the senses rath
spirit. Similarly, in the New Testament appear the Mary
Magdalen and Mary, the Divine Virgin. In the Old Te
embodying the same truth are the two wives of the Chaldea
ham: Sarah, the mother of Isaac (laughter, meaning h
peace), and Hagar, the mother of Ishmael (the red or ha
unbridled lower nature).

Later Dynasties, notably the Twenty-sixth, produced
literature represented in such works as *The Lamentations*
Nephthys and *Festival Songs of Isis and Nephthys*—these
ence to conflict between the senses and the spirit acco
dedication of the feminine love nature. In the Old Testame
tions of Jeremiah and *Song of Solomon* bear a like conno
significant that Nephthys was wife of the Earth God, Set.

The continuous conflict between Horus and Set is the
tween truth and error, light and darkness, as all mankind r

THE OCCULT SCIENCE OF THE EGYPTIANS

With a general knowledge of the great Gods of Egy
spiritual significance, it is possible to approach the Eg
Book of the Dead, in a proper spirit of reverence. But son
is needed to make personal application of the profound w
permeates its every text. This great book can be more than a

It is a handbook on the Path of Initiation for modern Chris
was for ancient Egyptians.

To arrive at a usable knowledge of the meaning and p
ancient texts, however, one must understand their occult te
in synonyms referable to modern systems of occult and me
thought. Gerald Massey, the Egyptologist, has determined
descriptive of the various human powers or faculties to be a

(1) *Ka*: the body. In esoteric Christianity this refers to t
double.

(2) *Ba*: soul or breast. In esoteric Christianity, the card
or Heart Center; the "Golden Wedding Garment."

(3) *Khaba*: the shade. In esoteric Christianity, the De

(4) *Akhu*: the intelligence. In esoteric Christianity, th
Mind.

(5) *Seb*: the ancestral soul. In esoteric Christianity, th
potencies of soul, called the Life Spirit.

(6) *Putah*: the intellectual father. In esoteric Christ
masculine potencies of soul, called the Divine Spir

(7) *Atmu*: the divine or eternal soul. In esoteric Christ
Virgin Spirit or True Man; the "divine hermaphrod
in nature, of whom the other six powers are the lov
and separated reflections.

Perhaps a more satisfactory correlation is found in Mr
Mead's *Thrice Great Hermes*, where nine potencies of t
organism are enumerated.

(1) *Khat*: the physical body.
(2) *Ba*: the soul.
(3) *Ab*: the heart.
(4) *Ka*: the etheric double.
(5) *Khu*: the intelligence.
(6) *Sekhem*: the power.
(7) *Khaibit*: the shadow.
(8) *Sahu*: the spiritual body.

spirit is awakened within the self, evolution proceeds slowl
outside guidance of Group or Race Spirits. But when the
is once fully awakened by initiatory work under the Elder Br
Mercury (figured in Hermes Trismegistus), it assumes charg
development, undertaking all necessary disciplines by whi
sonality is transformed into a perfect instrument for self-ex
then extracts, by means of the personality, the "essence" of all
which feeds the spirit and nourishes it to divine omnipotence
study of elaborate ceremonials given in the *Book of the Dead*
the ultimate objective of Egyptian theosophy was to awake
of man and to accomplish complete transmutation of pers
spirit. Underlying this process was an intricate cosmogony,
or nine circles or spheres of consciousness which may be cor
the nine great Gods of Egypt. These spheres covered the w
of nature—as represented by Isis and as pervaded by her wis
enfolds the human spirit and nourishes it to the status of go

The purpose of Initiation is to "take heaven by storm,"
to come quickly into a realization of the continuity of life
ultimate goal.

As pertaining to the continuity of life, the *Book of the D*
importance to everyone; therefore, it was the custom to plac
the coffin of the deceased at the time of burial. As pertaining t
however, it was the constant and daily companion of every ne
was more appropriately called *The Book of the Coming For*

Either in the natural course of transition by death or t
experience of Initiation, the spirit must pass through the d
lands of disembodied souls, variously described as *Purgator*
tians, *Hades* by Greeks, *Land of Amenti* by Egyptians. T
land was characterized by immense fire pits and waterfal
inhabited by monsters of terrifying aspect. Only the pure in
who had been just and righteous on earth, were able to pa
the perils unscathed.

Beyond the dark sphere and across the Lily Lake, lay
Fields, where dwelt Osiris and his exalted companions. H
terrupted blessing awaited an emancipated spirit.

mortal; if Osiris had not risen from the dead, neither cou
In like manner, a Christian knows that he lives because Chri
that he can conquer death because Christ conquered death. I
of Paul: "If in this life only we have hope of Christ, we are
most miserable."

Only those who had lived according to the highest pre
accounted worthy to be ferried across the Lake of Lilies and
the celestial abode. The Egyptian code of morals approache
as any ancient code to the Christian ideal outlined in the Ser
Mount, that supreme teaching upon which the government
Aquarian Age will be established.

In order to cross the heavenly lake a person had to ha
pure moral character, as attested by ability to repeat the follo
code: he had abhored fraud, deceit, robbery, violence, ad
chastity, wantonness and manslaughter; he defrauded not h
in the market nor sought to enrich himself at the expense
he had judged not hastily, swore not at all, behaved not ins
multiplied his speech overmuch.

A clear distinction was drawn between the dense physi
and the finer bodies. The physical or corruptible body was
as a dead fish, and was designated the Khat. To the Ka or eth
belonged many of the most important ceremonials. At th
transition the life essences of the physical body are super-imp
the etheric double. Therefore, the Egyptians stated an occult
they said that the Ka can live without the Khat but the K
exist apart from the Ka. The etheric double is the life or
which molds the dense body and is the channel for vital ener
which the dense body could not exist.

It was the Ka which introduced the dead to the Ba, and
the Ka that offerings of food and drink were placed in tombs.
motive of tomb decoration, says Sir Flinder Petrie, was to prov
for the Ka. Clairvoyance was common among Egyptians. T
enabled them to see the etheric doubles of persons and all living

The Ba is soul-essence extracted by the spirit from life-
in a body. It becomes a permanent part of the spirit, for by i

to the body that is cast off at death. The Sahu is the mumm
which was preserved to serve as an archetypal pattern for a
to be used by the reincarnating ego in its next earthy life. T
refers to the forces of mind when attuned to spirit. The
referred to in a wall inscription in the pyramid of Pepi: "Thy
thee in thy Sahu; thy Sekhem is with thee and behind thee."

The hieroglyph of the Ren is that of a man with a finger
denoting the inner or heart memory by which one receives
of past incarnations and recognizes his name, the connectin
binds the many personalities to the one spirit. The awakened
"May my Ren be given to me in the great abode and may I
my Ren in the house of Fire on the night of the counting of

Ab, the heart, was held in utmost veneration and was th
an elaborate ceremonial to be described later.

The Khu is the spirit or shining one which is free from
mortality. It is the celestial light in contradistinction to the
The Khu accompanies the deceased to the Judgment Hall of
man is judged favorably, it accompanies him into the heaver
if the decree is unfavorable, the Khu goes into a higher real
reunion at a later time. The Ritual Song proclaims: "My Kh
as an amulet for my body, and as one watcheth to protect m
to defend it and to converse with it." This is the conscious
an Initiate learns to establish between his lower and his
The Khu is symbolized by the sacred ibis.

The foregoing makes it clear that sacred characters ap
the after-death drama of the *Book of the Dead* are comparab
in the medieval morality play, *Everyman*, wherein such role
Fellowship, Kinsman, Good Deeds, Knowledge, and so on
aspects of man's life, while behind the scenes stood Death.

"Let my Heart be with Me in the House of Hear

Osiris as judge of the soul compares with the Christian
the Christ as judge of the quick and the dead. In Egyptian th
in modern Oriental systems, the heart is the seat of superco
It is written that Ra's "Secret Name" was hidden in his brea
by strategy and with the aid of a serpent, secured possessio

Egyptians recognized two names: the most secret name w
never used publicly and the "little name" by which an indiv
known generally.

Ra's Secret Name, therefore, was the very essence of his p
power Isis secured for herself. The Mystery of the Divine Fe
expressed in the famous saying, "No mortal man hath ever me u
which reveals one of the most ancient aspects of religion: th
sibyl as representative of the Divine Feminine in nature, th
principle, the appeaser of the soul; i.e. the Comforter. In
Wisdom Teaching this principle resides in the heart. It is said
apex lies one indestructible atom whereon is inscribed a record
thought, emotion, word and deed of an individual's incarnatio
it is the Book of the Recording Angel, its record determin
after-death status. The Judgment Hall of Osiris was the House
and into that great hall the spirit of the deceased or the spi
neophyte had to come.

In the awe-inspiring Judgment Hall, encircling a table la
offerings of fruit and flowers, sat the twelve Judges, each upon
and holding his scepter of power. A balance, in which the heart
weighed, was set in the center of the room and Anubis, G
underworld, assiduously watched the pointer of the balance
side of the balance was placed the heart of the aspirant,
the other an ostrich feather representing the karmic summati
physical life just ended. During this weighing of the heart,
under probation chanted:

> "My heart, my mother; my heart, my mother; my hea
> whereby I came into being! . . . .
> May there be no parting of thee from me in the
> presence of him that keepeth the balance!"

Facing Anubis on the left was the shining Khai, the Guard
and on the right stood the great Thoth-Hermes, the "just Judge
Scribe of the Gods."

When the beam of the balance rested horizontally, the asp
not yielded up to "the Devourer," but was ushered into the p
Osiris to receive his portion of celestial glories.

Thoth announced the outcome: "Hear ye this judgment.

the Great Balance. There hath not been found any wicked
He hath not committed any evil act and he hath not set
motion with words of evil whilst he was upon earth."

The spirit was then led by Horus before Osiris, the Lord
Osiris was seated upon a tomb-shaped coffer while behin
Isis and Nephthys. Nearby, upon the petals of a great lotus
the four sons of Horus.

Horus asked that the new arrival be included among
who were known as "the followers of Horus" and who lived
presence of Osiris.

The spirit pleaded for itself: "My heart weepest over
Osiris. It hath made supplication for me. I have given u
I have dedicated unto him the thoughts of my heart." O
was more than a mere ritual for after-death use; dedica
thoughts of the heart is a matter of day-by-day living. "Let i
against me, He hath committed acts which are opposed to
and true. Homage to thee, O my heart. Speak ye for me w
import to Ra." The spirit sang the song of giving the hea
"Let my heart be with me and let it rest in me or I shall
cakes of Osiris on the eastern side of the Lake of Flowers nor
to sail up the river with Thee."

The heart of a deceased was sometimes left in the mum
or was sometimes placed in a separate receptacle in the tor
lowing chant served as protection against the misfortune
"Let my heart be with me in the House of Hearts. Let my h
with me in the House of Hearts." The real intent of the cha
was to concentrate attention upon the great cardiac plexus, t
entrance for forces from the World of Life Spirit, the u
pervading Christ-realm.

The ceremonial ended upon the triumphant note "I a
my heart."

Thousands of years later the same note is sounded in
biblical Wisdom-King: "He that ruleth his spirit (is better)
taketh a city." And in the words of David: "Your heart shall l

Initiation in Ancient Egypt

Initiation may be described as a death-process, for in

body, is not broken as it is in death. Before the coming of t
Initiation was restricted to priestly and royal houses which, b
tions of selective breeding, had produced bodies with requisite
for safety while undergoing this very dangerous Rite. The sp
leave its earthly house and be unable to return to it, the res
death. Or, if the trials to which it was subjected in the lower
the Soul World were too severe for it, the spirit might rush back t
with a force born of terror and dangerous to the heart. The aft
this might be invalidism from rupturing the etheric sheath of
and nerves, thus leading to nervous and mental disabilities,
The danger was very great, so the secrecy with which the priest
rounded these matters was not wholly for the purpose of
monopoly of knowledge. Originally, it was done in the interes
people themselves, to protect them.

To the masses the *Book of the Dead* was a guide to right co
practice of its tenets leading to enhanced bliss and wisdom i
to come. By means of daily chants the spirit was slowly a
awakened; but for any intensive psychic and spiritual unfoldmen
disciplines and studies were necessary—and these only under
personal supervision of an Initiate Teacher. Members of the roy
were all students of initiatory teachings, since such knowledge
sidered indispensable for governing the nation and furthering it

The initiatory aspect of Rituals found in the *Book of the*
now applicable to the masses of humanity everywhere. In stu
texts it is essential to keep in mind that *they are for the indiv*
that one of the Elder Brothers stands at the neophyte's right han
to instruct and to protect him at all times.

The book contains approximately one hundred and forty
each chapter dealing with some phase of the after-life or of its
equivalent. The most complete of these manuscripts is the p
Ani, profusely illustrated in colors still as bright and vivid as
parchment was painted many thousands of years ago. In the fi
illustrations the mummified body (candidate for Initiation)
ready for the tomb. Later drawings depict various underworld ex
culminating in the Judgment Hall of Osiris with the weighi
heart. These tests prepare the way for the Rite of Mastership w
emancipated candidate "walks amid the stars."

True Initiation has never been a matter of mere ceremonia

this point of view that ceremonials as an art form played a ver
part in their initiatory work. Initiation is not primarily conc
flowing robes and lighted candles. It is primarily concerned
a good and holy life, for evil thinking and evil living belong
and the spirit desiring reality will not allow itself to be entan
illusory. Plato rationalized this Egyptian teaching for the G
famous allegory of the shadows cast on the wall of a cave in
sat in darkness, not knowing that they had only to turn abo
light, and follow it to the Sun in order to be liberated from th
world.

In the Egyptian Mysteries the candidate or worthy one w
into the exalted Rites when "There is not in all the world a si
a suffering one, or a weeping one, through any deed of mi
made any man work beyond his strength and have never fa
bread to the hungry and water to the thirsty."

The many references to animals symbolize traits of c
the candidate himself, the chief embodiment of which is the
the Threshold in its many aspects, as the lower guardian i
many changes as the person's character develops. Not all sy
the animal kingdom were evil. Good qualities were also syn
forms drawn from lower orders. Birds usually represente
peace, aspiration. The swallow, sacred to Isis, was the ins
The Song of Changing into a Swallow: "I am a swallow! I am
I now pass to the Island of Flame. I am purified. I have don
wickedness. I have put away utterly my offences. I have mad
be like a god. Hail, O ye doorkeepers, I have completed my jo
like you. I have come forth by day. I have gained the mast
the hidden road and the Gates of Sekhet."

In the *Book of the Dead* the hawk is sacred to the Su
symbol of evil, as evidenced by *The Song of Changing into
God*: "Osiris Ani saith: My wings are like unto the mother-of
the South. My heart has been brought into me from the n
the East. Ra hath entered in and I have taken my seat
gods." Wings symbolized the jewel-like colors in the rushing
force of a purified aura. "The grain god (Nepra) hath giv
food for my throat and I am master over myself and the a
my head."

During the three and one-half days of the Egyptian Rite

his celestial body, underwent varied underworld or purgatorial
ences. At the hour of sunrise on the third day, the spirit return
body in full consciousness of what had occurred, convinced of
tinuity of life beyond the grave. He was then hailed as "the Ne
or "the Divine Walker Amid the Stars." "The glory of Osiris is u
My feet are set forever in the eternal places. I walk among th

Christians who find it hard to use the name of Osiris, eve
understanding that the Christ is meant, should bear in mind
word *Osiris*, like the word *Christos*, is not a name at all. When E
said *Osiris* it was the same as when Christians say "*Our Lord.*"
use the title "Adoni" as the Sacred Name of God. *The "secret N*
never mentioned in any ancient Scriptures. A term with the sam
ing as "Our Lord" has invariably been used to avoid mention of
fied sacred name with its magical potencies. An inscription foun
Temple of Isis at Philae states "This is the form of him whom
not name (Osiris) of the Mysteries, who sprang from the
waters."

Texts may only hint of powers conferred upon a successful c
but it is understood that he comes into knowledge of his own tru
as a Son of God, one with the Father. To quote from *The I*
Becomes Divine: "Seer of a Million Years is my name. I am t
of Eternity. I am He who cannot be known." Again, in *Song*
coming the Light of God and of Awakening (the second Death)
up, but he who cometh after me hath fallen. Truth is in my body
come to light in the darkness. I have made an end to the darkne
hath become light indeed. O my Father Osiris. Thou hast don
what Thy Father Ra did for thee. Let me abide upon the ea
manently. Set comes with head bent low upon the ground. The
shall never cease from the earth, but like his divine namesake
shall be there for a million billions of years."

The candidate who had become an Initiate was found w
enter into the presence of Osiris and to be numbered among the
of Horus forever. "Companions of Horus" are mentioned in
Egyptian texts as "sky people," said to refer to inhabitants of th
constellation Orion. Sirius, the great star following this constella
culminating at midnight of the Winter Solstice, was called the *St*
Knowledge concerning celestial intercommunion between high
upon earth and Beings far off in stellar space was taught by

of colonization in Egypt. The wise knew no fear of death; t
to it poetically as "flight to the stars."

In later Egyptian literature occur many passages compa
best ones in our Christian Bible. Apostrophes to the glory
the splendor of stars are reminiscent of the Psalms of David.
as the following show that Egypt had already come to an u
of the Oneness of God before the advent of the Christ:

Who then may sing Thy praise of Thee or to Thee? Whith
to turn my eyes to sing Thy praise? Above, below,
without? . . .
All are in Thee; all are from Thee; of Thee who givest
and takest naught, for Thou hast all, and naught
there Thou hast not.
Thou art a sweet Well for him who thirsteth in the des
It is closed to him who speaks
But it is open to him who is silent.
When he who is silent comes, lo, he finds the Well.
Pray to catch a single ray of thought of the unmanifes
contemplating the order of nature, inanimate and a

Hermes the Thrice-Great had done well his work in
ancient land was better prepared for the Divine Coming. To
Egypt the heart of the West must ever turn in reverence an
it was, even at its highest, merely the preparing ground f
Altogether Lovely. He came not as a stranger unto the Eg
they knew Him from of old. He came, their jewel-winged P
Egypt was the altar whereon He built His nest of frankincense
There He plumaged Himself anew in Christianity. And this
who came out of the East will one day fly again to the Eas
pinions showering light over all nations.

AKHNATON: EGYPT'S CHRISTED MESSENGER

Change not with the wind but seek to grow strong enc
change the wind. —Oriental Proverb.

The Eighteenth Dynasty culminated Egypt's history
power. Under the brilliant Pharaoh Amenophis III Egypt's
extended into Syria and Mesopotamia. Tribute from the conq
of the Mediterranean seacoast poured into her coffers, easi

Neither Egypt's wealth nor Egypt's power are remembe
glory. Rather, homage is paid to one who brought all thes
naught, a Pharaoh who, not content with merely preaching
tempted to live the life of a Sage while upon the throne. He v
Christed messenger, Amenophis IV, who later bore the signif
of Akhnaton.

Religious history reveals that whenever a nation reaches
in worldly prestige and power, the dominant religion of the per
izes into conventional forms almost wholly devoid of spiritual il
and always a messenger is sent forth by the Invisible Governm
the way. Such a condition prevailed at the coming of Akhnat
ing a new era in spiritual thought.

The first Egyptian kings were disciples and Initiates of
Masters who taught the various degrees of Pyramid Initiati
course of time an elaborate ceremonialism developed, hand-in
the Mysteries, for the benefit of the masses; but, as previously
initiatory work was reserved to priestly families and the royal
the privilege descending from parent to child. The Pharaohs w
in "the dim beginnings of things" possessed real spiritual ligh
most treasured title was "Son of the Sun," a designation of the
Horus incarnate. The Temple at Heliopolis was the focal cen
ancient initiatory School, its roots far back in Egypt's earli

These sacred truths had, however, been lost to all save a
by the time of the Eighteenth Dynasty. A rival priesthood us
homage and power formerly belonging to the Temple at He
priesthood that put politics before spirituality and specialized
grossest forms of magic and sorcery derived from Lemurian
active in Africa. The injustices and cruelties perpetrated upon
are vividly portrayed in the *Book of Exodus*. The chief Temp
to the God Amon was located in Thebes. The cult gained a
over Amenophis III, who not only restored the Temple but b
other Temples throughout the land. The great Temple at Luxor
the interest of this Pharaoh in the God Amon and his priesth
the Temple at Karnac, the great occult center of the order, is
to be the world's most magnificent ruin. Priests of Amon grad
to themselves the title of the God of Heliopolis and, as Amon-
supremacy as the State cult.

portance and power. Lesser orders of priests in his immediate
chosen from families of the highest rank, and were acco
extraordinary privileges. Scheming and plotting, rather than
spiritual matters, were the means by which promotions w

It was into the midst of this brilliant though decadent sce
spirit of one of the Great Ones was projected—the messenger
sion it was to re-light the spiritual torch that was all but e
by lust for power in both Church and State.

Arthur Weigall, in his delightful study of the seventeer
(1375-1358 B. C.) of Egypt's great idealist, writes that witl
"There emerges from the darkness a figure more clear than
other Pharaoh, and with it there comes the singing of birds, t
laughing children and the fragrance of many flowers."

The occult maxim that "preparation for the birth of a
must begin with the grandparents" is exemplified in the life o
of whom it was said that he was chosen for the throne in pr
his elder brother through the mediation of the Sphinx. The g
at Gizeh and the nearby Pyramid were Initiation chambers un
ity of the Heliopolis priests, the high priest being known as
great Vision." The grandfather of Akhnaton was referred
priesthood as the "Son of Atum who purifies Heliopolis and s
Akhnaton was active in the restoration of the Sphinx.

Thus early the outworking of a great plan began to achiev
Upon the death of Thutmosis IV, his son Amenophis III succe
throne and led Egypt to the very pinnacle of her worldly glo
the reign of these two Pharaohs the Egyptian court attracted
of wise and learned men. One of them, Amenophis, Son of
venerated for generations as one of Egypt's holy men and a
of the Gods. He was behind the move to restore the Heliopo
Over Amenophis IV his influence was strong. Another learned
bore the cryptic name of Ywaa, had a daughter who married t
becoming Queen Tiy (Taia), the most brilliant and famous
queens and the mother of Akhnaton. In stories about Akhna
father, the brilliant and worldly-wise Amenophis III, the fem
ence is plainly shown: The mother of Amenophis III had
annunciatory vision from the God Amon, and her son fulfilled
in every respect. Akhnaton, however, far from following in

Both Queen Tiy and her noble father were actively engag
paring the way for the coming Christed One.

Approximately 1300 years before Christ, and in the e
Thebes amid world-renowned splendors of the royal palace,
Master's earliest messenger of the Arian Age—one who, like
his all only to meet with derision and persecution in return; on
Him, was "a man of sorrows and acquainted with grief."

The good and wise Queen Tiy and her holy father made re
coming of the young prince by impressing upon the Pharaoh an
the advantages of restoring the ancient and holy Sun Cult of
in preference to the Cult of Amon—which, despite his patrona
powers conferred upon it, had never wholly won the hearts of
were devoted to Ra and Ptah.

Though son of Amenophis III, "the Magnificent," Akhnat
modest entrance. To again quote from Arthur Weigall: "Out o
of festivities, from amidst the noise of song and laughter, the
eyed prince first emerges on the stage of history, led by th
Queen Tiy, but as he appears before us, above the clink of
wine-bowls, above the sound of the timbrels, one seems to h
of a more simple song and the peaceful singing of a lark."

In his *History of Egypt*, Professor Breasted well describes
as "a brave soul facing the momentum of memorial traditio
might disseminate ideas far beyond and above the capacity of
understand."

It was not that his ideas were so in advance of his times
insisted on putting them into practice. Even modern nation
difficult for it means practicing the doctrine of the brotherho
without regard to national boundaries. Akhnaton was not onl
his own era; he was percursory of succeeding ages. The time
yet caught up with him although they are treading upon his

The interval between the thirteenth and fourteenth yea
always a year of destiny for a Master Ego, when some ev
to point the direction of his path. This significant period
brought the marriage of Akhnaton to the maiden Neferti
accession to the throne.

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fraught with significance. This rarely beautiful and gifted Q
to have been an "old soul" and a fitting co-worker with Ak
splendid labors for the Egyptian people. Queen Nefertiti
admired for her character as for her beauty. She shared in a
spiritual adventures of her husband and was, without do
equal in intelligence and lofty idealism.

Akhnaton lost no time in the furtherance of his missi
Master Jesus, he was up and about his Father's business whi
lad. He began at once to institute reforms which, althou
principles fundamental to the Sun Cult of Heliopolis, differ
radical respects. Anthropomorphism was eliminated and
saluted as the symbol of a God who loved all nations and
desired peace instead of war, brotherhood among men and r
than conquest of one nation by another. Hymns attributed
declare that God is an invisible Being never to be represente
that He is the God of all countries; that He loves all mer
love; that He is the Creator, Preserver and merciful Father
of all living creatures.

Instead of images, a disc of the Sun with its rays of l
symbol of this new concept of Aton, and the young Pharaoh
self the beautiful and mythical name of "Heat-which-is-in
thought by scholars that Aton worship was a form of the Sy
Adonis Cult. Aton worship was not a form of Sun worship,
formed might suppose. Already ushered in was the Arian
to witness the reign of the Supreme Messiah. The glorious
seen in ages earlier was now to be objectified on earth. Ak
near the beginning of the Arian Age; Christ came near its
symbolized astrologically by the lamb and its shepherd, and
regarding the coming of *the* Shepherd was known to the Eg

Aton worship, therefore, was esoteric Christianity, the
of Light. Akhnaton sought not to pay homage to the physica
of the day star, but to infuse his people with the great s
of Oneness. "If we walk in the light, as he is in the light, we
ship one with another" was the spirit of Aton worship as it
of Christianity.

It was this which made of Akhnaton the supra-pacifist

"Horizon of Aton," were invoked the power and protection re
the mystic name "Heat-which-is-in-Aton," the Pharaoh's only
defense. He would not resort to arms even when conquered nat
in revolt to throw off the Egyptian yoke.

Though young in years, Akhnaton was wise in the wisdom
He was slight and fragile in appearance, quiet and gentle b
thoughtful and studious in temperament. He liked best to walk
beauties of nature where, with face transfigured by spiritual
he was often swept up into vast reaches of cosmic vision. Revere
adored by his people, he was affectionately called "Lord of th
of Sweetness."

The interval from his seventeenth to nineteenth years seem
marked the young King's complete dedication to the new religion
ton was a white flame of inspiration and enthusiasm; his court
from his light and followed it with utmost sincerity and devoti
his influence was so strong he was able to break with the dark an
ful priesthood of Amon-Ra and establish a new city in which the
of the Aton might be supreme. The site chosen was about one
and sixty miles above the present city of Cairo, upon the east ba
Nile. No Utopia visualized in our present day could exceed i
the lovely city builded by the youthful King and called "Horizon
It was dedicated to Light, and reverent communion with na
essential to worship. The whiteness of fairy-like houses was ref
the glistening waters of innumerable pleasure lakes. Broad av
palms led to gardens where grew exquisite oriental flowers a

At the dedication of the new city the Pharaoh declared:
Aton my Father that brought me to this City of the Horizon. T
not a noble who directed me to it; there was not any man in th
land who led me to it—nay, but it was Aton, my Father, that dir
to make it for him. Verily, the City of the Horizon will thrive
in Heaven forever and ever."

At the age of twenty-one the King took up his residence in Al
He had changed his name from Amenophis to Akhnaton and
title he bore until his death, namely, "Living in Truth."

For four years the new regime prospered. In the beauty ar
of his holy city, Akhnaton concentrated his energy toward furth

arousing the antagonism of rival cults, especially of the Amor so recently the most powerful in the land.

"Like a flash of blinding light in the night time," w Weigall, "the Aton (Lord) stands out for a moment amidst t darkness, and disappears once more, the first signal to this future religion of the West. No man whose mind is free fro will fail to see a far closer resemblance to the teachings of religion of Akhnaton than in that of Abraham, Isaac and faith of the patriarch is the lineal ancestor of the Christia the creed of Akhnaton is its isolated prototype. One might Almighty God had for a moment revealed Himself to Egy been more clearly though more momentarily interpreted the He was in Syria or Palestine before the time of Christ."

Ancint Egyptian Gods, including Amon-Ra, were often human beings—many of whom, having lost through the ages t attributes, became identified by the superstitious people with revengeful powers.

Akhnaton was an Initiate in the Solar Mysteries, for su tion was the prerogative of the Pharaohs, although not all to the same height. Some went farther on the Path than ot quering, materialistic Pharaoh would use his initiatory power for maintaining his authority over the nation and for acqu and more wealth. Akhnaton went wholly in the opposite d desired nothing but the establishment of beauty, peace and upon earth. He permitted no graven image to be made of only symbol being the Sun disc with its outspreading rays. B which-is-in-the-Sun," to which he so unceasingly directed of his people, he meant the Cosmic Christ, that Invisible Sp within and behind the Sun's outer splendor. To an inner circ referred to the Spiritual Sun, not as "Aton" but as "The M Aton." Later he replaced the word *Heat* with *Effulgence*.

Akhnaton was a poet as well as a mystic. His hymns hav pared with those of David in the Old Testament. In the Psalm David sings: "The Lord is my shepherd; I shall not before his day Akhnaton chanted: "There is no poverty for h set Thee in his heart." "The living Aton beside which there

of peace proclaiming the Love that conquereth all. He lived tr
ideal, shut away from the strife of the world in the celestial beau
new city where he taught and practiced fellowship—a pure fe
which, were it revived today, would be looked upon as advanced
idealism. At Akhnaton's accession to the throne Egypt ruled th
By his refusal to unleash his armies upon the nation's foes, provi
province was lost until, at the time of his death when he was abo
years of age, only the small territory of Egypt proper remain
his former vast empire.

Meanwhile his dedicated city grew in loveliness and incr
spiritual splendor. One of its inhabitants wrote: "The city is bo
and beautiful. When one sees her it is like a glimpse of heaven

The old Egyptian Temples were awesome places with ma
terious subterranean chambers. This had all been changed. Aton
was a religion of light and its Temples were emblematic of
Delicate and graceful in structure, open on all sides to the sunl
filled with color and fragrance, these structures exemplified the
the Pharaoh's teaching that man is closest to God when he is
nature.

In the vast outer Temple of the Aton, with its seven courts d
in a seven-tone color scale, were observed joyous ceremonials of t
and the mystic sunrise, Akhnaton himself serving at the altar
smaller inner Temple were observed the more esoteric rites of
the Aton to rest," Queen Nefertiti officiating. Modern esotericists
to the rhythms of nature know that forces released at sunrise are
(masculine) while those released at sunset are negative (femin

From the earliest Dynasties of the Pharaohs come echo
sunrise and sunset ceremonial: "O Thou who are crowned kin
gods, make my spirit-soul to be glorious; make thou my heart-s
divine." In the impressive Ritual of the Solar Litany, which h
ence to the work of the nine Degrees of the Lesser Mysteries,
priestess, bearing a lighted star in each hand, was followed by
in a procession as they chanted nine times in unison: "O grant u
path whereover I may pass in peace, for I am just and true."

The sunset hymn was in a minor key; the sunrise song
Handel attuned his sublime Halleluiah Chorus to these maj

shadows of dawn gave way to the coming of light, chorist triumphantly: "Ra saileth with a fair wind and cometh int mariners of Ra rejoice when they behold the coming of Ra."

In his kindliness and simplicity, in his sheer delight ove of nature, Akhnaton is comparable to the beloved Saint of Francis, the Egyptian Pharaoh loved a simple life in the ope plation of nature meant more to him than elaborate ceremon his companions sang in the open courts of the Temple hymn to the all-encompassing Love of God and about that ecstasy of his children find in intimate communion with nature.

It was impossible for Akhnaton to worship Aton w studied phrases. His was a creed joyous, simple and pure. the cruelty of human or animal sacrifice. Fruits, grains and the only offerings he permitted; in simple ceremonials he ga to thanksgiving: "O Lord, how manifold are thy works; the is in joy and holiday because of thee," and "Eyes have life at thy beauty; hearts have health when the Aton shines."

Akhnaton's purity of soul extended into every departmen He endeavored to make his own personal and domestic arra ideal pattern for his people. "Lady of grace" and "Lady o terms of endearment he addressed to Queen Nefertiti. He re always as the mistress of his happiness. An oath he used was "As my heart is happy in the Queen and her children."

Under the stimulus of his creative spirit a new art Egypt, an art distinguished by its naturalness and simplicity, i lifelikeness, fineness of line and delicacy of coloring. It ha pared favorably with the Italian Renaissance art. The exqu bust of Nefertiti unearthed at Tel-el-Amarna, the site of Akh has been likened to the work of the great Donatello. Seld Pharaoh depicted without his family; and in opposition t custom, the Queen was drawn to the same scale as her hu Spirit of the Aton illumined every aspect and circumstance city. Long and intimate communion with nature was comm the works of artists and sculptors wherein the easy grace characteristic thereof were faithfully portrayed in contrad the stiff and formalized designs of previous times.

foreign possessions as hated enemies on whom it was lawfu
inhuman cruelties. All were his beloved children and sons o
Divinity. The Aton religion was not only a world religion; it wa
in scope. To Akhnaton men were definitely individuals, each
reward and distinction according to his own merits. Nefertiti, t
Queen, was the daughter of a commoner! Many of the highe
officials of the new city were lifted from plebian ranks on th
cations only. One such officer stated: "I was a man of low orig
my mother's and my father's side, but the king established me.
wrote: "When I knew not the companionship of princes I wa
intimate of the king."

Akhnaton's missionary zeal was not confined to Egypt. He
ples to Aton built in many foreign possessions. One such Tem
Palestine on the site where the City of Jerusalem now stands.
did the shadow of the cross fall upon the land destined by
Wisdom to be the stage whereon the Planetary Redeemer w
His appearance, the place where He would enter into, then
the very heart of the earth.

Alive today is this Pharaoh's ideal of a united world in
men would merge in bonds of fellowship powerful enough to
evils growing out of the spirit of separateness. He hoped to b
and her possessions so closely that their unity of spirit woul
defense; also, a practical demonstration that love is "mightier
sword." It was a brave dream, this New Age plan to which
Pharaoh dedicated his life, and he clung to it through loss of fam
friends and finally life itself. Actuated solely by his love of di
ciple, he could say with Paul: "None of these things move me."
Ego, his mission was to place the Christ Light upon the alta
Egypt.

"If any man will come after me, let him take up his cross
me," the Christ said to the Twelve; but those words belong to
Teachers who come as Light-bearers. Akhnaton knew the full
the Garden as he sat amidst the beauty and peace of his city—t
aspired to make the capital of a world empire governed and reg
love and divine wisdom—and saw his dream shattered by e
Egypt would not receive him, nor would she entertain his di
closest intimates and friends deserted the city and its peace-lo

With the final collapse of the Empire his overburdened h
to beat, and the earthly mission of Christ's forerunner came

The body of the young King, swathed in gold leaf and
golden ribbons, was laid to rest in a hillside tomb prepare
About his feet was an inscription from one of his own psalms
the sweet breath which cometh forth from thy mouth. I
beauty every day. It is my desire that I may hear thy sweet
the northwind, that my limbs may be rejuvenated with life t
of thee. Give me thy hands, holding thy spirit that I may re
live by it. Call thou upon my name unto eternity and it shall

Within a few years of his death his work had been undone
city lay in ruins and the court had returned to Thebes, where
of Amon-Ra and the power of its priesthood were again flour
Pharaoh's name was cursed from end to end of the land,
maligned. He who had come with a dream of brotherhood
bered only as a heretic and a criminal. Priests of Amon-R
curses upon Akhnaton's soul to the end that he might roam
wanderer throughout eternity and, because of his great sins
entrance to heaven or earth. With what compassion this M
must have regarded such puerile attempts to harm one who
to live within the protecting aura of the White Light!

Words attributed to another Christed messenger, King
Britain, may well be spoken of Akhnaton: "I go now to re
realms, but when my grievous wound has healed I shall retur
God fulfills himself in many ways."

The fate of a people who reject the messenger sent t
Invisible Government is always a hard one. Both ancient a
history records many instances illustrative of the inexorable
this fact.

Egypt's fate is fittingly described in the prophecy of Her
is the image of the heavens—a projection here below of the
This land is a temple . . . but a time will come through the u
of the people when the gods will abandon Egypt, their
Foreigners will cover the soil, holy matters will be neglecte
piety, worship of the gods will be forbidden by law. This lan
by so many temples and shrines will be covered with tomb

alone remain to testify to thy devotion. Some nearby barbaria
Egypt, which will be forsaken, abandoned by gods and mer
Egyptian inhabitants will be foreign and alien in manners."

A few souls still touch now and again upon the mysteri
and love with the spirit of Akhnaton. Thus in Mirza Moham
of Valeh Hadinjeh, we read in words which might have falle
lips of Akhnaton himself: "I know, he said, what you like is
the mountains or to go up among them and kill things. But
running water in a quiet garden with a rose reflected in
nightingale singing to it. Listen!"

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CHAPTER IV

THE PROMISE IN ASSYRIA AND CHALDEA

The Chaldean Bible : The Cuneform Tablets

The Cities and Their Gods

It may be, as some indeed suspect, that the science whic
at the dawn of recorded history was not science at its dawn b
sents the remnants of the science of some great and as yet
civilization. Where, however, is the seat of that civilization to be
The Assyriologist traces the culture of Sumer back towards
Asia, properly preferring the tangible evidence to the legends o
Central Asia, however, is not a happy source for navigationa
We must look elsewhere for that. Some students of the ancien
tions of America, coupling the evidence found in that contin
the mythologies of Greece and of Egypt, place it beneath the
the Atlantic Ocean; there the problem may appropriately be left
—J. W. S. Sewell, in *Legacy of*

For many long centuries the Original Semites from Atla
kept in strictest seclusion in Central Asia, where a process of
inbreeding produced the Aryan Race that later went out in s
waves of migration. The Sumerians and the Egyptians repre
second great migration of Aryan peoples, those of India being
There are many striking similarities in traditions of these severa
indicative of their common origin. Like the Egyptian, Sumerian
tion was lost. Much of it has been recovered, however, throug
logical research. Sumerians are described as an Indio-Arania
who, as the Persian Gulf receded, came down from Iranian highl
settled in the marshy region at the mouth of the Tigris and E

culture was similar to that of the Iranians; but soon after th
became mixed with Semite (Akkadian) invaders. By the t
appears in history she is partially Semitized, although origin
character and culture continued to influence Chaldean civil
its close.

Millenia passed before the Babylon of historic fame, w
brated Hanging Gardens, became the wonder of the ancient
splendors of Babylon, however, were anticipated by many a
Among the most celebrated were Erech, Eridu and Nippur,
the three great gods of the Chaldean Trinity, Anu, Hea (E
Like the persons of the Christian and Hindu Trinities, th
reality three Aspects of One Supreme Being, a Unity.

The celestial sphere was divided into three portions, c
North was governed by Anu, the Ecliptic by Bel and the So
The year also was divided into three seasons of which the
longed to Bel, autumn to Anu, winter to Hea (Ea). Again,
month was apportioned amongst them: the New Moon to
first five days; to Hea for the following five; to Bel for the ren

Anu, God of Heaven, King of Angels and spirits, was w
Erech. According to Chaldean tradition the city of Erech
city built by the Fifth Root Race after it emerged from its lo
in Central Asia. Erech was the home of most great heroes
tradition, archeologists having discovered that seven out o
longed to the First Dynasty of Erech. Gilgamesh is m
Berosus as having ruled as King over Erech for one hundred
six years; but greater than Gilgamesh was Tammuz (D
Adonis of Chaldea, whose worship was current in Canaa
Hebrews entered that Land of Promise. With Tammuz
the Divine Ishtar, the Chaldean Madonna and Queen of H
significant that when Ur Gur, the great Builder-King of the
built Temples to the Moon God at Ur, to Bel at Nippur and t
Larsam, he erected a Temple to Venus at Erech—for Ishta
special relationship to the God of Heaven, being called the
Anu. Indeed Ishtar, like Isis of Egypt, drew to herself all t
of the Divine Feminine in their respective beneficient ma
Oirginally she must have been the great Mother Goddess
Later, however, her significators were the Moon and Venus;

It is said that the word *Easter* derives from *Ishtar;* that a 4000 B. C. her festival was celebrated in Babylon as a Moo In a sense our Christian Easter is likewise a Full Moon Festival the Vernal Equinox. Nabonidus, the Scholar-King of Babyl that the city was formerly sacred to Ishtar, but that her cult seded by the cult of the Goddess of War, Anunit of Sippar.

Like the Moon, Venus goes through phases. Its cycle a and Morning Star was known in most ancient times—for Venu is as old as Atlantis, where the Lords of Venus served as divine Teachers. Early Atlantean kings were literally sons of Venus, whence they had come to labor with infant humanity

Isaiah referred to an ancient Babylonian legend conce planet when he sang, "How art thou fallen from heaven, O L of the morning!" For Venus (Lucifer), having gone farther a in advance of the Sun, rises before the Sun. Then it return course, sinking lower each day until it disappears altogethe reappears after sunset as the evening star in the west, wher quently seen in company with the New Moon. Romans called ing star *Lucifer,* so Hebrew rabbis and Christian Church Fat to identify the fallen Angel of Hebrew-Christian lore with Star-God of Chaldea under this name.

The Sun, Moon and Venus form a secondary trinity in theology, a trinity frequently found in the Land of Canaan also is Sun, Moon and Atmosphere, the latter being symbolical of of Heaven, the Holy Breath: "The wind bloweth where it lis every one born of the Spirit." The God of the Atmosphere is Breath of Spirit which moved upon the face of the waters in th creation.

With the rise to power of the Babylonian Dynasty, anci were scientifically correlated and a philosophy evolved which h various aspects of ancient Sumarian culture. Then it was was assigned to Venus. But it proved impossible to confine minor a role, so she continued to be the dearly loved Mother Babylonia until the end. From the initiatory standpoint, the her descent is interpreted on lines similar to those of the Isis-Os

Like the Chinese and Hindus, the Chaldeans predicated a

dess; and every ego had its twin guardians, masculine and
prototypes of the Guardian Angels of Christendom. Among t
cians the relationship of the God to the Goddess was shown
given to the Goddess, "the Manifestation of the God"—the titl
upon the Shekinah by Hebrew Mystics. The Shekinah is
Wisdom of Judaism and is always spoken of in the feminine:
speaks through the prophets."

The Second Person of the Chaldean Trinity was Hea
God of the House of Waters. It has been suggested that Ea i
dean original of the Hebrew Yah or Yahweh (Jehovah), ar
much to support this view. He is personified in the Fish M
(Ea-han) who arose from the Persian Gulf six times during t
the ten antediluvian kings to impart the arts and sciences of
These appearances of Oannes may be called the Avatars of E
of Wisdom and Culture. In India the story is told of the Fish
which led Manu to safety in the Deluge; in the Hebrew Bibl
appears in the story of Jonah—a name derived from Oannes
meaning *Ea the Fish.* Ea had a son (Bel) who was mediato
Gods and men and who knew all that was in his Father's hea
the sacred Word having power to subdue demons of the abyss.
said Ea, "what I know, that thou also knowest."

Oannes dictated the six Tablets of Creation, comparable to th
Pentateuch which, with Joshua added, becomes a Hexateuch.
playing so definite a part in governing tides of the oceans, stood
relationship to Ea, God of the waters above and below the
So also does the Moon stand in special relationship, say the
the worship of Yahweh and his people, the Israelites.

The Sumarians did not worship the Moon primarily as a G
as a God, and his Semitic name was *Sin.* His two great citie
in the south and Harran in the north. Ur was Abraham's birth
when Terah, his father, took his clan away from that city,
Harran (Haran) they went. Later Abraham went from
Canaan.

Ur was situated not far from Eridu, Ea's stronghold, and
the greatest of all southern Chaldean cities. The First Dynasty
been proved to be historical; contemporary records about th

and fifty miles from the Persian Gulf. During the city's supren was a wide distance between the mouths of the Tigris and Rivers, and Ur was situated near the mouth of the latter. Lik maritime cities, Ur was cosmopolitan. Foreign vessels from ma places entered her harbor, bringing new ideas and new me and carrying to their own home port something of the Sumaria then in the hands of a powerful and learned priesthood.

The Moon God was not worshipped as the Supreme Being symbol representative of the Supreme. He was associated with the Harran Sin and the Bull of Heaven, who bore the stars, th the Moon upon his back. In the ancient hymn Nannar is salute clearly indicating that the Sumarians had achieved a form of mo He is called Father Nannar, as in the Christian prayer we add Father which art in heaven." Also, he is called "Lord, chief of *who alone art exalted on earth and in heaven.*" In the Chaldean however, he is dual-sexed; he is Father-Mother God, as the text

O Lord, chief of the gods, who alone art exalted on earth and
Father Nannar, Lord, Anshar, chief of the gods;
Father Nannar, Lord, great Anu, chief of the gods;
Father Nannar, Lord, Sin, chief of the gods;
Father Nannar, Lord of Ur, chief of the gods;
Father Nannar, whose rule is perfect, chief of the gods;
Father Nannar, who dost march in majesty, chief of the gods
O strong, young bull with strong horns . . . full of glory and pe
Self-created, full of developed fruit, beautiful to look upon, in
being one cannot sufficiently sate himself;
Mother Womb, begetter of all things, who has taken up his
habitation among living creatures;
O merciful, gracious Father, in whose hand rests the life of the
world.
O Lord, thy divinity is full of awe, like the far-off heaven o
broad ocean!
O Creator of the land, founder of sanctuaries, proclaimer o
Names,
O Father, begetter of gods and men, who dost call to lordshi
bestow the sceptre, determinest destines for far-off days,
O Mighty Leader, whose deep inner being no god understands,
A Sturdy One, whose knees do not grow weary, who dost op
road for the gods thy brethren;
Thou that from the base of heaven to the height of heaven dost
in glory, opening the door of heaven, and granting light to o

. . . . . .

O Lord, who determineth the decisions of heaven and earth,
command is not set aside.

Who is exalted on earth? Thou alone art exalted.
Thy Word is proclaimed in heaven, and the Igigi prostrate th
Thy Word is proclaimed on earth and the Annunnaki kiss th
Thy Word blows on high like a storm wind, and food a
stream before it;
Thy Word settles down upon earth, and vegetation springs
Thy Word stretches itself out over stall and herd, and life is
Thy Word, who can grasp it? Who is like unto it?
O Lord, there is none like unto thee in sovereignty in the h
sovereignty on earth.
O Lord, of the exalted home of the gods, whose Word has
whose divinity is beyond compare.

The foregoing is from *Religion of Babylonia and Assyri* W. Roger (1908). The "Igigi" and "Annunnaki" are elemen spirits.

Such was the worship at the ancient city of Ur, where his son Abraham and all their family learned to know God: ancient Chaldean hymn, all the elements of later Christian th be discerned: "In the beginning was the Word, and the Wo God, and the Word was God . . . without him was not any that was made. In him was life and the life was the light o clared John.

The *Name* and the *Word* were aspects of the one divi The Great Name of the God, the spirit or the name, was th inmost essential being *because it described his qualities* an possessed magical potency. To know the nature and habits of force is to have power over it; and this is also true in conn the manipulation of spiritual forces. In the *Book of the Dead* "I am the Divine Heir, the Exalted One, the Mighty One. I my Name to germinate, I have delivered it, and thou shalt me day by day." The Chaldean hymn from Ur states the sam "Thy Word settles down upon the earth, and vegetation spri

Like Egyptian texts in the *Book of the Dead*, Chaldean reveal the Word of power; but it was evidently the Secret himself. Ea imparted it to no one but his beloved son, M Bel Marduk of later ages), mediator between man and God Person of the Chaldean Trinity, whose shrine-city was Nippu Babylonia. This ancient city has been deserted and in ruin a millenium, yet the Arabs of the region still refer to it by

more than thirty thousand accounts and contracts have been u
dating from the fifth and fourth centuries B. C.

During the period of biblical captivity Nippur was still a f
commercial city. Nearby was Tel-Abib on the river Chebar, o
principal colonies of Palestinian exiles. It was beside this
Ezekiel lived and prophesied, and here he received and reco
immortal vision.

Nippur was the central shrine of the country, sacred ori
the old God Enlil (later to become Bel) who, like Osiris of E
ruler of the Underworld and master of the secrets of magic an
To the south of Nippur lay the seven great city-states of Sume
Lagash, Erech, Ur, Larsam, Umma, Isin and Eridu; to the
Akkad (Agade), Sippara, Kish, Opis, Cutha, Babylon and
Nippur was sacred to both North and South, as was Salem (J
in Palestine. The history of Chaldea records the supremacy o

and then another of these city-states, each with its presiding I
stood in the place of the Supreme—like the Sephiroth of the Ka
their representative Archangels who together constitute the Un
God-head.

Bel, like Christ in His role of Logos, performed the actua
creation, separating the elements in chaos and creating all livi
setting the heavenly bodies in their places and appointing to t
paths. He poured out his blood into his creation so that "In t
man is kneaded the blood of God." Hence, the sacredness
blood: "For the life of all flesh is the blood thereof." In the f
of the great tower of Bel in Babylon, priests showed worsh
ancient stone coffer which, they said, was the sepulcher of
life was the foundation of the universe.

In Bel, therefore, we have the Cosmic Christ of Chaldea
only knew Ea's Word, but he was that Word in his own pe
eventually Bel of Babylon supplanted Ea altogether in some
respects, for it was he who performed Ea's work. Bel was o
Sun God, and the Sun God was always incarnated in the king
gically, the Sun rules the sign of Leo, the sign of royalty. Thus
of Israel was also the Lion of Judah.

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plified in the kabbalistic Doctrine of the Impregnation of
overshadowing (or avatar) is not possession or obsession b
any sense of the word, yet there is a blending of the human co
with the Divine that is possible to those only who are on th
of Liberation. In Christianity this blending is exemplified in
Incarnation; in India, in the avatars of Vishnu; in Sumer
Oannes (the six avatars of Ea) of Eridu and Tammaz (
Erech (who may reasonably be looked upon as a seventh ava

The antediluvian kings, whose great ages are mentioned
belonged to this category; for these Savior-Kings were lea
science of longevity so lived until they deemed it best for t
that they should die, when they immolated themselves as a
fice. Thus, their long reigns were not marred by death; in
ascended from the sacrifice as Gods. In this connection perha
amiss to point out an analogy between the death and a
Tammuz of Erech and of the Buddha. Tammuz was slain b
the Grove of Eridu, sacred to Ea, Chaldea's God of Wisdo
interpreted as dying to the lower nature and rising to the h
Buddha died from eating boar's flesh, which means that he
pletely transmuted the lower nature. Both Tammuz and t
arose from death as Savior-Gods, exemplars of Life Eternal.

As Tammuz arose from the dead so might all men hope to
bodies had been buried in the sacred Mother Earth. The ear
was sacred to the great Earth Goddess, wife of Anu; there
a popular burial ground. Similarly, in Egypt it was consi
desirable to bury the beloved dead in cemeteries of Abydo
Osiris.

Although archeological research has shown that Tammuz
of Erech, he was remembered in latter times as the Lord of
scene of his Passion, even as that of the Lord Jesus is rem
connection with Jerusalem.

The Doctrine of Overshadowing has many aspects, its l
taining to that very special phenomenon termed "avatar" by
It may be said, however, that each God (Archangel) "oversh
incarnated in) his messengers according to the latter's charact
The Moon God overshadows scholars and scribes; Mercury o
astronomers and seers. Mars overshadows warriors and mart

In magic and ritual, therefore, it is not the planet which is but the archangelic Being, a Ray of the Godhead, representing t The planets' corresponding Archangels according to the Hebre are: Michael for the Sun; Gabriel for the Moon; Khamael or S Mars; Raphael for Mercury; Zachariel for Jupiter; Haniel fo Cassiel for Saturn. These are the Archangels presiding over th the week.

Chaldeans would have said that each city-state was under tection of a patron Deity, one of the heavenly bodies. Hebrews they were under the protection of Archangels. Thus Nebo Mercury, the patron Deity of Chaldea, became the Archangel (friend of mankind) of Hebrew theosophy. However, some reverse the order, giving Michael as Archangel of Mercury and as Archangel of the Sun.

The Babylonian tablets reveal that the Gods who ruled thes cities mingled freely and familiarly with men. Historians rele statements to fantasy, but they will one day recognize that old are often poetic references to actual historical happenings from that highly civilized state which was Atlantis.

An instance of this is the story of the hero Etana who was b by an eagle which taught him to fly. Assisted by the great bird aloft into space; then, looking down and beholding the eart beneath him, he lost his balance and fell. This story, like the e illuminating version known to the Greeks in the legend of Icar to some catastrophe involving Atlantean airships—for according tradition, the Atlanteans did have airships. In the Babylonia Etana is listed as a King of Kish. It is said that he ruled for six and thirty-eight years, and was then translated without knowi like the biblical Enoch.

The secret of longevity, the transference of life forces, wa sacred Temple Teachings of Atlantis. That the Egyptians preser of this knowledge is shown by inscriptions picturing Isis and performing magnetic passes over the inert body of Osiris to re to life. Transference was a fully developed science among A who knew the paths followed by magnetic vital forces, the elec living organisms, as intimately as modern physicians know pat circulatory system—a science rediscovered by Mesmer under

When Egyptologists state that Egyptians thought hearing
nected with the pulmonary system because they said that th
of life and death" entered at the ears, they are confusing eth
with ordinary air currents entering through the nostrils. Perhaps
priests preferred that this confusion should exist because they
keep knowledge and the power it conferred in their own hand
currents do have a connection with heart action and, incident
the breath and lungs. They do have a correlation with the
left hemispheres of the brain and with the frontal sinus. But t
of life" recorded in Egyptian and Chaldean writings and also i
has reference to the vital (life) currents in the etheric double
air breathed into the lungs. Certain Yoga systems of modern
concern themselves with intensive use of these vital currents.

By means of this science of life, Initiates of ancient Atl
able to extend life in the body indefinitely if they so desired, "d
voluntary sacrifice when it seemed right and good to do so. I
great ages of antediluvian kings. Even if these are exagger
are still indicative of a true longevity. Scholars have correl
kings with the Patriarchs of Genesis as follows:

Biblical Patriarchs	*Chaldean Antediluvian*
Adam	Alorus
Seth	Alaperos
Enosh	Almelon
Cain	Ammenon
Mahalalel	Daonos
Jared	Amempsinos
Enoch	Euedorachus
Methuselah	Opartes
Lamech	Megalaros
Noah	Xithuthros

(the Babyloni

The Atlantean science of life was treasured as among
be preserved in the Holy of Holies, but inevitably it fell into
hands and was used unscrupulously by the Black Brotherhood
human life at will. Such abuse of spiritual gifts carries within

The Books of the Hebrew Pentateuch show that their writer intimate knowledge of the Babylonian epics which are far ol Moses.

As Abraham represents the perfect type-pattern for the Aryan so Nimrod is the type-pattern of evil forces which brought destr Atlantis. These dark powers also enveloped and destroyed the ea of Fifth Root Race peoples. The Bible states that the beginnir kingdom was "Babel, and Erech, and Akkad, and Calneh, in the Shinar." Kish, the father of Nimrod, says George Smith, th Assyriologist, is Cusiarcus, the Akkadian deity of sunset an Some Christian writers, such as Eusebius, identify Nimrod with E the first King of Babylon after the Flood. Josephus writes of he was an enemy of God, a prime mover in building the Tower and that he reigned in Babylon during the Dispersion.

From the occult viewpoint, this can refer only to the dispers the final catastrophe of Atlantis. As stated in Volume I of this O ment interpretation, Atlantis went down in four major disasters; one, described to Plato by Egyptian priests, was not so many t years ago when the Island of Poseidon sank. At that time the Hierarchies which direct and guide evolution divided the people into nations, placed them under various race spirits, and s forth into new lands that each might develop its own distinctive Then it was that the Akkadians invaded Sumer and the ancient s Sumeria became mixed with the Semitic speech of the invaders Flood that overwhelmed Atlantis also overwhelmed the Sumeri zation.

The word *Babel* is derived from the Assyrian Bab-ilu, mean *Gate of God*" (or the Gods.) Babylon, according to Berosus, seat of the first of the ten antediluvian kings, King Alorus.

The destruction of the Tower of Babel, so graphically desc the Bible, has reference to the fate of such initiatory Temples as turned into centers of Black Magic by evil priests. The same caused the destruction of Atlantis and of many early cities of Root Race. The destruction of Sodom and Gomorrah belong category. Similar evils flourished in Babylon of the historic pe

The great tower and its accompanying Temple were
the God Nebo, tutelary Deity of Chaldea and representative
Mercury, "the Captain of the Universe." Like Egypt, Ch
Mercurian nation—although the Chaldeans themselves a
astrological rulership of their country to Virgo. But accord
vieve Tablous' brilliant novel, *Nebuchadnezzar*, they also said
nation was ruled by Scorpio. Chaldea was an extremely cor
nation; and while it was true her population was highly litera
being extended to girls and women as well as to boys a
people's lust for money-making overpowered all else.
monotheism of the highest class priesthood left the masses un
their star cult was prostituted to base and mercenary ends.

The very ancient stepped pyramid at Borsippa was the
all later Babylonian towers (ziggurats). They were astrono
vatories, but in no merely secular sense; the stars and plan
Moon were worshipped as the visible embodiment of divine
The names of these celestial Hierarchies, transmitted throug
ing exiles, became a sacred heritage of the Order of Essenes

The tower of Borsippa was called the *Temple of the*
because it consisted of seven stages dedicated to the Sun, th
the five planets known to antiquity. The first stage was blac
to Saturn; the second orange, dedicated to Jupiter; the thir
cated to Mars; the fourth gold-plated, dedicated to the Sun
pale yellow, dedicated to Venus (Ishtar); the sixth a deep blu
to Mercury; the seventh and last, dedicated to the Moon,
shrine which was plated in silver and glistened against th
High Priestess of this shrine was the daughter of the king
that the queen or princess represented the lunar principle
while the king, head of the state, represented the solar princi
held as high a place in the religion and life of Chaldea as
Egypt. The present ruins of the tower rise six hundred a
feet above the plain, one of the most imposing relics of pa
in the entire area. According to legend, the tower was destro
its builders planned to ascend by means of its steps to heav
to steal the celestial fire from the Gods. This reference to m
life force was naturally out-pictured in the tower's destructi
ning, evidence of which is still discernible in the ruins.

Of all Chaldean cities, Ur and Babylon bulk largest in the Bible students, because Abraham came from Ur and much of Testament came into existence in the city of Babylon during t Period.

The Akkadians

Occult science makes mention of two races which develop lantis after the departure of the Original Semites. The Origina were the Fifth Atlantean sub-race; the Akkadians were the sixth of recent archeological discoveries it may be clearer to amend ditional nomenclature and say that the Akkadians of Atlantis *Original* Akkadians.. They in their turn migrated to the new Aryana where they underwent further racial development in th between the first and the fourth catastrophies, which finally island continent on the floor of the Atlantic Ocean. During thi the earth globe was continually shaken by earthquakes. New la in the light of Aryana, among which were the Persian Gulf De that were to become the home of the Sumerians; and where, un antediluvian kings, a great civilization was to appear.

The third Flood occurred sometime during the period when was passing through the constellation Cancer. This is the flood to in Chaldean legend and history as overwhelming Sumeria. S after this flood the Delta was invaded by two Semitic peop according to Wooley, came from Asia Minor by way of the Tig and from Northern Syria by way of the Euphrates. These historical Akkadians whose first strongholds were in the northe of the valley, whence they proceeded to conquer the southern By the time history dawns these three elements were already mated into one race, a state referred to in Genesis as the time sons of God married the daughters of men. The Sumarian however, remained dominent.

It was the Semitic Sargon of Agade (Akkad) who first the Valley civilization under Semitic control, about 2528 B. C.; Sumarian cities arose and fought for their independence again an They were not completely quelled until Hammurabi of the Fir lonian Dynasty (1791-1749 B. C.) drove out the Elamite (invaders who had conquered Ur and Isin, and united the nation u

Historians in general consider that the Semites added
Sumerian civilization of Chaldea, merely developing what
It is admitted, however, that the Akkadians knew how to w
and stone, hence they would seem to correspond to the bib
Cain. It was the Sumerians who developed the religion, cu
ing, literature and distinctive architecture which the Akk
lated into terms of sculpture and buildings of stone—for ston
ful in the North but scarce in the South..

Sumerian cities were governed by Patesi (priest-king)
Dumuzi (Tammuz) the Shepherd, and the Akkadians adop
of city-state government. Tammuz is the prototype of the
He corresponds to the slain shepherd of Genesis, Abel.

The Akkadians, best personified historically in Sargo
were by no means lacking in knowledge of the arts and craf
tion. They came from Atlantis later than the Original Semite
race in embryo) and by their time Atlantean sciences had
and spectacular heights. So it is not without significance t
that the Semitic conquerors collected and organized with p
logic all the sciences of their predecessors, and built up
integrated religious philosophy based upon natural law as
the action of the heavenly bodies.

Had it not been for the beneficient wisdom of the Lord
this Chaldean lore would have been almost wholly lost t
that it was not lost was due to the Hebrews of the Exile w
to Palestine, where it became the marvelous theosophical
the Kabbala.

Abraham was contemporary with the First Dynasty
which began about 1884 B. C. according to the Talmud, a c
closely with that given by Assyriologists. Hammurabi app
history than Abraham, but he belongs to this First Dynasty
The migration of Tereh and his clan from Ur to Harran, and t
of Abraham and his clan from Harran to Canaan, took pla
during the chaotic period when Elemites were invading the
establishing a temporary rule over the Chaldean cities. A
already established his people in Canaan long before Hamm
Babylon the ruling city of Chaldea, whence forever afterwa
was to be known as Babylonia.

It was the language spoken by the Patriarch himself in his home before he went forth into Canaan whereto, legend has it, angel Michael summoned him and where Michael taught him th language. (The Akkadians had, in effect, retained their ow idiom but had learned to write it in the cuneiform script of the S just as different modern languages may use the same Roman a

Arrived in Canaan, Abraham adopted the Amorite t Melchizedek (Western Aramaic), which then evolved into the language. His religion was obviously similar to that of the Am of Salem for he celebrated with him a Ritual Supper—the firs in Scripture of the Sacrament of Bread and Wine, signifying t ham was adopted into Melchizedek's Brotherhood. Incidenta murabi of Babylon was also an Amorite. This mysterious King without father and without mother, is identified in Kabbalism Archangel Michael himself. Thus, legend suggests to a discer that Abraham went forth into Canaan as one who seeks hos the house of a friend.

The Amorite religion was not really dissimilar to the for throughout this period Chaldea was in close touch with of the West. Adonis (Tammuz) and Ishtar (Astarte) were w at Salem and continued to be worshipped even in the Hebre area as late as the time of the Restoration. Many centuries Adonis figure re-emerges in the person of Jesus, our Lord, the Palestine. Abel and Adonis were slain; so also was Jesus the slain. The ancient Mystery Drama repeats itself from age to ag

Due to their contact with Chaldea, and also with Egypt, th ites possessed a luxuriant and flourishing, if spiritually decaden tion at the time of their conquest under Joshua. Again in time, the invading Hebrews intermarried with the Amorites this mixture, plus an admixture of Philistine and Egyptian blood, Hebrew people of history. There was no conflict at all in theology of these peoples, and that is why the Jahweh of the c Hebrews was so easily accepted into the Canaanite panthe Supreme Being, or Supreme Baal, of the land.

Babylon the Mighty

Babylon was close to the end of her glorious career when sh

the Gods in letters of light? The story of Daniel shows th
know and that he, an alien and a captive, tried to help the
last, while Belshazzer feasted with his men and the very priest
traitor.

According to archaeologists, Belshazzar of the Bible st
the king of Chaldea but may have been his general or his so
according to Chaldean records, was Nobonidus, a great
antiquarian who was more interested in exploring ancient sh
Gods than in carrying on warfare. Accordingly, he was des
military. A hint of this situation may be found in the fact th
Daniel to decipher for him certain inscriptions upon a wall
gists have discovered that these mysterious letters were actua
upon the walls of an ancient Babylonian Temple dedicated to
of Earth. The ruins of this vast structure in a once populo
been unearthed in the eastern section of the Province of
called The Twin of the City of Kish. Kish was the seat
Dynasty of antediluvian kings, according to Chaldean chron
situated not far from Babylon.

The Temple, once the chief ornament of the city, was
size. The great central hall and altar shrine were surrounded
seven smaller halls and chapels. The exterior of the build
bellished with many of the elaborately decorated column
Babylonian architecture was famous. Huge buttresses flan
massive entrance gates. Excavators are convinced that in
outer halls Belshazzar, "the prodigal, tyrannical and insolen
banquet for his favorites as described by Daniel, who declared
drank wine, and praised the gods of gold, and of silver, of b
of wood and of stone."

During this period the Babylonians still maintained
observance of the four Sacred Seasons, the two Solstices a
Equinoxes, as well as of the New and Full Moons. It has
that to them astronomy was a branch of religion. The sign
God or spirit was indicated was a star, and they held that
man is of the same divine fire as the stars of heaven. Henc
fidently claimed that they could decipher the Will of God

Cyrus, King of the Persians, was familiar with Babylon

The world has probably never seen a city so magnificent as during its golden age. The city proper, sixty miles in circumfere surrounded by a wall three hundred and fifty feet high, where great moat. Fifty streets, each one hundred and fifty feet i traversed the city for a distance of fifteen miles in all directions, each other at right angles. The city was laid out in squares, some being rich gardens fragrant and beautiful with subtropical p In their midst stood the palaces of nobles and dignitaries. Fr flowers were laid out in accordance with astrological laws, ma rare luxuriance of growth—the secret of which has been all but f For botanical as well as architectural reasons, the famous Gardens are numbered among the Seven Wonders of the Wor

Babylon's two royal palaces, one twelve and a half mile cumference and the other eight, were connected by a subt passage built under the waters of the Euphrates. Appolonius has given us a description of these magnificent Babylonian pa they were in the time of Nero. The walls of the interior apartm states, were lined with silver and often with solid gold. The the Hall of Justice in the king's palace were covered with gold, ceiling, made to imitate the sky, was of sapphire; around the w so far above that they seemed to be floating in mid-air, were i the Gods worshipped in the country.

Dedicated to the city's patron Deity was the vast Templ with its golden dome and priceless treasures of gleaming me precious jewels. It stood in the center of the city while nearby storied tower, also sacred to the God. The latter was ablaze w chiefly red and gold, and appeared to ascend step by step to the Here the populace was ministered to daily by thousands of r paralled priests assisted by their attendants and acolytes. The the Temple involved other thousands of artisans, scribes and v for the Temple was a city within a city, sheltered by its high was believed that in the foundation of the red-and-gold stepped or tower was the tomb of Bel Marduk, mediator between man Father in Heaven, who had brought order out of chaos; and tha lain there from the beginning. Under the huge sapphire-studded dome was the God's statue and another one of his dragon, both gold. The Temple was devoted to ritual worship, while the stori

A school was attached to the Temple, and therein were D
young friends educated.

The copper-plated domes of other Temples gleamed abo
Beyond the walls of the city proper, but connected with it
Way, was the Temple of Nabu (Mercury) and its attend
Borisippa, of which a description has already been given.
Borsippa contained copies of the most ancient Chaldean
cluding Scriptures believed to antedate the Flood (Atlant
these were the sacred tablets telling of the Seven Days o
dictated by Oannes. The pyramid rose high, each of its s
stories a different color. The cell on its summit was sacred
the High Priestess of the Moon, whose oracles were recei
Gods as she slept. This High Priestess for the God was, as
usually the daughter of the king.

Not only the Hanging Gardens but the tremendous w
Babylon proper inspired awe. Because of them the city w
be impregnable. And because of this Belshazzar held high
Cyrus and his hosts beseiged the city. However, the one
fifty ponderous gates in the wall, which opened to permit
waters from the Euphrates, proved to be its vulnerable poi

Knowing that vigilance of the guards would be relaxed,
treachery, on the third and final night of revelry at the
Autumnal Inflow, Cyrus of Persia placed a detachment of
of the city to dig a lake and divert the waters of the ri
detachment was stationed below the city and a third was
the gates, which had been left unguarded. Intent on thei
the people failed to notice the lowering of the water unti
had forced entrance via the river bed.

One fateful day the citizens of Babylon awakened a
Nabonidus (or, as the Bible has it, Belshazzar). Before
following day they were the enslaved subjects of the Persia

With Cyrus a new policy of empire was born. It was
grant complete religious freedom to all conquered peopl
borders of his empire. He encouraged Jewish exiles to retur
promising them all possible aid in the rebuilding of their
their city. The exiles returned to their ancient homeland,

by the scholarly research of the Chaldean King, their own Wis
their Scribes for the first time brought together in one
Hebrew Bible, now known as the Old Testament.

THE BABYLONIAN GENESIS

The Tablets of Creation

If the soul of Chaldean civilization was Sumarian, much
said for the Semitic ((Akkadian) conquerors who possessed
gence to appreciate that ancient culture at its true worth and
to great lengths to preserve it. All that could be done to preser
was done by the Semitic kings, beginning with Sargon. He ins
collection of many ancient tablets then existing in various li
appointed scholars to translate and codify them. Incant
formulas of magic were assembled and studied; hymns and p
carefully arranged and translated into the Semitic languag
with the texts in their original tongue. Sometimes the transl
interlinear, sometimes written in opposite columns—rend
interpretations easy for later archeologists. Sargon also c
compilation of grammars and vocabularies so that the pr
least, might retain the old wisdom, although the tongue of
scripts was rapidly going out of popular usage.

What Sargon began, later Chaldean kings continued. W
of the Babylonian Dynasty the Semites and their language we
in the nation. In the Temples, however, the ancient tongue, n
cryptographic, was still used in liturgy and magic, as Latin ren
to the Catholic Church of today.

Thus, in addition to the grammars and vocabularies, t
ancient epics were preserved, together with tablets on astrol
tion and magic. The greatest depository for these texts was
library at Erech, called "the City of Books." Modern archeo
shown that the heroes of these epics are found among kings v
lived in the First Dynasty of Erech. Their deification, as
noted, was the outworking of the Principle of Overshadowin
a Cosmic Intelligence seems to incarnate in a human instrum

The eighteenth century B. C. was the Golden Age of B
the country came to be called after the rise to power of the

conquered and over-ran Babylonia, the Assyrian kings continu
type in preserving the wisdom of the Chaldeans. It is to Ass
that history is indebted for a number of precious tablets and
of imperishable value, many of which he took from the library a

In this connection it is noteworthy to observe that the
were, like their kindred Aryans of India, a *spiritually reasoni*
The Akkadians (Semites which includes the Assyrians of hist
an *intellectualizing* people. They had descended deeper into
than the Sumerians, and their intellectualism is shown in th
codification of ancient wisdom along astronomical lines. It is
fact that Abraham's people, still clinging to Sumerian traditio
little interest in the progress of material science in the anci
They concentrated their whole interest upon the contemplation
truths and magic, as did the Brahmins of India.

The Babylonian Creation narrative comes down in th
several badly mutilated tablets, the work of each day apparen
been engraved upon a separate tablet. The first tablet contains
tion of primordial Chaos and the generation of the Gods; the
scribes the creation of land; the fifth, the creation of heaven
Despite the fragmentary condition of these tablets, they reve
which is in close concord with that of Genesis in our own
Hebrew Bible.

The likeness of the Babylonian version to the biblical do
with the sevenfold Creation account. It also contains referen
war in heaven, to the Tree of Life in the Garden, and to the t
There is the evidence of an early Babylonian cylinder dep
Tree in the midst of the Garden, with two figures seated nea
Serpent standing upright in the background.

As previously mentioned, the Chaldeans attributed the
their sacred books to the God Ea, personification of Divine
who rose in the form of a Fish-Man (Oannes) from the wat
Persian Gulf. Berosus says, "He wrote a book on the origin
and the beginning of civilization and gave it to me."

It has been shown that the name of a being or thing is it
quality. Hence, if something is unnamed it does not exist, fo
into existence only when the WORD is spoken or chanted; a
tinues to exist only by reason of the divine power of the Word

of manifested existence to cease, the universe would no longe
the Chaldean Tablets of Creation it is written that when t
above and the earth below *were as yet unnamed*, the Abys
Billowy Sea (Apsu and Tiamat) were the beginning of all thi
waters mingled and flowed together, but darkness was not lifte
face of the waters. Life mingled in the deep, yet nothing s
grew. The Gods also were not yet, for "They *were as yet unn*
did not rule the destinies." Then the great Gods at last came
and the hosts of heaven and earth, "And the days stretched
out, and the god Anu (Heaven) . . . He, Anu, appointed the
of the great gods," the constellations of the Zodiac. "He app
mansions of Bel and Ea with his own: he also opened the gre
heaven, fastening their bolts firmly to the right and to the le
created the Moon also to shine and set him to govern the night
ing the time of his quarters which measure the days and sayi
'Rise and act, and be subject to his Law.'"

Still another tablet tells how the Gods created the living c
the earth, the cattle and wild beasts, the creeping things of bot
city. There also appeared men with wings, men with two and
male and female. Still others possessed the hindquarters of a h
to the upper part of a man. The likeness of these strange cre
preserved in the art of Babylonia. Berosus, who was a priest of
to pictures he had seen upon the walls of the Temple of Bel i

Scholars recognize an allegorical or symbolical quality
curious representations; yet it must be remembered that early
general possessed a form of clairvoyance which has been l
races of this present materialistic age. Thus, the Prophet E
saw in a vision strangely formed creatures. It is evident from
of his statements that they represented certain Race Spirits of
kingdom and Group Spirits of the animal kingdom, as will b
more plainly in the Izdubar Epic which follows. The animal G
is described by modern Seers as a creature predominantly
with certain characteristics of the species which he guards an
"Talking animals" of fairy lore belong to this category. Primit
relate many stories of speaking with such man-like anima
dreams; it was, in fact, important that witch doctors be able
Such creatures should not be spoken of as monstrous and te
rather as strange and unusual.

were important in the land of Canaan. The Bible makes me
tree that is cut down, decorated with ornaments and worshipp
own time this tree is the central symbolical figure of the Hebre

In Chaldean designs found on cylinders and sculptures t
Life is a conifer, perhaps a cypress or a fir, or even a palm.
stylized in art forms, and artificial trees were made of bra
together with ribbons. In the Hebrew Temples the Tree is repr
seven-branched candlesticks. Josephus admits that the seve
the candles represent the seven planetary bodies. Parts of t
still used as talismans for protection against evil; also as
ornaments to embellish the walls of homes and Temples, as wa
in Egypt, and to wear upon the person. The cone is often r

As astronomy became the leading science of Chaldea, t
Tree was interpreted as the starry universe, the Tree of the Co
its roots in the earth and its crown in the heavens where it
with golden apples (the stars) and decorated with red fire (

Again, in the Hebrew Bible the Tree grows in a Parad
upon a mountain. According to Hebrew legend, Paradise wa
tain and Seth dwelt on its slopes long after Cain had gone d
wilderness of the plains. Paradise is really the dwelling pl
Gods, where men walk and talk with them as with brothers a
The Chaldeans placed their Mountain of Paradise in the fa
north-east and named it the *Father of Countries* and Arallu,
was situated at the entrance to Arali, the Underworld. H
great men dwelt there with the Gods after death, in the land
of silver. This mountain is, in fact, the "Pillar" which joins h
earth and around which the heavens revolve. It is the centr
Trunk of the Cosmic Tree (the Masonic Pillar of Beauty), poi
Star of the North. At one time in Chaldean history (about
this star was Thuban in the constellation Draco, the Dragon.
Serpent that stands upright by the Tree.

A hymn apostrophizes the Mountain of Bel *in the east,* wh
head reaches unto the skies; which is like to a mighty buff
whose *double horn* sparkles as a sunbeam, as a star. The dou
mountain occurs in many mythologies, a notable instance be
Parnassus of Greece.

ziggurats (towers) with their sacred lights again represe
Mountain of the Universe. By the ascent of these one came nig
Father of Heaven. The tiers were built in series of three, five
sacred numbers of Chaldea. The Hebrew Temple upon Mou
was also built in three levels, the sanctuary being on the sur

Since Paradise was not only designated as a mountain
garden upon a mountain, sacred groves were planted about th
There was one such grove in Eridu, at the mouth of the Euphra
to Ea. Meridug, Ea's son, the Marduk of Babylon, was someti
the Son of Eridu. This sacred grove of Eridu is often mentio
nected therewith is the story of Tammuz (Dumuzi) and his s
black pine, growing at Eridu, sprung up in a pure place, wit
lustrous crystal extending downwards, even into the deep, m
center of the earth, in the dark forest into the heart whereof
not penetrated." There, in the garden of Eridu, the solar her
a blow which compelled him to spend six months of the y
nether world.

A very ancient name for a part of Babylon, according
Smith, was Din-Tir, which means the *life of the forest*. Mos
a Temple was located in this vicinity wherein the Rites for
ference of life forces were practiced. It is a fact known to
great trees emit a powerful radiation; it is this which makes pin
valuable to weak persons who need to have their vital forces r

Each great tree, like the Tree of Eridu with its roots g
toward the center of the earth, is ensouled by a powerful
Tree of Eridu was said to be thousands of years old, so it must
of a family of trees similar to the great redwoods of Califor
of the latter have been standing since the time of Hammu
must have been the tree worshipped at one time in the grove o
fall doubtless seemed an omen of great evil to the people.

An interesting Assyrian cylinder shows a sacred grove g
Cherubim.

The Creation story of Bel and the Dragon depicts the st
tween Michael and Lucifer, although the Babylonian Tiam
sidered feminine. The Serpent becomes the sworn enemy of
of Light. Arrayed in the armor of Anu, bearing a sickle-sha

Another story is that of seven spirits, originally the thr
of the Gods, who rebelled against heaven. All but one of th
Gods or rebel spirits resemble various animals; that one is
south wind. In short, they represent the principle of diso
cosmos. "From the foundations of the heavens like the lig
darted." They are evidently spirits of the abyss, titanic force
which occasionally run amuk in natural catastrophies.

In this narrative, the lower region of the heavens, rule
Sun and Venus (Sin, Shamash and Ishtar), is soon in a condit
(storm). The Moon is driven from the sky. The Sun and V
him. Mercury speeds to the Father in Heaven for aid, and
Meridug (Marduk) to bring order once more in the realm
son. . . . The light of the sky, my son, even the Moon god, is
darkened in heaven, and in eclipse from heaven is vanish
seven wicked gods, the serpents of death who fear not,
unequal war with the laboring Moon." Marduk obeys and ove
seven Powers of Darkness. Here is an allegorical account of a
the Moon.

Directly related to Chaldean astronomy is observance of t
As long ago as the time of Sargon of Agade, certain days we
as sacred to holy observances. George Smith discovered a
calendar upon which the day called *Sabbattu* or *Sabattuv* is
"completion of work, a day of rest for the soul." The observa
ness on this day was carried to extremes. It was forbidden to
to change clothing, to offer sacrifice. The king might not spea
ride in a chariot, perform any kind of military or civil duty
not even take medicine!

And the Babylonians did not observe one day only of a w
were five Sabbaths in each month that fell on certain dates i
cycle, independent of the day of the week: on the 7th, 14th
and 28th. Thus, Sunday, the Sun; Monday, the Moon; Tues
Wednesday, Mercury; Thursday, Jupiter; Friday, Venus;
Saturn—as they are now designated. In the course of time a
was observed for each one of the planetary Gods in regular
for each day was ruled by its own planet. The Assyrians and B
as well as the Hebrews and Chaldeans, held Sabbath observa

The Hebrews settled upon Saturday, the Day of Saturn,
also sacred to the Moon because the seven-day period marks

Another similarity between the Chaldean and Hebre
to be found in the life histories of Sargon and Moses. The
of the Chaldean hero: He knew not his father; he knew
a princess, who gave him birth in a hiding-place near
although his family were the rulers of the land. "She p
basket of rushes; with bitumin the door of my ark sh
launched me on the river which drowned me not. The
along; to Akki, the water-carrier, it brought me. Akki, the
in the tenderness of his heart lifted me up. Akki the water
own child brought me up. Akki, the water-carrier, made m
And in my gardnership the Goddess Ishtar loved me."

Again, focal points of Sargon's era were the twin cit
the name being the same as that of Moses' wife (Zipporah
The Shining One or the Moon. Shamash, the Sun God,
shipped at Sippora. In this connection it is interesting to n
received the Ten Commandments upon Mt. Sinai, a name
Sin, the Babylonian Moon God; and he received further s
ing, was transfigured and died upon Mt. Nebo, a place sa
the Chaldean Mercury.

The Ark of the Covenant, so closely associated with
Seer-representative of God, is also found in the Chaldean
Mosul was discovered a Temple dedicated to the God
Assur-nazir-pal III in 883 B.C. In it was a stone coffer or
two rectangular alabaster tablets. (The Assyrian God
Anshar of the Chaldean Duad.)

Numerous other similarities are readily uncovered
Chaldean and Hebrew texts, proving that both teachings
source. The five tablets recording the exploits of the
Dibbara parallel in many respects the biblical account of
Exodus. The same cause for the visitation by plague is
instances: as punishment for sins of the populace, or, as
press it, action of the law of cause and effect (karma). T
bara, meaning *the Darkening One,* is reminiscent of Psa
pestilence that walketh in darkness."

Another striking parallel may be found in a comparis
gamesh Epic, Tablet XI, and Ezekiel Chapter XIV. Puni
people through famine and flood is mentioned in both.
leopards of the Epic, which are "to come and diminish man

We will never be able to comprehend the full m
gamesh Epic or of our own Bible until we study th
Initiation. The content of every world Bible was orig
Teachings of the people to whom they were given;
people progressed spiritually, were these Teachings
them *en masse*.

INITIATION IN ANCIENT CHALDEA

The Gilgamesh Epic

There are two epics dating from Sumerian times
ticular interest to the initiatory tradition. The first c
gamesh Epic, a compilation covering a long period of
of twelve parts or books which correlate with the p
through the twelve constellations of the Zodiac. They
the customary fashion upon clay tablets about the si
modern brick, and they are comparable in many pa
Bible of the Christian world.

Since the world's beginning messengers from heav
earthward from time to time to reawaken man's mer
heritage and to inspire him to unite himself with his
earliest dawn of civilization the path of preparation and
described as Initiation, and Schools were established
doctrines and disciplines might be imparted to thos
them. Initiatory truths taught in such Schools were
legends woven about the lives and deeds of national
hero Gilgamesh is discovered questing for immortality

Gilgamesh was one of the Initiate-Kings who live
city of Erech, "the House of Waters." Although the
Kish is given as the first of the antediluvian dynas
Temple-center from which the Mysteries of Atlantis
the land was Erech, for the city was sacred to the first
of the Trinity, Anu, "Our Father in Heaven." Erech w
of Books" and it supplied Sargon with many of his t
to have regarded it with the deepest reverence, for h
built new libraries there. Esotericists look upon Erec
great Brotherhood of Light.

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tes, Google-digitized /

It has been previously observed that the people often gave I high rank the title of God or Goddess. It is further stated that of Gilgamesh was subsequently deified, so the hero himself is as two-thirds divine and one-third human. Gilgamesh enlight stating that his teacher was his uncle Ut-Napishim—whose title means "the very wise" and from whom he learned the ancient race.

Thus we are able, with the aid of these few and incomplet piece together a fairly accurate picture of the lofty sources fr the Epics were derived, and to learn something of the sacredn doctrine and the universatility of the Truth which they impart—a is available to all who have eyes to see, ears to hear, and the will

Subsequently the line of priest-kings (Initiates) was transfe Erech to Ur, the City of Light. The central activity of the Br of Light was also removed to Ur, and from it Abraham was se the Master-Teacher of the Aryan Age. The name Abraham, *Multitudes*, is a cryptogram of power. Abram, the pioneer, ca much more than merely teach the Mysteries of the Christ Dis He has always stood as a symbol of the unifying golden threa which binds men and nations together in oneness.

Of similar high degree of attainment as the priest-kings and Ur was the priest-king Melchizedek of Salem. He received into the great School of Light of Salem and instructed him those Christ Mysteries represented by the Sacrament of Bread a This was the origin of the first School of the Hebrew Mysteries i In the Epic Gilgamesh, the Hero of Erech is discovered living life until one day he is brought face to face with the mystery and he rebels bitterly. "Must I die too? But I will not die, f that I shall never come to life again."

Significantly comes the reply: "The life which thou see shalt not find, for when the gods built mankind they laid deat They kept life for themselves."

So also in Genesis, Adam is forbidden to eat from the fr trees; he eats of the Tree of Knowledge and is then driven Garden to prevent his eating from the Tree of Life as well. Like of Chaldea—with whom, indeed, they are identifiable—the

Gilgamesh asks sadly, "Whither then shall I go, since
me on my bed?" And forthwith he goes forth to search ov
earth for the Plant of Life (the Tree of Life of Genesis). H
ful in his quest, but has no sooner discovered and obtain
than a snake steals it from him. Gilgamesh now gives up all
mortality, resigning himself to death, the inevitable lot of

This story indicates that the Sumerians, like other me
Fifth Root Race in Aryana, had descended so far into ma
death had become a mystery and a terror. In Schools of Init
then necessary to put a candidate into a deep cataleptic tran
soul could be released from its body in full consciousness,
explore inner planes and thus come to know that death is n
life. Since the coming of the Christ, whose influence upon
and astral envelopes of the earth served to spiritualize corres
velopes of the human ego, catalepsy is no longer prerequisite

The Descent of Ishtar into Hades, to which reference
been made, complements and completes the story of Gilgam
the slain one, stands in the place of every mortal to whom
but he reappears through the love of Ishtar, the Divine Fem
Wisdom of Nature, through whose ministrations an ego is
earth in bodies of flesh until perfection or godhood is achi
the slain Abel is reborn as Seth.

This story of Ishtar's descent was the central Mystery of m
groups before and after Christ. It is deeply significant that
can be interpreted allegorically and in conformity with the p
the Greeks. Ishtar's journey through the Underworld is de
by step, revealing Chaldean concepts of life after death. She
garments and ornaments by degrees so that, passing the s
she has none left. So is the soul of the newly dead "clad like
no garments but his wings," for at death the soul takes with
the riches, fame and glory of the material world; it is clad
"wings"—radiations of the aura.

Hades is shown to be a dark and gloomy abode in whic
in misery, remembering only their homes in the world ab
proof of the materialism of the Babylonian civilization. To
who lives wholly in the sensations of the body and the associ
material world, the after-death state is one of utter boredom

As it appears in the legends, heaven pertains only to
Heaven of esoteric Christianity: the so-called first heaven,
soul enjoys the fruitage of the good he has thought, said, felt
This is the Summerland of Spiritualists. Hence, as the Chalde
show, the material minded and the evil find themselves in a c
misery and discomfort; the spiritually minded and good find
in a realm of comfort and beauty.

Wash thy hands, purify thy hands!
The gods, thy elders, will wash their hands and purify t
Eat the meat on the pure platters,
Drink the pure water in the pure vases,
Prepare thyself to enjoy the peace of the righteous!
Antum, the great wife of Anu, hath held thee in her ho
Itu hath translated thee into a circle of holiness.
He hath poured the magical water into thy mouth,
And the virtue of the water hath opened thy mouth.
Ishtar and Izdubar

Enter the Path! There spring the healing streams
Quenching all thirst! There bloom the immortal flowe
Carpeting all the way with joy! There throng
Swiftest and sweetest hours!
—Sir Edward Arnold, *The Ligh*

For further Chaldean teachings on Initiation we turn to t
Izdubar, another name for Gilgamesh. As the latter he is the
labors are accomplished under the tutelage of the divine Is
Stars. This Epic covers a long period of time and was the wo
writers.

In character Izdubar is analogous to the Greek Hercul
biblical Samson. Before the royal palace of Assyrian monar
city of Dur-Sargina stood two magnificent figures of this hero
robes of dignity standing between winged bulls while pre
lions to their side. These winged bulls are the Kiribu, the Hebr
bim, symbolical of heavenly spirits—for the starry heaven was
by a great bull upon whose back was inscribed the Sun, Moo
The Kiribu guarded portals against the entry of evil spirits,

As thus far discovered, Chaldean history spans four a
ages: Cancer, Gemini, Taurus and Aries. The rise and fall
(Hammurabi to Nabonidus) occurred largely in the Arian
the latter half of which Greece and Rome rose to power.
Sumerian Age belongs to Cancer, hence the importance of th
in Sumerian culture. Cancer rules the ocean and is gover
Moon. During the Geminian Age following the Deluge, N
God Nabu, arose to pre-eminence along with Akkadian in
with him rose the science of astronomy over which he pr
The Semitic element rose to power with the Taurean Age.
very earthy sign so Semitic civilization was characterized b
materiality and that earthy nature which the bull signifies
prominence accorded to the Winged Bull. There is, howev
Taurus which is estimable in every way. Ruled by the plan
confers a great love of beauty in all of its sensuous and earth
beauty of gardens and orchards, of the rich earth, of all tha
to physical existence. It is not strange, therefore, that in th
her divine being Ishtar is passionately loved and worship
people. It is she who makes earth beautiful; without her inf
would have been no Hanging Gardens in Babylon.

Izdubar is the central character of Assyrian poetry an
he is the theme of minstrelsy, the hero of the people, the
the Gods. By his high merits he won the love of Ishtar, who
twelve labors to perform. These he accomplished successfu
lifted to godhood without having to pass through the gat
always the fruit of Initiation. Thus, in Izdubar is seen the co
of the Quest begun by Gilgamesh.

The Epic, as before stated, is arranged in twelve book
related with one of the twelve zodiacal signs. The central t
cycle is the fourfold Path of Initiation, described as it o
experience of the hero. That Izdubar comes properly within
of initiatory heroes is shown by an analysis of his name. T
last character form a compound ideograph signifying fire
middle character means *a mass.* The name thus stands revea
ing "a moving mass of fire"– that is, a solar hero.

For our discussion of the twelve labors of Izdubar we
romanticized and very freely translated poetic version of
narrative by Leonidas H. Milton, in which the poet has be

Initiation is the keynote of all world Bibles including the
To learn to walk in the fourfold Path of Fire, Air, Water and
learn the most profound of earth's lessons, the lesson of sel
In the Old Testament it underlies the important events in
Moses and is discovered in experiences related of the four majo
Isaiah, Jeremiah, Ezekiel and Daniel. In the New Testament
mental to the teachings and experiences of the Christed Ma
of Nazareth.

The Sun hero figures in Samson, the "little Sun Man," as
in Judges. He and his attainments are found again in the Gree
and his twelvefold Mysteries. All such legends are built ac
the archetype or "Akashic Pattern," as it were, of that great,
passing Being who, as Light Personified, was to come in the
time to dispense life and wisdom to mankind.

Each of the twelve tablets containing the Izdubar Epic
columns of writing and each column consists of from forty to
the poem as a whole containing approximately three thousa
cuneiform text.

The first tablet deals with the coming of Izdubar. It corr
Aries and the mystic powers of the Spring Equinox as the c
appears accompanied by "Akkad's grand battalions of the Su
Leo and Sagittarius constitute the Triad of the Fire Initiation.

The second tablet recounts the meeting of Izdubar and
The latter, whose name Hea implies his divine nature and
represented as half man and half bull. He becomes Izdubar's
the labor of the second Degree, Taurus, termed "the direc
Heabani typifies a group spirit of the animal kingdom, of a
origin like the race spirits of the human kingdom. Taurus rep
month of fecundation in which these spirits are most active.
of "the directing bull" is a phase of initiatory activity of profo
cal significance familiar to all partakers of inner plane mysterie
the growing season, when nature spirits are extremely active
guidance of their angelic directors. The life forces of the plan
surging upward through greening vegetation. The human kin
responds to these impulses making for the physical well-be
earth's living things. The influences flowing through physica

Initiation. Taurus, Virgo and Capricorn are the signs of the constitute the Triad of Earth Initiation.

The comradeship between Heabani and Izdubar is close ful. To the latter is imparted many hidden things belongin and earth. Heabani is delegated by Samash, the Sun God instruct Izdubar.

The third tablet depicts the Gemini labor, symbolized l hand-to-hand conflict with Dibbara upon the banks of the Dibbara is the Darkening One. He is aided in the conflict b black ravens of the air, a reference to Air Initiation whereb or mortal mind is lifted up to become Christed. St. Paul tern a prince of darkness. Izdubar is victorious in the conflict a fore ready for the next step. Gemini, Libra and Aquarius a of Air Initiation.

The fourth tablet describes Izdubar's preparation for a ce dream; it correlates with the fourth zodiacal sign, Cancer. laid upon the banks of the Euphrates, where the hero pr Spirit of the Waters, for the protection always given to a has learned to still his emotions. Pouring upon the sands spa of water, he asks that this divine protection be granted h Scorpio and Pisces make up the Triad of Water Initiation. follows:

"I dreamed the stars from heaven fell from yonder de and one with forceful heat my back did pierce as molten f its track of flames like some huge ball along my spine. Tra Being turned its face to mine. As some fierce god it glowe sight, till agony was lost in dread. . . . I rooted stood in t face was horrible. I saw in its feets' place a lion's claws. It strength it broke and slew me, gloating over me. I awoke. was a corpse."

The Water Initiation confers clairvoyance and consequ contacts with inner planes. The fire which plays upon the Kundalini spirit Fire that is always awakened and lifted in ini

The Epic next describes the coming of Heabani to interpr dream. This has reference to the appearance of a neophyt who is always alert and ready to guard and instruct his cha

The fifth tablet correlates with Leo. Izdubar slays a l
festival hall and Heabani declares him a God. One of the mo
of the inscriptions found upon ancient Babylonian cylinders is
of Izdubar in the act of slaying the lion.

All Schools of Initiation contain in their ritual certain repr
or symbolic acts having reference to the slaying of a beast.
lion is one of the most important stages in spiritual progressio
rules the cosmic Heart Center and its human correlative in wh
ful spiritual forces are brought into focus.

The scene wherein Izdubar slays the lion is one of gre
Esoterically it refers to self-conquest by the love-power of
(Leo). The beast is brought chained before the King as he
midst of his court. Heabani unchains the lion and points toward
The Beast springs, Izdubar grips him by the throat with his h
and holds him high in the air until he is dead, while the assem
tiers applaud vociferously.

Here again is a similarity to the Greek Hercules and to th
Samson. A crucial event in the lives of both of these heroes
bolized in the slaying of a lion. Leo is a fire sign; and the
achievement hints of the complete transmutation of the fire fo
the aspirant's body temple—a sublimation placing the Initiate i
guard of spiritual evolution. It marks the highest phase of In
Fire. An ancient wisdom axiom thus makes reference to this a
"Many talk of the Lion, but few know him."

Heabani thus addresses Izdubar, "Immortal king and most
of men! Thy glorious strength reveals the gods again on earth."

The crowning of Izdubar now occurs amidst great rejoici
brings to mind the Triumphal Entry into the City of Peace upo
of the Christ Initiation. To the accompaniment of music from
lutes, the hero descends from his chair and bows "before the sa
of the Sun and prays to Akkad's holy one."

Initiation by Fire renders the Initiate immune to obsessi
of the hypnotic influences of evil. Hence, the triumphant
Izdubar: "From all who invoke evil spells the Holy Fire makes
He is answered by singing vestals: "From dross thy fire chang

The sixth tablet, recounting the love of Ishtar and Izdu lates with Virgo, the month dedicated to the virgin Goddess all world religions. In the Akkadian calendar the sixth month "the month of the errand of Ishtar." This tablet is in fairly g tion and lends itself to a more accurate translation than ar preceding.

Amidst an enchanting garden scene, the beautiful Ish panied by two maids, Joy and Seduction, awaits Izdubar. "A ra all white and gold, Ishtar greets him and love spreads for sweetest lure." She parts the azure waves and bids him follo the waters. Initiation by Water teaches control of the emo typified in Izdubar's temptation.

Izdubar remains steadfast when "lo, the goddess is trans crown shines like the Sun and over her dazzling robe a halo Above her brow there gleams a single star."

The descent of Ishtar into Hades and her re-ascent into a most important Mystery of the Babylonian School, for it i inner significance of the four Sacred Seasons. Ishtar (Ven the course of the Sun, remaining in heaven six months of the the nether world (earth) during the other six months. Ligh ness (change of seasons) accompany her journeying as light accompanies the aspirant upon his journey through life, acco choice rests with spirit or with flesh (higher or lower femi legend of Ishtar and Izdubar is the story of all mankind i quest for wisdom, whereby each ego learns to distinguish th the false, the real from the unreal.

The seventh tablet correlates with Libra, month of t Equinox when earth is brought under the sway of winter's dar step is marked by the grief of Izdubar for the death of Heab of angelic origin cannot know death—which is but a separa poet writes: "Light of love which death touched not lingere face."

Izdubar now begins his journey to find the great Being *God*) who escaped the Flood. Xisuthrus, it will be remember Babylonian Noah whose life and experience were an almost ex of Noah's in the biblical story of the Deluge. He was one

pioneer and first type-pattern for the new Fifth Root Race, peoples. Izdubar, through his labors, qualifies to serve this therefore he is sent for instruction to Xisuthrus, who replaces his teacher.

The hero's path now leads through realms of darkness a comparable to the dread pictures of Dante's *Inferno*. He passe by means of an uplifted torch—the awakened inner light th every man that cometh into the world. In these dark realn meets the God of Hope, who appears so that "hope may rul On one occasion Izdubar slips and drops his torch. An evil sp snatches it up and throws it into the black waters. This is a f perience in the life of every aspirant. The hero succeeds in his torch and struggles on, when suddenly he sees light beyon pure amber from their trunks distill, sweet perfumes groves fill." He glides into this enchanted world where trembling le arias. These are some of the experiences belonging to glorious feasts of the Autumn Equinox.

The eighth tablet depicts the battle with Khubaba in Forest. Khubaba is an evil giant like Goliath who confron The conflict and the victory in the two instances are spiritua Scorpio, the eighth sign of the Zodiac, is represented by both th and the eagle. Under its influence the ego experiences the opposites; here it is he must choose whether he wishes to be with the old Adam or the new Christ-man.

In preparation for the conquest, Izdubar eschews the fle and all food prepared by fire. He repairs to the temple at nig where he entreats the masculine Bel and the feminine Ishtar In other words, he endeavors to strengthen and equalize th (masculine) principles of courage, perseverence, and fearles the negative (feminine) principles of love, gentleness and fo Ishtar bids him begin the conflict in the harvest month at the meaning that the disciple should learn to attune himself with th inflow of cosmic force that occurs at the sacred season of th Equinox.

From the veiled inner shrine of the oracle, Ishtar sweetly harvest month propitious shines." And Bel makes answer: god on thy right shall ride, and Samos (Sun) on thy left"—a

the abiding protective presence of the Sun God and Moon
tively, or the achievement of that divine polarity which is
Adeptship.

Fortified with righteous power and sustained by the infl
stars in their courses, nothing but victory is possible, whethe
be without or within. Izdubar is victorious. The narrative
"Khubaba fled when he beheld the gods rushing from their bri
In other words, the great transformation under Scorpio has
plished. The forces of the lower man have been lifted and
into a twofold power of the soul.

The ninth tablet is concerned with the coronation of
his divine at-one-ment with Ishtar, who now sues for his
ninth sign is Sagittarius, ruler of the higher mind. When
learns to embrace the highest potencies of this sign he is ready
to attend the great spiritual feast symbolized in the New T
the Marriage Feast at Cana, wherein water was changed
this banquet of spirit those qualified must know the divi
which one is crowned by the spirit (Goddess) of Love.

"Queen Ishtar with her train in splendor comes, her r
with glistening gems ablaze. The richest robes of God her for
with every charm of heaven and earth she shines."

With gracious salutation she greets the noble Izdubar
the Queen of Sheba might well have spoken to Solomon: "
far surpasses all mankind. In thee, O King, no blemish do I f

The ecstasy and divine at-onement that await a victo
date at the end of the long and difficult Path is compensatio
trials and sufferings he has encountered along the way. I
adventure of spirit he hears the words spoken by the wor
Master: "Well done, thou good and faithful servant. . . Ent
the joy of thy Lord."

The tenth tablet describes Izdubar's new birth as he b
Eternal Waters of the eastern sea and gains conscious
Capricorn, the tenth sign of the Zodiac, heralds the Sacred S
Winter Solstice and the coming of the divine Messenger of

In the mystic sunrise Mua, his higher self, leads Izduba
place beside a jasper sea, to a sacred altar where golden flames

Izdubar is now ready to enter into the presence of the whom he has come so far to seek. Beneath an arch of gen form immortal, the Sage who has defied death. As he Sage welcomes him: "'Tis Izdubar who comes to me, a wisdom's hall the Sage leads the hero. In the room of sc a feast consisting of celestial bread and wine, the ambros of the Immortals.

The feast has reference to the ceremonial of the W The supper of bread and wine is the Feast of Memory, Illumined One reads the eternal scrolls (Akashic Records). in the beginning, spirit united with matter and how the invi visible. These scrolls proclaim the truths uttered by anot One who trod this same Path centuries later and in an iden of spirit declared: "For the things which are seen are tem things which are not seen are eternal."

The eleventh tablet correlates with Aquarius and th the Aquarian Age. This tablet describes the destruction the waters of the Flood and the founding of the New as t to rest upon the dry land of a new continent. Xisuthrus (N the inhabitants of the Ark set vessels by sevens upon the fice and chant in thanksgiving.

Seven was the most sacred of all numbers to the Bab it figures prominently in the Deluge legend. The Ark wa upon the waters and seven days upon the mountain. Seven of regeneration by means of the four (matter) being pur the three (spirit). The Flood was brought on by the sins "purified remnant" was preserved to found the new Aryan Race.

Izdubar, now an Initiate-King-Priest, is commissioned of the new race. Under the guidance of Xisuthrus he builds in which he passes unharmed through the flood waters, a pursued by a dread spectre. The highest ideal given in Dispensation was the building of a soul body (the Gold Garment of Paul). One who learns to function in this lum overcomes death. In Hebrew the word Ani means both *sh myself.*

Izdubar spends thirty days and fifteen days upon t number forty-five adds to nine, the number of mankind an

beside the sea. . . . At last I'll reach the glittering domes.
Dawn sweep o'er the sea. The blissful haven shines upon

The twelfth tablet contains the lament of Izdubar. Ha
heaven, he must now renounce it that he may serve his fello
the earth. Mua gives him a choice between remaining in celes
free from the great wheel of necessity (birth and death), an
as a Brother of Compassion to minister upon this sorrowful st

Pisces, the twelfth sign, is the point of self-renunciation,
of Sorrow wherein personal life dies to be resurrected int
life. Izdubar says: "My dear love, I must return to men. M
me to my throne again."

Mua replies: "Our spirits often leave this glorious land an
return to earth to stand amid its flowers and beneath its s
knowest spirits come to us from earth."

Izdubar's lament is that he must now be *in* the world bu
of it: "From these dear planes how can my soul depart?
sweeter than all earthly things. I would I were not crowned a
from this bright land. Here would I ever stay. When my a
shall end, hitherward how happy I will wend."

The encircling and protecting aura of the higher self is
in Mua's parting words: "Where thou goest my love will
Leave thy heart with Mua here."

The impersonal love of Pisces is voiced by Izdubar when
"Thy presence in our soul imparts a sweeter joy than selfishne
. . . True love in palace or hovel is the same sweet joy, th
sacred things . . . for this (attainment) we worship Ishtar."

In correlating the experiences of Izdubar with the twel
signs there has been given at the same time a kaleidoscopic p
neophyte's initiatory experiences when he turns toward th
continues his quest for Light. Externals may vary and c
different ages, races and climes, but the eternal truths enco
the Path remain forever the same.

The closing lines are descriptive of the Babylonian Tem
Izdubar concludes his great testing and becomes one with
light which lighteth every man that cometh into the world";

"Brazen gates lead to the Temple's side,
The stairs ascend and up the stages glide.
The first is painted of darkest blue;
The second stage is of orange hue;
And crimson third—from whence a glorious view.
A thousand turrets far beneath are spread;
Golden harvest sweep away in sight;
And orchards, vines, and on the left and right,
Euphrates stream, a broad and silver band,
Sweeps grandly through the golden glowing land,
Till like a thread of silver still in sight
It meets the Tigris gleaming in the light.
The fourth stage, plated o'er with beaten gold,
We pass, and Topaz, the fifth, we behold.
The sixth of azure blue; to seventh glide,
That glows with silver summit. There the Gods a

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CHAPTER V

THE PROMISE IN PERSIA

Seek ye the Truth? From me the Truth receive;
And thus instructed, listen and believe.

—Zartusht Ne-Mah.

The Medes and the Persians

As we have seen, it was certain Elamite (Iranian) tri
brought about the final downfall of the Sumerian states, by th
of Ur and Isia about 2000 B.C., and paved the way for the
Semitic Dynasty of Babylon. The Elamites were expelled by H
of Babylon in the eighteenth century B.C. but other invasions
their final expulsion taking place the middle in the seventeen
B.C. when a group of tribes moved south and settled in the cou
the rulership of the Medes. During this period Assyria held
Iran. King Cyaxares of the Medes (from 625 to 568 B.C.)
stroyed the power of Assyria, after which he extended the bou
his kingdom as far as Asia Minor.

Very little is known of the prehistoric tribes of Iran (Persia
are generally termed Caucasians or Caspians. As early as 500
prehistoric people were already dwelling in villages on the plai

The Elamites of Susa were very early in the land. Arc
research has shown that Sumerian culture before the Flood
beginnings, akin to that of the Elamite (old Persian) cultur
The Flood which destroyed the civilization of Sumeria is date
8,000 B.C.; this agrees quite closely with occult chronology.

Approximately 5000 B.C., five hundred years after Ab
Indo-Aryan migration began to enter Iran. But it was not until
the Solomonic era in Palestine, that the Iranian tribes who

Iran means *homeland of the Aryans.* The Iranians inclu
Persians and several other tribes. The Medes settled in we
the Persians south of them. Knowledge of both these tribes
from Assyrian inscriptions.

Sixty years after the downfall of Nineveh, Cyrus, King of
a successful revolt against the King of Media and created a
empire which was to stand for centuries to come.

After establishing his capital in Media, Cyrus led his unit
the conquest of Lydia. By 546 B.C. he had conquered Ar
Minor and all Greek colonies along the Mediterranean coas
continued his conquests eastward. In 539 B.C. he besieged
tured Babylon, where he first displayed to the world that grea
and breadth of vision which characterized Persia and her
kings until the decline of both at the end of the Arian age.

In view of the long period during which Persian trib
intimate contact with Chaldean and Assyrian civilization, it s
sion no astonishment that Persian culture was strongly perm
Chaldean influences, or that the astronomical theosophy whi
glory of Chaldea was raised in the Persian Mysteries to a
degree of wisdom and beauty. The Persians were eagerly r
every good thing from whatever source it might come. It w
the close of the Arian Age in early Christian centuries that
record was tarnished by bigotry and intolerance. Nor sho
surprised to learn of the similarity between Persian and Hel
tures since both drew so much of their inspiration from the s
The basic elements of Christianity were plainly evidenced
trianism.

Indeed, Christianity bears an Iranian signature from fi
from the story of beginnings, when her people were part of the
Race before it was dispersed to become many nations;
Elamites invaded Ur and caused the migration of Terah and
Harran, and the migration of Abraham and his clan to Ca
Cyrus, the great King and lordliest of men, founded the first w
upon a broad basis of tolerance and respect for freedom of t
aided the Hebrew exiles to return to Palestine with their Boo
and again during the centuries of spiritual decay which marl
of the Arian Age, when Mani appeared and rescued esoteric
from near oblivion and gave it an extended life of more than

With Cyrus there arose in Persia the magnificent Zoroastri
which could have arisen only under the protection of a nob
and wise leader. The Hebrew and the Persian Bibles belo
period when an Initiate-King ruled upon the throne of a wo
For the first time East and West were bridged, making it p
Indian wisdom to infiltrate that of Greece.

Cyrus governed his empire wisely. He encouraged subje
to retain their own religions and, in accord with this polic
mitted the Hebrew exiles to return to Palestine and rebuild the
Cyrus also granted them many additional privileges and the
recognized him as a friend, a fact reflected in chronicles of
wherein Cyrus is invariably pictured in a most favorable ligh
even looked upon as the prototype of the Messiah by so
Hebrews.

Not all of the exiles immediately returned to Palestine;
number continued to serve at the Persian court. Some of t
later leaders and prophets of the Restoration, without whos
Temple could never have been rebuilt. For this reason th
following the return of the exiles was dark with peril.

Monarchs succeeding Cyrus extended and consolidated t
Empire, which reached its zenith with the conquest of
Cambyses, son of Cyrus. Seven years after the death of
following the reigns of Cambyses and the usurper, Smerdis,
Mede ascended the Persian throne.

At this time the official tongue of the Empire west of the
was Eastern Aramaic, the "tongue of the Chaldeans," wh
Hebrews adopted and made official in Palestine upon their retu
It was already the commercial tongue of both Palestine a
Hebrew was thus displaced to become the language of th
Mysteries, while Aramaic continued in popular use until th
Christ. Mani wrote his Scriptures in Aramaic in the third cen

Authorities differ as to whether Zoroaster, the Wonder-Sag
appeared in history during the reign of Darius or of Cyrus, or e
One account has it that he met his death in 583 B.C., only
after the downfall of Jerusalem and at the beginning of Judah'
In a book detailing the life of Zoroaster—translated by A

in Babylon where he taught philosophy, and that during t
celebrated Grecian Sage, Pythagoras, was among his pupils
to Hebrew legend Ezekiel taught both Zoroaster and Pyth

An analysis of Hebrew literature of that period reveals,
marked distinction between the Hebrews under the influen
at Babylon and those under the influence of Darius at Ec
under the latter's successors. The Babylonian ideal was cle
a world Messiah; that many of the returning exiles adhered
is shown by the tolerant spirit of the Book of Jonah and
Ruth. Both of these plead for racial tolerance from their kin
Restoration, the one by showing God's mercy to Ninevah and
showing that David's great ancestress, Ruth, was an alien.

The second group of exiles preached a doctrine of ra
ligious exclusiveness. In the course of time this caused th
ideal to revert to the primitive concept of a national hero
whose work for humanity at large was secondary to his patri
as leader of the Jewish nation. The esoteric significance of t
ment will be discussed in a later chapter.

According to Dr. Rudolf Steiner, Zoroaster first appeare
Babylonian Schools. According to Parsi tradition he was a M
was under the rule of the Median King Darius that Zoroastrian
the state religion of Persia. As invariably happens in such
religion raised to sole power in a nation tends to lose its spir
Associated with courts and nobles, with wealth and might,
more and more exclusive, less and less responsive to the n
racial group and of humanity at large. Soon special privilege
deterioration is inevitable.

Zoroaster himself was not the source of the extreme fan
bigotry of the later Zoroastrian priesthood. This is shown
sistence of certain esoteric doctrines attributed to him—doctrin
forth, not to Persians alone but to all men. Their God is the
kind, the Divine Father of multitudes. Thus, many cen
Prodicus the Gnostic claimed to possess the Secret Books o
and when holy Mani was sent forth by the Brotherhood o
also laid claim to these Secret Books—which he combined wi
Testament, calling himself the Apostle of Jesus Christ!

Temples, and an astronomical motif was also everywhere
The city of Ecbatana in Media was built on the plan of the
It was encircled by seven walls, each painted a different
the inmost circle stood the palace and treasure house, filled to
with gold and precious stones. The halls of columns and
were of cedar and cypress covered with silver plate. Ar
guarded every gate in each one of the seven encircling w
the privacy of the king was inviolable.

The Persians believed that Ormuzd created the Genii w
over the first six signs of the Zodiac—Aries, Taurus, Gemini,
Virgo—and that the soul under these was fortunate. But Ahri
the rulers of the other six signs—Libra, Scorpio, Sagittarius
Aquarius and Pisces—and that the soul became aware of evil
In other words, the soul entered the Realm of Darkness w
following the Autunm Equinox and returned to the Realm
the Spring Equinox. (Morals and Dogma, p. 490.)

Cyrus the Persian bowed to the ancient customs of Cha
ascension to the throne he did not neglect to take the han
the ancient Temple of Bal Marduk at Babylon; and he also
Babylon. Darius the Mede ignored Chaldean custom. He
the hand of God at Babylon and he ruled from Ecbatana. B
and Ecbatana continued to be the administrative and comme
of the Empire. Persepolis was the religious capital, where
a glorious festival was celebrated in the Zoroastrian manner.

Despite nationalization of the Zoroastrian religion unde
continued to evidence the Chaldean influence from which it
nourishment for so many centuries. Indeed, so thoroughly wa
interpenetrated by Chaldean astronomical theosophy that it i
to comprehend the former without a knowledge of astrology,
tion whereon it rests. It is necessary, therefore, to pause
struction of the esoteric theory of astronomy in order to pe
it is that sets the Christ apart from all other world Teachers,
He is unique.

That stellar Bible, the Zodiac, reveals the Mystery of
it was known to the Magi and as it is still known to esoter

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each spring in its passage from south to north appears to move through the constellations of the Zodiac at the rate of one seventy-two years, or through one sign of the Zodiac in about 2 During this zodiacal age of 2,160 years, world Teachers appea vals of approximately five hundred years. The thousand-yea more important, however, since it marks the apex or middle p age, its culmination. The terminal quarter of the age is usua of cultural decay, while the stirrings of a new beginning a simultaneously. Thus, during the last five hundred years of the the Christ came to release a fresh impulse into the life of hum would prepare it for a new culture, since the Persian, Greek, R Celtic civilizations were falling into decay.

There are twelve constellations of the Zodiac, so the Su sion through the twelve requires approximately 25,000 year called a Great Sidereal Year. Only once in 25,000 years doe degree of the first sign of Aries coincide with the Vernal cros last occurred about 500 A.D. when the Vernal Equinox prec the first degree of the constellation Aries into the last degr constellation Pisces.

Hence, a new Sidereal Cycle began at that time. That grea Year which came to its close about 500 A.D. belonged to Tauru followed by the Great Sidereal Year of Aries. The poet Virgil r it when he wrote of the cycle of the ages which now was to run anew, for Roman astrologers knew that this critical point wa

Aries is the sign of the Savior, of the Divine Shepherd, an the beginning of things. Dante declared that the world was cre the Sun stood in Aries. Aries rules the head. As in the normal infant comes into the world head first, so in a spiritual birth (intelligence) must lead the way. Similarly Aries, as the He Divine Man of the Zodiac, opens each new departure in evolu

It has been claimed that renowned Teachers appear severa each age, in every nation and among every people without according to the need. They are always bearers of Wisdom, e of a new culture and civilization. In the words of Mani:

> *Wisdom and deeds have always from time to time brought to mankind by the messengers of God. So in or they have been brought by the messenger called Budd*

the West. Thereupon this revelation has come dou
prophecy in this last age, through me, Mani, the messe
the God of Truth to Babylonia.

But there is always one Master Teacher for the entire Z
and there is one Supreme Teacher for each Great Siderea
difference between the Teacher of the age who interprets an
its spirit and that One who comes at the beginning of a G
Year is this: the latter is a Cosmic Messiah, whose influenc
entire solar system of which our earth is a part. The Christ
the earth only. He comes to the whole solar system, even to
boundaries—not, indeed, that He appears in physical form
planets, but His Being, His Presence, makes Itself felt in s
as is comprehensible to beings on each planet.

Not all renowned Teachers are Avatars. Avatars are
between. They are distinguishable from other Teachers by
reach of their Being and the universality of their Message.

The Man of Nazareth was an Avatar in a special sense.
Teachers belonged to the particular sign of the Zodiac ruli
noctial age at the time of their appearance. Therefore, they
the spirit of the age. The Lord Christ, although He came a
Shepherd of Aries, is Lord of all the Zodiac and of all ages.
words: "I am the light of the world" and "I am come that
have life, and that they might have it more abundantly."
render His kingdom to the Father alone, at the end of the G
Year of Aries.

The Cosmic (archangelic) Christ appears *but once* duri
evolution. He comes at that point where life upon the plane
toward God, where the prodigal again seeks his Father's h
unique among all the world Avatars, and this is the secret o
Mysteries. To no other ancient people was this verity mo
immediately revealed than to the Wise Men of Persia.

ZOROASTER, THE TEACHER OF PERSIA

By religion as well as by blood were the ancestors of
intimately related to early Aryan peoples who settled in
hymns of the Rig-Veda, most ancient of Hindu Scriptu

fire rather than water was the element sacred to both. A sa
which induced marvelous supernatural powers was common to
name itself showing a derivation from a common root: *Soma*
and *Haoma* in Persia.

However, despite certain basic similarities due to thei
origin, the two religions were widely different. The philosoph
was dreamy, speculative, introspective. The philosophy of P
positive and aggressive. The ideal of the Persian aspirant was
come a hermit whose keyword was renunciation, but to be a
farmer and herdsman, a good father and a reputable citizen. In
Persian ideal was closer to the practical good men of Confuscia
to the contemplative saint of Hinduism. The former's good life
of strenuous activity in the services of God and man. It was
which normal social relationships could be brought to their hig
tion in peace, harmony and plenty for body and spirit.

The Avesta, or Law of Revelation, is the Scripture given to
by Zoroaster (Zoroaster is the popular Greek form of the name
also spelled Zarathustra and Zardasht). Living as he did in
century B. C., he was part of that great wave of spiritual lig
swept around the globe, bringing Buddha to India, Lao-Tsu
fucius to China, Pythagorus to Greece, Ezekiel to the Hebrew
a period which saw several great Bibles appear for the first tim
them the Hebrew Old Testament. Three of the most advanced Z
priests, still known as Magi in the ancient manner, followed
which guided them to the world's most sacred shrine in the li
of Bethlehem.

There now remains in Persia only a few small and scattere
of Zoroastrians, the sacred fire shrines having been closed,
another, as Islam won the allegiance of the people. This can be c
as naught but the action of the Law of Cause and Effect—for wh
the great Christed Messenger, came to the Zoroastrian priesthoo
ing Christ as foretold by Zoroaster, they crucified him. T
attracted to themselves the same fate which overtook the Hebre
hood less than three centuries earlier. They, like the Judean
rejected the Christ, and about three centuries later Mohammed,
of the Lords of Destiny, meted out to them their karmic harve
a few remained faithful. Some of these, driven from their o
found a congenial home in India and established what continues

Zoroaster—who was, according to Parsi tradition, a Mec
all that was supremely good in the old religion and lifted it
limitation of time into the realm of the eternal. He extrac
from temporal truths, separating the universal truths appl
mankind from the mass of folk lore and legend which had lo
tion only. The Zoroastrian religion came at the very peak o
Age and was one of the purest of the Shepherd religions, for
upon the foundation of all that had gone before. It named Ah
(Glory Light) as the Supreme Being; hence *Mazdaism,* an
for this religion. The Priests of the Medes were called Magi, a
ing *The Wise* or *Wonder-worker.* Zoroaster retained it and c
reformed religion in Mithra as Christianity centers in Christ.

The mysteries of Mithra were pivotal to the initiatory Sch
It was a profoundly secret cult, the crucifixion and resurr
stituting its innermost Mysteries. (These Mysteries are dealt
tail in the second part of this chapter.)

Examples might be multiplied illustrative of the strikin
between Persian and Christian Scriptures, but a few must s
legend of creation in the Zend Avesta is almost identical w
Genesis, and the stories of the Deluge and the War in Heav
similar. The Persian Scriptures contain, moreover, an al
duplicate of the Book of Jonah. This gives a cryptographic
pre-Christian initiatory Rites and was used in all Mystery Sch
time. Zoroaster's Enlightenment upon the Mountain which b
fire but was not consumed is a parallel of Moses' Enlightenme
while the later's vision of the burning bush finds a counter
following: "The earth is all enchanted ground. Look on yon bu
with roses; listen, and if thy soul be not deaf, thou wilt hear t
God speaking to thee out of that bush." Esdras, the Hebre
also had this experience in the Field of Ardath before he le
of exiles back to Jerusalem. There are also a number of paralle
incidents in the life of Zoroaster and those in the lives of b
and Joseph. For an interesting account of the close approx
Zoroastrian teaching with that of Christianity, see *Esoteric Tr*
Dr. G. de Purucker.

Many supernatural incidents are related in legend about
of a Christed Messenger, and these are abundant in the case o

that Elijah is, in spiritual essence, identifiable with the Archan
phon and Melchizadek with the Archangel Michael. Zoroaste
Spirit and own Higher Self, legends state, were before his b
ously combined with the "awful kingly Glory made by Ma
belongs to the Archangels and "to the blessed Ones born and
who are to perform the restoration of the world." Zoroaster
coming Embodiment of Mithra (Christ) at the end of the Ari
to whom that Glory should cleave, and instructed his follow
the life" which would prepare them for His appearance. O
attributed to Zoroaster was that the Sun Being would come
star appeared in the constellation Virgo. According to Chi
icles a new star did appear in the heavens about the ti
Nazareth was born, but its position relative to the Zodiac i

There are skeptics who deny that the Wise Men of Persi
foreseen the coming of the Messiah, and particularly that
have seen Him appearing in a foreign nation. Quite aside f
of clairvoyance which see into the future, the Persians inh
Chaldea a highly developed science of prediction by means
In her valuable book, *Astrology: Its History and Influence*
Caffery, M.A., tells of a Persian astrologer, El Hakim or Gja
work has come down through the Arabs. In the time of H
wrote a book called *Judicia Gjamaspia* in which he told of
tions of Jupiter and Saturn and their effect on world history,
the date of Christ's coming, the abolishment of the Magian
the rise of Mohammedanism! So it is evident that coming
foreseen by Persian Seers.

The Lord of Light, whose coming was thus prophesied, i
outlined figure dimly seen. He is a living Reality which coul
and experienced in the Mysteries. When, with spiritual visio
looked to the Sun and beheld the archangelic Christ indwelli
orb, he saw nothing, experienced nothing which had not bee
many thousands of years. His task was to clear away deadwo
lated with the centuries, so that the Light of Truth might sh
human soul.

Holy Birth and Preparation

According to legend, Zoroaster's training for his divine m

earth through angelic and archangelic instruction; hence, references to celestial Beings in relation to his prenatal experi preparation was made on earth for his coming. The maiden the Lords of Destiny to be his mother was surrounded and a by a divine glory from birth. From early childhood she was c the center of so much supernatural phenomena that neighb her of witchcraft and her father was compelled to send her village for safekeeping. The family into whose care she wa included a young son, who became her husband.

The story of the immaculate conception and holy birth is a very beautiful one. It is said that on the day after the the bridegroom went down beside a river, where he saw gro the top of a tree a bright golden branch of Haoma—the plant the Persian sacred drink was made, its golden color being Solar Essence. The young couple partook of the sacred dri and the divine conception followed. The holy child was bor so it was predicted by the Wise Men that his should be an illus

There are always many keys to the profound truths hidde about Illumined Ones. For example, it was said that Zoro was prophesied three thousand years previously by an ox gifted with human speech. Three thousand years before Z Sun was, by precession, in the constellation Taurus which solar year, and the symbol of this constellation is the ox or b it can be seen that what is really meant is that certain Wise Taurean Age foresaw the coming of Zoroaster and foretol This is entirely in harmony with what has been said about th the Ages, with their attendant Teachers and Scriptures. As puts it: "For every Age its Book."

In Zoroaster's life, as in that of other World Teachers, the age of adolescence was a time of revelation, for then there w acceleration of consciousness in the case of this precocious ch critical period Zoroaster's life was marked by the division of property between his brothers and himself, when he would a girdle as his portion. The girdle, mystically considered, h to the aureole of light engirdling the entire body of such a soul as Zoroaster.

It is not unusual for adolescent children to show unmist

was restrained by his father so that his career properly bega
of twenty-five or thirty. Zoroaster's acceptance of the girdle
dedication at the early age of fourteen to the spiritual life.

Shortly after this he took the vows of silence for seven
states that for twenty years he lived on cheese and in the barr
the desert. The Zoroastrian Scriptures record that at the ag
he left home and sought the company of certain righteous me
them he ministered to the poor. Charitable activities and re
welfare of animals are two of the outstanding precepts of Zo
which find a close parallel in Christianity.

The great and decisive spiritual experience of Zoroaster
when he was thirty years of age. It is said he was carrying H
when he suddenly found himself in the presence of the Arch
Meno (Good Mind). In other words, by partaking of this h
life his consciousness was so lifted up and expanded that he
commune with an exalted archangelic Being who evidently
Teacher. The Archangel "Good Mind" obviously correlate
planet Mercury, known in Chaldea as the God Nabu, and in
Kabbala as Raphael. In the terminology of esoteric Christ
known as the Elder Brother from Mercury. Under the tute
Archangel Zoroaster was prepared for that sublime experienc
been the goal of disciples since the first Mystery School w
upon earth: to stand in the presence of the Supreme Lord
see Him face to face and to hear Him say: "Well done, thou
faithful servant . . . enter thou into the joy of thy lord."

It is further related that when the bright messenger of
tioned Zoroaster as to his chief desire, he replied: "To the wi
that I could be in very truth a strong tormenter and avenger
righteous may I be a mighty help and joy, since to preparati
Kingdom and in desire for its approach I would devote mys
thee, O Mazda (Light), I may give praise and weave my son

Upon hearing these words, Vahu Meno brought Zoroast
presence of the Divine Ruler of all the realms of Truth,
Righteousness—the Sun behind the Sun.

Thus simply and in few words is described the great Sola
awaiting all men. St. Paul said it was no longer seeing thro
darkly, but face to face.

Later Life and Teachings

This great Initiation was the last stage of preparation for th Master. His preaching became so rich with divine fire that pe to him by the thousands. As invariably occurs in such cases, t hood resented the new prophet, and his life was imperiled by and jealousy of such as were loath to yield up their power.

Not easily, therefore, was victory won. Zoroaster suffe disappointments and much treachery until, in his forty-second went to the court of King Vishtashpa where, in debate, he vanqu whole array of wise men attendant upon the throne. The represented the outgrown doctrines of the old order. To aver selves they placed various articles of black magic in Zoroaster's causing him to be imprisoned for sorcery. However, while in effected the cure of the King's favorite horse. This so impr monarch that he freed Zoroaster and, together with all his h embraced the new faith. The court followed where he led. Soo of Zoroastrianism became the state religion.

Zoroaster spent the remainder of his life teaching and es Fire-Temples, for his Initiation pivoted around Initiation by F is not to say that the other three Initiations were unknown omitted from the Persian Mysteries, but it means that the work was centered in the spiritual element of Fire as symbolic of t Love and Light of the Spiritual Sun.

It is said that Zoroaster was slain before one of his own priests of the old regime who had feared and hated him since years of his coming. His death, according to some authoritie 583 B.C., only three years after Nebuchadnezzar captured Jerus carried the Southern Kingdom of Judah into the seventy-year Ba captivity. He is, however, more often placed as contemporary w and Darius. Hebrews serving at the court of Cyrus and su monarchs of the Persian Empire were undoubtedly deeply aff the purity and idealism of Zoroaster's monotheistic religion.

Trials by Fire, the central feature of Fire Initiation, are ex in the Book of Daniel where the King's interest in his Hebrew is very plainly shown; also, in the apocryphal Book of Esdras, is openly stated that Cyrus worshipped the God of the Hebrews he held the same concept of Deity as did the Hebrew prophe

source, for the Crucifixion Rite is part of initiatory work bel
Fire or Solar Initiation. Apropos of this, Gibil, the Fire Goo
was called "he who purifies the works of man." He stood in
the Sun when the Sun was absent during the hours of the
was also the god of magic and sorcery. In the Solar Initiat
the old legend was given a new application as Purification

It is known to the Seer that the ardor of an aspiring so
the form of living fire; hence, the terms "diamond soul" and
apply to the mystic and occultist respectively. Holy leg
record that when Zoroaster was slain before his own altar,
spirit which was his true being arose into heaven from
corpse, ascending in scintillating flames of fire to join his f
the Most Blessed Lord of the Fire Celestial.

Thus, Zoroaster takes his place among Immortals as
flaming messengers of the Great Light—the Light that is
called by many names.

Persia reached glorious heights of civilization under
of Zoroastrianism, but this civilization was destroyed in
the conquest of Alexander. With it was destroyed the bea
Persepolis, the spiritual center of the nation.

In this fair land where delicious fruits were grown
nightingale sang sweetly and roses grew to the height of
built the famous city of Persepolis with its magnificent palac
tiful Fire Temples. In the spacious halls of the latter priest
daily fed the sacred flames with logs of fragrant sandalwoo
were those fires that the attending priests always went veiled
lest their countenances pollute the holy fire.

Many inscriptions on the broken columns of the far-re
have been deciphered as dedications to the Zoroastrian Fire
of these inscriptions are as follows: "Artexerxes the king
that this great work is done by men. May Ahura-Mazda
protect me, my building and my people," "Xerxes, the King
successor of the ruler of the world;" "Ahura-Mazda (Ormazd
god who has created heaven and earth and who has given
who has made Xerxes King and the ruler of many. I, Xe
Kings, son of Darius and King of the earth near and far.

Quintus Curtius (64 B.C.) in describing the army of Dariu
"The fire which they called Eternal was carried before them
altars; the Magi came after it, singing hymns in the Persian
Three hundred and sixty-five youths clothed in scarlet follow
according to the number of days in the year as the Persians co
He also describes Darius as conjuring his soldiers by the Eternal
the shining of the Sun.

Darius erected many Temples to the Great Light and to M
Sun God whose golden rays, said the Magi, emanated a powe
(like the Haoma drink) which had power *to change base metals*

Herodotus had much to say regarding the manners and c
the Magi. "They have," he wrote, "no altars or images, but wo
on the mountain top. They adore the heavens and offer sacrif
Sun, Moon, earth, fire, water and winds."

Plutarch has given a brief but accurate discussion of the Z
philosophy: "Some believe there are two gods, one the make
things and the other of bad. Some call the better of these Goo
other Daemon, as doth Zoroaster, the Magi. Zoroaster called on
Oromazdes (Ahura-Mazda) and the other Ahrimanius (Ahri
affirmed that one of them did most resemble light and the other
but that Mithras was in the middle between them. For which
Persians call Mithras the Mediator. And they tell us that he fi
mankind to make offerings and vows of thanksgiving to the o
offer averting and feral sacrifice to the other. They affirm that
springeth from the purest light and Ahrimanius from deepest
and that therefore there is constant warfare between them.
created six Gods of Light to attend upon him; the first was the
Benevolence, the second of Truth, the third of Justice, the
Wisdom, the fifth of Wealth, and the sixth of that high pleas
accrues from good actions. Then it was that Ahrimanius made
number of opposing Gods of Darkness with the opposite char
with which to counteract the operations of the God of Light."

Thus was introduced the two opposing principles of good
Every follower of Zoroaster was exhorted to become a warri
on the side of Light against Darkness. It is not too difficult t
this holy doctrine, misinterpreted by narrow minds, could le
intolerance which cast a shadow on Zoroastrianism by the end

ZEND AVESTA, THE PERSIAN BIBLE

Zend Avesta properly means the Avesta with its Z signifying a commentary on the teachings of the Avesta. T esoteric portion of the *Zend Avesta* is The Gathas, hymn Zoroaster himself. They are in many ways similar to the Psa Testament; and like these Psalms they will never be fully until man has re-learned the vibrational power and rhythm spoken word. When this ancient art of holy speech has be both Gathas and Psalms will again become mantrams c spiritual regeneration as they were before their secret v increasing materiality of human consciousness.

As taught by Zoroaster, the Gathas bestowed upon cated" devotee the very Wine of Life and lifted him into of the Mystic Marriage (Union with God) wherein he knew of God as immanent in all things, and sang in rapture: "S heart into thy love so that I may feel how sweet it is to to be all molten in thy love."

The Vendidad was the Persian Book of the Law. Up were founded the historically famous "Laws of the Mede sians which altereth not." It was the book of exoteric teac moral statutes were designed for the masses: "Think purely act purely." Such is the broad foundation of all spiritual

The Gathas, on the contrary, were designed for the s who had proved themselves worthy of initiatory instruc astrianism, as in all religions of every nation and age, there for the multitude and miracles for the few.

MANI

The Close of an Age

The teachings of Zoroaster reached their full flowe who came as the emissary of Christ in the third century ticular mission was the unifying of the religions of India an Christ Light. Mani was a noted artist of his time and consciousness enabled him to portray the life and activi upon his canvasses. His works were called "Divine Art" by

The opposition of the orthodox Zoroastrian priesthoo
removed indeed from the tolerant spirit of its great founder,
the King to drive Mani out of the country. He found refuge
tribes of Eastern Tartary near the Chinese border and also tr
India. Everywhere he taught this new Persian Christianity in
esoteric doctrines of Zoroaster were combined with the te
Christ. Upon his return to Persia he was imprisoned and cru
as Jesus was crucified before him.

To emphasize the exalted spiritual status of this great
bore the name of Mani (or Manicheus), and to indicate somet
intricate weavings of the Law of Causation in the work of the
we quote words concerning Mani written by Dr. Rudolp
eminent occultist:

> *Those who see in Manichaeism more than is usua*
> *case know Manes to be a very high messenger of the Ch*
> *is said that a few centuries after Christ had lived on earth*
> *was held one of the greatest assemblies of the spiritual*
> *connected with the earth that ever took place, and that*
> *Manes gathered around him three mighty personalities*
> *fourth century after Christ. Manes called these persons to*
> *to consult with them as to the means of re-introducing th*
> *dom that had lived throughout the changing times of the*
> *Atlantean Age, and of causing it to unfold more gloriously*
> *future. . . . Around Manes was gathered Skythianos (a*
> *used by one of the highest European Initiates), Buddh*
> *Zarathustra. In that council a plan was agreed upon for c*
> *all the wisdom of the Bodhisattvas of the post-Atlantean t*
> *flow more and more strongly into the future of mankind; a*
> *plan of the future evolution of the civilization of the eart*
> *decided upon was adhered to and carried over into the Eu*
> *Mysteries of the Rose Cross. These particular Mysteries*
> *always been connected with the individualities of Skyth*
> *Buddha and Zarathustra. . . . These three are Teachers wh*
> *their wisdom to the earth as a gift in order that through*
> *Christ Being might be understood.*

There have been three great Persian ages; the age of t
kingdom built by Cyrus and his successors, Darius and X

conquest. Islam is a religion of rigid monotheism which do
of any pictorial representation drawn from old vanquish
The Persians, however, had too much imagination and were
artistic to be held in bondage to literalism for long.

Under the rulership of Taurus they became a people
centered in beauty. To them spiritual illumination was p
through pursuit of the beautiful. Such longing of the soul f
habitat in Divine Beauty finds echo during the eleventh ce
plaint of Omar. But it was not until the twelfth century tha
a real renaissance of the arts. This was an age of mural p
quisitely hand-wrought miniatures in manuscripts and imp
of enamelled bricks, all of which still evoke the admiration
ment of the world. The new flowering of the spirit was not
Persian mosques. Painting and sculpture might be forbidde
idolatry, but the very mosque architecture spoke most eloque
design and delicacy of coloring, of the beauty which is God

tive for a resurrection of beauty came from a sect of Sufi M
then flourished and transmitted to medieval Persia a frag
glory of her long-lost Golden Age.

These Persian ages are rich in meaning for the Christia
From the tolerant spirit exemplified by the Initiate-King
Hebrews conceived a new ideal of the Messiah, a Messia
world who would bring justice and peace to all mankind
narrower concepts of national Zoroastrianism under Darius
ing monarchs, Ezra brought doctrines of racial, national a
exclusiveness which thenceforth characterized Jewish life.
remained the God of all the world, of heaven and earth, like A
of Persian inscriptions. Under Mani the Hebrew Messiah
with Zoroaster of the Persians. The theosophy of the Pers
Hebrews became the basis of a new order in Europe, the Br
the Rose Cross—for the symbol of the Manicheans was a
flowers, symbolic of the resurrection and the life which are
of the Mysteries of Initiation which make them available to

MITHRA, THE CHRIST OF PERSIA

Initiation in Persia

Mithra is the genius of celestial light, the Lord

As the power and glory of the Persian Empire increased, of the Mithraic Cult expanded correspondingly. The domina Persian empire, Mithraism, spread from Thrace and Mace West to the Punjab in the East. Overflowing the boundari native land, it was introduced into Rome in the century where it flourished until about the fifth century A.D., the Arian Age. The discovery of numerous crypts and altars in ot attest to its growth and expansion throughout central Euro

In Babylon Bel Marduk had become the symbol of the God, with all other Gods of the pantheon reduced to represe of Him as manifested in time and space. In Persia the panth Gods was successfully translated into "messengers" or "serv of the Most High, with the seven Archangels correlated principles of the Divine All-Consciousness or the seven Hypo support the created universe—the Sephiroth of the Hebrew

The Masters of the Persian Mystery School developed designed to break the hold of the body upon the spirit by stri In some respects this was more severe than the Indian Ini the Indians were naturally more spiritually minded than brothers and acquired psychic faculties more easily.

The masses were not expected to become Initiates. Th the Path of Law as inscribed in the Book of Law, the Ven reverenced Ahura Mazda as the God of Moral Law and e live according to His precepts as given in their Scriptures.

Prior to the great reformation under the historical Zoroa Mysteries placed greatest emphasis upon duties related to world, duties which an ego took upon itself when it came to which, under the Laws of Rebirth and Consequence, must fully discharged before the higher way could be taken. A c Initiation could never turn his back upon his mundane res He had to accept and, to some degree, work free of them bef upon the path leading to the sanctuary of Mithra.

Paralleled with the Lesser Mysteries were the Greater teries, to which only the most advanced were admitted. Th Mysteries freed the Initiate from all fear of death and taug intimately a human being is linked with the life processes

oneness with the Sun, Moon and planets, and how to draw
forces into himself. He learned that the spirit of the Sun wa
Being and that with Him dwelt a glorious celestial Hierarch
angels. He also learned to know the true spiritual nature of
constituting the Sun's planetary family. When he was sufficientl
in consciousness he was permitted to observe the journeying
egos through the sevenfold globes of the sevenfold planetary
earthly incarnations. Finally, he was brought into attunemen
planetary keynote of the earth itself and heard with his ow
sublime music it intones in unison with other orbs of the sol
Having come thus far, the golden robe of Mastership was confe
him—a robe embellished with the Sun, Moon and stars embr
silver.

Christians must understand that all this is of the most in
portance in their own spiritual life, for when a Persian Initi
into the Sun and beheld there the glorious Sun Being it was
than the Christ he saw with the eyes of his spirit. Although
same Christ, yet there was a difference; at that time this Bei
sent down to earth the archangelic Ray which was to be embo
man Jesus of Nazareth. The Christ smiled upon earth from
in the Sun, but He had not yet descended to earth's innermo
He was to do later.

The Sun Being's incarnation upon earth was the supreme
the entire Aryan Epoch and constituted the pivotal Mystery
Christian religions. This was particularly true of the Persian
which, being centered in the fiery Astral World where the a
life is most active, had an important role to play in the Chri
Hence, it is said that the Cosmic Cross lay in the foundati
Mithraic Mysteries and, like Esdras in the Field of Ardath, th
Initiate beheld the Christ Archangel face to face and recei
from His own mouth of His coming at the end of the age.

The Sixth Epoch, or New Galilee, follows the present Fifth
Epoch. In that period Initiation will be the common experie
race. Only the "stragglers" will remain outside the door of the
By then the majority of mankind will have been led throug
Initiation at least, and therefore will know the truth about r
life after death. Also, they will be more or less conscious of

etheric body of sufficient density to be visible to all. He human race to its full flowering; and by the end of the Sixt egos will have trod the Path of the nine Lesser Mysteries will have met the Christ face to face at the heart of the ea

To the Persians Christ was an objective Being to be w out in space. To Initiates of the Sixth Epoch this Divine worshipped as closer than hands and feet, the indwell Logos of the earth, while the Divine Man, Jesus, will be flower of the human race, the Christ Bearer. In reality, th will be the reappearance and culmination of those spiritual stirred so powerfully in Persia during the sixth century and which were the Power behind the Mithraic Mysterie and refined by the Prophet Zoroaster.

t may be said, therefore, that Mithraism was largely the earliest Aryan religion, in which Mithra figured as a included both the esoteric and the exoteric aspects of th but was purified of the temporal and evanescent.

The esoteric School prescribed a rigorous discipline th countermanded precepts of the Law, but ascended from Law into the world of Essences where the Law was no long because its precepts were inscribed upon the living tab hearts. Hence, the Law could not be broken by an Initiat himself was the embodiment of Law. It flowed through his through his tongue, radiated in joy from his countenance life with good thoughts, good words, good deeds.

Those who aspired to the higher Path sought the Lig and submitted themselves joyfully to the stern discipline of Mithra was the "Rock Born." In all spiritual symbology *roc* Initiate. In like manner Peter was the Rock or the Roc which the Piscean Mysteries were founded.

So it was that the Mithraic Cult contained the most de phases of Persian religion. It was the gold remaining af astrian fire had purged away base elements of the old religi sity it was a profoundly secret cult, not open to the masses very select and most worthy few. Like the Indian School, i seven Degrees, corresponding to the Ptolemaic spheres, th those initiated ascended to the sphere of the fixed stars

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The ladder of Mithraic Initiations has often been likene
ladder in Genesis. In both instances, the ladder symbolize
The Ladder of Initiation possesses seven rungs reaching fr
heaven. In the Mithraic School these rungs are called Porta
for they are the means of ingress and egress for the sev
spheres, the seven heavens. In modern metaphysical parlance
Degrees would be called seven states of consciousness. Initia
in ancient times, consists of a soul's passage from one spher
consciousness to another. A classical example of this is to be
story of Mohammed who, as late as the sixth century, took th
No matter what School of Initiation is entered, these seven s
be traversed. Categories and terminologies may differ, bu
done is always the same.

In passing through these various Gates an aspirant rid
vices engendered upon earth. To the Moon is abandoned t
nutritive energy; to Mercury, the lower desires; to Venus, w
tites; to the Sun, intellectual capacities; to Mars, love of wa
ambitious dreams; to Saturn, sensibilities. Thus stripped and
every earthly vice, pure and undefiled, the spirit passes int
sphere, that of the fixed stars, to enter there into the final b
of beatitudes without end.

It is significant that in Mani's teachings—which were a
as well as a religion—the ascent of the soul was by way of a c
This central pillar was the trunk of the Cosmic Tree of the K
upon it were inscribed the Moon and Sun, with Metatron oc
apex. This kabbalistic Metatron is the Mithra of Persia, one
vestigial fragments of the Mithraic Mysteries still discern
Hebrew Kabbala. The Mithra of the Mysteries was not a me
He was the symbol of the Supreme Being. Like Metatron in t
he stands in the place of God.

To the human consciousness as it exists upon our planet,
Solar Archangel, was the Being of the inner and Invisible S
spiritual Light personified. Here the disciple enters the
more divine Mystery. He has heard hitherto that a Ray of t
may incarnate in (or overshadow) a human being; now l
understand that these "avatars" do not pertain merely to th
sphere but to all worlds and all states of consciousness in t
Godhead may reveal itself everywhere and in all forms.

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In esoteric Christianity the Logos of the Supreme Being in the divine archangelic Christ, the glorious Sun Being Initiate sees face to face in the Solar Mysteries. The Logos is or personified, to men as a Divine Man; to Angels, as a Divi Archangels, as a Divine Archangel. In this Western Wisdo differ somewhat from Indian teachings about incarnations. nized that God reveals Himself most perfectly in each age thr individuals who have prepared themselves through many l are on the threshold of Liberation. But the Solar Archangel, Christ, *incarnates but once* upon each planet of the solar sy point in its evolution where it begins the journey back to point varies. Upon earth it was reached in the Arian Age advent of the Christ—although according to some authoriti of materialism was reached in mid-Atlantis. From mid-Atla until the coming of the Christ our earth and its humanity lay of materiality. Had Christ not come both would have bee

this reason, Mithra was called the Lamb of God; in litany his chanted: "O Lamb of God which taketh away the sins of the mercy upon us." In Mithra we have the Christ of Persia.

In Zarvan, the Ruler-Child still worshipped centur Manichaeism, the Persians worshipped the prototype of the

December 25, our Christmas Day, was the date on whi of Mithra was celebrated with great festivity. At early dawn day, three Magi visited the newborn Babe bearing gifts of g cense and myrrh. The solar meaning of this ritual is made it is realized that as the new Sun is born at the Winter Solstic Ones ascended a high mountain to its summit and there turned toward the east, hailed the rising Sun with incens prayer. It is related that "shepherds" also followed this cu the word *shepherd* is used to designate an Initiate of Aries, ju in the Hebrew Mysteries of Palestine.

The night of Mithra's birth was called the *Night of L* the Sun Spirit had descended upon earth to serve as inter tween man and God. The name *Mithra* means friend or Christ, the friend of all, said to His Disciples: "I call you but friends."

winter. Then occurred the Murder Ritual, common to
and modern mystic fraternities, in which an Initiate played t
slain Mithra.

The Persians believed Mithra met death for the sake
spent three days in Hell, arose again on the third day. H
Mysteries, after the "Murder" and the "Placing in the Bi
hibited the body of a young man in a state indistinguishabl
death. On the twenty-fourth day of March, in deep darkn
lamentations, the disciples held vigil around the sepulcher u
Suddenly the darkness was suffused with brilliant light an
changed into rejoicing as a priest chanted: "Rejoice, O ye sa
for your god is risen. His suffering and death have worked
The Resurrection Ritual followed, the "new-born brother" l
into the brilliantly illumined sanctuary where he came face
a glorified image of the beloved Mithra. Assembled about h
attitudes of homage and reverence were the brethren who
him in the work of this Degree.

Thus was fulfilled the promise held forth in the Fe
Autumnal Equinox and the Dying Sun: "Be of good cheer,
instructed in the Mysteries and shall have salvation from y

In these Mithraic Mysteries we discover the prototypes
Christian ceremonials and sacraments, but therein they w
Initiations as they were in the Indian Mysteries. Baptism
tion; so also was the Eucharist. Some hint of this remains i
the Mass which is called the *Morning Sacrifice* and in the
Wafer, symbolic of the Sun. Again, in the Rosary Ritual n
the Christ life are divided into three sections: the Joyful
Sorrowful Mysteries and the Glorious Mysteries.

Returning to the Persian Mysteries, at the conclusion of
Rite of Baptism the Sign of the Cross was made upon th
the candidate. In all Mystery Schools the cross is a symb
cesses of redemption by which the ego is liberated, or resu
the dense body of mortality. It is a curious fact that while
a means of capital punishment was common in Persia it wa
among the Hebrews. The Crucifixion Rite was the suprem
Persian Mysteries which, for masculine candidates at l
undergoing certain hardships not to be borne except with

Mithra. This explains why he showed more than his usua
generosity toward the Hebrews who at this time entered
stage for their age-long preparation for bringing the Fir
Archangel down to the very hearths of men.

° ° °

As the Sun Being, Mithra was the great intermediary
and man, and he abode in the middle spaces between
lower regions. In conformity with this idea, the sixteenth o
each month was dedicated to him. At that time elabora
depicted him as the divine bridge between the unknowa
highest heavens and His struggling, aspiring humanit
Astronomically, this has reference to the fact that in the Pt
the Sun occupies the middle place among the planets: Satu
Mars on one side of it; Venus, Mercuary and the Moon
Persian theosophy, however, completely separates the spi
from its astronomical corollary, presenting a divine meta
is complete in itself yet correlative to Chaldean (and mode

Thus, the coming of the great Sun Being was to be
Millenium wherein peace, plenty and happiness would be
manent heritage of the human race. The Hebrews affirme
their Messiah.

The four districts of heaven were governed by fou
Aldebaran in Taurus, Antares in Scorpio, Regulus in Leo a
in Aquarius, all worshipped as great Angels. Modern esc
that they exert a remarkable influence upon humanity, fo
guardians of its destiny. A candidate for Initiation does
himself to their powerful spiritual radiations. As in E
Sirius was also venerated. It is said that its spiritual influ
aspirant was, and is, exceedingly potent. But greater
spiritual lights for the earth dweller is the Sun. Therefore,
accorded the highest worship. "Be satisfied with nothing
nothing less than the Sun. When you reach the stellar splen
it. Love and the divine hunger for Truth will lead you
sublime." Christians, as well as the Hindus and Persian

Thou Real Sun infill us,
Shine with perpetual Light.

In the Persian Mysteries Mithra, like the Christ in the Mysteries, was hailed as the New Born Sun. To the Magi luminary was the visible agent of the glorious invisible First Ca they styled "Time without Limit" or "the Great Unknowable"— Christianity, the Absolute Supreme Being. Says the *Zend Av* look on the Sun, Moon, Fire and other glorious objects filled v dor and light as centers of worship, for the Most High God ha that they are His Glory." The reference here is not to mere ph or flame but to the inner Fire of Life which is visible to the Seer—as when Moses saw it leaping in the bush and Zoroaste the mountain that burned. "So wonderful," runs the text, "wa that it blazed of itself without fuel and had no need of a hum to make it burn with brilliancy." Such is also the blazing F purified aura of Masters, and such was the "fiery chariot" in wh ascended to heaven. It is a Fire which can be handled and written that Zoroaster held it in his hands and passed it on to h without their sustaining any physical injury.

"God is light," declares John in our Christian Bible. This is a reality to the Seer. Initiation is birth into Light. *The Lig* physical flame that burns but a spiritual Fire that illumines. In of Parsi Mystics: "This Fire is the glory of God, wherefore i sary to worship it."

Each Mystery School has its central activity in one o spiritual elements, Fire, Earth, Water or Air. All of the ele active in every Initiation, but one is preeminent. The My Atlantis and their inheritors of the Aryan Epoch were centered The Mysteries of Aryana center in *Earth* and *Fire*. The M the coming age will be centered in *Air*. St. Paul has said necessary to meet the returning Christ in the air.

The Labors of Mithra

The twelve zodiacal signs were revered by the Persians great sidereal Divinities whose guardianship marked the bou our universe. Each month had its own particular ceremonial in with the sign through which the Sun was passing at the time. months preceding each Equinox and Solstice were preparat great Initiations celebrated at these crucial points.

There is a famous statue known as *The Four Horsemen* s

by four steeds, which turns ceaselessly around a fixed circl
horse bears on its shining coat the signs of the planets and co
Sturdy and agile, it traverses the circumference of the fixed
extreme velocity. The second horse is less rapid, less vig
movements. It wears a robe half illuminated by the Sun. Th
ceeds still more slowly while the fourth turns ever in the
restlessly champing its bit while its companions move a
around a column stationary in their midst. The unimpede
turns slowly, regularly completing its eternal course. But
moment the fiery breath of the first steed falls upon the fou
its mane. Its neighbor, exhausted by its efforts, inundates it
of perspiration. Then the appearance of the quartet is transf
steeds interchange their natures in such wise that the subs
passes over to the first or most robust of the group—in a man
sculptor who, having modeled figures in wax, borrows the
one to complete the others and ends by merging them all int
form. The conquering steed in this divine struggle, his triu
made him omnipotent, is now identified with the charioteer

These four horses represent the four occult elements. Th
spirit of Fire, the second of Air, the third of Water and t
Earth. The accidents which befall the fourth horse are re
floods and conflagrations that bring tribulation upon earth.
of the first horse symbolizes the ultimate triumph of Spirit
the symbol of Spirit. But it also refers to the old Persian pr
the earth will be consumed by fire when it has come to th
course. The charioteer is Mithra, who drives the ages of th
governs time in all its courses.

Another familiar sculpture is the *Triple Mithra*, also of
significance. This group consists of three figures; Mithra in
symbolizing the Sun,, is flanked on either side by a god bea
In the hands of one the torch is uplifted; in the hands of t
torch is inverted. The first signifies the ascent of the Sun a
Equinox; the second, its descent at the Autumn Equinox. In
Age the Vernal Equinox was in Taurus; hence, the symbol
was associated with Mithra at the resurrection of the year a
Scorpion at the year's imminent death in the autumn.

The Persian Magi conceived of the heavens as a solid

in a flame of light from the Generation Rock (i.e., the Rock birth was witnessed only by a band of shepherds who did bringing of their flocks and harvests as gifts for the holy ch

The exploits of the Sun God were emblazoned upon Temples wherein he was worshipped. Twelve in number sented the twelve initiatory steps familiar to Bible students Samson and in the life of Christ. They form the backgr seven Initiations of the Mithraic Mysteries. As the seven with its ruling planet and Archangel, move against the ba starry heavens, so do the seven Initiations move against th of Cosmic Consciousness represented by the eighth sphere

The first and most important of Mithra's exploits app been the conquest of the Bull. This animal was said to h first living creature created by the Supreme God, Ormaz flowing blood of the slain Bull sprang seeds of all herbs that grew upon the earth. This again refers to the fact that th religion was inaugurated when the Vernal Equinox was in season when Nature was resurrected from the seeming dea Taurus is a sign of great fecundity, of earthly abundance, a feel its impulses strongly are never satisfied with a mer service to mankind. They must see that the body of humanit with all the good and beautiful things needed for its more tioning. This was characteristic of the ancient Persians wh were ruled by Taurus.

When the human race had to be created, its guardiansh gated to the Sun God, Mithra. Ahriman, the Spirit of Dark desolate the land by droughts but Mithra foiled his efforts ducing living water from a great rock. Again, Ahriman b man a universal deluge which depopulated the earth as se overflowed their banks and no land could be seen. One secretly instructed by the Gods, constructed a boat in which with his family and cattle, was preserved. A third time ravage the earth, this time by fire. A great conflagration co men and beasts. But once more, through the intercession remnant was saved and the human race immediately multip in peace and plenty. So was accomplished the terrestial missi

In such wise Persian myths repeat the story known of ol

formed by the Cosmic Christ through successive messenge
sion it was to further the Christ Impulse throughout the
this great archangelic Being from the Sun who assumed g
ancient humanity in the hoary beginnings of evolution, w
was still part of the solar nebula. All races and people re
of this story in their spiritual histories, for the Lord Chr
the entire earth and to the whole solar system. This is t
the Mysteries.

THE SEVEN DEGREES OF THE MITHRAIC INITIATI

The Mysteries of Mithra were divided into seven ste
correlated to the seven planetary Lights known to antiqu
gree pertained to its own particular sphere and was gover
planetary Archangel.

Down through the ages *Seven* has been reverenced
mystic number by all occult fraternities. It is composed
matter and the *Three* of Spirit, thus typifying the union
and higher natures. Seven is the number of completion,
of the Three and the Four is the amalgamation constitutin
initiatory work of human evolution.

The Seven Degrees of Initiation—or Grades of Dignity
sometimes called—admitted a candidate into the Mithraic
They were as follows:

1. Corax or Raven: the Degree of the Servant
2. Cryphius or Occult: the Degree of the Neoph
3. Miles or Soldier: the Degree of the Worker
4. Leo or Lion: the Beginning of Deeper Work
5. Parses or Persian: the Human Degree
6. Meliodromus: the Degree of the Messenger
7. Pater or Father: the Degree of the Sun

St. Jerome refers to these seven Degrees as *Sacrament*
the source of the seven Sacraments of the Christian Churc

The first three Degrees were entirely preparatory. T
grees of the novitiate. The first refers to the Sun, of which
the symbol and messenger. The second three were concern
plane work and were deeply esoteric. The seventh was

The novices of the first three Degrees did not particip
real Mysteries; they were like Christian catechumens and w
Servitors. The Leontics were the first participators, hence th
references to the grade of Leo on inscriptions.

A bas-relief discovered in Bosnia depicts two Mithraic com
seated at a table whereon lie two wafers of bread, each b
emblem of the cross. On one side of the table, apparently as c
stand a Raven and a Persian. On the opposite side are a solc
Lion.

Children might be admitted into the preparatory Degrees
the ascending Degrees the requirements became more difficu
oaths more binding. Discretion was indispensable. Tests fo
ceeding grades were increasingly severe, consisting in part of
to the elements for protracted periods of time, severe floggings
arduous journeys on foot. Women were barred because they
physically able to endure the trials designed primarily for masc
didates. This proved to be one of the weaknesses of Mithraisi
came into opposition with Christianity, for Christian Masters
women into the Mysteries of Christ. It seems clear that in the
rigors of discipline were adapted to meet the need of the
whether man or woman. The purpose of the trial was to overco
by the powers of Spirit, and this a woman candidate might
Mysteries of Christ, albeit by somewhat different methods.

The Second (Occult) Degree of the Mithraic Mysteries w
"inner" or "hidden" work. Members of this group performed th
"behind the wall," that is, concealed from others. Their appea
ing a certain part of the ceremonial was observed as a sacred a

The Third (Soldier's) Degree carried an oath of loyalty to
such as a soldier makes to his nation. As a recruit in the Per
had a mark of his fidelity burned upon his flesh upon taking h
the sign of Initiation was set upon the forehead of the aspira
Degree, accompanied by the chant "Thus Mithra marks the
of his own soldiers." At one point the candidate was present
crown resting upon a sword. This had to be put aside with the c
"Mithra is my crown." Thereafter he referred to his sword as
"not to me but to my God." This Degree carried renunciat
worldly ambitions.

food of the Persians, was poured over the candidate's hands upon his tongue. Porphyry states that marvelous properties uted to honey which was believed to have been produce benign influence of the Moon; it was thought to be the per an Illumined One. Its use helped a neophyte to rise above desires and into the purity of spirit.

In the Fifth Degree (Persian or Human) the Sacra Eucharist was celebrated. There are only three purely hum the Zodiac. Virgo, the Virgin Goddess who bears a shea Gemini, the Twins; Aquarius, the Son of Man. The Degree o related to these human signs, with particular reference to

Wheat and the "blood of the vine" possess the high rhythms of all earth's food substances. They are in very tr and the blood of the indwelling planetary Christ, the visibl tion of the invisible Solar Essence which pours down throug Without them life could not exist on earth for, as mo has demonstrated, the life energy of the Sun is turned i substance of these plants which, when eaten by human bei the energy whereby they live. Hence, the use of Bread and Sacraments of all Mystery Schools. The Mithraic Initiate that from the spinal cord of the Sacred Bull sprang the whe its flowing blood grew the vine. The spirit of evil, Ahriman, to destroy these "seeds" but to no avail. He is powerless t outflow of the Sacred Force.

All who have ever partaken worthily of this Sacramen for the moment *en rapport* with the Blessed Lord Christ and Glory. It will one day be that mankind will draw susten from the Sun without the mediation of food plants; he wi literally that he lives by the Life of the Christ. There is force, but that earth force is essentially of the Solar Essenc in the aura of our planet. The Christ Force raining down is electrical in nature and can be seen by those with etheric used in all magnetic healing. Strictly speaking, no healing is accomplished except through it.

Scholars are agreed that the Mithraic Eucharist is analogous to the Christian Eucharist than anything else

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Among early Christians the Sacred Supper was called th
Love Feast. In Mithraism this is a high Degree commem
celestial feast by which the Light God celebrated the succe
sion of his terrestial labors in anticipation of his coming asce

The Seventh and highest Degree of the Mithraic M
Father, which is culminated the inner series, is the suprem
beginning with the fourth. It is known in the Christian S
Rite of the Transfiguration. A candidate of this exalted
"clothed with the Sun" and received the benediction of th
these words: "His Rays shall be turned upon thee and th
in the midst of them."

Having completed the Seventh Degree the Initiate was a
lesser Degree members, presiding over the Initiations of
brethren and caring for their welfare in every particular. Teru
us the chief pointiff of the Mithraic Cult bore the title "Father
This rank was his for life and it appears he had complete
over all the Initiates of his city.

Mithraic communities were not brotherhoods devote
spiritual meditation. They were also judicial bodies invested
to hold communal property. Overseers of material activities
as "Trustees" and were wholly separate and distinct in this ca
officiating priests, Fathers of the highest Degree. At their
council or miniature senate, of which the first was endowed
privileges pertaining to general and official management.
also masters (magistri) upon whom devolved the dispensing
Finally, there were the "Patrons" who served the Order as
and position best permitted, affording it civic protection
financial stability.

Each day had its sacred ceremonial in which the pla
(Angel) governing that day was invoked appropriately. Th
was esteemed above all others. Monday was also sacred in the
system, but to a less degree than Sunday, Sunday being sa
Christ, Monday to Mary. As previously mentioned, the Sac
were the great festivals; at such times, when the earth's atm
surcharged with spiritual force, certain Initiations were con
worthy candidates which could take place at no other time

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spring renewal of Nature. In the ecstasy of this divine experie
all played their part, a new Initiate, overwhelmed with the g
new knowledge, chanted, "I have transcended the boundarie
and having traversed all the elements I am returned to ear
middle of the night I have seen the Sun scintillating with pu
have approached the gods below and the gods above and
shipped them face to face."

Thus, in a glory processional, the supreme culmination
Christian era, the Magi of Persia pointed to the wonder of tha
Mystic Sun which St. Paul said was no more to be seen "as
glass darkly but face to face."

THE VIRGIN GODDESS OF THE MYSTERIES

The feminine Goddess of the Persians was Anahita. Sh
Divine Mother, immaculately conceived and conceiving, born
and light. She was one with Isis of Egypt, Ishtar of Babylon,
Greece, Mary of Bethlehem. Artaxerxes Ochua erected numer
in her honor at the various capitals: Babylon, Damascus, Sa
Ecbatana and the holy city of Persepolis. She was accorded th
honor of a place beside Mithra in the homage of the peopl
Sacred Bull was dedicated to her. She figured with Mithra
Mazda in the inscriptions of Artaxerxses. These three Beings
the Holy Trinity of Persia.

Emanating from the Trinity, and inseparable from it,
Mystery of the Cross which related exoterically to the pass
Sun through the Zodiac on its annual course. Esoterically, it
the advent of the Cosmic Christ at the end of the age. This M
deeply concealed in Mithraic esotericism. Only with the
the Christ was the fullness of its truth revealed to the world.
coming the ancient Mysteries that prefigured His labors w
brought to a close in accordance with the Law of Cycles.
completed and justified in Him.

The Cosmic Cross is the signature which Christ set upon
at its most ancient beginnings, proclaiming it among a
Hierchies as particularly His own. Formed of the Equinoxes an
this Cross denotes the four primary events in the Master's eart

Mysteries, entwining the Cross of the Sun like wreaths of
told the coming of the World Savior and the nature of His w

Our Christian Bible recapitulates these ancient Tea
Books of Moses summarize the esotericism of Egypt and C
Books of the Prophets hint of the Mysteries of Persia and I
four Gospels and the Book of Revelation recapitulate the
Greece.

The great Master of Masters, the Blessed Lord Christ
point of all world religions. All were projects under His gu
and holy is their inception, each according to the need of th
it was given. From Him all emanated; unto Him all shall r

I am the Alpha and the Omega.
No man cometh unto the Father but by Me.

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CHAPTER VI

THE PROMISE IN GREECE

Before Greece everything in human literature and a rude and imperfect attempt. Since Greece everything h a rude and imperfect imitation.

—Se

One God there is greatest among gods and men; mortals neither in form nor yet in thought. As a whole h as a whole he thinks, and as a whole he hears. Toiling rules all things by the power of his mind.

—Xeno

The Greeks and Their Gods

The Greeks are of that Indo-European Race to which E its civilization. According to Greek tradition the earliest kn tants of their land were the Pelasgians, whose existence, writes "becomes the first unquestionable fact in Greek history." H to the "noble Pelasgians." Herodotus states that almost the e Race was formerly called Pelasgian—a statement of great since the Ionians were the most outstanding exponents of chara Greek literature and art.

Egyptian and Phoenician elements entered Greek cultur early period. The Greeks themselves attributed the Mysteries and Persephone of Eleusis to the Egyptians. Herodotu Dionysus, whose cult was superimposed upon the Greater M Eleusis, with Osiris as representing the spirit behind Natu sixth century B.C., when the Greeks visited Egypt and were by her priests, the knowledge they gained seemed less a dis

Occultists speak of the Persian-Greco-Latin branch as th division of the Fifth Root Race. Yet these three cultures d their ultimate blending until the Latin period, when Mi Gnosticism met in ante-Nicene Christianity. Persia was between Greece and the Orient, especially India.

It is significant that the Mother Principle predominates heritage: Zeus and Dione of Dodona, Hera of Argos, Athen Demeter of Eleusis, Hermes and Artemis of Arcadia, the Cabi At Delphi it was the Earth Mother Gaea and Phoebe, her i who were worshipped until Apollo and Dionysus won pre- that holy shrine. Then Apollo became Phoebus, the Insp person of the Pythoness, however, and in the Rock of the stood within the holy area, a vestige of the ancient Mother C until the very close of that civilization.

Driven from their homeland by a Dorian invasion, s Pelasgians fled to Asia Minor, whence came the first stirrings and philosophical thought. When they were transplanted b homeland, this development led to the Golden Age of I flowered in a beauty and wisdom for which Athens will be membered and loved.

Similarly, other colonists migrated into other areas inc is now France, and at Marseille developed an activity that pre-eminently Greek university town. It is said in Christian t Lazarus and Mary Magdalen rested there for a time. And t Joseph of Arimathea, bearing the Holy Relics of Christ's Cru

It may be claimed that the history of civilization is alway of the God Hermes or, to put it astrologically, the history o Mercury's influence in human affairs. The original Semites as the Seed of the Fifth Root Race, in which *reason* was to b and brought to its first flowering. This exalted achieveme ancient Greece. Consequently, Hermes finally stood as th Heirophant of their Mysteries in the figure of Hermes Trism Thrice Great—beloved of Egypt also but more ancient than he was Heirophant of the Mercurial Mysteries of Atlantis.

The majority of famous Greeks were Initiates in the My fundamentals of their works were acquired by first-hand i

assurance that the Hermes Cult was the most ancient of all cul
it was indigenous to the Greek mind. Other elements of remote
origin arrived in Greece through other channels, mostly throu
Crete and Phoenicia, though Persia and India contributed t

This Hermetic temperament reached its zenith in the G
resulted in a civilization wherein sacerdotal privilege was at its
Instead of a priestly caste by hereditary succession, such as wa
to most Asiatic religions, the principal exponents of Grecian rel
the poets, artists, philosophers, many of whom were Initia
Mysteries.

Religion was centered in the home, where the father was
priest. Anyone who knew the rites of a god might ask to be ap
priest or priestess in his particular Temple. The Pythoness of D
to be a freewoman of Delphi; her election was based on her
powers, not on any rules of hereditary succession. Unlike Ju
Greek religion never succeeded in taking over the supreme po
State. It could not have happened in Greece that a high pr
Church was also supreme ruler of the State, as occurred in
Jerusalem. There was never a theocracy in pre-Christian Gre
a condition would have been intolerable to the Greek spirit.

The most distinctive feature of Greek religion was the na
gods. Egypt's deities were magnificent and somber. India's
impersonal and sublime. The gods of Greece were brilliant,
delightfully human.

All early Aryan peoples shared a common Nature worshi
in the Sun God who was personified in attending deities: Heav
Fire, Air and Water. But without question there was one Supr
from the very first, for even a very primitive mind can unde
need of a governing Power in the universe for which all oth
deities are messengers—or Angels, as the Hebrews designate t
gods of the Greeks were the Angels of Hebrews and Christian
Christian writers freely confessed. To admit the existence
Hierarchies does not nullify the concept of a Supreme Heavenly
the Christian mind. Neither did the admission of a pantheon n
in the minds of the Greeks. This is shown clearly in the
Megasthenes, an ambassador to India from a Greek mon

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"In many points their teaching agrees with that
Greeks—for instance, that the world has a beginning and
in time, that its shape is spherical; *that the Deity, wh*
Governor and Maker, interpenetrates the whole. . .
generation and the soul their teaching shows parallels
Greek doctrines . . . and on many other matters. Like Pl
they interweave fables about the immortality of the soul
judgments inflicted in the other world, and so on."

In the Orphic Mysteries a Risen Savior was worshipped
of Dionysus, whose name means *Son of God.* Thus was pr
the rational elements which entered into ante-Nicene Christ
these Mysteries came the rationale of esoteric Christiani
Clement wrote that "*faith must go hand in hand with inqui*
the teaching that the Logos mentioned by St. John is the
human reason. To the Greeks reason was sacred and of th
the Most High God. Already was forming a doctrine of ev
as revolutionized the thinking of the nineteenth century
Hellenic Jew of Alexandria, declared that *the Logos is the*
Cosmic Process. Deeply indebted is our Christian religion t
that was Greece."

In the *Theogony* of Hesiod (about 800 B.C.) which m
styled the Grecian Book of Genesis, is outlined the origins
"the lap of the gods" (i.e., inner places). Chaos was the
and from Chaos were born successively Gaea (Earth)
(Night); then from Erebus came Aether (Day). Earth p
Heavens (Ouranos), the mountains and the sea. It is im
Earth did not mean our planet alone, but a primordial sub
as the nebula from which the solar system evolved to its prese
Gaea and Ouranos were married. Their offspring were tv
mansions are the signs of the Zodiac. Foremost among the
brilliant Phoebus with his golden coronet and the fair Aphr
virgin born from infinite sea spaces. The heart of Greece wa
song, so her myths are to be understood as poetic visions of
not as abortive attempts at scientific thinking.

The leader of the Gods was Zeus, the name coming fro
word meaning *to shine.* Our word *divine* comes from the sa
Latin this word becomes *Deus* and also *Jupiter,* the Sky

appears to have been one of the most ancient of deities, and h
was universal throughout all Greece. His cult, as does that o
in later centuries, shows traits belonging to religions of the Ta
for he is the Divine Bull, the Thunderer.

In Italy the custom prevails of worshipping various Ma
different provinces. There was a similar practice in pre-Home
each locality having its own patron deities. Dodona, the earli
Pelasgian shrine, gave allegiance to Zeus and Dione, mother of
by Zeus. Zeus was rarely called Dion, this name surviving in
son of Zeus. Eros was the beloved of Boetia, Pan and Artemis
Athena of Athens. The most ancient Gods, however, were Gae
and Ouranos (Heaven).

As Ouranos personified eternity, Chronos personified the be
time, or time itself, in which all earthly evolution proceeds.
birth of Kronos (time in relation to manifestation) worship
lished in cult and ritual. The heaven within was no longer wors
the multitude, although the Initiate still knew that heaven
his own heart, as Confucius observed. Instead, man tended t
external deity by means of ritualistic sacrifices. Looking outsi
self to a god in a canopying heaven, and by means of th
clairvoyance still remaining in him, he began to percieve the
Sun. This God he designated successively as Hyperion, Son
and Earth; Helios, son of Hyperion and Theia; and finally, a
Apollo, brilliant Son of Zeus, Father of the Universe. Correla
three solar principles, the three great Beings in the Sun, *Heli*
actual orb or disk of the Sun; *Proebus Apollo* was its indwellin
in human form, the Christ Archangel; behind Him was *Hyp*
Father, also called "the invisible Father Fire."

In Homeric Hymns which, like the Psalms in relation to th
Bible, represent the most ancient portion of Greek Script
Apollo who first marked out the foundations of Delphi bene
Parnassus. Parnassus, incidentally, was the mountain on
Greek ark bearing Deucalion and Pyrrha, progenitors of the G
came to rest after the flood sent by Zeus.

According to a beautiful native legend, Apollo was one da
flight through the air when he looked down and beheld a s
along the coast of Greece toward Pylos. The ship was

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should be his ministers in a shrine he would establish at De
this end he descended upon their boat in the likeness of a
the dolphin is an iridescent fish, this was probably a refer
glorious coloring of the archangelic aura surrounding the
must be understood the God was seen by psychic vision. It
that the sailors saw only this brilliant ovoid aura since the
beholding a flash of rainbow hues, as when a dolphin leaps
water. This Greek story throws added light upon Cannes, th
Fish-man, and upon the Indian tradition of a Fish that le
safety during the Deluge.

Apollo raised a storm, blowing the ship past its dest
through the Gulf of Corinth to peaceful Crissa, "the land of
the sea strand the God appeared to them in His divinely h
declaring his identity and prophesying that they could nev
wooded Cnossus, but must remain there as his ministers–
they accepted with deep devotion and joy of heart. Thereupo
an altar and made sacrifice. Then in holy procession, with
dancing, they followed the vision of Apollo as he went h
harp in hand, to Delphi—Homer's "rocky Pytho."

The God had already slain the Python, whose lair wa
cavern beneath Parnassus. It was supposed by some Gree
narcotic fumes which induced the clairvoyant trance of
emanated from the disintegrating remains of this dragon.
rocky opening whence these fumes emanated was a great
the *Umbilicus*. This spot was said to be the center of Greec
whole world. Originally this was the shrine of the Earth
her inspired ones, the Pythia. The latter remained but the
given over to Apollo, the Olympian. It was believed that Ap
spoke through the Pythia.

The Pythoness of Delphi represented a type of clairvoy
obsolescent even in ancient Greece. Because of their gro
rationalization, which always intends to inhibit negative
of the mediumistic type, it was probably more obsolescent
Greeks than among Asiatics. When a freewoman of Delph
who possessed the necessary mediumistic powers to be
mouthpiece of the god," she was taken to the Temple by
and subjected to severe and rigorous training. It was sa

Pilgrims from all parts of the Grecian world sought the Pythoness at Delphi. After various sacrifices and ceremonials sprinkling with holy water, pilgrims cast lots to determine wh first to have access to the Oracle in the Adytum, the Holy of H

In a cella within the Temple the Pythoness was seated above a crevass in the rock floor, whence issued fumes that i holy trance. Some said that the fumes thought to be emit dead dragon really came from the Cassotis, a river flowing rock floor. When the Pythoness had become entranced, th Apollo spoke through her lips. Priests wrote down and messages thus received.

So ancient is trance-divination (still continued in spiritual today) that it was mentioned in the *Iliad* and was ancient Further attesting to its antiquity is the record of the leger Woman about whom Pausanias wrote: "Above the earth rises which, it is related, the first Sibyl took her position and gave song." This rock appears also in the enclosure of the Temple at Delphi. The Sibyl was the original; the Pythoness a dec True Mystery Schools never use drugs to induce a trance spiritual illumination in its higher phases. This practice degenerate times when Divine Wisdom is all but forgotten.

There was a vast difference between the receptivity of and the drug-induced mediumistic trances of the Pythone Greco-Latin legends the Sibyl is the spiritual Bride of Apoll Spirit. In full waking consciousness she received from him or oracles that she expressed in song. Some of the most Christ oracles in all apocryphal literature are to be found in th Christian sibylline oracles, wherein it is declared that the firs Noah's daughter, who came to the Western World by way of Ionia. It was not until after the Divine Advent in Palestine t were alienated from the ancient world. The Sibyl has no disappeared from history. In the fullness of time she will er her cave to bring Christ oracles to a new heaven and a new

Behind the Temple of Apollo at Delphi stood a still m shrine, no less sacred, no less famous than that of Apollo. Her (or his relics) was reputedly buried. Each year at the Win a nocturnal celebration was held, undoubtedly honoring the h

of the Winter Solstice. His life and death were portrayed i
Mysteries of Orpheus in a manner so similar to the Gospel st
are justified in calling him the Christ of Ancient Greece. M
subject will be said in a discussion of the Mysteries.

All learning, all intellectual enlightenment, came from A
daughters, the Muses or Rays of the Spiritual Sun. The Less
corresponded in many respects to a modern university. To sc
women were not admitted, as the Greeks held the intell
woman in low esteem. In these Mystery Schools were taught
mathematics, music, dancing, the various arts of divinati
branches of learning presided over by the Muses. The Muse
down from a matriarchial antiquity inherited from Atlantis wi
played a very important role. Femininity was most highly
those cultures closest to the Atlantean.

Also from earliest times came the lovely Nature spir
within the leafy bowers of every tree, the Greeks saw a
within the waters of every sparkling stream, a naiad. Fairi
themselves upon the petals of unfolding flowers and far
mermaids sang their songs of enchantment to lure sailors.
activities of the visible and the invisible were one. There
of demarcation between the material and the physical, for ar
living close to the soil the old ancestral clairvoyance persisted.
know that wherever primitive clairvoyance continues to exist
the "little people" of field and sky and water lives on, even
times. Such belief cannot be separated into historical str
psychological phenomenon characteristic of all who dwell clos

During the Taurean Age, when the Mycenean-Pelasg
flourished, the Nature Cult was strongest—as figured in t
Mother. A serpent was her symbol, a hint as to the origin
the knowledge she received from a certain angelic Hierar
Arian Age proceeded on its course materialism won the day
vision was gradually lost, while at the same time reason (H
over the reins of government.

The Gods, too, were real entities, not figments of the
The Greeks saw and conversed with them, even as in the Gar
Adam and Eve walked and talked with the Elohim. As rep
served, these early Aryan Races all retained something of th

because of the encroachment of dense materiality. It is es
this fact be held in mind, otherwise it is impossible to re
difference between these early peoples and our present-day
ized civilization.

Polytheistic religions have all had their place in the div
of things. They point always to the divinity of Nature and
that the more closely mankind lives in intimate contact w
the more godlike he becomes. The long and varied tutelage
the evolutionary path of advancing civilization is preparin
for deeper phases of esoteric Christianity relative to the Chr
of our planet Earth, for upon a full understanding of that w
bodied in the Christ Advent the whole meaning of spiritua
depends.

Among those nations whose spiritual evolution we have st
the most advanced were cognizant of the Life and Being o
Sun Spirit, the Christ. They addressed Him by various nar
was one and the same Being to them all. His descent or
every civilization, in its turn beheld Him and named Him—
with many names, all having reference to the same White
same glorious archangelic Christ. When this has been
accepted it will obliterate expressions now in common u
"pagan gods" and "false gods," appellations so mistakenly a
describing ancient faiths. What a glad day when mankind
prehends the unifying power of Christed Love and the true
of His sacrifice that binds all world religions into a compl

projection was a gradual process that occupied ages, so ev

It must be said that the momentous Christ Event in Pa
but the halfway point of God's glorious undertaking on
humanity. Immediately after the Holy Death on Good Frid
entrance of the Cosmic Christ Force into the heart of this
Force turned the flow outward, thus enfolding and permeat
lives upon earth, whether on the inner or the outer planes.

As man attunes himself to this divine out-welling Force,
its rhythmic pulsations until his innermost self sings in unis
song of regeneration, called in the Christ Mysteries "the
Christ Within." This is the most advanced evolutionary step
at the present time. Only pioneers of the coming race are bei

set apart in the last days of Atlantis to become the pioneers of
Aryan Race, those who know the transcendent Rite of the M
are the forerunners, the "Seed" or the "Chosen," of the co
Root Race.

In the Mystic Birth we behold the culmination of the C
The divine promise first seen from afar many centuries
Palestinian Drama will not reach its fulfillment until all hu
the very last man, has experienced the birth of the Christ wi
only does the external Sun Spirit and the internal Mystic Chr
one and indivisible. This is, in the words of the inspired po

One far-off divine event,
To which the whole creation moves.

THE FALLEN GODS OF GREECE

In every ancient religion the forces which tend towar
suffering are visible to soul-vision as demons or "fallen gods.
ally, a hierarchy of fallen Gods generally refers to an older
system which has been overcome and outmoded by a new
Gods of the old religions tend to become the demons of the
applies even to modern Christianity. Milton, in *Paradise Los*
ates hosts of fallen Angels whose names come directly fr
pantheons. Lucifer was the Latin name for the Morning Star.
was a God in Canaan; so also was Samael.

When the Hellenes invaded ancient Greece during the lat
the Taurean Age and the opening centuries of the Arian Ag
deities were "overthrown" (cast out) by the Olympians under
ship of Zeus. As that wave of migration advanced from poin
Zeus took to himself one wife or consort after another, and h
produced offspring; but his own identity remained unchan
gives a clear picture of a patriarchial religion advancing
supplanting a former matriarchial religion in which the mot
were pre-eminent. Worship of Aphrodite of Corinth belong
matriarchial era when the beautiful Mother was the supreme
adoration. The later degradation of this cult to the point whe
was known as a city of magdalenes is a matter of history. Thus
Urania, the pure, became a demon to the Christian mind. She
as a spirit of evil in Wagner's *Tannhauser*, where the cave o

Foremost among the fallen Gods of Greece are the race
serpentine doieies, sons of Ouranos (Heaven), whom Zeus imp
the pits of Tartarus. They represent the titanic and cataclys
which were active in earlier geological epochs of the Earth P
canoes, earthquakes, floods and so on, which the Olympians
order under the Law of Zeus.

During these epochs, a hierarchy of so-called "fallen A
very active in human affairs, its function being to awaken
to a knowledge of the outer material world. All knowledge
materialistic nature was its gift to infant humanity; an
possessed of innate clairvoyant powers, was its willing
Hence, the first civilization came through woman and was t
instruction by the "serpent."

Womankind gradually converted man to materialism
inevitable result that as they lost their spiritual vision they
the use of brute force to achieve their ends, and the first of th
plishments was to subjugate their teachers. Thus, the roles o
were reversed. Men became the instruments and protegees of
Spirits while women turned to contemplation of the spiritu
trating their efforts upon supporting religion wherein their
might find an outlet. When masculine ecclesiastical authorit
their communication with Luciferic instrumentalities, wom
increasingly subservient to a patriarchial church.

Prometheus (Lucifer) the Titan brought fire and civ
mankind. He brought also the Secrets of Olympus, and in
for this Zeus crucified him upon a rock in the Caucasus. There
until released by the savior-hero Hercules. Esoterically cons
is an initiatory myth for the masculine candidate; but the esse
ing applies equally to the feminine. It shows that the Li
(Lucifer-Prometheus) must be "redeemed" within the so
person individually; that is, the creative fire of genius must b
from materiality and turned to the service of the spiritual. M
and material sciences are good as far as they go; if they st
Reality, however, they are to that extent limited, and limit
man's soul must always result in sorrow and suffering.

Prometheus stole the Fire from heaven, lighting his torc
chariot of the Sun, and brought it down to earth for man's

again during each night, so his torture was unending. How (Jupiter) could not slay the Titan because he possessed a sec that it concerned even the ruler of heaven himself. Esoteric a reference to Scorpio which holds the secret of regener therefore, of Life Everlasting, without which even the G perish. Having involved himself in the affairs of men, the under the Law of Causation to suffer and endure until the C of our Creative Day has been accomplished under the inspira Lords of Form.

Later Greek poet-philosophers were not content to Prometheus legend rest with the Titan chained to the black r believed he discovered a remedy for old age when he stole th heaven, but as he bore it toward earth, this remedy was s him by a snake. Obviously, the snake represents his own attrib reminiscent of his Titan origin; that is, it represents the Dwe Threshold. Snakes, now possessing the remedy, can renew by casting off their worn-out coats; but man must suffer the age until he recovers the stolen boon—that is, until he makes part of his inner consciousness.

The redemption of Prometheus appears in the legend of Centaur. Centaurs were fabulous creatures possessing the horse surmounted by the head and shoulders of a man. Chir most noted among them. He lived in a cave near the sum Pelion, to which the mystic heroes of Greece came to be taught Jason, Castor, Pollux, Achilles were among the famous ones to imbibe of Chiron's knowledge relating to the stars. This i interest to students of astrology, for at his death Chiron was pl heavens as the constellation Sagittarius which governs the hi the mind that is able to rise above the realm of sense and into of pure reason and intuitive vision.

Unfortunately, so the legend continues, Hercules opene wine jar and its odor attracted hordes of evil spirits. Wine here materiality under the sway of mortal mind. Earth-man, Noah, planted the first vineyard; and to this day human under the domination of this false spirit of decay. But Herc his arrows in the blood of the vanquished Hydra and mana most of these evil spirits, and in doing so he accidentall

his suffering. He prayed to be accepted as atonement for I
Zeus (Jupiter), deeply moved by his plea, accepted the sacr
Jehovah in the Bible, Jupiter typifies Cosmic Law.) Hercules
his way up the precipitous rock, killed the vulture and set
free. Chiron, thus freed from his suffering, was placed in t
and beautified with stars.

Mythologically, Sagittarius is shown at the edge of the
aiming at the great red star Antares which gleams in the heart
Ovid writes: "The Archer thrusts the Scorpion with his be
In Genesis 49:17, as Jacob bestows his blessings on his twel
says in regard to Scorpio: "Dan shall be a serpent by the wa
in the path, that biteth the horse's heels, so that his rider (
shall fall backward."

Prometheus the Titan, creator of humankind on the fo
Nature, is Lucifer in Hebrew legend. Vulcan, like Prometheus
fallen God of Fire, and in his fall he portrays another facet of
and gem-like Lucifer. He was a blacksmith, a metal worker
His hand fashioned the Palace of Apollo "beyond the sunri
the shining dwellings of the Gods and Goddesses. In their to
dwellings are the visible universe. When Vulcan was cast ou
he was a whole day in falling:

From morn
To noon he fell, from noon to dewey eve,
A summer's day, and with the setting sun
Dropped from the zenith like a falling star,
On Lemnos, the Aegean isle.

The fallen Vulcan is Hiram Abiff of Masonic legend, h
Solomon's Temple (the solar system). In humanity he is
made two blades of grass to grow in place of one. He is Tub
he is the prototype of craftsmen. He is the Fire burning in t
Nature, which is visible to the "new vision." He is called the
tiful of all the Gods. One account states that he was ej
heaven because he was deformed; another, that he became c
consequence of his fall. Medieval Christian artists vied with
in depicting the hideousness of Satan (Vulcan).

of the Eleusinian Mysteries, expresses profound sympathy
fering Titan.

Another initiatory myth of similar import is the story of
master artist of the Olympian Gods whom Zeus cast out
Again it is a Titanic force, the divine creative Fire, which is
Hephaestos was the son of Hera, born without a father (a
one account) even as Athena sprang from the forehead of
expulsion from heaven hints of his former grandeur as the
Virgin Mother in a matriarchial religion. It was he who bui
sion of the God of artists, artificers and craftsmen. When the
desired to create Pandora, Hephaestos formed her beautiful b
from volcanoes was thought to come from the fires of his fo
deep within the earth, a reference to the terrestial Fire of L
as clearly visible to the etheric vision of modern Seers as it
clairvoyance of the ancients.

When Hephaestos was flung from Olympus, Dionysu
place as the God of celestial Fire, for Dionysus was the God o
Fire belonging to a man's soul as Hephaestos was the God of t
Fire burning in the heart of every human genius. Hephaestos
to Ptah of Egypt, to Horus of the Vernal Equinox, and to t
master workman, Hiram Abiff, whose hammer is the sym
sign Aries.

Hephaestos was twice flung from heaven. Hebrew mytho
the story of two wars in heaven, in both of which a multitud
Beings were cast down to earth.

Christian mythology attempts to make Lucifer the emb
ugliness as a result of his fall; the Greeks thought Hephae
and malformed, the only unbeautiful God of Olympus; yet
Hebrew story depicts Lucifer as eternally youthful and bea
works of medieval artists indicate their knowledge of this la
and Milton followed it in his *Paradise Lost*.

Occult literature is replete with narratives about the
beauty of the "fallen Angels." Hebrew tradition ascribes t
of the arts and crafts of civilization, and specifically states t
were their earthly agents in early epochs.

The first war in heaven of Hebrew mythology occurred

and the expulsion of Adam and Eve from the Garden. The s
took place after the expulsion, when certain rebellious an
descended to earth and took unto themselves wives from
beautiful daughters of Cain. They taught their wives the arts
writing and alchemy. From these Wise Women taught by the
came the line which produced Tubal-Cain and those artists and
whose genius ultimately flowered in Hiram Abiff.

Angels of secular arts and crafts must not be confused w
representing evil qualities of the soul: lust, murder, avarice,
tempt, envy, vengefulness, hatred, and so forth. Hebrew
provides a list of "fallen Angels" corresponding to these evi
In Western Wisdom Teachings these demoniac beings are
"Angels" but "elementals." They are not superhuman like t
but sub-human. They inhabit evil thought forms thrown off
beings, feeding upon them and thus furthering their own e
the expense of the evolution of humanity. They must be exp
consciousness if one is to acquire a true picture of the Olymp

Nor are the Chthonian (Underworld) deities of the Gr
thought of as evil or "fallen." These include Pluto, who carri
to the Underworld, and Persephone, God and Goddess of D
names *Hades* and *Aidoneus* (the Unseen) also applied to
God Hades does not in the least correspond to the Christian Sa
name *Sathanas* indicates him to be the God (spirit) of H
Despair, leader of the Black Hierarchy. The Christ overcame
death during the three days between His Crucifixion and Re
This is an initiatory myth demonstrating that so long as we are
by hatred we must continue to suffer the trials of this w
divine Love and Wisdom can set us free by conquering hate a
Samael is the Angel of Death to the Hebrews. It is Samael ("
God") and his Angels who rule over the Hebrew purgatory. S
and hate figure together, death is unconquerable except thr
The Greeks taught this truth in three very beautiful legends
Orpheus and Eurydice, of Eros and Psyche, of Adonis and Ap

Each of the Olympians possessed a Chthonian aspect. Th
an *Aphrodite of the Tomb* at Delphi. In this capacity she was w
as the Goddess of the Depth, the Dark One. The Adonis
taught the triumpth of love over death. This myth came to G

Tammuz, was killed by a boar. A compromise was effect
Adonis was to spend one-third of the year with Persephon
with Aphrodite and one-third alone.

One of the loveliest of Greek initiatory legends, that
Psyche, portrays the beautiful God of Love coming as
maiden who, having been thrown from a high rock as a
Aphrodite, finds happiness and bliss in the arms of her l
Some of the most exquisite portrayals of heaven-world bliss
anywhere in literature appear in this initiatory legend. Th
concept occurs in Christian writings where Jesus is called th
the Soul." Like the Chthonian Eros of the Mysteries, he is d
beautiful white wings.

Hermes, too, has a Chthonian (Underworld) aspect in
Hermes Trismegistus, is the presiding Angel of Hermetic p
He is also called Hermes Psychepompos, Guide of Souls, for
the souls of the dead (Initiates) through the inner worlds.

Dionysus, son of Zeus, takes on a Chthonian characte
name of *Zagreus*. As Dionysus Zagreus he is the God
monotheistic cult, the Orphic Mysteries. To an Orphic Initi
Gods of the pantheon are but attributes of the One Sup
Dionysus is most clearly identified with the Chthonian Er
Souls.

Although the Hebrews name the Angel of Death *Sam*
slays with a drop of venom for he is of serpentine nature—th
edge him as the servant of God. He is said to possess tv
The Arabs speak of the Death Angel as *Azrael* and have mu
his beauty and kindness. A neophyte in the Arab Mystery
cautioned not to look too long upon his beautiful face as to
death. To esotericists this means that the great sweetness
beauty irresistibly draws the soul away from its body.

Likewise, the Greeks had words of praise for the God
in fear and propitiation as exoteric scholars suppose, but in
of his real nature as a god of love and tenderness and merc
Eleusinian Mysteries.

After the Greeks reached the apex of their glorious civili

powers to the establishment of Mystery Schools which woul
the Greeks for the coming of Christ.

THE MYSTERIES OF GREECE

I swear by him whom the Tetractys found
Whence all our Wisdom sprung and which contains
Perenial nature's foundation, cause and root.

The Mysteries represent a new departure in the history
religion. Greece had no state religion, but the Mysteries
supported and were hedged about with many restrictions.
passage of time, however, these rules were largely relaxed. B
centuries of the Greek Period the Mysteries had ceased to enjo
esteem of the Classic Age because so many unworthy peopl
come "initiates"—that is, they were pseudo-initiates, having re
Rituals of Initiation without experiencing their spiritual equ
power, purity and wisdom. The Mysteries thus became an en
though many of the ceremonials found their way into orthodox
ity. Only in esoteric Christianity did the Mysteries themselves
tinuance.

Informed as they were with the Initiate knowledge of the
pher-founders at the time of their origin, the various Myster
were in very truth earthly representatives of spiritual Hier
Wisdom. There were several great Mystery Schools in Greece
greatest were the Orphic and the Eleusinian Mysteries, and H
represents the Orphic tradition.

Orphic Mysteries

Those innumerable souls, which spring from the Great S
of the World,
How they roll about and seek one another throughout the
mighty universe!
They fall from planet to planet, and in the abyss of space
lament the home they have forgotten.
These are Thy tears, O Dionysus!

* * * * * *

The Orphic Mysteries were based upon the writings of t

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the Kabbala of Greek religion. Some of the missing volumes a
nautic, consisting of Hermetic works; *The Demetriad*,
centered in the Mother of the Gods; *Sacred Songs of*
Theogony; The Veil or Net of Souls, pertaining to the art of
and their Rites and ceremonies; *The Book of Mutations*
and alchemy; *The Gorybantes*, concerning terrestial mysteri
quakes; *Anemoscopy*, the science of atmosphere, natural
botany, and so forth.

The Orphic movement had two branches; the Apollo
Dionysiac, as shown in the Temple at Delphi where both
Sun of the Summer Solstice, and Dionysus, the Sun of the W
were worshipped. Apollo and the nine Muses represent all
scientific, philosophical and aesthetic knowledge. Apollo
in Orpheus as his Avatar, and the Hierophant played upon
to induce the ecstatic mood necessary to certain states of

Obviously, this department of the Mysteries would c
a Modern University education; for the most part, wom
cluded as being intellectually unfit for such studies—a s
existed in our own civilization until recent times. Pythagor
a spirit far in advance of his time by recognizing feminine
even accorded them a place in his community.

The Orphic Cult was universal in scope and gradua
itself the best minds of Greece. Together with the philos
Stoics, it dominated Alexandria in the Christian era, flowing
Christianity through early Alexandrian Church Fathers. A
as the Greeks revered Egypt, her Gods and her Mysteries
her own Mysteries to them, Egypt also poured her treasu
Christian religion by means of the Hellenistic Church Fath

That the Orphic Mysteries taught rebirth is shown i
Empedocles:

> *For surely both youth and maid I was,*
> *And shrub, and bird, and fish from ocean strayed.*

Although Orphic cosmogony gradually absorbed everyt
in Greek thought, it had points of difference from the c
Hesiod and is curiously similar to the modern nebular
According to the Orphic Mysteries Time, who had no begin

itself night, mist and fiery aether. Father Time caused the
around the fiery aether until it assumed the form of the Worl
Egg then flew into two halves, the upper half becoming hea
lower half earth, while from its center (the spiritual planes
Eros (Love) and other splendorful Beings. Eros was, therefo
first-born from the Cosmic Egg. "God so *loved* the world th
His alone-begotten Son." The Chthonian Eros was also identi
with Dionysus in the Orphic Mysteries, as the latter's fund
tribute or aspect. The story of Psyche and Eros, obviously
legend from the Mysteries, reveals that death, which seem
sense a terror and a tragedy, is in reality a gift bestowed by
Lord of Love Himself.

The most profound esoteric wisdom of Greece was
emanated from the Orphic tradition. The Mysteries of Eleu
the most famous and far reaching in influence of any initia
the world has known, owed its inspiration to the Orphic Fr
did also the renowned School of Pythagoras at Krotona, which
influenced the course of European thought.

Orpheus was first of the "human gods" (Initiates of Arya
bring spiritual light to early Grecian peoples. He was oversh
the archangelic Sun Spirit known to Christians as the Solar
time of Orpheus' appearing has been entirely lost to earth
also most of his written words. It is usually considered, howev
historic Orpheus appeared in Greece approximately the twel
before Christ. Even the few fragments extant of Orphic b
how profound was the wisdom this solar Initiate imparted for
nation of the Greek world.

The Temple at Delphi always remained faithful to the
dition. This native Greek School succeeded in amalgamatin
Asiatic Mysteries of Dionysus, and in reducing both to the
rationalism characteristic of Greek thought at its best. When
had perfected the art of reason and turned it upon solving
the material universe, they realized at once that reason migh
to a solution of the mysteries of death and the grave. This em
reason is the factor that particularly distinguishes the Hellen
Oriental Mysteries. The Greeks laid no claim to originality
matters; they admitted borrowing much from the Orient. B
claim, and rightly, pre-eminence in the scientific and philoso

Thus, Orphic Masters imposed science upon the mystic
Dionysiac Cult without in any way bruising the delicate wi
latter's soul-wisdom. To our day the differentiation between
Dionysus is recognized, and nowhere is this differentiation m
defined than in the dance—always a sacred service to th
Stravinsky writes in his *Autobiography:* "Here in classical dan
the triumph of studied conception over vagueness, of the rul
arbitrary, of order over haphazard. I am thus brought face to
the eternal conflict in art between the Apollonian and the
principles. The latter assumes ecstacy to be the final goal—tha
the losing of oneself—whereas art demands above all the full
ness of the artist. . . . If I appreciate so highly the value
ballet, it is not simply a matter of taste on my part, but bec
exactly in it the perfect expression of the Apolloinian princip

But the Orphic Initiate saw no conflict whatever betw
and Dionysus, between ecstasy and order, between science and
between faith and knowledge. In the Orphic Mysteries
exalted, but that ecstasy which the Mystic experiences in unio
also received its full and proper consideration. The comb
mystical faith with reason and knowledge remained chara
Orphism until it melted away into Christianity, whose Fo
designated "our new Orpheus."

The life and works of Orpheus are shrouded in obscu
legends describe his majestic appearance and his magical p
was a god of music and the lyre or harp is the instrument u
ciated with him. This was invented by Mercury, God of W
gave it to Apollo, the Sun God, who later presented it to Or
cause the divine Apollo had played upon this magic harp it
to the touch of the beautiful young Orpheus in tones so pure an
that savage beasts were charmed into losing their ferocity, wild
tamed, and great monsters came out of the sea to hear him pla
seven-stringed lyre he was able to govern the phenomena
calming storms, causing flowers to bloom and trees to bend at
hear his enrapturing music. Orpheus was an incarnation of
his music was the music of the spheres that circle around th

The God of Music had a bride whom he loved devotedly
the daughter of the Sea God, Nereus. While wandering in th

music of his grief. At last, finding himself unable to live withou
he bravely walked into the cave entrance to Pluto's underwor
wandered among shades (disembodied entities) playing music
beautiful that it brought surcease from pain even to those in

Zeus, moved to compassion, granted his prayer that Eury
to earth with him, adding the one condition: "If you once gla
you to see if Eurydice is following, you must lose her again
notes of triumph and rejoicing, Orpheus climbed back up
ascent in the darkness, followed by Eurydice. But just as he
to pass the extreme confines of Hades he grew fearful. T
himself that his beloved was safe he looked back, only to se
outstretched, floating slowly backward into the realms b
crazed with sorrow and remorse, Orpheus wandered for seve
nights without food or drink. Then the Gods changed him
and placed him in the heavens as Cygnus, the Swan, nea
constellation of the Harp. This glorious Harp floats across t
on summer evenings with the great star Vega blazing like a
in its heart.

Its celestial keys,
Its chords of air
Its frets of fire.

According to another mythological account, Orpheus w
Bacchantes in their wild frenzies. "Eurydice! Thou Divine
cried with his last breath. "Eurydice!" moaned the seven st
lyre as they snapped asunder. After death his head, severe
body, continued to sing "Eurydice! Eurydice!"

This legend of Orpheus' death hints that, like Zoroaster, I
by representatives of an old cult that rejected his reforms. In
ments it speaks of "his rolling head borne along on the strean
a reference to the Sun rolling along its zodiacal circuit for, a
noted, Orpheus is the Solar Heirophant, the Sun God in h

The lesson inherent in the story of Orpheus and Eury
when man sets his feet upon the Path, he may not turn back
the world. The Christian Bible duplicates this teaching in the
Lot and his wife fleeing the destruction of Sodom and Gomo

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Esoterically, the initial bliss of union between Orpheus and points to the divine happiness of early androgynous man. descent into Hades marks the descent of human consciousnes darkness of materiality. The descent of Orpheus into purgato in search of his love, the beginning of their upward climb tog Orpheus' glance backward resulting in the loss of Eurydice, v tray the divided state existing between man and woman in today. The eternal quest of Orpheus is the quest of all mankin tinuous lamentation for Eurydice is the cry of every soul for t of the Mystic Marriage.

Every great Initiate Teacher is sent to earth with a specif That of Orpheus was to bring to humanity the magic power of was credited with healing human ills with his music. The seve lyre of Apollo—like the harp of David, the sweet singer of Isra the power of his music, healed the madness of Saul—contain reference to the mystic powers of musical Initiates and to t ment of the seven spiritual body centers which, when awakene luminous Roses or Stars.

During the last century another inspired messenger wa earth in an endeavor to build a School of Initiation by Mus Piscean Age. He was the inspired Richard Wagner who fo Festival House in Beyreuth. However, he met the fate usually to pioneers, the lot of veritable crucifixion. But the imperisha brought to earth by Orpheus, further inspired by Pythagoras, later partially externalized by Richard Wagner, is not dead latent. In the approaching Aquarian Age it will be brought quickened until it reaches heights of attainment far surpassing of the past. As man ascends the ladder of spiritual evolution, thi School of Music will be expanded and glorified by the p presence of the ever-living Christ.

THE GRECIAN BIBLE

Homer's Iliad and Odessey

I am of the opinion that Hesiod and Homer lived four hu years before my time and not more, and that these were who framed a theogony for the Greeks and gave names t gods and assigned to them honors and arts and declared

Well can it be said that there can be no final translation o
He is immortal. He belongs to all cycles and all ages, each su
generation bringing forth new interpretations of his writi
mensurate with the events of its time. The *Iliad* and *Odyssey* a
literature which is eternal, wherein every age finds a deeper
significant meaning.

As is so often true of a high Initiate with a world mission
sonality of Homer is shrouded in legend and speculation. The
place of his birth are unknown. Seven cities claim the honor
been the scene of his nativity. Archeological and historical resea
the Island of Chios (modern Khios) or the city of Smyrna be
works appear to be a blending of the dialects peculiar to these tw
The poet is thought to have lived between 1050 and 850 B.C.
responds to the Solomonic Era in Palestine, building of the firs
being dated at approximately 900 B.C. Hesiod came after the
Age.

Homer's works are the first great descriptive epics of
origin. His stupendous genius has been the source of inspi
innumerable poets who came after him. Virgil's *Aeneid* was
after the *Odyssey*, as were the writings of Horace, Dante's *Divine*
and Milton's *Paradise Lost*.

Homer is the highlight of that superbly brilliant age of art
ature which was Greece during the closing years of the sec
Christian millennium. This was the last of the Mycenean cul
flowed down into Achean channels, flowering at last in the
civilization of classic Greece, a rebirth of the ancient Race
higher arc of the evolutionary spiral.

It has been said that Homer was blind. Without dismi
possibility of this as an historical fact, it is yet pertinent to obs
in many initiatory traditions the Initiate is called "blind" whose
centered in spiritual worlds as to render the material world
non-existent. To the Initiate-philosopher, then as now, the mate
is an illusion, a mirage; his wisdom consists in refusing to pla
valuation upon it. Homer came to the Grecian people as a tea
his life centered so completely in spiritual verities that he live
and had his being therein, thus becoming "blind" (oblivious) t
alities of the mundane world.

by later poets. In them is depicted a period in Grecian civil
dating its recorded history, a magic time when Gods were the
and friends, the known guides and directors, of men.
hitherto, the early Aryan peoples possessed a negative ty
clairvoyance which bound them close to other planes; but witl
of time, as they became more individualized, they lost to a c
degree the power of seeing into non-physical realms and c
disembodied beings.

The first Aryan civilization was under Group Soul guida
the people were, *en masse*, so amenable to super-vision tha
take direction from an exalted Being, an Archangel, esoteri
a *Race Spirit*. The God Indra was the Race Spirit of the early
peoples. Zeus, Father of Gods and men, performed a simila
human drama of the ancient Greeks. Thus, in the *Iliad* he h
air above opposing armies, exerting his influence where he
quently sending his emissaries, the rainbow-wreathed Iris and
Hermes, with instructions for their leaders.

All early Aryans were familiar with tales pertaining
battles and heroic deeds of their forebears, mighty peopl
supernatural powers. These were the first Aryan migrants fr
for whom sacred Temples were erected and to whom the
itiatory instructions were given. The great sagas and epic
come down through the ages as the proud heritage of the A
are accounts of an actual historical migration interwoven w
truths. Archeological research has discovered it is just such
tion of historical tradition with spiritual truth that is the su
of the two magnificent Homeric works. They have unea
cities wherein the palaces and public buildings, the elabora
frescoes, paintings and jewelry evidence the high degree o
and culture against which events recorded in the *Iliad* a
move with vivid realism.

The *Iliad* is concerned largely with the war against T
fate of the famous Helen. Both archeologists and scholars
that there actually was a Trojan war and they date it at ap
1200 B.C. Homer evidently incorporated the occurrences of
his story and endowed its participants with the noble traits
powers characteristic of the more spiritual early Aryans.

of initiatory wisdom as given by Immortals, styled Gods. H
whom the controversy is waged, is also "born of Immortals."

Throughout Greek history Helen was revered in Sparta as
and any word of disparagement spoken against her was belie
down the curse of the Gods. Some even declared that she spent
of the Trojan War in Egypt waiting for her husband to recei
that no infidelity was involved.

Helen is a symbollic name used in many esoteric myths
the feminine principle in man. It is met with again in the Gno
of Simon Magus—the great Hellenistic Initiate of Samaria at
Chirst who came into conflict with the narrower Judaic Scho
death of the Master, as hinted in the Gospels. He created a
initiatory legend in which Helen is the dominant figure. Some
of this Gnostic myth still remain. Helen will also be recalle
sentative of the Redemptive Feminine in Goethe's *Faust*.

Helen's "rise" and "fall" have reference to the manner in
feminine, Love Power, is exercised in human affairs—whet
direction of Aphrodite Urania, Queen of the Heavens, or
Pandemos, her sensual aspect. Always a fierce battle must
and the great cities (states of consciousness) beseiged until th
of the lower nature by the higher is assured. The broad p
free will in connection with choice between good and evil, b
way of wisdom and the way of the senses, are ever in evide
the materialistic darkness that prevails on this planet today,
that our early Aryan ancestors made the wrong choice. They
"the curse of mankind," and have continued in his hire ever s

Homer reveals this in the narrative prefacing the action o
Hera. Athena and Aphrodite, the three great Goddesses of
Age, offer a gift to Paris of Troy. Hera offers him riches a
Athena, wisdom; Aphrodite, the most beautiful woman in th
be his wife. Paris chooses the gift of Aphrodite. But the mo
woman in the world is the wife of King Menelaus of Sparta.
cannot secure her otherwise he abducts her, and this abductio
the downfall and devastation of the city of Troy.

The beautiful Helen, with her supernatural gifts of pr
clairvoyance, represents humanity before its fall. The great
aftermath of darkness and confusion signifies the Fall and

As the *Iliad* shows loss of the true Light, the *Odyssey* p
wanderings of the soul in search of the Light and its ultim
coming by way of the testings and trials relative to Initiation.

The scene of the *Iliad* is confined largely to the city of T
environs. It begins with preparations for the battle, in which t
led by Hector, are to pit their strength against the Acheans und
Ares and Athena support the cause of the Acheans; Aphr
Hermes, that of the Trojans. This suggests to an esotericist tha
worshipped a deity combining the qualities of Aphrodite and
the source of the Divine Hermaphrodite of the Mysteries, the I
the complete and perfected human being. The Race Spiri
neutral as he directs both battle lines. However, he shows gre
sion and tenderness for the Trojans upon the death of the nob
an event which marks the defeat of Troy and brings the *Iliad*

The *Odyssey,* purporting to set forth the homecoming fr
the triumphant Odysseus, is an initiatory allegory of the exper
befall one traveling on the Path of Initiation, from his first co
to the final consummation of the Mystic Marriage, which is
shadowed forth under its earthly equivalent.

Hesiod, next in fame to Homer, lived about one hundred
him. In his description of the four ages of man he gives son
how to date the Trojan War. He places it in the Bronze Age
ologists claim that the civilization of which Troy was a part
metal. The Dorian Invasion has reference to the Iron Age which
for the Dorians used iron. By the superiority of their iron wea
were able to conquer both Greece and Crete. Thus suitably, th
falls in the Arian Age, during which Persian-Greco-Latin civili
destined to run its course. This historical finding also corrob
Hindu statement that the Kali Yuga (Iron Age) began after
of Krishna, about 1200 B.C. At this time our planet reached
of its material evolution. Hence, the Christ came at "the End o
to begin His work as the Light of the World that would banish
ness of materiality. Hesiod wrote:

> *If you will listen to another tale I will tell you, and d*
> *ponder it in your mind, that from the same origin are s*
> *gods and mortal men. First of all the Immortals holdin*

impending; but ever the same in hands and feet did they del themselves in festivals, out of reach of all ills, and they died overcome by sleep. All blessings were theirs. Of its own the fruitful field used to reap the labors of their hands, a in quietness with many good things rich in flocks and dea the blessed gods.

Afterwards again the dwellers in Olympian mansions for a second race of silver, . . . inferior, like unto the golden nei in shape nor mind . . . for a brief space they used to live, su ing griefs through their imprudences, for they could not keep rash insults one from the other, nor were they willing to wor the gods, nor to sacrifice at the holy altars of the blessed. T indeed afterward Jove buried in his wrath, because they g not due reverence to the blessed gods who occupy Olympus

And yet a third race of speech-gifted men formed Fa Jove of brass, not at all like unto the silver, formidable mighty by reason of their ashen spears, whose care was mournful deed of Mars. Neither did they at all eat wheaten only. . . . These had brazen arms and likewise brazen hou and with brass they wrought. . . . They entered into the squ abode of chilling Hades inglorious, for black death seized t and they quitted the bright sunlight.

When the earth had covered this race also, again wrought yet another, a fourth. . . . And these baneful war well as the dire battle-din destroyed, a part fighting before se gated Thebes and part also in ships beyond the waste deptl the sea, when it led them to Troy for fair-haired Helen's s There indeed the end of death enshrouded them, but them, J their sire, made to dwell at the confines of the earth and far f the Immortals.

Hesiod closes his work with a prophetic lamentation for the I

Would that I had died before or been born afterwards! now in truth is the Iron Age. Neither will they cease by day night from toil and wretchedness, the gods will give them se cares, yet nevertheless even for these shall good be mingled ills. But Jove will destroy this race of men endowed with spe

nor guest to host, nor comrade to comrade, nor will bro
dear even as it was aforetime to brother. Quickly will t
honor parents growing old, addressing them with harsh
. . . One will sack the city of another, nor will there be a
to the just, the trustworthy nor the good; rather will the
man that doeth evil and is overbearing; the bad will in
better man, speaking in perverse speeches and sweari
oaths . . . baneful griefs shall remain and against evil the
be no recourse.

The theme of the *Odyssey* has to do with the fortunes
(Ulysses), King of Ithaca, a small and rugged island on th
of Greece. At the conclusion of the Trojan War Odysseu
homeward journey which, due to numerous obstacles encoun
way, takes ten years. As heretofore stated, the *Odyssey* is
ficially an historical legend. Its primary purpose is to
difficulties besetting a soul as it journeys Godward. Thus in
educated Greeks understood it, for Homer's twofold work
the Grecian Bible. Homer's epics and myths concerning
were interpreted allegorically by the philosophers; and thus
they became the basis of divine dramas in the Mystery Temple
Dionysus and Persephone at Eleusis, Dionysus and Apollo
have been mentioned. All the other beautiful legends were
Mystery Rituals as corollaries to the main theme.

Ulysses himself represents an Enlightened One upo
Telemachus, his son, typifies the neophyte, one who desires
the quest. Penelope, Ulysses' wife, is the Divine Feminin
Principle, with which the spirit (Ulysses) longs to be unite
being the culmination of its labors. During the long absenc
his castle is beseiged by suitors, all vastly inferior to him,
hand of Penelope in marriage. These suitors symbolize den
lower nature, and they persist in "wasting the substance"
house (the ideal).

Telemachus is "grieved and indignant over the wastefu
suitors;" in other words, he has awakened and is ready
search for the true Way. Athena (Wisdom or guidance
planes) pours about him a significant glory, the halo of dec
under her direction he sets out in search of his father. The s

The first test that Telemachus meets is the necessity of *silent*, of acquiring that tranquility of mind which enables him to how "Athena appeared and disappeared as elusively as the sea bi and goes." Only one who had seen celestial visitants with his o could have written so clear a description of the apparation Goddess.

Then Telemachus visits Nestor on the island of Pylos. Nest objective mind to which a seeker is prone to turn in the first en he meets. But this "mortal mind" has no satisfactory solutio problem. So he visits the beautiful castle of Menelaus, thinkin the mansions of the Olympian Zeus must be like this." M typifying Spirit, directs Telemachus forward upon his quest, tel that his father is held captive upon Orygia, isle of enchantmen nymph Calypso.

— ° —

Here we return to the journeyings of Ulysses.

Ulysses encounters the Cyclopes, the dread one-eyed mons imprisons him and his companions after devouring six of th Cyclopes represents the Dweller on the Threshold, the phantom ment of accumulated wrongdoings of an ego's earth lives. Ulyss the Cyclopes drunk, blinds him and escapes with his men b under a flock of sheep. Again, sheep point to the Arian Age si is the sign of the sheep or ram.

After His Transfiguration the Christ Candidate was com descend once more into the valley that his new powers might b So with Ulysses, who must still be tempted. He and his sailor co now approach the Isle of Circe. He puts wax in the ears of the they cannot hear the seductive songs of the mermaids. Self-con important factor in Initiation, perhaps the most important. To deaf (oblivious) to the outer world and to center one's cons upon the within is the only safeguard. This is the meaning of from the Tree of Life that Hermes gives to Ulysses, which re immune to the enticements of Circe.

He alone, however, is immune to the siren spell. The sa cumbed and are transformed into swine—a story equivalent to th Parable of the Prodigal Son. This Parable belongs to every rac

Having risen above temptation, Ulysses is immune t
Circe, who now becomes his friend and counselor. Instead
wine of desire she gives him the barley and honey (wisdo
of the soul. She finally grants him his freedom, warning
can return home only by way of Hades. The ability to ent
of purgation and minister to its earthbound prisoners is an e
for a new Initiate. Proceeding to Hades, Ulysses' quest i
Hercules the lion-hearted, who tells him: "To come here yo
encounter death, while others do die but once." The f
Initiation, death to the personal life. It is of this death that J
says: "He who dies not before he dies will be ruined when

In Hades Ulysses meets his mother: "A longing rose in
take in my arms the spirit of my mother, though she were
I stepped forward to embrace her and thrice she slipped
grasp like a shadow or a dream." His mother tells him
grief: "Wearily for her the nights wane and the days pass
tears. The father abides in the fields and Telemachus feas
banquets."

Ulysses must now tread the path that is as narrow an
razors edge. "On one side are great rocks which even w
may never pass, not even doves who bear ambrosial food to
These ye must know the blessed gods call the Wandering
of stability and perseverance are the principal impedimen
ment. The Rocks are Scylla and Charybdis.

Homer symbolically describes the perils of Initiation a
"One reaches with sharp peak into wide heaven, and a da
compasses it. No mortal may scale nor set foot on it. H
Scylla, a dreadful monster, twelve feet dangling down, s
three rows of teeth full of black death. She searches with
carry off sailors as ships try to pass. On the other rock, a
grows and beneath it mighty Charybdis sucks down black v
each day she sucks it down and spouts it forth."

Scylla as thus described is a colossal thought form of e
by mankind through centuries of wrongdoing. It is sy
Revelation as the Harlot of Babylon. Charybdis is represen
resulting from misuse of the Law of Generation. It is to b
both of these horrible creatures are of feminine gender; th

sex) sailors are snatched by Scylla and Charybdis as the through the narrow waters between them.

Next, upon the banks of the Island of Helios, the sailors of the sacred kine of the God while Ulysses is deep in prayer; "Zeus at the command of the Sun God smites the swift ship it in pieces." *To eat* (enjoy) instead of *to transmute*, result in self-destruction.

The lower nature seeks always to quench the ardor of soul. The lure of the beautiful in terms of sense life (the nymp is one of the most potent enticements employed by the temp

Having labored for *three days* under the guidance of "H the Golden Rod" at constructing a raft, Ulysses escapes fr chanted island.

Ulysses now comes to the land of the Phoenicians an received by King Alcinous and his court. This gracious lan "far beyond the world's covetousness." Its palaces are of gol and its fruits never wither. Ulysses comes hither garbed i etheric body, for this country is located in the etheric realm Garden of Eden of the Bible, the First Heaven of esoteric into its realm is one of the first experiences of a neophyte.

Finally, "wrapped in sweet-smelling clothes" and guid Pleiades and Arcturus, his journey is accomplished. This mea soul-power gained by overcoming subtle temptations radiat about his body that propels him into wider experiences accomplishments.

Ulysses, alone of all his company, reaches the harbor of hi Ithaca, "Many are called but few are chosen." He is clad mist (the luminous soul body, fashioned by overcoming and tion), and is led by Athena (Wisdom) to the foot of a grea (regeneration), where he dedicates the treasures given hi Alcinous, gifts of soul-light and soul-power acquired by mi the invisible worlds.

Athena touches Ulysses with her wand and "the fair fles on his limbs, over his limbs was cast the skin of an old man hair wasted away, dimmed were his eyes erstwhile so fair.

terrestial." Ulysses is wafted to Ithaca in a state of sweet slee
words, he has now changed the luminous soul body where
clothed for his heaven-world experiences for the dark and hea
body in which to continue his experiences upon earth.

Athena gives Ulysses a script and a staff, and the hide
stag. This means that although one must return from the hig
and assume the burdens and limitations of the physical bo
retains the powers of an Initiate.

Telemachus also returns. Ulysses receives him joyously
of Light" and the two join forces to oust the suitors. In this
must obtain the cooperation of Penelope, "a sweet light in the
is, the final transmutation of the lower nature must be ac
under the supervision of the Divine Feminine, the illumined l

Penelope, arrayed in white and gold, greets Ulysses in
chamber (exaltation of consciousness). Although she does
nize him she tells him how she thwarted her suitors by wea
in the day which she unravelled at night, assuring them that
completed she would choose a husband—for after his absenc
years, Penelope still longs for the return of Ulysses. Obser
esoteric period of "twenty" and "forty" are continually repe
Mystery dramas.

Esoterically, the "web" is the garment of the soul, wo
thoughts, emotions and actions of waking hours, which is
(analyzed and evaluated) by the ego in retrospection during
sleep.

To test the wisdom of Penelope, Ulysses says: "In the in
the castle grew an olive tree. I built a chamber around it, I
with works of silver and gold and purple." As he speaks her
within her, for she understands. She replies forthwith: "Thy
chamber) shall be ready whenever thy soul desires it."

Then comes the ancient woman who has been guarding
chamber. She is the wisdom that guards the exalted conscio
taining to the Mystic Marriage. She goes with them to the b
maidens with lighted torches in their hands lead the way.

"All was peace and gladness in the shadowy halls."

ELEUSINIAN MYSTERIES

In his *Morals and Dogma*, the great classic of Masonry, A
High Priest of the Craft, ascribes to Cicero the appraisal tha
lishment of the Eleusinian Mysteries was the greatest of
conferred by Athens upon the commonwealths: "their effect h
to civilize men, soften their savage and ferocious manners,
them the true principles of morals, which *initiate* man into th
of life worthy of him." The Masonic writer goes on to say
passage wherein Cicero apostrophizes Ceres and Proserpine
that mankind owes these Goddesses the first elements of m
well as the first means for sustaining physical life; also, their
and laws, the regulation of morals, and those examples of
which have improved the manners of both men and cities.

The Initiate in the Mysteries of Orpheus, after he was p
considered as released from the empire of evil and transf
condition of life which gave him the happiest hopes. He w
say "I have emerged from evil and have attained good." Tho
in the Mysteries of Eleusis believed that the Sun blazed v
splendor for them alone. As we see in the case of Pericles, th
themselves that Ceres (Demeter) and Persephone inspired th
them wisdom and counsel. (Greek *Persephone;* Roman *Prose*

The Eleusinian Mysteries were concerned primarily with t
of the soul's survival after death and conditions prevailing
world. Their teachings were conveyed to Initiates in th
dramatic spectacles wherein an Initiate was both spectato
ticipant. The Lesser Mysteries dealt with the story of De
Persephone; the Greater Mysteries with Dionysus and his
from the dead. Greeks themselves believed the Eleusinian My
been founded by Egyptians in prehistoric ages, and they
Demeter (the World Mother) with Isis of Egypt. Similarly, th
of Samothrace and the Cabiri of Thebes were associated w
of the God Ptah of Memphis in Egypt.

The great hall of the Mysteries was situated in Eleusi
near Athens. There was a path which approached the Temple
which was located a number of "huts" or "stations." These
houses, each one presided over by a Teacher; and before t
could enter the Temple and take part in the Mysteries therei

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through several, while only Initiates were able to pass then the latter were qualified to enter the Temple proper wherein first witnesses and later participants in the wonder-worki Sacred Rites.

The Mystery observances continued for a period of nine c included ceremonials and pageantry that took place outside for the benefit of the general public. Aspirants and neophyte in the colorful processionals and rituals within the sacred the Temple. Only disciples and Initiates were admitted into for advanced instruction under the supervision of the Masters. was entirely secret, and it always reached its culmination at hour of midnight. The great majority of people, while having standing of what took place in these Temple Rites, neverthele them with the most profound respect and veneration. It i during the Golden Age of Greece no person was permitted t State in a high official position unless he was a member of Lesser or Greater Eleusian Mysteries.

Triptolemus, a culture hero similar to Osiris, son of t Eleusis, ascended to heaven in a chariot drawn by serpents wisdom). It is thought that the ascension of Triptolemu dramatized in the Eleusinian Mysteries.

When the Greek-trained Initiates of the Christ Mysterie Gospels that became the foundation of Christianity, they ar facts of Christ's life after the pattern of a Mystery Drama. of John, in particular, reads like a mystery play in the life o Clement said that the life of Christ was a Divine Mystery P warned the neophyte that "faith must go hand in hand wit In view of perils to be met on the Path leading to Illuminati gave the admonition that "To put everything into a book is a put a sword in a child's hand." Hence, from the first there *secret tradition* in Christianity. Together with special exe disciplines, it was designed to unfold psycho-spiritual pow possible first-hand knowledge, gnosis.

The Grecian Mysteries and their early Christian succe therefore, very different from today's orthodox Christianity for The latter is based primarily on faith; its exponents do not rec there ever was or ever can be a *science* of spiritual unfoldme

forms of artistic creativeness flower in the Mysteries. The
beauty as the handmaiden of Truth.

The Orphic Mysteries revolved around the life, death
tion of Dionysus, while the Eleusinian Mysteries were cente
in Demeter and Persephone—Dionysiac elements having
imposed during later centuries.

Ambrosia and *nectar* were symbolical of Wisdom ach
Mysteries. Said Iamblichus: "If partaking of this divine food
or gnosis) cannot make men immortal, at least it will
acquainted with matters of eternal import." As previously m
Orphic Mysteries were monotheistic, Dionysus Zagreus bei
with all of the Gods of the Greek pantheon who were loo
aspects of the One God. Christ proclaimed, "I and my Fatl
Even so, Dionysus, when taken bound before King Penthe
"My Lord God will unloose me when I speak the word; e
stands close here and sees all that I suffer." Pantheus cr
Where? . . . Mine eyes discern him not." Whereupon Dio
significantly: "*Where I am.* Thine own impurity veils Him
So did the Initiate become one with Dionysus, was himse
and both were one with God.

The Eleusinian Mysteries observed the Lesser Myst
Spring Equinox with a dramatization of the descent of Per
the nether world. In the Greater Mysteries the dramatiz
Autumn Equinox related to the descent of Dionysus to brin
rescue and resurrection of Persephone. It is obvious that t
re-enactment of the story of Orpheus and Eurydice. Pers
Eurydice, marked the downward course of mortal man. Di
came to the former's rescue, represents the Christ Princip
every human being, its resurrection from material consciou
heralded at the time of the Spring Equinox.

The truths embodied in the ancient Mysteries and in mod
concepts are one and the same. By careful analysis of an
religion we find that the true worship has always been ass
Dionysus and Apollo, these two being inseparably united
as their noblest exponent the Hierophant Orpheus.

The magnificent ceremonials of all Mystery Schools do

workings of the Cosmic Christ relative to the spiritualization of the planet on which he lives. In its annual descent this tremendo power touches the outer periphery of our planet at the seaso Autumn Equinox. By the Winter Solstice it has penetrated to heart of earth, a point in the Christ's Ministry which Christend brates as His birth. After having lightened and leavened the humanity by this annually repeated impregnation of our planeta the Christ gradually withdraws, leaving its body at the Re Season, the Spring Equinox, and its outermost auric envelope at Time, the Summer Solstice. Illumined Ones have always u the deep spiritual significance of these four Sacred Seasons these seasons were observed in the Mystery Schools as the most times for tuning in with the spiritual forces which then flow more freely than at any other. This same divine initiatory pa followed in the life of Christ Jesus, its four principal events be ciated with the four Sacred Seasons.

According to Grecian legend, Virgo the Virgin was once Goddess of Purity and Justice, who lived among men during th Age when only harmony and happiness were known. During Age contentment still prevailed and the Gods still lingered, th were less perfect and the world less tranquil. By the time the Br arrived men had become evil and were no longer amenable fluence of Astraea, so in sorrow she left earth and fled to the s Zeus transformed her into the beautiful constellation that gua eastern horizon on Holy Night as the Master Jesus prepared fo earth life in preparation for His supreme mission.

In the constellation Virgo is found a beautiful silvery-w called Spica, "the jewel of the Virgin." The ancients worshi constellation with its luminous star hovering above them like benediction.

The beautiful Madonna of the Skies still heralds Holy marking the annual sacrifice of the great Christ Spirit who at each year gives of Himself for humanity. In times long past the Spica seemed to embody the purity and goodness of Astraea with such exceeding whiteness that the whole constellation known as Virgo, the Virgin. We vision this Goddess with wings a palm branch in one hand and an ear of sacred wheat in the

Astraea, the Celestial Virgin, was the Terrestial Virgi
Demeter (Ceres) and Virgo is identified with both her and
Isis. Wise ones have always understood that the Holy
Madonna of every religion—Isis, Ishtar, Ceres, Myrrha, Ma
ducted into the Virgin Mysteries, or Madonna Rites, unde
Hierarchy. The Ascension of Mary marked this Rite for h
of the Eleusinian Greater Mysteries, consecrated wholly t
Grecian Madonna, knew this. To them the mystery of
Feminine—the principal theme of Initiation as given in Fa
vealed in all its transcendental sublimity and the Madonna
lifted above humanity just as Mary of the Christian religion
one of the Angels. The Temple dedicated to Demeter, the
Harvests, stood in the sacred city of Eleusis; all those who
came there to pay her homage.

One day while Demeter (Ceres) was watching the har
phone, her lovely daughter, disappeared. Ovid relates th
story in his *Metamorphosis:*

While like a child with busy speed and care,
She gathers lilies here and violets there—
While first to fill her little lap she strives
Hell's grizzly monarch of the shade arrives,
Sees her thus sporting on the flowery green,
And loves the blooming maid as soon as seen.
Swift as a thought he seized the beauteous prey
And bore her in his dusky car away.

Demeter, frantic with grief, searched nine days and
land and sea, for her beloved daughter. The ancient poets in
neither Aurora, the Spirit of the Dawn, nor Hesperus, the E
ever saw her take any rest. In sympathy with her grief the
to bear. Leaves dwarfed, flowers fell, fruit failed to ripen. Ze
fearing for the fate of man, sent Mercury to beseech Had
Persephone. But the Fates gave the word that if she had
pomegranite, fruit of death, she must remain in the underw
She had indeed eaten of the fruit, but only part of one,
compassion for the grief of Demeter, persuaded Hades to
phone to return and spend six months of every year with he
token of gladness for the lovely one's return, earth bedec

Occultists find herein the story of man's expulsion from th
of Eden and his fall into materiality, "coats of skin." In the G
the pomegranite takes the place of the biblical apple. The fl
Hades grew at the edge of the chasm leading down to his king
that also gave him access to the upper world, was identified
ancient poets with a mystic narcissus having the fragrance of a
flowers, and the narcissus die with the Eastertide.

Persephone was the delicate and lovely feminine aspect of t
season, the delicacy of early flowers and the appearance of the fi
leaves on trees. The life-giving fire of spring makes for pure, s
nous coloring. In the narcissus the sword-like blades up-spring
bulb in a rose-silver tone. This deepens as the plant matures u
it turns to brown as the life fire recedes into the underground cl
await another resurrection.

The Persephone story varies from the Bible narrative
temptation in that the former is innocent of all evil. The narcissu
fascinated her beyond the point of caution, luring her to the ch
where Hades captured her and carried her down into the un
But had she not yielded to the persuasions of Hades—

The gloomy god who never spares,
Who feels no mercy and answers no prayers—

and eaten the fruit of the pomegranite, the only tree growin
dark kingdom and therefore known as the tree of death, she n
have gone free. This myth does, however, give light on the Bibl
While there is no factor of disobedience as in Genesis, it is th
sense pleasure that is Persephone's undoing. Sensation of itsel
cent, but the ego is responsible for its mode of use, the knowl
power acquired thereby, and its reaction. When the lines of
force flow downward the personality is precipitated into low
realms, the world of materiality, where it is subject to the limi
time and death. As compared to the spiritual planes, the earth
dark and dreary.

Demeter is the symbol of the fruits of the spirit, purity and
tion, as she is of the fruits of the field. She is the Madon
Immaculate Conception, the ideal for all humanity. The Path of

Reference to the narcissus blossom calls to mind anot
that of the beautiful youth Narcissus and how the flower of
came to be so designated. Narcissus, of godlike beauty, was
the nymph Echo. But he scorned her and she faded away u
remained of her but her voice, which was heard as she w
lonely places ever repeating the last word spoken in her h
punish Narcissus for his indifference, Nemesis (retributive just
him to fall in love with his own image in a clear pool. Not re
he was seeing his own reflection, he languished above it, lost
tion, until he, like Echo, pined away from unrequited love.
transformed him into the narcissus flower, whose narcotic
(which give rise to the name *narcissus*) make it an apt pl
symbol for an ego's being drugged by the senses when it pas
the portals of physical birth. From an exoteric viewpoint, it
the abode of the dead.

Esoterically, the pool of clear water is the Reflecting
image of himself seen by Narcissus typifies the personality thr
the spiritual self is projected. Ofttimes the reality of the true s
enmeshed in the glamor of its personality. It was for this
Narcissus died of unrequitted love. In other words, he lost
reality and lived only in its reflection. The legend of Narcissu
the personality takes precedence over the spirit conveys the
as does the incident in the legend of Persephone which t
loitering on the edge of an abyss, her senses steeped in the fragr
narcissus and while thus lost in the lure of outer personal
captive to Hades who carried her into the darkness of the u

In its cosmic interpretation, the pool is the subconsciou
Nature, usually called the "Memory of Nature." It is the eth
tive" which receives and holds the divine ideas of Gods (A
men and then manifests them in material form. The Reflec
is described as being so clear and transparent that when a See
into it, it appears to be perfectly blank. Considerable spiritua
ment is necessary before it will disclose the secrets hid
translucent depths. Like water it flows, passing consciousness
of images which man knows as "time."

This accounts for the apparent efficacy of crystal-gazing.
ball substitutes for the Reflecting Ether, its sole value being as

with his mental and emotional state. Any disturbing emoti
bad, will affect the "crystal ball" of Nature, distorting or wh
ating images concealed therein. Initiation aims at the deve
positive Seership, and calls for self-discipline plus freedom fr
on external aids.

One of the most beautiful and interesting phenomena of
are the reflection and images standing in the place of the ego
its states of consciousness. When a neophyte learns to direc
into the crystaline world consciousness, he discovers that
images disappear. In their stead appear symbolic images
trees, birds, beasts and insects; landscapes and seascapes; th
setting of sun, moon and stars. Indeed, all the imagery of the
revealed in terms familiar to the consciousness of the evolvin
Buddha is beheld as a sunrise in spring; Jesus as an Easter
with lilies.

On this plane the narcissus is a symbol for the ego
relatively speaking, it is more asleep than awake in this pres
evolution, particularly during the current materialistic age.
awakened consciousness has been achieved we shall see t
world as it actually is, a reflection in a divine mirror of the
the narcissus will be loved as a symbol of Eternal Life.

In Christianity the narcissus is sacred to Mary because
to our mortal senses a celestial fragrance characteristic of th
consciousness on inner planes. Mary, the glorious feminine
meates the earth's aura with the fragrance of her "lily soul-bo
of the four Sacred Seasons and to our physical senses the
narcissus most nearly approximates her ethereal perfume.

It is said that many ancient peoples believed that one's
mirror or any other such reflection was the soul of the p
Greeks also believed that to dream of seeing one's reflection
of death.

To undergo an Initiation is to experience the essential pr
occur at death. They include a temporary detachment from t
body and a panoramic view of the past. The latter appears
of symbolic narcissus-images. The vision of one's own bodily
in the case of the Rosicrucian Initiate Goethe, is very comm

himself in a world of glamor; and it warns a neophyte against enamored of self after having acquired the ability to perceiv inner eye imagery of the soul world. These astral images narcissan for they are the symbolic reflection of the neopl states of consciousness.

PYTHAGORAS, MASTER INITIATE

The Mystery School at Krotona

Pythagoras (582 B.C.), a divine messenger, was sent to altar fires of Greece at a time when observance of the ancie had sunk to its lowest. Temples had been closed and esoteric gotten. People were seeking knowledge along materialistic li such is the condition of a nation, Guardians who work behind send forth emissaries of Light to rekindle the flame of spiritual

Edward Schure wrote of Orpheus as the Initiate of Gree Pythagoras, of its full daylight; Plato, of the setting sun. these three with Hebrew history, it is discovered that Orpheus b the Mosiac period, Pythagoras to the Exilic, and Plato to the A

It is an esoteric axiom that when a higher Being descends give a new impetus to human evolution, great care is taken in th that One's parentage. The best and purest are chosen so the l formative years may be spent in an atmosphere of peace and an atmosphere obtainable only in homes where things of the given first place.

Pythagoras was the son of well-to-do parents whose hor the island of Samos. They were devout worshippers of the Apollo and received a message from him through the Pyth foretelling the birth of a child and giving a prophecy regard markable career. They were instructed to proceed to the sac at Sidon in Phoenicia, and there the child was born.

At the end of a year the child was dedicated in the Ten service of Apollo. Pythagoras remembered this incident and la disciples of the venerable priest who had saluted his mothe words: "O woman of Ionia, thy son will be great by know remember that if the Greeks possess the science of the gods, t of God is to be found in Egypt."

In Stanley's *History of Philosophy* occurs the following quotation: "That the soul of Pythagoras, being of the regimin (whether as a follower, or in some other way more near to hin to men none can doubt, since it may be evidenced by the ci of his birth and the universal wisdom of his mind. The Gree admired his wisdom that they considered it nothing less than thereupon fabled Apollo to be his father. When young, a g was spread about him which brought him fame in all ne calling him by a name which became a proverb—namely, Comet."

It is said that at the age of fifty-six he was of a still more holy presence. To quote Laertius: "He was reported to have most awful (sublime) aspect, so that his disciples considered the Hyperborean Apollo." Hyperborea was the Greek Sum Spirit, the home of the Gods. To this sphere of eternal felic God Apollo drove his golden chariot for rest and refreshment tion of the glories which abound for Illumined Ones during Season of the Winter Solstice. Apollo's return from Hype celebrated in the Spring with special rites at the Delphic Te his greatest glory was revealed at the Summer Solstice.

By the time Pythagoras reached the age of eighteen was so great that he was thought to be the offspring of deity, a nection with Apollo became legend. A Samian poet dedi lines to him:

> *"Pythias, of all Samians most fair,*
> *Jove-loved Pythagoras to Phoebus Bare."*

About this period, and under pressure of political animo certain aspects of his spiritual teachings which appeared to be with current usage, the youthful Sage was forced to leave his He journeyed to the shrine of Sidon, his birthplace, to continue Then, continuing his quest for light, he sought and obtained I the Temples of Egypt.

While he was thus occupied, war broke out between Babylon, victory going to the Babylonians. Pythagoras was captives sent into Babylonian imprisonment. Still eagerly i

ment prophet, Ezekiel. The golden thread of Wisdom which b
Illuminati of all ages into a continuous program of preparatio
Christ's coming is once more apparent!

It is claimed that Pythagoras also visited Palestine, whic
very time was being prepared by divine Hierarchs for the
Hebrew exiles and in anticipation of the Christ Event. In N
Pythagoras was under the tutelage of one who was working in
knowledge of the Divine Coming, as the Book of Ezekiel clearl

After approximately twelve years spent under the guidan
Magi in Babylon, Pythagoras returned to his early home in Samo
he founded his first Wisdom School that was largely devoted to
peace and harmony into the lives of the people. The famous "S
of Pythagoras" dates from this era. A semicircle has a very rea
cance to esotericists. Due to some obscure psychological law
spirits on inner planes always tend to arrange themselves in tha
tion facing a neophyte, so that the spiritual forces emanating fr
come into focus on him. A knowledge of this fact probably gav
the Pythagorean semicircle. Evidently Pythagoras received no
tion from the community, for after a time he abandoned his e
and founded another School in the more congenial atmosphere
Italy. This was the beginning of the world-famous School at

Pythagoras divided the work of his School into three grade
tions: namely, learning, knowledge and wisdom. As he defin
learning consisted of that which was gained from teachers o
Knowledge was what one knew at first-hand, the Gnosis of
Christianity. *Wisdom* was the soul essence extracted from both
and knowledge which had been incorporated into the ego its
world, said Pythagoras, is the living, pulsating body of a grea
Initiation, or Liberation, is the prime essential, the aim and go
education.

Accordingly, there were four stages or Degrees of advance
his School. The First Degree was *Preparation*. This included
novitiate of from three to five years, during which a student w
the vow of silence. It was a probationary period in physical pu
and meditation. Pythagoras taught that *self-control* and *numb*
the two fundamentals of all true spiritual development.

given to quell passion, soothe temper, allay envy, jealousy
the use of music, students were taught to free their minds
croaching ills of the day and thus prepare themselves for th
during night hours. And by song they liberated themselve
fluences of the night and strengthened themselves for tas

Dietary cleanliness was another aspect of the Purific
Pythagoras abstained from all animal food and paid ho
altars unstained by blood. He particularly recommended t
abstain from eating flesh if they would deal justly with thei

There are many fascinating legends concerning Pyth
over animals, whose life he described as being communal wi
Once, as he was discussing this subject with a group of
eagle flew overhead. He called it down to him, stroked i
while, then let it go.

The Third Degree was *Perfection.* At this stage of d
neophyte had passed into the deepest phases of esoteric
glories of inner realms and of other worlds in space were
vision. The work of this Degree was given at night. Pytha
disciples assembled in a certain crypt and did not eme
coming of dawn.

The Fourth Degree was *Epiphany,* or vision from abo
of memory was unrolled; secrets of past incarnations were r
with all their interweavings of karmic action and reaction.
learned of causes underlying his existing evolutionary cond
shown how to prepare himself for freer and more nearly pe
ments in the future.

Although the Sage lived to be almost one hundred ye
bore no marks of age. He was always majestic and comely
Toward all he was gentle, kindly, patient and loving in his
his moderate and frugal diet he preserved his body in the
state, not sometimes sick, sometimes well, sometimes fat, so
It appeared by his countenance that the same constancy w
also. He was not subject to joy or grief. No man ever sa
or mourn. He refrained wholly from derision, affectatio
destructive speeches. He never punished anyone in anger,
nor free person."

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by some to have been his teacher. The latter was an Initiat
Phoenician Mysteries, the teachings of which he had carried o
Greece and there helped to embody them in the Orphic Mysteri

It is said that while Pythagoras was visiting with Pherecy
Cylon, an aristocrat of Krotona, infuriated because he had been
as unworthy of admittance into the novitiate of Pythagoras'
plotted the philosopher's downfall. He succeeded in arous
populace against Pythagoreans—for men fear what they cannot
hend. It is reported that the great Teacher and most of his pup
slain in the uprising.

F. Marian Crawford wrote a fitting tribute to this Master I

The godlike figure of Pythagoras belongs among the r
of the South, as with the legends of his miracles and the re
of his wisdom, with his profound learning, his untiring act
and his unswerving belief in the Soul's life to come, with his
of man and love of beauty, his faith, his hope and his Chris
charity, he represented in its best condition the higher typ
the Aryan or Indo-Germanic people.

Pythagoras passed on to other labors in wider fields, but th
sophic systems he established on earth continued to flourish ar
His work was incorporated into that of the Essene Brotherhoo
communities were located along the banks of the Nile and i
areas of the Holy Land. The Essenian Brotherhood was the
channel for the inflow of spiritual forces having as their object t
duction of the archangelic Christ into Palestine. The Brotherh
stituted a School of Initiation; and its Initiates prepared the Wa
Christ's coming in a straight and undeviating line of descent
the two Initiates, Mary and Joseph. Thus, His earthly parent
assured. Parents of John the Baptist were also Essenian Initiat

Now the Golden Bridge of Preparation was complete. It
the centuries from the beginning of the world to the consumm
the ages: the Advent of the Christ Archangel upon the planet ea

Bless us, Divine Number, Thou who generatest gods
men: O Holy Tetraktys, Thou that containest the root and so

then it begets the Mother of all, the all-comprisin
bounding, the first-born, the never-swerving, the n
Ten, the key-holder of all!

—Pythagore

The extraordinary pronouncement of Justin Martyr is
to this chapter on the Promise in Greece. Since it emanat
must be considered as Christian in every sense of the word
present-day adherents to the doctrine of Christianity mig
heretical.

Hereclites, Socrates, and Pluto (and Pythagoras
the same company) were also Christians, the only kind
tians possible before the actual consummation of th
of Golgatha. Theologians of today no longer realize
the first centuries of Christianity the Christian martyrs
that the old Greek sages, although they did not use th
Christ, if asked about Apollo, would have answered o
Mystery wisdoms that the great Sun spirit who in the
live as a man on earth, appears to us in Apollo as thoug
in him in the form of an Archangel.

—Rudolp

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Part II — The Preparation

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I am the way, the truth, and the life: no
cometh unto the Father, but by me.

—John



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CHAPTER VII

THE PROMISE IN ISRAEL

The Books of Kings and Chronicles

The Focus of Light

Reviewing the preparatory work of divine messengers to t
world outside the boundaries of Palestine, an orderly plan
emerge from the vast and varied concourse of events. Names
tongue to tongue, but fundamental concepts remain the same. S
marked are the historic trends that an esotericist has no difficult
nizing the master touch which produced them. A certain eg
among his people again and again in new embodiments until h
ed from the Wheel of Birth and Death; but regardless of th
wears, his essential individuality is ever recognizable by its cha
soul-emanation.

These World Teachers were the forerunners of the Chr
Teacher was distinctly himself and no other, yet he bore the
signia of the Cosmic Christ. As the Dionysion Hierophant p

Most clear He stood and scanned
My soul, and gave His emblems to my hand.

And to the question "What are they like, these emblems?"

"*That may none reveal nor know, save His Elect*

(*Bacchae* by

The mighty Initiate known to Persian history as Zarathush
aster) has impressed his soul-mark upon all the processes w
in human nature and in conditions of civilization—in art and
well as in religion and mystic communion with Nature. "T

During the Egyptian epoch, the Zarthustrian impulse work
two great leaders, Hermes and Moses: through Hermes to c
cosmic Law relative to racial evolution. The latter came not t
cosmic Law relative to racial evalution. The latter came not t
only, but to all races under the tutelage of Jehovah God. Mos
was as a Teacher of the Law—the Law from which man is n
pated until he has become one with it. When he has incorpora
harmony into his own consciousness, he becomes a law un
Thus liberated, he looks no more to the old clairvoyant utter
race which were revelations of the Race God, but knows hir
ego, *I AM*, individually expressing in part the Infinite Indiv
the Supreme and dependent upon the Supreme only, owing
to no lesser power. At this point he has become a Christed M
of God.

Moses came as the Way-shower of the Christ. The glory
Sun Consciousness streamed from his countenance so bright
veiled his face lest it blind the eyes of his brethren.

Zoroaster was the spiritual light of Persian civilization. As
of Gautama Buddha, he is remembered by the incarnation
achieved his final Enlightenment, all previous embodiments
sidered as rays of that full glory. Daniel and Ezekiel were h
ators, reflectors of the same Light that glorified him; so was
Finally, it was the Zarathustrian impulse which led the Wise
East to the Christ Shrine in Bethlehem.

But the litttle land of Palestine was not idle while th
preparation went forward in other parts of the ancient w
intensely here than elsewhere, potent though unseen, divine
brooded over the land and great initiatory Intelligencies foc
light upon the city of Jerusalem and the little town of Be
anticipation of the coming of that Light which would illumine

Slowly the Bible of the race is writ
....And not upon paper leaves, or leaves of stone.
Each age, each kindred, adds a verse to it,
....Texts of despair or hope, of joy or moan.
While rolls the sea, while mists the mountains shrou
While thunder's surges burst on cliffs of cloud,
Still at the prophet's feet the nations sit.

—James Russell L

"It is as if Deity had reflected when projecting the Uni

of my power in the way of beauty, for I will show grandeur a
in the form of high mountains, and austerity in the form of w
and deserts, and bountifulness in the form of the richest pr
fruits and flowers, and gracefulness in the form of hillside c
meandering streams and in the form of rushing torrents and sea
forth into sudden storms; and over all this blending of quali
pour the light of my Sun Body in a radiant blessing of warmth
calling forth in response, as it were, every variety of color and
hue, so that mankind will marvel forevermore."

THE PROMISE TO THE HEBREWS

Luke 24:44.

*And he said unto them, These are the words which I spal
you, while I was yet with you, that all things must be fulfilled
were written in the law of Moses, and in the prophets, and in the
concerning me.*

We turn now to a consideration of the Books of the four
twelve Minor Prophets of the Old Testament. All but four of th
Books contain some reference to the great promise concerning t
of the World Messiah, Christ Jesus.

The Solomonic period lies behind us but the Temple endu
is the pattern or shadow of the Christ and of all Christed men.
peared as the Tabernacle in the Widerness, housing that Sp
moves with and within the human ego as it journeys through th
and limitations of materiality.

The permenent Temple of Solomon at Jerusalem, built
Mountain of Peace, marks a second initiatory step in humar
ment—when the candidate has, after sorrow and search, foun
to the Temple doors and seeks admittance to the humblest De

The third stage of spiritual unfoldment is represented by th
of Zerubbabel, the second Temple where the work of the prop
to a focus. In the high symbolism of its ritual the deeply esot
of Ezra-Nehemiah finds its culmination.

The second and third Temples merge. King Herod rebuilt t
Temple course by course, so there never was a time when it
said that the second Temple had ceased to be. With the con
his work, the Herodian Temple wholly replaced the Temple of
bel. It was this third Temple which received the bodily Prese

sacred text reveals. The Hebrew Teachers spoke truly when that Israel was a unity of all her twelve tribes, but this unity al to the human race as a whole, not to one people only. *Israel i* The spiritual history of Israel is the history of every human s God. Under David and Solomon, dedication and wisdom, th of God is established. But if the human soul looks away fro ceases to follow His Law, the Kingdom is divided, the Temple and the work must be done over again from the beginning.

I Kings 11:26,40.

And Jeroboam the son of Nebat, and Ephrathite of Zereda, S servant, whose mother's name was Zeruah, a widow woman, lifted up his hand against the king.

Solomon sought therefore to kill Jeroboam. And Jeroboa and fled into Egypt, unto Shishhak king of Egypt, and was in Eg the death of Solomon.

The strife between Rehoboam, the son of Solomon, and the son of a widow, which eventuated in the division of Isra Northern and the Southern Kingdoms, (Israel and Judah), terically to the strife ever existiing between these two hu symbolically called "Sons of Seth" and Sons of Cain." The S live by faith. They are the docile wards of ecclestical autho achieve union with God through love only, for to them God Since they feel no overpowering urge toward knowledge, th the Mystery Schools. The Sons of Cain, on the contrary, hav first been driven by intellectual questing. They are the child symbolical Serpent which persuaded Heva to eat of the Tree edge, and have never left off hungering after its fruits.

At the present stage of human evolution it is impossible t one race, one class, or one sex, is a generation of Seth or Cain. person is one or the other depends upon the state of his co and the conflict between the two is a soul-conflict which mus individually. It is usually agreed, however, that in modern Masonic Fraternity represents a final fragments of the ancient Cain, while the Roman Catholic Church stands pre-eminent as ing the Faith of Seth. In the time of Christ, Philo Judeus Gentiles generally, and the Greeks in particular, as Sons of Jews, as Sons of Seth. Among Jews, the Essenes claimed to heritors of Seth, and to this day the Master Jesus is called *The*

In the civil war of ancient Israel the line of demarcation
drawn. Jeroboam was of the North (House of Israel) and
of worshipping a Golden Calf. He belonged to the line of H
also a "son of the widow." It was shown in Volume II of the
ment interpretation, *King Solomon and the Temple Builders*,
tion arose between Solomon and King Hiram of Tyre and, b
between Solomon and Hiram Abiff, the Master Workman, th

The twelfth chapter of I Kings describes the Path of C
typified in Jeroboam. The eleventh chapter of II Chronicles
Path of Mysticism as represented by Rehoboam.

II Chronicles: 11:1.

***And when Rehoboam was come to Jerusalem, he gathere
house of Judah and Benjamin an hundred and fourscore
chosen men, which were warriors, to fight against Israel, that
bring the kingdom again to Rehoboam.***

A study of the biblical text shows that Jeroboam was a re
spirit from the first, eager for progress and reform, demand
action on a program which he considered to be for the grea
the people who had suffered under the stupendous building
Solomon. His mind was open to the Mystery Cults of Phoeni
sympathies were plainly international in scope— for it was t
Egypt that he fled when in need of protection. When Rehobo
to accede to his revolutionary demands, the great schism occu
lasted for several centuries and was healed only by the capt
people and the dispersion of their leaders in a long and sorr

Jeroboam and the ten tribes who followed him made She
capital. They built two Temples one at Beth-el and one a
worship of the Golden Calf—emblem, Egyptologists belie
Egyptian Hathor. He proclaimed to the people: "Behold th
Israel, which brought thee up out of the land of Egypt." He
lished a new priesthood "which were not of the sons of Levi.
of Egypt and Phoenicia were also the Gods of Canaan, differ
name one from the other. Thus Astarte of Canaan sometimes
headdress of the Egyptian Hathor.

This change of worship was instituted by Jeroboam, not fr
religious motives, but as a political device to prevent his foll

The two tribes of Judah and Benjamin under Rehoboan leader, became the Southern Kingdom, with its capital at The Temple and Holy City were retained as their most cheris sions. The Temple was built on the boundary between the areas: the outer Temple area, its halls and the chambers of falling to Judah; the vestibule and Holy of Holies falling to Judah is ruled by Leo; Benjamin by Cancer.

In the discord, enmity, suffering and despair attendant civil war, Bible writers portray like suffering that accompan between head and heart, between love and reason, betwee Church, between Free Masonry and Catholicism. "And ther between Rehoboam and Jereboam all the days of his life." (I K

It is to be observed that neither one Path nor the other good or evil. But when divided from one another, each becom greater or lesser degree. Jeroboam and Rehoboam turned the spiritual Path and the reigns of both kings were periods

The works of Jeroboam tended continuously toward ma shown by his worship of the Golden Calf (Baal) which he did not, of course, accord the idol literal worship. It merely his concept of the Deity. Nevertheless, turning his back upo promise of the New Age, he had returned to the now decade of the Taurean Age. Then a man of God was sent to him with The man came from the Lion-Tribe of Judah among whom t would one day be numbered. When Jeroboam failed to heed t his hand became withered (I Kings, 13th chapter). Why did hand lose its grip? He is a Master Workman and, according to Masonic fragment in which is conserved true esoteric wisdom ering of one hand symbolizes lack of equilibrium between the head and heart. A similar incident occurs in the New Testam the Divine Physician heals the man with a withered hand, w signifies one in whom the powers of the heart are superseded of the mind. Perfect polarity between these two centers of pow established before complete and final liberation is attained.

Prior to Christ's healing of the man's withered hand is t the old prophet of Beth-el and that man of God from Judah v Jeroboam. In this narrative the latter disobeyed the heavenly was slain by a lion; yet the lion touched neither his dead bo ass whereupon he had ridden. The Prophet of Beth-el buried th

In this parable the old prophet of Beth-el represents
ancient Mystery Schools. The man of God from Judah is a
Mystic, untaught of any but God in the silence and peace of hi
and, therefore, of a childlike trustfulness not often linked w
discrimination. In this instance heart listens to head (reason o
to its own undoing. Reason is never a substitute for love
whereon the Judean Mystic rode typifies the humble wisdom o
the lion is uncontrolled desire, by which he was slain but not
The essential unity of the two Paths is shown in the dec
brotherhood: "Alas, my brother! . . . When I am dead, then
the sepulcher wherein the man of God is buried; lay my bo
his bones."

° ° ° °

At last, "Rehoboam slept with his fathers, and was buri
fathers in the city of David. . .. And Abijam (Abijah) his son
his stead" (I Kings 14:21). Also, "Neither did Jeroboam recov
again in the days of Abijah: and the Lord struck him, and h
Chronicles 13:20).

Jeroboam's son, Nadab, was assassinated by Baasha, v
against Asa, Abijah's successor on the Judean throne. Baas
building of Ramah (a high place of consciousness) to m
combat. Asa was victorious and "they carried away the stones
and the timber thereof, wherewith Baasha was bulding, an
therewith Geba and Mizpah" (IIChronociles 16:6). Mizpa
watch tower, and Geba, *a hill*. Being high places, they sym
power and strength of heart development. Baasha, however, d
plete the building at Ramah. He failed in his work. "And the
between Asa and Baasha . . . all their days" (I Kings 15:32).

In the very first generation of these kings, for Rehob
Jeroboam, spiritual disintegration is discernable: Shiskak, Kin
came up against Jerusalem and took away the golden shield
Solomon, and Rehoboam substituted brass shields for those
the house of Judah, like the house of Israel, was also substit
things (brass) for the things of greater worth (gold, or the
tradition). Nadab and Abijah did but follow in their father
and both their reigns were short and disastrous.

his support of the royal church at Jerusalem, the Temp
Solomon; "But as for us, the Lord is our God, and we have
him; and the priests, which minister unto God . . . they bu
Lord every morning and every evening burnt sacrifices an
cense: the shewbread also set they in order upon the pure ta
candlestick of gold with the lamps thereof, to burn every ev
candlesticks of gold and the lamps burning in the Temple r
Light of Spirit within men, that Light which lighteth ever
cometh into the world and which is clearly visible to the
holding of a Seer. Abijah conquered the children of Israel:
and his people slew them with a great slaughter: so there fel
of Israel five hundred thousand chosen men." Five is the nu
senses, materiality.

The House of Israel never recovered from this blow.
internal division by treason, plots and counterplots. After B
a series of weak kings: Elah, Zimri, Omri, and Ahab. Ninet
all ruled over Israel after her separation from Judah, and of
only nine died in peace. The throne was never long in the p
any particular line. In a period of two hundred and forty yea
passed into nine different families.

Zimri gained the kingship by treachery and murder and
arose in revolt against him within seven days of his ascen
throne. He set fire to the palace with his own hand, perishi
ruins. His successor, Omri, purchased the hill of Samaria and
upon it which he named after its former owner, Shemer. H
ceeded by his own son Ahab, of whom it is written: "he t
Jezebel the daughter of Ethbaal, King of the Sidonians, an
served Baal, and worshipped him. And he reared up an altar
which he had built in Samaria." The reign of the evil Ahab
beginning of the end of Israel. Samaria was now its capital.

Ethbaal was a cruel king who had murdered his predec
throne of Haboth. (I Kings, 21st chapter). King Ahab m
summer capital at Jezreel with a palace whose extensive g
joined the estate of the Israelite Naboth. Seeing it from
window. Ahab coveted the vineyard of Naboth. When Nab
either to sell or exchange the land of his fathers, Ahab told J
plotted to have Naboth declared guilty of blasphemy and

Jezebel has been called the Lady Macbeth of biblical hist
are no high moments in her career; she is completely dominate
The very intensity of her unscrupulousness, combined with
fate, sets her apart from all other feminine characters in the
the magnificent gardens surrounding her great ivory palace, s
private sanctuary for the worship of Astarte (Venus), always
with the worship of Baal. Herein the grossest immorality was
in the name of religion. All four hundred and fifty priests w
istered the rites in this temple were fed at the Queen's table.

Incense was offered to Tyrian Gods on housetops and th
and altars were usually situated upon the summit of hills, for
well understood that their Gods were of heaven (the Sun and
particular, but all planetary Gods were also worshipped). T
to raise themselves as close as might be to the heavenly sph
stellar Angels were enthroned.

Unfortunately, Baal worship was debased by human as well
sacrifice, a decadent remnant of Atlantean worship long retain
Akkadians. Abraham, the prophet from Sumeria, disprove
practice, and his descendants never forgot the fact. But as ti
and the Hebrews mingled more and more with the Canaani
came increasingly difficult for the prophets and teachers of th
Mystery School to maintain their nation's pure tradition. The
of the Geminian and early Taurean Ages was innocent and
but by the end of the Taurean Age phallic worship had becom
ably degraded; and in the reign of Ahab and Jezebel it reached
state. Hence, the anger and bitterness with which the olr cult wa
by Elijah, the great Hierophant of the Hebrew Mysteries and
prophet of the Coming Christ.

The old Testament records little about the religion and
either Phoenicians or Canaanites. These people spoke th
tongue, which was also the language of Melchizedek and
adopted by the invading Israelites and modified into Hebrew
course of time the Canaanites and Hebrews mingled their
culture as well, and it was not until the period of Hebrew h
under discussion that the latter's Mystery School was separ
pletely from its Canaanite matrix. It is not surprising that a

Napthali or Dan. (Napthali and Dan, the two northern
located on the very borders of Phoenicia, were often spoke
tribe).

The great Pythagoras studied at Sidon in Phoenicia; Phe
teacher and friend, was also an Initiate in the Phoenician Mys
were the same as the Mysteries of Hiram Abiff. In these My
was the Grand Architect, the Builder of the Universe; Archan
and the forces of Nature were his Craftsmen. Before Elijah t
in Canaan looked upon Jahweh (or Jehovah, as it is spelled
translations) as the Supreme Baal, the Divine Architect.

An Initiate of Jahweh Mysteries learned to use the t
Divine Architect to build the Temple "made without sound o
This indicates use of the building power of Aries, first sign of
one symbol of which is the hammer. In Masonry it is the
Hiram Abiff (the Sun in Aries at the Vernal Equinox),
Builder and Master workmen, like Ptah of Memphis and
Tyre. Thus, the Hebrews also had their Order of Initiate
comparable to the Dionysian Builders of the Hellenic world
and craftsmen were originally drawn largely from the tribes
Napthali—as it is specifically mentioned in the Bible, both in
with the construction of the Tabernacle in the Wilderness and
ing of Solomon's Temple.

This bond between the Hellenic and Hebrew Mysteries
noted by Bible students, for without it the history of Christia
be read aright. For instance Pythagoras was a philosopher
politan interests. Twenty years of study in Egypt and Bal
lowed his youthful training in the Temple of Sidon. Thes
gave him the best that they had to offer, and from it he and h
helped to establish the Greek Mysteries. About two centu
Pythagoras, Elijah had been sheltered by the widow of Za
smelting place), a Phoenician village only a few hours journ
Sidon, whence he had fled from the vengeance of the Israelite

In view of these things it is not difficult to understand
seemingly of Hebrew origin found their way into Grecian
they came from Phoenicia. Similarly, because the founders o
came from Tyre, many almost Hebraic words and names ar
Carthaginian records. The name Carthage itself is derived

Carthage, Kirjath-Hadeschath meant simply *the New Town.* mother city, was the old town. Chief magistrates of Carthage we *Shophetim,* the Hebrew word for *judges,* a title familiar to eve student. Hannibal, name of the famous Carthaginian genera *gracious Baal.* It was from the Carthaginians under Hannibal Romans first adopted crucifixion as a form of capital punishm though the Persians also used it), and thereby the shadow of the Christ early fell upon Rome, prophetic of things to come.

A further connection between the Phoenician Mysteries o Abiff and the Hebrew Mysteries of the Bible is shown by the fac ancient times the name Baal was actually used as a substitute Tetragrammaton, for Baal means *Lord.* Therefore, ancient Ca and Hebrews called their God "Lord" just as modern worshi Baal is found in many Old Testament names, such as Jerubaal, and so forth. But after the Exile, Jewish scholars tried to elimina indication of sympathy between Judaism and the old religion of so Adonai was substituted for the Tetragrammaton and *Baal* was abondoned.

Hence, some reason other than that of religious differences sought to account for the universal hatred which was aroused and Jezebel. This will be found to be twofold: first, patriotic re of the Israelites at finding themselves becoming subject to Tyre the cruelty and greed of the Queen herself, as already describe story of Naboth.

To Jezebel came a fate as tragic as any she meted out to her The Bible always sets forth clearly the working out of the law of tive justice for, as has been shown, the particular work of Moses Hebrew people was to teach cosmic Law. Nowhere is that La plainly exemplified than in the fulfillment of Elijah's prophecy t "In the place where dogs licked the blood of Naboth, shall dogs blood, even thine. . . . The dogs shall eat Jezebel by the wall of Both Jezebel and Ahab's sons met death where had formerly b both's vineyard. But this story will be considered in another connection with the history of the Prophet Elisha, in whose prophecy of Elijah came to fulfillment.

The cruelty of this queen must have played no small part in Hebrew prophets to draw the line more sharply between th

unwittingly as an agent of destiny. It has always been true t
come under retributive justice, but woe to them by whom

Simultaneous with these troublous times in the Northe
the throne of Judah was stabilized during the long and pros
of the noble King Asa and his equally fine and noble son,
their reigns paralleling those of eight Israelite kings: Jerob
Baasha, Elah, Zimri, Omri, Ahab and Ahazia. Their labors v
toward healing the breach between Judah and Israel, an
times temporary alliances were formed: "And Ahab king o
unto Jehoshaphat king of Judah, Wilt thou go with me to Ram
All names which occur in biblical narratives have esoteric
is usually revealed by a study of Hebrew. Thus, in the story
Omri, wherein Omri was victorious. Tibni means *straw mer*
means *my portion of Jehovah.* The lesson is at once apparent
fights with cosmic Law is sure of victory over a "straw man
solely upon his own strength.

Rehoboam and Jeroboam failed to achieve even a tempo
after their first falling out, and their conflict continues into
age with the grand labor of Hiram Abiff still unachieved. Ble
two cosmic elements of Fire and Water is the labor to be a
through Christ Alchemy. Mankind has yet to achieve tha
Efforts made by the race toward this attainment are allegori
II Kings and I and II Chronociles .

ELIJAH, THE HIEROPHANT

There are three Old Testament characters who are
cheated death by drinking of the waters of Eternal Life; thes
Moses and Elijah. In the Greek translation of the Old Te
Septuagint, the name Elijah is translated Elias, and it is in t
it is best known to Christian esotericism.

The Bible narrative relative to the kings of Israel is in
introduce the history of Elijah, whose epoch-making career c
that of the evil Ahab (I Kings, 7th chapter).

Greater far, however, than the patriotic significance of
is the esoteric meaning of labor he performed for the world in

came to Israel. It is said of him, therefore, that "he repaired th the Lord that was broken down."

Like Melchizedek, Elijah was a man of mystery. There is no in the biblical text of his having home, friends or ancestry. Uranian in the abruptness and secrecy of his movement from place. Suddenly he appeared out of the unknown and as sud turned into it. There is no dividing line between his desert and In the Bible he appears first upon a hilltop, hurling denunciation Ahab and his queen, Jezebel.

In the form in which Bible narratives now exist after hav edited many times, there is little to show the strong friendship tha between Phoenicia and Palestine for so many centuries prior to and also for some time after.

The Bible account of Ahab and Jezebel shows only that th Baal introduced by the Tyrian princess were already as degraded the Bacchanalian revels of decadent Greece, wherein the Ch Dionysus, was wholly lost in a drunken Bacchus. No esotericist to justify practices of a prostituted religion, whether it be Ba some other; but Masters of the Phoenician Mysteries, which a identical with those of Melchizedek and Abraham, were no sponsible for the degenerate practices of the populace than Master Jesus and His Apostles responsible for the tortures of t sition conducted in their names.

Casually reading the Bible story of Elijah gives no clue to he plays in subsequent Hebrew tradition, yet every Hebrew sinc has looked for his return as the herald and Way-shower of the Having ascended into heaven in a chariot of fire, he became the souls; and in his innermost spiritual being he is identified with t Sandalphon, Guardian and Prince of Paradise—hence, the Ro maxim that the Initiate will meet Elias in the Garden of Roses (Chamber).

But Elijah is not only the helper of souls. He continues his tions upon earth as the chief of Invisible Helpers. Again and appears, now in one guise, now in another, but always to help an The stranger who knocks at the door asking bread may be Eli to test a candidate for Initiation, or come to heal and to teach. Re

took me in . . . I was in prison, and ye came unto me." El
most often in the guise of an Arab of the desert, for it wa
desert places that he came to Israel. He is not necessaril
venerable; he may be beautiful and young, with the beauty a
Paradise. Like Master Morya of the *Mahatma Letters,* he i
stern and he brooks no least deviation, even in thought, from
rectitude. The man who offends against humanity or God (T
way discovers that the Elijah is no more with him and his
more heard in the meditation chamber.

To an esotericist this means that Elijah was the founder
School to be the bridge between Solomon and Christ, and that
tinued his ministrations from that day to this on inner plane
esotericists believe that John the Baptist was in very truth t
as the Master Jesus declared: "And if ye will receive it, t
which was for to come." But Jews do not accept this teach
be observed here that Elijah is not an empty mouthpiece
he is the Initiate-Master of a Mystery School and is in consci
contact with the Spirit behind Nature. He belongs, therefore
Masonry. He is *journeying eastward* when he encounters
woman," who carries two sticks (or stones) in her hands. T
path is the path of attainment through works, the Karma
Orient. Elijah meets the widow and her son at Zarephath, v
smelting place. The first miracle Elijah performs is raising
son.

The first prophecy made by Elijah at the court of Aha
drought: "There shall not be dew nor rain these years." Th
squandering of the precious life force of the body by humar
is reflected in parching droughts afflicting the body of Natur

In the New Testament, the Master Jesus proves His ide
Messiah by paralleling each one of Elijah's great deeds by de
nature.

The "ravens" that fed Elijah as he *journeyed eastward*
terically a Degree of Initiation to which he had attained: Th
the Raven, as it was known in later Mithraic Mysteries. T
black, designating that which is secret, hidden, mysterious,
necessarily evil. By passing the Raven Degree Elijah allied

The Raven Initiate is a messenger between inner and outer places. For those who will hear, he bears tidings of the close inte ship between the world of soul and the world of body, and he worthy ones for instruction relative to these things.

Elijah's sitting under a juniper tree and being fed by an A the same significance as the story of Buddah's sitting beneath tree. Both Initiates acquired at this point in their development t food of immortal Wisdom.

Nourished by fresh Wisdom springing eternal from the fo God, Elijah was empowered to meet and overcome the false pr Baal. The contest between the inspired prophet of Israel and th of Baal to bring down fire from heaven was a contest between th of white and black magic. Only he who has achieved control of Fire within himself can control manifestations of fire in Natur was the pure and undefiled. His keyword is found in his stat Ahab at their first meeting: "As the Lord God of Israel livet whom I stand." In modern metaphysical parlance, Elijah was "practiced the Presence of God." In the trial between construc destructive occult powers, it was a logical outworking of Div that the profligate, luxury-loving priests of a decadent faith sh and that Elijah, messenger of a new and holy faith, should be v

The eighteenth chapter of I Kings describes the controversy Elijah and the priests of Baal, who were likewise the priests of A Jezebel. It depicts an aspirant's effort to *discriminate* between falsehood; and it contrasts the worship of form and ceremonia one hand against the light and life of awakened God-power on t

Fire is the symbol of God. In fact, it is more than a symb human experience warmth accompanies life, while coldness is t maiden of death. At a certain stage in both mystical and occult ment, the Fire of God pours down in a stream upon the hea aspirant so that his whole body seems to be entombed in a fiery (the "smelting place"). Such is the activity of fire, whether carnal. But the Divine Fire nourishes the body to immortality; t fire destroys it. An Initiate who endures Baptism by Fire has extent purified the atoms of his body. If the process is not h body may become as indestructible as a diamond and as brillian

a like condition. It is well known that his assassin found it
to murder him. His body was poisoned, shot, drowned; yet
last it retained a suggestion of life. When the Fire Initiati
carried to its conclusion, death of the redeemed "Diamo
literally impossible.

Such was Elijah's achievement. He could bring dov
heaven. He could raise the dead. Then, as the Supreme M
Hebrew Mysteries, he continued to serve his fellowmen on e
last, he himself ascended to heaven in a fiery chariot—the "dia
of the Adept.

I Kings 18: 22, 24, 30

*Then said Elijah unto the people, I, even I only, remain
of the Lord; but Baal's prophets are four hundred and fifty*

*And call ye on the name of your gods, and I will call on
of the Lord: and the God that answereth by fire, let him be
all the people answered and said, It is well spoken.*

*And Elijah said unto the people, Come near unto me. A
people came near unto him. And he repaired the altar of the
was broken down.*

Observe that his *first work was to repair the altar that
down.* So also does a candidate for Initiation first of all repai
(centers of force) within himself that emanations of Divi
enter his aura. This work is accomplished by a physiological
tion that renders his body a fit instrument of Holy Spirit.

I Kings 18: 31-33, 38, 40

*And Elijah took twelve stones, according to the number o
the sons of Jacob, unto whom the word of the Lord cam
Israel shall be thy name:*

*And with the stones he built an altar in the name of the
he made a trench about the altar, as great as would co
measures of seed.*

*And he put the wood in order, and cut the bullock in piece
him on the wood, and said, Fill four barrels with water and
the burnt sacrifice, and on the wood.*

*Then the fire of the Lord fell, and consumed the burnt sac
the wood, and the stones, and the dust, and licked up the wate
in the trench.*

*And Elijah said unto them, Take the prophets of Baal; let
them escape. And they took them: and Elijah brought them d
brook Kishon, and slew them there.*

of the spiritual Truth. The slain priests numbered 450; 4 plus 5 the number of humanity, thereby indicating that all men must e eliminate such false concepts.

The Bible is the final word in Occultism and the essential of every Mystic. All occult laws pertaining to the life and wo Initiate are mentioned within its covers.

When an Initiate has gained mastery over Nature forces control the elements: calm storms, walk on the water, direct w command rains to fall or to cease falling.

I KINGS 18: 41-46

And Elijah said unto Ahab, Get thee up, eat and drink; for is a sound of abundance of rain.

And so Ahab went up to eat and to drink. And Elijah went the top of Carmel; and he cast himself down upon the earth, and p face between his knees,

And said to his servant, Go up now, look toward the sea. A went up, and looked, and said, There is nothing. And he said, Go seven times.

And it came to pass at the seventh time, that he said, Behold, ariseth a little cloud out of the sea, like a man's hand. And he sa up, say unto Ahab, Prepare thy chariot, and get thee down, that th stop thee not.

And it came to pass in the meanwhile, that the heaven was with clouds and wind, and there was a great rain. And Ahab rod went to Jerzeel.

And the hand of the Lord was on Elijah; and he girded up his and ran before Ahab to the entrance of Jezreel.

Elijah's Initiation on Mt. Horeb

Many who feel a call to the higher life come to the altogeth ous conclusion that Initiation demands complete cessation of par in the affairs of the world. Nothing could be farther from the the life of the great Hierophant Elijah demonstrates. In the v of his mission to Ahab and Jezebel, whose destruction he had p and whose enmity he incurred, the paramount event of his upon him. Fleeing into the wilderness, he longed for release

I KINGS 19: 4-8

But he himself went a day's journey into the wilderness, and and sat down under a juniper tree: and he requested for himse

And he looked, and behold, there was a cake baken on the
a cruse of water at his head. And he did eat and drink, and
down again.

And the angel of the Lord came again the second time, an
him, and said, Arise and eat; because the journey is too great
And he arose, and did eat and drink, and went in the st
that meat forty days and forty nights unto Horeb the moun

Every true disciple arises from a *cave* or *grave* into a greater power and works. Moses also spent his time of forty days and nights, upon the same holy mountain.

The Angel of Initiation touched Elijah for the second passed beyond the portals of time into the work of a hig that additional spiritual faculties might be awakened lest " be "too great." This is shown by the Angel's words "Arise ar is, arise into a higher state of spiritual functioning and l nourish, develop and sustain soul powers hitherto latent.

This final work has to do with the complete lifting of t fire. When one is ready for this Degree he will always f baken on the coals, and a cruse of water at his head." He will go out in "the strength of that meat" unto "the mount of

I Kings 19: 11-13

And he said, Go forth, and stand upon the mount before
And, behold, the Lord passed by, and a great and strong wind
mountains, and brake in pieces the rocks before the Lord; but
was not in the wind: and after the wind an earthquake; but
was not in the earthquake:

And after the earthquake a fire; but the Lord was not in
and after the fire a still small voice.

And it was so, when Elijah heard it, that he wrapped hi
his mantle, and went out, and stood in the entering in of the c
behold, there came a voice unto him, and said. What doest t
Elijah?

These verses conceal and reveal the workings of the Se four cosmic powers of Air, Earth, Fire and Water, and thei dences in the human organism. It is axiomatic in the Great cosmic powers are first conquered within the personality become amenable to control in the outer world.

Elijah's path was narrow, rocky and precipitous, for t

with the eternal record of God's immutable Law. The mou
mit was the altar of the Lord of heaven, just as Greek altars
placed on mountaintops. There it was that Elijah saw the
most awe-inspiring manifestations of power, and there the p
pleted the final Degree of Hebrew Initiation. He passed int
Silence" where no sound from the outer world ever pe
where communion with Divinity may be established at wil
time there was a marked transformation in him. No longer
alternate words of hope and despair. No longer did he pray "
now, O Lord, take away my life" as he had when threat
wicked Jezebel. He had found a great inner calm, a new
wisdom, a wise and loving compassion. He now possesse
which passeth all understanding—for fear can never agai
who has passed through this experience.

I Kings 19: 15-17

And the Lord said unto him, Go, return on thy way to the
of Damascus: and when thou comest, anoint Hazael to be
Syria:

And Jehu the son of Nimshi shalt thou anoint to be king ov
and Elisha the son of Shaphat of Abel-meholah shalt thou an
prophet in thy room.

And it shall come to pass, that him that escapeth the
Hazael shall Jehu slay: and him that escapeth from the swor
shall Elisha slay.

Damascus is a mystic place where light is always receiv
place of Initiation. The region round and about that ancien
tiful city is another of the magnetically charged Temple a
globe. Elijah came hither to further his own Illumination,
who travelled the same road long afterward. The "road to
must be traversed by every candidate to the Mysteries of Ch

Elijah, now a Hierophant, possessed power to awake
faculties in his disciples—an ability always attained by Init
highest Degrees. Henceforward, by day and by night, wi
ruption even by death, Elijah goes about his Father's busin

In its esoteric interpretation, *slaying* always refers to the
tion of evil, or to the overcoming of the lower nature by the
Hazael referred to in the text was a dynamic soldier, at firs
earnest in his efforts to uproot the decadent worship of Ba
This was likewise true of Jehu, who was to become Israel's

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CHAPTER VIII

BOOKS OF THE PROPHETS

From the Kingdom's Division to the Fall of Sa

After the unification of Israel under David and the est
a national dynasty of Hebrew rulers at Jerusalem, the Israeli
a period of peace and prosperity during which they took to
the civilization and culture—including the language—of the la
they dwelt. This amalgamation of both blood and culture l
a new culture that combined Canaan's mellow beauty with
power and rugged inspiration of Israel's Yahweh-worship
representatives of the new Hebrew civilization were the pr
appear in Israelite history as contemporaneous with various
historical documents. Although the connection cannot alway
it is evident they represent a parallel development in the gr
upsurge of this people. Thus, the elder prophets appear dur
that produced the documents of the Hexateuch; Jeremiah see
from the pages of Deuteronomy, discovered during his lif
Josiah caused the Temple of Jerusalem to be rebuilt.

It has been shown that a definite, if unwritten, Myste
the Kabbala, came down with Moses and Joshua from Eg
desert, and that this tradition culminated in the building of
at Jerusalem. It was guarded by Schools of Initiates which
existence to the time of Christ, sometimes working in harmo
Temple hierarchy; sometimes not.

More than half of the Old Testament is composed of
literature. The influence of this literature on Western civili
calculably great.

The Hebrew Word for prophet means *one who procl*
who carries out a mandate as of some higher power. The

One such School was located at Ramah (the Most High
Ephraim; another was at Beth-el and still another at Gilgal. Beth
house of God and Gilgal *a circle*—that is, an inner or secr
Knights of the Round Table formed such a circle. The spiritua
the exaltation of neophytes in these Schools found beautiful
in singing and dancing.

Initiatory rituals of such Schools must of necessity be ha
with the course of Nature; hence, the symbolism is basically astr
Circles of sacred stones anciently used in these rituals are as c
biblical as to English history. Beth-el was the place where
up a sacred stone to commemorate the "ladder" of the Mysterie
to him there; Gilgal was the circle of stones where the fol
Joshua were circumcised after their entrance into Canaan. Th
aspects of Canaanite religion were astronomical; the star-gods
shipped, but emphasis in popular worship was placed on ea
or spirits of agriculture and fertility. Above all was the God
and Eternity, Jah or Jahweh. "Our Father which art in Hea
the God of the conquering Hebrews to whom Ramah was p
sacred.

Samuel labored intimately with the reigning kings of Israel
David. So did "Gad, David's seer" (II Samuel 24:11) and "N
prophet" (I Kings 1:32), who were teacher and spiritual advi
young Solomon. To them is attributed the original authorship
covering the reigns of David and Solomon as it is incorporat
Books of Samuel, Kings and Chronicles.

Under Elijah and Elisha, however, a separation took place
statecraft and religion—corresponding chronologically to the d
the original Israel into North and South Kingdoms, wherein
conditions had become such that the prophets could no longer
authority to activities that were purely selfish and materialist
time the organized priestcraft constituting the state church bec
more rigidly ecclesiastical and more entangled in rituals witho
standing their meaning. The priests, therefore, were consistent s
of prevailing modes while the prophets were protestants. In a
sense, the prophets, although representing the oldest tradition,
the newest; in them glowed the ever-living fount of Divine
whereas the priestcraft possessed nothing but a stagnant po
membered knowledge. From the beginning of history the prop

The priests, occupying places of prominence and pow
nection with Temple worship, adhered strictly to form and
That the social position of the prophets was much lower wa
by their dress. Priests were robed in the finest of white robe
in dark, coarse garments made of camel's hair. The priests
distinguishing mark between the eyes—the scar of an incision
its location, pointed to the seat of spirit and symbolized ce
done by an awakened ego.

The most important prophetic utterances were usuall
gatherings of the multitudes on great feast days. Early proph
lyrical, often accompanied by music. Prophetic messages cont
an inner and an outer meaning, the inner or deeper being r
pupils of prophetic Schools or sanctuaries. The outer message
public to the multitudes, were in the nature of prophetic wa
cerning coming doom if their ways were not abandoned for t
the Lord (Law).

The reign of Jeroboam II of Israel was a time of the gre
perity since the days of Solomon. The wealthy erected
palaces enhanced by ivory panels and gorgeous interior d
The populace was given to mad and drunken debaucheries. U
glamor and ritual, religious sanctuaries fostered moral
Obscenities were indulged in by young and old without de
without shame. Leaders of both church and state, who should
the inspiring guardians of the people, had become leaders in
and every kind of vicious amusement.

Such were the conditions which called out the proph
eighth century before Christ: first of all Amos, "a man stand
confines of light and darkness like day on the misty mou
(781-740 B.C.). The Book of Amos has been called one of
smallest classics.

Amos

Prophet of Social Righteousness

Amos represents no established tradition. He received hi
through no formal process of consecration. In the midst of
and homely duties, through the "clear desert air the word of
upon him without medium or sacrament." Without pride or

Amos tells us that he was "among the herdsmen of Teko also, he declares, "a gatherer of sycomore fruit." The syc oriental desert tree entirely unlike our own tree of a simil grows to a great height and is easily cultivated in sandy so little water. The fruit is like a small fig, sweet and watery, common use by the poor as food. The ripening of the fruit by pinching or piercing, which is evidently the meaning of t words when he styles himself "a dresser of sycomores."

Amos, (the name means *burden*) sets the pattern for ma who came after him, especially for one who was to follow across the wastes of this same Judean desert more than sev years later; of this latter the Supreme Prophet said: "Amon are born of women there hath not risen a greater than John Simplicity, austerity and humility are forevermore the trip the Hebrew prophets, and the voice of a prophet crying out of justice and mercy has never been absent in the land.

Tekoa was a small village twelve miles south of Jerus Amos tended sheep in the holy region sacred from the days edek to the Shepherd Initiates. The tree whose fruit he g the ancient Egyptian Tree of Life, sacred to the Mother G

The prophet lived and prophesied during the prosper Jeroboam II. Since material prosperity was considered a m with the Gods, people went to great lengths to appease th their protection. Hundreds of maidens were dedicated to Te and took part in the elaborate ceremonials. Vast numbers of craftsmen were listed in the retinue of the gods. Yet with poor multiplied in the land as oppression and cruel injustic them.

Many were the ways in which injustices were heaped up in Amos' day. They could be imprisoned for trifling debts a slavery for minor crimes. Extortionate taxes and levies could upon the slightest pretext. Unjust charges and bribed witness prisons and kept them filled. The pleasures of life belonge to the privileged classes while the masses found life one long burden of bitterness and cruelty. Against such evil the first the divided Kingdom lifted up his voice.

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poor" were the scathing accusations Amos hurled at astound
dignant inhabitants of wealthy Samaria. The signs of the t
plain to his discerning eyes. The downfall of the luxury-lovin
not far off and Amos was endeavoring to stay its corruption.

Amos 5:15

*Hate the evil, and love the good, and establish judgment in t
it may be that the Lord God of hosts will be gracious unto the r
of Joseph.*

As with everyone who has courage to stand alone an
advanced teachings, Amos was derided, persecuted, without
favor in the public eye. But his prophecy concerning Jero
Israel was fulfilled when, in 722 B.C., Samaria fell captive

Amos 7:11

*For thus Amos saith, Jeroboam shall die by the sword, an
shall surely be led away captive out of their own land.*

He gained the bitter enmity of the priests against whos
living and false teaching he spoke with harsh forthrightnes
these was Amaziah, high priest during the reign of Jeroboam
worldly ambition and little thought for spiritual truth.

Amos 7:12-13

*Also Amaziah said unto Amos, O thou seer, go, flee thee a
the land of Judah, and there eat bread, and prophesy there:
But prophesy not again any more at Beth-el: for it is th
chapel, and it is the king's court.*

The first chapter of Amos contains an admonition and a
the seven states adjacent to Palestine. Because of its harmon
tural proportions, this part of the Book has been likened to Mar
famous address in Shakespeare's *Julius Caesar.* Amos was
fervant and mystic temperament. His song is strong, vigorous
same time, poetically beautiful.

Astrologically, Amos represents Aries, the sign of the
Teacher and the fearless, daring pioneer. Esoterically, his song
transformation of the body.

Amos 5:2, 4

*The virgin of Israel is fallen; she shall no more rise: she
saken upon her land; there is none to raise her up.
For thus saith the Lord unto the house of Israel, Seek ye
ye shall live.*

Straight and narrow is the way and few there be who a

Amos 7:4, 7, 8

Thus hath the Lord God shewed unto me: and, behold, God called to contend by fire, and then it devoured the great did eat up a part.

Thus he shewed me: and, behold, the Lord stood upon a by a plumbline, with a plumbline in his hand.

And the Lord said unto me, Amos, what seest thou, And plumbline. Then said the Lord, Behold, I will set a plumbli midst of my people Israel: I will not again pass by them any

The plumbline is the ascending life force and the wall of protection builded through the conservation of this force of persons who have passed through this overcoming pre different appearance from those who have not. Such have in of protection; the colors of the aura are more scintillating, a greater depth and clarity; the "background," too, is more cle

The outer Temple is a reflex of the inner (bodily) stru the wall lean from the perpendicular? The Lord (Law) h curate measurement (the plummet). If the measure does n bodily temple wastes away in disease, old age and death.

The fire that devoured the deep refers to the occult L sequence which governs throughout the universe. Only b the Golden Rule can the Golden Age be restored to the e inhumanities to man must always take their toll in famine, fl The earth evolves with man and reflects his nature. All occ have brought this message, but none have stressed it more whose teachings are incorporated in the Christian Bible.

Amos 8:11-13

Behold, the days come, saith the Lord God, that I wil famine in the land, not a famine of bread, nor a thirst for w of hearing the words of the Lord:

And they shall wander from sea to sea, and from the nor east, they shall run to and fro to seek the word of the Lord, not find it.

In that day shall the fair virgins and the young men faint

When the people's spiritual status fell so low that th destruction of the Temple was threatened, spiritual truth w for a time. This same condition occurred at the time of the again on the threshold of the Arian Age, when the breakin Taurean civilization of Chaldea caused Abraham and his p led forth into Canaan. The Lords of Destiny always withdr Teachings for a time when mankind lapses into a particularly

at the point where darkness prevails and lights the Path leadi
Promised Land.

Amos 1:3, 4

Thus saith the Lord: For three transgressions of Damascu
for four, I will not turn away the punishment thereof; becaus
have threshed Gilead with threshing instruments of iron:

But I will send a fire into the house of Hazael, which will
the palaces of Ben-hadad.

The prophet is speaking for others besides the house of Isr
all great prophets, his voice is heard beyond the borders of his
It is plain that he speaks for the ears of those dwelling in Dan
well as for inhabitants of Samaria. Shall Israel fall and her
triumph? Israel is punished for her transgressions but so also
sinning nations, for God is not God of Israel alone but of all
And He is a God of Justice who hears the cries of the poor. I
also must suffer for her sins.

Similar pronouncements are made concerning three oth
namely, Gaza, Edom and Ammon. The Lord declares He wi
each of them "for three transgressions or four." The Law's de
in every instance is that these punishments will be executed
The numbers three and four refer, respectively, to man's triune
nature and to the quaternary equipment of his personality, the
principles constituting the sevenfold man. The spirit workin
through form develops the soul body; it is the building of this
constitutes the chief work of the race during our present Eart
This is possible only through pure and righteous living. Those
to build lose their rank as pioneers and become stragglers. T
true for both nations and individuals. The failure to build the
causes great suffering here; also after death, when the fires of c
burn because of neglected opportunities for building a vehicle
to sustain the ego in higher worlds.

Amos closes his song with a picture of the redeemed, the
those who make themselves worthy of a place among pionee
New Race and New Age.

Amos 9:11, 14, 15

In that day will I raise up the tabernacle of David that is
and close up the breaches thereof; and I will raise up his ruins,
will build it as in the days of old:

And I will bring again the captivity of my people of Israe
they shall build the waste cities, and inhabit them; and they shal
vineyards, and drink the wine thereof; they shall also make g

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HOSEA

The Prophet of Love and Mercy

Hosea has been called the prophet of redemption a
of the Old Testament. He is also referred to as the "ob
the voice of humility. Out of his own personal traged
secret of God's mercy for Israel and for all mankind. Ever
unfaithful wife with an abiding love, so he conceived th
infinitely greater understanding, loved faithless mankin

Hosea, Isaiah and Mica appeared a generation la
They, like the other prophets, were sent as a light in darl
times. Hosea lived during the reign of Jeroboam II–
Amaziah, Uzziah and Jotham ruled in Judah—and his ca
into the chaotic years which followed that monarch's deat
to the house of Israel (the mental or occult path) in whi
always strongly evidenced. The evils he attacked were t
tellectualist, who is ofttimes led astray by his curiosity a
things and by his great thirst for knowledge and power
does not imply, however, that there is sin in seeking k
sin lies in seeking knowledge that is exclusively materia
are destroyed for lack of knowledge; because thou hast
edge, I will also reject thee . . . seeing thou has forgott
thy God." (Hosea 4:6).

Hence, the keyword of Hosea is found in the w
Ephraim was the son of Joseph. Samaria, the capital city
Kingdom, lay in the tribal district of Ephraim. Astrolog
is represented by the sign Sagittarius; the theme of the
is, accordingly, the mind's power to renew all things, b
without, as the only remedy for a material age.

The spirituality of the mind determines the life of th
mind is, so is the man. When man's mind is complete
he shall know the new heaven and the new earth becaus
the kingdom of heaven within.

Hosea 7:8, 11, 16

*Ephraim, he hath mixed himself among the people; E
cake not turned.*

*Ephraim also is like a silly dove without heart: they c
they go to Assyria.*

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Ephraim means *doubly fruitful.* The mind has been symboli
religions as the two paths of magic, white and black. The culti
mind power without the softening, illuminating influence of t
is a most dangerous thing.

Hosea 5:13; 6:4; 11:12

*When Ephraim saw his sickness, and Judah saw his wound,
went Ephraim to the Assyrian, and sent to king Jareb: yet cou
not heal you, nor cure you of your wound.*

*O Ephraim, what shall I do unto thee? O Judah, what shall
unto thee? for your goodness is as a morning cloud, and as the
dew it goeth away.*

*Ephraim compasseth me about with lies, and the house of Israe
deceit: but Judah yet ruled with God, and is faithful with the*

The horse (as the centaur it is the symbol of Sagittarius) r
the lower nature and also a new cycle—hence, the winged horse
of Grecian mythology. Joseph, the beloved son of Jacob, who
in bondage for so long, was at length found in a position of g
high honor as the Pharaoh-appointed ruler of Egypt, land of
(materiality). This aptly exemplifies the different steps in the re
processes of the mind. It is therefore most fitting that astrolog
assigned Sagittarius to Joseph. Joseph's two sons, Manasseh and
portray perfectly the two aspects of mind, the masculine and
the higher and lower, the abstract and concrete, the spiritual
terial. It is the lifting or spiritualizing of the lower or femini
of mind—referred to so often in the song of Hosea as Ephraim—
stitutes the great work before the Aryan or Fifth Root Race
the world today.

Hosea 10:11

*And Ephraim is as an heifer that is taught, and loveth to tre
the corn; but I passed over upon her fair neck: I will make Ephr
ride; Judah shall plow, and Jacob shall break his clods.*

Jacob signifies mankind, for all mankind must pass thr
evolutionary journey "from clod to God." The mind is ma
acquisition; it is as yet in its first or mineral stage, so to speak;
is not plastic or easily adaptable. Love is the great transformer
the fulfilling of the law.

The Gate of Illumination opens widest through pain. It wa
of his own personal sorrow that the heart of Hosea learned t
one with the heartbeat of the world. His love encompassed and
with divinest beauty every form of life manifest throughout na

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"Hosea's love steals across his land like dew, every color and scent, till Galilee and Ephraim lie lustrous and fragrant as nowhere else outside of the p Jesus.

Just as the love which first showed itself in t Parables of Galilee passed to Gethsemane and the Cr love of Hosea, that had awakened with the spring . . . summer mornings of the north, had also, ere his y spent, to meet its agony and shame.

Let us read this story of the Prodigal Wife as u other Galilean tale of the Prodigal Son."

Hosea 1:2-3

The beginning of the word of the Lord by Hosea. And th unto Hosea, Go, take unto thee a wife of whoredoms and whoredoms . . .

So he went and took Gomer the daughter of Diblaim . .

Gomer "conceived, and bare him a son" whom Hosea as a sign that the Lord should soon "avenge the blood of the house of Jehu, and will cause to cease the kingdom o Israel"—for Jehu, the erstwhile deliverer of his people, h from the Truth into error. Gomer next bore Hosea a daugh called Lo-ruhamah: "for I will no more have mercy upon Israel; but I will utterly take them away." Next was born a "for ye are not my people, and I will not be your God."

Literally translated, Gomer means *the daughter of* Whenever it is mentioned in the Bible, the fig is the symbol Jezreel (God's song) represents the just and perfect Law Hosea refers to the action of Law in the universe wh "Ephraim, he hath mixed himself among the people; Ephr not turned" (Hosea 7:8), suggesting that the later disp Ten Tribes of the Northern Kingdom was already foresh love for foreign ways even on their home soil. Spiritually, were already scattered abroad; their dispersion by the merely the physical out-picturing of their state of mind s of Jeroboam, son of Nebat, "who caused Israel to sin."

Lo-ruhamah means *not pitied;* Lo-ammi, *not my people* refer to man's loss of spiritual vision, the result of which is

Hosea 1:10

Yet the number of children of Israel shall be as the sand of *which cannot be measured nor numbered: and it shall come to p* ***in the place where it was said unto them, Ye are not my people*** *shall be said unto them, Ye are the sons of the living God.*

During the spirit's evolutionary pilgrimage, which takes the Father's house, for a time it loses knowledge of its divi in this state of ignorance a son is born whose name means *not* The realization of unity, fellowship and brotherhood is lost to ness. This phase of evolution is only temporary, so Hosea tr sings of the day when men shall come to recognize their ov divinity, and when it shall be said unto them, "Ye are the living God."

It is the unawakened spirit held in thralldom to sensua and vices (the lower phase of Sagittarian life) that Hosea d the second chapter.

There has never been an age of materialism so dark tha was left altogether without spiritual guidance. Even if publi are withdrawn, so long as a candidate desires earnestly to seel he will be able to find it. Hosea came to the people of the Hou to teach them the necessity for spiritualizing the mind while shepherd poet, sang of the eventual emancipation of Israel, race.

Meanwhile, as the Northern Kingdom rushed to its d Azariah (Uzziah) was succeeded by his son Jotham in Ju reigned in Jerusalem for sixteen years: "And he did that which in the sight of the Lord, according to all that his father U howbeit he entered not into the temple of the Lord. And the yet corruptly. He built the high gate of the house of the Lo the wall of Ophel he built much" (II Chronicles 27:2-3).

Judah is governed by the sign Leo, ruling the heart and s by the lion. Hence, the Messiah was to be known as "the Lion In that kingdom (state of consciousness) is Jerusalem, the City The heart is the great storehouse of conserved life-force in The conservation of the life essence and its elevation to the he the cardiac plexus to become, as it were, a radiant Sun city, a of the house of the Lord (Law). Ophel means *a hill*. The

During this time of awakening the House of Judah the
evil, and so, too, were the kings of the House of Israel. Their n
Zacharia, Shallum, Menahem, Pekahiah and Pekah, and to eac
apply: "And he did that which was evil in the sight of the
departed not from the sins of Jeroboam the son of Nebat,
Israel to sin" (II Kings 15:24).

The Israelites had taken upon themselves the corrupt, mer
terialistic ways of the Canaanites among whom they dwelt and
they intermarried continuously until the two peoples were w
and, it may be added, their sins, the sins of a commercial civ
contrary in spirit to the austere simplicity of desert tribes,
our own today. When the domination of the materialistic r
illumined by the power of Spirit (the Knowledge of God and
races, countries and individuals can know only confusion, cha
disintegration and decay. Such was the tenor of the message
Initiate Teachers of the Shepherd line.

Consequent upon the already-existing separativeness of n
the Israelites came the Assyrian Captivity, as a shadow cast by
pattern, or archetype, which the people themselves had
spiritual worlds: "In the days of Pekah king of Israel came Tig
king of Assyria, and took Ijon,, and Abel-beth-maschah, and
Kedesh, and Hazor, and Gilead, and Galilee, all the land o
and carried them captive to Assyria" (II Kings 15:29).

This is the beginning of the dissolution of the House of
as the prophets had foretold it. All the land of Naphtali
captive into Assyria. Naphtali is Capricorn, sign of slaves or s
on the lower level; sign of mastership, the Christed conscious
higher.

In the seventeenth year of Pekah's reign, Ahaz began
Judah. The young king—he was twenty years old when he a
throne—"did not that which was right in the sight of the Lord
But he walked in the way of the kings of Israel." In other w
also became more and more contaminated with the sin of Jero
was even more important because Jerusalem was the great spi
for the entire nation, the center and mainspring of its essentia
culture since the time of King David.

The Temple was the great symbol of spiritual attainment

in the inner chambers. The use and treatment of the Temple
the spiritual state of the masses and of the individual; until all
that knowledge of God which is stored within the heart, exter
of worship will be necessary to their spiritual evolution.

Ahaz, it is said, despoiled the Temple (II Kings 17; II Chro
The brazen altar, symbol of purification, was placed on the no
signified darkness, unrepentance. The Molten Sea was removed
brazen oxen and placed upon a pavement of stones, indicati
spiritual power. Inner Schools were no longer permitted to
secret formula for making the Molten Sea. The vitrolic spee
prophets of this era was hurled against such depravity.

In the reign of Hoshea, the last of Israel's kings, came the
dissolution of the House of Israel, justifying the words of the
After the Assyrian Captivity Israel disappears from the pages
for approximately three hundred years.

The apocryphal Book of Esdras states that "when led aw
into Assyria, the Ten Tribes were carried over waters until the
another land," and that when the Messiah comes these Lost
to be among His followers, for they have been preserved th
centuries in a secret mountain valley whence they shall com
greet the Messiah.

One of the most fascinating puzzles of history is the fate o
Tribes. A notable school has developed which traces their v
from Assyria through the mountain valleys of the Caucasus (
live Jews claiming descent from the royal House of David
settlement and colonization in the Western World. The Goth
of Cassiodorus states, for example, that the Goths, Scythians and
were descendants of the Ten Tribes who escaped from th
Captivity and migrated to Asia Minor, Therefore Hosea p
"Ephraim, he hath mixed himself among the people. . . . The
wanderers among the nations."

The wanderings of the Ten Tribes will be discussed furth
nection with the Book of Jeremiah. Suffice it to say that m
geographical names in Europe may be correlated with names
the Ten Tribes, thus: Denmark and Danube with Dan; Simon

"Come, let us return to the Lord: for He hath torn, and He
. . . after two days He will revive us: in the third day He will
(Hosea 6:1-2). That is, God can save His own even from the
as Christ raised Lazarus and was Himself raised up.

The promise that the Lost Tribes should one day be r
never forgotten:

Hosea 14: 4-8

I will heal their backsliding, I will love them freely . . . I
the dew unto Israel: he shall grow as the lily, and cast forth
as Lebanon.

His branches shall spread, and his beauty shall be as the
and his smell as Lebanon.

They that dwell under his shadow shall return . . . .

Ephraim shall say, What have I to do any more with idols
heard him, and observed him: I am like a green fir tree. Fr
thy fruit found.

ISAIAH

The Prophet of Holiness

I take heart in remembering that in a similar time
first prophesied the birth of Christ. Then, several centu
fore His coming, the condition of the world was not unl
which we see today. Then, as now, a conflagration had b
and nations walked dangerously in the light of the fires t
themselves kindled.

But in that very moment a spiritual rebirth was fore
new day which was to loose the captives and then consu
conquerors in the fire of their own kindling: and those w
taken a sword were to perish by the sword. There was pr
a new age wherein through renewed faith and upward p
the human race would become more secure.

—Franklin Delano Ro

Isaiah was a prince of the House of Judah who, though
throne, was nevertheless heedful of the people's suffering. He
exerted himself in their behalf that he incurred the enmity
class, and his wise advice was often ignored by the king.

oppression of the poor and the prevailing injustice in the lan
North and South Kingdoms. It seems clear that the lad's
was deeply marked by the words of his father.

Isaiah lived for ninety years, his work covering the
kings of Judah: Uzziah, Jotham, Ahaz, Hezekiah and, l
Manasseh. According to tradition, during the reign o
Mannasseh Isaiah was placed between two planks and s
Reference is made to this in Hebrews 11:37-38, wherein is re
ings of the prophets: "They were stoned, they were sawn
tempted, were slain with the sword: they wandered about
and goatskins; being destitute, afflicted, tormented; (Of wh
was not worthy:) they wandered in deserts, and in mou
dens and caves of the earth." If comforts of this world
corruption, the prophets would have none of them; they
braced poverty and loneliness. If Isaiah lived amidst the l
court he compensated for them with his life, laid down fo
people.

He was particularly identified with court circles duri
of Ahaz and Hezekiah. His wife, who was completely in l
his work, was called "The Prophetess." His two sons, Sh
remnant shall return) and Maher-Shalah-hash-baz *(spoil h*
names symbolic of the speedy downfall of Samaria and Da
"remnant" which should return was to be the nucleus of a l
the Ages, the Messianic Dispensation and the establishm
heaven and a new earth by the Messiah. The name of th
has symbolic reference to the destruction or loss of the many
to ally themselves with the New Order. Esoterically, the
the lower and the higher natures within individuals.

Writings of the historical Isaiah have been preserve
forty chapters of the Book of Isaiah. Chapters forty to fift
by scholars to be the work of an anonymous Seer who wro
of the Exile. This may well be; but an esotericist recogniz
Seal of the Prophet, whereby the initiatory vibration of th
was carried over by a beloved disciple, the Second Isaiah,
his predecessor's name and power. Or it may be that the
re-embodiment of the prophet himself.

Esoteric Christians understand that the inspiration of

ble to our present day as they were wi
a new phase of religion is being inaugurated there are brou
strong egos whose illumination gives the new movement its in
impulse. The most noteworthy exemplification of this is the
the Disciples in support of Christ Jesus. Towards the end
the religion that has served in the past is but a shadow of its
Its spirit is lost in form and ceremonial, its adherents are foll
letter only, so it no longer has power to transform life.

Isaiah 1:11, 13-15

*To what purpose is the multitude of your sacrifices unto
the Lord: I am full of the burnt offerings of rams, and the
beasts; and I delight not in the blood of bullocks, or of lambs
goats.*

*Bring no more vain oblations; incense is an abomination
the new moons and sabbaths, the calling of assemblies, I ca
with: it is iniquity, even the solemn meeting.*

*Your new moons and your appointed feasts my soul ha
are a trouble unto me; I am weary to bear them.*

*And when ye spread forth your hands, I will hide mine
you; yea, when ye make many prayers, I will not hear: your
full of blood.*

The working of cosmic Law is infallible, unalterab
yesterday, today and forever.

Isaiah 1:17-20

*Learn to do well; seek judgment, relieve the oppressed,
fatherless, plead for the widow.*

*Come now, and let us reason together, saith the Lord: Th
sins be as scarlet, they shall be as white as snow; though t
like crimson, they shall be as wool.*

If ye be willing and obedient, ye shall eat the good of th

*But if ye refuse and rebel, ye shall be devoured with
for the mouth of the Lord hath spoken it.*

Man's persistent refusal to obey the law of righteousn
results of such rebellion as enunciated above, find ample
the conditions suffered by humanity at the present time.

Parallel with the picture of destruction and doom for th
do not turn to things in the spirit, Isaiah repeatedly introd
ning tones of light a vision of the new race, the "remnant"
"In that day shall the branch of the Lord be beautiful and
the fruit of the earth shall be excellent and comely for t
escaped of Israel (Isaiah 4:2). "But yet in it shall be a tenth
return, and shall be eaten: as a tall tree, and as an oak, wh

Isaiah's Great Illumination

Isaiah passed through a certain preparatory period befor
his ministry upon the death of King Uzziah of Judah in 740 B
the reigns of Ahaz and Hezekiah, his was the most powerful
whole choir of prophets.

Isaiah 6:1-3

*In the year that king Uzziah died I saw also the Lord sitt
the throne, high and lifted up, and his train filled the temple.*

*Above it stood the seraphims: each one had six wings; wi
he covered his face, and with twain he covered his feet, and wi
he did fly.*

*And one cried unto another, and said, Holy, holy, holy is
of hosts: the whole earth is full of his glory.*

This vision marks the lofty spiritual status of him who
for it depicts an Initiation that lifts the candidate into realms
spirituality. The Seraphim are the Lords of Gemini, the cel
archy that awakened within man the third aspect of the ego,
designated the human spirit. They are great and glorious
beyond the ken of this earthly sphere. Isaiah was here revie
Memory of Nature the work of the Third Creative Day of ma
known occultly as the Moon Period of earth's evolution.

Isaiah 6:5-7

*Then said I, Woe is me! for I am undone; because I am a
unclean lips, and I dwell in the midst of the people of unclean
mine eyes have seen the King, the Lord of hosts.*

*Then flew one of the seraphims unto me, having a live co
hand, which he had taken with the tongs from off the altar:*

*And he laid it upon my mouth, and said, Lo, this hath tou
lips; and thine iniquity is taken away, and thy sin purged.*

Tremendous impulses are poured forth by the starry Guar
more highly sensitized one becomes through initiatory pro
more amenable he is to these forces. Unless he is well poise
easily overbalance him; hence, Ancient Wisdom has always ta
development of head and heart.

In ancient Mystery Schools the physiological foci of Bl
were the generative centers and the solar plexus. In mode
Schools the head and larynx serve as foci for these forces,
candidate to the uttermost. Temptations come through the
bolical elements of Fire, Air, Earth and Water. On the lower l

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all temptations comes when a candidate is tempted by me
virtues. Such trials or testings, however, are given only afte
careful preparation by Initiate Teachers and angelic Guardi
the candidate has a reasonable chance of passing them succes

Both Isaiah and Ezekiel attained to the sublime Degree
folded to them a vision of Cosmic Records—not only of huma
on the planet Earth but of all that went before, even from
Creative Day. Until mankind at large has attained to this D
is able to contact these glorious Beings through Initiation,
must remain lost to the divine harmony. Redemption of
follows the redemption of man; the two processes are insepar
redemption is possible only when mankind learns to labor conse
voluntarily with those great archangelic Intelligences who
universe, and who are represented astronomically in the const
the Zodiac. Isaiah's vision recounts the works of the Lords
the Seraphim; Ezekiel, in a like rhapsody of spirit, sings of
of Cancer, the Cherubim.

Isaiah 42:9

*Behold, the former things are come to pass, and new thin
declare: before they spring forth I tell you of them.*

The life story of Isaiah is one replete with contrasting
conflict, sorrow, travail and disappointment on the one hand
the other there is the joy, praise and exaltation that accor
overcoming of the adversary, from which he emerges spir
umphant.

Isaiah 48:10

*Behold, I have refined thee, but not with silver; I have cho
in the furnace of affliction.*

The true purpose of life is not happiness, but experience.
by this standard, the life of Isaiah was rich and full indeed. H
in the city of Jerusalem and prepared from early childhood f
work. He shared the intimacy of kings and the splendor of cou
walked the streets barefoot and in a mantle of sackcloth as
against the degradation of the people. Finally, bereft of all roy
and favor, he came to know a martyr's death.

Whether he served as friend and counsellor of kings ar
or as a persecuted outcast, through sorrow and through gla
great prophet and Seer kept his eyes unwaveringly upon the pu
actuated every moment of his life, namely, the proclamation

Within the holy precincts of the Temple Isaiah received service and made his dedication. To the gloriously inspirin initiatory hymns and amid golden clouds of incense, the Gat opened wide for him. The veil that shrouded the Holy of lifted and Isaiah was admitted to a place among the Elect. N he belong in the ranks of those who hear but understand n but perceive not.

Isaiah 6:8

Also I heard the voice of the Lord, saying, Whom shall I s who will go for us? Then said I, Here am I; send me.

In this verse Isaiah is recounting an experience of his and his dedication to spiritual law. Henceforth he thinks o nothing; he realizes that the only purpose of man's existenc physical plane is to serve as a channel for Great Ones who g progress from behind the scenes. The higher a person's spir ment, the more complete is the selflessness of his dedication. greatest among you, let him be the servant of all" is an occult r in earliest Temple Teachings.

When an aspirant reaches this high place he takes upon physical form of a great servant, as did the Christ whe "fashioned in the likeness of a man." This holds true though occupy a throne, direct the destiny of a nation, or wield va through the power of wealth. Whatever station he occupies h to serve, recognizing that of himself he can do nothing. Tr greatness can be acquired on no other terms, for such is the la the Way of the Temple Gates. Complete compliance is diffi few there are who attain to true humility.

Astronomy and mathematics received special attention Teachings given the people whom Isaiah addressed. The Su shipped as Samas; Mercury as Nebo; Venus as Ishtar, the A Palestine; Saturn as Adar, the Adarmalek of Scripture and in ite form shortened to Moloch; Jupiter as Merodach or Bel, Mars as Nergal. Dagon, the Great Fish, was worshipped as Fecundity; he presided over the productiveness of Nature. He symbol for the powers represented by Taurus, the Bull.

Ahaz ascended the throne at the age of twenty. Togeth people, he continued the decadent Taurean modes of worshi of the Sun and Moon was adopted by royal authority in Jerus

the court in festivals observing the Four Seasons. These c having long since lost their original holy meanings, had degen mere orgies. Roofs of the palace and of many private resid converted into altars for obscene ceremonials that were the ver of sacred stellar science as understood by neophytes of th Schools.

Isaiah's deeper message was for the few who chose to wal of Righteousness. To this day there is no promise more beau comforting, more inspiring than was given over twenty-fiv years ago by this great Judean prophet:

Isaiah 26:3

Thou wilt keep him in perfect peace, whose mind is stayed because he trusteth in thee.

Isaiah 11:16

And there shall be an highway for the remnant of his peopl shall be left, from Assyria; like as it was to Israel in the day came up out of the land of Egypt.

Isaiah 4:2

In that day shall the branch of the Lord be beautiful and and the fruit of the earth shall be excellent and comely for th are escaped to Israel.

Isaiah 32:20

Blessed are ye that sow beside all waters, that send forth thi feet of the ox and the ass.

Isaiah 30:20-21

And though the Lord give you the bread of adversity, water of affliction, yet shall not thy teachers be removed into any more, but thine eyes shall see thy teachers:

And thine ears shall hear a word behind thee, saying, Thi way, walk ye in it, when ye turn to the right hand, and when ye the left.

Isaiah's message stresses the danger of pride, which he c man's cardinal sin, and the quality of humility, which he em man's paramount virtue.

Possessing the extended vision and knowledge of a Seer, h was engaged in a hopeless labor so far as the people were con also knew that complete destruction of the land and long yea would be their lot as the result of their evil-doing.

Isaiah: Prophet of Aquaria

Isaiah predicted the capture of Babylon by the Persians one hundred and fifty years before it occurred, and the bi

looked still farther into the future. There cannot be found a m
tiful description of the life and conditions that will obtain in the
Age. Despite the terrible oppression and injustices of the times
he lived, Isaiah lifted his consciousness to the high exaltation o
realms, and there he found joy and inspiration for singing of th
Age to come. To illustrate:

Isaiah 2:4

*And he shall judge among the nations, and shall rebuke many
and they shall beat their swords into plowshares, and their spe
pruning hooks: nation shall not lift up sword against nation, neith
they learn war anymore.*

Isaiah 11:6

*The wolf shall dwell with the lamb, and the leopard shall li
with the kid; and the calf, and the young lion and the fatling to
and a little child shall lead them.*

Isaiah 13:12

*I will make a man more precious than fine gold; even a ma
the golden wedge of Ophir.*

Isaiah 25:8

*He will swallow up death in victory; and the Lord God wi
away tears from off all faces; and the rebuke of his people s
take away from off all the earth: for the Lord hath spoken it.*

Isaiah 27:13

*And it shall come to pass in that day, that the great trumpe
be blown, and they shall come which were ready to perish in the
Assyria, and the outcasts in the land of Egypt, and shall wors
Lord in the holy mount at Jerusalem.*

Isaiah 32:18

*And my people shall dwell in a peaceable habitation, and in
dwelling, and in quiet resting places.*

Isaiah 33:17

*Thine eyes shall see the king in his beauty: they shall beh
land that is very far off.*

Isaiah 42:9

*Behold, the former things are come to pass, and new thing
declare: before they spring forth I tell you of them.*

Isaiah 54:11, 12

*O thou afflicted, tossed with tempest, and not comforted, be
will lay thy stones with fair colours, and lay thy foundation
sapphires.*

*And I will make thy windows of agates, and thy gates of car
and all thy borders of pleasant stones.*

Isaiah 65:25

*The wolf and the lamb shall feed together, and the lion sh
straw like the bullock: and dust shall be the serpent's meat. The
not hurt nor destroy in all my holy mountain, saith the Lord.*

The Bible is also a splendid textbook featuring a blended

150; Prov. 23:20; Rom. 14:21; I Cor. 8:13—to list only a few on the subject.

In his first chapter Isaiah, God's wonderful singer, dend sacrifices. In ecstasy over his vision of the New Day, he cha time when atrocities of blood and pain shall end; when the lamb shall lie down together and a little child shall lead then

The animal kingdom stands so near to man that it easil thoughts and actions. Man's cruelty and rapacity have le prey upon one another. Human exploitation of the weak by reflected in our younger brothers of the animal world. H mained humane in his attitude toward them, leading and g instead of betraying and butchering them, there would hav plete concord between the two kingdoms.

Metabolism is the process whereby body cells gain exp advances their evolution. The force (life) resident in food of manifestation. When man learns the secret of extractin from the Sun he will no longer need to partake of physical fo then recapitulate experiences of the First and Second Root sole nourishment was solar energy. Corresponding races of th the Sixth and Seventh Root Races; they will achieve this des which Christ Jesus referred when He said, "I will not drink of the vine, until the kingdom of God shall come."

Every bodily cell assimilates thought force in addition stance. Emanations of fear, pain and death permeate flesh fo they nor false excitation of the senses by alcohol can be incor New Age physical bodies. Everyone who renounces alcoho nicotine is developing a finer vehicle of increasing sensitivit enable him to take his place among pioneers of the New Da

"Many be called, but few chosen." One has only to habits of average humanity even in times of crisis to reali pioneers there will be.

From the shining scrolls of these illumined heights, Isai inspired pictures of the Redeemer's coming to both earth a

Isaiah 7:14

Therefore the Lord himself shall give you a sign; Behold shall conceive, and bear a son, and shall call his name Imm

Isaiah 9:6

For unto us a child is born, unto us a son is given: and th ment shall be upon his shoulder: and his name shall be called W

Isaiah 11:1

And there shall come forth a rod out of the stem of Jesse branch shall grow out of his roots.

Isaiah 16:1

Send ye the lamb to the ruler of the land from Sela to the ness, unto the mount of the daughter of Zion.

Isaiah 28:16

Therefore thus saith the Lord God, Behold, I lay in Zio foundation a stone, a tried stone, a precious corner stone, a sure tion: he that believeth shall not make haste.

The Book of Isaiah represents astronomically the Spring Appropriately, its songs are prophecies concerning the King of shall come through the eastern gate to reclaim the new ear fourteenth chapter is a song of Israel's triumph over Babyl astronomically interpreted, is the conquest of summer over w over darkness; in the fifteenth chapter is a description of the l state of Moab (Water), Syria (Air), Israel (Fire), and Etheopi Esoterically, it describes the lack of polarity between the eleme have manifested themselves upon the earth since man's Fall. monious relationship results in the change of seasons, variatio perature, and disturbances in Nature such as storms, rains, f fires which, in turn, are all a reflection of man's own discorda complete nature. All inharmonies will pass away in the New man has learned to blend the four elements within a glorious of Initiation. "Moreover the light of the moon shall be as the l sun, and the light of the sun shall be sevenfold, as the light of s in the day that the Lord bindeth up the breach of his people, a the stroke of their wound" (Isaiah 30:26).

Chapter thirty-four is a lament because the earth has fa the domination of passionate impulses from Lucifer, once "the morning star."

Isaiah 34:9, 13, 14

And the streams thereof shall be turned into pitch, and t thereof into brimstone, and the land thereof shall become burnin

And the storms shall come up in her palaces, nettles and b in the fortresses thereof: and it shall be an habitation of dragons court of owls.

The wild beasts of the desert shall also meet with the wild of the island, and the satyr shall cry to his fellow; the scree also shall rest there, and find for herself a place of rest.

Isaiah 35:5-10

Then the eyes of the blind shall be opened, and the ears o shall be unstopped.

Then shall the lame man leap as an hart, and the tongue of sing: for in the wilderness shall waters break out, and strea desert.

And the parched ground shall become a pool, and the th springs of water: in the habitation of dragons, where each la grass with reeds and rushes.

And an highway shall be there, and a way, and it shall The way of holiness; the unclean shall not pass over it; but for those: the wayfaring men, though fools, shall not err the

No lion shall be there, nor any ravenous beast shall go u it shall not be found there; but the redeemed shall work the

And the ransomed of the Lord shall return, and come to songs and everlasting joy upon their heads: they shall obtai gladness, and sorrow and sighing shall flee away.

Chapter twenty-six is a song of Judah (the highest asp It pictures the manifestation of Love as a power, both on the the life of man, and the travail which leads to heart awake seding the dispensation of Law by that of Love is the great accomplished in the New Age under Aquarius, its exoteric r polar opposite of Leo, the heart sign and esoteric ruler o velopment.

Isaiah 26:17-21

Like as a woman with child, that draweth near the time livery, is in pain, and crieth out in her pangs; so have we be sight, O Lord.

We have been with child, we have been in pain, we have brought forth wind; we have not wrought any deliverance in neither have the inhabitants of the world fallen.

Thy dead men shall live, together with my dead body arise. Awake and sing, ye that dwell in dust: for thy dew is a of herbs, and the earth shall cast out the dead.

Come, my people, enter thou into thy chambers and shut about thee: hide thyself as it were for a little moment, until nation be overpast.

For, behold, the Lord cometh out of his place to punish th ants of the earth for their iniquity: the earth also shall dis blood, and shall no more cover her slain.

Chapter twenty-seven envisions the transmutation of martial force and the building of an Initiate-body through power:

Isaiah 27:1-3

In that day the Lord with his strong sword shall punish

In that day sing ye unto her, A vineyard of red wine.
I the Lord do keep it; I will water it every moment: lest any h
I will keep it night and day.

The prophets often compare Israel to a vineyard; that is, per
reason why Jesus emphasized the esoteric meaning of wine, gr
vineyards in His teachings.

Esoterically, however, the meaning is somewhat differe
Isaiah draws a contrast between the terrestrial body composed o
lower ethers and the celestial body composed of the two hig
former are the dense Chemical and Life Ethers, which have to
physical functions only. The slogan of those whose conscio
focused primarily in the terrestial body is "Eat, drink and be
tomorrow we die." Of them Isaiah says: ". . . ye shall be confou
the gardens that ye have chosen. For ye shall be as an oak w
fadeth, and as a garden that hath no water" (Isaiah 1:29-30).

In the modern Western Wisdom Teachings the celestial
called the "soul body" because it is the avenue through whic
spiritual forces flow into the personality. It consists of Light an
ing Ethers, channels for mental and egoic powers. As these eth
strong and abundant they organize themselves into a body wh
Initiate can function apart from his physical vehicle. This Celes
is the beautiful *spiritual* Double mentioned in many mystical st
development results in close and continuous communication w
Intelligences that guide cosmic processes; also attunement w
Higher Self, the Christ Within, for wise counsel concerning the
of life. Of this unfoldment Isaiah says: "And thine ears shall hea
behind thee, saying, This is the way, walk ye in it, when ye tu
ght hand and when ye turn to the left" (Isaiah 30:21).

Chapter twenty-one contains instructions regarding awake
eat Heart power, the Jerusalem Citadel in Judah and the f
Initiation:

Isaiah 21:5, 8-12

Prepare the table, watch in the watchtower, eat, drink: ar
princes, and anoint the shield.

And he cried, A lion: My Lord, I stand continually upon the
tower in the daytime, and I am set in my ward whole nights:

And behold, here cometh a chariot of men, with a couple of
men. And he answered and said, Babylon is fallen, is fallen; and

The burden of Dumah. He calleth to me out of Seir, what of the night? Watchman, what of the night?

The watchman said, The morning cometh, and also the will enquire, enquire ye; return, come.

When Sargon died in the year 705 B.C. he was succeed Sennacherib. Egypt, Babylon and Philistia then besought ... Judea in revolt against Assyria. Isaiah, by reason of position among the patrician class, was a counsellor of stat against this revolt, predicting its failure, but the king did He joined the revolt, and Isaiah's prediction of failure was

The Prophecy of God's Protection

Despite Isaiah's warning, King Ahaz, father of Hezel the aid of Assyria in repulsing Syria and Israel, at this t against Judea. As a result Judea became a mere puppet st control of the victorious Assyrians.

Hezekiah, however, revolted against this vassalage and, Isaiah's counsel, he turned to Egypt for assistance, refusing the tribute as demanded of his father.

Sennacherib then sent a herald, Rab-shakeh, to intimi into submission, reminding him of Assyria's many conquests had subjected all surrounding countries. (The House of Isra been dissolved and the Ten Tribes sent into captivity.) Rab was to bring about a revolt of the people against Hezekiah "Beware lest Hezekiah persuade you, saying: The Lord w Hath any of the gods of the nations delivered his land out the king of Assyria?" (Isaiah 36:18).

Hezekiah sent again to Isaiah for advice before deci course. "And Isaiah said unto them, Thus shall ye say unt Thus saith the Lord, Be not afraid of the words that tho wherewith the servants of the king of Assyria have blasphe hold, I will send a blast upon him, and he shall hear a rumo to his own land; and I will cause him to fall by the swo land" (Isaiah 37:6-7).

The keynote to Isaiah's answer may well be summed up *put God first.* Be he king or commoner,, no real harm can

Isaiah's instructions in this crisis, Hezekiah was rewarded with
of God's promise.

Isaiah stresses throughout his "Doctrine of the Remnant
preservation of a nucleus for the New Israel. The journeyi
nucleus have previously been touched upon; and also the car
tection of its sanctuary and refuge, the Holy City of Jerusale

Isaiah 37:31-33, 35

*And the remnant that is escaped of the house of Judah sha
take root downward, and bear fruit upward:*

*For out of Jerusalem shall go forth a remnant, and they tha
out of Mount Zion: the zeal of the Lord of hosts shall do this.*

*Therefore thus saith the Lord concerning the king of Ass
shall not come into this city, nor shoot an arrow there, nor com
it with shields, nor cast a bank against it.*

*For I will defend this city to save it for mine own sake,
my servant David's sake.*

There is an inner and an outer significance to these wo
been shown that the Kingdom of the North never succeeded i
ing a permanent dynasty, whereas the dynasty of Jerusalem,
from David, was never broken. Hence, the promise of the Lo
Jerusalem "for my servant David's sake." Esoterically, the F
the *few*, the Elect upon the initiatory Path, who have found a
or holy city within themselves, whence emanate their powe
tection. The material power of Assyria (conditions of the ou
cannot touch this inner refuge. Isaiah realized the perils to th
people when he inscribed his sublime formula for protecti
wilt keep him in perfect peace, whose mind is stayed on thee."

Throughout our textbook of life, the Christian Bible, th
conquest of good over evil, the supremacy of Spirit over matter
again and again. A hundred, fourscore and five thousand, the
the Remnant, yields the numeral 10 (1 plus 4 plus 5); and ac
Hermes, "10 is the number of the soul, and life and light a
united. 10 is born from Spirit (1) and matter (0). The unity
the 10 and the 10 has made the unity."

Isaiah, the princely prophet, wielded a powerful influen
spiritual and political circles. After Jeroboam's rebellion Elija
the altars that were broken down—that is, he sustained th
School. Then in the Assyrian crisis Isaiah assumes the same

Micah 5:2-5

But thou, Bethlehem Ephratah, though thou be little a thousands of Judah, yet out of thee shall he come forth unto is to be ruler of Israel; whose goings forth have been from of everlasting.

Therefore will he give them up, until the time that sh travaileth hath brought forth: then the remnant of his breth return unto the children of Israel.

And he shall stand and feed in the strength of the Lor majesty of the name of the Lord his God; and they shall abide shall he be great unto the ends of the earth.

And this man shall be the peace, when the Assyrian shall c our land; and when he shall tread in our palaces, then shall against him seven shepherds, and eight principal men.

Isaiah and Hezekiah: Master and Disciple

Kabbalists say that "to every upper Mystery correspond in our lower world which is the Cosmos.'

In their historical interpretation, the prophecies of Mical describe the life and mission of good King Hezekiah. From or spiritual viewpoint, they describe perfectly the life and Christ Jesus. Herein we consider the wonderful wisdom o how great truths are intricately interwoven in such manner a and reveal various phases of truth in their application to va of consciousness and different planes of manifestation.

Hezekiah was descended from both a royal and a spirit was the grandson of the great Temple Seer, Zachariah, and separated ritualism from esotericism, thereby forming two d of religious worship. The masses followed the exoteric cere Remnant" was given the deeper teachings of Moses. Isa principal instructor in this work.

Chapter thirty-eight contains the most esoteric inform found in the Book of Isaiah. It deals with lengthening the life

Isaiah 38:1-5, 7-8

In those days was Hezekiah sick unto death. And I prophet the son of Amoz came unto him, and said unto him, T the Lord, Set thine house in order: for thou shalt die, and no

Then Hezekiah turned his face toward the wall, and pr the Lord.

And said, Remember now, O Lord, I beseech thee, how I ha

thy father, I have heard thy prayer, I have seen thy tears: I will add unto thy days fifteen years.

And this shall be a sign unto thee from the Lord, that the Lord will do this thing that he hath spoken;

Behold, I will bring again the shadow of the degrees, which is gone down in the sundial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down.

The sundial represents an astrological life chart, an index to the time and manner of death. By good or evil deeds a life span may be lengthened or shortened. Cosmic laws are unalterable; even the God of the solar system is powerless to change them, for they are reflections of the will of a higher Being whose laws, in turn, reflect the Absolute—Parabrahm, as the Hindus. This incident in the life of Hezekiah illustrates the operation of the law of man's innate divinity. Every man is a potential god. The purpose of earth life is to awaken this godhood from a static principle to a dynamic power.

II Kings 20:10, 11

And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees.

And Isaiah the prophet cried unto the Lord: and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz.

The good life and works of Hezekiah "brought the shadow ten degrees backward;" i.e., the day, his day or life-span, was prolonged as the sun passed him by.

It is interesting from the astrological and astronomical point of view to note that according to ancient records a partial eclipse of the sun took place on September 26, 713 B.C. and that the eclipse produced the unusual phenomenon recorded in Hebrew annals as quoted above.

The fact that man has within himself power to lengthen or shorten his span of physical life is interestingly discussed by Max Heindel, Rosicrucian Mystic:

Whether we know it or not, every act of our lives hastens the end or defers it in a measure dependent upon whether we are in harmony with the law or not. If we do not apply ourselves to the labor of life, or if we persistently follow a path that is subversive of soul growth, the discordant life destroys the archetype. Then rebirth in an altered environment then gives us a chance to retrieve the neglected opportunities. On the other hand, we

vibrations which lengthens the life of the archetype and quently also the life of the physical body.

When we realize that our life on earth is the seedti that the value of our post mortem existence is in direc to the increment we have earned on our talents, it wil once apparent how supremely important it is that our f should be used in the right direction. While this law ap all mankind it is superlatively vital to aspiring souls, fo we work for God with all our might and main, each adde of life increases our heavenly treasures enormously. Adv years give greater skill in soul culture, and the fruit of t few years may easily outweigh that acquired in the bala the life.

II Kings 20:4, 5

And it came to pass, afore Isaiah was gone out into the mida that the word of the Lord came to him, saying,

Turn again, and tell Hezekiah, the captain of my peop saith the Lord, the God of David thy father, I have heard thy p have seen thy tears: behold I will heal thee: on the third d shalt go up into the house of the Lord.

All healings recounted in the Bible have to do with Initiat as with the restoration of physical well-being. For his good his introduction to the masses of precepts relative to the ther undefiled Arian religion, Hezekiah was worthy to receive dee ings belonging to the coming Piscean Dispensation and de Mysteries concerned with the coming of Christ Jesus.

And in gratitude for his healing, Hezekiah made a song giving:

Isaiah 38:10-20

I said, in the cutting off of my days, I shall go to the gate grave: I am deprived of the residue of my years.

I said, I shall not see the Lord, even the Lord, in the land living: I shall behold man no more with the inhabitants of th

Mine age is departed, and is removed from me as a sh tent: I have cut off like a weaver my life: he will cut me off with sickness: from day even to night wilt thou make an end of me.

I reckon till morning, that, as a lion, so will he break all my from day even to night wilt thou make an end of me.

Like a crane or a swallow, so did I chatter: I did mourn as mine eyes fail with looking upward: O Lord, I am oppressed, take for me.

What shall I say? he hath both spoken unto me, and himse done it: I shall go softly all my years in the bitterness of my so

my soul delivered it from the pit of corruption: for thou hast c
my sins behind my back.

For the grave cannot praise thee, death cannot celebrate the
that go down into the pit cannot hope for thy truth.

The living, the living, he shall praise thee, as I do this da
father to the children shall make known thy truth.

The Lord was ready to save me: therefore we will sing my s
the stringed instruments all the days of our life in the house of th

An aspirant never fails so long as his aspiration for greater a
achievements does not die. Even though Hezekiah had grievou
his contrition and repentence made his dedication the more ea
complete: "I shall go softly all my years in the bitterness of

The grave has no part in the experience of an Initiate.
life to be continuous and eternal. His language is praise and
forever in "the house of the Lord," the deathless body of im

In the life of every aspirant Baptism is followed by Tempt
the tests which come to try the soul are of the most subtle na
biblical Chronicler states that after his wonderful experience o
healing, "Hezekiah rendered not again according to the benefit
him; for his heart was lifted up." From awed humility he passe
to pride of accomplishment. He was therefore in no spiritually
condition when danger again touched his city in the perso
Chaldean emissary to the court of Jerusalem. This incident ha
been discussed from an exoteric point of view. It remains to
esoteric content as brought forth in the works of Isaiah.

II Kings 20:12-18

At that time Berodach-baladan, the son of Baladan, king of Ba
sent letters and a present unto Hezekiah: for he had heard that He
had been sick.

And Hezekiah hearkened unto them, and shewed them all the
of his precious things . . . and all that was found in his treasures
was nothing in his house, nor in all his domain, that Hezekiah s
them not.

Then came Isaiah the prophet unto king Hezekiah, and sai
him, What said these men? and from whence came they unto thee
Hezekiah said, They are come from a far country, even from Ba

And he said, What have they seen in thine house? And He
answered, All the things that are there in mine house have they
there is nothing among my treasures that I have not shewed them

And Isaiah said unto Hezekiah, Hear the word of the Lord.

Behold, the days come, when all that is in thine house and that
thy fathers have laid up in store unto this day, shall be carrie
Babylon: nothing shall be left, saith the Lord.

To uncover sacred, secret truths to people who are not y to understand them and to rightly use the power they con serious. Hezekiah's "house of precious things" was his own unc of esoteric truths. This he was willing to exchange for worldly

The Master's warning against casting pearls before swi come an occult maxim. Discrimination is one of the first attri developed in a neophyte. Hezekiah failed in both these tests: in the business of the ambassadors of the princes of Babylon unto him to inquire of the wonder that was done in the lan him, to try him, that he might know all that was in his Chron. 32:31).

Hezekiah endeavored to the best of his ability to retrieve and liquidate the resultant causation. "Then said Hezekiah Good is the word of the Lord which thou hast spoken. He sai For there shall be peace and truth in my days" (Isaiah 39:8).

THE SECOND ISAIAH: THE VOICE OF THE MESSIAH

Isaiah 42:9

Behold, the former things are come to pass, and new thi declare: before they spring forth I tell you of them.

Chapters forty to fifty-five of the Book of Isaiah are kn Deutero-Isaiah; that is, the Second Isaiah or the Great Unk teric commentators assume these are not of Isaiah's authors work of another, since they deal with historical events of hundred years after Isaiah's time. Esotericists adopt a son ferent point of view, for they know that certain highly e spiritual-minded persons do have power to preview future c fore they unfold as earthly history. There have been Seers and in all civilizations who had such pre-vision and could trend of the times. As has been well said, *prophecy is histor advance.*

It is true also that another esoteric mystery is involved instances where a great prophet or teacher reappeared in th centuries. The Disciples assumed without question that Je could be Elijah returned. This indicates how the Hebrews

of Isaiah himself. In like manner they believed that Ezra w
from the dead" after a hundred years to complete his work on
tures. The First Isaiah may indeed have foreseen the futu
people; he may have been "raised from the dead" during th
complete his great work, with no impairment of memory fro
birth to the next. This would require great spiritual power, bu
and Scripture agree that Isaiah was a Master of transcendent D
several apocryphal Books describe his transfiguration and
The great Christian teacher, Origen, accepted these phen
authentic and referred to them in his writings.

Isaiah 45:1-3

*Thus saith the Lord to his anointed, to Cyrus, whose righ
I have holden, to subdue nations before him; and I will loose th
of kings, to open before him the two leaved gates; and the gat
be not shut;*

*I will go before thee, and make the crooked places straight
break in pieces the gates of brass, and cut in sunder the bars
And I will give thee the treasures of darkness, and hidden ri
secret places, that thou mayest know that I, the Lord, which call
thy name, am the God of Israel.*

Historically, these events form the background for prophe
Second Isaiah, about 549-538 B.C. A new note is sounded in
with a new evolutionary development of humanity; it is th
vicarious suffering and the teaching of the redemptive value of
sorrow. These truths could not have been given before the in
of the Arian religion. They then became necessary to an unders
Christ Jesus' mission, to which Isaiah makes frequent allusions.

Cyrus, Koresh or Khosroo—all forms of the same name—
the most interesting characters of ancient history. His organ
the Persian Empire high-lighted an important period in the spi
material evolution of humanity—the period when the Semitic
the last vestiges of Taurean worship were finally giving way to
(Indo-Germanic) races and the Arian religion. First through
of Greece, later through Rome, the Aryan peoples gradually b
controlling factor in the civilization of the world. Cyrus wa
Asiatic ruler to enter into close relationship with these fresh
was a moment of meeting between the race of Japeth and th
Shem, those meetings that have been truly said to be the turn
of human history," declared Dean Stanley in his lectures on the
early religion.

Isaiah now ceased to prophesy doom or destruction; in high ecstasy he recounted his vision of the destiny awaiting the

Isaiah 40:31; 41:10

But they that wait upon the Lord shall renew their streng shall mount up with wings as the eagles; they shall run, an weary, and they shall walk, and not faint.

Fear thou not; for I am with thee: be not dismayed; for God: I will strengthen thee; yea, I will help thee; yea, I will up with the right hand of my righteousness.

The New Jerusalem and the redeemed of whom the princ wrote are more than the earthly city in Palestine or one rac restored to its ancient home. Esoterically—and this interpreta plain in many of the Scriptures—Jerusalem as a City-State syn whole earth, while the redeemed make up a new Christ ra from the whole earth. Isaiah glorifies that holy race and its h tion whose supreme Ruler is God: "Have ye not known? h heard? hath it not been told you from the beginning? have ye stood from the foundations of the earth? It is he that sitte circle of the earth . . . that stretcheth out the heavens as a spreadeth them out as a tent to dwell in" (Isaiah 40:21, 22)

Before that great and glorious Day of the Lord can ar changes must occur in the solar conditions. According to occu the entire solar system was deranged at the time of the "Fal placement of earth's axis, as evidenced by irregularities of and axis rotation in the case of certain planets, particularly Neptune. Were the Sun and the Moon in accord, the latter w be full. The "Fall" of man is blazoned in the heavens in the segments of the Moon. In his *Menes and Cheops*, Van Rike the solar system may be likened to a machine that was once received a violent wrench so that it no longer runs smoothl scribes the whole creation as groaning and travailing, awaiting redemption.

The Babylonian Tablets aver: "I will come to earth to f water, putting the south in the place of the north." Hence, W Babylonia also predicted the coming of a new Divine Age w order should be restored.

The thirty pieces of silver for which Judas sold the Chri have reference to the thirty days of the month.

accounts for a tilt of over 145 degrees in the case of Neptu
degrees in the case of Uranus' satellites. The nebular theory
requires that "all primary and secondary planetary orbits should
coincident to the plane of the Sun's equator if the system assu
in the absence of all perturbing influences from without." Whe
of the Sun coincided with the equator of the earth seasons wer
all differences of climate being produced by differences in th
which solar rays met the earth in north and south latitudes.
petual summer existed at the equator, perpetual spring a few
the north and south, perpetual winter at the poles.

However, since the "Fall," on approximately September 2
crosses the equator to the south, abandoning the northern h
to rigors of autumn and winter; contrariwise for the southern h
Therefore the Sun annually repeats the tragedy of the Fall, a
Moon in its monthly course. About December 21 the Sun
south of the equator, and for three days it seems to be stationar
December 24 it begins to retrace its movement, returning t
equator by slow degrees until once more, at the Vernal Equi
March 21, it crosses the equator going north, bringing spri
northern hemisphere. In Mystery language it is then said to em
the tomb, while the point where the ecliptic and the earth's equ
to cross is called the Place of Crucifixion. The Festival of East
in accordance with astronomical conditions. Easter is not the fi
after the Vernal Crossing, but the first Sunday which follow
Full Moon after the Spring Equinox. If this holy Mystery me
memorated the Death and Resurrection of the Master Jesus th
be no purpose in its being thus correlated with astronomical
purpose is much greater than that, for it marks the time when
is particularly receptive to cosmic forces. The same is true of
three sacred points of the year, as frequently elucidated in
Bible teachings.

In the new Christed world man will again know his pl
cosmic order and will come and go among angelic Hierarch
solar system. Hence, the rapture of Isaiah's song:

Isaiah 42:10-12

*Sing unto the Lord a new song, and his praise from the end
earth, ye that go down to the sea, and all that is therein; the isl
the inhabitants thereof.*

Let them give glory unto the Lord, and declare his prais
islands.

Mysteries pertaining to such Christ Consciousness are ag
to in Isaiah 43:2: "When thou passeth through the waters, I
thee; and through the rivers, they shall not overflow thee:
walkest through the fire, thou shalt not be burned; neither sha
kindle upon thee."

The Remnant comes from all parts of the earth and is,
the child or representative of God.

Isaiah 43:5-8

Fear not: for I am with thee: I will bring thy seed from
and gather thee from the west;

I will say to the north, Give up; and to the south, Keep n
bring my sons from afar, and my daughters from the ends of t

Even every one that is called by my name: for I have cre
for my glory, I have formed him; yea, I have made him.

Bring forth the blind people that have eyes, and the deaf t
ears.

It is to this statement in Isaiah that Jesus refers when
sadly to the Jews of His day who rejected Him: "Having e
not? and having ears, hear ye not?"

Isaiah 43:19

Behold, I will do a new thing; now it shall spring forth; sha
know it? I will even make a way in the wilderness, and rive
desert.

Isaiah describes his own preparation for service in th
"And he hath made my mouth like a sharp sword; in the sha
hand hath he hid me, and made me a polished shaft; in his
he hid me" (Isaiah 49:2).

He also describes the method of his preparation—a met
equally fitting for every aspirant to such a high phase of serv

Isaiah 48:10

Behold, I have refined thee, but not with silver; I have cho
in the furnace of affliction.

Isaiah 49:20

The children which thou shalt have, after thou hast lost t
shall say again in thine ears, The Place is too strait for me: g
to me that I may dwell.

Isaiah 51:9-11

Awake, awake, put on strength, O arm of the Lord; awaken,
ancient days, in the generations of old. Art thou not it that

deep; that hath made the depths of the sea a way for the ran to pass over?

Therefore the redeemed of the Lord shall return, and com singing unto Zion; and everlasting joy shall be upon their head shall obtain gladness and joy; and sorrow and mourning shall flee

Rahab is the great serpent, the dragon lower nature. V power it symbolizes is transmuted it becomes the means by v ransomed, those who have overcome, pass into the new day of a higher consciousness. This is the inexorable law upon which re is based. It was identification of the higher nature with Raha of selfish desire, that caused man to lose the exaltation of cons referred to as "the Garden of Eden." Only by freeing himself monster can man gain the New Jerusalem.

Isaiah 51:4

Hearken unto me, my people: and give ear unto me, O my n for a law shall proceed from me, and I will make my judgment for a light of the people.

This spiritualization of consciousness is attended by grea logical changes. Certain body centers that were dormant aw activity. Isaiah calls these centers *watchmen*, and with their a within himself he expressed the rapture of cosmic consciousnes

Isaiah 52:7-9

How beautiful upon the mountains are the feet of him that br good tidings, that publisheth peace; that bringeth good tidings of that publisheth salvation; that saith unto Zion, Thy God reigne

Thy watchman shall lift up the voice; with the voice togethe shall sing; for they shall see eye to eye, when the Lord shall bring Zion.

Break forth into joy, sing together, ye waste places of Jerusale the Lord hath comforted his people, he hath redeemed Jerusalem.

He describes the unawakened masses thus: "His watchmen they are all ignorant, they are all dumb dogs, they cannot bark; lying down, loving to slumber" (Isaiah 56:10).

Only one who has learned to lay aside at will his dense body, and who possesses the shining raiment of the soul, wander through realms of Light and to know the perfect bliss worlds. The redeemed alone can feel the ecstasy of Isaiah's so

Isaiah 55:1-13

Ho, everyone that thirsteth, come ye to the waters, and he tha no money; come ye, buy, eat; yea, come, buy wine and milk

ye that which is good, and let your soul delight itself in fatn

Incline your ear, and come unto me: hear, and your soul and I will make an everlasting covenant with you, even the sur of David.

Behold, I have given him for a witness to the people, a l commander to the people.

Behold, thou shalt call a nation that thou knowest not, ar that knew not thee shall run unto thee because of the Lord and for the Holy One of Israel; for he hath glorified thee.

Seek ye the Lord while he may be found, call ye upon him is near:

Let the wicked forsake his way, and the unrighteous thoughts: and let him return unto the Lord, and he will have m him; and to our God, for he will abundantly pardon.

For my thoughts are not your thoughts, neither are your ways, saith the Lord.

For as the heavens are higher than the earth, so are my wa than your ways, and my thoughts higher than your thoughts

For as the rain cometh down, and the snow from heaven turneth not thither, but watereth the earth, and maketh it br and bud, that it may give seed to the sower, and bread to the e

So shall my word be that goeth forth out of my mouth: it return unto me void, but it shall accomplish that which I pl it shall prosper in the thing whereto I sent it.

For ye shall go out with joy, and be led forth with p mountains and the hills shall break forth before you into sin all the trees of the field shall clap their hands.

Instead of the thorn shall come up the fir tree, and inste briar shall come up the myrtle tree: and it shall be to the L name, for an everlasting sign that shall not be cut off.

The thorn and the brier belong to Mars; the myrtle to V is singing of that day when passion shall no longer rule th its stead the white light of *compassion* shall permeate all th

From the Memory of Nature he again pictures the coming who shall make these things possible for man. Therein he se Birth, the sorrowful life of the great Way-Shower, His rejecti tion, Crucifixion and death. (Isaiah 52:13-15; 53: 1-12.) All Isaiah revealed to those who were able to accept them, that be prepared to return with Him at a critical time in hist cooperate with Him in furthering God's work for the world.

Isaiah 53:3-12

He is despised and rejected of men; a man of sorr acquainted with grief: and we hid as it were our faces from was despised, and we esteemed him not.

Surely he hath borne our griefs, and carried our sorrows

stripes we are healed.

All we like sheep have gone astray; we have turned every on
own way; and the Lord hath laid on him the iniquity of us all.

He was oppressed, and he was afflicted, yet he opened not his
he is brought as a lamb to the slaughter, and as a sheep bef
shearers is dumb, so he openeth not his mouth.

He was taken from prison and from judgment: and who shall
his generation? for he was cut off out of the land of the living:
transgression of my people was he stricken.

And he made his grave with the wicked, and with the rich
death; because he had done no violence, neither was any decei
mouth.

Yet it pleased the Lord to bruise him; he hath put him to grie
thou shalt make his soul an offering for sin, he shall see his s
shall prolong his days, and the pleasure of the Lord shall prospe
hand.

He shall see of the travail of his soul, and shall be satisfied.
knowledge shall my righteous servant justify many; for he sh
their iniquities.

Therefore will I divide him a portion with the great, and s
divide the spoil with the strong; because he hath poured out
unto death: and he was numbered with the transgressors; and
the sin of many, and made intercession for the transgressors.

Chapter III, Verses 56 to 60 conclude the prophecies
Many exotericists consider them as coming from yet another
"third voice." They are termed the Trito-Isaiah, the Third I
are looked upon as a miscellany of prophecies dealing with
prior to the reform of Nehemiah, about 500 B.C. But again,
understand that these later visions proclaim a yet higher period
development, by which he is able to read in the great Book
Remembrance records of still greater glories that are in store
who love God and do His will. The keynote of these final visio
in the words: "O Lord, why hast thou made us to err from
and hardened our heart from thy fear? Return for thy serv
the tribes of thine inheritance. The people of thy holiness have
it but a little while: our adversaries have trodden down thy
(Isaiah 63:17-18).

The prophet has learned to dwell in that high and holy plac
to him who is of a contrite heart and an humble spirit. Out of
knowledge he proclaims:

Isaiah 58:8

Then shall thy light break forth as the morning, and thine
shall spring forth speedily: and thy righteousness shall go befor

anointed me to preach good tidings unto the meek; he hath se
bind up the broken-hearted, to proclaim liberty to the captives
opening of the prison to them that are bound.

Isaiah, exalted spiritual Teacher that he is, is able to assis
the nails" for those who have made themselves worthy. T
body is no longer a prison house for them. The blessed fruits
are enumerated for those who have overcome and remain fa

Isaiah 61:3, 6, 7, 11

To appoint unto them that mourn in Zion, to give unto the
for ashes, the oil of joy for mourning, the garment of praise
spirit of heaviness; that they might be called trees of right
the planting of the Lord, that he might be glorified.

But ye shall be named the Priests of the Lord: men shall
the Ministers of our God: ye shall eat the riches of the Gen
in their glory shall ye boast yourselves.

For your shame ye shall have double; and for confusion t
rejoice in their portion: therefore in their land they shall po
double: everlasting joy shall be unto them.

For as the earth bringeth forth her bud, and as the garde
the things that are sown in it to spring forth; so the Lord
cause righteousness and praise to spring forth before all the n

Only those who have made the Mystic Marriage can
new earth.

Isaiah 62:3-4

Thou shalt also be a crown of glory in the hand of the Lo
royal diadem in the hand of thy God.

Thou shalt no more be termed Forsaken; neither shall
any more be termed Desolate: but thou shalt be called Hephz
thy land Beulah: for the Lord delighteth in thee, and thy land
married.

Isaiah names the two columns of glory and of beauty,
(my delight is in her) and *Beulah,* (married). The blending
of the two forces represented by them brings into being
rarified body.

The sixtieth chapter of Isaiah contains what has been
most beautiful picture of the Golden Aquarian Age given
Old Testament Dispensation:

Isaiah 60:18-22

Violence shall no more be heard in thy land, wasting nor
tion within thy borders; but thou shalt call thy walls Salvation
gates Praise.

Thy sun shall no more go down; neither shall thy moon with itself: for the Lord shall be thine everlasting light, and the da thy mourning shall be ended.

Thy people also shall be righteous: they shall inherit the lan ever, the branch of my planting, the work of my hands, that I m glorified.

A little one shall become a thousand, and a small one a s nation: I the Lord will hasten it in his time.

Isaiah 60:8

Who are these that fly as a cloud, and as the doves to their win

This new etheric land will be self-luminous; there will be of the Sun's light by day or of the Moon's by night. Those wh the land "walk in the light as he is in the light." They will "fly as and as the doves" (symbol of the Initiate) "to their windows" (from the physical body).

The axis of the earth will be righted. Consequently, no lo there be night or change of seasons. As Isaiah sings, "The no more go down; neither shall thy moon withdraw itself;" an "The glory of Lebanon shall come unto thee, the fir tree, the p and the box together, to beautify the place of my sanctuary; a make the place of my feet glorious" (Isaiah 60:13). The "pla feet" is not merely one locality on the earth; it is the whole rou itself, God's footstool, that is to be thus glorified.

The alchemical work of transmuting base metals into gol accomplished by those found worthy to abide in this Holy City

Isaiah 60:17

For brass I will bring gold, and for iron I will bring silver, a wood brass, and for stones iron: I will also make thy officers peac thine exactors righteousness.

Isaiah 66:22, 23

For as the new heavens and the new earth, which I will make remain before me, saith the Lord, so shall your seed and your remain.

And it shall come to pass, that from one new moon to anothe from one sabbath to another, shall all flesh come to worship befo saith the Lord.

It was this universalistic Messiah of Isaiah which Jesus of fulfilled when the "time of the end" had come. He at no time of himself as a military leader of His people only, but as the and Savior of *"all flesh"* according to the teaching of the gre

inclusive. The former chose Barabbas in the first century and in the second, military leaders both, and they rejected the Ser Jesus obviously and clearly identified Himself with the suffe of Isaiah's visions and with his later vision of the glorious R

Isaiah closes his magnificent Book with a joyous visi redeemed and humanity emancipated from the bonds of poverty and death, a true picture of the coming age when the returns again to His own: "Thine eyes shall see the king in they shall behold the land that is very far off" (Isaiah 33:17)

With the coming of good Hezekiah to the throne, the T were re-opened and people returned to Arian worship with all and glory as in the days of David and Solomon. "Like a Hezekiah, seen through the calm, golden air of his later ye larger at his setting than when at his height."

The King gave his last words to Isaiah as well as to his so for he desired his son to follow the spiritual teachings prophet. Manasseh, however, repudiated Isaiah and plung baucheries and sensualities of the Taurian Age. Isaiah, realiz outer work was finished, retired to that mystic center, Beth confined his activities to inner plane work. He was followe a false prophet, Belchira, who accused him before Manasse professed to see God and of declaring that Jerusalem was So princes were Gomorrah. For this so-called heresy Isaiah pelled to lay down his earth life. To one of the prophet's ment life and death were one, meaning only a different sphere

The keynote of Isaiah's life and the inspiration of his v scribed in his words: "Thou wilt keep him in perfect peace, is stayed on thee: because he trusteth in thee" (Isaiah 26:3).

MICAH

A Worker for God

Micah was a contemporary of Isaiah. He prophesied in Jotham, Ahaz and Hezekiah. Isaiah, the princely prophet, overcome evil and corruption among the rich and powerful w the peasant prophet, sought to alleviate injustices leading to

meated with the burning fire of his indignation on their behalf, a
evidently his compassionate suffering that awakened the spirit of
within his soul.

Micah's home was in the shephelah (low hills) of western
small community lying between the hills of Judea and the coa
Philistria about twenty-seven miles from Jerusalem. He lived clo
soil and loved the simple folk all about him. The influence of this
was far-reaching, however, even to the city of Jerusalem, becau
numerous following.

The wealthy were ruthless in exploiting those of lesser estate
wished to take houses or lands of those not strong enough to defe
they did so, leaving the rightful owner without means of redres
thus defrauded complained of ill-treatment his life became forf
propertied classes were aided by a greedy clergy in perpetuat
cruel wrongs. About so direful a condition Micah says: "They
Zion with blood, and Jerusalem with iniquity. The heads there
for reward, and the priests thereof teach for hire, and the prophe
of devine for money" (Micah 3:10-11).

Yet Micah was fearless and undaunted by seemingly superi
roused against him. He hurled his prophecies of impending
forcefully that King Hezekiah listened and was so impressed
stituted needed reforms. Micah was to the Kingdom of Judah wh
had been to the Kingdom of Israel. During the reign of the evil M
his valient voice was stilled. He doubtless suffered martyrdom
Isaiah.

A most important kabbalistic key to understanding deeper m
of the Bible is an interpretation of the esoteric import of names,
and certain words of the text. Even exoteric commentators hav
the play upon words in Micah 1:10-16:

*Declare ye it not at Gath, weep ye not at all: in the house of Ap
roll thyself in the dust.*

*Pass ye away, thou inhabitant of Saphir, having thy shame n
the inhabitant of Zaanan came forth in the mourning of Bethze
shall receive of you his standing.*

*For the inhabitant of Maroth waited carefully for good: bu
came down from the Lord unto the gate of Jerusalem.*

*O thou inhabitant of Lachish, bind the chariot to the swift b
she is the beginning of the sin to the daughter of Zion: for the t
gressions of Israel were found in thee.*

shall come unto Abdullam the glory of Israel.

Make thee bald, and poll thee for thy delicate children; e
baldness as the eagle; for they are gone into captivity from t

The exotericists state that Micah images the approach of through the villages of the shephelah; that he uses names the neighborhood of his native village, and traces by the their names a sign of woe. In New Age Interpretation we records in the Bible are vastly more than mere local pr accounts of passing conditions. They contain a description tion of man from his genesis to his attainment of powers as

Micah 1:5

For the transgression of Jacob in all this, and for the house of Israel. What is the transgression of Jacob? is it not and what are the high places of Judah? are they not Jerusa

Jacob symbolizes man; Samaria, the lower nature; Juda Jerusalem, redemption through love that brings an Illumine great peace.

In Micah 1:10-16 the prophet describes the state of th his description is as applicable to their condition today as Following is the meaning of names used in the above ment Gath, *tall-town, strength;* Aphrath, *dust-town;* Saphir, *fair-t march-town;* Beth-ezel, *neighbor-town;* Maroth, *bitter-to horse-town;* Maresheth-gath, *the possession of Gath;* Achzib Mereshah, *heir-town;* Adullam, *wild beasts' cave.*

The sin of desire has ever been likened to an incurable is the key to that great drama of soul conquest, *Parsifal* Micah declares: "For her wound is incurable; for it is com he is come unto the gate of my people, even to Jerusalem"

Micah begins his prophecy with a picture of fallen heavy debt he has incurred under the Law of Consec gathered it of the hire of an harlot, and they shall return an harlot" (Micah 1:7).

Micah 3:6-11

Therefore night shall be unto you, that ye shall not hav and it shall be dark unto you, that ye shall not divine; and th go down over the prophets, and the day shall be dark over

Then shall the seers be ashamed, and the diviners confou

Hear this, I pray you, ye heads of the house of Jacob, and princ
the house of Israel, that abhor judgment, and pervert all equity.
They build up Zion with blood, and Jerusalem with iniquity.
The heads thereof judge for reward, and the priests thereof
for hire, and the prophets thereof divine for money: yet will they
upon the Lord, and say, Is not the Lord among us? none evil can
upon us.

The loss of spiritual power and vision inevitably follows a
for money in payment for spiritual work. What Micah descril
finds repeated duplication in the world today. "Seek ye first the
of God," admonished the Christ, "and all these things shall b
unto you." A purely spiritual Seer *attracts* the necessities o
pseudo-seer *demands* them, a form of black magic.

Astrologically, Micah is a prophet of Aquarius, sign of the N
While he is a prophet of doom he is also a messenger of com
foretelling the glory of the new life that is to be. The keynot
message is *Christ and the New Age:*

Micah 4:3-4
And he shall judge among many people, and rebuke strong na
afar off; and they shall beat their swords into plowshares, and
spears into pruninghooks: nation shall not lift up a sword against n
neither shall they learn war any more.
But they shall sit every man under his vine and under his fig
and none shall make them afraid: for the mouth of the Lord of
hath spoken it.

These beautiful words are often quoted by idealists as pic
perfect world-wide civilization that is attainable now. Skeptical
alists dismiss them as idle fantasy or as belonging to a future s
as to have no present value. Occultists, however, know that M
given a true delineation of future conditions to be evolved
himself through obedience to spiritual Law.

Micah 5:2, 5
But thou, Bethlehem Ephratah, though thou be little among
thousands of Judah, yet out of thee shall he come forth unto me t
to be ruler of Israel; whose goings forth have been from of old,
everlasting.
And this man shall be the peace, when the Assyrian shall com
our land: and when he shall tread in our palaces, then shall we
against him seven shepherds, and eight principal men.

Seven hundred years before the birth of Jesus, Micah fore
coming of the Christ, that glorious Initiate of the archangelic hos

The wickedness and evil of the world necessitated
supreme sacrifice for humanity. Conditions that brought a
sacrifice are described by Micah in the following:

Micah 7:2-7

*The good man is perished out of the earth: and there is nor
among men: they all lie in wait for blood, they hunt every
brother with a net.*

*That they may do evil with both hands earnestly, the princ
and the judge asketh for a reward; and the great man, he ut
mischievous desire: so they wrap it up.*

*The best of them is as a brier: the most upright is sharp
thorn hedge: the day of thy watchman and thy visitation com
shall be their perplexity.*

*Trust ye not in a friend, put ye not confidence in a guide:
doors of thy mouth from her that lieth in thy bosom.*

*For the son dishonoreth the father, the daughter riseth u
her mother, the daughter in law against her mother in law,
enemies are the men of his own house.*

*Therefore I will look unto the Lord; I will wait for the G
salvation: my God will hear me.*

Since these conditions are duplicated in the world toda
expected that the time is near for the return of the Christ
earth and man from chaos and destruction.

Micah 7:18-19

*Who is God like unto thee, that pardoneth inequity, and p
the transgression of the remnant of his heritage? he retainet
anger for ever, because he delighteth in mercy.*

*He will turn again, he will have compassion upon us; he w
ur iniquities; and thou wilt cast all their sins into the depths o*

The prophecies all close with a picture of God's love an
for the Remnant of His heritage, those who follow Him in H

Micah 6:8

*He hath shewed me, O man, what is good; and what doth
require of thee, but to do justly, and to love mercy, and to wal
with thy God?*

This verse has been considered generally as fundamenta
and has been called the noblest affirmation in the whole b
Testament prophecy, for it expresses *equality*, *love* and *humil*
of attainment for every aspirant and a summary of the life
has attained.

Sistine Chapel at Rome. Finally, they embody the New Age id shall prepare man for the Christ's second coming. Those who strate these precepts will be pioneers in preparing the Way for Hi

With the death of Hezekiah in 696 B.C., the Golden Age of P came to an end. Other prophets were to come, but the maje heroic figures of Amos, Hosea, Micah and Isaiah are still towe distinct in their unchallenged glory.

Manasseh, Hezekiah's successor, soon proved himself to be the most evil of Judah's kings. Crime, immortality and deb flourished in his reign. Courageous disciples of Micah lifted thei in protest only to be silenced by martyrdom: "Manasseh shed i blood very much, till he had filled Jerusalem from one end to a the record states (II Kings 21). For long years a famine of th of the Lord, as foretold by Amos (8:11), prevailed throughout t

In this dark age of Manasseh monasteries of prophets were and scribes, working "underground," compiled the older portion Old Testament in a style similar to what we know today. The bra working in secret, their lives in constant jeopardy, were the Tynd the Wycliffes of that early period. The work begun under M continued through the Babylonian Exile and reached its culm under the great exilic prophet, Ezekiel.

In 621 B.C., during repairs on the Jerusalem Temple, disco the Book of the Law, Deuteronomy, in the House of the Lord—w had been secreted—gave fresh inspiration to the spirit of reform during the reign of King Josiah, promised better and brighter come. To a woman, the prophetess Huldah, wife of a court offi longs the honor of inaugurating a great spiritual revival. At her all of the people of Jerusalem gathered in the precincts of the Te hear a reading of the Book of the Law, and Josiah declared that his heart and with all his soul he would confirm the words of the c that were written in this Book (II Kings 23).

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CHAPTER IX

THE BOOKS OF THE PROPHETS OF THE DIVIDED KI

From the Fall of Samaria to the Fall of Jerusalem

Jeremiah

The Prophet of Tears

O ye initiates, ye whose breasts are purified, receive th
your souls, as a mystery never to be lost! Reveal it to no pro
Keep and contain it within yourselves, as an incorrup
treasure, not like gold or silver, but more precious than e
thing besides, for it is the knowledge of the Great Caus
Nature and of that which is born of both, and if you mee
Initiate, beseige him with your prayers, that he conceal from
no new mystery that he may know and rest not until you
obtained them! For me, although I was initiated in the C
Mysteries by Moses, the Friend of God, yet, having
Jeremiah, I recognized him not only as an Initiate, but
Hierophant; and I follow his school.

—

Hezekiah, who reigned in Jerusalem when Samaria fell capti
Assyrians, was the last of Judah's kings to be buried in a
mausoleum prepared for her line of Shepherd Kings. He was s
by his son Manasseh who, in turn, was succeeded by his so
Mannasseh was taken into captivity to Babylon while Amon
two-year reign, was murdered in his palace.

When a people is ready to receive a new evolutionary
destined to set its mark on generations to come, always there is
a properly qualified leader and teacher. Such were Amon's so
the next king of Judah, and his great Teacher, the holy Jeremia

Jeremiah took up the work of the Mysteries where Isaia

spiritual significance of the Passover was commemorate
discovered the sacred roll of the true esoteric Law "amid t
the Temple"—a phrase of deep esoteric import—and presen
king.

At Megiddo Josiah was slain in battle by the Egypti
Jeremiah's most famous lamentations was written to comm
passing.

Jehoahaz, a son of Josiah, succeeded his father but reigne
months. He was deposed and taken in chains to Egypt,
Pharoah-necho. The monarch then gave the throne to Jehoial
brother of Jehoahaz, who held it under evil sway for seven y
kim was made a tributary to the brilliant young Baby
Nebuchadnezzar, at that time just coming into his own as a g
leader.

Jehoiachin, Jehoiakim's son, also reigned approximately t
He is often condemned in the writings of Jeremiah under t
Jehonian and Coniah. Jerusalem was captured by Nebucha
ing Jehoiachin's reign; he, his family and his retinue were tal
to Babylon.

Nebuchadnezzar placed Zedekiah, another son of Josia
throne. He was Judah's last king and ruled for eleven year
rebelled against the conqueror so was also taken to Babylo
died a miserable death.

Such was the background of the great prophet Jeremiah,
of tears. He surely had cause to weep.

The childhood home of Jeremiah is said to have be
stretches of the Judean desert, where the foundations of his
sorrowful life were laid. The solitude and impenetrable my
wilderness became a part of his very soul. It strengthened
him and lifted his vision beyond the confines of all that is t
personal. It has truly been said that "a braver, gentler, more
more courageous soul has not often walked the earth."

Thus Jeremiah was a grand and solitary figure. Like th
was "a man of sorrows, and acquainted with grief." Isaiah
joy and gladness representative of the Spring Equinox; Jere
sorrow and sacrifice of the Autumn Equinox. He uses *water*
of spirit with the same frequency and importance as Danie

Jeremiah 2:13

For my people have committed two evils; they have forsake the fountain of living waters, and hewed them out cisterns, b cisterns, that can hold no water.

Jeremiah is referring to imperfect bodies subject to death a of having been generated without regard to the harmony of stell tions. Before the Fall man knew neither good nor evil; he funct unconscious obedience to cosmic Law. By the suffering consequ his disobedience to divine will he is learning to differentiate good and evil. This is his great compensation for all the pain an he has experienced since the Fall. Bodies conceived without refe cosmic harmony as registered by the stars have been subject to m tion, disease, disintegration and finally death. The Book of Jer largely a lament for the sorrowful condition of both earth and because of this great offense against the Law.

Jeremiah 6:19

Hear, O earth: behold, I will bring evil upon this people, eve fruit of their thoughts, because they have not hearkened unto my w nor to my law, but have rejected it.

Jeremiah outlived the reign of five kings: Josiah, the great of Hezekiah, Jehoahaz, Jehoiakim, Jehoiachin and Zedekiah. H priestly descent, belonging to a little community of priests locat village of Anototh about three miles north of Jerusalem, where h owned land.

When only a youth of twenty he received a prophetic s Though young in body, he was what occultists term an "old soul" one who has had many lives of preparatory service upon the ea shown by his statement: "When the word of the Lord came saying, Before I formed thee in the belly I knew thee; and bef camest forth out of the womb I sanctioned thee, and I ordaine prophet unto the nations" (Jeremiah 1:4, 5).

The fact that humility is a chief requisite to true spiritua ment is attested by Jeremiah:

Jeremiah 1:6-9

Then said I, Ah, Lord God! behold, I cannot speak: for I am a

But the Lord said unto me, Say not, I am a child: for thou sh to all that I shall send thee, and whatsoever I command thee thou speak.

Be not afraid of their faces: for I am with thee to deliver thee

Thus Jeremiah describes the work preparing him for h
of service as a messenger of spiritual Law.

Jeremiah 1:11, 12

Moreover, the word of the Lord came unto me, saying,
what seest thou? And I said, I see a rod of an almond tree.
Then said the Lord unto me, Thou hast well seen: for I w
my word to perform it.

The rod of the almond tree symbolizes spiritual deve
awakening of certain spiritual centers through lifting th
spirit Fire from the base of the spine to the head. It is the sa
rod that blossomed and was laid in the Holy of Holies as a
ideal yet to be attained by the race. The "blossoming rod" w
ing to tradition, was possessed by Joseph indicated his wort
come the husband of the Blessed Virgin Mary. In the abo
power within Jeremiah himself whereby he had transmute
into regeneration.

Every individual must build within himself his own h
an innermost sanctuary where he may commune with the
Such attainment will lead to the emancipation of mankind
that of Jeremiah the prophet. Referring to this development
the modern Christian mystic, made the statement that "the s
sexual desire is not celibacy; the mind must concur and we m
abstain from impurity. This can only be done by what the
'finding the woman within himself.'" Jeremiah expresses th
"How long wilt thou go about, O thou backsliding daughter?
hath created a new thing in the earth, A woman shall com
(Jeremiah 31:22).

This was the secret teaching of early rabbis and it is th
of that rare book of mystic light, the Zohar. "All ye that are a
moan him; and all ye that know his name, say, How is the
broken, and the beautiful rod" (Jeremiah 48:17).

Jeremiah 1:12, 13

Then said the Lord unto me, Thou hast well seen: for I w
my word to perform it.

And the word of the Lord came unto me the second tim
What seest thou? And I said, I see a seething pot; and the fa
is toward the north.

The masses of humanity are far from having the de
standing of these mysteries of life and being. Jeremiah is de
material progress of mankind, and his words are still true. L

The path of the spiritual teacher is beset with trials and temptations. The first prophetic message voiced by the your concerned subjugation of Judah by a foe from the north, which failed to materialize. As a consequence the youthful S deep humiliation and went into seclusion for a period of fou

This incident illustrates an important principle for a sp The true occultist knows he can never be too cautious ab predictions before he has acquired ability to explore the archet Even then he cannot foretell with absolute certainty because do not reveal what man may do with his free will to alter th manifestation as it appears at any one time in the region of Archetypes are great patterns existing in the mental world, man himself in strict accordance with the Law of Causation. may be accurate representations of these patterns as they cu in the World of Thought, yet they may fail of fulfillment b causes are set into operation which modify the patterns and the course of manifestation on the material level.

After his first prophetic failure and his retirement for furt tion, Jeremiah re-emerged into the mundane world to co mission. Meanwhile, repairs on the Temple and resumption of Feasts proceeded under young King Josiah. And as workmen breaches" of the Lord's House an ancient Book is found!

Esoterically, it may be said that all good kings repair t that all evil kings destroy. Internally and externally, the w struction or of destruction proceeds apace and without pause, by night. A person's discovery of the kingdom of God wit is reflected not only in his physical body, but in his environ all his external relationships, whatsoever they may be. Je Josiah, prophet and king, *together* restore to the world the Law: "And Shaphan the scribe shewed the king, saying, priest hath delivered me a book. And Shaphan read it befo (II Kings 22:10).

This Book was Deuteronomy. At the king's command, prophetess was consulted: "(now she dwelt in Jerusalem in t and they communed with her." She prophesied that God in would spare Josiah the sight of evils which were to befall Ju

II Kings 23:3

And the king stood by a pillar, and made a covenant before t to walk after the Lord, and to keep his commandments and timonies and his statutes with all their heart and all their perform the words of this covenant that were written in th And all the people stood to the covenant.

The king "*stood by a pillar*" as the people received the Nev signifying that esoteric truths which had been withdrawn unde and Amon were being restored. All who were present in Jeru caused to stand to the Covenant. Those whose hearts were were ready to pass through the Door of Light. This can be when the king stands by the fallen pillar that has been lifted a

Josiah instituted reforms in accordance with the Deuteron or Book of the Second Law, found by the priests amid the de Temple, and Jeremiah joined him in the work. This was ano test of the prophet's spiritual and moral integrity. The test que mystic Temple, "*Who are my father and my mother?*" was p miah, for suppression of old sanctuaries would include one in of Anatoth, home of his father and his other kin. By his ans curred the enmity of relatives, who then plotted to take his l they considered him a traitor to his people.

The name Jeremiah means *Jehovah establishes*, and the na the man. Despite bitter persecution, loneliness, misunderst friendlessness during most of his life, Jeremiah moved forward his eyes focused on a vision of work to be accomplished for the new era.

After the passing of Josiah both kings and priests oppose and attempted to thwart his work. He was even forbidden Temple by Jehoiachim's reign Jeremiah's Words were writte Temple he predicted the complete ruin of the political st organized religion, and did this at a time when false prophecy able by death. He thus excited the bitter animosity of both C State and many plotted his murder.

During Jehoiachim's reign Jeremiah's words were writte his scribe, Baruch, and read in the Temple: "Then read Ba book the words of Jeremiah in the House of the Lord, in the Gemariah the son of Shaphan the scribe, in the higher court, a of the new gate of the Lord's House, in the ears of all t

was necessary to lower him by cords. Here he was compelled for a time in perpetual darkness and in a state of half-starvat took they Jeremiah, and cast him into the dungeon of Malch of Hammelech, that was in the court of the prison: and the Jeremiah with cords. And in the dungeon there was no water so Jeremiah sunk in the mire" (Jeremiah 38:6).

But dark as is the picture that history draws for us, Jer blessed with a spiritual compensation of which material-m knows nothing. Food of the spirit could not be shut away from prisoner; he found bread that the multitude knows not of. N in darkness, for he had found "the true light, which lighteth that cometh into the world"—Light which mankind in g darkened by the shadow of mortal mind.

Josiah's death by the hand of the Egyptians at Megiddo archers shot at the king Josiah; and the king said to his serv me away; for I am sore wounded" (II Chronicles 35:23)—re subtle test which every neophyte must pass when he goes against the forces of darkness. As does Amfortas in Wagne Josiah cries, "Have me away, for I am sore wounded."

"And Jeremiah lamented for Josiah" (II Chronicles 35:25) death of Josiah most of the people turned again to the old Ta ship with its sensualism and attendant vices. Jeremiah's life b of perpetual martyrdom, for false prophets resented his denu them: "Behold, I am against them that prophesy false dream Lord, and do tell them, and cause my people to err by their l their lightness; yet I sent them not, nor commanded them they shall not profit this people at all, saith the Lord" (Jerem The scribes and teachers also opposed Jeremiah bitterly for words concerning them: "How do ye say, We are wise, and the Lord is with us? Lo, certainly in vain made he it; the pen of is in vain. The wise men are ashamed, they are dismayed lo, they have rejected the word of the Lord; and what wi them" (Jeremiah 8:8, 9).

For his rebuke of them Jeremiah's fellow citizens in the Anathoth planned his assassination. Spoke Jehovah through th "And there shall be no remnant of them: for I will bring ev

Political leaders united with the religious faction in their
of the prophet: "Now Pashur, the son of Immer the priest, wh
chief governor in the house of the Lord, heard that Jeremiah
these things. Then Pashur smote Jeremiah the prophet, and
the stocks that were in the high gate of Benjamin, which
house of the Lord" (Jeremiah 20:1, 2). And King Jehoiak
Jeremiah's books:

Jeremiah 36:20-26

*And they went in to the king into the court, but they laid
roll in the chamber of Elishama the scribe, and told all the word
ears of the king.*

*So the king sent Jehudi to fetch the roll: and he took i
Elishama the scribe's chamber. And Jehudi read it in the ear
king, and in the ears of all the princes which stood beside the k*

*Now the king sat in the winterhouse in the ninth month: a
was a fire on the hearth burning before him.*

*And it came to pass, that when Jehudi had read three or fou
he cut it with a penknife, and cast it into the fire that was on the
until all the roll was consumed in the fire that was on the hear*

***Yet they were not afraid, nor rent their garments, neither t
nor any of his servants that heard all these words.***

***Nevertheless, Elnathan, and Delaiah and Gemariah had ma
cession to the king that he would not burn the roll: but he w
hear them.***

***But the king commended Jerahmeel the son of Hammelc
Seraiah the son of Azriel, and Shelemiah the son of Abdeel,
Baruch the scribe and Jeremiah the prophet, but the Lord hid t***

Such hatred and persecution continued after Zedekiah'
to the throne:

Jeremiah 37:15, 16

*Wherefore the princes were wroth with Jeremiah, and sm
and put him in prison in the house of Jonothan the scribe: for t
made that the prison.*

*. . . Jeremiah was entered into the dungeon, and into the cab
Jeremiah had remained there many days.*

During the early part of Zedekiah's reign the work of Je
divided between those exiled in Babylon with the deposed K
chin, the young son of Jehoiakim, and the very poor people le
Jeremiah admonished the Babylonian captives to be ready for a
stay: "For thus saith the Lord, That after seventy years be ac
at Babylon I will visit you, and perform my good word tow
causing you to return to this place" (Jeremiah 29:10).

Jeremiah 27:9-11

Therefore hearken not ye to your prophets, nor to your di nor to your dreamers, nor to your enchanters, nor to your sor which speak unto you, saying, Ye shall not serve the king of Ba

For they prophesy a lie unto you, to remove you far from your and that I should drive you out, and ye should perish.

But the nations that bring their neck under the yoke of the k Babylon, and serve him, those will I let remain still in their own saith the Lord; and they shall till it, and dwell therein.

For several years the prophet wore about his neck a woode remind the people of their serviture to Babylon and of the fo bellion.

Zedekiah ignored Jeremiah's warning and rebelled, see friendship and assistance of Egypt. Within a year Chaldea had l the city of Jerusalem by fire and plunder, and had carried a away captive as before. Some survivors fled into Egypt and was forced to flee with them. Upon reaching Egypt another sorrow awaited this man of tragedy. His own people turned t Taurean worship of Ishtar (Venus), the Egyptian Hathor, nov tious worship given to drunkenness.

Jeremiah 44:7, 8, 16-18

Therefore now thus saith the Lord, the God of hosts, the G Israel; Wherefore commit ye this great evil against your souls, to from you man and woman, child and suckling, out of Judah, to lea none to remain;

In that ye provoke me unto wrath with the works of your burning incense unto other gods in the land of Egypt, whither gone to dwell, that ye might cut yourselves off, and that ye migh curse and a reproach among all the nations of the earth?

As for the word that thou hast spoken unto us in the name Lord, we will not hearken unto thee.

But we will certainly do whatsoever thing goeth forth out own mouth, to burn incense unto the queen of heaven, and to po drink offerings unto her, as we have done, we, and our father kings, and our princes, in the cities of Judah, and in the stre Jerusalem: for then had we plenty of victuals, and were well, an no evil.

But since we left off to burn incense to the queen of heaven, pour out drink offerings unto her, we have wanted all things, an been consumed by the sword and by the famine.

Appropriately, Jeremiah has been called the Savanarola of Certain it is that Savanarola's utterance concerning himself i applicable to Jeremiah: "Sorrow has pitched her tent against m

the kingdoms, to root out, and to pull down, and to destroy, an
down, to build, and to plant" (Jeremiah 1:10).

When Zedekiah was taken captive to Babylon, Jeremia
guardian of his two daughters, the royal princesses. He took
him into Egypt, where he carefully nurtured and instructed
thirteen years. Then all three mysteriously disappeared.

Early Irish writings relate that about 586 B.C. a divine m
in Ireland and that he brought with him many wonderful thin
them were the Tabernacle, the Ark of the Covenant and th
Jacob, all of which had been taken from the Temple on
Jerusalem's capture by Nebuchadnezzar. The man was ac
by his king's daughter, Tea Tephi, a name meaning *the be*
from the east. Later, this princess married the Irish ruler wh
marriage, assumed the name of Heremon of Tara. Jeremiah wi
influence that he became the patron saint of pre-Christian Ire
Heremon's aid, he founded a School of the Prophets of T
came to receive the esoteric teachings of the new Messianic D
and went forth over Europe as missionaries to prepare oth
coming of the Christ. Ireland was known in this period as "Th
the Saints."

In the hills of Tara, so the story goes, Jeremiah buried th
Nine-Arch Degree of Masonry commemorates its hiding plac
shall come to pass, when ye be multiplied and increased in t
those days, saith the Lord, they shall say no more, the
covenant of the Lord: neither shall it come to mind: neither
remember it; neither shall they visit it; neither shall that be
more" (Jeremiah 3:16).

The Book of Maccabees gives an alternative account, de
holy relics are buried on Mount Pisgah (Nebo):

II Maccabees 2:4-8

*It was also contained in the same writing, that the prophe
warned of God, commanded the tabernacle and the ark to go w
as he went forth into the mountain, where Moses climbed
saw the heritage of God.*

*And when Jeremy came thither, he found an hollow cave, wh
laid the tabernacle, and the ark, and the altar of incense,
stopped the door.*

*And some of those that followed him came to mark the
they could not find it.*

Then shall the Lord shew them these things, and the glory Lord shall appear, and the cloud also, as it was shewed unto Mos as when Solomon desired that the place might be honorably san

Man's extremity is God's opportunity. Jeremiah cried out depths of his heart: "I am in derision daily, every one mocketh out of the travail of his soul was born a new conception of man own relationship to God. Through sorrow he learned to rais until he touched the very heart of God. This was a reward with a divine compensation. Out of the depth of his own experienc claimed: "And ye shall seek me, and find me, when ye shall me with all your heart" (Jeremiah 29:13).

Almost immediately following his disappearance Jeremia highly honored; and after the Exiles returned from Babylonian his books were treasured as relics and studied with rever devotion.

The Alchemical Message of Jeremiah

Historically, the message of Jeremiah is the same as that prophets. He predicted the fall of the kingdom; lamented the l House of Israel and of Judah; pointed to a future age wh Messianic leadership, the captives would return to their Holy a new kingdom, united as in Solomon's day, would be set up having been purged from the land and the people.

To prophetic utterances there is also an esoteric interpretat may be termed alchemical. It runs through the Bible, from G Revelation, without interruption. Jeremiah was one of those itiates who produced the Scriptures and embodied in them a that flows a hidden current submerged beneath the main stream cal annals. To uncover such esoteric Wisdom it is often necessar use of the allegorical method of translation.

Astrologically, Jeremiah signifies the Autumn Equinox, th Libra, sign of the Scales. This is the point where judgment is and choice must be made between the opposing forces of good His theme is that of strange, cold waters and of the darkness t from the north. These figures of speech are representative of

Jeremiah 4:6

Set up the standard toward Zion: retire, stay not: for I w evil from the north, and a great destruction.

Each year the earth reenacts the great cosmic drama of when nature is wrapped in winter darkness—as is man's so chooses the way of flesh instead of the way of spirit. Su changes will continue until man chooses the path of soul and changes his mode of living. Then will he find the *new* C But until he has effected an alchemical blending of the fo forces within himself there can be no reconciliation of the el above, so below;" also, as below so above! The macrocos microcosm are one.

Jeremiah 10:13

When he uttereth his voice, there is a multitude of wate heavens, and he causeth the vapours to ascend from the end earth; he maketh lightnings with rain, and bringeth forth out of his treasures.

In man's earthly vehicle the element Earth denotes t vehicle; Air, the mind; Water, the emotions; Fire, the passion

Jeremiah 10:22

Behold, the noise of the bruit is come, and a great comm of the north country, to make the cities of Judah desolate, a of dragons.

The north country symbolizes materialism; Judah is the h principle; the den of dragons is the power of lust.

Jeremiah 14:1-3

The word of the Lord that cometh to Jeremiah concer dearth.

Judah mourneth, and the gates thereof languish; they c unto the ground; and the cry of Jerusalem is gone up.

And their nobles have sent their little ones to the waters: t to the pits, and found no water; they returned with their vesse they were ashamed and confounded, and covered their heads.

The dearth refers to the prevailing ignorance concernin the life force within the body.

Jeremiah 13:17

But if ye will not hear it, my soul shall weep in secret p your pride; and mine eye shall weep sore, and run down w because the Lord's flock is carried away captive.

tively man chose the path of evil; individually he must choose
fore he finds the New Zion.

Jeremiah 21:8

And unto this people thou shalt say, Thus saith the Lord; B
set before you the way of life, and the way of death.

Jeremiah 18:14,15

Will a man leave the snow of Lebanon which cometh from t
of the field? or shall the cold flowing waters that came from
place be forsaken?

Because my people hath forgotten me, they have burned
to vanity, and they have caused them to stumble in their ways fr
ancient paths, to walk in paths, in a way not cast up.

The Bible declares throughout that the ultimate victory
and Light over evil and darkness is fully assured. Every one
ever touched the illumined heights of spiritual consciousness i
to proclaim the supreme message of the all-encompassing powe
love and the ultimate redemption of the whole human race.

Jeremiah 12:14, 15

Thus saith the Lord against all mine evil neighbors, that tou
inheritance which I have caused my people Israel to inherit; Be
will pluck them out of their land, and pluck out the house of
from among them.

And it shall come to pass, after that I have plucked them ou
return, and have compassion on them, and will bring them again
man in his heritage, and every man to his land.

Physiologically, the temple of man's body is made up
which are either masculine or feminine in potency. With the
generation a gradual change occurred in the archetypal body
Abuse of generative force particularly affected the negative, or
bodily organs. Many of these are now either dormant or in the
revivification that in future races they may serve as channel
mendous spiritual power. This fact is mystically expressed i
Masonry by the tomb of Hiram Abiff, on which appears the
Time bestowing a blessing upon the figure of a woman who sit
beside a fallen and broken column, the Boaz column of Solomon

Among the organs of feminine potency that are now u
special development are the pituitary body and the heart, both
are centers for expressing the Christ Consciousness in man
second spinal cord—to be formed from the sympathetic segmen
present cord—and the right cerebral hemisphere of the brain ar

columns within the body will then be in equilibrium. The B
miah contains many references to the fallen feminine colum
theme of his Lamentations. Note the following:

Jeremiah 8:11, 21, 22

*For they have healed the hurt of the daughter of my peopl
saying, Peace, peace; when there is no peace.*

*For the hurt of the daughter of my people am I hurt; I a
astonishment hath taken hold on me.*

*Is there no balm in Gilead; is there no physician there? wh
not the health of the daughter of my people recovered?*

The balm for which the Mount of Gilead was famous w
as well as physical. Elijah came from Gilead and Gilead's
ancient prophetic Wisdom. The true prophets were also hea

Jeremiah 11:15, 16

*What hath my beloved to do in mine house, seeing she hath
lewdness with many, and the holy flesh is passed from thee? w
doest evil, then thou rejoicest.*

*The Lord called thy name, A green olive tree, fair, and
fruit: with the noise of a great tumult he hath kindled fire upo
the branches of it are broken.*

The olive symbolizes regeneration in the present Fifth R
which Jeremiah is here writing. Its branches are broken and
disease and disintegration is kindled upon it.

Jeremiah 14:17

*Therefore thou shalt say this word unto them; Let mine
down with tears night and day, and let them not cease: for t
daughter of my people is broken with a great breach, with a
blow.*

Jeremiah 4:31

*For I have heard a voice as of a woman in travail, and the
as of her that bringeth forth her first child, the voice of the
of Zion, that bewaileth herself, that spreadeth her hands, say
is me now! for my soul is wearied because of murderers.*

Seven sub-races are born, reach their zenith, and the
disintegrate within the bosom of each Great Root Race. Jerem
the failure of the present Fifth Root Race.

Jeremiah 15:9

*She that hath borne seven languisheth: she hath given up th
her sun is gone down while it is yet day: she hath been asha
confounded: and the residue of them will I deliver to the swor
their enemies, saith the Lord.*

Jeremiah 6:30

Again the prophet outlines the preparatory steps of conserv
purity that must precede true spiritual development. In the
verses the loins symbolize desire; the linen girdle, purity; rock,
body builded through conservation of the life force. The dens
belonging to sense life are eliminated from the spiritualized b
higher, more delicate ethers take their place. By wrong living,
the girdle is marred and profitable for nothing. This condition
the majority of mankind who live only for gratification of the se

Jeremiah 13:1-7

*Thus saith the Lord unto me, Go and get thee a linen girdl
put it upon thy loins, and put it not in water.*

*So I get a girdle according to the word of the Lord, and put
my loins.*

And the word of the Lord came unto me a second time, saying,

*Take the girdle that thou hast got, which is upon thy loins
arise, go to Euphrates, and hide it there in a hole of the rock.*

*So I went, and hid it by Euphrates, as the Lord commande
And it came to pass after many days, that the Lord said unt
Arise, go to Euphrates, and take the girdle from thence, which I
manded thee to hide there.*

*Then I went to Euphrates, and digged, and took the girdle fro
place where I had hid it: and, behold, the girdle was marred, i
profitable for nothing.*

Throughout the Bible are found references to certain Mysteri
immediately suggest an origin for Grail legends of the Midd
Thus, in Jeremiah 16:16 it is said: "Behold, I will send for m
saith the Lord, and they shall fish them; and after will I send
hunters, and they shall hunt them from every mountain, and fr
hill, and out of the holes of the rocks." Fishers symbolize earth
of God's Justice. Evil-doers shall be *fished out* from the
humanity. The King of the Grail is called the Fisher-King; he i
an Order wholly dedicated to eradicating evil from the world
righting injustice wherever it occurs. Thus, after the massacr
Manicheans in the South of France and, later, after the destru
the Order of Templars, a secret army arose in Europe having as
pose the avenging of great wrongs done to humanity by a
ecclesiasticism. These men were the fighting arm of Mid
Mysteries, men who laid down their lives to defend the human
freedom of thought and conscience.

As the Divine Judge, the Messiah also was a great fisher
(souls). His Disciples were called to be Fishers of Men in pr

the work of the Piscean Age. The completion of the process the Aquarian Age.

Jeremiah 23:3-6

And I will gather the remnant of my flock out of all c whither I have driven them, and will bring them again to the and they shall be fruitful and increase.

And I will set up shepherds over them which shall feed th they shall fear no more, nor be dismayed, neither shall they be saith the Lord.

Behold, the days come, saith the Lord, that I will raise unto righteous Branch, and a King shall reign and prosper, and shal judgment and justice in the earth.

In his days Judah shall be saved, and Israel shall dwell saf this is his name whereby he shall be called, THE LORD OUR EOUSNESS.

The Piscean Age is a kind of cosmic purgatory, the alche ble, for purifying the race and thus preparing it for the Aq

Jeremiah 17:1

The sin of Judah is written with a pen of iron, and with the a diamond: it is graven upon the table of their heart, and horns of your altars.

Situated within the left ventricle of the heart is the se the physical body. This atom is indestructible and contains the ego's every experience in a body. After death of the from this atom is taken the life record for purgatorial and h experiences.

Jeremiah 46:6

Let not the swift flee away, nor the mighty man escape; t stumble, and fall toward the north by the river Euphrates.

The river Euphrates in the Garden of Eden symbolizes (Chemical) ether, the ether of sense life. Jeremiah states the ing those whose life attracts an excess of this dense ether.

Both Babylon and Egypt represent material and sense life heaven and the earth, and all that is therein, shall sing for I the spoilers shall come unto her from the north, saith th Babylon hath caused the slain of Israel to fall, so at Babylon slain of all the earth" (Jeremiah 51:48, 49). "So shall it be with that set their faces to go into Egypt, to sojourn there; they the sword, by the famine, and by the pestilence: and none o remain or escape from the evil that I will bring upon them

Jeremiah 24:6

For I will set mine eyes upon them for good, and I will bring again to this land; and I will build them, and not pull them down; will plant them, and not pluck them up.

Jeremiah 24:2, 3

One basket had very good figs, even like the figs that are firs and the other basket had very naughty figs, which could not be e they were so bad.

Then said the Lord unto me, What seest thou, Jeremiah? A said, Figs; the good figs, very good; and the evil, very evil, that ca be eaten, they are so evil.

This vision of the good and bad figs refers to a future c when, through the full manifestation of Uranus, the ruler of Aqu will no longer be possible to conceal evil. All things done will be from the housetops. This will be due to the greatly increased and reflective powers of the ethers. There will then be no secret dealing will be open. There will be the wholly evil; also the ver those who have overcome. Through the power of Uranus and leashed electric and magnetic currents belonging to the coming A Age, the love that now expresses itself as passion will be lifte manifest as compassion, the pure love of soul for soul.

Jeremiah 33:13-15

In the cities of the mountains, in the cities of the vale, and i cities of the south, and in the land of Benjamin, and in the places a Jerusalem, and in the cities of Judah, shall the flocks pass again u the hands of him that telleth them, saith the Lord.

Behold, the days come, saith the Lord, that I will perform things which I have promised unto the house of Israel and to the h of Judah.

In those days, and at that time, will I cause the Branch of r eousness to grow up unto David; and he shall execute judgment righteousness in the land.

Astrologically, this is a promise of the Great White Work prepared for the earth each year as the Sun passes through the Cancer and Leo, and is the chief glory of the Summer Solsti reference to the Houses of Israel and Judah, from which shall g Branch of Righteousness (Christ), refers to the blended mascu faminine polarities in men, who have thus become pioneers or Ones that meet and work with the blessed Lord Christ Jesus.

Initiates function at a level of consciousness that enables envisage rare developments that the race is destined to attain in future, whereby all men may become prophets by virtue of their a

Jeremiah 31:32, 33

Not according to the covenant that I made with their fath
days that I took them by the hand to bring them out of th
Egypt; which my covenant they brake, although I was an husb
them, saith the Lord.

But this shall be the covenant that I will make with the
Israel; after those days, saith the Lord, I will put my law in the
parts, and write it in their hearts; and will be their God, and
be my people.

He emphasized the promise of the restoration of Israel a
Judah:

Jeremiah 31:4-9

Again I will build thee, and thou shalt be built, O virgin
thou shalt again be adorned with thy tabrets, and shalt go fo
dances of them that make merry.

Thou shalt yet plant vines upon the mountains of Sam
planters shall plant, and shall eat them as common things.

For there shall be a day, that the watchmen upon th
Ephraim shall cry, Arise ye, and let us go up to Zion unto
our God.

For thus saith the Lord, Sing with gladness for Jacob, a
among the chief of the nations: publish ye, praise ye, and say
save thy people, the remnant of Israel.

Behold, I will bring them from the north country, and gat
from the coasts of the earth, and with them the blind and the
woman with child and her that travaileth with child together
company shall return thither.

They shall come with weeping, and with supplications w
them: I will cause them to walk by the rivers of waters in a
way, wherein they shall not stumble; for I am a Father to Is
Ephraim is my firstborn.

Jeremiah 46:20; 49:23; 51:48

Egypt is like a very fair heifer, but destruction cometh;
out of the north.

Concerning Damascus: Hamath is confounded, and Arpad
have heard evil tidings; they are faint-hearted: there is sorro
sea; it cannot be quiet.

Then the heaven and the earth, and all that is therein, s
for Babylon: for the spoilers shall come unto her from the no
the Lord.

The Book of Jeremiah closes with the destruction of the
the removal of the gold and silver vessels. Esoterically, this
lack of equilibrium between the forces of the Sun (gold) an
(silver), an imbalance destined to last so long as the earth
cycles of alternation—day and night, winter and summer, he

destruction of the Temple (the physical temple of man's own
the present physical strata of the earth) will continue. In Le
earth was destroyed by the forces of *fire;* in Atlantis, by the
water. Already subterranean fire forges of our globe are be
resound for the next great disintegration. The "vessels of gold a
cannot yet remain permanently in the Temple of earth or of ma
ment necessary for that privilege belongs to a future age.

The Law of Causation and Jeremiah

No occultist has taught the Law of Consequence more
emphatically than Jeremiah. Note the following passages:

Jeremiah 17:10,11

*I the Lord search the heart, I try the reins, even to give eve
according to his ways, and according to the fruit of his doings.*

*As the partridge sitteth on eggs, and hatcheth them not; so
getteth riches, and not by right, shall leave them in the midst
days, and at his end shall be a fool.*

Jeremiah 22:13

*Woe unto him that buildeth his house by unrighteousness, c
chamber by wrong: that useth his neighbor's service without wag
giveth him not for his work.*

Jeremiah 5:25

*Your iniquities have turned away these things, and your sin
withholden good things from you.*

Jeremiah 7:9-11

*Will ye steal, murder, and commit adultery, and swear false
burn incense unto Baal, and walk after other gods whom ye kno
And come and stand before me in this house, which is called
name, and say, We are delivered to do all these abominations?
Is this house, which is called by my name, become a den of
in your eyes? Behold, even I have seen it, saith the Lord.*

Jeremiah 6:19

*Hear, O earth: behold, I will bring evil upon this people, ev
fruit of their thoughts, because they have not hearkened unto my
nor to my law, but rejected it.*

The Apochryphal Book entitled *The Epistle of Baruch* ho
interest in connection with the work of Jeremiah. Baruch was
of Jeremiah.

(1) The first part of the Epistle voices a warning agains

(2) In times of travail, why do the righteous suffer worthy? The counsel is: "Look to the end; now it is the cons time that should be considered, whether of business, of pros shame, and not the beginning thereof."

(3) The time of tribulation for the wicked of the earth the transition that is a preparation for the coming Messianic tells the Elders (Elect) that only the law is to be their stay of everything around them.

(4) Baruch's vision of the Cedar and the Vine which rem Cedar is dust. (The nucleus that prepares the way for the

(5) A description of the body of the resurrection. (The soul body, or golden wedding gown, which can be woven pure and chaste living.)

(6) Baruch sends two letters, one to the nine and on signifying the masses of men; the second to the two and on representing the Remnant, the few who seek the inner Myst former he declares that the prophets or spiritual teachers asleep, and that only a turning to spiritual Law can save th destruction.

The letter to the Elect is not recorded. (The deepes never be written down). To carry the symbology further, this letter to the neck of the eagle, meaning the preparation few to become pioneers of the new Aquarian Age, the era dawning.

Jeremiah 21:8

And unto this people thou shalt say, Thus saith the Lord; set before you the way of life, and the way of death.

The conclusion of Baruch's Epistle might well have bee describe conditions of the present time:

And the pitcher is near to the cistern,
And the ship to the port;
And the course of the journey to the city,
And life to its consummation.

If Jeremiah's life was one long series of trials and su deliverances were miraculous—a true exemplification of the s

Zebediah then caused him to be confined in the court of the gua
he remained in comparative comfort until the city fell about a
a half later.

When Nebuchadnezzar invaded Jerusalem the second tim
only waste and desolation. All important buildings, including th
were destroyed. The huge towers and colossal walls which ha
five centuries of attack were leveled to the ground. Seventy of th
citizens were executed while the remainder were herded into
being sent to Babylon. The poor, the old, the lame, the hal
blind were left in Jerusalem. Jeremiah was allowed to choose
he would go or remain. Always having chosen the most diffi
he cast hiis lot with the sufferers left amid the ruins. He had
Babylon's victory over Egypt but the people refused to heed hi
and gave their allegiance to Egypt. When they sought refuge
Pharaoh, Jeremiah went with them. At no time did he lose

of the Messiah's ccoming to establish the Kingdom of Righ
Temporal cities might fall but the celestial city would endure:
days and at that time will I cause a Branch of righteousness to
unto David . . . In those days . . . shall Jerusalem dwell
Jeremiah 33:15, 16). "They shall ask the way to Zion with t
thitherward, saying, Come, let us join ourselves to the Lord
petual covenant that shall not be forgotten" (Jeremiah 50:5)

The Lamentations of Jeremiah

"Beneath the silver pencil of the poet, sorrow can be tu
to sweetness and beauty arise from ashes."

Biblical commentators consider this work of Jeremiah to be
for the fall of the city of Jerusalem. For an esoteric Christian
quite a different meaning. Historical facts are used throughout
to conceal deeper truths.

Woman is the mother of the race; through her it has be
gated. Also, through the receptive, formative, feminine princip
man and woman is all real spiritual progress accomplished. T
of humanity have failed to take cognizance of this fact. Reco
the feminine within man, its nature and development, is the ch
tive of occult studies. Unfoldment and expression of this princ

The Lamentations of Jeremiah bewail the non-recogniti
feminine principle in humanity and its fall. The Song of So
paean of triumph for its reawakening and union with the ma
will principle. Such a consummation is the true ideal attai
finding of the kingdom of heaven within. The prophet gives t
of its development in the words: "How long wilt thou go abo
backsliding daughter? for the Lord hath created a new thing in
a woman shall compass a man" (Jeremiah 32:22).

Lamentations 1: 3, 6

*Judah has gone into captivity, because of affliction, and bec
great servitude; she dwelleth among the heathen, she findeth
all her persecutors overtook her between the straits.*

*And from the daughter of Zion all her beauty is depart
princes are become like harts that find no pasture; and they a
without strength before the pursuer.*

Judah (Leo, the heart or love nature) is captive and
within the straits, signifying lack of harmony between the mas
faminine principles as a result of the latter's fall. This lack of e
causes the inequality between men and women in the wo
Inequality between the sexes in outer life can never be adju
from a change of consciousness, an achievement for each one in
Equality between the sexes will not come about until the mas
faminine potentialities in each man and each woman are br
harmonious unity.

Lamentations 2:1

*How hath the Lord covered the daughter of Zion with a clou
anger, and cast down from heaven unto the earth the beauty o
and remembered not his footstool in the way of his anger!*

This refers to the fall of man from a spiritual condition i
sciousness of mortality along with his fall from the etheric r
the physical—a key to the truth conveyed in the Genesis acco
Garden of Eden.

Lamentations 2:8-10

*The Lord hath purposed to destroy the wall of the daughter
he hath stretched out a line, he hath not withdrawn his han
destroying: therefore he made the rampart and the wall to lamen
languished together.*

*Her gates are sunk into the ground; he hath destroyed and
her bars; her king and her princes are among the Gentiles: the
no more; her prophets also find no vision from the Lord.*

*The elders of the daughter of Zion sit upon the ground, ar

The words gate, garden and wall refer to the feminine Nature. The Lord (cosmic Law) "hath stretched out a line" o power. Physical matter cannot vibrate at the rate of etheric Therefore, when man lowered his consciousness through wr it was essential that he have a vehicle in harmony with his al of knowing; the result was his gradual fall into the present matter. As a consequence spiritual Law is but little under veil of mortality is drawn before things of the spirit.

Lamentations 2:13, 14

What thing shall I take to witness for thee? what thing shall to thee, O daughter of Jerusalem? what shall I equal to thee, tha comfort thee, O virgin daughter of Zion? for thy breach is gr the sea; who can heal thee?

Thy prophets have seen vain and foolish things for thee; a have not discovered thine iniquity, to turn away thy captivity; b seen for thee false burdens, and causes of banishment.

The concrete or purely intellectual mind, unillumined by only vain and foolish things. "Though there be prophesies they though there be knowledge it shall vanish away." Love, the t of spirit, endures forever.

The third chapter of Lamentations expresses the wail prisoned spirit in its longing for freedom from the alien land of (limitations of the physical body):

Lamentations 3:52-55

Mine enemies chased me sore, like a bird, without cause.
They have cut off my life in the dungeon, and cast a stone u
Waters flowed over mine head; then I said, I am cut off.
I called upon thy name, O Lord, out of the low dungeon.

The fourth chapter of Lamentations begins a dirge over th closes on a note of victory over the lower nature (the daughter It portrays present world conditions and the evolutionary sta race.

Lamentations 4:1, 2, 21, 22

How is the gold become dim! how is the most fine gold ch the stones of the sanctuary are poured out in the top of every

The precious sons of Zion, comparable to fine gold, how a esteemed as earthen pitchers, the work of the hands of the pott

Rejoice and be glad, O daughter of Edom, that dwellest in t of Uz: the cup also shall pass through unto thee; thou shalt be d and shalt make thyself naked.

Lamentations 4:4-8

The tongue of the suckling child cleaveth to the roof of hi for thirst; the young children ask bread, and no man breaketh them.

They that did feed delicately are desolate in the streets; th were brought up in scarlet embrace dunghills.

For the punishment of the iniquity of the daughter of my p greater than the punishment of the sin of Sodom, that was ove as in a moment, and no hands stayed on her.

Her Nazarites were purer than snow, they were whiter tha they were more ruddy in body than rubies, their polishing sapphire:

Their visage is blacker than a coal; they are not known streets: their skin cleaveth to their bones; it is withered, it is like a stick.

Young children are the neophytes—those who, amidst dep degradation, still seek to find the true way leading to life eter

The Nazarites, an esoteric group, were still in possessio teachings concerning things of the spirit. They outlined tw development, namely, the mystical and the occult. The w mystic is the path of faith; it finds expression in teachings of th Those who follow this line of development build a soul body snow and whiter than milk. The way of the occultist is th knowledge and good works. Its followers demand an ans matters in doubt and require that the intellect be satisfied heart may speak. Such wear a garment of the soul more "ru than rubies."

The latter remains the ideal of esoteric Brotherhoods whic evolution of earth, but few there be in the world today who p knowledge of spiritual mysteries. Few there are even among th religious leaders who understand the nature of the soul bod method of its development, or who make any effort to teach the anything about the subject. And yet, throughout the Bible, th Textbook for the Western World, teachings pertaining to th plainly delineated, and Scripture makes clear what a lack of s edge means to the human race.

Lamentations 5:4, 8-11, 14

We have drunken our water for money; our wood is sold unt

Servants have ruled over us: there is none that doth delive of their hand.

They ravished the women in Zion, and the maids in the cit
Judah.
The elders have ceased from the gate, the young men from
music.

The waters of eternal life (conserved essence of the holy li
has been sacrificed to Mammon. Servants of the lower nature
the race. Men are no longer *sons*, but *servants*. The bread of li
waste and man makes materiality his god.

The luminous soul body is woven by pure and holy living
through conservation of the life essence. Its misuse is the caus
famine. Soul famine, in turn, is externalized in world affairs. Th
of famine victims are black compared to the luminous radianc
"diamond body" of an adept. Yet this achievement, so rare am
was actually planned for attainment in the present evolutionar
Mankind is more than five thousand years behind his evo
schedule. Extension of the senses, conscious knowledge of inne
ability to function in the soul body apart from the physical b
some of the lesser abilities that should now be a common attai
the race in this Aryan Epoch. Instead, it is the rare heritage
foremost spiritual leaders.

Lamentations 5:16, 18
The crown is fallen from our head: woe unto us, that we have s
Because of the mountain of Zion, which is desolate, the foxes
upon it.

The foxes (desire nature) walk upon the mountain of Zion
the crown (spiritual or firsthand knowledge) has fallen from o

Despite ominous shadows of evil and wrong-doing cast by
successors, workings of divine Law in the lives of the few who
faithful brightens the dark picture with gleams of golden light,
to the protective care of divine Hierarchies for that Remnant abo
the prophets sing.

In Jeremiah's lifetime there appeared several prophets who
the Great Work: the priestly Zephaniah in the reign of Manassel
in the reign of Jehoahaz; Obadiah in the final tragically changin
Zedekiah. Never can the night be so dark but what somewhere
still shines and may be seen by those who seek it. When it is nig
West, the Sun is shining in the East. When it is night in the O
Sun shines on the Occident.

ZEPHANIAH

The Prophet of New Beginnings

Historians contemporary with Zephaniah state that dur
reign of Manasseh, when the new Arian religion underwent
secution, the right to prophesy was denied enlightened o
sought indirect expression through the literature of the time
states that the Scythian invasion, 630 B.C., reopened t
prophets. Perhaps the most compelling voice awakened by
was that of Zephaniah. He is pictured by medieval artists as
the lantern of the Lord (Law). He has been called the prop
or punishment because of his utterances regarding the La
and Effect. "The just Lord is in the midst thereof; he
iniquity: every morning doth he bring his judgment to ligh
not; yet the unjust knoweth no shame" (Zephaniah 3:5).

Zephaniah lived and taught as a contemporary of Jere
the reign of young King Josiah, at the time Deuteronomy wa
in the Temple.

The Book of Zephaniah consists of two main themes: fi
always bring its own punishment (Law of Causation); secon
of rejoicing for Israel and the Remnant, a brand plucked from

Zephaniah 3:14, 15

*Sing, O daughter of Zion; shout, O Israel; be glad and rej
all the heart, O daughter of Jerusalem.*

*The Lord hath taken away thy judgments, he hath cast
enemy: the king of Israel, even the Lord, is in the midst of t
shalt not see evil any more.*

Zephaniah recites the woes of those "who are clothed
apparel"—that is, those who are minus the golden wedding g
who cannot, therefore, take part in the King's Supper. Th
failed to qualify as pioneers, fall behind as stragglers.

"All they that bear silver are cut off." This refers to m
creative force. Silver is ruled by the Moon, which governs
For their sin against life the people shall become as Sodom and
a breeding place of nettles and salt pits and a perpetual

Zephaniah 1:9

In the same day also will I punish all those that leap threshold, which fill their masters' houses with violence and dece

The above is followed by another statement revealing the tune that awaits the Elect, the Remnant being saved to be p the new race. The Bible outlines the spiritual evolution of Earth Period so it often refers to work belonging to pionee Aquarian Age, and also to those of the still more advanced Cancer cycle. Astrologically, Zephaniah symbolizes Capricor new cycles, new beginnings. The keynote of his message is *Se Lord;* in other words, *learn to follow the law of the New Day.*

The new Book of Laws was found amid the debris of the fying that a higher code of living was discovered among misi and violated laws of the past. The analogies between inner phases of truth are perfect and complete. Those who emerged masses and lived in accordance with the higher ideals be pioneers of their day. Ready for higher instruction, they were of the new Law, the larger revelation. Zephaniah appeared to spiritual Teacher.

The prophet begins his Book with a portrayal of the Fa aftermath. This part is a miniature Genesis. He concludes abbreviated Revelation wherein he visions a regenerated hun

Zephaniah 2:3, 4

Seek ye the Lord, all ye meek of the earth, which have wrou judgment; seek righteousness, seek meekness: it may be ye sh hid in the days of the Lord's anger.

For Gaza shall be forsaken, and Ashkelon a desolation: the drive out Ashdod at the noon day, and Ekron shall be rooted up

The names of these cities represent certain qualities in hum and their inevitable trend toward destruction. Here is a contras the man who is strong in spirit through the power of humility is a humility of strength as there is also a humility of weakness who, with egotistical pride, relies entirely upon his own prowess. Gaza means *strong;* Ekron, *rooting up.* Ashkelon a strongholds of the Philistines, symbolize the lower man.

Zephaniah 3:9

For then will I turn to the people a pure language, that the call upon the name of the Lord, to serve him with one consent.

and a universal brotherhood shall possess the earth. This ur
race will speak a pure and holy language, words truly of
spirit. With such words they shall call upon the name of the L
and whereunto the words are sent shall be accomplished. I
man will possess a unified and Christed consciousness, the hi
of the sign Capricorn.

Zephaniah was a priest of the Temple, a prince of roya
great-grandson of Hezekiah. In common with Jeremiah, hi
through the exigencies of the Scythian crisis which affected t
of many Asiatic nations. A true successor of Amos, Hosea a
his zeal for social justice, Zephaniah hurled cutting invec
injustices as prevalent in his day as in theirs. He saw the
vasion as a divine visitation for the sins of the people. He rei
great vehemence, "The great day of the Lord is near: it
hasteth greatly."

Death came to the prophet during the invasion of Nebu

NAHUM

The Dramatic Prophet

Nahum was a contemporary of both Jeremiah and Zeph
ing in the sunset of the Kingdom. His Book, more properly ca
is divided into three parts, each one of which is a dramatic
first part deals with the supreme power and glory of God;
and third contain a graphic description of the capture of N
forceful details and vividness of action, biblical scholars hav
these chapters with Carlyle's account of the capture of the
ing the French Revolution.

Nahum 2:7

*And Huzzab shall be led away captive, she shall be brough
her maids shall lead her as with the voice of doves, tabering u
breasts.*

Esoterically considered, this prophecy relates to the law
all national causation. As a man must reap what he has so
must a nation—a bitter lesson now being brought home to m
same law applies to both. The word Huzzab means *decree*

suffer downfall. The just Law of Causation has brought abou
and fall of civilizations. On inner planes certain Masters awa
rise of a nation that will demonstrate righteous living, that wi
standard of righteousness above the demands of self-interest and
values above materiality. Such a nation must replace tempor
with things eternal, and exalt as the chief aim and purpose of
quest for Truth. Only a civilization fulfilling these requirem
endure. In anticipation of its coming, Nahum sings: "Behold
mountains the feet of him that bringeth good tidings, that p
peace! O Judah, keep thy solemn feast, perform thy vows: for th
shall no more pass through thee; he is utterly cast off" (Nahu

Astrologically, Nahum represents Leo, the lion: "Wher
dwelling of the lions, and the feeding place of the young lion
the lion, even the old lion, walketh, and the lion's whelp, and no
them afraid" (Nahum 2:11)?

He calls his ode "The Burden of Nineveh." Esoterically, it
the terrible destruction suffered by men and nations because
misuse of God power within and without. The symbol of this gre
is the lion, king of beasts.

Nahum 3:19

*There is no healing of thy bruise: thy wound is grievous; a
hear the bruit of thee shall clap the hands over thee: for upon
hath not thy wickedness passed continually?*

The downfall of Nineveh seemed to the prophet a just re
meted out under divine Law, while its celestial counterpart, v
the Children of God in the end of the ages, seemed sure to h
"Behold upon the mountains the feet of him that bringeth goo
that publisheth peace! O Judah, keep thy solemn feasts . .
wicked shall no more pass through thee." This is the promise of
Christed One, who knows the full glorified powers of the Lo
awakened within, its precepts being written upon his forehea
scribed within his heart. Such a One no longer needs external
he has risen above them and become a law unto himself and to
kind. In him the glory of God is made manifest. The keynote of
message is that the glory of the Lord (Law) and of God (v
made manifest through control and right use of the cosmic F
within man and the universe. This is also the highest spiritual

HABAKKUK

The Prophet of Freedom

With the death of Josiah in 609 B.C. evil again afflicte
Judah was in constant terror of Babylon. The prophet Je
sistently couselled a placatory attitude toward Babylon; for t
upon himself the hatred of patriots who looked upon him as
the Babylonians.. Habakkuk was a member of the Temp
Jerusalem during the time that Jeremiah was at the peak o
as prophet and leader. The former's lovely odes were unde
spired by the work of his illustrious contemporary.

The prophet's rather peculiar name comes from a root v
to caress or embrace, and was possibly used to symbolize hi
tionship with God, an intimate communion that resounds wit
ness of heavenly choirs through his inspired and poetic utter

Habakkuk 1:1-3

The burden which Habakkuk the prophet did see.

*O Lord, how long shall I cry, and thou wilt not hear! eve
unto thee of violence, and thou wilt not save!*

*Why dost thou show me iniquity, and cause me to behold gr
for spoiling and violence are before me: and there are that
strife and contention.*

An experience similar to the prophet's comes to every as
he first glimpses something of the purpose and plan of life,
scious of the great verities and the unity underlying creation
is not yet equal to his vision, consequently he has many "da
the soul" so familiar to the mystic. There comes a torturing
of how far man has departed from spiritual realities, and in
soul he cries out, "Art thou not from everlasting, O Lord my
Holy One? we shall not die. O Lord, thou hast ordained the
ment; and, O mighty God, thou hast established them for
Thou art of purer eyes than to behold evil, and canst not look
wherefore lookest thou upon them that deal treacherously, a
thy tongue when the wicked devoureth the man that is mor
than he" (Habakkuk 1:12-13).

Write the vision, and make it plain upon tables, that he may
readeth it. For the vision is yet for an appointed time, but at t
shall speak, and not lie: though it tarry, wait for it; because it v
come, it will not tarry. Behold, his soul which is lifted up is no
in him: but the just shall live by his faith" (Habakkuk 2:2-4).

Every disciple comes to accept the fact that it is only thr
action of the twin Laws of Rebirth and Causation, the ba
evolutionary progress, that the inequalities and injustices of li
satisfactorily adjusted. Only in the action of these Laws is G
to be both the Lord of Love and the Lord of Justice.

Habakkuk 2:11-12

*For the stone shall cry out of the wall, and the beam out of th
ber shall answer it.*

*Woe unto him that buildeth a town with blood, and stablis
city by iniquity!*

Astrologically, Habakkuk represents Libra, sign of the Ba
the life of a disciple Libra means temptation, choice, decision.
of the first part of Habakkuk's song is the burden resulting
choice. Of that state when choice has become altogether spiritu
the carnal has been transmuted into the celestial, Habakkul
joyous refrain in stately measure: "For the earth shall be filled
knowledge of the glory of the Lord, as the waters cover
(Habakkuk 2:14).

This book has been described as a complaint to God. So l
ego is directed by an unillumined concrete mind, so long must
the resultant burden as the Law of Causation reacts in sorrow
"Therefore the law is slacked, and judgment doth never go
the wicked doth compass about the righteous; therefore wro
ment proceedeth" (Habakkuk 1:4).

Each astrological sign bears a higher and a lower significanc
to the development of man's spiritual and physical natures res

Habakkuk 3:19

*The Lord God is my strength, and he will make my feet like
feet, and he will make me to walk upon mine high places. To th
singer of my stringed instruments.*

The vision of Habakkuk is considered one of the most m

kind of God's great plan for the eventual salvation of the ea
inhabitants: "But the Lord is in his holy temple: let all the
silence before him" (Habakkum 2:20). This is the song of a
earth and a regenerated humanity.

OBADIAH

The Servant of God

The Book of Obadiah is the shortest of all the proph
Historically, it is supposed to belong to the post-exilic period.
it is clearly a continuation of the theme of cosmic Justice cel
the earlier prophets. It reiterates that God is a God of justice
governs all the people of the world, not of Judea alone.

Obadiah's message also has two principal themes: a hyr
ment for Edom and a song of deliverance for Israel. Restora
latter is foretold. The conflict between Edom and Israel rep
eternal conflict between matter and spirit, between carnal m
divine ego. In an earlier period these were typified in Jacob a

Edom (the Idumea of the New Testament) lay just south
Sea. Its principal city was Sela, built high in the red sands
tains where its houses and Temples were cut in solid rock. Se
described poetically as "a rose red city half as old as time."
centuries the Edomites prided themselves on the impregnabi
stronghold in the rocks of Sela. Because of the general chara
the people of Edom, they were used as a symbol for man's ca
Their annihilation was foretold by many of the prophets wh
an out-picturing of the fate awaiting all carnality. Obadiah
message with the words: "Arise, let us go up against her."

Obadiah 1:3, 4

*The pride of thine heart hath deceived thee, thou that dw
the clefts of the rock, whose habitation is high; that saith in h
Who shall bring me down to the ground?*

*Though thou exalt thyself as the eagle, and though thou
nest among the stars, thence will I bring thee down, saith the*

This will continue until union of the higher and lower selve
plished upon a higher level of consciousness—rather, until t
conquest of the lower by the higher, the former being literally
and transformed by the alchemy of spirit: "For thy violence
brother Jacob, shame shall cover thee, and thou shalt be cut o
(Obadiah 1:10).

The great victory of spirit is the esoteric theme of t
Deliverance and Restoration:

Obadiah 1:17-18

But upon mount Zion shall be deliverance, and there
holiness; and the house of Jacob shall possess their possessio
And the house of Jacob shall be a fire, and the house of J
flame, and the house of Esau for stubble, and they shall kindle
and devour them; and there shall not be any remaining of t
of Esau; for the Lord hath spoken it.

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CHAPTER X

THE PROPHETS OF THE EXILE

Beginning of the Captivity

The House of Judah was taken into Babylonia in three deta
of captives. The first left Jerusalem during the reign of Jehoia
second in the reign of Jehoiachin, and the prophet-priest Eze
included in this group; the third was in the reign of Judah's l
Zedekiah. Among the last captives was the young Prince Danie
writings were one day to be treasured as part of the most subl
tericism of the Hebrew Mysteries. They were preserved in th
archives and not published to the world until the Greek peri
Alexander the Great, when the last portion of the prophecies h
fulfilled and the advent of the Messiah was looked for hourly.

Much has been written about the fact that when the Hebre
into captivity in Babylon they possessed no Bible, but when they
they had one—and in a form similar to its present composition.
cists do not deny that if there had been no Babylonian Captivi
would have been no Bible; but unlike the modern skeptic, they
minimize the work of Hebrew scribes and mystics during the e
post-exilic period. On the contrary, they give them due credit
serving the great Mystery tradition of Chaldea after that nat
fallen into degeneration. It cannot be reiterated too often that A
himself was a Teacher and Master of the Chaldean tradition, a
when the Hebrews dwelt in Chaldea they were but renewi
spiritual inspiration at an ancient and familiar Fount, known
through the sacred Teachings of their own nation. Jerusalem was
the Holy City at the time of Melchizedek's reign as King-Priest,

Moreover, the Judean captives did not arrive in
handed. They carried with them certain Scriptures
spiritual nature along with records of the Kingdom,
Egyptian and Abrahamic period, many ancient songs
much liturgical material that had been used in the Tem
Earlier, at Jerusalem in the Deuteronomic period befo
centralized, this material had been used in other Temple
land. Deuteronomy was one of the Scriptures taken i
Hebrews, but a priestly code was developed that le
authorized changes. The Book of Ezekiel correlates w
revolution; the Book of Jeremiah, with Deuteronomic re
tives also possessed a Mystery tradition and writings of
all these were added the theosophy of Chaldea and, late
of Persia, together with a still clearer Teaching on the Ch
a recognition of their world mission to prepare for His c

By the end of the Exile the vision of the mission ha
in the minds of the great prophets, and this resulted in
of leaders and scribes who oriented the life and thoug
toward fulfillling its requirements. They collected, arran
their Scriptures from the standpoint of that one dominan

Despite the conclusions of commentators, esotericists
idea much further back than the Exile. This series of
tions reveals that it is far older than the most ancient
Although it is clear that it did not belong exclusively to
is certain they possessed it from the beginning of their his
For example, Baalim (Numbers 24:17), a Canaanite pro
the coming of the Star among the Hebrew invaders of
forward in Hebrew tradition the Messiah was always a "
The pseudo-Messiah of the second century A.D. was c
Kochba, meaning *son of the Star*. Jesus was known as a
of Bethlehem, under the Light of which He was born
The *Star of David* is well known as a symbol of the Jew

Not until the exilic period did any but Initiates
cosmic work of the Christ and His labor of redemption
Then, through forces active during the Exile, the conc
Savior became general. The apocalypse of II Esdras an
Isaiah clearly evidence the idea of a World Messiah as di

God of Justice, Mercy and universal Love, the Divine Par humanity. Jeremiah never ceased declaring that his God wa of all nations; even during the terrors of conquest and at the life, the prophet maintained He was the God of the Chaldea as of the Hebrews.

Ezekiel, writing in Babylon at the beginning of the Exi forward the teaching of his Master, Jeremiah, showing how all Israel was in consequence of disobedience to cosmic Law. of the Exile the prophets had learned to view their problem spiritual light. To the question as to why the guiltless were suffer with the guilty when they, the faithful few, had done disobeyed no law, the prophets replied that out of the suffer righteous Remnant should come the salvation of Israel and world. From this explanation mystics drew the conclusion tha for a righteous cause, if voluntarily assumed, is never wast economy of the universe, but that it is the actual stuff out of wh for Good must come. Hence, the maxim that "the blood of the seed of the Church."

History verifies the vision of the exilic prophets. Had no Exile there would be no Bible as we have it today, no Chri in Palestine, no Christ Incarnate. Christ Jesus understood the Suffering. He pointed out to His Disciples the portrait of Isaiah's writings, wherein the import of His life was fully set

The sixth century B.C. brought a great Aryan nation supremacy for the first time in history, when Cyrus of Per coronation, took the hand of Bel Marduk in the ancient Babylon in deference to Chaldean custom. He also received in the Mysteries and the Wisdom of the Chaldeans. With Cyr understanding of World Messiahship entered Hebrew thinkin

Cyrus of Persia was a man of tolerant vision. He grante freedom to the peoples subject to his rule, and he seems to genuinely interested in what the Wise Men had to say about legend of his crucifixion hints that this great king was more th conqueror; it suggests that he possessed some prevision of the C of the world then focusing upon Jerusalem. Moreover, Hebr show that he granted many special privileges to the return privileges beyond his usual treatment of subject peoples. indeed, have known of Zoroaster's prophecy concerning the

Thus the universalism of Jeremiah bore fruit in the I captives were prepared to accept what was good in the Cha Persian Teachings. The Book of Ezekiel is preeminently the Hebrew Initiate writing of his celestial experiences in the M Chaldea—which were those of Abraham.

We repeat, even before the Exile the Hebrews had Mystery doctrine. Prior to the Hebrew invasion of Canaan unc the Chaldean Mysteries had been established in all the lar Fertile Crescent from the Two Rivers to the Mediterranean, a nicia and Palestine. Hence, Abraham was assured of a welc Melchizedek to the Holy City of Salem—and in Christian esote Christ is termed a "high priest after the order of Melchize Order of Melchidedek centered in the Adonis ritual, as did t Phoenician king, for Salem (Jerusalem) was the Holy C Canaanites long before it became the Holy City of the He esoteric Masonry the Mysteries of Hiram Abiff derive from th source.

A Phoenician sage, Philo of Byblus, describes a statue c that is very similar to Ezekiel's Cherubim. This symbolic figu said to be the central image of Ezekiel's Initiate-vision. In a symbolism it represents the intelligence of God the Eternal manifesting as cosmic Law, karma, or the Law of Cause a Astronomically, karma is represented in the four fixed signs of t which occupied the solstitial and equinoctial points of the Su during the Taurean Age. During the Exile the Sun was, by crossing the equator northward at approximately mid-point o stellation Libra, the sign of cosmic Justice (Law) celebrated t prophetic writings of the Arian Age.

From mid-point of Aries, the Vernal Equinox preceded t constellation Pisces, while the Autumn Equinox necessarily toward the constellation Virgo, the Virgin. When Jesus wa Palestine the Arian Age was entering upon its last quarter. A.D. it came to an end, when the Sun at the Vernal Equino Zero Degrees of Aries, on the boundary line of Pisces, sign of t During the century preceding this point pagan oracles were sil pagan Temples were destroyed or converted into Christian

Hence, the prophets of the Exile, knowing the astronor

Chaldea was the supreme astronomical light of the ancie
It is natural to assume, therefore, that the Chaldeans had speci
Mysteries as depicted in the starry heavens and that they were
ties on the many Hierarchies of celestial Beings whose work in th
was correlated in the zodiacal signs.

In later ages both Jews and Christians cast aside the astr
basis of their angelology. It is part of the New Age Bible Inter
work to restore this basis because, whether recognized or n
definitely the foundation of Christian esotericism. The Hiera
Angels correspond to astronomical Hierarchies of stars and pla
mystic who desires to commune with any particular Angel or
wise to make his communion at a propitious hour according to as
rule. The great wheeling hosts of stars are like a mechanism
specified times, looses celestial influences into the stream o
consciousness and, as a consequence, races, nations and religions
fall. Orthodox Christianity, the Christianity of the Piscean Age
falling. Esoteric Christianity, the Christianity of the Aquarian
rising. Likewise, pagan Messianism fell with the Arian Age;
Messianism rose with the Piscean Age.

The Book of Daniel deals with the Aquarian-Leo cycle of th
diate future. The Book of Ezekiel visions the Sixth Epoch which
when the Sun by precession will pass through Capricorn and
upon earth the fruition of Christed humanity. This Sixth Epoch
the rise of the Sixth Root Race—the last of races as such—aft
there will be a unified humanity embracing all peoples of the e
embodying the best qualities of all the races that have ever
our globe.

Ezekiel, son of a priest (of the House of Zadok), is the
prophet whose influence is everywhere evidenced in scriptural n
this period. As a youth he was educated at Jerusalem and
disciple of the great Jeremiah. When about twenty years of age
other aristocratic captives,, was taken to Babylon upon the do
Jerusalem. His work has been ranged with that of Homer and A
while tradition names him a teacher of Pathagoras.

All world religions have been direct emanations from the
Christ—the *Word* or *Logos* of St. John's Gospel—according to
of each age, and messengers were chosen to serve in capacities
they were best suited. Abraham was the first Way-Shower of

interestingly with those in the life of Christ Jesus, the Su
Shower.

Later, Moses came as the great Arian Teacher to
form of worship, both esoterically (the inner work for t
exoterically (the religion under law for the masses). Still la
harmony with evolutionary progression, came the great
whose work was to reestablish the Solar Mysteries in their p
and sacredness.

Christians of the early Piscean Dispensation knew
these Mysteries, a fact shown in many ways throughout the
the New Testament Apochrypha. Then, once more these tr
or were obscured by the shadows of worldly power and ma

Now, in the closing centuries of the Piscean Dispe
persons are being called out who are to take part in reest
Solar Mysteries in accordance with the New Christian Ag
Holy Seasons of the Solstices and the Equinoxes are to bec
points for the reception and dissemination of spiritual for
at these particular Seasons more powerfully than at any o
man comprehends the true inner or esoteric mission of
becoming the Indwelling Planetary Spirit of the earth, h
stand and increasingly respond to spiritual currents encirc
meating our globe at these sacred periods.

EZEKIEL

The Prophet of Ecstatic Vision

Ezekiel is referred to as the Prophet of vision and ecsta
is concerned with the splendor and glory of higher spiritua

He lived with fellow captives in a colony located in
Telabib (Hill of Refuge) beside the river Chebar, part of
network of Babylonian canals. Here, at the season of the Su
in the month of Tammuz (July), he beheld the wondrous
resulted in his dedication to his life work.

It is profoundly significant that Ezekiel's vision coinci
month of Tammaz (Adonis), whose Mysteries were celeb
pre-Hebrew Temple at Jerusalem, continued to be celebrate
the Kingdom period and, during the Exile, flourished anew i

The keynote of Ezekiel's message is "Holiness to the Lord" These words encircle the splendid crown shining over his he exhorts fellow laborers and companions to follow the Path of that leads to Illumination.

The name Ezekiel means *God strengthens.* By exile this you was bereft of family, friends, profession and influence, and was support himself by the labor of his hands. In the little comm exiles he married a woman whom he loved so deeply that he refe as the desire of his eyes. One morning his beloved was smitte fatal disease, and when night came she was no more of this wor the depth of his sorrow the prophet was lifted to the gates of he the very next day he beheld the glorious vision of his mission. "S unto the people in the morning; and at even my wife died: and the morning as I was commanded" (Ezekiel 24:18).

Ezekiel's Vision of the Four Recording Angels

Concerning his first great revelation it is written that "in day of the month, which was the year of king Jehoiachin's capt word of the Lord came expressly unto Ezekiel the priest, the son in the land of the Chaldeans by the river Chebar; and the han Lord was there upon him" (Ezekiel 1:2-3).

Ezekiel 1:4-14

And I looked, and, behold, a whirlwind came out of the north, a cloud, and a fire infolding itself, and a brightness was about it, a of the midst thereof as the color of amber, out of the midst of th

Also out of the midst thereof came the likeness of four creatures. And this was their appearance; they had the likeness of

And every one had four faces, and every one had four wings.

And their feet were straight feet; and the sole of their feet w the sole of a calf's foot: and they sparkled like the colour of bur brass.

And they had the hands of a man under their wings on thei sides: and they four had their faces and their wings.

Their wings were joined one to another; they turn not whe went; they went every one straight forward.

As for the likeness of their faces, they four had the face of and the face of a lion, on the right side: and they four had the face ox on the left side; they four also had the face of an eagle.

Thus were their faces: and their wings were stretched upwar

As for the likeness of the living creatures, their appearanc
burning coals of fire, and like the appearance of lamps: it we
down among the living creatures; and the fire was bright, and
fire went forth lightning.

And the living creatures ran and returned as the appear
flash of lightning.

This vision is characteristic of Chaldean Mysteries. It ha
much perplexity among the orthodox because they have faile
astrological key that unlocks its meaning. The four symbo
with the "likeness of a man" plainly and obviously repres
fixed signs of the Zodiac: Taurus the Bull, Scorpio the Eag
the Man, and Leo the Lion. They are the Four Recordin
Christian esotericism; or, as they are also called, the Lords
The vision of Ezekiel reveals that these four divine Beings ar
entity; they work as a unit. In addition to its own special
Being possesses the qualities of the other three. Their inte
meates the entire universe: "Whither the spirit was to go, the
they turned not when they went."

The vision is an art form created by spirit. The Beings
a body in the sense of a human body in which a human so
in a house, but they have a symbolic appearance representin
consciousness of the Lords of Destiny. Symbolical images
are common in oriental art. It was never meant they sho
shipped as idols—that is, as literal embodiments of Gods or

Ezekiel 1:15, 16

Now I beheld the living creatures, behold one wheel upon
by the living creatures, with his four faces.

The appearance of the wheels and their work was like
colour of a beryl: and they four had one likeness: and their a
and their work was as it were a wheel in the middle of a whe

The color of a beryl stone is green. Similarly, in the F
St. John the appearance of the rainbow about the throne is l
emerald. Green is the color of Nature, the soul-color of
work of evolution. Green is also the earth color of the Sum
the season in which Ezekiel received this vision.

The wheels are the circling hosts of stars; particular
stellations of the Zodiac. The wheel therefore signifies the
sional movement of the Equinoxes and Solstices, while

that is, a millenium. In addition to these larger cycles are the "
of planetary cycles, of which the Jupiter-Saturn cycle is of
portance. Modern astrology adds the transit of slow-mov
through the constellations, and also that of Uranus and Neptun

In the Christian religion the Four Sacred Elements, c
alchemically as Fire, Air, Water and Earth, are revered as th
(Fire), Son (Air), Holy Ghost (Water) and Mary, Bride of
Ghost, (Earth).

Among the ruins of Nineveh archeologists have discovere
of the four protecting Genii: Sed-Olap, a bull with a human fac
a lion with the head of a man; Nathga, an eagle's head; and C
human figure. These elemental Four are the foundation ston
universe; from them come the Twelve of the Zodiac.

Hierarchies of Angels, represented objectively by the
tions of the Zodiac, have assisted in the work of human an
evolution from their earliest beginnings. The five Hierarchies
Taurus, Gemini, Cancer and Leo labored during the cosmic
our solar evolution. Aries incorporated the initial impulse o
(life) into archetypes of the four evolutionary life-streams:
vegetable, animal and human. Taurus added the impulse of f
ness—that is, the power inherent within the evolving spirit th
it *desire* to create forms and to live and function therein.
(Seraphim) bestowed the power to so blend life and form that
aeons the evolving creatures might enter into an independ
conscious existence. The Hierarchy of Cancer (Cherubim)
impress of imagination and emotion (water, femininity). The
Flame of the constellation Leo contributed to the evolving
initial impress of the masculine pole or principle (Fire).

All of these principles were necessary for manifestation
Divine Pattern or Archetype created by God in the beginning—
divinely beautiful, its perfection obscured but not destroyed
"Fall."

This Fall is represented astrologically by the Sign of the
Libra, being placed between Virgo and Scorpio, thus separati
During the Arian Age the Autumnal Equinox has fallen in Libr
the Fall of the Sun is associated with Libra in many liturgies an

From earliest times Chaldean astrology enumerate
the Zodiac. But in Greece Libra was long associated v
one hand and Scorpio on the other, being designated as
Virgin or the Claws of the Scorpion. Gradually, howe
individuality of the sign won recognition, although it is
ego under Libra possesses an impulse drawing him
cool sweetness of Virgo and the glowing intensity of Sc
the Scales cease to swing in the human soul, only wh
librium has been attained, can true concord between
be established.

From Virgo and Libra come the *white* and *red* of ce
white for the purity of the Virgin; ruby-red, color of
Garden, for the purified love of Libra. The Hierarchy
Virgo is that of the Lords of Wisdom; with Libra, th
of Individuality; with Scorpio, that of the Lords of Fo

At the dawn of the Earth Period the Hierarchy of S
charge over evolving form; from it came all the fac
physical evolution.

The Lords of Mind are correlated with the constellat
They confine their activities to the human life wave
own auras they emanated the germ of mind so all-imp
evolution. Theirs is the Path to the Gods.

Archangels belong to Capricorn. They work with
of men and animals. They oversee the activities of ani
and of human tribes and races.

Angels make up the Hierarchy of Aquarius. The
etheric or vital sheaths of plants, animals and human
agencies of birth in kingdoms that perpetuate their ki

The twelfth Hierarchy is Pisces, a collective Entit
wave. As Virgin Spirits we are the Hierarchy of Pisces,
to blend the Four Divine Elements into a superhuman

To summarize: Five Hierarchies work with the
focused through the eternal cosmic Patterns of the Wor
Hierarchies assist in the time-space evolution of the fou
progressing through earth-plane experiences; the m

Fire	*Air*	*Water*	*Eart*
Aries	Gemini	Cancer	Tau
Leo	Libra	Scorpio	Virg
Sagittarius	Aquarius	Pisces	Capr

"All honor be forever more to the Elemental Four," w
Initiate-poet, Goethe. In Ezekiel's vision of the wheel we find
evolutionary Plan in relation to the universe (macrocosm) an
(microcosm).

"As above, so below."

The Vision of the Book

Ezekiel 2:9

*And when I looked, behold, an hand was sent unto me; and lo,
of a book was therein . . .*

Ezekiel 3:1-3

*Moreover, he said unto me, Son of man, eat that thou findes
this roll, and go speak unto the house of Israel.*

So I opened my mouth, and he caused me to eat that roll.

*And he said unto me, Son of man, cause thy belly to eat, and f
bowels with this roll that I give thee. Then did I eat it; and it was
mouth as honey for sweetness.*

The Book of Ezekiel, like that of Daniel, is notable for its u
term *Son of Man*, associated in Christian teaching with Jesus th
In the writings of Hebrew Initiates it denotes One who has atta
Degree of Initiation conferring power of communion with ange
archies, as is so beautifully evidenced in Ezekiel's visions. The
a book" refers to esoteric instruction. Ezekiel is commanded to
roll" but nothing is said concerning the nature of its contents, f
intended for the eyes of an Initiate only.

Inner-plane knowledge is very differently received than is kn
in this world. When an embodied teacher speaks, his words a
objectively by vibrations in the air entering at the hearer's ear
inner-plane Schools where Teachers speak through living, creati
nation, their words spring up alive in the mind and the soul of a
and become part of the latter's very being.

Hence, the prophet "*eats* the roll." It is assimilated into
consciousness just as bread is transmuted by physiological alch
the actual substance of one's body. "And it was in my mouth

tures and images and their soul-essence or wisdom. S
mentioned many places in the Bible.

Spiritual bread is not given to a prophet merely to
soul-hunger. He must share it with his people. Ther
enlightenment Ezekiel is commissioned to become a Teac
on earth is comparable to that accompanying the recept
nation of illuminating spiritual truths. John's experienc
Revelation are like those of Ezekiel's ecstatic glory. The l
exalted preparation for Christ's coming while St. John's
to His Second Coming.

In order to do the work required of a spiritual T
principle—having its focus in the frontal sinus—must b
very high stage of development. Ezekiel is told: "Behol
thy face strong against their faces, and thy forehead stro
foreheads. As an adamant, harder than flint, have I mad
fear them not, neither be dismayed at their looks, tho
rebellious house" (Ezekiel 3:8, 9).

Hypnotists in the flesh and among disembodied spir
obsess a living person exert their power upon this seat of
Psychical pressure on this area should be instantly resisted
Therein the Divine Spirit (the Will principle) has its
there it should be all-powerful. No evil spirit, in the fle
can ever obsess a neophyte who makes his forehead "ha
against such encroachment.

Ezekiel 3:12, 14

*Then the spirit took me up, and I heard behind me a vo
rushing, saying, Blessed be the glory of the Lord from his
So the spirit lifted me up, and took me away, and I w
ness, in the heat of my spirit: but the hand of the Lor
upon me.*

The great ecstasy or soul satisfaction of an Initiate
fact that he has learned how to work in harmony with cos
knowledge was lost with man's "Fall" from the Garden (
and can be regained only as men individually make thems
receive understanding of the Law, a prerogative of In
Initiate sings in his heart, "Blessed be the glory of the Lo
his place."

but the power of spiritual Law is strong upon or within everyo
transcends the boundaries of mortal existence and enters into
celestial.

Ezekiel 3:15-17

Then I came to them of the captivity at Tel-abib, that dwelt by river of Chebar, and I sat where they sat, and remained there astoni among them seven days.

And it came to pass at the end of seven days, that the word of Lord came unto me, saying,

Son of man, I have made thee a watchman unto the house of Is therefore hear the word at my mouth, and give them warning from

The expression "seven days" does not necessarily mean a po seven days of twenty-four hours each. It refers to a probationa well known to all neophytes.

Ezekiel 3:19

Yet if thou warn the wicked, and he turn not from his wicked nor from his wicked way, he shall die in his iniquity: but thou delivered thy soul.

"To whom much has been given, of him much shall be require early Temple maxim. After an earnest and sincere attempt to in in them knowledge of spiritual principles, a teacher is not respons the use his pupils may make of their knowledge.

The Vision on the Plain

Ezekiel 3:22-24

And the hand of the Lord was there upon me; and he said unto Arise, go forth into the plain, and I will there talk with thee.

Then I arose, and went forth into the plain; and, behold, the glor the Lord stood there, as the glory which I saw by the river Chebar: I fell on my face.

Then the spirit entered into me, and set me upon my feet, and sp with me, and said unto me, Go, shut thyself within thy house.

Ezekiel is here given a mystic key for the furtherance of his nating visions. To be shut "within thine own house" refers to prep needed for work to be done in the soul body.

The great cosmic truths revealed through Initiation may b pared to school work. There is a period of study and preparatio an exposition by the teacher. These are followed by tests and ex tions whereby the teacher may determine a pupil's fitness for ac

passing of the nine Lesser Mysteries and the four Greater, a
the aspirant "graduates," having attained all the Wisdom to
by mankind at large by the end of our present Earth Perio
of this high attainment such an one has become a superman
Henceforth he enters into physical embodiment only that h
the race as a teacher and benefactor. No longer does
limitations of race, color or creed. God is his Father, ev
brother. He lives in the light of universal Wisdom and s
Christ, "Before Abraham was, I am."

Although laid upon him in Babylon, Ezekiel's mission w
Chaldeans but to his own people, the House of Israel. In
the plain before Babylon he beheld the suffering of Jerusa
understood its cause and object. To this point the vision
Master, Jeremiah. Although worshipping God, the God o
he knew that his own people had a special task to accompl
if they failed to perform it they would be cast out from t
of the cosmic Pattern for the New Messianic Age.

Apparently a number of Ezekiel's visions were penned b
lem fell: "An end is come, the end is come: it watcheth for
it is come" (Ezekiel 7:6). Famine and war are the fruits o
of man, behold, I will break the staff of bread in Jerusale
shall eat bread by weight, and with care; and they shall dr
measure, with astonishment" (Ezekiel 4:16). Esoterically
bolizes the feminine potency; the feminine Love princip
broken in Israel, with consequent suffering and tragedy.

The sanctuary having been defiled, even that of Jer
Temple, karmic retribution was inevitable: "Wherefore, as
the Lord God; Surely, because thou has defiled my sanctuar
detestable things, and with all thine abominations, therefo
diminish thee; neither shall mine eyes spare, neither will I h
(Ezekiel 5:11). Esoterically, the defilement of the sanctu
misuse of the creative force within the human organism, th
the Holy Ghost which brought to mankind famine, evil, pest
shed and death. Ignorance of the great law of life excuses no
of the life force is the one sin requiring expiation. It canno
but must be worked out from incarnation to incarnation unt
restored to its original purity of expression. "My face will

The God of Ezekiel, like the God of Jeremiah, is a God o
"I will do unto them after their way, and according to their dese
I judge them; and they shall know that I am the Lord" (Ezekiel
Not yet was the vision clear as to the meaning of the Christ Sacr
which there was no causation due to sin but a voluntary laying d
life for the redemption of the world. By the end of the Exile thi
became clear to the Seers of Israel.

The Vision of Jerusalem

Ezekiel 8:1-4

*And it came to pass in the sixth year, in the sixth month, in
fifth day of the month, as I sat in mine house, and the elders of Ju
sat before me, that the hand of the Lord God fell there upon me.*

*Then I beheld, and lo a likeness as the appearance of fire: from
appearance of his loins even downward, fire; and from his loins
upward, as the appearance of brightness, as the colour of amber.*

*And he put forth the form of an hand, and took me by a loc
mine head; and the spirit lifted me up between the earth and hea
and brought me in the visions of God to Jerusalem, to the door of
inner gate that looketh toward the north; where was the seat of
image of jealousy, which provoketh to jealousy.*

*And, behold, the glory of the God of Israel was there, accordin
the vision that I saw in the plain.*

Nebuchadnezzar's reign lasted for a year and a half, and h
quest of Jerusalem brought upon that city all the terrors predi
Isaiah and Jeremiah. Famine and pestilence ravaged the people;
devoured the bodies of their own starving, dying children. The p
repudiated these terrible happenings but their warnings went un
"According to their deserts will I judge them," said the Law, and
it done. The magnificent Temple of Solomon was levelled to the
Some of the stones in the building weighed from ten to sixty ton
The chosen had failed to live up to the high idealism embodied
structure, so not one stone remained upon another. The actuality
springs from an ideal cannot endure after the ideal that gave it
gone.

Prophets of the Kingdom had brought about far-reaching
in the Temple. The Mysteries were purified and grosser elem
popular worship were expunged from all ritual. The Exile brou
process to an abrupt halt. The dominant prophets of reform w
the most part, carried away as captives. The people remaining

area, in secret chambers, and in restored portions of the st
ritual dealt with Ishtar's descent into the underworld t
world's Beloved to life, so the eighth chapter of Ezekiel re
ally to experiences an Initiate undergoes when he first cons
the spiritual world in his soul body.

The "image of jealousy" was set up at the north gate–
esoterically representing a demon of the purgatorial reg
lower regions of the Desire World, site of orthodox Purga
the evil thoughts ever created by human thinking. Like
The image of jealousy, for example, is a hideous form an
the jealousy rampant in the world. It both radiates and
tremendous evil force. Every person who permits jealousy
his aura contributes to the strength of this evil entity and
ences from it. It is only necessary to consider how prevale
among men, how its influence dominates their lives, to
powerful is this baneful "image" and how far-reaching its
images of like nature in the purgatorial regions are lust,
hatred, vicious or destructive tendencies; they find therein th
representative that powerfully affects the souls of men.

Upon the walls of the chambers where the secret ritu
formed were other pictures of similar import, of which
speaks in his vision:

Ezekiel 8:7-12

*And he brought me to the door of the court; and when
behold, a hole in the wall.*

*Then said he unto me, Son of man, dig now in the wall:
I had digged in the wall, behold, a door.*

*And he said unto me, Go in, and behold the wicked ab
that they do here.*

*So I went in and saw: and behold, every form of creep
and abominable beasts, and all the idols of the house of Israel
upon the wall round about.*

*And there stood before them seventy men of the ancie
house of Israel, and in the midst of them stood Jaazaniah
Shaphan, with every man his censer in his hand; and a thic
incense went up.*

*Then said he unto me, Son of man, hast thou seen what th
of the house of Israel do in the dark, every man in the cham
imagery? for they say, The Lord seeth us not; the Lord hat
the earth.*

Ezekiel here points the disciple toward the Hall of Le

his soul-body. He saw all that spiritual renegades among hi
wished to conceal. Incense of certain kinds favors materialization
of a low order and of sub-human psychical entities called elem
it is invariably used in "black" rituals. Even in rites of the
incense of sandalwood and myrrh, though never conducive
materializations, have a potent effect upon the consciousness of
gregation, causing members thereof to be more submissive and
the will of the priest—in a word, rendering them emotional and t
responsive to suggestion. Certain other types of incense are k
have an aphrodisiac effect upon individuals; these were popula
where sensual orgies were part of the ritual—as in the voodoo
of Africa and other degenerate survivals from the Taurean
Ezekiel's vision the reversion to type was complete.

Again Ezekiel was taken (in his soul-body) to the "doo
gate of the Lord's house which was toward the north; and beh
sat women weeping for Tammuz."

Ezekiel 8:15-16

*Then said he unto me, Hast thou seen this, O son of man?
thee yet again, and thou shalt see greater abominations than these.*

*And he brought me into the inner court of the Lord's house,
behold, at the door of the temple of the Lord, between the porch a
altar, were about five and twenty men, with their backs towar
temple of the Lord, and their faces toward the east; and they worsh
the sun toward the east.*

It must be reiterated that in passages such as this the proph
not inveighing against Solar Mysteries as known to Initiates, bu
degenerate practices of popular worship. In their effort to des
cadent cults, however, the prophets took the extreme measure of
ing everything that they thought might lead the ignorant astray, r
of how pure and holy the thing in itself might be. Thus, Hezekiah
destroyed the Brazen Serpent which had been sacred to the
from the time of Moses, not because he did not reverence its sy
meaning but because the multitude was worshipping it as an i
solar cults had degenerated from sacred initiatory Rites into sexu
of the most revolting nature, and the elemental forces thus g
were turned to vile uses by practitioners of the black arts. He
denunciations by the prophets.

As the Taurean religions degenerated in the course of time

emphasis upon ritual and ceremonial. Esotericists do not wish beauty from the worship of God, but they would discour illumined from looking upon ceremonial as an end in itself as a symbolical presentation of divine Beauty. The farthe travels from its source, the more materialized and perverted Having lost itself in form it is bereft of the life of spirit— like nations and races, have their infancy, youth, maturity, ag In infancy and youth they are manifestations of a pure spi tion; in maturity comes the glory of their ceremonial and age comes formal ritualism and disintegration, the letter without its spirit.

The prophets of Israel were the "watchmen" of the Lord ceased to work for the New Order in its purity. When they sa indulgence in depraved modes of worship they knew that un of Consequence retribution must come. Such retribution is a through Race Spirits, the tutelary Deities of races and nation out the collective destiny of a people. Ezekiel describes t thus:

Ezekiel 9:2-6

And, behold, six men came from the way of the higher g lieth to the north, and every man a slaughter weapon in his one man among them was clothed with linen, with a writer by his side: and they went in, and stood beside the brazen al

And the glory of the God of Israel was gone up from th whereupon he was, to the threshold of the house: and he cal man clothed with linen, which had the writer's inkhorn by his

And the Lord saith unto him, Go through the midst of through the midst of Jerusalem, and set a mark upon the of the men that sigh, and that cry, for all the abominations tha in the midst thereof.

And to the others he said in mine hearing, Go ye after him the city, and smite; let not your eye spare, neither have ye pit

Slay utterly old and young, both maids, and little chil women; but come not near any man upon whom is the mark; at my sanctuary. Then they began at the ancient men w before the house.

Race Spirits do not usually manifest in human form to vision, but are seen hovering above their respective countries They aid their charges in liquidating the debts incurred un of Causation. Observe again that the faithful receive a *ma forehead* which saves them from the destruction that is to

shines upon his forehead and is visible to the vision of a Seer. specifically commands: "Come not near any man upon whom is

The man "clothed in linen," who had an "inkhorn by represents a celestial scribe—that is, an agent of destiny who the Will of God. He returns saying, "I have done as thou manded me." The vision continues:

Ezekiel 10:1-7

Then I looked, and, behold, in the firmament that was ab head of the cherubims there appeared over them as it were a s stone, as the appearance of the likenss of a throne.

And he spoke unto the man clothed with linen, and said between the wheels, even under the cherub, and fill thine ha coals of fire from between the cherubims, and scatter them over And he went in in my sight.

Now the cherubims stood on the right side of the house, w man went in; and the cloud filled the inner court.

Then the glory of the Lord went up from the cherub, and st the threshold of the house; and the house was filled with the cl the court was full of the brightness of the Lord's glory.

And the sound of the cherubims' wings was heard even to t court, as the voice of the Almighty God when he speaketh.

And it came to pass, that when he had commanded the man with linen, saying, Take fire from between the wheels, from the cherubims; then he went in, and stood beside the wheels.

And one cherub stretched forth his hand from betw cherubims unto the fire that was between the cherubims, a thereof, and put it into the hands of him that was clothed wit who took it, and went out.

During the midsummer months of July and August, while passing through the signs Cancer and Leo, life forces of the being replenished. The ninth of the Lesser Mysteries, conc the etherealization of the earth's body, is observed annually at of the Summer Solstice when a new infusion of life force is u rarification process. Also, this work has to do with the blend and Water and is referred to mystically by Ezekiel as coals of between the Cherubim. The act of handing this fire to man these sacred Mysteries which await a time when an Initiate receive the "New Fire" of the Father—esoterically termed the F

The prophet describes this vision of the Cherubim and of the Lord as occurring in the Temple at Jerusalem; ther "This is the living creature that I saw by the river of Cheba 10:15). To make the identification complete, he states: "The

Israel by the river of Chebar; and I know that they were the
(Ezekiel 10:18, 20).

The picture is very clear. The sapphire over the cheru
throne of the sky itself, where the Divine Spirit dwells.
Cherubim, or living creatures, are the four Fixed Signs of the
their spiritual counterparts, the Lords of Destiny, who stand g
four quarters of the universe and uphold the throne (the sky) o

In later writings the Glory of the Lord is called Sheki
identified with the feminine Wisdom principle: "The House
with the cloud"—that is, a cloud of Light and "God is light."

The prophet is not describing a local Deity to be wo
Jerusalem only but a God of the starry universe who could a
and worshipped from the plains of Chaldea, where he himse
the vision. He emphasizes the fact that the Glory of the L
that *it left the desecrated Temple's Holy of Holies* and stoo
threshold, that it shone above the outer courts and over the g
Temple area: "And the sound of the cherubims' wings was
in the outer court, as the voice of the Almighty God when he
He concludes by declaring: "This is the living creature that I
the river Chebar;" that is, the Cherubim who support the Gl
*not merely in the darkness and secrecy of the Holy of Holies
where in the universe.*

Ezekiel then proceeds to describe how this Glory with
from the Temple:

Ezekiel 11:22-25

*Then did the cherubims lift up their wings, and the wheel
them; and the glory of the God of Israel was over them abov
And the glory of the Lord went up from the midst of the
stood upon the mountain which is on the east side of the city.
Afterwards the spirit took me up, and brought me in a visio
Spirit of God into Chaldea, to them of the captivity: so the vis
I had seen went up from me.
Then I spake unto them of the captivity all the things that
had shewed me.*

He told them that their God was dwelling in their mid
was still their God and that if they proved themselves worthy
once more return to Jerusalem and rebuild the Lord's Templ
Lord dwelt on Zion? He certainly dwelt on Zion, yet He rev

Admonition to those in Captivity

Chapters Twelve to Thirty-five

While continuing his mission to his people in preparati
Messianic Kingdom, Ezekiel again receives the word of the Lo
man, thou dwellest in the midst of a rebellious house, which h
see, and see not; they have ears to hear, and hear not: for
rebellious house" (Ezekiel 12:2). Jesus quoted these words t
of His own day, who were as blind to spiritual truth as were t
in Babylon.

The Israelites refused to accept the warnings of their pro
to the fall of Jerusalem, but hearkened—as the populace at la
inclined to do—to those who told them what they wanted to h
were the "times of the end," however, when "there shall be n
vain vision nor flattering divination within the house of Is
struction was definitely at hand (chapter 12).

Against false prophets with their flattering predictions Ez
forth: "Thus saith the Lord God, Woe unto the foolish pro
follow their own spirit, and have seen nothing! Because, ev
they have seduced my people, saying, Peace, and there was
and one built up a wall, and lo, others daubed it with u
mortar" (Ezekiel 13:3, 10).

Within the writings and teachings of those who have "re
there is always a sign which conceals true spiritual Mysteries.
out the vast records of work done by illumined leaders of the bl
such signs are discernible to all who have eyes to see. Ezekiel
apply with full force to false leaders, who were themselves
could not produce evidence of any first-hand knowledge: "T
no more, neither they that daubed it; to wit, the prophets of
which see visions of peace for her, and there is no peace
13:15, 16).

Against the people as a whole he pronounces judgment;
parable of the two eagles and the vine (chapter 17) he
although Israel had failed heretofore in her world mission,
remained that a Remnant might be saved to fulfill the nation
"Thus saith the Lord God: I will also take of the highest bra
high cedar, and will set it; . . . in the mountain of the heigh
will I plant it: and it shall bring forth boughs, and bear fruit

Again appears the universal concept of God as the God
tions: "Under it shall dwell all fowl of every wing: in the
the branches thereof shall they dwell;" that is, the Christ M
though centered in Israel, is not for Israel alone. It radiates
people, to "fowl of every wing."

For the princes and nobles of Israel the prophet also h
(chapter 19). He recounts the history of Israel in chapters
concluding, "And thou, profane wicked prince of Israel, wh
come, when iniquity shall have an end, Thus saith the Lord
move the diadem, and take off the crown: . . . exalt him that
abase him that is high. I will overturn, overturn, overturn it:
be no more, until he come whose right it is; and I will give it
promise of the Christ's coming in the fullness of time.

In the words "I will overturn, overturn, overturn it" v
activity of the Wheel of Destiny upon which the universe
together with every living creature within it.

Ezekiel 14:21

*For thus saith the Lord God, How much more when I send
sore judgments upon Jerusalem, the sword, and the famine,
noisome beast, and the pestilence, to cut off from it man and be*

Before the amalgamation of the Four Essences is effecte
harmonious interactions produce direful effects upon the b
earth and the lives of men. The symbols used by Ezekiel con
The sword, Air; famine, Earth; the noisome beast, Fire; the
Water. The prophet was a great kabbalist and in many chap
inspired Book he expounds the profound philosophy of the Z
so says the Kabbalah, is a microcosm of the macrocosm, or the
Man, Adam Kadmon.

In a later chapter Ezekiel—who thought largely in the p
symbols of Jupiter-consciousness—describes this divine man (I
of the Gnostics) as a great tree:

Ezekiel 31:4-9

*The waters made him great, the deep set him up on high t
rivers running round about his plants, and sent out her little riv
all the trees of the field.*

*Therefore his height was exalted above all the trees of the f
his boughs were multiplied, and his branches became long be
the multitude of waters, when he shot forth.*

Thus was he fair in his greatness, in the length of his branc
his root was by great waters.

The cedars in the garden of God could not hide him: the
were not like his boughs, and the chestnut trees were not
branches; nor any tree in the garden of God was like him in his

I have made him fair by the multitude of his branches: so
the trees of Eden, that were in the garden of God, envied him.

All that is created by the Ancient of Ancients can live
male and a female, states the Zohar. This first Adam inclu
himself the wisdom and beauty of Sephira, the first woma
Adam was androgynous.

The "Fall" is described by Ezekiel in terms of several ancie
whose doom he predicts: Tyre, Assyria, Jerusalem, Israel and
of these nations are type-figures used to symbolize inner truths

Ezekiel 31:16, 17

I made the nations to shake at the sound of his fall, when I c
down to hell with them that descended into the pit: And all the
Eden, the choice and best of Lebanon, all that drinks water,
comforted in the nether parts of the earth.

They also went down into hell with him, unto them that
with the sword; and they that were his arm, that dwelt un
shadow in the midst of the heathen.

The reference is to the axial change of the earth whic
with the descent of the Luciferian fire spirits from heaven a
our entire planetary system, giving to earth a *coat of dust* a
garments of skin.

Ezekiel 28: 15, 17, 7, 13

Thou wast perfect in thy ways from the day that thou wast
till iniquity was found in thee.

Thine heart was lifted up because of thy beauty, thou hast c
thy wisdom by reason of thy brightness: I will cast thee to the
I will lay thee before kings, that they may behold thee.

Behold, therefore, I will bring strangers upon thee, the te
the nations: and they shall draw their swords against the beaut
wisdom, and they shall defile thy brightness.

Thou hast been in Eden the garden of God; every precious st
thy covering, the sardius, topaz, and the diamond, the beryl, t
and the jasper, the sapphire, the emerald, and the carbuncle, a
the workmanship of thy tabrets and of thy pipes was prepared i
the day that thou wast created.

With the separation of the masculine and feminine princi
original androgyne into two sexes, the "Fall" began its w

itself in two streams of consciousness: "Son of man, th
women, the daughters of one mother" (Ezekiel 23:2).
one is Aholah, meaning *she who has her tent or sanctua*
sents the love or heart principle, the spiritual feminine. Th
other is Aholibah; it means *their abominations*, and signi
the love principle into desire and lust.

Ezekiel 23: 5, 6, 11, 13, 22, 32

And Aholah played the harlot, when she was mine, an
on her lovers, on the Assyrians her neighbours.

Which were clothed in blue, captains and rulers, all of
able young men, horsemen riding upon horses.

And when her sister Aholibah saw this, she was more co
inordinate love that she, and in her whoredoms more than
her whoredoms.

Then I saw that she was defiled, that they took both on

Therefore, O Aholibah, thus saith the Lord God, Behold,
up thy lovers against thee, from whom thy mind is alienate
bring them against thee on every side.

Thus saith the Lord God, Thou shalt drink of thy siste
and large: thou shalt be laughed to scorn and had in deris
taineth much.

The Kabbalah delineates this universal process in *Yo*
the Sacred Name sounded only by high priests on the night
and only within the Holy of Holies. *Yod* and *He*, the
feminine united, produce the Son, *Vau*. On the physical
is the product of physical generation; on the spiritual p
birth of Christed consciousness. The misuse of this grea
image-making principle—from which, according to Ezekie
alienated—is responsible for the dual consciousness of m
sciousness of good and evil came into manifestation after
man's expulsion from Paradise, and is symbolized by the
and Abel, the material and the spiritual. Redemption of the
principle is the work of regeneration, the only salvation pos
by means of which he achieves consciousness of the
therefore thine eye be single, thy whole body shall be fu
an ancient occult maxim.

In the *Yod-He-Vau-He* the first *He* is the feminine i
the flesh; the second *He* is the feminine in liberation, free i
spirit. This duality is exemplified in Eve of the Old Testa
Virgin Mary of the New. The interaction between these

toward the outer and material or the inner and spiritual. The tabulation presents some of the more familiar examples:

Adam: Eve, Lilith
Lamech: Zillah, Adah
Abram: Hagar, Sarah
Jacob: Leah, Rachael
Solomon: Pharaoah's Daughter, Queen of Sheba
Lazarus: Martha, Mary
Christ Jesus: Mary Magdalene, Virgin Mary

Such a trinity is illustrated in Goethe's Faust, the gre drama of human evolution, in the characters of Faust, H Marguerite. In this connection it is interesting to note that th wrote a great deal about Helena, identifying her with the feminine principle in man.

Ezekiel 16:8-13

Now when I passed by thee, and looked upon thee, behold, t was the time of love; and I spread my skirt over thee, and cove nakedness: yea, I sware unto thee, and entered into a covena thee, saith the Lord God, and thou becamest mine.

Then washed I thee with water: yea, I thoroughly washed a blood from thee, and I anointed thee with oil.

I clothed thee also with broidered work, and shod thee with skin, and I girded thee about with fine linen, and I covered thee w

I decked thee also with ornaments and I put bracelets u hands, and a chain on thy neck.

And I put a jewel on thy forehead and earrings in thine e a beautiful crown upon thine head.

Thus wast thou decked with gold and silver; and thy raiment fine linen, and silk, and broidered work; thou didst eat fine flo honey, and oil: and thou wast exceeding beautiful, and tho prosper into a kingdom.

Ezekiel is describing the beautiful Sophia within, made in and likeness of God.

Ezekiel 16:15, 16, 38, 39

But thou didst trust in thine own beauty, and playedst the because of thy renown, and pouredst out thy fornications on ev that passed by; his it was.

And of thy garments thou didst take, and deckedst thy high with divers colours, and playedst the harlot thereupon: the like shall not come, neither shall it be so.

And I will judge thee, as women that break wedlock, and she are judged: and I will give thee blood in fury and jealousy.

*And I will also give thee into their hand, and they shall thro

The prophet was speaking of the Fall and its effect up
the reflection of the feminine principle. Occultly, this accou
subjugation and degradation of woman throughout the age
proportion to the lifting of the image-building principle in
sciousness generally will woman, as the reflection of this princ
her proper status in the world. Jachin and Boaz will then sta
librium. Wisdom and Beauty will labor as one. In the de
Masonic temples no longer will one of the two figures tha
entrance be represented as having its eyes closed.

It is to "princes" of the Masonic line that Ezekiel ad
following verses:

Ezekiel 19:10-14

*Thy mother is like a vine in thy blood, planted by the wa
was fruitful, and full of branches, by reason of many waters.*

*And she had strong rods for the sceptors of them that bare
her stature was exalted among the thick branches, and she ap
her height with the multitude of her branches.*

*But she was plucked up in fury, she was cast down to th
and the east wind dried up her fruit; her strong rods were br
withered, the fire consumed them.*

*And now she is planted in the wilderness, in a dry an
ground.*

*And fire is gone out of a rod of her branches, which hath
her fruit, so that she hath no strong rod to be a sceptre to rule.
lamentation, and shall be for a lamentation.*

Again, the rod is the spinal column wherein the uplifte
ated spirit fire "blossoms" by awakening certain spiritual cen
which newly activated faculties find expression. "By their fr
know them." When, through wrong living, the fire is gone ou
the fruit is devoured. This is the great lamentation; and it is
particular race or nationality, but for all humanity. These
are fundamental to occultism.

Ezekiel 22:18, 26, 30

*Son of man, the house of Israel is to me become dross; all
brass, and tin, and iron, and lead, in the midst of the furnace;
even the dross of silver.*

*Her priests have violated my law, and have profaned m
things: they have put no difference between the holy and
neither have thy shewed difference between the unclean and
and have hid their eyes from my sabbaths, and I am profound am*

And I sought for a man among them; that should mak

The foregoing verses are a pointed summary of the t
Ezekiel's *moral* message to his captive people in Babylon: "Th
of Israel is to me become dross . . . her priests have violated my
I am profaned among them." Like Jeremiah, he teaches in
parables and by bitter denunciation the operation of cosmic Law
which Israel and all the world must reap as they have sown. He
that his God, the God of all mankind, is a God of Justice. No
escape cosmic justice.

Yet his message declares that the Remnant of Israel, if found
will be led once more to their own land, where they may reb
Temple and lay the foundation for a holy nation wherein the
shall appear. How is this to be accomplished? Through God's La
governs Chaldeans and Israelites alike. Every man has the p
choice. Free will is a divine perogative of man. Nevertheless, n
not violate God's Law with impunity:

Ezekiel 21:16, 20, 21

*Go thee one way or other, either on the right hand or on the
whithersoever thy face is set.*

*Appoint a way, that the sword may come to Rabbath of the
monites, and to Judah in Jerusalem the defenced.*

*For the king of Babylon stood at the parting of the way, a
head of the two ways, to use divination: he made his arrows b
he consulted with the images, he looked in the liver.*

A modern poet expresses something of the same teaching in
known verse:

To every man there openeth
A way, and ways, and a way,
And the high soul climbs the high way,
And the low soul gropes the low;
And in between on the misty flats,
The rest drift to and fro;
But to every man there openeth
A high way and a low,
And every man decideth
The way his soul shall go.

—*A High Way and a Low* by John Oxenha

Man is responsible for his choice of the path of light or the
darkness. He may use divination in order to arrive at a decis

In the work of Initiation there are two paths of develo one is positive, or spiritual; the other negative, or psychic. velopment may include phenomena and faculties which ma psychic, but negative development can never reach the sp The distinguishing features of the positive are: first, it is a control of the individual's will; second, it flows naturally fro ant idealism and is accompanied by pronounced moral integ tive, merely psychic development is not under control of ind the psychic being a passive tool in the hands of occult for moral nature is often rudimentary, if not actually distorted.

To clairvoyant vision the liver appears as the center o body, the solar plexus being related to it as a center of nega ment. A certain class of Egyptian priests wore the serpent sy their waist, indicating that theirs was lunar (negative) d while others who followed the positive path wore the s their brow.

A further result of Ezekiel's vision was discovery that *th himself*, not the tribe or nation, is responsible for his own vio Law. Carried beyond an immediate incarnation, this princ to rebirth reveals that heredity has no real power over a merely a reaction under the Law of Causation of the ego's one or another of his earthly embodiments. Thus, the ego tracted to a particular environment on the principle that like A reincarnating ego takes from its parents only materials n physical body. Its character, mind, shape and form, even it are its own creation. Hence, the prophet-priest writes:

Ezekiel 18:1-4

The word of the Lord came unto me again, saying,

What mean ye, that ye use this proverb concerning the Israel, saying, The fathers have eaten sour grapes, and the teeth are set on edge?

As I live, saith the Lord God, ye shall not have occasion an use this proverb in Israel.

Behold, all souls are mine; as the soul of the father, so soul of the son is mine; the soul that sinneth, it shall die.

"The soul that sinneth it shall die." An occultist kno spirit can never die. But there is something in human c which can die after many lifetimes on the destructive path.

minded is life.'" The soul is the fruitage of evolutionary work
body. If one's mind becomes too centered in the personality
itself, its connection with the spirit may be broken. The res
less personality that may continue for a time to live as a h
while committing unbelievably atrocious crimes. Eventual
it disintegrates. The ego is entirely withdrawn from the
wave but, being spirit, it cannot die. It must again begin
part of another life wave in some far-off future, and until that
comes it must wait in "chaos."

The Vision of the Restoration of Israel

Ezekiel shows the captives in Babylon *why* suffering fel
and also that God is still in their midst. He next reveals t
restoration is possible if they repent of their sins and live
with divine Law. He likens their spiritual and national re
a valley of dry bones upon which is breathed the Breath of
by they become living men.

Ezekiel 37:1-9

The hand of the Lord was upon me, and carried me out in
of the Lord, and set me down in the midst of the valley whic
of bones.

And caused me to pass by them round about: and, beh
were very many in the open valley; and, lo, they were very dr

And he said unto me, Son of man, can these bones live
answered, O Lord God, thou knowest.

Again he said unto me, Prophesy upon these bones, and
them, O ye dry bones, hear the word of the Lord.

Thus saith the Lord God unto these bones, Behold, I
breath to enter into you and ye shall live:

And I will lay sinews upon you, and will bring up flesh
and cover you with skin and put breath in you, and ye shall
ye shall know that I am the Lord.

So I prophesied as I was commanded: and as I prophe
was a noise, and, behold, a shaking, and the bones came
bone to his bone.

And when I beheld, lo, the sinews and the flesh came up u
and the skin covered them above; but there was no breath in

Then he said unto me, Prophesy unto the wind, prophe
man, and say to the wind, Thus saith the Lord God. Come
four winds, O breath, and breathe upon these slain, that they

The invocation "Come from the four winds, O breath
formula dealing with the Holy Ghost Mystery. A disciple mu

the most favored life is mere negative existence compared
attainment.

Ezekiel 37:16-19

Moreover, thou son of man, take thee one stick, and write up
For Judah, and for the children of Israel his companions: then
another stick, and write upon it, For Joseph, the stick of Eph
and for all the house of Israel his companions:

And join them one to another into one stick; and they shall be
one in thine hand.

And when the children of thy people shall speak unto thee, s
Wilt thou not shew us what thou meanest by these?

Say unto them, Thus saith the Lord God: Behold, I will tak
stick of Joseph, which is in the hand of Ephraim, and the tri
Israel his fellows, and will put them with him, even with the st
Judah, and make them one stick, and they shall be one in mine

The present development of mind and heart are fittingly
by Rabindranath Tagore, one of the greatest of modern poe
heart is a river, the head is but a bridge. The river moves endles
sea of God. The bridge only spans it at a certain point."

Judah is the heart (Leo); Joseph, the mind (Sagittariu
blending of these two powers in man is related to the "breathi
four winds." The two segments together form the single pill
Temple of God, "and they shall go no more out;" that is, the
freed from the wheel of birth and death, being no longer under
pulsion of karma. He may continue to serve humanity in a phys
or he may confine his activities entirely to higher realms, as the
of Christ Jesus have done. In the New Testament Peter, Ja
John are termed "pillars." This is the origin of the expression "
the Church."

Esoterically, the Restoration of Israel symbolizes the reden
the whole human race from materiality. The valley of dry bones is
consciousness. Restoration to spiritual life is possible only thr
work of the Holy Ghost (Wisdom or Truth) within man. Simi
union of Judah and Joseph in the New Kingdom refers to spi
velopment as a result of this work. The dry bones first put on
resemble living men, but they are not truly living until they re
Breath of Life from God.

The Vision of the Perfected Temple

those who inhabit the land. In his *Phaedrus*, Plato describe
ble vision of man *before* "he lost his wings," when he "live
gods, a god himself in the airy world."

Ezekiel outlines measurements and ornamentation of the
Temple in chapters forty and forty-three; the ordinances
(neophytes) and princes (Initiates) in chapters forty-four a
the ceremony of sacrifice in chapter forty-six; the portion o
Tribes, the perfect consummation, in chapters forty-seven an
The Temple is fashioned after Solomon's Temple, the perfe
an Initiate's body, chief characteristics of which are symm
mony.

Ezekiel 40: 1, 2

*In the five and twentieth year of our captivity, in the be
the year, in the tenth day of the month, in the fourteenth
that the city was smitten, in the selfsame day the hand of the
upon me, and brought me thither.*

*In the visions of God brought he me into the land of Isra
me upon a very high mountain, by which was as the frame o
on the south.*

Ezekiel 37: 26, 27

*Moreover I will make a covenant of peace with them; it
everlasting covenant with them: and I will place them, an
them, and will set my sanctuary in the midst of them for eve*

*My tabernacle also shall be with them: yea, I will be thei
they shall be my people.*

Historically, this prophecy has reference to the Cap
Age which will follow the Aquarius-Leo.

Ezekiel, like Jeremiah, knew the whereabouts of th
In chapter seventeen he gives information in cipher that
of David has been transplanted to a "good soil by great v
might bring forth branches, and . . . bear fruit"—the ki
Tea Tephi whom Jeremiah transplanted to Ireland. Lik
passages, these words have a double meaning: reference to
as a means of fructifying the plant of Israel that it may be
Fruit, and another to the Ten Tribes that were "lost" whe
their homeland by Assyrian conquerors upon the fall of Sam
was the hand of God in discipline to Samaria as Babylon was

Esotericists do not believe that the recent establishment
nation is the whole fulfillment of this prophecy, but that it p

Ezekiel's vision relates, rather, to a far-off time some
hundred years hence, when the Vernal Equinox will stand in
By then the "lost" Tribes will have had their spiritual herita
and the Jews will have been amalgamated into the new race,
term "Jew" will denote more definitely a religion rather tha
religion centered in the Cosmic Christ, whose Temple at Jer
be the spiritual capital of the world. Esoteric teachings will g
that Holy City to prepare mankind for the Second Coming
Jerusalem will truly be a place of peace, harmony and plenty
of holy men and women, gathered from all races and all p
serve in the glorious work of preparation—just as bands of ho
women were gathered there for almost two thousand yea
ready for His First Coming.

Ezekiel was taken in spirit (that is, out of the body in In
the archetypal region of the World of Thought, where he
the perfected Temple at Jerusalem: "And he brought me th
behold, there was a man, whose appearance was like the app
brass, with a line of flax in his hand, and a measuring reed; a
in the gate. And the man said unto me, Son of man, behold
eyes, and hear with thine ears, and set thine heart upon all
shew thee; for to the intent that I might shew them unto th
brought hither: declare all that thou seest to the house
(Ezekiel 40:3, 4).

The Temple is to be built on a site five hundred cubits s
walled about and provided with three gates and seven steps
being located in the center of the north, east and south wall
no gate to the west. The spiritual impulse, like the apparent
our physical light-bringer, the Sun, travels from east to w
neophyte *himself* must build the entrance gate in the west
invisible to all but himself and none but himself may go
through it.

The outer court is approached by seven steps, the inne
eight steps and through the three gates. The keynote of eight
Aquarius is an eight-powered word so polarity is the keyword o
Ezekiel's Temple represents attainment of the Initiate pow
Aquarius-Leo cycle, which will be the powers of the mas
Capricorn-Cancer cycle. The three gates signify man's thre
while the seven steps are the seven Degrees of Perfection corr

In the Temple court by the east and south gates are
whereon are kept the sin (purification) and trespass (tra
offerings. Between the north and south gates are four tabl
stone for sacrificial offerings. The supreme law of attainment
of Sacrifice. Only through sacrificial, selfless service can
transform the rough ashlar into the hewn stone that is to
perfect cube.

The predominant ideal of Ezekiel's Temple plan is comp
tion of the sacred from the profane. Solomon's Temple had
Ezekiel's has two, for separating the priests from the masses, th
the greater spiritual development evidenced within the latte
ideal of each new age must surpass the highest concept of the
Hebrews were so far from understanding this principle of
that some rabbis bitterly contested including Ezekiel's B
orthodox canon. They pointed out that in many respects E
tradicted the other prophets: Deuteronomy gave the king supre
while Ezekiel subordinated kingly power to that of the Temp
drew the line between the priests and Levites, reducing the
almost menial position as Temple servitors. This was beyon
laid down in Deuteronomy, for in pre-Deuteronomic times the
officiated at other shrines throughout the country.

Ezekiel 41: 4, 5

*So he measured the length thereof, twenty cubits, and the
twenty cubits, before the temple; and he said unto me, This is
holy place.*

*After he measured the wall of the house, six cubits; and the
of every side chamber, four cubits, round about the house on ev*

Ezekiel's Temple is centered primarily in the powers of
who enters into the Holy Place has become a "Conqueror of
nary." When potential perfection has become actual, the i
ages has been consummated. This vision, therefore, belongs
when a Christed humanity will live and reign with the Ma
Messianic Age.

The great altar is formed of four platforms, the lowe
cubits high (1+8=9); the second sixteen (1+6=7); the ne
(1+4=5); and the last twelve (1+2=3). The House itsel
an eminence raised above the inner court and is reached by a
ten steps. Wherever it appears in the Old Testament, *ten*

for the priests' use, and there are others in the outer court fo
and Temple servers. The most ancient and comprehensive c
transmitted by the Wise Men of old for man's edification is
a dot at its center. Elongation of the central dot makes a s
number 10. This symbol stands for totality, completenes
summum bonum of all creation; it is God in manifestation
manifold creations.

Numbers are foci for great spiritual power emanati
Elohim who guard the destiny of earth. *Nine* is the numbe
of Initiation; *seven,* the place of inner peace, the sanctuary
Silence (At-One-Ment); *five,* half of ten, is the keynote of th
is conservatism, transmutation, sublimation. In these numbe
the true meaning, purpose and ultimate completion of Ez
Temple.

Ezekiel 41:7, 8

*And there was an enlarging and a winding about still
the side chambers; for the winding about of the house went st
round about the house: therefore the breadth of the house
upward, and so increased from the lowest chamber to the
the midst.*

*I saw also the height of the house round about: the foun
the side chambers were a full reed of six great cubits.*

These verses describe an inner experience familiar to e
endeavoring to build the house not made with hands, the ho
Ezekiel's Temple is the prototype. The Temple is built in
spirit, soul, body. The two courts, the Holy Place and Ho
make a perfect square symbolizing the polarity of Earth, A
Water. The inner house is decorated with Cherubim, for on
have conserved the life force, symbolized by the Cherubi
entrance to this sanctuary.

Ezekiel 41:18-21

*And it was made with cherubims and palm trees, so that a
was between a cherub and a cherub; and every cherub had
So that the face of a man was toward the palm tree on th
and the face of a young lion toward the palm tree on the o
it was made through all the house round about.*

*From the ground unto above the doors were cherubims
trees made, and on the wall of the temple.*

*The posts of the temple were squared, and the face of the s
the appearance of the one as the appearance of the other.*

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of his future development. The lion represents the great cosm
while the man beside the inner door symbolizes one who h
the world.

> From every power that holds the world in chains
> Man frees himself when self-control he gains.

Before Solomon's Temple stood the Cherubim beari
flower, symbol of this selfsame development as described
Master Builder in whom the powers of priest and prophet
occultist, had been united. The Garden of Eden is barred b
with a flaming sword, indicating that only through conserv
sacred Fire force within his body can man win passage
gleaming gates of the Soul World.

The entrance to the inner place of Ezekiel's Temple is g
lion on one side and a man on the other, signifying a yet h
ment when man shall have mastered the cosmic Fire force a
Christed powers. Leo is the sign of the Christ. The high and
is always raised by the strong grip of the lion's paw.

Ezekiel 43:2-5, 10-12

And, behold, the glory of the God of Israel came from the
east, and his voice was like a noise of many waters: and the ea
with his glory.

And it was according to the appearance of the vision wh
even according to the vision that I saw when I came to destro
and the visions were like the vision that I saw by the river Ch
I fell upon my face.

And the glory of the Lord came into the house, by the w
gate whose prospect is toward the east.

So the spirit took me up, and brought me into the inner c
behold, the glory of the Lord filled the house.

Thou son of man, shew the house to the house of Israel,
may be ashamed of their iniquities; and let them measure th

And if they be ashamed of all that they have done, shew
form of the house, and the fashion thereof, and the goings o
and all the comings in thereof, and all the forms thereof, a
ordinances thereof, and all the forms thereof, and all the law
and write it in their sight, that they may keep the whole for
and all the ordinances thereof, and do them.

This is the law of the house; Upon the top of the mou
whole limit thereof round about shall be most holy. Behold,
law of the house.

Ezekiel is recounting the glories of Initiation. There are
in the innermost court; it is illuminated only by those who

admonition is to *measure the pattern:* that is, live the life t
spiritual unfoldment. The goings out and the comings in to
(soul body) depend upon adherence to the Law of Chastity,
of the Cherubim. Holiness is the law of this house celestial,
temple of the soul.

Ezekiel 44:1-3

Then he brought me back the way of the gate of the sanctuary, which looketh toward the east, and it was shut.

Then said the Lord unto me, This gate shall be shut, it sh opened, and no man shall enter in by it; because the Lord, t Israel, hath entered in by it, therefore it shall be shut.

It is for the prince; the prince, he shall sit in it to eat bre the Lord; he shall enter by the way of the porch of that gate, go out by the way of the same.

The princes represent Initiates; only those of high atta
enter. To all others the gate is closed.

Ezekiel 46:1

Thus saith the Lord God, The gate of the inner court tho toward the east shall be shut the six working days; but on th it shall be opened, and in the day of the new moon it shall b

On the Sabbath, the Sun's day, vibrations are most p
receiving Initiation by Fire. The time of the New Moon
greatest spiritual force of the month, a vibration most condu
growth. It is a particularly favorable time for a neophyte to g
into the "inner court."

Vision of the Holy City — Culmination of the New

Ezekiel 47:1, 2

Afterward he brought me again unto the door of the ho behold, waters issued out from under the threshold of the h ward: for the forefront of the house stood toward the east waters came down from under, from the right side of the hou south side of the altar.

Then brought he me out of the way of the gate northw led me about the way without unto the utter gate by the looketh eastward; and, behold, there ran out waters on the r

Every vision of the Holy City is connected with *water,* a
affirms that a time will come when there will be no more sea
thereby the transmutation of the desire nature and a subseq
of the waters of emotional life. Ezekiel's vision of the holy
ever, has reference to the Molten Sea, the magic, stilled
receptacle fashioned like a flower and resting on twelve o
into four groups — one group facing the north, one south, o

Ezekiel 47:7-9

Now when I had returned, behold, at the bank of the river w
many trees on the one side and on the other.

Then said he unto me, These waters issue out toward t
country, and go down into the desert, and go into the sea: whic
brought forth into the sea, the waters shall be healed.

And it shall come to pass, that every thing that liveth which
whithersoever the rivers shall come, shall live: and there shall b
great multitude of fish, because these waters shall come thither:
shall be healed; and every thing shall live whither the river come

Any picture of the Holy City includes a *sacred tree*, t
Life, symbol of the glorified, immortal soul body which is growi
sides of the sacred stream. This tree can be nourished by *holy u*
that is, the conserved vital essence which feeds the spinal spir
multitude of fish refers to a new ideal of esoteric Christianity
revealed to humanity. The rivers are the waters of eternal lif
soever those waters flow, everything lives.

Ezekiel 47:10-12

And it shall come to pass, that the fishers shall stand upon
Engedi even unto Eneglaim: they shall be a place to spread for
their fish shall be according to their kinds, as the fish of the g
exceeding many.

But the miry places thereof and the marshes thereof shall
healed; they shall be given to salt.

And by the river upon the bank thereof, on this side and
side, shall grow all trees for meat, whose leaf shall not fade, neith
the fruit thereof be consumed: it shall bring forth new fruit ac
to his months, because their waters they issued out of the san
and the fruit thereof shall be for meat, and the leaf thereof for m

Engedi means *waters of eternal life*, the highest purport of
These verses indicate the attainment of humanity in the Caprico
cycle: "Their fish shall be according to their kind" (individua
ment) for in that day as now there must be pioneers who are
and stragglers who inhabit miry places and marshes.

The holy waters issuing from the sanctuary sustain the Tr
the fruit of which shall be meat (esoteric truth) and the leave
(for overcoming disease and poverty). This ideal is given to th
Remnant) in our present Piscean Dispensation. To them
promise that in cycles to come this ideal will become the att
all. Ezekiel expresses the idea thus: "There shall be a very great
of fish because these waters shall come thither." As previously

Ezekiel 48:2-7

And by the border of Dan, from the east side unto the
portion for Asher.

And by the border of Asher, from the east side even un
side, a portion for Nephtali.

And by the border of Nephtali, from the east side unt
side, a portion for Manasseh.

And by the border of Manasseh, from the east side un
side, a portion for Ephraim.

And by the border of Ephraim, from the east side even un
side, a portion for Reuben.

And by the border of Reuben, from the east side even un
side, a portion for Judah.

The Twelve Tribes represent spiritual powers to be b
men of the coming Sixth Root Race by the twelve zodiac
twelve new attributes of consciousness to be attained by t
to occultly as Twelve Roses that will bloom upon the cross (
in that day.

Ezekiel 48:19, 20

And they that serve the city shall serve it out of all t
Israel.

All the oblation shall be five and twenty thousand by five
thousand: ye shall offer the holy oblation foursquare, with th
of the city.

There are no fortresses or armaments about this Fou
for all wars and rumors of wars have passed away. It is
the tribes of Israel, meaning all humanity. With the passi
also pass divisions into nations and races, all people be
fellowship and demonstrating brotherhood. Five and twenty
(5+2+0=7), and seven is the number of completion, of

Ezekiel: 48:30-34

And these are the goings out of the city on the north
thousand and five hundred measures.

And the gates of the city shall be after the names of t
Israel: three gates northward; one gate of Reuben, one gat
one gate of Levi.

And at the east side four thousand and five hundred,
gates; and one gate of Joseph, one gate of Benjamin, one g

And at the south side four thousand and five hundred
and three gates; one gate of Simeon, one gate of Issachar,
Zebulun.

At the west side four thousand and five hundred, with
gates; one gate of Gad, one gate of Asher, one gate of Nap

Ezekiel beholds the perfect Foursquare City in a land l

Each gate bears the name of one of the Twelve Tribes (zodiac
all together signifying man's new body built by the amalgamat
four primal essences – that luminous ethereal body which m
all who are found worthy to meet the Christ in the air (the H
and reign with Him in glory.

Measures for each tribe number four and five. The two fig
bined give the number nine, the number of humanity, thus
that attainment is for all mankind, for whomsoever wills to c
name of this Holy City, where grows the Tree of Life and w
the sacred waters, is "Jehovah - Shammah," meaning *Jehovah*
"It was round about eighteen thousand measures (1+8=9)
name of the city from that day shall be, The Lord is there'
48:35).

During the present Great Sidereal Year of Aries, when the S
through the zodiacal circle of twelve signs, mankind is receiv
that belong to the Religion of the Lamb, both exoteric and esot
far we have passed through one only of these twelve zodiacal
of Pisces now drawing to a close. We have eleven more ages
to learn of the Christ! It is plain, therefore, that no one is j
declaring that Christianity has failed. It has only just begu
Sun precedes through each zodiacal sign in turn, each add
distinctive note of majesty and grandeur to the Christ symph
vistas in science, art and religion will be revealed, incorpo
civilization until the wondrous glory of the new heaven and
earth has been manifested.

Despite the sublimity of such far-reaching horizons o
splendor, there is a yet more sublime vision and a wider hor
Christian religion leads to a phase of cosmic unfoldment designa
Religion of God the Father. When the Sun passes by precessio
Sagittarius-Gemini cycle, this higher phase of spiritual glory w
adumbrated by the Christ. In the Capricorn-Cancer cycle, th
Ezekiel's Book, earth's radiant inhabitants, under the leaders
Christ, will be able to visit all planets belonging to our planeta
In the Sagittarius-Gemini cycle these glorified beings will
confines save those of the twelve zodiacal signs which circum
solar universe: "Eye hath not seen, nor ear heard . . . the thi
God hath prepared for them that love Him."

THE CAPTIVITY ENDS

Daniel

The Captivity came to a close with the downfall of Bab
almost a century the Hebrews were immersed in the sea
culture. Being a priest, Ezekiel remained with his fellow ca
Hebrew colony in Babylon; but Daniel, together with other
Hebrew nobility, was brought up at the court of the Bab
and instructed in "all the wisdom of the Chaldeans" at the Sc
to the Temple of Bel. Daniel proved himself an apt pupil of t
Masters and eventually became the greatest astrologer of th

The story of Daniel was not published until the Gre
Palestine, and then in an obviously garbled form. However,
truth of the narrative and the superlative virtue of the man
pel belief. Some echo of the benignity of the Chaldean
shown in the Biblical account. For instance, after Daniel h
his ominous message to the king, "then commanded Belshazz
clothed Daniel with purple, and put a chain of gold around h
made proclamation concerning him, that he should be the t
the kingdom; (but) in that night Belshazzar the Chaldea
slain, and Darius the Mede received the kingdom" (Dan

Esoterically, it is noteworthy that the Book of Daniel is
the processes of weighing and measuring. In holy Temple
brated on the inner planes at the Vernal and Autumnal Equ
to this day an aspirant is "weighed in the balances" in order
whether he is ready and worthy to pass into a higher Degree

During the Piscean Age now drawing to its close, Virgo
Goddess whose symbol is a sheaf of wheat garnered from th
of Mother Earth, guards the cosmic Scales of Weighing at th
Equinox. She will continue to guard them until the Aquaria
Leo the Lion will be the Autumn contellation.

Because the Book of Daniel can be interpreted only in
later historical events, a discussion of its esoteric significance
sidered in a later chapter.

THE FIELD OF ARDATH

Ezra

According to legend, the life of Daniel spans the ent
captivity and he was in the first band of Exiles which ret
Holy Land. Certain it is that he left his mark upon Hebrev
a mark not erased by the passage of time. For vibratory po
teries of the Book of Daniel are equalled only by the exa
of the Field of Ardath where, under the direction of a
Scriptures were received from the Christ Archangel which
basis of the Hebrew-Christian Mysteries for the next twenty
years. Bible scholars declare that much "legend" has ga
Ezra that is not justified by the meagre happenings record
Books attributed to him. But esotericists have no difficul
this problem, for they take into account a tradition mentione
Fathers to the effect that after a hundred years Ezra arose f
(was reborn), and that he experienced in his new incarnati
Illumination described in the second apocryphal Book of
is interpreted to mean that the ego known as the "Ezra of the
had achieved a Degree of Initiation enabling him to retain
of former incarnations, and that a hundred years later he
earth to complete the work he had previously begun.

A careful study of the two apocryphal Books of Esdra
reveal that there is actually a hundred years of history betv
and second Books of Esdras. Nevertheless, they pertain to th
Initiate-Teacher of the Restoration.

As the work of the Second Ezra continued and comple
of the First Ezra, so does his Illumination in the Field of
tinue and complete his Initiation of the earlier incarnation
which the canonical Ezra carried to Jerusalem and read t
was the Hexateuch in very much its present form. The
Field of Ardath were these same six Books plus many m
which were not published until after the Christ had come, a
in part. They included the Mystery Drama described in th
the drama that became a history of the life of the Christ and

Hence, esotericists declare that Christianity began in
Ardath at Babylon. There, among the flowers of the fie

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for the Piscean Age. They remained the secret of the Elect u
to earth in a physical body and "rent the veil" hiding then
kind. Thenceforth whosoever willed might come.

It is in the post-exilic Books of the Bible that we learn
of Ardath and its glorious harvest yield in the Restoration.

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CHAPTER XI

THE RESTORATION AND ITS PROPHETS

EZRA, NEHEMIAH, HAGGAI

The Calling of the Remnant

When the Proclamation of Cyrus (538 B.C.) set the E
return to their native land, not all desired to do so; nor did t
called forth by the prophets return immediately or at one
large migrations took place during the Persian Period. In a
was a continuous stream of immigrants travelling in sma
singly, with much visiting to and fro between Jerusalem and
those who were undecided as to which city they would cho
manent home. Consequently, a sizable Hebrew colony
flourish in Babylon far into rabbinic times; for even after Co
Great had closed those Palestinian Schools that created th
Talmud, the work continued in Babylon until the middle
century A.D., when the Babylonian Talmud was brought to
Thus, Babylon and the Field of Ardath remained active
thought for fully a thousand years, from the sixth century B.C
century A. D. — a millenium, or Day of the Lord.

The summons to return to Jerusalem was not a call eas
It meant putting duty before pleasure and responsibility be
was a call of self-renunciation. The material interests of th
become rooted in Babylon, city of plenty. To leave mea
things of this world, a sacrifice possible only to those who
light of spirit. It is not surprising that so few were willing
sacrifice. They were the Remnant proclaimed by the prop
they emancipated themselves from all the worldly self hol
took the long, hard march to the wastes of Judea.

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the province to be occupied by the Exiles. Cyrus gave
Temple vessels which Nebuchadnezzar had carried away
went Joshua, high priest and grandson of Seraiah, last of the
prior to the Captivity.

The cornerstone of the new Temple was laid in 535 B.C
ing was completed under Darius in 516 B.C. Enemies h
thwarted the work in every possible way, as related in the b
and Nehemiah. Haggai, Zechariah and Malachi were
Teachers raised up for this period so they are called the Pr
Restoration.

Ezra — The Scribe of God

II Esdras 14:43-48

As for me, I spake in the day, and I held not my tongue
In forty days they wrote two hundred and four books.
And it came to pass, when the forty days were fulfilled
Highest spake, saying, The first that thou hast written publi
that the worthy and unworthy may read it;
But keep the seventy last, that thou mayest deliver the
such as be wise among the people.
For in them is the spring of understanding, the fountain
and the stream of knowledge.
And I did so.

The Book of Ezra is an account of the attempt to rebuil
in Jerusalem. It should be studied conjointly with the two
Books of Esdras which relate to the same events. Paralleling
account of the restoration of the Temple is an exposition
of Illumined Ones to build soul bodies, temples not made

Ezra 1:1-6

Now in the first year of Cyrus king of Persia, that the w
Lord by the mouth of Jeremiah might be fulfilled, the Lord
the spirit of Cyrus king of Persia, that he made a proclamatio
out all his kingdom, and put it also in writing, saying,
Thus saith Cyrus king of Persia, The Lord God of heaven
me all the kingdoms of the earth; and he hath charged me to
an house at Jerusalem, which is in Judah.
Who is there among you of all his people? his God be
and let him go up to Jerusalem, which is in Judah, and build
of the Lord God of Israel (he is the God), which is in Jerusal
And whosoever remaineth in any place where he sojourne
men of his place help him with the silver, and with gold, and w
and with beasts, beside the freewill offering for the house of
is in Jerusalem.

And all they that were about them strengthened their h
vessels of silver, with gold, with goods, and with beasts,
precious things, beside all that was willingly offered.

After the sacred Books had been collected together and doctrine had been prepared and transmitted to chosen disci tions for the return to Jerusalem were begun. "Then stood u the son of Shealtiel, and Jesus the son of Josedech . . . the pr Lord being with them and helping them" (I Esdras 6:2). foregoing is the *Joshua* of the Biblical Book of Ezra.

Ezra states that forty-two thousand captives set out o from Babylon to Jerusalem. This call to leave a life of ease and to undertake a perilous journey as directed by spirit the Path that leads to Initiation. Accordingly, "the way fro Jerusalem" contains some of the most sublime symbolis Masonic degrees.

Four and one-half months were consumed in the jour spirit and *five* the personality. Four and one-half represent between the claims of spirit and of personality which besets on the Path.

The returning captives' first view of Jerusalem prese contrast to the luxuriant date and palm gardens they were to seeing in Babylon. They beheld nothing but a great mass the hill once graced by Solomon's Temple. However, fo enough to comprehend the situation, Olivet, one of the powerful magnetic centers, rose calm and majestic above benediction from the past and a mighty prophecy of future

Ezra 3:4-7

They kept also the feast of tabernacles, as it is written, a
the daily burnt offerings by number, according to the custo
duty of every day required;

And afterward offered the continual burnt offering, both
moons, and of all the set feasts of the Lord that were consec
of every one that willingly offered a freewill offering unto the

From the first day of the seventh month began they to
offerings unto the Lord. But the foundation of the temple o
was not yet laid.

They gave money also unto the masons, and to the carpe
meat, and drink, and oil, unto them of Zidon, and to them
bring cedar trees from Lebanon to the sea of Joppa, accord

The Rite of the Restoration

Ezra 3:10, 11

And when the builders laid the foundation of the temple of
they set the priests in their apparel with trumpets, and the Le
sons of Asaph with cymbals, to praise the Lord, after the ord
David king of Israel.

And they sang together by course, in praising and givin
unto the Lord; because he is good, for his mercy endureth
toward Israel. And all the people shouted with a great shout, w
praised the Lord, because the foundation of the house of the
laid.

The Exiles arrived in Jerusalem for the first Rite of the in the Sacred Season of the Autumn Equinox. The foundati Solomon's Temple remained intact, so Master-workmen clear debris and "set the altar on his bases." Here the people ke of the Tabernacle upon the occasion of their first assembly. ing and evening from this time forward Rites of Prepa observed on Mount Moriah. These were never again abandor Supreme Sacrificial Rite had been accomplished.

These observances signify deeds of daily living by whic the golden wedding garment are woven. It is not how m knows but how he lives that determines his progress in bui body.

Preparations being sufficiently completed by the secon the return, Zerubbabel and Joshua began rebuilding the Te again workmen-Seers "came from Tyre; priests in their appa and fine linen," and "Levites the sons of Asaph with cymbals' the holy place. Once again David's sacred consecrational heard:

Praise ye the Lord
O give thanks unto the Lord,
For he is good:
For his mercy endureth forever.

In the ethers above voices of Angels and Archangels mighty chorus of rejoicing, singing praises for that which wa progress of fulfillment.

All men's bodies are builded by the powers of rhythm a the *Word* of God which produces the manifold creations of

through matter. This vibration is its keynote and it sound
tinuously as its evolution unfolds. Each of man's elemen
divine Spirit to his physical body, is attuned to an archety
thus his seven vehicles, together with the Virgin Spirit,
complete octave. The Virgin Spirit, however, is not a "vehi
divine man, uncontaminated by materiality, as he exists in
God.

When each of man's seven vehicles emits a tone in pe
ment with the Virgin Spirit's keynote, no inharmony or ill hea
in his life. Disease is caused by dissonance between the va
and such dissonance is the result of unnatural living – that
thinking, improper eating and living a selfish, separative life.
at present the *etheric* garment of an individualized spirit, ca
until all discordant and negative conditions are corrected.

At the conclusion of our period of evolution the perfecte
will consist of the amalgamated essence of all the other b
will sound a symphony of their exquisitely harmonized
notes. The purpose of sacred music, including the music of
of Initiation, is to raise the vibratory rate of man's bodies and
the powers of his soul. Hence, the elaborate biblical de
musicians and musical instruments for the Tabernacle and
This also accounts for music being an important part of th
the early Church, its founders having been Initiates who un
made use of the occult powers of music.

Ezra 4:1-2

*Now when the adversaries of Judah and Benjamin heard
children of the captivity builded the temple unto the Lord God*

*Then they came to Zerubbabel, and to the chief of the fa
said unto them, Let us build with you; for we seek your God,
and we do sacrifice unto him, since the days of Esar-haddo
Assur which brought us hither.*

The power of evil always manifests wherever the forces
active. A lodge of the Brothers of the Shadow is ever to b
a Temple of the White Brotherhood. It has been said, an
the subtlest temptations are not those addressed to our we
those which appeal to our virtues. Discrimination is our
for meeting these temptations, as evil frequently masque
robes of altruism.

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ancient Israelites and of a number of foreign peoples, all ha
during the course of several generations since the Assyria
The harassment and annoyance of the Samaritans typify es
urgings and subtle testings of mortal nature. Thus marve
biblical path of human regeneration interwoven with hist
rences; each factor composes half of the picture and each i
without the other.

The Samaritans delayed the restoration of the Temp
eighteen years. They sent letters to Cambyses, son of Cyru
and to Artaxerxes: "Then the people of the land weakened
the people of Judah, and troubled them in building. And hire
against them to frustrate their purpose, all the days of Cyru
Persia, even until the reign of Darius king of Persia." Ev
good "until the second year of Darius of Persia." Then fo
work went forward again. But with Artaxerxes' accession t
the builders were again obstructed:

Ezra 4:11-13

This is the copy of the letter that they sent unto him,
Artaxerxes the king: Thy servants the men on this side of
and at such a time.

Be it known unto the king, that the Jews which came up
to us are come unto Jerusalem, building the rebellious an
city, and have set up the walls thereof, and joined the found

Be it known now unto the king, that, if this city be build
walls set up again, then will they not pay toll, tribute, an
and so thou shalt endamage the revenue of the kings.

Artaxerxes was an usurper and fearful of any act whi
prejudicial to his popularity, so he ordered the work stopp

During these troubled years spiritual light burned low,
asm waned, and many lost sight altogether of their call to
as hitherto observed, there is always a teacher awaiting thos
and a messenger of glad tidings is ever near for those who
to the Quest. So now, suddenly piercing the clouds of
despair like a ray of heaven's own light, came the prophet H

HAGGAI

Build Ye the Temple

The keynote of Haggai's message is "Build ye the templ

Only about ten percent of the captives returned from Bab these had chosen to place spiritual things first, they thereby privilege of receiving deeper spiritual instruction pertain building of the temple of the soul body in preparation for the about to begin. Much of Haggai's message is for pioneers "New Day" wherein so many conditions are a recapitulation, arc of the spiral, of conditions existing at the time of building Temple.

Haggai 1:8

Go up to the mountain, and bring wood, and build the ho I will take pleasure in it, and I will be glorified, saith the Lo

Spiritual work on the new temple of the soul and con the physical Temple in Jerusalem progressed simultaneou work must always parallel the outer.

Haggai 1:14

And the Lord stirred up the spirit of Zerubbabel the son of governor of Judah, and the spirit of Joshua the son of Jose high priest, and the spirit of all the remnant of the people; came and did work in the house of the Lord of hosts, their Go

Haggai is the occultist, therefore he stresses *work* an that a candidate must prove his fitness or unfitness by Astrologically, Haggai represents Taurus, the feminine, form ciple in nature. It is that great force which builds the temp inhabited by the spirits of all earth's evolving life waves. fourth and twentieth day of the ninth month," Haggai states day that the foundation of the Lord's temple was laid." He a that "The glory of their latter house shall be greater than of (Haggai 2). "Consider now from this day and upward, fro and twentieth day of the ninth month, even from the day tha dation of the Lord's temple was laid, consider it" (Haggai 2

Zerubbabel of the House of David, together with Jos
priest, went forth to receive the Syrian prince in the outer
the "Tyrian masons were building and the Levite ov
measuring and planning." Tatnai was impressed by their ea
enthusiasm in building "this great house for the God of heav
and so he reported to Darius: "The work goeth fast and
their hands." He ended his letter with the words: "Now, t
seem good to the king, let there be search made in the k
house, which is there at Babylon, whether it be so, that
made of Cyrus the king to build this house of God at Jeru
the king send his pleasure to us concerning this matter"

At the beginning of an endeavor to live the life great
invariably encountered, both within and without. The
place subtle temptations in the path of an aspirant while h
registers violent protest against the new mode of living. I
if his efforts are unceasing, these protests weaken and th
increasing control of its vehicles. Within the seed atom of
heart will be registered the words: "Let the king send his
concerning this matter."

Ezra 6:2-4

*And there was found at Achmetha, in the palace tha
province of the Medes, a roll, and therein was a record th*

*In the first year of Cyrus the king the same Cyrus the k
decree concerning the house of God at Jerusalem, Let th
builded, the place where they offered sacrifices, and let the
thereof be strongly laid; the height thereof threescore cubi
breadth thereof threescore cubits;*

*With three rows of great stones, and a row of new timb
the expenses be given out of the king's house.*

Herein are the proportions requisite to making the b
and secure, builded upon a rock and not upon sand. Th
breadth are to be threescore cubits, and will consist of
stones, thus completing the proportions of the Perfect Cub
constructed through the right use of the Will, Wisdom,
Principles, powers of the Holy Trinity operating within
microscopic universe. Will is of the head, Wisdom of
Activity the two are united and function together in perfe
create a perfect body, an illumined mind and an awakene
"new timber" is the radiant new soul body.

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and brought unto Babylon, be restored, and brought agai
temple which is at Jerusalem, every one to his place, and pla
the house of God.

The gold and silver vessels represent the masculine
principles, the signs of Leo and Cancer, the tribes of Judah a
in perfect equilibrium. The two poles of spirit are repres
two columns of the Temple, the Jachin and Boaz of Ma
conceal the mystery of the dual oppositional forces operat
and in both political and religious spheres.

About the time of Tatnai's request that Darius investiga
to discover whether Cyrus had really granted permission fo
ing of the Temple, Zechariah, second of the Restoration
peared. Zechariah has been called "he of the happy v
brought at this time the inspiration of his beautiful accomp
the Path of Illumination.

The keynote of the message of Haggai was *Build ye t*
Zechariah, *Holiness unto the Lord.* The Apocalypse is said
Zechariah.

The kabbalistic mysteries of his Book will be discuss
chapter.

COMPLETION OF THE SECOND TEMPLE

Four busy and adventurous years elapsed before the
completed:

Ezra 6:14, 15

And the elders of the Jews builded, and they prosper
prophesying of Haggai the prophet and Zechariah the son o
they builded, and finished it, according to the commandment
of Israel, and according to the commandment of Cyrus, and
Artaxerxes king of Persia.

And this house was finished on the third day of the
which was in the sixth year of the reign of Darius the king

The building of the Temple was begun at the time of
Equinox and was completed at the time of the Vernal
Great Work is always begun in darkness and amid sorrow
and tears; it is completed at Resurrection time, the beginnin

The workings of masculine and feminine forces pro

Second Temple, represents the occult line of development
the head. He was assisted in all his labors by Jeshua or J
name that becomes *Jesus* in the Greek Period), the high
typifies the mystic line of development which centers in th
the prophets of the Restoration we find this same line of d
Haggai is the occultist who teaches by command and precept
is the mystic who instructs by vision and inspiration.

It is significant to note repeated references to the four Sac
in the building of the Second Temple: it is begun at the Autun
and completed at the Spring Equinox; Ezra goes up to Jerusa
most important mission at the time of the Summer Solstice an
most deeply esoteric rites at the Winter Solstice. The Templ
by Judah and Benjamin, Leo and Cancer. The external stru
gleaming masses of gold and silver, metals of the Sun and
Leo and Cancer). The foundation stone was laid when the
Leo, a prototype of the Lion of the tribe of Judah, the Savior of

Ezra's Second Visit to Jerusalem

Ezra 7:6, 8, 10

***This Ezra went up from Babylon; and he was a ready scrib
law of Moses, which the Lord God of Israel had given: and
granted him all his request, according to the hand of the L
God upon him.***

***And he came to Jerusalem in the fifth month, which wa
seventh year of the king.***

***For Ezra had prepared his heart to seek the law of the Lord
do it, and to teach in Israel statutes and judgments.***

Ezra, like Daniel, rose to an important position in Bab
Persian Empire was now under the rulership of Artaxerxes, g
Darius. That the king so willingly granted all the prophet
proves that he was a person of power and prestige; but he
spiritual Teacher of the Mysteries as given by Moses. He re
man the response of spirit to the call of duty. He belonged to
of Levi (Gemini), and was a direct descendant of Aaron, hig
the Exodus.

Ezra 7:12-16, 21

*Artaxerxes, king of kings, unto Ezra the priest, a scribe of
of God of Heaven, perfect peace, and at such a time.*

Forasmuch as thou art sent of the king, and of his seven c
to inquire concerning Judah and Jerusalem, according to the
God which is in thine hands;

And to carry the silver and gold, which the king and his c
have freely offered unto the God of Israel, whose habita
Jerusalem,

And all the silver and gold that thou canst find in all th
of Babylon, with the freewill offering of the people, and of t
offering willingly for the house of their God which is in Jeru

And I, even I Artaxerxes the king, do make a decree
treasurers which are beyond the river, that whatsoever Ezra
the scribe of the law of the God of heaven, shall require of
done speedily.

When the Temple builders in Jerusalem were ready
vanced instruction, Ezra made his journey along *the way f*
to Jerusalem. He was attended by a company of "men of un
his most advanced disciples, whom he addressed, saying,
unto the Lord." He carried with him rich gifts to beautify
"One hundred talents of silver, one hundred measures of
hundred baths of wine, one hundred baths of oil and salt
scribing how much" (Ezra 7:22).

These gifts which Ezra brought for the Temple have an
outer meaning, even as is true concerning the gifts of the
the Christ Child. The Temple decorations are symbols
attributes developed by the Temple devotees. Oil typifies
soul qualities of consecration and humility. "The love-oil give
declares Boehme in his *Mysterium Magnum.* Wine represe
mations into a new life. An ancient occult maxim declare
(Initiate) washes his garments in wine from above." Silve
metal, stands for specific processes of refinement. Wheat i
symbol of truth; and salt also; hence, Ezra's mystic gift of
prescribing how much." No one can measure another's
assimilation of truth. We read in Mark 9:50: "Have salt i
and be at peace with one another."

There can never be any coercion in real spiritual worl
must be free to make its own decisions. Any teacher or
operating under rules and ordinances of "shall" and "shal
a channel for the inflow of forces of Divine Spirit and canno
sent the New Age wherein man must learn to be a law un

"And whatsoever shall seem good to thee, and to thy
do with the rest of the silver and gold, that do after the will o
All spiritual representatives seek to encourage the cultiva
genesis, the latent creative power within the individual ego
cultivation of this force makes man an anointed or Christed
realize the full aim and purpose of the Earth Period evolutio

Testings of the Way

Every teacher or leader, as well as every neophyte, mu
test of choosing between dependence upon material things
wholly in spiritual law. Ezra recounts his own trial in these

Ezra 8:21-23

*Then I proclaimed a fast there, at the river of Ahava, that
afflict ourselves before our God, to seek of him a right way fo
for our little ones, and for all our substance.*

*For I was ashamed to require of the king a band of sol
horsemen to help us against the enemy in the way: because
spoken unto the king, saying, The hand of our God is upon all
good that seek him: but his power and his wrath is against
that foresake him.*

*So we fasted, and besought our God for this: and he was
of us.*

As to the reward for his faith and trust, Ezra adds: "I ev
unto their hand six hundred and fifty talents of silver, and s
an hundred talents, and of gold an hundred talents" (Ezra
hundred is a higher power of ten, the number symbolic of men
in generation on the physical plane and in regeneration on hi

"The hand of our God is upon all of them for good that
This was the foundation stone of Ezra's faith and it enabled
forth upon the long and perilous journey. He required no
horsemen to protect his band although dangers surrounding
grave. The country through which they passed was infested
tribes and bandits, while his was a small company carrying mu
However, "the hand of our God was upon us, and he delive
the hand of the enemy, and of such as lay in wait by the wa

"And we came to Jerusalem, and abode there three d
second message was not for Jerusalem alone but for the Sam
To be permanently established, every spiritual Temple mu
high and the low, the inner and the outer. In initiatory exper

Days during which the Mysteries of life, being and form a
This work occurs in the "holy city," place of beatific vision, a
be seen after completion of the long and arduous "journey fro
Victorious candidates of every age and clime eventually hea
words spoken by the Teacher: "And we came to Jerusalem
there three days." They contain the essential formula of In
reveal something of the neophyte's spiritual joy of attainme
makes them the subject of devout meditation.

The Rite of Renunciation

The Rite of Renunciation was established for seekers
lesser attainment. It represents experiences on the Path whi
to the descriptive statement "so narrow that few there be

The Rite comes to every aspirant who holds any posse
than the things of the spirit, and the possession must be giv
person, place or thing. Sacrifice is an important part of eve
process because inner freedom depends upon it; even the H
dured this trial in the Garden of Gethsemane.

Ezra, a spiritual Teacher, suffered in like manner bec
transgressions of his people. The bond between a teacher an
is so close that their weaknesses cause him great grief.

This was again at the Winter Solstice. It was a season o
and of much rain. We read: "Then all the men of Judah an
gathered themselves together unto Jerusalem within three
the ninth month, on the twentieth day of the month; and al
sat in the street of the house of God, trembling because of
and for the great rain" (Ezra 10:9).

"Now when these things were done," Ezra previously
princes came to me saying, The people of Israel, and the pri
Levites, have not separated themselves from the people
doing according to their abominations, even of the Can
Hittites, the Perizzites, the Jebusites, the Ammonites, the M
Egyptians, and the Amorites. For they have taken of their d
themselves, and for their sons; so that the holy seed have m
selves with the people of those lands: yea, the hand of the
rulers hath been chief in this trespass" (Ezra 9:1, 2).

destiny might be successfully fulfilled it was necessary that
remain racially intact. No intermarriage with the less dev
rounding people was to be tolerated because such intermarr
tend to perpetuate obsolescent evolutionary states. The Origi
who came forth from Atlantis successfully developed into
peoples of the Fifth Epoch; but their half-brothers, the Jew
scendants of those Original Semites, disobeyed the divine co
unwisely mingled their blood with less advanced peoples.
nized this condition and set himself to correct it so that Pale
become the cradle of the Christ. As a spiritual leader Ezra
the heavy debt of destiny the race would incur by continue
obey the divine mandate; also, how greatly the evolution o
Fifth Epoch, with its varied races, might be retarded thereby

It is significant that kabbalistic teachings, though stated
language, are far more in accord with modern scientific te
evolution than with those of orthodox churches, whether
Christian, which have rejected the Kabbala in the past and st
to reject it.

Ezra 10:10-12

*And Ezra the priest stood up, and said unto them, Ye hav
gressed, and have taken strange wives, to increase the trespass
Now therefore make confession unto the Lord God of your
and do his pleasure; and separate yourselves from the peopl
land, and from the strange wives.
Then all the congregation answered and said with a loud
thou hast said, so must we do.*

Esoterically, the strange wives represent evil attributes
individual himself, their children are the karmic reaction to a
wrongdoing. "Many are called, but few are chosen." This
every age and race and land.

Ezra 10:16, 17

*. . . And Ezra the priest, with certain chief of the fathers,
house of their fathers, and all of them by their names, were se
and sat down in the first day of the tenth month to examine the
And they made an end with all the men that had taken stran
by the first day of the first month.*

The first day of the tenth month refers to the holy sea
Winter Solstice and to the birth of Christed consciousness w
The work was completed by the first day of the first month,
Equinox and time of the spirit's resurrection into a new life. Fo
it marks the attainment of the great Liberation, when the ego

A trained esotericist is familiar with the importance of work to be accomplished annually during the three-month tween the Winter Solstice, marking birth of the new Lig Spring Equinox, when this same Light is resurrected an ascension to the Father.

The Books of both Ezra and Nehemiah contain many pertaining to this work. They are easily recognized by an the Degree work of mystic Masonry.

As David centered the political life of Israel in Jerusalem centered the religious life of Jerusalem in the First Tem however, outlawing or abrogating ancient shrines of the Temple stood on the site where the Mosque El Aksa, com the Mosque of Omar, is now located. There were three sect to all Mystery Temples, namely, the Outer Court, the Ho the Most Holy Place. Before the Holy Place was the por to the Table of the Laws.
the Golden Candlesticks, the Brazen Serpent and the Braz Most Holy Place contained the Ark, wherein were only th the Law, and above which were the overshadowing Che year the Ark was carried in solemn procession to the si twenty-fourth Psalm.

Solomon's Temple was destroyed in 586 B.C. when the captured Jerusalem and took its leaders into exile, where th in captivity for seventy years.

The Second Temple was completed on the same site babel about 520 B.C. The new Temple closely resem Solomon as to plan but differed in its equipment, since symbols contained in the First Temple had been removed. here no signs of the Brazen Sea, the Bronze Serpent, the Jachin and Boas, the Ark or the Cherubim. Israel now w unseen God in the Persian fashion.

Information on the various Temple structures verifi teaching relative to man's evolution. As mentioned previous of Temple worship represent the state of man's own spiri ment. In the Holy of Holies in the Tabernacle of Moses of the Covenant, which contained the Pot of Manna and

In the Temple of Solomon the Pot of Manna and Aaron' missing; the Ark contained only the Ten Commandments Moses upon Mt. Sinai.

In the Temple of Zerubbabel *the Holy of Holies was e* was beginning a new phase of evolutionary progress and all of powers symbolized in the "furniture" he must now create a himself. It was said, however, that for a time the Found occupied the Holy of Holies; but this, too, disappeared, Pompey invaded the sacred place he found it empty.

The Third, or Herodian, Temple was merely the gradua of the Second Temple, course by course. It was begun in completed in 64 A.D., a magnificent structure occupying of the hill of Zion. It was an impressive pile of snowy glittering gold. In the Holy Place were the Table of She Golden Candlesticks and the Altar of Incense. A double veil the entrance to the Most Holy Place, and legend has it this Babylonian curtain interwoven with golden roses—the on symbolically rent in twain at the hour of the Crucifixion.

Esoterically, the Holy Place, with its furniture, is the Hal The Most Holy Place is the Hall of Initiation.

When Christ came the Most Holy Place was empty. Th its divine symbolism, had been entrusted to the care of Je had it hidden away in a secret place; the Royal House had planted" to a new world: western Europe. The Ark will be and returned to the great Mystery Temple destined to arise when humanity is qualified to receive it and to profit by the ings concealed within its majestic symbols.

With Christ's advent as planetary Regent of the earth spiritual impulse was imparted to our planet and to its h impulse symbolized in the Foundation Stone. The outer sym had disappeared but was replaced by the Rock of Ages, the Himself.

The Christian religion of Aquaria will be centered in th made available to the whole world by the Christ. Hence, the symbol of Initiation, and Peter was the Rock (the In which the Christian Church was founded. All men are sa

The Apocryphal Books of Esdras are similar in their n
and parables to some portions of the Gospels. The forme
lurid pictures of happenings in the "last days" remind or
depictions in the twenty-fourth chapter of Matthew and the
chapter of Luke. The judgments described point to working
of Causation referred to in the New Testament as sowing t
reaping the whirlwind, and in the Old Testament as an ey
and a tooth for a tooth.

Esdras, under guidance of the Archangel Uriel, one
principal ministers of Christ upon the earth, is taught to read
Records. Therein he sees the Woman in all her wondrous s
Eternal Madonna). She guides him into that glorious new
no man has yet entered (the New Age). This vision is sir
of St. John on the Isle of Patmos, described in the Book of

The Christ-theme runs like an undercurrent of song thro
the Old and New Testaments. Esdras, too, sings the same s
By the help of Uriel he attained remarkable skill in exploring
of Nature. He beheld the coming of the Christ and His work
In a vision of Christ's Second Coming he saw Him standir
tain tops and followed by multitudes. He also witnessed th
of the ten Lost Tribes in the New City.

II Esdras 7:28-34

*For my son Jesus shall be revealed with those that be with
they that remain shall rejoice within four hundred years.*

*After these years shall my son Christ die, and all men that
And the world shall be turned into the old silence seven
as in the former judgments: so that no man shall remain.*

*And after seven days the world, that yet awaketh not, shall
up, and that shall die that is corrupt.*

*And the earth shall restore those that are asleep in her, an
the dust those that dwell in silence, and the secret places sh
those souls that were committed unto them.*

*And the most High shall appear upon the seat of judg
misery shall pass away, and the long suffering shall have an
But judgment only shall remain, truth shall stand, and
wax strong.*

II Esdras 13:3, 4

*And I beheld, and, lo, that man waxed strong with the tho
heaven; and when he turned his countenance to look, all
trembled that were seen under him.*

Esdras, like every disciple upon the Path, was given ins
how to "live the life" and thus become worthy of high spiritual

II Esdras 14:13, 14

*Now therefore set thine house in order, and reprove thy
comfort such of them as be in trouble, and now renounce co*

*Let go from thee mortal thoughts, cast away the burdens
put off now the weak nature.*

II Esdras 9:24-26

*But go into a field of flowers, where no house is builded,
only the flowers of the field; taste no flesh, drink no wine,
flowers only.*

*And pray unto the Highest continually, then will I come
with thee.*

*So I went my way into the field which is called Ardath, li
commanded me; and there I sat among the flowers, and did e
herbs of the field, and the meat of the same satisfied me.*

All great World Teachers have told their disciples that
life is to know the doctrine." The divine compensation o
priceless soul qualities inevitably follows. Hence, this angelic
ment to Esdras:

II Esdras 11:5-7

*Moreover I beheld, and, lo, the eagle flew with her feath
reigned upon earth, and over them that dwelt therein.*

*And I saw that all things undr heaven were subject unto
no man spake against her, no, not one creature upon earth.*

*And I beheld, and, lo, the eagle rose upon her talons, and
her feathers, saying,*

II Esdras 14:9

*For thou shalt be taken away from all, and from hencefo
shalt remain with my Son, and with such as be like thee,
times be ended.*

NEHEMIAH

The Gates and the Walls Rebuilt

Nehemiah was a cupbearer in the palace of Artaxerxes,
Persia, at Shushan. He was deeply grieved when word came
the deplorable conditions existing in Jerusalem, where th
restoration was suffering from so many hindrances. He fasted
then prayed for guidance as to how he might best serve his p

Observing the altered countenance and saddened mien

"Let the king live for ever and ever," Nehemiah replied, "W
not my countenance be sad, when the city, the place of
sepulchres, lieth waste, and the gates thereof are consumed w

Artaxerxes, moved by the devotion and sincerity of Neh
sented that he go to Jerusalem and restore the Holy City.
showed him every courtesy, even giving into his keeping "a
Asaph the keeper of the king's forests" that timber be supplied,
"to the governors beyond the river" for safe conduct.

Thus, this prophet, like Ezra, had to make the long a
journey *from Babylon to Jerusalem.* He had to prove that, ac
by only a small number of horsemen and soldiers, he could
hostile country and reach Jerusalem in safety—the goal of eve
candidate.

Upon his arrival in Jerusalem Nehemiah was invested
as governor. In his Book we read of how, under his wise lead
walls of Jerusalem were rebuilt, the government of the city
nized, and many far-reaching social reforms were effec
important of the changes brought about during this period
of the language spoken in the Holy Land from Hebrew to Ara
are kindred dialects, not wholly dissimilar. Yet any chan
language spoken by an entire people is a significant event in
indicating that a new Race Spirit has taken over its evolutionar
This is in keeping with the esoteric doctrines of evolution, h
unfoldment of spiritual powers parallels the material evoluti
and of mankind.

The work of Ezra was halted by the opposition of those
the restoration of Jerusalem. Nehemiah made possible the ret
and the continuation of his teaching the Law to the masses.
have seen, was done in the popular Aramaic language. But the
(esoteric) doctrine "for the few who are wise" continued t
mitted in Hebrew, thenceforward the sacred language of Pale

Hebrew doctrines—which were purely Chaldean in essence
assumed the character of *active* exoteric preparation for the
the archangelic Sun Spirit. The Persian kings cooperated w
Masters in this work. We must realize that from this time f

It is probable that originally Ezra and Nehemiah cons
Book; they might possibly have been included in Kings and
Both prophets were great reformers, and each came as a s
to shine amid the darkness and degradation of a very corrupt

The Bible stresses the promise that man is never left with
guidance. Regardless of chaos and disintegration, the fe
worthy will always receive spiritual teaching and direction.
means *help;* Nehemiah, *comfort.* Ezra was a man of praye
Nehemiah, a man of prayer and works. Ezra was the mystic
Nehemiah, the occultist, the governor. Through their comb
they restored the fallen city of Jerusalem and succeeded i
the Temple—which typifies Church and State united in a n
brotherhood and unity. Esoterically, such union is a combin
forces of faith and works, or head and heart, which establish
consciousness of All-Good added to a realization that evil is i
and unreal. Thus, he finds the kingdom of heaven within:
Jerusalem, the city of the great Peace, are restored through un
its gates are fortified by the active power of love, and a lu
Temple (the soul body) crowns and glorifies its summit.

Nehemiah Enters Jerusalem

Nehemiah 2:11-15

So I came to Jerusalem, and was there three days.

*And I arose in the night, I and some few men with me; ne
I any man what my God had put into my heart to do at J
neither was there any beast with me, save the beast that I r*

*And I went out by night by the gate of the valley, even b
aragon's well, and to the dung port, and viewed the walls of J
which were broken down, and the gates thereof were consumed*

*Then I went on to the gate of the fountain and to the ki
but there was no place for the beast that was under me to pas*

*Then went I up in the night by the brook, and viewed the
turned back, and entered by the gate of the valley, and so retu*

Also like Ezra, Nehemiah rested three days and nigh
arrival in Jerusalem, an interval of outer quiet but of in
activity. On the third night he arose in the hours of darkn
was silent in the city, "I and some few men with me," an
his astral journeyings into infinite space—as do all mystic M

Nehemiah circles Jerusalem, coming out of the Valley G *south* wall of the city. He passes the pool of Siloam and the Ophel as he rode "in the night" and "viewed the wall."

Master workmen not only build Temples of gold, silver an stones, but by their own highly spiritualized powers they pl such sanctuaries powerful lines of protecting light. This is an phase of "invisible night work" in time of crisis. Nehemiah's p to construct invisible barriers around the new Temple as rebuild its outer structure. That few are powerful enough force to aid in this activity is implied by Nehemiah when he "I and some few men with me" went out into the night.

This same road was traversed by the Master and the that Holy Thursday when, after the Last Supper, they passe Garden of Gethsemane.

Upon reaching the sacred Olivet Mountain, Nehemiah reentered Jerusalem by way of the Valley Gate. This gate zodiacally with Capricorn, the sign of Christed consciousnes

As stated, Ezra also spent three days in Jerusalem. T attainment for the occultist and the mystic are very differe both lead to this same Holy City of Jerusalem and both work fo of the Kingdom of God. As a result of his experience Ezra *weigh out all the silver and gold for use in the new Temple* experience Nehemiah went out to view the destruction of the gates, and to lay plans for their restoration. Both paths meet a (the place of Liberation) in the person of the glorious En Christ Jesus.

The morning following his secret circuit Nehemiah ga esoteric instructions to the rulers (advanced Ones), whose declaration was: "Let us rise up and build for every man is work."

It is sometimes thought that the Bible presents only one Initiation; instead, it contains many different systems and descr of development attendant upon the various paths leading to

Nehemiah states there was no beast with him save the be upon, meaning he had overcome his lower bestial nature. G

lem until most of its evil has been transmuted. The energy
this transformation enabled the prophet to go on to the Fo
that is, he became a conscious Invisible Helper for the ben
who were suffering.

The Restoration of the Gates

"For this gate of the great mysteries is the gate of
. . . and into this gate no unclean person shall enter."
—Hi

It is always the special privilege of those who attain
teachers, that they may serve those on lower rungs of the l
foldment. The third and twelfth chapters of Nehemiah d
rebuilding and rededication of the city's gates.

Before a candidate is found worthy to "abide in the E
possess the keys which unlock the gates described by Nehe
unbarred, these gates lead to that state of illumined consciou
by mortals, according to Paul, put off the old man and put

The *Sheep Gate* was in the eastern wall near the initia
Bethsaida, where the blind were made to see. Here the an
nature) must be sacrificed. This gate correlates with the z
Aries, the sign of sacrifice and transmutation. This gate was
Eliashib, whose name means *God will restore.*

The *Fish Gate* was on the north corner, belonging to
purpose of this sign is to journey toward the Light through l
service. Hassenaah (God provides) restored this gate.

The *Old Gate* stood in the northwest corner of the broa
belongs to Taurus. It is also called the Ephraim Gate, and
teach aspirants the beauty of self-surrender and self-abneg
gate was repaired by Jehoiada (God knoweth).

The *Valley Gate* lay in the southeast corner of Solomo
it correlates to Capricorn, sign of the "same consciousness w
Christ Jesus." Hanun (given by grace) repaired this gate whi
over into the *Dung Gate.* At the latter all "excess rubbish"
disposed of. It was located in the extreme south end of the
restoration was in charge of Malchiah (Jehovah is king, Jeh

The *Fountain Gate* was near the Initiatory pool of Si
Angels waited to stir the waters for all who would "see."
began his secret night circuit from the opposite or Valley C
lated to Capricorn, sign of high intuitional guidance. Th
repaired by Shallun (recompense).

The *Water Gate* was "toward the east, and the tower tha
and gave access to the spring of Gihon (bursting forth).
Aquarian Gate where the people assembled to learn the "
Aquarius is the home of the new Law which will supersede
inner Law that will supersede the outer. The Nethinims (thos
to the Sanctuary) were in charge here.

The *Horse Gate* in the southeast corner of Solomon's v
paired by the priests. Its rulership is that of Sagittarius,
spiritualized mind which has become high priest of the sp
(the just) was in charge of its repair.

The *Eastern Gate* was repaired by Shemaiah (Jehovah h
gate received the "glory of the sunrising" so it belongs to Le
to the coming of the great Light of the tribe of Judah.

The *Gate Miphkad* (the mustering) belongs to Gemini.
the dual nature of man and points to the Path that leads to
regeneration. This gate was identical with the original old E
of the Temple, thus representing man's former state of o
God. The restoration of the gate purposed man's return to
divine estate.

An observant reader will note that while there are twe
signs, there are only ten gates correlating with these signs
Libra are missing. The numerical cypher or power on wh
Testament is based accounts for the omission. The ancient
sisted of only ten signs. Later, in harmony with evolutiona
ment, Scorpio was divided into two signs, the second sig
Virgo to represent man's innate virgin nature. Between the
was placed Libra, the Scales, symbolic of his free will and his
of following the path of his choice. The two paths are rep
Scorpio, the flesh, and Virgo, the spirit.

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Nehemiah's Opponents at Work

Again Samaritan enemies endeavored to hinder the work
tion but Nehemiah, serene in a consciousness of his divinely
mission, continued calm and steadfast at his task. When o
scious of an inner-plane commission and the guidance for his
work, he permits no interferences to deter or hinder. Th
trowels and mallets resounded through the city and great
were set into place. Nehemiah, the grand Master Workman,
day and night bestirring each set of builders to fresh enthu
greater activity.

Sanballat, chief of the ill-disposed neighbors, could well s
do these feeble Jews? will they fortify themselves? . . . will t
the stones out of the heaps of the rubbish which are burned?"

Tobiah, the Ammonite, declared: "Even that which they
fox go up, he shall even break down their stone wall." (The fox
the subtleties of desire.) However, Sanballat and Tobiah mis
dedication of the Temple builders. Under Ezra and Nehem
people put on the whole armor of God. "So build we the
their keyword and, despite the machinations of their ene
activities continued unabated.

The north walls were most open to attack as these walls
about half completed. (North is the point of deepest materia
group of workmen was meeting with another and the work be
severe: "Much rubbish crumbled under their feet and imp
step." In fact, the work was so heavy that the strength of th
of burdens" began to give way.

Fear of impending disaster enveloped the city. Only a lea
termined and steadfast as Nehemiah could have carried th
forward to completion.

Nehemiah 4:7-11, 14

But it came to pass, that when Sanballat, and Tobiah,
Arabians, and the Ammonites, and the Ashdodites, heard that t
of Jerusalem were made up, and that the breaches began to be
then they were very wroth,

And conspired all of them together to come and to fight
Jerusalem, and to hinder it.

Nevertheless we made our prayer unto our God, and set

And our adversaries said, They shall not know, neither see come in the midst among them, and slay them, and cause the cease.

And I looked, and rose up, and said unto the nobles, and rulers, and to the rest of the people, Be not ye afraid of them: re the Lord, which is great and terrible, and fight for your brethr sons, and your daughters, your wives, and your houses.

Nehemiah is recounting the battle between truth and erro neophyte must wage within himself. Only by the armor prayer can he win and right prevail. The strength of every a been weakened through the long evolutionary cycles wherei and mind have been subjected to the thralldom of desire; and t of his spirit have been weakened by his misuse of the creativ within his body. The lament of Nehemiah sounds down throug and his statement "There is much rubbish; so that we are build the wall" is as much to the point today as when he utte

Nehemiah 4:17-22

They which builded on the wall, and they that bare burde those that laded, every one with one of his hands wrought in t and with the other hand held a weapon.

For the builders, every one had his sword girded by his s so builded. And he that sounded the trumpet was by me.

And I said unto the nobles, and to the rulers, and to the re people, The work is great and large, and we are separated u wall, one far from another.

In what place therefore ye hear the sound of the trumpe ye thither unto us: our God shall fight for us.

So we laboured in the work: and half of them held the spe the rising of the morning till the stars appeared.

Likewise at the same time I said unto the people, Let every his servant lodge within Jerusalem, that in the night they m guard to us, and labour on the day.

In these passages Nehemiah describes the constant, watch of a mystic builder. "Every one," he states, "had his sword of truth) girded by his side, and so builded." Every mystic given the same admonition as was given to the people of Isra at night within *Jerusalem*, which is recognized esoterically as spiritual realm, or Paradise, where a person consciously per as an Invisible Helper. However, only those who worthily di duties and responsibilities of the day are qualified to serve in at night. Thus, their labor continues both day and night—even poets taught concerning the House of the Holy Grail, w

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"Now it came to pass when Sanballat, and Tobiah, and
Arabian, and the rest of our enemies, heard that I had buil
and that there was no breach left therein; (though at that ti
set up the doors upon the gates;) That Sanballat and Gesh
me, saying, Come, let us meet together in some one of the v
plain of Ono. But they thought to do me mischief" (Nehe

In the wall of celestial virtue which encloses the Holy C
there is no breach left whereby animosity, envy, jealousy c
enter; but the doors were not yet set up in the gates, mean
neophyte had not yet learned how to constantly keep himsel
with a protective aura. Had the doors been up (the aura
builded), the enemy could not have gained entrance.
directed against him, no true aspirant who hopes to succeed
for Truth will bear malice in his heart or harbor thoughts
He learns to pray as did Nehemiah: "My God, think thou
and Sanballat according to these their works, and on th
Noadiah, and the rest of the prophets, that would have put
If our time and energy are consumed in thoughts of fear an
spiritual work is seriously hindered. We have, therefore, to
our burdens on the Lord; or as modern metaphysical tea
"on the Christ within." After doing so we are free to go
destined work, knowing that Divine Intelligence watches fo

In this crucial time of Nehemiah's administration "every
on his sword before he took up his trowel and every hodm
weapon." Thus girt in righteousness there could be but o
Nehemiah was everywhere about the rising structure inspect
of masons, whether of high or low degree. He was accom
trumpeter, that the entire company might be summoned to
case of attack.

"So we labored in the work: and half of them held the
the rising sun of the morning till the stars appeared" (Nehe
The working parties were divided into two groups: "operat
and "speculative" masons. The former correspond to occultis
on the active outer work and thereby take heaven by storm

As the work of the world goes on according to the hi
spiritual realms, a splendorful dwelling place of the soul also
bears the same relation to the outer work as man's soul does

active labor. On entering such places sensitives feel the
power, while clairvoyants observe it as shafts and beams of
color. Walls appearing ponderous and substantial to morta
the eye of a Seer rainbow-hued gossamer, through which spi
and Initiates belonging to the particular activity involved ma
provided their vibratory rate is harmonious.

Behind the visible workers are invisible cohorts of t
hosts, including those Sons of Earth who, through Initiation
death, have put aside their earthly garments. They are
among the builders of the wall by those bearing spears, fo
primarily with secret hidden powers. Though they seem t
wait, they are nevertheless serving. They are armed and re
emergency and their power for good is incalculable. No tem
tion can be built without their collaboration, though they tou
of it.

In every form of worship there has been, and still is, a
an outer work, a concealed and a revealed teaching. Thus
tells us that in the era of rebuilding the city walls "the r
people dwelt at Jerusalem: the rest of the people also cast l
one of ten to dwell in Jerusalem the holy city, and nine pa
in other cities" (Nehemiah 11:1). The dwellers in Jerusalem
worthy to abide in the holy precincts; the vast majority must
the walls.

For twelve years Nehemiah labored in this service fo
had forsaken a distinguished career at the Persian court. A
he was content to take no mundane compensation: "former g
had taken bread and wine, besides forty sheckles of silve
their servants bare rule over the people: but so did not I, be
fear of God" (Nehemiah 5:15).

One who is a true channel for spirit needs no stipulat
remuneration: "Your Father knoweth that ye have need of t
Nehemiah renounced luxury and honor, taking upon himse
that was hard and unappreciated. His motives were misund
his activities were hampered by subtle and aggressive ener
the light of his vision, and in the strength of his faith and tr
forward undismayed and undaunted by the obstacles that
him. In his own life he demonstrated that a laborer is worthy

Tests of Courage

Nehemiah 6:10-13

Afterward I came unto the house of Shemaiah the son of
the son of Mehetabeel, who was shut up; and he said, Let
together in the house of God, within the temple: and let us
doors of the temple: for they will come to slay thee.

And I said, Should such a man as I flee? and who is the
being as I am, would go into the temple to save his life? I will n

And, lo, I perceived that God had not sent him; but that
nounced this prophecy against me: for Tobiah and Sandba
hired him.

Therefore was he hired, that I should be afraid, and do so,
and that they might have matter for an evil report, and the
reproach me.

Discrimination is, perhaps, the most important quality t
phyte must cultivate. Without this faculty he can never hope
many subtle tests besetting the path of high attainment.
power of discrimination, Nehemiah was able to meet and ov
enmity of his opponents.

Sanballat and his followers spread reports that Neh
rebuilding the Temple and restoring the city in order to ha
crowned king. They threatened to report this to the king of
ing thus to so intimidate the prophet that he would bring h
activity to an end. But they did not reckon with his unfaili
guidance. For Nehemiah lived in intimate touch with those o
planes, and such an one is not easily intimidated. He remaine
unmoved by threats. "Should such a man as I flee?" he dem

The wall was finished in the twentieth and fifth day of
Abul, in fifty and two days. This refers to the cypher *seven* (2
which means fulfillment and attainment.

The whole congregation of the Israelites was forty and tw
three hundred and threescore. Nehemiah kept a register of a
come up from Babylon at the first call for workers in restoring
When interpreted kabbalistically, the number of the congreg
us the number six (4+2+3+6+0=15=6), which is the
Solomon and of resurrection into a new life. They represent
a New Age, those ready to answer the call for service anywh
time. They know a state of detachment from personality,
things which enables them to say, "The world is my home and

Dedication of the Walls

Nehemiah devotes much of chapter twelve to describi
monies for dedicating the walls; his discipline begins with v
seven: "And at the dedication of the wall of Jerusalem they
Levites out of all their places, to bring them to Jerusalem,
dedication with gladness, both with thanksgivings, and with s
cymbals, psalteries, and with harps." Esoterically, the walls
aura of protection built by man, while the gates are centers of
aura. Through development of these centers one learns to cont
planes. The gates also represent Degrees of Initiation in vari
Schools frequently spoken of throughout these pages.

The paths traversed by the occultist and the mystic are
picted in Nehemiah's account of the dedicatory ceremonies

Nehemiah 12:37-40

***And at the fountain gate, which was over against them, t
up by the stairs of the city of David, at the going up of the w
the house of David, even unto the water gate eastward.***

***And the other company of them . . . and I after them, an
the people upon the wall, from beyond the tower of the furn
unto the broad wall;***

***And from above the gate of Ephraim, and above the old
above the fish gate, and the tower of Hananeel, and the tower
even unto the sheep gate; and they stood still in the prison g***

So stood the two companies of them . . .

The stairs of the city of David refer to the way of th
leads to the Illumination of the Water Gate, *eastward*. Nehe
himself among the other company, the occultists who follo
of knowledge and works from beyond the tower of furnaces.
travels toward the Water Gate while the occultist travels
Tower of Fire. The two companies, the two lines of spiritu
ment, *stand still in the Prison Gate*. The body is ever the
of the spirit until the grand achievement related in Revelatio
by an incarnating ego. There, as in the ceremonies of de
walls, the two paths meet and blend their forces in the Grea

Both companies pass around the newly built walls and by
repaired gates, each with its great lock and key (each Degree
has a *golden key* and an *iron bar*). One-half of the divid
went out by the pool of Gihon in the west, and then towa
where they could overlook the tents of the Samaritans. This

After completing their journey, the two companies met o
parts of the Temple opposite the Mount of Olives (the high
area of Initiation). Here all were united: governor, priests, p
people. "Also that day they offered great sacrifices, and re
God had made them rejoice with great joy . . . so that the joy o
was heard afar off" (Nehemiah 12:43).

"And all Israel in the days of Zerubbabel, and in the day
miah, gave the portions of the singers and the porters, eve
portion: and they sanctified holy things unto the Levites; and
sanctified them unto the children of Aaron" (Nehemiah 12:4

The porters of the Temple Service are analogous to the T
Masonic Lodge.

It will by now have become very plain to the reader hov
out the Holy City, and in rebuilding the walls and the Tem
effort was made, as in the original Temple, to reveal the corre
between the starry hosts and man. We cannot emphasize t
that correlations are found in the Bible, however strange this
to the orthodox who have failed to consider the astrological
the Hebrews and are therefore unable to recognize their influ
the Bible record. We must repeat that the reason the esotri
to derive such hidden meanings from the Old Testament do
that they were written into them by Seers and Initiates with
and forethought, and therefore anyone having the key can
treasure chest and avail himself of the divine treasures.

Thus, in the restoration of the Second Temple, that of Z
the ideal of King Solomon was consummated; not, however, in
wholly consonant with the original. There were significant c
cluding subordination of the local priesthoods, the Levites, to th
priesthood at Jerusalem. This was Ezekiel's plan, though i
inaugurated by King Josiah at the time Deuteronomy was
Jerusalem became the religious and political capital of the lan

While Deuteronomy gave supreme political control to
Ezekiel reduced the king to a figurehead, giving all real pow
hands of the priesthood. Zechariah believed that priest and k
be equal in the House of the Lord — he compares them to
trees — but the ecclesiastical party won out. The real ruler of
was the high priest, and Palestine became a church-state. D

royalty, and wore the royal insignia. He received all dues fo
longing to the king. The Sanhedrin of New Testament tim
origin in this ecclesiastical government.

Though following Ezekiel's plan, Ezra and Nehemiah al
about changes, some in the nature of religious reforms and
political import – as in the question of relative powers delegat
and priest. One religious reform was restoring strict observa
Sabbath. Tyrian and Hebrew traders were accustomed to
merchandising on the Sabbath as on any other day, and to this
objected. Also, offerings to the Temple had been so neglected t
were forced to leave Jerusalem and return to their local shr
result of Nehemiah's reforms they were once more recalled to
the Jerusalem Temple: "They sought the Levites out of all th
to bring them to Jerusalem, to keep the dedication with

Yet these innovations are important only in the light of
which animated the new state: preparation for the Messiah w
be Priest-King after the Order of Melchizedek *to all the wo*
Ezra's work was misunderstood and allowed to degenerate in
nationalism is one of the tragedies of history. Despite this part
however, the Great Work was accomplished, for the Messiah

Ezra Expounds the Law

Nehemiah 8:1-3

*And all the people gathered themselves together as one man
street that was before the water gate; and they spake unto E
scribe to bring the book of the law of Moses, which the Lo
commanded to Israel.*

*And Ezra the priest brought the law before the congregation
men and women, and all that could hear with understanding, u
first day of the seventh month.*

*And he read therein before the street that was before th
gate from the morning until midday, before the men and the wom
those that could understand; and the ears of all the people wer
tive unto the book of the law.*

Standing in a pulpit of wood in the street before the W
(Aquarius) Ezra read to the people from the Book of the Law
Two classes of disciples are mentioned in the above verses: t
who could understand only the exoteric law (the congregation,
and women) and those that could hear with understanding (

This public instruction led to the deeply esoteric Rite c
cation of the Walls soon to take place. But Ezra also in
people in the holy nature of the seasonal feasts, particula
they were then to celebrate: the Feast of Booths, sacred to
Equinox. The exoteric group reveled in pageantry and cerem
the esoteric group, "those who could hear with understanding
and took part in the true Mysteries, of which the other was bu

In this convocation of Ezra's Bible scholars we see the
synagogue (assembly). The Great Assembly of Hebrew kab
dition also relates to this event. However, its prototype is to
Schools of the Prophets. The Great Assembly of the kabbalis
comparable to the Great White Lodge of the Theosophists, t
the Rose Cross of the Rosicrucians, the House of the Holy
Templars, the Invisible Church (Ecclesia) of Catholicism.

The Autumn Feast

Nehemiah 8:14, 15

*And they found written in the law which the Lord had co
by Moses, that the children of Israel should dwell in booths in
of the seventh month:*

*And that they should publish and proclaim in all their citi
Jerusalem, saying, Go forth unto the mount, and fetch olive
and pine branches, and myrtle branches, and palm branc
branches of thick trees, to make booths, as it is written.*

The exoteric purpose of the autumnal feast was to give
God for the fruit of the vine. There was dancing, music,
brilliant illumination of the entire city of Jerusalem. The M
that pious and distinguished men danced before the people
flambeaux in their hands. In a procession celebrants car
pitchers filled with water from the mystic pool of Siloam.
reached the Water Gate, three long blasts were blown on
the priest then ascended the altar whereon were two silver
to the west for water and one to the east for wine. Every mo
the eight days of the Feast of Tabernacles, a priest drew thr
water from the fountain of Siloh in a golden vessel. This
carried with joyous solemnity through the Water Gate to
and poured out to the southwest of the altar. Exotericists i
to be a symbol of rain or an offering to a rain god; but esote
it was a symbol of the Holy Ghost. We recognize in the Wa

(figuratively represented in the patriarch Abraham), to whc
of Saturn (Saturday) was sacred. The Hebrews set this d
their Sabbath, their "day of rest for the soul."

A ceremony similar to the above is described by Cicero in
with the Feast of Bacchus. Every morning of the Feast per
drew water in the same manner, mingled it with wine and,
of rejoicing, poured it on the altar as a libation to Dionysus. T
of wine with water, or the changing of water into wine, o
Mystery rituals having as their object *purification of the emoti*
the practice of beauty so a neophyte may later qualify for In
inner-plane Mysteries.

It was also customary in ancient Israel to build a synag
a stream of water. This custom was rooted in Sumarian antiq
Moon God was the ruler of oceans and streams — being, i
Voice of Many Waters. When we read of a god's "riding o
"speaking in the thunder," "wielding the lightning as a s
evident that the Moon God is meant, as the ancients recog
was a connection between the Moon and Water phenomena.
by Water, that pertains to overcoming the lower emotional na
(Hierarchy of the Moon) attend upon an aspirant during his
voices are heard in a chorus of rejoicing when a successfu
emerges from the Waters into the Light and Fire of the Sp

The Feast of Tabernacles is an initiatory festival of t
Equinox. It is not, however, the supreme event of that Seas
accords highest honors to the Feast of Atonement, calculate
to the time of the New Moon relative to the Fall Equinox. S
ego is imprisoned by earth-plane consciousness his cycles will
by life-tides of the earth. But in Solar Initiations the Initia
place himself within the orb of the Sun, as it were, and fro
of consciousness all earthly places and times are alike to hi
this reason that Ezekiel exalted the Feast of Atonement abo
of Tabernacles.

Nature is ever an analogue of man; in her wondrous
may discover his own spiritual being. Hence, the Masonic
"Study nature, brother, for she bears the stamp of divinity.

The Autumn Equinox marks the harvest celebration, w

Scales. Saturn, the great disciplinarian, is exalted in Libra. At
a disciple who aspires to take another step on the Path of
specially assisted by cosmic powers, for he comes under the
ray of Venus, ruler of Libra. Beyond the gloom of our objecti
this holy time, Temple gates swing wide; the peal of bells an
heavenly music summon all "who are awake" to enter and
the ceremonial of the Mystic Marriage. (Libra is the seve
the Zodiac, corresponding to the Seventh House, the House of

In the Greater Mysteries of Eleusis, celebrated at th
Equinox, neophytes carried lighted torches in remembrance of
made by the Goddess of Grain, Demeter, for her daughter, Pe
part of a purification ritual preparatory to the Sacred Occurre
Mysteries culminated in the *revelation of a reaped corn stalk*
the sacred marriage. Amid a blaze of torches, the fair young G
was borne along the sacred way to the Temple of Eleusis for th
ceremonial. At the Spring Equinox, Persephone's return *t*
young corn from the darkness of the underworld was similarly
in a processional of light and rejoicing.

After an aspirant had garnered his harvest he brought it to
door for weighing. If "the revealing of the cornstalk" so ind
magic portals of the Temple opened that he might partake
of the sacred marriage solemnized that holy autumn night. Th
of the Greek Mysteries is paralleled in Hebrew esotericism by
Aaron and the blossoming staff of Joseph. It was sugges
Egyptian harvest festival when the Pharaoh, impersonating th
Horus, walked before the sacred white bull and reaped the f
of barley to insure peace and plenty for his people in the

The Feast of Tabernacles was at one time the culminatin
of the autumnal Mysteries, at which time celebrants dwelt for
in specially constructed booths built of wood, such as the oliv
palm, that had been blessed. All this had a religious signi
Babylonian rituals similar booths were referred to as *sacre*
houses; it is significant that they were supposed to be used
meditation upon spiritual matters.

It is therefore seen that the Mystic Marriage, central My
Gnostics, was of Hebrew as well as of Greek and Babylonian
its biblical parallel being the Feast of Tabernacles, sacred

Also under Libran influence were the marriage laws in
Ezra. The Hebrews were a mixed people whose destiny ca
tensive inbreeding. By harsh and restrictive laws, Ezra sough
a pure race wherein the Master Jesus might find a body su
rebirth. Upon inner heavens his Star was already shining abo
at that remote time, and great Seers of the Restoration lived a
under its rays. The descent of that Star was not far off, so ste
were necessary if a proper race-body was to be ready for I

Ezra's marriage reforms evolved the people who bodie
Christ. It was the destiny of this people to disperse and amalg
the Gentiles after Christ's Advent, when the matrix from
Jewel has been taken was no more needed. But they became e
nationalism and racism; they resisted the divine decree, and th
down upon themselves great and unnecessary suffering.

THE SECRET DOCTRINE OF ISRAEL

What was the esoteric wisdom which Ezra taught to
could understand?" Its kernel, at least, has come down to
collections of medieval works by kabbalistic writers, both
Christian, particularly through the *Zohar*. Although this
present form dates from the thirteenth century A. D., it em
esoteric traditions of the Restoration Period. The title Kabb
a doctrine of revelation received orally, and it supplements th
by presenting a philosophical basis for their Teachings. For e
Old Testament says very little about the immortality of the so
life is stressed throughout, immortality and rebirth being tau
implication and allegory. In the Kabbalah, however, immort
soul is axiomatic and the doctrine of rebirth is openly ta
claimed that kabbalistic doctrine descended from Adam in a
succession via a line of prophets among whom are named Noah
Moses and finally Ezra, the last having received the Teach
Field of Ardath at Babylon.

We now begin to comprehend the importance of the Field
It was here that the Scriptures were collected and written do
great scribe; it was here that the Christ Mystery was revealed
of the Exile. The *teachings published* are exoteric Scripture
the Hexateuch and of such prophets as had delivered their

Christ's forerunner. These secret tenets were preserved th
Hellenistic Period by the Essenes.

According to instruction of the Archangel Uriel, and the
this Archangel is preserved in Christian tradition, Esdras tool
five scribes and went to the Field of Ardath. For forty days
day and night, producing in all two hundred and forty book
"the last seventy were to be kept secret and shown only to
"For," said Uriel, "in them is the spring of understanding, th
of wisdom and the stream of knowledge."

The fourth chapter of II Esdras names the celestial Bei
structed Esdras as Uriel the Archangel. The description
Initiation indicates that this Archangel inducted him into that
ot consciousness that is the home world of the Christ, wh
records "from the beginning" were shown to Esdras. These
not to be found in either the Reflecting Ether or the Archety
of the Mental World, but only in the world of Life Spirit,
beginnings of our solar evolution in the first Great Creativ
recorded. Therein appears also the culmination of our e
cycle in the last, or seventh, Great Creative Day.

Further corroboration is given by the Greek Church i
stating that when the Disciples walked the way of Emmaus, th
Uriel walked with them. The Gospels say, however, that it wa
It is clear that the Christ Archangel revealed Himself to His
the symbolical Field of Ardath many centuries before His de
Jesus at the time of the latter's baptism. Early Christian a
portrayed the Christ as a winged Being, showing that they
His archangelic nature. Uriel is the Angel of Beauty who pi
earth during the midsummer season when nature attains t
beauty.

Ezra established a School and also a Brotherhood of sacre
protect such Teachings as were committed to writing and to
word of mouth the Teachings that could not be written.

If there were only legends in regard to this wealth of secr
we might well question its existence. But certain historical r
to corroborate the claims of esotericists that esoteric sects did
the Restoration Period; and that, far from being outlaw g

kabbalist's contention that great prophets and Teachers we
of these sects. Despite much misunderstanding on this poi
some historical evidence.

Best known of these sects were the Essenes. Their mona
zation was described by Josephus, who studied among them
It is true that history first mentions the Essenes in the seco
B. C., the time of Jonathan the Maccabee; but many scholars a
greater antiquity. Their name is supposed to derive from t
Essa mentioned by Josephus, just as Christians were called N
coming from the town of Nazara or Nazareth. Esotericists p
terpret the name as meaning *the silent ones* or *the physici*
were the first society in the world to condemn slavery bot
and practice," the *Britannica* states. This very exoteric work
that "they cultivated spiritual speculations far different fro
Judaism" (orthodox Judaism as it is today), and that their
reveal a sympathy for Greek and Oriental philosophy. The
concedes that the Essenes may date from the Persian Period.
again prefer the Essenian tradition of their dating as a sect —
perhaps, under that name — from the time of Moses.

Tranquility pervaded Essenian communities. Only the
conversation was allowed, so the fellowship dwelt in a sp
which reflected the Light of Spirit, holiness made visible as
Their writings were kept inviolate; also the names of Ang
their healing ministrations and in other occult activities. Th
no question about their receiving a new understanding of th
Coming from Persian Hierophants; and they possessed Chald
ings on the Tree of Life, Teachings not contradictory but sup
thereto. They retained much of the sacerdotal magic of th
priesthood, purified by a new philosophical understanding.

When Chaldea fell under the Persians her Wise Men we
far and wide over the ancient world. Most of their wisdo
became the inheritance of Israel, for Daniel and Ezekiel wer
among the Wise. So thoroughly were the Jewish people in
that throughout the Roman Empire the name Jew was a s
magician. Hence, the frequent accusation of witchcraft a
Christians.

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Zoroaster and the Magian sciences of astrology and angel
Misraimites were also kabbalists in the simplest sense of the
specialized in studying the esoteric meanings of the Hebre
now a dead language. For some time before the Captivity Ara
headway in Palestine as the language of commerce; after th
Ezra made it official. Hebrew then became the language of t
Mysteries, and has remained so to this day. Thus, in the Per
Aramaic became the official language for all provinces v
Euphrates, Palestine being the last to be Aramaized — altl
before the Captivity Jewish colonists in Egypt were using A
were designated as Aramaeans by the Egyptians.

The Restoration Period marks a most profound change
consciousness of the Palestinians. The Hebrews had been hel
Chaldea, whence their ancestors had originally come, and th
easy to amalgamate with a people so intimately akin to them
Under Persian rule and as a new people they returned and
bands of a new nation dedicated to a new purpose — the co
Messiah in the foreseeable future — and speaking a new lan

If the idea of foreign influences converging in Palest
doubt in the mind of a student, it will be dispelled by refer
Talmud. Eminent scholars have said that every type of philos
to men is introduced therein, including the Magianism from
later Jewish mysticism. We learn, for example, that Mercu
the Star; Venus, *Splendor;* Mars, *redness;* Jupiter, *brightness;*
Sabbath Star. Again, it is written, "An eclipse of the Sun is
to the nations of the world; an eclipse of the Moon is an
Israel, for Israel reckons by the Moon; the nations of the w
Sun" — words reminiscent of Abraham's origin in Ur of th
where the Moon God was worshipped. Esoteric studies reve
Moon God and the God of Saturn are ever closely associated
tative of Cancer and its opposite sign, Capricorn. In later
civilization Mercury, the planet of science and abstract reason
supplant both, as we see in the history of alchemy. In anc
Saturn's metal, lead, was first thought to be the *prima mater*
supplanted by Mercury's metal, quicksilver.

SUMMARY

The Abrahamic work was begun in the Taurean Age Vernal and Autumnal Equinoxes were in Taurus and Scorpio r the Summer and Winter Solstices in Leo and Aquarius, r This work culminated in Abraham's Initiation under Melc the threshold of the Arian Age, for which it was preparatory dek is the prototype of the Christ.

The Mosaic Work comes under the influence of the when the Vernal and Autumnal Equinoxes were in Aries and I the Summer and Winter Solstices were in Cancer and Caprico Exodus "The Book of Aries." The purpose of the Mosaic D was the founding of a new nation and the establishment of a n School, in which Monotheism should be taught to the whole not to the priesthood alone. In this Mystery School it was pu Fire and Water should be blended forever. This blending was plished. In this respect the Mosaic Work failed of consun shown in the Masonic legend of Hiram Abiff's death at th assassins. But the Mystery School endured, and flourished. nation of the Mosaic Work was the building of Solomon's Ter

The Messianic Period had its inception in the Captivity, point of the Arian Age, and continuing in the Restoration prophet and divinely inspired Teacher was the holy Ezek only to Moses in power and prestige. The four leading spirits Ezekiel's plan to completion were the high priest Joshua, K babel and the two great leaders of the Restoration, Ezra and The culmination of this work was the Advent on earth of Jesus at the end of the Arian Age.

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CHAPTER XII

THE RESTORATION AND ITS PROPHETS

Zechariah to Malachi

Zechariah, Prophet of the Apocalypse

The Book of Zechariah has been called, although not accuracy, the beginning of the Apocalypse.. It stands at the the apocalyptic period, preceded only by the Apocalypse of Ez eight and thirty-nine, and of Isaiah twenty-four through tv It represents a new type of prophetic literature, a type whic the end of an age and takes account of the present only as it the end. Zechariah defines the limits of the then current Age a sies quite closely when it would end and the Messianic definitions which point to the very century in which Jesus appeared.

To the esotericist, apocalyptic writings are the Mystery Israel. They were centered wholly in the Christ Mystery dedicated to preparation for His Coming. Hence, when Judai the Christ it also rejected all of the apocalyptic literature p clearly to Jesus of Nazareth as the Messiah, retaining only su be otherwise interpreted. Esdras was rejected but Zechari cepted. Although Christians read the prophecies of Zechariah to Jesus of Nazareth, it is possible to give them a different int this cannot be done with the Apocalypse of II Esdras.

It has been truly said that the Apocalypse is the cradl tianity. Previous chapters have shown that active preparat Christ Advent in Palestine began with the Exile, and it was that the Apocalypse appeared in Hebrew literature — althoug reach its culmination until the Greek Period. The Mess Apocalypse is no mere national hero of the Jews. He is the Sav kind, the Spirit of Light that overcomes the darkness of this

Prophecies concerning the End are couched in pictori

Initiate, of which many examples have been given. It is a livi
symbolic and dramatic. It appears in mental space before t
of an Illumined One, and at the same time is heard inward
understood by his heart. Such a type of prophetic communi
to be confused with reading in the Memory of Nature. A
or may not be in his body when he receives instruction
Ezekiel was taken out of the body; so was Esdras in the Fiel
There are instances, however, where a disciple received instr
remaining conscious within his physical vehicle.

Zechariah appeared in Jerusalem during the second year
of Darius Hystaspus, about 520 B.C., and by his spiritual in
to mediate an understanding between the High Priest Joshu
Zerubbabel – as shown in his visions of the olive trees in the
Lord. Unlike Ezekiel and Ezra who put the theocratic sta
he appears to have favored the separation of Church and
eventually the line of David disappeared and work on the Se
was halted until the prophets of the Restoration ordered buildi

It is significant to observe the reappearance of the nam
connection with the Christ tradition. Joshua is the Hebrew
the name changed to Jesus in the Greek Period. It was a
conquered the land of Canaan following the death of Moses
other Joshua who, with Zerubbabel, restored the Temple; and
Joshua, as Jesus, who became the Christ-Bearer.

These Mystery Teachings relating to the secret prepara
Messianic Advent are included in the Book of Zechariah, for
sounded what is, perhaps, the highest spiritual note of any o
Minor Prophets. His visions embody the beautiful mysticism
Cancer. His keynote is *Holiness unto the Lord.*

THE INITIATE VISIONS OF ZECHARIAH

The First Vision: The Angelic Horsemen

In Chapter One the Prophet is shown to be out of the
the night hours: "I saw by the night." He refers to the pr
Jerusalem for the coming of the Messiah in the two stat
house shall be built in it . . . and a line shall be stretched

Zechariah 1:8-11

I saw by night, and beheld a man riding upon a red horse stood among the myrtle trees that were in the bottom; and bel were three red horses, speckled, and white.

Then said I, O my Lord, what are these? And the angel tha with me said unto me, I will shew thee what these be.

And the man that stood among the myrtle trees answered a These are they whom the Lord hath sent to walk to and fro the earth.

And they answered the angel of the Lord that stood among th trees, and said, We have walked to and fro through the ear behold, all the earth sitteth still, and is at rest.

By a threefold Emanation from the Absolute all things a and through it they evolve. It is the combined Will, Wisdom a Principles of God. The white horse symbolizes the Will or Fat the speckled horse is the Wisdom or Son Aspect; the red one is t Aspect, the Power of the Holy Ghost. This threefold Eman work throughout the universe, from atom to God. Man do realize fully how to lay hold of these Principles and cooperate hence, the expression "the earth sitteth still, and is at rest."

Nevertheless, all humanity is being urged forward, both and spiritually, under this threefold Ray. According to his te and state of unfoldment, man finds his place in one or the o two great evolving streams of life, the occult (red) or the myst and is prepared for a higher state, designated as "speckled," w two are blended into one . Those in whom this blending is co have become Christed Ones and will form the vanguard of Chri when He returns.

The Second Vision: The Four Horns and the Four Bui

Zechariah 1:18-20

Then lifted I up mine eyes, and saw, and, behold, four hor

And I said unto the angel that talked with me, What be thes he answered me, These are the horns which have scattered Israel, and Jerusalem.

And the Lord shewed me four carpenters.

From the primordial Triad, the vision now turns to Quaternion, the Sacred Four which is the number of attainme it is the number of God in manifestation. The cross or square comes the perfect four square. Cancer, the mystical sign o ecstasy and vision, is the fourth sign of the Sacred Circle, ce

the Lords of Karma who destroy and scatter forms which h
their usefulness so life can build new forms better suite
spirit on a higher arc of the evolutionary spiral. Thus, Juda
were scattered and Jerusalem was destroyed that the Ne
might be built and a people sanctified for the Messianic
established in Palestine.

Zechariah 2:3, 4, 10

*And, behold, the angel that talked with me went forth, an
angel went out to meet him.*

*And said, Run, speak to this young man, saying, Jerusale
inhabited as towns without walls for the multitude of men
therein.*

*Sing and rejoice, O daughter of Zion: for, lo, I come, and
the midst of thee, saith the Lord.*

The Third Vision: The Temptation of Joshua

Chapter three introduces a vision of the High Priest J
tempted by Satan. This is one of the earliest Old Testame
to a personal Satan. Satan as a personified power of evil
tioned in Hebrew literature prior to the Exile. The concept a
a Hebrew adaptation of the Persian Ahriman.. The previ
concept of evil was somewhat different, for the elder p
trayed Satan as performing acts under the Will of God. For
the Prologue of Job he appears among the Sons of God
permission to try Job. Thus, the Hebrews believed all su
earth came by Satan but it served a divine purpose, whethe
was able to recognize that purpose. After the Exile, however
of a personal Satan working in enmity against God gained
concept flowed into Christianity where, among the orthodo
materialized out of all resemblance to reality. Esotericists re
demoniac spirits do exist in a kind of hierarchy; but, like anc
prophets, they see God as the One God and the One P
universe, so all that appears to be evil must eventually serve

Zechariah 3:1-2

*And he shewed me Joshua the high priest standing before
of the Lord, and Satan standing at his right hand to resist hi
And the Lord said unto Satan, The Lord rebuke thee, O Sa
the Lord that hath chosen Jerusalem rebuke thee: is not thi
plucked out of the fire?*

The vision then reveals Joshua "in filthy garments,"

have caused thine iniquity to pass from thee, and I will clothe
change of raiment." Joshua is at once clothed with new gar
a mitre is set upon his head. "And the angel of the Lord stood
Angel rebukes Joshua, exhorting him to obey the high vision
been entrusted to him, and he prophesies "for behold, I will b
my servant the BRANCH." He continues, "For behold the st
have laid before Joshua; upon one stone shall be seven eyes:
will engrave the graving thereof . . . and I will remove the iniqu
land in one day. In that day, saith the Lord of hosts, shall ye
man his neighbor under the vine and under the fig tree" (
3:3, 10).

"My servant the Branch" refers, of course, to the Christ
Through Initiation, the day will come when men will no
clothed in gross garments (of flesh) but in changed raiment
light), and wearing fair mitres upon their heads (halos of
In that day true brotherhood and equality will be demonstra
ye call every man neighbor."

The stone with seven eyes symbolizes the light body of
with its seven awakened spiritual centers, poetically describ
Seven Roses or Lotus Blossoms that bloom upon this new bod

The Fourth Vision: Zerubbabel and His Initiation

Previous reference has been made to Haggai and Zec
prophets of the Restoration under Zerubbabel. The Book of
correlated with the sign Capricorn and shows that the final In
Zerubbabel occurred at the time of the Winter Solstice, the "Se
of the year. The Book of Zechariah correlates with Cancer
opposite Capricorn across the zodiacal circle. Through their
and varied imagery, chapters of the latter reveal, as nearly
given publicly, an outline of the wonder and glory of this final
of Zerubbabel – for when the Midnight Sun of the Winter So
Capricorn under the earth, Cancer shines on the Midheaven
above the sleeping world the Manger, symbolizing birth of the

In chapter four Zechariah relates this vision pertaining to Z
The prophet studied the heaven-recorded archetypal plan
Redeemer's coming to earth and, looking far beyond his own
time, saw the Christ Star descending in the great Palestinian

Then he beheld the coming of Holy Ones from North, East West to the beauty and radiance of the New Jerusalem, that worship together and prepare for the Second Coming.

All great Initiates body forth the development that spiritu will eventually accomplish in the race as a whole. They are th of the evolutionary tree, so we therefore call them *prototyp* reason the Book of Zechariah, although concerned prin Zechariah's own Illumination and with the Initiation of Ze also descriptive of the earth and mankind in the future Capric Man will then be Christed, or anointed with the Christ p masses will experience the birth of the Christ Within whi under Cancer, will receive higher Initiations and thus be ab the Christ into His own home world, the high heaven of Li Universal Christ Consciousness.

In the work of Initiation going forward in spiritual Ten inner planes there is a definite correspondence with outer m the universe. Thus, the first seven of the nine Lesser Myster with the seven days of the week; the eighth correlates with and the ninth with the Equinoxes. The first Great Initia Adeptship and relates to penetration into the innermost se earth. Yet all this is but a prelude to the Great Work. Adep been attained in the first Great Initiation, three more Grea follow wherein an Adept comes to know the All Highest, n tions in Nature but face to face.. Finally he enters the Wh the Supreme and "goes no more out" into embodiment, hav one with his Source.

That Zerubbabel's Initiation took place at the Winter S utmost significance to the esotericist since it indicates that h trated the inmost sanctuary of Nature and had seen hidde secret of life itself. Yet Zerubbabel had trod a weary way t high eminence. His example is helpful to all who yet hold a potentiality, as the lotus seed enfolds a perfect image of the

The Fifth Vision: The Two Olive Trees and the Golden C

Zechariah 4:3, 11, 14

And two olive trees by it, one upon the right side of the the other upon the left side thereof.

Then answered I, and said unto him, What are these two

From an historical viewpoint, the two olive trees "that sta
Lord" refer to Joshua and Zerubbabel. But there is also an in
terpretation pertaining to the alchemy of the two nervous syste
play such an important part in human regeneration. The sy
nervous system is the stronghold of the vital body, or life f
desire body having seized control of the cerebro-spinal syste
control of the nerves of both the cerebro-spinal and the sy
nervous systems, the powers of which are greatly augmen
neophyte then becomes aware of ethereal, but mighty, force
purification process goes forward the universal Life Spirit
through Nature in great tides. Being aware of them, he is able to
advantageously in creating a more perfect world and in
Illumination for himself. The cerebro-spinal system is predomi
channel for the masculine (positive) forces of creation on th
plane; the sympathetic is predominantly the channel for the
(negative) forces. When a harmonious balance is attained betw
neither one nor the other being dominant, Love and Reason
together as a unit. This balance is described in the words of Z
"These are the two anointed ones, that stand by the Lord of
earth."

Zechariah 4:12

*And I answered again, and said unto him, What be these tw
branches which through the two golden pipes empty the golden
of themselves?*

The ego functions in the blood. The more work that
plished in the refining of bodies, the more rarified and gaseou
the blood until it is a bright fire in the veins and is visible to c
vision. Nerve fluid also becomes rarified. The golden oil is t
essence of the new combined blood and nerve fluid.

Zechariah 4:2

*And said unto me, What seest thou? And I said, I have look
behold a candlestick all of gold, with a bowl upon the top of it,
seven lamps thereon, and seven pipes to the seven lamps, wh
upon the top thereof.*

Continuing the initiatory interpretation, the golden can
the spinal canal while the golden bowl is the head wherein th
serpent fire has awakened the dormant pineal and pituitary g
set them vibrating. To spiritual sight, these glands are then s
penetrated by a scintilating vortex of force of inconceivable spl

senses. These seven senses are the five physical (hearing, feel smelling and seeing) and the two spiritual senses of intuition faculty) and spiritual perception (a masculine faculty).

Astrologically, the seven lamps refer to the Sun, Moo planets of the Ptolemaic system which have rulership over functions of man's body. Also to Planetary Spirits, or Archang the Spirits before the Throne of God. The candlestick is Archangel Himself, who occupies the solar throne.

The Sixth Vision: The Woman in the Ephah

Zechariah 5:6-11

And I said, What is it? And he said, This is an ephah th forth. He said moreover, This is their resemblance through all t

And, behold there was lifted up a talent of lead; and this is that sitteth in the midst of the ephah.

And he said, This is wickedness. And he cast it into the mi ephah; and he cast the weight of lead upon the mouth thereo

Then lifted I up mine eyes, and looked, and, behold, th out two women, and the winds was in their wings; for they h like the wings of a stork: and they lifted up the ephah bet earth and the heaven.

Then said I to the angel that talked with me, Whither bear the ephah?

And he said unto me, To build it an house in the Land o and it shall be established, and set there upon her own base.

Esoterically, ephah means *darkness*, or *the burden o* thus it correlates with the dark Saturnian principle here con der its feminine aspect. Superficial students think of Saturn power because it is the planet of cosmic Law that causes e reap as he has sown. If he has sown with understanding h Illumination; but if he has sown in ignorance his is a crop of trouble. One of the two women represents the feminine pri lower aspect, when bound to the flesh; the other is its h linked with spirit. The higher is that body of Light wherein new race will transcend time and space and soar beyond bounds of earth.

Shinar means *rest*. When Initiate consciousness is firmly in the understanding and love of cosmic Law — and this formalistic intellectual exercise, but a living union with D gence — its evolution is upon a sound base, like the house s

will be realized in the Aquarian Age, for Aquarius is ruled
But it will not be fully realized until the Capricornian Age, s
the feminine Capricornian principle that the "ephah" particu
Then the cross, symbolizing a lack of balance, will no longe
Christian religion; instead, it will be represented by the tv
(olive trees) that guard the entrance to every Wisdom T
between which a candidate must pass to find the Light he is s

The Seventh Vision: The Staff

The two pillars (the support of the world) figure promin
terpretation pertaining to the alchemy of the two nervous syst
Temple of Solomon and also in the restored Temple of Zeru
recordings of prophetic visions that were forerunners of the
being in fact Initiates' visions of the true spiritual Temple on i
these pillars are referred to many times and under many
but in all cases there is a twofold symbol that has reference
ciple of polarity. Thus, in Zechariah 11:7 it is written: "And
the flock of slaughter, even you, O poor of the flock. And I to
two staves; the one I called Beauty (graciousness), and t
called Bands; and I fed the flock." The "two staves" have the s
ing as the columns of Joachin and Boaz which flanked the
Solomon's Temple. Polarity underlies the entire manifeste
and is also reflected in the body of man, as we noted when
the meaning of the two olive branches and the golden pipes. A
positive and negative, masculine and feminine forces channel
the human body, so in the universe, the visible kingdom c
there dual cosmic currents. These are known to the Initiat
them scientifically. In unregenerate man the two powers are
the ego's control because the feminine principle is held in
degradation, as is shown in the following verses:

Zechariah 11:10-15

*And I took my staff, even Beauty (or graciousness), an
asunder that I might break my covenant which I had made w't
people.*

And it was broken in that day . . .

*And I said unto them, If ye think good, give me my price; a
forbear. So they weighed out for my price thirty pieces of silv*

*And the Lord said, Cast it unto the potter . . . in the hou
Lord.*

*Then I cast asunder mine other staff, even Bands,, that I mig
the brotherhood between Judah and Israel.*

Like Ezekiel, Zechariah tells of the fall of the feminine p
in man, and the results of this fall. Silver is a feminine meta
to the Moon (generation), and the Moon signifies misapplica
Holy Spirit, the Creative Principle of the Godhead, to solely n
sensual ends. This necessitated the Christ's great Sacrifice, a
well recall that the betrayal leading to His Sacrifice was pa
thirty pieces of silver. Throughout the Book of Zechariah
pressions made familiar to us by the New Testament wh
Priest-King is betrayed.

By right use of his dual powers man may become a go
misuse, their betrayal, he becomes, in the words of Emerson
ruins," the two columns supporting his spiritual world be

Israel is feminine; Judah, masculine — as shown in t
"daughter of Israel" and "Lion of Judah." True affection a
between man and woman have not existed on the earth plane
Atlantean times. The New Age demands equilibrium; hence, a
for woman. Boaz, the column of Beauty, must be lifted up.
has been accomplished, the column of Bands (Unity, the
gether in brotherhood) will also be set upright. These two c
be the pillars of a new civilization that will flourish in righte
beauty throughout the earth. Man and woman will walk ha
politically, economically, spiritually. They will be blessed an
by the loving protection of a masculine-feminine Father-M
Such will be the humanity and the civilization to which the
return. In preparation for this Event Zechariah the Seer com
the thirty pieces of silver be cast to the potter in the house
(Law).

The Eighth Vision: The Four Chariots

Zechariah 6:1-5

*And I turned, and lifted up mine eyes, and looked, and
there came four chariots out from between two mountains;
mountains were mountains of brass.*

*In the first chariot were red horses, and in the second
black horses.*

*And in the third chariot white horses, and in the fourth
grisled and bay horses.*

*Then I answered and said unto the angel that talked
What are these, my Lord?*

And the angel answered and said unto me, These are

The four Recording Angels referred to so frequently
literature correspond to the four fixed signs of the Zodiac: Leo,
Taurus and Scorpio, also known as Lords of the Winds. Zecha
them "the four spirits of the heavens." Under their supervision
reaps the harvest of causation engendered in his current and
lives. By this experience he learns to build "more stately man
his future habitation. *North* is the land of darkness, land of
horses. The white horses go forth after them, for the power
eventually triumphs over the evils of materiality. "Those that
toward the north country have quieted my spirit in the north

The grisled horses symbolize the work of redemption; they
the south, path of the Sun, or Light. To all who follow this
following verse applies: "Then take silver and gold, and make cr
set them upon the head of Joshua the son of Josedech, the hi
(Zechariah 6:11). Those who are weaving a new garment of int
gold and silver (blended potencies of the masculine and femi
ciples) are being prepared to meet the Exalted Master when H
unto His own.

Joshua, like Jesus after him, was a high priest "after the
Melchizedec," as is shown more clearly in these quotations: "B
man whose name is THE BRANCH; and he shall grow up
place, and he shall build the temple of the Lord: . . . and he
the glory, and shall sit and rule upon his throne; and he shall b
upon his throne: and the counsel of peace shall be between th
(Zechariah 6:12, 13).

The Ninth Vision: The Holy City

"Thus saith the Lord; I am returned unto Zion, and will dw
midst of Jerusalem: and Jerusalem shall be called a city of t
the mountain of the Lord of Hosts, the holy mountain" (Zecha
The Holy Mountain is the restored Temple wherein the new
Initiation is to be given. This Initiation is not a transcendental
use only on special occasions and at exalted times; it applies
everyday living. Hence, the admonition of Zechariah: "Thus
the Lord of hosts, saying, Execute true judgment, and shew m
compassion every man to his brother: And oppress not the w
the fatherless, the stranger, nor the poor; and let none of you im
against his brother in your heart" (Zechariah 7:9, 10). The new

Zechariah 8:20, 21

Thus saith the Lord of hosts: It shall yet come to pass, shall come people, and the inhabitants of many cities;

And the inhabitants of one city shall go to another, saying, speedily to pray before the Lord, and to seek the Lord of hos go also.

In the New Age the Holy Summer Solstice once m universally observed; in the spiritual exaltation of its high peoples and races will unite into one vast fellowship. This stood in early Christian centuries, and it was anticipated b "Rejoice greatly, O daughter of Zion; shout, O daughter o behold, thy King cometh unto thee: he is just, and havi lowly, and riding upon an ass, and upon a colt the foal of was the custom among kings of Israel. The ass and foal ref sign of the Summer Solstice in the Arian Age.

Zechariah 10:6, 12

And I will strengthen the house of Judah, and I will save of Joseph, and I will bring them again to place them; for I h upon them: and they shall be as though I had not cast them am the Lord their God, and will hear them.

And I will strengthen them in the Lord; and they shall wa down in his name, saith the Lord.

The marriage of a spiritual mind (House of Joseph) mined heart (House of Judah) must be accomplished b aspire to greet the Priest-King and share with Him habitatio Jerusalem. Through power released in the Mystic Marr works of the Christ become possible of accomplishment by Such Initiates will be the new holy race that will "walk u in His Name" — for they will be citizens of two worlds, equ on inner and outer planes of Nature.

To take part in the Great Work, every neophyte must to follow the Christ to the place of Crucifixion. There is n new Initiations to be given in the Christian era — Initiatio prefigured in certain ancient rites and customs. "And o unto him, What are these wounds in thine hands? Then he Those with which I was wounded in the house of my friends 13:6).

Zechariah 13:8, 9

And it shall come to pass, that in all the land, saith the parts therein shall be cut off and die; but the third shall be le

my name, and I will hear them; I will say, It is my people: a
shall say, The Lord is my God.

The two parts to be cut off are the masculine and femi
of spirit in their inharmonious functioning apart from one anot
will then be unified and function together in creative works lik
Elohim, which is the third part that consists of the two blende
in the new *spiritual* body. This was the Work accomplished by
alchemists under the guise of transmuting base metals into
Elect of the New Day will be those who have successfully
dual forces within themselves and thus acquired power, n
manipulate form as man does at the present time, but to creat

Zechariah 14:7-9, 20

But it shall be one day which shall be known to the Lord, n
nor night: but it shall come to pass, that at evening time it shall l

And it shall be in that day, that living waters shall go ou
Jerusalem; half of them toward the former sea, and half o
toward the hinder sea: in summer and in winter shall it be.

And the Lord shall be king over all the earth: in that da
there be one Lord, and his name one.

In that day shall there be upon the bells of the horses, HOL
UNTO THE LORD; and the pots in the Lord's house shall be l
bowls before the altar.

In this last vision Zechariah again sees far beyond the fi
of the Messiah in Palestine. He envisions a later period, ti
Second Coming. The terrestial globe will have undergone a t
tion and will then be self-luminous. Vast geological changes are
in the prediction that "living waters shall go out from Jerusalem

Because many apocalyptic promises were not fulfilled in t
Jesus, a large group among the Jews rejected Him as the Me
the rejection was based on a misunderstanding. According to
the "day of the Lord" was to be followed by "the agonies of the
But a "day of the Lord" may be either a millenium or a zodia
more than two millenia. Hence, the First Coming of Messiah i
by a "day" of suffering and conflict: the Piscean Age which ha
been the bloodiest period the earth has every known. Our v
writhes in agony as the conflict approaches its consummatio
end of the "agonies of the Messiah," however, victory comes. I
prophecy this victory is the Second Coming of Christ. It
esotericists that the Age of Pisces is the apocalyptic age of the
agonies, and that only in the Capricornian Age described by

JOEL

The Prophet of the Locust Plague

Locusts signify the qualities of the sensual man.
—Swed

Many biblical scholars have considered the Book of Jo
the finest examples of apocalyptic literature. Joel was one o
prophets and his work was confined largely to the area
Jerusalem. His prophesying centers primarily in descript
accumulated effects of evil forces generated by man throu
Such effects always come up for liquidation at the close of
before a new civilization, such as Joel sings of in his final
be ushered in.

Because this Book is non-historical in nature it is difficult
the date of its writing. At one time it was thought to be th
the prophetic Books and was assigned to the reign of Joas
about 830 B.C. Modern scholars, however, regard it as a pr
fourth century B.C. because it mentions selling the childr
to the Grecians (Joel 3:6). This reference to the Dispers
description of the walls of Jerusalem would seem to
Nehemiah's time.

Metaphysicians frequently comment upon the correspon
ing between biblical plagues and evil forces in human natu
physical plane these correspondences may seem to an unillum
mere figures of speech, allegories without any foundation
there are some individuals who have developed the facult
thought-forms created by man's evil emotions and imaginin
tracing them in their gradual condensation through the ethe
appear upon the physical plane as plagues of various ki
scopic entities, scientifically designated as microbes, are
and tangible to interior vision. Not infrequently persons
slight development of their etheric senses see the astral la
swarm in the lower regions of the desire world.

form; the most frequent and general is, of course, the ordi
germ which is an expression of fear or hate. Whether of the bo
or soul, courage is its best antidote.

Thought-forms generated by malicious gossip are wasp-l
well meant but thoughtless gossip appears in the desire world
of gnats and mosquito-like insects. These creatures have
described as tiny grotesque and misshapen bird-forms, con
nothing more than a tuft of feathers and a sharp bill that attack
of a victim. Swedenborg's statement that locusts signify the
man is borne out by the vision of many a Seer. Locusts of in
do not always have the same form as those of the outer, but
definite similarity in type. The locusts so graphically describe
correlate with the fire force in man: with its misuse and the con
thereof.

Joel 2:3-5

A fire devoureth before them; and behind them a flame bu
the land is as the garden of Eden before them, and behind t
desolate wilderness; yea, and nothing shall escape them.

The appearance of them is as the appearance of horses;
horsemen, so shall they run.

Like the noise of chariots on the tops of mountains shall the
like the noise of a flame of fire that devoureth the stubble, as a
people set in battle array.

Esoterically, the lament of Joel is for the fall of man, b
something that occurred many thousand years ago. St. Paul sa
daily," and this is equally true of man's fall. Continued misu
creative fire force is largely responsible for the widespread ev
civilization: "Be ye ashamed . . . for the wheat and for the barley
the harvest of the field is perished."

Joel 1:17, 19

The seed is rotten under their clods, the garners are laid d
the barns are broken down; for the corn is withered.

O Lord, to thee will I cry: for the fire hath devoured the p
of the wilderness, and the flame hath burned all the trees of th

Visible to the eyes of an Illumined One is an upward-burn
within man's body. Trees and vegetation, such as the corn w
upward with straight stalks, symbolize the path of the spirit fire
from the base of the spine to the apex of the skull. The field
the feminine principle; its barrenness in average man is refe

they also spoke of a "Living Silver," a spiritual Water, sym
serpent of quicksilver. The planet Mercury rules the
feminine sign of Virgo, the Virgin; quicksilver, the metal
ruled by the same sign.

The Seer, too, beholds this "Living Silver" that make
field fertile, thus enabling the Tree of Illumination, the R
Lily, to develop and put forth blossoms therein — provide
is the right temperature, neither too low nor too high. If
not warm enough the field will remain barren; if the flame is
the operation will be ruined at the very start: "The flame
all the trees in the field."

Astrologically, Joel represents the sign Virgo, sign of
eternal Virgin of the Immaculate Conception is pictured in
aspect with a sheaf of wheat or an ear of corn. The Virgin w
of grain holds a much higher meaning than does the Virgin
The latter symbolizes the birth of the Christ Consciousness
a development belonging to the Earth Period. The Virgin w
symbolizes androgynous power, equilibrium between the
masculine and feminine principles. This development belong
and higher state of cosmic consciousness.

In order to progress toward that attainment, we are
esoteric Teachers to give up the small hypocrasies of earth
rend your *heart*, and *not* your garments, and turn unto th
God: for he is gracious and merciful, slow to anger, and o
ness" (Joel 12:13). Not a formal repentance, but a sincere
tion of one's life brings realization of God's precious prom
"the floors shall be full of wheat, and the vats shall overflo
and oil" for He "will restore . . . the years that the locust
(Joel 2:24, 25).

From exile the Remnant returned, the nucleus of the M
(esoterically, aspirants to Initiation), those for whom Joel
desired redemption after the locust plague: "And it shall c
that whosoever shall call on the name of the Lord shall b
for in Mount Zion and in Jerusalem shall be deliverance,
hath said, and in the remnant whom the Lord shall call"

Of the New Day and of the redeemed people, Joel si
shall come to pass in that day, that the mountains shall dro

Lord, and shall water the valley of Shittim" (Joel 3:18). Shi
acacia, the Tree of Life in esoteric Masonry. Concerning t
acacia, Albert Pike writes: "The genuine acacia is the thorn
the same tree which grew up around the body of Osiris. It w
tree among the Arabs, who made of it the idol Al-Uzza, which M
destroyed. It is abundant as a bush in the Desert of Thur; an
'crown of thorns' was composed, which was set on the forehe
of Nazareth. It is a fit type of immortality on account of its
life; for it has been known, when planted as a door-post, t
again and shoot out budding boughs above the threshold."

And so in man also there is the seemingly dead tree, the l
column with etheric currents flowing through it which are
almost imperceptible to the senses in a neophyte. But when
of the Spiritual Sun is felt and the "Living Silver" arises – wh
by a spontaneous process in nature, as in the Mystic, or by th
alchemical process of the esotericists' laboratory, as in the oc
"dead" acacia is dead no longer. It puts forth branches an
"above the threshold" of the door. Then the neophyte beco
made in the likeness of the resurrected Christ, aureoled in go
Such is the process of transmutation for both mystic and oc
to the occultist, and to the mystic Mason in particular, the a
great symbol of the New Life, the supreme ideal of attainme

JONAH

Prophet of the Piscean Initiation

*That which is occult hath a fish for a symbol, for t
is hidden in darkness and silence; he knoweth the secret
of the earth and the springs of the hollow sea.*

—An Ancient

There is no Book in the Bible which has been treated
telligently than the Book of Jonah, and none which deals m
with the sublime truths of Initiation. Its symbolism is ope
mistakable. The name Jonah means *dove*, a word signify
Temple Teaching the powers of the Initiate; while "fish" s
esoteric or hidden truth: "He knoweth the secret places of th
the springs of the hollow sea." It is generally known that early
used the fish, dove and ship to represent their inner Teachin

Early biblical scholars placed the Book of Jonah in t
Jeroboam II, therefore contemporary with the prophets Joel
Later research places this Book as among the last of the pro
sages, dating probably from the Restoration but possibly even
is more nearly correct according to occult knowledge.

Occultly considered, the story of Jonah and the whale is
of the process of Initiation as known to us in our present
Christian Dispensation, the Age of the Fish. It was this knowl
caused early Christians to inscribe the symbol of two fishes
places upon the walls of the catacombs in Rome. Many of
inscribed this sign upon the walls had passed through an
similar to that of Jonah — Trial by Water, one of the most di
neophyte to come through in safety because it means un
anarchistic forces of the subconscious in which primitive in
confined. By his own will a neophyte opens the doors of the g
He must be prepared for the up-rushing powers of subcon
formerly held in confinement by the beneficient protect
Guardian Angel, who now withdraws his hand.

A Guardian Angel, personification of the Race Spirit, sta
relationship of a parent to individual egos comprising the rac
as one is content to be led in childlike obedience by this racia
there is no conflict between his conscious and subconscio
however, he takes his evolution into his own hands, as is done in
he severs the bond ("cable tow") between himself and the F
The Angel then relinquishes its guardianship over the gates
dividual's "hell," leaving it free to rise into the full light of con
Not infrequently a neophyte is unable to cope with these blin
his own subconscious and he becomes mentally or morally unb
the victim of serious social maladjustment. Schools of Initi
instituted that neophytes might have help when they stand m
of it, and in such wise as not to hinder their development into
self-reliant individuals. Blessed are those who have learned
of selflessness before that need arrives, for Love casteth ou
enables a candidate to overcome through transmutation t
powers dwelling under the Threshold.

The Test of Selflessness

"He that loseth his life ... shall find it," is an ancient occ

when a candidate has become utterly selfless, when he is
renounce his all — even his very life if this is required of
Truth's sake, that he is found worthy to receive greater Illumi

The Book of Jonah is a symbolical interpretation of the
trials and temptations, and the final attainment of a neophyte
to Initiation by the Way of the Cross.

Jonah 1:1-3

Now the word of the Lord came unto Jonah the son of
saying,

Arise, go to Nineveh, that great city, and cry against it,
wickedness has come up before me.

But Jonah rose up to flee unto Tarshish from the presenc
Lord, and went down to Joppa; and he found a ship going to T
so he paid the fare thereof, and went down into it, to go with th
Tarshish from the presence of the Lord.

In all biblical passages where we read "the word of the L
to such an one, or the "presence of the Lord" appeared, we mu
it as referring to *The Angel of the Lord,* the representative o
Spirit who is, as it were, that Spirit's plenipotentiary, deputed
honors due the Lord Himself. These opening verses show us
had progressed so far upon the Path as to be in intimate
with inner plane angelic messengers, and that he was able to
re-enter his body at will. He was therefore chosen by the
Destiny to carry a message to Nineveh. This indicates that
senger he was closely associated with the angelic Hierarchy w
is with races and peoples.

But Jonah did not wish to assume the unpleasant respo
announcing impending tragedy to the Ninevites; besides, he fe
evil might possibly be averted through divine intervention.
trial even more subtle than a test of one's pride. It is axioma
advanced candidate is tested through his virtues rather than t
faults, through his strength instead of through his weakness.
meek and gentle dove of God, was tried through his very swe
it became his stumbling block. By his faith and love he ha
to an exalted Degree of Initiate consciousness, but he had not
the ultimate lesson that would make him "as one of the Elo
the Angel of the Lord teaches him this lesson is shown in th

Attempting to flee from the Lord's presence, the story

Moses was also tried through his virtue, that of humility Angel of the Lord appeared to him in the Burning Bush and him concerning his mission to the Israelites. Although bowed self-depreciation, Moses accepted the commission, whereas from his. The latter's dread of bearing evil tidings, and his fa Lord would be merciful, were good; but he failed to unde *he himself was the chosen agent of the Lord's mercy*, that by the Lord's message to Nineveh that city would be saved. failed in his mission Nineveh would have been lost. In order the salvation of the city the Angel of the Lord was forced to pu and to purify him further through various soul trials.

Jonah 1:4

But the Lord sent out a great wind into the sea, and ther mighty tempest in the sea, so that the ship was like to be brok

In all occult symbology the ship represents the soul boc man learns to pass through the etheric realms. "Jonah was into the sides of the ship and he lay, and was fast asleep" (apa body). Esoterically, this has a significance of great practical v neophyte beginning to be conscious of withdrawal from the falling asleep. The rocking motion of waves is not unlike t sensations of withdrawal. This is doubtless the origin of the s

The Jonah story proceeds. The sailors, realizing an e hung over their ship, believed it must be an avenging spirit in some guilty person among them. "So the shipmaster came t said, What meanest thou, O sleeper? arise, call upon thy Go they said, Come, let us cast lots, and the lot fell upon Jonah

At this point Jonah passes the test of selflessness, the lac had lain hidden under his cloak of sweetness and faith. He h gests that he be cast overboard that the sea might be still lives of others on board be saved. "So they took up Jonah, an forth into the sea; and the sea ceased from her raging."

Water is the great symbol of Piscean religion. Its herald Baptist, came baptizing with water. One of the important Master Himself, as recounted in the Gospels, was to assist H Peter to successfully undergo Initiation by Water. In its nega water signifies the abyss. Ancients considered the sign Pisces cator of sorrow, violence and bloodshed, all forces of the aby

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Only a disciple who has accomplished this difficult attainme
the waters of a physical ship.

Jonah's Initiation: The Mystic Three Days

"Now the Lord had prepared a great fish to swallow up
Jonah was in the belly of the fish three days and three ni
Zohar states: "He (God) had His dwelling in the Great Sea,
fish therein." Rescued from certain death by the miraculous
it was not meant that Jonah should die — the prophet abides
belly for three days and three nights. This refers to an earth
for in early geological eras the earth was covered with wate
Assisted by the Hierophant, an entranced candidate recapitula
evolution of the race and his own part therein, thus releasing
the depths of his own soul titanic forces which he must learn

The foregoing experiences embrace periods known occu
first three of the Seven Days of Creation, vast evolutionary e
which the Book of Genesis begins. The present Earth Pe
Fourth Day. A candidate for Initiation reviews the work of th
three Days and is awakened upon the sunrise of the fourt
born anew.

In all initiatory legends there is a huge and terrible dr
figures as the tempter, or the adversary of Heaven. This mon
erally a sea creature, for the sea is emblematic of the astral v
its feminine aspect. Thus Hercules, the Grecian Christ-h
through an experience similar to that of Jonah, spending three
the body of a sea monster referred to as the "belly of Hell."
Hercules escaped unharmed.

Jonah 2:1-2, 4-7, 10

Then Jonah prayed unto the Lord his God out of the fis

And said, I cried by reason of mine affliction unto the Lor
heard me; out of the belly of hell cried I, and thou heardest

. . . I am cast out of thy sight; yet I will look again to
holy temple.

The waters compassed me about, even to the soul: the dep
me round about, the weeds were wrapped about my head.

And I went down to the bottom of the mountains; the ea
her bars was about me for ever: yet hast thou brought up my
corruption, O Lord my God.

When my soul fainted within me I remembered the Lord:

The word *fish* is a form of the Hebrew word *ish*, mea
Nineveh was the Fish City.

Part of the initiatory work takes place *within* the earth:
with her bars was about me forever: yet hast thou brought
from corruption." After such an experience a successful candi
that physical life is transitory while spiritual life is deathless a

According to the Gospel of Luke, the blessed Lord C
declared: "This is an evil generation, they seek a sign, and the
no sign given it, but the sign of Jonas the prophet" (Lu
Matthew (12:40) elucidates this further: "For as Jonas was
and three nights in the whale's belly, so shall the Son of Ma
days and three nights in the heart of the earth" – a reference t
days of trance in ancient Initiation rituals. During this tim
wandered in the spiritual world and investigated living reco
Memory of Nature. The Christ taught a new method, a new
Initiation that eliminated the three days of trance. The "sign
has reference to the ancient method; "the Son of Man" to the ne

When it was written that after three days Jonah left the b
fish to return to land it meant esoterically that his Initiation
plete in that Degree. Now purified of formerly unrecognized fa
strengthened by an extension of his mental and spiritual facul
was ready to perform the work whereto he had been called. S
grieving, he proceeds to Nineveh and warns the people of
calamity.

Astrologically, the Book of Jonah exemplifies the Pisce
Its theme is twofold: first, rebellion; later, compassion. Th
Dispensation, from the Crucifixion of the Christ until now,
between two extremes, with compassion slowly but surely c
rebellion. In the work of this age a candidate must learn, as
to judge true judgments based on principle, not on appearanc
illustrated in Jonah's story when, after warning the Ninevites
out and sat on the east side of the city, and there made him a
sat under it in the shadow, till he might see what would beco
city. And the Lord prepared a gourd, and made it to come up c
that it might be a shadow over his head, to deliver him from
So Jonah was exceeding glad of the gourd. But God prepare
when the morning rose the next day, and it smote the gou

fainted, and wished in himself to die, and said, "It is better for
than to live" (Jonah 4:5-8).

It was shown in the Book of Joel that the plague of locus
humanity's voracious evil appetites, and that moral forces a
correlated with definite thought forms which gradually take on
physical reality. The gourd is a true symbol of Jonah's Illumi
quired by his experience in the belly of the Great Fish, while t
that destroys the beautiful plant of spirituality is a destructiv
form.

Elijah sat under the juniper tree; Zaccheus climbed up into
more tree; Deborah prophesied under a palm tree; Moses spoke
in the Burning Bush; and Jonah's gourd cast a shadow over his
instances of this nature relate to inner development having t
lifting the Kundalini fire. At this juncture on the Path the tests
most subtle and difficult to recognize, for it is by his virtues tha
date is tempted. The Dweller on the Threshold now assum
form, appearing no more in the likeness of symbolic and mo
natural animal figures. Appearing as an Angel of Light, its subt
tions are presented in all the delicate and seductive imagery
the astral world teems.

The essence of evil in such alluring temptations, evil whic
good and holy to a candidate, is the invisible work that destroys
of the gourd and causes it to wither. Because of his own perso
nesses, a candidate often finds that a "worm (lack of essential
has smitten his gourd and it withers. His initiatory work mu
done over. In despair, he voices the lament of Jonah: "It is bet
to die than to live."

As does every true candidate, Jonah is "traveling toward
After delivering his message to Nineveh, he builds a booth and
it to watch what may happen to the city. Every city possesses a
that hovers over it like a cloud; like clouds, it may take dive
One having ability to observe and study such archetypal
await and "see what would become of the city." In the case o
the hovering form of tragedy was changed by the people's s
pentence. The pattern having been altered, the forces of d
were dissipated by bands of archangelic ministers and the city w

does not punish; it enlightens. It is always possible to alter
causation by sincere repentence and reformation.

In common with all Initiates, Jonah was not yet above
despite his high attainment. Next the subtle test of persona
up to assail him. He was humiliated because the Angel of t
failed to verify his prophecy after all his suffering and sacri
great reluctance about making the prophecy. He invoke
angrily, saying, "O Lord, was not this my saying, when I w
country? . . . I knew that thou art a gracious God, and merc
anger, and of great kindness, and repentest thee of the evil
fore, I beseech thee, take my life from me; for it is better to
live." Thus entered the "worm" to destroy the "gourd" of Jo
nation.

Overcoming pride belongs to the Air Initiation. Not unt
passed this testing did he come into a realization of the uni

The Vision of Unity

The principal work of the Piscean Dispensation has bee
the Kingdom of Heaven *within*. By the experience of m
learns that mundane things will eventually fail him through
east wind." At length he comes to realize — through sorr
disillusionment — that only by *going within* can his soul fin
solace and support. Only through the Christ *enthroned with*
to contact the Christ without. All too long has the huma
content with an exoteric religion.

The purpose of current world-wide chaos and confusion
of the waters of the great Deep) is, even as it was in the days
to teach a man to look within himself for the realities of life. H
the same experiences life after life until this lesson is learne
is the keynote of unenlightened men. Once lessons of this
been mastered through enlightenment, that keynote becomes
Then, despite failures and disappointments, his heart is
great ecstasy because he has glimpsed a vision of infinite u
exaltation of his newly awakened divine compassion, he share
tion voiced by the Angel of the Lord: "And should not I sp
that great city, wherein are more than six score thousand

God was present in Nineveh as He was in Jerusalem. Ma
brothers of the animal world, represented in the term *cattle*, e
spark of the Divine and so are a part of Him. When Jonah c
the blessed consciousness of the oneness of all life he was qualif
forth as a true messenger of the New Day of Christ, the key
which are the *Fatherhood of God* and the *Brotherhood of Man.*

As before stated, the Book of Jonah is centered primarily in
by Water. It was given to prepare humanity for the First C
Christ Jesus as a Messiah incarnate among men. It outlines the
for the Aquarian-Leo Dispensation.

The Book of Daniel, which we will consider in our next cl
centered primarily in Initiation by Fire. It was given to prepare
for the Second Coming of Christ Jesus and outlines the Path of
for the Aquarian-Leo Dispensation.

The Savior, in His own divine Goodhood, taught the blending
two mighty forces of Water and Fire in the Rite of Baptism. T
which He performed during the three glorious years of His
attest to the insuperable power of this blending. He came as
Way Shower and this blending marks the Christed Way.

MALACHI

The Messenger of the Christ

Dreams are the mirrors of the gigantic shadows w
futurity casts upon the present.

—She

Each Book of the Bible deals with its own specific phase of
or outlines particular stages in the neophyte's progress toward
the Books of Nehemiah and Malachi stress the *Cleansing of th*
by purification and redemption — the spiritual meaning of S
symbolized by the Eagle.

In the life of Christ Jesus the particular Rite of Clean
Temple occupied a most prominent place. It is described in deta
of the four Gospels, varying only with the different phases of dev
dealt with by their authors. In all four accounts a most import
occurred in the life of the Master before and after the cleansi

tithe of the corn and the new wine and the oil unto the t
And I commanded the Levites that they should cleanse th
that they should come and keep the gates, to sanctify the
Remember me, O my God, concerning this also . . . Th
them from all strangers, and appointed the wards of the p
Levites, every one in his business; and for the wood offe
appointed, and for the first-fruits. Remember, O my G
(Nehemiah 13:12, 22, 30, 31).

Names of biblical prophets and Initiates are not alv
names, as is popularly supposed; they are often in the na
which reveals the kind of work they came to accomplish.
do not understand this find it difficult to explain the He
whereby many later Israelite teachers wrote under names
since passed. It must be remembered that when a writer
name of a former Initiate-Teacher, and writes in the first
at least a disciple of that Teacher on inner planes and may b
his Teacher's esoteric instruction. Again, he may be the Te
reborn after a lapse of centuries in order to bring some sp
a conclusion. He therefore has every moral right to use th
which he was formerly known. In Moses de Leon's *Zohar*,
name of Rabbi Simeon, we have a medieval example of th
also in the "Arabian" Teacher of Paracelus — who obviously
of the Mysteries, for this second Elias meets every disciple
the Rose Garden.

Malachi, the last prophet of the Restoration Period,
time of Artaxerxes I. There is a tradition which associates h
for Malachi means *my messenger*. The book of Malachi
It was written in the fifth century B.C. and is contemporan
the messenger, or whether this was some unknown prophe
period, the Book certainly summarizes the entire purpose o
work of Ezra and Nehemiah. Whether or not Ezra actually
in the Holy Land. Therefore, it might well have been Ezra
speaks as the messenger of the Messiah. The tradition cle
to the portrait of Ezra given in II Esdras, for there were
Ezras, living a century apart, who appeared in the Restor
one at the very beginning, as is shown in the Book of Ezra
its close. It was the second Ezra who collected and restor
Scriptures for the new Messianic nation, thus completing th

Like Nehemiah, Malachi centered his message in the Cleansing the Temple, that a new race might be made ready t the Christ – He who was to come with healing in his wings might demonstrate the Way of Redemption for all mankind. R Teachers set upon this Door before the Israelite nation at the the Old Testament Dispensation, after centuries of intense social and religious preparation. Malachi stood midway between the the New Dispensations.

Astrologically, this prophet represents Scorpio, sign of Scorpion and the Eagle. His message sounds the two-note Scorpio, *corruption* and *redemption*. Scorpio, as we have seen prominently in the Old Testament, particularly in the Book o where hidden origins of the earth and of men are shown under t allegory. This constellation represents the lowest and the highe of human nature.

Malachi 1:7

Ye offer polluted bread upon mine altar; and ye say, Wherein we polluted thee? In that ye say, The Table of the Lord is contem

Malachi 2:11

Judah hath dealt treacherously, and an abomination is commi Israel and in Jerusalem; for Judah hath profaned the holiness Lord which he loved, and hath married the daughter of a strang

Throughout Malachi's writings are reiterated the reform s Ezra: injunctions to purify the Temple, to put away foreign w so forth. His words were not directed to the returned Remnant spoke to the great mass of people who had remained in their l and among whom many ancient and strange practices were ri of these were authentically Hebrew and some of alien importa as has previously been shown, in the absence of the ruling and castes during the Exile the old religion flourished anew. The Lev involved in these popular cult movements. This is not to be wo since from ancient times they had been attendants of Israel' many of which were actually pre-Israelitic shrines of Canaan Some of the Levitical families lived in or near Jerusalem, but others were widely scattered among various Levitical cities v places of worship.

The prophets of the Restoration changed all this. They

Malachi 1:11-14

From the rising of the sun even unto the going down of th name shall be great among the Gentiles; and in every place in be offered unto my name, and a pure offering: for my nam great among the heathen. . . .

But ye have profaned it, in that ye say, The table of t polluted; and the fruit thereof . . . is contemptible.

Ye have said also, Behold, what a weariness is it! an snuffed at it, saith the Lord of hosts; and ye brought that torn, and the lame, and the sick; thus ye brought an offeri I accept this of your hand? saith the Lord.

But cursed be the deceiver, which hath in his flock a voweth, and sacrificeth unto the Lord a corrupt thing; for I king, saith the Lord of Hosts, and my name is dreadful heathen.

Exoteric Masonic tradition has it that Ezra and King intimately associated in the Mysteries of Persia; and we a trials and purification endured by Ezra prior to his taking in Palestine. Hence, the sympathy for the Gentiles as re statement that they will offer a pure sacrifice unto the L name shall be great among the heathen."

What is the unblemished sacrifice that the Law d neophyte? To repeat, it is the sacrifice of his lower nature be brought to perfection and laid on the altar of service. physical body bears the blemish of disease, so long as he cism, envy and hatred, his offering at the altar will be a corr acceptable unto the Lord (Law). "Life of my life, I sha keep my body pure, knowing that thy living touch is upon I shall ever try to keep all untruths out from my thoughts, thou art that truth which has kindled the light of reason

It was in 444 B.C. that the returned Exiles and other un bound themselves by vows to live in accordance with the Law as read to them by Ezra. Their purpose was to mak for the coming of the Messianic Age. They constituted them of the new state and recapitulated the ceremony of reading as it had been done a hundred and seventy-seven years p the Book was discovered during Josiah's reign. In a still their ancestors had voluntarily pledged themselves to achiev of the great cosmic Law as given to them through Moses.

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of Deuteronomy resulted in the destruction of Jerusalem and c
Temple, and in seventy years of captivity. When the Law was di
for a third time, and the Messiah was rejected, Jerusalem f
Roman legions, whereupon the second Temple and the city
stroyed in 70 A.D., the stately city of Jerusalem becoming
camp for its conquerors.

The pinnacle of Hebrew history was the coming of Christ
flower of the race and the subject of its intensive preparation d
centuries following the Restoration. Therefore Malachi, in h
vision, makes this prediction: "But unto you that fear my name
Sun of Righteousness arise with healing in his wings; and ye
forth, and grow up as calves of the stall" (Malachi 4:2).

He issued a clarion call to all who would to qualify for l
in the new Messianic civilization: "Bring ye all the tithes into
house, that there may be meat in mine house, and prove me now
saith the Lord of hosts, if I will not open you the windows of he
pour you out a blessing, that there shall not be room enough
it. And he shall sit as a refiner and purifier of silver: and he sh
the sons of Levi, and purge them as gold and silver, that they
unto the Lord an offering in righteousness" (Malachi 3:10, 3).

The eternally abiding love of God for erring humanity is
the words "For I am the Lord, I change not; therefore ye sons
are not consumed" (Malachi 3:6). God is Law, unchange
eternal; yet God is Love. The ultimate goal of man is to
Christed One; to realize in himself the image and likeness of Go

Malachi 3:16-18

*Then they that feared the Lord spake often one to anothe
the Lord hearkened, and heard it, and a book of remembran
written before him for them that feared the Lord, and that t
upon his name.*

*And they shall be mine, saith the Lord of hosts, in that day
make up my jewels; and I will spare them, as a man spareth h
son that serveth him.*

*Then shall ye return, and discern between the righteous a
wicked, between him that serveth God and him that serveth him*

The Old Testament opens with a description of the per
followed by a record of his Fall into materiality and his lo
cycles of darkness, sorrow, disease and death. It describes man's
struggles to rise, only to fall into apparently deeper material an

Malachi 4:2-4

But unto you that fear my name shall the Sun of righteou with healing in his wings; and ye shall go forth, and grow u in the stall.

And ye shall tread down the wicked; for they shall be a the soles of your feet in the day that I shall do this, saith t hosts.

Remember ye the law of Moses my servant, which I c unto him in Horeb for all Israel, with the statutes and judgm

The Law of Moses embraces the great cosmic Laws man's guidance and enlightenment until the time shall co explicit Law shall yield to a Law engraved by the spirit mind and heart. Truth will then be discovered at the inn one's own consciousness.

This is the work of the Christian Dispensation. When plished, redeemed man – symbolized by the Eagle, the b nearest the Sun – will be worthy to greet the Sun of Righte bestows healing on the earth and to all that dwells therein.

Malachi 4:5

Behold, I will send you Elijah the prophet before the co great and dreadful day of the Lord.

It is most interesting to note that Malachi predicts Elijah – the Elias of the Hebrew Mysteries – four hundred his reembodiment as the great messenger and forerunner o Dispensation whom we know as John the Baptist.

Malachi's reading in God's Book of Remembrance glorified picture of the coming of the Supreme Messenger world waited, the Blessed Lord Christ, who was to "turn th fathers (Initiates) to the children (the *little ones*, or neo the heart of the children to their fathers, lest I come and sm with a curse." In common with other prophets, Malachi spiritual gift of being able to read the Akashic Records, wh inscribed in eternal language.

The Christ Theme sounds like a glorious symphony th pages of the Old Testament. From Moses, who was so ins enfolded in the glory of the descending Christ Light that eternal utterances, to their sublime climax in the Book of Christ Theme rises ever clearer and more triumphant.

is incomplete without the other, but together they form the most
text ever given to mankind.

Once again the glory of the Christ Light is descending to a
and sorrowing world. Many persons are already beginning to
beauty and power; and some who have eyes to see have been ca
to receive His blessing and His benediction. This Sun of Righte
the highest archangelic Initiate, descended to earth to assume re
this planet and, by his supreme sacrifice on Golgotha, to bring red
to the entire human race. Down through the ages there have be
who realized this mighty truth and have dedicated their lives t
semination. In the vision of St. John they bear the mark upon th
heads, for they have been anointed with the seal of Christ.
descending Christ Light grows increasingly brighter with the
years, those who have ears to hear may again catch the prophet
of Malachi: *"The Sun of Righteousness (shall) arise with healin
wings."*

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CHAPTER XIII

THE BOOK OF DANIEL

The Last Great Apocalypse of the Old Dispensa

Daniel and the Initiation by Fire

The Greek Period in Palestine

Daniel is the full and perfect flowering of Old Testame
which had its beginning in Ezekiel, Joel, Zechariah and
Persian Period. It belongs to the Greek Period, having be
approximately 165 B.C., during the tragic events of the Ma
in Palestine. Written in Hebrew and Aramaic, it tells the
great Chaldean-Hebrew Sage whose influence upon the My
of Jerusalem has never been properly evaluated and wh
history remains equivocal.

From the conquest of Palestine by Alexander in 332
learning was held in high esteem. The Wisdom literature
and Persians stimulated the Hebrews to the production
Wisdom literature. This was the era of the Sages (Haham
who were neither prophets nor priests in the old tradition bu
who stood in the market place or by the city gates, teachin
They also taught private groups in the homes of their di
class of lay teachers was as ancient as Israel itself; but und
of Greek example and culture they increased in number an
and from them came much of Israel's Wisdom literature.
shown that prophets of the divided Kingdom taught God in
aspects as Justice, Mercy, Compassion, Power, and so
ancient Sumeria the Wisdom God Ea was worshipped as th
who came out of the Gulf to bestow civilization upon his pe
of the Hebrews also possessed this Wisdom aspect which
Greek Period, was exalted to chief place among attributes of
Being. Therefore, Jaweh as Wisdom is pre-eminently the

During this era the Hebrew Scriptures were translated in
at Alexandria, where Alexander established a large colony of
conferred upon them many extraordinary privileges. The Greel
the Septuagint. But in Palestine there was great reluctance abo
lating sacred writings into a foreign tongue, even though G
acknowledged to be the language best fitted to the holy Myste

The Book of Daniel, one of the Mystery Books long kept l
secret archives, received its publication as a gesture of rebellio
the Hellenizing activities of Antiochus IV, who set about forci
culture in Palestine by rule and decree, even by the military
his armies. In this he was aided by many ambitious Jews so th
converted to Hellenism as to have lost all respect for their ow
Teachings. The Israelites rebelled against this effort to Helleni
tine by force. They published the Book of Daniel to prove
great prophet had foreseen and foretold the immediate crisis in
and had also prophesied the downfall of Antiochus IV. Hence,
sents a return to the ancient Hebrew Mystery School. Thr
influence Esoteric Judaism was saved from destruction and al
finish its divine task commissioned by God.

Esoteric tradition declares emphatically that the prophe
did exist and transmit Chaldean Wisdom to his fellow compatri
though his writings were not given to the world until the Gree
Coming as it does at the conclusion of a thousand year cycle of
tion and prophecy (from Moses to Jesu ben Pandira), the Book
embodies the quintessence of all that had gone before. Upon t
inheritence of the past it erects a superstructure extending into
Only St. John is comparable to Daniel; the Apocalypse of the
the flower and fruit of the latter. Both of these writers looked
unfolding Divine Plan, beginning with the immediate future
times and extending to the very end of earthly evolution when ev
shall be a pillar in the House of God to "go no more out."

Thus, the Book of Daniel is the work of an Initiate who h
woven truths of planetary evolution and individual attainment
Initiation with historical data that has been so valuable in pla
writing chronologically.

At no other period could this all-inclusive work have been p
The whole history of Israel leads up to the Book of Daniel. The
of Ezra — which continued throughout the Persian Period —

Period – prepared the nation for the Messianic incarnation in
holy body. These reforms, like those instituted by Zoroaste
waged war against ancient idolatries in the land, not those onl
extraction but many that had their roots in native soil. Ur
fanaticism took over and forced some genuine Mystery cults u
but these continued to hold their assemblies in secret and
teachers were numbered among their following. Under the
the Greek regime these ancient Schools came again into the
and their activity appeared among the Hebrews in flourish
cults, all of them centered in preparation for the Christ's C
although Greece was not the dominant power during the wh
Period, Greek culture ruled the rulers, whether these rulen
to be Persian, Greek, Egyptian or Roman. Politically, the e
domination in Palestine extended only from Alexander's
Persia in 331 B.C. to the Ptolemaic conquest of 301 B.C
Palestine was an Egyptian province until 198 B.C., and a Syri
thenceforward until the Roman conquest. It was during th
Period that the Septuagint was produced by Hellenistic Je
andria.

During this time Alexandria was the great center of s
here again the Jews came into contact with that ancient stream
wherein Moses had been initiated for his world mission.

From Moses came the sacred Brazen Serpent treasured
Temples until King Hezekiah destroyed it because the n
ignorantly worshipping it as an idol. But only the outer sym
moved. *The Serpent Wisdom was never destroyed.* Instead,
into deeper seclusion where its meaning might be revealed
who were able to evaluate it and to understand its symbol
These clans most intimately associated with Moses in the S
teries were traditionally descended through the tribes of J
Simeon and Levi. Among others, Judah included the Kenit
Caleb) from Midian, a non-Israelitic group but acknowledg
men by reason of their descent through Keturah, Abraham'
craftsmen of these tribes were largely responsible for cons
Ark of the Covenant and the Tabernacle in the Wilderness;
centuries they assisted in the building of Solomon's Temple.

Masonic legend states that between Solomon with h

and Zerubbabel at the building of the second Temple when, c
curtailment of royal power in favor of a theocratic state, th
Zechariah effected a reconciliation. Once more the work was a
the capstone and keystone lay in the rubbish heaps, the sacre
disappeared and the royal line was broken. Significantly, Josep
that when Alexander came to Jerusalem he was shown certa
cies in the Book of Daniel relating to himself. The historian ad
also did declare the meaning of the stone to the king, but I d
it proper to relate that since I have undertaken to describe th
past and present, not things of the future. Let one desirous
understanding read carefully the Book of Daniel."

Having become a Church-State under Ezra, interest was
secular arts and sciences. Jews became known throughout t
world as a people without an art or a science. Yet this was
true, for they had concentrated their whole attention upon
and occult sciences, and they excelled in music. Every rabbi
be well instructed in magic. Megasthenes describes the Je
Hellenic Period as the philosophers of Syria, associating them
Brahmins of India.

The Book of Daniel belongs to this ancient stream scri
upon the Serpent Wisdom – always associated with Judah
Lion, Scorpio the Serpent, and the Eagle of St. John's Gospel a
tion: "And as Moses lifted up the serpent in the wilderness, ev
the Son of man be lifted up" – words which identify Jesus as
of the Serpent Wisdom. What that Wisdom really was m
learned from India in the Royal Art of Rajah Yoga with its
the Staff of Brahm and the Door of Brahm, to mention only
symbols. Having been reared as a prince in the house of Phar
was an Initiate in the same Serpent Mysteries (Royal Art)
and they descended through him to the royal house of Israel.

Royal Art was a title conferred upon Alchemy also. In
privilege of mining gold belonged to the Pharaoh, for the Re
controlled every activity dealing with that precious metal.
transmutation of base metals into gold was designated the
The Jews in Alexandria became famous alchemists. Cent
Arabs found the Royal Art still flourishing in that city and tra
to Europe under the name of *Alchemy*. As divine chemistr
favorite science of Alexandrians, so Orphism was their favori

In Palestine also there prevailed the dream of a New E
even then in its dawning. The Messiah was to appear and le
of Light in their struggle against the powers of darkness in
the Agonies of the Messiah" (The Piscean Age), and He
victorious in this cosmic struggle. After a millennium of peace
in which even Satan would have an opportunity to redeem
Messiah would establish a new world order that should end
This is the meaning of the Parable of the Last Judgment,
following the millenium. In earlier prophecies there is no
limit set for inauguration of the New Order; later it was
millennium.

Publishers of the Book of Daniel lived at the "End of the
close of the Persian Period in 301 B.C. when the Vernal P
already entered upon the last decanate of the constellation A
next century, about 250 B.C., Berosus, priest of Bel and
Athens, stated that the Vernal Equinox was then in 8 degr
In the following century (125 B.C.) Hipparchus announced
of the precession of the Equinoxes; he arbitrarily called it
Aries and laid out the twelve signs from that point, allowin
grees to a sign. If the Hipparchian calculations were correct
the Age had already come! Hellenist Jews, following Hipp
dently believed that this was so, but others held to the Baby
as exemplified in the Book of Daniel. Jews who followed th
of Daniel held that the New Age and the Messiah's Coming
the future. They looked for His Coming in the very centur
actually took place.

When the Sun at the Vernal Equinox occupies the cusp of
tion, decadent qualities of an old order mingle with the in
a new, so there is a period of confusion during which the wor
with prophetic literature which foretells the downfall of the
ing the close of the Arian Age appeared much of the apocryph
of both the Old Testament and the New. In this modern da
Piscean Age is almost at the same point of decline as was th
at the time of Daniel, the world seethes with change and i
the clamor of prophets who find themselves on trial and ch
forces of reaction.

When persecution is rife, writing and prophesying in
resorted to. Publishers of the Book of Daniel used that a

Antiochus IV. Such was the origin of this Book. The two symb
the key to the mystery are The Man and The Lion, Aquarius
respectively. Thus, the writer revealed his purpose, which was
the most ancient Mysteries of the Lion of Judah and the So
(who is "lifted up" like the Brazen Serpent); and the Royal Art
made free to "whosoever wills" to do the work worthily when t
comes.

As the Vernal Equinox preceded through the first six d
Aries and approached the cusp of Pisces, the new Christia
assembled together and survived persecution. In its Mystery
Four Gospels, was recorded the secret of its genesis in the M
Ezekiel: Mark is Leo the Lion; Luke, Taurus the Bull; John
the Scorpion or the Eagle; Matthew, Aquarius the Man. Th
the Gnostic centuries of Christianity and Judaism, during v
Hellenic Mysteries were assimilated by adherents to the new
Their keyword was *God, the God of Wisdom.*

Daniel in Babylon

Historically, the birth and lineage of Daniel are hidden in
obscurity. His name means *God is my judge.* He typifies in
person the characteristic attributes of Leo-Aquarius: brave
courage, self-emancipation, self-control — qualities which des
man of the Aquarian Age who will supplant Piscean Age man, t
sorrows.

According to tradition Daniel was of the House of Juda
As one of the royal exiles taken into captivity by Nebuchadn
resided at the royal court of Babylon and was instructed in th
of the Chaldeans by priests of the magnificent Temple of
wisdom included astrology, astronomy and divination in general
arts of healing. Esoterically, his experiences in Babylon under N
nezzar parallel those of Joseph under Pharaoh. Both Jos
Daniel symbolize the illumined mind; Pharaoh and Nebuchadn
understanding, it achieves a new consciousness, out of which
of materiality which humanity must endure until, through spi
understainding, achieves a new consciousness, out of which
a new world of honor and peace. The kingdom of heaven must
within. When this is done, a corresponding condition will be
in outer conditions. No one ever enters a mundane heaven un

teachers: "Seek ye first the kingdom of God . . . and all th
shall be added unto you." This attainment is exemplified in t
Joseph and Daniel.

Initiation by Fire

Occultly, the Book of Daniel is the story of Initiation by
the Exile this Fire Mystery was fostered only in the most esote
whose Initiates were bound to silence under sacred oaths.

The two major tests of Initiation by Fire are the Fiery Fu
the Lion's Den, both referring to similar processes. The lion
been a symbol of cosmic Fire, that Fire-force which pulsates
the universe and is the hidden life of mineral, plant, animal
As long as this fire-force rages unrestrained, man himself
furnace. After it has been brought under control of the spiritu
is immune to "fire" and can pass through it unscathed. This h
peatedly in his work as an Invisible Helper, even seeming
charmed physical life. Once in control of this force, man ent
life of harmlessness and purity. He can pass unharmed thr
lion's den" because he is under the protection of the Law of
Love. Such an one is hailed as a "fiery Initiate;" he has becor
of Fire" and in every realm denizens of fire know him and obe
It is only after passing through the experiences of the fiery
that one comes to understand why the God in all religions
represented by the Fire element.

Astrologically, Daniel represents the glory and brillian
Summer Solstice, the high and holy season when divine *Fire*
rulers of earth.

The friends of Daniel symbolize specific powers evolved
neophyte, powers awaiting evocation in every candidate as
control of fire-force centers within his own body. Centuries
Book of Daniel was written, during the Dark Age of Europ
era of ruthless inquisitorial domination by a reactionary relig
archy, these fire symbols appeared among Alchemists and Ro
for nowhere can the flames of persecution burn so fiercely as
the Initiates learned in the secret of cosmic Fire They p
through the conflagrations prepared for them, preserving secret
and codes for future generations.

the first chapter. In Hebrew Hananiah is interpreted *a gift o* (Law); Mischeal, *who is like God;* Azariah, *help of the Lo* The Chaldean name bestowed upon Daniel was Belteshazza *a keeper of the hidden treasures of Bel* (Bel also means *L* Chaldean name Shadrach means *inspiration of the Sun;* Me *worship of love* (or Venus); Abednego, *servant of the shining* of these last three, it will be observed, refers to the power of c in some one of its aspects.

The heart of every civilization has been Initiation, wh means a greater degree of Illumination attained by a few of highly advanced than are the great masses. St. Paul aptly des difference as milk for babes and meat for strong men.

Initiation has been given throughout the ages and in ma and Degrees suitable to the races who received it. All forms o have been divided into four distinct types; Initiation by Wate by Air and by Earth. The four elements are correlated w attributes and characteristics within man himself. The ancient declared, "There are four great grades in our Labour: the Ram (Aries, Fire)—Cancer (Water)—Libra (Air)—Capricorn

In the days of Atlantis and during the magnificent civi China, which was a bridge between Atlantis and Aryana, Wate was paramount. Man was then largely a prey of his emotio means of the Water Initiation he was taught to control and them. With the birth of Aryana passion and desire came to th Initiation by Fire predominated. This continues today for m present Fifth Root Race is motivated more by desire than Hence, our Bible, the supreme textbook of life, deals almo with Initiation by Fire.

This Initiation is divided into three main steps, or Degr are termed alchemically, *Calcination, Tran mutation, Sublima*

During the coming Aquarian Age Initiation by Air wil place, for man's mind will then be his foremost instrument o Through the unfolding of its faculties the superman of that be developed. Air Initiation will enable him to possess "this which was also in Christ Jesus," as described by Paul.

In still more remote periods of development the human

and its wonders can only be briefly touched upon by quoting
of the Supreme Master when He said "All power is given
heaven and in earth."

The first step or Degree in the Fire Initiation is Calcinat
making a burnt offering. It means laying the personal self o
of sacrifice. This is symbolized by the offering burnt in the
of the Tabernacle. Dying to the personal self is one of the m
disciplines upon the Path. St. Paul made reference to this m
when he said that the seed must be placed in the ground and
it can bring forth new life. It is only after the death of perso
new Initiate life can spring forth.

This mystic death is sometimes referred to alchemically a
tion, wherein one's physical body may be seen lying in an
while above its head stands a glorious rainbow of promise
conquered personal self is often represented by a black raven
animal pursuing a beautiful maiden. But throughout the va
of Calcination may be heard the voice of Mercurius (the hi
"Happy is he who dies for Me, for he will be resurrected i
this Degree of Calcination the meanings of death and Ini
closely interwoven. Every initiatory formula ever known ha
this Degree of death and resurrection, and its initiatory record
down through the ages was gloriously climaxed in the life o
Blessed Lord, the Christ.

The second step of Fire Initiation is the Degree of Tran
Through the Degree of Calcination the personal self is laid upo
of burnt offering; by the Degree of Transmutation that po
permeated the disciple's lower nature is transformed into sou
permanent virtues. The cosmic Fire force within man, t
wherein this work is effected, is symbolized by a lion. This
depicted in various postures, each of which is significant o
attainment in this Degree of Transmutation. Sometimes
in bondage and led by a beautiful maiden who represents
and developed powers of the soul. One of the Tarot cards
maiden closing the mouth of the lion. This denotes full con
fire force by the soul. Again the lion is represented as batt
serpent, the serpent typifying the spinal spirit fire. When
completely mastered the Degree of Transmutation he walked

The color of the lion also typifies certain phases of de
It is sometimes red or green or golden. An ancient Sage de
within the innermost parts of the green lion will be discover
star. The process of transmutation is a gradual one. After the
animal nature has been transmutted into the green of higher
there still remains the influence of the martial red star. It ofte
long and difficult periods of probation and testing before the
this influence can be completely transmuted into radiant pow
soul as symbolized by the golden lion. It is significant that in t
tions at the site of the ancient Babylonian and Chaldean Temp
is found to be a prominent motif of decoration. Fire Initiatio
place in the Temples of these lands. The golden lion is
crowned and sometimes shown with outspread wings. Both fig
the highest phases of transmutation and proclaim the fac
disciple is ready to take the third and final Degree of Initiati

The Degree of Sublimation is the third Degree of the In
Fire. In it every vestige of the personality must be lifted
corporated into the spirit. The viewpoint of the disciple is
human; he sees and understands all things in the light of s
literally true that he lives and moves and has his being in spi
That this Degree is difficult of realization, and that many liv
spent in the process of its attainment, is plain to be seen. Al
it represents the uniting of two lions, a red and a white, a
this union a stream of golden elixir pours from their mouths.
is the same as that referred to by the Christ when He told
of Samaria that "whosoever drinketh of the water that I sha
shall never thirst."

In early times, when men lived in much closer attune
spiritual realms than at present, it was necessary that a monar
an Initiate before he was anointed king. It was the mystic
the lion in this connection that led to its becoming the princi
tive motif of royal thrones. The most notable instance of such
was the throne of King Solomon, a magnificent golden dais
seven steps, a golden lion upon each end of each step. T
seven refers to the seven spiritual centers awakened by the
interplay of the cosmic Fire-force (lion). The fourteen lions
these centers manifesting in both their masculine and femini

Alphidius, an ancient Sage, said, "You must know that v
dissolve we sublimate as well, and we calcinate without inter
This reveals that the work of cleansing must go on even after a
has reached the high place of sublimation. He must ever be
that the personality does not desert spirit to renew its old life o
tiveness and limitation. St. Paul was passing through this Degr
he said, "I die daily." His disciples were striving for the same at
when he admonished them that they must pray without ceasing

In the Degree of Sublimation a disciple enters into the
holies, there to stand in the presence of Life Eternal. The ec
soul accompanying this Degree is beyond all description. The d
and trials of the Path, the long years of renunciation and strug
resolved in the glories of spirit in the realm of golden splendo
the disciple now finds himself.

In an old alchemical treatise this Degree of Sublimation
sented pictorially by an androgynous (male-female) figure restin
an arc of gold. Beneath the picture are the words: "The soul
because the body has agreed to recognize the soul's prerogative
serve it well."

Perhaps the most illustrious example of this exaltation of
found in the Song of Solomon. In the high note of his famous S
personality has been completely subjugated and the power of
supreme. The singer chants in his rapturous state: "My Beloved
and I am his, he feedeth among the lilies." Herein is depicted
lime culmination of the Sublimation Degree of Fire Initiation.

It is now needful to consider *preparatory* work demanded
Fire Initiation even more than for Initiation by Water, Air o
Because of the greater dangers of this Initiation its nature and
have been concealed from most neophytes.

Preparatory Work for Initiation by Fire

Preparatory to trial by Fire a neophyte is taught to purify h
mind and soul. The Book of Daniel opens with preparatory w
taining to food and drink, from which we learn that Daniel and hi
subsisted upon a vegetarian diet. The "pulse" mentioned is a leg
food similar to beans and peas.

But Daniel purposed in his heart that he would not def
with the portion of the king's meat, nor with the wine which
therefore he requested of the prince of the eunuchs that he
defile himself.

Prove thy servants, I beseech thee, ten days; and let the
pulse to eat, and water to drink.

And at the end of ten days their countenances appeared
fatter in flesh than all the children which did eat of the por
king's meat.

There is no more interesting phase of occult study than
and its relation to esoteric unfoldment. The Book of Dan
as we have seen, is the biblical story concerning control of th
and complete subjugation and transmutation of the desire n
onstrates the fact that the Work of Fire cannot be accompl
as one's body is nourished on such impure food as alcoh
Esotericists well know that food and drink are vitally imp
in spiritual evolution, but only in recent years has the scienc
come into its own more generally.

It was shown in our study of Genesis (Volume I, The
that in each epoch a new food has been provided to meet
tionary requirements. The gift of wine is described in the
and Moses, but each gives his own version of its use. Occu
that the "spirit of fermentation" and meat-eating were i
further the *material* advancement of Fifth Root Race man,
Bible describing Nimrod as a mighty hunter while Leviticu
clean and unclean meats. As this aim has been largely achie
of the race — those preparing for Initiation — are required
the use of both. No one who indulges in any false stimu
fully know his true self, the *I Am*.

As man became more material-minded his diet consist
meats; then his wine-drinking increased because stimulant
sary to overcome the deadening effects of flesh foods. The
may be true) that there are no vegetarian drunkards w
accounted for, since the high rhythm of a vegetarian's bod
with the need for false stimulation.

It is of special interest to note that two of the predomi
engendering fear in the human heart were the use of flesh
By their use man lost his spiritual sight. They lowered t
of etheric centers which interpenetrate his physical body, ce

teachers and friends. He could no longer see his loved ones a passed into higher realms at death, so death gradually became to him and life beyond the grave a fearful secret which he c resolve.

In chapter six, verse three of Numbers, the Nazarites, a group similar to the Essenes, are commanded to abstain from strong drink; they are even charged not to eat moist or drie

In chapter six, verse three of Numbers, the Nazarites, a group similar to the Essenes, are commanded to abstain from because the spirit of fermentation is active in them. The Re

Solomon recites some of the ill effects of wine: "Who ha who hath sorrow? who hath contentions? who hath babblings? wounds without cause? who hath redness of eyes? They that t at the wine; they that go to seek mixed wine" (Proverbs 23:29,

Wine as an intoxicant is not always meant when the wor is used in the Bible. David sings of spiritual power, which he d as wine, oil and bread: "And wine that maketh glad the heart and oil to make his face shine, and bread which strengthene heart" (Psalms 104:15). The word is used in the same spiritu by Isaiah: "Ho, every one that thirsteth, come ye to the waters that hath no money; come ye, buy, and eat; yea, come, buy milk without money and without price" (Isaiah 55:1).

In this connection the words of the Master are certai significant: "And he took the cup, and gave thanks, and gave it saying, *Drink ye all of it; for this is my blood of the new testame is shed for many for the remission of sins. But I say unto you, drink henceforth of this fruit of the vine, until that day when new with you in my Father's kingdom*" (Matthew 26:27-29).

As the Master's first public miracle was turning water into thus showing the path of materiality man must travel for a time last esoteric lesson for His Disciples was on the ideal of trans The cup from which He drank became known in medieval cer the Grail Cup, symbol of the Christ Power to be formed in man. fore whosoever shall . . . drink this cup of the Lord unworthily guilty of the . . . blood of the Lord" (I Cor. 11:27).

while walking the earth in bodies of flesh. The passing
alcohol will be a great step forward on the way to "tha
toward which all creation moves" – establishment of the
and the "new earth."

Alcohol is a *false* spirit because it is the product of fer
decay, *the exact antithesis of the true spirit of life* seen
elixir flowing through the auric envelopes of this globe.
imbibed by all illumined candidates, for there is an intim
between it and the "blood" of the Christ by which men ar

The sparkling magnetic tides and currents in earth's
act and react with similar tides in the Sun. This it is tha
at the four Holy Festivals of the year, the Equinoxes and
special luminescent phenomena are then observable in t
etheric senses are neither "spiritual" nor "psychic" but onl
of the physical senses, there are thousands of people in th
who are beginning to see and feel these magnetic curre
etheric vision, are as beautiful as the aurora borealis a
australis and are actually similar in nature.

Thus, alcohol is no elixir; on the contrary, it is a most
the lowest "Black" Grail orders. Workers of black magic l
that so long as men can be kept under its mesmeric spel
blind to spiritual realities and be willing dupes. Could in
know these occult truths, could they realize the subtle dang
the progress of the race, they would be on the alert to c
control the deadly menace of alcoholism.

Few people realize the price to be paid in future ag
nations for the present desecration of their bodies. Indee
effects of alcohol can be fully realized only in the light
the working of the Law of Consequence (karma), whic
the archetype or pattern for each successive earth life
outgrowth of preceding lives. This archetype, built i
Heaven, receives from the reincarnating ego the vibratory
last body. If these powers have been seriously affected
wrong living, the new archetype will show correspondin
In future lives many shall stand at the door and knock, c
for the Light so ardently desired. They shall receive no a

No man lives or dies to himself alone. The Heaven Wor
advanced egos waiting to come forth to earth as teachers o
but they cannot because they are unable to find parents
advanced to give them the pure and sensitive substances r
building suitable bodies.

Probably no teachings of the Bible are more misunde
misinterpreted than those concerned with the word *meat*.
understanding arises from failure to discriminate between th
tions given the word as it is employed in that holy Book. In
of scriptural references to "meat" the meaning is purely fi
esoteric; and in instances where actual food is referred to
does not necessarily signify *flesh*. For example: "And God sa
I have given you every herb bearing seed, which is upon the
the earth, and every tree, in which is the fruit of a tree yie
to you it shall be for meat" (Genesis 1:29).

In giving esoteric instruction to his disciples, Paul
pattern of every true spiritual teacher, emphasizing the n
chastity and foregoing flesh: "For it seemed good to the H
and to us, to lay upon you no greater burden than these neces
that ye abstain from meats offered to idols, and from blood
things strangled, and from fornication: from which if ye keep
ye shall do well" (Acts 15:28, 29). To "abstain from meats
idols" means to keep yourself unspotted from the world,
beautifully phrases it. Throughout the eighth chapter of I
Paul is referring to the desire nature, the great modern idol
speaks of milk for babes and meat for strong men the
obviously allegorical, *milk* referring to the teaching given
meat to the deeper spiritual instruction reserved for those read
it. It is in this sense that the word *meat* is most often used i
Job states that his soul abhorreth "dainty meat," meaning
wandered into ways of self-indulgence. In the Psalms David
tears have been my meat" — in other words, he had learn
come the personal vulnerability that is the source of pain
and again, "They gave me also gall for my meat."

Christ Jesus used the word *meat* with a deep esoter
"And they had a few small fishes: and He blessed, and con
set them also before them. So they did eat, and were filled

In the story of the raising of Jairus' daughter, an
when the girl was raised to higher planes "he comma
meat" — that is, additional esoteric knowledge. He
Disciples, "My meat is to do the will of Him that sent
His work" (John 4:34). This is interpreted as meanin
was to prepare the world for redemption and for re
understanding of the incoming Christian religion.

The Christ also contrasts things of this world w
spirit, calling them both *meat*: "Labor not for the meat
but for meat which endureth unto ever-lasting life, w
man shall give unto you: for him hath God the Father se

In the parable of the loaves and fishes bread an
referred to in their physical sense. The Master was teac
some of the most profound truths of the Christian M
was used to designate the esoteric connotation of V
Immaculate Conception; *fishes* esoterically referred to
relative to Initiation, as also shown in the story of Jona
that early Christians were called *Fishers*, and that the
combs were inscribed with pictures of Jonah in the wh
his deliverance therefrom.

In the twenty-first chapter of John the Master is
portant spiritual lesson to His seven most advanced p
greater import than the mere catching and eating o
draught of fishes, the "hundred and fifty and three" (1
for all there were so many, yet was not the net broke
universal consummation of the Christ Mystery in all m

The Gospels are formulas of Initiation, Luke and Jo
deeply esoteric. The twenty-first chapter of John and
chapter of Luke — both of which record the appearance
the Seven after the Resurrection (at which time they g
honey) — are among the most mysterious and wonde
Their demonstration by all mankind will make possi
Christ Jesus.

The Book of Daniel can scarcely be understood apa
Mystery as recorded in the four Gospels. It depicts the l
a genuine esoteric pupil who attains to *true discipleship*,
who were with the the Christ. This is shown in the word

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THE VISIONS OF THE KING

Daniel 1:19, 20

And the king communed with them; and among them all was
none like Daniel, Hananiah, Mishael, and Azariah: therefore stood
before the king.

And in all matters of wisdom and understanding, that the
enquired of them, he found them ten times better than all the ma
and astrologers that were in his realm.

Nebo was the Babylonian name for Mercury, the Planet
or God, (Archangel in Christian terminology) who was th
deity of Chaldea inasmuch as the country as a whole was sai
under the sign Virgo. In Babylon appeared both the high an
aspects of Virgo: on the one hand an exalted spiritual de
among priestly Initiates; on the other the gross commercialis
chants who gradually invaded the Temple precincts. While Vir
a sublime consciousness of the immaculacy of God upon true
it also gives a mercenary, commercial outlook to the unillumi
latter phase of the Babylonian civilization brought its down
mundane pursuits of the people gradually overwhelmed th
until the things of God were for sale in the market place.

Because of the importance of the God (Archangel) *Nebo*
dean life, the word was incorporated into the names of many B
kings. Thus we have Nebuchadnezzar who, in the story
shows a strangely sensitive mind. He repeatedly receives visio
own Wise Men are unable to explain, but which Daniel interp
Daniel's interpretation of the king's dream that wins him his firs
to a position of power, thereby arousing the jealousy and hat
Chaldean "wise men" — who were not Initiates in any real se
word but who used their priestly prerogative as a means of worl

The temptation to use institutions devoted to spiritual
purposes of political intrigue and for the satisfaction of persona
is one that every aspirant must face sooner or later. The comm
tion of religious institutions or their prostitution by politicians
and still may be, the bane of Christendom. Even modern occ
are not immune to this crystallizing and destructive influence
vealed in the struggle for authority and wealth going on in man
The appearance of a true spiritual Teacher is not welcomed b
careerists, so Daniel was unwelcome to the false seers of

continue to harass him and repeatedly endeavor to u
prestige. They even succeed for a time.

The Bible narrative clearly points out that Daniel s
Chaldean diviners in their own wisdom, achieving honor th
His loyalty to the king is shown throughout, whereas histo
finger of suspicion at Babylonian priests in connection w
that enabled Cyrus to conquer the city by night. In Dani
the king, esotericists see the integrity of a supremely gifte
the State. He may be better understood if compared wi
recent Nostradamus, a Roman Catholic of Jewish descent
brated as the greatest prophet of Christian Europe and wh
verses stand as a genuine apocalyptic work. Daniel may
pared with those medieval Jewish kabbalists who, through
became convinced that Jesus of Nazareth was indeed t
Messiah and therefore confessed Christianity. So often was
that the Jewish Orthodox Church finally eschewed the ka
pernicious influence. As a result it remained almost wholl
hands until recent years.

In the light of these two comparatively modern exampl
easier to grasp the significance of Daniel's character and
in Chaldea; and to understand why he was named one of
of the "Great Assembly" in the Holy City when the Exiles r
Babylon, and why the Book of Daniel ranks high in apo
kabbalistic literature.

In a former chapter a parallel was drawn between t
Moses and Daniel. But the student must bear in mind that
with a particular aspect of spiritual evolution which, whil
contains elements similar to those of the Mosaic era, also po
of its own. The Book of Daniel may, therefore, be inte
either the standpoint of Daniel as an Initiate-Teacher or
Nebuchadnezzar, the royal neophyte who, while respondi
to the material forces of Virgo (Nebo was the god of fortu
awakened by impacts from spiritual planes. The latter's
occur during the night, even as do the revelations of Danie
tion. The reference is to the activities of night life when t
tions apart from its body during sleep.

An Initiate's night life on inner planes is as clear and

when his ego returns to its body in the morning; if he recalls they seem to be dreams. Both memory and sense-perceptio the higher ethers; the degree of their usability depends upon ual's measure of spiritual development. Nebuchadnezzar ap a man who stands at the threshold of spiritual awareness bu fully awakened. He knows that something strange has occu his sleep but cannot completely recall it. Daniel, the Initiate sciousness is fully orbed, has no such difficulty.

The First Vision: The Image

"I have dreamed a dream," the king announces to his my spirit was troubled to know the dream." He commands tha the half-forgotten dream-experience to him, for he knows Initiate would be able to do this – if in no other way than his own memory of it, a skill lying within the power of every Teacher. Their inability to reveal his "dream" out of their ow to restore his own memory of it, reveals to the king that his are lacking in Initiate-knowledge, and he threatens them w and death. Daniel, who had been reared in the Chaldean M numbered among these Wise men. Hearing of the king's de proaches Arioch, captain of the king's guard, and forbids h out the monarch's fateful orders, saying, "Bring me in befo and I will shew unto the king the interpretations." Arioch Daniel speaks of the deep things of the soul, the king's memo and he recalls his dream, thus recognizing the truth of Da

Daniel 2:31-36, 38-45

Thou, O king, sawest, and, behold a great image. This gre whose brightness was excellent, stood before thee; and the for was terrible.

This image's head was of fine gold, his breast and his arms his belly and his thighs of brass,

His legs of iron, his feet part of iron and part of clay.

Thou sawest till that a stone was cut out without hand smote the image upon his feet that were of iron and clay, a them to pieces.

Then was the iron, the clay, the brass, the silver, and broken to pieces together, and became like the chaff of the threshingfloors; and the wind carried them away, that no p found for them: and the stone that smote the image became mountain, and filled the whole earth.

*This is the dream: and we shall tell the interpretation th fore the king . . . Thou art his head of gold . . . And after t

iron, the kingdom shall be divided . . . And in the days of thes
shall the God of heaven set up a kingdom, which shall never
stroyed. . . .

The great God hath made known to the king what shall c
pass hereafter: and the dream is certain, and the interpretation
sure.

An historical interpretation of the visions of Nebuchadn
been quite thoroughly worked out by Bible scholars, so it is
sary to develop that phase in this text. It may be repeated,
that in the interpretation gold, silver, brass, iron and clay rep
Chaldean Empire and those empires which come after it up
times when the Messiah was manifest in a body of flesh—th
whose coming pressaged the destruction of the Roman Empir

In the racial or evolutionary interpretation, this imag
neophyte back through the Memory of Nature to the beginn
Earth Period. The great figure represents the Four Ages mad
by classical mythology: the Golden Age, the Silver Age, the
and the Iron Age; and a fifth age representing materialistic
man of clay and iron mixed, whose existence marks the beginn
end. Astrologically, gold symbolizes Sun power; silver, Moo
brass, Venus power; iron, Mars power; clay, Saturn power. T
bined planetary forces play through the body of man, formin
higher and lower natures. "The stone (that) was cut without
the mind fashioned by Mercury — the wisdom born of the wor
higher self upon his lower, by which the Mars (iron) and Satu
infiuences are transmuted into those of the Sun (gold) and
(silver). When this work is successfully accomplished the
always the same. Like Daniel, an Initiate then sits "in the g
king." This is a forecast of attainment to be won by most of m
the now-dawning Aquarius-Leo cycle.

The mingling of gold, silver, brass, iron and clay refers to
of assimilation during a cosmic night, the interval between in
spent by an ego on inner planes; and also the period betw
evolutionary days of cosmic manifestation. During these "ni
of Nature all evolving life-waves intermingle in the ocean of
sharing with the other the gains made during recent earth ex
and incorporating the results as faculties for future expre
Initiation a candidate learns to anticipate this cosmic proce
laboratory of his own consciousness — thus taking heaven by

The Golden Age (the first kingdom) corresponded to t
of Eden. (See New Age Bible Interpretation, O.T.I., *The H*
In the Golden Age man felt himself to be in the image and
God. He lived in harmony with the animal kingdom, prot
guiding its evolution instead of incurring its enmity by slaug
food and sport, as he has done in the spiritually darkened ages

The Silver Age (second kingdom) also belonged to th
epoch during which the consciousness of the human ego wa
being focused upon its earth environment, then only as mirr
beauty of the Reflecting Ether. (The most prized ancient m
of silver).

The Brazen Age (third kingdom) shows us the man v
describes as "a warlike offspring, prompt to bloody rage."
us into the early part of the Lemurian Epoch after the adv
Lucifer Spirits. Though physically insensitive and brutal, ma
in psychic touch with inner worlds in a manner similar to tha
primitive tribes today.

The fourth kingdom, Age of Iron or materiality, subdued
It correlated with the entire first, or Mars, half of the Earth
general sense, but more especially with the three great Epo
to occult science as the late Lemurian, the Atlantean, and
Epoch up to the coming of the Messiah. This kingdom w
alternating between good and evil, for it was the special fruit
of Knowledge (Mars: Iron).

The fifth kingdom is the "iron mixed with clay" of the Ar
particularly its latter portion during which the Messiah (th
Cosmic Christ) "fell upon the earth, filling it like a Mountain,"
ing the Age of Armageddon (Pisces). Not one war but an e
struggle between the powers of Light and Darkness charac
age, to which the Christ referred when He said, "I come n
Peace, but a sword"—a teaching inherited from the Fire M
Persia.

The Stone falling from heaven and grinding the natio
filling the earth like a mountain, is the advent of the Messiah
ing caused the disintegration of nations and kingdoms and the
tion into the "parliament of Man" and a "Federation of the
Tennyson prophetically sings. For the Stone, says Daniel, s

and consume all these kingdoms, and it shall stand forever' 2: 44, 45). This point is considered again, briefly, in the sequel t prophecies as correlated with John's Revelation.

Nebuchadnezzar, the royal pupil of the Mysteries, recognize great mission and is responsive to his spiritualizing influence: king Nebuchadnezzar fell upon his face, and worshipped Da commanded that they should offer an oblation and sweet o him." "Then the king made Daniel a great man, and gave l great gifts, and made him a ruler over the whole province of and chief of the governors over all the wise men of Babylon 2:46, 48).

The Second Vision: The Son of God

Daniel 2:49

Then Daniel requested of the king, and he set Shadrach, N and Abed-nego, over the affairs of the province of Babylon: but sat in the gate of the king.

Daniel 1:7

Unto whom the prince of the eunuchs gave names: for he gat Daniel the name of Belteshazzar; and to Hananiah, of Shadrac to Mishael of Meshach; and to Azariah, of Abed-nego.

Changing the names of Daniel's friends reveals a corr transformation of their inner life.

Turning now to personal interpretation, if Daniel is repr of a candidate for Initiation, his friends symbolize certain esot ties within himself. In the beginning of his dedicaton to the Way, Daniel represents the mystic, one in whom the heart (fe emotions) predominates. His principal work, therefore, is cult the head (will power and knowledge). Daniel, Hananiah an indicate feminine powers of the ego; Azariah only, the masculi the feminine name Hananiah was changed to the masculine Sh signified a newly attained equilibrium between the masculine inme powers. Hananiah, meaning *a gift of the Lord*, became *inspiration of the sun;* Mishael, *he that is a strong god*, became *the worship of love;* Azariah, *help of the Lord*, became A *servant of the shining fire;* Daniel, *God is my judge*, beca shazzar, *a keeper of the hidden treasures of Bel.*

This gives a mystic key to the inner attainment of the Thre

be successfully undergone only by one in whom such balance
effected. But there is a supernatural fourth, described as being
Son of God, seen with the Three Friends in the fire.

Daniel 3:23-26

*And these three men, Shadrach, Meshach, and Abed-nego, fell
bound into the midst of the burning fiery furnace.*

*Then Nebuchadnezzar the king was astonished, and rose up in
and spake, and said unto his counsellors, Did not we cast three
bound into the midst of the fire? They answered and said unt
king, True, O king.*

*He answered and said, Lo, I see four men loose, walking in the
of the fire, and they have no hurt; and the fourth is like the Son o*

Daniel's interpretation of the vision of the golden-headed
followed by the trial of the Fiery Furnace. After his vision Ne
nezzar caused a great golden statue of himself to be erected a
manded it receive divine honors. When the Three Friends refuse
honor to the image they were cast into the furnace. There is no
evidence of such an aberration on Nebuchadnezzar's part. But
married an Egyptian princess and, like Roman conquerors centur
he may have been influenced by the Egyptian custom of regar
ruling monarch as divinity manifest. However, it is known th
was a golden statue of the God Bel in the Temple of Bel at Bal
was accompanied by a dragon, also of pure gold, symbolic of th
of chaos slain by the God before the foundation of the world.
be reasonable to suppose that this was the golden image of the
Daniel, and that the handwriting on the wall had its arch
prototype in archaic inscriptions on walls of the Temple dedicate
Earth Goddess. Mention of the golden statue would therefo
to the Temple of Bel and suggest that the incident of the fiery
was also associated therewith.

The author of Daniel wrote in Maccabean times when, by
Hellenizers and the Temple party, the Fire Mysteries had bee
underground by persecution. The truths of the story are cons
doubly veiled — just as Alchemists wrote into their treatises
method and even of scientific fact to mislead the profane and the
alike. Certain modern kabbalists writing in the English langua
done likewise in their delineations of the Tree of Life. Esoteric
know by many signs that Nebuchadnezzar was not persecuting t
Friends; at most he is looked upon as a divinely appointed tem

the Chaldeans beheld the fourth who walked in the fire wit
"I see four men loose (from the body), walking in the mids
. . . and the fourth is like the Son of God." Without initiatory
Nebuchadnezzar could never have beheld the "Son of Goc
Marduk, Son of Ea).

Astrologically, the fiery furnace has reference to the Su
Friends are three Archangels who are visible in the Sun's aur
in conjunction therewith); the Fourth is the Christ Archange
of the World. That they are thus closely associated with the S
in their Chaldean names, meaning as given: *inspiration of t*
ship of love, and servant of the shining fire. They are th
Spirits of the Moon, Venus and Mercury, a trinity figured r
ancient Chaldean sculpture. Their corresponding gods are
cury), Ishtar (Venus) and Sin (the Moon); or, kabbali
Archangels Raphael (or Michael), Anael and Gabriel. Gabr
nent in the visions of Daniel as his archangelic Teacher.
angelology, Gabriel is called "the Revealer." As stated earl
and Michael are frequently interchanged by kabbalists; bu
Bible interpretation points to Raphael as the Archangel of M
to Michael as the Archangel of the Sun — as differentiated fro
Spirit in the latter, who is Light itself in its pure essence.

"Then Nebuchadnezzar came near to the mouth of
fiery furnace and spake, and said, *Shadrach, Meshach, and*
ye servants of the most high God, come forth, and come h
Shadrach, Meshach, and Abed-Nego came forth of the mids
(Daniel 3:26). The Fire Path gives freedom from the physic
leads the ego through the "fiery stratum" of the earth whicl
by the fiery archangelic spirits. The "fire" in that stratum do
it is to the soul an essence of exceeding brightness and a fragr
wherein it laves in spiritual ecstasy. The fourth figure is,
the spiritual Teacher (Daniel in this instance) who always
and directs this Fire Rite. From the personal standpoint i
which is in every man "like the Son of God;" its personali
the Angel (Greater Guardian) that makes itself known to
when he has successfully passed the Dweller (or Lesser Gua
the invisible fourth is indicative of Daniel is further sh
Chaldean name: *keeper of the hidden treasures of Bel.* T
treasures were precious metals and gems, symbols of profou

It is illuminating to note that salvation of the Three Frie
the fiery furnace was often depicted in the Roman catacombs a
izing the resurrection in Christ of the souls of the righteous "d

The Third Vision: The Tree

It is evident that each of Nebuchadnezzar's visions is a
Daniel and his friends. In the initiatory trials of the modern c
there are also many instances of Desire World phenomena being
to their spiritual sight, and of their being commanded to *read* a
pret. Upon awakening from "clear" sleep, neophytes often s
the inner eye books, scrolls and other manuscripts bearing es
struction or words of encouragement. It frequently happen
neophyte is unable to read the messages in their entirety, as was
with Nebuchadnezzar. But an Initiate (figured in Daniel) r
will read; he can also interpret.

Chapter four recounts another vision of the king. The
mentioned is an angelic Being – and the term *watcher* is truly
tive of these Beings – whose eyes are unwinking in their heave
and seem to illumine the very soul of any upon whom they g
as if their eyes were organs of communication for they convey t
wisdom so beautifully described by Rudolf Steiner, the eminent
as "inwardly instilled speech."

Daniel 4:10-16

*Thus were the visions of mine head in my bed; I saw, and
a tree in the midst of the earth, and the height thereof was grea*

*The tree grew, and was strong, and the height thereof reache
heaven, and the sight thereof to the end of all the earth.*

*The leaves thereof were fair, and the fruit thereof much, an
was meat for all: the beasts of the field had shadow under it, a
fowls of the heaven dwelt in the boughs thereof, and all flesh w
of it.*

*I saw in the visions of my head upon my bed, and, behold, a w
and an holy one came down from heaven;*

*He cried aloud, and said unto me, Hew down the tree, and
his branches, shake off his leaves, and scatter his fruit: let the
get away from under it, and the fowls from his branches:*

*Nevertheless, leave the stump of his roots in the earth, even
band of iron and brass, in the tender grass of the field; and le
wet with the dew of heaven, and let his portion be with the beasts
grass of the earth:*

*Let his heart be changed from man's, and let a beast's heart b
unto him; and let seven times pass over him.*

they shall wet thee with the dew of heaven, and seve
over thee, till thou know that the most High ruleth
men, and giveth it to whosoever he will.

And whereas they commanded to leave the stump
thy kingdom shall be sure unto thee, after that thou
that the heavens do rule.

It has been pointed out that Scriptures are so susceptible of no less than seven complete interp common to mystic writers of all ages and nations. S found in the works of medieval writers on esoteric m Dante's *Divine Comedy* allows of three or four common practice of the Middle Ages is exemplified Rose. Most moderns read hastily and as a rule do that requires careful thought in order to be understoo is due in part to the rush and speed of our high- however, lies in its very source; for the newly releas sped up our tempo of living will also provide added tion is brought under wise economic and social ancient methods of illumined seer-writers will once and we shall have time to enjoy reading a beautifu times over, ever discovering new meanings therein.

Therefore, several interpretations may be sou recorded in the Book of Daniel. If that meaning Initiation is emphasized in this New Age Bible Int way invalidates other readings including the histori

Once more we see that Nebuchadnezzar appe one familiar with the Chaldean Mysteries: "But at before me . . . *in whom is the spirit of the holy god* told the dream, saying, O Belteshazzar, master of th *I know that the spirit of the holy gods is in thee,* an thee, tell me the visions of my dreams" (Daniel 4:8

Daniel interprets the dream for the king: "The . . . It is thou, O king, that art grown and become st shall drive thee from men, and thy dwelling shall b the field, and they shall make thee to eat grass as wet thee with the dew of heaven, and seven times s That is, seven years (seven times of the Sun's passa of the Zodiac) of powerlessness and suffering wa

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dition would indicate a time of mental aberration for "at the
days I Nebuchadnezzar lifted up mine eyes unto heaven and r
standing returned unto me . . . At the same time my reaso
unto me . . . and I was established in my kingdom, and excell
was added unto me."

At this point the historian need seek for no other meani
the esotericist there is a most profound significance. For ar
candidate the "seven times" period of Nebuchadnezzar's suffe
sents a time of testing and liquidating karma, thus freeing his
conquest of spiritual worlds. Most neophytes will bear with
fact that the first seven years of their endeavors on the Path v
when problems of their personal lives came to a point of cris
were tempted from every angle to abandon the spiritual life.
stand firm come to the glad hour when they can say in the w
Chaldean king-neophyte: "My reason returned unto me, and I
lished in my kingdom, and excellent majesty was added to me

Daniel, more than any other prophet of exillic or post-ex
was the messenger of Christianity. He has been called the Be
even as John was the Beloved Disciple. He beheld the Christ
before His earthly incarnation and indited a revelation of H
John the Divine, on the Isle of Patmos, wrote *after* the Maste
tion. John's Revelation is in every sense a sequel to Daniel's.
find a mystic tie between these two, so clear that they know
of Revelation cannot be understood without its being studie
Book of Daniel. Orthodox scholars claim that references to
ment prophecies and verses are given in the New Testament
authority for the latter. Such is not the true reason for those
Their true purpose is to point out to a student that at such
place in the Old Testament added information will be fou
subject. In the Gospel of Matthew, when the Christ speaks of t
Daniel it is certainly not as an appeal to authority. It is a hint t
Mysteries will be better understood if studied in connection wi
revelations.

In the matter of the Holy Tree: both the cyprus (or fi
the palm tree were used by Chaldeans and Hebrews to sym
Tree of Life, and the Tree of Life is always symbolic of the c
verse — not as a machine but as a living organism, the outwa

name wherein the name of this God figured, *Belteshazzar*, ar
evidently educated in the school of the Temple of Bel. Cons
all Babylonian architectural decorations were conventionalized
derived from the Tree of Life and used as borders and motifs,
Tree itself was represented in various forms. In the Hebrew
branched candlestick symbolized the cosmic Tree, as Josephus h

The Tree of Life occupies a prominent place in the sym
all religions, although the species varies: the Yggdrasil or Wo
Scandinavia; the oak tree of Zeus; the cyprus or palm of Ch
sycamore of Egypt; and so forth. The Tree is usually represen
tending from heaven to hell, mankind living beneath its branc

"As above, so below." Man, made in the image of the Go
a "tree." Catacomb pictures dating from post-Apostolic times f
Christ as a Vine, among the branches of which souls of the rig
like birds of gay plumage. The Tree was the origin of the ladd
as seen by Jacob in his initiatory experience. Reaching from
earth, a tree is clearly a ladder by which the soul of man
from earth to heaven; or, as a winged creature, he can fly fr
to branch thereof. There is also the previously mentioned India
to the effect that at the center of the earth stands the Tree of t
sunrise it shoots forth from the earth; then, as the Sun ascen
the zenith, it grows up into the air until its topmost branches
Sun. At noonday it stands high in the heavens but diminishe
declining day until at the set of the Sun it sinks back into the e
tradition pertains to the etheric currents of our globe as they
mingle with the Sun's etheric emanations.

However, the microcosmic "tree" was brought low in t
man." In this instance Nebuchadnezzar typifies the masses.
ence is common to all. The law of spirit commands that the p
be abased and the humble lifted up. Through the Fall, egos we
to desire. The heart of man became the heart of a beast "u
times pass over him," seven cosmic cycles which, in the m
sense, refer especially to the seven subraces of the Aryan Fifth
The Christ was to come in the Aryan Epoch. Then man would
to his original (Edenic) understanding, after a cosmic period
wide agony.

nezzar: "and at the end of the days I Nebuchadnezzar lif
eyes unto heaven, and mine understanding returned to me, a
the most High, and I praised and honored him that liveth fo
dominion is an everlasting dominion, and his kingdom is fro
to generation . . . I Nebuchadnezzar praise and extol an
King of heaven, all whose works are truth, and his ways ju
those that walk in pride he is able to abase."

The Fourth Vision: The Handwriting on the W

Daniel 5:2-5

*Belshazzar whiles he tasted the wine, commanded to
golden and silver vessels which his father Nebuchadnezzar
out of the temple which was in Jerusalem; that the king, and h
his wives, and his concubines, might drink therein.*

*Then they brought the golden vessels that were taken
temple of the house of God which was at Jerusalem; and the
his princes, his wives, and his concubines, drank in them.*

*They drank wine, and praised the gods of gold, and of
brass, of iron, of wood, and of stone.*

*In the same hour came forth fingers of a man's hand,
over against the candlestick upon the plaster wall of the kin
and the king saw the part of the hand that wrote.*

Belshazzar was proud, haughty and insolent. He showed
contempt for the Hebrew captives by commanding that t
silver vessels which had been kept in the sacred precincts o
be brought to his banquet hall, there to be used in scen
revelry.

Babylon was one of the most beautiful cities the wo
seen. Its magnificance was unrivaled at the time and has
been surpassed. Archeologists have discovered the ruins
Temple, the entrance of which was composed of stately co
surrounding it were twenty-seven spacious chambers. It is
one of these great halls was used by Belshazzar for his men
The splendor of this banquet, with its throngs of guests, its
flowing of heavily perfumed wines and the wild abandonm
making, has long been a favorite theme for artists and poets.
this luxurious orgy was at its height that the mysterious ha
upon the wall and wrote in a mystic script: "MENE, ME
UPHARSIN" – "Thou art weighed in the balances, and art
ing . . . Thy kingdom is divided, and given to the Medes a

was soon taken prisoner, and later was killed for his attempt t
uprising among his people. By this time the purity and b
belonged to early Babylonian cults were entirely lost an
practices had degenerated into grossest forms of superstition.
the case in such decadence, the people were no longer able to
spiritual Hierarchies that had previously guided them, so
under the influence of earth-bound discarnate entities and
to forms of idolatry and vicious cruelties. All early races posse
of involuntary clairvoyance; hence, it was an easy matter f
read etheric records wherein is inscribed the outlines of th
portant events to occur in any individual life. Belshazzar
given his opportunity for leadership and had failed ignomin
record of that failure was written in the ethers, and it was
that was revealed at his last and most fateful celebration.

The feast described so graphically in the fifth chapter
was an annual celebration in honor of the God Nebo (Mercury
at the Autumn Equinox. Knowledge of this custom enable
successfully attack the city during the night.

An esotericist reads into the conditions attendant upon
a stage of evolution wherein the ego is held in thralldom to
its subsequent limiting reactions. Daniel, man of wisdom,
chaste in word and deed, had been forgotten and ignored by th
prince who succeeded to the throne of Chaldea after Nebuc
The prophet represents the few who have overcome the wor
only to serve their fellow-men.

The words "mene, mene, tekel, upharsin" mean *to numbe*
and to divide. They therefore indicate a karmic harvest and its
Astrologically, the reference is to Libra, called the Balance G
Egyptians. This sign is posited between Scorpio (the flesh)
(the spirit). In the Egyptian *Book of the Dead,* upon phys
the ego is ushered to this gate of Libra where its soul is
determine whether its future abode is to be paradise or purga
in this place of the balance that the neophyte is tested. He
symbolized by Belshazzar; he who is victorious, by Daniel.

Bible readers are familiar with the story of Belshazzar's fe
supernatural finale. Although the king challenged, upbra
threatened his wise men in an effort to learn the meaning of
words written in the ancient Sumerian tongue, he was eventu

Aside from the actual inscription in a prehistoric language
Temple wall, there was another Scripture upon the walls of hea
starry hieroglyphs which were written in celestial fire. At t
of the Autumnal Equinox, sacred to the Earth Goddess, the Su
Libra, symbol of cosmic justice. Its earthly correspondence i
gathering of the harvest. Accordingly, Daniel translated the f
sage to mean "A mina, a mina, a shekel, and a half mina." The
were the names of Babylonian weights. "A mina, a mina" conv
idea of numbering, so Daniel translated them: "God has numb
kingdom and finished it." "Tekel" (shekel) he interpreted to
act of weighing: "Thou art weighed in the balance (Libra)
found wanting." "Upharsin" he defined as derived from the wo
meaning *to divide*. Therefore, he completed the translation a
"Thy kingdom is divided and given to the Medes and Persians."

Until this moment the Babylonians had been supremely co
victory. Anything else was unbelievable. Had they not tau
Persians with shouts and laughter, saying they could feed th
within their walls for a twenty-year siege if necessary. They
thought to the Law of Destiny which unerringly governs both in
and nations: As ye sow, so shall ye reap. In letters of light a
magnificent but heedless city was emblazoned the record of it
doing and inevitable garnering: "Thou art weighed in the bal
art found wanting . . . Thy kingdom is divided, and given to th
and Persians."

It may be asked, "why did not the court wise men read this
and warn the king?" Some of them may have been in league
enemy, for there were many, like Daniel himself, who came
quered people so had no cause to love Babylon. Others may ha
to be bearers of bad news to their all-powerful monarch. St
may not have been so well taught as Daniel. He possessed powe
the astral records and to carry on clairaudient communication
archangelic Beings who have charge of racial evolution.

INITIATIONS

The Trial of the Lion's Den

Like the vision of the king, the Initiate experiences of Dan

began he had to undergo the trial known to esoteric wisdo
the lion. This is symbolized in the Trial of the Lion's Den
with in the writings of medieval alchemists and also in
bology as the Dweller on the Threshold, the lesser Guardi
lenges every ego at the threshold of inner worlds.

Daniel 6:7-10

*All the presidents of the kingdom, the governors, and t
the counsellors, and the captains, have consulted together t
a royal statute, and to make a firm decree that whosoever
petition of any God or man for thirty days, save of thee, O ki
be cast into the den of lions.*

*Now when Daniel knew that the writing was signed, he
his house; and his windows being open in his chamber toward
he kneeled upon his knees three times a day, and prayed
thanks before his God, as he did aforetime.*

Daniel had gone far on the spiritual path since that t
came, a youthful prisoner, to Babylon and was given into
the priests for a Chaldean education. He now understoo
Law which governs the heavens above and the earth belov
who possess this knowledge, he lived in harmony with it
calm and a poise undisturbed by all outer conditions.

Jerusalem, the city of peace, represents that state of
wherein the heart is illumined. In attaining to this supre
"windows toward Jerusalem" are always open and the visio
looks out upon the blue infinity, our most perfect symbol o
Father . . . in heaven."

In the text the Trial in the Lion's Den takes place i
the Persian King Darius, but it is followed by visions that
days of the Chaldean King Belshazzar, who reigned just
Persian conquest. This is historically confused but esoter
in as much as the Lion's Den Trial is a necessary prepar
divine experience recorded immediately thereafter. Herein
evidence that the Book of Daniel is meant primarily as a st
tion, not as an historical record. It also indicates that Danie
Mysteries in the Babylonian School and was later indu
Mysteries of Persia as well. This was not an unusual proced
times, for those qualified, such as Pythagoras, could be init
than one School.

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and most wonderfully made; it is preserved to this day; thos
say it appears to be recently built and no older than the ver
first looked upon. Kings of Media, Persia and Parthia lie b
tower to this very day." This is a veiled description of th
Initiation in which Daniel labored for the illumination of t
to receive esoteric work prèparatory to the coming of the Ki
The real purpose of Temples of Initiation has always bee
using them as burial places for kings, a use that is also a sy
reaching the exalted place in spiritual consciousness symbo
kingly Work, every ego dies to the earthly life, is buried wi
(Temple), and is then resurrected into the life of the Nev
So it was with Daniel.

Origen, the great Christian Mystic, writes: "But that
called Jerusalem, to which none of those upon the earth
goes in; but every soul that possesses by nature some elevati
acuteness to perceive the things of the mind is a citizen o

Daniel 6:16, 17, 19-23

*Then the king commanded, and they brought Daniel, and
into the den of lions. Now the king spake and said unto Daniel
whom thou servest continually, he will deliver you.*

*And a stone was brought, and laid upon the mouth of the
the king sealed it with his own signet, and with the signet of
that the purpose might not be changed concerning Daniel.*

*Then the king arose very early in the morning, and wen
unto the den of lions.*

*And when he came to the den, he cried with a lamentable
Daniel: and the king spake and said to Daniel, O Daniel, serv
living God, is thy God whom thou servest continually, able
thee from the lions?*

Then said Daniel unto the king . . .

*My God hath sent his angel, and hath shut the lions' mo
they have not hurt me; forasmuch as before him innocency
in me; and also before thee, O king, have I done no hurt.*

Then was the king exceeding glad for him . . .

Again, as in trials under Chaldean kings, we observe that
is deeply concerned as to Daniel's success in the initiatory w
the prophet with joy when he discovers that Daniel has suc
the lion – that is, conquered the Dweller on the Threshold
won free passage into spiritual realms: "The *stone* was rolle
the mouth of the *den* in the *morning*."

As before stated, astrologically the man and the lions

tion it will further the knowledge of the ethers and of forc
through them. There will be a widespread sensitization
etheric senses so that many will be able to function in the su
world and manipulate the living forces of that world in such
revolutionize vegetable, animal and human forms, thus cre
perfect types upon earth. This will bring a new concept
immortality; and for the Elect old age and death will be no
coveries and inventions still undreamed of will then make li
creasingly glorious adventure. Religion will be scientific wi
will reveal the finger prints of God in Nature.

Deeper spiritual teachings will bear the impress of Leo,
of Love. Love *as a power* is by no means the sentimentalis
masquerading under that term. The latter is evanescent a
transitory value. Under Leo men will truly *think with their*
Love will be a positive force under the direction of spiritu
Then shall the words of Isaiah be fulfilled: "The lion and
(shall lie down) together; and a little child shall lead them
earth shall be full of the knowledge of the Lord, as the w
the sea."

The mortal consciousness of man is reflected upon and t
animal kingdom. Animals did not prey upon each other, or
until after the Fall. This condition arose as a result of man's r
of the creative fire force which, in the angelic Hierarchy as
women who have achieved transmutation of the life force, is
and controlled through the etheric center located in the heart
ment of this vital center is probably the most important of
work, and every neophyte will one day realize that these thi
allegories but exact scientific facts that are *experienced* an
known.

When man has learned the way back to redemption and
become pure and harmless, his perfected reflection will work
mation in the animal world. Those who have found the path
have demonstrated this truth individually. In the Aquarian Ag
demonstrated collectively.

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THE INITIATE VISIONS OF DANIEL

First Vision: The Four Beasts

After an Initiate has successfully passed the Dweller on the T
and purity having been found in him, has gained control of that
he is conducted by a spiritual Teacher to the Hall of Initiat
various Schools or Temples of Initiation are not spatial in any
may be said of them, as of the Castle of the Grail, that they
particular place but can be discovered and reached in all place
are certain areas upon the earth's surface which correspond
magnetic vortices that penetrate to earth's very core, and in t
tricts are usually located the Mystery Schools. Jerusalem is such
so the Chaldean-Persian Mysteries were destined to be tra
westward into that new land. Second Ezra took the Persian In
On the outer plane and with the help of various prophets of the
tion, he established the *visible* Temple of Zion. Daniel, an
Initiate of both Chaldea and Persia, accompanied this activity
planes and helped to establish the *invisible* Temple there.

Daniel 7:2

*Daniel spake and said, I saw in my vision by night, and behol
four winds of the heaven strove upon the great sea.*

Always in the primal recapitulatory processes of Initiation t
of God moves upon the face of the waters producing the birth
This divine creative power is dual in manifestation. It is upon th
(Feminine) that God (Masculine) moves in order to create.
the four winds we have the four elemental essences – symbolized
Air, Water and Earth – channels for the working of the
Destiny – astrologically, Leo, Aquarius, Scorpio and Taurus.

Daniel 7:3

*And four great beasts came up from the sea, diverse one
another.*

The four beasts were: first, a lion with wings of an angel:
until the wings were plucked, and it was lifted up from the e
made stand upon the feet of a man, and a man's heart was giv
the second beast was like a bear: "and they said thus to it, Aris
much flesh;" the third beast was a leopard which had four w
four heads: "and dominion was given to it" (Daniel 7:3-6).

The ideal man was made in the image and likeness
ideal, or Adam, was the man of the Polarian and Hype
which existed in etheric bodies on this globe when it wa
of the Sun. The pattern-picture of a child is visible t
vision in the body of its mother-to-be, although an Xray
only an animal-like embryonic form. So, in the midst
bryonic forms of these first races, forms which bore no
to any human being, the First Adam, the Man of Paradise,
the Creative Hierarchies. That ideal is even now visible to
sight of an Initiate as he directs his gaze upon humanit
about the glorious beings belonging to those ancient races
based upon the insight of Initiates and Seers who saw the
the embryonic forms of that long-ago time — were incorpo
religions of early humanity. The new Aquarian-Leo race t
approximate this original pattern. Daniel describes him a
with eagle's wings, a *winged king*.

The vision of Daniel continues with a description of th
into coats of skin, his gradual loss of spiritual sight, and t
materialism. Again, the physical expression of the four
ergies operative in Nature are represented in the four w
four heads.

Daniel 7:7

*After this I saw in the night visions, and behold a fo
dreadful and terrible, and strong exceedingly; and it had
teeth: it devoured and brake in pieces, and stamped the re
the feet of it: and it was diverse from all the beasts that were
and it had ten horns.*

Following the first three great races of man, the fourth
man as described in Nebuchadnezzar's vision. He came
on earth the most terrible of all. Horns symbolize certain
archetype of man possesses a tenfold aspect embracing a th
which works upon and through a threefold body by means
mind, to evolve thereby a threefold soul. The word *soul*
special technical sense in Western Wisdom Teachings. It
dicate the spirit of man, the ego, as it does in ordinary or
Rather, it denotes spiritual power achieved by the spirit
work done in the physical world. Both Rudolf Steiner and
define the soul in this manner, and describe its functions in
In the *Rosicrucian Cosmo-Conception* by Max Heindel,

the Emotional Soul, fruit of work done within the desire b
Steiner's terms are Consciousness Soul, Rational Soul and Senti
respectively.

Daniel 7:8

*I considered the horns, and, behold, there came up among
another little horn, before whom there were three of the first
plucked up by the roots: and, behold, in this horn were eyes like th
of man, and a mouth speaking great things.*

Bible scholars say that this "little horn" is a reference to A
IV who, as previously stated, attempted to Hellenize Palestine
of arms in order to further his political ambitions. His failure
reaction among Jews previously friendly to Greek culture, is
history. Henceforward the Jews developed an increasing sus
Hellenism.

The Second Vision: The Ancient of Days

At this point the vision of Daniel becomes particularly comp
one in Revelation, and may be looked upon as an earlier versi
latter.

Daniel 7:9, 10

*I beheld till the thrones were cast down, and the Ancient o
did sit, whose garment was white as snow, and the hair of his he
the pure wool: his throne was like the fiery flame, and his wh
burning fire.*

*A fiery stream issued and came forth from before him: th
thousands ministered unto him, and ten thousand times ten th
stood before him: the judgment was set, and the books were open*

It is obvious that the above is a vision of the universe in its
aspect and presided over by the Supreme Being, for the "wh
like those in Ezekiel's vision, the Wheels of the Zodiac, the fier
great Beings whose powers brought the Zodiac into existence.
also looked upon the glory of the Ancient of Days and ten thous
ten thousand Angels hovering about the throne — the various
Hierarchies which do His bidding. The solar orb is the outwar
of the Supreme Being and heaven is the symbol of the Absolut
fore, "his throne was like the fiery flame, and his wheels as bur

In the "fiery flame which issued and came forth from be
the Initiate perceives the sacred Mystery of the cosmic Fire p

"The judgment was set, and the books were
of evil, its origin and its eventual disappearance f
is probably the most difficult of all problems to
pends upon ability to rise, not merely into the
Paul spoke as containing those truths not lawfu
Seventh Heaven where stands the Throne of G
Deity alone, He who is beyond both good and
Law of Opposites), the Book of Truth is to be op
read. Here only will Pilate's question "What is t

Daniel 11:11, 12

*I beheld even until the beast was slain, and h
given to the burning flame.*

*As concerning the rest of the beasts, they had
away: yet their lives were prolonged for a seaso*

The Third Vision: The Son of

When Daniel's Three Friends had been cast i
king of Chaldea looked upon them and saw a
God." In this vision Daniel, the Initiate, beheld t
Christ Archangel: His coming to earth as the F
and of mankind, and His eventual acceptance by
earth. Then he saw the occupation of the New I
when neither earth nor man shall wear these pre
shall be adorned in celestial raiment that knows

Daniel 7:13, 14

*I saw in the night visions, and, behold, one
came with the clouds of heaven, and came to the
they brought him near before him.*

*And there was given him dominion, and glory
all people, nations, and languages, should serve hi
everlasting dominion, which shall not pass away,
which shall not be destroyed.*

The "clouds" are radiations of color seen i
arise from the great sea of cosmic emotion visible

Daniel states that the beasts have their dom
them, but "their lives are prolonged for a season
of earlier periods of evolution are to be supplan
race. Yet vestiges of past evils will continue to
remnant of dying races but in animal propensitie
prevent their putting on the quintessential huma

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tion is the same period referred to by Christ when he said: "I to bring peace but a sword" – for without the Sword of C beasts can never be slain.

Daniel 7: 21-23, 25

I beheld, and the same horn made war with the saints, a vailed against them;

Until the Ancient of days came, and judgment was given saints of the most High; and the time came that the saints p the kingdom.

Thus he said, the fourth beast shall be the fourth kingdo earth, which shall be diverse from all kingdoms, and shall dev whole earth, and shall tread it down, and break it in pieces.

And he shall speak great words against the most High, a wear out the saints of the most High, and think to change tim laws: and they shall be given into his hand until a time and tim the dividing of time.

According to Josephus a Hebrew legend states that Ada world would be destroyed by both water and fire, and this agre Persian teaching. In the foregoing verses Daniel describes t evil of black magic that destroyed the Fourth Root Race and th of Atlantis. "The dividing of time" was marked by the Flo destroyed the earth and the Fourth Race. Mankind had des the lowest point in the evolutionary cycle and was ready to heavenward. The destruction by fire prophesied by Adam re destruction of the Lemurian continent in the Pacific Ocean place prior to the Atlantean Epoch.

Daniel 7:27, 28

And the kingdom and dominion, and the greatness of the k under the whole heaven, shall be given to the people of the saint most High, whose kingdom is an everlasting kingdom, and all do shall serve and obey him.

Hitherto is the end of the matter. As for me Daniel, my cog much troubled me, and my countenance changed in me: but I matter in my heart.

This vision ends with the establishment of the new con the new race, which after many ages will come into being in the Leo cycle. "Hitherto is the end of the matter."

The Fourth Vision: The Ram and the Goat

Daniel 8:3-7

*Then I lifted up mine eyes, and saw, and, behold, there stoo the river a ram which had two horns: and the two horns we

could deliver out of his hand; but he did according to his w
became great.

And as I was considering, behold, an he goat came from t
on the face of the whole earth, and touched not the ground:
goat had a notable horn between his eyes.

And he came to the ram that had two horns, which I h
standing before the river, and ran unto him in the fury of his po

And I saw him come close unto the ram, and he was mo
choler against him, and smote the ram, and brake his two ho
there was no power in the ram to stand before him, but he c
down to the ground, and stamped upon him: and there was n
could deliver the ram out of his hand.

When reading in the Memory of Nature records of th
archetypes of the future evolution of continents, nations an
Initiate also investigates the causes underlying the evolution
method of unfoldment. He sees the terrific battle constantly b
between the forces of good and the powers of evil; he see
ultimate victory of good. These opposing forces are represen
ram and the goat.

Matthew describes the same finale: "When the Son of
come in his glory, and all the holy angels with him, then shall
the throne of his glory: And he shall set the sheep on the
but the goats on the left. Then shall the King say unto them c
hand, Come, ye blessed of my Father, inherit the kingdom p
you from the foundation of the world" (Matthew 25:31, 33, 3

Daniel 8:8

Therefore the goat waxed very great: and when he was st
great horn was broken; and for it came up four notable ones
the four winds of heaven.

As has already been said, the four elemental forces of Goo
Daniel the four winds of heaven, have their reflection upon
as Fire, Air, Water and Earth.

Daniel 8:9, 10

And out of one of them came forth a little horn, which w
ceeding great, toward the south, and toward the east, and tow
pleasant land.

And it waxed great, even to the host of heaven; and it ca
some of the host and of the stars to the ground, and stamped up

From the original or primordial essence of Deity cam
martial Lucifer Spirits who *made fire too fast.* For this reason
expelled from heaven and, in turn, tempted man by teachi

voice between the banks of Ulai, which called, and said, Gab
this man to understand the vision. So he came near where I
when he came, I was afraid, and fell upon my face: but he sai
Understand, O son of man: for at the time of the end shall be
(Daniel 8:16, 17).

Astrologically, the ram represents the highest vibratory
Aries, the Initiate keywords of which are purity, sacrifice an
tation. The he-goat represents the lowest phase of Capricorn
itself in the selfish use of power. Thus, the two symbols rep
paths: the purely spiritual path leading to transmutation and
material path leading to the transgression and desolation de
Daniel. "Yes, he (Lucifer) magnified himself even to the pri
host, and by him the daily sacrifice was taken away, and th
his sanctuary was cast down."

We repeat, the goat is indicative of the sign Capricorn. I
the Master Jesus came to earth to prepare the way for the con
Lord of Lords and King of Kings. Throughout the Old Te
goat is symbolic of sacrifice. The Christ came as the sacrifi
for the redemption of the entire earth and its mass of hum
came while the Sun was passing by precession through the s
Ram (Aries). Thus, we see a twofold and far-reaching sign
Daniel's vision of the goat and the ram. In the whole Book
there runs a golden thread of prophetic visions dealing with t
mission of the blessed Lord Christ.

Daniel 8:13, 14

*Then I heard one saint speaking, and another saint said u
certain saint which spake, How long shall be the vision concer
daily sacrifice, and the transgression of desolation, to give b
sanctuary and the host to be trodden under foot?*

*And he said unto me, Unto two thousand and three hundr
then shall the sanctuary be cleansed.*

If the interpretation of this vision be continued in terms
days, or evolutionary periods, it is shown that these condition
tion shall last as long as man functions within the limitation
physical senses. They may be likened to the five nails whic
Christ upon the Cross, for they are the five nails that bind
spirit to the cross of matter — that is, the limitation of the den
body as at present constituted. Numerologically, this is reve

The Fifth Vision: The Vision of Weeks

Following the historical vision of the ram and the goat wh
the visions of Daniel through the Persian and Greek periods
horns of the ram being the kings of Media and Persia; the r
the king of Grecia" — Daniel records a vision received in th
of Darius: "In the first year of his reign I Daniel understood
the number of the years, whereof the word of the Lord came t
the prophet, that he would accomplish seventy years in des
Jerusalem." After thus reading the Scriptures of Jeremiah's
regarding seventy years of affliction for Jerusalem, Daniel
himself to prayer and meditation to obtain further light on th
mission and trials of Israel. While he is speaking in prayer
Gabriel, whom I had seen in the vision in the beginning, be
to fly swiftly, touched me *about the time of the evening obl*
he informed me . . . and said, I Daniel, I am come forth to
skill and understanding."

Daniel 9:25-27

***Know therefore and understand, that from the going fort
commandment to restore and to build Jerusalem unto the Mes
Prince shall be seven weeks, and threescore and two weeks: th
shall be built again, and the wall, even in troublous times.***

***And after threescore and two weeks shall Messiah be cut off
for himself: and the people of the prince that shall come shall
the city and the sanctuary; and the end thereof shall be with
and unto the end of the war desolations are determined.***

***And he shall confirm the covenant with many for one we
in the midst of the week he shall cause the sacrifice and the obl
cease, and for the overspreading of abominations he shall make
late, even until the consummation, and that determined shall be
upon the desolate.***

Herein we have a most fascinating correlary with the I
ment. Even as Gabriel appeared to the Immaculate Mary and
to instruct them concerning the manifestation of the Christ I
physical body, and to aid them in preparing for His coming
peared to Daniel to prepare him for revelations concerning th
coming, a sublime initiatory experience in which Daniel is
into the realm of Christ Consciousness and there beholds
face to face.

As Gabriel saluted Mary, saying, "Hail, thou that art high
. . . blessed art thou among women," thus revealing that she w

each "day" represents a year, as in a progressed horoscope. E
therefore, is seven such "days," or seven years. Jeremiah
seventy years as the time of desolation; Gabriel speaks of "se
and threescore and two weeks" (sixty-nine weeks) which sh
cede the Messiah's coming. The seventieth week is the Messia

The sixty-nine weeks follow the seventy-year period of
for Gabriel definitely dates his calculation "from the going fo
commandment to restore and to build Jerusalem." This com
was the Proclamation of Cyrus in 538 B. C. The sixty-nine
years) were to elapse between this date and the coming of t
Prince. If these weeks be translated into their corresponding
subtracted from the Proclamation date (538 B.C.-483), the da
results, the beginning of the era wherein the Jews expected the
appear among them. However, *the exact time cannot be give*
as the Master Jesus declared, "Of that day and hour knoweth n
but my Father only." The Messiah's hour is not necessarily
hour; it may be counted as His Baptism in Jordan, at which
became the Christ.

Following the Messiah's advent, "After threescore and t
(62 weeks) shall Messiah be cut off," indicating a period of
more than four hundred years ($62\times7=434$) during which the
would still be known among men. This agrees with Gnostic tra
during the first five centuries following the Christ's Ascen
organized the New Church and the Christ Mysteries while f
in His etheric body. The Gnostics, however, preserved a tradi
Invisible Christ who taught their Illumined Ones and who
reached by all who made themselves worthy. The Persian
taught much concerning the Invisible Master and how He g
destinies of men from the spiritual side of Nature.

In the fifth century the Piscean Age proper began wit
crossing the celestial equator in 0 degrees of Aries at the Verna
(which is the same as 30 degrees of Pisces). This is the cut
the Messiah. Henceforward the orthodox Church took pos
the Christ Mysteries by force, slaying Initiates and persecuting
sought to perpetuate the Ancient Wisdom. The exoteric Chu
ally usurped supreme spiritual authority, denying to laymen t
be initiated into the Christ Mysteries, since Initiation would
liberate neophytes from submission to any external authority

based on the false premise that an individual cannot himself
struction from the Christ but must accept it through the me
Church hierophants. Truly is the Messiah "cut off" from the
humanity.

During the Messianic Week, however, "he shall confirm th
with many" and "in the midst of the week he shall make the sa
to cease;" that is, the Jerusalem Temple is destroyed and an
fice forever abolished. The seventieth week is therefore symb
final work accomplished by the Messiah preparatory to the
Sword (Pisces) which "he shall make . . . desolate, even unt
summation."

Such is the aeonic interpretation of the Vision of Weeks.
dox scholars have agreed that the prophecy relates only to the
period, 165 B.C., for if the Sabbaths be omitted from the calcu
remaining figure in each case is 165 B.C. — a date which has
do with the Christ. The Essenes obviously interpreted th
pointing to the era of Jesus of Nazareth, for unquestionably t
School was preparing the child Jesus to be the Christos. I
previously, the accuracy of one set of calculations does not
any other. And there is one more interpretation of interest to

The year 165 B.C. not only marked the crisis of the Maccab
it also was the year when the great Master of the Essenes,
Pandira, met his death by crucifixion. So closely did his life
parallel those of Jesus of Nazareth that many Jewish scholars
be the true hero of Gospel narratives. It may well be he
upon as the Messiah by many simple folk in the land, peopl
no understanding of esoteric tradition.

Dr. Rudolf Steiner states that it was through Jesus ben P
certain occult rituals passed down the generations of the Esse
hood to form the nucleus of Matthew's Gospel. There can b
that a ritual of crucifixion was practiced among the Essenes,
cution of criminals by crucifixion was not common among the

Trials involving the possibility of violent death were or
initiatory rituals in all occult Schools and may still be found
obscure cults such as the fire-walkers of India and Hawaii,
who allow themselves to be buried alive, and so forth. In th
Schools, however, they were outlawed, for under the Christ
grace" and not "by law." Yet the end is the same. The Chris

The Sixth Vision: The Archangel Gabriel

Daniel 10:1, 4-6, 9

In the third year of Cyrus king of Persia a thing was reve
Daniel, whose name was called Belteshazzar; and the thing was
the appointed time was long . . .

And in the four and twentieth day of the first month, as
the side of the great river, which is Hiddekel;

Then I lifted up mine eyes, and looked, and behold a cer
clothed in linen, whose loins were girded with fine gold of Up

His body also was like the beryl, and his face as the appe
lightning, and his eyes as lamps of fire, and his arms and his fe
polished brass, and the voice of his words like the voice of a m

Yet heard I the voice of his words . . . then was I in a deep
my face.

After a moment, the text continues, Daniel became awar
touching him (he is out of his body) and a gentle voice saying
man greatly beloved, unto thee am I now sent." The voice and
figure "in the likeness of a man" are the same as describe
four to six. The entire vision relates to the Archangel Gab
in his glorious archangelic panoply and then in a softer, m
likeness assumed for Daniel's benefit lest he be overcome by
In Greek stories the Gods of Olympus thus take upon themselv
likeness when appearing to men because their God-like brill
not be borne by mortal sight.

The vision of Daniel took place in the first month, th
Aries, on the twenty-fourth day of the month after three week
This would be roughly equivalent to the Lenten Season, for
appeared about the time of the Vernal Equinox. The river
named in Genesis as one of the four rivers of Paradise. Alch
is the Life Ether, and Daniel was recounting a higher phase o
Through the conservation and transmutation of the life essence
the higher Mysteries of the archangelic Sun Spirit who, in H
Selfhood, is the Sun of the spiritual world. He radiates the
Love and the light of Wisdom upon all angelic and archang
and upon all blessed Ones of the human race who can lift
sciousness to His realm.

The vibratory power of Gabriel's presence was so high tha
Daniel (Initiates of lesser Degrees) could endure it; their s
overwhelmed and they fled in fear, leaving Daniel alone. He

The Seventh Vision: The Time of the End

It is a fact known to Initiates that as an individual rises
plane his consciousness is temporarily overshadowed by the
tion; but as he becomes accustomed to it, consciousness gradu
He has the assistance of ministering Angels to help him make
ment, as does Daniel: "Behold, an hand touched me, which s
my knees and upon the palms of my hands." Then he hea
speaking the words: "O Daniel, a man greatly beloved . . . u
I now sent." These words addressed to Daniel by the Arc
very similar to those addressed to the Virgin Mary at the An

Gabriel admonishes the prophet: "Fear not, Daniel: fo
first day that thou didst set thine heart to understand, and
thyself before thy God, thy words were heard, and I am come
he tells Daniel of his activities as an archangelic Race Spirit:
of the kingdom of Persia withstood me one and twenty da
Michael, one of the chief princes, came to help me; and I rem
with the kings of Persia" (Daniel 10:13). Gabriel is the
associated with the Moon; Michael, the messenger from the

The text continues: "O man greatly beloved, fear not: pe
thee, be strong, yea, be strong . . . I will shew thee that whi
in the scripture of truth: and there is none that holdeth with
things, but Michael, your prince." Here we find that Gabrie
Michael as "*your* prince;" that is, the Race Spirit of the Jews

No spirit lower than an Archangel may reveal Mysteries
to the blending of head and heart (Fire and Water). Lack
between these two caused the fall of Lucifer and the Angels wi
him. As a result they became the evolutionary stragglers wi
man and caused his Fall. Only one in whom this blendin
achieved could be chosen as Savior of the world. The Christ is
in development of all Archangels; Michael is second to Hi
reason it was Michael who ministered so constantly to the Ch
His stay upon earth. Gabriel is the angelic Teacher, the Re
the agent of lunar power he has rule over human race functio
particularly with parents of the New Dispensation through w
race will be born on our planet.

Daniel 11:2

Daniel 11:6, 7

And in the end of years they shall join themselves together king's daughter of the south shall come to the king of the north

But out of a branch of her roots shall one stand up in hi which shall come with an army, and shall enter into the fortres king of the north . . . and shall prevail.

The great work of evolution is to establish perfect balan the masculine and feminine qualities within every individual. principle (Love) must therefore be raised from its present c servitude to materiality and sensualism. Jacob Boehme descrit of a Tree having its roots in the heart and its branches in the h mystic knows of this plant growing between heart and hea Christians it is customary to liken it to a lily because an ethe is seen to take form within the head of a regenerated neoph is also the symbol of Gabriel, and those in whom it is dev under his special protection.

After many centuries of conflict due to the imbalance b masculine attributes of will, desire and reason and the feminin of love and imagination — during which period desolation wrought upon earth through war, pestilence and hate — there *Time of the End* wherein the Christ Power is to conquer. Time of the End that was symbolized in the ram with the two a little higher than the other, as described in the eighth chapte The two horns are the two polarities. The feminine fell first a the last to be lifted up. Those who unite the two principle now are already equipped to meet the etheric Christ of th Age, and they will help Him usher in the New Dispensation.

Daniel 12:1

And at that time shall Michael stand up, the great princ standeth for the children of my people: and there shall be a trouble, such as there never was since there was a nation even time: and at that time thy people shall be delivered, every one t be found written in the book.

One School of esotericism declares it is here shown th represents Leo and the Sun, not Mercury, despite the fact Jewish mystics of the Roman period looked upon Michael as tive of the latter. The tribe of Judah was ruled by Leo whos the Lion. After the Exile Judah was the dominant force in

it was Leo and its ruler, the Sun, which represented "Michael, the great prince which standeth for the chil that is, Daniel was himself of the royal House of Ju Benjamin provided the nation with many of her fo mystics.

Daniel 12:2

And many of them that sleep in the dust of the e some to everlasting life, and some to shame and ever

In this twelfth chapter Daniel sums up the de Period, showing the two paths humanity follows and by each.

This verse should not be given a literal interpr familiar to us. It should be read to mean that those w of materiality will awaken to spiritual realities. Th "everlasting contempt" are the ones who lag behind the age — for "everlasting" means *age-long*, not ete dispensation is being prepared backward egos are hel tion until the new order is well established; then th incarnate that they may profit by the improved evol wherein they find themselves. Of necessity, they are of more advanced egos and may not occupy positio power until they have developed further, the age-l being that they are placed in a lower grade of life's scl be wise shall shine as the brightness of the firmament many to righteousness, as stars for ever and ever and radiance of the "golden wedding garment" spoken of glory that shines about every saint and Initiate.

Daniel 12:5

Then I Daniel looked, and, behold, there stood othe this side of the bank of the river, and the other on tha of the river.

Kabbalists state that every man has two Angels, th the Dark Angel, called respectively Metatron and S are the two angelic powers which accompany the e They are sometimes represented as serpents, for an Es that had not the serpent been cursed, every man would ing one north and the other south to seek out treasu the serpent is not cursed; for the curse has been re

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Daniel 12:7, 8

And I heard the man clothed in linen, which was upon the w the river, when he held up his right hand and his left hand unto and sware by him that liveth forever that it shall be for a tim and a half; and when he shall have accomplished to scatter th of the holy people, all these things shall be finished.

And I heard, but I understood not: then said I, O my Lo shall be the end of these things?

"The time, times and a half" again refer to the period pr Messianic conquest.

According to certain planetary cycles carefully worked o by astrologers, "time, times and a half" are calculated as 1,2 about half of a zodiacal age. By this calculation Daniel's "s are the 2,520 years of zodiacal age according to Chaldean c which give an age slightly longer than the one used by modern (30×72=2160).

During the Time of the End those who are able to recei of the New Age are purified by suffering and "made white, The wicked shall do wickedly by trying to preserve the Old because of their wickedness they shall not understand the N the New Order.

Daniel 12:11

And from the time that the daily sacrifice shall be taken a the abomination that maketh desolate set up, there shall be a two hundred and ninety days.

The Temple sacrifices were abolished. When, after the revolt under Judas Maccabeus, the holy place was purified a of Jahveh restored, the occasion was commemorated by th Lights, celebrated during the Winter Solstice period, at candles were lighted and placed in the windows of every Je However, the Feast is actually more ancient. Hebrew schola that it may date from the Restoration era, but esotericists gi earlier reckoning in remotest antiquity. — for there has never in any land when the Winter Solstice period was not celeb holy feast.

Christians apply Daniel's prophecy to events following th of Jerusalem and the destruction of the Temple in 70 A.D., w conditions prevailed.

Numbers mentioned in this and the preceding verse y
teric addition, the numeral *twelve*, symbol of occult develo
the number of the signs of the Zodiac; the number of the s
who represent the spiritual attainment of the Old Testame
ber of Christ Jesus' Disciples, who symbolize the spiritual
of the New Testament. It is also the number that will bel
man who has been "purified, and made white, and tried."

The esoteric experiences of Daniel will one glad day be
experiences of all. Then shall mankind enjoy the fulfillr
glorious promise made to the prophet: "For thou shalt rest,
thy lot at the end of the days." This statement has the sam
the one in Revelation 3:12: "Him that overcometh will I r
in the temple of my God, and he shall go no more out." I
the God-man of the future who is free from the cycle of ear
tions (as discussed in Volume I, *The Hexateuch*, in the ch
Seven Days of Creation).

Historically, although it is not clearly seen in the te
days extend from the close of the 1,290-day period. Togeth
2,625, bringing the esoteric calculation definitely to the begi
Aquarian Age — for though astronomers differ as to the exac
the boundary line between Pisces and Aquarius, it is gene
that the Aquarian Age begins not later than the year 265
are, however, already within the orb of Aquarian influ
accounts for its often being held that we are now actually i
Aquaria. But the full force of the Sign of the Water Bearer
manifest until several centuries hence. According to the fo
culation the Piscean Age began about 495 A. D. (The rate
is 1 degree in 72 years, or $30 \times 72 = 2160$ years for each zodi

Conclusion

We repeat that the purpose of these biblical interpretati
much to interpret secular history — although the historic
is essential to a knowledge of the law of cycles involved
ages — as to reveal eternal truths. Therefore the work wi
has dealt primarily with its initiatory aspect. Yet the fas
of cycles cannot be ignored, for time cycles and world cycl
microcosmic reflection in the human soul. To understand

known. A great historical event may disappear into the mis
seemingly gone forever; then, lo, it emerges anew upon the hor
morrow in a different form but recognizably the same, even a
reappears in the man, the bud in the flower. The image seen
chadnezzar represented four ancient nations: Babylon, Persia, G
Rome. Today the same image may be seen as representing fo
nations, psychic re-embodiments of that ancient four. Methods
war have changed but not the selfish, cruel ambitions actuating

Karmic lines continue to weave and interweave as these fou
as they have for centuries past, the struggle for world suprem

It is not by the amassing of soldiers and armaments that
rumors of war will be stilled upon earth. That great peace whi
all understanding, and for which peoples of the world are yea
be realized only as humanity learns to *live* brotherhood, ma
nation to nation. *Love* is the eternal weapon. By it alone can
of Angels be realized, the dream long envisioned in their cha
this weary, waiting world:

> *"Glory to God in the highest, and on earth*
> *peace, good will toward men."*

Further Meditation on Initiation by Fire

Exodus 13:21, 22

And the Lord went before them by day in a pillar of a cloud,
them the way; and by night in a pillar of fire, to give them ligh
by day and night:

He took not away the pillar of the cloud by day, nor the p
fire by night, from before the people.

As has been previously said, the first Initiation given to r
the guidance of the Hierarchy was that of Water. In this ea
was a prime necessity that man be taught how to control his
life, so the Initiations were correlated with the element of W
evolution proceeded and the link of mind was given to the hu
a further step in spiritual progress was fostered by the Great G
is known as the Fire Initiation. During the ages of Lemuria an
the Water Initiation was paramount. With the new Aryan Age

Moses was the pioneer leader of the Aryan Age. His mi
guide the Israelites from the mists of Atlantis into the clear
Aryana. The pillars of cloud and of fire are magnificent syn
great transition. The "pillar of cloud" represents the Wat
being left behind, while the "pillar of fire" represents the spi
ment toward which man was travelling. Hence, the two p
a bridge between the Water and Fire Initiations. Transiti
Water Initiation was the main spiritual work of Atlantis.
Fire is the most prominent work of the present Aryan Age.
interestingly described in the Apocryphal Book of II Esdras

II Esdras 7:6-9

*There is also another thing; A city is builded, and set upo
field, and is full of all good things:*

*The entrance thereof is narrow, and is set in a dangerou
fall, like as if there were a fire on the right hand, and on the
water:*

*And only one path between them both, even between the fi
water, so small that there could but one man go there at once*

*If this city now were given unto a man for an inherita
never shall pass the danger set before it, how shall he recei
heriance?*

II Esdras 14:38-40

*And the next day, behold, a voice called me, saying, Esdras,
mouth, and drink that I give thee to drink.*

*Then opened I my mouth, and, behold, he reached me a
which was full as it were with water, but the colour of it was*

*And I took it, and drank: and when I had drunk it, my hea
understanding, and wisdom grew in my breast, for my spirit
ened my memory.*

As previously stated, Fire Initiation embraces the princi
work given to the pioneers of the present Fifth Root Race. H
Bible, textbook of this Race, we find it most frequently me
the work of its various stages most prominently depicted in th
outstanding characters.

Exodus 3:3-5

*And Moses said, I will now turn aside and see this great s
the bush was not burnt.*

*And when the Lord saw that he turned aside to see, God c
him out of the midst of the bush, and said, Moses, Moses. An
Here am I.*

*And he said, Draw not nigh hither: put off thy shoes from
for the place whereon thou standest is holy ground.*

Herein is recounted one of the most stupendous events th

was not consumed, for this Initiation deals not with Fire as *h*
Light — a Light that does not burn, but exalts. The veils be
ferent planes of being are dissolved in its splendor and a
becomes one with the powers of spirit. Whatever he sees is infi
ever he hears is immortal; whatever he now cognizes is ete
glory of the Light enfolding Moses never yet lay on land or se
caught up into the very presence of the mighty Sun Spirit, t
whose Light then enfolded the earth preparatory to His desc
Saviour of the world. It was to this divine Light that Moses
life's dedication.

Throughout the Bible fire is referred to as the great eleme
fication, since the purpose of Initiation by Fire is purificatio
carnal nature. In the day of Moses desire was — and it conti
even today — the principal motive power actuating humanity
reason the Bible is largely concerned with Initiation by Fire.

To repeat, there are three Degrees in this Initiation. T
Calcination, the elimination of all dross in the aspirant's n
burnt offerings and sacrifices by fire mentioned in the Bible r
Degree of Calcination.

Leviticus 9:24

***And there came a fire out from before the Lord, and consum
the altar the burnt offering and the fat: which when all the peo
they shouted, and fell upon their faces.***

I Kings 18:38

***Then the fire of the Lord fell, and consumed the burnt sacri
the wood, and the stones, and the dust, and licked up the water t
in the trench.***

II Chronicles 7:1

***Now when Solomon had made an end of praying, the fire can
from heaven, and consumed the burnt offering and the sacrifi
the glory of the Lord filled the house.***

Deuteronomy 5:5

***I stood between the Lord and you at that time, to shew
word of the Lord: for ye were afraid by reason of the fire, and w
up into the mount.***

I Chronicles 21:26

***And David built there an altar unto the Lord, and offere
offerings and peace offerings, and called upon the Lord; and he a
him from heaven by fire upon the altar of burnt offerings.***

The Second Degree is *Transmutation.* Through the First
aspirant learns to cultivate the force of will power essenti

him abilities far beyond those of an ordinary person. He a
commune with Divinity.

Deuteronomy 4:12

*And the Lord spake unto you out of the midst of the fire:
the voice of the words, but saw no similitude; only ye hear*

II Samuel 22:13

Through the brightness before him were coals of fire kind

The recipient of this Degree develops power to read Aka
and to contact various celestial Hierarchies.

Isaiah 6:6, 7

*Then flew one of the seraphims unto me, having a live c
hand, which he had taken with the tongs from off the altar:*

*And he laid it upon my mouth, and said, Lo, this hath to
lips, and thine iniquity is taken away, and thy sin purged.*

Ezekiel 1:4, 5

*And I looked, and, behold, a whirlwind came out of the
great cloud, and a fire infolding itself, and a brightness was
and out of the midst thereof as the colour of amber, out of
of the fire.*

*Also out of the midst thereof came the likeness of four li
tures. And this was their appearance; they had the likeness*

Daniel 7:9, 10

*I beheld till the thrones were cast down, and the Ancien
did sit, whose garment was white as snow, and the hair of his
the pure wool: his throne was like the fiery flame, and his
burning fire.*

*A fiery stream issued and came forth from before him;
thousands ministered unto him, and ten thousand times ten
stood before him: the judgment was set, and the books wer*

Malachi 3:3

*And he shall sit as a refiner and purifier of silver: and
purify the sons of Levi, and purge them as gold and silver, that
offer unto the Lord an offering in righteousness.*

Matthew 3:11

*I indeed baptize you with water unto repentance: but he th
after me is mightier than I, whose shoes I am not worthy to
shall baptize thee with the Holy Ghost, and with fire.*

Revelation 1:14

*His head and his hairs were white like wool, as white as s
his eyes were as a flame of fire.*

Revelation 4:5

*And out of the throne proceeded lightning and thunders a
and there were seven lamps of fire burning before the throne,
the seven Spirits of God.*

This Second Degree of Transmutation is referred to in
Labors of Hercules as slaying the Nemean Lion. When H

symbolizes the fire force within man; its mastery and transmut
be effected only by the aspirant himself. Hercules made a co
lion's skin, and when he wore it he was invulnerable to all ex
juries. This coat represents the glorious aura of Love which th
Degree weaves about a successful candidate — an attainment o
whereof he declared, "None of these things move me." And the
sings: "Be still and know that I am god."

The Three Friends of Daniel passed through the Degree
mutation when they entered the fiery furnace unafraid and
there for many hours unharmed.

Daniel 3:27

*And the princes, governors, and captains, and the king's coun
being gathered together, saw these men, upon whose bodies the fi
no power, nor was an hair of their head singed, neither were thei
changed, nor the smell of fire had passed on them.*

The Third Degree of the Fire Initiation is *Sublimation.*
this attainment that the Christ spoke when He said: "Many
but few chosen."

II Kings 2:11

*And it came to pass, as they still went on, and talked, that,
there appeared a chariot of fire, and parted them asunder; and
went up by a whirlwind into heaven.*

The translation of Elijah represents the highest phase of
itiation, the supreme culmination of the Christian religion, for
complete mastery over death. St. Paul states that the last ene
overcome is death. The victory over death does not mean per
of a physical body; it means the development of a consciousness
span the interval between so-called death and the awakening in
and larger expression of life. Ability to bridge this interval in
consciousness is the highest attainment of the Fire Initiation —
in the Old Testament by the translation of Elijah in a chari
and in the New Testament in the blessing bestowed by the Ch
His most advanced Disciple, St. John.

St. John 21:22, 23

*Jesus saith unto him, If I will that he tarry till I come, what
to thee? Follow thou me.*

*Then went this saying abroad among the brethren, that that d
should not die: yet Jesus said not unto him, He shall not die: bu
will that he tarry till I come, what is that to thee?*

THE FEAST OF PENTECOST

Initiation by Air

Acts 2:1-4

And when the day of Pentecost was fully come, th
one accord in one place.

And suddenly there came a sound from heaven
mighty wind, and it filled all the house where they were

And there appeared unto them cloven tongues like
sat upon each of them.

And they were all filled with the Holy Ghost, and
with other tongues, as the Spirit gave them utterance.

The highest phases of Fire Initiation belong essen
Dispensation. This sublime work attained its culmina
figuration as manifested upon earth by the Christ,
Initiate of the Spirit of Fire (the archangelic Host)
Christ and this Initiation center primarily in the hea
God the Father, the next step in spiritual progression
highest phases of Initiation by Air. That work will ce
alizing of man's mind. The Feast of Pentecost is a bri
Christ Dispensation with the Dispensation of the Fat
work of the two Initiations.

Through His cosmic Sacrifice the Lord Christ pas
of the Dispensation of the Father. He obtained libera
when He chanted in ecstasy: "My God, how Thou
His disciples touched the threshold of this attainment
Pentecost. It was there that the power of Fire (heart
illumined mind (Air).

Full spiritualizing of the mind lifts one into field
all human describing. The disciples knew this exalt
were transformed from mere mortal men into God-m
minion over all things and over all eventualities they
for with the spiritualizing of the mind is born a grea
person then lives only in a sense of the Oneness of the
of the One. This sublime experience gave the Disc
speak in all tongues and to read cosmic records of be

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Full spiritualizing, or Christing, of the mind, the highes
Initiation by Air, places the aspirant into harmonious attune
the Infinite. The illumined mind of such an one now takes wi
is no longer bound by limitations of the earth plane. Nor is
scribed by the solar system. He is free to roam at will throu
finity of space and any of its multitudinous solar systems b
home at will.

With inspired vision the great Psalmist sang of such glory

Psalms 8:5-9

*For thou hast made him a little lower than the angels, a
crowned him with glory and honour.*

*Thou madest him to have dominion over the works of thy
thou hast put all things under his feet:*

All sheep and oxen, yea, and the beasts of the field;

*The fowl of the air, and the fish of the sea, and whatsoever
through the paths of the seas.*

O Lord our Lord, How excellent is thy name in all the earth

The Beloved Disciple writes:

I John 3:2

*Beloved, now are we the sons of God, and it doth not yet
what we shall be: but we know that, when he shall appear, we
like him; for we shall see him as he is.*

The Path leads always from glory to added glory, from m
Godhood, from the finite to the infinite, from mortality to I
There is no end. There is only eternal Beginning!

EPILOGUE

THE SONS OF CAIN AND THE SONS OF SE

I Chronicles 1:1-4, 19

Adam, Sheth, Enosh,
Kenan, Mahalaeel, Jered,
Henoch, Methuselah, Lamech,
Noah, Shem, Ham and Japheth

And unto Eber were born two sons: the name of the one w
because in his days the earth was divided: and his brother's n
Joktan.

From the beginning of creation Humanity has been divid great evolutionary streams, namely, the mystic and the occult these are represented in the lines of Seth and Cain. Seth made Godward through faith; Cain, through works. From Se therefore, came the Church; from Cain came statecraft, scie

Of the sons of Noah, Shem typifies the line of Seth, o Ham, the line of Cain, or the intellect. Neither was immune sons of both houses fell under temptation. Of the line of H of Cush was Nimrod (confusion), builder of the Tower of I intellect was exalted above spirit. Of the sons of Shem, Pel confusion and division. This division of humanity is reflect chapter of the Bible. Not until the Christ's Second Coming, in Revelation, is the division healed and unity achieved.

The esoteric doctrine of Israel — pre-eminently exempl Zohar, or Book of the Balance — is therefore concerned with disunity. In modern parlance this is called the Work of Init

As the handbook of Initiation, the Bible portrays the aspiring souls to achieve this balance, and by means there heaven and its glories.

The Book of Kings is the Book of occultism, emphasizing attainment through works. Chronicles is the Book of mysticis the way of attainment by faith. Kings points to the followers o the line of Cain (Fire); Chronicles, to the followers of Reh line of Seth (Water). Jeroboam means *struggle of people; increase of people.* Jeroboam and Rehoboam were both sons While they were brothers they were completely divided by and antagonisms — a divergence indicative of the barriers

The events described in both Books are largely parallel, create widely divergent reactions in the biblical characters for they depict in broad outline varying reactions to the expe life on the part of the occultist, those on the head path, and t those on the heart path.

Kings, Book of occultism, relates how the life span of Hez lengthened; Chronicles makes no mention of this. Chronicles t repentence of the wicked Manasseh; Kings contains no refere Again, Kings gives an account of the conflict between Ado Solomon for the throne of David, a struggle omitted from C Nor does the latter record Solomon's fall into idolatry or the sin and Bath-Sheba, both mentioned in Kings.

In Hebrew, Chronicles is called *Dibre Hayzamin,* meaning *of the times.* Second Chronicles was the last historical Book Captivity; Ezra was the first after the Captivity. The conclud of the final chapter of Chronicles anticipate the opening vers first chapter of Ezra.

The seventy-year Captivity falls between the twenty-first an second verses of the thirty-sixth chapter of Chronicles. Thus, phetic record shows that prophecy bridged the gulf of history, Seer's vision the history of Israel is unbroken from first to last

Although the masses of humanity have struggled in darl few have always found the Light. Thus, in Chronicles the Sheba, symbolic of humanity, seeks light at the feet of Solo Wisdom King.

First and Second Chronicles are keyed to the number 10. masses are concerned, this number leads to the destruction of Je that is, loss of spiritual peace and power. But known to the few way of 10, the Highway of the King that leads to balance, and completion when the ONE (1) overcomes the NO-THIN Light dispels darkness by its shining.

First and Second Kings are keyed to the power of the the signature of which is a Crown of Light and the six-pointe David. Six is masculine-feminine. It embraces the blended Sun and Moon, and is represented in Revelation by the Su woman who stands with her feet upon the Moon. The vibra

work of the spirit is paramount. God always sees that the
sixth day is good. Then the sixth day is followed by a day
subjective interlude.

The growth and development of the cosmos, and ma
thereto, are revealed in an esoteric study of numbers. For t
Masonic candidate is instructed to study both mathemat
science of the stars.

I Chronicles 9:3

*And in Jerusalem dwelt of the children of Judah, and of
dren of Benjamin, and of the children of Ephraim, and Mana*

In Jerusalem, city of the great blending, was taught th
art of the Mystic Marriage, union of heart and head — the
many but the attainment of only the few. There Melchi
priest of Salem, taught the great alchemical mystery to A
first illumined Teacher of the Aryan Age. The way of its
was figured in the Tabernacle, and its consummation was in
Holies. But man failed of this consummation.

The mystic King Solomon and the occult Master Worl
Abiff attempted to instruct the people in the Great Work,
their efforts meet with failure. Following this failure to mak
blending came the first destruction of the Temple and
itself, and the seventy years of captivity in Babylon.

Christ Jesus, the Master Supreme, came to manifest an
Work which was consummated in Him. His body was the w
Himself was the Great Work and the Workman, the La
Laborer, the Truth and the Revealer of Truth. His secret att
and is the alchemical blending of Fire and Water, of heart a
Seth and Cain. He is neither one nor the other, but *both*
this secret to His Disciples; and on the Day of the Penteco
two-tongued Spirit descended upon them, they became Sons
Him.

This is the true esoteric doctrine of both Judaism and
and it is the flowering of all that has been taught by the W
all ages and races. Nowhere in the world is the Christ a stra
the Brother, and more than the Brother, of every man.
secret is still unknown to the masses, esoteric students see i
perceived afar off, and travel toward it undismayed by th
the way because they know that the Christ is the Light, the W

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