Helme, Corinne Smith

THE NEW AGE BIBLE INTERPRETATION

VOLUME IV

THE NEW TESTAMENT

PART II

An exposition of the inner significance of the Holy Scriptures in the light of the Ancient Wisdom.



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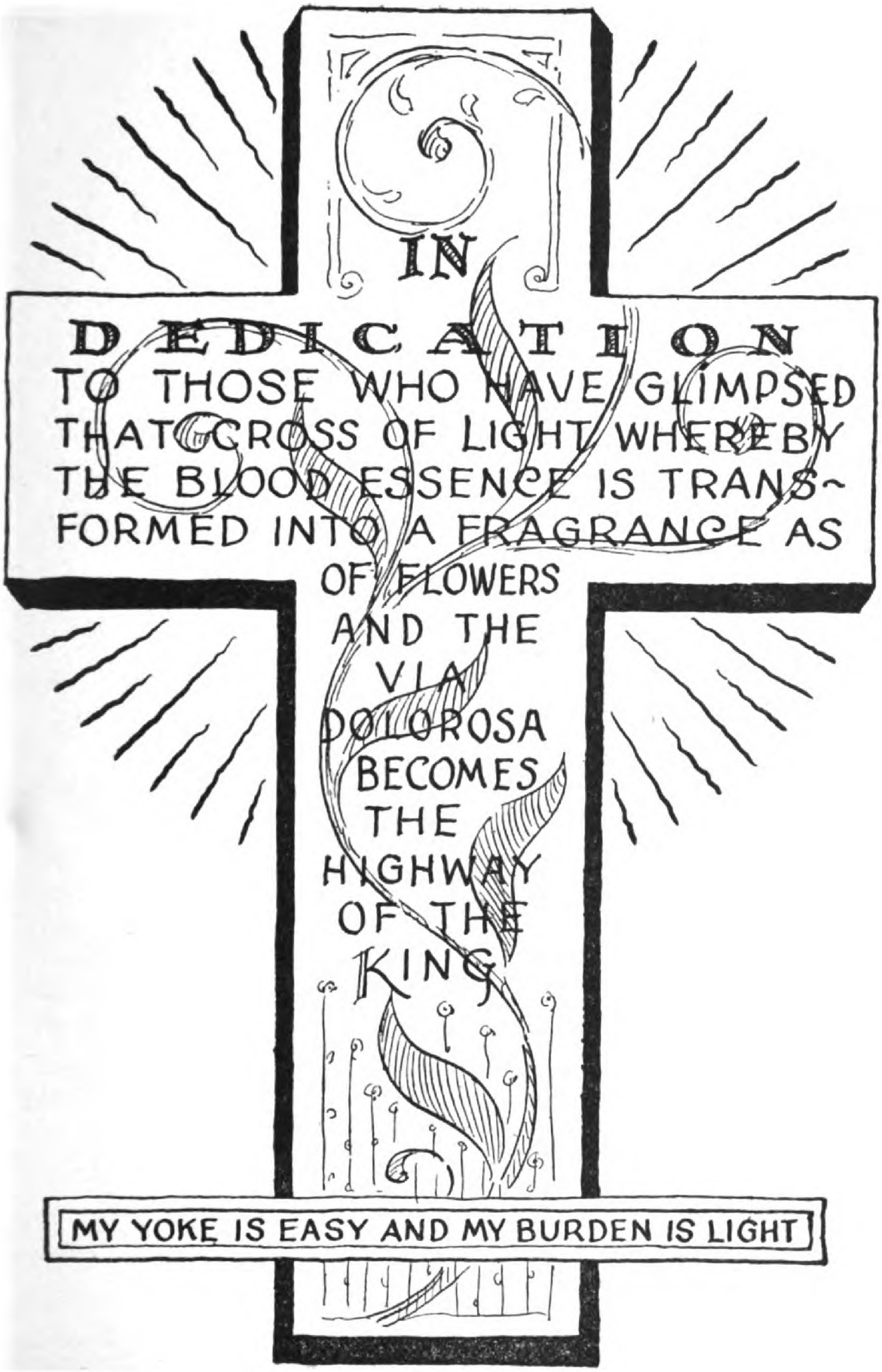

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AN INTERPRETATION OF THE COVER DESIGN

ORDER OF THE LIGHT TEMPLARS

RUTH HARWOOD

Let the Light Templars rising upon the hilltop of the world of time bridge over into the realms of the Eternal. Let them be an ideal of valiancy—a dynamic symbol for the New Age now dawning, the "New Order of the Ages" as inscribed upon the pyramid side of our great United States seal.

The central Seed of Light for this design is an almond form used widely in Gothic architecture for archways and as background for holy figures. It is constructed of two intersecting circles and called Vesica Piscis, meaning that part of a fish which holds air and gives it power to jump out of water, a perfect balanced symbol bridging from the Piscean into the Aquarian Age of Light.

In this interpretation the lower half becomes a heart shaped shield with rose insignia at the throat, that the power of the voice may be used in speaking the illumined and compassionate Word, while the upper portion frames the head of the Light Crusader. Balanced pattern of the two hearts, one upward burning to the Divine in consecration, and the other downward turning in dedicated service to humanity.

The eternal qualities of Truth and Love radiate also through the arm positions, with right hand holding high the torch of Truth, and left hand pouring forth abundant blessings from the Chalice of Compassion.

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At the base echoing chalice forms suggest heads an
arms of human figures touching hands in unison to
Light. Drawn forth from world's turbulent discordant
they symbolize earth's rainbow wholeness in seven rays
ways of constructive activity and affirmative purpose i

A steady glowing of the seven branched candle tape
man of his true structure of being, the central rod as hi
spine with the lights as illumined force centers of his c

The inner side of the flowing robe reveals a border
of Light toward a spiritual eternal harvesting. The
woven in rhythms of the illumined arts and in bloss
nature. In her own ordered and luminous ways o
nature is ever giving us inspiration toward our ideal
growing and flowing and glowing of life itself we see
mortal goal.

The Order of Light Templars is keyed to the cosm
of the universe. The wheeling planets and perfect
pattern of the seasons sustain the holy rhythm of th
It is the age-old vision of the Holy Grail come with its
sustenance and light for the New Day of the risen Chr

* * * * * * *

*Grateful acknowledgement is hereby extend
to Ann Barkhurst for her invaluable editori
assistance in the preparation of this volume; al
to Helena Stone for preparation of the index.*



SONG OF THE LIGHT TEMPLARS

In the olden, golden days of Knighthood
The brave went forth upon their quests of chivalry
To champion the weak, oppressed and suffering,
To rescue lovely maidens in misfortune.

As wandering troubadours they went, to entertain
With song and legend, dance, and even jugglery.
Outwardly, at times, to play the role of fool,
Yet under gracious safeguard of this mantle
To scatter seeds of Light and spread a knowledge
Of the Flame Eternal in the night of time.

The Knight Templars, Minstrels, Troubadours
Were entrusted with the ageless secret treasury
Of Wisdom, that the holy flame of Truth
Should not perish in a darkened age of bigotry.

O radiant romancing of the old days of valor!
When knights wore a rose as the token of their order.
The Rose . . . a symbol and a message of the Highest.
In Western world, the full flower of illumination.

* * * * * * *

In these new-born, true-born days of Lighthood,
There is an even greater call for courage
That the Legion of the valiant Crusaders be among us
Toward the conquering of more subtle, deeper darkness;
Avowed to rescuing the Good, the True, the Beautiful
From the ignorant and heavy hands of their corrupters.

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Let there be formed an order of New Minstrels,
Dedicated ministrants of the Temple Beautiful,
Disciple wanderers, the "sent ones" with a message

Still to be, if needful, to outer view, the jesters.
Bringers of joy . . . light-footed, light-hearted,
Light-headed . . . headed toward the Light Trium

A New Order of the Ages, Light Templars invinc
The Golden Rose of Oneness, bright symbol of this
Not outward worn, but as a glowing chalice in the
An overtone and afterglow of the eternal Sun
Forever blossoming within the inmost holy center
Until the whole being grows luminous, translucent,
Consecrated in intrepid service to the Chivalry of

Ruth Ha

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PREFACE

An inner interpretation of the Bible along the line
in this work has been looked for by earnest occult stud
long time past. The aids hitherto available on the sul
not been commensurate with the progress that has bee
other branches of esoteric knowledge. Similar inter
are mostly older works written in the terminology of an
and are, moreover, for the most part, not easily access
average student.

It is not the purpose of the present volume to prov
haustive occult commentary, but rather to furnish th
with keys by which he may himself unlock the treasure
of the Holy Scriptures, but those of any other insp
as well.

It is realized that the profundity of many of
touched upon in this volume are beyond adequate e
yet, however fragmentary and incomplete the inter
may be, they go forth imbued with the earnest prayer
additional light may be cast upon the path of progress a
the Master's work of human regeneration and redem

This work is not representative of any one school
of thought. The Bible, the supreme spiritual Textboo
is above all creeds, dogmas and differences in religio
So also, this, a deeper and larger interpretation of its
is offered as a manual of study for all groups, organiza
individuals who seek to know the inner Christ and t
increasingly the consciousness of the kingdom of heav

PREFACE TO THE SECOND EDITION

The first volume published in our series of Bible Int tions was one covering the New Testament. This appe 1935. In 1938 Volume I of the Old Testament was followed by Volume II in 1946. A third, completing a on the Old Testament, still awaits publication. This seri prises, therefore, four volumes in all.

Owing to the steep increase in publishing costs th Testament volume is being issued in three parts, of wh is Part II. Part I, already published, deals with the Prep for the Coming of the Light of the World; this volume, covers the Gospels and the forthcoming third part dea the remaining Books of the New Testament. The chie of Part II is, therefore, the Christ and His Mission a of Part III of the works of the Apostles, and of Paul Disciples.

The reception given these interpretations from stude teachers of the Esoteric Tradition as this finds embodi the Sacred Scriptures of the West has been of such enc ment as to make of this a most joyous labor of love.

It is the soul hunger which so many have voiced expressed appreciation of these interpretations that is ible, at least in part, for the new material that has bee porated in this edition. Besides a general revision, seve chapters have been added. Among these are one on the I of Christ and another dealing with His Healing Miracl of which are included in this volume.

It is the hope and the prayer of the writer that the int tions here offered will prove a helpful contribution towar ing a present need in restoring the Bible to its rightful a guide to individual and communal life and living.

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THE NEW CHRISTED MAN . . . . . FAC

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If we really understood *the rituals and creeds of C*
and also the inner meaning of the story as told in th
we should know as much as we can know of the Myst
of being initiated therein. It is the importance of rea
standing these rituals and ceremonies of Christianity
here stress, for therein are preserved for us an archaic
and an archaic symbolism, the full *meaning of which*
only by much study; in fact, the full *meaning can con*
initiation.

Such a study may now be undertaken, as some k
understanding have been given to us by our Teachers
cause the cyclic time has come again when the Ancien
may be publicly taught. In other words, the cyclical
come again for a re-statement. All thinking people tod
the need for this re-statement.

— F. Chapman C
in *The Mysteries and C*

NEW AGE BIBLE INTERPRETATIO

PART II

THE GOSPELS

Chapter V

The Healing Miracles of the Christ

Christ Jesus commanded: "Preach the gospel and hea sick." Permanent healing demands that this twofold inju be obeyed. By the "gospel" is meant an inner understand the laws of life and being. Early man knew himself, as Spirit, to be made in the image and likeness of God. H the ward of Angels and lived in harmony with the music spheres. Parturition was painless, youth eternal and deat known. Then came the Lucifer Spirits who impregnate desire body of man with a new impulse—the lower destr fire force, as a result of which man gradually lost con touch with Cosmic Law. He fell into "coats of skin" ar consciousness became focused in the personal life instead the universal as hitherto. This opened the way for s through disease, poverty and death.

The Old Testament carries the story of the coming of Lu the False Light. The New Testament tells the story of C the True Light, the World Saviour who was born of a maculate Conception and who came with healing in His W

The purpose of Christ's coming was to teach man how t himself through regeneration, and this He taught by exa as well as by precept, for not otherwise could it be succes taught. By awakening the Christ within himself, man lifts self above and beyond all personal limitations into a cons ness of peace, harmony and plenty. He then realizes a ne where there is "no more sorrow, no more tears, no more for the former things have passed away."

The Supeme healer was also the Master Occultist. His ing ministry held a twofold purpose—to heal the sick a

impart lessons of profound metaphysical import to His at the same time. Every biblical healing contains spiritual Illumination or Initiation.

If we study carefully the various methods and wor the Christ employed in His healing works, we shall disc all of the most important phases of occult law were bro operation. He was concerned not alone with the imp of the outer physical instrument but took into accoun invisible bodies, wherein lies the origin of all disease the beginning of the healing process.

Illness of any kind is nature's endeavor to focus att a weak link in the chain of perfect becoming and bein learn the lesson aright, permanent cure is the inevita Illness should never leave us where it found us. Thi emphasized throughout the ministry of Christ Jesus who refused to heed it went away unhealed "becaus unbelief." In the light of this understanding, remem is no such thing as incurable disease.

The Blind Man of Bethsaida
Mark 8:22-25

Every organ of the body is a replica of a mental co is a projection of that concept into physical manifesta eyes represent the conscious knowing of Spirit. The many earthly pilgrimages ofttimes loses the perfect a with the Ideal World which it enjoyed prior to descen rebirth, and the imperfect sight which usually accomp maturity of years attests to this fact. Deliberately shu selves away from spiritual truth during one or more l toward physical blindness in some future incarnation.

Christ Jesus prefaced each of his restorings of sig lesson stressing the importance of spiritual unde *Having eyes, see ye not? and having ears, hear ye no ye not remember?* These were His words just prec healing of the blind man as recounted in Mark 8:22-

John refers to Christ as the bread of life. The lament that they do not understand Him better bec have no bread—which is symbolic of their lack of knowledge.

by Christ Jesus and outlined in the New Testament. T
healing of the blind man of Bethsaida deals with initiato
cesses is evident from the rite observed by the Maste
enactment. The blind man (or neophyte) was taken to
place away from the town, and there the Teacher focus
great life force upon him. His vision was opened to the
tionary epochs of the past and he was enabled to trace th
of human development through the mists of the past
the clear light of the present Aryan age he "saw ever
very clearly."

Bartimaeus—The Blind Man of Jericho
Mark 10:46-52.

Of the four healings of blindness, one is given by M
as occurring at Capernaum, one by Mark at Bethsaida,
John at Jerusalem, and the healing now under consider
described in all three of the synoptic accounts as takin
at Jericho.

Jericho is the Moon City, a symbol of the sense life.
is the story of one Bartimaeus, blinded by the intensity
tional reactions: Observe that he cast off his garment
he could receive healing. Then, "he immediately recei
sight and followed Jesus in the Way." Through purifica
became one of the pupils of the Master and began to
the path of discipleship. The healing at Bethsaida and
Jericho do not represent equal degrees of advancement
deals with the preparation for the novitiate, the other wi
nite attainment of first-hand development.

The pledging of the neophyte by the Master was pr
then, as now and always, by the words: "Whosoever wo
first among you shall be your servant."

Two Blind Men Healed
Matt. 9:27-30.

None are so blind as those who are unawakened to s
truth. Faith is emphasized in most New Testament h
because this attribute is one of the necessary essentials f

but in the quiet, deep conviction that spiritual thing
and that they represent the Ultimate Good. Without
viction, we have not sufficient incentive to put forth
necessary to attain liberation.

"According to your faith be it unto you." So said
Physician. In Nazareth He was not able to perf
works because of the people's unbelief.

Practitioners of all schools of healing realize th
power of faith, and that permanent healing is effec
degree that the consciousness of the patient become
in the realization of the power of Spirit to heal. Will
tion and Faith are triune powers by means of which
ders of magic are performed. By calling them into
ease can be cured. They must, however, be suffi
veloped to accomplish such a result, but we are rem
if we have even the faith of a mustard seed we ca
miracles.

In the incident under discussion, the restoration o
the two blind men took place immediately after the
Jairus' daughter, and bears reference to the raising
librium of the two poles of the Spirit in man by wh
the darkness of material blindness and ignorance is
for all time and the powers of eternal life made ma
and now.

The Blind Man by the Pool of Siloam
John 9th Chapter

Disease is not a punishment but is the inevitable
violation of nature's laws. The suffering it brings w
prove to be an enlightener restoring us to the ways of
est law. When the ego awakens to a consciousness
of proper adjustment to Cosmic Law, disease disap
harmony or health is restored. This is the meaning of
ter's question related in John's Gospel 9:1-7.

"And as he passed by, he saw a man blind from
And his disciples asked him, saying, Rabbi, who si

"But," continued the Master, "that the works of God be made manifest in him, we must work the works of h sent me, while it is day: the night cometh, when no m work. When I am in the world, I am the light of the When he had thus spoken, he spat on the ground, and clay of the spittle, and he anointed the eyes of the blin with the clay, and said unto him, Go, wash in the Siloam, (which is by interpretation, Sent). He went therefore, and washed, and came seeing."

"The body proclaims the shortcomings of the soul:' ness is also the result of a neglected effort in the past t clearly. A warped and twisted mental viewpoint will ev ly produce a similar condition in physical sight; as deaf like manner results from turning away from spiritual tion.

"The body always represents the past; but the person of Everyman is a microcosmic fragment of his macro past, and both are impressed in his body." The S Healer never observed the apparent limitations of the body. He worked always with the inner man, demandi the spirit exert its own God-given powers, for only in th ner can permanent healing be obtained. His first ques this man according to Tyndale's version was, "Wilt t whole?" Will is the positive, masculine pole of Spirit. belongs to the feminine principle symbolized in clea water. When these two conjoin "Whatsoever ye ask name, it shall be done unto you."

In all pre-Christian ceremonials of Initiation the ne was required in the preparatory purification exercises t in a lake or pool. Those sacred waters were near the or holy place. The pool of Siloam is an old Egyptian term familiar to all Temple aspirants.

Familiar also to the ancient novitiate was the anoin the eyes with clay which is afterward washed away in t water. This ritual gesture has reference to the opening interior organs of vision by means of which the neophyte to see at will into the spiritual worlds, though as yet be unable to function therein. (That requires still

Uranus rules the pituitary body and Neptune the p
pituitary is predominantly feminine, in potency, t
masculine. Their awakening and manner of develo
termines the nature of the inner sight which is achie
neophyte.

The work of transfiguration or regeneration of w
supernormal faculties are but the earliest tokens,
place while the ego inhabits a physical body. All
putting off the fleshly sheath in the process of deat
awake in the spiritual worlds, and therefore posses
degree the power to see and experience the realitie
world. This, however, is not the same power as th
Initiate in the Christ Mysteries who, *while yet in*
accomplishes a conscious severance of the soul from
before this occurs in the normal process of death. T
this, the neophyte must cleanse his moral and men
by his own efforts as nature would otherwise cleanse
in the after-death state of Purgatory. Thus the In
both his Purgatory and his Heaven while still on ea
body of clay. Hence the words of the Christ: "I m
while it is day; the night [death] cometh when no
work."

His final triumphant proclamation will resound th
eternity, a clarion call to whosoever *wills* to follo
Christed Way, the Way of Initiation, which was open
highest Initiator of them all, earth's Supreme Teac
He declared I AM THE LIGHT OF THE WORLD

The Leper Cleansed
Mark 1:40-44.

Leprosy, the causation of which was the unbridl
of the creative life forces in ancient Lemuria and A
one of the most terrible of all diseases. "An intimat
the generator to that which is generated. Past gener
utilized in the construction of the future body; they
into the body as a tendency to some ailment, affect
disposition or the life forces. This poison of past
somewhere be changed into healthfulness. This strug

in countries where the practice of black magic flouri
incantations and passion charms." (Paracelsus.)

There is perhaps no more interesting phase of rebi
that which reveals the past causation of disease. All
is the result of some previously existing cause. Again
the celebrated Swiss physician, Paracelsus, who has g
much light on the problem of disease in relation to re
tion, we read: "No physician should presume to know t
of recovery because it is not given man to judge the of
another and the inner temple containing mysteries i
no uninitiated stranger is permitted to spy. If the trial
God will send the healer; if the patient recovers it is a
help was sent by God. If no recovery takes place, God
send the physician."

Leprosy and cancer are "fire diseases" and have thei
in the desire body. Both maladies are the consequen
ungoverned desire nature in either present or past inca
Cancer takes the heavy toll in modern life that lepros
the past, and for like reasons.

Both the mind and the body of man are composed of
and revolving atoms. The stronger control the weaker
is superior to matter, such is nature's law.

During health, the atoms of the body rotate positiv
left to right. In a diseased matrix, as of cancer or le
instance, they rotate negatively from right to left. In t
case the rate of rotation is slower and the atoms also
color from those in a state of health. Negative mi
breed destruction, poverty, disease, anarchy and death.
mind atoms manifest peace, health, happiness, harm
plenty. All things either evolve or "de-volve." Death
solution of the body atoms. Life is evolution, and th
its interrelated cycles is spiritualized man.

During the Old Testament Dispensation leprosy was
to as the "finger of God." People in general knew of it
origin and had become familiar with its terrible and i
expiation. An eye for an eye and a tooth for a to
function you misuse becomes your enemy. Thus the
stood the Jehovistic law which regulated man's relati
own body.

being moved with compassion, He stretched forth His h
touched him. . . . saith unto him, *I will,* be thou mad
And the leper, banned and isolated because of what mo
cept termed incurable and untouchable, was enabled
his faith, humility, and devotion to the Master to s
bonds of the past and to come forth clean.

That this cleansing is symbolic of an exalted spiritua
ation is evidenced by the fact that in the Gospel of
it occurs shortly after the giving of the Sermon on th
and so belongs to the high phases of esoteric teaching
includes it among the first works succeeding the Rit
Baptism, and Luke places it immediately following
foundly esoteric work of the Draught of the Fishes.

Not all the lepers who approached the great Hea
made whole again, as we shall see in the case of the Te
recorded by Luke. We can only understand this fa
light of past causation. Some were not yet ready
their bonds. No one can perform this office for us. O
only point the way, we must do the work individually
not difficult for the Master to read the aura of a penite
him and so to know when he was ready for his freed
just debts.

The Ten Lepers
Luke 17:11-19.

In this instance, the Master gave a demonstration o
familiar to all esotericists that man decrees his own sic
his own time of healing. Ten lepers approached th
and asked His mercy. His love and compassionate t
enveloped them all equally, but only one returned—h

Paracelsus attests to the universality of the Law o
when he declares, "No disease is incurable save when
present. In the wisdom of the future all disease will
end. Regenerative processes in illness are due to th
in man."

The healing of the Ten Lepers is recorded only in th

The Capernaum Demoniac
Mark 1:23-26.

There has been much controversy among biblical sch
to the extent of the belief in demoniac possession current
estine during the time of Christ. The esotericist unde
however, and not without historical foundation, that
ology was a familiar subject to the Jews of that day, as
the knowledge of its sinister and far-reaching effects. M
of the Sanhedrin were required to understand the worl
magic so as to be able to deal with questions concer
Demoniac possession was included in this category and
well known as a cause of disease. Rabbis and priests
structed in the arts of exorcism. So much was this t
that the word "Jew" was almost synonymous with "ma
throughout the Roman Empire, and this helps us to unc
the charges of sorcery so often brought against the early
tian communities.

Obsession was so prevalent and its increase so marked
entire ancient world (not in Palestine only) that pr
among the seven great reasons for the coming of Christ
particular time was this one, to break the spell betwe
and evil discarnates and elemental spirits by cleansi
purifying the currents of the desire realm, and thu
humanity amenable to a new and higher evolutionary i
The casting out of demons consequently occupies a cons
place in the healing ministry of the Messiah and its imp
is stressed as an essential of His disciples' high training

The writers of the Gospels set obsession apart as an
different malady from any other described. Obsessions
a prevailing malady among primitive peoples and are
nized often as such by modern missionaries, many of who
discovered the power of exorcism in the use of the n
Christ Jesus. Miss Mildred Cable, a missionary in Ch
made many interesting observations relative to obsession
following quotation gives evidence:

> Our first woman patient in Hwochou Opium Refuge became
> in the Gospel, and on her return home destroyed her images,

was chanting the weird minor note of the possessed, the voice, case I have seen, clearly distinguishing it from madness. This c best be described as a voice distinct from the personality of the possession. It seems as though the demon used the organs of the victim for the conveyance of its own voice. She refused to w or to take food, and by her violence terrorized the community. ly upon our entering the room, she ceased her chanting and slo ing her finger at us, remained in this posture for some time. A upon the *kang* to pray, she trembled and said, "The room is ful (a term used by the common people to indicate discarnates w from every family certain propitiatory offerings). "As soon a another comes," she said. We endeavored to calm her and mad us in repeating, "Lord Jesus, save me." After considerable succeeded in pronouncing the words and when she had done so manded the demon to leave her, whereupon her body trembl sneezed some fifty or sixty times, then suddenly came to her for her clothes and food and seeming perfectly well resumed So persistently did she reiterate the statement that the demons the idol shrine as a refuge, that during the proceedings just her parents willingly handed over to the Christians present the carvings, and joined with them in their destruction. From onward she was perfectly well, a normal and healthy young wo

Among the individual healings by Christ Jesus rec the New Testament seven are of demoniacs: five men, and one girl. In each of these cases the Master used and specific methods in obtaining cures which are w the careful study of the spiritual healer. As mentione Christ was engaged not only in healing the sick but w same time instructing His disciples in the performan same works which He did, and when He sent them by two into wider fields of service He gave them po unclean spirits. (Mark 6:7.)

The first act of exorcism is recorded by both Mark and was among the earliest events in the healing minist occurred on Sunday in Capernaum of Galilee, in the sy Capernaum has been called the city of Jesus because H ed it as His home when He was driven from Nazareth also the home town of four of His closest Disciples and of many of His most far-reaching works.

The words in which the Master addressed the shows that he spoke not to the man himself but to so being who abode temporarily within the man.

must acknowledge themselves subject to Him at all tim
entity calls out: "Let us alone; what have we to do w
Thou Jesus of Nazareth?" But in response to the fir
mand of Christ, "Hold thy peace and come out of hi
entity obeyed His words and according to Luke, the p
left the man unhurt. Whereupon the people who s
talked together of a new authority, and the law of heali
duced by the Christ, for, said they, "He commandeth
unclean spirits and they obey Him."

In this case, the obsessing spirit seems to have been a
intelligence, still clinging to the earth and the pleasure
senses, which it could enjoy only by usurping the sens
of an embodied ego. It could therefore use the huma
to produce speech, and used in ways recognizably
though malevolent, the body which it had taken.

The Deaf and Dumb Demoniac
Matt. 9:32-33.

In the case of the deaf and dumb demoniac the p
demon controlled the man's organs of speech and hea
priving him of their use. As soon as the evil spell was
the man could speak and was his normal self again. H
people who heard of these healings began to call Jesus
"Son of Daniel" and the "Son of God."

The curing of obsession or casting out of devils wi
as in the time of Christ, become one of the chief min
healing in the New Age. Obsession is seldom healed
present time because it is so little understood, usual
classed erroneously with insanity and various nervous d
To deal successfully with this form of disease, the hea
be one possessing the highest state of spiritualized consc
Many persons confined today in insane asylums ar
examples of obsession. Generally this terrible malad
fruit of past causation and often the direct result of the
of hypnotism. There is no sin bearing a heavier causat
that of depriving an ego, even momentarily, of its free
most priceless heritage.

The Demoniac of Gerasa; Their Name is Legi
Matt. 8:28-32. Mark 5:1-16. Luke 8:26-39.

"Their name is Legion." This healing is of special since it is described in Matthew, Mark and Luke, wi variations in accordance with the phase of developme writer desires to emphasize. Paul admonishes neopl pray without ceasing, and again, to put on the whole a God or in other words, to keep oneself enveloped in of prayer. This is most necessary for the aspirant when begins investigations upon the inner planes. He then fi self confronted by much more subtle tests than those wh front him in the outer physical world, where evil imp somewhat deadened by dense matter. On the inner there is no such protective barrier. The legion of thoughts, words and deeds constantly being generated into motion on earth find embodiment on the lowest the Desire World. Some of these are ensouled by ele while others are fortified and used as magnetic cha approach by earthbound spirits who are yet enmeshed evil of their recent earth lives.

Often these entities succeed in obsessing one who d know how to command and control them. The aid of a is then necessary as in this biblical instance. "Come ou man, thou unclean spirit," commanded the Christ. Ev cannot harm one who is fearless and loving or who und how to use the Name of Christ Jesus, that sacred NAM is a talisman on both the inner and outer planes.

As soon as the Master had the *name* of the obsess carnate, it was completely under His power, and had n but to obey Him. This was a more difficult case than previously discussed, and the great Teacher was also ins His disciples in the secret power concealed in names (vi and how this power may be used for healing and upliftm

The man at Gerasa (or Gadera) was controlled alter many demons, all exhibiting the most ferocious and des characteristics. The poor victim in his agony and desp cut himself with stones and had slashed and lacerated h

changed into a normal human being, and sat down like at the feet of Jesus. When the Master returned to t he followed, asking only that he might remain near the ful Presence. Recognizing his utter dedication, the appointed him as His apostle and witness among the pe that area; and in obedience to the Master's wishes, he in Gadera and all the other cities of Decapolis the w things that he knew of Christ Jesus and His works.

Swine in ancient Egyptian symbolism were identifi Mars, the lower or passional nature of man. The pre the herd of swine in this case is perhaps more reminisc healing ritual for obsession in ancient Babylon, in w image of an animal, usually a pig, was placed beside the before the healer began his exorcisms; these included t mand that the demon enter into the image, which w destroyed. The great Lord of Life and Love would not c innocent animals to death. What He did was to re evil spirits to their own element, symbolized in the herd He came not to destroy evil, but to teach man how to tr it, to lift it up into a greater power for good, so that the sinner may become indeed the greatest saint.

The casting out of the legion of demons occurred shor the Master had proved His high Initiate powers in sti waters and calming the storm.

The Healing of the Demoniac at the Foot of Mount Hermon

Matt. 17:14-21; Mark 9:14-29; Luke 9:37-42.

Immediately after the glory of the Rite of Transfi (which was witnessed only by the most advanced of the I Peter, James and John) occurred the most difficult of healings of obsession, and one which the Disciples th were unable to achieve.

Although the Disciples had already exorcised many ev successfully, they found themselves powerless before t "Ofttimes it hath cast him into the fire and into the w destroy him." Here is the mystic key. This boy had in lives been a follower of the Mysteries, working in the

misused his powers and turned to black magic, hence in "from a child," he had been under the control of pow forces emanating from the center of the Black Broth For this reason the Disciples, despite their high attainme not loosen this hold. Only a Master superior to the b could accomplish it.

"Why could we not cast him out?" the Disciples as when they were come. "This kind can come forth by but by prayer and fasting." In other words, it is on most complete life dedication through purity that the grip of the black magician can be broken.

This case has generally been taken to be one of epilep significant in this instance to note that Aretaeus in hi on chronic diseases states that epilepsy is considered a di disease, for it is thought to be inflicted upon persons w sinned against the *moon*. Galen in his book, *Critic* asserts that the moon governs the period of epileptic (*Miracles and the New Psychology,* Micklen.)

The Man Healed of Palsy
Matt. 9:2-7.

Throughout the pages of the Bible the teaching is exp sin or wrongdoing is the direct causation of disease. A to Leviticus leprosy was the result of slander. Miriam stricken with leprosy following words of evil spoken Moses during the years in the wilderness.

Among the early Christians it was believed that come from seven sins: for slander, shedding blood, fal unchastity, arrogance, robbery and envy." Christ Je phasized the same truth often in His talks with the Ty in the question He put to them after he had healed the by saying: "Have courage, my son, your sins have been Arise, take up your bed and go to your home." He aske easier to say *thy sins be forgiven thee,* or to say *arise an*

Permanent healing comes only at the end of a cycle tion of which the illness is the concluding portion. Ch could easily, by His own cosmic powers, have instant

would sooner or later have reappeared. It is only when
atom in the heart, which bears a record of the misdirecte
(sin), has been cleansed by repentance, reform, and re
that the Christ will say, "Arise, you are free." The Ma
command, "Arise and walk," but only man himself can
possible for Him to declare, "Thy sins are forgiven thee

Paralysis, as all spiritual healers know, is the result
form of fear. A deep and profound fear centered in
conscious mind, perhaps for many lives, impedes and slo
the life functions, until ultimately the physical body
inert and unresponsive to the communications of the Ego
become paralyzed.

It was immediately after this inspiring healing tha
came the calling of Mathew, who, no doubt exalted by
lime manifestation of the great Teacher's healing power,
ly renounced all things belonging to his former personal
gladly followed Him. Later events in his life of glorious
ship give evidence of how complete and unalterable his
tion was.

The Healing of Peter's Wife's Mother
Matt. 8:14-15.

After the healing of the demoniac in the synagogue in
naum on the Sabbath Day, Christ Jesus returned hom
Peter and Andrew, and they were accompanied by Jam
John. The house was in gala attire and the seven-b
candlestick was burning for the holy meal, the noon br
This weekly festival was to be especially elaborate in h
the presence of the beloved Master. However, when they
at the house, as Luke writes in his gospel, "Simon's wife's
was holden with a great fever." He came and stood
and rebuked the fever, and then took her by the hand an
her up; and the fever left her, "and immediately she rose
ministered to them."

In every instance of healing the great Physician used th
of Power, and sometimes augmented this with the touch
hand. The hands are messengers of healing and service.

Tears, colds, and similar physical conditions belo
water element and may be traced to the lack of cont
emotional nature. Fevers relate to the fiery ele
originate in a lack of control in the passional nature. D
or negative thinking, even insanity, pertains to the ai
and represents a failure to master the mental (espe
imaginative) processes which are closely linked with th
energy. The physical body is but the sounding boa
inner vehicles which registers faithfully both their disco
their harmonious notes.

Every infirmity is connected with one of the four
No fiery disease can exist in the water force, nor can
ness connected with water exist in the fire element. A
are of fiery origin and have their center in the desire bo
fore the spirit of poison can have no power when
desires have been transmuted. To such as the Discip
Christ who had accomplished the transmutation, th
could say, "Thou shalt drink any deadly thing and it
harm thee."

Fever is a means of Fire purification, a process of
the carnal desire nature. The experience of Pete
mother was a dedicatory one for this woman who im
arose and began to serve.

Love, service and sacrifice form the threefold path
to the spiritually creative work of true discipleship.

Healing the Syrophoenician's Daughter
Mark 7:24-30; Matt. 15:21-28.

Christ Jesus had gone into retirement for a time ar
that no one should know where He had gone. Mark v
although Christ Jesus had thus sought seclusion, having
into a house, and would have no man know of it," yet, "
not be hid." The compassion of His great heart alwa
passed all sorrow and suffering so that He could n
away when His succor was so much needed. Nor is
hidden from those who earnestly seek Him, nor heedl
sincere call for help on any plane. "Lo, I am with you
is His promise.

or more in quest of His aid for her child. She was a
of the cult of Astarte, the Moon goddess, but the fam
Divine Healer had reached her in her far-off home, ar
she had come to the place where the Disciples were she h
them to intercede with the Master for her.

At last she was brought into His Presence. In resp
her pleas, He said, "It is not meet to take the children
and cast it to the dogs," and in these words we may
the spiritual status of this woman. She did not belon
inner circle of students, therefore she was not ready to
the bread (deeper teaching) of the children, (inner
That she had, however, made the complete surrender
personal life and was determined to walk in the Way
to the inner circle is evidenced by her reply: "Yes, L
even the dogs eat of the crumbs which fall from their
table."

Her dedication was accepted, and her daughter was i
healed as the Master declared, "Oh, woman, great is th
be it done unto thee even as thou wilt." These words ho
promise of the attainment that was later to be hers.

In this healing Christ Jesus demonstrated to His Disci
truth that Spirit is all powerful and that it transcends the
of time and space. The girl was healed at His word,
miles stretched between her and the Christ, and He h
no previous contact with her.

Faith, humility and devotion without reservation will
open the door for every aspiring neophyte: "Great is th
be it done unto thee as thou wilt."

The Man Healed of Dropsy
Luke 14:1-6.

Christ Jesus, the Lord of Love, centered His work
supreme Law which is Love. He lost no opportunity o
ing and demonstrating this fundamental truth whene
could and wherever He might be. On this occasion,
previous Sabbath, He sought to teach the literalists t
eminence of Love over the rigid and formal code which
only Law they knew. This He achieved by healing a

interpreted to prohibit anything in the way of lab
Sabbath, even if it were the divine labor of healing.

The Sabbath observance was one of many customs
Hebrews inherited from Chaldea. The Chaldeans ob
Sabbaths a month, and it was they who divided th
into the weekly period of seven days, dedicated succ
the Sun, Moon and five planets. This division of ti
use in Chaldea even so long ago as the time of Abra
as a Chaldean Prince, must have been familiar wit
he heard the Voice of a New Revelation calling him
into a new land. An Assyrian calendar explains tha
bath means "completion of work, a day of rest for
It appears that it was unlawful to cook food, to chang
or even to offer sacrifice on the Sabbath; and the kin
bidden, we are told, to speak in public, to ride in a
perform any kind of military or civil duty and *ev*
medicine on this day.

As there were five Babylonian Sabbaths each mo
were sometimes more than one in a week. These
however, were not dedicated to any particular day,
regularly on the 7th, 14th, 19th, 21st and 28th day of
regardless of the day of the week on which those dates
all the star deities received homage in regular succ
if any Sabbath was holier than another that was
special reverence felt for certain gods in localities sacr
from remote antiquity. Not only the Assyrians and
also the Phoenicians shared the Babylonian Sabbath

It is significant that of these Sabbaths, the Jews s
special observance only the Day of Saturn, or Sat
seventh day of the week. Seven is the number of
enfoldment, rest, assimilation. Thus in the course of
Sabbatical laws expressed more and more the rigi
Saturnian principle in its negative, or formalistic, aspe
Jesus came bringing a new pronouncement, the powe
of a New Day and a New Age, based upon the Solar
It has been frequently remarked by astrological stude
matters that that the word "Satan" derives from S
in the Arabic language "Shaitan" means "He who
Arabic and Hebrew bear much the same resembla

deeper significance than the average individual compre
The Sun is the center of life, light and love for the entir
system to which this earth belongs. The Sun's Day th
should be the day in which we dedicate ourselves to bec
miniature Suns, centers of radiating love, light and help
as far as the radius of our influence extends.

Sunday is the first day, the New Day, the beginning of
week, a time for the *assimilation* of the soul essences ext
from the experiences of the preceding week; and this as
tion is the starting point of a *new process,* for which it
alchemical stone of tincture. The new Sun Laws of fello
equality and oneness which the Master championed, and
He immortalized in the Sermon on the Mount, are yet
after two thousand years have elapsed, a center of conti
wherever an individual or a group have caught a vision o
meaning and have endeavored to introduce them into pra
everyday living. Had mankind followed the Sun Laws of
instead of the Saturn laws of the Scribes and Pharisees the
would not be the sorry place it is today.

On another Sabbath the Master tried to teach the supr
of Love over Law when He healed the withered hand pu
On this Sabbath day He endeavored to soften the Ph
obduracy by healing the dropsical man in the home of
the leading Pharisees where He had gone to partake
sacred Sunday meal. But minds and hearts were closed
teachings, hence their ultimate destiny was the loss of al
things which they put before Christ. The same fate awa
modern followers of pharisaical law, be they Jew, Ch
or pagan.

In the lesson which the Christ gives immediately fol
the healing of the man with dropsy, He conveys a subtle i
tion as to its cause and ultimate cure. This is to be fo
the parable of humility wherein He admonishes those wh
to the banquet to be content with the lower seats until
by the host to come higher. He then adds the formula f
spiritual attainment which all Masters of Wisdom have h
down since the beginning of time, but which, even to this n
day, is the most difficult for the aspirant to accept and f
"For whosoever exalts himself shall be humbled; and whe

The Healing of the Withered Hand
Mark 3:1-5; Luke 6:6-10.

In addition to teaching profound occult truths t
healing works, the Master also gave some practical
sistent with everyday living, as in the case of the m
withered hand. His words and acts were not only fo
of His own time but are equally applicable to the
moderns.

The Scribes and Pharisees are always with us an
they are even within us. Intolerance and condemn
action of others is pharisaical. Living in such strict
with the letter of the law that we relegate mercy,
and love to the background is characteristic of tho
whom the Master reprimanded so often and so ster

Because it was the Sabbath, the Pharisees objecte
works being performed. The compassionate Lo
because of the hardness of their hearts and inquir
"Is it lawful to do good or evil on the Sabbath, to s
to destroy it?" They were silent before His questio
the Christ power within us is hampered by rigid a
regulations which exclude the personal equation of p
and service outside the prescribed path.

In all spiritual healing, faith is the prime essen
the Christ used the word in His work; if not, ther
the patient to demonstrate it. The man with the wi
was commanded to "stretch it forth." With no
refusal, the effort was made—and the hand was
was whole again.

The annals of Mystic Masonry contain this sam
related by Luke, who adds that it was the right han
withered or useless. The two hands symbolize th
of service in the occult world. Man in his present
phase has virtually slain the Love power, allowing
from disuse. When the Supreme Lord of Love a
awakened the heart, and as the fires of the heart
path outward into the hands, the withered member

It is significant in this connection that the withered han
healed within the precincts of the Temple.

Healing the Centurion's Servant
Luke 7:1-10.

The story of the Centurion is recorded by both Matthe
Luke. This man, vested in military authority under the R
government, had yet learned in his worldly contacts to pr
the two principles which the Master enjoined upon all H
ciples, namely, humility or self-effacement and active
truly an unusual achievement. Thus he was already qu
to become a follower of the Way, and to be made immed
the recipient of the Master's interest and benefits. "I ha
found so great a faith, no, not in Israel," were the Master's
descriptive of the Centurion. The Centurion's bond slave
was dear to him, was ill, and he had sent friends to ask t
of the Great Healer, a request which was instantly gr
When the messengers returned home, they found the bond
whole.

A supremely dedicated life centered in humility and s
for others is the working formula for successful discipleshi
will always be productive of results, as exemplified in t
sponse of the Master to the Centurion's request.

In this case, we have another instance of absent heali
we saw in the story of the Syrophoenician woman an
daughter. Spirit permeates all things and all places in its
or positive manifestation, and matter itself is also Spirit,
being the result of crystallizations around the negative p
Spirit, which is Space. Therefore the occultist declare
God is Spirit and that no man can be separated from H
reality. Separateness of Man from God, Matter from
is but illusion; Unity is the reality, and as the concept of
is developed in consciousness, healing at a distance be
possible. This is what Christ was demonstrating and te
to the Disciples when He accomplished healings at a di
from the patient.

Verse eight is an esoteric description of a long and e

the modern aspirant can affirm: "I say to this on
he goes: and to another, come, and he comes, and to
do this, and he does it," then he, too, is ready to
commendation and favor of the Master and to bec
that his life and his work have been found worthy to
the aura of His divine and protective Presence.

Healing of the Infirm Woman
Luke 13:10-13.

Again the healing ministry was continued in the
on the Sabbath day, and yet again the blind leaders c
continued to remonstrate, rigid in their adherence to
of the law while altogether oblivious of the Spirit
therein.

This healing concerns a woman who had been
straighten her body into a natural, normal position f
years. Esoterically, the healings which occur withi
gogue and Temple precincts all have a special hidde
not ordinarily found in the other healings. Ka
eighteen yields the number of nine, which is the cipl
dom, of liberation and illumination. This woman
inclined toward the earth (mortality) but now ha
the Christ she is free, uplifted, centered no longer in
life but in the way of Spirit. "He laid His hands
instantly she became erect and glorified God."

In the choosing of His disciples, invariably the
state: "He called unto them and they came to Him
statement we discover the first requisite of discipl
called, and this woman came, and she found the "L
lighteth every man." He called to her, He spoke
touched her. These are the first three steps taken b
is ready to receive a higher unfoldment of conscio
they indicate the opening of the spiritual sense f
means of which the neophyte discovers a new w
himself and within nature.

The Woman Who Touched Him

Matt. 9:18-25; Mark 5:25-34; Luke 8:43-48.

Matthew, Mark and Luke all tell the story of the who had suffered with an infirmity for twelve years, a was among the multitudes pressing and thronging ab Master as He passed on the way to the house of the no Jairus.

"If I but touch His garments I shall be made whole." words ascribed to the woman are a part of an initiato tram. The garment represents the soul body in contradi to the personality. To become whole is to be able through the portals of Initiation where one no long through a glass darkly, but face to face."

This woman and her healing represent the lifting feminine pole and rightfully belongs to the initiatory p symbolically described in the raising of the daughter o In the same way the raising of the Son of the Widow de the lifting of the masculine pole and is a part of the i process described in the Resurrection of Lazarus.

The daughter of Jairus was twelve years of age. Th woman had been afflicted for sixty-two years. The two i are related together in all three of the synoptic Gospel

In order to understand the esoteric meaning underl healing of this woman who had been afflicted with an blood for the greater part of life, we look to the ancien ings on the mystery of the blood. "The blood is a most essence," Goethe tells us, and its vibratory rate indic esoteric status of the individual. The flowing of blood is cleanser and purifier of the desire nature. One who for high spiritual work as prophet, teacher or heale undergoes some experience whereby a great loss of blood After this cleansing, he finds it less difficult to still th nature, and to silence the clamoring of appetite. Re represents man's carnal and materialistic nature. Eve through transmutation, blood will become a shinin essence.

All blood diseases are correlated to the element of F

The Initiator is always very solicitous of His charg
instructs them in these veiled truths. This is the only
instance where Christ Jesus addressed a woman as "da
The Teacher becomes in very truth the father and pro
the "new-born" one.

Matthew records His salutation to her as, "Be
courage." Mark and Luke, "Go in Peace," or "Go int
—that Peace which passeth all understanding, for it h
its center in Omnipotent and Omnipresent Good.

Eusebius in the seventh book of his *Ecclesiastical*
states that he saw at Cesarea Phillipi a statue erecte
woman at the gates of her house, representing Christ
with His hands outstretched to her kneeling before H
one entreating."

Raising the Daughter of Jairus

Matt. 9:18-19,23-26; Mark 5:22-24,35-43;
Luke 8:41-42,49-55.

This beautiful story, which veils the processes of I
from the general reader, is outlined in the three G
Matthew, Mark and Luke.

Initiation is truly a dying to the old, personal life a
born anew. Luke says that the daughter of Jairus, a tw
old girl, "lay a-dying." But Christ said, "The maid is
but sleepeth." These are not contradictory statemer
interpreted in the light of the Mystery Teachings, l
reference to the same experience.

Christ Jesus endeavored to demonstrate for the Disc
healing of many and various forms of disease, their pr
cause and the method of dealing with it. In the pr
the most advanced of His Disciples He assisted three
pass into the illumined state of Initiation.

The ego which inhabited the body of the daughter
was a very advanced one. In her we find an Initia
ancient Mysteries, returning as one of the earliest pi

awakened consciousness while her loved ones kept sacr
beside her physical casement. At the proper time, Cl
the presence of the sleeping girl's father and mother
Peter, James and John, (evidently the only ones prese
were ready to understand these inner truths) assisted the
in returning and re-entering her physical body.

The Master greeted the girl when she returned with
pression of infinite beauty and tenderness revealing a
of inner meaning to the esotericist. Mark tells us that I
"Talitha cumi." The word Talitha is an Aramaic din
meaning "little lamb." His words to her were, "Little
arise." Lamb or sheep is used throughout both the C
New Testaments to describe the Initiate. The majority
seers in the Mosaic era were "Shepherds." The Master
came as the Lamb of God, and in the later Initiation o
His keynote is sounded in "Feed my sheep."

In the life cycle of the individual, the symbolic age of
is the crucial point for the child. It is then that the
desire nature begins to awaken, and the proclivities of p
begin to manifest themselves. In an instance such as
Jairus' daughter, an "old soul," one who has known ma
of experience in the earth school, this age marks a
development of the spiritual nature. Instead of the aw
of the physical desires, there is a definite quickening
accumulated soul powers of the past. Such a one has
definitely and consciously with the processes of transm
for many past lives. This was the case with the child
when he began to prophesy, and the Master Jesus who
twelve years old when He taught the elders in the
Inspirational experiences are fairly common even amon
nary adolescents, and psychologists have observed tha
individual does not undergo a religious conversion dur
period of life it is likely he will never have such an experi

It is significant to observe that in all three of the s
Gospels, the raising of Jairus' Daughter is preceded
exorcism of evil spirits.

In the experiences of the Initiate himself the expu
devils has reference to passing the Dweller on the Th
which is an entity formed of the essence of all evil and

he can pass into "realms of light" to be hailed as a "n

Jairus was a nobleman, a ruler in the synagogue, a fore a man of high authority. When anyone attains t to which this girl Initiate had attained, such are a sons and daughters of the king, for having found an the rightful heritage of Spirit, one demonstrates tru with the Father, "All that the Father hath is mine."

All scriptural references to raising the dead to lif the latent divinity within man, which when awaken him to become an illumined or enlightened one. Man references to persons being "dead" or "asleep" ref materially-minded.

When the silver cord which links the ego to the been severed, it is no longer possible to re-animate The Master stated clearly for those who have eyes t ears to hear. "the maid is not dead, but sleepeth," that the ego was still linked to the body, which was yet alive.

The Nobleman's Son
John 4:46-53.

As we have seen, the Gospels of Matthew, Mark contain the story of the healing of Jairus' Daught occurs comparatively early in the Gospel narratives symbolizes one of the first and most important of the pu works to be accomplished. There is, however, no m this event in John, for his Gospel, the most deeply e the four, deals with work of still higher import. Inste raising of Jairus' daughter, John substitutes that of t man's Son.

The Gospels as studied occultly reveal the path of in the Christian Mysteries, each character represent particular attribute in process of development. The N Son is not mentioned in the works of Matthew, Mark The reason for this is to be found in the fact that in t of spiritual attainment, the feminine principle must firs and restored from its fall, as noted in the restoration Daughter. When this is accomplished, then follows t

The mystic wedding feast at Cana of Galilee wi
John opens his Gospel contains deeper teachings rega
harmonizing of these two principles within the bod
aspirant for Initiation. The Nobleman's Son repre
who in his own life was demonstrating the work give
Christ. The Scriptures state that after this raising, t
man and all of his household became followers of Chr

Throughout the Bible the deeper teaching is symboli
cealed beneath the literal record which forms the basis
of the current creeds.

When the masculine principle (the head; Herme
sented by the raising of the Nobleman's Son, *who was*
but at the point of death, and the feminine principle (t
Aphrodite) typified by Jairus' Daughter, *who was*
but asleep, are again in equilibrium, the Cross will
be the symbol of Christianity. It will be represente
two upright pillars, the Yachin and Boaz that adorn the
of the Temple of Solomon and represent the Divin
aphrodite. The neophyte or candidate will no longe
"Widow's Son" but will become the Master who has f
Light in the East.

The Resurrection of Lazarus
John 11:1-44.

The nine Lesser Mysteries, also called the Lunar M
have been given in some form throughout the history
The advent of the Christ introduced the new or Solar I
to the world and it is to these higher truths, destined
humanity during the Great Sidereal Year beginning
Sun's last precessional passage through Aries, that th
teries pertain. The religion of the Lamb bears a de
more far-reaching significance than is at the pres
generally understood.

Lazarus was the most spiritually advanced of all the
who were under the tutelage of Christ Jesus. (The o
not reach this attainment until the Day of Pentecost.)

Exoteric religionists are puzzled to account for Chri

in the tomb, whereas his spirit was on the inner planes re
the initiatory work that gives entrance into the deeper C
Mysteries. The Master Jesus was initiated into these M
in the Rite of the Baptism, and Lazarus, the next in s
attainment, at the time of his supposed death.

Christ Jesus described this Initiation in the words
sickness is not unto death but for the glory of God." I
phraseology, Lazarus now becomes a more perfect chan
receiving and disseminating the glories of God upon the

Mary and Martha, the two sisters of Lazarus, were am
highest in development of the women disciples of Christ
were thus able to take part in the initiatory or Resu
Rite of their brother, as did the father and mother of
Daughter. Mary symbolizes the mystic path, or the fait
heart; Martha, the occult path, or the reasoning of th
The union of heart (love) and head (understanding)
Wisdom, the true essence of the soul. Lazarus represe
twofold blending, which lifts the neophyte to a state of co
ness far transcending that possessed by ordinary human

"Martha went out to meet Him, but Mary sat stil
house" (John 11:20). Martha, the mind, is ever seeki
through externalities. Mary, the heart, in stillness turn
to find the kingdom of heaven.

Christ Jesus said unto Martha: "I am the resurrect
the life: he that believeth on me, though he die, yet
live; and whosoever liveth and believeth on me shall ne
Believest thou this?"

And Martha made reply, "Yea, Lord: I have believ
thou art the Christ, the Son of God, even He that com
the world."

And when she had said this, she went away and calle
her sister secretly, saying, "The Teacher is here, and
thee."

These words of the Master to Martha have been ca
human passport to immortality. They are not words a
only to Martha, the sister of Lazarus; they are the ca
Christ to the reasoning or concrete mind of all hu
"Be ye transformed by the renewing of the mind."
accomplished by linking the mind with the "I Am" co

The glorious message of New Age Bible interpretati this consciousness can be awakened here and now; necesssary to await death to work this transformation. believeth in me, though he were dead [in materiality] he live again"—in renewed body, environment, and c life—a resurrection into a new being on every plane of ness. Truly a human passport to immortality.

John 11:38-39; 41-44.

Jesus therefore again groaning cometh to the tomb. Nou cave, and a stone lay against it. Jesus saith, Take ye away So they took away the stone. And Jesus lifted up his eyes Father, I thank thee that thou heardest me. And I knew that t me always: but because of the multitude that standeth aroun that they may believe that thou didst send me. And when h spoken, he cried with a loud voice, Lazarus, come forth. H dead came forth, bohnd hand and foot with grave-clothes; a was bound about with a napkin. Jesus saith unto them, Loos let him go.

All higher birth must take place in a cave or st Christ can be born within only through regenerative w the lower man. In Capricorn the Christ is born in th the lower nature by purification. In Virgo He is bo cave of the heart through transmutation. "Lazare deu Lazarus hither out! Loose him and let him go" The words bear the message of the spiritual victory of La

The Pharisees and priests were cognizant to some the Mystery Teachings. Indeed, Arthur Weigall, th renowned Egyptologist, now deceased, declares tha searches in ancient religions have convinced him that Testament describes a ritual in which a condemned crin executed as a sacrifice, as in ancient Babylon, and th when condemned to death, was crucified in accordance ritual demands. Dr. Rudolf Steiner stated that th Jesus was an Initiate in the Hebrew Mysteries but m public (according to His own declaration, *Whosoe may come*) and as death was the penalty among al nations for revealing the secrets of the Mysteries, immediately condemned to death.

A like case in Greek history is that of Aeschylus wh

where one of his plays was produced, on the charge tha
revealed certain inviolable secrets from the Mysteries.
his life by taking refuge at the altar of Dionysius in the c
and later was successful in proving before the Areopa
he had not known that what he said was secret. Jesus,
made no attempt to vindicate Himself, since He purp
vealed the Secrets of Israel, and willingly suffered the
penalty.

The Raising of the Widow's Son of Nain
Luke 7:11-15.

The raising of the Widow's Son as recounted by Luke
also the outline of Lazarus' illumination or Christin
(the name of the village) means Nine, and *the deat*
Widow's Son is mystic phraseology descriptive of one
traveled the tortuous Way which leads through death
personal) to resurrection (into the impersonal). Such
is no longer "the son of a widow." Luke explicitly st
after he arose Christ "delivered him to his mother." Eq
between the two poles of Spirit, masculine and femi
established. This is the supreme attainment of the
Mysteries, foreshadowed in the Rites of ancient times
summated in the Mysteries established by the Christ.
that Christ is the Light of the World, the goal of al
Teachings. Equilibrium in Spirit had been lost unde
regime; even the Mysteries had degenerated into almo
ingless (and frequently cruel) ritual in many instances
Jesus came pointing the way back: "I am the Way, th
and the Life." To become Christed or initiated in *H*
is the supreme purpose of earth evolution.

The son of a widow is an allegorical phrase that has
to one who is attempting to develop the polarity of Spir
From the days of ancient Egypt to the present, membe
Masonic Order have been so styled.

The "widow's son of Nain" refers to one who ha
through the nine Lesser Mysteries and is now prepared
Lazarus) to be raised by Christ into the Greater or

Beginning with the Degree of the Rose Croix (18th
and continuing through the 33rd degree, the Candidate
ing definitely on the completion of his own selfhood, that
made without hands, but eternal in the heavens. Th
golden wedding garment, or perfected soul body. With
summation of this Work he is no longer the Widow
Polarity is attained, and his "healing" is complete.

The Deaf and Dumb Man Healed
Mark 7:31-35.

We are in bondage under the Law so long as we re
ignorance of its true nature, but in the wisdom of th
we become free, because there is no longer any dissona
tween our individual keynote and that of the Univers
is the meaning of the teaching of Paul, the great biblic
physician.

"Behold I make all things new," declared Christ. W
are worthy to be freed from past karmic bonds, we con
Law of Liberation. The choice is then ours, to reje
accept, to remain under bondage or to be free. All
healings were so ordained by the worthiness of the recip

"The soul's faults of today crystallize into the body's
of tomorrow. Spirit is always the builder of the bod
miracles of the Master's healings are only for those w
ears to hear and eyes to see." Thus wrote the great Par

Impediment of speech follows upon a misuse of the sa
force. An injury or loss of the tongue is a consequence
phemy, the injury of others through gossip, or the betra
sacred trust. "The tongue is a little member full of
evils." Other illustrations of the Law may be observe
loss of fingers, as the karmic result of unfair and c
practices; loss of hands, as a result of committing war
struction as frequently occurs in war, for instance; loss
resulting from walking in paths of wrong-doing and
others therin; bodily deformity resulting from the perp
of cruelties such as the hideous punishments of the horro
bers of the Inquisition; spinal trouble, through using

heart trouble through intense selfish and personal l
failed to regard the welfare of others; and tuberculosi
from materialistic thinking and living. Sometimes t
consequences of violation of cosmic law follow withi
time; more often they occur in later incarnations,
interval of death, so that an individual may be bor
in respect of the one lifetime known to him yet su
ributions carried over from the past.

In the case of the deaf and dumb man described in
of Mark, Christ Jesus touched the man's ears and h
and looking up to heaven (the symbol of the Eternal)
"*Ephphatha,*" which means, "Be opened." He had
follow Christ into the heaven of a new life, freed from
ing restrictions of the old. His choice may be ours
same results.

Ephphatha, "be thou opened," refers esoterical
development of clairvoyance, clairaudience and the
the spoken Word awakened in the disciple. This sy
of the Christ has been commemorated in both the
Roman churches in the Baptismal Rite where the pri
the ears and mouth of the penitent with a finger
touched his own lips, and pronounced the word, *Eph*

The early Church referred to *Ephphatha* as the
the *Apertio,* or Opening, and connected it in the M
Christ Jesus with the Rite of Baptism wherein the di
received the powers of extended sight and hearing
possible for the Archangel whom we know as the
permeate all crystallized atoms with the powers emana
His own home world, the realms of Life Spirit (th
Plane), where all is life, light and love. Because of thi
were instantaneous in all cases where He chose to mak
Such were the forces resident in Him, whose radia
so powerful that even those who touched His garm
made new again. This fact was again evidenced in t
of Malchus' ear at the time of the arrest of the Maste
semane.

After the prolonged exercise of His powers, the glori
Spirit would depart for a season of solitude in ar
retreat, in order that His mighty vibrations should not

earth. During these retreats from the public ministry, H drew from the mortal body, leaving it in the care of the who worked upon it in His absence. This was a spe work the Essenes were able to do because of their ow spiritual powers which they radiated from themselves. Ac souls invariably work by projecting their vibrational Thus also did Christ cast out the evil spirits with a wo healed all that were sick and whose karma entitled t healing, that it might be fulfilled which was spoken by the prophet, saying, "Himself took our infirmities and b diseases." (Matt. 8:16).

Paracelsus admonishes us to remember that the sub disease and healing can be understood only when consid the light of karmic law, and this affects not only the p body, but also the several interpenetrating invisible veh man. "There is a twofold power active in man," he s visible and an invisible. The visible body has its natura and the invisible body has its natural forces—and the rer all disease and injury that may affect the visible form a tained in the invisible body, because the latter is the power that infuses life into the former and without wh former would have no life."

Visible and invisible body building is divided into cy seven. The first cycle of seven is concerned chiefly w building of the physical and vital bodies, which correlate development of the glandular system. The second cycle cerned with the development of the desire body. It is fie correlates with the chemistry of the circulatory blood The third cycle is given over to the development of the body. It is airy. Thought now becomes the supreme c power. In the subconscious it establishes habits, the te of which is to crystallize the etheric or vital body. The cycle summarizes or synthesizes the preceding septena recapitulates the past, and in so doing frequently touches that has been carried over from previous earth existenc which is now scheduled for payment.

The age of twenty-eight marks the completion of the septenary cycle when, in the occult sense, the true men of the ego is considered to have begun. It marks th

"For ye should comprehend that there be seven li
of which not one attaineth to the true life which is i
These seven lives are the seven septenary periods fr
forty-nine years of age, which is the "Middle Age" of
ist, and marks a time of profound and fundamental c
ing to new vision in one who has found "the *true* li
in the soul." The seven must be transformed before
of development is realized. Christ Jesus cast seven
of Mary of Magdala, which has reference to this seven
ment. After this experience she became the forem
disciple of the Master and was the first of them all
to lift herself sufficiently high in consciousness to rec
when He returned on the blessed Easter Day.

"The true physician must both understand and
writes Paracelsus further. "If he does not see th
astrality, he cannot prescribe that which being t
opposing force, must be roused within the patient's
true healer looks not for causes in the visible, but seek
stand the invisible." Truly, man will never know pe
until he learns to live in harmony with the laws of
in the words of Paracelsus: "Sickness is the expressio
that is being waged by the occult man against the
conditions of his nature."

All truth is one and eternal, and the teachings o
have reached down the centuries in the testimonies
and the virtuous to our own day. The following
truly New Age teacher, Doctor Alexis Carrel, in
book, "Man the Unknown," are to the point: "Scien
"studies intensely man's liver, kidneys, all his ph
tions, everything except the only important functio
Thought." This sounds the keynote of the regenerati
of the New Age. Christing the mind, Paul called it.
is done, the purification and the perfecting of the h
The chains of past causation and the bondage of he
us only so long as we permit them to do so. We are
under the law; we are free in Christ.

"Go and sin no more lest a worse thing come
These words well express the close connection existi
disease and sin, sin being all that which is not in acc

of healing. To know continuous radiant health is to live
stant communion with the divinity within. This w
message of the Christ as it is of all true teachers who hav
preceded and come after Him.

The physical body is a reflection of the Divine Pla
manifests in the universe about us. It is composed of mo
ensouled by a central point of light or spiritual power,
controls its vibratory rate or motion. Every element in t
verse is within man. The microcosm is the child of the
cosm. Inharmonious interaction, or disease, manifests
etheric body before it registers in the physical. The tone
vitalizing vehicle is lowered; it is "jangled out of tune" by
to vibrate in harmony with the keynote of its archetypal p

Positive affirmations and constructive thinking rapidly
the normal tone of the etheric body and contrariwise, fea
greatest deterrent to the restoration of health. The Twent
Psalm holds a magical power for the alleviation of fear.
rhythm of its declarations impart their harmony and st
into the whole being. It will make for health and wh
"The Lord is my shepherd, I will not fear." "I will fear
for Thou art with me."

The true spiritual healer possesses faculties with whi
inner bodies of the patient and their relation to the p
vehicle may be examined. "If our medical students,"
Franz Hartmann, the noted occult writer and physician,
to apply a part of the time which they employ for the st
external sciences which are practically useless to them,
development of their interior perceptions, they would b
able to *see* certain processes within the organism of man
are to them at present a mere matter of speculation and
are not discernible by physical means."

The day is not far distant when orthodox medicin
orthodox science as a whole, and also orthodox religio
experience a spiritual awakening that will lift it to new
of service. The quickening activity is under way. Ever
are the numbers of awakened souls earnestly striving towa
ideal enunciated by the Blessed Lord Himself when He s

"Be ye perfect, even as your

CHAPTER VI

The Parables of Christ's Ministry

The Parables of Christ Jesus have been termed literary art of the world, combining, as they do, simp fundity, human emotion and spiritual intensity.

St. Augustine says that Christ's miracles are acte and that His Parables are miracles of beauty and p

The Greek meaning of Parable is *to place bes purpose of comparison.* Those who assert that there or inner meaning in Christianity must forego entir of the Parables, for the Saviour explicitly declares a pose, "seeing, they may not see and hearing, the understand."

One of the distinctive characteristics of St. Luke the importance he accords the Parables. Of the t which are most familiar to the Bible student, ei narrated only in the Lukan Gospel. For purposes interpretation we have grouped the Parables into they relate to one or another of the specific asp Christian Mysteries.

Parables of the Old and the New

The great wisdom of the Supreme Master caus emphasize the necessity of embracing the pioneer tru new age inaugurated by the precession of the Equi one zodiacal sign into another. This brings an eve conflict: The conservatives cling to the old. Thos advancement accept the new. That it is the part to accept the new the Christ makes plain in the New Wine and Old Wine found in Luke 5:37-39, Ma and Mark 2:22; also in the Parable of Treasures Ne in Matthew 13:52, and Parable of the New Patch Garment in Luke 5:36, Matthew 9:16, and Mark 2

The life and teachings of Christ Jesus are a constant
against so strict an adherence to form that it becomes ster
and causes the spirit to be obscured. "Before Abraha
I am," was His challenge to His own age. New cloth
fashioned into new garments; new wine, if it is to rema
and unpolluted, must not be poured into old wine ski
into new.

The Piscean Age, influenced by Pisces and Jupit
established churchcraft founded upon creed and dogma
religion of the new Aquarian Age under Uranus will
trammeled. As the Master observed:

Matthew 13:52.

*"Therefore every scribe which is instructed unto the kingdom o
is like unto a man that is an householder, which bringeth forth o
treasure things new and old."*

If any man is born in Christ he is a new creature,
Paul, speaking from his own personal experience.

St. John, from the exaltation of his high Initiate-consci
declared: "Behold, I make all things new" for "the
things are passed away."

The mystic Tennyson sings in his inspired song of In
The Idylls of the King:

The old order changeth, yielding place to new,
And God fulfills Himself in many ways.

PREPARATION FOR DISCIPLESHIP

Parable of the Pearl of Great Price }
Parable of the Hidden Treasure } Matthew 13
Parable of the Mustard Seed. Mark 4:30-32, Luke 1
Parable of the Leaven. Luke 13:20-21.

The Pearl of Great Price and *The Hidden Treasure* a
Parables. Each recounts the same truth, namely, the
of entire and complete dedication to the quest of the s
life. This full allegiance is the primary requisite of th
of Discipleship. Nothing less will suffice than that th
energy of mind, soul and body be sent in *one* direction.

in a small way, make our lives a replica of the life of th
The mind is the path; therefore the beginning of the res
within our own lives must be accomplished by est
within ourselves a new mind through the creative
thought. The Master knew this truth and gave it to His
and to the multitudes gathered around Him. He lik
attainment of the kingdom (within) to the planting
in the ground. As the seed lies embedded in darknes
away from the light for a time, apparently inert an
so it is with the aspirant when he begins to live the spir
For a time it may seem that he is making no progres
beset with trials and temptations and enveloped in dark
knows not how it is possible for the seed of the Spirit to s

Jacob Boehme describes this place on the Path so a
it finds an echo in the heart of everyone who has passed
He says: "It is not so easy a matter to become a chil
as men imagine . . . To *turn the mind* and *destroy sel*
a strong and continued requisite, and such a stout a
purpose that if the body and soul should part asun
yet the will would persevere constantly and not enter a
the self. A man must wrestle until the dark center that
close breaks open, and the spark lying therein kindles,
thence immediately the noble lily branch spouteth—as
divine grain of mustard seed, as Christ saith. A man
earnestly, with great humility, and for a while becor
in his own reason and see himself void of understandi
until Christ be formed in this new earth incarnation."

If we possess ourselves of this strong and continued e
of purpose we may rest assured that we shall come to
truth of the Master's words: "The earth bringeth f
of herself; first the blade, then the ear, after that the
in the ear."

The power of the Christ-life that is within the seed
to push its way up through the darkness until at last th
green blade breaks through the earth and finds the
The power of the mind being renewed may be liken
new blade in that it is but a small beginning, and shows
promise of its future wondrous attainment. As we
Christ power, there comes the ear or the fruit. "By th

mind, the powers of Initiation, producing a man who shineth, as Jacob Boehme put it.

Again we may liken the seed planted in the ground student who is just beginning a study of esoteric Chris the green blade to the novice who has begun to dem power through good works or the apprentice in Mason monialism; the ear to the disciple who has progresse farther upon the Path, or the fellow craftsman of the and the full corn in the ear to that lofty attainment Initiateship, which makes a man a Master.

The Christ likens the kingdom to a grain of musta which when sown in the earth is less than all the seed in the earth. Here He is telling us that the gateway kingdom of the new consciousness, the kingdom of heaven is *humility.*

Again Jacob Boehme, that disciple of true humility, from his own experience: "When the outward reason (c mind) triumpheth in the light, saying, 'I have the true then the will of the desire must bow itself down to th and bring itself in the deepest humility and say, 'Thou art and have nothing but the grace of God.' Thou must wr self up in that belief with great humility and become at all in thyself, and neither know nor love thyself. A thou hast or is in thee must esteem itself as nothing but instrument of God."

This is the lesson that Gethsemane holds for each ne It is only as he forgets self, and thus makes himself a fit ment through which the Christ power may work, that be lifted to know the joys of the resurrection.

Christ Jesus said, "But when it is sown, it groweth beareth greater than all herbs, and shooteth out great b so that the fowls of the air may lodge under the shadow And many such parables spake He unto the people as th able to bear them, that is, as they were able to understa meaning; but when He and His disciples were alone, plained all these things to them.

The farther we progress upon His Way, the more illum do His words become and the more able are we to und His mystic message.

of the far-reaching power of transmutation, the most s
the most potent of all forces.

Leaven is a silent agency, its workings are unseen
observed by outer sight until the manifestation is c
"Three measures" was an ephah of flour, the amount
used for the family baking. In order that the bread
required consistency and lightness the leaven must pen
entire mass. The three measures, spiritually, refer to b
and soul which must each one become infused with th
Spirit before the transmutation processes can be effect

Paul gave in a few words an arresting description
happens to the disciple when "the whole"—namely, b
and soul—"has been leavened," in the statement, "In
live and move and have our being."

The Christ leaven is at work in the world and its
will not cease until all mankind walks in the light as
the light and all nations come to know the glory of
fellowship together.

SYMBOLS OF DISCIPLESHIP

Parable of the Chief Seats—Luke 14:7-11.
Parable of the Pharisee and Publican—Luke 18:
Parable of the Laborers and Hours—Matthew 20
Parable of the Talents—Matthew 25:14-30.
Parable of the Pounds—Luke 19:11-27.
Parable of the Good Samaritan—Luke 10:25-37.
Parable of the Sower—Mark 4:3-20.

The seven Parables are lessons pertaining to the tea
humility, compassion and service—the three columns
every initiatory Temple.

It is by demonstrating daily these three character
of humility, compassion and willingness to serve others
disciple gives proof of worthiness for further inner-plan
tion and work. One who thus faithfully practices thes
earns the privilege of hearing that treasured promise
in Isaiah 48:6, *"I have shewed thee new things from
even hidden things, and thou didst not know them."*

That it is the humble who shall be exalted, Christ Jesus as a fundamental truth of the spiritual Way. Perhaps th beautiful example of the importance which He attached cultivation of humility is found in the Rite of the Foot W Here the Master declared emphatically that he who d observe this Rite (meaning one who does not measure th of his daily living by the gauge of humility) "can have in me."

The Parable of the Laborers and the Hours is on profound and far-reaching in its application to human li the physical plane.

The great, eternal and immutable Cosmic Law which the universe is centered in the Spirit of Oneness. Every being is a child of God (All-Good) which means that inherently divine and consequently each has a right to a share in the inheritance of the Father's kingdom. Th operates impartially. An equal share awaits each ego, for the claiming and the taking. Many there are, howev do not realize this truth and so do not receive the full s their divine inheritance. "Many bear the burden of t and the scorching heat," they live, that is, in accordan the laws of materiality, as yet unawakened to the Law o by which "all that the Father hath is mine."

The vineyard is the earth plane. The laborers are ou ing humanity and the householder is God or Cosmic Law times in the working of this great Law one who is first eyes of men is last in the sight of God.

Those who are unaware of the impartial measures of Law are the complainers against the householders (the operation). Theirs is the eye that is evil (limited) so th do not recognize that "I am good." They do not see tha man prepares himself to receive only the highest manife of Divine Law, he will know and demonstrate only Al The limitations of disease, poverty, and even death, will solved amid the mists of the evanescent and the unreal will come to inhabit a new world in which Equality, Fell Love and Life shall reign supreme and for all time.

Parable of the Talents and the Pounds

marily in the twin laws of rebirth and causation. The "
possesses many talents (ten), the "young soul" possesses
(one). The majority of humanity is represented by
possessing five talents. The five-talent man typifies th
its present midway station upon the great evolutionary

As man sows in one life, so he must reap in the su
incarnation. "I will judge you from your own mou
reference to the just action of the law of causation. Th
soul," one who is immersed in material interests, is un
this great karmic law, and asserts, "I reap what I have n
It is through lives of sorrow and travail that a true un
ing of the justice of the karmic law is achieved.

The Parable states that *"unto everyone that hath"* i
given, and from *"him that hath not"* it shall be taken a
that which he has. *"One that hath"* refers to those v
learned to abide in the light of the Spirit. The argu
this story is that divine righteous judgment is made *no*
ing to the work accomplished but according to the m
opportunity. No judgment can be right or just whi
made in the light of past causation and the fruitage of
lives lived upon the earth.

We further perceive in this Parable the action of
according to which like attracts like. The truth of th
everywhere observable in the physical worlds. It is e
in the superphysical worlds. The gamester will assoc
his kind; musicians will be drawn together by their
profession, and students will seek the opportunities aff
libraries. Death does not change the real man. Ch
was enunciating this law of attraction in the Parabl
Pounds.

Ten is a number of power and of the deepest occu
cance. It is a most important number in the Old T
The man who acquired the ten pounds is representati
who through previous lives has attained to high spiritu

The number five indicates lower spiritual status;
number of intellect and that stage of development whe
five senses are awake and active. Thus the man who ha
five pounds was one who was on the path of intellect,
had not yet awakened the higher spiritual centers.

spiritual path and who, moreover, does not even know th
things as occult training and esoteric development exist

The man possessing only one pound of which he made
was the young soul who had lived only a comparatively f
upon earth and had not learned how to forget himself in
for others. The man possessing five pounds had been
upon the way; he had begun to learn the lessons of serv
brotherhood, and to consider the welfare of those abo
The man possessing the ten pounds, and to whom an ex
was given (eleven signifies polarity), was the old so
through many lives of love and service had built the
wedding garment." He represents the nobleman who ha
neyed to a far country and was ready to return, having
for himself a kingdom.

Parable of the Sower

The Parable of the Sower was given during the seco
of the Ministry, upon the shores of the Sea of Galilee, p
at Capernaum. On account of the great multitudes
about Him, some attracted by His words and others see
be healed, the Christ was compelled to set out a short
from shore in a small boat in order to speak to them.

Christ Jesus used Parables freely in His teachings becau
were so easily adapted to the varied nature of His au
A child could see the profoundest truth in this charmi
setting, while those who were ready for the harder thing
there many pearls of wisdom. Here the seed represe
mighty power of Truth always waiting for man to rece
that Truth which is the corner stone of the Temple of Ev
yet is ever rejected by the multitudes. The sower re
those who give out spiritual Truth. "As he sowed, so
by the wayside and the fowls of the air came and devoure
The seed which fell by the wayside and was devoured is a
of the emotionally inconstant type of person, one who
spiritual teaching with avidity, who is lavish with prom
enthusiastic to meet the hardest tests that the spiritual
give; but who, when these tests come (for they must
come) loses courage, and in the wane of enthusiasm he

to be a more attractive, or, in many cases, a quicker, m
development; and so he flits from one thing to another
seeking, never finding, never building a foundation a
For him the seed of Truth has in this life fallen by the
indeed and the birds of the air have come and devoure

"And some fell on stony ground, where it had not muc
and immediately it sprang up, because it had no depth
but when the sun was up, it was scorched; and becaus
no root, it withered away." The Master here was refe
the purely mental type of person whose heart has not
awakened. This person can give an excellent discours
meaning of religion and the living of the spiritual life
perhaps repeat accurately passages of philosophy upon
ject, and quote verbatim whole chapters from the Bib
when put to the actual task of living the life, when th
tunity comes to really give up self in the service of oth
generally found wanting. It is love that teaches the sel
The purely mental person can tell others how to live
that leads to Christ, *but it is only the one who has learne
purely and unselfishly who attains unto this goal himsel*

"And some fell among thorns, and the thorns grew
choked it, and it yielded no fruit." The thorns repre
lower desire nature. Since that far-off Atlantean time
link of mind was first given to general humanity and t
coalesced with the desire body, the power of the desir
has been the most fruitful source of evil in the world.
this, the Master of occult wisdom gave a lesson to His
and preached a sermon to the multitudes, in which He
the dire consequences which follow the wrong use of the
force. He here states that the misuse of this force wit
causes a life to yield no fruit. The fruit is the perfectio
tree and fruit trees are the most advanced life of the pla
dom. It is the power of the purified desire nature tha
man to become the perfected fruit of our scheme of e
This great truth, so little understood at the present time
basic to the Aquarian religion. What is now taught eso
will in Aquaria be shouted from the housetops. Chr
more than two thousand years ago made this spiritual
pivot of each of His messages to humanity.

sixty, and some an hundred." The good ground repres
united powers of head and heart—the ideal attainment
who seek to know the mysteries of the Kingdom of God.
this attainment *alone* which yielded growing and increasi
Such fruitage is proportional to individual ability and
for growth. There are some who have earned a wide
of usefulness than others, and God's love may be depend
to mete out impartially to each one exactly what is his ju
under the law of causation. Meditation on this Para
yield deep mystic meaning. "He that hath ears to
his hear."

In the Parable of the Good Samaritan, Christ enunci
truest definition of discipleship as loving, self-forgetting
It is not enough to be a priest and minister only to the
men. It is not enough to be a Levite and officiate in the
service. True discipleship demands of us also practica
in the physical betterment of humankind. This mea
neighborliness, the giving of one's time, one's substa
oneself for the welfare of others.

Love thy neighbor (whomsoever it is given thee t
as thyself, is the supreme commandment.

"Though buried deep or thinly strown,
Do thou thy grace supply;
The hope in earthly furrows sown
Shall ripen in the sky."

OBSTACLES ALONG THE WAY OF ATTAINMENT

Parable of the Unmerciful Servant—Matthew 18:23.
Parable of the Young Ruler—Matthew 19:16-30.
Parable of the Rich Fool—Luke 12:13-21.
Parable of Lazarus and the Rich Man—Luke 16:19-3
Parable of the Prodigal Son—Luke 15:11-32.
Parable of the Lost Coin—Luke 15:8-10.
Parable of the Lost Sheep—Luke 15:4-7.
Parable of the Rejected Cornerstone—Matthew 21:4

Parable of the Cruel Vine Dressers—Matthew 21:33-
Mark 12:1-9.
Luke 20:9-16.
Parable of Children at Play—*Luke* 7:31-35.
Parable of the Empty House—*Matthew* 12:43-45.
Parable of the Uncompleted Work—*Luke* 14:28-30.
Parable of the Great Renunciation—*Luke* 14:31-33.
Parable of the Bond Servant—*Luke* 17:7-10.
Parable of the Barren Fig Tree—*Luke* 13:1-9.
Parable of the Tares—*Matthew* 13:24-30, 36-43.
Parable of the Last Judgment—*Matthew* 25:31-46.

In the Parable of the Unmerciful Servant, Christ en principles of the social code belonging to the Aquarian which compassion, mercy, and the spirit of charity a brotherliness are manifested. In sharp contrast with th of this picture is shown the hard, arbitrary and i approach of our own time.

Those who have glimpsed the high concepts of this New Age have been scored by sceptics and materi Utopian idealists and dreamers. Aquarian idealism, is actually based on the teachings of the Christ who lo beyond His own day and, in the midst of a hostile worl to proclaim truths belonging to a new and a brighter to

Parable of the Young Ruler

In the Parable of the Young Ruler we are taught tests and temptations of life are individual, because which leads unto Eternal Life is different for each. mystics have said that there are as many paths to God are souls to seek Him, that every soul is itself a path—an truism which the Bible illustrates in the story of the you who came to Christ Jesus.

Matthew 19:16-30

And, behold, one came and said unto him, Good Master, thing shall I do, that I may have eternal life?

And he said unto him, Why callest thou me good? Ther

He saith unto him, Which? Jesus said, Thou shalt do no
Thou shalt not commit adultery, Thou shalt not steal, Thou
bear false witness.

Honor thy father and thy mother; and, Thou shalt love thy
as thyself.

The young man saith unto him, All these things have I kept
youth up; What lack I yet?

Jesus said unto him, If thou wilt be perfect, go and sell t
hast, and give to the poor, and thou shalt have treasure in hea
come and follow me.

But when the young man heard that saying, he went away so
for he had great possessions.

Then said Jesus unto his disciples, Verily I say unto you, Th
man shall hardly enter into the kingdom of heaven.

And again I say unto you, It is easier for a camel to go thr
eye of a needle, than for a rich man to enter into the kingdom o

When his disciples heard it, they were exceedingly amazed
Who can then be saved?

But Jesus beheld them, and said unto them, With men this is in
but with God all things are possible.

Then answered Peter and said unto him, Behold, we have fors
and followed thee; what shall we have therefore?

And Jesus said unto them, Verily I say unto you, That ye wh
followed me, in the regeneration when the Son of Man shall s
throne of his glory, ye also shall sit upon twelve thrones, jud
twelve tribes of Israel.

And everyone that hath forsaken houses, or brethren, or s
father, or mother, or wife, or children, or lands, for my nam
shall receive an hundredfold, and shall inherit everlasting life.

But many that are first shall be last; and the last shall be first.

This incident does not mean, as many have conclude
the possession of material wealth is in itself a wrong, b
it becomes so only when misused or given undue import
the consciousness of its possessor. Each neophyte discov
he retains some particular besetting sin—pride, envy, arr
lust, ambition, greed for power and position, love of we
the joy of amassing it. Any one of these may be the pa
weakness that must be overcome and eradicated as th
barrier to attainment. In the incident of the young rule
the love of his material possessions; hence the Master, k
this, presented him with that which would be his most
task, "Go sell all that thou hast and give to the poor."

dom and its fruits must occupy the paramount place
of the aspirant. To one who succeeds in this quest, t
has given the promise that he shall receive an hundre
shall inherit everlasting life.

To another possessing vast earthly wealth, but who
himself only as a steward to dispense it for the benef
and to the greatest glory of the Christ, another test de
some weakness not yet overcome would be necessary.

The command to forsake houses, land, and famil
Master's sake simply means that the love of the Chris
service of His Kingdom must needs be kept as the fir
tion. Neither personality nor possession may interfe
Eternal is to be won. It is this which makes the way s
and causes the Christ to say: "So the last shall be
the first last; for many be called, but few chosen."

In the Parable of the Rich Fool the Master gives
to a truth almost entirely neglected in our civilization,
must be made a prime essential in the education of
generation if it is to pioneer a brighter and a better w

Take heed, He admonished, and keep yourselves
covetousness; for a man's life consisteth not in the a
of the things which he possesseth.

This teaching reverses the educational methods of th
world. For all too long the scale of measurement ha
to "things" rather than to character. Such superfic
can only be productive of a transitory good. In conse
this substitution of the false for the true there is uphea
and world tumult. Humanity must return to an ap
of *eternal* values before an enduring civilization can
lished.

He that layeth up treasures for himself is not rich tov
The great choice is between the mundane and the spir

The Parable of Lazarus and the Rich Man paints
colors the striking contrast in the world between the
the poor.

The first scene of this soul drama is laid in Pale
depicts the ease and wealth of the rich man as oppos
abject poverty of the beggar Lazarus who comes dai
for crums from his table.

bliss of heaven; the rich man is undergoing the pangs of re in Purgatory in consequence of the thoughtless and self-ce life which was his while living upon earth.

The great lesson of this Parable is in its teaching tha is building for his after-earth life in the manner of his daily here and now. It also suggests the purpose of sufferin sorrow in human evolution, shows how sorrow and joy ba one another in human experience. Fiona MacLeod (the ps nym of the famous English writer William Sharp, drawn said, from memory of a previous feminine incarnation) w "In Paradise there are no tears shed, although in the re part of it there is a grey pool, the weeping of all the worl everlastingly by the myriad eyes that every moment are where wet with sorrow or vain regret. And those who go stoop and touch their eyes with that grey water and it be a balm to them and they go upon their way healed. Their thereafter are the sweetest that are sung in the ways of Para

Sorrow is the great solvent and equalizes all things, s the Great Teacher of all mankind. Most frequently it is so lessons that awaken the "young soul" and set his feet upo Shining Way whereon are evolved the compassion, the hu and the power to serve selflessly, which are the soul sign of true discipleship.

Parable of the Prodigal Son

The Prodigal Son is perhaps the most familiar of a Parables. It has been termed the "*evangelium in Evang* the Pearl of the Parables. Christ gave this Parable to with two of a similar nature upon receiving the reproach Pharisees because of His intimate and tender association outcasts, winebibbers and sinners.

This beautiful trilogy, made up of The Prodigal Son Lost Coin and The Lost Sheep, has been interestingly des as representing not three separate and distinct stories but united and continuous chapters in the soul drama of man. are interblended like the three primary colors which me white light. The story of the Lost Coin represents the red ray, the story of the Lost Sheep typifies the yellow ra

None can ever sink so low into degeneracy but that
lifted and transformed through the love of Christ. T
Parables beautifully exemplify His words: "I came t
to save that which is lost."

The Parable of the Prodigal Son contains the whe
our human evolution. Within every individual ar
natures of contrary tendency, as Faust laments, rep
this Parable as the two sons. The Higher Self neve
the Father says, "Thou art ever with me; all that
thine." The younger son represents the lower nature
our present stage of evolution has taken a journey
country and there wasted its substance (life force)
living. In that far country of materiality we all
the husks with the swine. We wander as prodigal
material world, far from the light of the Spirit, unt
with the things of the world, we hear within the
voice" which called Elijah and which is calling withi
of every man and woman in the world today. T
never heard until the soul realizes with Paul that "
are seen are temporal, but things that are unseen ar
It is then we realize the mighty famine that there is i
The spirit longs for its eternal home, and heeding the
retraces its steps toward the Father's house. It ha
enough, and in utter humility it confesses, in the w
prodigal: "I am no more worthy to be called thy son
as one of thy hired servants." It is then that he i
prodigal's joyous welcome as described by Luke.

Since the story of the prodigal son is the story of a
it is found in varied forms in many religions. In a
book by Lambspring, a medieval alchemist, we find th
"When the son entered his Father's house, the Fathe
to his heart and swallowed him out of excessive joy.

Albert Pike, in his Christian interpretation of the F
of the Masonic Blue Lodge, relates a similar story.
Man who, after the fall, went wandering blindly in t
of war, famine, and pestilence, with feet naked an
until sorrow and suffering at length began to work a
and reformation in his heart. This brought him at l
light of the Worshipful Master, the power of the Sp

of Eden story, and variously described throughout the dif
books of the Bible. The transmutation of the lower natur
the blending of the higher with the lower (the two sons o
Parable), correspond to the Marriage of the Bride and the
of the Book of Revelation, and represent the perfected
which humanity will have attained at the end of the
Period. (The purpose of evolution is to raise even the lo
and to make those who are spiritually dead alive again.)

The Parable of the Prodigal Son portrays the path of in
tion, by which egos descended from the World of Virgin
to the physical world, where the awakening of the spirit
involution to evolution. The divine powers within lead u
yond the plane of alternating life and death, and again we
to know the Eternal Life of the World of God. Hence the
rejoicing mentioned in the Parable over the return of one
has completed the earth-round and again entered his hea
home, to be reunited with that higher self which has nev
any time been absent from the bosom of the Father.

The Parable of the Prodigal Son also refers to the jo
of the ego through its many embodiments upon the ph
plane, as the Spirit makes its pilgrimage through matter.
nadir of materiality having been reached, the inherent di
calls out to it to return to the Father's house, to know th
of conscious communion with God. Then, as neophyte
enter the straight path of Initiation, and to our amazemen
Father meets us from afar off, for the great eternal lo
God is ever waiting to gird about our incompleteness wit
presence, our restlessness with His rest.

Parable of the Lost Sheep

In the Parable of the Lost Sheep the digits of the nu
ninety and nine total eighteen or nine, the number of all
kind. *All* must be eventually saved. No one can be perma
ly "lost," for each is part of God.

The one whom the Great Teacher bends down to help
brave and dauntless aspirant to Initiation. Such a one a
has the help and protection of the Masters of Wisdom,
have travelled this same way themselves. There is always

The Parable of the Rejected Corner Stone is sym
Christian Mysteries, the highest initiatory rites whic
been brought to earth. "The same is the head of t
Its companion Parable is that of The Cruel Vinedre
depicts the coming of the great Christ Spirit and of
Messengers who preceded Him to prepare the way

The reception and treatment accorded these exalt
its reflection in world conditions today. If humani
to fail in measuring up to their high teachings, t
(earth) will be let out to other husbandmen, mean
and more advanced life wave.

In the Parable of the Wise and Foolish Builders,
human life to a house builded either upon the sand
emotions or upon the rock of spiritual understandi
instance the foundation is unstable, the goal of life
ingly uncertain and insecure. The life (or house)
the rock of Spirit remains firm and steadfast and,
floods came and the winds blew, it fell not." Th
such a house affirms with St. Paul, "None of these th
outer world) move me."

Those who have builded their houses upon the
Master likens to children at play; as children wh
market place and pipe to one another, so He desc
This picture remains an apt simile of the superfici
lives of the unthinking multitudes even of the prese

The aspirant of the Mosaic Dispensation was
that "he that putteth his hand to the plow and turns
worthy of the Kingdom."

The same instruction is given by the Saviour in
of the Empty House: again a grave warning agai
ing to turn back to the life of the world after en
the Path.

After the rhythms of mind and body have been
spirit vibrations, if one descends again into materia
result is often both a physical and a mental derange
Master spoke truly when He said: "The last state
becometh worse than the first."

The chief requisite for discipleship, and also th
obstacle to its successful attainment, the Supreme Te

Luke 14:26-27.

If any man cometh unto me, and hateth not his own father, and m and wife, and children, and brethren, and sisters, yea, and his own lif he cannot be my disciple.

And whomsoever doth not bear his own cross, and come afte he cannot be my disciple.

The Master's words do not mean that we must hate our beloved in a literal sense. He has reference to the living o impersonal life. One's own become even dearer, but the a tions are no longer circumscribed. All the world becomes home and every human being in it a brother.

The Path of Discipleship has been fittingly compared the church steeple, narrowing toward the summit where cross stands alone against the sky. This marks the sup testing place of the aspirant. "This man began to build was not able to finish," is said of many neophytes at this pl

The Master's words are explicit and allow of no compro "So therefore whosoever he be of you that renounceth n that he hath, he cannot be my disciple."

The Parable of the Bond Servant is a challenge to the e ance, the loyalty and the unswerving allegiance of the dis In this Parable he is told that he is not to expect material pensations and worldly recognition for spiritual work. He not sail into heaven on flowery beds of ease, as the old h goes, nor be attended by the adulation of thronging multit

His compensations will be spiritual ones and recognitio his worth will be made upon the inner planes. Ridicule and secution may follow his outer life as it did that of his Ma Will he be content with this? Again the challenge of renu tion, the challenge of discipleship, flames clear and high: have done that which it was our duty to do."

The Teaching of Regeneration

In the Parables of Regeneration are given the highest t ings of discipleship and the final testing upon the Path. most among these is the Parable of the Barren Fig Tree.

Matthew 21:17-21.

Now in the morning as he returned into the city, he hun

And when he saw a fig tree in the way, he came to it, and f thereon, but leaves only, and said unto it, Let no fruit g henceforward for ever. And presently the fig tree withered

And when the disciples saw it, they marvelled, saying, Ho fig tree withered away!

Jesus answered and said unto them, Verily I say unto yo faith, and doubt not, ye shall not only do this which is done t but also if ye shall say unto this mountain, Be thou removed, cast into the sea, it shall be done.

It is a modern mystic who says: "Every city me the Bible is to be found in the heart of man, and ev of time mentioned in the Bible is now." The nam means a house of dates or figs. Both fruits esoteri fructification, increase, and also symbolize the feminin of humanity. It becomes the Christ principle in ma lower nature has been purified and his human or con spiritualized. It was in Bethany that our Saviour many of His wonderful works of loving service, and it lodging there that He raised Lazarus from the old li new, thus beginning an advanced epoch for our l wave.

When He returned to the city He hungered—not f food, for He said, "I have food that ye know not of. hungered to help humanity, to assist it in the process tion, and to raise the feminine principle which lies fa the nature of each and all.

The fig tree symbolizes the power of generation. of Love and Life would never have cursed any form He is a part of all that lives. He was speaking h Disciples, of the misuse of the power of generation ultimate results. Generation is but a temporary ph present state of evolution. We know that the organs tion will eventually atrophy, and that even now the is separating from the body. When the seven spirit awaken within the body, the heart and larynx will be of generation. It was for this divine consummation power that Christ Jesus hungered as He went out unto Bethany.

In the Parables of the Tares and of the Last Jud

mines the path of progression or retrogression when t
death it enters the inner planes.

The Last Judgment is the record of the life just ended,
has been impressed upon the individual Book of Life, th
atom" of the heart.

In some Parables Christ has given definite steps of
development. In others He has contrasted the Way of Ev
(for the masses) and the Way of Initiation (for the few
again He shows what the attainments of Initiation are.

In these closing Parables He stresses the fact that th
important of all teachings for all time is that teaching wh
live in our daily intercourse with our fellow men. No a
of spiritual instruction will avail to give us the Kingdom
we practice in our daily lives the precepts which the M
have implanted in our minds. "By their fruits ye shal
them."

Sheep and goats belong astrologically to the Christian
teries. Capricorn (goat) is the Birth sign of the Mast
Aries (sheep) the Resurrection sign. Christ's first M
occurred during the last quarter of the Arian Age. The
Ministry will perhaps take place in the Capricorn Age.

Syrian sheep were white (Aries) and goats black (Capr
It is the profundity and mystery of Capricorn which ha
often associated with the darkness of evil and black death

PARABLES OF INITIATION

Parable of the Wise and Foolish Virgins—Matthew 25
Parable of the Great Feast—Luke 14:16-24.
Parable of the Wedding Robe—Matthew 22:11-14.
Parable of the Wedding of the King's Son—Matthew 22

The Parable of the Ten Virgins was one of the teach
Passion Week, the period when the most profound instr
were given to the inner circle of the Disciples. The virg
awaiting the Bridegroom, who has been delayed, but wh
comes, unexpectedly, at midnight—that most mystical h
the soul's night!—five of them have no oil for their

The Virgins represent those who have found the discipleship and are ready for the deeper work that liberation from the physical body, with freedom to in the radiant golden wedding garment of the soul. F number of the physical senses. Five are the nails wh the foolish Virgins to the cross of matter, and these nails, when "pulled," bring the resurrection of a new lif who are wise. The truly wise one eventually become pointed star." "I am the Light of the world," proc Supreme Master of the new Christian Mysteries. Son miracle or mystery plays of the thirteenth and fourte turies were based upon this Parable.

The oil is the holy life force, the Christ Light within of the disciple. The dissipation of this force is the si the Holy Ghost, that sin which cannot be forgiven, b must be expiated through lives of weakened and bodies, such as may be seen all about us today.

The foundation of all true esoteric teaching is based conservation of the life force within the body. Whe is lifted up the spine it awakens the pineal and the glands in the head, causing the third ventricle to glo lambent flame. In one who has attained to Sainth light radiates as a halo around the head and envel body in an aura of golden light. It constitutes the torch) which heralds the coming of the Bridegroom. the pupil is ready, the Master appears." The disci structed how to liberate the spirit from the body, so th travel at will in "foreign countries" or, as the Parable it, "they that were ready went in with him to the marr the door was shut." Only to those who weave the garment through living the spiritual life is the door thu A sensitive optic nerve will give etheric vision, an ext physical sight, but the uplifted sacred fire within the bo can awaken the dormant organs of the head and give t of true spiritual vision. "Watch therefore, for ye know day nor the hour."

The foolish virgins are those who, while understand things, do not live the holy life, but waste their substan their time—in riotous living. Like Esau they sell their

discipline. Hence the Master's rebuke: "Verily I say un
I know you not!"

Avicenna, the celebrated Arabian philosopher, says:
may get at the Fifth we have arrived at the end. T
polarity, or the marriage of the masculine and feminine [t
and spirit of the wise virgin], four children are born, tw
[Fire and Air] and two girls [Water and Earth]." Whe
four elements are properly blended and united, or ab
again by the One, the White Stone of Revelation is co
as is the Great White Work of the alchemists and the wise
of the Parable, who go out to meet the Bridegroom and
establish His new Kingdom, through regeneration, up
earth.

If we carefully and reverently study the life story
Master, Christ Jesus, as it is given to us by His Di
Matthew, Mark, Luke and John, we shall find that H
given us light upon every problem that we, as neophyt
ever meet upon the Path. From Him we may learn h
attain that consciousness wherein the mind becomes Ch
wherein we no longer see and judge with our finite mind
lift ourselves, through the spiritual exercise of adoration,
the more personal likes and dislikes based on the illusory
truths presented by way of the bodily organs. Then we a
to sense the divinity in everything that lives; to see, in the
of Elizabeth Browning, "every bush afire with God." It
as we approach a study of the Bible in this manner th
veil is lifted and we find the inner meaning of its teac
"He who lives the life shall know the doctrine."

Parable of the Great Feast

Perhaps none of the Master's lessons makes so univer
appeal as does the Parable of the Great Feast, because i
pertinent to the daily problems which confront every h
being, while its inner meaning takes us back to the first
mandment given to Moses upon Mt. Sinai and repeated
Master to His disciples: "Thou shalt have no other gods
me." This commandment is the keynote of the Parable.
this commandment has become the foundation stone of t

The Great Feast represents the opportunities of the life that have been spread so bountifully before us. T bidden represent humanity for whom Christ Jesus great sacrifice, and for whom He has opened the way for all things are now ready."

"And they of one consent began to make excuse words are as true of man today as they were on the were written. Many are eager to read books of myst to attend classes and lectures upon these subjects, but great testing time comes, when they are required to worldly pleasures and personal advantages, we hear voice that has echoed down through the years ever Master gave this Parable to the people, "I pray thee excused." Many who appear most enthusiastic in the turn away from the beautiful teachings of esoteric Cl when they are required to discard furs and give up nicotine. Yet these are only the most elementary sac the way of spiritual progress, the merest beginnings on that leads to the Table of the Great Feast. The having rejected Him and having neglected so great a tunity, the command comes, "Go out quickly . . . and the poor, and the maimed . . . and the blind" referri fact that the Way of Initiation (the understanding of mysteries of spiritual things) is no longer trod by th caste alone. At the coming of Christ Jesus the veil of was rent so that all who made themselves worthy mi into the Holy of Holies.

The statement in Luke 14:26: "If any man come to hateth not his own father, . . . he cannot be my obviously does not mean, literally, that we must reject ou but it does mean that no one can really progress spiritual Path who permits any personality to come him and his love of the things of the Spirit. This is o most subtle temptations the neophyte meets. In that v story of spiritual unfoldment, *Parsifal*, this place on is symbolized by the flower maidens who tempt Par endeavor to win him from his pursuit of the Holy Gr not spiritual, however, to shirk any responsibility or a obligation already incurred, for one who does this incur

men which were bidden shall taste of my supper."

Those who have attained unto a full realization of th
ings of the concluding words of the Parable of the Supp
that they refer to the difficult lesson of learning to bear t
As taught in the Parables of the Uncompleted Work
Great Renunciation (Luke 14:28-33) he must be pre
pay the full cost of the spiritual adventure upon whicl
launched himself, without complaint or quibbling.

We must learn to be in the world and yet not of it,
persecution and insult, to bear doubt, suspicion, and m
standing, and yet give only love in return. Christ's w
very simple and plain: "If any man hate not his own
he cannot be my disciple." But after we have suffe
endured, after we have made ourselves worthy to hear
"Come, for all things are now ready," and to sit at th
Supper beside Him (which means to partake of the
joys of the celestial realms), then we shall know that our
and renunciations were but seeming, for His infinite
wisdom will return to us in a thousandfold measure tha
we renounced for His sake.

Parable of the Marriage of the King's Son

Our last two Parables are contained in the one ac
Matthew 22:2-14. There we find a story which inclu
very important features of the spiritual life. What
termed the Parable of the Wedding Robe is found in
four verses of the story of the Marriage of the King's So

Matthew 22:2-14.

*The kingdom of heaven is like unto a certain king, whic
marriage for his son,*

*And sent forth his servants to call them that were bidd
wedding: and they would not come.*

*Again, he sent forth other servants, saying, Tell them which a
Behold, I have prepared my dinner: my oxen and my fatlings
and all things are ready; come unto the marriage.*

*But they made light of it, and went their ways, one to his far
to his merchandise:*

*And the remnant took his servants, and entreated them spite
slew them.*

Then saith he to his servants, The wedding is ready, but th
were bidden were not worthy.

Go ye therefore into the highways, and as many as ye shall fi
the marriage.

So these servants went out into the highways, and gathered
all as many as they found, both bad and good; and the wed
furnished with guests.

And when the king came in to see the guests, he saw there a m
had not on a wedding garment:

And he saith unto him, Friend, how camest thou in hither n
a wedding garment? And he was speechless.

Then said the king to the servants, Bind him hand and foot,
him away, and cast him into outer darkness; there shall be we
gnashing of teeth.

The Marriage of the King's Son is the story of life
physical world. The light of Truth is unperceived by the
and the servants, or those who dedicate themselves as
of Truth, are persecuted, while the world goes lightly on
one man to his farm, another to his merchandise: the t
the world are paramount. Few have any knowledge of
mission of the Christ and fewer still have any conception
to prepare for His return (symbolized in the Marriage
Only those who have the wedding garment will meet Hi
He comes, the great majority will be greeted with the
"Friend, how camest thou hither, not having a
garment?"

This wedding robe incident conceals a formula for the
Marriage Rites. The wedding robe is the soul body fa
of the blue and gold of the two higher ethers which are a
by the high aspiration and pure and holy living. This
robe is part of the spiritual equipment of every true
Arrayed in it he can visit other planes and foreign lan
Invisible Helper. The *wearing of the robe* marks one a
Initiate. Only such pioneers in spiritual attainment
worthy to welcome the Christ "in the air" (the New Ai

But great danger attends any attempt to enter the inne
unprepared, as those do who take "short cuts," not havi
a soul body through spiritual living. Insanity, and oft
death, follows upon such a course. The unfortunate
Initiate is literally cast into outer darkness where there
wailing and lamentation. Holy things are for the hol

Those, however, who weave the Soul Garment throug
chastity and loving, selfless service, are here and no
themselves to become the pioneers of a new race wh
live and reign with the Christ in a New Heaven and
Earth. Only such are worthy to be called Christian, or
of Christ, for this term, when rightly understood, ap
merely to the Christian sect as such, but to those of ev
and nation who are living a pure and holy life so
wedding garment is in the making. The Christ cam
World Saviour, not to replace other great Teachers
supplement and extend their work. Many biblical t
are duplications of the Ancient Wisdom and are to b
in other Bibles also. The story of Joseph is a legend of I
belonging to the earliest Egyptian Mystery temples;
Parable of the Prodigal Son and the Resurrection of
The same resurrection theme is paralleled in the
Hermetic and Masonic ceremonials and rituals.

The story of Daniel, and also Ezekiel's vision, are
the Fire Mysteries of Persia. Many of the works an
of the Christ, including the record of the Disciples, th
Baptism, Transfiguration, Resurrection, and Ascension a
cated in the lives of other World Saviours and their
The Revelation of John conceals the formulae of the
Temple Mysteries.

Any unprejudiced student of comparative religion mu
these facts. The work of the New Age Bible interprete
to conceal, but to reveal these truths. It is not for them
for differences between the teachings of the Christ an
World Teachers that tend to disparage the latter, but
for the deep fundamental harmony which is the basis of
work, and to proclaim that each in turn was an expr
the Cosmic Christ, preparing the Way for the comin
Lord, the World Saviour who was to become the Planeta
of the earth.

This Cosmic Christ is the basis of all spiritual prog
His truth is revealed in an ever ascending scale as m
gresses. The secret teaching of one age becomes
knowledge in the next. This fact is evident when stud
Sun's precessional passage through the twelve signs of the

of comparative religion. Before the coming of Christ, teachings were all termed Lunar Mysteries, because received his spiritual light from the Solar Logos only reflected by way of the Lunar Race Spirits, or gods. many early religions the Moon was worshipped, it b sidered as superior to the Sun. It will be found t religions were given during the age that the Sun by passed through a feminine sign, Taurus. It was then was worshipped as the mother goddess of Egypt and that of Babylon.

All Lunar Mysteries deal with an external ceremonia ing the birth, life, death, and resurrection of spirit in its age through matter. This is the ceremonial used in the lodge in connection with Hiram Abiff, the widow's in the Church in connection with the life story of Ch Both of these ceremonials are fragments of the teachings.

However, when the Christ came to earth, He brought teaching belonging to esotericism. In mystic terms, He veil hanging before the Temple door. No longer a essential to the ritual or ceremonial. The deeper trut Christian Initiations are received directly by the man the spiritual force reaches him direct from the Sun Christ has opened the Way. The early Christians wer ers and demonstrators of this Way, the Path of t Mysteries. Their work parallels the preceding teach on an ever ascending scale. Thus the events in the li Christ outline the identical steps of other Saviours, this important difference: Initiation is no longer an process, but an inner one. Every event described in t the Christ becomes an inner workable power or facul the body and life of the Initiate. He becomes a Chri a beloved son in whom the Father is well pleased.

Everyone found worthy to receive the deeper Christi ings becomes a child of the King and a brother of all attained, and Angels chant for him that same mystic "Peace on earth and good will among men." When a number of men shall have been thus reborn, the ne of the Christ will be established upon the earth.

CHAPTER VII

Christian Initiatory Teachings

The Calling of the Twelve

Before every important step that He took, the Chri
for a time into the silence of the desert. He knew that H
was to be accomplished within the short space of three
He therefore chose the twelve most advanced of His fo
to carry on the work of disseminating the new religion w
had gone. Immediately after choosing the Twelve, He de
the Sermon on the Mount, His most sublime public utte

After conflict, trial, and temptation such as no other h
known before or since, He returned from the wilderness t
with men the divine realization which was His. The p
body of Jesus was as a tool in His hand. Every feeli
emotion was subservient to His dual powers of spiritualiz
and dynamic love. He returned to the world to bring t
new message of redemptive Christianity. Through perfe
control and an absolute dominion over Himself, Jesus the
performed works the world calls miracles. The funda
tenet of His teaching is contained in His words, "The k
of God is within you." When we discover this kingdom
ourselves, we shall find it also in others, and in all thing
us. *The Path of seeking must be the way of love.*

From the multitudes who surrounded Him, He ch
Twelve Disciples who made up His inner circle, among
were several who had received esoteric instruction from Jo
Baptist in preparation for the call from the Messiah.
chosen Disciples were not ignorant fishermen as man
supposed. They were men whose esoteric training and
ments proved them to be ready for receiving and teach
deeper truths of the Christian religion.

It was customary in the time of Christ for every rabbi
his livelihood at some gainful employment, even manua
in order that he might teach spiritual things free of

Thus Jesus was taught carpentry and building. I
practical as well as a spiritual Mason. Paul was a t
In Hebrew eyes there was no indignity connected wit
labor. It was the over-intellectual Greeks who d
manual employment. While revering the beautiful w
sculptors, painters, and builders they despised the wo
produced them! Incredible as it seems, the divine P
looked down upon by Athenian aristocracy. Unfortu
blemish upon the otherwise lofty Grecian temperamen
reflected in Greek translations of the Gospels, giving
pression that Jesus and the Twelve were ignoran
While it well may be that not all were brilliant philo
the formal Greek sense, it does not follow that they
highly cultured in the Hebrew wisdom with its
Kabbala and astronomical theosophy inherited fro
Chaldea whence came Abraham.

In America today we may observe a similar misapp
The brilliantly educated European scholar comes to
with but a limited English vocabulary and is ofttimes
an "ignorant foreigner." The Hebrew Disciples of
have so appeared to Grecian eyes.

Andrew was the first chosen of the Twelve. He nev
one of the innermost circle, but won special recogniti
bringing his brother Peter to Christ. It is a wonderfu
to carry the message of the Spirit to others. Both
John were quiet and reserved, but possessed an inten
caused the Teacher Himself to call them sons of thun
intensity accounted in part for the martyrdom of Jame
the first Disciple to follow his Master to the Cross.
intensity, but softened by divine love, placed John a
of the Disciples in spiritual attainment.

Philip, being materially minded and spiritually un
was slow to accept the divinity of our Lord. His i
companion, Nathanael, was a mystic and a dreame
Jesus, at His first meeting with Nathanael, promise
should see the wonders of heaven; He made it clea
that Nathanael was to attain through Initiation, an
that was gloriously fulfilled in his later life. Matthe
fifth and the last of the Disciples to be chosen separa

Mark 3:14-19.

And he ordained twelve that they should be with him, and that h send them forth to preach.

And to have power to heal sicknesses, and to cast out devils:

And Simon he surnamed Peter.

And James the son of Zebedee, and John the brother of Jam he surnamed them Boanerges, which is, The sons of thunder:

And Andrew, and Philip, and Bartholomew, and Matthew, and T and James the son of Alphaeus and Thaddaeus, and Simon the Ca

And Judas Iscariot who also betrayed him; and they went house.

The name Peter in the Egyptian language meant "the c eye." In Greek, Peter (petra) means rock. One of the ances of the Master was, "upon this rock I will bui church." A stone is universally used as a symbol of the In Initiation is the foundation of religion and is in that sen rock upon which the Church is established—a fact to be ge ly recognized in the coming age.

Jerome states that the Jude of Luke, Lebbeus of Ma and Thaddeus of Mark, all refer to the same Disciple. Disciple did not become prominent until after the Ascens

Simon, Zelotes, belonged to the nationalist, patriotic s theZealots whose aim was to throw off the Roman yoke, the freedom of the Jewish State and then conquer the under the banner of the Messiah, with fire and sword. "the Zealot" was to learn, however, that the most ef weapon of all is the power of the Christ love and that it only weapon with which to achieve world conquest.

Information relative to Thomas is found chiefly in the of John and in certain apocryphal documents. Thoma slow to believe. He was pessimistic and despondent. intense was his devotion to the Master that he was will die for Him. He was a skeptic yet he was filled with earn and aspiration, and later became one of the most glorious Disciples. He was particularly revered by the philosop trained Gnostics.

Judas Iscariot was the man of mystery, the betrayer Christ. He came from Kerioth, which belonged to the tr Judah. This tribe is governed by Leo, the heart sign, and

the Christ, the Higher Self, within. Each of the twelv
represents a specific faculty or attribute of man himse
therefore, will play his role in human evolution until
as the lower nature of the race shall be redeemed. He
himself, as all evil ultimately destroys itself, and was r
Matthias, the symbol of the redeemed man of the Ne
the new race.

Judas Iscariot Replaced by Matthias

All that is known of Matthias is that he was i
attendance upon Christ Jesus almost from the beginn
Ministry. He is said to have been one of the sevent
sent forth by the Master. He and Barnabas were ev
most highly advanced of the seventy, as they were the
mended to take Judas' place. The choice eventuall
Matthias.

Eligibility for elevation to the rank of discipleship
mined, Peter states in Acts 1:22, according as one ha
Initiations taught by John the Baptist, had followe
years' work given by the Christ and had finally been
worthy to be among the Elect who participated in th
tion Rites.

An apocryphal gospel written under the name of
quoted by Clement of Alexandria in his *Traditions*.
to have met martyrdom circa 61-54 A. D. in Cappad

Since so little is known of Matthias, the following le
him is of interst as at least suggesting the course of
work.

When the Disciples were allotted the countries in
were to work, it fell to Matthias to go to the land
eaters. Every stranger who entered this country wa
of and his eyes put out, after which he was made to d
prepared by sorcery whereby the heart was altered an
deranged.

Such was the cruel treatment accorded to Matthi
came to this people. However, the magical drug ha
upon him and as he prayed his sight was restored.
appeared to him in prison and said: "Be of goo
Matthias, for I shall deliver thee from all danger. R

hear thee shall be saved." Then Matthias began to sing to instruct other prisoners in the Mysteries of Christ.

When the twenty-seven days were fulfilled since Matthias imprisoned, Jesus appeared in the country where Andrew teaching and bade him take his disciples and go to the of Matthias. The boat in which Andrew and his disciples the Angels who were their companions, the Master who their pilot, and the visions of Paradise granted them, are in descriptive of the experiences of Invisible Helpers upon the planes, in part a lesson on the Divine Immanence.

As Andrew and his disciples slept, the legend continues Master commanded the Angels to carry them to the city Matthias was confined. Andrew made the sign of the upon the prison gates which then opened of their own ac Entering, Andrew found Matthias singing, and they greeted another with a holy kiss. Then as Andrew and Matthias pr they laid their hands upon the faces of the blind men in and their sight was restored and also their human reason. were two hundred and seventy men and forty-nine women Andrew and Matthias released from prison on that day.

All were rendered invisible as they left the city by the ea gate, pausing there to partake of nourishment from a gre tree. Andrew then commanded a great cloud to descen take up Matthias and the disciples of Andrew, and to set down upon a distant mountain where Peter was teaching

The beautiful ministry of Invisible Helpers is thus c revealed in holy legend as it was known to the earliest Chri through the personal instruction of Christ's own Disciples.

The Twelve Disciples are of varied types, for they ser prototypes of humanity in general and indicate thereby there is room and work for all in the Master's vineyard.

Qualities and Attributes of the Twelve Disciples

Peter is the man of action; John, the man of prayer; Th the skeptic; James, the aspiring; Nathanael, the dreamer; J the methodical; Andrew, the humble; Philip, the common Thaddeus, the courageous; Matthew, the servant of R Simon, the rebel against Rome; and Judas, the betrayer.

The new Holy City as portrayed in Revelation has t
that are never closed. With the ending of the cycl
a new manifestation of life begins on a higher round.
incidents in the life of every Teacher who brings
message to humanity parallel the passage of the S
the twelve zodiacal signs.

There always have been twelve physical and twel
powers manifesting in humanity, corresponding to tw
ual centers in the body, which, when awakened, are
by twelve lights, or the "flowers that bloom upon
These centers are to be awakened as man progresses
phases of development; they represent the divine con
of God's great plan for the entire human family at
the present Earth Period.

The following table correlates the Twelve Dis
attributes of character and with the twelve signs of t

JAMES—Hope—Aries.
ANDREW—Strength—Taurus.
THOMAS—Doubt—Gemini.

NATHANAEL—Intuition—Cancer.
JUDAS—Passion—Leo.
JAMES (Son of Alpheus)—Method—Virgo.

THADDEUS—Courage—Libra.
JOHN—Regeneration—Scorpio.
PHILIP—Spiritual Knowledge—Sagittarius.

SIMON—Enthusiasm—Capricorn.
MATTHEW—Spiritual Will—Aquarius.
PETER—Faith—Pisces.

The twelve cosmic principles manifesting in the u
be correlated with the Twelve Disciples thus:

1. Will—James—Hope.
2. Wisdom—John—Love.
3. Activity—Peter—Faith.

The perfect Trin
abideth Faith,
Love. But the g
these is Love."

4. Contraction—Thomas—Doubt.
5. Expansion—James, the Less—Growth of Spi
6. Attraction—Andrew—Strength.

8. Crystallization—Matthew—Custom.
9. Construction—Thaddeus—Courage.
10. Destruction—Judas—Passion.
11. Addition or Increase—Nathanael—Intuition—Imagination.
12. Reflection (As above, so below)—Philip—Spiritual Knowledge.

The Sermon on the Mount

The Initiatory Key

The Sermon on the Mount holds a place in the New T ment corresponding to that of the Ten Commandments i Old. The Ten Commandments are external laws impose external authority which man was taught to obey unde whiplash of fear. The Sermon on the Mount contains th of love which man must inscribe within his heart and write his forehead, to use the familiar phrase of Paul. The ge theme of the sublime message is *Love,* and the thoughts v the Master expressed in it formed the groundwork of His t ing and His living. Humanity has not begun to live spiritual precepts because it has not yet learned that *the gr of all powers is love.* Christ Jesus, the Lord of Love, de strated this power in His every word and deed while upo earth. We can follow in His steps only as we, too, learn t the life of love.

"Love thy neighbor as thyself;" "Seek ye first the kingdo God;" "Be ye perfect, even as your Father which is in he is perfect;" "Blessed are the pure in heart for they shall see G All these admonitions require the cultivation of the transce "power of love" for their successful accomplishment. Chri plained to His Disciples that in order to attain unto this of perfection they must learn to cultivate the active qua of humility, sympathy, compassion and purity, together an intense desire for righteousness and courage even to martyrdom. How well the Twelve chosen to be nearest followed the instruction given them on that Midsummer

death upon the cross. They learned the literal mean
words, "Greater love hath no man than this, that
down his life for his friends."

"Do good to them that hate you, bless them that
pray for them that despitefully use you." This is an
of the Christ that has been called impossible of fulfi
requires an utter renunciation of self, a complete se
and the awakening and functioning of the power of
dominant keynote of the life: a lofty ideal which
wholly consecrated to the spiritual life are able to acl
call ourselves and our nation Christian; the degree to
are entitled to be so designated may be determined
ing our Christianity against the standard given us by

"But whosoever shall smite thee on thy right chee
him the other also." Resist not evil; think not of
suffered but of the course of action that will best help
doer. If punishment is necessary its motive must
remedial and never tinged with revenge. Love must
way and justice ever be tempered with mercy, else
to be justice.

"And if any man take away thy coat, let him
cloak also." This means helpfulness—the active ex
benevolence. "Give to him that asketh thee." The
not necessarily be a material one; understanding,
ment or loving kindness may be the greater gift. H
to help himself. It has been said: "A beggar is a
to the highest that is within us." It is for us to help
to rise out of his beggary, and to teach him to find
power within himself with which to overcome powe
negative conditions that hamper the expression of
within. Such a gift is of all the most priceless.

"Of him that taketh thy goods, ask them not agai
can be no quarrel if only one person is belligerent.
culties are to be settled out of court if possible; thi
there be no bitterness to act as new causation for a
liquidated in this or future lives. Bitterness creates
binds man with man in future entanglements.

"All things whatsoever ye would that men shoul

standard for living the Christ life. *We are true disciples Christ only when we really live the Golden Rule.*

"Give and it shall be given unto you." If our consci radiates only truth, beauty, love and harmony, only such ties will return to us. The vibratory power of spiritual q is built into the archetype in the Heaven worlds, and o to give back to us again exactly what we put into it. is love, yet God is law."

The Sermon on the Mount is found in its most complet in the Gospel of Matthew, chapters five to seven in These chapters might well be used for the daily study and tation of every esoteric aspirant regardless of affiliation or

There are many speculations regarding the second cor Christ. Esotericism teaches that *the Christ will retu when humanity has learned to put into practical demons in daily life the great spiritual truths expressed in the S on the Mount. Only then shall we be ready to "meet the air,"* the place of attainment.

The raising of the daughter of Jairus, the healing demoniac boy, the stilling of the storm and the multip of the loaves and fishes were among the important works Master during the early part of His ministry. Aside fro interest as miracles, so-called, each one of these event also an esoteric meaning pertaining to Initiation and awakening of a larger spiritual consciousness.

The Mystery of the Summer Solstice

There is a planetary entity which is built by the thoug deeds of humanity. As man finds the path of redemption t chastity, the body of earth is correspondingly purified fined. The earth's ultimate destiny is to become a ball floating in a sea of golden ether. The "redemption" earth, its future status, position and function, constitut of the work belonging to the exalted ninth degree of the Mysteries. This degree is celebrated on Midwinter an summer nights; in fact, it is not possible to observe the tion at any other time. The solstices mark the time wh

former occurring at the Winter Solstice and the latte
Summer Solstice.

Christ, the Grand Hierophant of these Mysteries, afte
called the Twelve, gave His Mysteries on Midsummer
the foundation work of the New Age religion, the frag
which were gathered together in the Sermon on the
The Great Work was permeated with the spirit of lo
and harmony which emanates from the home worl
Christ. Consequently, to such as have not touched th
world of unified consciousness the Sermon on the Mou
illogical, sentimental and impractical. But to such as h
tacted the Christ realm it strikes the very keynote of
Christian dispensation.

Matthew 5:1-2.

*And seeing the multitudes, he went up into a mountain; an
was set, his disciples came unto him; and he opened his
taught them.*

"He went up into a mountain." This was the mou
spiritual consciousness, the inner planes where are lo
true Mystery Temples. Churches, schools, study groups
izations of any kind on the physical plane—are but
tory agencies which aim to fit disciples for entry into th
spiritual work. The spiritual work itself, however, lie
their scope. No man becomes an Initiate by merely joi
or that body; but when he has prepared himself pro
esoteric teacher or emissary from a Mystery Temple ap
him. At this point he may be said to have "graduate
the preparatory agency with its exoteric teachers and in
although he may, in a spirit of humility, continue w
that group in order to serve those less advanced than h

He is not yet an Initiate though he has been *called o*
esoteric Teacher; he has, so to speak, matriculated in
versity of Spirit where the course of work occupies thou
years and uncounted lifetimes. Through continued
eventually qualifies for Initiation.

In the Christ story this is the time when *the disciple
the Master up into the mountain.* The body is no longer
house. He is free to work with the Christ on the inne

Such inner-plane work given to pioneers of one age b
the established religion for the masses of the succeedi
Thus, through spiritual evolution or progression, God
stantly revealing wider and larger vistas of His plan
ultimate destiny of man.

Only those who were able to follow the Master into t
place received the great revelation on this holy Midsumm
when the very desire currents of the earth were stilled b
the great outflooding of the White Light of the Christ li

All of the most important works of the Master bear b
inner and an outer significance. The masses were not re
the inner meanings of the Sermon on the Mount; they
even now able to receive it *with the heart*. Only intelle
does the twentieth century man accede to its precepts.
Gospel of Matthew makes it plain that this teaching w
for the multitudes, as the following passages also indicat

Matthew 7:28-29 — 8:1.

*And it came to pass, when Jesus had ended these sayings, th
were astonished at his doctrine: For he taught them as one
authority, and not as the scribes.*

*When he was come down from the mountain, great m
followed him.*

"He taught as one having authority, not as the scribes."
is, He taught from experience, not from note, as do tho
can merely repeat what others have said.

THE BEATITUDES

Matthew 5:3-12.

1. *Blessed are the poor in spirit: for theirs is the ki
of heaven.*

Keynote: *Humility,* signifying the Christ power to con
manifestations and phenomena of the earth.

2. *Blessed are they that mourn: for they shall be com*

Keynote: *Comfort.* Mourning pertains only to the
stage of manifestation. Man's eventual elevation to the
consciousness will bring that great peace which passeth all
standing.

tion of self which is won through *Gethsemane* and whi
lifts one to the consciousness of the *Ascension.*

4. *Blessed are they which do hunger and thirst afte
eousness: for they shall be filled.*

Keynote: *Putting God first,* the power of the super
adept.

5. *Blessed are the merciful: for they shall obtain me*

Keynote: *Mercy,* a divine compassion which manifes
planes in a unity or oneness of all life.

6. *Blessed are the pure in heart: for they shall see G*

Keynote: *Purity through transmutation,* the Christ
awakened in order to contact the Christ without.

7. *Blessed are the peacemakers: for they shall be c
children of God.*

Keynote: *Harmony,* which is the underlying law of
structive works of adeptship.

8. *Blessed are they which are persecuted for right
sake: for theirs is the kingdom of heaven.*

Keynote: *Persecution.* Most subtle of all tests, and on
so gloriously by all the Disciples excepting Judas.

9. *Blessed are ye, when men shall revile you, and p
you, and say all manner of evil against you falsely, for
Rejoice and be exceeding glad, for great is your re
heaven: for so persecuted they the prophets which wer
you.*

Keynote: *Self-mastery.* Self-control is the keyword
every disciple of the Christian Mysteries. In the v
Solomon: "Better . . . [is] he that ruleth his spirit than
taketh a city."

THE BEATITUDES AND THEIR PLANETARY CORRELAT

1. *Blessed are the poor in spirit for theirs is the
of heaven.*

Mercury. Humility through the Christed mind.

2. *Blessed are they that mourn: for they shall be co*

Venus. Love is the great antidote for evil. "Per
casteth out fear." Faith and Hope are combined in Lo

Moon. Attracts and increases. The meek are imp
"He who loses his life for my sake shall find it."

4. *Blessed are they which do hunger and thirst afte*
eousness: for they shall be filled.

Uranus. A divine yearning for the highest. Passion
compassion; self-love becomes altruism; the goal is all
and one for all. The sole object of life is to make the id

5. *Blessed are the merciful: for they shall obtain me*

Jupiter. Knows only mercy, charity, beneficence. "
ever a man soweth, that shall he also reap." The Jupite
of mercy and compassion attracts to itself benefits of like

6. *Blessed are the pure in heart: for they shall see G*

Mars. The principal work of Mars is transmutatio
red of the lower nature becomes the pure gold of the
The only key to heaven is purity, chastity. Only a life
makes it possible for the spiritual centers to flower u
cross of the body.

7. *Blessed are the peacemakers: for they shall be c*
children of God.

Sun. The Sun is the Christ vibration upon the ear
as the Sun or Christ is awakened within ourselves will
into perfect peace.

8. *Blessed are they who are persecuted for right*
sake: for theirs is the kingdom of heaven.

Saturn. The place where the Path becomes narrow
church steeple. Saturn is the whiplash of sorrow for
phyte; the thorn-crown becomes the halo of radian
through Initiation.

9. *Blessed are ye when men shall revile you and*
you, and shall say all manner of evil against you fal
my sake.

Neptune. Planet of divinity. The higher we aspire
likely we are to be misunderstood by others.

10. *Rejoice and be exceeding glad; for great is you*
in heaven: for so persecuted they the prophets which we
you.

The synthesis of the highest qualities of all plane

THE LORDS PRAYER

The Lord's Prayer, or the law of prayer, is the perfect
It contains a sevenfold, a ninefold and a twelvefold mea

Matthew 6:6-19.

After this manner therefore pray ye:
Our Father which art in heaven, Hallowed be thy name;
Thy kingdom come. Thy will be done in earth as it is in he
Give us this day our daily bread.
And forgive us our debts, as we forgive our debtors.
And lead us not into temptation, but deliver us from evil:
is the kingdom and the power, and the glory forever. Amen.

The Disciples and early Christians used this prayer
following manner to attract the beneficient down-pou
the great celestial Hierarchies.

1. *Hallowed be Thy name:* Invocation of the mascul
of Spirit, *Will,* through the planet of divinity, Neptune
Hierarchy Aries, who gave the first initial impulse of m

2. *Thy Kingdom Come:* Invocation of the feminine
Spirit, *Wisdom,* through the planet of intuition, Uranus
Hierarchy Taurus, who gave the initial impulse of form.

3. *Thy will be done on earth as it is in heaven:* In
of the two poles in unison or harmonious *activity,*
Mercury, the planet of wisdom, to the Hierarchy
who gave the archetype or pattern of the first blen
life with form.

4. *Give us this day our daily* (supernatural)
Invocation of the feminine pole of Spirit through the
the planet of fecundation, to the Hierarchy Cance
awakened the image-forming power in man.

5. *Forgive us our trespasses:* Invocation of the m
pole of Spirit through the Sun, the planet of light, to th
archy Leo, the Lords of Flame, who awakened the wil
in spirit.

6. *As we forgive those who trespass against us:* In
of the biune Powers in unison through Mercury, the p

7. *Lead us not into temptation:* The invocation of th nature through Venus, the planet of love, to the Hierarch who gave, through love, the pattern of the desire body.

8. *Deliver us from evil:* The invocation of the physic through Mars, the planet of action, to the Hierarchy who gave the first archetype of form to evolving man.

9. *Thine is the kingdom:* The invocation of mind Jupiter, the planet of aspiration, to the Hierarchy Sag who gave to man the power of mind.

10. *The power and the glory.*

11. *Forever and ever.*

12. *Amen.*

The threefold conclusion forms the invocation of th spirit of man to the Hierarchies of Capricorn, Aqua Pisces through the planets Saturn, Uranus and Jupiter.

Amen completes the series and records the blendin four elements of fire, water, air and earth, or the amalg of the essence of passion, emotion, mind and body. It the perfected man at the end of the present Earth Perio

MIRACLE OF THE LOAVES AND FISHES

Instructions in the Transcending of Physical La

The coming of Christ Jesus to humanity inaugurate epoch in world evolution.

Freedom may be considered the prime requisite of and evolutionary development. The various life wave an harmoniously ascending scale consonant with the ment of freedom. The plant kingdom possesses a larger of freedom than the mineral. In the animal kingdom th of freedom is increased over the plant. In the human l the degree of freedom is greatly increased over tha animal. As Browning sings:

> *All tended to mankind,*
> *And man produced, all has its end thus far:*

The supreme Master came proclaiming the glories
greater freedom by word and deed: "Ye shall know t
and the truth shall make you free." He pointed to
attainment of Initiate capacity, when the work of the I
should equal and even transcend His own: "*Greater* thi
these shall ye do," He himself declared.

Perhaps the outstanding demonstration of human fre
He taught it is found in the setting aside of ordinary
law and the operation of higher-plane forces. These op
are known to the uninitiated as miracles.

In the performance of these miracles the Christ put int
tion certain higher laws of nature, generally unknown
will in the New Age be as common to our experience as
belonging to the physical universe with which we are
familiar.

Each age introduces a new step leading toward
emancipation of the Divine Man made in the image a
ness of God.

From the finite to infinity,
And from man's dust to God's divinity,
Take all in a word: the truth in God's breast,
Lies trace for trace upon ours impressed,
Though He is so bright and we are so dim,
We are made in His image to witness Him.

—Browning.

Luke 9:12-17.

And when the day began to wear away, then came the t
said unto him, Send the multitude away that they may go into
and country round about, and lodge, and get victuals: for we
in a desert place.

But he said unto them, Give ye them to eat. And they said,
no more but five loaves and two fishes; except we should go and
for all this people.

For they were about five thousand men. And he said to his
Make them sit down by fifties in a company.

And they did so, and made them all sit down.

Then he took the five loaves and the two fishes, and looki
heaven, he blessed them, and brake, and gave to the disciples to
the multitude.

And they did eat, and were all filled; and there was taken u

The miracles of Christ Jesus, when interpreted esote
are found to be in perfect accord with nature's occult or
laws, though this is not immediately evident to one whos
of investigation is limited to the phenomenal three-dime
world. The knowledge of, and power to manipulate,
governed by higher metaphysical laws constitutes Mast
Only an Initiate of high attainment can operate the fo
means of which material things can be multiplied.

The body of the earth, when studied clairvoyantly, is
to be of a layer-like formation. Its several strata corr
with layers of forces surrounding the earth, which are re
in the planetary body. As the candidate progresses alo
path of illumination he acquires the ability to investigat
different earth layers at the same time that he is workin
their corresponding forces in the outer envelopes of the
When he has finished the ninth of the Lesser Mysteries,
passed through the nine earth layers and is ready to m
Christ face to face in the very center or heart of the ear
there know Him as He is. He is then master over all the p
and superphysical laws operating on this planet, and is no
subject to the limitations of physical existence. He has
far beyond the present state of human evolution and be
superman. As Matthew says, "The invaders (pioneers
seized on the kingdom of heaven and taken it by storm."

The Christ, when feeding the multitudes, used the law p
ing to the eighth or atomistic layer of the earth. The
and powers of this world are reflected in the atomistic s
of the earth even as objects are reflected in a clear pool.
sphere the patterns of all created things exist, and one w
control the forces operating here can multiply a thousa
at will any already existent object. The forces in the at
stratum are not creative (that function belongs to a yet
sphere); they are capable of multiplication only. The o
must always have a nucleus with which to operate; up
nucleus he concentrates the feminine, or image building
of Spirit, working directly through the fourth or water s
which is the correlative of the fourth outer envelope of th
known as the lower mental world, which is the home
archetypal forces that bring all abstract ideas into

physical nucleus is increased at will. This was the p
used by the great Master when He multiplied the lo
fishes..

Mark 8:1-9.

In those days the multitude being very great, and having
eat, Jesus called his disciples unto him and saith to them,

I have compassion on the multitude, because they have now
me three days, and have nothing to eat;

And if I send them away fasting to their own homes, they
by the way; for divers of them came from afar.

And his disciples answered him, From whence can a man s
men with bread here in the wilderness?

And he asked them, How many loaves have ye? And they

And he commanded the people to sit down on the ground. A
the seven loaves, and gave thanks, and brake, and gave to
to set before them; and they did set them before the people.

And they had a few small fishes, and he blessed, and com
set them also before them.

So they did eat and were filled; and they took up of the b
that was left seven baskets.

And they that had eaten were about four thousand; a
them away.

To wield the great creative power here described
be tested and proved entirely selfless, else there would
in the world. This test the Master passed at the tim
Temptation. The occult power by which the loaves a
were multiplied is the same as that by which gold is
from baser substances, a work understood only by
advanced.

John 6:4-14.

And the passover, a feast of the Jews, was nigh.

When Jesus then lifted up his eyes and saw a great company
him, he saith unto Philip, Whence shall we buy bread, that the
And this he said to prove him, for he himself knew what he wo

Philip answered him, Two hundred pennyworth of bread is n
for them, that every one of them may take a little.

One of his disciples, Andrew, Simon Peter's brother, saith u

There is a lad here which hath five barley loaves, and two s
but what are they among so many?

And Jesus said, Make the men sit down. Now there was

And Jesus took the loaves, and when he had given thanks, he dist
to the disciples, and the disciples to them that were set down; and
of the fishes as much as they would.

When they were filled, he said unto his disciples, Gather up th
ments that remain, that nothing be lost.

Therefore they gathered them together, and filled twelve baske
the fragments of the five barley loaves, which remained over and
unto them that had eaten.

Then those men, when they had seen the miracle that Jesus di
This is of a truth that prophet that should come into the world.

Although the food produced was used to feed the multi
the Master's primary object was to instruct the Disciples
workings of the law of multiplication. John's account
incident varies slightly from the record given in the sy
Gospels. In the latter the miracle is performed by Christ
self; in John's account the Master endeavored to have th
ciples do the work. He tests both Philip and Peter, but n
is yet capable of using this law. To do so necessitates the
of faith and the understanding of creative mind power,
neither Philip onr Peter possessed as yet, although thes
Disciples symbolize these faculties in man.

The symbolism of the loaves and fishes was used to des
the work belonging to the Piscean Dispensation with its
teachings under Virgo, whose symbol is the Madonna, the
fied one, with the sheaf of wheat or manifested power
the physical earth.

The numbers 2, 7, and 12 are significant in that they a
principal divisions used in the science of the stars when
sidered astrologically. Their numerical value is also signi
in relation to the different steps or degrees of attainmen
lined in the four Gospels.

REBIRTH AND CAUSATION

Matthew 11:11-14.

Verily I say unto you, among them that are born of woman the
not risen a greater than John the Baptist; notwithstanding he that
in the kingdom of heaven is greater than he.

And from the days of John the Baptist until now the kingdom of
suffereth violence, and the violent take it by force.

For all the prophets and the law prophesied until John.

Matthew 17:1-13.

And after six days Jesus taketh Peter, James, and John,
and bringeth them up into a high mountain apart.

And was transfigured before them: and his face did shine
and his raiment was white as the light.

And, behold, there appeared unto them Moses and E
with him.

Then answered Peter, and said unto Jesus, Lord, it is good
here: If thou wilt, let us make here three tabernacles; one f
one for Moses, and one for Elias.

While he yet spake, behold, a bright cloud overshadowed
behold a voice out of the cloud, which said, This is my belo
whom I am well pleased; hear ye him.

And when the disciples heard it, they fell on their face
sore afraid.

And Jesus came and touched them, and said, Arise, and be

And when they had lifted up their eyes they saw no
Jesus only.

And as they came down from the mountain, Jesus charged t
Tell the vision to no man, until the Son of Man be risen
the dead.

And his disciples asked him, saying, Why then say the
Elias must first come?

And Jesus answered and said unto them, Elias truly shal
and restore all things.

But I say unto you, That Elias is come already, and they kn
but have done unto him whatsoever they listed. Likewise s
Son of Man suffer of them.

Then the disciples understood that he spake unto them
Baptist.

Matthew 16:13-20.

When Jesus came into the coasts of Caesarea Philippi,
disciples, saying, Whom do men say that I, the Son of Man,

And they said, Some say that thou art John the Baptist:
and others, Jeremias, or one of the prophets.

He saith unto them, But whom say ye that I am?

And Simon Peter answered and said, Thou art the Christ
the living God.

And Jesus answered and said unto him, Blessed art
Bar-jona: for flesh and blood hath not revealed it unto t
Father which is in heaven.

And I say also unto thee, That thou art Peter, and upon thi
build my church; and the gates of hell shall not prevail

And I will give unto thee the keys of the kingdom of heaven; and soever thou shalt bind on earth shall be bound in heaven; and wha thou shalt loose on earth shall be loosed in heaven.

Then charged he his disciples that they should tell no man that Jesus the Christ.

In these discourses the Master asserts that John and (Elijah) are one and the same. The ego once known earth by the name of Elias had been reborn as John. R was at this time a generally accepted truth. The peop seeing the works of Christ Jesus, understood Him to be embodiment of Elias, Jeremiah, or one of the prophets. subject under discussion was not the truth or falsity of re but concerned only the identity of the ego that reappear Christ Jesus. That the Master Himself took these teachin granted is indicated by His further question: "And who ye say that I am?" Peter's reply is not a refutation of th of rebirth, but conveys a knowledge of the deeper truths present mission of the Christ, namely, to bring the Chr Mysteries to humanity. Because Peter possessed this know the Christ added, "Upon this rock (the rock of Initiation I build my Church."

The Master also elucidates the law of cause and effect statement: "Whatsoever you loose upon earth shall be in heaven." Man gains experience upon the earth whi incorporates into spiritual powers in heaven during his so in the inner worlds between earth lives. These added p become available to him in his next life on earth, there further strengthened and enlarged upon by extended exper in the physical world. In this lies the distinction betwee so-called "old soul" who has amalgamated the experienc many lives and the "young soul" who has passed through such experiences and whose strength and wisdom are corres ingly less. The oftener the ego spends an earth day i school of experience, the greater the understanding, the d the sympathy, the broader the compassion, and the profo the love nature. At length the time comes when one proc with the Christ in His all-embracing understanding: " not lest ye be judged."

worldly fame, position, and power. He has not ye
the evanescence of earthly treasures, a fact learned onl
sorrow, disillusionment and renunciations. Thus it i
wise ones affirm: "The gates of Initiation swing
through pain."

The first Psalm also becomes understandable o
accepted as a statement of the truth of rebirth.

John 9:1-3.

And as Jesus passed by, he saw a man which was blind fro

*And his disciples asked him, saying, Master, who did sin
or his parents, that he was born blind?*

*Jesus answered, Neither hath this man sinned nor his paren
the works of God should be made manifest in him.*

In this statement the Christ affirms clearly that the
of all physical limitation is not punishment, but enlig
pointing to the perfect justice of the law of causation
behind all disease or infirmity of whatever nature.
ego breaks a law in one life on earth, it (the ego)
another life under the limitation which applies direc
law violated. Through the sorrow and suffering
with the limitation, the spirit learns its lesson and th
is removed. Any other form of healing is imperman
Christ made this plain when, by the pool of Beth
healed the man who had been lame for thirty and ei
saying, "Thou are made whole, go and sin no more, le
thing come upon thee."

An abuse of mental powers reacts as physical disab
physical abuses as mental weaknesses. Through suf
spirit comes to realize that the body is the pure a
temple of the living God (man's own innate divinity)
temple must be kept inviolate for the use and devel
its own individual spirit.

Such is the teaching on the Law. But through th
of the Christ we rise above the Law by the remissi
Under the new Christian regime it is no longer nec
man to be bound by the prolonged operation of the
of rebirth and karma if, awakened to his own inne
he studies his own past causation, learns the lessons i
him and, through repentance, reform and restituti

New Age. Having awakened the Christ powers *within* life of love, sacrifice and service, man may here and now to create a new body, a new environment and a new life in fect harmony with the promises of the Christ. In this wa inharmonies and discrepancies between the old and the are reconciled. The laws of causation and karma hold fo true, but the Christian dispensation confers a speedy re from their workings—provided man lives worthily—thr the remission of sins.

John proclaimed: "Repent and be baptized for the rem of sins." The word repentance is derived from the Latin, r ing "creeping" or "prostrate," which later came to me change of mind as a result of sorrow for conduct that hac low the spirit. John adds: "Bring forth fruits worthy of re ance." Only thus is the law of consequence nullified. On may always be superseded by the workings of a higher Hence again the wisdom of the maxim: "Humanity mov circles, the wise ones in spirals."

CONSCIOUS INVISIBLE HELPERSHIP

Mark 4:35-40.

And the same day, when the even was come, he saith unto them, pass over unto the other side.

And when they had sent away the multitude, they took him even was in the ship. And there were also with him other little ships.

And there arose a great storm of wind, and the waves beat in ship, so that it was now full.

And he was in the hinder part of the ship, asleep on a pillow; an awake him, and say unto him, Master, carest thou not that we per

And he arose and rebuked the wind, and said unto the sea, Pe still. And the wind ceased, and there was a great calm.

And he said unto them, Why are ye so fearful? How is it t have no faith?

Here the Master is teaching the Disciples how to contro elements. He sent the multitudes away, for this work is only to advanced pupils who have learned how to function sciously on the inner planes. Jesus was in the ship (his soul body); and there were other little ships (the soul b

they were afraid. *The pupil must learn to work fea*
apart from the guidance of the Teacher. The Christ
separately the powers of the winds (the sylphs) and
of the sea (the undines). One who has learned to co
elements, possesses the power to command the nature
do his bidding.

Luke 8:23-25.

But as they sailed he fell asleep; and there came down a st
on the lake; and they were filled with water, and were in jeop

And they came to him, and awoke him, saying, Master,
perish. Then he arose and rebuked the wind and the raging o
and they ceased, and there was a calm.

And he said unto them, Where is your faith? And they
wondered, saying one to another, What manner of man is th
commandeth even the winds and the water, and they obey h

There are four paths leading to every Temple of
the paths of (symbolic) Fire, Air, Water, and Earth.
follow these according to temperament and developm
essences of the experiences of these four paths are all
ated in the Mystery Teachings of the Christ. He ca
great unifier of all things.

Matthew 8:18-26.

Now when Jesus saw great multitudes about him, He gav
ment to depart unto the other side.

And a certain scribe came, and said unto him, Master, I
thee whithersoever thou goest.

And Jesus said unto him, The foxes have holes, and the
air have nests; but the Son of Man hath not where to lay his

And another of his disciples said unto him, Lord, suffer m
and bury my father.

But Jesus said unto him, Follow me; and let the dead bur

And when he was entered into a ship his disciples followed

And, behold, there arose a great tempest in the sea, insom
ship was covered with the waves; but he was asleep.

And his disciples came to him, and awoke him, saying, L
we perish.

And he saith unto them, Why are ye fearful, O ye of little
he arose and rebuked the winds and the sea; and there was a g

supreme test of discipleship is learning to renounce all
of this world for His sake and to make the great surrer
the personal to the universal. Matthew here recounts the
of the many to do this and their consequent inability to
for the deeper teachings. When the Master entered ir
ship (His spiritual body) only the Disciples (who had ren
all to follow Him) were able to go with Him and to be ins
in the control of the elements.

John 6:16-21.

And when even was now come, his disciples went down unto t

*And entered into a ship, and went over the sea toward Cap
And it was now dark, and Jesus was not come to them.*

And the sea arose by reason of a great wind that blew.

*So when they had rowed about five and twenty or thirty furlo
see Jesus walking on the sea, and drawing nigh unto the ship;
were afraid.*

But he saith unto them, It is I; be not afraid.

*Then they willingly received him into the ship; and immedi
ship was at the land whither they went.*

The Invisible Helper must learn to pass through fire,
air, and earth on errands of mercy. (Here we refer
natural, not the symbolic, elements.) He discovers th
cannot burn, nor water drown the etheric vehicle in wh
now functions. He learns the exhilaration of consciou
munion with the spirit of these elements; he finds that th
not averse to man's interests but, on the contrary, beco
most powerful friends when he learns how to use them
This use implies, first of all, complete *self-control.*
exemplified in the incident connected with the develo
of Peter.

Walking upon the water represents the mastery
emotional life, which includes the domination of *fear* a
attainment of the power of *faith*.

Peter's attempt to walk upon the waves, his faltering, a
assistance given him by the Christ, all picture the asp
effort to attain this goal. Peter, at this stage of his ad
ment, had not entirely overcome fear, nor had he dev
sufficient faith to retain his poise. It is only the great

Luke 7:20-23.

When the men were come unto him they said, John the B
sent us unto thee, saying, Art thou he that should come? C
for another?

And in that same hour he cured many of their infirmities a
and of evil spirits; and unto many that were blind he gave sigh

Then Jesus answering, said unto them, Go your way and
what things ye have seen and heard; how that the blind see, the
the lepers are cleansed, the deaf hear, the dead are raised, t
the gospel is preached.

And blessed is he whosoever shall not be offended in me.

By their fruits ye shall know them. No sign shall
asserted the Christ, but the sign of Jonas (the dove, s
the Initiate and the insigne of the Knights of the Hol
The sign of Jonas is the sign of the Initiate whose pow
scend physical laws by calling into operation the hig
of superphysical planes. The crystallizations of inhar
dis-ease are changed into the rhythmic, harmonious v
which can manifest only as new life and health. The l
of blindness, both physical and spiritual, is effaced by a
of the Life that is Light. Gravitation is superseded by l
The spirit of inertia is no more. The limitations of the
world are superseded by the more expansive conscio
the superphysical world.

"Let there be Light" is the supreme mandate of the
Books. The search for Light is the one inescapable resp
of the disciples of Truth, and an ever-increasing lum
the heritage of its ministers.

CHAPTER VIII

Crowning Works of the Ministry

The Transfiguration to the Passion

The Rite of Transfiguration

Matthew 17:1-8.

And after six days Jesus taketh Peter, James, and John his brot bringeth them up into a high mountain apart.

And was transfigured before them; And his face did shine as t and his raiment was white as the light.

And, behold, there appeared unto them Moses and Elias with him.

Then answered Peter, and said unto Jesus, Lord, it is good fo be here; if thou wilt, let us make here three tabernacles; one fo and one for Moses, and one for Elias.

While he yet spake, behold, a bright cloud overshadowed the behold a voice out of the cloud, which said, This is my beloved whom I am well pleased: hear ye him.

And when the disciples heard it, they fell on their face, an sore afraid.

Jesus came and touched them, and said, Arise, and be not afraid.

And when they had lifted up their eyes they saw no man, save Jes

The deepest esoteric teachings of the Master began at th of the Transfiguration. Gradually, as the Disciples were a bear it, He endeavored to lead them into an understand the inner meaning of His mission to the world. In that tr dous and awe-inspiring scene of the Transfiguration, whi been called the Feast and the Victory of Light, He was att by three of His innermost circle, namely, John, the best which means the most spiritually advanced; James, the f lay down his life for the cause of the new religion of Christ and Peter, the rock, symbolizing the power of faith and upon which has been builded the Christian religion. These were now to function amid the glories of the World o

Spirit, His own particular realm of unity and harmon
had learned to raise their vibrations sufficiently high to
clothed in His glorious body built of the material of thi
plane. This is the body John was attempting to descr
he reported that "we beheld his glory, the glory as of
begotten of the Father'."

Peter declared: "We have not followed cunningl
fables when we made known unto you the power and c
our Lord Jesus Christ, but were eye witnesses of his
And Luke, who wrote at the dictation of Peter, said,
he prayed, the fashion of his countenance was altered
raiment was white and glistening." Mark added,
raiment became shining, exceeding white as snow, so as
on earth can white them."

Matthew gave the most detailed account of this e
that is to be found in all the Gospels. He no doubt he
words many times from Peter, James and John a
Teacher had gone from them to return to His hom
World of Life Consciousness. Matthew said: "An
transfigured before them, and his face did shine as
and his raiment was white as the light."

The Disciples were lifted to that height in order
might learn to read from God's Book of Remembran
is to be found in that plane of being, for therein is a
record of all that has occurred during the entire Ear
and an outline of that which shall become manife
future.

It was there that they traced the lives of Moses an
who were embodiments of the same ego. There Ch
taught them to read the imperishable record of His own
and of the decease "which he should accomplish at Je

The Transfiguration marked a crisis in His caree
that experience He gave the deepest of His esoteric wo
Disciples, and performed the greatest of His acts for
Following the dazzling glory of the Transfiguration
down from the Mount to spend His few remaining d
earth in tender, loving, healing ministries for the sick an
ing. The bright heavenly radiance of that which He
from above offered surcease of woe to those about H

more efficient helpers and servers in lowly places. Fr
great spiritual exaltation, which we can but dimly comp
at this time, the Master returned to find only the cross
ing Him.

The Transfiguration represents an actual occurrence
a process of transmutation takes place within the body
Initiate. The essence of powers gained through his live
the heart path are blended with the essence of expe
gathered upon the head path, and the union of the two p
a radiant light throughout the body which may be seen b
who have the eyes to see. This amalgamation occurs
spirit fire or kundalini force within the spinal cord.

This spinal cord is divided into three segments; one
is worked upon in heart development, another in th
process, and the third in connection with the union of t
The soul body builded by the mystic is like the white
snow; that of the occultist is golden, tinged with red
Transfiguration marks the uniting of the two; this unio
occurs at the foot of the cross, or with the liberation of
into a larger life or sphere of service. The Christ was
figured in the presence of the most spiritual of His disci

Moses symbolizes the feminine or heart path, which co
with the Moon, the divine law giver, the measurer of ti
regulator of physical events. Elijah represents the mascu
head path, which relates astrologically to the Sun. He is
the prophet of fire and ascends into heaven in a chariot
having accomplished the Initiation by this element.

The voice of God repeats the same blessing given at th
tism: "This is my beloved Son, in whom I am well pl
This was the benediction when the Christ accepted the b
Jesus for His three-years' Ministry; it was again the bene
when He prepared, through the Transfiguration, to co
the work of the Crucifixion.

The bodily transfiguration is an actual experience in
of every high Initiate or Teacher. Buddha says: "On tha
in which one attains to the supreme and perfect insight
the night in which he finally passes away, on these occasi
color of the skin becomes clear and exceedingly bright."

The other world teachers, through a transfiguration, a

they passed on into that high plane. The Christ Sp
access to this realm at all times and it was there that
when He departed into the desert, for instance. In th
figuration He revealed Himself to those able to see Hi
normally functioned in His own home world, the realm
Christ Consciousness.

The first three Gospels portray the important pre
steps in the life of the neophyte which precede the Tra
tion. John begins his Gospel with the Transfiguration,
the life of the aspirant after this transmutation has
According to the Gospels of Matthew, Mark and L
Christ prepares His Disciples for His departure betw
time of the Transfiguration and the Triumphal Entry i
salem. He endeavors to have them understand the m
His going and the esoteric reason therefor.

Matthew 20:17-19.

*And Jesus going up to Jerusalem took the twelve disciple
the way, and said unto them,*

*Behold, we go up to Jerusalem; and the Son of man shall b
unto the chief priests and unto the scribes, and they shall con
to death.*

*And shall deliver him to mock, and to scourge, and to cr
and the third day he shall rise again.*

Christ's final instructions deal with the problems of
discipline by which His followers may attain as He has
In these essentials He stresses humility and forgivene
most important.

Matthew 18:3-9.

*And said, Verily I say unto you, Except ye be converted, and
little children, ye shall not enter into the kingdom of heaven.*

*Whosoever therefore shall humble himself as this little child
is greatest in the kingdom of heaven.*

And whoso shall receive one such little child in my name re

*But whoso shall offend one of these little ones which beli
it were better for him that a millstone were hanged about his
that he were drowned in the depths of the sea.*

*Woe unto the world because of offences! for it must nee
offences come; but woe to that man by whom the offence cometh*

And if thine eye offend thee, pluck it out, and cast it from th better for thee to enter into life with one eye, rather than having to be cast into hell fire.

Following these precepts we find Paul saying: "I am mined to know only Christ Jesus and him crucified."

Mystic Church legends state that the Blessed Lady w in attendance upon the glories of the Transfiguration. borne out by the fact that Mary was higher in attainme the three chosen for this divine privilege. Since she w destined teacher of the Christian group after the Ascensi natural to presume that she too was permitted to witn sublime spectacle of the Christ in the height of this earthl and, with Peter, James and John, to follow by means akashic records the outline of coming events. Thus she gain a more complete concept of the cosmic meaning Christ Ascension and its effect upon human evolution in generations.

The Keynote of the New Christian Dispensation

The Christ, in these final instructions to His own imm Disciples, repeatedly emphasized the fact that forgivenes faith and humility are the prime essentials of true discipl

Mark 12:30, 31.

And thou shalt love the Lord, thy God with all thy heart, and thy soul, and with all thy mind, and with all thy strength; th first commandment.

And the second is like, namely this, Thou shalt love thy nei thyself. There is none other commandment greater than these.

Mark 11:22-26.

And Jesus answering saith unto them, Have faith in God.

For verily I say unto you, That whosoever shall say unto this m Be thou removed, and be thou cast into the sea; and shall not dou heart, but shall believe that those things which he saith shall come he shall have whatsoever he saith.

Therefore I say unto you, What things soever ye desire, when believe that ye receive them, and ye shall have them.

*And when ye stand praying, forgive, if ye have ought agai that your Father also which is in heaven may forgive you your tres

The aspirant will be able to discover in these wor
Master why ofttimes it seems so difficult to receive an
prayer. The fundamental condition necessary for this
is that attitude of mind which bears love toward all a
toward none. "As ye pray, forgive, if ye have augh
any." Through the very power of universal love
touches and communes with that Christ life wherein a
and from which all things manifest.

The Rite of the Anointing

Mark 14:3-9.

And being in Bethany in the house of Simon the leper, as he
there came a woman having an alabaster box of ointment o
very precious; and she brake the box and poured it on his hea

And there were some that had indignation within themselve
Why was this waste of ointment made?

For it might have been sold for more than three hundred
have been given to the poor. And they murmured against her.

And Jesus said, Let her alone; why trouble ye her? she ha
a good work on me.

For ye have the poor with you always, and whensoever ye
do them good: and me ye have not always.

She hath done what she could: she is come aforehand to anoi
to the burying.

Verily I say unto you, Wheresoever this gospel shall b
throughout the whole world, this also that she hath done shal
of for a memorial of her.

Luke 7:36-50.

And one of the Pharisees desired him that he would eat
And he went into the Pharisee's house, and sat down to meat.

And, behold, a woman in the city, which was a sinner, whe
that Jesus sat at meat in the Pharisee's house, brought an al
of ointment.

And stood at his feet behind him weeping, and began to wa
with tears, and did wipe them with the hair of her head, and
feet, and anointed them with the ointment.

Now when the Pharisee, who had bidden him saw it, he sp
himself, saying, This man, if he were a prophet, would have k
and what manner of woman this is that toucheth him; for she

And Jesus answering said unto him, Simon, I have somew
unto thee. And he saith, Master, say on.

And when they had nothing to pay, he frankly forgave the
Tell me therefore which of them will love him most?

Simon answered and said, I suppose that he, to whom he forga
And he said unto him, Thou hast rightly judged.

And he turned to the woman, and said unto Simon, Seest t
woman? I entered into thine house, thou gavest me no water for
but she hath washed my feet with tears, and wiped them with
of her head.

Thou gavest me no kiss: but this woman since the time I
hath not ceased to kiss my feet.

My head with oil thou didst not anoint: but this woman hath
my feet with ointment.

Wherefore I say unto thee, Her sins, which are many, are f
for she loved much: but to whom little is forgiven, the same lovet

And He said unto her, Thy sins are forgiven.

And they that sat at meat with him began to say within the
Who is this that forgiveth sins also?

And he said to the woman, Thy faith hath saved thee; go in pe

John 12:1-8.

Then Jesus six days before the passover, came to Bethany
Lazarus was which had been dead, whom he raised from the dead

There they made him a supper; and Martha served; but Laza
one of them that sat at the table with him.

Then took Mary a pound of ointment of spikenard, very cos
anointed the feet of Jesus, and wiped his feet with her hair;
house was filled with the odour of the ointment.

Then saith one of his disciples, Judas Iscariot, Simon's son
should betray him,

Why was not this ointment sold for three hundred pence, a
to the poor?

This he said, not that he cared for the poor; but because he was
and had the bag, and bare what was put therein.

Then said Jesus, Let her alone: against the day of my buryi
she kept this."

For the poor always ye have with you; but me ye have not alw

This incident in the life of Christ Jesus is intensely inte
when studied esoterically. Some Bible commentators co
that the reference in each of the three Gospels is made
same person, whereas the Mary referred to by John is th
of Lazarus, and not Mary Magdalene, the woman of si

symbolizes the dazzling whiteness of the soul body of t
built through love and service and offered in supreme
at the feet of the Master. This soul body is formed of
ethers which are attracted through love, purity, ide
selfless service. The hair is a product of the vital boc
understanding reader will recognize that its use by
recorded in the above passage is an allusion to the eth
body, or the soul. It was an Oriental custom to thus
anoint the feet of an honored guest. The soul body
emits a fragrance; and when we read that the house
with the odor of the ointment, we may know that
reached a high spiritual attainment that was recogn
in the fragrance that emanated from her.

Judas Iscariot, the lower self, always objects to t
nature dedicating itself to the works of the Christ. "
(those who are not yet ready for this high place in th
life) "ye have always with you, but me ye have no
(upon the earth functioning in a physical body).

This incident, which is recorded in the Gospels of
Luke, outlines the path of supreme dedication for the
Every event in the life of the Christ portrays a step o
ciple's path as the Christ is awakened *within* him.
and Luke the woman who performs this service is a
erring one. Esoterically this signifies the feminine p
is fallen in all mankind. In the Gospel of John, whic
the pathway to the highest attainment, Mary, who w
the foremost disciples of the Christ, does the anoin
showing that the great transmutation had taken pla
is now a high Initiate. The anointing occurs after t
or Initiation, of Lazarus, the supreme work done by
upon the earth. It is also significant that this event i
ly precedes the Triumphal Entry which is another s
life of the highly Illumined One.

The anointing with perfumed oil was practiced in
a mark of hospitality.. This service was always perfo
token of honor to some highly favored guest. Throug
the Old and New Testaments it was used to consecra
prophets and kings, also sacred places and articles o
The oil of anointing symbolizes divine wisdom.

It was the custom of the early Christians to anoi

there were some that had indignation within themselves said, Why was this waste of ointment made?" (Mark 1 Also in the words of James: "Is any sick among you? Le call for the elders of the church; and let them pray over anointing him with oil in the name of the Lord" (James 5

Christ's ministry was now practically completed. The mained only the Passion Week with its deepest esoteric in tion for the Disciples who had qualified themselves to rece and the final great work of cleansing and redeeming the for the benefit of all mankind.

John was the youngest of the original Twelve and aside Judas was possibly the only one to escape martyrdom. the Crucifixion he lived chiefly in Ephesus and there pr over seven churches. Under the Roman Emperor, Dom he was accused of using evil magic in his wonderful healing for this he was banished to Patmos where he received the su vision transcribed for us in Revelation.

We discover frequently in early fragments that pri Christianity was associated with magic and sorcery i popular mind. This is partially—but not wholly—due t fact that in the beginning it was almost entirely a Jewish Most of the first Christians were Jews by birth or by ado That the popular attitude had some basis in fact is sho relics discovered in the catacombs of Rome: small golden c containing portions of the first chapter of John's Gospel, worn as amulets. The circumstance that it is John's ch on the Logos (Word) which is used as a magic talisman is s cant. It indicates that these early Christians understoo tremendous mantramic power contained in John's great sc planetary rhythm. The Tetragrammaton also has been us magical ceremonials by both Jews and Christians until m times. It is still important to initiatory work and it is not v unknown to the mystic Mason.

A Song of Planetary Rhythm

The Gospel of John begins with the attainment of the T figuration. "And the Word was made flesh, and dwelt a us, (and we beheld his glory, the glory as of the only beg

After the Transfiguration the great unifying
Cosmic Christ, is comprehended and realized as t
flesh. The first chapter of John is an ecstatic add
a realization of the oneness of all life. This nec
tact, attained in the Transfiguration, with the r
consciousness.

John 1:1-5.

In the beginning was the Word, and the Word was u
Word was God.

The same was in the beginning with God.

All things were made by him: and without him
made that was made.

In him was life; and the life was the light of men.

And the light shineth in darkness; and the darkness co

John, the great mystic, in a state of high s
touched the very heart of God, the Feminin
Principle of Creation, the Word or Logos. Thi
rhythmic or formative power, through and by w
are brought into manifestation. Every planet s
note; so too, does every atom. The music of th
reality. Upon reaching a certain stage of devel
able to hear nature's music, to catch the rhythm
things are created, to listen to the symphonies of
and winds. Such has been the sensitiveness of g
and poets.

A yet higher consciousness embraces the music
in their rhythmic dance around the Sun. This
ment of Plato.

Rhythm is the basis of all creation. The Word
tive rhythmic Love Principle, without which wa
made that was made. Through the unifying
comes the realization of the onenes of all life. T
with God in the beginning and was a part of God.
Attribute voluntarily sacrificed itself by loweri
rate (the province of the feminine is ever that of l
service) in order that the Spirit of God might
Spirit of the Water to create.

Cosmically, this was the first blending of Fire

ception in man. The primal manifestation or product
union was *Light*. In the beginning was God. In Him wa
(the Masculine and Feminine). This Life was the Lig
men. It is the proper union of these two Principles tha
duces the Light of the World and the light *within* man.
is the reason for the early alchemists' repeated use of the sy
of the Sun and Moon. Their work was to discover the p
method of blending the dual Principles, as it involves the
of turning base metals into gold on every plane of being.

The Gospel of John contains many incidents which dea
the mystery of combining the opposites, Fire and Wate
thus presents a higher phase of spiritual knowledge than
other Gospels. The secret of blending the Fire and Water
ciples is given by the Christ to Nicodemus, as described by
also to the woman of Samaria. Its power is again demonst
in the raising of Lazarus.

The work of Initiation is concerned with the awakeni
this dual force, its control, and finally its transmutation.
Father aspect (*Power,* Masculine, Fire, Sun) and the Son
(*Word,* Feminine, Water, Moon) are within man. Th
their proper amalgamation by the activity of the Holy
(*Motion*), Light is born. This is the Light which now sh
in the darkness (materiality) and the darkness comprehe
it not.

Hermes in his *Book of Pymander* states: "The differen
tween the form of man and animal is in the latency and a
of *fires.*" This vital fire or light (Cosmic Christ emanati
latent in every atom of the universe. The awakening o
inner fire into dynamic activity produces evolution. Supe
will differ from the ordinary man in that he will have awak
controlled and transmuted this inner fire.

Again we read in the *Book of Pymander*: "Nature
comingled with man brought forth a wondrous miracle
harmonious co-mingling of the essence of seven and her
through fire, or Spirit." Herein lies the mystic code o
Initiate. The entire Gospel of John as an initiatory study fo
this mystic code.

In practically every religion, man worships a God of
Jehovah is an all-consuming fire to his devotees. Christ
becomes the Light of the World and the Light of men.

The Mystic Marriage in Cana of Galilee

John 2:1-11.

And the third day there was a marriage in Cana of Gali
mother of Jesus was there.

And both Jesus was called, and his disciples, to the marriag

And when they wanted wine, the mother of Jesus saith
They have no wine.

Jesus saith unto her, Woman, what have I to do with
hour is not yet come.

His mother saith unto the servants, Whatsoever he saith
do it.

And there were set there six water pots of stone, after th
the purifying of the Jews, containing two or three firkins apie

Jesus saith unto them, Fill the waterpots with water, and
them up to the brim.

And he saith unto them, Draw out now and bear unto t
of the feast. And they bare it.

When the ruler of the feast had tasted the water that was
and knew not whence it was; (but the servants who drew the w
the governor of the feast called the bridegroom.

And saith unto him, Every man at the beginning doth set
wine; and when men have well drunk, then that which is wor
hast kept the good wine until now.

This beginning of miracles did Jesus in Cana of Galilee, and
forth his glory; and his disciples believed on him.

Bible commentators count the miracle of Christ Je
wedding of Cana as His first because it is given first pl
Gospel of John. The miracle marks the beginning of t
work given after the Transfiguration, and the feast
time of the great transmutation. Every step towa
attainment is celebrated by a feast of soul ecstas
Matthew was chosen to follow the Master he proclaim
to announce his renunciation of all earthly things. At t
Marriage the glory of white light in the soul of the
united with the ruby splendor in the soul of the occul
is transmuted into wine.

The increasing wonder of the Bible is found in the
actual physical events are used to conceal profound
truths. Thus it was that the attendance of Christ

tunity for illustrating the high spiritual process of the r
marriage within the individual.

The bride in this physical wedding is said to have been r
to the family of Joseph and the bridegroom a relative of
The home of the bride was spacious and beautiful, the
lists large and the entertainment elaborate. It was int
scene of festivity that the Lord Christ chose to introduc
of His most sublime teachings—that of the Mystic Marria

There are three principal steps leading to mastership so
were three days of celebration preceding the wedding a
the third day there was a marriage in Cana of Galilee.

Mary, the heart or love power, is the first to say, "Th
no wine." The servants represent the lower nature which
under obedience to the Christ within, instructed by the h
"Whatsoever he saith unto you, do it."

Six is the number of new life. A stone is the body c
Initiate. The Disciples were present; that is, they were
instructed in the art of building that soul body wherei
water of emotion is alchemically transformed into the new
of Life Eternal.

The Bride and Groom represent two neophytes who are
prepared for the Holy Rite of the Mystic Marriage. D
the festivities preceding the wedding, both the Bride and G
were lifted beyond normal consciousness, and in a transpo
spiritual bliss they dedicated themselves to a united life of c
and holy service, which is the sole purpose of Initiation.

As the Bride and Groom typify the masculine and fem
aspirants working in equality together upon the outer p
so Christ and Mary represent the harmonious relationsh
the masculine and feminine polarities within. Both the pre
and work of Mary (the heart) were essential to the transm
tion process which must precede the Mystic Marriage Rite

Astrologically the six pots are Saturn, Jupiter, Mars, V
Mercury and the Moon. It is the Sun which, as center
source of all our solar system, works through the planets
transforms all nature into the wine of new life. The runnin
is tinged with the colors of the Sun and transformed into
glory of blossoms and fruitage, as the Christ power awak

The Moon (Mary) produces the water of natur
Sun (Christ) gives the wine. Hence, in the Greek
we find this miracle attributed to Dionysius, and with
esoteric connotation.

We may also point out another meaning which is no
observed in this story. The grapevine was an Old
symbol for Israel. Turning water into wine is therefo
ing to the people of Israel of Christ's day that God c
form the Gentile nations into Sons of God; that H
people are all humanity, not one race alone. In ano
Christ states this fact thus: "God can of these stone
children to Abraham."

The Initiation of Nicodemus

Nicodemus was a student following the mental
seeks Christ "by night" or, in other words, in the d
human consciousness or mortal mind. Nicodemus fi
the spiritual light through reasoning about it: "We k
art a man of God for no one else can do these miracl
result of his increasing enlightenment, when the
wished to destroy the Christ, Nicodemus stood fort
against them all and championed the despised cause.

The last biblical view of Nicodemus is on the nig
Crucifixion when he brings myrrh and one hundred
aloes to embalm the body of his Lord.

The one hundred pounds of aloes symbolize the u
measure of love and service which characterized Nicod
after his great illumination. The myrrh represents
pain and the sweetness of transmutation. Wise men
brought myrrh to the Nativity. Nicodemus, a new
Initiate or Wise Man, brought myrrh for the Mystic D

There is an apocryphal Gospel of Nicodemus whi
in esotericism. In it he relates an initiatory experience
as the descent of Christ into Hades (purgatorial real
saw Christ enter Hades to the chanting of the twe
Psalm: "Lift up your heads, ye gates, that the King
may come in." He saw Christ overcome the Angel

was led by the Archangel Michael to the prophet Jere
Twelve thousand (who had completed their purgation) asc
with Him from the lower regions into Heaven.

What was Nicodemus that he merited this revelation
descent of Christ into Hades? He was one who had been
again," as Christ had instructed him.

John 3:3-8.

*Jesus answered and said unto him, Verily, verily, I say unto thee,
a man be born again, he cannot see the kingdom of God.*

*Nicodemus saith unto him, How can a man be born when he
Can he enter the second time into his mother's womb, and be bor*

*Jesus answered, Verily, verily, I say unto thee, Except a man
of water and of the spirit, he cannot enter into the kingdom of G*

*That which is born of the flesh is flesh; and that which is born
spirit is spirit.*

Marvel not that I said unto thee, ye must be born again.

*The wind bloweth where it listeth, and thou hearest the sound
but canst not tell whence it cometh and whither it goeth; so is e
that is born of the spirit.*

These verses contain perhaps the most profound tea
given by the Master during His three years' Ministry.

Man's physical body is built through the action and re
of Fire and Water manipulated by the celestial Hiera
particularly the Angels and Archangels. Later in his evol
ary development, through this same action and reaction o
and Water, he learns to build for himself a new body of sp
the living stone of Revelation, with its new name.

Initiatory Processes

The work for humanity done by the Fire and Water
archies:

Aries—Gave the initial power of motion.

Leo—Awakened the Divine Spirit in man and gave the
of the dense body.

Sagittarius—Gave the link of mind.

Cancer—Awakened the germ of the Christ Spirit.

Scorpio—Originates form.

Preparatory Work for Initiation

Sagittarius—Begins the work of regeneration.

Leo—Its power awakens the esoteric centers as vo
Light upon the Cross of the Body.

Aries—Awakens the power of the pineal gland and
body.

Cancer—Works with the Christ force (life substanc
body).

Scorpio—Turns generation into regeneration.

Pisces—Represents the egos who work toward the
of consciousness.

To be born of water is the natural birth through ge
To be born of Spirit (or Fire) is the new birth through
tion, or Initiation.

Cancer is said by esoteric astrologers to be the sign
which incoming egos enter the physical world. Cance
erned by the Moon, the symbol of generation, and repre
birth through water. Cancer is also the exaltation sign
tune, the planet of Initiation. Initiation is the birth
Fire.

"The kingdom of heaven is within us," said the Chri
kingdom belongs to the consciousness of the Initiate, a
to be found until we are born into the unbroken cons
of life.

The last verse of the above quoted passage is an
description of the ego liberated from the body. It is
loving, selfless service that builds the soul body with
"travel to foreign countries," and which prepares one
new birth of the Spirit. It was necessary for Nicoden
must always be for every aspirant who seeks this deeper
tion, "to come to the Christ by night."

Jacob Boehme says: "Man sows fire and reaps spirit.
sows water and reaps soul." The two together, throu
action, build the body of water in generation. When t
to work in conjunction, the deathless body, born of Sp
be built through regeneration. This is a part of the tru
by the Master in the verses quoted above.

posed of strict ritualists. Though a member of the Sanh Nicodemus, like Joseph of Arimathea, had been attrac Christ Jesus and became one of His private disciples.

"How can these things be?" asked Nicodemus. Sin Pharisaical religion obscured the spirit beneath certai scribed rites and ceremonies, Nicodemus found the vast h of this new religion at once amazing and captivating. spiritual truth begins to crystallize soon after being give only hope for spiritual progress, therefore, lies in keepi mind fluidic to added revelation and the heart awake and in service.

John 3:16.

For God so loved the world, that he gave his only begotten S whosoever believeth in him should not perish, but have everlasting

These words sound the keynote of the universal Gospel truth belongs not to the Christian sect alone, but enfol entire world in its cosmic meaning. This has been cons the very heart of the Gospel message and the most pr passage in the whole Bible. More than four hundred verna possess these words at the present time. The "only be Son" is that Word or Love Principle which, manifesting th the great planetary Christ, becomes the Life and the Li the World.

Whosoever believeth in Him—not merely by faith alo in manifestation of His works, for by their fruits the known—shall have everlasting life, (powers transcending of ordinary humanity) and, through Initiation, enter in kingdom of Heaven.

Initiatory Instruction to the Woman of Samaria

John 4:7-14.

There cometh a woman of Samaria to draw water; Jesus saith u Give me a drink.

(For his disciples were gone away unto the city to buy meat.)

Then saith the woman of Samaria unto him, How is it tha being a Jew, asketh drink of me, which am a woman of Samaria? Jews have no dealings with the Samaritans.

Jesus answered and said unto her, If thou knewest the gift of G

The woman saith unto him, Sir, thou hast nothing to draw the well is deep: from whence hast thou that living water?

Art thou greater than our father Jacob, which gave us the drank thereof himself, and his children, and his cattle?

Jesus answered and said unto her, Whosoever drinketh of shall thirst again:

But whosoever drinketh of the water that I shall give him thirst; but the water that I shall give him shall be in him a we springing up into everlasting life.

There was intense hatred between the Jews and the tans so Jewish travelers seldom passed through Samar Christ, by His conversation with the woman of ill repute the land of Samaria to Christianity. Tradition says name of this woman was Photina, which in Greek mea

The Samaritans claimed to be the direct descen Joseph. They accepted the Pentateuch only as the tr ture. Mt. Gerizim, where they believed Abraham co with Melchizedek, was adopted as their chief place of rather than Jerusalem. The Samaritan name for the was "The Returning One." They declared that Mos return to the earth and become their spiritual leader. A of these ancient Samaritans continue the faithful obser their age-old rites on Mt. Gerizim even to this day.

The entire conversation of the Christ with this wom endeavor to lift material thought (which belongs to t feminine pole of man's nature, symbolized by the wom repute) to a realization of spiritual truth. The mind is necting link between spirit and body; when the mind is ized the fallen feminine nature is lifted, the way of et is found and the parched soul thirsts no more.

A well refers to a deep or hidden truth. Many of important incidents in the Bible are connected with w with events that occurred in their proximity.

The Christ was reticent about declaring His glor multitude, or even to Pilate; but to this lowly woman H that: "I that speak unto thee am he." It is only as the or intuitive principle recognizes the Christ within that of this transmutation begins. The waters of eternal li sent the blending of the masculine and feminine pow

Cana. And again, they stand for the same truth as in t
birth outlined to Nicodemus.

John 7:37-38.

In the last day, that great day of the feast, Jesus stood and crie
If any man thirst, let him come unto me, and drink.

He that believeth on me, as the scripture hath said, out of his b
flow rivers of living water.

The masculine pole, or intellect, is symbolized by Nic
who inquired: "How can these things be?" The feminin
or intuition, is represented by the woman of Samaria wh
"Give me of this water, that I thirst not." Their united
yield the waters of eternal life which are drawn from the
well, the body of the Initiate.

John 4:31-34.

In the meantime His disciples prayed Him, saying, Master e
He said unto them, I have meat to eat that ye know not of.

Therefore said the disciples one to another, Hath any man brou
ought to eat?

Jesus saith unto them, My meat is to do the will of Him that
and to finish His work.

As previously stated, the union of the masculine and fe
polarities constitutes the beginning of the Greater Cl
Mysteries. This is the "meat that ye know not of." "M
is to do the will of Him that sent me." The Disciples
not deflect His attention from spiritual to physical thin
He came to teach these celestial mysteries.

John 7:33-34.

Then said Jesus unto them, Yet a little while am I with you,
I go unto Him that sent me.

Ye shallseek me and shall not find me; and where I am, thither y
come.

The Master is here pointing to His Passion as picture
then in the Akashic Records, and marking the commen
of His real mission for humanity and for earth; but the
not yet ready to enter with Him into the high world
Christed consciousness.

The Testing of Three Pharisees

John 8:1-12.

Jesus went unto the mount of Olives.

And early in the morning he came again into the temple, a people came unto him; and he sat down and taught them.

And the scribes and Pharisees brought unto him a woman adultery; and when they had set her in the midst,

They say unto him, Master, this woman was taken in adulte very act.

Now Moses in the law commanded us, that such should b but what sayest thou?

This they said, tempting him, that they might have to ac But Jesus stooped down, and with his fingers wrote on the g though he heard them not.

So when they continued asking him, he lifted up himself, and them, He that is without sin among you, let him first cast a stone

And again he stooped down, and wrote on the ground.

And they which heard it, being convicted by their own conscie out one by one, beginning at the eldest, even unto the last: was left alone, and the woman standing in the midst.

When Jesus had lifted up himself, and saw none but the woma unto her, Woman, where are those thine accusers? hath no man c thee?

She said, No man, Lord. And Jesus said unto her, Neither demn thee: go, and sin no more.

Then spake Jesus again unto them, saying, I am the light of t he that followeth me shall not walk in darkness, but shall have of life.

The reason for the inclusion of the above incident Gospel of John is found in the words with which it is con "I am the light of the world: he that followeth me s walk in darkness, but shall have the light of life."

With the realization of the oneness of all life, all m standing and criticism, all censure and harsh judgment a away. In the understanding of the unity of all with God the true concept of brotherhood. All are a part of th whole; every man shares the responsibility of another's or sin and is in part accountable for his weakness. Even sorrow is our sorrow and every man's joy, our joy. W

another." This is a realization born of the Christ consci
and one who has touched it can never know separateness

Professor Caspar Rene Gregory of the University of
announced that after comparing many old Gospel na
among the early Christian writings, he discovered on Mt
that the probable mysterious sentences written upon the
by the Master were:

1. Eldar killed his friend Modor in the wilderness.
2. Hiram cheated Buvan's widow out of her house.
3. Arved's wife was compelled to yield to the po
   Meoman.

The three Pharisees named were the most prominent in
ing the erring woman to the Christ. Each in turn slippe
as his name was written by the Christ. The record of the
these men written in the sand symbolizes the transitori
physical existence, the life wherein all men sin and suffe
in its true concept is ignorance; it is action contrary to
law; it is, etymologically defined, missing the mark. Su
in consequence of sin is therefore the great enlightener.
wisdom is born of pain, the essence extracted from sorrow
that is without sin let him first cast a stone at her."

Filled with the great light of compassion that is born
realization of the oneness of all, in the tenderness of His
heart, the Master yearned over these men, who were g
blindly so far away from the true light, with the same
pity and compassion which He bestowed upon the erring w

Many of the important incidents in the life of the Chris
to do with fallen women. The reason for this is to be fo
the fact that every external event bears an inner signif
The first and paramount redemption in man consists in th
fication of the lower nature; the dissociation of the mind
the senses and its permanent contact with the spirit. O
this way is the redemption of the race possible. The w
only possible through a contact with the power of the
within, which in turn makes possible the communion wi
Christ without.

John 10:15.

As the Father knoweth me, even so know I the Father; and I la

John 10:17.

Therefore doth my Father love me, because I lay down m
I might take it again.

John 10:27-30.

My sheep hear my voice, and I know them, and they follow

And I give unto them eternal life; and they shall never per
shall any man pluck them out of my hand.

My Father, which gave them me, is greater than all; and
able to pluck them out of my Father's hand.

I and my Father are one.

John alone of the Bible writers treats of the worl
Father; these pertain to the religion that will in a fut
succeed that of the Christian Dispensation. The Chris
the privilege of being received into the greater splend
works of the Father through the sacrifice He made for
of humanity. He verifies this in His words: "Theref
my Father love me because I lay down my life." He a
that the power to lay down His life and to take it up a
received from the Father (the deeper Mysteries belo
the religion of God the Father). When man is ready t
this glorious new message of the Father, the world v
passed beyond all creeds, castes and races, and all l
will be one great brotherhood knowing unity, each for a
the divine supervision of God the Father.

The return of the Christ will be for the purpose of
to prepare the world for this new conception. Bef
time arrives, the Christ must be accepted as the world
Such is the teaching of *true* Christianity. "Other shee
which are not of this fold; them also I must bring, a
shall hear my voice; and there shall be one fold
shepherd."

The Rite of Cleansing the Temple

John 2:13-16.

And the Jews' Passover was at hand, and Jesus went up to

And found in the temple those that sold oxen and sheep
and the changers of money sitting:

And when he had made a scourge of small cords, he drove th
of the temple, and the sheep, and the oxen; and poured out the

And said unto them that sold doves, Take these things hence not my Father's house an house of merchandise.

According to the first three Gospels, the cleansing o Temple occurs late in the Master's Ministry; it is placed His entry into Jerusalem. In the Gospel of John it is des at the beginning of the Ministry. This final cleansing Temple of the body in preparation for its use as a pur holy channel for the things of the spirit marks a high pl spiritual advancement. John alone mentions the scou small cords, referring to a definite process which takes pl the body as the spinal spirit fire is raised to the head.

That this Temple cleansing has an inner as well as an significance is shown in the fact that in each of the G it is followed by definite teachings of purity and regener Matthew proceeds with the cursing of the fig tree an marriage of the king's son; Mark with the vineyard pa Luke with the story of Zacchaeus; and John with the inte of Nicodemus. Each of these incidents has as its basi the work of regeneration through purity and chastity.

The external significance of this Temple episode is no the fact that the priests received an enormous revenue those permitted to sell animals in the Temple courts for ficial purposes. The deprivation of this revenue augm their animosity against the great Teacher and led to thei certed efforts in plotting His destruction.

Matthew 21:12-14.

And Jesus went into the temple of God, and cast out all them th and bought in the temple, and overthrew the tables of the money ch and the seats of them that sold doves.

And said unto them, It is written, My house shall be called the h prayer; but ye have made it a den of thieves.

And the blind and the lame came to him in the temple; and he them.

The ejection of the money changers is given an impo place in each of the four Gospels, as it represents a mos portant and necessary event in the life of every aspirant. Temple is the body which, rightly used, is a house of pray

Mark 11:15-17.

And they come to Jerusalem: and Jesus went into the
began to cast out them that sold and bought in the temple, an
the tables of the money-changers, and the seats of them that s

And would not suffer that any man should carry any ve
the temple.

When man recognizes his body as the Temple of th
ing spirit he will keep it pure and undefiled. He will
into it such destructive emotions as anger, envy, lust
knowing that they serve but to defile the holy place.

The education of the youth of the New Age will
psychology which deals with the power of thought t
mar this body-Temple of the spirit, and to the yout
given the truth that this Temple is the most preciou
of the spirit.

The Apocrypha states: "Be ye good money change
ye know the true from the false, gold from dross, in
standing of the Scriptures. Ye do, therefore, err, no
true things of the Scriptures and for this reason ye ar
of the power of God."

Attainment Through Regeneration
(The Story of Zacchaeus)

Luke 19:1-10.

And Jesus entered and passed through Jericho.

And, behold, there was a man named Zacchaeus, which w
among the publicans, and he was rich.

And he sought to see Jesus, who he was; and could not f
because he was of little stature.

And he ran before, and climbed into a sycamore tree to see
was to pass that way.

And when Jesus came to the place, he looked up, and sa
said to him, Zacchaeus, make haste, and come down; for to
abide at thy house.

And he made haste, and came down; and received him joyf

And when they saw it, they all murmured, saying, That
to be guest with a man that is a sinner.

And Zacchaeus stood, and said unto the Lord; Behold, Lo
of my goods, I give to the poor; and if I have taken any thi

And Jesus said unto him, This day is salvation come to this forasmuch as he also is a son of Abraham.

For the Son of Man is come to seek and to save that which was l

If we try to interpret this story literally, we find it to very little meaning. We even wonder that an episode of slight significance was included in Luke's narrative. But we bring to light its spiritual meaning, we find quite an story and one of the most important of all the lessons giv us in the entire Gospel of Luke. From the esoteric stand this is not simply the story of a man who climbed a tree in to see Christ Jesus pass by, and whose guest Christ chose for a time. Some no doubt may read into this story a re of faith in and enthusiasm for the great Master, and tha cause Zacchaeus possessed these attributes the Master chos from out the great throng surrounding Him and said tha would be his guest. But there is a much deeper meaning found here.

Zacchaeus is taken from the Hebrew name *Zakkay* mea "the pure." The tree with its rising sap, its leaves, its blos and fruitage at the top, has ever been a symbol in all eso schools of the ascending spinal spirit fire. Buddha receive enlightenment under the banyan tree; Gurnemanz taught Grail Knights under a tree; Elijah received his illumin under the juniper tree; and Christ Jesus suffered His great a for all humanity under the olive tree. All of these stories many others have the same occult significance: they symb the only way by which illumination and liberation, the goals of all aspirants, are attained.

By purity, sacrifice and service the aspirant ascends like chaeus to a high place, from which he sees the Master and the joyful words of promise: "Today I must abide at thy ho

This story of Zacchaeus is universal in its appeal. C Jesus trod the way of the cross for each one of us. His bl words have been ringing down through the ages: "I am the the truth, and the life: no man cometh unto the Father, by me." And yet man has not understood what He m For more than nineteen hundred years we have studied the and still remain blind to its real meaning—namely, that *n can save us but ourselves.* We must learn that He is indee

the truth, and the life are all within ourselves, fo
Christs in the making.

We must become wholly pure and wholly lovin
can hear Him say, "This day is salvation come to
(the purified body), for it is only as we demonstrat
love that we may become "a son of Abraham."
Abraham is not only the story of the founding of the
but is the story of the spiritual regeneration of
as well.

Zacchaeus, like Matthew, followed the despised
a publican. He lived in the city of Jericho, estima
and collected taxes for the Roman government.

After Zacchaeus became an adherent of Christ,
did not bid him renounce all and "follow me" as H
to Matthew, for not all disciples are called to
ministry but may have another service to perform.
ciples today, as in the Master's time, must give thei
cation to the inner life. Others must perform th
work where they find themselves in the world, enr
profession and endeavoring to bring spiritual law an
the affairs of the business world. This seems to ha
task allotted to Zacchaeus as his part in helping t
mankind the ideals of a Christed regime. It rem
portant problem to be dealt with in the New Ag
business must be centered in the Golden Rule. N
brought about in any other way than by certain
disciples remaining in the world to serve right wi
places them.

Inner Realm Teachings

***John* 14:1-4.**

Let not your heart be troubled: ye believe in God, believ

***In my Father's house are many mansions: if it were n
have told you. I go to prepare a place for you.***

***And if I go and prepare a place for you, I will come ag
you unto myself; that where I am, there ye may be also.***

And whither I go ye know, and the way ye know.

The many mansions spoken of in this passage are

befitting their development between earth lives. The M had taught His Disciples the way of attainment unto this plane. Thomas, Philip and Jude were among those rece the deeper instructions. He replies to their questions: I ar way, the truth, and the life: no man cometh unto the F but by me."

Only as the Christ is awakened within can the aspirant be the true disciple who demonstrates the promise of the Cl "And whatsoever ye shall ask in my name, that will I do, the Father may be glorified in the Son. If ye shall ask any in my name I will do it" (John 14:13, 14). The mysti which explains why so few have been able to realize this pr is contained in the Master's next words: "If ye love me, my commandments." To love the Christ calls for more lip service; it means keeping His commandments, or *livin life* as He has outlined it in the principal steps of His Min The priceless spiritual compensation to such an one is the f ment of that most precious of Christ's loving promises, that v soever is asked in His name shall be granted.

John 14:16, 17, 26.

And I will pray the Father, and he shall give you another Com that he may abide with you forever.

Even the Spirit of truth, whom the world cannot receive, because i him not, neither knoweth him: but ye know him; for he dwelleth you, and shall be in you.

But the Comforter, which is the Holy Ghost, whom the Fathe send in my name, He shall teach you all things, and bring all thi your remembrance, whatsoever I have said unto you.

John 15:26.

But when the comforter is come, whom I will send unto you fro Father, even the Spirit of truth, which proceedeth from the Fathe shall testify of me:

The Comforter, explains the Christ, is the Holy Ghost, o feminine phase of Jehovistic expression. He is the law tha been tempered with love; it is the external concepts that found inner sanction and the reasoning mind that has be illumined by the light of the heart. The Comforter is the guidance which lighteth every man that cometh into the w that light which so long is obscured by mortal mind but w

teach you all things and bring all things to your rem
The soul is the fountain of wisdom, the picture book
Through the awakened Christ power within, this st
wisdom and understanding becomes accessible and
available for daily living.

John 14:18, 19.

I will not leave you comfortless: I will come to you.

Yet a little while, and the world seeth me no more; b
because I live, ye shall live also.

Material man, bound by the limitation of the phy
cannot know the glory of the Christ whose all-envel
ance and harmony are discernible to those who have
and ears to hear; such know always that infinite au
which nothing else can give. "Peace I leave with yo
I give unto you: not as the world giveth, give I unt
not your heart be troubled, neither let it be afraid" (J

"Abide in me, and I in you" for "without me
nothing." Often the Master reiterates the great t
is to become fundamental in New Age religion—the
be born within man himself. Let "the Christ be form
says Paul.

John 15:12-15.

This is my commandment, That ye love one another as I h

Greater love hath no man than this, that a man lay dou
his friends.

Ye are my friends, if ye do whatsoever I command you.

Henceforth I call you not servants; for the servant knou
his lord doeth: but I have called you friends; for all thing
heard of my Father I have made known unto you.

In this passage we have the greatest of Christ's
ments: to love one another; to love with that love w
figured the Master's life and caused Him to lay do
for the world, that He might become the Saviour of
the *Planetary Spirit* of the earth. It is this same po
which has set its seal of glory upon the Gospel of Jo
wherever the Christian Bible is known His messag

John 16:7.

Nevertheless I tell you the truth: It is expedient for you that I go a for if I go not away the Comforter will not come unto you; but if I d I will send him unto you.

Christ cleansed the desire strata of the earth so that the de of man might become purified; in this way He helped pre for man conditions conducive to higher spiritual developm For the pioneers, His work was the rending of the veil before Mystery Temple that the deeper Christian Mysteries migh revealed. This Path could only be opened by the Christ thro functioning as the *indwelling Planetary Spirit* of the earth, w office He could not assume until after accomplishing the C fixion and entering into the very earth itself. The entrance the deeper Mysteries develops the power of the Christed sciousness, the Comforter to be born within man.

John 16:12-15.

I have yet many things to say unto you, but ye cannot bear them no

Howbeit when he, the Spirit of truth, is come, he will guide you in truth: for he shall not speak of himself; but whatsoever he shall hear shall he speak: and he will shew you things to come.

He shall glorify me: for he shall receive of mine, and shall sh unto you.

All things that the Father hath are mine: therefore said I, that he take of mine, and shall shew it unto you.

The World of Life Spirit, or of the Christ consciousness, is realm of divine harmony, unity, eternal life. Therein is tained the complete and permanent record of the Earth Pe —its past, present and future development. One who can its records knows that no secrets may be concealed from "He will guide you into all truth," said Christ Jesus; "he show you many things to come."

John 16:25-28.

These things have I spoken unto you in proverbs: but the time co when I shall no more speak unto you in proverbs, but I shall shew plainly of the Father.

At that day ye shall ask in my name: and I say not unto you, that I pray the Father for you:

For the Father himself loveth you, because ye have loved me, and believed that I came out from God.

Through His sacrifice He was uplifted to know t
glories of the religion of the Father. The Disciples wh
in His way of the cross and martyrdom also were ele
to this same state of spiritual exaltation. The Chri
that He will no longer have to conceal the Mysteri
words and symbols, for "by their own daily living th
come worthy." He says: "I shall shew you plai
Father." Also: "These things I have spoken unto
in me ye might have peace. In the world ye shall ha
tion: but be of good cheer; I have overcome the wo
16:33).

The Initiate Prayer for the Illumined

The XVII chapter of John's Gospel contains the w
Master's last prayer upon earth. At this time He ha
only the innermost group of the Disciples who had r
holy teachings embodied in the ceremonial of the La
and the final teachings contained within the XIV-XV
of John. He concludes this work with prayer for the
have remained faithful. "I pray for them: I pray
world, but for them which thou hast given me; fo
thine" (John 17:9). This last communion closes wi
unto the Father in which Christ consigns them to H
in which He reaches the heights of communion, of at
"The Father and I are one." In the beginning of H
He taught them how to pray the universal prayer.
instruction pertains to that height of communion w
exalted spirit is one with the divine; it is the pra
illumined one, the Initiate. It is no longer the prayer
offering or demand, but a wordless, soulful ecstasy wh
forth in a chant of praise and adoration. It intone
keynote to the rhapsody of Paul when proclaiming
him we live, and move, and have our being."

John 17:1-4.

*These words spake Jesus, and lifted up his eyes to heav
Father, the hour is come; glorify thy Son, that thy Son als
thee:*

*As thou hast given him power over all flesh, that he shoul
life to as many as thou hast given him.*

I have glorified thee on the earth: I have finished the work which gavest me to do.

The above has reference to the Master's esoteric mission to His becoming the Planetary Spirit of the earth. Also, it of His bringing the new religion to all the world and ope the way of Initiation into the Christian Mysteries for whose wills to come.

John 17:5, 24.

And now, O Father, glorify thou me with thine own self with the which I had with thee before the world was.

Father, I will that they also, whom thou hast given me, be wit where I am; that they may behold my glory, which thou hast given for thou lovedst me before the foundation of the world.

In these verses the Christ refers to His aeonic evolution w began before the creation of the earth. He belongs to archangelic life wave.

John 17:6-8.

I have manifested thy name unto the men which thou gavest m of the world: Thine they were, and thou gavest them me; and they thy word.

Now they have known that all things whatsoever thou hast give are of thee.

For I have given unto them the words which thou gavest me; and have received them, and have known surely that I came out from and they have believed that thou didst send me.

Through first-hand knowledge the esoteric group had lea something of the truth of His work and mission. Through this beautiful prayer the Christ is instructing the Disciples to surround themselves with an aura of protection.

John 17:15-17.

I pray not that thou shouldest take them out of the world, but thou shouldest keep them from the evil.

They are not of the world, even as I am not of the world.

Sanctify them through thy truth: thy word is truth.

Christ sent His Disciples forth to demonstrate His teachi for in them His precepts had become living powers; this is

Christ came to point the way to first hand knowledge to His immediate Disciples, but to all the world. "Nei I for these alone, but for them also which shall belie through their word; that they all may be one; as thou art in me, and I in thee, that they also may be one in the world may believe that thou hast sent me" (John 17

Whosoever knocketh, to him it shall be opened. W thirsteth, he shall be filled. Each aspirant to Christian ship must live the life, that he may know the doctrine spirit is potentially divine; every ego, a Christ in the n

John 17:25, 26.

O righteous Father, the world hath not known thee: but I k thee, and these have known that thou hast sent me.

And I have declared unto thy name, and will declare it: th wherewith thou hast loved me may be in them, and I in them.

To achieve that perfect communion voiced in the complete submergence of self is necssary, as instanced i of the Christ. The manifestation of the Father in ma the spiritualizing of the mind; the manifestation of th or son, in man means the illumination of the life with t of the heart or Love Principle by way of the Comfo Holy Ghost, which works within both. One in whom been accomplished partakes at will of the mystic bread a and performs the love works of a Christed one amid th ings of the world. In him the Holy Trinity manifests a power in a renewed body (a new mind and heart) transformed consciousness. This is the goal of the religion and was demonstrated by the Disciples at P when they realized something of that for which the Chri to the Father: "that the love wherewith thou hast l may be in them, and I in them."

HANDWRITING ON THE WALL OF TIME

Legends that Usher in the New Dispensation

Matthew 24—*Mark* 13—*Luke* 21

No one can fail to observe that many of the sign

will produce the manifestation of many of them, as the travail increases that will only "be shortened for the elect's

In the light of the hidden wisdom, the Holy Land b the focal center of spiritual vibrations released upon the Palestine was prepared by Initiates for the mission of Jesus vast cycles of time preceding His coming. Their w still being carried on through the channels of various Ini Temples. The spiritual currents are being concentrated fo purpose by the Master Jesus and the Disciples from their in the spiritual realms above the city of Jerusalem, in pr tion for the rebuilding of that New Earth which must p the second coming of the Christ.

There are numerous references to this higher Jeru Peter in his revelation says: "We have created the upper salem above the waters which are above the Third H hanging directly over the lower Jerusalem." And P Galatians 4:25, 26 writes: "Now this Agar is Mt. Si Arabia and answereth to Jerusalem that now is, and is in age with her children. But Jerusalem which is above i which is the mother of us all."

These truths were familiar to the early Christian commu hence the custom of praying with faces turned toward Jeru

From the occult viewpoint the most important event World War was bringing Palestine again under the ban Christ. The coming travail which will be world-wide in and intensity, will center again in the Holy Land. It w here that the final conflict, the great battle of Armageddo take place. This conflict will mean the final overcoming powers of destruction and the definite ushering in of the Day, the New Order of Angels and of men.

Matthew, Mark and Luke describe the chaotic world dition into which humanity is now entering. The knell final destruction which leads toward the light of the New is given in Luke 21:20: "And when ye shall see Jerusalem passed with armies, then know that the desolation ther nigh."

Reading in the Memory of Nature, the Christ showe most advanced Disciples, Peter, James, John and Andrew signs that accompany the closing days of the present age. and confusion, both in the workings of nature and in th

Many shall come proclaiming themselves the great
and promising deliverance from this chaotic conditio
teachings of the Bible are clear and definite on this subj
Christ will never return to earth again in a physical b
sufficient number must qualify to meet Him in the ai
New Earth, and such will behold Him coming in the clo
great power and glory.

This generation (age, earth-day) shall not pass un
things are fulfilled. The present earth shall pass awa
the end of material manifestation) but the words of th
are the precepts of eternal Law. The Christ taught the
progression of the spirit through and beyond all time an
Not even the Angels or Archangels, of whom the Christ
may know the time of His return; for that depends sol
the progress of man. Man's failure to keep pace
evolution prescribed for him by the Lords of Destiny
the first coming of this great Being Who offered Himse
Lord and Saviour of the world. The time of His second
waits the awakening of the Christ powers within man
and their demonstration outwardly.

The esoteric truth concerning the Christ and His m
clearer understanding of what it is that man must do
His return, is the gospel that must first be published an
nations. The Christ came as the Redeemer of the wor
belongs to no one nation, race, or creed. His mission is u
and in Him was realized that for which all previous
labored: "what I say unto you I say unto all, Watch."

CHAPTER IX

BEGINNING OF THE PASSIONTIDE

The Lazarus Initiation

The exalted initiatory work undertaken through the w
the Passion was inaugurated on the Saturday precedi
Triumphal Entry with the Initiation Rite of Lazarus. I
the upward course of man's evolution, the ancient pha
man's evolution, the ancient phases of Initiation, togethe
certain aspects of the Jehovistic religion, were passing
The Christ came "to make all things new." The forces
He released with His coming were necessary to save hu
from losing its way in a materialism which was destined
come darker and denser for many centuries that lay ahead
in the orderly processes of growth, the new takes over and
porates the values that have been created in the old.
in the initiatory Rite of Lazarus both the processes tha
vailed in the old rituals and those that were now being ins
in the new were combined, the result being the birth of th
Christian Mysteries. This event, therefore, marked the
ning of the Holy Easter Mysteries, or the deeper spiritual
ings upon which was founded the early Christian Church.

The great power possessed by the early Church—po
heal and to perform miracles—was derived from its kno
of these Mysteries. Later, as worldly interests encroache
and more upon the Church and materialistic thinking da
increasingly the consciousness of man, the Church lost
with its original source of power and fell into relative imp
a condition that has prevailed for centuries past and whic
tinues into our own time. Not until the truths of Initiati
recovered by the Church can it again come into the pow
will enable it to lead mankind in effecting the regenerat
quired to qualify it for establishing a Christed order
earth. There have been always some, both in and out
Church, who have retained the inner light and conserv

humanity the wisdom of the initiatory teachings. T
know as the illustrious saints whose lives and works have
the pages of history in centuries past and present.

For example, in the ancient rites of Egypt and Babyl
derived originally from Atlantis, the candidate for I
was taken out of his physical body by the supervising
During a three and a half day period on the inner pla
active desire centers of the applicant made their impres
centers of his etheric body, these two vehicles having be
drawn simultaneously for this purpose. Thus a supe
condition induced by an Initiate Teacher was neces
achieve this result. With the coming of the Christ t
dition was altered, making it possible for man to attai
development in normal waking conditions which had
been possible only in an abnormal state and with speciall
vised conditions under higher guidance. Awakening f
trance state, the neophyte of the pre-Christian Initiati
hailed as one risen from the dead. He was truly "new
having acquired supernormal faculties and powers wh
hitherto been beyond his experience.

Materialisic thinking and sensual living tend to inter
etheric and desire bodies so closely as to make Initia
tremely difficult, if not impossible. Such was the gene
dition of humanity at the time of the coming of Chri
His work was to set man free from this barrier to higher
attainment. The beginnings of this accomplishment is p
by means of concentration and meditation to which i
the nightly exercise of retrospection, all of which formed
of the teachings of the early Church. In concentrat
masculine pole of spirit, or the will, is primarily active; i
tation, the feminine pole, or imagination, is the dominan
By means of such exercises the centers of the desire b
be impressed upon the etheric without dissociating th
from the physical body. At the present time, due to
vailing materiality, the difficulty in severing the two vel
the way of pre-Christian times is so great as to be likely
disastrous. Insanity and even death would too often
result.

The most highly advanced of all the followers of Ch
chosen to receive the new form of Christian Initiation

name was Lazarus. The name Lazarus means "whom assists." It was the high status of his development that e him to respond to the initiatory summons: "Lazarus come f

It was the bridging of the Old and the New that took in the raising of Lazarus which brought such great rejoic the people when Christ Jesus made His triumphal entr Jerusalem on Palm Sunday, the day following the Initiat Lazarus.

Lazare deuro exo—Lazarus hither out! *"Loose him a him go."* These mystic words bear the message of the sp victory of Lazarus. The Pharisees and chief priests were nizant to some extent of the deeper mystic teachings. adherents to exoteric religion of the present time, they d deny that such truths existed, nor that they were taugh demonstrated by those who lived the life requisite for adherents to exoteric religion of the presnet time, they d ficial path of service and purity in order to attain, they suspicious and filled with bitter hatred toward those wh follow the higher way. Hence the persecution of the Chri His followers. Fearing that the raising of Lazarus wou increase His popularity as to cause Him to become great e to jeopardize Temple interests, they began on this same to plot His destruction.

John 11:47-52.

Then gathered the chief priests and the Pharisees a council, an What do we? for this man doeth many miracles.

If we let him thus alone, all men will believe on him: and the R shall come and take away both our place and nation.

And one of them, named Caiaphas, being the high priest that sam said unto them, Ye know nothing at all,

Nor consider that it is expedient for us, that one man should the people, and that the whole nation perish not.

And this spake he not of himself: but being high priest that y prophesied that Jesus should die for that nation;

And not for that nation only, but that also he should gather t in one the children of God that were scattered abroad.

Then from that day forth they took counsel together for to p to death.

This was man's reaction to the heritage of eternal lif

thousands of years have passed, only the few have as
true conception of what this eternal life really is, or th
that leads to its realization.

CULMINATION OF THE MINISTRY

THE PASSIONTIDE

The Rite of the Triumphal Entry

Mark 11:1-10.

*And when they came nigh to Jerusalem, unto Bethphage an
at the mount of Olives, he sendeth forth two of his disciples.*

*And saith unto them, Go your way into the village over ag
and as soon as ye be entered into it, ye shall find a colt tied, whe
man sat; loose him, and bring him.*

*And if any man say unto you, Why do ye this? say ye tha
hath need of him; and straightway he will send him hither.*

*And they went their way, and found the colt tied by the do
in a place where two ways met; and they loose him.*

*And certain of them that stood there said unto them, W
loosing the colt?*

*And they said unto them even as Jesus had commanded; a
them go.*

*And they brought the colt to Jesus, and cast their garmen
and he sat upon him.*

*And many spread their garments in the way: and others
branches off the trees, and strawed them in the way.*

*And they that went before, and they that followed, cri
Hosanna; Blessed is he that cometh in the name of the Lord:*

John 12:12-17.

*On the next day much people that were come to the feast,
heard that Jesus was coming to Jerusalem,*

*Took branches of palm trees, and went forth to meet him,
Hosanna: Blessed is the King of Israel that cometh in th
the Lord.*

*And Jesus, when he had found a young ass, sat thereon; as it
Fear not, daughter of Sion: behold, thy King cometh, sit
ass's colt.*

*These things understood not his disciples at the first; but
was glorified, then remembered they that these things were writ
and that they had done these things unto him.*

*The people therefore that was with him when he called Laz

One-third of the Gospels is devoted to the death an Resurrection of Christ Jesus. Passion Week, the last wee He remained among men, constitutes the most importan of His work upon earth. The Triumphal Entry, which i brated in the Church as Palm Sunday, begins this eventful every step of which is fraught with mystic meaning fo aspirant to the higher life.

As Christ did not belong to the human life wave, He h earth causation to liquidate, and consequently He was a cover the entire Path of Initiation for our Earth Period three years of His ministry. Man requires many life cyc such attainment, the length of time depending upon his de ment and the degree to which he spiritualizes the huma and awakens the power of love that is within.

As we have pointed out so frequently the important eve the life of the Christ have their parallels in other religion in the lives of other Teachers of cosmic truths. In the My of Eleusis, the Triumphal Entry had its correspondence joyous procession led by the victorious neophyte who ha come an Initiate. Of Buddha it is recorded: "With the s entry of Buddha, the people swept the pathway, the gods st flowers on the road and branches of the coral tree; the bore branches of all manner of trees, and men and gods sh 'All hail'." In the Egyptian Mystery processionals a pictur carried of the new king driving his chariot and waving branches to the plaudits of the assembled multitude.

The Triumphal Entry, therefore, is symbolic of a high ual illumination attained through Initiation, and has be considered throughout the ages. The ass signifies a bea peace; the palm, honor and victory. Palms were planted a the holy of holies.

To the wisdom of the ancient teachings, as given in the Mysteries, the Christ added a new note. He asked for whereupon man never sat: *Loose him and bring him* commissioned the Disciples to do this, as He was instr them in the deeper Mysteries belonging to the new Chr religion. *The Lord* (law) *hath need of him.* Spiritual evo always follows a spiral path. Man outgrows old forms of sp understanding just as he does obsolete modes of transpor

Jesus was set upon the colt, only after the Disciples h
their garments (works, fruitage of their labors) ther
was the ideal whom they were attempting to emulate.
He went they spread their clothes in the way. Bethpha
"a house of dates" and Bethany, "house of figs," "
or growth through the multiplying of fruits." As the
visioned the new earth and the new race, when the r
found Christian teachings would be understood and m
they began to rejoice and praise God for all the migh
they had seen. The king, one who attains in the name
law, is always heralded by Angel songs, that same joy
ing that was heard on Holy Night: *Peace on earth*
in the highest. This peace was brought to the earth
solace of all mankind by the King of Peace. Blessed i
those who find and walk in His way.

The Initiations brought to earth by the Christ are
life-blood of humanity's future; they *are* the future.
were withdrawn, man's spiritual evolution would ceas
very stones would cry out for the life urge that wou
therewith. The Christ wept over the city of Jerusalem
it was so enmeshed in materiality and external forms
monials. The Temple devotèes, the priests, who sho
been the first to accept and aid in the furtherance of
were the most active and hostile in their denunciation
secution of Him. History repeats itself. It is the
established form of religion that is strongest in oppo
any new or advanced teaching. Yet, since the love an
of God are infinite, so, too, are His continued and p
revelations of Himself.

The two most advanced of the Disciples, Peter a
found the colt (wisdom) tied without in a place w
paths meet. These two paths, the way of knowledge a
and the way of faith and vision, meet at the cross of
from the body. This was demonstrated by the Chr
blending of the powers produced on the two ways—
of the head and the path of the heart—produces the s
the Adept.

This is the work of the Christian Mysteries, and
monial of the Triumphal Entry symbolizes the entra
these higher truths. That this work is difficult of at

sorrows of Passion Week. But that this ideal will be ultim accomplished is assured in the glorious consummation of Pa Week, the Resurrection Morn or Easter. Easter symbolize only the Christ as the Way-Shower teaching man the wa immortality through His resurrection from the grave—or lib tion from the body through Initiation—but also signifie eventual liberation from the wheel of birth and death upo physical plane. Advanced souls, however, are still free to re as teachers and helpers of the race if they choose. This i inspiring goal of the Christian religion. It heralds the re of both the Master Jesus and the Christ in the active prep tion of turning the kingdom over to God the Father.

Astrologically this work refers to the cycles of the sun's pa through the paired zodiacal signs of Capricorn-Cancer Sagittarius-Gemini.

Every event enacted in the life of Christ during the Pas tide represents some phase of Initiation into the Christian teries. The Triumphal Entry typifies the joys of the Pat Calvary symbolizes its sorrows.

The culminating work of discipleship is that of being to become en rapport with the Teacher at any moment an any place. This ability was demonstrated perfectly by J all during the days of the Passiontide. Her continuous pr at this time was that she might know in its totality all the su ing of her Lord. By means of her high and mystical attune with Christ, Mary was able to receive and amalgamate w her own pure soul the tremendous powers emanating from various initiatory experiences represented by the events w transpired in the life of the Master during the Passiontide, tremendously accelerating her own spiritual progress.

Although she remained in the house of Lazarus in Beth in this mystical attunement Mary both visioned and share the joyful and the sorrowful events of the Triumphal E She noted, in contrast to the general rejoicing and plaudi the multitude, the sorrowful though majestic demeanor o Master as He gazed sadly out over beloved Jerusalem, His un standing heart heavy with foreknowledge of the anguis centuries ahead because the people would repudiate their Christ.

The First Three Days of the Pass

Lazarus and his sisters, Mary and Martha innermost circles of Christ. The first three d tide were spent in their home. Here His clo assembled for a few final, precious days of ins munion with their beloved Teacher. In the Sunday of the Triumphal Entry and Holy T the Saviour imparted many of the Mysteries the processes of the Atonement.

To the disciples who were ready to receive the processes of mystic transmutation whereby would become a part of His suffering and trav thing of the glorious recompense of glory heights of the Easter Vigil.

The deeper teachings given during these Martha are beautifully portrayed in the alleg prepared for the Master in the home of La by John in the twelfth chapter of his Gospel. was being prepared through service for the of consciousness termed Initiation, the text she was not ready to partake fully of the gr Lazarus, the recently initiated one, sat at the partook freely with Him of the Waters of E that Bread which, when a man learns to parta him from ever hungering again.

Mary, further advanced than Martha, s entrance to the Temple of Light, as evidenced ceremonial of anointing the feet of the Mast

On the second day of the Passiontide the other men and women disciples in advanced to the glorious Resurrection Rite.

On the third day Judas succumbed to the priests. Judas typifies the lower, instinctive n the human or mortal. When these two forc the Christ or spiritual nature is always betra

The Sublime Rite of the Eucharist

The origin of the ceremonial of the Last Supper is l
antiquity. Its observance may be traced through the e
of the Mystery Schools. The Persians celebrated the F
of the Eucharist, a Greek word meaning "thanksgiving" or
Feast. Upon receiving the initiatory Mithraic rites, c
words were spoken and the neophyte partook of brea
water. This was also one of the important customs conn
with the Eleusinian Mysteries in Greece. These Mysteries
built around Ceres, the goddess of grain, and Bacchus, th
of wine. Wheat was considered the most valuable of all
given to man; it was a love gift from the gods of Venus. Ba
was the god of true spiritual ecstasy obtainable only th
direct communion with the Divine Lover. From the T
comes the mystic utterance: "Love grows cold without
and Wine."

The Mithraic sacrament included three large vases filled
white wine. Before the enchanted gaze of the candidate
changed into blood-red, purple, and azure blue. One wh
touched the inner Mysteries knows that this transformatio
longs to the work of the high Initiate. Bread and wine si
that spirit must enter into and transform matter; that di
is awakened within through the quickening processes of I
tion.

The Old Testament conceals the secrets of the New whil
New Testament reveals the inner teachings of the Old. M
zedek, the mysterious priest of Salem, in his consecratio
Abraham, gave to the new Aryan peoples the ideal symbo
by the Feast of Bread and Wine. Canaan became Pales
Salem, the city of Jerusalem. And here the Christ consec
His Disciples through the conjoined powers signified by
bread and wine, the Christ Himself being *a priest forever
the Order of Melchizedek.*

The degree of sanctity with which the Last Supper is obse
varies according to the development of the peoples to whom
given. Regeneration is typified by seed and grape. The
yard, throughout ancient symbology, is mankind; the vine is

king partake of the wine from above, throu
wisdom and understanding.

The early Christians celebrated the Holy S
mighty works were done through the spiritu
erated in these assemblies. The bread co
sacred feasts was so imbued with spiritual p
be taken out among the sick and used as a m
them to health.

Origen says: "If thou wilt go up with Chr
Passover, He will give to thee that bread of be
body, and will vouchsafe to thee His own bloo

St. Ambrose of Milan describes the spiritua
partakes worthily of this sacred feast thus:
solar ray should be that hand; the mouth fi
fire, the tongue purpled with that glorious bl

This mystic ceremonial was divided into t
or degrees, to each of which participants were
ing to development. Only two, Peter and J
receive the deepest work.

The first part consisted of a prayer of ge
and ended with a seraphic hymn in which th
joined by many invisible hosts (visible alone
eyes to see). The second part included the
elements by invoking the power of the Holy S
were eligible for the advanced work of this se
the first. After the invocation the consecra
taken out and distributed among the sick a
to aid in their healing and redemption.

Ignatius, a disciple of John, referred to this
as the medicine of immortality. Tertullian e
ing of this sacred bread as a symbol of m
power of the Divine Word, that Word whic
claimed as being spirit and life—which truth
so gloriously demonstrated in their lives and

Through the Bible study of the present Pis
of orthodox Christianity, the sacrifice of th
been merely an external concept held in com
last evening the Saviour was with His Ow
Bible study seeks to reveal the inner work

again manifest the powers possessed by those holy men
women who sat at His feet and learned to follow in His st
The New Age demands a revitalized Christianity capable
demonstrating the truths taught by the Master and made m
fest among the first Disciples. Nothing less than this will sat
Reason demands an answer for the truths which the heart
always sanctioned.

Matthew 26:17-30.

Now the first day of the feast of unleavened bread the disciples
to Jesus, saying unto him, Where wilt thou that we prepare for th
eat the passover?

And he said, Go into the city to such a man, and say unto him,
Master saith, My time is at hand; I will keep the passover at thy
with my disciples.

And the disciples did as Jesus had appointed them; and they made
the passover.

Now when the even was come, he sat down with the twelve.

And as they did eat, he said, Verily I say unto you, that one of
shall betray me.

And they were exceeding sorrowful, and began every one of the
say unto him, Lord, Is it I?

And he answered and said, He that dippeth his hand with me in
dish, the same shall betray me.

The Son of man goeth as it is written of him: but woe unto that
by whom the Son of man is betrayed! It had been good for that
if he had not been born.

Then Judas, which betrayed him, answered and said, Master, is
He said unto him, Thou hast said.

And as they were eating, Jesus took bread, and blessed it, and bral
and gave it to the disciples, and said, Take, eat; this is my body.

And he took the cup and gave thanks, and gave it to them, sa
Drink ye all of it;

For this is my blood of the new testament, which is shed for many
the remission of sins.

But I say unto you, I will not drink henceforth of this fruit of the
until that day when I drink it new with you in my Father's kingdo

And when they had sung an hymn, they went out into the m
of Olives.

Matthew, the Gospel of Dedication to the Path, contains
the outline of work symbolized by the Last Supper. The n
definite steps of accomplishment are described in the Gos

"Take, eat, this is My body." These were not m
words spoken as the bread was eaten. As previous
only those partook who were able to infuse into the
a spiritual power and only holy men were able to do

The "blood of the new testament which is shed for
sion of sins" refers to the spiritual development offered
ity in the new and deeper Christian Initiations. It
of love superceding that of the earlier dispensation
under the law of consequence, or karma, decreeing a
an eye and a tooth for a tooth. Through repentance a
this law of cause and effect may be surmounted here
The Master knew that the ideals He inculcated in th
of the Piscean Age would not be accepted and den
fully by humanity until the time of His return when
drink the new wine (the enlarged powers of the sp
New Age with a new and regenerated race.

Mark's account of the Last Supper states that
Disciples drank of it, meaning thereby that they all
for the deeper spiritual works.

In the original text the word used to describe the u
designated by Christ Jesus is the same as the wor
describe the inn in Bethlehem wherein was no roo
Holy Birth.

The secret of the betrayal was known only by t
Judas, Peter and John. The powers of faith and lo
effect a transformation of the lower nature. "He th
received the sop went immediately out; and it was nig

Mark 14:17-21.

And in the evening he cometh with the twelve.

And as they sat and did eat, Jesus said, Verily I say unto
you which eateth with me shall betray me.

And they began to be sorrowful, and to say unto him one by
and another said, Is it I?

And he answered and said unto them, It is one of the
dippeth with me in the dish.

The Son of man indeed goeth, as it is written of him: but
man by whom the Son of man is betrayed! good were it f
if he had never been born.

Judas, the lower, could not remain. *It is one of the twelve dippeth with me in the dish.* The awakened Christ within v upon mortal man and uses this redeemed power in buildin new golden chalice of the soul. Chapters XIV to XVII of J Gospel contain the most profound spiritual work given Disciples. This work was revealed at the conclusion of Holy Supper, *after the disappearance of Judas,* and is recc only in John.

Christ sent Peter, who represents the faith which has be a dynamic quality in life, and John, who represents the p of love, into *the city,* or a new state of consciousness. The with the pitcher of water, whom they were destined to f is the androgynous man of the Aquarian Age. The *chamber* is the new body that each must build through spiritual attainment termed Initiation. The *upper room* furnished and prepared, symbolizes the organs in the awakened through the transmutation of the life force.

through these different steps mentioned in the Bible ca make ready for Him to enter and celebrate the Holy Su within our own bodies..

These truths also have their outer significance. The *u room* is said to have been the home of Mary, the mother o writer of the Gospel of Mark, namely, John Mark. Here risen Lord met with His Disciples, and later in this holy p they experienced the sacred mystery of Pentecost.

When the hour was come, refers to about 6 p. m. "The evening stars were visible, and the threefold blast of the s trumpet from the temple mount announced to all waiting J salem that the Pascha had again begun."

"With desire I have desired," is a Hebrew expression m ing, "I have desired earnestly." Christ used this because knew they could not partake of the Last Supper until they made themselves worthy. This was no mere outward ceremo of eating bread and drinking wine, but consisted of the dee esoteric work in preparation for the inner Mysteries.

St. Dionysius, the first bishop of Athens, said that the sa ment was divided into three parts: first, Purification; sec Initiation; third, Accomplishment or Perfection. He also st that part of the ceremony pertained to the acquiring of de

The apocryphal Acts of Thomas relate that a youn
committed murder. He came to partake of the Euc
as he did so both his hands became paralyzed and he
to raise them to his mouth. The observance of this
possessed much greater spiritual potency in Bible tim
present, due to the greater spiritual attainment bot
who administered the rite and those who took part i
celebrants of that early Christian period were Init
were holy men and women, or such as were conscious
ing for Initiation. The early Christian Fathers
demons, obsessing entities, were exorcised through th
the Holy Supper.

"Take this, and divide it among yourselves." Thi
preparatory work toward the ultimate establishment
of true brotherhood and fellowship.

Wine represents the masculine or head principle;
feminine or heart principle within man. Christ wa
them to build the Philosopher's Stone within themse
body is the workshop of the spirit, and contains all th
necessary to produce the *elixir vitae*. The Philosopl
is not exterior to the body; the alchemist himself be
stone.

We must learn to make the cup within ourselves.
constantly filled with the waters of eternal life.
disciple is able to drink in full understanding from
which includes also the act of its replenishment, his l
desire for the personal life are finished. He has
entrance to a new and larger life that is immortal an

As has been previously stated many times throug
New Age Bible Interpretations, the Christ came to
teachings of complete equality between man and wo
privileges accorded His women disciples depended
their sex but upon their spiritual attainment.

The Mystic Christian knows that upon that Holy
night, the great Master, in the final dispensation of
and the concluding hours of His earth ministry, best
the most worthy of His followers the sublime pow
Eucharist. Women were not excluded from this holy
women's table was presided over by the most blessed

feminine and its relation to woman in general and to the Mary in particular. There are veiled references to these given in some of the church legends and it is only as th of secrecy is withdrawn that woman can assume her ri place in the life and work of the Lord Christ.

THE RITE OF THE FOOT WASHING

John 13:4-17.

He riseth from supper, and laid aside his garments; and took a and girded himself.

After that he poureth water into a basin, and began to wash the di feet, and to wipe them with the towel wherewith he was girded.

Then cometh he to Simon Peter: and Peter saith unto him, Lor thou wash my feet?

Jesus answered and said unto him, What I do thou knowest no but thou shalt know hereafter.

Peter saith unto him, Thou shalt never wash my feet. Jesus an him, If I wash thee not, thou hast no part with me.

Simon Peter saith unto him, Lord, not my feet only, but also my and my head.

Jesus saith to him, He that is washed needeth not save to wash h but is clean every whit: and ye are clean, but not all.

For he knew who should betray him; therefore said he, Ye a all clean.

So after he had washed their feet, and had taken his garments, a set down again, he said unto them, Know ye what I have done to

Ye call me Master and Lord: and ye say well; for so I am.

If I then, your Lord and Master, have washed your feet; ye also to wash one another's feet.

For I have given you an example, that ye should do as I hav to you.

Verily, verily, I say unto you, The servant is not greater than h neither is he that is sent greater than he that sent him.

If ye know these things, happy are ye if ye do them.

Luke 9:48.

And he said unto them, Whosoever shall receive this child in m receiveth me; and whosoever shall receive me receiveth him that s for he that is least among you all, the same shall be great.

Matthew 23:23, 25, 27.

the law, judgment, mercy and faith. These ought ye to have not to leave the other undone.

Woe unto you, scribes and Pharisees, hypocrites; for ye make outside if the cup and of the platter, but within they are full of and excess.

Woe unto you, scribes and Pharisees, hypocrites; for ye are whited sepulchres, which indeed appear beautiful outward, but full of dead men's bones, and of all uncleanness.

The two words which encompass the entire life and the Master are love and humility. Nowhere in the He any other oriental Scripture is there a more touching rep tion of these qualities than in the story of the Foot as it is told in the New Testament of Christ. Throug Gospels the Master warns against the sins which star were, in contrast to the divine virtues of love and humil His denunciations of hypocrisy and pride, the contraries and humility, are particularly scathing. It is only in the of John, however, that the Rite of the Foot Washing oc most humble of the Master's deeds, for it was not a such as had excited the admiration of the multitude awed respect of the Disciples. It was a simple, dome which anyone could perform and which carried with it of fame or extrinsic reward.

According to oriental custom, the feet were clad sandals. It was the duty of servants to perform this service for guests, pouring water on the feet as they we over a basin, and drying them with a towel. The Disci made no effort toward thus serving the Christ, nor another. They were occupied instead in disputations themselves as to "which of them was accounted to greatest." When the Master observed their selfish ambitions He gently and lovingly took upon Himself th task of performing this service for them. "What I d knowest not now, but thou shalt know hereafter."

This simple deed has emphasized humility as the most requisite for aspirants to Christian attainment. "I hav you an example that ye should do as I have done unto y

The Philosopher's Stone, that celestial body which P scribes in the fifth chapter of II Corinthians, that body

of throngs or seeking positions of prominence. The lofty sp
development of the Christ lifted Him to the heights
Transfiguration, and His love for humility caused Him t
upon Himself the form of a servant and to be fashioned
likeness of man.

Thomas a Kempis says in his incomparable manual of
tion, *The Imitation of Christ:* "He is truly great who hath
love. He is truly great that is little in himself and that mak
account of any height of honor. He is truly wise that acco
all earthly things as dung, that he may win Christ. And
truly learned, that doeth the will of God, and forsake
own will."

John's is the only Gospel in which the denial of Peter i
told. The other three simply record the fact after its occu
At the conclusion of the Last Supper at which He had
His Disciples His deepest esoteric instruction, the Maste
but one more word for them, and that was love.

John 13:34, 35.

A new commandment I give unto you, That ye love one
as I have loved you, that ye also love one another.

By this shall all men know that ye are my disciples, if ye h
one to another.

This commandment is as applicable to the present
when spoken by the Lord of Love. Just so long as the
wars and rumors of wars, so long as man hates his fell
and seeks revenge for wrongs, we are Christians in littl
than profession and aspiration, for we are still in that a
of mind or state of consciousness which belongs to the Jeh
regime and the external law of the Ten Commandments.
tians are followers of that Way which is set forth in the S
on the Mount. Not until we begin to live these precepts
truly Christians; before that we are merely aspirants
Christian ideal.

After the inner lesson given to the Disciples through th
umphal Entry, the Master again emphasized the importa
love as the supreme power.

The Testing of Peter

Mark 12:30, 31.

And thou shalt love the Lord thy God with all thy heart all thy soul, and with all thy mind, and with all thy strength: first commandment.

And the second is like, namely this, Thou shalt love thy thyself. There is none other commandment greater than thes

John 13:36-38.

Simon Peter said unto him, Lord, whither goest thou? Jesu him, Whither I go, thou canst not follow me now; but thou s me afterwards.

Peter said unto him, Lord, why cannot I follow thee now? down my life for thy sake.

Jesus answered him, Wilt thou lay down thy life for my sak verily, I say unto thee, The cock shall not crow, till thou me thrice.

Let him that standeth take heed lest he fall. Pet phase of development emphasizes the difficulty encou the aspirant in the cultivation of the *power of faith* unalterable. He had yet to become the perfected rock upon which the Church is builded.

The complete dedication of life is required, whethe a total renunciation of the physical body or laying it d *living* sacrifice. There can be no half-way measur working of spiritual law: hence the narrowness of the the few that are chosen. "I will lay down my life for This avowal immediately brings its subtle tests and always threefold, as in the case of Peter. "And the L Simon, Simon, behold, Satan hath desired to have you may sift you as wheat" (Luke 22:31). And most fam are the sorrowful words of the Teacher: Verily, ver unto thee, thou wilt deny me thrice.

Peter was destined to learn the full meaning of the A in the Garden. After his triple denial of the Master he in abject contrition to the Garden, there to face his o semane which was the conquest of Peter.

There, in that highly charged area, strengthened an aged by the ministering aid of Angels, this earnest ap

himself in consciousness to that exalted place where he w
be further prepared and sustained for the higher illumin
which he was to receive in that mystic interval betwee
Resurrection and the Ascension.

Mark 14:26-38.

*And when they had sung an hymn, they went out into the mo
Olives.*

*And Jesus saith unto them, All ye shall be offended because of
night: for it is written, I will smite the shepherd, and the sheep s
scattered.*

But after that I am risen, I will go before you into Galilee.

But Peter said unto him, Although all shall be offended, yet will

*And Jesus saith unto him, Verily I say unto thee, That this da
in this night, before the cock crow twice, thou shalt deny me thric*

*But he spake the more vehemently, If I should die with thee I u
deny thee in any wise. Likewise also said they all.*

*And they came to a place which was name Gethsemane: and h
to his disciples, Sit ye here, while I shall pray.*

*And he taketh with him Peter and James and John, and began
sore amazed, and to be very heavy;*

*And saith unto them, My soul is exceeding sorrowful unto death
ye here, and watch.*

*And he went forward a little, and fell on the ground, and praye
if it were possible, the hour might pass from him.*

*And he said, Abba, Father, all things are possible unto thee; tak
this cup from me: nevertheless not what I will, but what thou wi*

*And he cometh, and findeth them sleeping, and saith unto Peter
sleepest thou? couldest not thou watch one hour?*

*Watch ye and pray, lest ye enter into temptation. The spirit t
ready but the flesh is weak.*

To the sincere neophyte, Gethsemane becomes a fa
place, watered with tears for suffering, sorrowing humanity
too, becomes a man of sorrow and acquainted with grie
whoever goes forward upon the way toward high spiritual a
ment becomes increasingly responsive to the hurts of all
things about him and feels their suffering as his very own.

Finding the Garden of Sorrows is a very necessary step
the path, for it is pain only that unbars the gates of
"Before the feet can stand in the presence of the Master

The lesson of Gethsemane is learning to stand alo
say, "Not my will but Thine be done." Many time
follow Christ Jesus to drink of the cup of sorrow upon
mount until this lesson has been learned. We must
cup to the very dregs, until by the cumulative pain
nigh bursts the heart, we die to the personal self an
we may give ourselves unreservedly and completely f
and helping the world. When one learns to do this,
of divine alchemy all passion becomes changed into c
and into a divine understanding whose very power e
to soothe and to heal. We can no longer blame oth
harshly, criticize, or hate. We ask only that we ma
a living sacrifice upon the altar of humanity, expecting
no gratitude, not even understanding from those who
and dearest to us. Our only desire is to live that we
This is an extremely high ideal of attainment, but it is
all must find before the final liberation from Gethsem

After the Supper, Christ Jesus and the Eleven passe
one of the open gates of the city, crossed the K
ascended the steep slope of the Mount of Olives. Ta
Him Peter, James, and John, He asked the other D
remain beneath the trees. The three who accompa
had been with Him at the raising of the daughter of J
had witnessed the Transfiguration. Peter and John
the preparation for the Triumphal Entry and also fo
Supper. These events have reference to certain spiritua
ments of the Disciples.

The phrases "greatly amazed" and "sorely troubl
in Greek, an awful isolation, a mental agony. At th
the Temptation, Christ was tempted through ple
power. In Gethsemane He was tempted through
sorrow. The neophyte who learns to follow Him
through these same tests, their severity depending upo
particular state of development. The higher we a
harder become the tests. Very true it is that whom G
He chasteneth.

Christ Jesus was endeavoring to have Peter, James,
leave their bodies and follow Him into the World of L
there to read the heavenly records and to understan
teric meaning of His mission, that they might know

of His work. But they failed Him. They betrayed the within themselves, as well as the great Master, for they w so engrossed in the material, still so given to disputing ab high places they should receive in the New Kingdom, th were unable to follow Him; "they were asleep" to thes spiritual truths. Christ Jesus knew now that the path n trod alone. Humanity must remain yet for a time in d as to the real meaning of His work. He must continue misunderstood and betrayed, even by His own best-belove the very end. The Disciples never fully understood the meaning of His work until that blessed day of illumination we know as Pentecost.

The testing of Christ was threefold: The Temptation Wilderness, Gethsemane, and the Crucifixion. Of thes agony of Gethsemane was likewise threefold: The failure beloved Disciples, the betrayal by Judas, and the real that the cup must be drained to the last drop in misunder ing and loneliness.

Judas had been made the treasurer of the band. His pe ambitions were thwarted by Christ Jesus' refusal to lead an against Rome. He had expected the Master to proclaim self king and that he, Judas, should receive a high place officials. As the Christ gave deeper and more spiritual Judas became more hopelessly confused. Having no under ing of the deeper work, his confusions turned into baffle and hatred, culminating in the betrayal.

The powers of Christ, of John and of Judas, all rep powers within ourselves. It is for us to transmute the fo Judas into that of John and so awaken the divinity of the within. We may well ponder the axiom of the ancient G "Man, know thyself."

Matthew 26:42-56.

He went away again the second time, and prayed, saying, "O my if this cup may not pass away from me, except I drink it, thy will be

And he came and found them asleep again: for their eyes were

And he left them, and went away again, and prayed the third saying the same words.

Then cometh he to his disciples, and saith unto them, "Sleep o and take your rest: behold the hour is at hand, and the Son of

And while he yet spake, lo, Judas, one of the twelve, came him a great multitude with swords and staves, from the chief elders of the people.

Now he that betrayed him gave them a sign, saying, "W I shall kiss, that same is he: hold him fast."

And forthwith he came to Jesus, and said, "Hail, Master;" him.

And Jesus said unto him, "Friend, wherefore art thou com came they, and laid hands on Jesus, and took him.

And behold, one of them which were with Jesus stretched ou and drew his sword, and struck a servant of the high priest's, off his ear.

Then Jesus said unto him, Put up again thy sword into his pl they that take the sword shall perish with the sword.

Thinkest thou that I cannot now pray to my Father, an presently give me more than twelve legions of angels?

But how then shall the scriptures be fulfilled, that thus it m

In that same hour said Jesus to the multitude, "Are ye co against a thief with swords and staves for to take me? I sat you teaching in the temple, and ye laid no hold on me."

But all this was done, that the scriptures of the prophets fulfilled. Then all the disciples forsook Him, and fled.

Gethsemane is formed of two words, *gath*, "a pre "bitterness"; and *shemen*, "oil," "understanding," " The cross must ever precede the crown; true wisdom of pain.

Three times did the Christ return to find the Discip ing. They were unable to reach the exaltation of sp He knew. The betrayal of the Christ within man is and comes through the weakness of the flesh, the str the desire nature, and the lack of spiritual power to l constant, abiding communion of the "I am" within.

The Christ healed the ear of Malchus, servant of priest, by the use of the powerful life forces emanating own home world where all is life and love and harmo Christ transmitted the radiations from the high sphere degree that to merely stand in His presence was to rece

The Master could have summoned legions of An Archangels to His side, for He is Lord of them all, bu mained true to that vow which is always taken by one w wield the powers of the Initiate: Every aid for others

Luke 22:39-45.

And he came out, and went, as he was wont, to the mount of O and his disciples also followed him.

And when he was at the place, he said unto them, Pray that ye not into temptation.

And he was withdrawn from them about a stone's cast, and kn down, and prayed.

Saying, Father, if thou be willing, remove this cup from me: nevert not my will, but thine, be done.

And there appeared an angel unto him from heaven, strengthening

And being in an agony he prayed more earnestly: and his sweat was were great drops of blood falling down to the ground.

And when he rose up from prayer, and was come to his disciple found them sleeping for sorrow.

The Disciples were sleeping from sorrow. They were sor ful because they were not yet able to reach that high p wherein the Master was endeavoring to lead them.

"His sweat was, as it were, great drops of blood falling to ground." One of the never-ending wonders of the Bible is deep occult truths are concealed within a few words. Transfiguration depicts the transformation effected through power of spirit; Gethsemane is this same power in its effect u the body. The blood is "a most peculiar essence" and is medium for the operations of the spirit in the body. The b of the most advanced of the new race will be a gaseous li substance. Its development depends upon the manifestatio love, harmony, unity and fellowship among men. John looking far into the future when he stated: "If we walk in light as He is in the light, we have fellowship one with anoth The coming of the Light is dependent upon the manifesta of brotherhood and fellowship. The generation and concen tion of power through the association of man with man nation with nation in harmony of thought, unity of purpose, for all and none for self, would establish a rhythm within body of the earth that would bring about such transforma that the new heaven and the new earth would be brought manifestation here and now. The Christ was instructing Disciples in the inner workings of these powers of the spirit

Upon *man himself* depends the realization of the light of

wondrous mission of the Christ would have remained u
The Gospels all make mention of this fact.

Matthew 26:54.

But how then shall the scriptures be fulfilled, that thus it m

Mark 14:49.

I was daily with you in the temple teaching, and ye took the scriptures must be fulfilled.

Luke 22:42, 43.

Saying, Father, if thou be willing remove this cup from me: not my will, but thine be done.

And there appeared an angel unto him from heaven, streng

John 18:11.

Then said Jesus unto Peter, Put up thy sword into the she which my Father hath given me, shall I not drink it?

Each of the Gospels represents a different phase o development; therefore, many of the statements gene sidered contradictory are found to be simply varied of identical truths. Both Matthew and Mark state th Disciples fled when the Christ was imprisoned. T Himself says: "Sleep on now and take your rest, b hour is at hand when the Son of man is betrayed into of sinners."

Since the Disciples represent attributes of the s awakened within man, at a certain stage they are a unable to aid in the liberation of the imprisoned Chri

Luke states that Peter, the power of faith, follo afar off.

John 18:15-18.

And Simon Peter followed Jesus, and so did another d disciple was known unto the high priest, and went in with J palace of the high priest.

But Peter stood at the door without. Then went out that o who was known unto the high priest, and spake unto her t door, and brought in Peter.

Then saith the damsel, that kept the door, unto Peter, A also one of this man's disciples? He saith, I am not.

And the servants and officers stood there, who had made a

Peter and John are faith and love, the two wings of the
without which the Resurrection could not take place.
leads the way. Faith wavers for a time without the door
is, it remains an intellectual concept only. Such faith will
remove mountains. Before it can do this, it must, in con
with love, be *brought within,* there to become a working
netic power in consciousness. The damsel, spiritual int
which always stands guard at the door, tempts the newly aw
ed light of faith. Often the Christ within is denied, while
and sustenance are sought among the outer or purely m
faculties, the officers and servants.

The Christ, in foretelling the betrayals of Peter and of J
was describing the failures and weakness of every aspirant
endeavors to walk the way of true Christian discipleship.

Gethsemane

The Agony Rite in the garden may well be termed the
of Transmutation. Christ's agony was caused by His effo
attune His vibration, that of a luminous Archangel, to the
ing confinement of the earth that He might become its ind
ing planetary Spirit. When He opened Himself to the
rhythm all the powerful and sinister currents of evil that ab
in the world swept over Him. He not only felt their cru
weight but saw, in kaleidoscopic vision, their origin and pu
Lust, anger and bitterness seared Him like flames while g
selfishness and hatred bore down upon Him as leaden we
The sorrow and anguish and suffering caused by man's w
doing wounded Him to the very depths of His loving and
passionate heart.

The limit of agony even an Archangel can know was br
about as pictures of the future passed before His vision an
saw how few of humanity's vast multitudes would recogniz
meaning of His coming or the real significance of His pu
He watched with profoundest sorrow as the dark veil of mat
ism blinded the modern world; then its consequent failu
discernment, its restlessness and fear. The blindness and i
ance of the masses as to His mission, the crystalization and
narrowing concept of those avenues which were formerly

culmination in the prayer: *Let this cup pas*
theless not as I will.

Gethsemane was not on the Mount of Oli
was there because the mount marks the most
earth's areas. What the Christ accomplish
charged Garden beneath the over-shadowin
and Archangels was of profound significance
It was the time when the whole program of p
received an added and powerful impulse de
further upon the ever-ascending spiral.

To this Mount of Olives, vibrant with spi
the Beloved, and Mary, the Holy Madonn
pilgrimages when they no longer knew the
presence. This was a favorite retreat for med
and it was to this place that she often calle
instruction. The area was particularly vibra
cesses of transmutation, for it was here that t
opened for these holy men and women and co
Celestial Hosts became more readily accessibl

The Betrayal

Matthew 26:14-16.

Then one of the twelve, called Judas Iscariot, wen

And said unto them, What will ye give me, a
unto you? And they covenanted with him for thirt

And from that time he sought opportunity to b

Luke 22:1-6.

Now the feast of unleavened bread drew nigh
Passover.

And the chief priests and scribes sought how the
they feared the people.

Then entered Satan into Judas surnamed Iscario
of the twelve.

And he went his way, and communed with the chi
how he might betray him unto them.

And they were glad, and covenanted to give him

And he promised, and sought opportunity to b
in the absence of the multitude.

Only Matthew and Luke mention the betr

to the priests or material power. The never ceasing wond
the Bible is that its every incident finds a complete parall
consciousness at whatever level we wish to place it. It hold
all degrees from the birth of the Christ in the mind of
up to the birth of the new spiritual body of the Initiate,
the still higher attainment when the great Initiator is foll
into the Temple of Light that is His own home world.
Bible is indeed the spiritual textbook of the world.

The betrayal was preceded by the Last Supper, the occ
for the highest spiritual teaching imparted by the Master.

The lowest and the highest, the gamut of human accomp
ment, is encompassed in one chapter of this Book of B
Judas, of the tribe of Judah (Leo), signifies the heart
linked to the lower sense life; the Christ, the supreme sy
of Leo, is this same heart power at one with the Spirit.

Matthew's is the Gospel of the Dedication. It is the
Gospel in which the thirty pieces of silver are mentioned. S
is a feminine metal belonging to the Moon, and the nu
three is the complete dedication of the threefold aspect of
to evil symbolized in the character of Judas Iscariot, eve
the gifts of the Three Wise Men signify the consecration o
same threefold aspect to the higher nature or the Christ.
the divine plan that Judas, or the lower nature in man,
eventually destroy or redeem itself and thereafter be suppla
by Matthias, the higher self. The key to this transmutati
given in Zachariah:

Zechariah 11:8, 12-15.

*Three shepherds also I cut off in one month; and my soul loathed
and their soul abhorred me.*

*And I said unto them, If ye think good, give me my price; and
forbear. So they weighed for my price thirty pieces of silver.*

*And the Lord said unto me, Cast it unto the potter; a goodly
that I was priced at of them. And I took the thirty pieces of silv
cast them to the potter in the house of the Lord.*

*Then I cut asunder mine other staff, even bands, that I might
the brotherhood between Judah and Israel.*

*And the Lord said unto me, Take unto thee yet the instrument
foolish shepherd.*

plane. The price, thirty pieces of silver, must alw
in the house of the Lord (law) through the purifica
body in regeneration. Until this transmutation has b
plished man always bears the instruments of a foolis

I am the good shepherd and know my sheep and
of them are the words of the Great Shepherd and
His words by laying down His life that all men, th
might find the Way to Life Eternal.

Matthew 26:56.

But all this was done that the scripture of the prophets mig
Then all the disciples forssook him, and fled.

All the Disciples fled, even Peter, James and John
trials when the path narrows to a point like a chu
and we see only a cross at the end, faith, love and
may desert us unless the Christ is awakened within

must learn to find its strength within; no human so
depended upon. This applies to great crises in hu
well as when the neophyte is worthy to attain to Ini

Mark 14:51, 52.

And there followed him a certain young man, having a l
about his naked body; and the young men laid hold on hi
And he left the linen cloth, and fled from them naked.

Historically this young man is said to have been M
Esoterically these two verses outline the path of
In the lesser degrees of Eleusis the neophyte wore a
ment; in the greater rites he was unclothed (resur
new life or larger life). The Christ left His linen cl
tomb where they were discovered by Peter and John

The garments represent the final debt of causation
dated. The men that laid hold on the young man r
opponents of Christ, the higher nature; they are the
and temptations of the world and carnal man. The
liberation through overcoming the lesser nature, and
away, having been born again on another plane of c
and manifestation.

The Trials

First Trial Before Annas

As the Master suffered in Gethsemane, there were hea uproar and cries of an approaching throng which bro awed stillness of the Garden wherein had occurred His conflict with sorrow. The glimmering of many lights strange and weird shadows upon the olive trees that ha nessed His last mighty ordeal and final submission. The s of the Sanhedrin approached, accompanied by Judas wh the traitorous kiss. The Christ met this with an infinit passion and love transcending anything the world has ever as He spoke gently to Judas and called him "friend." the perfect ideal for humanity to follow. They were words He pronounced to those gathered about Him Mount on a certain summer day: *Love your enemies, bles that curse you, do good to them that hate you, and pray fo which despitefully use you.* He taught them the secret of vibratory power which man must learn to build within if he would become a Christed one—the power of love is beneficent and triumphs over all enmity.

While the Sanhedrin was being assembled at midnight, endeavored by subtle questioning to cause Christ Jesus to Himself. The charges which they held against Him wer His words concerning the destruction of the Temple, whi interpreted to mean the material Temple in Jerusale second, His affirmation that He was the Messiah. Annas found no reason for His condemnation, he boun and sent Him to the high priest, Caiaphas.

Between the preliminary examination by Annas and t trial of Caiaphas, Christ Jesus witnessed His betrayal by Again the *Rock* man became the *Water* man. As the was being led away from the apartments of Annas to t Caiaphas, He heard the third denial.

The trials of the neophyte are in proportion to his s status. The farther one advances upon the Path, th subtle and far-reaching become his testings. None coul

Matthew 27:3-5.

Then Judas, which had betrayed him, when he saw that he
demned, repented himself, and brought again the thirty piece
to the chief priests and elders,

Saying, I have sinned in that I have betrayed the innocent bl
they said, What is that to us? see thou to that.

And he cast down the pieces of silver in the temple, and dep
went and hanged himself.

Between the trials by Caiaphas and Pilate, Judas t
thirty pieces of silver at the feet of the priests and went
hanged himself. Evil always destroys itself. Wrongd
only bring its own reaction in greater evil. This is an in
law of all nature and finds a perfect correspondence in
of the Disciples. Judas died in shame and disgrace;
pented of his terrible failure and became the stepping s
rock or foundation stone of the new religion. Temp
one of the greatest factors in soul growth. Libra, the
suspended between Virgo and Scorpio, spirit and flesh re
ly, is aptly called the trial gate. The discrimination
by the disciple as he stands in this place reveals to the W
the position to which he has attained in his spiritual pr

Luke 22:59-62.

And about the space of one hour after another confidently
saying, Of a truth this fellow also was with him: for he is a Ga

And Peter said, Man, I know not what thou sayest. And in
while he yet spake, the cock crew.

And the Lord turned, and looked upon Peter. And Peter r
the word of the Lord, how he had said unto him, Before the
thou shalt deny me thrice.

And Peter went out, and wept bitterly.

The greatest failure often becomes the most import
ping stone toward higher attainment. After the den
returned to the Garden of Gethsemane, the crucible of
tears wherein base metal is transmuted into pure gol
the Garden Peter came forth purified, redeemed. Long
ly the beloved Master had said to Peter, *Thou art c*
not all clean. Through deep humiliation and intense so
final cleansing was accomplished. But tradition tells

glorious as were his after-works in the name of Christ Jesus for the glory of His kingdom upon earth, his eyes were n without the glimmer of tears.

Second Trial Before Caiaphas

Caiaphas, high priest in the time of Christ Jesus, was a in-law of Annas. Annas was a Sadducean aristocrat. Hi mense wealth was derived in part from Temple traffic. He responsible chiefly for the Temple becoming a "den of robb This accounted for his intense animosity against Christ and his determination to bring about His destruction.

Caiaphas was appointed high priest by Valerius Gratius, decessor of Pilate, in A.D. 25, and was deposed about A.D Caiaphas as ruling high priest was president of the Sanh at the trial of the Master.

A legal assemblage could not be held before sunrise; b many had come together through curiosity, it was decide hold an informal meeting immediately. Many witnesses conflicting testimony. Finally two were found who swore they had heard Christ's words concerning the destruction o Temple. Caiaphas asked, "Art thou the Christ?" Whe latter replied, "I am," Caiaphas rent his fine linen vest in token of blasphemy, and the Sanhedrin condemned the M rene to a blasphemer's death. The judges then departe a few hours' rest and refreshment, leaving the Christ in ca the Temple guards.

At that time anyone under sentence of death was subje the sport and mockery of the soldiers, so the gentle Naz was left to their mercies. To pass the time between trials, blindfolded and beat Him. They struck Him in the face as a crowning indignity, spat upon Him. They wounded blessed hands which had been used only to help and to They bruised that tender face which had shone upon the with the reflected light of heaven. With one word, one ge He could have been free, His torturers helpless at His There was never such an example of calmness in adversity, poise and peace in a hostile environment [illegible]

The Sanhedrin was composed of seventy members high priest. A verdict required a unanimous vote. Th trial, held after sunrise, was merely routine and the se death for blasphemy was pronounced quickly. Both N and Joseph of Arimathea were private disciples of th and protested the verdict. It is said that no less tha seven irregularities occurred in the trial, any one of wh have annulled the sentence of death. Esoterically, w stand how and why the death sentence was not refuted the Crucifixion had to take place. It was a necessary ste the Christ becoming the indwelling planetary spirit of t

The cowardice and treachery of Pilate may be compa that of Peter and Judas. He realized that the rulers a were envious of His great powers. "For he knew that they had delivered Him" (Matthew 27:18).

The wife of Pilate, Claudia Precula, was a devotee o Christian sect. Among the first fruits of true esoteri consciousness that continues unbroken through the wa the sleeping states, and which serves in greater freedo the night hours when it is apart from the body. popularly confused with the dream state, the night-cons is far from being a mere fantasy of the subconsciousness

Matthew 27:19.

When he (Pilate) was set down on the judgment seat hi unto him, saying, Have nothing to do with this just man: suffered many things this day in a dream because of him.

Due to the excitement in the city, the Roman pr who resided in Cesarea, came to Jerusalem at the tim Passover, attended by a large number of soldiers, and his residence in the citadel of Antonia. For the trial Jesus, Pilate was conducted by Caiaphas to the Praetor sumably the hall of the castle of Antonia. "And the and the officers stood there, who had made a fire of it was cold; and they warmed themselves; and Peter st them and warmed himself" (John 18:18).

The members of the Sanhedrin might not enter t torium else they would be defiled and forbidden to p

Mark 15:1-13.

And straightway in the morning the chief priests held a consu with the elders and scribes and the whole council, and bound Jesu carried him away, and delivered him to Pilate.

And Pilate asked him, Art thou King of the Jews? And he ans said unto him, Thou sayest it.

And the chief priests accused him of many things: but he an nothing.

And Pilate asked him again, saying, Answerest thou nothing? how many things they witness against thee.

But Jesus yet answered nothing; so that Pilate marvelled.

Now at that feast he released unto them one prisoner, whomsoev desired.

And there was one named Barabbas, which lay bound with them th insurrection with him, who had committed murder in the insurrec

And the multitude crying aloud began to desire him to do as ever done unto them.

But Pilate answered them, saying, Will ye that I release unto y King of the Jews?

For he knew that the chief priests had delivered him for envy.

But the chief priests moved the people, that he should rather Barabbas unto them.

And Pilate answered and said again unto them, What will ye the I shall do unto him whom ye call the King of the Jews?

And they cried out again, Crucify him.

In the public festivals of Greece and Rome it was custo to release to the people one prisoner of their own choice. custom was introduced into Jerusalem by the Romans. Bar had been a leader of an insurrection against the Romans was, therefore, considered a hero among the people. I ancient Babylonian initiatory rites, a malefactor, represe the declining sun, was put to death after various crueltie been perpetrated upon him, and another malefactor was his freedom. A version of this same custom was pres among the Hebrews. In their rites the sacrificial victim goat which was slain upon the altar, while another was l by imprecation with the sins of the people and sent fre the desert.

Matthew 27:24-26.

When Pilate saw that he could prevail nothing, but that rather a

Then answered all the people, and said, His blood be on u
our children.

Then released he Barabbas unto them: and when he had scour
he delivered him to be crucified.

At the equinoctial feast in spring, as celebrated in bo
lon and Persia, there was a triumphant processional
condemned prisoner dressed as a king. At the end of
cessional the prisoner was shorn of his fine raiment,
and crucified. Philo, in describing this ceremony as
observed in Alexandria, gives the condemned crimina
as Karobas.

Matthew 27:27-31.

Then the soldiers of the governor took Jesus into the commo
gathered unto him the whole band of soldiers.

And they stripped him, and put on him a scarlet robe.

And when they had platted a crown of thorns, they put it upo
and a reed in his right hand: and they bowed the knee before
mocked him, saying, Hail, King of the Jews.

And they spit upon him and took the reed, and smote him on

And after they had mocked him, they took the robe off from
put his own raiment upon him, and led him away to crucify h

This has been a mystic formula of Initiation throug
ages, and it still is.

John 19:13-16.

When Pilate therefore heard that saying, he brought Jesus
sat down in the judgment seat in a place that is called the Pav
in Hebrew, Gabbatha.

And it was the preparation of the passover, and about the s
and he saith unto the Jews, Behold, your King.

But they cried out, Away with him, away with him, crucify h
saith unto them, Shall I crucify your King? The chief priests
We have no king but Caesar.

Then delivered he him, therefore, unto them to be crucified.
took Jesus, and led him away..

Gabbatha means "a pavement laid with stones." Hir
was laying plans upon this same pavement when he was
by three ruffians and murdered. The three ruffians, i

The four different paths of Initiation are concealed withi
trials of the Christ. Following are the correlations:

Annas—Earth	Pilate—Water
Caiaphas—Fire	Herod—Air

The preparatory steps for these Four Gates are conc
within the works of Peter (water) and Judas (fire), an
blending of these two by the Christ on the cross.

Third Trial Before Pilate

The Sanhedrin voted for the death of Christ Jesus, but i
no power to carry out its decree unless sanctioned by the R
government. Pilate was the fifth of seven procurators or go
ors in the Roman province of Judea; he ruled from 26 to 36
A man of inferior birth and culture, hostile to and suspi
of the Jews, he regarded their manners and customs with
contempt.

The Jews knew that the Roman governor would con
no man to death for blasphemy, so they charged the Christ
sedition and with making a false claim to royal power—w
was considered treason against Rome. Their gross materi
could not comprehend that Christ desired no earthly throne
that His was not a physical kingdom.

Pilate, to excuse himself, sent Christ Jesus to Herod, wh
in Jerusalem at the time. Disappointed and chagrined be
the Teacher refused to answer his questions or perform mi
for him, Herod mocked the prisoner and returned Him to P

Pilate's weaknesses were those that cause so many to f
indecision and a cowardly fear to take a stand for right ag
the opinion of the majority. When Pilate saw that a mob
forming he feared that violence would follow, with the
that Rome would judge him adversely for inefficiency an
ability to maintain order. He therefore "took water, and wa
his hands before the multitude," a symbolic act and one w
many a Christian neophyte performs every day. Everyone
does this under similar circumstances is leaving the Christ w
himself to be scourged and crucified by his own lower natu

Trials must constantly beset the path of the neophyte

Many times and in many lives we must stand trial b
prove our worthiness for Initiation. How do we face
designed to serve as stepping stones toward a higl
Do we meet them with the hypocrisy and treachery of
with the indecision and cowardice of a Pilate, or with th
compassion and forgiveness of the Christ?

The Latin Gospel of Nicodemus, or the Acts of Pila
many interesting events in the Master's later life. Am
is the following: "And Pilate, having called the officer
him, 'Let Jesus be brought with gentleness.' The offi
out and having recognized Him, worshipped Him, and
scarf in his hand spread it on the ground and said to Hi
walk here and come in for the governor calleth Thee

"And when Jesus entered and the standard bearers ho
standards, the tops of the standards bowed down and wo
Jesus. And when the people saw the manner of the s
how they bowed down and worshipped Jesus, they crie
ceedingly against the standard bearers. Pilate said: 'I
marvel how the banners bowed down and worshippe
The governor called the standard bearers and said
Why did ye so? They said to Pilate: 'We are Greeks
upon the Gods, how could we worship Him? But as
holding the banners, they bowed down themselves a
shipped Him.'

"Pilate said to the people: 'Choose ye strong and
men, and let them hold the standards and let us see if
down of themselves.' Pilate said to the officer: 'Take
of the praetorium and bring Him in again in what mar
wilt.' And Jesus and the officer went out of the pr
Pilate called those who held the banners and saith
'I have sworn by the salvation of Caesar that if the
do not bow down when Jesus entereth I will cut off you

"And the governor gave the order the second time t
should come in. And the officer did the same as be
earnestly entreated Jesus to tread upon his scarf. And
upon it and came in. And as He entered the standar
down again and worshipped Jesus."

In the letter of Pilate to Herod, he details inciden
Resurrection. "Now when Procla, my wife, heard th
was risen and had appeared in Galilee, she took with her

at the sepulchre, and went to greet the face of Christ, as if great spectacle, and saw Him with His disciples."

After his conversion Pilate was sent for by Caesar in R Caesar questioned him and then commanded Albius, a cap to cut off Pilate's head as Pilate had commanded the exec of the Christ. An Angel of the Lord came and receive head. When Procla, Pilate's wife, saw the Angel "she, filled with joy, forthwith gave up the ghost and was b with her husband."

The following excerpts are taken from a letter suppo addressed by Herod to Pontius Pilate, the governor of Jerus This letter is taken from a Greek manuscript belonging t fifth century.

"As my daughter, Herodias, who is dear to me, was pl upon a pool of water, which had ice upon it, it broke unde and all her body went down and her head was cut off an mained upon the surface of the ice. And behold, her m is holding her head upon her knees in her lap and my w house is in great sorrow.

"It is certain that because of the many evil things don me to John the Baptist and because I mocked the Christ, be I receive the reward of righteousness. The judgments of Go righteous and every man receives according to his thought since thou wast worthy to see that God-man, therefore i cometh you to pray for me. My son, Azbonius, also is i agony of the hour of death. I, too, am in great affliction be I have the dropsy and am in great distress and all because I secuted the introducer of Baptism by water, which was Therefore, my brother, the judgments of God are righteou

The Way to Calvary

The principal obstacles on the Path are represented i trials before Annas or mortal mind, the trial before Cai or worldly ambition and before Pilate, typifying weaknes vacillation of mind when required to stand for Truth at th of endangering personal position and prestige.

The scourging symbolizes the pain and discomf
accompanies the awakening of certain centers lying
spine within the body of the aspirant. The crown of
a similar significance as it refers specifically to cer
in the head.

Three times the Lord Christ fell beneath the wei
cross. That which He enacted physically is represe
corresponding moral failures to which humanity is
succumb as it learns to walk the spiral way leading t
Light. Man falls beneath the weight which veils of m
placed upon his spirit; also he falls because of his
desires; yet again by reason of the worldly glamor to
spiritually unillumined mind succumbs. Three pitfa
Path come from the weakness of the physical, the powe
and the darkness of the human mind.

As Christ ascended Calvary He was met three time
of holy women. These represent the activity of
feminine (love-wisdom) principle that works for puri
the physical and desire bodies and spiritualization of t

By means of her mystical at-one-ment with Christ,
tinued to both vision and feel His every experience t
the Passiontide. Mary and the other holy women re
the Jerusalem house of Mary, the mother of Mark,
this momentous time.

Mary, in perfect attunement with Christ, knew wit
the agony of the Garden. The Cosmic Scroll of Tim
wound for her also in those dark hours. Realizing th
sorrow for the blindness and ingratitude of mankind,
the pain and grief that gripped His great compassion.

Again, Mary was one with Him throughout the i
the trials and the cruelty and inhumaneness of th
journey. No anger or resentment touched her pure he
ing these dark hours it was the perpetrators of the
crimes who were the recipients of her most ardent i
prayers. Humanity's debt of karmic retribution for it
of earth's supreme Messenger has been tremendously l
the loving, sacrificial service of this great compass
who continues to labor with man to alleviate the kar
of this terrible deed.

His heart was mine. . . . So in a certain sense my Son and I deemed the world with one heart."

The Master made reference to this heavy debt of causa incurred by mankind as he pondered over Jerusalem's rejec of His ministry: "O, Jerusalem, Jerusalem, thou that killest prophets, and stonest them which are sent unto thee, how o would I have gathered thy children together, even as a gathereth her chickens under her wings, and ye would n (Matt. 23:37).

And again, when foretelling troubles that were to come result of man's departure from spiritual law: "For behold, days are coming, in the which they shall say, Blessed are barren, and the wombs that never bare, and the paps wh never gave suck. Then shall they begin to say to the mounta Fall upon us;; and to the hills, Cover us. For if they do th things in a green tree, what shall be done in the dry?" (L 23:29-31).

The Rite of the Crucifixion

"Father, forgive them; for they know not what they do.
Luke 23

The two paths of development, the mystic and the occ converge at Gethsemane where the candidate for Initiatio weighted with sorrow that flowers into compassion—the c passion which weeps above Jerusalem and breathes in ge tones of infinite understanding beneath the heavy burden of cross, "Daughters of Jerusalem, weep not for me, but weep yourselves, and for your children." And again, after three h of agony on the cross, He voices that immortal prayer, "Fat forgive them; for they know not what they do."

In the Crucifixion we stand before one of the holy myste which must ever remain sealed to the profane. The sacred of its meaning can only be touched upon briefly. *Its true, in purpose can only be revealed to those who seek and find the li within themselves, the flame of the great Christ love wh passeth all understanding.*

When Barabbas was released, Christ Jesus was scourged heaped with indignity and abuse. His garments were torn

woven, placed upon His head, and crushed dow
temples. This phase of the stigmata is produced vis
mystic through intense concentration upon the Pass
Lord. In the occultist the same is produced *invisib*
certain exercises received by those who have made
worthy by living the life. The spiritual currents ge
the vital body of such a person are so powerful tha
is literally *scourged* by them, particularly in the reg
head where the pain of the Crown of Thorns is proc
in the palms of the hands, the arches of the feet, and

In Matthew, the Gospel of Dedication, the *robe o*
the symbol of service through purification. (Many art
the Christ in a robe of red).

"They placed a reed in his right hand." The ree
is the insignia of Initiate power gained through lifting
spirit fire. The reed was placed in His *right* hand,
the positive path of development. The crown of th
sents the pain produced in the head as the cranial
revivified by the ascending spirit fire force.

Mark 15:17-20.

And they clothed him with purple, and platted a crown o
put it about his head,

And began to salute him, Hail, King of the Jews!

And they smote him on the head with a reed, and did sp
and bowing their knees worshipped him.

And when they had mocked him, they took off the purp
and put his own clothes on him, and led him out to crucify h

The Gospels of Mark and John outline a further de
The Master is robed in purple, the kingly color. I
combination of red and blue. (Red, the lower natu
through service; blue, the reflection of spirit.)

The ascent of the awakened currents to the head i
in the words: "They smote him on the head with a

Luke 23:11, 12.

And Herod with his men of war set him at nought, and
and arrayed him in a gorgeous robe, and sent him again to

And the same day Pilate and Herod were made friends
before they were at enmity between themselves.

The Hebrew royal dress was white; the *gorgeous robe* r
to the White Light of pure spirit. Herod represents the ca
or lower man, the fleshly appetites; Pilate, the material or
crete mind. Through the power of spirit these two oppo
forces are redeemed and united in greater manifestation
spiritual power.

Only the Gospels of Matthew and Mark mention the
and crown of thorns. These are early manifestations of
inner work produced within this wonderful temple of the
dwelling spirit, the physical body, as the process of libera
begins.

The sublime Christ on the cross is the perfect symbol in e
detail of the future attainment of all humanity.

There have been, altogether, sixteen crucified World Savi
whose lives reveal the mystic meanings of Initiation. Orp
says, "They pierced my hands and my feet."

Matthew 27:33-37.

*And when they were come unto a place called Golgotha, that is t
a place of a skull.*

*They gave him vinegar to drink mingled with gall: and when h
tasted thereof, he would not drink.*

*And they crucified him, and parted his garments, casting lots: t
might be fulfilled which was spoken by the prophet, They parte
garments among them, and upon my vesture did they cast lots.*

And sitting down, they watched him there;

*And set up over his head his accusation written, THIS IS JESUS
KING OF THE JEWS.*

Golgotha, the place of the crucifixion, is an Aramaic w
meaning "the place of the skull." The word has the same m
ing as the Greek word *kranion,* which the Latin Vulgate tr
lates as *Calvaria,* or Calvary.

Professor Drews in his *Christ Myths* states: "Golgotha w
hill outside Jerusalem where, in pre-Christian days, was hel
initiatory ritual sacred to Adonis." This was a ritual dr
in which crucifixion, death and burial took place. Afterw
through the lamentation of women, the victim was prod
alive to the people. The fundamental principles of spir
progression or evolution have ever been the same. Upon t

Luke 23:26-28.

And as they led him away, they laid hold upon one Simon, coming out of the country, and on him they laid the cross, th bear it after Jesus.

And there followed him a great company of people, and which also bewailed and lamented him.

But Jesus turning unto them said, Daughters of Jerusalen for me, but weep for yourselves, and your children.

Mark 15:40, 41.

There were also women looking on afar off: among whom Magdalene, and Mary the mother of James the less and o Salome;;

(Who also, when he was in Galilee, followed him, and min him;) and many other women which came up with him unt

It is only as students of esoteric Christianity that w the unifying principle that binds the religions of the gether and places them all, in ever-ascending steps, a of the Christ. Every world Teacher has been a hig and every religion holds some phase of Initiation as goal. They each lead to the throne of the Christ, who it was to bring the spiritual power of the Greater M the world.

Josephus says that punishment by crucifixion was i into Palestine during the reign of Alexander Jannae B. C., and that many Pharisees were put to death in It was the common form of capital punishment during Christian era. Many of the disciples and followers Jesus were martyred in this manner. Tradition says the Twelve with the exception of John followed the to the cross.

In primitive times every incident connected with was designed to prolong and increase the agony of t The upright stake of the cross was placed on the gr the *cruciarius,* as he was called, was stripped of his laid on his back on the stake and the transverse be under his shoulders. The arms and feet were stretche tied by ropes or nailed to the cross, which was then set the victim was left to linger through death, which m through loss of blood or exposure, fever or hunger.

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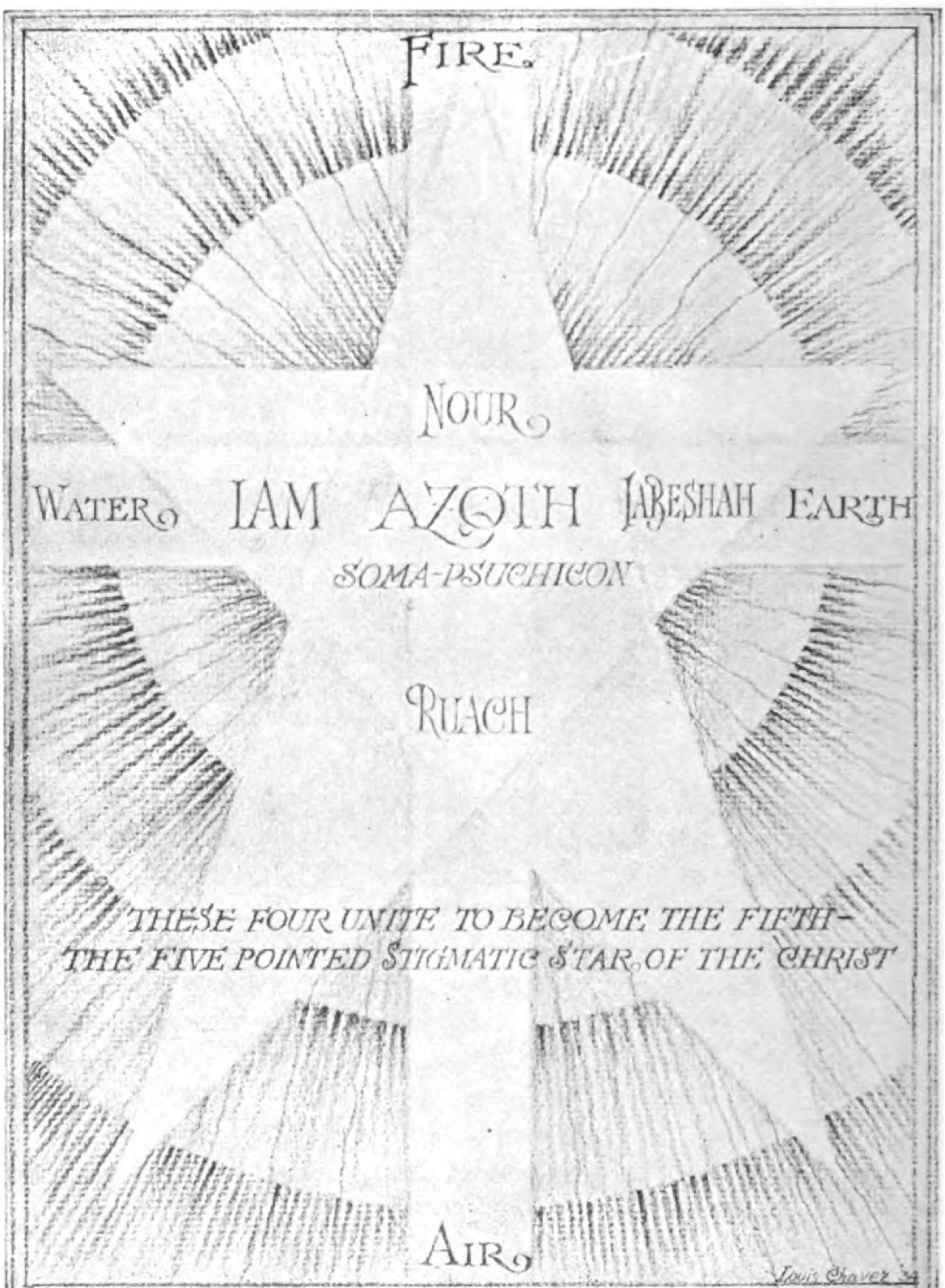

THE NEW CHRISTED MAN

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abuse the victim in any way it desired. Besides being jected to beatings and having missiles thrown at him, the ag ed victim was also often attacked during the night by beasts. We learn that Andrew was protected from an a of this kind by a shaft of light from heaven which fright the beasts away.

It was customary to place a board at the head of the bearing a statement of the victim's crime. That all might u stand the inscription placed upon the cross of Christ Jesus, i written in three languages: Greek, the language of cul Latin, the language of power; and Hebrew, the langua religion. The one in Latin read: *"Iesus Nazarenus Rex It orum"* abbreviated as *"I. N. R. I."* Esoterically decipher Hebrew, "I am" (I) symbolizes water; "Nour" (N), "Ruach" (R), air or spirit; and "Iabeshah" (I), earth. Alc ically they symbolize salt (I am and Iabeshah); sulphur (N mercury (Ruach). "Ruach" also symbolizes the sublim essence of spiritual power, Azoth. Herein lies the secret o meaning of the Crucifixion which shows us why each one *individually* follow Christ upon the path which leads *unt place,* unto Golgotha, the place of the skull.

Iesus Nazarenus Rex Judaeorium therefore contains a mystic formula. Christ Jesus was the type of perfection fo entire human race, so it was essential that the letters I. N. be placed above the cross and in several languages. This the Path for a single race or creed but for all mankind.

Every detail of the story of the Crucifixion is fraught mystic meaning. The *two thieves* who were crucified with the *seamless tunic* for which lots were cast, the *piercing* wit *lance,* and the issue of *blood and water* from His side, *the last words,* and the *burial* in the *new tomb* cut in the *solid* in the *garden* facing *Golgotha,* are all details worthy of and earnest meditation for they will yield much light upo subject of Initiation that may be found in no other way.

Mark 15:27-32

And with him they crucify two thieves; the one on his right han the other on his left.

And the scripture was fulfilled, which saith, And he was nu with the transgressors.

Save thyself, and come down from the cross.

Likewise also the chief priests mocking said among then the scribes, He saved others; himself he can not save.

Let Christ the King of Israel descend now from the cr may see and believe. And they that were crucified with his re

The two thieves represent the physical and the des the weakness of the flesh and the strength of the desire this stage of development that the spirit is ever cruc the cross of sorrow, pain and remorse. In the Matthew and Mark, both thieves are unrepentant. that were crucified with him reviled him." In the Luke one thief accepts Him and receives the promise o with Him.

The unrepentant thief signifies the physical or lov which must be overcome; the thief who accepts Him a the promise of entrance into Paradise represents the a ment of purification.

In pre-Christian days a "king's son" was the *cruc* two evil doers were sacrificed on either side of him. T of purification is always the same. A similar proce cealed within the story of Joseph in relation to the bu the baker, one of whom forgot Joseph while the membered him and secured his liberation from priso

Igne Natura Renovatur Integra. This is an old R motto meaning "Nature renovated by fire; matter re spirit."

The *stigmata* in hands, feet, and head are in the sa positions to each other as are the points of the five po The *five nails* are the five senses which bind the sp cross of the physical body. Plato declares: "Each pl pain is a sort of nail which rivets soul to body." T bound most closely to form through the five senses the power of the spirit fire must be most potent. Th of the nails from these points results in the Five Sacre

The *scourging* is caused by the creative fire mounti through the threefold spinal cord. After this ascendi has been in progress for a time, Neptune lights the s fire. This fire vibrates the pineal and pituitary gla

the crown of thorns becomes a halo of light, and the scarlet is changed for one of royal purple.

John 19:19-21

And Pilate wrote a title, and put it on the cross. And the writing Jesus of Nazareth the King of the Jews.

This title then read many of the Jews: for the place where Jesu crucified was nigh to the city: and it was written in Hebrew, and G and Latin.

Then said the chief priests of the Jews to Pilate, Write not, The of the Jews; but that he said, I am King of the Jews.

John states that the above words were written by Pilate despite the requests of the priests, refused to change them. refer to the process of illumining the lower mind. When il ination is accomplished, the spirit within will always proc that Christ is king.

Matthew 27:45-48.

Now from the sixth hour there was darkness over all the land the ninth hour.

And about the ninth hour Jesus cried with a loud voice, saying, El lama sabachthani? that is to say, My God, my God, why hast forsaken me?

Some of them that stood there, when they heard that, said, This calleth for Elias.

And straightway one of them ran, and took a sponge, and filled it vinegar, and put it on a reed, and gave him to drink.

Day began with the sunrise at 6 a. am. Christ Jesus placed on the cross at the third hour, or 9 a. am. At the hour, or high noon, the earth was darkened. At the ninth h or 3 p. m., came the liberation.

As the Christ Spirit was liberated from the body of Jesus passed into the center of the earth His great Soul Light flo the entire earth with a surpassing brilliance, so intense tha sunlight itself seemed to darken in comparison.

Every sacrifice bears its spiritual compensation. Every who dies on the field of battle for something he counts t greater than himself, is reborn on a higher level of attainm

ing from the body at death. Every ego, during its
of earth pilgrimage, knows at least one life where
passes out as the blood flows.

The Christ, by His sacrifice on the cross, was lifte
great Initiations belonging to the kingdom of the Fath
His ecstasy of spirit which Matthew and Mark rec
words: "My God, My God, how hast thou glorifie
a passage mistranslated: "Why hast thou forsaken m

John 19:23, 24.

Then the soldiers, when they had crucified Jesus, took h
and made four parts, to every soldier a part; and also his co
coat was without seam, woven from the top throughout.

They said therefore among themselves, Let us not rend it,
for it, whose it shall be: that the scripture might be fulfilled,
They parted my raiment among them, and for my vesture t
lots. These things therefore the soldiers did.

All Initiates possess a body of light, the seamless tun
Plutarch writes of Osiris: "That vestment of Osi
shadow nor variation, but is one simple image of light

It was the custom to divide the garments of a crucif
among the soldiers who were the executioners. The
divided into four parts, symbolizing the four elements,
Water and Earth, the sublimated essence of which
seamless tunic or the new body of light. The first thr
describe how lots were cast for the parted garments, t
being representative of the regenerative process. C
records the completion of the seamless tunic.

The Seven Last Words or The Cry of the Cr

The concluding ceremonial or consecration of the
was always a sacred formula uttered to show that the
complete.

Each of the Seven Words contains a key to the pow
of the seven worlds, and rightly used or reverberated g
to that plane of consciousness or realm of manifestation
it is correlated.

The First Word is recorded by Luke: *Father for*

pierced body was lifted into place on the cross, and ind
that the esoteric reason for His crucifixion had not dawn
the humanity of His day—nor has it even to this, our own
The First Word correlates with the highest realm of cons
ness, World of Divine Spirit, home world of God the F
It possesses the power that lifts above all personal hurts, r
ing a state wherein all thought of *me* or *mine* is lost in
universal love and life.

The Second Word is recorded in Luke: *Today thou sh*
with Me in Paradise. The word *Paradise* comes from
Persian and means "the king's garden." Through the lift
the fallen feminine pole of spirit, the ego no longer know
dual consciousness of good and evil. Eden is regained
kingdom of heaven is found within. One capable of fun
ing in the soul body gains entrance into the new Eden.
ability is acquired by work done in the higher etheric realm

The Third Word is given by John: *Woman, behold th*
John, behold thy mother. This incident is recorded only
Gospel of John and deals with the last esoteric work conce
polarity. It was given to the most advanced disciples, Ma
Virgin and John the best-beloved. This step represents the
and complete transmutation of desire. It marks the stage
passion has become compassion, and self has been lost in se
ness. The Word opens the realms of soul life, soul ligh
soul power.

The Fourth Word from the Cross is found in Matthew
Mark: *My God, my God, how hast thou glorified me!*
darkness of mortal or concrete mind is vanquished in the ra
white light of the spirit.

The Fifth Word is given by John: *"I thirst."* This
correlates the inner Mysteries of the physical earth an
dense body of man.

The women of Jerusalem prepared a drink composed of
and myrrh for condemned prisoners. In the account o
crucifixion written by Petronius, chief centurion of Pilate
stated that the drink was offered to Christ Jesus by Judit
sister of Judas, who, moved by His sufferings, bribed the e
tioners to help Him. This drink symbolizes the sorrow (l
ness) of the Path of the Cross. Some artists portray thi

The names of Judas and Judith are made up of *Jud,* *as,* the masculine suffix and *ith* the feminine. Judas (t nature) hanged himself; Judith (the awakened or high manifesting love and compassion) offered a drink to th It is only when the lower nature is redeemed in all that it will be able to quench the thirst of the Christ.

I was an hungered, and ye gave me meat: I was th ye gave me drink. . . . Inasmuch as ye have done it un the least of these my brethren, ye have done it unto m

The Sixth Word is found in Luke: *Father, into t I commit my spirit.* This Word refers to the p Abstract Thought or God Consciousness. Through sacrifice the Christ lifted Himself to this high realm.

The Seventh Word is recorded by John alone: *It is* This is the triumphant cry of every victorious Initiate.

Christ *alone* ascends to the throne of the Father. Th or Solar Initiations focus in the homeland of the Chri plane of universal consciousness.

Matthew 27:51.

And behold, the veil of the temple was rent in twain from the bottom; and the earth did quake, and the rocks rent.

The earthquake was caused by a change in the atom tion of the earth as the Christ Spirit began functionin the planetary body. The vibratory rate of every parti earth's envelopes was accelerated and its substance ligh

The great veil which hung before the Holy of Holi the Temple, and which was so heavily embroidered silver, and precious stones that three hundred priests quired to lift it, was rent asunder. The veil before th of Initiation had been both literally and figuratively rent so as to open the way henceforth for whosoever wills.

John 19:31-34.

The Jews therefore, because it was the preparation, that should not remain upon the cross on the sabbath day, (for t day was an high day,) besought Pilate that their legs might and that they might be taken away.

Then came the soldiers, and brake the legs of the first, and

But when they came to Jesus, and saw that he was dead alr
brake not his legs:

But one of the soldiers with a spear pierced his side, and
came there out blood and water.

Caiaphas and the high priests, bitter in their hatre
Christ, were still pursuing Him and, fearful lest the
should be profaned by the Crucifixion, they asked the
to break the legs and so hasten death. This was a
practiced only upon the lowest and vilest of criminals.

Piercing the side with a Sacred Lance is an ancient i
custom and refers to a certain process which takes plac
the body of the candidate before he can be released f
cross of the physical body. Mystically, the issue of bl
water is the evidence that the candidate is ready "to t
foreign countries and receive the wages of a Master
incident is noted only in the Gospel of John which, as pr
stated, portrays the most advanced work of spiritual illum

Luke 24:47.

And that repentance and remission of sins should be preach
name among all nations, beginning at Jerusalem.

Tradition states that the name of the centurion was L
also, that he was so impressed with Christ Jesus that he a
the new religion, became a bishop of Cappadocia and la
a martyr's death.

The Burial Rite

Luke 23:50-30.

And, behold, there was a man named Joseph, a counsellor; an
a good man, and a just;

(The same had not consented to the counsel and deed of them
of Arimathea, a city of the Jews: who also himself waited for
dom of God.

This man went unto Pilate; and begged the body of Jesus.

And he took it down, and wrapped it in linen, and laid it in a
that was hewn in stone, wherein never man before was laid.

The intention was to bury the Sacred Body beside J
ground purchased with the thirty pieces of silver. Jo
Arimathea, assisted by Nicodemus, (both private disc
the Master) obtained the body by permission of Pil

bitter and the sweet, reminiscent of cross and crown, Get
and Transfiguration, Crucifixion and Resurrection: the
tears transformed into the path of love.

Joseph of Arimathea, like Nicodemus, was a promin
influential resident of Jerusalem. The fact that he was
ber of the Sanhedrin did not render him immune to
of persecution visited on all who were known to be a
with the crucified Nazarene.

Joseph narrates in his Gospel: "After I had begged
of the Master, the Jews in their hatred and fury shu
in prison. During the fifth hour of the night, Chri
appeared unto me. With Him there was a great li
there was a fragrance as of Paradise about Him. I foun
out of prison and we were going toward Galilee. The
the Master seemed altogether made of light. He was sur
and ministered unto by Angels. I remained with them
days then I no longer saw them, and was in my own
Thus this worthy disciple gives an intimation, as do so
the others, of some of the glories belonging to Initia
the Christian Mysteries.

The apocryphal history of Joseph of Arimathea tells
later, accompanied by other Christian Initiates—amo
Mary Magdalene—he set sail across the Mediterran
carried the torch of the great new spiritual light first i
(France) and then into Britain where he founded the
Glastonbury, the first seat of the Christian Mysteries to
lished in the western world. These first emissaries f
Holy Land spoke and taught in Greek, the language of H
culture which at that time dominated civilization
Rome held the political power. It has been said th
the pure spirit of Hellenism was dying in its own nat
it still flourished in Gaul where there were a number o
of Greek learning. Much remains to be discovered of
tine Christianity planted in a Hellenistic culture in the
world. Overlaid with Latinism, it has become buri
sight, but it may well be that many old legends are
to this source.

The new tomb wherein man never was laid, is the n
of Initiation opened by the coming of the Christ.
stone is the deathless body of the Initiate, the new *petra*

Matthew 27:60, 61, 66.

And laid it in his own new tomb, which he had hewn out in th
and he rolled a great stone to the door of the sepulchre, and depa
And there was Mary Magdalene, and the other Mary, sittin
against the sepulchre.

So they went, and made the sepulchre sure, sealing the ston
setting a watch.

The great stone which seals the sepulchre and which mu
rolled away before the Resurrection takes place is the fo
weight of desire. Man must divest himself of this weig
as to be free and, in the words of Paul, be "as a strong
to run a race." The watch that is set is the aura that
as a constant protection. This the neophyte learns to bui
love and service and the prayer that continues "without cea
The Gospels of Luke and John do not mention these e
processes.

Mary Magdalene, the lower feminine, and Mary, the m
of Jesus, the higher, are beside the tomb, because the possi
of the Resurrection depends on the lifting of the fallen fem
pole of the spirit. The inner comprehension of the Cruci
is intimately connected with the esoteric significance o
blood. Eliphas Levi describes the blood as vitalized lig
splendid occult description of this strange and powerfu
essence.

"Verily I say unto you, unless ye eat the flesh of the S
man and drink his blood, ye have no life in you." These
of the Teacher can only be properly understood throug
esoteric study of the blood. As the blood flowed on Ca
the Christ Spirit passed into the earth, cleansing and pur
the desire envelope of the planet and opening the way fo
building of new and finer race bodies.

One of the chief works undertaken by the indwelling C
was the gradual eradication of egotism or separativeness
commenced with the first race body in Lemuria, whe
evolution of self-consciousness had its beginnings. This clea
and regenerating process could not be accomplished excep
Christ become an indwelling Presence. It was possible on
superceding the regime of law with a religion of love.

1. *The Circumcision*—Called the Rite of Purificati
2. *The Agony in the Garden*—Beginnings of the ble
3. *The Scourging*—Ascent of the fire currents.
4. *The Crowning with Thorns*—Awakening of crania
5. *Carrying the Cross*—Transmutation through pain
6. *Crucifixion*—Liberation from cross of the body.
7. *The Lance-pierced Side*—The blending consumm

The Mystery of the Cross

The Path of the Cross symbolizes the path of the k fire as it rises from the base of the spine to the head. Th signifies the ego, the spirit within man whose ultimate o to become a Christed one. The Fourteen Stations or the Cross represent not alone so many events in the li Master, but symbolize also the steps or stations of deve in every man. Only the New Age Religion will bring the full significance of the Grecian Mystery Temple ins "Man, know thyself."

Truly every mystery of the universe is to be found w body of man, the microcosm. The Fourteen Station Cross represent in man the seven positive and the seven latent powers of the sympathetic nervous ganglia. The inary steps deal with the conservation and lifting of th creative force within the body. After a time the Neptuni fire begins to play upon this creative life force. This blending of the Fire and Water, the passional and e principles within man. This is the great crucifixion w times for a period the physical body is broken, so that it replaced by a new, finer and more tenuous body. Jesu sents the sacred life force and the Christ the spirit fire.

The sympathetic nervous system consists of a series centers extending on each side of the spinal column f head to the coccyx;; they follow the way of the cross. system are seven principal glands, or centers of latent force. They correspond to the seven sense centers of th body. The path of the ascending spirit fire along these corresponds to the fourteen stations of the Cross. The

life" the currents are powerfully augmented in strength force; the blood rarifies, the body becomes luminous w strange lustre that impresses all who see it, as though it enveloped in a robe of light.

1. Christ Jesus condemned to death.—*Dedication to Initiation.*
2. Christ Jesus takes up His cross.—*Path of Initiati*
3. Christ Jesus falls the first time.—*Symbolic of hu frailty.*
4. Christ Jesus meets His mother.—*Ideal of the Ex Feminine.*
5. Simon helps carry the cross.—*Simon's Dedicati Discipleship.*
6. Veronica wipes the face of Christ Jesus.—*Transm tion of Feminine.*
7. Christ Jesus falls the second time.—*Symbolic of fa through desire.*
8. Christ Jesus speaks to weeping women.—*Sorrot degradation of feminine.*
9. Christ Jesus falls the third time.—*Symbolic of ma mind.*
10. Christ Jesus is stripped of His garments.—*Renu tions.*
11. Christ Jesus is nailed to the cross.—*Developme Stigmata.*
12. Christ Jesus dies on the cross—*Initiation Consumm*
13. Christ Jesus is taken from the cross.—*Liberation the body.*
14. Christ Jesus is laid in the tomb.—*Path of fu Initiation.*

Each fall immediately follows a meeting with women. Gnostic Mysteries assert that *the saving blood is feminine.*

All occult philosophy is based upon the fall and the rec tion of the feminine principle in man. The Eve of G becomes the Sun-clothed Woman of Revelation. The C came to open the new way to this attainment by the pow

The stations or steps of the cross as connected with
are celebrated in the etheric temple above the city of
by the Master Jesus and His disciples at the four hol
of the year, namely, the Solstices and the Equinoxes.

*"If ye would be my disciple, ye must take up your
follow me,"* said the Christ. There is no other way.
as the aspirant begins the ascent that leads to Golgotha
spiritual centers awaken, and the roses, or lotuses blos
the cross.

The powers awakened through the seven centers of
pathetic nervous system develop through the work of
Lesser, or Lunar Mysteries. They are:

1. Clairvoyance
2. Clairaudience
3. Telepathy
4. Prophecy
5. Healing
6. Projection of con
7. Liberation from th
the body

The nails are identified in the body as follows: Ha
liver, pineal gland, and pituitary body.

The powers awakened through the five centers of the
spinal system develop through the work of the Four G
Solar (Christian) Mysteries. They are:

1. Christ consciousness
2. Instantaneous healing
3. Polarity
4. Creative word
5. Projection to other planets

The nails: Sex, heart, larynx, and the knees.

To be able to enter more completely into the myster
Crucifixion, it is essential that some consideration be giv
extensive symbolism contained in a study of the cross.

Mabel Collins writes: "In the psychic world the
endure the crucifixion and suffering with the entire hur
as the Christ Himself still suffers." Also: "The Litan
Crucifixion deal with the formulae of the Christ Initi
outlined in the Gospels. When the disciple finds this
learns to find and study this same path of Initiation in t
about him, in the changing seasons and in the stars.'

Hermetic cross with its four arms pointing to the four car points was in use thousands of years ago.

In the Egyptian Temple of Philae there is a picture of a Initiate. Standing before him is the figure of Mercury pou a stream of the water of a new life upon his head. The wa interlaced in the shape of a cross. In ancient Peru, the Cadu was called the Mercury-Heaven-Cross.

The symbol of Venus, which is the same as the sacred of Egypt and which was carried by the Pharaohs, was c the Crux-ansata or Sign of Life.

Madame Blavatsky states: "The cross may be traced into unfathomable Archaic Ages. Its mystery deepens ra than clears. We find it engraven on rocks in Easter Islan Central and South America, in Mexico among the Az Everywhere this symbol is found to be connected with spiritual mysteries."

There is an occult truth underlying the necessity for the versal symbolism of the cross. It is the representation of androgynous life throughout all nature. It represents both masculine and feminine in opposition and in equilibrium. androgynous in opposition depicts present conditions of r kind; in equilibrium, man's future development.

The cross is the symbol of man's progress and its chan form always indicates his next step forward. The divisio the sexes and the fall of man are set forth in the form of cross. As this fall is the common heritage of all men, so cross bears a universal aspect. The figure of the Christ u the cross has been the object of adoration during the Pis or Church Dispensation because it represents the great S whose Crucifixion became necessary because of the fall of r With man's ultimate redemption accomplished, the cross no longer represent the status of humanity, and will there be replaced by two upright columns (||). Man will no lo know the cross of opposition, but will realize the two colu of equilibrium. This attainment is shadowed forth in the Ja and Boaz of Solomon's Temple, also in Revelation wherein J writes: "He that overcometh I will make a pillar in the ter of my God and he shall go no more out."

The way of attainment that is outlined for all men is t

sents the human body, the habitation of spirit, with divisions, the body and the limbs. It has the large room where the people congregate, the partition for (the few) and the pulpit for the priest alone.

"Many are called, but few are chosen." The way to come and partake of the waters of life freely. Few call of the higher life, and of these few only the rare sou in lifting the veil and passing into the Holy of Holies minister before the altar of conscious helpership beyon of flesh.

The steeple of the church surmounted by the cross the straight path that leads ever upward and grows that finally there remains nothing but the cross. It is Liberation is near. If the aspirant continues persi faithful, the great goal is won. With the gladsome Master, *"It is finished,"* the victorious one is free! released into wider realms for a larger life of love and

Holy Saturday

The culminating event on Holy Saturday occurred a night hour with the observance of the profoundly esote mal Rite. This had to do with the Second Degree o of Illumination. Those who aspired to pass into sanctuary of this Degree began a rigorous preparation Teacher's care at the beginning of Lent and were "those who are being illuminated." A number of the and women prominently mentioned in the Gospels p Degree on Saturday night and were thus enabled to Sun of that momentous Easter dawn as new-born b the risen Christ. These included the women to wh appeared in that early dawning.

Water has a special affinity for etheric substance; he the etheric body of a candidate for Initiation has been ly sensitized by pure and holy living, the immersion of in water tends to loosen the normally firm bond that etheric and physical bodies together. When a sepa tween the two is effected, and the centers in the vital body are awakened, consciousness is opened to the in

a lasting impress upon the future life. To undergo the Bapt Rite unprepared would be to invite a condition fraught danger since the influx of spiritual power accompanyin Baptism, while bringing Illumination to the duly prepared carry destruction to vehicles not properly cleansed and qua

Certain centers in the invisible bodies of man are espe susceptible to the spiritual influence accompanying the tismal Rite. When the administrator of this ceremony is ciently advanced, he will direct his inner vision to these c and condition the work in accordance with the aspirant' velopment. It was John the Baptist's possession of this a that revealed to him the exalted status of Jesus and caused to feel his great unworthiness to baptize a Soul alread illumined. The invocation used by the early Christians a Baptismal Ceremony were words of music to the eager, expe devotee: "Open your eyes and ears and draw in the sweet of eternal life."

The Resurrection or Easter Rite

John 20:1-18.

The first day of the week cometh Mary Magdalene early, when yet dark, unto the sepulchre, and seeth the stone taken away fro sepulchre.

Then she runneth, and cometh to Simon Peter, and to the other di whom Jesus loved, and saith unto them, They have taken away the out of the sepulchre,and we know not where they have laid him.

Peter therefore went forth, and that other disciple, and came sepulchre.

So they ran both together: and the other disciple did outrun Pete came first to the sepulchre.

And he, stooping down, and looking in, saw the linen clothes yet went he not in.

Then cometh Simon Peter following him, and went into the sepu and seeth the linen clothes lie.

And the napkin, that was about his head, not lying with the clothes, but wrapped together in a place by itself.

Then went in also that other disciple, which came first to the sepu and he saw, and believed.

For as yet they knew not the scripture, that he must rise again

But Mary stood without at the sepulchre weeping: and as she stooped down, and looked into the sepulchre,

And seeth two angels in white sitting, the one at the head, and at the feet, where the body of Jesus had lain.

And they say unto her, Woman, why weepest thou? She them, Because they have taken away my Lord, and I know they have laid him.

And when she had thus said, she turned herself back, and standing, and knew not that it was Jesus.

Jesus saith unto her, Woman, why weepest thou? whom se She, supposing him to be the gardener, saith unto him, Sir, if borne him hence, tell me where thou hast laid him, and I him away.

Jesus saith unto her, Mary. She turned herself, and saith Rabboni; which is to say, Master.

Jesus saith unto her, Touch me not; for I am not yet ascen Father: but go to my brethren, and say unto them, I ascend Father, and your Father; and to my God, and your God.

Mary Magdalene came and told the disciples that she ha Lord, and that he had spoken these things unto her.

The body of Christ Jesus remained in the tomb Friday night, the whole of Saturday, and part of Sund student of mystic Christianity understands that the th refer to the process of Initiation. During the three Days comprising the Saturn, Sun and Moon Revolutio Earth Period, and the cosmic nights between, the Hierarchies worked in the Great Deep perfecting the in of man and the planet. The earth emerged from it stage of development in middle Atlantis. Men in revie time through Initiation are said to be three days in or darkness, and on the fourth day at sunrise to be re the light of a new day.

The story of the Descent into Hell is found in r Christian religions, perhaps the oldest story in preservat the Babylonian, known as the "Descent of Ishtar." I Greek and Roman literature we find numerous desc Hades, perhaps the most familiar being those of Dionysus and Persephone. These legends all contain of Initiation; consequentlv the steps of progress must b

scended into the underworld to aid or rescue some one
Here we find the key which alone unlocks the door of Initi

The Empty Tomb

The empty tomb has been the cause of much specul among exoteric or orthodox Christians. Its meaning, how becomes plain when studied esoterically. The atoms of the of Jesus, pure and holy as He was, vibrated at a much sl rate than the vibratory forces of the Christ Spirit. Consequ frequent acceleration of the atoms of Jesus' body had to place during the three-years Ministry. This acceleration o vibration of the atoms would have shattered the physical of Jesus had not the powerful will of the Master, assisted b skill of the Essenes, held it together. Had the atoms of the been asleep, as those in the bodies of ordinary humanity, it w have required a long time for the physical form to disinte after it had been vacated by the Christ; but in the case of the atoms had become so highly charged with life that quickly found their full freedom so soon as the integrating C Spirit left the physical body at the time of the Crucifi When we learn to make and to keep our bodies fully alive shall not change atoms or bodies so often, nor will the wo disintegration be so long a process as at the present time.

No trace was ever found of the bodies of Moses, Pythag or Appolonius of Tyana. Buddha's death is described as ' utter passing away in which nothing whatever remains beh

The stone that was rolled away from Jesus' sepulchre w great circular rock moving in a groove like a mill stone wi when rolled over the entrance, closed it like a door. The Ro sealed it by drawing cords in front of it, the cords being fast on each side of the tomb by wax or clay so the authorities w know if the tomb had been entered. Such a stone would re several men to move it.

The stone rolled away means esoterically the complete coming of materiality and all obstacles that prevent attain of that complete self-mastery which opens the way of Initia

The earthquake recorded as having occurred wh
Jesus arose from the tomb was caused by the change
vibrations in the earth as the great Sun Spirit freed
from its confines. The same phenomenon took plac
same reason when He entered the earth at the tim
Crucifixion.

Among the characters described in the New Testam
of Tarsus and Mary Magdalene are foremost example
may be accomplished through redemption. Truly th
sinner may become the greatest saint.

The first day of the week instead of the seventh is
sacred in commemoration of the resurrection of Chr
The seventh day is Saturn's day, a day of law, form
monial worship. The Resurrection ushered in a new
spirituality, the dawn of love which supersedes law. F
first day of the week, the Sun's day, is sacred to the
world.

In the Ritual of the Empty Tomb, the Christ as
Shower for all mankind demonstrated to His followers
and most difficult work to be accomplished on this physi
That work is the transmutation of matter into spirit
this has been learned, man will have gained mastery
ness, age and death. In esoteric terminology, this a
comes with the Initiation belonging to Earth, the dens
four elements. It is the last of the Four Great Initiation
the light of this sublime illumination has been spread
altars will be erected to the Christ in our physical lal
as well as in our churches. The *spirit* behind and with
will have been recognized.

With the Earth Initiation comes liberation from the
birth and death. The necessity for reincarnation is ove
earth's lessons have been learned. Man's spirit is h
free to pursue its further development on other an
spheres, or to remain with humanity in order to help m
the sooner to the level to which it has attained. Suc
Graduates of humanity, the Masters of Wisdom and
Brothers of Compassion.

Peter, too, passed through the Ritual of the Mystic
this Easter Morning preparatory to attaining the I

entered it, the other two remaining outside. This in translated symbolically points to the fact that the other tw previously undergone the experience of entering the "tomb arising triumphantly therefrom. Hence they were assisting to pass into the exalted glory of the consciousness whic theirs.

Through the processes of Initiation mortality puts o mortality. This is its all-inclusive end and aim. To th sciousness of the Initiate life and death are but different a of the spirit's progressive unfoldment. Realizing this, the ceremonial among the early Christians was a glorious rite was its theme. Leaves of ivy and laurel were placed in the and a complete text of the Gospels laid over the heart. and olive branches were carried by those attending and th cession to the grave was marked, not by mourning and lam tion, but by the sound of glad hosannas. In keeping wi spirit was their garb which was not in the darkness of the but in the brightness of the light that greets the soul up birth into the realms of spirit. Early Christian graves were shaped in recognition of the fact that the body of mo which is laid aside is the cross of matter from which the liberated in death, as it is the body from which the spiri free when attaining to the light of Initiation.

During the interval between the Crucifixion and the rection (Friday evening until Sunday morning) the Christ was active within the earth planet, as previously desc "He descended into hell." Such is the credal phrase fo entrance into the lower astral or desire sphere of this whereunto He went to bring His gospel to discarnate sou in the realm of darkness. Thus the Christ came to m not only to incarnate humanity but also to its discarnate bers. Moreover, His mission extends to the redemption fallen Lucifer Spirits, whose place of activity is the Desire W and also all the other kingdoms of life on earth who suffer tionary retardation because of the "fall" of man, their brother. This is the all-inclusive cosmic aspect of His re tive work.

In the early morning hours of the first Easter, several w came to the empty tomb beside the blessed Mother Mar

the wife of Herod's steward, Chuza. These women there in preparation for entering into the Mystic D experiencing the illumination that follows upon passing the Rite of the Resurrection. The two Angels that guarding the open grave represent the purified desire the luminous etheric body of the ready candidate. T greater attainment was awaiting these women appears words the Master addressed to them when He bade the into Galilee and I will meet you there." Accordin Zohar, "The complete resurrection will begin in Gali resurrection of bodies," it goes on to say, "will be as th of flowers. There will be no more need of eating and for we shall all be nourished by the Glory of the Sheki

The Essenes, who so reverently preserved the knowled Easter Mysteries, continued throughout the years of th activity to keep the night hours of Holy Saturday and t hours of Easter sacred with prayers and hymns of prai

The Mystic Sunrise Rite

The Rite of the Resurrection is the rite of the imper In the experiences of the mystic death the disciple aware of the illusions of matter and the limitations of The Resurrection consciousness brings the realization o ness of all life with God. The stone of separation has b away. Henceforth one who has passed into this sul perience knows that no ill can affect a part without hu whole, and that no good can come to the one witho same time benefiting all.

One who comes to know the glory of the Resurre never again wound or kill even his younger brothe animal kingdom, for they, too, are living expressions of divine life that lives and moves and has its being in the Resurrection consciousness the passion of the unr desire body is transformed into the compassion of the al ing spirit. The newly awakened is bathed in the gol gence of the risen Christ and becomes one with Hi realization that death has been merged into the v eternal life.

the inner significance of that salutation with which the e
Christians greeted each other in the early radiance of the
Easter Dawn, in the light of their own illumination: "The
is our Light."

In later years the night of Holy Saturday and the morn
Easter Sunday were times of Initiation for those advanced
whose life and works are mentioned in the Gospels. And
must have been many others not so mentioned for in the
of John's Gospel, "many other signs therefore did Jesus
presence of the disciples which are not written in this
Still later, St. Gregory wrote a beautiful hymn describi
Holy Mary's dedication at the mystic sunrise, and early l
declare that it was to her that the risen Master made H
appearance.

Matthew 28:1-6.

In the end of the sabbath, as it began to dawn toward the first
the week, came Mary Magdalene and the other Mary to see the se

And behold, there was a great earthquake: for the angel of t
descended from heaven, and came and rolled back the stone from t
and sat upon it.

His countenance was like lightning, and his raiment white as sno

And for fear of him the keepers did shake, and became as dead

And the angel answered and said unto the woman, Fear not ye:
know that ye seek Jesus, which was crucified.

He is not here: for he is risen, as he said. Come, see the plac
the Lord lay.

Matthew records the appearance of the Angel of the
(law) to the two Marys. Mary represents the format
mother principle in nature, and as the Holy Virgin is
as the mother of God by one of Christendom's largest re
bodies. Universal Essence manifests as spirit and matt
two poles of Being. From the time that God as Spirit, th
tive masculine aspect, externalized Himself in nature or
the negative or feminine pole, the purpose of spiritual ev
has been to sublimate or redeem that manifestation,
externalized "fallen" feminine. The Holy Mary is a perso
expression of this uplifted principle.

One of the outstanding features of the New Age reac

Lord (law) is waiting to proclaim the glorious tidings
not here, for he is risen."

Matthew 28:9.

And as they went to tell his disciples, behold, Jesus met th
All Hail. And they came and held him by the feet, and worsh

After the resurrection into the new life and conscio
the spirit comes the meeting face to face. This is t
holy time of which Paul sings: "No longer through
darkly, but face to face."

THE INITIATION OF MARY OF MAGDALA

John 20:11-18.

But Mary stood without at the sepulchre weeping: and as sh
stooped down, and looked into the sepulchre,

And seeth two angels in white sitting, the one at the hea
other at the feet, where the body of Jesus had lain.

And they say unto her, Woman, why weepest thou? She
them, Because they have taken away my Lord, and I know
they have laid him.

And when she had thus said, she turned herself back, and
standing, and knew not that it was Jesus.

Jesus saith unto her, Woman, why weepest thou? whom se
She, supposing him to be the gardener, saith unto him, Sir, if
borne him hence, tell me where thou hast laid him, and I wi
away.

Jesus saith unto her, Mary. She turned herself, and saith
Rabboni; which is to say, Master.

Jesus saith unto her, Touch me not; for I am not yet ascen
Father: but go to my brethren, and say unto them, I ascen
Father, and your Father; and to my God, and your God.

Mary Magdalene came and told the disciples that she had see
and that he had spoken these things unto her.

In the Gospel of John, only Mary Magdalene, the fa
is recorded as communing with the Christ. The Virg
represents the attainment of this redeemed force in ma
perfect type of woman who shall inhabit the earth at
of the return of the Christ. Mary Magdalene repre
principle in the process of transmutation. Astrologi

two signs, once united, are now separated, and Libra, the
or Balance, is placed between. Eventually, when ma
learned to know only good, the balance will no longer be
sary. Then the reunion will occur, and Virgo and Scorpi
again be one. (Esoterically this is the reason for both
signs being feminine.)

Rabboni is a term of deepest reverence, meaning *most e*
Master. So great was its distinction that it was applied
seven of the most noted rabbis.

The word "touch" is used here in the sense of intimate co
No longer was the same kind of communion possible be
Master and disciples as when He lived on earth in a ph
body. Now His desire was that He should no more desce
them but that they should ascend to Him and function
Him in His own realm. "I go to prepare a place for you
where I am ye may be also."

The fact that Mary of Magdala was able to see and com
with her Lord as He functioned in His Life Spirit body bes
her exalted degree of Initiateship at this time.

In her sublimely exalted state, Mary Magdalene touche
realm of Christed realization which is possible under the
vision of a Teacher. Hence, before this elevation of awa
had occurred Mary did not recognize her Master in th
splendent spiritual Being. It was only as He assisted
gradually lift her consciousness to the levels whereon He
functioned that she was able to recognize Him in all His
scendent glory. It was then that she sank to her knee
addressed Him as "Rabonni," meaning most high Master.

The three Marys who occupy so prominent a place i
life of the Master bear an interesting astrological signifi
They typify the three great feminine signs of the Zodiac, T
Cancer and Virgo. Mary Magdalene represents Tauru
redemption of the sense life through love; Mary, the sis
Lazarus and the beautiful mystic, is the intuitive, imagi
sign of Cancer; Mary, the Madonna, is her own sign of
spiritual love flowing out in service and sacrifice and the s
of the Immaculate Conception.

Mark 16:1-7.

And when the sabbath was past, Mary Magdalene, and Ma

And very early in the morning the first day of the week, they the sepulchre at the rising of the sun.

And they said among themselves, Who shall roll us away the the door of the sepulchre?

And when they looked, they saw that the stone was rolled it was very great.

And entering into the sepulchre, they saw a young man sitt right side, clothed in a long white garment; and they were af

And he saith unto them, Be not affrighted; Ye seek Jesus of which was crucified: he is risen; he is not here: behold the p they laid him.

But go your way, tell his disciples and Peter that he goeth into Galilee: there shall ye see him, as he said unto you.

When superficial students of Scripture deny that th Initiation for women in the Christian Mysteries it is to point out to them the peculiar esoteric significance c incidents in which women disciples figure in the Bib It is by no means difficult to show that concealed w Gospel allegory of the redemption of mankind generall also a formula for the Illumination of egos in feminine ment particularly; for conditions in the material world b heavily upon them than upon egos in masculine embod

We have taught repeatedly that there is a true po the human spirit; that the ego is biune, both mascu feminine, but that these polarities are known in spirit as not organs. Spiritual work requires that the two poles function harmoniously together, not sacrificing one to since both are essential to the creative process. This f flected in our mundane sphere in the equality of the sex is the esoteric interpretation of Christ's appearanc Eleven as recorded in all four Gospels. Eleven (11 number of equilibrium. The Master's appearances we not only to the *eleven* Disciples (Judas, the lower n missing), but also to a group of women disciples who of spiritual joys equally with the men.

Luke refers to Mary, Mary Magdalene and Joanna, of Chuza, the steward of Herod. Mark makes refe Mary, the mother of James, Mary Magdalene and S grand niece of Herod Antipas. Matthew mentions M

shadowed forth by the Lord (law). Luke and John mention of two Angels—the attainment of proper funct of the two poles of spirit which lifts mind and heart awa the consciousness of the Tree of Good and Evil, and bri light the Tree of Life, the new and extended powers of cons ness. This means a revelation to the soul of the mysti of its own individual resurrection morn.

Luke 24:1-10.

Now upon the first day of the week, very early in the mornin came unto the sepulchre, bringing the spices which they had prepar certain others with them.

And they found the stone rolled away from the sepulchre.

And they entered in, and found not the body of the Lord Jesus.

And it came to pass, as they were much perplexed thereabout, two men stood by them in shining garments:

And as they were afraid, and bowed down their faces to the they said unto them, Why seek ye the living among the dead?

He is not here, but is risen: remember how he spake unto yo he was yet in Galilee,

Saying, the Son of man must be delivered into the hands of sinf and be crucified, and the third day rise again.

And they remembered his words,

And returned from the sepulchre, and told all these things u eleven, and to all the rest.

It was Mary Magdalene, and Joanna, and Mary the mother of and other women that were with them, which told these thing the apostles.

In the stupendous glory of the vigil of the Mystic Su Mary attained unto the highest culmination of pure soul e By her powers of Initiate-vision she had witnessed all the plane experiences of Christ during the "Interval of Wai that is, the time between the Crucifixion on Friday and th rise of the Resurrection Morn.

It was in the flood-tide glory of the Mystic Sunrise tha inner-plane mission of Christ accomplished, He returned f final days upon earth with the chosen Disciples. Upon wi ing the wondrous transformation of Mary when the nev arose, her profound joy and her exaltation of consciousness, and the holy women, realized that the blessed Master was

Such a Sabbath Day had never dawned upon the wor
All things wore a look of outward quiet in Jerusalem. A
calm followed the excitement of those strange scenes on
Crowds of silent worshippers filled the court of the T
the sacrificial service exactly as they had done for
hundreds of years before.

But how different the scene in the inner realms! W
some hosannahs were being sung by the angelic host
were able to perceive waves of dazzling light and their
and purifying influence on the dark and murky stra
Desire World, opening the way of a new redemption f
world.

Easter Afternoon

In the Gospel of Luke is recorded the memorable
Emmaus. Cleophas, the father of James and Jude,
other of the Disciples were walking to the little
village of Jerusalem when the Master suddenly appe
accompanied them into their home, where He blessed t
ing meal. But it was not until He broke the bread
that they recognized His true identity. In the cere
the Last Supper they had seen Him pour His radiant
into the bread until it became a luminous magnet o
power. By this same sign it was that He now broke th
whereupon they knew that He who was among them
other than the risen Christ Himself. While they had no
the development that enabled them to recognize Hin
first encounter on the road, it indicated no mean a
for them to merit coming thus intimately into His
and to recognize Him at all on the level from which
functioned. Immediately the Christed One had dis
from their sight, they hastened to Jerusalem to proc
joyous news of His appearance.

Easter Evening

On Easter evening the Disciples that had been most i
associated with the Master met again in the Upper Ro
was still vibrant with the power released there on the

and listened eagerly to their joyous report, lo He Himself in the midst of them and said, "Peace be unto you. S hands and feet," said He further, "that it is I myself."

This is but a cryptic fragment of what then occurred. Master was then imparting to His Disciples instructions pe ing to "pulling the nails" from the hands and feet at where the etheric body is tied, as it were, to the physical There are also other points where the two bodies are sir linked, but it is those in the hands and feet that are the difficult to sever. Hence the pain, and the "Sacred Wo in the language of the Church.

Thomas was not among the company. But on the foll or Octave Sunday in that same Upper Room, Thoma doubter, was bidden by the Christ, who again appeared, to his hands in "the print of the nails." Doing so "he beli that is, he came into firsthand knowledge of truths that o for him the door to Initiation.

Easter Monday

On Easter Monday the Master appeared again to His advanced Disciples at the sea of Tiberias. In the company Peter, James, John, Nathaniel and Phillip. Peter, around this incident chiefly revolves, announced his intention fishing. Thereupon his companions joined him and, ste into a boat, they put out to sea. During the night they c nothing. In the morning they saw Jesus standing on the Addressing them He said, "Cast your net on the right s the boat and ye shall find." They did so and the catch was When Peter learned from John that it was the Lord who before them, he cast himself into the sea and drew the n of fishes to the land.

This incident is recorded in the twenty-first chapter John, the most esoteric of all the Gospel records as it is v by the Master's closest and most beloved Disciple. Th perience here described is altogether spiritual and occurr the inner planes. The sea symbolizes the etheric realms ar boat the soul body in which man functions in that realm. is a symbol of the hidden mysteries or esoteric truth. The

ing that humanity as a whole will be caught up or sav
the Cosmic Christ is universally acknowledged as th
Saviour.

Peter, together with those who were with him, was h
taught by the Master how "to throw the nets on the r
of the boat"—or, in other words, how to attune himse
positive or righthand currents of the earth. These cur
under the control of Mercury, God of Wisdom, whe
negative or lefthand currents come under the direction
ruler of the emotions. That man has not yet well lear
to "cast the net on the right side' is amply demonstrate
discords and upheavals through which the world is now

In order to attune life to the positive earth currents it
sary to unite the right and the left-hand currents or t
of head and heart, respectively. This was part of Peter'
tion as he jumped into the sea and came to Jesus. He w
ing to walk in the Way that He taught. Peter fur
demonstrated his readiness for added instruction when
up and drew the net to land."

We read that when the Disciples reached the shore th
fire on which were laid bread and fish. This is the spi
fire that must be ablaze with light before a candidate ca
and assimilate the fish or esoteric truths that have to
the Great Transmutation. The bread represents the p
the pure body temple of a Christed one.

After the Master had broken the fast with His Disc
asked of Peter, "Lovest thou me?" "Yea, Lord," was the
reply. Thrice the Lord repeated the question and thr
gave like answer. To these affirmations the Christ enjo
to feed His sheep.

In this incident is outlined the Three Degrees of the
Mysteries, all of which Peter had now passed successfu
had, therefore, earned the privilege or attained to th
that enabled him to "feed the sheep," become a teache
and, in fact, the very rock of Initiation upon which the
was founded. That the Church has lost the power it h
first established is due to its having forsaken the Tea
the Mysteries. Only when these are again restored
mystic powers wielded by the early Church be regained

sublime Degree of Mastership until the outpouring of the
forty days later at Pentecost. Then added numbers be
clothed with the powers of the Mastership Degree which en
them, in the words of St. Mark's Gospel, to cast out demo
my name."

". . . they shall speak with many tongues;
"They shall take up serpents; and if they drink any d
thing, it shall not hurt them; they shall lay hands on the
and they shall recover."

Since the first great outpouring of the pentecostal fires hu
ity has drifted far into the world of materiality wherei
powers of the spirit have become less and less manifest.
from their long "burial" they are due to experience a uni
resurrection in the New Day that is now dawning. Another
of "miracles" is at hand; a second Pentecost is near. Fro
urn of Aquarius there is being poured out on all the earth a
fire from the heavens which is destined to awaken human
new spiritual realizations and to create the conditions tha
make it possible for the Christ Spirit to return fully to the
sciousness of men even as He manifested to those near H
Palestine in the days of His first coming.

The Resurrection of Christ is not primarily an historical
for mere ecclesiastical commemoration. It is a recurring c
festival. It is an annual spiritual as well as physical upsur
life for man's present experience and upliftment. Only as
experience is inwardly appropriated can man enter into
realization of the transcendent significance of the Holy E
Mysteries.

CHAPTER X

The Mystic Interval between the Resurrec and the Ascension

The Christ appeared thirteen times to His Discip the forty days between the Resurrection and the These were not visions nor were they mere social visi each occasion He demonstrated occult principles whic previously taught them, and also instructed them in mystic truths.

The Apocrypha states that the first appearance w Virgin Mary. The remaining twelve appearances w following:

1. Mary Magdalene, as related by John.
2. The three Marys.
3. Peter at the tomb.
4. The Two on the way to Emmaus.
5. The Disciples in the upper room.
6. Again a week later in the upper room to the E
7. The Seven Disciples fishing on the sea of Galile
8. The Disciples. (Matthew 28:16-20).
9. The Five Hundred in Galilee.
10. James (1 Corinthians 15:7).
11. Joseph of Aramathea.
12. Paul (1 Corinthians 15:8).

These appearances offer interesting esoteric studies. them were in an etheric body; others in a physical Master's vital body is so strongly magnetic that it c physical atoms readily and easily.)

Until the silver cord, which connects the vital an bodies, is severed after death, the etheric body po power of attracting dense or physical atoms, a fact plains why the life-like form of one who has just p in death is so frequently seen by near relatives or frie

departed spirit. The power of etheric manifestation is enough during this period to become thus visible to other for this manifestation distance offers no hindrance, for etheric body distance is almost non-existent. After the sev of the silver-cord, however, the vital body no longer po this attractive power; the image vanishes, and the body solved. The Christ possessed a soul body not subject t solution; consequently He was able to enter the upper through closed doors and there attract sufficient atoms to a physical body, and dissolve it at will when leaving. Pl walls are no barrier to the etheric vehicle.

"All power is given unto me in heaven and in earth." was Christ's first utterance to the assembled Disciples aft Resurrection. By this He meant that He had now, throug sacrifice on Golgotha, become the indwelling Planetary Spirit, and that all earth evolution was under His guidance.

Matthew 28:19, 20.

Go ye therefore, and teach all nations, baptizing them in the n the Father, and of the Son, and of the Holy Ghost:

Teaching them to observe all things whatsoever I have command and, lo, I am with you alway, even unto the end of the world. A

Mark 16:17, 18.

And these signs shall follow them that believe; In my name sh cast out devils; they shall speak with new tongues;

They shall take up serpents; and if they drink any deadly thing, not hurt them; they shall lay hands on the sick, and they shall rec

Christ's admonition to baptize in the name of the F Son and Holy Ghost was a call to the complete consecrat the Will (Father), the Love-Wisdom (Christ) and the Ac (Holy Spirit) principles. The first two principles, when u complete the transmutation of the lower or carnal man int higher or celestial nature. One who has received this ba of the Father, Son and Holy Spirit shows forth the fruits of that believe; that is, he becomes a first-hand knower and fests the powers of the Initiate. Such an one speaks that are filled with spirit and life because they are infused

such as to break down the crystallizations that cause dis
thus open the way for perfect health. Such are the p
the Christian Initiate, the fruits of a true spiritual bapt

Luke 24:36-43.

And as they thus spake, Jesus himself stood in the midst of saith unto them, Peace be unto you.

But they were terrified and affrighted, and supposed that the a spirit.

And he said unto them, Why are ye troubled? and why d arise in your hearts,

Behold my hands and my feet, that it is I myself: handle m for a spirit hath not flesh and bones, as ye see me have.

And when he had thus spoken, he shewed them his hands and

And while they yet believed not for joy, and wondered, he them, Have ye here any meat?

And they gave him a piece of a broiled fish, and of an honey

And he took it, and did eat before them.

Christ ate broiled fish and honeycomb in their presenc
He opened their eyes that they might understand the Sc
It was not physical food with which He was concerned
mysteries pertaining to His mission and the furtheranc
great work. Each appearance before the Ascension is
revelation and a promise of the bestowal of greater
powers.

Luke 24:46-49.

And said unto them, Thus it is written, and thus it behoved suffer, and to rise from the dead the third day:

And that repentance and remission of sins should be preac name among all nations, beginning at Jerusalem.

And ye are witnesses of these things.

And, behold, I send the promise of my Father upon you: bu in the city of Jerusalem, until ye be endued with power from on

John 20:24-28.

But Thomas, one of the twelve, called Didymus, was not when Jesus came.

The other disciples therefore said unto him. We have seen But he said unto them, Except I shall see in his hands the pr

And after eight days again his disciples were within, and Thom
them: then came Jesus, the doors being shut, and stood in the mi
said, Peace be unto you.

Then saith he to Thomas, Reach hither thy finger, and beh
hands; and reach hither thy hand, and thrust it into my side: and
faithless, but believing.

And Thomas answered and said unto him, my Lord and my G

John tells of the appearance of the Christ to eleven
Disciples. Eleven is a master number, the number of po
The other Gospel writers record Christ's appearance to
the Disciples. Only those who had attained to the p
represented by eleven were in that upper room of high sp
consciousness and were found worthy to commune wit
receive the deeper work of the Risen Christ.

After the doubts of Thomas had been allayed he comm
his glorious career as an eminent apostle of healing, and pre
the truths of the new Christianity. No longer was the
doubt. Skepticism was replaced by that faith that re
mountains, and Thomas the doubter became Thomas th
believer. Only John records the story of the transformat
Thomas. Among the final works are the conquest of doub
the ascendence of faith as the dominating principles of
dedicated in love.

During the forty days or the traditional interval betwe
Resurrection and the Ascension, Christ was engaged in
works connected with all the life waves evolving upon this
This also included work with the various race and group
who guide their progression. These beings are all straggl
the archangelic host of which the Christ is the highest In
They are, by their sacrificial services, retrieving their lost
Their task will be finished when the love and unity radiat
the Christ shall have obliterated the boundary lines of rac
nation. Christ's coming, therefore, was not for man onl
for the Angels and Archangels; that is, for the fallen Ang
Lucifers and for the backward members of His own archa
life wave.

Luke 24:13-18.

And, behold, two of them went that same day to a village

And it came to pass, that, while they communed together an
Jesus himself drew near, and went with them.

But their eyes were holden that they should not know him.

And he said unto them, What manner of communications are
ye have one to another, as ye walk, and are sad?

And the one of them, whose name was Cleopas, answering
him, Art thou only a stranger in Jerusalem, and hast not known
which are come to pass there in these days?

Luke 24:28-31.

And they drew nigh unto the village, whither they went: an
as though he would have gone further.

But they constrained him, saying, Abide with us, for it is to
ing, and the day is far spent. And he went in to tarry with th

And it came to pass, as he sat at meat with them, he took
blessed it, and brake, and gave to them.

And their eyes were opened, and they knew him; and he va
of their sight.

When the risen Christ vanished from the sight of th
Emmaus, both of whom were filled with a holy joy and re
they returned to Jerusalem and the upper room wh
had met with Him before His departure, bearing the
ings of the Resurrection, saying: "The Lord is risen in

Only in the Gospels of Mark and Luke is recorded th
ly intimate story of the walk with the two Disciples on
Easter Day.

In the ceremonial of the Last Supper the Christ ha
them how to impregnate a physical object (bread) with
power so that it could become a repository for healin
and afterwards be used to heal. This He did again as H
the bread and gave it to them, and by this same
recognized Him.

The Eleven were gathered in that sacred place, th
room where the beloved ceremonial of the Last Sup
taken place.

Mark 16:14-15.

Afterward he appeared unto the eleven as they sat at mea
braided them with their unbelief and hardness of heart, be
believed not them which had seen him after he was risen.

In each Gospel Christ's appearance to the Eleven is e
sized by a promise of their future attainment.

The Disciples went to the Mount (high spiritual cons
ness) to confer with their returned Master. The transfor
in the lives of these eleven men begins with the Resurr
Day. They had bathed in the glory of His Transfiguratio
breath of His immortality had touched them. No long
their interest center in a physical throne set up in Jeru
They now visioned the light which encircles that celestial
in the fair land of the New Jerusalem. Once glimpsed
never lost sight of its resplendent glory—which outsho
light of funeral pyres and gleamed about the cross of marty

The Initiatory Work of Peter and John

We have stated that Peter is the head of the work
Christian Mystery Temple; this, however, has special ref
to the initiatory work done in the western world (in E
particularly) and during the Piscean Age which is now
ing to its close. When the Disciples apportioned the
world amongst themselves as fields for missionary service,
and the European Empire fell to Peter. He was the a
to the West. Hence, Church history still retains fragm
references to the peculiar role which this great Disciple
in western Christendom, in that Peter is considered to
founder of the Church at Rome and apostolic succession is
from him in all orthodox communions. Legend has i
Peter holds the "keys" to the "gates of Heaven," and that
death each soul as it enters those gates must undergo the sc
and examination of this foremost Disciple of the Lord Ch

Such statements are but half truths based upon the e
fact, as we have stated, that the European Mysteries of
were placed under his direction "for the Age." The Bible
numerous keys to the Initiations of Peter.

Luke 5:1-11.

*And it came to pass, that as the people pressed upon him to h
word of God, he stood by the lake of Gennesaret,*

And he entered into one of the ships, which was Simon's, him that he would thrust out a little from the land. An he and taught the people out of the ship.

And when he had left speaking, he said unto Simon, Laun the deep, and let down your nets for a draught.

And Simon answering said unto him, Master, we have to night and have taken nothing; nevertheless at thy word I wi the net.

And when they had this done, they enclosed a great multitud and their net brake.

And they beckoned unto their partners who were in the that they should come and help them. And they came, and ships, so that they began to sink.

When Simon Peter saw it, he fell down at Jesus' knees, say from me; for I am a sinful man, O Lord.

For he was astonished, and all that were with him, at the fishes which they had taken.

And so was also James, and John, the sons of Zebedee, partners with Simon. And Jesus said unto Simon, Fear not; forth thou shalt catch men."

And when they had brought their ships to land, they forso followed him.

During the current Piscean Age the majority of pe been able to receive only an external concept of Christ mission. The New Age demands a truer understandi work and of the Book of Books. Exoteric Christianit been able to deliver us from chaos and confusion. Th race is no longer content to worship merely an extern In order to becme Christ-like we must develop the Chri This is the work of the New Age and the inner proces was revealed to the few by the Christ. This inner teaching are concealed within the various works a of His life.

It is for this reason that much of His work with the is recorded as having been done in boats and on the wa incident recorded in the foregoing passage is concern definite process belonging to the inner preparatory wo discipleship. The repeated reference in the New Tes fish relates to the process of Initiation. It was after thi recorded in Luke that the Twelve were chosen.

Christ Jesus taught the multitudes from the anch

the deep and let down their nets for a draught. Ho
though they succeeded in bringing up the fish, *their nets*
and the boat began to sink; a familiar experience in ear
cipleship. Immediately following this experience they le
world and all its interests for a complete dedication to the
of *true fishermen.*

The Gospel of John, the most deeply occult of the four,
with a similar incident in the lives of these same Disciples;
fers only in that it transpires on a still higher plane. It
after the Resurrection and just preceding the Ascension.
Disciples had then passed through the three-years' Ministr
were being prepared for their own Christing, which took
on the Day of Pentecost. On that occasion there were asse
only those who were ready for the deeper work—Peter,
John, Thomas, Nathanael, and two others, possibly Phili
James.

John 21:1, 3-13.

After these things Jesus showed himself again to the disciples
sea of Tiberias.

Simon Peter saith unto them, I go a-fishing. They say un
We also go with thee. They went forth and entered into a s
mediately; and that night they caught nothing.

But when the morning was now come, Jesus stood on the sho
the disciples knew not that it was Jesus.

Then Jesus saith unto them, Children have ye any meat?
answered him, No.

And he said unto them, Cast the net on the right side of the sh
ye shall find. They cast therefore, and now they were not able to
for the multitude of fishes.

Therefore that disciple whom Jesus loved saith unto Peter, I
Lord. Now when Simon Peter heard that it was the Lord, he
fisher's coat unto him (for he was naked) and did cast himself into

And the other disciples came in a little ship; (for they were
from land, but as it were two hundred cubits) dragging the net wit

As soon as they were come to land, they saw a fire of coals the
fish laid thereon, and bread.

Jesus saith unto them, Bring of the fish which ye have now caug

Simon Peter went up and drew the net to land full of great
an hundred and fifty and three; and for all there were so many,
not the net broken.

Jesus saith unto them, Come and dine. And none of the disciple

Casting nets on the right side refers to the manner
the life spirit force by the right or positive way to form
or the mystic wedding of the two currents (nets) in
heart. Such a development gives the transformed mind
Paul speaks and also the Sacred Heart of Jesus. Thi
union is the ideal of esoteric Christianity and its truth
understood and taught in the churches of the New Ag

Fish, as previously stated, refer to the deeper esoter
gained through Initiation. The number 153 is but anot
for nine, the number of humanity's present evolution,
symbolizes the eventual attainment of all mankind.

Simon Peter drew the net to land, and the nets
broken. Peter was thus ready to fulfill the words of his
he had become the rock (high Initiate) upon w
church was established. In the present Pisces-Virgo A
tion through chastity, the inner teaching, is unders
demonstrated by a very few only. Under Aquarius-
truths will be publicly disseminated, *and lived* by mar

Peter was able to gird about him the fisher's coat a
out to meet the Master. It was after that incident
Master consecrated Peter for his future ministry. T
Disciples came in a little ship; but they brought the n
with fish. The Christ had kindled a fire (the process
mutation was completed), and on that fire He prepare
fish and honey which He and the Disciples ate togeth
terically this event marks the steps of unfoldment w
disciple himself. Honey, a sacred food, was regularly
pre-Christian Mystery Temples when celberating even
to do with spiritual attainment, and it was used als
ancient Egyptians as an antidote for the bite of the ser
Babylonia sacred bodies were embalmed in honey.

The Cherubin no longer bar the Gates of Eden
Disciples. Arrayed in their new garments which are
bodies of light they are ready to follow the Christ whit
He leads.

Clement of Alexandria, in his renowned Orphic hy
glorifies the sublime Christ spirit as the "most Holy Fi

Fisher of mortal men,
All that the saved are

From the wild ocean
Of the world's sea of sin,
By thy sweet life Thou enticest away.

Matt. 17:24-27.

And when they were come to Capernaum, they that received
money came to Peter, and said, Doth not your master pay tribute?

He saith, Yes. And when he was come into the house Jesus pr
him, saying, What thinkest thou, Simon? Of whom do the kings
earth take custom or tribute, of their own children or of strangers?

Peter saith unto him, Of strangers. Jesus saith unto him, Th
the children free.

Notwithstanding, lest we should offend them, go thou to the s
cast an hook, and take up the fish that first cometh up, and whe
hast opened his mouth, thou shalt find a piece of money; that ta
give unto them for me and thee.

This profound teaching of Christ continues the inner
pertaining to the Initiations of Peter, which in turn be
a key for all disciples of all time who would pass the su
Rites belonging to the Christian Mysteries.

"Strangers" refers to the spiritually unawakened;" "son
are free" to the Initiate who, through the attainment
Christed consciousness, has freed himself from all bonda
past Karma, represented by the collection of coins as head

The Master states that while the kings of the earth (ma
law) collects this tax from strangers, the sons are free.

The sea, to which Christ instructs Peter to go, is th
restricted area of the soul would opened to the Initiate
possesses the ability now to serve upon all planes unrestrict
the barriers of time or space.

The coin which Peter is admonished to extract from the
mouth symbolizes the powers and attributes of the Initiate:
ing the sick, raising the "dead," traveling in foreign cou
etc. The ability to perform such is itself the signature
Christ on the soul. Hence, His words to Peter relative
coin: "Take it and give it for me and thee."

John 21:14-17.

This is now the third time that Jesus shewed himself to His
after that he was risen from the dead.

He saith unto him, Yea, Lord; thou knowest that I love thee
unto him, Feed my lambs.

He saith to him again the second time, Simon, son of J
thou me? He saith unto him, Yea Lord; thou knowest that
He saith unto him, Feed my sheep.

He saith unto him the third time, Simon, son of Jonas, love
Peter was grieved because he said unto him the third time, Love

And he said unto him, Lord, thou knowest all things; thou k
I love thee. Jesus saith unto him, Feed my sheep.

The work above recorded is included in the final c
the Gospels, that of John. The transmutation with
deals is not for the original Twelve only. They
pioneers who came to show that it is possible for a
become Christed and to manifest the works of the
powers upon the earth.

The three interrogations put to Peter by his Te
ciphers concealing a summary of the three steps l
mastership.

Christ Jesus did not repeat these words three tim
for the sake of emphasis or reiteration. There is add
cance in this repitition. The numbers 3, 7, 9, 10 and
most important of all numbers for study and medita
would find the key to Bible mystery and Bible meanin
is the fundamental number upon which the great relig
been founded.

There are three steps of attainment leading to ema
or to that goal where man shall know the truth that m
free. This truth is beautifully expressed in the followi
"From the cosmic point of view, the three steps lead
the cross are the three Hierarchies of heaven whi
present most actively engaged in furthering the evolut
four kingdoms of nature. These are the Lords of Ind
the Lords of Form, and the Lords of Mind; respectiv
Scorpio, and Sagittarius." Masonically considered, t
sent youth, manhood and old age, or Entered A
Fellowcraft and Master Mason; while from the mysti
point they symbolize the three steps of student, pr
and disciple.

"When the student takes the first step, the Mast

obligation to serve humanity by the sacrifice of the lowe
to the higher, his aura is blended with that of the Tea
at the point of discipleship he takes the third step whe
treads upon the first rose. At this stage there must be no
ing aside; if he stops by the way to pluck a flower, he wil
that its fragrance is but a snare (lure), for under its pet
coiled a serpent. From this point he must brave the
thorns on the stem which winds around the Cross."

Christ Jesus in the quoted conversation with Peter iss
call (1) to the student to enter upon the Path of Attain
through the way of pure living; (2) to the probationer to
cate himself wholly upon the altar of service; (3) to the di
to live so purely, serve so worthily, and love with a love so
that he may come to realize and to demonstrate the inner m
ing of the mystic prayer: "At night while our bodies are re
in sleep may we be found *consciously* working in the vin
of Christ, for as spirits we need no rest."

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money came to Peter, and said, Doth not your master pay tribute?

He saith, Yes. And when he was come into the house, Jesus pre
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Peter saith unto him, Of strangers. Jesus saith unto him, Then
children free.

Notwithstanding, lest we should offend them, go thou to the se
cast an hook, and take up the first fish that cometh up; and when
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mouth of the fish symbolizes the powers and attribu
Initiate—healing the sick, raising the "dead," tra
foreign lands, etc. The ability to so perform is the Ch
ture on an individual's soul. This is revealed in His
Peter relative to the coin: "Take it and give it fo
for *thee*."

John 21:20-25.

Then Peter, turning about, seeth the disciple whom Jesus l
ing; which also leaned on his breast at supper, and said, Lord,
that betrayeth thee?

Peter seeing him sayeth to Jesus, Lord, and what shall this

Jesus saith unto him, If I will that he tarry till I come,
to thee? follow thou me.

Then went this saying abroad among the brethren, that
should not die: yet Jesus said not unto him, He shall not die; b
that he tarry till I come, what is that to thee?

This is the disciple which testifieth of these things, and
things: and we know that his testimony is true.

And there are also many other things which Jesus did, the u
should be written every one, I suppose that even the world
not contain the books that should be written. Amen.

John and Peter are generally conceded to be
advanced of our Lord's Disciples, so they are the two
the chief authority was vested. The nature of their
however, is far other than it appears upon the surfa
it extends over a vast period of time, for the spiritua
of these two Master Disciples is nothing less than t
civilization from the time of the Archangelic Advent in
two thousand years ago until the Second Coming pro
the Capricornian era of the New Galilee—provided,
man has made the earth ready for Him by that time.

To Peter was given supreme direction over spiritual
briefly designated as "the Church." To John, th
Initiate of them all, was delegated the more difficu

namely, the State. In Volume II of this Bible series is a
of the origins of Masonry, its beginning being traced t
Holy Land and to St. John as its founder.

All initiatory work ultimately leads to the overcomi
death, the last enemy. Only John of all the male Dis
made this demonstration, so to him was given the highes
the most difficult, task in the Master's vineyard. This e
Initiate passes at will from heaven to earth, laboring a
where the darkest cloud of materialism precipitates its
of suffering and ignorance. He endeavors at all times to i
world leaders with the Christed Light and to infuse them
the Christed Powers.

A New Age humanity must know a spiritualized stat
centered in the precepts of the Sermon on the Mount,
scientific religion demonstrating the words and deeds
Christ instead of merely *preaching* them.

It is Peter who "feeds the sheep" of the Church path.
John who, in accordance with the Master's words, must
till I come," ever working for the building of a spiritu
State.

Initiation centered in awakened soul power must be th
on which the Church is founded, not the soulless ceremon
of today..

Initiation centered in awakened soul power must b
corner stone of the New State, not the exoteric (Mas
pageantry that prevails today.

In the new Christed Age to which the Master returns
must be a glorified race made up of individuals in whom
Christ Within has become manifest, and a civilization in
the forces of Church and State unite to reach a common spi
goal.

Peter and John labor continuously to these ends. . And
will continue to do so until their sublime purposes are a
plished and man is ready to pass into a higher plane of spi
development known as the *Religion of the Father*.

The Blessed Virgin understood these great mysteries a
divine union of head (State) to heart (Church) that she a
plished through high illumination during her Easter Vigil.

(under John) that they may know the divine blendi
was consummated at the glory time of Pentecost.

The Rite of the Ascension

Christ's final appearance and work were with the i
group, the chosen Disciples. Matthew writes: *They u*
into Galilee into a mountain. Mystically this refers t
drawal from the body and a conscious functioning in t
realms. Only those who could follow Him there witn
glory of the Ascension.

"And He lifted up His hands and blessed them, and
blessed them, He stood apart from them." Literally,
apart from them in all the radiance of His glorious
body, and was carried into heaven. He returned unto
home world, the World of Christ Consciousness.

In all religions the formula of Initiation has been re
the lives of their Teachers or Saviours. Each one t
this mystic ceremonial that there is no death and tha
Life is the heritage of one who believes (through
illumination).

The Babylonians celebrated a two-day festival in
Adonis (the Syrian Tammuz). The first day was on
and lamentation; the second day one of joy for the re
of life triumphant over death. On the first day, the
Adonis lay dying in the arms of his mother, Aphrodite.
second day the image was taken to the seashore and th
washed by women amid woeful lamentation; then the
tion was enacted and his worshippers proclaimed him a
glad rejoicings. Dionysus was torn to pieces by Tit
mother put the body together again and he arose from
and ascended into heaven. The same story is told of
Osiris.

All Initiations have taught the triumph of life ov
of spirit over matter. Every pre-Christian initiatory te
teacher heralded the coming of the World Teacher and
the way for the deeper Christian mysteries. The Bible
out bears the impress of these various schools and the
ceremonials.

Each world Teacher brought a phase of Truth be

Teachers enacted in his own life the initiatory ceremonial f
the Annunciation to the Ascension, foreshadowing the s
which the neophyte himself must pass through in order to g
liberation from the cross of the body and attain the powe
ascend into higher spiritual realms. Members of the in
groups have always understood these things, while the outer
exoteric devotees have been content to worship form. They h
looked to an image bound to a cross and observed in ceremo
the various trials leading to the Resurrection and Ascens
The Christ, the world Saviour, passed through this same Ini
tory ceremonial, but He did definitely more; He pass thro
these steps as the Way-Shower for man in order that He m
become the earth's Regent, its indwelling Planetary Spirit,
in a closer and more intimate way the Saviour and Redee
of the entire earth.

"I have now finished the work which Thou gavest Me to
declared the Christ to the Disciples before the Ascension.
this He meant that He had taken full charge of the earth
its functions, together with all the earth's inhabitants. T
Christ is literally in us and we in Him, as also we are unite
a most beautifully intimate and tender sense in the life of
spirit. This fact applies not only to so-called Christians,
to the entire earth and all its evolving life waves.

"Lo. I am with you always, even to the end of the wor
The mystic Christian understands that Golgotha was not
end, but only the beginning of the great sacrifice of the Ch
who at each Autumn Equinox begins His annual descent, w
ing during the three autumn months with both the superhu
and the subhuman beings that inhabit the finer envelope
the earth. At the Winter Solstice He enters the heart or ce
of the planet. He is born amid the Angels' songs of peace
goodwill that all mankind may have life and have it more ab
dantly. During the three succeeding months He works dire
with man and all physical earth manifestations. He is resurre
at the Spring Equinox, the Easter season, when He leaves
dense earth body and for the succeeding three months w
again with the finer forms of life existing in the spiritual sph
surrounding the earth.

Such is the annual pilgrimage of the Christ for the benef

though He ascends in glory to the very thone of the
the Summer Solstice His life and light and all-enc
love remain within the earth as the prime cause of
tionary progress, both physical and spiritual. All evolu
on a higher spiral since the coming of the Christ as
Regent. The most beautiful of His words to man
uttered at the Ascension: *"Lo, I am with you alway
the end of the world."*

The forty days between the Resurrection and the
were spent in teaching inner or deeper spiritual tru
Disciples, and in appearing before the Sanhedrin.
the Disciples that the work would not bear fruit for a
But they could not understand His meaning, and did
comprehend the reason for His coming until the grea
tion at Pentecost.

In the Transfiguration the Christ endeavored to
foremost Disciples to follow Him into the World of
but they failed Him. In the Last Supper and the
Entry He taught them how to blend the principles o
Water, as a requisite for ascending into that high w
Ascension demonstrates its attainment, and the Dis
lowed Him there on the Day of Pentecost. All of th
esoteric work *after* the Transfiguration was concerne
great blending in preparation for the first of the Gr
Initiations. The cosmic illumination in the lives of o
Teachers follows the accomplishment of the Tran
immediately with the Crucifixion and Resurrection.
est works of the Christ occur between the Transfigu
Crucifixion, the Resurrection and Ascension.

The life of the Christ is the perfect pattern for man
all Christs in the making. Our ideal as mystic Chri
follow Him until we, too, shall be able to ascend into
of the Christ consciousness, the Buddhic plane, the
Life Spirit, the particular home realm of the Lord an
the Christ.

ADDENDA

Associated Activities of Christ Jesus and the Mother M

The two most important characters of the Bible are C
Jesus and Mary, the mother. Prominence is given throu
the Gospels to the many events in the Master's ministry in
the two were associated.

The church lists fifteen mysteries pertaining to their
lives. These are divided into three groups, each of whic
cludes five events.

The Five Joyful Mysteries

1. *Annunciation*—Preparation for holy birth within.
2. *Visitation*—Feminine exalted in consciousness of hill co
3. *Nativity*—Birth of the Christ within.
4. *Presentation in Temple*—Consecration through Initiat
5. *Teaching in Temple*—The works of the Initiate.

The Five Sorrowful Mysteries

1. *Agony in the Garden*—Furthers union of Fire and
   principles.
2. *The Scourging*—Transformation through lifting of the
   fire.
3. *Crowning with Thorns*—Awakening of currents in hea
4. *Carrying the Cross*—Process of freeing spirit from bod
5. *Crucifixion*—Liberation.

The Five Glorious Mysteries

1. *Resurrection*—The consciousness of immortality.
2. *Ascension*—Freedom in higher realms.
3. *Descent of Holy Ghost*—Man demonstrating the Ch
   power.
4. *Assumption of Mary*—Complete transformation of fem
   pole.
5. *Coronation of Mary by Christ*—The reunion in heaven

The uniting of the two poles of spirit establishes the of heaven within. This event is foreshadowed annu the stars as the Sun passes from Leo into Virgo. The S the perfect mother with the gleaming white radiance the Christ and the Mother Mary symbolize the masc feminine in all mankind. The mystery embodied ther the true way of accomplishment for all humanity. T Mysteries deal with the early work of preparation an plishment; the Sorrowful Mysteries with the deeper v the Glorious Mysteries with the blending of the two Mysteries are destined to find perfect consummati humanity at the end of this the Earth Period.

Important steps in the life of Christs Jesus and out initiatory Path for man as portrayed in the four Gosp

Matthew

1. Birth; visit of the Magi.
2. Flight into Egypt; slaughter of innocents; Nazareth.
3. Baptism.
4. Temptation.
5. First disciples chosen; Sermon on the Mount; prayer.
6. Healings and early miracles.
7. The Twelve chosen; later miracles; parables.
8. Transfiguration.
10. Last Supper.
11. Gethsemane; betrayals; trials.
12. Crucifixion; Resurrection; Ascension.

Mark

1. Baptism.
2. Temptation.
3. Healing and early miracles.
4. The Twelve chosen; parables; the Twelve se
5. Transfiguration.
6. Later healing and miracles.
7. The Triumphal Entry; cleansing the Temple.
8. The Last Supper.
9. Gethsemane; betrayals; trials.

Luke

1. Annunciation.
2. Birth; shepherds; circumcision.
3. Teaching in the Temple.
4. Baptism.
5. Temptation.
6. Early healings and miracles.
7. Choosing the Twelve; beatitudes.
8. Transfiguration.
9. Later healings and miracles.
10. Triumphal Entry; cleansing the Temple.
11. The Last Supper.
12. Gethsemane; betrayals; trials.
13. Crucifixion; Resurrection; Ascension.

John

1. Transfiguration; cleansing the Temple.
2. Changing water into wine.
3. Nicodemus; the Samaritan woman.
4. Healings and miracles.
5. Resurrection of Lazarus.
6. The Triumphal Entry.
7. The Last Supper.
8. The Foot Washing.
9. The Last Discourse and prayer.
10. Gethsemane; betrayals; trials.
11. Crucifixion; Resurrection; Ascension.

Note on Ascension

Christ gave His last message upon earth from the mi
charged area of Mount Olivet. This message to the C
Ones referred to their high Initiation during Pentecost whe
very powers of Christ would descend upon them. He
But ye shall receive power, after that the Holy Ghost is
upon you: and ye shall bear witness unto me both in Jerus
and in all Judea, and in Samaria, and unto the uttermost
of the earth. As He ascended in a luminous white clou
effulgent beauty His arms were extended in blessing ove

sublimest of harmonies. It is a festival of rejoicing pa
in by angels and archangels.

During the exaltation of the Ascension Rite the ble
was lifted in consciousness to the highest heavenly
there given the choice of following her Lord into t
of glory or remaining upon earth to further His work a
could so well as she. Her decision was instantaneous—
she aspired to be, but where she could best serve. And
the triumphant chorusing of happy angels, Mary as
place as foremost among the little band of Disciples
to prepare them for the further wonders of Pentecost.

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