The New Age

BIBLE

INTERPRETATION

Old Testament - Volume I

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

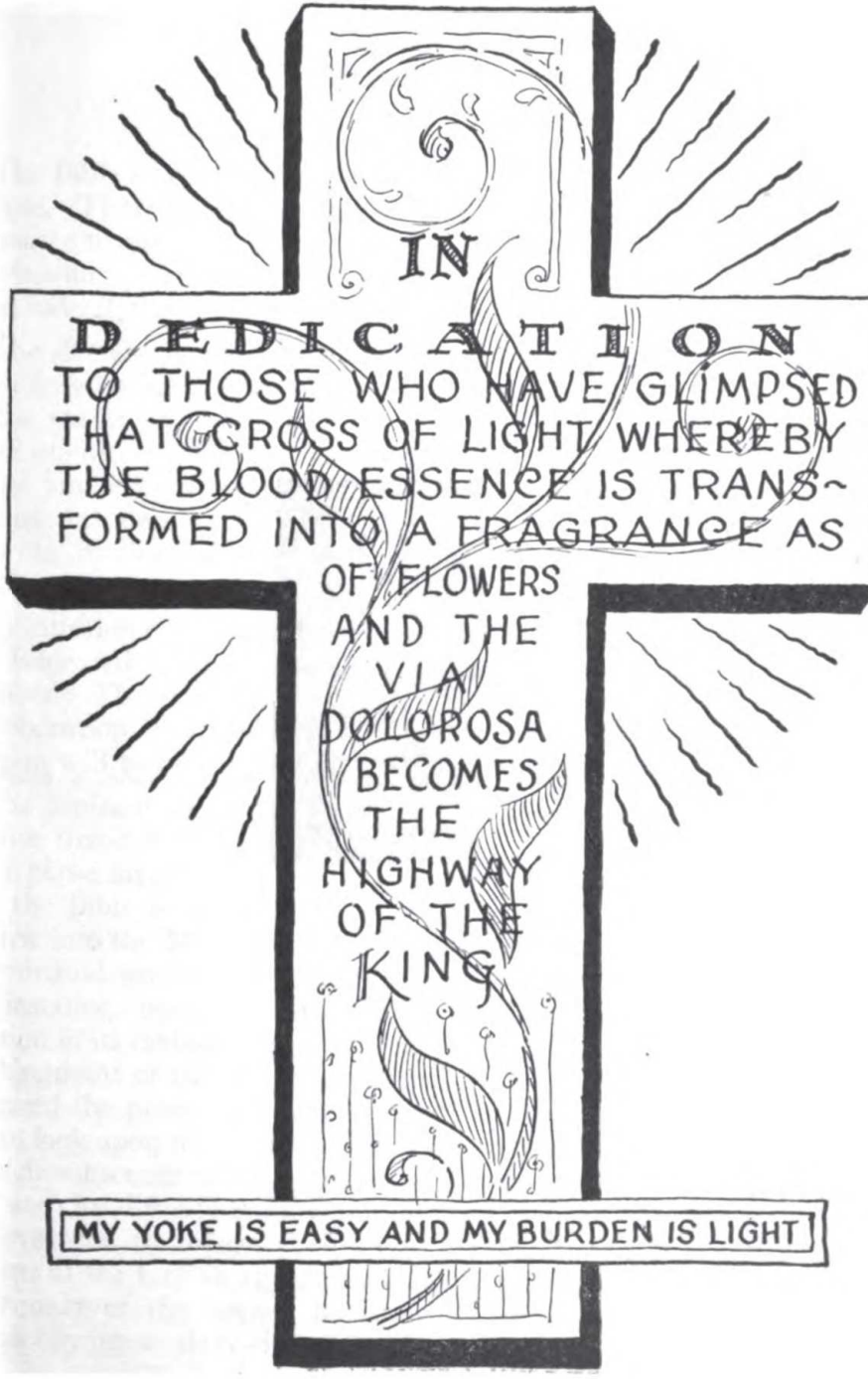


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IN
DEDICATION
TO THOSE WHO HAVE GLIMPSED
THAT CROSS OF LIGHT WHEREBY
THE BLOOD ESSENCE IS TRANS-
FORMED INTO A FRAGRANCE AS
OF FLOWERS
AND THE
VIA
DOLOROSA
BECOMES
THE
HIGHWAY
OF THE
KING
MY YOKE IS EASY AND MY BURDEN IS LIGHT



FOREWORD

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

The deepest wisdom contained in the Bible is accessible only to those who have attained to a personal, first-hand knowledge of the reality of the spiritual worlds and the fundamental laws there operative. To such its pages are laden with inexhaustible riches and ever-renewed inspiration. The characters depicted become teachers of a soul science which leads to a continually growing realization of truths contracted by direct inner perception.

As intuition develops and the powers of the spirit are unfolded, the Bible will be recognized as containing the highest of all sciences. The truths of physical science will then find ample corroboration in its pages and the irrationalities of dogmatic religion will be resolved by the logic of the soul.

The aspirant to the deeper wisdom who follows the path of positive first-hand development discovers that the accuracy of his inner plane investigations can be checked in the Scriptures, and that the Bible is man's most successful transcription of records written into the Memory of Nature and of conditions existing in the spiritual worlds. Anyone who is capable of looking inward for instance, upon the marvelous akashic images depicting creation in its earliest stages, and the later evolution of Earth and the kingdoms of life thereon realizes that the writer of Genesis possessed the power of clairvoyant consciousness which enabled him to look upon the cosmic pictures of the creative process. This is the direct source of his information, and on its infallible records rests such infallibility as may be claimed for the Bible. Its fallible features—for there are such—are due chiefly to the imperfections of the human agencies making the transcription and the inadequacy of the human language to convey accurately and completely to a three-dimensional consciousness truths which

require for their full expression the hyperdimensions of the World of Spirit.

When these truths are acquired by first-hand investigation, or tentatively accepted as true on the statement of specialists working in the field of soul science, it becomes evident that biblical truth rests not upon the opinon of men, the speculation of philosophers, the ecstasies of saints, or the decrees of Church Councils but on observations made in the exact records of Nature itself. Being thus a record of the processes of development in the life of man and nature, and a guide to harmonious union with the Universal Spirit of Goodness, the Bible is truly a Book of both Science and Religion. It is an illumined treatise wherein the wise of yesterday speak to the wise of today and tomorrow. While it contains the inspiration of such great seers as Moses, Solomon, Isaiah, and above all, Christ Jesus, it is also a textbook for man's present and future guidance in unfolding the latent powers of the spirit.

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

So, too, the mission of the Christ, the Supreme Way-Shower of all mankind was not primarily to give to mankind the example and inspiration of a perfect life; it was to so work upon conditions on Earth and in the life of man that it would be possible for every individual to follow in His steps and to ascend to His exalted level. "I go to prepare a place for you." declared He, "that where I am there ye may be also." That place is none other than the illumined or Christed consciousness. The entire Bible is an exposition of how man may attain to that elevated state of being. Step by step it unfolds the processes that lifts the veils until the faithful seeker stands face to face with the Blessed

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

The Bible is a textbook of human regeneration, of soul emancipation, of spiritual freedom. To restore this Book to its real position is one of the most important tasks to be accomplished by Spiritual Science. "It will be a happy day," declares Rudolp Steiner one, of the greatest among modern seers, "when we hear in modern words what really is to be found in the Bible, different indeed from all that is said today." He states further that "we pass from sentance to sentance, and we shall see that the Bible every where contains a message to Initiates from Initiates—awakened souls speaking to awakened souls."

This volume, the second to be issued in the series on New Age Bible Interpretations, is an humble effort toward aiding in the restoration of the Bible to that place in the thought and the life of mankind that it was divinely designed to occupy.

C. H.

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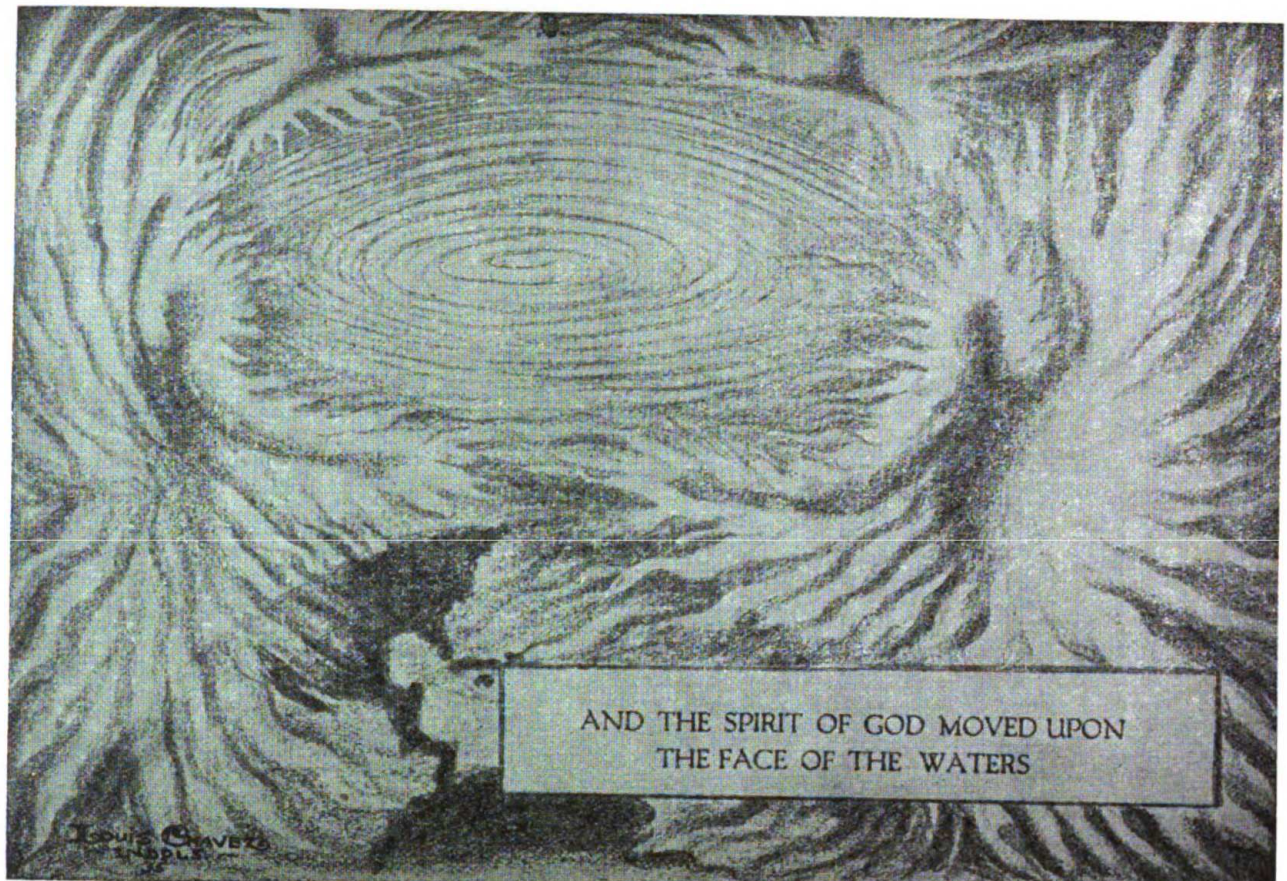
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AND THE SPIRIT OF GOD MOVED UPON
THE FACE OF THE WATERS

NEW AGE BIBLE INTERPRETATION

Genesis - The Book of Eternal Beginnings

THE SEVEN DAYS OF CREATION

CHAPTER 1

The Beginnings of Divine Externalization

The First Three Creative Days

The Watchers approach the Creator. The hour has struck for a new Cosmic Dawn, for a new Day. The time has come for Cosmos to awaken after the night.
God smiled, and His laughter thrilled through space and His word called forth into the light the new dawn from out the primeval darkness in the new world space.

—Hermes Trismegistus

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

There is a closer correspondence between the biblical account of creation and the teachings of academic science than is generally recognized. A narrow theological interpretation on the one hand, and a spiritually unillumined science on the other, are responsible for the gulf that exists in the minds of many persons between the teachings of the two. Fortunately, the misconceptions that

have divided many earnest students of the Bible from those of physical science are disappearing in the new light that is now falling in increased measure on sacred and secular knowledge alike.

While it may seem too obvious for comment that the Creative Days of the Genesis account are vast periods of time and not brief hours of solar days, it is a fact that a literal interpretation at this point has given rise to a popular misconception that has proved prejudicial to the truth as it is set forth in the Scriptures and as expounded by science. If the creative period translated as "day" had been rendered instead by the word æon as it is in the Greek version, there never could have been the interminable disputations concerning the question of time consumed for the creative stages recorded in Genesis.

The work of the Seven Creative Days as outlined in Genesis embraces the entire span of man's pilgrimage through time and matter. It covers the journey from unconscious, undifferentiated being to individualized, all-conscious at-one-ment with Universal Spirit. It describes the descent of the spirit into matter and its resurrection therefrom. Of the Seven Days, three and one-half were consumed in the involutionary process during which the spirit took on forms of increasing density, arriving at length at the nadir of materiality which was reached several million years ago during the present Earth Period. The remaining three and one-half days will be devoted to the evolutionary process during which the spirit will gradually unfold its latent powers through meeting the resistance of form, and progressively lay aside the vehicles acquired during involution until it returns as pure, disembodied spirit to the bosom of the universal Father. It then will have passed from impotence to omnipotence, from nescience to omniscience.

The formula for the creation of all things from atom to universe is stated at the very beginning: "The earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters." (Genesis 1:2). This is descriptive of the process by which the formless takes on form, the infinite becomes finite. It is Cosmic Knowing descending into time and space.

Alchemically interpreted, the above passage deals with the interaction of the masculine and the feminine powers of God They are the principles which in their material manifestation

become the elements of fire and water respectively. The fire-mist, positive in nature, moved upon the face of the formless waters, negative in nature, and thus commenced the formative work which brought man and nature into manifestation. This was the work of the First Day of Creation, called by occultists the Saturn Period.

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

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

These first humans were androgynous: "Male and female created he them." They reflected the dual powers of the Seraphim, the Hosts of Gemini. These exalted Beings were the spiritual guardians of the life wave belonging to the opposite or complementary sign, Sagittarius, and were then passing through the human stage of their development. That life wave has since advanced to the status of Lords of Mind, as its members are referred to in Christian esotericism.

In the First Day, when the Lords of Mind were in their human stage of consciousness, they became guardians of present-day humanity, then just entering into manifestation. When humanity came under Sagittarian guardianship it meant that it was also directly worked upon by the Hierarchy of Gemini, the sign complementary to Sagittarius. From that Hierarchy—the Seraphim of the Church and the Elohim of Genesis—man received his initial androgynous impress. The cooperation and interrelationship of the hierarchial Hosts follow a basic rythmic pattern of which every earthly creation is but a faint reflection. Har-

mony and symmetry are divine attributes, and to approach these in designs of true beauty is to draw closer to the heart of God.

The First Root Race of our present Earth scheme recapitulated conditions of the First Creative Day. It had its beginnings, according to occult records, upon a sacred island that is imperishable, wherein all is pure spirit, one and indivisible. This was, and still is, the spiritual seed ground for future races in ages to come; as such it receives the protection of the twelve zodiacal Hierarchies that surround the solar system to which this Earth planet belongs.

Genesis 1: 6, 7.

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

The gradual lowering of the vibratory rate of the feminine or love power of God resulted in the beginning of form. It became the firmament in which were divided the "waters from the waters." Universal essence was separated into higher and lower expressions. "And God called the firmament heaven." This was the first manifestation of spirit in preparation for the habitation of man, and it comprised the work of the Second Creative Day, known to esoterists as the Sun Period.

It was in the Second Day that Air was introduced as a second element in the evolution of Earth and its beings. This new element fanned the sleeping fires into dynamic activity and the entire globe became luminous. Since this illumination was from within, there was no need for the Sun, Moon, or Stars. These heavenly bodies became necessary as luminaries at a much later stage, when the involution of life into matter had reached a condition of greater density and opaqueness. This fact is accepted quite generally by material science.

During the Second Day the Egos of the life wave making up what is now humanity were further individualized. The golden shadows of the First Day had taken on added substance, but were still too tenuous and embryonic to be thought of except as gestating in the mind and heart of Deity. Human consciousness was in the trance state similar to that of the present plant kingdom. Beings who have become the Archangels were then in the human stage of their development. They were sufficiently ad-

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

From this it may be seen that Christ became man's supreme Teacher æons ago while he was in the early stage of his development. In view of this long evolutionary association between the archangelic Initiate and humanity, it is not strange that *the entire human race is keyed to the vibratory rhythm of the Christ.* Before the Earth and its inhabitants can fulfill their ultimate glorious destiny, every knee must bow before Him and every voice proclaim Him the Lord and Saviour of the world.

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

The Archangels are the Hosts of Capricorn. Their spiritual teachers are the Cherubim, Lords of the opposite or complementary sign, Cancer. It was the Cherubim who awakened in man the Christ Principle. They were the Beings who imbued man with the sacred life force referred to by the Christ as the waters of eternal life. The Christ Life is offered freely to whomsoever wills to come and partake thereof. This divine force is latent in all mankind. When its sleeping powers are awakened and developed, they will manifest the supernal attributes of the twice-born or Christed man.

Genesis 1: 9, 10.

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

Touching the life side of this creative process, Paracelsus declares: "The Water of the Air between Heaven and Earth is of all things the life." Rudolph Steiner, a contemporary Initiate, states that the entire solar system was built of primeval fog which extended as far out into space as the planet Neptune.

Spiritually considered, the lowering vibratory rate of the "waters" caused land to appear. Universal substance was entering into a denser gradation of matter; the archetypal pattern

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

In the Third Creative Day the firmament was divided from the firmament and a third element, Water, was added to the precipitated substances of Fire and Air. With this addition began the struggle to blend the antagonistic elements of Fire and Water.

At this time the Angels, Hierarchy of Aquarius, were in the human stage of their expression and were receiving spiritual direction from their complementary sign, Leo, Lords of Flame. Also, in this Third Day evolving man received a powerful impetus from these same celestial Lords of Love or Flame.

In the First Creative Day the Hosts of Leo radiated from themselves a stream of light-force which became the central nucleus of the future physical body of man. In the Third Day this fiery nucleus became the beginning of his heart or love center, seat of the Christ Principle. From these glorious Beings man received the nucleus of a future perfection. The heart was the first organ to find its germinal seat in unfolding humanity. Since each new earth life recapitulates the past, it follows that in an embryo the heart is first to exhibit the presence of life; and as life's primal center, it is the last organ to release its hold on life as breath leaves the body in death. Truly does the Psalmist sing: "The heart shall live forever."

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

The first of these seven epochs is the Polarian. It recapitulated conditions of the first or Saturn Period, which correlated with the First Day of Creation. The second Epoch is called the Hyperborean. It recapitulated the work of the Second Day or Sun Period.

The Second Root Race of the present Earth Period correlated to conditions of the Second Day and the second Epoch.

Its home, Hyperborea, was a golden land where summer never ceased and nocturnal shadows were unknown. It was the glorious summerland or heavenly realm to which the gods and goddesses of ancient mythologies repaired for rest and refreshment after their mortal duties had been duly performed.

Earth remained a part of the central luminous nebula until the the latter part of the Hyperborean Epoch. This being so, there was no need, as already observed, for external lights. What is now our planet, together with all life evolving thereon, was within the very sphere of the central light. They were a part of it.

But this condition did not remain unchanged, as present experience testifies. A portion of the life wave evolving in this central sphere of light failed to keep abreast of advancing members of Sun-humanity. They finally became a drag on the pioneers; and they suffered more and more because of a growing incompatibility with the high vibratory condition obtaining on the central solar orb. Such lagging Egos congregated together by the law of attraction and in time crystallized that portion of the sphere on which they dwelt, until centrifugal force separated it from the central sphere and sent it out into space as an independent body. This is the genesis of the planet Earth.

Being a child of the Sun, Earth remained a part of the solar system. Its position in that system was self-determined. It was conditioned by its own spiritual status. Every outward condition and circumstance is the effect of an inner, unseen cause. The tie that binds the Earth to the Sun is known to spiritual scientists as the law of attraction. They are the inner and the outer aspects, respectively, of the same force.

The distance of the Earth from the Sun is thus determined by the love manifested by humanity for the source and center of its life. This applies equally to every other planet. In the light of these facts, how true it is that "love is the fulfilling of the law!"

The War in Heaven and the Lucifer Spirits

Genesis 1: 16-19.

And God made two great lights: the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth. And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day.

Another major event in the evolution, not only of man but of the entire solar system, occurred in the Hyperborean Epoch. It was what occult science and poetic insight have called the War in Heaven. Milton deals with it in *Paradise Lost*. Ezekiel XXVIII and Isaiah XIV refer to it as the war before Creation. In legendary form, it is incorporated in all the principal religions of the world.

When the angelic life wave as a whole had reached the stage of development where a reunion took place between the two poles of spirit, masculine and feminine, there were laggards who failed to consummate this mystic marriage. These are the Lucifers. While they were unable, because of their failure, to proceed with the Angels, they were much too advanced to become members of the human family. They were somewhere between the two and so came to be a class by themselves and an anomaly in nature.

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

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

As previously stated, the Angels, together with their Initiate-leader, Jehovah, were guardians of the present human race at an earlier stage of its evolution; also of the etheric Earth-sheath upon which it was progressing. This world was under the general supervision of the archangelic Christ, who had obligated Himself in the Second Day of our manifestation to become the Regent of Earth and its humanity.

A number of Angels rebelled against the Christ, a rebellion which gave rise to the War in Heaven, the expulsion of the rebel Angels under their leader, Lucifer, and their exile upon the planet Mars. During the coming spiritual-scientific Aquarian Age man will obtain direct proof of these cosmic truths through firsthand experience.

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

This was a "fall" of cosmic proportions calling for corrective measures of comparable scope in time and power. These were assumed by the Christ, supreme Lord of the Archangels. He took upon His divine Self the redemption of the fallen Angels, the ultimate restoration of the position of the Earth, and the realignment of the whole solar system to its original divine order and harmony. At a later period the Christ assumed a like redemptive task for the human race after it had succumbed to the subtle, beguiling forces of those same Luciferian Beings.

The War in Heaven is reflected in the conflict between spirit and matter, a struggle that will continue until spirit shall have completely conquered and transmuted all things mundane. Esoterically, this involves a restoration of equilibrium between the two poles of spirit, masculine and feminine. The feminine pole, wherein resides the power of love and the faculty of imagination, fell in the Lucifers. That is, they became identified with the desire nature which belongs to the personal and form side of life. This led to their expulsion from heaven, an allegorical way of saying that their consciousness descended to lower levels. They came to Earth and imparted the knowledge they had gained to infant humanity, spoken of in Genesis under the generic terms of Adam and Eve. Through such knowledge prematurely gained, humanity fell as had the Lucifers; and like their light-bringer (Lucifer: *lux,* light; *ferre,* to bring), they suffered expulsion from the heavenly state in which they dwelt. They lost Eden. Their consciousness took on a veil of matter. So they were able to view spiritual reality only as "through a glass darkly."

According to mystic legends concerning the War in Heaven, the conflict continued for three days and three nights. Angelic Hosts under the guidance of Michael, Lord of the Sun, and Gabriel, Lord of the Moon, were drawn up in battle array against Lucifer, the Martian spirit, and his fallen Angels. Lucifer's allegiance to Mars, the planet governing the passional nature, supplies another key to the hidden reason for his fall and later, through him, the fall of Adam and Eve. The Martian desire nature was misused, and in consequence the polarity of forces symbolized by the Sun and Moon was thrown out of balance.

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

The Archangels had acquired this balance. In them the polar opposites were perfectly blended. They had attained to such a spiritual stature they were immune to the temptation before which some of the Angels succumbed, and which caused man to fall into a state where he continues to suffer discord, disease and death. It was because the Archangels had completely mastered the problem of polarity that the chief one amongst them, the Christ, was qualified to assume the role of Redeemer for the fallen members of both the angelic and the human kingdoms. To no one of lesser estate would the stupendous task have been possible. In the light of these facts we can re-read John's words with renewed reverence as he informs us that "God . . . gave His only begotten Son, that whosoever believeth in him should have everlasting life." He came as the way, the truth and the life, revealing to man the means and the method by which he could save himself.

CHAPTER II

The Beginnings of Physical Manifestation

The Last Four Creative Days

Genesis 1:14–19.

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

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

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

And God set them in the firmament of the heaven to give light upon the earth.

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

And the evening and the morning were the fourth day.

"That which is above is like unto that which is below." These words from the Emerald Tablet of Hermes state a truth that is a key to numberless mysteries. They prove so to occult investigators when deciphering akashic records covering the Seven Creative Days.

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

During the First and Second Days of creative activity, forces that later became embodied in the Sun and Moon were operative in man as the creative powers of Will and Imagination. By virtue of these powers he was a potential creator, though not yet conscious of his creative abilities. Of these he comes into progressive awareness as his powers are developed. When he shall have completed the work assigned to him for the Seventh Creative Day he will be a self-conscious creator of divine dimensions. Through the dual spirit-powers of Will and Imagination, man

was originally guided by an inner light. The external light of Sun, Moon and stars was, therefore, not yet required. Nor did man possess the physical sense of sight to perceive external light. This was not developed until the inner light faded out and a need arose for compensating luminaries.

Transfer from inner to outer illumination occurred when the forces of Will and Imagination became separated, the former expressing dominantly in man and the latter in woman. After this event, which occurred in the Fourth Day, the Sun and Moon were unveiled, the greater to rule by day; the lesser by night. With their appearance, man began to evolve a physical sense with which their light might be perceived.

Man's complex structure is the product of innumerable Intelligences working over vast stretches of time. The progression is orderly, methodical and sequential; not haste, but perfection is the ultimate objective. As science and religion draw closer together, both will make the illuminating discovery that the work of the Seven Creative Days, recorded with mathematical brevity in a few verses, was not a week's activity of the Elohim in the remote past, but that it covers processes which have carried the manifested universe steadily forward through the ages—processes which will continue until the destined perfection is attained. In lesser cycles of action, the successive steps of the Seven Days are recapitulated in an endless series that reach into the infinitely small spiral motions of our individual lives. "Ye are heirs of God, and Joint-heirs with Christ;" and "it doth not yet appear what we shall be," affirm two who possessed the ability to be "caught up into the third Heaven," there to study cosmic pictures of Creation.

The Sun is a physical manifestation of the power of Will; the Moon, an objectification of the power of Imagination. As previously noted, these were subjectively active in humanity of the First and Second Creative Days. From this it may be seen that mankind was moving toward a condition of greater division, a tendency which is continued through the Fourth, Fifth and Sixth Days of the Genesis account. During this process of division some Egos became more and more closely attuned to the Sun or masculine forces; others to the Moon or feminine qualities. In the Seventh Day humanity will immortalize a celestial body by reuniting the dual principles of spirit. Will and Imagination

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

In the light of this inner knowledge Paracelsus declared that the Philosopher's Stone (another name for this dual-powered celestial body) is formed of the union of the Sun and the Moon.

Genesis 1:20-23.

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

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

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

And the evening and the morning were the fifth day.

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

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

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

Before the Fall, Adam and Eve (humanity) used their dual faculties to mold etheric forms of the animal kingdom. After the Fall they took on "coats of skin;" that is, they descended into physical conditions and lost in large part the powers they had hitherto possessed. This loss was the result of surrendering high soul forces to the desires of their lower nature—a misuse which

ultimately brought on the destruction of the Lemurian continent, where humanity was then evolving, through planetary upheavals in the form of earthquakes and volcanic eruptions.

The extreme age ascribed to many biblical patriarchs is really not the life span of a single individual, but the time during which an individual had access at will to the life experiences, not only of himself but of his forefathers. Ancestral "pictures" still coursed through the family blood stream, a partial survival of the feminine or image-building power that gave rise to an ancestor worship still existing among races standing closest to that early condition.

The physical body gradually evolved organs in accordance with the requirements of the developing Ego, whose living temple it was later to become. The physical organism in all its wondrous complexity was first fashioned in subtle ethers. Into that etheric mold the Ego, by the power of Will, deposited chemical substance until in due course it became manifest in physical form. In its inception every organ of the body was given the impress of the "image and likeness of God." Not until the body exhibits the perfection of its initial divine signature will man have fulfilled his destiny on the physical plane of expression.

Genesis 1: 26, 27.

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

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

The Sixth Day of Creation corresponds to the fourth or Atlantean Epoch, as taught in the Ancient Wisdom. The body of man, which had begun to assume human semblance in the preceding Epoch, now acquired its present form and commenced to function virtually as it does today. But the powers of Will and Imagination were still much stronger than they are now. The Atlantean thought in terms of pictures, and these pictures he was able to materialize by the power of Will. He was able to see, control and utilize to his own advantage the Life Spirit Force which flows through plants and other living forms. He could accelerate or retard their growth at will. It was the Atlantean's control of this Force that gave him tremendous powers to perform engineering feats of such magnitude as the

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

In the Atlantean Epoch the Earth had not yet reached its present stage of density. The elements were in a more gaseous state than they are now; as such they were plastic channels for transmission of the spiritual powers of the four Lords of Destiny who had brought them into manifestation to serve their purposes in external nature.

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

As man focused his attention more and more upon the physical plane, psychic faculties yielded to physical senses until he virtually lost inner perception and the ability to use Earth's finer forces. Egos became subject to the illusion of separateness, and the tragedy of Babel was the result. There was a confusion of tongues and a division of peoples.

With the changes that now took place in outer conditions and in consciousness, it was necessary to make important modifications in methods of guiding and instructing mankind. The several races that had developed were not of equal attainments and required, therefore, educational measures adapted to their respective standing. To meet their needs Mystery Schools were inaugurated on the physical plane wherein those who retained a vestige of their spiritual insight were taught how to cultivate and augment their inner powers and thus qualify themselves to become teachers and leaders of the race.

Genesis 2:1,2.

Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

The Seventh Day corresponds to the present fifth or Aryan Epoch, when God ended His work and rested from His labors. Having attained mind, together with the freedom and capacity to make intelligent choice, man is left to work out his own salvation under the twin laws of rebirth and causation. Since this is

a burdensome task—and a crushing one to many in view of the heavy consequences which man, through mistaken choices, has generated for himself in the past—the Christ is lending His direct assistance in the accomplishment of that Great Work. This work will continue through the remaining two Epochs (also spoken of as races), until man has overcome his present bondage and, through the development of his divine potentialities, become the radiant creature with golden wings described by the inspired Plato.

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

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

The ultimate nature and constitution of the elements continue to puzzle scientific investigators. "What are the elements, whence do they come, what is their significance?" asks an earnest academic seeker. "These elements," he continues, "perplex us in our researches, baffle us in our speculations and haunt us in our dreams. They stretch like an unknown sea before us—mocking, mystifying and murmuring strange revelations and possibilities."

In spiritual science is to be found the light on this subject sought for by material science. It teaches that the earthly elements of fire, air, water and earth are but physical sheaths of the corresponding four cosmic forces that underlie all creation. When physical science recognizes the spiritual counterparts of those factors with which it deals, and accepts the fact that beneath them lies the one universal spirit whence springs all manifestation, then, and not until then, will it realize its dream of reducing all elements to a single unit.

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

The work of the first four Creative Days deals with the underlying formative processes of the four primary forces, Fire, Air, Water and Earth. Also, the first four Initiations deal with the development of these same forces within man. By power thus acquired, these forces in nature come under man's control, enabling him to perform the "miracles" of an Initiate. After passing the fourth Initiation a candidate is hailed as "the new born." He has truly come into a new life for powers of the Christ have been born within him.

The Fifth Day and the fifth Initiation deal with the amalgamation of these primary essences in both nature and man. This new amalgam, the quintessence of the four, produces a fifth element called, anciently, *Azoth*. *Rebis* is another name for it. Both mystic words contain five letters representing the accomplishment of this work.

The sixth, seventh, eighth and ninth of the Nine Lesser Mysteries deal with the work of the two final Days of Creation. The same four forces of Fire, Air, Water and Earth continue to operate, but in still higher degrees. That these are being touched by man today appears in the discoveries made in the electromagnetic field of physics. The work pertaining to the last two Days belongs to more advanced stages of Initiation and it prepares the recipient for greater service in higher realms. The work of the Seven Creative Days outlines the evolution of our

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

Life evolving in the four earthly kingdoms is worked upon by the fourfold principles above discussed. Evolution of the mineral kingdom is accelerated principally through the Earth force; of the plant kingdom through Water; of the animal kingdom through Fire; and of the human kingdom through Air.

Genesis opens the Bible with an outline of the past, present and future development of man and the Earth over a period of Seven Days. Revelation closes the Bible with seven visions depicting the fulfillment of the work initiated in the Seven Creative Days. Genesis foreshadows Revelation; Revelation recapitulates Genesis. These two Books are the "Alpha and Omega, the beginning and the end" of a cycle of evolution.

"Behold I make all things new," says the Voice in Revelation. *Regeneration and progression* are the keywords of the Bible.

The new condition spoken of in Revelation will come when the four elements, Fire, Air, Water and Earth, have been sublimated into their pure spiritual essences. This process, and its results, are described in the following verses from Revelation:

> And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. *(Revelation 15:2)*
>
> And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.
>
> And I John saw the holy city, new Jerusalem, coming down from God out of heaven; prepared as a bride adorned for her husband. *(Rev. 21:1, 2)*

The sea of glass mingled with fire is descriptive of the blending within man himself of the powers of head and heart, masculine and feminine principles. This accounts not only for the two elements of Fire and Water, but also for their complementary elements of Air and Earth. It is the alchemical union of these four principles that fashions the "new heaven," the "new earth" and the indestructible robe of the soul, the golden wedding garment.

Recalling that the conjunction of the elements of Fire and Water is the basis of all creative activity, we note how the elements that were differentiated in the beginning are reunited in the end, the fire and sea of glass referred to in Revelation being the fire and water of Genesis.

CHAPTER III

Academic Science Corroborates Revealed Religion

The science of geology has been charged with undermining faith in biblical records to a greater degree, perhaps, than any other material science. This is obviously due to a misreading of Genesis. When this Book is read in the light of esoteric knowledge it will be found to correspond in its essential features with teachings of the science of the earth. It is esoteric Christianity's mission to reveal this correspondence and to re-establish harmony between sacred and secular science, thus to reunite them in common service to man. Such was their relation in the time of early Mystery Schools, and such will it become in the New Age that is at hand. Even now science promises to become more religious that religion itself.

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

As geology is limited in its readings to the record contained in the physical earth itself, it is not able to decipher work accomplished during the first two Creative Days because cosmic substance had not yet reached the density of physical matter. This did not occur until the Third Day. Hence, it is at that point that the geologic record commences, continuing through the succeeding ages covered by the Fourth, Fifth and Sixth Creative Days. These three Days correlate to the first or oldest, the second or middle, and third or latest, fossiliferous divisions of the Paleozoic Era.

In lesser cycles of the Earth Period, the oldest fossiliferous division corresponds to the Lemurian Epoch, when huge pines and enormous ferns grew in the "dark dusk" of a fire-fog atmosphere and giant saurians roamed primeval spaces. The middle fossiliferous division corresponds to the late Lemurian and early

Atlantean. Monsters of land and sea in this age were the creeping and flying creatures mentioned in the work of the Fifth Creative Day.

The Tertiary fossiliferous division corresponds to the late Atlantean and early Aryan Epochs of the occultist, and embraces the Sixth Creative Day. The many huge and unwieldy reptilian forms of earlier Epochs had decreased greatly in both size and number. Beasts of the field had, on the contrary, greatly increased in both size and number: "the beast of the earth after his kind, and cattle after their kind." Mammalians belong to this age, the last period of organic creation. Also, it was in the Tertiary division, the Sixth Creative Day of Genesis, that primitive man made his appearance. Not until then does man as we now know him enter the arena.

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

The world of Atlantean times has also passed, the continent called Atlantis having suffered inundation by water, as recorded in the story of the Flood. The Aryan Epoch, in which we are now living, is moving toward its conclusion, having reached the fifth of its seven subraces.

Anthropology submits evidence proving the ascent of man; orthodox religion teaches the fall of man. Occultism reconciles the two.

Form has come up from below; spirit has come down from above. When form reached a sufficiently high degree of development to serve as a suitable vehicle wherein spirit could function to advantage, the latter took possession of the former and became its indwelling spirit. Truly, in the words of a Chaldean chant, "In the clay of man is kneaded the blood of God." Animal forms which had been ages in preparation were conjoined to incarnating Egos from on high. Their union produced man, dual-natured gods-in-the-making.

The above is not the only sense in which man has fallen and risen. More need not be said on this subject at this point since it is to be dealt with more fully later.

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

The earliest fossil man yet discovered is the *Pithecanthropus erectus*. It is dated approximately 500,000 years ago. The Heidelberg man comes next. It is placed about 391,000 years ago. Then follows the Dawn Man of Sussex, 166,000 years; the Neanderthal man, 66,000 years; and last in this catalogue of times, the Cro-Magnon man of France who somewhat resembles the American Indian of today. These successive forms represent gradually improving vehicles which spirit learned to build for itself over the long ages. The human body was becoming increasingly amenable to the purposes of spirit until today the light within shines forth, manifesting as rationality of mind and affection of heart, and showing forth the divine attribute of self-sacrifice in service for others. The grasping animal nature yields to the giving spirit in obedience to God's mandate of "Let there be light."

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

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

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

The first chapter of Genesis deals with the form side of creation; the second with the life side. Through æons of time spirit descended into matter and became manifest in form; now and henceforth, spirit ascends out of matter. Life is ever-existent; it precedes form and persists after its dissolution. All forms are

self-elected limitations designed to aid spirit in realizing its potentialities by "becoming that which it is," divinity itself.

While the spirit of involving man is making its gradual descent into matter, it hovers over the vehicle it is preparing out of matter and directs the processes of its construction. As this work proceeds, the form becomes increasingly dense. Not until it reaches the physical plane and takes on "coats of skin" does it become visible to our physical senses. The entire process is under the guidance of the twelve zodiacal Hierachies. Mind, the highest of man's mortal faculties, becomes the link between his higher and lower self. Without mind, *manas,* there could be no human being.

Humanity has gradually improved the forms it has used through life cycles passed in accordance with the growing needs of the evolving spirit, whose progress they are designed to further. Thus, man has learned to build bodies ranging from single-celled amoeba to the present highly organized structure, the "miracle of miracles." While the human body as now constituted will develop no additional organs, its refinement and spiritualization will continue for long ages yet to come.

Forms are either advancing toward perfection or retrograding toward annihilation. This is true in every kingdom of nature. Progressing spirits improve their vehicles as they go forward; laggard spirits permit them to deteriorate. Improved bodies become ensouled with pioneering Egos, while degenerating vehicles are taken over by backward spirits.

Through the law of heredity—which applies to the physical organism but not to the indwelling spirit—qualities perpetuate themselves. They are passed on from parent to child. Each succeeding form recapitulates and carries forward the characteristics of the one from which it sprang. In obedience to a fundamental law in biology, this does not require a full life span for its accomplishment. Were this so, there would be no chance for further improvement. The incorporation and recapitulation of qualities gained in the past takes only part of the earlier stages of an incarnation; the remaining time is available for making additional improvements in accordance with the growing needs of the incoming spirit.

CHAPTER IV

The Garden of Eden and Life in The Etheric Realms

Genesis 2:7

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

The spirit became indwelling. Breath here signifies a portion of the Universal Soul which entered the created form. "If the breath be taken away the animal dies, but the breath is immortal." The Septuagint version translates dust as *sperma,* the spirit under sway of desire. Adam means "red dust."

Genesis 2:8, 10.

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

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

Biblical writers have located the Garden of Eden in various parts of the Earth. But the Garden of Eden had no physical location; it was situated in etheric realms. The river that watered this Garden was the light that streamed from the World of Life Spirit, or Plane of Christ Consciousness, and was reflected on the etheric plane. Its four branches are the four differentiated streams into which etheric substance is divided. The River Pison compasses the land of light, the land of gold and the onyx stone. It symbolizes the highest or reflecting ether. The River Gihon compasses the land of Ethiopia or darkness. It is the lowest or chemical ether. Hiddekel, which flows east toward the light, is the light ether. The Euphrates, largest and most important river of Western Asia, typifies the life ether which, in humanity's present stage of development, is the most important of the four ethers.

In an exposition on the ethers Max Heindel, an Initiate of the Rosicrucian School, states that the chemical vibrates to the seed atom of the dense body, located in the heart; the life ether to the seed atom of the vital body in the solar plexus. These two ethers maintain the life of the physical body. The light ether vibrates to the seed atom of the desire body, located in the central vortex of the liver, and also to the pituitary body in the brain. Before

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

Chemical ether is related to the masculine principle in humanity; life ether to the feminine. The next higher (light) ether is also feminine when purified through regeneration; and the highest or reflecting ether is masculine when redeemed. The blending of these through transmutation becomes the light that is the life of the world, and without it "was not anything made that was made."

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

Astrologically, the four branches of the river in Eden represent the four turning points of the year, namely, the Winter and Summer Solstices, the Spring and Autumn Equinoxes. Chinese occultism also makes these correlations. The four rivers are said to flow from the Yellow Fountain, or Zodiac, as follows: The Red River of Weakness, or Dispersion, corresponds to the Autumn Equinox; the Water of the Lamb to the Spring Equinox; the Yellow Water of Abundance to the Summer Solstice; and the Narrow, or Rapid, Water to the Winter Solstice.

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

Genesis 2:19.

And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof.

As previously stated, early humanity was androgynous. The masculine and feminine poles of spirit functioned equally within one body. Concerning this, Plato, the Grecian Initiate, wrote in his *Banquet:* "Primitive man was masculine-feminine, a single

being, but God separated the masculine from the feminine and formed two distinct beings; notwithstanding, there are yet two beings in the actual man which are separated from one another through continuance in sin."

The masculine is the will, the feminine the imaginative or formative principle. When the two function harmoniously in one body they produce a god-man. Such a being possesses spiritual attributes that characterized humanity before the Fall—as they will redeemed humanity of the future. They are lost to the human race of today in consequence of its division into sexes, its illusion of separateness, its over indulgence in the sense life, and its submergence into materiality.

Adam, the Edenic race-man, possessing the dual principles of Will and Imagination and functioning in the subtler realm of the etheric forces, was capable of molding them into any form desired. He could manipulate the vitalizing principles in nature as scientists can the chemical elements of Earth. The creative force in his body had not yet "fallen;" it had not yet been misdirected and misused. Consequently, it was available in its undivided power for creative work on a level above the physical.

This ability to wield the subtler forces in nature gave Adamic man control over the lower kingdoms. This fact is implied in the statement that "whatsoever Adam called every living creature, that was the name thereof." Not only did he name the creatures, but through his knowledge of vibratory values he was able, by pronouncing the name, to control them.

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

Genesis 2:15-17.

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

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

But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

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

Madame Blavatsky calls the Tree of Life the Rod of Caduceus. Of it she writes: "The two serpents are spirit and matter whose two heads grow from one head, the two tails joined on earth into one (reality and illusion)—this is the great illusion, Oh Lanoo."

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

Genesis 2:21, 22.

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

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

The sleep that fell upon Adam refers to the state of initiate consciousness when this is focused exclusively in higher spiritual realms. The word translated "rib" also means *side*. The passage is descriptive of the process whereby man became unisexual. One side, or aspect, of spirit was withdrawn from active functioning, with the result that henceforth spirit used a body that was single sexed, either masculine or feminine.

The separation of the sexes occurred in the Lemurian Epoch many million years ago. Transition from the androgynous stage extended over a long evolutionary period and involved many intermediate stages. The separation did not occur simultaneously in the whole of humanity. It commenced with the more advanced and, in course of time, embraced those less developed. Mysteries concerning this transformation were taught in Lemurian Temples of Initiation to racial pioneers. Such were admitted into high knowledge pertaining to the division of inner principles while in

a disembodied state. This is the meaning of the deep sleep, or trance condition, into which Adam passed when the feminine (Eve) side (rib) was removed from him, and the human race became divided into two sexes.

Serpent Symbology

Genesis 3:1-5.

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

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

But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

And the serpent said unto the woman, Ye shall not surely die:

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

The serpent enters into the symbology of most, if not all, religions. In its universal application it signifies a power in man which may lead to greater light and life or to death and destruction, according as to whether it is used wisely or unwisely. This dual aspect is brought out in experiences encountered by the Israelites while wandering in the wilderness. They suffered from the poisonous bites of serpents that crawled in the dust (earthly sensualism), but were healed from such poisonous infection by the selfsame serpents when uplifted (regeneration through spiritual aspiration).

The serpent is portrayed, not as a vicious beast but as a subtle creature. It is a symbol of wisdom. "Be ye wise as serpents," admonishes the Christ. In ancient Mystery Schools one of the words of magic incantation was "Heva" which, according to Clement of Alexandria, means *female serpent.* Many pre-Christian symbols depict Eve accompanied by a male serpent.

Serpent lore is found among all peoples, historic and prehistoric. Its general significance is everywhere the same. It represents subtle powers in man. It is associated with his higher and lower natures. It symbolizes priestly power. Druid priests were called serpents. The Grecian Cadmus and his wife—characters whose lives paralleled in many respects those of Abraham and Sarah—became serpent Initiates.

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

Again, the serpent is a symbol common to all world religions because it represents the serpentine, or *kundalini*, fire-force coiled and sleeping within the body of man. When this force is misdirected downward for the gratification of sensual desire and not for the purpose of furnishing pure bodies for Egos seeking a new Earth experience, the inevitable result is sorrow, pain, disease and death. Directed upward to the head, the spinal fire brings regeneration and builds the deathless body of the soul.
teries. It was embodied in a ceremonial wherein the victorious candidate approached the sacred shrine bearing a white narcissus, symbol of the redeemed soul. At the mystic hour of midnight he looked upon the golden Sun, the center and source of the physical and spiritual light of the System of which we are a part.

The power in man which caused his downfall is the power by which he accomplishes his regeneration. This truth is fundamental in the teachings of all religions. It is the keynote of the Bible and every other holy book. It is taught in the statement: "That which descends is the same as that which ascends;" also

The symbology of this legend carries the same truth as does the serpent story in Genesis. So long as love was a pure expression of soul communion, man lived in a heavenly state of consciousness. When this love became tinged with desire and passion, spiritual consciousness was darkened and man descended into lower, denser states of matter wherein he experienced pain, poverty, and death; whereas, in his state of innocence he was "naked" and "not ashamed." He "hid from the presence of the Lord" so soon as this innocence was lost.

The way of freedom from captivity by the senses, as symbolized by Persephone's passing from the underworld of Pluto, was given to the Greeks in the Temple Teachings of the Eleusinian Mys-

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

The Lucifer Spirits

The serpent is also a symbol of Lucifer, "the bright and morning star," whose power and influence were so great that he drew a third part of the Angels into his train. Before these Beings became stragglers from their life wave, the brilliant auric light and power they radiated called forth the admiration and reverence of both men and gods. This fact underlies the universality of serpent (Lucifer) worship. It has appeared in many forms, among many peoples, and throughout all ages of which man has any record It is ignorantly worshiped by primitive people but highly revered by the illumined. The Caduceus—the rod entwined by two serpents, one black, one white—is the emblem of Initiation.

The role which the Lucifers played in causing the Fall of man, with its consequent sorrow and suffering, is one reason for an otherwise unaccountable conscious and subconscious aversion that almost everyone has toward the entire serpent genus.

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

It is to be remembered that the Lucifers are Angels, though fallen. Those who have eyes to see declare that they have the radiant beauty ascribed to gods. They move in a vibrant, scintillating light that sparkles with electric energy. They are daring and challenging in their attitude, and inspire those who come under their influence with an indescribable longing to be free of every kind of limitation and bondage, to plumb unknown depths and to explore strange, boundless and undiscovered heights.

The life they radiate is vivid, brilliant, alluring. With unbelievable subtlety they transmit their spirit of colorful abandon to all whom they contact, with the result that those affected experience a restlessness which often leads to unreasoned recklessness. If Luciferian contact be close and continuous, the impulse to dare and to do becomes so intense it is irresistible. It may lead to a willingness to sacrifice everything, even life itself, in the pursuit of something admittedly beyond definition or understanding. Fiery, fearless natures incline toward the Lucifers. In that direction lies danger, but not necessarily destruction. Where there is wisdom and strength to direct the intense Luciferian energies to constructive ends, they make for keener response, quickened creativeness, and an augmented awareness.

In Edwin Arnold's *Light of Asia* is a description of the Angel of the West, the Regent of Scorpio who, together with the other three of the four Lords of Destiny, was present at the birth of Buddha. The Lord of Scorpio, who presides over the sign of generation, is described as being followed by Nagas (serpents) riding upon blood-red steeds and bearing coral shields. Oriental legends describe the Nagas as serpent deities, the upper half human, the lower serpentine. They are supposed to dwell in Patala, a subterranean realm of sensual pleasures lighted by resplendent gems.

Teachings concerning the Lucifers were given in more or less cryptic form by early rabbis to members of the mystic Christian sect called Essenes. The following are excerpts from these teachings:

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

If the serpent had not been cursed he would have been of great benefit to man. Every man would possess two serpents, sending one northward and the other southward for thirty days. They would bring him silver, gold, jewels, and rare pearls.

Samael taught Eve lasciviousness. Says Eve: "While persuading me to eat of the fruit, he married me, making me his wife."

Adam knew that Eve was pregnant by the angel Samael and she conceived and bare a son, Cain; he was like an heavenly being and not like an earthly man. Eve said: "I have acquired a son with the angel of the Lord.

Adam was formed of dust of the place where he lies buried. He was created in Jerusalem and was buried in Golgotha.

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

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

The Tree of Knowledge

Genesis 3:6, 7.

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

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

The Apocrypha of Genesis states that Eve was tempted by an Angel of Light to partake of the forbidden fruit; and that when she did so the leaves fell from all the trees in the garden excepting the fig tree, from which she and Adam afterwards made for themselves garments to cover their nakedness. The word "leaves" has common derivation with a word in Hebrew meaning *sorrow* and *pain*. As used throughout the Bible, the fig tree symbolizes generation.

The first effect of eating of the Tree of Good and Evil was an awakening to the existence of the physical world. A species of intuition opened their eyes. The faculty of imagination commenced to function on the material plane. It imaged forth physical objects. Gradually the focus of consciousness changed from the spiritual plane to the material. It fell.

On awakening to physical existence, Edenic humanity perceived its nakedness. When this stage in human evolution was depicted in the ceremonials of the ancient Mystery Schools, the neophyte was naked except for an apron.

Jehovah's warning to Adam and Eve not to eat of the Tree of Knowledge, "for in the day that thou eatest thereof thou shalt surely die," was simply a statement of consequences that would follow such an act. They ate, and thus assumed responsibility for using the law of generation as they desired, disregarding appropriate times and seasons which had always been observed.

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

As long as the present law of generation exists there will be enmity between woman and the serpent. Jehovah states: "In sorrow thou shalt bring forth children." Upon woman has fallen the chief burden of sorrow and pain following misuse of the generative forces.

The etheric realm is a garden of life. It knows no alternation of seasons; all is perpetual summer. When man descended into the material world it became necessary for him to earn his bread by the sweat of his brow. As long as he is clothed in a dense physical body, his spirit will experience the death of that body. "Dust thou art, and unto dust shalt thou return." This will continue as long as man thinks materially. The Fall first occurred in consciousness. Later, it manifested in external conditions. Likewise, liberation from bondage to material conditions will begin with re-elevation of consciousness. "As a man thinketh in his heart, so is he."

In the early days of the Lemurian Epoch man was pure and innocent, the docile ward of Guardian Angels who guided every step of his unfoldment. He had not yet been endowed with reason; nor was such a faculty necessary since there was only one path to follow. He was not yet a free agent with the power of choice. Lords of Venus and Lords of Mercury, exalted Beings from the planets whose names they bear, were sent to nascent humanity to impart and to foster attributes of love and reason.

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

It was otherwise after the Lucifers opened his eyes to a knowledge of good and evil and the Lords of Mercury assisted him in the unfoldment of his reasoning faculty. He then became cogni-

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

The Effect of the Fall on the Body of Man

Philo declared that the Fall recorded in the Bible is also written in the very organism of man, therein stating a profound occult truth. As a result of the Fall creative life is divided in its body-building processes. The masculine pole of spirit builds the larynx and the brain, the organs by which physical forms are brought forth and the life of the species maintained. It is the diversion of this creative force from the legitimate use of propagation to mere gratification of sensual desire that is described in biblical symbology as eating of the forbidden fruit. Eve first partook of it; that is, the feminine pole of the spirit, which embraces the power of love and the faculty of imagination, yielded first to the lure of the senses (temptation by the serpent). This led to the "fall" of the feminine principle in all humanity.

To disengage the fallen feminine from its entanglement with sensual desire is the Great Work which must be accomplished by each individual and by the race as a whole. The Bible is primarily a guide to this Work. Means and methods whereby the regenerative process can be successfully performed constitute the fundamental Teachings of every Mystery School. Lifting of the fallen feminine principle is the central theme of masonic ceremonials and doctrines. It is also the main subject of the *Zohar* which treats it as the Mystery of the Balance.

When the masculine and feminine forces in the human body again function in unity and equilibrium, the heart and the larynx will become the centers of creation. Generation will then be regeneration. This truth was taught by Christ Jesus to Nicodemus when He declared that not until Nicodemus was born again could he enter into the kingdom of heaven. Birth by water signifies natural generation; birth by fire, regeneration. Purity marks the path of this attainment, and chastity is its keyword. Only the pure in heart shall see God.

The body of man is a composite vehicle made up of four interpenetrating forms or principles. These are the physical, the

etheric, the emotional and the mental. In this chain of coordinated principles, the masculine and feminine forces alternate in being the predominant activity. The order is reversed in masculine and feminine bodies. In women the physical body is negative, the etheric positive; the emotional negative, the mental positive. In men the opposite polarity prevails. The same holds true of the bodily organs. It is significant to note that the feminine organs are centers for sublime spiritual development in the future, and will become foci of high power when redemption of the feminine has taken place. Notable examples are the heart and the pituitary body. The Exalted Feminine has been called the Golden Cubicle Stone.

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

Every organ in the body is either masculine or feminine in relation to every other organ. This is in accordance with the dual principles operative in nature and all its manifestations. Since the Fall, these principles have not functioned in equilibrium. The feminine (Eve) principle fell, and for this reason the physical organs which correlate to this principle will experience the greatest upliftment. They will become the centers of highest power when it has been transformed through regeneration.

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

The pituitary gland is another feminine organ that will evidence new powers in the regenerated body. At present its function is almost altogether latent as the result of the Fall. When restored to power it will be a center for the expression of augmented unfoldment.

The interpenetrating etheric counterpart of the pituitary gland is the avenue for spiritualized life essences which arise from centers of generation to the head in the course of the regenerative process. By the activity of this gland they truly become the waters of eternal life. Christian occultists define the pituitary body as the first seat of the Christ Principle in the body of mar the heart as its secondary center.

The feminine forces are dominant in the sympathetic segment of the spinal cord. When the race body is sufficiently sensitized, the functions of this segment will be of a spiritual nature. The sympathetic nervous system will then play an important role in connection with the feminine pole of generation. From the sympathetic segment of the spinal cord a second cord is to be formed. In these two nerve strands the bi-polar creative forces, the masculine and the feminine, will function in perfect balance and humanity will regain the condition that prevailed in the beginning when, as stated of the Elohim, "Male and female created He them."

Consciousness Closes on the Universal Light

Genesis 3:22-24.

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

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

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

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

They are the Lord of Cancer who awakened the Christ Principle in infant humanity. That principle, the creative life force in man, is now manifesting largely through the second of four ethers, called the life ether. This ether is the avenue for forces that make for perpetuation of form through physical generation. In it are the powers which, when transmuted, build another and a higher vehicle, the soul body, wherein the Christ is born within. When this celestial body has been developed, man will be able to re-enter the Garden of Eden; or, as it is called in Revelation, the New Jerusalem. Fallen Eve is then "the woman clothed with the sun.

The Cherubim, having awakened in man that aspect of spirit which expresses itself in the creative force, are warders of the seed of life. This they continue to guard with the flaming sword of truth until man respects its sacredness. Then will a regenerated humanity arise. Being liberated from fear, want, discord

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

Before the Fall all life existed in a consciousness of universality. Every living thing knew itself as a part of every other. Fear was unknown because there was nothing outside of an all-embracing unity of which to be afraid. There was a close subjective communion between all parts. Man worked understandingly from the life side with animals which he recognized as his younger brothers. He contacted their Group Intelligences and worked with them toward the fulfillment of their archetypal designs.

But with the rising mists of matter that darkened human consciousness after the Fall, this inner sense of unity was gradually lost. A sense of separation, with its attendant conflicts and consequent suffering, followed. In regard to this change that came with the Fall, the Apocrypha states that "on that day was closed the mouth of all beasts and cattle and of birds and of whatever walketh and of whatever moveth so that they could no longer speak, for they had spoken one with another with one lip and one tongue."

It was not in the divine plan that cruelty and ferocity should enter into the nature of man or beast, or that they should prey on one another. This state is of man's own doing, his own destructive thoughts and actions extending to, and finding expression in, the lower kingdom. Being closely associated with man, but of lesser development, that kingdom is negative to his influence. It absorbs and gives back to man whatever he releases into the atmosphere. Since this includes so much that is cruel, greedy, grasping and sensuous, it is inevitable that there will be wild beasts and poisonous plants, discord and strife throughout the whole of man's environment.

After the Lucifer spirits became stragglers from the angelic life wave they were exiled to Mars. The desire currents of this planet intermingle with like-natured currents of the Earth planes. Because of this interpenetration of desire auras, Luciferian influences, operating through this medium from Mars, enter into the atmosphere of the Earth and act upon the life of our planet, particularly its emotional expression.

The keynote of the fiery Lucifers is activity: mental and emotional intensity. By this their consciousness is quickened and their progress furthered. They foster, therefore, everything that

generates conditions favorable to them. This is not done with malicious design on man. It is not their intention to inflame the thoughts and passions of man to his destruction. They merely desire to create more advantageous conditions for the expression of their own highly geared activity. Were man able to direct such intensified force to constructive uses, the Lucifers would be beneficent light-bringers only. But because of man's failure to do this, Luciferian influence caused his Fall and is still predominantly evil in its effects upon him. Spiritual scientists, knowing these facts, do not make man's weakness an excuse for maligning a class of spirits who, while below the Angels, are yet far in advance of humanity. They are children of a loving Father no less than wayward humanity, and the Christ is giving His life for the redemption of both.

In the modern world the Lucifer influence manifests strongly as a spirit of rebellion and independence. It seeks intensity of life and action. It tends to override moral restraint. It stirs up quarrels and wars. It gravitates to experiences that give thrills and excitement. The speed mania is one of its manifestations. In the arts it stimulates the spirit of freedom, even to the point of abandon, as in free verse, jazz and modernistic art.

After man had been exiled to the plane of materiality, Angels and Archangels, working under the direction of the Christ, began to flood the Earth with spiritual forces designed to counteract the limiting influences under which he had fallen. Had the Lucifers remained with the Angels this work would have been somewhat obstructed. But as it was, and still is, the Lucifers could influence man chiefly by instigating him to hasty and disruptive action, thereby creating a veil that would prevent him from receiving unimpeded the inflow of beneficent forces from higher levels.

In the light of this knowledge man may the more wisely direct his own course. Knowledge is power. Knowing the nature of the predominant forces continually playing in and upon him, he can consciously and purposefully utilize them to his advantage. *The Luciferian forces are subject to his control and may be transmuted into powers that will add to his spiritual light.* His ability to do this comes largely from the assistance rendered by the Christ and His accompanying Hosts. By attuning himself with Christ's redemptive power man becomes master of himself. Then can the Lord God say that man is not only potentially, but actually, as "one of us."

The psychic atmosphere of the Earth is heavily charged with negative and destructive thoughts generated by humanity during ages past. Collectively, these form what may be best described as an elemental entity. Through this entity the Lucifers operate in inciting humanity to heated controversies and impassioned conflicts. An important part of man's work, and also of the higher Beings assisting him, is to dissipate this entity by generating forces of a positive character. Every thought sent out into the atmosphere that carries qualities of peace, harmony and good will aid in the performance of this task. Before such massed constructive thought negative entities retreat; they dissolve as a mist before the light of the Sun.

There is an aspect in which the red, martial Mars and the fiery hosts of Lucifer form the Dweller on the Threshold of Earth. The influence they exert upon man's lower desire nature must be overcome and transmuted before the Earth and its humanity can pass on to spiritual freedom. To assist man in the accomplishment of this task is one mission of the Christ. The Archangels have already effected this transmutation and are, therefore, qualified to lead the way for beings who have not so attained.

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

Just as Wise Ones of Earth worked for ages to prepare the world for the coming of Christ, so the Christ labored for æons with the planetary system in preparation for the redemptive work He later undertook with each and all of the planets contained therein. Not only does He work with the planets from the Solar Center of which He is the presiding Logos, but also in a more direct and immediate manner by entering into the life of one planet after another, infusing into each the very spirit of His being and keying them to His rhythms according to their capacity to respond and receive. Furthermore, the Christ has long worked upon the task of unifying the powers and harmonizing the rhythms of the several planets, so that each may sound forth,

ever more accurately and strongly, the note He has set for it individually, and all together for the solar system as a whole.

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

From what has been said, it is clear that His redemptive work was not confined to a single act in the past, but is a present and continuing activity. Neither was the work completed by His incarnating in the Master Jesus and then dying on the cross. All this was part of the process, but only a part. It is by the continued outpouring of His life force in a special measure on the planets Earth and Mars, and their humanities, that the hardening influences of the lower desire nature are offset, and the density of matter is worked upon in such a way as to loosen its hold on the life manifesting in and through it.

Radiations of the golden life force of the Cosmic Christ flow out upon the Earth in rhythmic action, reaching floodtide each year at the time of the Winter Solstice. Humanity recognizes the warmth and glow of this Spirit of Love, and celebrates it as the birth time of Christ. So it is, for annually the Christ is then born in power to the whole planet, and humanity is touched by the invisible presence of the loving, sacrificing Being who gives Himself that all who tune in with His uplifting and liberating force may be freed from the prison house of sense, the binding limitation of matter, and arise into a new-found freedom of spirit and life eternal. Salvation by Christ does not relieve man from meeting the consequences of his own mistaken actions, but it offers him an opportunity to rectify past errors and to create for himself conditions whereby he may go forward and realize his destiny. The Lord of Love does not annul the law; He fulfills it.

Humanity's descent into spiritual darkness reached its greatest depth in the days when the Roman civilization dominated Europe. Direct contact with the light of the Solar Logos was lost even to most of the Mystery Schools. In that hour of crucial planetary need the Christ undertook to work with the Earth and its humanity from within the bodies of both, instead of working from outside as He had done for ages past. This He did by incarnating in the Master Jesus and becoming Regent of the Earth. The coming of a World Saviour had been anticipated by all religions. They had long looked for One who was to come. They identified that One with the Beings of Light, the Archangels, or the Sun Spirit itself. Pre-Christian religions prepared the way for His coming.

Since the coming of Christ, the etherealizing of earthly conditions, the sensitizing of man's vehicles and the purification of the psychic atmosphere in which we live, have advanced sufficiently to make it easier for humanity to contact spiritual reality than it was immediately before the advent of Christ two thousand years ago. It becomes easier with His return each year because the processes are speeded up at this time of cyclic change. The period of the World War disintegrated forms that had become too rigid and cramping for further service. It was a time when the life of the planet disengaged itself from prisons of matter, in which it will never again be confined. When the Christ stated that He came to bring a sword, it is reasonable to assume that He had in mind the destruction of such limitation and bondage.

The period of the World War also marked an epoch-making stage in the evolution of the Lucifer spirits. The disintegrating effect of their influence on humanity then reached its maximum. Both the Lucifers and mankind are becoming more amenable to purification by the white light of the Christ. There is a repentance and a salvation for the Lucifers as there is for man. Both are in bondage and both are being assisted toward liberation by the life-giving power of the Christ. Concerning their bondage and their liberation we read the following in *Pistis Sophia,* a treasure of Gnostic wisdom:

The Six Aeons Sabraoth have repented and practiced the of Light. They have accordingly been bound by Jesus in the Fate-sphere.

The Six Aeons under Adamas have refused the Mysteries Mysteries of Light and have, therefore, been carried by Jesus to a pure atmosphere near the light of the Sun.

The Redemption of the Lucifers

The Lucifers have commenced to retrace their steps; they are moving toward the heaven they lost. Not all. It is with them even as it is with humanity. Some have awakened, repented and enlisted under the banner of the Lord Christ, serving with Him in the redemption of the whole.

The radiance and soul beauty of the Lucifers who have accepted Christ as their leader is of unutterable glory. Their red-gold aura, which sets them apart from the Angels whose radiation is white-gold, will be subjected to a cleansing from fiery desires by an infusion of the sublimating power of the Christ. Their transmuted force will then form the Ruby, a gem of no less brilliance than the Diamond. The true light of the spirit will be reflected as brightly from one as from the other.

Redeemed Lucifers become co-workers with the Christ in emancipating both their brothers and mankind from the results of the Fall. Light bringers they were when they first contacted man and induced him to eat of the Tree of Knowledge. Light bringers they are today as they bring to man yet more of the fruit of that Tree. The knowledge they gave infant humanity was premature. Mankind was unable to use it wisely. It became a dangerous thing and worked man's undoing. Now the repentant Lucifers labor to correct previous wrongs by a service to man: teaching him to transmute passion into compassion and thus reversing the process of death into the way of life.

The Four Recording Angels (Taurus-Scorpio and Leo-Aquarius), as Lords and arbiters of Earth's destiny, are working as closely with the Lucifers as they are with man in their effort to restore both to the high estate which was theirs before the Fall. Scorpio and Leo unite to aid the process of transmutation. Taurus assists in retrieving past mistakes and liquidating debts incurred under the law of consequence. Aquarius strengthens the forces of compassion under which the impulses of desire are transformed into soul powers.

The planets of our solar system are united by a principle or vibratory degree of universal substance sometimes spoken of as the Intuitional Plane of Being, or the World of Christ Consciousness. Any of the planets can be contacted directly by those who develop this principle in their nature sufficiently to use it as a vehicle of consciousness. When this ability is attained, the first

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

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

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

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

Since the Lucifer ranks have suffered the disaffection of those who choose to win their way back to the higher station they once occupied, the remaining "rebels" have become more determined than ever to win their desired ends according to their self-elected ways. They are, therefore, united in making a terrific onslaught on the desire areas of man's nature. In the lives of individuals this manifests in unbridled licentiousness; in the life of nations it manifests in a sense of exaggerated nationalism and vaulting

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

Once the Lucifers range themselves on the side of the Christ and cooperate with Him in His redemptive work, their vibrant magnetic powers will be turned into channels of healing. The red-golden glow of their auras will be charged with the restorative balm of the spirit. All life on Earth will be blessed by their beneficent ministrations. This healing service to humanity will be of such importance and magnitude that it will advance the Lucifers on their return journey toward the high station in the angelic kingdom they are destined to again occupy.

The healing radiations of the Lucifers will manifest under the soothing green ray—green being the complementary color of red. Already, the green is distinctly perceptible in the auras of these semi-celestial Beings who have again turned their faces toward the Light.

Mystic Grail legends give additional information on this subject. They declare that the Holy Cup was fashioned out of the large brilliant emerald which formed the single jewel in Lucifer's crown before it fell to Earth when struck by the sword of Michael at the time of the War in Heaven. It was the light of this celestial jewel gleaming from Lucifer's forehead that earned for him the title of "the bright and morning star." Lucifer and his shining hosts will regain the mystic emerald so long lost through the transformation of their wondrous powers into a reservoir of healing, with ability to help and bless all struggling, suffering creatures on Earth.

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

CHAPTER V

Cain and Abel — Two Paths of Attainment

Adam and Eve had eaten of the fruit of the Tree of Knowledge. Samael, the Lucifer Spirit, had taught them how to use their creative powers at will, whereas hitherto the begetting of children had been a holy sacrament taking place only at times when planetary conditions were propitious, and under the subjective guidance of Jehovah and his Angels. When generation was thus performed in strict accord with the laws of life, the bodies generated were free from the taint of disease, decay and death.

This was no longer true. "Eve bare Cain," the first-born, and "Cain slew Abel," the second born of a union consummated under the promptings of the Luciferian-awakened impulse and in immature human knowledge. But knowledge there was. This is indicated in the name given to the first-born, Cain meaning *possessor*. He was a tiller of the ground and first in the line of human artificers. Abel was a keeper of sheep, a faithful shepherd of that which Jehovah had placed in his keeping. Since Cain directed his activity toward material pursuits and the creation of things independently conceived, while Abel was content to devote himself to whatever had been devised and created by the Lord, Jehovah had respect unto the offering which Abel brought to the altar, but "unto Cain and to his offering he had not respect."

Genesis 4:8, 9.

And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

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

In terms of consciousness, the above incident may be interpreted as signifying that when the spirit entered into materiality (Cain), it slew the spiritual awareness (Abel) which the race had hitherto possessed. This led to an illusion of separateness and to the tragedy that follows failure to realize fundamental unity as conceived in the phrase "the Fatherhood of God and the

brotherhood of man." This loss of universal kinship with all that lives makes of man a fugitive and a vagabond, a wanderer from the presence of the Lord, in the land of Nod, or darkness. The mark of Cain borne by humanity is consciousness centered in the human mind rather than in spirit. Mentality, by its very nature, is separative. When man lives solely in a consciousness engendered thereby, violence and death are inescapable.

The *Kabbala* says that Cain was the first murderer, and that every fifth man in his line of descent was also a murderer. According to the *Talmud,* thirteen murderers are thus traced to the line of Cain. When unable to recognize the unity of each with all, man's first consideration is personal advantage—a state of mind in which he rejects responsibility for being his brother's keeper. Living in this sense of separateness, he fears lest others, living as much apart from the whole as he himself, will rob him of what he has. Pursued by these fears, he believes that the hand of every man is against him.

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

The gradual emergence of the race from the darkened consciousness into which it had fallen is further indicated by the son born to Seth. His name was Enos, meaning *awakened.* With this quickening, "then began man to call upon the name of the Lord."

By reason of this semi-divine descent, having been fathered by Samael, Cain represents the Path of Fire. Abel, son of Adam and Eve, thus the progeny of human parentage, typifies the Path of Water. The keywords of Cain's inheritance are originality, initiative, ambition and pride. The keywords of Abel's heritage are faith, vision and reliance on unseen or divine guidance. Every person may be classed under one or the other of these two divisions, for all are developing characteristics of either Cain or of Abel (Seth). Institutionally, they manifest in the life of humanity as the State and the Church, respectively.

Mystery Schools, designed to meet the needs of the most advanced members of the race, have been formed in accordance with this same twofold classification. The Egyptian Mysteries were under the Luciferian or fiery impulse. As a signature of the

fiery Path of Wisdom which they followed, their Hierophants wore a serpent band around their foreheads. This School worked with mental faculties and for development and control of the will.

The Mysteries of India were evolved under the power of the heart and the magic of love. They belong, therefore, to the Sethian line.

The Old Testament Schools, being founded by Jehovah, also followed the Path of Seth. The work done in these Schools was carried over into the New Testament Dispensation, and out of that Ageless Wisdom there developed the Mysteries of the early Church.

The Masonic School traces its descent along the Path of Fire. Its followers are builders who live by works. Since the Church travels the Path of Water, with faith as its keyword, we find herein the cosmic reason for the deep feud between the two institutions. It goes back to the time when Jehovah had not respect to the offerings of Cain, but blessed and prospered that of Abel.

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

Cain, head of the line of Fire, was a tiller of the ground. His sons, centered in mind and bent on working out their own salvation, are struggling upward through the darkness of materiality. Not until their minds have become spiritualized will they find again the Light for which their restless, immortal spirit is ever seeking.

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

S. H. Hooke, Professor of Old Testament Studies at King's College, London, makes an interesting historical contribution to the subject of Cain and Abel, and their fundamental divergencies. He calls attention to the deep-seated aversion existing before the

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

Professor Hooke also points out the significant facts that Egypt produced an abundance of bull gods; that golden calves were erected to Baal and Moloch but that there can be found no reference of any kind to a sheep divinity. Genesis also states that the Egyptians abominated shepherds.

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

An important key to progressive development of certain attributes in man is found in the study of the genealogies of Cain and Abel. The meaning of the names points to salient qualities characterizing each of the two lines of descent.

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

Melchizedek—High Priest of Old Testament Dispensation.
Christ Jesus—High Priest of New Testament Dispensation.

In Melchizedek and Christ Jesus are blended the two principles of head and heart, intellect and intuition, Fire and Water. The accomplishment of this union is the specific task set for the New Age. It is, moreover, the fundamental purpose of earthly experience.

Speaking of this blending, the Talmud declares:

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

The bread and wine which Melchizedek gave to Abraham, and of which the Disciples partook when celebrating the Last Supper with Christ Jesus, symbolize the two principles that await union in man. Abraham, whose mission it was to guide the Aryan peoples during their early formative years, was instructed in the mysteries pertaining to this work by Melchizedek; and the Immortal Twelve, who were sent forth to spread the gospel of the New Dispensation, received the deepest teaching the Master had to offer them when celebrating their last Communion together in an upper room (spiritual exaltation) in the city of Jerusalem (city of peace).

The two events, being of like spiritual import, are significantly linked, not only by the form of the rite itself but also by the place in which they occurred. The ordinance of consecration was instituted for the Old Testament Era by Melchizedek in Salem, and by Christ Jesus—whom Paul called "a priest forever after the order of Melchizedek"—in the same city, which had then come to be called Jerusalem.

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

The inharmony that now exists between the principles of Fire and Water, which is reflected in external nature in the incompatibility between the same mystical elements, is destined to pass. Unity will be restored. The priest and king are one. Love and

reason will be crowned triumphant within the citadel of the illumined soul.

Genesis 4:19.

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

Adah, meaning *ornament,* and Zillah, meaning *shadow,* are representative of the higher self and the personal self, respectively. To Zillah was born Tubal-cain, "an instructor of every artificer in brass and iron." To Adah was born Jabal, "the father of such as dwell in tents, and of such as have cattle." In these two lines of descent are perpetuated the two main streams into which humanity flows. They are the same as those represented by Cain and Abel.

Lamech, like Cain whose line continues with him, was guilty of taking human life. Having elected to work out his salvation on the path of material pursuit, he encounters the sorrows that this inevitably entails. With their spiritual consciousness temporarily veiled, such persons fail to recognize the unity of life. Out of the clash of opposing personal ambitions results the conflicts and the violence to which the race has long been heir. So Lamech, like his forefather Cain, slew a man. Addressing himself to his wives (spiritual principles), he confesses his crime and exclaims lamentingly, "I have slain a man to my wounding, and a young man to my hurt." This is the cry of wounded, suffering humanity. Not until it learns that no one lives for self alone and that he who lives by the sword shall perish by it, and adopts the way of life whereby each lives for all, will fear and violence be removed and that age-old hurt be healed.

Genesis 6:1, 2.

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

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

The above passage refers to the union of the Lucifer spirits with early humanity. This appears directly from a passage in the Apocrypha which states that "Against the angels He was exceedingly wroth, and He gave commandment to root them out of all their dominion, and He made them to be bound in the depths of the earth."

The offspring of these unnatural unions were forbidding-looking creatures, resembling neither men nor Angels. Being monstrosities in nature, they were doomed to early destruction. The Flood came and destroyed them all.

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

Genesis 6:5–7; 11, 12.

And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

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

And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

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

And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

The Apocrypha also deals with the evils that had become rampant at this time. In it we read: "And lawlessness increased on the earth, all of them corrupted their ways and orders, and they began to devour each other. All flesh corrupted its way alike, men and cattle and beasts and birds and everything that walketh on the earth."

CHAPTER VI

The Flood—The Passing of the Fourth Root Race

And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.—Genesis 6:13

The reasons for the Flood are given in the Apocrypha as follows:

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

In describing the destruction that overtook the Earth at this time, Enoch states that it was due to the discovery of hidden secrets. Corruption followed, whereupon the "earth labored and was shaken violently." He states, furthermore, that Noah saw the Earth incline as it approached its destruction. Plutarch, the Greek moralist, makes a similar statement, declaring that the Earth was bent and inclined to the south—which occultism ascribes to Yama, the God of the Dead. Plato's references to this subject are also in agreement with the above, and in conformity with the Teachings of the Grecian Mysteries.

The Earth is a vehicle of life and consciousness even as is our physical body. It has a nervous organization and psychic centers of force. The North and South Poles correspond to the two poles of spirit in man, the masculine and the feminine. One of these poles, or principles, fell in man, in consequence of which it later fell in the body of the Earth. Man holds the key to the progression or retrogression of both himself and the planet on which he dwells. Thought is the power with which he works. It shapes outer conditions in conformity with inner. Hence, the profound

truth of Shakespeare's simple statement, "There is nothing either good or bad, but thinking makes it so."

Bad thinking was the author of general disaster. Spiritual knowledge was perverted. The wisdom of the Mysteries was withdrawn. Man lived, not in obedience to the dictates of his spiritual nature, but after the lusts of the flesh. He fell into gross practices until nature, outraged, reacted in destructive upheavals that put an end to the evil imaginings of a humanity that had lost its way in wickedness.

In its more virtuous days humanity was in possession of wide knowledge concerning the finer forces in nature. It knew about the varying magnetic conditions in and on the Earth, and disposed itself accordingly. It knew the alchemical secrets by which it could transform base metals into gold. It was capable of prolonging life by tapping the fountain of youth, and it possessed magical powers with which it could hurl rays of death and destruction upon its enemies. But its high knowledge and power were diverted from their rightful use with the result that they reacted destructively on the whole. The Fall of man reached a depth where the very planet tilted over as if in sympathetic shame. The land areas fell beneath the flood waters, there to undergo a cleansing by the salt seas for long ages to come.

The inclination of the axis of the Earth is spoken of by occultists as the fall of the feminine pole of the planetary body. The alteration in the position of the Earth literally shut off the inflow of spiritual forces that had hitherto entered freely into the planetary atmosphere. The "squaring of the circle," one of the problems propounded in ancient Mystery Schools, deals with truths regarding this planetary event. How wise the masonic injunction, "Brother, study nature, for it bears the impress of divinity!"

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

The Continent of Atlantis

The story of the Flood is one of many versions contained in various mythologies and religious Scriptures relating to the destruction of the continent of Atlantis by water, and the virtual

disappearance of the civilization that had developed thereon. Destruction did not overtake the Earth and its inhabitants in a single brief catastrophe. It extended over a vast period of time. One Epoch, race, or civilization merges gradually into the next. Atlantis disappeared in four major cataclysmic submergences, the first of these occurring nearly a million years ago; the last not so many thousands of years ago, when the Island of Poseidon sank beneath the waves—as told by Egyptian priests to Plato, who incorporated the report in his writings and thereby made a substantial contribution toward bridging the gap between legend and history.

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

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

Noah found grace in the eyes of the Lord. He was a just man, perfect in his generations and one who walked with God. Such was the Lord's own estimate of Noah. As for the rest of humanity, it was corrupt. Violence filled the Earth. And God said unto Noah, "The end of all flesh is come before me; . . . behold, I will destroy them with the earth. Make thee an ark of gopher wood; rooms shalt thou make in the ark . . . And this is the fashion which thou shalt make it." Then follows a detailed description of the vehicle by which the God-fearing man and his near of kin were able to make the transition from a world of corruption into a new world where life was to be nourished into more abundant growth.

Symbolically, the ark is the soul body. It is the higher principles evolved to a point where they enable the spirit to go forward and function in progressively changing conditions as these are ushered in by the Creative Hierarchies according to the preordained plan of the God of our system. In spiritual symbology a boat, in one form or another, is quite universally used with this significance. In the early Mystery Schools, for instance, priests

carried lamps in the form of a boat. Isis, a goddess of Egypt, found the body of Osiris in an ark. The body of that sacred character was said to have resembled a man except that it lacked the organs of generation. These were said to have been eaten by a fish, symbol of the Initiate; or, in other words, the powers of the body had been absorbed by the spirit. It was these powers which, in this instance, were symbolized by the ark. The same significance is attached to the Hebrew word "Ani," since it means both *ship* and *me—myself,* the eternal identity within.

The deeper mystical aspects associated with the ark are touched upon by Albert Pike in *Morals and Dogma.* He writes: "The first principle of the Brazen Sea is Rain Water; from this comes salt which must undergo a sevenfold purification. Then sulphur or purest gold is extracted to which must then be added the purified or celestial salt. These are then placed in a vessel in the form of a ship and must, like Noah's Ark, stay afloat one hundred and fifty days."

The Migration of Atlantean Pioneers

In his volume, *Man, Myth, and Monster,* Professor Edgar Daque, a noted German paleontologist, identifies Noah with the pioneer race which advanced out of a primitive state into a new and more favorable environment for the unfoldment of added capacities. "Man's historic age," says he, "was about to dawn." Then, dealing with those who laid its foundations, he adds, "Noah's Ark is nothing but the very body of the Noah people themselves." Here academic science is writing in the very phraseology of the spiritual scientist. The ark does represent the pioneer, or initiate body, of the Fifth Root Race.

Professor Dacque, it is interesting to note, maintains that there is a universal truth underlying the fundamental elements of mythology, religion and science. He believes, in common with occultists whose beliefs are based on first-hand investigation in the Memory of Nature, that the hoary myths of the past, both sacred and profane, are records of actual events or conditions which have been transmitted to us from prehistoric times through super-individuals and impressed on the subconscious memory of the race." He continues: "They are records impressed on man's dawning consciousness by terrible and cataclysmic experiences, often personified by strange gods and heroes, probably misunder-

stood by the first humans who reduced it to writing, but essentially true in its inner and original meanings, as is hoped to be disclosed by the later revealings of modern science. The description and picture of these myths with their giants and dragons, their superhuman feats and magic, and their strange astronomic events, have had startlingly exact counterparts in prehistoric nature as discovered by modern science. These myths are found to be weirdly accurate."

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

Noah, like Adam, is a generic term referring to pioneers of Atlantis who made the evolutionary grade and entered into the new land of Aryana, scene for the civilization succeeding the one that suffered destruction. By Aryana we mean the land areas occupied by the pioneering Aryan race of today. The earliest migrations from doomed Atlantis—which occupied the area now covered by the Atlantic Ocean—went eastward into what is now the Gobi desert. There the new race was cradled; from there went forth migrations that have since developed into the successive subraces of the present Aryan or Fifth Root Race. Conclusions of ethnologists and anthropologists are in viritual agreement with the teachings of occult science in this matter.

The earliest migrations were led by Initiate-Priests who, in their great wisdom, knew what was about to overtake a corrupted people. They gave repeated warnings to the multitude that destruction was their inevitable end unless they repented of their evil ways; at the same time beseeching all who would listen to depart, not only from evil practices but from an environment inimical to their progress. Such Initiates led the way to both spiritual and physical safety.

When leaving Atlantis, these Initiate Leaders carried with them the esoteric teachings of the Atlantean Mystery Schools. These were perpetuated in Egyptian, Chinese and East Indian Schools of Initiation. The Ancient Wisdom has never been com-

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

Astrological Cycles

The story of the rise, fall and destruction of Atlantis may be read in the stars. The successive steps, as enumerated, occurred in successive cycles of time and under conditions which were recapitulated in lesser cycles described in the Sun's passage by precession through the signs of Cancer, Gemini and Taurus.

Similarly, the story of the past, present and future of the Aryan or Fifth Root Race may be read in the precessional cycles of Aries, Pisces and Aquarius. Not that the entire span of this Root Race extends over only three cycles of approximately two thousand years each, but that these small cycles exhibit the fundamental qualities and characteristics belonging to the larger series of ever-expanding cycles of which they are a part.

In identifying Aries, for instance, with the beginning of Aryan civilization, we deal first with the time when the Sun last passed through this sign by precession. That was the two-thousand-year period preceding the advent of Christ. It was the age of patriarchal shepherds (Aries) and culminated in the appearance of the Christ, the Lamb of God (Aries). This marked a new and fundamental departure in the development of the Aryan Race and its religion. It was an historical occurrence similar to what had happened before in prehistoric Aryan times when the solar system was passing through Aries. The note of Aries was then sounded as the keynote for the Aryan Race throughout the Great Sideral Year that followed. That year, wherein the Sun passes by precession through the entire zodiacal circle of twelve signs, is approximately 26,000 solar years in duration. Embracing this Sideral Year are other cycles of greater duration. Through them all the keynote of Aries is dominant for the entire period of the present Aryan Epoch.

According to Max Heindel, preparation for the Christian religion was begun about 13,000 B. C., when the religious impulses then released into the race consciousness unfolded in varying phases as the Sun passed through Virgo, Leo and Cancer. The

Sun's passage through the watery sign of Cancer about 8,000 B.C. was approximately the time when the last of Atlantis disappeared beneath the ocean, as recorded by Plato. Then followed further preparatory work under Gemini and Taurus. With Aries the Christian religion was given to the world; and for the Great Sidereal Year that follows, Aries, sign of the Lamb, set the keynote of the evolving Christ or Western Wisdom religion.

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

During the Piscean-Virgo Age, now nearing its conclusion, the Church has inculcated a mystical faith in spiritual truths. In the Aquarian-Leo Age now dawning, faith will become knowledge and the Mysteries leading to Initiation will be restored. The body of man will become the spiritual temple of the indwelling Christ. In the Capricorn-Cancer dispensation that follows the Aquarian Age, the consciousness of the race will rise to heights where it can meet the "returned" Christ "in the air."

The Preservation of Seed Patterns

Genesis 6:19; 7:2.

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

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

Physical science has emphasized nature's apparent indifference to the safety of individual forms, but its obvious solicitous concern for the maintenance of species. This is a reflection in nature of a higher truth of spirit. The love of God was not contradicted by a sweeping destruction that blotted out the physical bodies of men and beasts in a flood that covered all the Earth. Only forms perished. Life survived. The all-important consideration is not the preservation of the form but the progress of the spirit. Spiritual values persist. These are directed by Divine

Mind toward the perfect pattern which exists in the heaven world, and into the likeness of which they are one day to be fashioned. The pairs of all living creatures that Noah was commanded to take into the Ark refer to the archetypal patterns that are safely sheltered within the spiritual sphere, and from which new forms will spring forth to accommodate ever-progressing life. These patterns carry over from one age to another; no external catastrophe can affect them. They belong to the indestructible order of things.

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

An account of the Flood in the apocryphal Book of Jubilees is written in terms of both numbers and the stars. It states:

> *On the new moon in the fourth month the fountains of the great deep were closed and the flood gates of heaven were restricted; and on the new moon of the seventh month all the mouths of the abysses of the earth were opened and the waters began to descend into the deep below. And on the new moon of the first month the earth became visible.*

In the following passage from the same source emphasis is placed on the occult forces of the Sun, Moon and Stars, through which the Lords of Destiny work in effecting certain cataclysmic changes in the Earth in connection with the furtherance of its evolutionary cycles.

> *The new moon of the first month, new moon of the fourth month, new moon of the seventh and new moon of the tenth month are days of remembrance of the days of the seasons in the four divisions of the year.*

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

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

The forty-day Flood was preparatory to a new world in which a new race and a new civilization might arise. The forty years of wandering in the wilderness has an identical significance. Noah's forty-day passage from Atlantis to Aryana corresponds to Moses' forty-year journey from Egypt to Canaan. Both Noah and Moses escaped from symbolical lands of darkness. The Pharaoh of Egypt parallels the black magicians of Atlantis. They held their people captive, and the parallel extends to the end. Noah and his family, like Moses and his people, entered into a Promised Land that the Lord had provided for those who loved His ways and sought to obey His commandments. The stories of the Flood and of Exodus are but variations of the same historical facts in nature and alchemical processes in man. It is because they deal with identical things in different ways that confusion sometimes arises when students attempt to place events in their proper historical sequence.

As in the past, so today. Similar processes are at work leading man forward to new attainments. Evolution is a spiral; on each successive level there is a recapitulation of previous levels. As in Atlantis and Egypt, so in the closing days of another cycle of grace. The worthy shall again be separated from the unworthy, the pioneers from the stragglers. Another Promised Land lies ahead, and the greatest of all teachers leads the way. That land is Aquaria, and before its Leader every knee shall bow. This is the land of brotherhood (Aquarius) governed by the law of love (Leo). In this land the Tree of Life is, in the words of Jacob Boehme, "rooted no farther down in the body than the heart, while its branches encircle the larynx and the head." Thus humanity climbs from day to day and age to age the cosmic spiral of attainment that reaches upward to self-conscious union with God.

Symbolism of the Dove and the Raven

Genesis 8:6–11.

And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made:

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

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

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

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

And the dove came in to him in the evening; and lo, in her mouth was an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth.

The raven represents the evil or desire nature, the powers of which must be lifted up and transmuted into the white dove of the soul body before it can return with the olive branch, symbol of regeneration and immortality. When Noah received the olive branch he "knew that the waters were abated from off the earth." The psychic forces had been stilled within himself, and the Ark, his soul body, could now rest at will and in peace upon Mount Ararat, the highest mount of spiritual consciousness within the Garden of Paradise. (Ararat means *high and holy ground*). The raven and the dove are symbols common to sacred literature. According to the Egyptian *Book of the Dead,* the soul of the neophyte is weighed in the balance before crossing over to the other side of life, and if found acceptable is given a white swan or dove; if wanting, a black raven. In Egypt and Greece both doves and ravens were used in marriage ceremonies as symbols of the higher and lower aspects of love, and neophytes in the Mysteries were admonished not to feed the raven. Apollo, like Noah, sent forth a raven which never returned, but alighted in a fig tree and stayed there until the figs were ripe. The fig tree, it will be remembered, is a symbol of the power of generation.

Hermes, the thrice great, uses the symbol of the tree and the raven in describing the work of human regeneration. The fol-

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

The olive tree is used in the sacred symbology of many countries. It is closely associated with the ministry of the Christ and is connected with the healing balm of the spirit. A decorative feature of the columns of Saint Peter's Cathedral in Rome is a dove carrying an olive branch—the holy spirit with an offering of healing.

When the dove returned to the Ark after the first flight because it found nowhere a resting place, Noah kept it for seven days before sending it forth again. A sevenfold process of purification was necessary before the dove could go forth again and bring in the olive branch. When it did so Noah knew that the waters had abated. Emotions had subsided before the calm presence of a masterful soul.

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

The three sons of Noah represent the spirit and body of man working in union by means of the link of mind. Shem means *heaven;* Ham, *darkness;* Japheth, *extended* or *enlarged.* The spirit, operating in the body, enlarges its powers through experience. This is the working trinity (the three sons) that overspread the whole of the Earth.

According to the Apocrypha, the entire planet, as the heritage of the three sons of Noah, was divided into as many parts. Since the sons represent attributes of man's nature, the part of the Earth assigned to each possesses qualities of a corresponding character. The psychic and magnetic conditions on the planet's surface are as varied as are the geographic and climatic. From its inner strata definite forces are projected into certain localities,

giving to them a distinctive character particularly suitable for certain types of activity and the development of certain qualities in the life coming within their influence. These considerations guide Race Spirits in directing the migrations of their human wards into regions suited to their advancement. Hence, divine wisdom lay back of early race colonization.

The Rainbow Age—Cycles of Alternation

Genesis 9:12-15.

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

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

And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

The rainbow represents the alternating cycles in which the present Fifth Root Race is gaining its manifold experiences through joy and sorrow, poverty and plenty, youth and age, life and death. Through every phase and aspect of living the play of opposites prevails. It has been so since the Fall. The two natures "housed within our breast" have long struggled for "undivided reign." In nature the opposition is reflected in alternating cycles of day and night, winter and summer, the alternating times and seasons being due to planetary motions having their origin in corresponding alternating activities in the spiritual life of the planet's inhabitants. Before man knew evil he lived in a land of perpetual sunshine and summer. Human wrongs had neither chilled nor darkened the atmosphere. That was the Golden Age.

This condition will one day be regained. But so long as this Age of Aryana remains, the Lord has declared that seed-time and harvest, cold and heat, summer and winter, day and night shall not cease.

The primary building principles in the universe, Fire and Water, have not been fused by humanity into a unified harmonious force. As a consequence, fire destroyed early Lemuria and water inundated Atlantis. Unbridled passions and unleashed emotions lay back of these vast upheavals. Other cataclysms

there will be until humanity has blended the contending forces within itself and in nature. However, in accordance with the alternating cyclic action under which man lives, the present planet will not be destroyed by water, but by fire. The "bow in the cloud" is a token of the Lord's covenant that "the waters shall no more become a flood to destroy all flesh."

During the Atlantean Epoch the atmosphere was heavily laden with moisture. It was watery. In the present Aryan Epoch the air is clear, light and dry. In biological development, as presented in Genesis and as taught in both physical and spiritual science, the amphibian stage precedes the mammalian. In terms of physiological development, therefore, only those Atlanteans survived the change from water to air who had kept abreast of evolutionary requirements and developed lungs necessary to functioning in the new element. It will be so in the transition which humanity will make from the present Epoch to the next. A new element of a fiery nature will then interpenetrate the air, and only those will escape "destruction by fire" who, like Noah, representative of the Atlantean remnant, have made physical progress enabling them to adjust themselves to the new conditions. This is not a momentary achievement. It is the result of obedience to nature's progressive demands from day to day and life to life and age to age. To miss a step is to fall behind the vanguard of the race, and the lot of the laggard is hard. If his backward state persists, the laggard ends by meeting, on his form side, violence and destruction—to the end that his spirit may exert itself to make the advance necessary for its own "salvation;" that is, a realization of its inherent divinity.

Noah's Vineyard—The Descent into Materiality

Genesis 9:20-27.

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

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

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

And Shem and Jepheth took a garment, and laid it upon their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness. And Noah awoke from his wine, and knew what his younger son had done unto him.

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

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

God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.

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

When humanity gradually lost direct contact with the spiritual world, it experienced a lack which it sought to satisfy by means of stimulation available in the physical world. In wine it discovered something that gratified in part this desire for intensified sensation. But since wine is a false spirit, being the product of fermentation and decay, it militates against the powers of the spirit, leaving man a victim to the unbridled play of his emotional nature.

Indulgence in the counterfeit spirit benumbed the higher sensibilities of Noah. He lay naked in his tent. Thus unprotected, his son Ham, representative of a darkened consciousness and the base desire nature, caused him to be put to shame.

The penalty which Ham suffered for his trespass was servitude to his brothers, Shem (higher nature) and Japheth (mind). A state of debasement is inevitable when the sacred fires of spirit are made to burn upon the altar of self-indulgence. This is true for an individual, for a civilization, for the race. The powers of the spirit cannot be perverted to ignoble ends without painful consequence. Such is the Law.

Wine first appeared with the Fifth Root Race. Its spiritual perception veiled by general consumption of the intoxicant, this race has focused its attention primarily on material objectives and has pursued them with feverish intensity. Alcoholic beverages have, moreover, served the Lucifer spirits as an effective channel through which to fan man's emotional nature to such a heightened state that it greatly favored and furthered the development of their own fiery natures. Intoxicating liquors offer an effective medium whereby unregenerated Lucifers can control the desire nature of man. This they seek to do, since the accelerated activity of man's emotional nature, regardless of how man himself reacts to such a quickening, is favorable to their evolution.

The effect of alcohol on the body of man is to reverse its polarity. As it quickens the lower principles it stupefies the higher. Emotions run riot while the mind abdicates. Self-mastery lies not in its path. As the race moves toward mastership alcoholic beverages must be left behind. They can have no place in the new race and the civilization it will build. This civilization will rest on a foundation of inner knowing and a restoration of the long lost contact with the divine light within. Before this can be, the false light must be removed. Those who persist in doing homage to the god Bacchus will not be numbered among worshipers in the Temple of the New Age. They will not be excluded by an arbitrary decree. It will be because of their failure to adjust and refine their physical and psychical constitution in accordance with the demands of evolutionary progress so that they can function in altered conditions that will then exist in the world. They will be stragglers because of their neglect or their wilful choice of the lesser state in preference to the greater.

CHAPTER VII

THE TOWER OF BABEL

Race Spirits and the Beginnings of Sub-Races

Genesis 11:1-9

And the whole earth was of one language, and of one speech.

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

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

And the Lord came down to see the city and the tower, which the children of men builded.

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

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

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

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

Humanity journeys from unity through separation back to unity. It is always a part of God, for all that is lives and moves and has its being in Him. In the beginning humanity was not conscious of that unity; in the end it will consciously share in God's omniscience.

The story of the Tower of Babel tells of humanity's original state of unity. The whole Earth spoke a single language. Then, as it "journeyed from the east," it gradually lost its perception of the universal light and descended to the lower "plain" of consciousness. There, entering into a more circumscribed personal life, such a confusion of tongues developed that the people could no longer "understand one another's speech." They were beginning to live in terms of self-will instead of divine will. Thus

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

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

Later, embryonic humanity reached the stage of individualization. After it acquired mind and developed self-will, it divided into separate races and nations. Consciousness was directed more and more to the external world. The many individualized minds and separated races were not unitedly receptive to a synthesized hierarchial guidance; so, in the divine order of things, this was henceforth delegated to a number of lesser Beings chosen from among Archangels working under the direction of the Lord Jehovah. Each race and nation received its immediate guidance from an archangelic Race Spirit. This is still the chief source of inner guidance in the life of nearly all races and nations of the Earth. The exceptions are the new pioneering peoples who are an amalgam of many races; these are emancipating themselves increasingly from such control, their destinies being directed more and more by the awakening god within the people themselves.

The Race Spirit broods over its people like a psychic cloud, impregnating them with a consciousness of the large racial ends they are intended to serve, and controlling them by means of the breath and power of the spoken word. Language and music are the principal mediums whereby one may come into touch with the Race Spirit of a people. If the people of a nation knew how to manipulate the forces resident in human speech, they could perform miracles for good or ill. Humanity possessed that power before the Fall. As already observed, Adam retained control over whatever he named.

After humanity left the east (realm of light) and settled on the plain (physical conditions), it commenced to establish a civilization in the material world. It built a tower of stone. The purpose was to raise it so high that its top would "reach unto heaven." The divine spark in man, now encased in a physical body and struggling through a world of divided forms, had lost all but a hazy memory of its heavenly origin. Drawing upon its own human devices, it conceived the idea of building a tower by means of which it might reascend to its state of former glory.

But humanity was not yet ready for this. It had not made sufficient preparation. It was not qualified for reascension. So the Lord (Law) intervened and frustrated its plan.

That which disqualified the builders of the Tower of Babel may be determined by an examination of their character as this is presented in the Bible story.

The people were of the land of Shinar, a province of Babylon. The name means *confusion,* and symbolically signifies a material civilization and an unregenerate humanity. It was "the mother of harlots," "the habitation of devils, and the hold of every foul spirit." By its own wickedness it fell.

This Babylon was founded by Nimrod, the son of Cush, who was the son of Ham, who was the son of Noah. The people of Shinar, the builders of the tower, were thus descendants of the line of Ham, whose name, as previously noted, signifies darkness and materiality. Symbolically, Ham stands for unregenerate nature. The tower he builds cannot pierce heaven. The piles of stone he erects will fall. Not until he has been chastened and purified through the sufferings incident to worldly confusion, misunderstandings, conflicts, sufferings in obedience to the commandment of the Lord (operation of divine Law) can he regain the lost spiritual estate to which he openly or secretly, knowingly or unknowingly, aspires.

Man had grown wise and powerful in his own conceit. By his own unaided human efforts he proposed to invade superhuman spheres. But the universe is so constituted that the higher is automatically protected from intrusion by the lower. Spiritual gates cannot be taken by a storm of mental weapons. Entrance into spiritual realms is possible only to a spiritualized being.

Nimrod—The Path of Pursuit

Having examined the Bible story of the Tower of Babel, it is interesting to read the following version of the same event as recorded in the *Haggada,* a rabbinical exposition of the Scriptures.

Cush, the son of Ham and grandson of Noah, married in his old age and begat a son whom he called Nimrod, because in those days the people were beginning to rebel against the Lord's command, and "Nimrod" means "rebellion."

After his victory over the sons of Japheth, the sons of Japheth became his subjects. Nimrod builded a walled city and called

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

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

The rebellion against the Lord's command here spoken of consists in a separation in consciousness from the Will of God. There are several aspects to this separation. The spirit's descent into matter drew a veil over its universal consciousness and it became less sensitive to divine guidance. Its newly acquired powers of mind set themselves up in opposition to the inner promptings of the god within. The desires of the lower nature were at war with those of the higher. The Lucifer spirits aided and abetted the fiery desires in their rebellion against reasoned control by the mind and guidance by the inner monitor. Man was launching out on a self-directed career, for better or for worse.

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

The *Haggada* account continues:

About this time the officers of Nimrod took counsel together and said to one another: Let us build a city, and in its midst a tall tower for a stronghold, a tower the top of which shall reach to the heavens. Then we shall truly make for ourselves a great and mighty name; and the king approved their design.

While they were building, rebellion budded in their hearts, rebellion against God, and they imagined that they could scale the heavens and war with him.

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

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

God watched their enterprise, and knew their thoughts, yet they builded on.

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

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

Thus they continued for a space of years until God said: "We will confuse their language" and they spoke to one another in a strange tongue.

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

They wept over the loss of a stone but were indifferent to the loss of a life. In a material civilization property values supersede human values. In this lies the seed of its own destruction. Where there is little or no regard for another, there is neither sympathy nor understanding. There is a confusion of strange tongues, a warring of conflicting interests, a dispersion over the face of the Earth. Love is the cohesive force through which comes strength and unity. Where this is absent disruptive forces bring enterprises of whatsoever nature to naught.

The *Haggada's* exposition concludes:

The tower was exceedingly tall. The third part of it sank down into the ground, a second third was burned down, but the remaining third was standing until the time of the destruction of Babylon. Thus were the people dispersed over the globe and divided into nations.

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

CHAPTER VIII

Enoch—His Elevation and Vision of the Coming Christ

And Enoch also, the seventh from Adam, prophesied . . . saying, Behold, the Lord cometh with ten thousands of his saints.—Jude 1:14

The canonical Scriptures contain but scant information about Enoch. In a few brief passages we learn that he was of the line of Cain, the son of Jared, and the father of Methuselah. His name signifies one who is disciplined and dedicated, and his translation to heaven without passing through the gates of death indicates that he had attained consciousness of immortality while still functioning in an earthly body. "By faith," writes Paul, "Enoch was translated," and "before his translation he had this testimony, that he pleased God." In the words of the Genesis account, "Enoch walked with God; and he was not, for God took him."

When Enoch had lived "sixty and five years he begat Methuselah, the wise;" and thereafter, it is stated, "Enoch walked with God." The age of Enoch at this time is significant since it holds the numerological key to his attainment. Sixty-five contains the powers of the master number eleven. The Masons hold this to be the most important of all numbers because, according to their teachings, anyone possessing two units (11) within, may come into possession of all things. It means the attainment of equilibrium between the two poles of spirit, after which wisdom is begotten and a union with the divine self realized. Such an one becomes, like Enoch, a seer and a prophet announcing the coming of the Cosmic Christ to the world, and the birth of His consciousness in individuals.

Enoch's prophecy appears in the apochryphal Book bearing his name. In it he refers to the Christ as the Messenger who descended "through all the heavens" down to Earth to "free it from the fetters of darkness." Enoch, the seventh from Adam, beheld in the seventh heaven the glory of that coming event. In the account of his elevation to that exalted realm where past, present and future are one, the patriarchal seer described succes-

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

The following excerpt from the Book of Enoch describes the prophet's ascent through the heavenly spheres under the guidance of an Angel until, reaching the seventh and highest, he beholds the coming to Earth of the greatest of all divine Messengers, the Christ, the fulfillment of His mission, and His reascent into the presence of the Great Glory.

The Angel:

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

Enoch:

Then we arose into the ether. We saw the dwellers in that place. In many things it corresponded with the earth of mortals for all that is beneath is a counterpart of what is on high.

Then we arose farther into the First Heaven. There I beheld a throne in the midst and spirits were upon the right hand and left, and they glorified Him who sat upon the throne. And I looked if I could behold any sitting there, but a splendor of light was over and about it and I could not see any form, but I heard the music of those who glorified . Then I said unto the angel, 'To whom is this praise addressed?' He answered, 'To the Splendor that is in the Seventh Heaven. He is here, but He is not visible. And also unto the Beloved One who hath sent me unto thee.'

Then he raised me higher still, into the Second Heaven, separated from the First Heaven as far as the earth also is separated from it. There I beheld a throne. Beautiful spirits were on the right and on the left and a Splendor, dazzling to behold, wrapped the throne in star clouds. Great was the majesty of the Second Heaven and the splendor of its angels, tenfold.

And I fell upon my face to worship the Splendor, but the angel suffered me not, saying: 'Worship not the visible, nor the throne though of celestial brightness; reserve thy worship

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

Then he raised me higher still into the Third Heaven of all beauteous light. There also were innumerable angels upon the right and upon the left. They raised hymns of beauty before the Lord of Beauty whom they worshipped. Invisible was He amidst the splendor. I saw only light immeasurable. No record of earthly things, or remembrance of bodily ills were there. It is a pure Heaven of Chrysolite. It is a world of immortal splendor. Then did he say unto me: 'When thou shalt come into the Seventh Heaven, there shalt thou know that there is nothing hidden from the thrones and from the celestial messengers.'

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

After that he uplifted me into the Fifth Heaven. The angels were more beautiful than all the others. But the splendor and the throne exceeded that of the angels as much as they exceeded mere men. Then did I glorify Him who hath no name, the Almighty in the high heavens, who transmits His Glory from heaven to heaven, clothing His angels in splendor.

Then he raised me into the Sixth Heaven where I saw an ether brightest of all. The radiance that was in the heaven I had last seen, was night compared with this. Here the angels shine with lustre. A Holy Splendor and a throne also were here . . . . He answered and said: 'I am appointed to conduct thee . . . that thou mightest behold the majesty of the King. For beyond this place lives He who is never named, with His Spirit whose Name is unrevealed, with His Messenger who goeth forth and of whom the universe knoweth not. GOD alone is thy Lord. His Voice, the heaven of heavens, the powers do obey . . . .'

Then he raised me into the Seventh Heaven, where I saw spirits in a Paradise of splendor. They were all the Holy ones of God, spirit unclothed in flesh. I viewed them in their celestial garments assembled in splendor and divineness. And while gazing upon them, one of the beautiful spirits who was anigh, came unto me and showed me books, but they were not as the books of men. And he opened the books before me and they contained writings, but unlike the writings of earth. And he read the institutes of heavenly truth and the records of holy things.

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

And while I venerated this Spirit, behold I saw another Glorious Being more Beautiful and Divine than the first, whose Glory suffered no transfiguration. And all the angels approached and worshipped and venerated not the first Spirit when the Lord was nigh.

A cloud of radiance was interposed through which my dazzled eyes beheld. Had I seen the Lord of Brightness my spirit itself had been consumed.

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

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

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

Then mine eyes were opened and I beheld a most mysterious glory. Darkness from excess of light seized me and drowned my understanding. And I heard the tongues of thousand thousands glorifying, venerating and chanting Him whose Presence was too bright for me to behold, whose effulgence had stricken me blind.

And the hymns ascend from the six heavens into the Seventh Heaven of the most High; and I knew then why they sang around the thrones whose splendor was an invisible Mystery.

The Coming of the Messenger

And the angel said: 'This Messenger of God hath received great exaltation. He is clothed by the Holy Spirit and proclaimed through the mouths of the divine ones.'

And I heard a voice of music say unto this Messenger: 'Go, descend through the heavens and through the firmament of the spheres descend. Assimilate thyself in appearance unto all who abide in the heavens and the circles, and go down upon the earth and free it from the fetters of darkness.'

Thus the voice spake; and immediately we descended into the Sixth Heaven and to the Fifth and the Fourth and to all the others and so downward through a multitude of circles. But whithersoever we came, the dwellers in the place recognized not the Messenger of God. They believed Him to be as one with themselves, for He assumed the forms that belong to the various spheres. And He passed into the elemental circles and into the firmament and so upon the earth. And He took the appearance of a man upon Him and was believed by man to be one with themselves.

And He lived upon the earth and announced the Message. And He passed away from earth and ascended. Then the spirits of the firmament and the elemental circles saw Him pass but with unchanged aspect. And they venerated Him, saying: 'How hath He descended and we saw Him not? And how hath He passed and we discovered not the splendor with which the Lord clothed Him? And He ascended through the innumerable spheres and through the various heavens of Paradise and they wondered, saying, 'How hath He ascended and how knew we not the Messenger of Heaven?' And when He ascended into the Seventh Heaven, He came into the Great Glory, and of the Holy Spirit was received with great gladness, for He hath done the Message of the Most High.

And to me the angel said: 'Great are these things which now have been manifest to thee. Thou hast seen and known secrets which have been kept from the children of men!'

The most important work of the pre-Christian Mystery Schools was to prepare the world for the acceptance of the Christ at His coming. The Initiates of these schools knew that His advent on Earth meant the inauguration of a new Dispensation for humanity. The coming One was also universally recognized by the Illumined Teachers as the Solar Logos. The Sun gods of the

so-called pagan Mysteries were prototypes of the Christ. The uninitiated masses, reflecting outwardly the inner knowledge of an enlightened few, paid homage in gorgeous ceremonials to the Sun in the heavens. But in the Temples of Wisdom neophytes were being taught the Mysteries of the Christ and were prepared to receive Him when He should descend and walk among them in the "appearance of a man."

Such was the instruction imparted in the Schools of the Prophets, some of which survive in both the apochryphal and canonical records of the Old Testament Dispensation. Enoch is among those prophets whose writings have come down to us, as are Isaiah, Jeremiah, Ezekiel, Daniel and a number of Minor Prophets.

The four principal characters introduced into the earlier portions of Genesis are Adam, Cain, Noah and Enoch. They embody and manifest, respectively, the powers of Earth, Fire, Water and Air. Each of these four characters exhibits mastery of one of the four fundamental principles in nature.

EARTH—*Adam.* The name means *red earth.* The Lord gave him dominion over the Earth. He named the creatures thereon and thereby had them under his control. This ability in manipulating the forces of Earth was an evidence of powers acquired in the Earth Initiation.

FIRE:—*Cain.* The Fire forces are manipulated by Cain and those of his line. The fiery passions that lead to anger, rebellion and murder, when transmuted, are the forces that make "two blades of grass grow where only one grew before." They are at the forge molding the raw materials of Earth into forms of usefulness and beauty. Hiram Abiff, the master builder, was of the line of Cain; without him the Temple of Solomon could not have been built.

WATER:—*Noah.* The events of Noah's life typifying mastery of Water and worthiness to undergo Initiation by that element. This is made plain by his ability to build an Ark capable of successfully riding the turbulent waters of the Flood.

AIR:—*Enoch.* The life and works of Enoch typify man and his labors in the coming Air Age. He ascended into the higher elements. Without a break in consciousness he was translated from an earthly body to a vehicle of immortal spirit. Such will be the supreme attainment of humanity during the Aquarian Age now dawning.

CHAPTER IX

Abraham—First Initiate Teacher of the Fifth Root Race

The Cosmic Pattern in the Life of Abraham

The life of Abraham, like that of every other advanced soul that has come to Earth to teach and to lead the race on its upward path, conforms to universal principles and reveals cosmic truth. True to a fundamental pattern observable in nature everywhere, twelve major events, each marking a progressive step on the way to illumination and oneness with divinity, are embraced in the life experience of Abraham, the first Initiate Teacher to the Fifth Root Race. Since the events encountered by Abraham are similar in their essential nature to those experienced by every aspirant on the path, a study of their spiritual significance cannot fail to bring encouragement and inspiration to the earnest seeker.

The first of the twelve steps is entrance by birth into a new life on Earth for the self-elected purpose of bringing to mankind a message of spiritual liberation from all the "ills that flesh is heir to." The arrival on Earth of such an Ego is heralded by an angelic annunciation. It is truly a holy event occasioning wide rejoicing among the heavenly Hosts, knowing as they do that it will bring the race closer to the light and hasten the day of its ultimate redemption. According to apochryphal records, it was so with the advent of Abraham.

At the second step Abram—as he was called until the Lord changed his name to Abraham—received his commission as messenger to the peoples of the Aryan Race. He was directed by the Lord to leave his country for another. From Ur in Chaldea, a land in which the esoteric light of the Mysteries shone with unsurpassed splendor, he was required to go to Canaan where, in centuries to come, the doors were open to yet greater Mysteries with the advent of the Christ. Inwardly, preparation for His coming had long been made; it was now to begin outwardly as well. So Abram and his kindred "went forth into Canaan; and into the land of Canaan they came."

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

The dedicatory step is the most important one in the life of a true disciple. Progress is measured by his earnestness. If he be reserved and half-hearted, advancement will be slow. Only when his dedication is complete, as in the case of Abram, can the desired objectives be attained. When a disciple surrenders the whole of his life in all its manifold personal and public aspects, his hold on possessions, his attachment to family and friends, his ambitions for honors and preferment—in brief, when he willingly surrenders all that he is and has to the will of the Father, then no obstacle can long delay advancement. Heaven and Earth combine to lead him to a realization of the Supreme Reality for which all things exist.

The fourth event to be noted is Abram's conflict with Pharaoh. It is a test of mortal mind, such as invariably follows upon dedication to high service, and it challenges the forces of opposition whose antagonistic activity directed against an aspirant creates situations that measure the depth and strength of his self-surrender to the highest. Abram's victory is beautifully described in the words: "And they sent him away, and his wife, and all that he had." The parallel in the life of the Master Christ was his flight into Egypt.

The fifth step came with Abram's withdrawal from Lot. After his complete dedication to the higher life he could no longer associate with the sense life. "Separate thyself, I pray thee, from me." implores Abram of Lot; "if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left."

To effect this separation definitely and decisively is never easy. It often involves difficult and complicated situations, particularly in personal relationships. But when the problem is faced and solved with an uncompromising adherence to duty and right, added strength and new opportunities for service are the reward. Says the Lord Jehovah to Abram at this stage of the journey:

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

The sixth step in Abram's life follows. This is his war with the five kings. The five kings are none other than the five senses which continue to offer resistance to the commands of the higher self until their mortal qualities and material tendencies have been brought into complete alignment with spiritual purpose. A highly developed soul discrimination is required for rightly judging between the rival claims of the personal and the impersonal, the illusionary and the real. The physical senses, the chief means by which an aspirant advances in the earlier stages of spiritual development, become his principal hindrance at later stages unless they are fully subservient. To mortality belongs all the goods of Sodom and Gomorrah.

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

At the eighth step of his journey toward spiritual unfoldment Abram received instructions concerning transcendent powers from the high priest Melchizedek. These instructions pertained to conscious operation of the united forces of mind and heart. When these powers begin to function in harmonious unity they throw light on the problems of life and give understanding and ability with which to solve them that is quite beyond the belief or comprehension of ordinary individuals. They elevate one so endowed to the status of superman. In soul exaltation such a one exclaims with Abram: "I have lifted up mine hand unto the Lord, the most high God, the possessor of heaven and earth."

At the ninth step Abram reaches the goal of every aspirant's ideal—he is *new born;* he becomes an Initiate. The veil that conceals inner Mysteries from the gaze of the profane is lifted and he passes into the great silence, biblically termed the great darkness. Here he receives divine anointing that qualifies him to become a "father of multitudes" and an Illumined Teacher of the Aryan peoples during the critical, formative years of their development. In the midst of outer darkness but inner light—the

white light of the spirit—Abram's consciousness was raised to a point enabling him to behold operations on the life side of nature. Invisible causes that lie back of visible effects became apparent to him. He was able to look into the past history, present condition and future destiny of the people whom he was called to lead. He obtained insight into their fundamental traits of character and was able to judge how far guidance and assistance were necessary and helpful—and beyond which they would interfere with free initiative and the unfoldment of individual resources and capacities. Looking into the immediate future he was able to see the vicissitudes he would undergo in the performance of his mission: "for the iniquity of the Amorites" was "not yet full."

Initiation does not relieve a recipient from labor, responsibilities, or grave problems. The power it bestows is not of a nature that ministers to personal interests, comforts or pleasures. So long as these are the results sought after and looked for, Initiation remains unattainable. Initiation is for the purpose of enlarging one's powers and capacities for service. The true Initiate becomes a servant of servants. This was taught and exemplified by Christ Jesus in the Rite of the Footwashing. Abram learned a like lesson from Melchizedek. "He who would be the greatest among you, let him be the servant of all."

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

Sarai, who later became Sarah, and Hagar represent the feminine principle in its higher and lower aspects respectively; Abram and Ishmael, the higher and the lower masculine. Before that high experience spoken of mystically as the *marriage in heaven* is attainable, the lower aspects of the feminine and the masculine must be purified and brought into union with the higher. This is the meaning of the command given to Hagar: "Return to thy mistress and submit thyself under her hands." When the forces of the lower nature have been transmuted into the higher, the

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

The harmonious adjustment of the fourfold force in the body brings to one who has accomplished it a fullness of life that expresses itself in radiant health, joyous relations, congenial environment and a sufficiency for all needs. These come in accordance with the Master's promise that in seeking first the Kingdom, all other things would follow.

The change that now came to Abram's inner life is indicated outwardly in a changed name. The letter "H" carries the powers of the feminine force in Exaltation; it was added to the names of both Abram and his wife Sarai. Thenceforth they were known as Abraham and Sarah. Abraham had now reached that divine consciousness where the Lord appeared unto him and spoke to him saying, "I am the Almighty God; walk before me, and be thou perfect."

The eleventh step is the Rite of Circumcision. This has to do with purification, outward and inward. When the generative life is cleansed its activity is transferred to a set of higher creative centers located in the head. The creative organs are duplicated embryonically in the brain. This is why circumcision is connected exoterically with the generative organs. Esoterically, it pertains to the spiritual awakening of their higher counterparts. When this had been accomplished by Abraham there followed the birth of the cherished son Isaac, whose name means *joy*. Spiritual illumination is the result of purification symbolically enacted in the Rite of Circumcision.

Abraham reached this stage of illumination at the age of ninety-nine. This number reduces to nine, the numerical power under which the soul of humanity is emancipated. It is the number of the redeemed who follow the Lamb. The eager "dreamer of a land beyond the years" was not ready for the Rite of Circumcision until he had accomplished the exaltation of the feminine or love principle—as the addition of the letter "H" to his name signified. The circumcision included that of Ishmael; in other words, the final purging of his desire nature.

The twelfth and last step remains. This was the call to sacrifice his son Isaac, the object of his deepest affection. It was the supreme and final test of his life, one that has a parallel in the Temptation of Christ Jesus. It is the test of selflessness, often spoken of as the Great Renunciation. When this has been passed

successfully, doors open on vast power and multiplied opportunities and responsibilities. The disciple's willingness to serve selflessly has been proved.

Abraham had high aspirations; his trials were correspondingly severe. Great tasks call for high qualifications. Abraham developed these and became an inspired racial leader. He was richly blessed. From heaven came an Angel bearing the Lord's commendation and blessing. Saith the Lord, "I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven; and thy seed shall possess the gate of his enemies; And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."

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

That mount is equally accessible to all who will put forth the effort necessary to scale its heights. Experiences encountered on the ascent are essentially the same for everyone. They differ only in details. The Lord (Law) is no respecter of persons. He who will work with Him (it) will be raised to ultimate heights.

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

Childhood and Youth—Biblical and Talmudic Records

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

For additional information we turn to an account in the *Talmud* which, though legendary, contains truths of greater value than the merely historical. This account reads in part as follows:

> *Therach (Terah) son of Nahor, was chief officer of King Nimrod, and his favorite. His wife Amtheta bare him a son who was given the name Ab-ram, meaning father of the multitudes.*
>
> *In the night of his nativity his father entertained all the wise men and magicians belonging to Nimrod's court. The reveling lasted until dawn and as they left the house they saw a large*

and brilliant star rising in the east and it swallowed up four other great stars from the four corners of the heavens. They said: "Surely this has to do with the birth of Therach's son. When he is grown his descendants will possess the kingdom."

This record is strikingly similar to the story of the nativity of Jesus. Other parallels there are, both in the early life and in the later years of the two great Teachers. Jesus' infancy was endangered by Herod; Abram's by Nimrod. Both rulers represent the powers of the world opposing the advent of spiritual liberators. Seeing, as they did, the heralding of the infants by heavenly significators, they trembled for the future safety of their thrones. As protective measures, both Herod and Nimrod ordered the massacre of the innocents.

Another parallel in the early life of Jesus and Abram is the special training which they received from advanced teachers in the Sacred Wisdom. Jesus was so taught during the interim that he was lost to history, from twelve until the commencement of his public ministry; Abram, according to legend, was sent at the age of ten to study with Noah and Shem.

The representative character of Nimrod has already been discussed. He is identified with materiality. He and his court were, therefore, unfriendly to the rise of a spiritual order represented by the coming of Abram. They could foresee the probable fulfillment of the prophecy of the Wise Men that when Abram was grown he and his descendants would possess the kingdom.

Nimrod also belonged to the old order; Abram came to usher in a new. He was a shepherd preparing pioneers of the race he led for the acceptance of the religion of the lamb (Aries). Since it is difficult for the established order to adapt itself to new conditions and equally so for long accepted religious practice to modify its position in accordance with added revelations of truth, Nimrod, embodiment of the former, resisted the changes in thought and life inaugurated by Abram, champion of the new.

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

The seed time came for the sowing of seed upon the land; and they all went forth together to protect their seed against the ravens. And Abram went forth; the child was a lad of fourteen years.

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

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

At the age of twelve Jesus startled the doctors with his wisdom. At the age of fourteen Abram's "name became great in all the land of the Chaldees." Jesus shed light in intellectual darkness. Abram banished a "cloud of ravens." Previous reference to the symbolical significance of the raven makes further comment at this point superfluous. Legend also has it that at the age of fourteen Abram renounced the idol worship of his father and prayed "to the Creator of all things that he might save him from the errors of the children of men."

The Aryan Teacher's Commission and Dedication

Genesis 12:1-3

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

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

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

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

Touching the racial migration, Godfrey Higgins states in *Anacalypsis* that when "the Vernal Equinox changed from Taurus to Aries, several emigrations occurred from Mesopotamia and India towards the West in consequence of civil wars then prevailing."

Notice is here taken of the precessional change in the heavens as being coincident with movements of population from one geographic location to another. It is also an interesting historical corroboration of the account in Genesis. While this aspect of the Bible is altogether secondary, it is present throughout. The history of the Jewish race becomes the external framework within which inspired writers have constructed a spiritual history of mankind that is equally true for all people at all times and in all places.

The promise made by the Lord to Abram, that in fulfilling the mission assigned him he would be blessed, was not arbitrary protection granted because of personal favoritism. The Lord (Law) automatically protects all those who are at one in purpose with Him (it).

Genesis 12:5

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

Abram came from Ur, a city of *light,* and settled in Haran, *a high place.* Sarai and Lot traveled with him. Sarai, meaning *princess,* signifies the highly stationed feminine or love principle; and Lot, identified chiefly with Sodom, is representative of the lower nature. Thus Abram journeys away into the new land accompanied by both the higher and the lower elements active in his nature.

Genesis 12:7,8

And the Lord appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him.

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

Abram approached his task with a consciousness of its importance and placed himself under divine guidance. The Lord appeared unto him and on a mountain, always symbolical of a high state of awareness, and Abram erected to Him an altar. This was to the east, the direction of light, near Bethel, *the house of God.* There it was he called upon the name of the Lord.

After this the journey continues, "going on still toward the south." The south symbolizes materiality, the direction Abram traveled when accompanied by Lot. In this direction lay famine,

the barrenness of the sense world when divorced from spiritual meaning. From the region of famine Abram goes into Egypt, land of darkness and materiality. Although he had been on the mountain, met the Lord face to face and made his high dedication, he was not yet able to maintain himself on that high level of consciousness. He descended to the plain, moved southward and went into Egypt. But not to stay. The dedication he had made and the vision he had beheld were still the guiding undercurrents of his life and were destined to bring forth fruits of their kind in days to come.

Genesis 12:9,10

And Abram journeyed, going on still toward the south.

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

In the verse preceding the two here quoted we read that Abram "removed from thence unto a mountain" where he erected an altar to the Lord. At first thought it may not appear logical that his next move should be to the south, direction of darkness, and into Egypt, land of materiality. Yet this was not retrogression, but progression. Periodically the spirit incarnates into flesh to gain experience in matter. The vision vouchsafed the aspirant on the mount must become manifest in daily living. The disciples accompanying Christ Jesus on the Mount of Transfiguration were not permitted to make that height their permanent residence. Together they all returned to lower altitudes in order that something of the light they beheld might become manifest in a more darkened atmosphere. So it was with Abram's journey into Egypt.

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

Genesis 12:11-19

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

Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife: and they will kill me, but they will save thee alive.

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

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

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

And he entreated Abram well for her sake: and he had sheep, and oxen, and he asses, and menservants, and maidservants, and she asses and camels.

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

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

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

When one is living in the limited personal consciousness (Egypt), there is a tendency to make compromises with the higher self (Sarai) and to attempt to pass off one relationship (wife) for another (sister). There were the gains of creature comforts: "for her sake" Pharaoh could offer an abundance of this world's goods. Pharaoh is representative of worldly power and carnal appetites. He, and the Egyptians of whom he was the chief, beheld Sarai and saw that "she was very fair." Since their desires had not been purified or their mind spiritualized, they were not able to recognize the love principle she represents in its rightful spiritual aspect, but only in terms of their own sensual natures. "And the Lord (Law) plagued Pharaoh and his house with great plagues because of Sarai." The higher nature cannot be violated by the lower with impunity.

Pharaoh sent Abram and Sarai, and all that they had, out of Egypt. And they came forth "very rich in cattle, in silver, and in gold." And again they came to Bethel where Abraham renewed his dedication, calling again "on the name of the Lord."

The Higher Self Withdraws from the Lower

Abram now reached the stage of spiritual development where he could no longer dwell with Lot, the lower nature. Strife developed "between the herdmen of Abram's cattle, and the herdmen of Lot's cattle."

Confronted with this situation, Abram, the higher nature, takes the initiative and proposes conciliation.

Genesis 13:8,9,11,12

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

Is not the whole land before thee? separate thyself, I pray thee, from me: If thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left.

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

Abram dwelt in the land of Canaan, and Lot dwelt in the land of Canaan, and Lot dwelt in the cities of the plain, and pitched his tent toward Sodom.

Now the men of Sodom were wicked, we read. They were "sinners before the Lord exceedingly." Their city was exceptionally beautiful, containing gardens adorned with fruits and flowers, pleasing to the sight and intoxicating to the senses. Rare perfumes contributed further to the subtle sensual influence that pervaded the place, while intoxication from over-indulgence in richly spiced wines was general.

Riotous excesses marked the observance of the sacred seasons. The holy meaning of such times of spiritual releases as the Equinoxes and Solstices was quite forgotten. They continued to be observed, no longer with reverence and devotion, but with rites indescribably repulsive and obscene. The Taurean religion had lost all semblance of its original purity and beauty. The spirit of it had departed and its form had degenerated into sensual orgies such that, in the end, the elements themselves were outraged and rained fires of destruction upon the wicked city.

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

Since it was in the direction of the Sodomites that Lot "pitched his tent," he suffered the vexations of association with a degenerate people. His righteous soul was troubled "from day to day with their unlawful deeds." But in selecting his portion, Lot's eye was more to the "well-watered" plain than it was to the character of the dwellers therein. Material interests were uppermost. Yet such is the law: unworthy gain turns into early loss.

In the destruction that finally overtook Sodom Lot suffered loss of his wife, members of his family and most of his wealth.

Genesis 13:14-17

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

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

And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered.

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

Abram had again chosen highly and wisely. He elected to take the better part, preferring advantages of a spiritual nature to those of the material. He dwelt kindly and generously with his kinsman Lot, even though he had come to the place in his own spiritual life where he could no longer live amicably with Lot, the lesser mortal man. Every right choice and constructive action strengthens the whole nature and brings it into a closer harmony with universal right and good. The hold on spiritual values becomes more secure. This is illustrated at this stage of Abram's life in the Lord's appearance to him immediately after he had separated himself from Lot, and in his repetition of the promise already made that Canaan was his. "The length of it" and "the breadth of it . . . I will give it unto thee."

This promised land was not only Palestine. It was Aryana, the landed areas of the world for the Aryan Epoch. Also, it signified the Holy Land of the spiritual realms, the heaven world which becomes the eternal home of those who follow the ways of righteousness and love in obedience to the Lord's (Law's) decrees.

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

The Spirit's Struggle with the Five Senses

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

In the vale of physical existence an incarnated Ego does battle with the five senses that have become entangled in the slime pits

of the world's illusions, vanities and seductions. The basest elements, kings of Sodom and Gomorrah, flee and fall. The better qualities overcome the opposing forces and find their way to the mountain. The battle is an allegorical presentation of the struggle involved in the purification and spiritualization of the five physical senses. These senses, avenues by which the Ego contacts the outer world, must be rescued from their captivity by matter and transformed into channels for the expression of the indwelling spirit.

Genesis 14:12,14-16

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

And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan.—

And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus.

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

Abram had separated himself from Lot but he had not forsaken him. He was still his kinsman and so had claims upon him for assistance and protection as occasion required. Lot's captivity was such an occasion, and Abram did not fail to make a worthy response. The following lines from *Light on the Path* by Mabel Collins brings out the true spiritual significance of Abram's rescue of Lot:

Do not fancy you can stand aside from the bad man or the foolish man. They are yourself, though in a less degree than your friend or your master. But if you allow the idea of separateness from any evil thing or person to grow up within you, by so doing you create Karma, which will bind you to that thing or person till the soul recognizes that it cannot be isolated. Remember that the sin and shame of the world are your sin and shame; for you are a part of it; your Karma is inextricably interwoven with the great Karma. And before you attain knowledge you must have passed through all places, foul and clean alike. Therefore, remember that the soiled garment you shrink from touching may have been yours yesterday, may be yours tomorrow. And if you turn with horror from it, when it is flung upon your shoulders, it will cling the more closely to you.

Abram took with him three hundred and eighteen "servants," all "trained in his own house." This number reduces to three, and signifies, numerologically, the triune powers of his indwelling spirit. Thus armed, he pursued the enemy even "unto Dan." The astrological key will assist us at this point. Dan is ruled by Scorpio, the sign of generation and regeneration. Abram's objective is regeneration; the elements of his lower nature are pursued until they become subject to the higher; the forces of evil within him are transmuted into active powers for good. It is by this process that the greatest sinner becomes the greatest saint.

The Mystic Eucharist

Abram's victorious exploit in rescuing Lot was followed by a transcendental experience which ranks among the most beautiful and significant episodes recorded in the entire Old Testament. It was Abram's meeting with Melchizedek, a man of mystery of whom nothing is known concerning his residence, his birth, his years, his future. He appears for a moment, bestows his blessing upon Abram, and passes again beyond the veils of physical perception.

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

Melchizedek was the king of peace (Salem), while Christ Jesus, Prince of Peace, was, according to Paul, a "high priest forever after the order of Melchizedek." He was not only a personality but a principle. The bread and wine he placed before Abram are symbols of spiritualized powers of heart and head, respectively. These were the faculties that were quickened to a higher degree of activity and brought into a closer union by the presence and the blessing of Melchizedek. Likewise, the ceremonial styled the Eucharist by the early Christians formed an important part of the ancient Mystery Rituals. The purpose of its observance has always been to place the participant *en rapport* with the transcendental laws of spirit.

The sacred beverage by the name of the Indian god, Soma, was said to give immortality to those who were found worthy to partake of it. The following chant taken from the *Rig Veda* refers

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

In early Greece the powers of illumination and immortal life were conferred upon those who partook of the sacred ambrosia and the nectar of the gods, these having the same significance as the bread and wine of the Church.

Whenever the Sun by precession ushers in a New Dispensation, the leaders who receive the New Covenant partake of the Bread of Eternal Life and drink Wine from the Chalice of Immortality. With the beginning of the Cycle of Aries, Abram, the leader of the new Aryan race, received this sacrament from the priest-king, Melchizedek. The most Blessed Master introduced the deepest teachings for the Cycle of Pisces when celebrating the Last Supper with His Disciples. It was the inner instruction the Disciples received concerning powers of the spirit when eating the bread and drinking the wine dispensed by the Christ that caused early Churchmen to speak of the Eucharist as "the medicine of immortality."

The Law's Reward to the Father of Multitudes

Genesis 15:1,2

After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward.

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

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

The name Eliezer means *help of God*. It signifies the awakened powers of divinity within. Eliezer is the pious and faithful steward of Abram's household (here signifying his body), and is of Damascus, a city which, as used in the Bible, signifies a center of illumination and a place where flowers are in perpetual bloom. Hitherto barren of progeny, Abram now asks the Lord, in effect, what he is to bring forth seeing that the God within is now func-

tioning as a center of light and that the spirit is in command of his personal attributes and faculties. That this was an experience on inner planes is indicated by the statement that his meeting with the Lord was a vision. The spiritual aspect of the entire experience is, moreover, indicated by the Lord's promise to Abram that the heir he sought would come forth out of his own being (bowels) and that his spiritual offspring would be without number, as the very stars in heaven. Abram believed—for the unbelieving part of man pertains to the senses and has no share in the perception of a soul functioning on the high level of consciousness to which Abram had ascended.

The Lord also promised Abram that unto his seed would be given the land that stretches "from the river of Egypt unto the great river, the river Euphrates." The spiritual reaches of that *land* has already been referred to.

Abram asked the Lord whereby he would know that he was to inherit that land. Said the Lord: "Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtle-dove, and a young pidgeon." (Genesis 15:9)

Abram did so. But it was not a bloody sacrificial ceremony that Abram was called upon to perform. As we have just observed, the entire experience recorded in this chapter occurred on a superphysical level and the words describing it must be considered in terms of symbols if the meanings here embodied are to be apprehended in the slightest degree. It must always be remembered that the deepest spiritual truths are never committed to writing but are conveyed by word of mouth from teacher to disciple in accordance with the disciple's worthiness and understanding. Since this is so, such references as are made in writing to the experiences of the soul are by their very nature obscure and enigmatic to all except those who have attained a state of consciousness and a soul development that makes first-hand corroboration possible. The Bible contains but mutilated fragments of the ceremonialism of the exoteric religion; its inner mystic truths must be proved by a spiritual investigator's first-hand contacts.

Returning to the question of animal sacrifice, such was not the offering of Abram at this time. The "wings which the soul fashions for high ascent" are not built out of the agony and death of any living thing, but from the forces of sympathy, compassion and an all-embracing, unifying love which includes all God's

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

Let us apply the astrological key to the sacrifices required of Abram. The heifer is a symbol of Taurus, and its sacrifice means renunciation of sexual desires and a love that is purely personal. The goat is the symbol of Capricorn and signifies the sacrifice of worldly power and ambition. The sheep is the symbol of Aries and represents resurrection of the life powers through chastity and transmutation. The turtle-dove and pidgeon are symbols of Libra, the Balance, and refer to subtle experiences that test judgment at this stage of attainment. The sacrifice was made in Mamre (strength) near Hebron (unity).

Genesis 15: 12, 13

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

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

Here is an outline of all that can be given publicly concerning the process of a certain Initiation. It tells of the ecstasy of spirit which accompanies the "great darkness." When Abram lost consciousness on the physical plane he was awake in the inner or etheric realm. In God's Book of Remembrance he then reads in cosmic pictures the future events connected with the Aryan peoples whom he is to lead. Abram's seed, fruits of the spirit, are not in their home world when on Earth. They are strangers, passing through and serving in the world of matter, afflicted by its limitations until the lower quaternary form (400 years) has been transcended by the trinity of spirit.

Genesis 15: 17

And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces.

Heat, smoke, and fire are inseparable from the refining processes that lead to Illumination. That Abram passed through the "furnace" successfully and qualified himself for higher service is clear from the covenant which the Lord made with Abram "in the same day" saying, "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates."

Genesis 16: 1-3

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

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

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

Sarai and Hagar are both representative of the love principle: the one in its higher manifestation, the other in its lower expression. The task of every disciple is to transmute the lower into the higher, and this is the spiritual significance of Abram taking Sarai's (higher nature) Egyptian handmaid (servant from the land of darkness) unto his bosom. This occurred after Abram had dwelt ten years in Canaan (holy land), ten being the number under which man and woman work together toward regeneration.

Hagar, the unregenerated nature, was placed by Abram under the dominion of Sarai, the regenerated. Said Abram to Sarai, "Behold, thy maid is in thy hand; do to her as it pleaseth thee."

Sarai "dealt hardly with her," so she fled. Yet she did not escape. An Angel pursued her and, finding her by a fountain of water in the way of Shur (beside the Red sea), bade her return and submit herself to her mistress. This is the love that will not let us go. Rebellion persists for a time, yet the work of redemption continues.

"And Hagar bare Abram a son; and Abram called her son's name, which Hagar bare, Ishmael." Ishmael, being born of the lower nature, is described as a wild man; his hand was "against every man, and every man's hand against him." He represents the masculine or will principle in its lower expression. That the processes of generation are at work is indicated by the fact that after Hagar had borne Ishmael, "she called the name of the Lord," and the well beside which it occurred was called Beer-lahai-roi (well of the living one). This well was between Kadesh (sacred) and Bered (blessed), indicating the increasing ascendancy of the higher nature and the growth of spiritual understanding.

The Vibratory Power of Names

Genesis 17: 1-5, 15

And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him. I am the Almighty God; walk before me, and be thou perfect.

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

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

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

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

And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be.

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

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

The letter "H" was added to the names of both Abram and Sarai. This letter carries the powers of the awakened and uplifted feminine or love principle, and thus indicates that this principle had become active in the lives of both. Intellect and intuition had been merged into unity. It is this equilibrium that produces the kingdom of heaven within. The *Zohar,* which contains the deepest esoteric teaching of the rabbis, is called the Book of the Heavenly Balance because its theme is the attainment of this equilibrium.

Isaac—The Joy Born to Abraham and Sarah

Abraham and Sarah had now progressed to the place where the Lord promised them a son. His name was to be Isaac. This son could not come to Abraham before the release of Ishmael had been effected for the same reasons that precluded Abraham's meeting with Melchizedek before the redemption of Lot had been accomplished. It is only after Lot is redeemed and Ishmael released in the life of the aspirant that he, too, receives a promise like that given Abraham. "All the land of Canaan" then becomes his "everlasting possession," and the Lord his God.

The work of redeeming the lower man reached a still higher stage with the circumcision of both Abraham and Ishmael. This operation refers, esoterically, to processes having to do with the extension of certain inner faculties of perception. Physiologically, these centers are located in the head; and the work relates specifically to changes in the pituitary body and the pineal gland. All the work described in connection with the development of Abraham and Sarah, and also with Hagar and Ishmael, is preparatory for the birth of Isaac. The former are being purified, developed, and spiritualized for the realization of a new joy. Every step forward marks an ascending stage of consciousness. The change first occurs within; later it becomes manifest on the outer. Abraham's life reveals these progressions as every aspirant on the path experiences them in their essential nature.

Abraham and Sarah had now reached a stage of development where the Lord (Law) would give them a son. Since Abraham was an hundred years old and Sarah ninety, it seemed more than strange that this could be. "Abraham fell upon his face and laughed." So, too, did Sarah, for she was incredulous, but "Is anything too hard for the Lord (Law)?" Great is the joy (Isaac) that he hath prepared for them that love Him.

The ability to receive and interpret inner plane communications requires a development of the faculties correlated to those realms. Intuitive perception is such a faculty. When the mind is in perfect alignment with this power of direct cognition, it is capable of apprehending truths that transcend the limits of mind alone. It does not contradict logical processes but goes beyond them. We read that Sarah was in her tent. In esoteric symbology a tent signifies the mind. It was in this tent that Sarah doubted.

Evidently it soon dawned upon Abraham that the promised son meant a victory over his lower nature. So Ishmael, its offspring, comes to his mind; and in the same instant a longing for his son's redemption. "Oh that Ishmael might live before thee!" he exclaims. And so he will. Man's lower nature is to be redeemed.

Said the Lord to Abraham: "Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation. But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year." (Genisis 17:20, 21)

Genesis 18: 1-3

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

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

And said, My Lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant.

This event occurred under the oak at Mamre (strength) where Abraham had made his dedication. The Lord appeared, and with Him, two messengers. These were Angels of light who had come to illumine the mind of a worthy seeker. Abraham had now reached the development where he was able to communicate directly with the angelic Hierarchy. This is not possible until clouds of passion have rolled away and one's aura has been cleared of its darker elements. Direct communication is, therefore, limited to children who still live in innocence and purity and to those who have overcome the propensities of the desire nature. Angels are constant companions and guardians of children until their years of adolescence when the procreative powers come to birth. From then on the Lucifer spirits exercise the dominant influence, working through desire until it has been brought under control and it expresses on higher levels. Abraham had successfully accomplished this regeneration and thus regained temporarily lost angelic contacts, as the Bible record of his life makes clear.

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

The Fires of Evil Destroy the Cities of the Plain

Genesis 18: 20-32

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

I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.

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

And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked? Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein?

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

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

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

Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of five? And he said, If I find there forty and five, I will not destroy it.

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

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

And he said, Behold now, I have taken upon me to speak unto the Lord. Peradventure there shall be twenty found there. And he said, I will not destroy it for twenty's sake.

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

The above passage, like so many others in the Bible, outlines cryptically dual paths that lead to attainment. There is the way of the masses whereon progress is due to the forward cosmic urge more than to the aspiration and application of the individual; there is also the way of the few whereon progress is due chiefly to the practice of a disciplined life, consciously bent on regenerating the whole nature so that it may qualify for the use of higher powers, larger service, and a spiritually illumined life.

When Abraham "stood" before the Lord and pleaded that He spare Sodom and Gomorrah from destruction, he was consciously working with divine law for the salvation of people of the wicked cities of the plains. The Lord and the Law are one. While the Lord cannot be persuaded to grant personal favors, since natural law knows no deviation, concessions which Abraham was granted by the Lord in response to his plea were simply the favorable reactions of cosmic law to operations initiated by one understanding that law and working in harmony with it. "Nature is conquered by obedience." Knowledge of the law gives power through working with it. This is what Abraham did.

Abraham had a knowledge of the law of vibration. He knew the spiritual significance of numbers. Massed vibratory action of people living contrary to divine law injected such discord into

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

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

The Lord went His way, we read, as soon as He had "left communing with Abraham: and Abraham returned unto his place." This passage alone would be sufficient to indicate the high spiritual status of Abraham. It points to his experience on the heights of consciousness wherein harmony and unity with the Lord (Law) was realized. This realization he then carried down into his personal consciousness and introduced into the activities of his daily life. The quality of the life of such an individual is unmistakable evidence to those who have recognition of spiritual values that he has communed face to face with the Lord. Walt Whitman, touched with cosmic consciousness, says truly, "Where I pass all my children know me."

The Escape of the Righteous

Genesis 19: 15-22

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

And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him: and they brought him forth, and set him without the city.

And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life: look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.

And Lot said unto them, Oh, not so, my Lord;

Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die:

Behold now, this city is near to flee unto, and it is a little one: Oh, let me escape thither, (is it not a little one?) and my soul shall live.

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

Lot represents the man who has not yet developed his spiritual faculties sufficiently to be self-guided by the divine light that is within, and who must therefore, seek guidance from without. Abraham, as we have seen, had consciously contacted the God within and lived in the light of this knowing. This difference in the two characters is brought out in the previously quoted passage: "Abram dwelt in the land of Canaan, and Lot dwelt in the cities of the plain and pitched his tent toward Sodom." Because of Abraham's more advanced development and greater wisdom, Lot came to him for advice; when he followed it he prospered; when he failed to do so, he was in difficulty.

Lot's association with Abraham brought him material riches and personal safety. He came into possession of large tracts of land: he was rescued from thirty-six kings who pursued him.

The thirty-six kings represent the power of nine, the number of humanity's present evolution during which it is pursued by the forces of this world, but rescued by the divine spirit within it.

The Angels that spoke to Lot, warning him to flee from danger, were but the voice of the higher self that is ever counseling the lower personality to move forward and not look behind; also, not to remain on the plain, but to go to the mountains. The way of escape was by rising in spiritual consciousness.

Lot was not ready to flee to the mountains. He was as yet too materially minded; and *the mind is the path.* He asked that he might go instead to Zoar, a small nearby city. Zoar means "little" and "city" signifies a state of consciousness. Lot has a degree of spiritual understanding even though not yet sufficient to take him to the mountain top. Later, in this same chapter, we read that he, together with his two daughters, repaired to a cave on the mountain. While he had made progress he was not yet in open communion with the Lord—as the mountain height would signify —but in a lower state of consciousness, as indicated by the cave in which he dwelt.

Genesis 19: 24, 25

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

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

Sodom and Gomorrah, like ancient Lemuria, were destroyed by fire. The cause was the same in both instances—a perversion of the sacred fire force in the body of man. *"Daemon est Deus inversus."* Sodom and Gomorrah are the two pillars in ruin; restored, they are the Jachin and Boaz that stand at the entrance of Solomon's Temple, the Shrine of Wisdom, which is man himself.

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

The letter "G" or *gimel* holds the mystery of the feminine principle. It pertains to generation. In Hebrew a symbol for the letter is a hollow tube or canal. Such is the spinal cord. When the *kundalini* power rises through the canal from base to summit, generation becomes regeneration and the human consciousness enters into awareness of the divine. The letter "G" also symbolizes the throat, wherein an idea conceived takes form. It is outspoken; the word becomes flesh.

Many different symbols and allegories are used in the Bible to teach man the sacredness of the creative force and the painful consequences following upon its misuse. This is the unpardonable sin, the sin against the Holy Ghost, the sin which must be expiated by a weakened body and enfeebled faculties until the sacredness of the very life essence itself be learned and observed. Again and again the Bible points out the glorious heritage of those who have learned conservation and transmutation; those who, by "keeping the Sabbath," build for themselves higher faculties and finer vehicles by which to enter into a new heaven and a new earth.

Astrologically, Sodom and Gomorrah represent the misdirected powers of Taurus (throat) and Scorpio (genitals). These signs are opposite and complementary. Venusian love (Taurus) and Martian passion (Scorpio) were subverted to unnatural and destructive ends.

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

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

It was a cleansed, regenerated body to which the Master had reference when He told His Disciples that they were "the salt of the earth." To this he added: "But if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." Lot's wife turned into salt that had lost its savor. In describing the location of each of the twelve tribes of Israel, salt is always referred to in relation to the work of regeneration through restoring the fallen feminine or heart power to its rightful estate.

Early alchemists referred to Chaos, the undifferentiated mother substance out of which all things are made, as universal salt. The three alchemical substances, sulphur, mercury and salt, correlate to the principles Fire, Air and Water, respectively. Water is a feminine principle. The Moon is feminine also and alchemically associated with salt. It was "turning back," or lowering the vibratory activity of the feminine principle, that changed Lot's wife into a pillar of salt.

When the powers of the three principles, Fire, Air and Water, were sufficiently reduced, the Earth and the physical body of man came into being. Through raising the feminine power of Water (salt) a new element will be formed whereby the Earth will be redeemed and humanity regenerated. Such a humanity is represented in Revelation by the woman clothed with the Sun and having the Moon (lower feminine, salt) under her feet.

Genesis 19: 29-38

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

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

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

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

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

And it came to pass on the morrow, that the firstborn said unto the younger, Behold I lay yesternight with my father: let us make him drink wine this night also; and go thou in, and lie with him, that we may preserve seed of our father.

And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose.

Thus were both the daughters of Lot with child by their father.

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

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

This story of incest might justifiably be expurgated from the Bible, together with others equally unpleasant, were it not that it is a blind concealing mysteries from those not yet ready to read them. The incident points to man's dual nature. The older, or firstborn, from whom the Moabites are descended, represents the lower nature. The Moabites symbolize materiality. "An Ammonite or Moabite shall not enter into the congregation of the Lord; even to their tenth generation shall they not enter into the congregation of the Lord for ever." (*Deuteronomy* 23: 3)

The younger daughter gives birth to Ben-ammi, "son of my people." She represents the lower nature struggling toward the higher. The birth of children refers to attributes in the nature of man that come into manifestation. To be drunk with wine signifies the benumbing effects of the sense life on the higher spiritual perceptions. Lot did not perceive "when she lay down, nor when she arose." It was, spiritually, night time.

Genesis 20: 1, 2

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

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

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

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

But "Abimelech had not come near her." He had been protected because of his righteous inclinations. "And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me: therefore suffered I thee not to touch her."

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

Genesis 21: 1-10

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

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

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

And Abraham circumcised his son Isaac being eight days old, as God had commanded him.

And Abraham was an hundred years old, when his son Isaac was born unto him.

And Sarah said, God hath made me to laugh, so that all that hear will laugh with me.

And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have born him a son in his old age.

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

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

Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac.

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

When the Bible story is read in the light of New Age interpretations which relate all characters and events to man himself, especially the several characters representing qualities and attributes to be either eradicated or cultivated, the Scriptures become a *living word* immediately applicable to personal problems and daily living at the present time. Historical aspects then recede into the background. The Bible ceases to be a book about a dead and an alien past, and becomes the guide to a living, pulsating present.

The incident of Hagar's son's mocking was very grievous in Abraham's sight because of *his* son. Even in one as advanced as Abraham, inclinations of the lower nature were so well rooted in his subconscious mind that they were not easily removed. But God consoles Abraham saying, "Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be culled. And also of the son of the bondwoman will I make a nation, because he is thy seed." (Genesis 21: 12-13)

Genesis 21: 14-20

And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the

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

And the water was spent in the bottle, and she cast the child under one of the shrubs.

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

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

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

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

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

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

Genesis 21: 22-34

And it came to pass at that time, that Abimelech and Phichol the chief captain of his host spake unto Abraham, saying, God is with thee in all that thou doest:

Now therefore swear unto me here by God that thou wilt not deal falsely with me, nor with my son, nor with my son's son: but according to the kindness that I have done unto thee, thou shalt do unto me, and in the land wherein thou hast sojourned.

And Abraham said, I will swear.

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

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

And Abraham took a sheep and oxen, and gave them unto Abimelech; and both of them made a covenant.

And Abraham set seven ewe lambs of the flock by themselves.

And Abimelech said unto Abraham, What mean these seven ewe lambs which thou hast set by themselves?

And he said, For these seven ewe lambs shalt thou take of my hand, that they may be a witness unto me, that I have digged this well.

Wherefore he called that place Beer-sheba; because there they sware both of them.

Thus they made a covenant at Beer-sheba: then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines.

And Abraham planted a grove in Beer-sheba and called on the name of the Lord, the everlasting God.

And Abraham sojourned in the Philistines' land many days.

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

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

The realization that came to Abraham brought added understanding. With deeper realization comes added responsibility and enlarged opportunities for service. Abraham found these in his immediate environment among the Philistines, where he remained "for many days." The true fruit of Illumination is service—loving, self-forgetting service to others.

The Offering of Isaac—The Great Renunciation

Genesis 22: 1-5

And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am.

And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went into the place of which God had told him.

Then on the third day Abraham lifted up his eyes, and saw the place afar off.

And Abraham said unto his young men, Abide ye here with the ass; I and the lad will go yonder and worship, and come again to you.

That this experience was on the higher planes of consciousness is symbolically indicated by its occurrence on a mount. Specifically, it was on Mount Moriah, the elevation on which Solomon built the Temple and where later he was buried. Not until consciousness has transcended the personal and become utterly selfless is one capable of the renunciation made by Abraham.

Genesis 22: 6

And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.

The statement that Abraham "took the fire in his hand" indicates that he had learned the most difficult of all lessons. He had mastered the fire in his own nature; he had gained complete self-control. Consistent with this fact is the statement that Isaac, representative of the joy of the soul that has sublimated the lower forces into the higher, carried the wood for the sacrifice as he, together with his father, ascended the Mount of Renunciation which was to become the Mount of Transfiguration.

Genesis 22:7-12

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

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

And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.

And Abraham stretched forth his hand, and took the knife to slay his son.

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

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

This passage leaves no doubt as to Abraham's complete surrender of self. He had the strength to meet the test successfully, and thereby to open the door to power and illumination little dreamed by those of lesser spiritual stature. He had the courage to obey the words of the Lord (Law), whatsoever the cost. Such

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

Genesis 22: 13

And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.

The ram is the symbol of Aries. This sign was called "the lamb-bearing one" by the ancients. In its highest aspects Aries stands for purity, service and sacrifice, all keywords to the higher life. It is the sign of the resurrection. Pisces, the last constellation of the Zodiac, is the sign of sorrow, the garden of tears, the Gethsemane on the Path whose gates are closed only to open on the first sign, Aries, the power of the new-born. Abraham has now arrived at this place in his initiatory development.

Genesis 22: 14-18

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

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

And said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son,

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

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

Jehovah-jireh means *the Lord will provide.* It indicates the attainment of that faith which is "the substance of things hoped for, the evidence of things not seen." Whoever enters into this state of consciousness will always receive the same promise from the Angel of the Lord that was here given to Abraham. This follows in accordance with the perfect and harmonious expression of spiritual law.

The multiplication of Abraham's seed even "as the stars of heaven" refers, esoterically, to the atomic rhythms of the new body of the Initiate. In that seed (rhythm) "shall all the nations of the world be blessed." The raised vibratory conditions of man will render him immune to negative and destructive influences, thus giving him possession of "the gates of his enemies."

The twenty-third chapter of Genesis records the death of Sarah and Abraham's purchase of a burial place from the children of Heth for the price of four hundred pieces of silver. Details concerning the burial are apparently trifling if taken in their literal sense. But like all other incidents recorded in the Bible, they have esoteric values. *Heth* is the Hebrew letter "H." It is a feminine letter and indicates illumination attained through the awakened powers of heart and head. Equilibrium is an attribute of the daughters of Heth.

Further details connected with the burial of Sarah point to her passing as signifying, esoterically, the union of the masculine and feminine principles within the body of the Initiate. Sarah is buried in the field of Machpelah. *Field* is a feminine word, a place where fruit is nurtured; Machpelah means *doubling*. The price, four hundred pieces of silver carries the significance of polarity in the number four—the completion of the perfect square—and the feminine principle is indicated by the feminine metal, silver. The entire chapter is not a lamentation, but a song of exultation over that which the Zohar speaks of as the feminine in liberation.

Genesis 24: 2-4

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

And I will make thee swear by the Lord, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughter of the Canaanites, among whom I dwell.

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

The marriage that Abraham aspired to for his son Isaac was one befitting his true nature. Since that nature was spiritual, the wife could not come from the Canaanites, who symbolize materiality or the mortal man, but must be found among a people representative of the spirit. The marriage here referred to is not the physical union of two persons, but the mystic mating of the dual principles within. The entire chapter from which the above passage is taken is one of the Bible's many beautiful love idyls of the spirit. The several characters of this idyl, Abraham, Isaac, Rebekah, Laban and the servant whom Abraham commissions to find Rebekah, are all representative of qualities to be unfolded in the life of the aspirant.

Genesis 24: 62-64

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

And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels were coming.

And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel.

Throughout the Bible water is associated with some aspect of attainment. A well of water signifies the deeper truths. It is by the well that Isaac, the seeker, finds Rebekah, the light of the soul, and from her pitcher drinks of the spiritual verities that help him to a realization of his high quest. Laban means *white essence,* which is symbolical of the soul body. Rebekah (willing service) points the way whereby one is prepared to receive "the jewels of silver and jewels of gold and the raiment" with which she was arrayed for the meeting with Isaac.

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

Genesis 25: 1

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

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

Abraham, as already observed, means the "father of multitudes." The principal events in his life are representative of experiences in soul growth such as characterize pioneers of a New Race and Age. They are not merely a history of past events but deal with developments belonging to the present and, furthermore, serve as blueprints for the coming Sixth and Seventh Root Races.

Genesis 25: 12-18

Now these are the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham:

And these are the names of the sons of Ishmael, by their names, according to their generations: the firstborn of Ishmael, Nebajoth; and Kedar, and Abdeel, and Mibsam.

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

Ishmael had twelve sons. These represent the twelve soul attributes to be evolved as centers of spiritual functioning within the body. Isaac's two sons signify the masculine and feminine elements that are to be balanced in man. Keturah's six sons represent the equilibrium of the negative and positive poles in the twelve attributes as they are united through spiritual living.

CHAPTER X

Jacob and the Path of Initiation

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

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

And the Lord said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger. —*Genesis 25: 21-23*

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

Genesis 25: 24-26

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

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

And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob: and Isaac was three-score years old when she bare them.

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

Genesis 25: 27, 28

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

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

Isaac and Rebekah represent the masculine and feminine, the will and love principles. Jacob and Esau represent the higher and lower natures, respectively. Isaac loved Esau; Rebekah loved Jacob. The feminine principle was the first to awaken to

spiritual reality. On the wings of love a neophyte rises to the higher level of spirit (Jacob).

Genesis 25: 31-34

And Jacob said, Sell me this day thy birthright.

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

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

Then Jacob gave Esau bread and pottage of lentils; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright.

Esau belongs to Edom; he is red and hairy, a cunning hunter and a man of the fields. This description identifies Esau with the unregenerate nature in man. So long as Esau is in control man lives an ephemeral life, and its values are measured in terms of *things*. The Esau nature despises its heritage of innate divinity, the things of flesh being at enmity with those of God.

The story of Jacob and Esau is another version of the Parable of the Prodigal Son; also the legend of the Two Brothers which owes its origin to one of the Schools of the Egyptian Mysteries. They all deal with unhappy experiences that follow upon rejection of the true heritage of the spirit. The husks of a mundane life and the appetites of the senses leave the spirit hungry and faint. After a time, the emptiness and the weariness of such a life of the senses cause the spirit to turn from the material to the spiritual, from the false to the true, from the unreal to the real.

Genesis 26:1

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

Famine caused Abraham to go into Egypt, the land of the Pharaohs, as it led Isaac to Abimelech, king of the Philistines, in the country of Gerar. The symbolical values are similar, as previous definitions of the several terms used indicate. But they are identical in nature only, not in degree. For the Lord appeared unto Isaac and bade him not to go down into Egypt, but to dwell in a land which He would show him. He promised to bless Isaac, and to multiply his seed in that land even as the stars of heaven. And it was so.

Genesis 26: 14, 17

And Abimelech said unto Isaac, Go from us; for thou art much mightier than we.

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

The mind (Abimelech), even in its highest expression, is of itself separative in nature. It may, as in this instance, recognize that spirit (Isaac) is mightier, yet prefer to have it depart rather than attempt to become one with it. But recognition of the spirit's superiority precedes its acceptance as a partner, if not yet as the supreme guide to life. Abimelech took the second step. He sought out Isaac in Gerar, where he dwelt. Said Isaac: "Wherefore come ye to me, seeing ye hate me, and have sent me away from you?" Abimelech answered: "We saw certainly that the Lord was with thee: and we said, Let there be now an oath betwixt us, even betwixt us and thee, and let us make a covenant with thee; That thou will do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou art now the blessed of the Lord."

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

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

Isaac triumphed through persistence in good works. The first well he dug was claimed by the herdsmen of Gerar. It was called Esek (contention). The second was likewise appropriated by the Gerarites and was, therefore, called Sitwah (enmity). The third, according to its proverbial charm, caused no strife. Peace was on its way. So Isaac called that well Rehobath, meaning *the Lord hath made room for us.* The last well, the one reported after the covenant had been made between Abimelech and Isaac, was christened Beer-sheba, the well of dedication.

Isaac Blesses His Two Sons

"Is not he rightly named Jacob?" said Esau, "for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing." (*Genesis* 27:36)

The lesser inevitably loses to the greater. Esau lost his birthright through a disregard of its true worth; he later lost the blessing through a device conceived by Rebekah, the intuitive and image-building faculty, and carried out by Jacob, the supplanter. The ultimate end of evolution is the supremacy of the spiritual.

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

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

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

Esau wept when he learned that Jacob had preceded him, yet it was but the consequence of his own action in forfeiting his birthright, for to him alone belonged the blessing that had been given Jacob. Isaac informed Esau that he had made Jacob "thy lord, and all his brethren have I given to him for servants; with corn and wine have I sustained him."

Esau pleaded with his father to give him a blessing also. And he did: "Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven above." The dew symbolizes manna, the white purified substance conserved through chaste living. In this lay the power that would enable Esau to rise to Jacob's status. Jacob had attained to self-mastery and, in the words of Solomon, "He that is slow to anger is better than the mighty, and he that

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

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

Living by the sword is the way of conflict which arises from a state of consciousness that is selfish and separative. It is each for self rather than each for all. Esau (material man) was to serve Jacob (spiritual man) until by such service he would gain dominion over his mortal nature and thereby break the yoke of materiality that now pressed down upon his neck.

Evil has become powerful for a time. Materiality has waxed strong. Its progressive growth may be traced in successive Bible characters, beginning with Cain and continuing through Nimrod, Ishmael and Esau. This condition of materiality is temporary. When the New Age now dawning shall have come into its own, the race will experience an awakening similar to that of Jacob's when he discovered that the Lord was in truth near beside him, and he knew it not.

Jacob's Expanding Vision

Genesis 28:10-19

And Jacob went out from Beersheba, and went toward Heran.

And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and day down in that place to sleep.

And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.

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

And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.

And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.

And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place, and I knew it not.

And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven.

And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it.

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

From a place of dedication (Beer-sheba), Jacob journeyed toward a mountain (Haran). He was rising in consciousness. The curtain of night was drawn on the objective world and Jacob lay down to sleep. His outer senses were stilled. His pillow was a stone. The symbolism here is identical with that of the Philosopher's Stone. Jacob had quickened the higher centers in the head so he was able to look into inner worlds. He saw Angels ascending to and descending from heaven. The ladder of being that links man to God was manifest before him. He was divinely illumined.

The physiological key to the Scriptures also unlocks untold treasures. Used in this instance, the ladder of Jacob's dream refers to segments of the spinal column, and the Angels of light to the sacred fire which ascends therein to the head (heights of illumination). As the life force passes through the several plexuses they each receive a certain vibration from the astrological sign governing them. Since every individual is differently constituted and in varying stages of development, no two respond in an identical manner to the rising spirit fire.

The ancients described Jacob's ladder as the seven coils of a serpent that reached from heaven to Earth. This refers to the Path of Initiation, which has its counterpart in that starry ladder of the skies stretching from the Pleiades to Orion. In Amos 5:8, it is described thus:

Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: The Lord is His Name.

From the cosmic standpoint, Jacob's ladder reveals the entire scheme of evolution. Egos descend from the spheres of God to the world of matter, later reascending to be reunited with God at the end of a Day of Manifestation. In the elevated state of Initiate-consciousness, Jacob viewed the "perfect round" whereas ordinary perception sees but the "broken arc." The Cycle of Life was viewed from the time the Ego ascends through the physical world and the successive spheres of being until it reaches the Third Heaven, the point of equilibrium between the world of spirit and the world of form; and from there returns again to Earth life for added lessons--a cyclic journey that is repeated again and again until all the lessons of this plane of existence have been mastered and complete freedom from its limitations achieved.

Jacob's dream outlines the teachings of Initiation belonging to the Lesser Mysteries. In religions preceding the Christian Dispensation, the candidate passed through various tests and trials, symbolized by steps. There are, for instance, a certain number of steps or degrees in the Masonic Order (a fragment of the Ancient Mysteries) leading up to the throne of King Solomon. A pyramid near Babylon was built with seven receding tiers of stones, forming as many steps, each of which corresponded to one of the seven planets. Masonry speaks of Jacob's ladder as having nine rounds or steps, the bottom one being upon the Earth and the one at the top in heaven. The allusion here is to the path of the nine Mysteries. The Hebrew word for ladder is salam meaning *elevated* or *lifted up*. In studying Initiation we find that the various experiences presented as external events are descriptive of processes in the body of the aspirant which lead ultimately to Illumination.

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

What is spoken of as Jacob's fear and dread was but his sense of pronounced awe and reverence. Like Stephen at the time of

his martyrdom (*Acts* 7:56), Jacob beheld the wonders of the spiritual world and the activities of the glorious Beings therein.

A pillow is associated with rest in a *horizontal* position; a pillar is an *upright column,* and usually a support suggesting strength. Note that Jacob used the stone as **a *pillow*** in the night time, and the same stone as a *pillar* when the light had dawned and morning had come. His spiritualization was accomplished through the process of lifting the spinal spirit fire. The oil poured upon the stone is the wisdom and understanding through which he accomplished this great work, and the spiritual results obtained therefrom.

Experiences in Discipleship

Genesis 29:1,2

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

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

After these soul experiences had come to Jacob he was obliged by an inner necessity to continue his quest for further light. He journeyed to the east. Through his recent illuminations he had glimpsed that well whence all truth issues. His task was to remove the stone of prejudice, bigotry and superstition from the mouth of the Well of Truth in order that the flocks (souls) gathered thither might learn to partake of its life-giving waters.

While Jacob yet spake with the keepers of the well, "Rachel came with her father's sheep for she kept them." (Genesis 29:9). Jacob was about his Father's business. Following his exalted experience, he busied himself with his daily duties, imparting to them something of the light and understanding he had received on high. While faithfully performing such tasks, behold, Rachel appears. His eyes are opened to things of the soul. He has a perception of the divine feminine, the Christ within.

Rachel the shepherdess, like Christ the Shepherd, kept her father's sheep. The Master enjoined all those who loved Him to do likewise. "Feed my sheep," was His loving injunction.

Rachel, the exalted feminine, the higher self, is near to every one and awaiting an opportunity to become manifest. Few as yet recognize her identity; still fewer seek her in marriage; and

a smaller number succeed in consummating it. Jacob not only beheld Rachel; he loved her, wooed her, won her. This accomplishment was the paramount issue of his life.

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

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

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

Long training and severe discipline precedes attainment. Dedication to an ideal does not mean easy or immediate realization. It often brings unexpected experiences, unsuspected problems, and seemingly unwarranted delay. Life may become harder for a time, since there remains so much in the nature of the aspirant that still hinders the spiritual promotion desired and asked for. In response to his dedication, the Lord (Law) takes a new interest in him and assigns tasks best suited to develop the necessary qualities. These tasks are according to his strength and need, not to suit his personal pleasure or inclination. Their necessary and beneficent aspects may not be apparent. It is then that the aspirant may exclaim, in the words of August Strindberg, the Swedish dramatist, "I sought God and found the devil;" or ask, disappointedly, with Jacob, "Did not I serve with thee for Rachel?"

Jacob did serve for Rachel, nor did he serve in vain. But before he was qualified to receive her, another seven year cycle of preparation was necessary, during which time he was given Leah, the representative of a lesser degree of inner light and spiritual attainment.

In the life of an aspirant, the birth of a son signifies the acquisition of some specific attribute of spirit. In early stages this acquisition is of a personal rather than a spiritual nature. This is indicated in the life of Jacob by the fact that, while Leah (lower nature) was fruitful, Rachel (higher nature) remained for a long time barren.

Genesis 29: 32-34

And Leah conceived, and bare a son, and she called his name Reuben:

And she conceived again, and bare a son; . . . and she called his name Simeon . . . And she conceived again, and bare a son; and said, Now this time will my husband be joined unto me, because I have born him three sons: therefore was his name called Levi.

When considering the birth of Jacob's sons in relation to the unfolding spiritual attributes in the life of the neophyte, the astrological key can be used to exceptional advantage. With its aid we discover that Reuben, the firstborn, comes under the sign Aquarius. Its keynote is altruism. Simeon and Levi represent Gemini, the twins. On the lower planes this is duality and division; on the higher, unification of the opposite polarities.

Genesis 29: 35

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

Judah is Leo, the sign of splendor and the home of the heart. Transmutation takes place through the power of the heart or love.

Genesis 30: 5-13

And Bilhah conceived and bare Jacob a son,

And Rachel said, God hath judged me, and hath also heard my voice, and hath given me a son: therefore called she his name Dan.

And Bilhah, Rachel's maid conceived again, and bare Jacob a second son.

And Rachel said, With great wrestling have I wrestled with my sister, and I have prevailed: and she called his name Naphtali.

When Leah saw that she had left bearing, she took Zilpah, Leah's maid, and gave her to Jacob to wife. And Zilpah, Leah's maid bare Jacob a son,

And Leah said, A troop cometh: and she called his name Gad. And Zilpah Leah's maid bare Jacob a second son. And Leah said, Happy am I for the daughters will call me blessed: and she called his name Asher.

The higher nature assists the lower nature in its effort to rise. Dan (judgment) is Scorpio, the regenerator. Napthali is Capricorn, the sign of mastery attained after strenuous wrestling. Gad is Aries, the sign in which there is an uprush of new life. With it cometh a troop of fresh energies. Asher (happiness) is Libra, which brings the joy of spiritual knowing.

Genesis 30: 17-21

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

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

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

And Leah said, God hath endued me with a good dowry; now will my husband dwell with me, because I have borne him six sons; and she called his name Zebulun.

And afterwards she bare a daughter, and called her name Dinah.

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

Genesis 30: 22-24

And God remembered Rachel, and God hearkened to her, and opened her womb.

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

And she called his name Joseph: and said, The Lord shall add to me another son.

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

Genesis 30: 25

And it came to pass, when Rachel had born Joseph, that Jacob said unto Laban, Send me away, that I may go unto mine own place and to my country.

Jacob is now prepared for a larger sphere of service. He is ready to serve consciously as an invisible helper on inner realms (his own country), as well as during his waking hours on the physical plane.

Genesis 30: 26

Give me my wives and my children, for whom I have served thee, and let me go: for thou knowest my service which I have done thee.

The names and the number of Jacob's wives and children are of little consequence as mere facts of history. But since these facts are part of an inspired Manual of Life that has no equal, it could scarcely be doubted that their chief significance lies below the surface. The New Age approach to the study of the Bible looks primarily to these veiled values.

The wives of Jacob represent unions of various faculties at successive stages of development; and the children born of such unions are spiritual attributes that arise therefrom. The multitude shares the experiences of Jacob. For long it remains wedded to Leah, the lower nature, while the soul longs for the companionship of Rachel, the higher. Before union with Rachel was accomplished Laban, representative of spiritual law, intervened and helped Jacob, the aspirant, to duly qualify himself to receive the hand of Rachel, his spirit self.

Genesis 30: 27-34

And Laban said unto him, I pray thee, if I have found favor in thine eyes, tarry: for I have learned by experience that the Lord hath blessed me for thy sake.

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

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

For it was little which thou hadst before I came, and it is now increased unto a multitude; and the Lord hath blessed thee since my coming: and now, when shall I provide for mine own house also?

And he said, What shall I give thee? And Jacob said, Thou shalt not give me any thing: if thou wilt do this thing for me, I will again feed and keep thy flock.

I will pass through all thy flock to day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: and of such shall be my hire.

So shall my righteousness answer for me in time to come, when it shall come for my hire before thy face: every one that is not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me.

And Laban said, Behold, I would it might be according to thy word.

As wage, Jacob received from Laban—the law under which he worked—the speckled lambs, and certain kids of the flock. These represent offspring of his own thoughts, words and deeds.

Every thought creates a form on inner planes. When such a form is strong and definite, either from the energy imparted to it at the moment of its creation or through strength acquired by its repetition, it gradually externalizes itself in the life, circumstances and environment of its creator. These thought forms are pattern, whether they be good or ill, and will manifest objectively according to their nature. In a moment of illumination Jacob was permitted to see the operation of the law by which this is accomplished. "I lifted up mine eyes," says Jacob, "and saw in a dream, and behold, the rams which leaped upon the cattle were ring-streaked, speckled, and grisled." This is an allegorical way of saying that the image-making faculty had not yet been perfected. It was not sustained, strong and clear. There were yet weaknesses to be overcome which caused the images to be imperfect at times. It was in a brown or mottled stage, somewhere, alchemically speaking, between unregenerate red and regenerated white. The process by which the crystal clarity of pure white is attained is long and arduous. The key to its accomplishment is contained in the chapter where the episode under discussion appears. Astrologically, it is found in the symbolical values of the lamb and the goat: the lamb representing Aries, the spiritual meaning of which is *purity* and *transmutation;* the goat, Capricorn, whose highest powers give mastery through the Christed mind.

Paul understood the means by which images of mind could be perfected and brought to spotless whiteness, as voiced in his admonition to the Phillipians (IV:8): "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Genesis 31: 19-23

And Laban went to shear his sheep; and Rachel had stolen the images that were her father's.

And Jacob stole away unawares to Laban the Syrian, in that he told him not that he fled.

So he fled with all that he had; and he rose up, and passed over the river, and set his face toward the mount Gilead.

And it was told Laban on the third day, that Jacob was fled.

And he took his brethren with him, and pursued after him seven days' journey; and they overtook him in the mount Gilead.

Rachel's appropriation of her father's image indicates a stage in development where the neophyte alone is unable to operate the laws of spiritualized mind successfully. He therefore draws upon other and external resources for aid, usually a personality. Thus Laban must seek out Jacob until he himself is ready to make a covenant with his higher mind, after which human interferences are closed out and thought patterns are imagined forth in pure spirit.

Genesis 31: 30

And now, though thou wouldst needs be gone, because thou sore longedst after thy father's house, yet wherefore hast thou stolen my gods?

Rachel's flight with the stolen gods of her father's house signifies a misuse of the image-making principle she symbolizes. But divine law holds everyone to strict account for every action. Hence, Laban's search for the gods. The seven-day journey symbolizes a sevenfold purification culminating in the final reconciliation between Jacob and Laban. This is the White Work of the alchemist whereby the Philosopher's Stone is fashioned; and it must eventually be the experience of all men.

Genesis 31: 46-49

And Jacob said unto his brethren, Gather stones; and they took stones, and made an heap: and they did eat there upon the heap.

And Laban called it Jegar-saha-dutha: but Jacob called it Galeed.

Jegar-saha-dutha means *the heap of witness.* Galeed means *thanksgiving.* In the covenant between Jacob and Laban, Jacob (man) learns at last, through many trials, disappointments and disillusionments, to come into at-one-ment with cosmic law. The working of the law is constant, unchangeable, infallible. Man's reaction to it depends entirely upon himself. So long as he works for himself, for personal possessions and self-glorification, he must know separation and inharmony as exemplified in Jacob's disappointments at Laban's hands.

Genesis 31: 54, 55

Then Jacob offered sacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount. And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them, and Laban departed, and returned unto his place.

Various spiritual meanings of the Bible are often well concealed. Into accounts dealing with the deepest mysteries of Initiation, there is sometimes inserted a chapter pertaining to the way of evolution for the masses. It is so in this chapter, which deals with a step on the path long since passed by Illumined Ones.

Jacob's Further Experiences Toward Seership

The thirty-second and thirty-third chapters of Genesis contain the most beautiful passages dealing with the life of Jacob. They tell of his meeting and final reunion with Esau, his all-night wrestle with the Angel at Peniel, and the resultant change of his name from Jacob to Israel. Esau, representative of man's lower nature, must be lifted up and completely transmuted before the glory of the experience of Peniel can be realized. "Alas," cries Faust in desperation over the struggle between the Esau and Jacob qualities in his nature, "two souls are housed within my breast that struggle there for undivided reign."

Genesis 32:1

And Jacob went on his way, and the angels of God met him.

Relative to Jacob's inner development, the Angels here signify his own awakened spiritual faculties. In the realization these brought him, his thoughts were directed to his brother Esau, the unregenerated element in his own nature. Wishing to redeem this, he called it forth—that is, he sent the Angels to bring Esau to him. There can be no permanent satisfaction until the lower nature has been completely purged.

When the Angels brought the message that Esau was coming to meet him, and "four hundred men with him," Jacob was "greatly afraid and distressed." Turning to the Lord he prayed for deliverance from the ordeal before him.

Genesis 32: 10, 11

I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands.

Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, and the mother with the children.

Jacob had gone far on the Path, but the tenacious hold of brother Edom (Esau—darkness of mortality and sin) was not yet completely loosed. "With my staff (serpent power) I passed over

this Jordan and now I am become two bands." The opposing forces of good and evil were still contending on the battle ground of himself. To reconcile them Jacob sent his servants with presents to Esau and commanded that when they met him they should say, "Behold, thy servant Jacob is behind us. For he said, I will appease him with the present that goeth before me, and afterward I will see his face, peradventure he will accept of me."

Having taken this definite step towards effecting a rapprochement with Esau (transmutation of his lower nature), Jacob "was left alone, and there wrestled a man with him until the breaking of the day."

Genesis 32: 25-31

And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.

And he said, Let me go for the day breaketh. And he said, I will not let thee go, except thou bless me.

And he said unto him, What is thy name, And he said Jacob.

And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.

And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there.

And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.

And as he passed over Peniel the sun rose upon him, and he halted upon his thigh.

At this time Jacob was doing esoteric work directed toward effecting certain transformations in the liver, seat of the desire nature. As desires are cleansed of passion a change takes place in that organ, physically and spiritually. In the next Root Race bodily organs will take on flowerlike forms. The first in which such a transformation will be effected is the liver. As this proceeds a condition develops when the change becomes decisive. Jacob's conscious readjustment is referred to as his thigh being out of joint. It is further described as occurring at the breaking of the day, for it signals a new birth and a new name: "Thy name shall be called no more Jacob, but Israel."

The following legend well describes man's struggle and conquest:

Before the birth of man, the Angels sang hymns of joy and praise. "Blessed be the Lord God of Israel from everlasting to everlasting." When Adam appeared they asked, "Is this the one for whom we sang hymns?" God said, "No, for he will fall." At Noah's birth they repeated the question. "No, for he will plant the vine." Abraham? "No, for his progeny will be Ishmael." Isaac? "No, for he begat Esau, a displeasure unto God." Jacob? "Yes, for his name shall be changed to Israel and his descendants shall be called the 'children of Israel', which interpreted means 'sanctified before birth and remained holy'."

Israel means *one who prevails with God.* Origen, an early Church Father, interpreted its meaning as "one who sees God." Analyzing the component parts of the name we find "el" means *life.* The syllables "is" and "ra" are feminine and masculine in their powers. Interpretation of these factors indicates a new power and a new life through union of the masculine and the feminine principles. A further analysis of the name reveals its Egyptian origin, "is" being derived from Isis, goddess of the Moon, and "ra," the Sun God Ra. The significance here is the same: blending of the potencies of the Sun and the Moon.

Jacob had so far transmuted the mortal in himself into the immortal, the terrestrial into the celestial, that in his final encounter with Esau he beheld in him the very countenance of divinity itself: "I have seen thy face, as though I had seen the face of God." Jacob also testified to having seen "God face to face," and as a memorial to that exalting experience he called the place where it occurred Peniel, meaning *the face of God.* It is recorded that after this event the Angel, who had previously declared to Jacob that his name shall be Israel, now called him Israel.

Ability to penetrate to the heart of being and the source of all things is the result of Initiation. Reality is perceived and consciousness is continuous. In the words of Jacob, "I have seen God face to face and my life is preserved." This same realization prompted Paul, another seer, to make the triumphant proclamation: "O death, where is thy sting? O grave, where is thy victory?"

Genesis 33: 1, 3, 4

And Jacob lifted up his eyes, and looked, and behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachael, and unto the two handmaids.

And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother.

And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept.

The thirty-third chapter continues the allegorical presentation of processes involved in Initiation. Jacob's meeting with Esau refers to a meeting with the Dweller on the Threshold. This is a term generally used to describe an entity made up of one's accumulated evil generated in past lives and yet awaiting liquidation. Every individual has built for himself such a vortex of destructive power, just as every individual has created for himself by the good of past incarnations a protecting presence, which is sometimes referred to as a Guardian Angel.

At a certain stage of spiritual development the aspirant on the path "opens his eyes" to what the Lords of Destiny have previously concealed from his sight—a beneficent protection for those not yet strong enough to face their own evil karma and to consciously take upon themselves the obligation to dissolve and transmute it into good. When this is done one's power for serving constructive forces is greatly increased. A degree of mastership is attained. A miracle man appears.

Note that Jacob did not meet Esau until after his encounter with the Angel. He was afraid to do so, even though he had made, as he thought, all necessary preparation for the event. But he was not yet ready; he was not strong enough. Not until he had risen in consciousness and come into a greater awareness of his innate divine power, and to a clearer realization of the continual presence and cooperation of Angels and other spiritual forces, was he qualified to meet the Dweller.

Genesis 33: 5-10

And he lifted up his eyes, and saw the women and the children; and said, Who are those with thee? And he said, The children which God hath graciously given thy servant.

Then the handmaidens came near, they and their children, and they bowed themselves.

And Leah also with her children came near, and bowed themselves: and after came Joseph near and Rachael, and they bowed themselves.

And he said, What meanest thou by all this drove which I met? And he said, These are to find grace in the sight of my lord.

And Esau said, I have enough, my brother; keep that thou hast unto thyself.

And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me.

Among the many accounts in mystic literature dealing with the Rite of Initiation, there is none that deals more beautifully with that part which involves transmutation of evil into good than the above description of Jacob's meeting with Esau. It is a superb picture of the transformation of the terrifying Dweller into an Angel of Light. As Jacob exclaims: "I had seen thy face, as though I had seen the face of God." Seeing such transmuted evil awakens a depth of tenderness, sympathy and compassion for the sorrow and suffering in the world and a life of loving, selfless service thereafter becomes inevitable. Among those having this vision are the friends of man, the lovers of the race, the saviours of their kind.

After this experience Jacob was ready to cross the Jordan (the stream of spiritual life) and go east (whence cometh light) to a place called Succoth, where he built him a house.

Later, Jacob "came in peace" to Shechem, where he bought a parcel of ground from the children of Hamor. There he spread his tent and erected an altar which he called El-elohe-Israel. (Genesis 33: 18-20)

Hamor is the Sanskrit name for Mercury, the god of wisdom who is guiding humanity along the path to Cosmic Knowing. The tent symbolizes Jacob's mind; the altar, the illumined spiritual state into which he had entered. This is indicated by the name of the altar, which means literally *the god-life of Israel.*

Every incident in the life of Jacob, as in that of all other characters in the Bible, has reference to experiences in the spiritual life. They are applicable, therefore, to everyone and at all times. The Bible contains past history; but what is of yet greater importance, it contains interpretations of problems in the life of individuals and of the race.

The thirty-fourth chapter of Genesis deals with the defilement of Dinah, the only daughter of Jacob, by Shechem, son of Hamor, and the manner in which this wrong was avenged by Simeon and Levi. In the words of the text, this "thing ought not to be done." But the unsavory story is included for more than a simple moral admonition. The Bible would not be the inexhaustible spiritual treasure book that it is were this not so.

Perhaps the astrological key may best be applied for an initial reading of its esoteric content. Dinah is assigned to Virgo, the sign of virginity. The pictorial symbol for the sign is a virgin holding a lily branch or a sheaf of wheat. The lily is a symbol of purity; wheat represents the sacred seed of life. Hamor, as previously recorded, is the Sanskrit for Mercury. Shechem, a child of wisdom, aspires to the hand of Dinah, the ideal of purity. The Shechemites, having recognized the beauty of this ideal, responded readily to the suggestion of the sons of Jacob that they perform the Rite of Purification by being circumcised even as they. Their aspiration is voiced in the eager and earnest plea to the sons of Jacob (higher self): "Let me find grace in your eyes, and what ye say unto me I will give." They had delight in Jacob's daughter, wishing to possess the ideal she represents.

But while the Shechemites glimpsed this vision and aspired to it, they were yet unregenerated and the ideal, therefore, suffered defilement with the result that they experienced violent death and the destruction of their city. All that is of the sense life reaps death. What is sown in the flesh brings a harvest of corruption.

The Shechemites were the victims of double dealing. Simeon and Levi were the instruments for its execution. These two brothers come under the sign of Gemini, the twins. This sign is dual and relates to the higher and lower nature in man. In obedience to their higher nature they restored their sister, Dinah (chastity) to their father's house; by their lower nature they dealt deceitfully with the Shechemites, putting the men to the sword, taking the women and children captive, and plundering their city and countryside of all their wealth.

This was retaliation; it was rendering evil for evil—not the way of the spirit. Speaking through Jacob, the voice of the higher self takes the two sons to task for the destruction they have wrought. "Ye have troubled me," said the father, "to make me odious among the inhabitants of the land . . . they shall gather themselves together against me and slay me; and I shall be destroyed, I and my house." The sons, voicing the consciousness of the unillumined, concrete mind, defend their action by what seems to them unquestionable justification: "Should he," they ask, "deal with our sister as with an harlot?"

The story of Dinah's defilement is not a pleasant one. Among those who perceive little or nothing beyond the literal content of

the scriptures are many who would have this story, and others of like character, expurgated from the Bible. But the Bible is not given us for entertainment, nor to lull us into a satisfaction with ourselves as we are. The Bible is for our instruction and redemption. It draws no flattering picture of our unregenerate condition. It is uncompromising in revealing the truth about fallen humanity.

This it does in the story of Dinah. It is a picture of degenerate man, of a race that has fallen into lustful ways, and the death and destruction that follows thereupon. It serves to reveal man to himself and to show him the consequences of his fall into a life of sensual gratification. With this comes a conviction of what the theologian calls sin. There is a recognition that the spirit is failing to realize and to express its true nature. After this may come a definite choice to turn and tread the way that leads to restoration of a lost spiritual estate.

Such a way is open to all, and the Bible never fails to point it out. It does not merely paint the sorry picture of fallen humanity; it affirms and reaffirms man's ability to arise and return to its Father's house. In the story of Dinah we note that she was restored to her father. Also, that Levi, one of the brothers who aided in the restoration, was still in an unenlightened state wherein he also was guilty of grave crimes, much to his father's sorrow and regret. Yet from Levi sprang the priesthood, the very guardians of spiritual law. In Israel they constituted the elect, the only ones to serve in the Holy of Holies. Herein lies the hopeful side of the picture. Herein is to be found the promise to all humanity. Shechem is destined to rise because he is a son of Hamor, the wisdom on high. Dinah, love that is of the soul, is rescued from pollution in the flesh. Levi departs from paths of contention and conflict, and enters into the holy place of the Temple of Peace.

Genesis 35:1-4

And God said unto Jacob, Arise, go up to Beth-el, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother.

Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments:

And let us arise, and go up to Beth-el; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went.

And they gave unto Jacob all the strange gods which were in their hand, and all their earrings which were in their ears; and Jacob hid them under the oak which was by Shechem.

Divested of foreign gods (false beliefs), purified, and clad in the new garment (body) of an Initiate, Jacob obeys the call of God and goes to Beth-el (the house of God). He has attained to a state of consciousness where there is no death; eternal life is realized here and now. This is an attainment awaiting every worthy aspirant on the path.

The idols and jewelry that were brought to Jacob, including the images stolen by Rachel, were buried under an oak at Shechem. This is symbolic of the mind's detachment from things on which it formerly bestowed time and thought. Dependence is no longer placed in external aids, but on inner strength. The act signifies a renunciation of all things personal and complete dedication to the things of the spirit. It is now that Jacob responds to the name Israel.

While Jacob dwelt in the land to which he had come, it is recorded that his son Reuben "went and lay with Bilhah, his father's concubine." Here again, the question may well be asked why this incident be included? The answer is, in part, that it should prompt just such an inquiry. If the questioner is sufficiently in earnest he will be convinced that it is included for better and deeper reasons than those apparent to the casual reader of the literal fact. Following that conviction he will look beneath the often repulsive external narrative and, in doing so, uncover treasures of spiritual truth such as only a thoughtful and sincere seeker is worthy to receive. This principle is followed throughout in the writing of the Bible and is recognized by esoteric investigators deciphering its hidden wisdom.

The astrological key will again serve us well. Reuben is Aquarius. Bilhah, the handmaid of Rachel, represents qualities of modesty and humility, fitting companions to love, the attribute symbolized by her mistress. Bilhah's two sons Dan and Napthali come, respectively, under the signs Scorpio and Capricorn. Scorpio is the sign of regeneration and Capricorn of the Christed mind. These are attributes of New Race pioneers. In the Aquarian (Reuben) Age they will be the possession of many. Astrologically speaking, the story tells of the Aquarian ideal realized through a blending of the qualities of Reuben (Aquarius) and

Bilhah's two sons, Dan and Napthali (Scorpio and Capricorn). "Israel knew it." The initiated understood these sacred mysteries.

The Mystic Marriage Is Consummated

Genesis 35: 13, 14

And God went up from him in the place where he talked with him.

And Jacob set up a pillar in the place where he talked with him, even a pillar of stone: and he poured a drink offering thereon, and he poured oil thereon.

After Jacob had learned to respond to spiritual forces represented by the name Israel, his communion with the angelic Hierarchy was clear and continuous. He was still *in* the world but no longer *of* it. This is the meaning of the altar Jacob raised and named Beth-el, the *house of God*. Jacob himself had become that altar. His purified and sensitized body, responsive to his illumined spirit, was indeed a veritable house of God, a fitting habitation for the divinity within.

Genesis 35: 16-19

And they journeyed from Beth-el; and there was a little way to come to Ephrath; and Rachael travailed, and she had hard labour.

And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; thou shalt have this son also.

And it came to pass, as her soul was in departing, (for she died) that she called his name Ben-oni: but his father called him Benjamin.

And Rachel died, and was buried in the way of Ephrath, which is Bethlehem.

With the illumination that was now Jacob's, his union with Rachel, his ideal or the fusion of soul with spirit, was realized. No longer did the two function apart but as a unit. Hence, in mystic language, "Rachel died in Bethlehem," the *house of bread* or the place of Eternal Life.

The Bible, being above all else a Book of Life, deals with death only as the end of a certain phase of existence and the beginning of another. In the lives of the principal characters whose biographies it records, it invariably refers to the sublime transition wherein consciousness outgrows the personal, and in transcending the world of time enters into a realization of the Life Everlasting.

Jacob reached the highest stage of attainment with the birth of his two sons, Joseph and Benjamin, by his beloved Rachel. Their

birth followed upon pain and struggle. Rachel "travailed" while Jacob "wrestled," even to the disjointing of his thigh. The way of spiritual progress is ever the way of the cross. "Wisdom is crystallized pain."

The birth of Benjamin, the last and best beloved of Jacob's sons, could occur only after his experience at Peniel where he received the name Israel. This was followed by the death of Rachel which occurred in Bethlehem. The place is significant as a center of spiritual strength. For ages the Great Ones were projecting spiritual forces into this selected area in preparation for the supreme world event, the coming of Christ Jesus. The place became a hallowed oasis suitable for cradling the Holy Child. Illumined Teachers and Seers of all time have known this, and worked accordingly. It was, therefore, not by accident, but by design that Jacob chose this place wherein to consummate the final rites of the Mystic Marriage.

CHAPTER XI

JOSEPH—THE STORY OF SELF-CONQUEST

Astrological Prelude

The astrological key has been used repeatedly in the preceding pages to unlock the deeper mysteries concealed within the literal record of God's unfolding purpose in the life of man. Without it many of the mysteries of the Bible are undecipherable.

The language of the stars was spoken in the ancient Mysteries, and neophytes were instructed therein. It entered into the ceremonials and constituted part of the work of Initiation. It is the work of New Age interpretation to rediscover the truths of the starry script and make them understandable in relation to spiritual unfoldment. These truths form a part of the initiatory wisdom of this new day even as they did in ancient times. They are due for restoration as a part of the inner temple teaching, now revitalized and illumined by the cosmic impress of the Christ.

The basic facts of the story of Joseph are founded upon the Egyptian Mysteries. The Priests of these Schools of Illumination, being profound students of the stars, gave prominence to the astrological aspects of the allegories by means of which deeper truths were conveyed to the earnest and worthy seeker.

Before dealing with the astrological features of the life of Joseph, there are related details in the lives of his forefathers not hitherto mentioned which, being filled in, contribute materially toward a better understanding of Joseph and of Jacob's twelvefold blessing which follows.

Abraham, the first Initiate Teacher to the Aryan Race, comes under Saturn, the planet that presides over the beginnings of manifestation, and whose forces mold the emerging substance of Chaos into finite forms. Like Saturn, Abraham is often represented as an aged man with a scythe. In the capacity of a reaper he executes judgment. In Greek mythology the same figure is known as Kronos, a measurer of time. Like Abraham, he was of noble standing (a prince) and possessed great wealth.

Isaac relates to Aries, the Sun, and the Spring Equinox. The Lord required that Abraham sacrifice his son Isaac on Mount Moriah but countermanded the order, requiring instead the sacrifice of a lamb. The lamb is a symbol of Aries, season of spring's new uprush of life and the Resurrection. It also pertains to the passing of the Sun by precession into Aries, under which the Christ religion of the Lamb was given to man.

The four phases of the Moon are microcosmic reflections of the macrocosmic cycle of the four Sacred Seasons. In the life of Jacob these are treated in relation to his four wives. Rachel is the New Moon; Leah, the Full Moon; Bilhah, the growing Moon; Zilpah, the waning Moon.

Leah (Full Moon) was fertile, bearing Jacob six sons and a daughter. Rachel (New Moon) was for a long time barren. The spiritual power of the New Moon was not active until a later stage of unfoldment had been reached. Then it gave birth to the powers of Sagittarius (Joseph) and Cancer (Benjamin)—the way of attainment and of Initiation, respectively.

The Moon has always been associated with occult principles in nature. The Latins worshipped the satellite as the chaste goddess Diana. The attendants that always accompanied her symbolized occult powers with which she surrounds the human spirit from birth to death.

The wives of Jacob represent the four phases of the Moon while his sons represent the twelve signs of the Zodiac. Jacob himself is the Sun. The correlations follow:

REUBEN - - - - - - - - - - - - - - - - - - *Aquarius*
the first born. "my might and the beginning of my strength"
SIMEON *and* LEVI are brethren - - - - - - - - *Gemini*
JUDAH - *Leo*
he whom thy brethren shall praise. "a lion's whelp"
ZEBULUN - "shall dwell at the haven of the sea" - *Pisces*
ISSACHAR - "crouches down between two burdens" - *Taurus*
DAN - - - "shall judge his people" - - - - *Scorpio*
GAD - - - "a troop shall overcome him" - - - *Aries*
ASHER - - - "he shall yield royal dainties" - - - *Libra*
NAPTHALI - - - "is a hind let loose" - - - - *Capricorn*
JOSEPH - - - "is a fruitful bough" - - - *Sagittarius*
BENJAMIN - "at night he shall divide the spoil" - *Cancer*
DINAH - - - the one daughter of Jacob - - - *Virgo*

Jacob represents the summer; Esau, the winter. In their contentious relations they symbolize the play of opposites that now prevails inwardly in the life of man and outwardly in the world of nature.

Jacob's home was with Laban, whose name means *white*,—the summer's fruitage, "white unto harvest," after the Sun's passage through the signs of its northern declination. Esau lived in Edom, which means *red* and signifies the stress and struggle associated with the severities of the winter season.

Jacob's passage over the river Jordan while journeying to meet Esau is representative of the equinoctial crossification, when winter gives way to spring. The cold of indifference and dislike gave way to the warmth of brotherly love.

The Solstices and the Equinoxes are points for the release of spiritual forces that affect both man and nature. The atomic structure of matter is modified. The etherialization of the planet is advanced and the consciousness of man is quickened.

The four hundred men with whom Esau met his brother also refer to the four seasonal transmissions of spiritual forces to the Earth. These forces work upon the planet in a regenerative manner, even as they do in the lives of individuals. Cosmic law operates in both the personal and the universal spheres, the finite reflecting the infinite.

Jacob bowed seven times to the ground when he met Esau. The Sun and the seven planets of the solar system, to which this Earth belongs, are all affected in varying degrees by these four sacred seasonal changes, and all aid in carrying out the work these changes involve. (Esoterically, Neptune, Pluto and other as yet undiscovered planets do not belong to our system; that is, they are not native to it but are of other origin.)

It has been well said that Joseph presents a "picture of light and shadows." Joseph himself recognized the truth of this fact. He saw good in all things. Every incident in his life advanced him on the path of self-conquest and mastery. His adversaries became his benefactors. "As for you," said he, "ye thought evil against me; but God meant it unto good." These words are the keynote of a victorious disciple.

The story of Joseph is a treatise on cosmic illumination. It forms one of the most important expositions offered in the ancient Mystery Temples of Egypt. This was long before the

advent of the Christian religion. Any authentic portion of Holy Scripture dealing with the processes of spiritual unfoldment is equally true for all peoples and all ages. So it is with the history of Joseph, since that history is primarily of the spirit and only secondarily of a person.

The principal events in the life of Joseph are divided into three parts symbolizing the three steps leading to mastership:

1. The beloved child with a coat of many colors.
2. Sold into slavery to the Ishmaelites and the Egyptians.
3. Prime minister of Egypt and reunion with Jacob and his sons.

These will be considered in their chronological sequence.

Genesis 37: 2-4

..Joseph, being seventeen years old, was feeding the flock with his brethren; and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil report.

Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colours.

And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

Joseph was a "lad with the sons of Bilhah, and with the sons of Zilpah." These were Dan and Napthali, sons of Bilhah; Gad and Asher, sons of Zilpah. They were the four who formulated the conspiracy to slay Joseph. Notice has already been taken of the astrological signs governing Dan and Napthali, namely Scorpio and Capricorn, respectively. Also, that Gad comes under Aries and Asher under Libra. It was the lower attributes of these signs that plotted against Joseph. On their unregenerated side, Scorpio makes for degeneration; Capricorn for black magic; Aries for misuse of mental power; Libra for wrong decisions through lack of discrimination.

Every sign exhibits qualities good or bad depending on the nature through which it manifests. If the lower nature is expressing itself the evil side shows forth; if the higher nature the response is the beneficent qualities. The aim of the aspirant is to express the higher side only. As an aid to this accomplishment, the Bible presents characters of cosmic import such as Joseph to serve as object lessons. Thus, when studying Joseph and other

personages of similar scope, we are studying ourselves. We, too, meet similar difficulties and like temptations. We make corresponding mistakes and are given opportunities to earn the same assistance from on high as did Joseph. The processes of progress are no different; the goals attainable no less glorious.

When Joseph was sent by his father to look for his brothers, he found them in Dothan. Dothan means *a double fountain,* signifying that the brothers were living in the dual consciousness of good and evil—the common state of man before he becomes regenerate.

Reuben (Aquarius) and Judah (Leo) moved to save Joseph's life. These two brothers represent the astrological forces that will usher in a new measure of life for the race. The religion of the new Aquarian Age will be governed exoterically by Aquarius and esoteically by the sign of its polar opposite, Leo. The impulse toward brotherhood of Aquarius and the heart power of Leo will join to lift the race consciousness to a new and higher level.

Joseph wore a coat of many colors. His soul body was as a colorful, scintillating robe. Being so well favored, and given to soaring in his aspirations beyond the bounds of earth consciousness, he incurred the ridicule and envy of his less developed and uncomprehending brothers. While the intervention of Reuben and Judah saved his life, he was the object of their scorn and of their plot to throw him into a pit in the wilderness. Later they sold him into captivity for twenty pieces of silver. This incident has its parallel in the ceremonials of the Masonic Order and in Temples of Initiation, Christian and pre-Christian, wherein the candidate for Initiation is buried and later resurrected to a new life.

Joseph's coat was dipped in the blood of a goat. The spiritual influence (blood) of Capricorn (goat) was poured out upon the aspirant, prompting him to make those sacrifices which alone lead to purification and its resultant illumination.

Genesis 37:5

And Joseph dreamed a dream, and he told his brethren; and they hated him yet the more.

Joseph relates two dreams. In the first he and his brethren are in a field binding sheaves. His sheaf arose and stood upright. Astrologically interpreted, a sheaf is a symbol of Virgo, the Vir-

gin. Through living its ideal of purity Joseph had attained to such an eminence that his brothers, who had not yet reached a like development, bowed before him.

The second dream is of like import. The Sun (father), Moon (mother) and eleven stars (brothers) made obeisance to him. Astrologically, the masculine (Sun) and feminine (Moon) principles had been blended in the life of Joseph and were subject to his dominion. So, too, with other attributes (eleven stars). Numerologically, the power of the number eleven is mastership. The qualities of head and heart, reason and intuition, love and wisdom, have been brought into perfect balance.

The nature of the dream related by Joseph indicates remembrance of soul activity while out of his body in sleep. He had arrived at the stage where consciousness was continuous, he being able to bridge the gulf of sleep without losing awareness. This is preliminary to the step in unfolding consciousness that will, in like manner, overcome death—an attainment toward which every aspirant is working. At the end of each day's labor an esoteric Christian approaches the night with the prayer: "Tonight, while my body is peacefully resting in sleep, may I be found faithfully working in the vineyard of Christ, for as spirit I need no rest."

The Spiritual Allegory of Judah and Tamar

The story of Joseph is apparently interrupted by the insertion of a chapter (XXXVIII) dealing with Judah's children by Shuah and Tamar. While it does not deal with incidents in the life of Joseph, it is not irrevelant to processes by which he attained to a position of power and a place of spiritual illumination.

Shuah and Tamar represent the feminine or love principle—Shuah in its fall; Tamar in its upliftment. Shuah means *fall;* Tamar, *fruitful.* Tamar also means *palm tree*—a tree used frequently in the Bible as a symbol of purity through regeneration. The Chaldeans called it the "Tree of Life."

Later, when Judah saw Tamar, she was veiled after the manner of a harlot. As such he took her unto himself, and she concieved and bore him two sons, Pharez and Zarah. When Judah learned later that Tamar, who was his daughter-in-law, had played the harlot, and not knowing that it was by his own act that she was with child, he ordered her brought forth and

burned. When she appeared she produced the signet, bracelets and staff he had given her. He recognized his guilt and acknowledging the objects she presented as his gifts to her, and said: "She is more righteous than I."

Added sorrow came upon Judah. Through this came a chastening and the realization that the greater good he was seeking was not to be found on the path of the senses, that "broad road" so many take to their destruction. The way of transmuted desire is the "narrow way" and few there be that find it.

When Judah expresses the heart qualities of his sign (Leo) on the plane of animal passion, he experiences disgrace, sorrow and bereavement. When he has suffered sufficiently from such painful consequences and comes into a recognition of his mistaken conduct, he repents and alters his course, entering upon a regenerate life. When he does this Tamar is no longer veiled to him. He sees her in her true nature, for she is representative of the awakened feminine love principle divorced from desire. Tamar's sons become the head of a line whence descends David and all the kings of Israel after him. From the line of Judah comes the master Jesus, vehicle of the Christ, the Savior of the world. Once again it is to be observed that the Bible points the way for all and gives the promise that, even as others have risen from a fallen state to one of glorious attainment, so too may we by following the same path whereby they made their ascent to the mount of illumination.

This is not the accomplishment of a single life. The sons, Er and Onan, are repeatedly slain for displeasing the Lord (Law). Later, twins are born; the feminine love power is uplifted and the dual powers are again in equilibrium. From these twins (equilibrated powers) springs the royal line of rulers. He who becomes master of self becomes the ruler of many.

The secrets of life belonging to the feminine principle are concealed from the eyes of the profane and the uncomprehending. This is the significance of the veiled Tamar. She is identical in meaning with the veiled Isis, the feminine patron saint of Egypt. This points the occult reason for the custom among oriental women of veiling their faces. The practice originated as a token of reverence for that which is too noble and holy to be exposed to the common gaze. That this custom is now rapidly passing is indicative of a new era in which a spiritual power, long hidden and submerged, is coming forth into manifestation. In the deeper

significance of the term, the coming Aquarian Age will see woman in a position of equality with man. Intuition, the faculty of direct perception of truth, will become generally operative; and love, in its highest aspect, a living, moving power in the heart of mankind.

The concealed Eternal Feminine asks of the approaching neophyte, as did Tamar of Judah: "What wilt thou give me, that thou mayst come in unto me?" To this question Judah replied: "I will send thee a kid from the flock." The kid (goat), symbol of Capricorn, refers to the powers of the mind in process of spiritualization. Tamar then asked of him if he would give her a pledge until such time as he would send the kid. "And he said: What pledge shall I give thee? And she said, Thy signet, and thy bracelets, and thy staff that is in thine hand. And he gave it her, and came in unto her, and she conceived by him."

The staff is representative of the awakened and conserved life force which, when sufficiently developed, reveals the magical properties so often ascribed to it. The bracelets and signet are outward manifestations of this inner power, in thought and in deed. Before the veil is lifted which guards the sacred sanctuary of Truth, an aspirant must be able to produce these evidences of his worth.

Later, when Judah sent a friend with the promised kid to Tamar, she was not to be found. Like the aspirant's search for hidden wisdom, Judah's search for Tamar continued, and for a time in anguish "lest he be shamed." When she was found Judah failed to recognize her and commanded that she be burned as a harlot. Judah here gives expression to the fires of uncontrolled passion that would destroy all means of contact with the inner feminine sanctuary. But when he comes into knowledge and recognizes her identity, she is spared. Then, though it be through travail, new powers are unfolded. Twins come to birth.

The story of Judah and Tamar is a spiritual allegory, outwardly repugnant but inwardly sacred and profound. While it refers primarily to Joseph, it is built around Judah (Leo) and the heart. Not until the twins (head and heart, reason and intuition) function in unity can the higher stages of spiritual development be attained.

When Joseph had developed qualities fitting him for larger responsibilities, he became the overseer of Potiphar's estate

and, later, ruler of all Egypt. His character was of such integrity that Potiphar entrusted to him completely "all that he had," henceforth knowing naught of what he had "save the bread which he did eat."

Joseph had learned the ways of the Lord (Law) and worked so closely in harmony with them that "the Lord was with him" and "made all that he did to prosper." His very presence brought Jehovah's blessing upon Potiphar's house and field and all that he possessed.

Joseph had traveled far on the path of regeneration, yet he was not past being tempted. Again and again man is tried. The further he progresses the subtler become the temptations. Joseph was a "goodly person and well favored" and Potiphar's wife "cast her eyes" upon him. Joseph resisted her enticements though day by day she pursued him with illicit solicitations. But Joseph, unwavering in his faithfulness to Potiphar, his master, and in his obedience to the voice of conscience and the law of God, "fled, and got him out." He remained steadfast in his chosen path of virtue. His strength increased. His power grew. Like Sir Galahad, he could say,

My strength is as the strength of ten,
Because my heart is pure.

Potiphar's wife was wroth. The lower nature is loath to surrender its very existence. So she called in the men and put Joseph in prison. Was this virtue's just reward? No consequence of right action can be other than *seeming* ill. Jehovah, we read, "was with Joseph, and showed him mercy, and gave him favor in the sight of the keeper of the prison. And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it. The keeper of the prison looked not to anything that was under his hand; because the Lord was with him, and that which he did, the Lord made it to prosper" (Genesis 39:22-23).

In a poem entitled *Joseph and Zuleika,* Jami, the last and greatest of Persian poets, gives a rendering of the biblical account of Joseph in his relation to Potiphar's wife. With but slight variations in detail, the stories are the same. Zuleika, according to Jami's version, was a beautiful princess who lived in a country

neighboring on Egypt. For three nights in succession she dreamed of a handsome man who came to woo her. Immediately afterward she received an offer of marriage from Potiphar and, believing him to be the subject of her dreams, she hastened to accept his proposal. Zuleika then started for Egypt, accompanied by a retinue of followers. As they neared Memphis, their destination, Potiphar sent a caravan of splendor exceeding anything the world had ever seen to meet the coming princess.

In the exquisite imagery of the East, the poem describes the wealth that was showered abroad at the time of her arrival. Gold, silver and pearls were scattered in the Nile in such abundance that ever after oysters have yielded up pearls; and the waters, gold and silver fish.

When the princess discovered that Potiphar was a middle-aged man her disappointment was very great. Her chagrin became the greater upon meeting Joseph, the comely youth of her dreams. From this point the poem closely follows the biblical narrative.

Repulsed by Joseph, Zuleika seeks revenge by inciting Potiphar's jealousy against Joseph, with the result that he is sent to prison for three years. When Joseph successfully interprets Pharaoh's dreams he regains favor with the ruler and is elevated by him to a position of command second only to his own.

Potiphar dies, and Zuleika is shorn of her wealth, position and beauty. A shrivelled old woman, she dwells in a hut of reeds across the river from Joseph's palace. Only one attribute of the former princess remains: her great love for Joseph. So ardent is her devotion that she finally renounces her faith and embraces his spiritual ideals. Then it is that a complete transformation occurs. Her rags fall away and her youth returns. Once more she is the beautiful princess. Joseph comes to claim her, and the poem concludes in a rhapsody of happiness. It is a superb portrayal of the transforming power of love.

Dream Interpretations

That Joseph had progressed and come into greater understanding as the result of his experiences is indicated by his ability to interpret dreams. He did so, not in the light of his own personal knowledge but, as he indicates, by inspiration from above. "Do not interpretations belong to God?" he queried.

He then asked his two fellow prisoners, the butler and the baker, each of whom had dreamed, that they tell him what they had dreamed.

And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine was before me.

And in the vine were three branches; and it was as though it budded and her blossoms shot forth; and the clusters thereof brought forth ripe grapes.

And Pharaoh's cup was in my hand; and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.

And Joseph said unto him, This is the interpretation of it: The three branches are three days.

Yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place; and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.

But think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house.

For indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon. (*Genesis* 40: 9-15)

When the chief baker saw that the interpretation was good, he said unto Joseph, I also was in my dream, and, behold, I had three white baskets on my head.

And in the uppermost basket there was all manner of bake meats for Pharaoh; and the birds did eat them out of the basket upon my head.

And Joseph answered and said; This is the interpretation thereof: The three baskets are three days.

Yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee.

And it came to pass the third day, which was Pharaoh's birthday, that he made a feast unto all his servants: and he lifted up the head of the chief butler and of the chief baker among his servants.

And he restored the chief butler unto his butlership again; and he gave the cup into Paraoh's hand.

But he hanged the chief baker: as Joseph had interpreted to them. (*Genesis* 40: 16-22)

This dream runs in threes; it has to do with the three steps that lead to self-mastery: self-control, conservation and transmutation. When these steps have been taken, the vine (spinal cord) will bud, blossom and bear fruit (opening of head centers); and the holy grail cup, will have been formed to receive the wine of spirit. Man will then have developed the body in which the New Race will function.

Again, the three baskets represent the three steps on the path of illumination. They are filled with bread, the bread of life made of the passionless fruits of the field. They are on the head for therein the Ego is enthroned; also the organs which, when awakened by means of the conserved and transmuted life force, give insight into the spiritual world. The birds represent the winged faculties of the spirit in expansion and activity, and their substance is the conserved bread (augmented forces of life).

The baker was hanged. The Christ was crucified. These events represent the final surrender of the physical and liberation of the spirit from the cross of matter.

There is yet another dream in the life story of Joseph. Pharoah is the dreamer and Joseph the interpreter—for wiser than those upon earthly thrones are those who have gained the key that unlocks heavenly mysteries.

Genesis 41: 1-7

And it came to pass at the end of two full years, that Pharoah dreamed; and, behold, he stood by the river.

And behold, there came up out of the river seven well favored kine and fatfleshed; and they fed in a meadow.

And behold, seven other kine came up after them out of the river, ill favoured and leanfleshed; and stood by the other kine upon the brink of the river.

And the ill favoured and leanfleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke.

And he slept and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, rank and good.

And behold, seven thin ears and blasted with the east wind sprung up after them.

And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, it was a dream.

The humility of one who really knows the deeper and greater truths stems from a realization that all we are and all we have comes not from ourselves, but from God. And so, when Pharaoh called on Joseph, he who was reported wiser than all known magicians of the land, to interpret his dream, Joseph said: "It is not in me: God shall give Pharaoh an answer of peace."

Joseph interpreted the two dreams as one, the dreams having been double because the thing was "established by God." Looking into inner worlds, he was able to perceive the cyclic action of cosmic law. Said Joseph:

The seven good kine are seven years; and the seven good ears are seven years: the dream is one.

And the seven thin and ill favored kine that came up after them are seven years; and the seven empty ears blasted with the east wind shall be seven years of famine.

This is the thing which I have spoken unto Pharaoh; What God is about to do he sheweth unto Pharaoh.

Behold, there come seven years of great plenty throughout all the land of Egypt.

And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land.

And the plenty shall not be known in the land by reason of that famine following; for it shall be very grievous. —*Genesis 41: 26-31*

What Joseph foretold came to pass. There was plenty, then poverty followed. Such a play of opposites in nature is but an externalization of the dual consciousness in which the race now lives. There is continual oscillation between high and low, good and bad, spiritual and material. When the race consciousness becomes completely polarized in divine consciousness, alternating states of mind and conditions under which we now live will cease.

According to the *Talmud,* seven steps led up to the throne on which Pharaoh was seated while interviewing Joseph on the third. The positions occupied indicated their degree of attainment.

Joseph Elevated to Office of Power

Joseph advised Pharaoh to secure a man of ability and good judgment, and to place him in charge of the land of Egypt.

Genesis 41:37-45

And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.

And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the spirit of God is?

And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art:

Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou.

And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.

And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck;

And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt.

And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.

And Pharaoh called Joseph's name Zaphnath-paaneah; and he gave him to wife Asenath the daughter of Potipherah, priest of On. And Joseph went out over all the land of Egypt.

Joseph had qualified for promotion. His apparel was enriched; that is, his soul body had attained to a finer texture so its golden aura had become more luminous. He is advanced to a higher station, a higher degree of development. This being in the nature of a new birth he received a new name. It was Zaphnath-paaneah, meaning *the revealer of hidden things.* He was given Asenath, daughter of Potipherah, priest of On, to wife. According to the Aprocrypha, Asenath was the daughter of Dinah, who was the daughter of Jacob. In either case, the symbolism indicates union with the higher self. Asenath, of priestly station, represents the feminine love principle in its spiritual aspect; Dinah symbolizes the Virgin, or achievement through purity. Joseph, who prefigures Christ Jesus, possessed the key to Initiation given by the Master when He said: "Blessed are the pure in heart for they shall see God."

Genesis 41: 50-53

And unto Joseph were born two sons before the years of famine came, which Asenath the daughter of Potipherah, priest of On bare unto him.

And Joseph called the name of the firstborn Manasseh: For God, said he, hath made me forget all my toil, and all my father's house.

And the name of the second called he Ephraim: For God hath caused me to be fruitful in the land of my affliction.

And the seven years of plenteousness, that was in the land of Egypt, were ended.

Joseph had become fruitful (Ephraim) only after much affliction. But the pain along the way is forgotten (Manasseh) in the joy of attainment. Pain chastens. When rightly understood it is accepted gratefully as a blessing. "The gate of attainment," sings a modern mystic, "swings wide through pain." Joseph's attitude toward the varied experiences he encountered was like unto that which caused Christ Jesus to say: "My yoke is easy and my burden is light."

Joseph, in his spiritual ecstasy, forgot all his "father's house." He had fulfilled the requirement stated by the Christ in the words: "Whosoever he be that forsaketh not all that he hath, he cannot be my disciple." It is, of course, evident that this does not imply indifference to the claims of those who are nearest to us. Joseph became a benefactor to his brothers who had wronged him; Christ counseled love, not only for one's kindred but for every living soul. Every man is our brother. The forgetfulness spoken of by Joseph, and the apparent forsaking of family referred to by the Christ, simply imply that above human ties is the bond of spirit; beyond the personal is the impersonal. The greater does not exclude the lesser; it includes it, and bestows upon it enhanced significance.

Genesis 41: 54

And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread.

The sacred Scriptures of the world are, for the most part, written in cypher. Their fundamental symbolism is identical. Only in particulars do they vary. An illustration of this is an ancient Egyptian fragment dealing with the period of famine in the days of Joseph. It is an inscription on a tablet discovered at the head of the mummified body of an Egyptian princess named Tajah. It reads thus:

In Thy name, oh God, the God of Himgar, I Tajah, sent my servant to Joseph.

And he, delaying to return to me, I sent my handmaid with a measure of flour.

And not being able to prepare it, I sent her with a measure of gold,

And not being able to procure it, I commanded them to be ground.

And finding no profit in them I am shut up here.

Whosoever may hear of it let him pity me.

And should any woman adorn herself with an ornament from my ornaments, may she die with no other than my death.

The princess, whose name means *sacrifice,* was adorned with seven jewelled armlets on each arm, seven anklets on each ankle, and seven strands of pearls, stained and lusterless, around her neck.

Like Tajah, everyone is of royal lineage; all are children of the King. Also like Tajah, humanity suffers from famine. The pearls of great price have been stained and dulled. The feminine

love principle, which they symbolize, has been desecrated. Barrenness of the spiritual life is the result.

According to the message Tajah left behind her, she was unable to procure the needed corn, the bread of life, either with silver (feminine) or with gold (masculine), and so she perished. Until the feminine (silver) and masculine (gold) principles function in unity within the life of man, there will be dearth and death.

The dual soul powers of Will and Imagination, which have functioned out of balance since the Fall, will one day be reunited. Around this basic truth, in parable, allegory and symbol, Temple Teachings of every age and every race have been built. Also, it has been proclaimed to the masses. The Bible teaches it in every Book and in the life story of its principal characters. It is the final message given in the concluding pages of the last Book of the Bible, the Revelation of John: "And the Spirit and the bride say, come. And let him that is athirst come. And whosoever will, let him come take of the water of life freely."

Genesis 42: 1-4, 6

Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another?

And he said, Behold, I have heard that there is corn in Egypt: get you down hither, and buy for us from thence; that we may live, and not die.

And Jacob's ten brethren went down to buy corn in Egypt.

But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure mischief befall him.

And Joseph was the governor over the land, and he it was that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him with their faces to the earth.

It has been pointed out that want and abundance follow each other in alternating cycles as one of the many dual experiences encountered so long as we live in the present state of broken polarity and are subject to the play of opposites. Opposites bring pain and struggle, disappointment and disillusionment. Through them the soul learns of the instability of earthly life, and turns in time to the abiding realities of the spirit—wherein the opposites are blended into unity, and the fulness and joy of life proceed with undeviating constancy.

Episodes dealing with the famine in Canaan, Jacob's need, the journey of his sons into Egypt, and the purchase of corn from Joseph, are all events which, in their personal and esoteric ap-

plication, refer to experiences connected with the development of various attributes of the spirit. Dire need humbled the brothers who, not long since, had selfishly and unfeelingly sold their idealistic brother, Joseph (Sagittarius, the higher mind) into captivity for a material consideration of twenty pieces of silver. As Joseph had dreamed, they now came and "bowed down themselves before him with their faces to the earth." Theirs was the poverty; Joseph's the abundance.

Joseph, (the higher mind) had been rejected by his elder brothers and sent "down" into Egypt. But this descent of the divine principle into materiality neither annihilated nor obscured it. By its inherent power it transformed barrenness into fruitfulness. Whereas famine overtook all other parts of the world, Egypt had corn enough to carry her through the lean years, and not only for itself but for the suffering lands as well.

Joseph had conserved the fruits of the field. He had stored up the corn; that is, he had preserved the very essence of life itself by a life of purity in keeping with the divine mind he symbolizes. It is squandering this life force that leads to weakness, impotency and want. It was from this famine that the people suffered, and still suffer. To learn the reason for such lack the less enlightened, older, more dominant and aggressive brothers, went into Egypt.

The symbolism here indicates that the needed corn (sustenance) is rightly sought for in Egypt (the sacral plexus) where it is gathered by Joseph (higher mind) and stored in the granaries of the land (head centers), and is thus available to all who seek it. This corn from which the bread of life is made is without price. Astrologically, Joseph came into possession of storehouses of corn under the powers of his sign, Sagittarius, the sign governing the raising of the *kundalini* fire from the sacral plexus to the head.

As Joseph commanded his brother's sacks to be filled, he also ordered that their money be restored to them. When, on their return journey, one of the brothers discovered that the purchase money had been refunded, he exclaimed in amazement, "What is this that God hath done unto us?"

God had indeed enriched them. No one aspires in vain. The seeker after soul sustenance is never sent away empty. The measure is full and running over. Joseph even provided his brothers with unsolicited provisions for their homeward journey. The

processes of transformation bring an increase of good on every plane of manifestation.

Joseph and Benjamin—Union with the Higher Self

Joseph (higher mind) was younger in years (development) than the ten brothers who came to see him. Yet he was the wiser and became, not only their benefactor but the very preserver of their lives. Benjamin was the youngest of them all. He remained at home with his father—for the reason that he represents a stage of spiritual development to which the elder brothers had not yet awakened. Astrologically, he correlates to the sign Cancer, the door of cosmic knowing. Joseph, who had come nearer than any of his older brothers to qualifying for Initiation, required of them that they go and fetch Benjamin, his own young brother, to him. As a surety that they would do this, Simeon was bound before their eyes and kept as a pledge.

In terms of personal experience, the foregoing incident might be interpreted something like this: Joseph (higher mind) is approached by his brothers (qualities and attributes belonging to the personal self) for food with which to perpetuate their existence. While the brothers had been drawn to one of higher station and greater authority than themselves, they did not know him to be their own brother. On the contrary, Joseph, being the higher, knew the lower. He recognized the brothers as his very own. In effect he said to them: " I welcome you, for you are my very own. I grant your request. As is your aspiration, so shall it be unto you. More than you ask, more than you expect, shall be yours. But as you are mine and I am yours, you, in turn, must sustain and advance me. Go, but return to bring me your brother Benjamin, also my brother, my only full brother, for by the quality which he embodies I can mount to heights of Illumination. And if I be lifted up I will lift all of you up with me."

Meantime, Simeon was required to remain as a hostage. Astrologically, it is to be recalled that he represents the lower phase of the dual sign, Gemini. In other words, elements of the lower mind were bound; they were brought under control—an indispensible condition for progress in higher degrees of attainment.

Reuben and Judah were the chief spokesmen on behalf of Joseph when the latter's life was threatened by his other brothers. Again, these two brothers pleaded Joseph's cause when

asking Jacob's permission to take Benjamin with them into Egypt. Reuben and Judah, as we have already noted, are the voices of Aquarius and Leo, zodiacal signs governing the New Age and the channels through which the race is impelled in the direction of universal brotherhood (Aquarius) and selfless love (Leo). Love and compassion are the liberators of the individual and the race alike.

Genesis 43: 2-5

And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food.

And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you. If thou wilt send our brother with us, we will go down and buy thee food:

But if thou wilt not send him, we will not go down: for the man said unto us, Ye shall not see my face, except your brother be with you.

The personal self feels its incompleteness and is drawn toward its higher, ever-abiding reality. The "famine being sore," the brothers seek out Joseph once more. But this time they come with Benjamin, the quickened spirit within. Without him, they had been assured, they would not be permitted to see the face of Joseph, their divine selfhood. They go forth, taking with them presents of fruits, balm, honey, spices, myrrh and almonds. They also take double money in their hands. Above all, they bring Benjamin. These events refer to an ever increasing power for good which manifests in the life of one who earnestly seeks the Path of Light.

What Joseph, by virtue of his authority, had commanded of his brothers they had faithfully performed, and in doing this they enhanced their own powers, returning home with gifts, doubled money and a measure of added spiritual understanding. Simeon (mortal propensities), having been disciplined, was unloosed and restored to freedom.

Genesis 43: 26-31

And when Joseph came home, they brought him the present which was in their hand into the house, and bowed themselves to him to the earth.

And he asked them of their welfare, and said, Is your father well, the old man of whom ye spake? Is he yet alive?

And they answered, Thy servant our father is in good health, he is yet alive. And they bowed down their heads, and made obeisance.

And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, Is this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son.

And Joseph made haste; for his bowels did yearn upon his brother: and he sought where to weep; and he entered into his chamber, and wept there.

And he washed his face, and went out, and refrained himself, and said, Set on bread.

Spiritual ecstasy swept over Joseph as he came face to face with Benjamin, the indescribable rapture of the spirit when it looks upon its own eternal identity. It was the experience of a victorious candidate lifting the veil before the Holy of Holies and entering therein.

This was a festival time of the spirit. The celebration was appropriate to the occasion; the board had been richly loaded and there were "messes" for all. But Benjamin's portion was five times as much as that of any other. They all drank of the wine of the new life, and were merry with him.

The first journey was made by ten sons without Benjamin. Ten is the number of the masculine and feminine in separation but working toward unity. The second journey was made by the eleven brothers. Eleven is the numerical emanation under which equilibrium is established.

Genesis 44: 1, 2

And he commanded the steward of his house, saying, Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth.

And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken.

Joseph sought to prove the worthiness of the personal self to receive knowledge of its divine counterpart. His silver cup was placed in the sack of one of his brothers, without their knowledge, and prior to their departure for Canaan. After they had journeyed a distance they were overtaken by Joseph's steward who charged them with theft. Examination revealed the cup in Benjamin's sack. Innocent of any guilt, they all rent their clothes and returned to the city. Upon being questioned by Joseph, Judah (the heart) made answer: "What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we are my lord's servants, both we, and he also with whom the cup is found." (*Genesis* 44:16)

Joseph would not accept this. He would have only him in whose sack the cup was found. Judah knew that his retention of Benjamin would break his father's (Jacob) heart, so he pleaded with Joseph: "O my lord, let thy servant, I pray thee speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou art even as Pharaoh . . . Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren."

This willing sacrifice of Judah (love) touched Joseph's heart so deeply that he "could not refrain himself before all them that stood by him." So, dismissing them, he "made himself known unto his brethren. And he wept aloud . . . And Joseph said unto his brethern, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt." Love (Judah) had so uplifted the whole personality (older brothers) that it could be admitted into the secret place of its own higher self.

The cup placed in Benjamin's sack was of silver, a feminine metal correlated to the love principle which, when lifted, brings illumination and equilibrium. Also, silver is governed by the Moon, ruler of Cancer, the sign of Benjamin and the mystical gate to Initiation. When rightly understood all details fall into their proper place in a pattern of divine perfection.

After Joseph had made himself known to his brothers, he effected a complete reconciliation with them. This indicates a degree of spiritual oneness in consciousness to which many have not yet attained.

Union with God is not possible so long as there is a disunion with men. " . . . he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" The Christ speaks to the same point when He enjoins the devotee, who purposes to bring a gift to the altar of the Lord, that if he have aught against a brother to first go and be reconciled to him; for until that is done his gift is unacceptable to the Lord.

Joseph was in a position to retaliate for the wrong his brothers had done him in conspiring to take his life, and later in selling him for a few pieces of silver. But such is not the way to one's higher self. Love only leads that way. "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Such is the commandent of the Lord of Love.

Joseph bade his brothers not to grieve because they had sold him, assuring them it was not they but God that had sent him into Egypt in order to there make provision that would later preserve their lives. And Joseph "kissed all his brethren." But Benjamin, his nearest and dearest brother, he embraced and wept upon his neck."

After reconcilation between Joseph and his brethren, Pharaoh promised them that the good of Egypt was theirs and that they were welcome to the fat of the land. Joseph dispatched them to Canaan to get their father, Jacob, and return to live in fruitful Goshen.

Joseph again made ample provision for their journey. Among other things, each was furnished with new raiment. As previously observed, this is one way of saying that the soul body had acquired added qualities and taken on greater radiance. Benjamin, whose special distinction has already been discussed, was given five changes of raiment. The robe of the spirit of this best beloved son and brother was of quintuple splendor. All five senses had been spiritualized. Benjamin was also favored with a special gift of three hundred pieces of silver—the triune forces of body, mind and spirit functioning as a unit.

Genesis 46: 1-4

And Israel took his journey with all that he had, and came to Beersheba, and offered sacrifices unto the God of his father Isaac.

And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I.

And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation.

I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes.

In the light that shines in the darkness the Lord spoke to Jacob (humanity), assuring him that He would go down with him into Egypt (involuntary descent of the spirit into matter), and that He would surely bring him up again (evolutionary ascent from matter back to God). It is in, with and through God that the human spirit makes its pilgrimage into time and space and matter, gathering experience and unfolding potentialities. From unconscious oneness with God, the journey leads to conscious awareness of unity with the whole. It is an aeonic passage from impotence to omnipotence, from nescience to omniscience. We are gods in the making.

"And Joseph shall put his hand upon thine eyes." Joseph is Sagittarius, the higher mind. The mind is the path, says an occult maxim. "Be ye transformed by the renewing of your mind," is the admonition of Paul, Initiate Teacher of the New Testament Dispensation. The Christing of the mind is the supreme ideal for the present Fifth Root Race, the Aryan peoples. Genesis follows this work to its completion in the life of Joseph.

When Jacob and his house set out for Egypt, he sent "Judah before him unto Joseph, to direct his face unto Goshen." Love (Judah) led the way into the new land.

Goshen was a very fertile province in Egypt. It was "the best of the land." It was free of plagues, for the Lord severed the land in which His people dwelt to the end that it might be known that the Lord ruled in the midst of the Earth. *Exodus* 8:22 The people of Israel, the elect, had risen above their environment. By inner attainment they transformed outer conditions. In the midst of a world in famine they had plenty; when plagues devastated Egypt they remained untouched. This was not the result of any external decree. The Lord (Law) knows no favorites. It was the inevitable consequence of their own actions. To the degree that men conform their conduct to the law of universal good, do they experience that good in the particulars of their own lives regardless of what the conditions and circumstances around them may be. And so, though Egypt suffered and fainted by reason of famine, "Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and multiplied exceedingly."

During the famine the Egyptians disposed progressively of everything they had—money, cattle, houses, lands—for corn. When thus divested of all temporal things, all personal attachments, that they might receive instead the bread of life (corn) from their higher spirit self (Joseph), the emptiness of their lesser lives yielded to the fullness of the life of the spirit. The famine ceased.

As Jacob's end drew near he adopted Joseph's two sons, Ephraim and Manasseh, as his own, and bestowed upon them his blessing.

Genesis 48: 16-19

The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac: and let them grow into a multitude in the midst of the earth.

And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand to remove it from Ephraim's head unto Manasseh's head.

And Joseph said unto his father, Not so, my father: for this is the firstborn; put thy right hand upon his head.

And his father refused, and said. I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations.

Ephraim and Manasseh represent, respectively, the will (masculine) and intuition (feminine) principles in man. When Jacob bestowed his name upon them, the reference is to Jacob's spiritually acquired name of Israel, which carries the dual powers of the masculine and feminine polarities. Jacob's blessing pertains to the processes by which these two powers are brought into equilibrium in the individual and in the race. Of Manasseh, the younger, it was said that he would be greater than Ephraim, the older. This refers to the restoration of the feminine (Eve) principle which fell when mankind surrendered the divine love principle to enslavement by the senses. When love is redeemed it will be the greatest of all powers. The progeny of this power "shall become a great people . . . and his seed shall become a multitude of nations." These will constitute the new Aquarian-Leo Race.

Death of Joseph

Genesis 50: 24-25

And Joseph said unto his brethren, I die; and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob.

And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.

So Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

Joseph died at the age of one hundred and ten years. Seventeen of these years he lived in Canaan; for ten years he was a servant of Potiphar; three years were spent in prison; for eighty years he ruled all the lands of Egypt. The number one hundred and ten is the tenfold power of eleven, the master number of attainment. He arrived at its high status after seventeen years of preparation, ten of service, three of trial, and eighty years of fruitful work for humanity. World service followed his years in prison, the time when, in terms of soul experience, every ex-

ternal aid is withdrawn leaving only inner resources of the spirit to be drawn upon. If these be uncovered and developed, as they were in Joseph's case, new power is available wherewith to minister to the needs of the world.

The years of Joseph's life, as we have previously observed, give the master number eleven. Under its power, inner equilibrium is attained. The processes leading up to this accomplishment are outlined in the successive steps of his life, as these are recorded in the Genesis account which concludes with the passage quoted. The inheritance of the sons and daughters of Israel, meaning *those who see God,* is that which is bestowed by the number eleven, union of mind and spirit. This is to be the ideal set before humanity during the Aquarian Age now dawning.

Joseph typifies the man in whom the higher Christed mind has become operative under the guidance of the Sagittarian Hierarchy, the Lords of Mind. He has entered into a superior condition and assures his brethren that God will surely visit them and bring them out of this land (material mindedness) into the land (Christed mind) which He sware to Abraham, Isaac, and Jacob.

Joseph and Zion Compared

The Bible gives its deepest message in symbols. The same truth is presented in many ways, under different figures and allegories. It is as though it were written in many languages so that if a reader should fail to get its meaning in one tongue, he may, perchance, grasp it in another.

An illustration of this is the symbolical use it makes of the man Joseph and of the city of Zion. Both are representative of various phases through which humanity passes in its struggle toward the light. Both are symbols of Initiation. When these facts are recognized, it is not surprising that there should be so many similar references to the two. Some of these parallels have been catalogued in the following passages taken from the *Talmud,* a holy book of the Hebrews:

Israel loved Joseph—Genesis 37.

The lord loveth the gates of Zion—Psalms 47.

Joseph's brothers hated him.

My heritage is unto me as a lion in the forest, it crieth out against me, therefore I hate it—Jeremiah 12.

Joseph speaks of making sheaves.
There are sheaves in connection with Zion—Psalms 104.

Joseph dreamed.
When the Lord turned again the captivity of Zion we were like them that dream—Psalms 124.

Joseph was asked, "Wilt thou rule over us?"
Say unto God Zion thy God ruleth—Isaiah 52.

Joseph was asked if his father and mother would prostrate themselves before him.
They shall bow down to thee with their faces toward the earth—Isaiah 52.

Joseph's brothers were jealous.
Thus said the Lord of Hosts: I was jealous for Zion with a great jealousy—Zechariah 8.

Joseph went to inquire about the peace of his brothers.
Zion went to seek the peace of the city where she is captive —Jeremiah 29.

Joseph's brothers saw him from a distance.
The same is said about Zion—Psalms 83.

Joseph was stripped of his coat of many colors.
Concerning Zion the prophet says: 'They shall strip me of thy clothes'—Ezekiel 4.

Joseph was put into a pit.
They have put me alive into a dungeon—Lamentations 5.

Joseph was pulled up from the pit.
Jeremiah, in connection with his prophecy about Zion, was put in a dungeon and drawn up therefrom—Jeremiah 38.

Lamentations were raised about Joseph.
And in that day did the Lord call for weeping and mourning —Isaiah 22.

In the case of Joseph consolation was rejected.
Labor not to comfort me—Isiah 22.

Joseph was sold.

The children of Judea and Jerusalem have you sold unto the Grecians—Joel 4.

Joseph is described as handsome.

Beautiful for situation, the joy of the whole earth is mount Zion—Psalms 48.

Joseph was the greatest in his master's house.

The glory of the latter house shall be greater than the former —Haggai 2.

The Lord was with Joseph.

Now mine eyes shall be open and mine ears attend unto the prayers that are made in this place—II Chronicles 7.

Grace and loving kindness was shown to Joseph.

Concerning Zion, God says: "I remember the kindness of thy youth, the love of thy espousal."—Jeremiah 2.

Joseph was rendered presentable by changing his clothes.

When the Lord shall have washed away the filth of the daughters of Zion—Jeremiah 3.

Joseph was met by an angel.

Behold I will send my messenger, and he shall prepare the way—Malachi 3.

CHAPTER XII

Jacob's Twelvefold Blessing and its Cosmic Import

And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days.

Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father.

—*Genesis* 49: 1, 2

Astrologically interpreted, Jacob represents the Sun and his twelve sons, the twelve signs of the Zodiac. When the attributes of these twelve signs are synthesized in an individual, he becomes one of the 144,000, the square of twelve, who qualify for entry into "the new heaven and the new earth."

The blessing which Jacob bestows upon his sons is made up of fragments from ancient hymns of Initiation. A study of these fragments gives clues to the zodiacal rulership of the several sons and to the development awaiting future humanity.

Jacob's admonition to his twelve sons is a description of the path of progress for the entire human race, and of the reactions of man under the influences of the twelve zodiacal signs. His blessing is as true and applicable today as when it was written.

Genesis 49: 3, 4

Reuben, thou art my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power:

Unstable as water, thou shalt not excel: because thou wentest up to thy father's bed; then defiledst thou it: he went up to my couch.

Reuben represents the forces of Aquarius, sign of the marvels of God now being discovered through the element Air. The excellency of dignity and the excellency of power to which Jacob refers are the superphysical characteristics of the New Day being inaugurated under the Hosts of Aquarius. Conditions will then be such that the veil of darkness will be lifted, and men and Angels will commune together in one vast fellowship of love and peace.

Under Aquarius the passions of Mars are transmuted into the compassion of Uranus, ruler of Aquarius. The unstable, watery,

emotional nature must be controlled by a mind that is illuminated by spirit. Not until this is done, declares Jacob to Reuben, will he excel. The personal must yield to the universal. This alone will bring about restoration of soul qualities that belonged to man before the fall. When these qualities have been recovered by the aid of the angelic Aquarian Hosts, they will not be the unconscious, subjective powers they were then, but consciously realized powers under the control of man himself.

Aquarius (Reuben) and Leo (Judah), being complementary signs, are zodiacally interrelated. They are so in Jacob's prophecy. The "beginning of strength" lies in uniting the dual forces of Will and Imagination, the consummation of the Mystic Marriage wherein the red and the white become one. It is to this that Jacob refers when, in blessing Judah, he says: "His eyes shall be red with wine and his teeth white with milk." The same process was dealt with in ceremonials that occurred when Abraham communed with Melchizedek and when the Christ and his Disciples partook of the Last Supper.

Genesis 49: 5-7

Simeon and Levi are brethren; instruments of cruelty are in their habitations.

O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man and in their selfwill they digged down a wall.

Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel.

Simeon and Levi, representatives of the Hosts of Gemini, brought division and separativeness into the consciousness of man that the human spirit or Ego might become more highly individualized. By the arousing of dual concepts of good and evil, "instruments of cruelty" entered "their habitations." The contact with All-Good was lost sight of temporarily. Man turned against man. and race against race. In the darkness and anger of this state of consciousness, a man (ideal) was slain and a "wall digged down;" that is, the celestial pattern of unity and All-Good was no longer discernible. Men and races were scattered in Jacob; pride and ambition for personal welfare were placed before universal good. An eventual reunion will come through Israel, when the divine unity "of each for all" once more becomes the goal of evolution. This work will again be under the direction of the Hosts of Gemini, the Seraphim.

Genesis 49: 8-12

Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee.

Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he crouched as a lion, and as an old lion; who shall rouse him up?

The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.

Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes: His eyes shall be red with wine, and his teeth white with milk.

Judah represents Leo, the heart sign. The love which Leo expresses must become the motive power of the Earth and its inhabitants before the highest meaning of Jacob's statement to his twelve sons can come to perfect fruition. All differences and divisions, all boundary lines of prejudice and hatred between men and nations, will be dissolved in the power and strength of the highest manifestations of Leo. Only love can place its hand upon the neck of enemies, and cause the spirit of brotherhood to prevail in praise. The Hosts of Leo await only man's readiness to flood the Earth with their mighty impulses of love—a love that will manifest in such rhythms of peace that war and disease and death can be no more. In his seership study of things that are to be, and eager for the culmination of these glorious events, Jacob asks, "Who shall rouse him up?" In other words, when will the pioneers be ready that these things may come to pass?

Shiloh, consciousness of peace, will be the focus for this inflow of love (Christed power). And it is there that the "gathering of the people" (pioneers of the New Day) shall take place.

Genesis 49: 13

Zebulun shall dwell at the haven of the sea; and he shall be for an haven of ships; and his border shall be unto Zidon.

Zebulun comes under Pisces, last of the twelve zodiacal Hierarchies. The Hosts of this sign impress upon man the image and likeness of God, Pisces is the sign of the fish, symbol of secret things. Being the last of the signs, it completes the cycle of Earth experiences through which an evolving spirit acquires ability to transform the rough ashlar into the perfect cube, and attains to the wisdom that qualifies him for promotion to a

higher expression of life. With the completion of the cycle marked Pisces, Zebulun (humanity) comes at last to "dwell at the haven of the sea." Not only this, but having brought into manifestation the godlike image impressed upon him in the beginning, he will himself be "a haven of ships" to other beings on the upward journey through life.

Not until cycles of Earth experience have been completed and soul qualities have become preponderant, will man, the Ego, secure release from the wheel of life and death and "goeth no more out." Then shall his border be unto Zidon, the place of victory.

Genesis 49: 14-15

Issachar is a strong ass crouching down between two burdens.

And he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute.

The ass, like the ox, is a burden bearer. It is also a symbol of wisdom. Taurus, symbolized by the bull, is the zodiacal Host under whose direction humanity learns that it must reap as it has sown. The two burdens typify man's karmic debts, and also the soul experiences which are to be his after liquidation of these debts. Then he sees that "the rest was good, and the land pleasant."

The development of wisdom under Taurus gives power to express the divine creative Word. This high spiritual quality of Taurus was represented by the ancients as a white bull with the Sun between its horns. The highest Taurian attainment leads to spiritual illumination like that of the great Compassionate Ones whose lives are translated in terms of service. Such a One has ever "bowed his shoulders to bear," and has become "a servant unto tribute."

Genesis 49: 16-18

Dan shall judge his people, as one of the tribes of Israel.

Dan shall be a serpent by the way, an adder in the path that biteth the horse heels, so that his rider shall fall backward.

I have waited for thy salvation, O Lord.

The adder that "biteth the horse heels" is Scorpio, the scorpion that pursues Sagittarius, the Centaur. The forces of carnal man, being now in the ascendency, "biteth the horse heels" so that the rider "shall fall backward." Jacob is here reviewing the path

humanity has elected to follow up to the present time. But Scorpio is not only the sign of the Scorpion bearing the sting of death. It is also the sign of the Eagle, symbol of immortality.

The Hosts of Scorpio are biding their time until man shall have progressed sufficiently for them to aid him in putting off the old and arraying himself in the new; that is, exchanging the terrestial for the celestial. This lies within the province of man, not only after the transition called death, but while he is still functioning in a physical body on this planet. "Immortality Now" is the keynote of Scorpio. Those pioneers who make this so much a part of themselves that they manifest it in their daily living will become, under Dan (Scorpio), a judge (teacher) among his people. All humanity will attain to the glory of this demonstration by the powers of the Lord; that is, by an inner realization of the working of spiritual law.

Genesis 49: 19

Gad, a troop shall overcome him: but he shall overcome at the last.

Gad represents the forces of Aries, powers of the mentality. Mind has been termed man's "good fortune." It is the force that places him on the evolutionary ladder nearest, of all Earth's creations, to the gods. When making his prophecy concerning Gad, Jacob's vision extended over aeons of time.

In his earlier stages man linked the newly acquired gift of mind to his desire nature, and desire became a stronger factor in his life then reason. Even in this day of considerable mental development, the masses are governed largely by impulse instead of reason. This, however, is only a traditional phase. The ultimate supremacy of mind over matter is certain and sure. When it is accomplished the Hosts of Aries will unleash forces so powerful that matter in its present state will be completely annihilated. The gods watch each man's efforts toward his spiritualization that they may add to him powers and forces as yet beyond the comprehension of the masses.

Jacob, man of inspired vision, referred to these steps in evolutionary progress when he uttered the words: "Gad, a troop shall overcome him, but he shall overcome at the last."

Genesis 49:20

Out of Asher his bread shall be fat, and he shall yield royal dainties.

Asher represents Libra in the zodiacal Wheel of Life. This sign was the balance wheel of the ancients, the place of testing and of decision. Its keyword is *discrimination,* that most important soul attribute. It can be cultivated only by the exercise of choice between good and evil, real and unreal. Making such a choice is the particular province of the Libran. Revealing the method by which decisions may be made with discrimination is part of the service that the celestial Hosts of Libra render to man. They work especially on the formation of man's desire body and later, on its purification. Only when this work is completed will the prophecy of Jacob be realized in its fullness.

Asher (Libra) stands at the parting of the ways, where spirit and matter separate. This sign represents man's descent into the darkness of materiality; and also the new Adam who rises triumphant above all mortal concepts—the transcendent state of consciousness described by Jacob in the inspired words: "His bread shall be fat, and he shall yield royal dainties."

Genesis 49:21

Naphtali is a hind let loose: he giveth goodly words.

Napthali belongs to Capricorn, one of the mystery signs of the twelve. This sign marks a transitional epoch when there is an inner secret impulse for man to turn from the old and amalgamate with the new. This is Capricorn's insistent urge until the Christ principle within comes into its fullest expression. Only when this occurs do the powers of this sign manifest harmoniously. When one has attained to this state, his speech is made up of "goodly words" and his presence is a blessing. The powers of a mind in which the Christ has been made alive overcome the boundaries of mortal understanding, penetrate to cosmic knowledge, and glimpse vistas of indescribable splendor. Such a one is, in very truth, "a hind let loose." Heaven and earth become his domains. He may visit and investigate the mysteries and the glories of both.

Genesis 49: 22-26

Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall:

The archers have sorely grieved him, and shot at him, and hated him.

But his bow abode in strength, and the arms of his hands were made strong by the hand of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel:) Even by the God of thy father, who shall help

thee: and by the Almighty, who shall bless thee with blessings of heaven above, blessing of the deep that lieth under, blessings of the breasts, and of the womb:

The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills; they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.

Joseph is Sagittarius, sign of aspiration and of ever-increasing light. "Be ye renewed by the transforming of your mind" is the mantramic song of Sagittarius. That this attainment is difficult of accomplishment is indicated in many ways throughout the Bible. The insistent urge of the animalistic nature to dominate is voiced by Jacob when he says the adder"biteth the horse heels, so that his rider shall fall backward." Also, in the words: "The archers have sorely grieved him, and shot at him, and hated him. But his bow abode in strength."

As previously stated in this chapter, mind was given to man by the Hosts of Sagittarius. They make it their special mission to aid man in increasing its powers as soon as he is able to receive the help. Awakening of the powers of mind has only begun; its capabilities are illimitable, inexhaustible, infinite. The Hosts of Sagittarius stand ready to pour upon man the "blessings of heaven above" and "the blessings of the deep that lieth under." With the Christing of the mind comes access to the good possessed by the Christ, who testified that "All things are delivered to me of my Father." Mind is the means of all inner development. Mind is creative and, through a constructive use of its powers, man can emancipate himself from every limitation that binds him to old and mortal concepts. "Behold I make all things new," affirms the awakened or Christed mind. It was a vision of the New Day, when man will have become a conscious creator of all things good, beautiful and true, that made Joseph, representative of creative mind power, one of the two best-loved sons of Jacob. And a vision of this glorious time inspired Jacob to pronounce the blessing "unto the utmost bound of the everlasting hills" as a "crown" for the head of Joseph.

Genesis 49: 27

Benjamin shall ravin as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.

Although Pisces is the twelfth and last sign of the zodiacal circle, Jacob does not close his blessing in words addressed to

Pisces. His final prophecy is directed to Cancer (Benjamin). The reason for this lies in the fact that Jacob is referring, not to twelve individual sons, but to the development of twelve attributes of soul to be awakened in the human race under the direction of the twelve zodiacal Hierarchies.

Jacob begins with the qualities that will characterize the coming Aquarian Age in his words addressed to Reuben. The principal deterrent to the establishment of this New Age lies in an acceptance of the reality of evil as well as of good. This duality in man's consciousness is pointed out in the patriarch's words to Simeon and Levi. The amalgamating, synthesizing force of love (Leo-Judah) follows. Then the ideal of perfected man at the end of the Piscean cycle is envisioned. Final liquidation of past wrong living is referred to in relation to Issachar (Taurus); and the effect of regeneration to Dan (Scorpio). The illumination of Naphtali (Capricorn) follows, with the final and complete Christing of the mind in the statement relative to Joseph (Sagittarius).

Cancer (Benjamin) is the doorway to Initiation. It is here that mind (Joseph, Sagittarius) and soul (Benjamin, Cancer) are united, giving birth to true wisdom and the unfailing light of spirit. Joseph, higher mind, was drawn close to his younger brother, Benjamin, the soul, and bestowed upon him his loving, protecting care.

Joseph and Benjamin, his only two sons by his best loved wife, Rachel, occupied a place of special affection in the heart of Jacob. They represent the highest attributes to be unfolded in man, and point to the high attainment awaiting humanity in time to come. It was for these reasons that Jacob placed them together at the end of his twelvefold, prophetic blessing.

Before the spirit can know the ecstasy of Cancer or enter through its Gates of Light, the Dweller on the Threshold must be subjugated. This is the prey that is to be devoured. It is symbolized by the wolf, an ancient symbol of Mars, ruler of the desire nature. The accumulated evil of past life cycles must not only be overcome, but transmuted into powers that give wings to the spirit and elevate consciousness to levels wherein it functions in unbroken continuity. A life of service then goes on uninterruptedly. The soul has attained to a larger measure of independance, being able to consciously function in the body or out of it at will.

Genesis 49: 28

All these are the twelve tribes of Israel: and this is it that their father spake unto them, and blessed them; every one according to his blessing he blessed them.

A deeper reading of Jacob's twelvefold blessing reveals how the heavens anticipate the spiritual progress of man. The path of Initiation is marked out in the heavens where he who learns to read spiritually may decipher its successive steps in the alphabet of the stars. Genesis and Revelation, the alpha and the omega, the beginning and the end of man's progress and attainment, are inscribed upon the skies in flaming letters for all to read who can.

The twelve sons of Jacob represent twelve divisions which, in their entirety, embrace the whole of humanity. To every one "according to his blessing" did Jacob bless them. The number twelve carries cosmic emanations which manifest in extended, expanded and elevated conditions and states of consciousness which, as we have noted, pertain to the twelve in the twelvefold blessing. Each and all of the individual blessings are prophetic in import and universal in meaning.

Jacob's Entrance into an Enlarged Life

Genesis 50: 1-3

And Joseph fell upon his father's face, and wept upon him, and kissed him.

And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel.

And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the Egyptians mourned for him three score and ten days.

The closing chapter of Genesis deals with the passing of Jacob. It tells of consciousness transcending mortal limitations and rising into a state of Illumination (Initiation). It is a ritual, not of death and annihilation, but of life and immortality.

Attention has been drawn to the numerological significance of the forty-day periods repeatedly used througout the Bible. They signify a time of preparation. In this instance they mark the fulfillment of Jacob's earthly probation and his entrance into another and higher condition of life. For three score and ten days the Egyptians mourned for him. The lower nature, symbolized by

the Egyptians, grieved over its subjugation by the higher self, as represented by Jacob. It had lost its control over the personality; its power had been spent; the carnal man came to an end.

The forty-day period here referred to also relates to the Sun's passage through Pisces, the last sign of the Zodiac. This being a "long" sign, the Chaldeans assigned to it 40°. Aries—the sign with which another cycle commences—being a "short" sign, was given 20°. Before entrance into Aries, sign of a newly resurrected life, there preceded the "forty days" of Piscean preparation.

Genesis 50: 10-12

And they came to the threshing-floor of Atad, which is beyond Jordan, and there they mourned with a great and very sore lamentation: and he made a mourning for his father seven days.

And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This is a grevious mourning to the Egyptians: wherefore the name of it was called Abel-mizraim, which is beyond Jordan.

And his sons did unto him according as he had commanded them:

When a candidate is ready for promotion he is first subjected to the threshing-floor, where the wheat is separated from the chaff. Solomon's Temple (Initiate body) was built on a threshing-floor and, according to masonic symbology it was on this same floor that Hiram Abiff, master workman, was murdered by three ruffians—that is, powers of the physical body, the desire nature and the mortal mind. In other words, the Egyptian forces of darkness ever seek to destroy the powers of spirit.

Amid this "grevious mourning of the Egyptians," Joseph made a lamentation for seven days as his father passed through the seven steps or degrees of purification requisite to the transition that carried him "beyond Jordan." He had attained to the victorious life, and his sons (attributes of character) "did unto him as he had commanded them." Jacob passed from the seen to the unseen; he entered into "the house not made with hands" but "eternal in the heavens."

EXODUS--The Book of Deliverance

CHAPTER XIII

Historical Background

The Shepherd Kings

Now there rose up a king over Egypt which knew not Joseph.
—*Exodus* 1:18

The most celebrated period in Egyptian history occurred in the time of the Twelfth Dynasty during the reign of Userteseus and Amenemhats. Immediately following this period came several dynasties during which the land was governed by the Hyksos, or Shepherd Kings. According to Josephus, these rulers were descendants of Abraham. In view of the appellation they earned as the mystery kings of Egypt, it may be safely inferred that they were not wanting in the divine wisdom possessed by their ascribed ancestor. These rulers called themselves Pharaohs, and occupied the throne at San (the Zoan of the Bible), which is situated near the mouth of the Nile. The earlier dynasties had their seat at Thebes in upper Egypt.

The distinguishing insignia of the Hyksos was the shepherd's crook or the cross, because of which history popularly refers to them as the Shepherd Kings. Already in this early day wise men in places of high authority were making preparation for the coming of the Great Shepherd and the inauguration of the Religion of the Lamb. Astrologically, this preparation by the Hyksos was taking place when the Sun last passed by precession through Libra. The significance of this lies in the fact that Libra is the sign opposite Aries. What was taking place esoterically under Libra became manifest later under its opposite, or complimentary sign (Aries), under whose zodiacal rulership the Christian regime was established. In any pair of signs, one rules popular or exoteric religion; the other, the deeper Mysteries

plumbed only by a pioneering few. Incidentally, the name Pharaoh means *wisdom of the Sun.*

In *The History of Antiquity,* the ancient Egyptian historian Manetho states that Egypt was indebted to the Hyksos for much of the wisdom and artistry she bequeathed to later civilizations. For five centuries they remained in the land. It was during the dynasties covered by this period that Abraham, Jacob and Joseph entered Egypt.

Early Preparation for Christ's Coming

When the Hyksos were expelled from Egypt about 1600 B. C. they journeyed to Judea and centered their work in Salem, which later became Jerusalem. It was a holy city at that time as it still is today, despite outer contradictions, and as it will be in the future in all its aspects, physical and spiritual. In Salem Abraham was initiated into the Christ Mysteries by the high priest Melchizedek; in Jerusalem Christ Jesus, high priest after the Order of Melchizedek, gave His Disciples His last and most profound instructions into the Greater Mysteries of the Dispensation that opened with His coming. Both occasions were celebrated by partaking of bread and wine, symbols of mystical processes involved in Rites of Initiation.

These festivals of soul dedication were not observed in Jerusalem by chance. Preparation for the sublime events had been in the making for thousands of years. Among those specially dedicated to this task were the Shepherd Kings of Egypt. The links in the chain of divine revelation are unbroken. The Lesser Mysteries of the ancients were steps leading up to the Greater Mysteries revealed by the Christ. This was understood by members of pre-Christian brotherhoods: knowingly, they worked toward the coming of the Light of the World who was to take flesh and dwell among men.

The ruler of the dynasty succeeding the Hyksos bore the name Amosis, "in whose time," writes Manetho, "Moses went out of Egypt." This marked the era of later Pharaohs who "knew not Joseph"; inner light possessed by earlier rulers had departed and the days of the oppressors had come. To them Israel, the Chosen People, were tolerable only as servants. Being materially minded and in spiritual darkness, evil days fell upon them. This so

chastened their nature and subdued their haughty spirit, that they finally yielded to the Israelites' protracted pleading for release from captivity. What then follows, as Jehovah's Chosen make the forty-year pilgrimage through the wilderness before entering into the Promised Land, is the story of Exodus.

CHAPTER XIV

The Coming Of A Deliverer

Moses' Birth and Infancy

And Amram was afraid for the whole nation lest it fail for the lack of men.

Then God stood by him in his sleep and said, I shall provide for you all that which is necessary for your good. That child, out of dread of whose nativity the Egyptians have doomed the Israelites to destruction, shall be this child of thine. He shall be concealed from those who would destroy him. And when he is brought up in a surprising way, he shall deliver the Hebrew nation from the distress they are under from the Egyptians. His memory shall be famous while the world lasts, and this, not only with the Hebrews, but among foreigners also.

When the vision informed him of these things, Amram awakened and told it to Jochebed, his wife.—Talmud

A Talmudic legend states that "the father of Moses was espoused to the Shekinah, that it was with Moses the day he was born, and that it never quitted him." Thus, in beautiful oriental imagery, we are told about the glory light from on high that accompanied this messenger of God through the entirety of his earthly mission to a people in need of divine guidance.

The *Zohar* affirms of Moses that his life began in a mystery; that he was not born after the manner of men who preceded him, nor of those who came after. Of him it is said, "And there arose not a prophet since in Israel like unto Moses."

When a great spiritual teacher is born to earth life, the event is invariably accompanied by the joyful chorusing of Angel hosts on inner planes. This lies back of the supernatural phenomena which legend universally attaches to the birth of holy men and saviours of the race. In the case of Moses, the *Talmud* informs us that Jochebed, his mother, bore him without pain; and that at the moment of his birth the entire house was aglow as if lighted by the combined rays of both the Sun and the Moon.

Recognizing the child to be favored with more than ordinary beauty and goodness, the parents concealed the infant in an inner room for a space of three months. Then, according to the *Talmud,* Amram, father of the child, fearing that its discovery would arouse Pharaoh's displeasure and bring death to both him and his young son, made an ark of rushes in which he placed the infant of promise. He set it afloat upon the river, leaving its safety and preservation to God alone. It will be seen that the *Talmud* account differs only in details from the record of Exodus; in their essentials they are identical.

The ark has the same significance in the life of Moses as in the life of Noah. It represents the soul body, that spiritual aura which protects its possessor from danger and destruction. To one so armored David addressed himself when he declared that "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee."

Concealment of the ark among the bulrushes has reference to the quiet and seclusion necessary for a season if the unworldly qualities of soul are to be given the most advantageous conditions for their initial development in a new vehicle. Only under more or less concealed conditions can the wisdom of the Mysteries—which is but foolishness to the multitude—be safely and favorably imparted.

Moses, being of high birth spiritually, was appropriately discovered by a royal princess who took compassion on the child and saw to it that he was given every advantage that wealth and rank could bestow upon him. Moreover, she who found him was associated with the Temple Mysteries of her time and country.

Nor was the child deprived of the loving care which only a mother can give, for the nurse engaged by the daughter of Pharaoh to care for the infant was, unbeknown to her, the child's own mother. "And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water."

In Egyptian, "mo" signifies *water,* and "uses," *those who are saved from it.*

As is so often the case in the biblical record, this apparently insignificant detail conceals a key to the life and mission of Moses, and also the evolutionary progress of the race. The rescue of Moses from the waters is portrayed astrologically in the skies

by the Sun's passage from watery Pisces into fiery Aries. The Book of Exodus may, in fact, be called the Book of Aries. It deals with a departure, a passage from one place and state into another. Moses, the principal character in the Book, correlates to the Spring Equinox, that season of mystic power when the Sun passes from Pisces, the last sign of the Zodiac, into Aries, the first. It is the season when effort is made to remove the things that hinder spiritual progress in preparation for a resurrection into a new life with the dawn of Easter. Thus it is observed by the Church and, in a corresponding manner, the season is devoted to appropriate spiritual excercises by adherents of all Mystery Schools who know so well the cosmic powers then made available to man and Earth for their upliftment.

The Sun's passage from the water of Pisces into the fire of Aries tends to blend the powers of the two elements in nature and in man. In this blending is to be found the mystery of growing things, be it fruits of the fields or the "roses of the cross." It pertains to the unfoldment of things physical and spiritual. In the union of the Fire and Water principles is to be found the secret of life itself, its maintenance and its perpetuation. The miracle by which the two unite is performed by celestial Hierarchies. When man aquires the ability to do this for himself he will possess power to extend life in his physical body for an indefinite time—as do, for instance, the Elder Brothers of the race. Moses had attained to this status and made demonstration of it in his own life.

The pattern for man's evolution is to be found in nature, and the stars proclaim the stages of progression. The heavens truly contain a prophetic biography of humanity. To be able to decipher its scroll aright is to possess one of the most important keys to Initiation.

A story almost identically paralleling the life of Moses has been discovered among the teachings of Chaldeans and Babylonians. Record of this is to be found in a work by George Smith entitled *Assyrian Discoveries and Chaldean Accounts.* The following inscriptions are on tablets that were found in the palace of Sennacherib and date back to about 1600 B. C.

1. *Sargon, the powerful king, the king of Akkad am I.*
2. *My mother was a princess; my father I did not know. I am a "widow's son."*

3. *A brother of my father rules over the country.*
4. *My mother, the princess, conceived and in difficulty she brought me forth.*
5. *She placed me in an ark of rushes; with bitumen my exit she sealed up.*
6. *She launched me in the river which did not drown me.*
7. *The river carried me to Akki, the water-carrier.*
8. *Akki, the water-carrier, in tenderness of bowels lifted me.*

From here on the story continues virtually as it is given in the Bible.

In the above account, the King Sargon is identified as Sargon I. Akkad was a Babylonian city that flourished about 1600 B. C. The capital city of King Sargon was Ayadis, the city referred to in Genesis as the capital of the land of Nimrod. Akkad was near the city of Sippora which was situated on the Euphrates. Sippora is evidently a variation of Zipporah, name of the wife of Moses. The name Sargon means *true or legitimate king.*

The above items are detailed, not for the purpose of conveying historical data but to point out the important fact that principles rather than personalities are dealt with in the Bible. This being true, principles set forth in the life of Moses have been present in many instances in terms of another personage. The human characters that come and go are comparatively unimportant in relation to the evolution of the race, but principles by which humanity progresses are all-important. They belong to the eternal order of things. Persons pass; religions assume many forms; the mind of man develops; his spiritual grasp grows stronger and clearer; but throughout all change and growth the eternal verities are always the same. The same law operates; the same spirit strives for expression.

The Preparation and Testing of Moses

Moses commenced his earthly life in an humble cottage situated on the banks of the river Nile. Not far removed stood the Great Pyramid of Gizeh, silently proclaiming to each succeeding age the existence of a body of knowledge and of superhuman power that has long since been lost to mankind in general. But its secrets have never been lost to an initiated few—among whom

were, for instance, the Shepherd Kings. Nor were they to Moses, whose mission was to reinterpret these Mysteries in preparation for the Christian Dispensation to follow.

Moses remained with his parents during the years of his childhood, receiving from his father, "a man of the house of Levi," and his mother, "a daughter of the house of Levi," the saintly influences they were able to bestow upon him. Then followed esoteric instruction imparted by his guardian Temple priestess, whose name was Thermutis. Josephus, the first century Jewish historian, states that the boy Moses was so beautiful passers-by in the streets would stop to admire him and that laborers left their work in the fields to look upon his magnetic presence whenever occasion offered.

Exodus 2: 11, 12

And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting a Hebrew, one of his brethren.

And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand.

For an interpretation of this passage it will be helpful to consider first of all the essential theme of the entire Book of Exodus. Cosmically, it is a symbolical presentation of the spirit's emergence form the limitation of form and matter into the freedom of the formless and timeless world. In relation to racial evolution, it portrays experiences encountered by humanity as it disengages itself from the clutches of personal and temporal interests and enters into the joyous, expansive freedom of an impersonal life. In this application it describes emergence from a darkened into an illumined state of consciousness; exodus from an unregenerate life of the senses to a regenerate life in which things of the spirit are of paramount interest. Mystically, the state of subjection to external authority is forsaken for the self-reliant state of dependence on the God within.

In the Exodus story the Egyptians represent man's lower nature and the Israelites his higher. Egypt is the land of bondage, materiality and darkness; Canaan is the land of freedom, spirituality and light. The wilderness that lies between is an area of doubt, rebellion, want, trial and sorrow that the pilgrim soul encounters while making the transition from a lesser to a greater

state of being. Pharaoh signifies the concrete or reasoning mind; Moses, the higher wisdom that comes from first-hand inner knowledge.

Moses had compassion for those brethren who were aspiring to the light, and removed the objective darkness that stood in their way. "He slew the Egyptian." In terms of his own advancement toward illumination, he subjugated lower elements in his nature. These he buried and left behind him. Having done this, his allegiance was no longer to emotional impulse or fallible human reason; it was to his inner spiritual monitor. In the words of the Exodus account, "Moses fled from the face of Pharaoh, and dwelt in the land of Midian."

Midian means *strife*. Complete disentanglement from the toils of a sense life and the claims of mortal mind is not an easy accomplishment. To maintain the status attained in a moment of victory calls for sustained effort. For a time there is strife with former proclivities that would return to power.

Moses was successful in making permanent his gains and in adding others thereto, as is evidenced in the record which tells of his meeting the seven daughters of Jethro, the high priest. These are the seven occult powers he had unfolded in his nature; they are the seven roses, the lotus blossoms, that had bloomed upon the cross of his body.

Moses was now ready for the promotion symbolized by his marriage to Zipporah, daughter of the high priest (spiritual fruitage), whose name means *the shining one*. Union with the higher self was consummated. His individual "passover" had been accomplished. His task henceforth was to lead all who were willing to follow him in ways whereby they also might achieve the same glorious unfoldment within themselves.

CHAPTER XV

Moses' Unfoldment Of Spiritual Powers

The Initiation by Water

Within me is the measureless content which is eternal rest, and which, once attained, can never be disturbed. My being is absorbed with the absolute peace, therefore I am ready for ceaseless activity, and for incessant warfare.

The foregoing from an inspired litany well describes the attainment which enabled Moses to pass successfully through the soul experience of Initiation by Water. His emotional nature had been mastered, and the power of a great calm acquired. This inner poise produces a mind of such crystalline clearness that the thoughts of all persons contacted are readily reflected upon it. No longer is deception possible, for the minds of others are as the pages of an open book, and thought transference becomes a reliable and instantaneous process possible of demonstration at all times.

"Be still and know that I am God" is the fundamental requisite for that transcendent state of soul exaltation which is mystically termed *Initiation by Water.* By this attainment, which relates specifically to the emotional body and the desire world, vision is opened to records inscribed in the astral light. From these may be learned the inner significance of all that manifests in the four kingdoms of nature.

These are four paths leading to Illumination. These correlate to the four elements in nature and to the four sheaths that make up the fourfold vehicle through which spirit evolves. In each body the spirit generates a certain type of energy; from each element it derives a distinctive power; with each Initiation added soul faculties become operative. Moses, in whose life the Path of Initiation is outlined with exceptional clarity, took all four steps of Illumination, each of which is dealt with in the same sequence as they were taken.

What Moses did, all may do, for let it be remembered that the

attributes and soul qualities which pioneers attain to in Initiation are the same that the majority of mankind will possess in a later development.

As already observed in the previous chapter, after Moses had overcome his lower nature he went in to the Midian desert. He came at once, not to parched ground, but to a well (esoteric truth). Seven maidens (soul qualities) were drawing water (attracting spiritual sustenance). Moses (an awakened aspirant) helped them (gave conscious cooperation). After this "baptism with the waters of life by the Seven Virgins of Light"—to use a phrase taken from an ancient initiatory chant—he was victor over his emotional nature and was qualified to take up work of a yet higher degree of Illumination.

The Revelation by Fire

Exodus 3: 2-6

And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush; and he looked, and, behold, the bush burned with fire, and the bush was not consumed.

And Moses said, I will now turn aside and see this great sight, why the bush is not burnt.

And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here, am I.

And he said, draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.

Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

The Initiation by Water took place beside a well. The next higher Initiation by Fire occurred on Horeb, "the mountain of God." Thus, the aspirant climbs the ladder of being and enters increasingly into first-hand knowledge of the inner secrets of nature. Veils of matter are lifted so objective nature is seen to be but a symbol of the subjective world of reality. The very word "Mysteries" is related to the Greek word "mistor" meaning *veil.*

The bush that Moses looked upon burned but was not consumed. It was not enveloped in flames, but in light. Only flames consume; the spirit of fire nurtures and builds. Flames

are the physical externalization of the principle called Fire, and they bear much the same relationship to Fire that the physical body does to the indwelling spirit.

Complete mastery of one's lower nature is a prerequisite to Initiation by Fire. Passion must be raised to compassion, and the love that once burned for self-gratification must be transmuted into a consuming love for all mankind. This has been poetically expressed in the following lines:

He who knows Love becomes Love, and he knows
All beings are himself, twin-born of Love.
Melted in Love's own fires, his spirit flows
Into all earthly forms, below, above;
He is the benediction of the dove.
He is the breath and beauty of the rose.

After Initiation by Fire one's consciousness is awake to the universality of all existence. The sharp line of demarcation that previously existed between the outer and the inner life has been obliterated. Awareness extends uninterruptedly over both waking and sleeping hours. Death holds neither terror nor darkness, for it has been overcome by life.

When the Ordeal by Fire has been successfully passed the body sings to a new keynote. Its every atom has been accelerated in motion and charged with greater light. Thought becomes more highly creative and each spoken word is endowed with increased power. Initiation by Fire gives to the initiated a control of the fiery elements in nature, and also of the beings who operate in and through them.

Kabbalists teach that the soul of Seth passed into Moses. Josephus states that Moses was a priest of Heliopolis, the city of the Sun. He received the Egyptian Mysteries and taught them to the most advanced members of his race. In the days of Moses every Initiate, on attaining to this status, received a new name. Those of the highest rank were given the name of Moses or Muse, which means *sent*. The Greeks used the term "menes," which signifies *son of the sun,* to indicate a like distinction.

Moses is often represented with locks of hair formed in the likeness of a ram's horns. A familiar example of this is Michael Angelo's *Moses* in St. Peter's Cathedral in Rome. These horns are representative of spiritual radiations emanating from this

law giver's illumined soul. They are, moreover, symbolical of the dual masculine-feminine potencies that manifest in balance in an Initiate.

Astrologically, the ram's horns are representative of Aries, the sign of the lamb, under which Moses gave his teachings in preparation for the religion of the lamb that was to be inaugurated by the Great Shepherd. The Nazarites, who were individuals set apart by their choice solely for holy ministery, were distinguished by a head dress with ram's horns, called "the mask of Aries."

The role Moses was to play as leader of the age ushered in under Aries is told symbolically in a Talmudic legend. According to this account, when Moses was born Pharaoh dreamed that an old man came with a pair of large balances; on the one side he placed all the great men of Egypt and on the other side a lamb. The lamb outweighed all the mighty men. Astrologically interpreted, the great of Egypt represented the forces of the passing Taurean Age, while the lamb (Moses) symbolized the new-born leader of the incoming Arian Age.

In a discourse on Initiation contained in *The Book of Pymander,* Hermes writes: "The object of all Initiation is to bring the soul to see true beauty and to attain a knowledge of truth as far as we are permitted to do so." He identifies Initiation with Light. Clement of Alexandria, referring to this Light, declared that those who live by it are the true Christians. He states, furthermore, that Revelation and Initiation are identical.

John identifies this Light with the life that is the "light of men" which "shineth in darkness (unillumined humanity), and the darkness comprehended it not."

In a beautiful legend the Talmud has recorded how Moses passed successfully the fiery ordeal; and how, by renouncing all worldly ambitions, he qualified himself to become an impersonal instrument for carrying out God's will among His people.

When Moses was three years old, says the legend, he was present at a banquet where Pharaoh and his foster-mother, sometimes called Bathia, occupied seats of first rank. Pharaoh took Moses upon his knee; whereupon the child reached up, took off the king's crown and placed it upon his own head. This troubled Pharaoh. Filled with fear, he sent immediately for the council-

lors who, upon arrival, tested the child by placing before him two crowns, one of gold; the other of fire. If the child chose gold he was to be killed; if fire, his life was to be saved. Moses was young in years, but his soul had the wisdom garnered through many lives. Gold that glittered meant less to him than fire that purified. His life was saved.

Moses knew and acted upon the precept contained in immortal words uttered centuries later by Christ Jesus when He declared: "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it."

Commissioned to Deliver Israel

When Moses reached the age of forty the highest positions of state were open to him. But his people needed him and to them he gave his life. He was not called to worldly glory but to humble service, and to that call he remained faithful in his days of preparation as he did through his years of performance. He delivered Israel.

Exodus 3: 7-10

And Jehovah said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows;

And I come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanite . . .

Now therefore, behold, the cry of the children of Israel is come unto me: And I have seen the oppression wherewith the Egyptians oppress them.

Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

Moses realizing that of himself he was nothing, and not yet fully comprehending how powerfully the forces of nature could operate through him when he worked knowingly with them toward definite conscious objectives, asked Jehovah, "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" To this query the voice of the Lord (Law) replied, "I will be with thee." This incident recalls the words of the Christ, "I speak not of myself: but the Father that dewelleth in me, he doeth the works." And this was so, because He and the Father were one.

The voice of the Lord continues: "and this shall be a token unto thee that I have sent thee." Whoever goes forth under such high authority carries power before which the might of earthly kings is impotent, as Pharaoh learned to his sorrow. One so commissioned by the Lord knows no defeat; Holy Spirit guides his steps, and invisible Hierarchies sustain and protect him for the fulfillment of his destined task.

The Voice of the I AM

Moses asked the voice to identify itself so that when he came to deliver his people he could tell them by whose authority and power he was able to do so. "And God said unto Moses, I AM THAT I AM. . . . say unto the children of Israel, I AM hath sent me unto you" *(Exodus 3:14)*.

This passage serves well to emphasize the all-important fact that the Bible deals with principles rather than personalities. I AM is a declaration of conscious being. It is uttered alike by men and by gods, and links all who can affirm it in bonds of essential being.

To a material scientist the I AM is the blind urge in nature; to a religionist it is the will of God governing the universe; to an esotericist it is divine consciousness permeating all beings and all things with directive purpose and transcendent ideal. Such was the I AM that invested Moses with authority and inspired him to become the deliverer of his people.

The Christ lived in the I AM consciousness. He could, therefore, say without presumption, without apology, without violating His sense of utter humility: "I AM the way, the truth, and the life. No man cometh to the Father but by me." Other affirmations by Christ Jesus as the I AM are equally clear as to their impersonal, universal significance. For instance, "I AM . . . the bright and morning star."—"I AM Alpha and Omega, the beginning and the ending. . . . which is, and which was, and which is to come."—"I AM the good Shepherd."—"I AM the resurrection and the life."—"I AM the light of the world."

As man develops a higher spiritual consciousness he will use ever greater care in speech not to predicate I AM with an untrue affirmation. A living realization of this single truth has brought modern religious denominations and movements into being that

have been instrumental, not only in transforming the thinking of great numbers of their followers, but in exercising a liberating influence on the consciousness of the race. Like all truths, it is susceptible of misinterpretation. By inversion it is the means whereby the powers of spirit are prostituted for personal advantage instead of liberating an Ego from limitations of the personal that it may give selfless service in furtherance of the Kingdom of Light. These "latter days" are not without I AM manifestations on both higher and lower levels of expression.

I AM is an affirmation of Being that all individualized Egos have the privilege of making. But there is a Name, unpronounceable by the masses, that penetrates yet more deeply into the heart of Reality, and it may be intoned by an initiated few. This is true in all religions. The Hindus, for instance, have their sacred A U M, the source of golden Light. Herodotus, the Grecian historian, in an account of Egyptian Initiations refers to representations made of Him "whose name they refrain from mentioning." The *Zohar* states that devout Jews never pronounce the name Yod-He-Vau-He—I AM THAT I AM—but substitute ADNI; that is, Adonai, meaning *Lord.*

The name Adonai is capable of twelve transpositions, all conveying the meaning *to be.* It is the only word that will bear so many transpositions without its meaning being altered. They are called the twelve banners of the mighty Name and are said to rule the twelve signs of the Zodiac.

Both the *Kabbala* and the *Zohar* contain much information about the Holy Name of the Old Testament. The *Zohar* states that "the name of Deity which we call Jehovah is in Hebrew a name of four letters, I H V H; it is a Name of Names. He who can pronounce it causeth heaven and earth to tremble, for it is the Name that rusheth through the universe." Albert Pike, the illumined masonic interpreter, says the *I AM* verse in Exodus contains the secret of the Lost Word in Masonry.

The Tetragrammaton—a term derived from the Greek and meaning literally *four letters*—is the I H V H of the Hebrews. It is the I AM THAT I AM. It is held that if the letters used in that phrase were unveiled they would reveal the past, present and future states of existence. The letter I, or *Yod,* is the Ego crucified between the A or masculine principle on the one side and the M or feminine principle on the other. Astrologically, it

conceals the mystery of the division of Scorpio, from which sprang the signs Virgo and Libra. It tells the story of the fall of man through generation (Scorpio) and the way of his redemption through chastity and service (Virgo).

The Tetragrammaton is, moreover, an age old symbol of the Initiate who becomes worthy to pronounce the Name after having blended the principles of Fire and Water within himself, which gives him control over these elements in his own nature. There is a rabbinical legend stating that the four letters of the sacred Name were engraved upon the rod of Moses and that in them resided his power to perform miracles. This is true in the sense that Moses possessed the power symbolized by the rod and the letters of the Tetragrammaton engraved thereon. By virtue of this attainment Moses wielded the rod of authority in majesty and with wisdom, delivering his people from bondage and enunciating the law for the Dispensation bearing his name.

CHAPTER XVI

The Rod Of Power

And the Lord said unto him, What is that in thine hand? And he said, A rod.

And He said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it.

And the Lord said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand.—Exodus 4: 2-4

According to an old tradition preserved in the *Talmud,* the rod of Moses had its origin in the Garden of Eden. Its legendary history is as follows:

When Adam was expelled from the garden he supported his weary frame with a branch taken from the fatal tree which had occasioned his fall. By Adam it was bequeathed to Methuselah, the son of Enoch, who transferred it to Noah, who preserved it in the Ark. It was later passed into the possession of Noah's grandson, Mizraim, who founded the city of Memphis, and he deposited it in the celebrated college there.

When Jethro was consecrated priest, and was sent from this college to become a priest of Midian, he took with him this miraculous rod. He set it up in his garden, and not being able to remove it, he was told in a vision that it would be removed by one in whose hands it would become a symbol of the glory and majesty of God. When Moses came to Jethro, one day as they walked in the garden, Moses chanced to put his hand upon the rod, and without any exertion it came out of the ground; Jethro, surprised, acquainted Moses with the history of the rod. Considering this a manifestation of God's favor and protection, Moses took the divine staff into his own possession, and with it all his miracles were performed.

The rod of power is a symbol universally applied to the creative potencies that operate in man along the vertical spine between the sacral center at the base and the head centers at its

summit. This is also the Tree of Life, the magician's wand, the sword of truth. It becomes an instrument for performing miracles when the creative fire forces are conserved and transmuted into spiritual power. This, too, is the serpent fire, which, when turned earthward for gratification of sensual desire, becomes the venemous serpent that stings to death; but, when raised through aspiration, love and service, it becomes the healer of disease and the giver of life. As the Israelites learned in their wilderness wandering (barren, spiritually unenlightened condition), the serpent that crawled in the dust (misuse of the life force) and plagued them with suffering and death needed only to be raised on high and looked upon in order to restore them to well-being.

From the apocryphal Book of Jasher comes another legend about the rod of Moses. While details differ from the Talmudic version, the essential significance is the same. The Jasher account follows:

Moses was confined in a dungeon in the house of the high priest, Ruel, for ten years. Here he was sustained by Zipporah with food brought secretly day by day. At the request of Zipporah, Moses was taken out at the expiration of ten years and given a change of garments; he was also treated to fresh bread. Afterwards, as he prayed in Ruel's garden, he beheld a sapphire stick planted in the midst of the garden on which he observed engraved the Ineffable Name (I AM THAT I AM).

When he succeeded in plucking the stick from the ground, there was revealed to him all the works of God as He created the heavens and earth, the seas, rivers, animals, and men. With this stick Adam tilled the ground, and passed it in turn to Noah, Shem, Abraham, Isaac, and Jacob, who took it from Esau. From Joseph it passed into the hands of Ruel, the high priest. All the wise men tried to lift it from the ground, for only so could they win Ruel's daughter, Zipporah, "the shining one," in marriage. But they were all unsuccessful until he came who had earned the right to take it. When Ruel saw Moses with the stick in his hand, he gave him Zipporah for his wife.

Both legends stress the fact that the rod bestows miraculous power; also, that few there be who possess it. The rod is within reach of all, but only the qualified can draw it forth.

In like symbolism, Wagner presents this same idea in *Die*

Walkure as the sword which the god Wotan had thrust deep into a tree to await the coming of the one who could extract it. Siegmund was the hero. He had learned the secret of strength and used it to bring freedom to others still held in bondage by impotence. This secret is conservation and transmutation of the life force, the Great Work. Regenerative processes by which it is accomplished are presented in countless ways throughout the entire Bible. Within every human being resides the potentialities of godhood awaiting development and upliftment by an awakened, operative I AM within.

The raising of the spinal spirit fire, through the process of purification and transmutation, spiritualizes and strengthens the will. Power is thus gained to command obedience from forces and beings in both the visible and the invisible worlds. Adam (early humanity) had such power before the Fall; since then only a few (whom we know as the Illuminati) have possessed it; in time to come, all will regain it.

The legend recounted tells of ability to peer into the Book of Nature which comes to one who, like Moses, released the power of the serpent fire—or, as the story puts it, Moses plucked the stick bearing the Ineffable Name from the ground. In Akashic Records he looked upon the processes by which worlds and all things in them came into being. This is an experience accompanying Initiation; it belongs to the early degrees of Illumination taken in all Mystery Schools. The Ego beholds, in full consciousness, the unreeling of the panorama of creative activity in the past. What an Initiate reads in Genesis is looked upon in living pictures. He recapitulates in memory all the states of his previous existence and beholds the operation of cosmic forces that have carried him through vast ages and into the present. Three Periods lie behind him. Consequently, in rituals of Initiation we read of the candidates being asleep for three days. On the fourth day—symbolizing the present Earth Period—he is awakened to self-consciousness and bidden to arise. He has been raised to a higher level of realization; he has been initiated into added mysteries of life and the processes of their unfoldment.

An account of this experience encountered by an Initiate in the Ancient Grecian Mysteries reads as follows:

For a time before the revealing of the cosmogenic drama

there is silence and complete darkness. The earth was without form and void. At last the darkness slowly disappeared in a certain place, and there appeared against a dark background a fully lighted mass of white substance. This was the great cosmic egg, and it was surrounded by a sea of seeds. Thus the spirit of God moved upon the face of the waters. The dawning light simulated the breath of the Elohim who covered, warmed, protected, and incubated their creations through the power of Love. Next were seen pictures of man, animal, and plant life. The men bore implements of service and chisels of sculpture, representing thereby the work done upon earth and man by the Elohim.

The Fusion of Polar Opposites

Exodus 4: 27, 29-31

And the Lord said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the mount of God, and kissed him.

And Moses and Aaron went and gathered together all the elders of the children of Israel:

And Aaron spake all the words which the Lord had spoken unto Moses, and did the signs in the sight of the people.

And the people believed: and when they heard that the Lord had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped.

Moses and Aaron were linked in a beautiful bond of brotherhood. It was otherwise with brothers previously mentioned in the Bible. Cain slew Abel; Ishmael was not in accord with Isaac; Jacob and Esau did not know a harmonious relationship; Joseph was sold by his brothers to an alien people.

When two work in accord they set up a rhythm that more than doubles in strength the rhythm each sets up when working singly, and accomplishment is correspondingly increased. "Where two or three are gathered together in my name"—the name of attraction and cohesion—an added power goes into motion that is beyond the calculation of physical dynamics. Moses and Aaron made demonstration of this truth. Together they brought the powers of this world to their knees that the purposes of God might be fulfilled.

Aaron and Moses met and kissed on the "mountain of God,"

They were united by more than a physical blood relationship; as brothers of a common Mystery School they were united on the same Ray, and were bound by soul ties extending over many lives of associated effort. Whenever such ties exist it is possible for a few individuals to concentrate upon a given objective with such unity of purpose and action that results greatly exceed a similar effort put forth by an equal number not so inwardly and outwardly bound together.

Moses and Aaron were complementary characters. Like Cain and Abel, they are representatives of the Fire and Water principles, respectively. Moses worked predominantly from the head center; Aaron from the heart. Moses was the statesman; Aaron the churchman. Yet both had travelled far on the road that leads to a blending of the two. Moses could be still and listen to the promptings of his heart; Aaron could go into action to bring about practical results. Moses, though related to Fire, was shy and reticent; Aaron, though related to Water, was forward and eloquent.

By the power of will Moses attained to a position of leadership through mastery of self; Aaron became the head of the new church after regeneration by the power of love. The fact that they met on the "mount of God" indicates that each had developed the two principles within himself to a high degree; also, that each had so elevated the principle predominant in his nature that the two could function in unison. What Moses and Aaron did together a developed individual will do singly in time to come, when all will be "priest-kings after the Order of Melchizedek."

Moses was relunctant to undertake the commission assigned to him. He felt himself inadequate for the task. Who was He, "slow of speech," to approach the mighty Pharaoh? He was Jehovah's servant, and therein lay his sufficiency. He who made Moses, and had placed upon him the mission of leading Israel out of bondage, was also able to sustain him in its accomplishment. "Who hath made man's mouth? Have not I the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shall say." Thus spoke Jehovah. Then He reminded Moses that his brother Aaron, gifted with speech, would be to him a mouth; and that he, in turn, would be to Aaron "instead of God."

After this communication with Moses the Lord appeared unto Aaron and completed with him the arrangement whereby His work would be forwarded. The events therein recorded are a helpful illustration of how personal relationships are guided and inspired by an overshadowing Intelligence and according to a greater plan and purpose than man usually suspects.

Aaron, being a man of heart, was susceptible to an excess of emotion. Because of this he failed to see clearly and to act wisely when he yielded to the clamor of his people for reestablishment of worship of the golden calf. But he soon came to realize his error and retrieved himself magnificently by renouncing himself utterly to bring release to suffers of the plague (Numbers 16). It was this sacrifice that later qualified him to become head of the church. His rod budded in the Holy Place where his priestly anointing occurred. He became an illumined one.

Exodus 7: 10-12

And Moses and Aaron went unto Pharaoh, and they did so as the Lord had commanded; and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent.

Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments.

For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods.

Aaron's wisdom (rod) was more than a match for the wisdom of the Egyptians. It embraced (swallowed) it, and added thereto. This is as progress demands. Aaron was a teacher of inner Mysteries pertaining to the incoming cycle of Aries. The Egyptian priests were still adherents to the passing Taurean religion, which had declined so completely into mere ritual and ceremony that much of its original light and power was gone.

Aaron's rod blossomed into great power. He learned the full significance of the Old Testament Dispensation's commandment that "Thou shalt not commit adultery," and anticipated the declaration of the New Dispensation Master that only the "pure in heart . . . shall see God."

CHAPTER XVII

Worldly Powers at Enmity With Spiritual Powers

The Egyptians feared the rising power of the Israelites. "Behold," said they, "the children of Israel are more and mightier than we; come on let us deal wisely with them; lest they multiply . . . and fight against us." To safeguard themselves against such a contingency, the Egyptians decided to oppress them, "but the more they afflicted them, the more they multiplied, and grew" (Exodus 1).

There was a spiritual factor present in the life of Israel that the Egyptians were unable to deal with successfully. It was beyond their grasp. Spiritual forces cannot be held captive by worldly powers. Paul, when imprisoned, recorded that his service to the Kingdom was perhaps greater than when he enjoyed full freedom. Nor could the concerted efforts of the world's greatest Empire stamp out the Christian religion when it first appeared; it could do no more than purify and strengthen the character and purpose of those who espoused its teachings. The followers of the new religion increased in number and influence until they conquered their conquerors.

In a similar manner the Israelites finally found favor in the sight of their oppressors; they were set free, and they did not "go empty." They despoiled the Egyptians. Spiritual pioneers of the Old Dispensation, like those of the New, met the opposition of the powers of this world. In both instances the more they were afflicted, the more they multiplied.

One measure adopted by the king of Egypt to reduce the increase of the Israelites was to slay all male children and he ordered the Hebrew midwives to obey this decree. But, we read, they "feared God, and did not as the king of Egypt commanded them" (Exodus 1: 17).

Only two midwives are recorded as receiving the king's order. Their names were Shiprath, meaning *beauty,* and Puah, meaning *splendid.* These feminine characters represent intuitive qualities

superior to those of the concrete mind (Pharaoh) and, therefore, they disobeyed the king's unillumined decrees. It is by virtue of such qualities that the spiritual nature (Israelites) is saved from being crushed and destroyed by the forces of darkness and materiality (Egyptians).

Exodus 3: 9, 10

Now therefore, behold the cry of the children of Israel is come unto me: and I have seen the oppression wherewith the Egyptians oppress them.

Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

Such was the Lord's call to Moses. In obedience to the call, Moses prepared himself for the task. Aaron came to his assistance. When duly qualified they went into action with knowledge and with power. Since each was in possession of the "rod of God," there was no earthly power that could deny their demands or defeat their purpose. They were masters of their mission.

Exodus 5: 1, 2

And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the Lord God of Israel, Let my people go, that they may hold a feast unto me in the wilderness.

And Pharaoh said, Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go.

This refusal by Pharaoh was as the Lord foretold. Instead of yielding to the plea for liberation he oppressed the Israelites more. Orders went out that henceforth they make brick with straw of their own gathering, yet in no less quantity than when it was supplied. And the children of Israel were "in evil case."

In their distress they cried unto Pharaoh, but were turned away. As they came forth from Pharaoh "they met Moses and Aaron, who stood in their way." They found in these two leaders men who had power with God, and who would become the instruments of their deliverance. When man in his affliction seriously sets out in search of emancipation from his ills and limitations, he invariably finds the means of his release awaiting him "in the way."

The children of Israel, who were scattered abroad throughout the land of Egypt to "gather stubble" are representative of un-

regenerate humanity which, in its waywardness, scurries hither and yon in fields yielding at best no more than the stubble of Earth's riches. It is the multitude following the slow and wearisome path of evolution whereon they are driven forward by the lash of pain and carried upward by the cosmic urge that, in the fullness of time, draws each thing to its rightful center. Moses' life, on the other hand, demonstrates the short, direct way to Illumination and the more abundant life. Every individual is given freedom to choose which of the two ways he prefers to follow. Ultimately, they lead to the same goal.

Exodus 6: 1, 6, 10, 11

Then the Lord said unto Moses, Now shalt thou see what I will do to Pharaoh; for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land.

Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments:

And the Lord spake unto Moses, saying,

Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land.

Moses did as the Lord commanded. By Jehovah's appointment he was as "a god to Pharaoh," and Aaron was his "prophet."

The task ahead was a difficult one. The spirit's liberation from its bondage to material things is not easily accomplished. Pharaoh's heart was adamant; he would not let Israel depart. But the will of the Lord, the higher law, prevailed in the end. Meantime, Pharaoh and his land suffered a succession of plagues, ten in number.

Perverted Principles Bring Plagues

The numerous plagues from which mankind has suffered in the past, and to which it is still subject, are the inevitable consequence of its own action under the operation of natural and divine law. The outer expresses the inner, so Earth reflects the moral status of humanity. Before the Fall there was neither discord nor want in the life of man or nature. There were no wintry winds, scorching heat, no severities of changing seasons;

the race lived in perpetual summer. Beauty and harmony prevailed throughout the world.

When man fell all things in nature fell with him. Since that time he has been plagued by natural disasters of diverse kinds; and will continue to be so as long as he remains under the dominion of unillumined, concrete mind (Pharaoh) and an unregenerate life of the senses. Redeemed humanity of the future will, by realigning itself with spiritual law (Moses), reenter the holy land of the New Jerusalem as depicted in Revelation, where light is perpetual and the bounties of Earth unlimited.

There is yet deeper meaning in the ten plagues of Exodus. The works of magic performed by Moses and Aaron are demonstrations of spiritual law pertaining to the blending of the Fire and Water principles. They were instructions to disciples of the Mysteries concerning this alchemical process in the body of all humanity. They conceal in their symbolism mystic keys for the use of the aspirant, keys no less servicable to the neophyte of this day than they were to those of the biblical times.

Efforts to blend the elements of Fire and Water go back to Adam and Eve. They tried and failed. So, too, did Cain and Abel; later Jacob and Esau. In each instance the work was advanced but was not completed. Moses and Aaron carried it further toward consummation; so did Elijah and Elisha. Still later there was an all but successful accomplishment when Solomon and Hiram Abiff built the Temple and the attempt was made to cast the molten sea. With the coming of Christ Jesus, and not until then, was this Great Work brought to full consummation.

Jacob Boehme, the German mystic, treats one aspect of the subject in the following terms:

> *The four elements, Fire Air, Water, and Earth, which previous to the Fall were only one element* (quinta essentia), *and which then appeared only in harmonious contrasts, now stand against one another in painfully eager desire. They anxiously desire to return to unity, but they are compelled to struggle and fight with each other in an empty, resultless circle, while at the same time God restrains them by a powerful hand to which they are subjected—natural law.*

This law applies to both the body of Earth and of man. In

man Fire expresses itself through the passional nature; Air through the mental; Water in the emotional; Earth in the physical. Every disciple of the true spiritual Mysteries is endeavoring to perfect the harmonious blending of these elements. This is outlined in the plagues of Exodus. These plagues are manifestations of corresponding conditions built into the ethers by man's own negative and destructive thinking. He has created a pattern widely at variance with that of the One in whose "image and likeness" he was fashioned.

The variation may be said to be due to man's unwillingness to harmonize the four primal elements within himself. Each of the four principles relates to one of the four vehicles making up the lower quaternary, or personality, through which the Ego expresses itself on this plane of existence. Misuse of the mind will, therefore, bring about a destructive reaction through the air element. When the perverted thought of a multitude has generated a vortex of psychic force on inner planes, it will in time externalize itself in nature in the form of blighting winds and devastating hurricanes. In like manner, every unbalanced emotional condition will find its appropriate reaction in the water element, such as storms at sea, inundating rains, devastating floods. Misuse of the creative fire releases the fires of Earth, resulting in volcanic eruptions and seismic upheavals. Neglect of the physical body and a life of inaction brings on unproductivity of the soil and resultant famine.

By the law of attraction, individuals similarly constituted gravitate into areas and incarnate at times that will bring to them the consequence of their own mistakes or neglect. The law of divine justice is all-pervasive and immutable. Everything both great and small—every individual, community, nation, race, planet—reaps as it has sown.

It has been stated repeatedly that the Old Testament foreshadows the New. There is a sense in which this is definitely true in relation to the plagues of Exodus and those of Revelation. The plagues described in chapters VII-XI of Exodus reveal the archetypal pattern of man's created evils as they appear on inner planes. In Revelation, Chapter XVI, a description is given of their projection into physical manifestation during the present Earth Period.

In discussing the correspondences between man and nature,

Paracelsus, the medieval seer-physician, gives examples of how disharmony results in disease in the body of both man and planet. He states:

The forces composing the microcosm of man are identical with the forces composing the macrocosm of the world. In man these forces may act in an abnormal manner and disease is thereby created. In the great organism of the Cosmos they may act in an abnormal manner and thereby abnormal conditions or disease manifests on the earth and in the atmosphere; in water and elements of fire, electricity may be created. Man may be affected with spasms or colic or dropsy or fever, and the macrocosm of earth may be affected with earthquakes, water-spouts, storms and lightnings. The elements that constitute the heart of man constitute the life of the Sun. The quality of life found in the elements constituting his blood corresponds to the quality of the invisible influences radiating from Mars. If the influence of Venus had not existed, influences which come to man and animal to propagate their kind would not exist; and thus every planet and every star contains magnetic elements that correspond to the identical magnetic elements existing in the constitution of man. A true physician must know the constitution of the universe as well as the contitution of man.

CHAPTER XVIII

The Citadel Of Mortal Mind Ten Times Besieged

The Ten Plagues

Before the tenfold assault of the spirit, mortal mind yielded its untenable position and surrendered to a greater good. The painful process did not fall on the Egyptians alone; the people of Israel, too, needed remedial measures for bringing them fully under the direction of spiritual law. This is indicated in the fact that the first three plagues fell equally upon the Israelites and the Egyptians. Beginning with the fourth, only the Egyptians were afflicted. No murrain swept the beasts of the Israelites; no tempest or locusts destroyed their crops. They suffered no darkness from an obscured Sun, nor were they afflicted with boils. The Lord (Law) made it clear that the fate of the Israelites was not identical with that of the Egyptians.

The First Plague—Turning Water into Blood

Exodus 7: 20, 21

. . . And he (Aaron) lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood.

And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt.

The transformation of blood into water means regeneration; the change of water into blood means degeneration. Blood is the vehicle of the Ego; it contains the essence of life, and is a veritable mirror reflecting development of the spirit functioning therein. Man's desires are registered in it. If they be pure, the blood is clean and the body radiant with health; if they be impure, the blood is unclean and the body devitalized or diseased accordingly.

Pharaoh's "heart was hardened, neither did he hearken unto them, as Jehovah had spoken. . . . . Neither did he lay

even this to heart." So the Lord (Law) through his servants, Moses and Aaron, took further action.

The Second Plague—The Plague of Frogs

Exodus 8: 6

And Aaron stretched out his hand over the waters of Egypt; and the frogs came up and covered the land of Egypt.

Frogs belong to the water element and, therefore, relate symbolically to the emotional nature. Abnormalities in the emotional life cause dropsy and various forms of glandular trouble. Truly "the soul's faults today crystallize into the bodily faults of tomorrow."

Collectively, in the case of the Egyptians and the Israelites, it caused nature to infest the rivers and the land and the houses with frogs; they came into the bed chamber and upon the bed and in the kneeding troughs; everywhere they created a state of misery.

With this dreadful measure, Pharaoh agreed to let the Israelites go, and the frogs were again confined to the river. "But when Pharaoh saw that there was respite, he hardened his heart, and harkened not unto them," even as Jehovah had foretold. So sterner measures were necessary to bring the recalcitrant Pharaoh (human mind) into harmony with the demands of Israel (divine mind).

The Third Plague—The Plague of Lice

Exodus 8: 16-18

And the Lord said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt.

And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt.

And the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice upon man, and upon beast.

Lice relate to the earth element, and are a pestilential result of a neglected physical body. Physiologically, it was man's body and its abuse that the Master referred to when He said, "My

house shall be called a house of prayer: but ye have made it a den of thieves."

The magic of Aaron by which the first two plagues were produced was successfuly imitated by the magicians of Egypt. But not so the third. Failing in this, they said to Pharaoh, "This is the finger of God."

In the Gemara, that portion of the *Talmud* which contains traditions and comments of the Jewish doctors, it is stated that the Egyptian magicians could not produce lice because they were unable to imitate anything smaller than barley corn. They confessed, therefore, that this last miracle was not of man's making, but of God's.

Moses and Aaron were capable of rising step by step in the powers they invoked. From the first they dealt with the legitimate spiritual powers of the Initiate. The Egyptian enchanters worked with counterfeit forces of lower levels. That is why they were able to imitate the first two miracles but not the third; nor any of the succeeding seven wonders. It is to be noted that they were not able to *initiate* any miracle. Imitation was their highest accomplishment, and even that was restricted to two miracles only. The forces they worked with were drawn from the astral plane where spiritual powers utilized by Initiates exist in the form of reflections. Thus, Pharaoh's magicians dealt with but a partial shadow of the substance drawn upon by Jehovah's faithful and qualified ministers.

Still Pharaoh hardened his heart. He failed to discern between spiritual truth and its astral counterpart and would not, therefore, let Israel go.

The Fourth Plague—The Plague of Flies

Exodus 8: 20-24

And the Lord said unto Moses, Rise up early in the morning, and stand before Pharaoh; lo, he cometh forth to the water; and say unto him, Thus saith the Lord, Let my people go, that they may serve me.

Else, if thou wilt not let my people go, behold I will send swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses; and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are.

And I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there; to the end thou mayest know

that I am the Lord in the midst of the earth.

And I will put a division between my people and thy people: to-morrow shall this sign be.

And the Lord did so: and there came a grievous swarm of flies into the house of Pharaoh, and into the servant's houses, and into all the land of Egypt: the land was corrupted by reason of the swarm of flies.

Insects of the air relate symbolically to thought. Pests that enter the Earth's atmosphere are the result of wrong thinking and unclean habits. They are creations of mortal mind. Jehovah clearly outlines the distinction existing between the creative forces of divine mind and of lower or mortal thinking. "I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there."

Exodus 8: 28, 29

And Pharaoh said, I will let you go, that ye may sacrifice to the Lord your God in the wilderness; only ye shall not go very far away; intreat for me.

And Moses said, Behold, I go out from thee, and I will entreat the Lord that the swarms of flies may depart from Pharaoh, from his servants, and from his people, to morrow: but let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to the Lord.

Despite all the painful lessons therein recounted, mortal mind was still manifesting in the darkness of material concepts. No sooner had the plague of flies abated than Pharaoh retracted his promise. He did not let Israel go.

The Lord (Law), however, works impersonally. He is in continual action, bringing increasing good to those who work with Him and added pain and sorrow to those who defy Him and His precepts.

The Fifth Plague—The Murrain on Cattle

Exodus 9: 1-4

Then the Lord said unto Moses, Go in unto Pharaoh, and tell him, Thus saith the Lord God of the Hebrews, Let my people go, that they may serve me. For if thou refuse to let them go, and wilt hold them still,

Behold, the hand of the Lord is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: there shall be a very grievous murrain.

And the Lord shall sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all that is the children's of Israel.

This disaster fell upon the beasts only. Its origin was in the

bestial nature of man. As man progresses in spiritual development a division occurs between higher and lower desires. This is the symbolical meaning of the distinction "between the cattle of Israel and the cattle of Egypt" which is made by the Lord (Law).

Exodus 9: 6, 7

And the Lord did that thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Israel died not one.

And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go.

The workings of the law are immutable and unmistakable. External conditions and environments reflect accurately man's inner life. "The cattle of Egypt died; but of the cattle of the children of Israel died not one." The Egyptians lived in an unregenerate state that brings death; the Israelites had entered into the state where "there was not one of the cattle. . . dead." Their higher faculties were alive, active, and responsive to the divine will.

The Sixth Plague—The Plague of Boils

Exodus 9: 8, 9

And the Lord said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heavens in the sight of Pharaoh.

And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains upon man, and upon beast, throughout all the land of Egypt.

The plague of boils is centered in the desire nature; it is the means by which nature eliminates bodily poisons. Impurities are burned to ashes in the furnace of affliction. The process is perfectly expressed in this ancient mystic chant: "O divine waters, receive ye these ashes, and put them in a soft and fragrant place. . . . . Matter has run its course!"

Thus the mind is turned toward truth and the physical temple cleansed. To become transformed by the renewing of the mind, as Paul says, is seldom accomplished without experiencing the sorrow and suffering that attend a life lived after the dictates of an unillumined mind. Pharaoh's resistence is typical, not exceptional. He was not yet humbled to the point where he was

willing to relinquish his proud, personal will, inadequate as it was, for the impersonal direction of the I AM with its ability to yield joy, harmony and fullness of life. So the painful experiences continued and increased.

The Seventh Plague—The Plague of Hail

Exodus 9: 18-19

Behold, to morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now.

Send therefore now, and gather in thy cattle, and all that thou hast in the field; for upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.

And it was so. "There was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation." The hail smote man and beast, tree and herb. "Only in the land of Goshen, where the children of Israel were, was there no hail."

In this plague the reaction of misdirected emotion is severe. Water is turned into hail stones. They fall, accompanied by fire, out of heaven. The destructive reactions of the fiery desire nature also become operative.

Jehovah declared that every man and beast that was not brought home should die. The home referred to is that "inmost center in us all where truth abides in fullness." There no ill can befall. Storms may rage without but there is calm within. "None of these things move me," says Paul who knew the calm of this inmost center. In a developed soul desire and emotion are controlled, balanced and transmuted. Water and Fire are blended. Such live in Goshen, the place of rest, where there was no hail.

Exodus 9: 27

And Pharaoh sent, and called Moses and Aaron, and said unto them, I have sinned this time: the Lord is righteous, and I and my people are wicked.

The successive trials and tribulations have finally made so deep an impression on Pharaoh (mortal mind) that he is conceding his shortcomings and beginning to recognize the Lord (Law) as righteous. "The gates of attainment swing wide through pain."

Awakening of the spirit to the realities of life is the purpose of

earthly incarnation, but it comes gradually. Again and again the spirit attempts in vain to make its will known to mortal mind. Repeatedly Pharaoh promised to let Israel go and repeatedly did he break that promise. This time Moses questioned the sincerity of Pharaoh. He said, "But as for thee and thy servants, I know that ye will not yet fear the Lord God." And so the flax and the barley were smitten; for "the barley was in the ear, and the flax was bolled. But the wheat and the rye were not smitten for they were not yet grown up."

The barley and the flax represent causation ripe for reaping. They stand for mass consciousness which produces fruits not of the Father's planting. The wheat and rye were untouched. They were, moreover, not grown up. They symbolize a higher state of consciousness which has not come to the full, but continues unfolding toward its destined high estate.

Pharaoh sinned yet again, the seventh plague having failed to accomplish his awakening.

The Eighth Plague—The Plague of Locusts

Exodus 10: 3-6

And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the Lord God of the Hebrews, How long wilt thou refuse to humble thyself before me? let my people go, that they may serve me.

Else, if thou refuse to let my people go, behold, to morrow will I bring the locusts into thy coast:

And they shall cover the face of the earth that one cannot be able to see the earth: and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field:

And they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy father's fathers have seen, since the day that they were upon the earth unto this day. And he turned himself, and went out from Pharaoh.

When this plague threatened, the servants (soul attributes) of Pharaoh had come to the realization that with Egypt (material interest) destroyed, it would perhaps be wiser to let Israel (spiritual interest) have its way. But the final release was not yet given although it was near.

The locusts denuded Egypt. The last of the material personal concerns that stood in the way of the spiritual life were destroyed.

It was a cleansing brought on by a wind from the east (direction of light). For a time the land was darkened, and that darkness thickened when Pharaoh still refused to give Israel its freedom. The locusts refer to a clinging, tenacious hold to martial desires which causes the darkness to thicken—that is, the light of spirit becomes more deeply veiled by the shadows of unregenerated mind.

The Ninth Plague—The Plague of Darkness

Exodus 10: 22, 23

And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days:

They saw not one another, neither rose any one from his place for three days.

This was the darkness that precedes the dawn. After three days they rose again.

The air (mind) was filled with darkness, but "all the children of Israel had lights in their dwellings." It was because they were spiritually awakened that they sought to leave Egypt (materiality) and to become free from its limiting claims. Mortal mind is, as Paul speaks of it, a power of darkness until it is transformed and illumined by the spirit. The spiritualization of the mind is the beginning of a regenerated life. It is the path that leads to the higher life.

Exodus is a record of the processes by which humanity travels from darkness to light. It unfolds the stages in the life of an aspirant as he emerges from the plague of human darkness and into a state of divine illumination through Initiation.

After darkness fell upon the land, Pharaoh was again moved to negotiate with Moses for the release of his people. The first time he asked for terms was when the seventh plague threatened to strike him. There was at that time an attempt to compromise with the requirements of the spirit; he considered the terms exacted by Moses as too severe; they called for a greater sacrifice than he was ready to make.

It was so again in this instance. He was willing to let Israel go but required that their flocks and herds stay. To this Moses replied: "Our cattle also shall go with us; there shall not an hoof be left behind."

Spirit demands the whole of man; it will tolerate no compromise. Man cannot serve two masters. The lower nature must be lifted up completely. "Not an hoof shall be left behind." With this ultimatum delivered, Moses was bidden to leave, never to appear again, "for in that day thou seest my face," threatened Pharaoh, "thou shalt die."

This is the last desperate stand of mortal mind against ascendancy of the spirit within. It struggles to retain supremacy; in vain does it endeavor to banish the higher self that is nearing a final victory. So obdurate was Pharaoh (mortal mind) that he set into operation yet more painful reactions. They were of his own making; the Law knows no favorites; to each according to his thinking and acting. So the plague that now overtook Egypt. the tenth and last, was the most severe.

The Tenth Plague—Death of the Firstborn

Exodus 12: 29

And it came to pass, that at midnight the Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle.

From this plague, as from the previous three, no harm came to the Israelites. "Against any of the children of Israel," said the Lord (Law), "shall not a dog move his tongue, against man or beast: that ye may know that the Lord doth make a difference between the Egyptians and Israel."

The firstborn was in a position of preference and power; to him belonged the inheritance. The slaying of Egypt's firstborn, therefore, symbolizes the destruction of the power that held Israel in bondage. It marked the conquest over the last enemy in mortal nature to resist the spirit in its struggle for freedom and progress. With this obstruction removed, the Israelites were ready for the next step forward, the step described in the mystic manual of Exodus as the Passover.

Exodus 12: 30-32 35, 36

And Pharaoh rose up in the night, he, and all of his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead.

And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and

go, serve the Lord, as ye have said.

Also take both your flocks and your herds, as ye have said, and be gone; and bless me also.

And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment:

—And the Lord gave the people favor in the sight of the Egyptians, so that they lent unto them such things as they required: And they spoiled the Egyptians.

Pharaoh now surrendered to all the demands of Moses. Mind yielded to spirit.

The Israelites required gold and silver of the Egyptians, and this they received. When departing they took their taskmasters' precious jewels and most prized possessions.

This incident teaches transmutation rather than destruction. Evils of the mind may properly be said to require destruction, but not the forces by which those evils are possible. Those forces are of a divine nature; they are essential to the spirit's progress. The best that the Egyptians (material civilization) under the rule of Pharaoh (concrete mind) can bring forth (jewels of gold and silver) is required by the Israelites (divine mind) as it progresses from darkness (Egypt) to light (Canaan). It has been well said that the ornaments of the Egyptians became the necessities of the Israelites.

Exodus 12: 37, 38

And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, besides children.

And a mixed multitude went up with them; and flocks, and herds, even very much cattle.

The initial journey undertaken by the emancipated Israelites was in the direction of a new life. This is the symbolical significance of six. In this instance the departure from the old life was taken with such determination and purpose, long strengthened and clarified by the suffering they had undergone and the sacrifices they had made to secure it, that the normal power of six had been raised to the extraordinary degree of 6-00-000.

Astrologically interpreted, the sixth house is the mansion of service; and its natural zodiacal ruler, Virgo, inspires the ideal voiced by the Master: "And whosoever will be chief among you, let him be your servant."

It was a "mixed multitude" that left; that is to say, they were

not of equal attainment, nor were they a perfected people. They were simply on their way, travelling in the right direction. And the wandering through the wilderness is an extended account of the refining process, through trials and difficulties, which man undergoes while being prepared for entry into the Holy Land.

Plagues of Exodus and Revelation Compared

As previously stated, the plagues of Exodus portray the archetypal patterns of reactions suffered by man in consequence of his violations of Cosmic Law. The plagues of Revelation reveal the etheric pictures of the manner in which those reactions are poured out on man during the Earth Period, particularly in relation to the Fifth Root Race.

The plagues of Exodus number ten; Revelation lists seven. Ten is a universal number and pertains to the cosmic scheme rather than to man, the individual. Seven is a number of hidden truth, and bears a direct relation to the inner development of man.

Revelation 15: 6-8

And the seven angels came out of the temple, having the seven plagues, clothed in pure white linen, and having their breasts girded with golden girdles.

And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.

And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

The temple is representative of redeemed humanity, when the world will be filled with the glory of God. This temple cannot be entered until man is cleansed, until all karmic scores have been balanced or, in the words of the text, "Till the seven plagues of of the seven angels were fulfilled."

The Seven Vials of Wrath

THE FIRST VIAL

Revelation 16: 1, 2

And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

And the first went and poured out his vial upon the earth; and there fell

a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.

The mark of the beast is the darkness of mortal mind focussed upon material things. This vial contains diseases that are "tinged with matter." In the body of the Earth they react in such cataclysmic upheavals as change its surface and conditions from epoch to epoch.

THE SECOND VIAL

Revelation 16: 3

And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea.

This vial contains diseases resulting from transgressions of an emotional nature. Excessive and uncontrolled emotions in humanity react in nature as destructive storms and devastating floods.

THE THIRD VIAL

Revelation 16: 4

And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

This wrath corresponds to the first plague of Exodus. The blood is the seat of the primal essence of spirit. A degenerate life poisons the blood stream and renders both emotions and desires incapable of being transmuted into the spiritual essence necessary for entrance into the temple previously described. Droughts are a corresponding manifestation in nature.

THE FOURTH VIAL

Revelation 16: 8

And the fourth angel poured out his vial upon the sun: and power was given unto him to scorch men with fire.

The reference here is to forces scourging the lower desire nature. From the spiritual Sun—the Light behind the Sun, as it were—forces flow continually to earth planes. Their action on humanity is twofold; constructive and destructive. In all those whose inner fires burn clean they strengthen and sustain both body and soul. In those whose fires are murky with earthy

passions they work a purification by automatically subjecting them to the fires of affliction. In the first instance a harmonious relationship results in added well being; in the second a discordant condition results in "scorching by fire." The fires that sweep destructively over fields and forests, cities and lands, are extended reactions of wrong desires run riot.

THE FIFTH VIAL

Revelation 16: 10, 11

And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain.

And blasphemed the God of heaven because of their pains and their sores and repented not for their deeds.

Mind in its lower expression leads man into evil; it is the "seat of the beast." Since it is the link between spirit and the objective world, when it is full of darkness there is bitterness and rebellion against the forces of light. Mental aberrations of various kinds result from such a state. In nature it precipitates as corresponding twisters—cyclones, tornadoes and hurricanes.

THE SIXTH VIAL

Revelation 16: 12, 13

And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

Qualities in man are frequently symbolized by animals. The dragon is man's lower nature while the frogs spewed out of its mouth are unclean elements, usually under cover in the basest part of his character. The river Euphrates, associated with the Garden of Paradise, typifies the waters of life. When this precious fluid is wasted the river is "dried up." In the body of man this results in some form of paralysis; in nature, as arid, unproductive lands.

THE SEVENTH VIAL

Revelation 16: 17-21

And the seventh angel poured out his vial into the air; and there came a

great voice out of the temple of heaven, from the throne, saying, "It is done."

And there were voices, and thunders, and lightnings, and there was a great earthquake, such as was not since men were upon earth, so mighty an earthquake, and so great.

And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

And every island fled away, and the mountains were not found.

And there fell upon men a great hail out of heaven, and every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

The seventh vial contains "the wine of the fierceness of his wrath." It combines the forces of Fire, Air, Water, and Earth. As they are poured upon Earth, cities fall, islands disappear, and the very mountains are leveled. This is the "latter days" when old forms, no longer serviceable to the spirit as vehicles of progress, are destroyed, and new patterns for a new world are in the making. It is today's transition—the days of the nations' Armageddon.

As the forces of the New Age gradually supplant those of the Age that is passing, they are raising the vibrational rhythm of the entire planet and all things manifesting on it. Atoms that form all kingdoms of nature have no choice but to accelerate their motion in harmony with the higher rhythms or to suffer dispersal. This is the meaning of the statement that "every island fled away, and the mountains were not to be found." There is a sense in which this is literally true. Only those forms in the kingdoms of nature that have kept abreast of evolutionary requirements will survive the seventh vial and go forward to assume their rightful place in the New Age.

In the transition judgment, the catastrophe poured out from the final bowl of wrath will fall upon men and nations that bear "the mark of the beast." Evils will come suddenly, and in strange forms hitherto unknown. Their cause and cure will baffle the wisest. Men will fail and fall from unnamed diseases, and freak phenomena will shake the Earth. Righteousness alone will give immunity. A past age declares, "It is done." From the heights of eternity a voice proclaims, "Behold, I make all things new."

CHAPTER XIX

The Passover From Bondage To Freedom

The Vernal Equinox

The Passover of the Hebrews and the Resurrection of the Christ are of like significance. They are both events of liberation. What the Passover is to the Old Dispensation, the Resurrection is to the New.

These events being of like import, they occurred under similar stellar influences. They are festivals of the Spring Equinox, when the Sun enters Aries and imparts a fresh impulse to all life. The Cosmos is then vibrant with a new release of energy to which man and nature respond.

What the Spring Equinox is to nature, so is it to the spiritual life of humanity. Thus, it is not by accident or by arbitrary decrees of ecclesiastical councils that special religious observances are held at this time. It is in obedience to the inward and outward motions of life itself. Christians celebrate the glories of Eastertide; Jews commemorate the Passover; Buddhists observe the Wesak Festival which, while a little later in the season, is none the less keyed to the fresh annual outpouring that comes with the Sun's ingress into Aries.

The Vernal Equinox is also a festival time on inner planes, when hosts of celestial Beings join in the triumphant song of resurrected life. Mystery Schools observe it with sacred and solemn rites. Hierophants and disciples foregather; "qualified and worthy" neophytes are admitted into a greater degree of knowledge concerning the mysteries of life and being.

The entire Book of Exodus centers in the Passover. As previously observed in our study of the life of Moses, the Book is keyed astrologically to the sign of Aries. It deals with the passage of the Sun from watery Pisces to fiery Aries. There is a blending of the two principles that produces an ecstasy of life which floods the Earth and which we know as springtide. In man a

similar interaction of the Fire and Water principles occurs, fiery desires blending with watery emotions. When this alchemical process has advanced to a certain point, a new status in spiritual development is attained and the progressed soul is hailed as "new born."

Because of the cosmic powers operative when the Sun is focussing the activating rays of Aries on humanity, it is the time when events of great moment may logically be initiated. Biblical history records many such. In the month of Nisan (April), on the fifteenth day thereof, the Israelites left Egypt—the most important date in the Old Dispensation calendar. It was also the date of Joseph's release from prison. Other events occurring at this time include the encampment of Sennacherib's army before Jerusalem, where it was slain by the Lord (Law); the deliverance of Shadrach, Meshack and Abednego from the fiery furnace; Daniel's release unharmed from the lion's den. These events all point to the new fires that envelop and energize the Earth under the rays of Aries and its fiery planetary ruler, Mars.

The Beginning of Months

The significance of nature's springtime in relation to human consciousness is brought out in the Lord's announcement to Moses and Aaron that "This month shall be unto you the beginning of months: it shall be the first month of the year to you" (Exodus 12:2).

A new light dawned for them; they were exalted to a higher state of knowing; they were raised to greater powers of performance. In other words, they were initiated into more of the divine plan for man and definitely commissioned to carry it forward among those worthy and sufficiently comprehending. Such were the Israelites, the pioneers; the Elect, the Chosen.

Initiation is a difficult attainment. It must be earned. No one can bestow it upon another, nor can money procure it. It is the result of right living, of moral character, of helpful service. One's selfish, animalistic nature must be sacrificed before his higher nature can come to fruition. Moses, the Initiate, teaches this to his people as the first essential to accomplishing the passover. " . . . they shall take to them every man a lamb," and kill it. "And they shall eat the flesh . . . roast with fire, and unleavened

bread; and with bitter herbs they shall eat it" (Exodus 12: 3, 8). The neophyte on the Path well realizes that the animal which must be slain, fired and devoured symbolizes the bestial qualities in his own nature. The ceremony merely visualizes an inner process.

The pictorial symbol of Aries is a lamb or ram. In Hebrew the name for this is *Telah,* meaning *sacrifice.* The Hebrew name, *Rama,* it is also to be noted, means *a high place.*

The sacrifice required was not pleasing; the bread was not leavened and the herbs bitter. One reason for prescribing unleavened bread is that its atomic constituency is of a higher vibratory value than leavened bread. Fermentation is caused by a foreign agency of a decomposing nature.

The Blood of the Lamb

In order to escape the last and tenth scourge which Jehovah was to inflict upon resistant Pharaoh and his people, it was required of the Israelites that they take the blood of the sacrifice and "strike it on the two side posts and on the upper door post of the houses." The promise was that when the Lord would pass through to smite the Egyptians, He would pass over all doors so marked and not "suffer the destroyer" to enter such homes.

It was by the blood of the lamb that the Israelites left Egypt. By tuning in to cosmic forces that flowed from the celestial lamb, Aries, they possessed qualifications for going forward, for leaving an old condition (Egypt) and entering a new one (Canaan). In a yet larger sense, it is by this same blood of the Lamb, the spirit of the Cosmic Christ, that humanity is enabled to pass over from its fallen state of darkened consciousness (Egypt) into the Holy Land of the redeemed.

Exodus 13: 17, 18, 20, 21

And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt:

But God led the people about, through the way of the wilderness of the Red Sea: and the children of Israel went up harnessed out of the land of Egypt.

And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness.

And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night.

The near way was through the Philistine country; but in that way lay temptation, greater perhaps than the newly emancipated people could safely encounter. So, in the perfect wisdom of divine guidance, they were led a longer but a safer route through the wilderness; and at its edge they encamped for some time. By their aspiration to live according to higher law, the Israelites drew this measure of protection to themselves. The honest, earnest seeker after a righteous life asks for safety rather than haste, virtue rather than convenience, perfection rather than temporary advantage.

The Guiding Principles of Fire and Water

The pilgrim host moved toward the Promised Land under the guidance of a cloud by day and a fire by night. In these symbols our attention is again called to the two principles by whose conjoined powers man emerges from bondage into freedom. The ideal of polarity between the forces of head and heart, reason and intuition, will and imagination, was first impressed on the Akashic Records by the Cherubim, the Lords of Cancer, in the dawning of the Second Day of Creation, as a goal for man-in-the making—the goal of complete realization in the fullness of time. Moses, who was drawn out of the waters (Pisces) to serve in fire (Aries), taught this to his disciples (Israelites, those who see God). This ideal also constituted the highest teaching given by Christ Jesus to the Immortal Twelve on the evening they met in an upper chamber (elevated consciousness) to partake of the bread (feminine, water) and wine (masculine, fire).

The two guiding pillars are also apt symbols of the conscious invisible helper. During the day, while man is engaged in the objective world of affairs, there is guidance but it is in the nature of a cloud that screens inner worlds and their inhabitants from direct perception. During the night, when outer senses are at rest while the inner faculties are awake and conscious, the latter are in the light and guidance is truly by a pillar of fire. The night time of Earth is the daytime of the awakened and illumined soul. These truths have been taught in the Mystery Schools all

through the ages. "When we dead awaken" they will become common knowledge and, later, the common experience of all mankind.

The Deterrents of Doubt and Fear

Pharaoh had word that all was not well with the departed Israelites. He heard that they had fled and imagined they were "entangled in the land" and that "the wilderness hath shut them in." Because of this sign of weakness on their part, he repented their release. "Why have we done this," asked he, "that we have let Israel go from serving us?" So the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea beside Pi-hahiroth (place of sea-weed), before Baal-zephon (place of darkness).

The Israelites were encamped beside seaweed and in darkness, and pursued by their oppressors because they showed signs of weakness. It is doubt, uncertainty, confusion of thought and purpose that open the door to inimical influences and endanger progress on the path. Fear is, of all things, the greatest deterrent to spiritual advancement, as it is to success in material pursuits.

Renunciation Precedes Attainment

Exodus 14: 10-12

And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the Lord.

And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt?

Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness.

The experiences of the Israelites at this point was typical of those met by every aspirant on the way to a higher life. The process of detachment from accustomed ways of living, from thoughts and interests and habits that have become deeply rooted during the course of years and lives and ages, but which are not consistent with the highest advancement, is extremely diffi-

cult. Repeatedly, under severe strain and weariness, an aspirant rebels against hardships and clamors for a return to the more comfortable conditions that have been left behind. In such moments there is perhaps no recognition of the fact that whatever comfort and satisfaction the old ways of life yielded in the past, those same seemingly desirable conditions can never be recovered once the spirit has awakened to a higher and a nobler state of being. To go back would be to increase the trials of transition. For the aspirant there is but one way and that way is forward. Meanwhile, his experience is like that of the Israelites in the wilderness. They had neither the fleshpots of Egypt nor the milk and honey of Canaan. They had just seaweed and darkness and desert.

This stage is familiar to every disciple. He feels himself to be neither here nor there. His renunciation of worldly interests places him out of harmony with mass thought and outlook; his spiritual consciousness is not sufficiently strong and clear to penetrate to the depthless wells whose content is sweet and whose powers would lift him completely above the hurt and criticism, misunderstanding and misinterpretation leveled at him by associates; and even by friends and family that are closest to his personal life. But the disciple is never left alone. In his hour of crying need comes a response from on high. Moses, the leader, the light, the higher self, said unto his people, pilgrims on the spiritual way, "Fear ye not, stand still, and see the salvation of the Lord. . . . The Lord shall fight for you, and ye shall hold your peace" (Exodus 14:13, 14).

CHAPTER XX

Spiritual Mastery over Elements of Obstruction

The Passage of the Red Sea

Exodus 14: 15, 16, 21, 22

And the Lord said unto Moses . . . speak unto the children of Israel, that they go forward:

But lift thou up thy rod, and stretch thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea.

And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided.

And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left.

When working with spiritual law higher powers are set into operation that remove seemingly insurmountable obstacles. The Israelites found it so. Heeding Moses, the voice of the spirit self, they paused, renewed their confidence in his direction, and presently beheld "the salvation of the Lord." The very sea parted. They went forward; Egypt was left behind; and the Promised Land was less remote.

In relation to initiatory experiences of a neophyte, this incident pertains to the test by Water. Before taking it a command is given. Prior to beginning the passage Moses commanded the Israelites to "stand still." The troubled emotions must first be stilled. Peace and poise must be established before the Initiation by Water can be experienced, for the great illumination gives control over this element in nature and over the beings who work in and through it. Christ Jesus demonstrated this power when He walked on the sea. In the future, when all humanity shall have mastered the emotional nature, there will be no more sea —as John declares in Revelation.

The Israelites were in a sorry predicament. They were in the wilderness with the sea on one side and the devil on the other. It has already been noted how the sea accomodated itself to their

superior's command. But what of the pursuing hosts of Pharaoh? How could they be repelled?

The enemy that followed was kept at a safe distance by the Angel of the Lord who shifted position from front to rear: "the pillar of cloud went from before their face, and stood behind them. And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all night."

The Angel here spoken of is the Race Spirit which literally hovers over the people under its jurisdiction in the form of a cloud. From such guidence come the impulses that lead nations and races to collective action along the line of their appointed destiny. Patriotism is one of its most marked manifestations, and folk music its most potent expression.

From Atlantis to Aryana

The story of Israel's passage through the Red Sea is, like that of Noah and the Flood, a legendary account of the Atlantean pioneers migrating eastward to Central Asia to escape the successive inundations which finally caused complete submergence of that continent. The place where they first settled is now known as the Gobi Desert, and mysteries there are belonging to this region which, when revealed in days to come, will throw added light on the early beginnings of the Aryan or Fifth Root Race there cradled during its infancy.

The nucleus, or seed, for that great race was the Semites, the Israelites of the Bible. Because of the very important position which this gave them in the history of racial development, they were especially guided and cared for by the Race Spirit and leaders like Moses, who became instruments for carrying out the designs of the archangelic overlord.

The Promised Land to which the Israelites journeyed was not Palestine only. That land is the whole of Aryana—all the areas on which human evolution is progressing during the Aryan Epoch. It is the realm of spirit into which Egos enter and function consciously when true Initiation has been attained.

The Light That Shineth in Darkness

The cloud was darkness to the Egyptians but light to the Israelites. According to their consciousness was it unto them.

"The light shineth in the darkness; but the darkness comprehendeth it not."

This incident serves well to illustrate why exclusive Brotherhoods dealing with deep spiritual truths are called Mystery Schools, or secret lodges. They are not exclusive in the sense that they would withhold truth from an individual or a race capable of receiving it. On the contrary, they exist for the very purpose of bringing all humanity into the wisdom they possess. The truths they know and live are mysteries only in so far as they are beyond the comprehension and constructive use of the uninitiated.

The Twofold Operation of Law—Spiritual and Material

The Egyptians pursued the Israelites even into the Red Sea passage. But this route was not for them. Unlike those preceding them, they had not mastered the water element in their own nature—a development that would have enabled them to walk through the sea dry shod. At first they were troubled; it appeared clear to them that they were at a disadvantage. In disgust and desperation they said, "Let us flee from the face of Israel; for the Lord (Law) fighteth for them against the Egyptians."

This was true. The impersonal divine law presently made demonstration of their unpreparedness by engulfing them beneath the waters of the sea, and "there remained not so much as one of them." And "Israel saw that great work which the Lord (Law) did upon the Egyptians: and the people feared the Lord, and believed the Lord, and his servant Moses." (Exodus 14: 31)

A study of interrelationships between the Israelites and the Egyptians reveals the operation of law on two planes, the spiritual and the material. It is said repeatedly that the Lord (Law) hardened Pharaoh's heart, whereas the Israelites were given special direction, protection and illumination. In the end this led to the destruction of the Egyptians but to the safety and advancement of the Israelites. In the words of Paul: "To be carnally minded is death; but to be spiritually minded is life and peace."

A Song of the Soul in Triumph

MOSES HYMN OF THANKSGIVING

I will sing unto the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.

The Lord is my strength and song, and he is become my salvation; he is my God, and I will prepare him an habitation; my father's God, and I will exalt him.

The Lord is a man of war: the Lord is his name.

Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red Sea.

The depths have covered them: they sank into the bottom as a stone.

Thy right hand, O Lord, is become glorious in power: thy right hand, O Lord, hath dashed in pieces the enemy.

And in the greatness of thine excellency thou has overthrown them that rose up against thee: thou sentest forth thy wrath, which consumed them as stubble.

And with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, and the depths were congealed in the heart of the sea.

***The enemy said, I will pursue, I will overtake, I will divide the spoil;** my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them.*

Thou didst blow with thy wind, the sea covered them; they sank as lead in the mighty waters.

Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders.

Thou stretchedst out thy right hand, the earth swallowed them.

***Thou in thy mercy hast led forth the people which thou hast redeemed:** thou hast guided them in thy strength unto thy holy habitation.*

***The people shall hear, and be afraid; sorrow shall take hold on the** inhabitants of Palestina.*

Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away.

Fear and dread shall fall upon them; by the greatness of thine arm they shall be as still as a stone; till thy people pass over, O Lord, till the people pass over, which thou hast purchased.

Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in, in the sanctuary, O Lord, which thy hands have established.

The Lord shall reign for ever and ever.

Moses' song of the soul following the divinely guided passage across the Red Sea is charged with the ecstasy of triumph and a realization of the transcendental Presence. To dwell in thought

And said, If thou wilt diligently, hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes I will put none of these diseases

and meditation upon such a song as this is to feel something of the joy and harmony that condition upper realms.

Moses was aware of the working of spiritual law and knew that by continued obedience to it his people would continue to be victorious. The dukes of Edom, the mighty men of Moab, and the inhabitants of Canaan would "melt away" as shadows do before light. He saw Israel planted "in the mountain," in the "sanctuary" which the Lord had established for those who love Him and abide in the way of His righteousness.

Exodus 15: 22-27

So Moses brought Israel from the Red Sea, and they went out into the wilderness of Schur; and they went three days in the wilderness and found no water.

And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah.

And the people murmured against Moses, saying, What shall we drink?

And he cried unto the Lord; and the Lord shewed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them,

upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth the.

And they came to Elim, where were twelve wells of water, and three-score and ten palm trees, and they encamped there by the waters.

After the triumphal march through the Red Sea there follows further disciplines in preparation for other victories.

Heaven is not reached at a single bound:
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount the summit round by round.

Bitter Waters Made Sweet

Again the Israelites felt themselves deserted because they were left for a season to their own resources. How else could their abilities be called into use and developed? They thirsted for the living waters of life; that which they found was bitter. It was not from the depthless wells whose content is sweet and whose powers bring restoration to a weary, drooping soul. The waters of Marah are the strange cold waters of Isaiah, the waters of life turned downward through generation into degeneration instead of being uplifted into regeneration. Moses sweetened the bitter

waters by casting into them a tree. As the sap of the tree rises upward it is an apt symbol of the liquid fire ascending from the base of man's spine to his head centers. In ancient Babylon a neophyte was told: "The price of purification is a tall palm tree."

The palm tree symbol is so used in this passage. Three score and ten stand beside the twelve wells (soul attributes) which the Israelites later found at Elim (a name meaning *trees*), where they found it good to encamp for a season.

The Israelites "went for three days in the wilderness and found no water." In a cosmic sense these days are three Periods that an unindividualized spirit passes through before reaching individualization in the present fourth or Earth Period. They also refer to the three principles in man: physical, etheric and emotional. Just as three Periods are traversed before awakening to self-consciousness, so the three vehicles named must be purified before inner centers open and the Ego awakens to the mysteries of inner worlds in the state called Initiation.

The Israelites' three-days of wandering in the wilderness have the same significance as the three-day journey connected with rites of the Ancient Mysteries, when a candidate for Initiation was given an opportunity of recapitulating past conditions and studying inner-plane activity. The symbolism is preserved in modern Masonry; and the supreme theme of Christianity is the three-day burial of the Master of Masters that culminated in the Resurrection of the Light of the World.

The hardships encountered by the Israelites in the desert were their trials by Fire. These are met again and again on the Path on an ever ascending spiral of progression. With each trial successfully passed, the vehicles become purer, the faculties stronger, spiritual perception clarified, and realization of omnipresent divinity deepened. More than one trial by Water and by Fire had been met and mastered by Moses before he became the meek and mighty leader of his people, and before he could sing the exultant song of deliverance beside the Red Sea. In chapter after chapter, Book after Book, Testament after Testament, the Bible outlines the Path for all who choose to follow the straight and narrow Way of Illumination.

The Bread of Life

After a period of restoration by the wells of Elim, the Israelites resumed their journey. This time they went into the wilderness

of Sin. It proved exausting and seemed for a time to be past endurance. It would have proved so had it not been for the "salvation of the Lord," an ever present help in their hour of need.

Their faith was not yet strong enough for them not to murmur when things were hard, but the mercies of the overshadowing Presence dealt with them not according to their momentary frailties, but in keeping with their essential divinity. The faltering steps of the neophyte, like those of a child, are steadied by a guide whose feet do not stumble.

The Lord again rendered good for ill. Whereas the children of Israel said to Moses and Aaron: "Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger," the Lord responded by promising to rain upon them "bread from heaven."

A child is not disowned for its weakness; an aspirant is not rejected because of failures. So long as the child grows and the aspirant tries there is help, protection and encouragement. It is when childhood is past, when any attempt to follow the way has ceased, that the parent or the teacher withdraws his authority and the Lord (Law) "strives" with him no more.

In moments of soul ecstasy complete dedication to things of spirit is easy. It is when the call comes to carry the light received on the mountain peaks of illumination down into the wilderness of mortality that the way becomes hard and human nature is prone to rebel. Murmurings of the Israelites find an echo in every human heart until the last shred of personality has been woven into the texture of spiritual being.

One of the most subtle tests on the Path is the ability to stand alone, unshaken in the midst of doubt, criticism and rebellion, as did Moses when charged by his people with having mistakenly led them into a state of misery worse than they had known before. Only a strong, self-reliant soul can keep calm, self-possessed and helpful under such circumstances; only one who has been long tried can face opposition and yet retain implicit trust and confidence in the righteousness and ultimate success of his appointed mission. Moses, having passed the test by Water, had so stilled

his emotions that he had attained inward poise and outward calm. Such self-mastery is the mark of an Initiate.

Mystically, the bread from heaven is the living word, the divine wisdom on which the spirit nourishes itself as it journeys from impotence to omnipotence. Where there is spiritual hunger there is spiritual food to satisfy that hunger. "If I do not have the heavenly manna within myself," writes Paracelsus, "I cannot attract the heavenly manna."

Spiritual truth comes to the seeker in a measure determined by his own capacity to receive. Therefore, all did not gather an equal amount of manna; but those who had little "had no lack" and those who "gathered much had nothing over."

Again and again the Israelites failed. The bread from heaven had not yet weaned them from the flesh pots of Egypt. They called for flesh, and their lusts were satisfied. But they died. That is, consciousness of divine wisdom faded out. The incident is recorded in

Numbers 11: 31-34

And there went forth a wind from the Lord, and brought quails from the sea, and let them fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits high upon the face of the earth.

Another stage on the journey brought Israel to Rephidim. The name means *wandering.* They were still unsettled, their thoughts and feelings shuttling between their higher and lower natures. Again they were without water—there will always be thirst when forsaking the wells of the water of life—and again they complained. Disgruntled, they asked Moses, "Is the Lord among us, or not?"

Exodus 17: 4-7

And Moses cried unto the Lord, saying. What shall I do unto this people? they be almost ready to stone me.

And the Lord said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go.

Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in he sight of the elders of Israel.

Moses met the Lord (attuned himself with the workings of cosmic Law) on Mount Horeb (an elevated state of consciousness). And again he demonstrated his mastery over his emo-

tional nature and his control over the element of Water. With his rod of power he smote the rock, and forth flowed a river of water. Moses called the place Massah and Meribah, meaning *trial* and *contention,* respectively.

It is to be noted that the power possessed by Moses was not used promiscuously. It was never drawn upon in order to relieve the Israelites from putting forth their utmost in thought, faith and action. To have done so would have meant nursing their weakness and dependency, while the purpose of evolution is to develop strength and self-reliance in man until he becomes truly as one of the gods. Nor did Moses ever resort to his magic wand for self-help or glorification. Initiate powers are pledged solely in service to others; to violate that pledge is to automatically forfeit the powers gained. It is a perversion of spiritual qualities which ultimates in their dissolution. The higher the attainment and the greater the power, the deeper is humility and the more complete is dedication to selfless service. Moses was mighty and majestic in his meekness. Of himself he was nothing; with the Lord (Law), the very elements in nature did his bidding.

Exodus 17: 8-16

Then came Amalek, and fought with Israel in Rephidim.

And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: tomorrow I will stand on the top of the hill with the rod of God in mine hand.

So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill.

And it came to pass, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed.

But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.

And Joshua discomfited Amalek and his people with the edge of the sword.

And the Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven.

And Moses built an altar, and called the name of it Jehovah-nissi:

For he said, Because the Lord hath sworn that the Lord will have war with Amalek from generation to generation.

Moses, (spiritual power of discernment) calls on Joshua (highly perfected personality) to go out to make war with

Amalek (lusts of the lower nature). The Commander in Chief (the spiritual self) takes his stand "on the top of the hill with the rod of God" in his hand. In the struggle he is upheld by Aaron, (holiness) and Hur (nobility). When Moses (spirit) held up his hand (sustained consciousness on high), Amalek (lower propensities) was subdued. When his hand fell (consciousness descended) Amalek (earthly passion) prevailed.

After this victory, Joshua (ascending personality) became the foremost disciple of Moses, occupying a place in his life similar to that of the beloved John in the life of Jesus. Joshua and Jesus are variations of the same name. The victory which Joshua won over Amalek is, moreover, paralleled by the great temptation in the life of Jesus.

Moses Assumes a High Command

Jethro, Moses' father-in-law, having "heard of all that God had done for Moses, and for Israel his people, and that the Lord had brought Israel out of Egypt," took Zipporah, Moses' wife, and her two sons—Gershom and Eliezer—and came to Moses in the wilderness, "where he had encamped at the mount of God."

Now Jethro was a priest and a wise man. Seeing how Moses sat to judge the people who stood in a line awaiting his decisions from morning unto evening, he recognized that the burden was far too heavy for one man to carry. "The thing that thou doest," said he, "is not good. . . . I will give thee counsel. . . . Thou shalt shew them (the people) the way wherein they must walk, and the work that they must do. Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens: And let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee. If thou shalt do this thing . . . then thou shalt be able to endure, and all this people shall also go to their place in peace." Moses "hearkened to the voice of his father-in-law and did all that he had said."

Moses had qualified for promotion. He had been faithful in small things and was, therefore, placed over greater. Others stepped forward to relieve him of lesser duties. This is the ladder

of life; it has many rungs; there are ascending beings on each one, from the lowest to the highest. The hierarchical plan of government operates on all planes and in every sphere of life. Cooperation extends throughout. Those below rise through the power of those above; those above ascend through the support rendered by those beneath. The lesser judges in Israel had acquired from Moses ability to undertake some of his labors; whereas Moses was able to assume a position of more extended service because of the burden shared by those he had qualified to work under him.

Specialization and division of labor belong to the order of nature. Organized activity prospers when this is recognized and acted upon. Whether the sphere be spiritual or material, an enterprise or movement rises no higher than its source. If the fountainhead of its inspiration functions on a high level, its possibilities of attainment are of at least equal elevation.

The names of Moses' two sons are keys to the consciousness and mission of Moses. Aware of his spiritual home world, he felt himself a stranger wandering through a wilderness and leading a blind band of pilgrims toward the land of light. Gershom means stranger, an alien in the land; Eliezer signifies Moses' faith in the divine power that was leading him on his return journey to his eternal home. He had united himself to Zipporah, *the shining one,* and received counsel from Jethro, the priest whose name means *excellent.*

CHAPTER XXI

Initiation by Air

Exodus 19: 3

And Moses went up unto God, and the Lord called unto him out of the mountain.

As the sea belongs to the Water element and the desert to the Fire, so does the mountain choose for its home the Air. Moses, having taken Initiation by Water at the Red Sea and Initiation by Fire in the wilderness, was now qualified to take a third degree by Air on the height of Mount Sinai.

This third Initiation was taken in the third month after the Israelites had gone forth from Egypt. It was, moreover, on the third day devoted to special preparation for the Lord's descent "in the sight of the people upon Mount Sinai." Under the power of three a candidate mounts a step higher in attainment. In accordance with the numerical law, occult Schools provide three classifications of aspirants for Initiation: student, probationer and disciple, or other appellations of comparable significance. In the Masonic Order the same grades are expressed in the ascending degrees of apprentice, fellowcraft and master.

In the Initiation by Water the aspirants emotional nature is stilled; in Initiation by Fire his lower nature is overcome; in Initiation by Air his mind is spiritually illumined. The *Zohar* states that Moses, by reason of his union with the Shekinah, had become the light of the Moon; and that the Moon, therefore, became the symbol of his attainment in that "she and he were one." The name Sinai may be related to the Babylonian Moon god Sin, to which the mount was early dedicated. Hence, Moses' union with the light on Mount Sinai signifies that the feminine wisdom principle had become increasingly active in him through his Initiation by Water.

Having reached this stage Moses was capable of viewing more clearly and in greater perspective the universal character of the work he was commissioned to execute in that and succeeding lives. He realized more fully that his service to personalities

with whom he happened at any time to be associated was only incidental to the service he was required to render his race and humanity as a whole. He was a world character. Such souls must needs pay the price of loneliness for their mountain-top seclusion. They are truly *in* the world but no longer *of* it.

The commanding, pioneering qualities that characterized Moses were again dominant when he returned later as Elijah and, in the early Christian era, as John the Baptist. He was ever a voice in the wilderness, going before his people and pointing for them the way from the old to the new.

Moses was a leader of his people because of his great strength, faith and wisdom. He was capable of ascending the mount (rising in consciousness) "up unto God" (spiritual planes), there to commune with the Lord (Law) "face to face." Looking into the Memory of Nature, he could see the path that he and his people had traversed in their past evolution, the position they then occupied, the direction in which they were destined to move, and the mission they were called to fulfill. From the heights of realization he spoke to his people "as one having authority."

The Initiate has power because he *knows*. Belief has become knowledge. On the luminous summit of Sinai, Moses, as an an agent of Cosmic Purpose, as the mouthpiece of the Lord, addressed his people on lower levels as follows:

Exodus 19: 4-6

Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself.

Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine.

And ye shall be unto me a kingdom of priests, and a holy nation . . ."

Obedience to the law gives both wisdom and power. An ancient maxim reads: "If ye keep the law ye shall know the doctrine." In similar words the Christ declared: "If any man will do his will, he shall know of the doctrine, Whether it be of God . . ."

Exodus 19: 9

And the Lord said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and will believe thee for ever.

Moses was mediator between the Lord and his people. He served in the capacity of a transformer. The power he was able to tap could not be transferred to the people except at lower voltage. For the people's sake, therefore, the Lord mercifully screened Himself in a cloud so that they might hear, yet not be blinded or annihilated by His radiant Presence. Special precautions were taken for their protection. Moses was carefully instructed to "set the bounds unto the people" and to warn them not to go "up into the mount, or touch the border of it" because whosoever did so would surely die (Exodus 19: 11-13).

These protective measures were taken, not to deprive arbitrarily the many of the privileges extended to one, but to save the unqualified from ignorantly destroying themselves. Temples of Initiation exist for the benefit of all, but their doors are open to those only who have earned the right to enter. Even to come within sight of such holy sanctuaries calls for a degree of purification. The people who were permitted to come "before the mount" were given three days in which to sanctify themselves in preparation for the approach of the Lord's consuming Presence.

Comparatively few persons could endure the presence of an Angel; scarcely none, an Archangel. The high spiritual status of Moses is shown by the fact that he was able to stand in the very presence of Jehovah, the highest Initiate of the angelic life wave, and behold the glorious vision of One whose radiations were Light itself.

The Israelites encamped at the foot of Mount Sinai—an estimated two million in number—are representative of the mass of people who have an intellectual concept of spiritual truth but have it not inwardly by the power of the spirit. They are on their way; they have reached the mount, but may not yet ascended it.

Initiation quickens the whole of life's processes. It follows upon a cleansing of the vehicles and a transmutation of physical forces into spiritual. Consciousness is raised, and the atomic action of the body is accelerated in accordance therewith. This renders the physical vehicle capable of dealing safely with forces of such potency as would bring instant death to a body not so atomically attuned.

A long and careful preparation, during which earthly elements and worldly ideas are progressively eliminated, precedes ability to ascend to higher levels of being and function consciously thereon. It is quite beyond the range of reasonability for an ordinary person to hold frequent, intimate contact with great spiritual Beings. It is, in fact, impossible—as the case of the Israelites before Mount Sinai clearly teaches, and as spiritual science so amply corroborates. A person could no more directly contact the Archangel Christ and live than he could exist in a physical body on the Sun, which is but His outer garment. It was a ray of that Christ Light that manifested in the Master Jesus; yet he who contacts that Ray has touched the Light.

From those who go before, like Moses and Aaron, come instruction as to how all may attain the powers and privileges of the mount. Followers of Christianity will eventually awaken to the fact that a true priesthood "is recruited by Initiation" and that "religious forms perish when Initiation ceases in the Sanctuary."



THE FINAL MYSTERY ALWAYS CONNECTED WITH THE TWO COLUMNS OR TABLETS –

CHAPTER XXII

Cosmic Law Formulated in Human Consciousness

Two Tablets and Ten Commandments

Nature was silent and at rest when the Decalogue was given upon Mount Sinai. No animal made sound, no fowl flew, the very angels kept silent and desisted from praises before God. The billows of the sea became calm and at rest and no creature uttered a sound while God proclaimed His mandate; "I am the Lord, thy God."—Thorah

It was a great moment in human evolution when the fundamental laws governing racial progress entered consciously into the mind of man. It will be a yet greater moment when the laws will be transferred from mind to heart, and when conduct will be guided, not merely by intellectually accepted codes, but by an infallible, intuitive knowledge arising from within the very heart of man.

Two tablets contain the ten laws of the Old Dispensation; two contain the additional two laws of the New—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely, Thou shalt love thy neighbor as thyself." These two commandments—and "There is none other commandment greater than these"—added to the ten previously given, complete the circle of twelve.

The ethical basis of the Aryan civilization, as given to Moses on Mount Sinai, is set to the rhythm of *ten*. It is the dominant number of the Old Testament as *twelve* is of the New. The new ever builds upon the old.

When the Ten Commandments are obeyed, not from outer compulsion or from fear of painful consequences, but because they are recognized as the right and desirable way of life, then the ten-fold "shalt not" yields to the twofold "shalt." Ethics pass from negative to positive. Lesser law is swallowed up in a greater. The veil of the Moon that shielded the glory of the Sun is removed, and man begins to live in the light "as He is in the light."

The significance of committing the Commandments on two tables is the same as the placement of the two pillars of brass cast by Hiram on the porch of Solomon's Temple. Through them a candidate for Initiation passed bearing the mystic rose, emblematic of unfolded spiritual powers. There columns were representative of masculine and feminine principles which had to be brought into equilibrium before higher degrees of illumination were attainable.

The same symbolism is retained to this day by the Masonic Order, which places two pillars, the Jachin and Boaz of Solomon's porch, before its temples. Through them pass modern seekers after more of the divine light. The dual principles signified by these two pillars has been, and is, variously represented in Mystery Schools of all times and peoples.

The law was given to those who had come out of Egyptian bondage (material mindedness) when the Lord (Law) revealed the laws by which they could progress upward to the summit of light even as had Moses, their Illumined Leader.

The Ten Commandments are more than moral precepts. They are cosmic principles governing the evolution of the Aryan or Fifth Root Race; and as applicable today an on the day they were enunciated. More than this, in their esoteric significance they enfold the method whereby one may pass from faith to first-hand knowledge. They are keys to Initiation. From cover to cover the Bible deals with that one subject as its dominant theme, its chief revelation.

Everything that had occurred in the life of Moses previous to his sublime experience on Mount Sinai was preparation for that revelatory event. He then became the focal character foi striking the keynote of an age.

As the Law was delivered to Moses the elect were permitted to look upon the screen of time and behold some added features of things yet to be. The *Thorah* states that "Every prophecy uttered afterward by the various prophets was given at the time of the receiving of the Decalogue." To which it adds: "For it was a gracious Law which was contained in these First Tables."

Moses ascended the mount arrayed in garments of the Shekinah, and the purpose of the magical Ten Words he delivered to the people was to aid them in their aspirations to

mount to the same heights of Initiation. Those who qualified for admission into the deeper Mysteries were called in the time of Moses the "sons of the Doctrine."

The Zodiacal Signatures in the Ten Commandments

The two tables on which the Ten Commandments were inscribed are, in terms of principles, Fire and Water. Those belonging to the Fire table have to do with man's obligation to his fellow man.

FIRST COMMANDMENT

Thou shalt have no other gods before me—Exodus 20: 3.

The first Commandment is attuned to the first sign, Aries. This is the zodiacal power under which the Fire principle of the Elohim made its initial manifestation. Primal substance was then in an undifferentiated state. Divine life was equally present in all spirit-matter throughout universal space. The purpose of evolution is to bring universal consciousness, and from that state upward to universal self-consciousness.

SECOND COMMANDMENT

Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth;

Thou shalt not bow down thyself to them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

And shewing mercy unto thousands of them that love me, and keep my commandments—Exodus 20: 4-6.

In moving toward the goal of realizing God as the one and only ensouling life in all the universe, the second commandment requires that no part be worshipped as the whole. No graven image, no humanly conceived object, can circumscribe Deity. Make none such, therefore, gods, for being partial they are by so much false.

God is Light; He is Fire—an all consuming Fire. He is a "jealous God," and forbids setting up any images in other elements. It must not be done in heaven (Air; mind), or on Earth (physical possessions, personalities, material things), or in Water (excessive emotional adorations or idealisms).

In its highest spiritual significance the second Commandment has to do with the original primal pattern in the likeness of

which all things are created. Taurus, the second sign, is feminine. It is the home of the image-building faculty in man. It was this faculty, linked to the heart or love principle, that fell in man. Consequently, the ability to image forth a perfect pattern has been lost. Meanwhile, awaiting the time when the lost power shall be regained, the command goes forth to make no "graven images," since all such are imperfect representations of the Perfect One.

To bow down before imperfect images conceived by man brings discord and inharmony; to live in accord with the perfect pattern is to receive His mercy and dwell in harmony with cosmic Law.

THIRD COMMANDMENT

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain—Exodus 20: 7.

This Commandment applies to the power of speech, for speech is creative and sacred. But it covers much more. Speech is one expression of the creative force in man; physical generation is another. To use that force for any idle or illegitimate purpose is to take the name of the Lord God in vain.

That name is I am. It is the creating and building God-power within. To misuse that force is to break this Commandment, and for that wrong God does not hold man guiltless. This is the unforgivable sin that must be expiated by a weakened mind and body until the law of life is scrupulously respected.

The name I am bore the same significance for an Initiate of the Old Dispensation that the name Christ Jesus does for an Initiate of the New. Whatsoever we ask in that name shall come to pass, according to the Master's promise. "In His name" the initiated followers of the Christ healed the sick and brought new life to the dead—those dead to the realization of their true spiritual nature.

Gemini, the third sign, correlates to this Commandment. It governs speech. It is dual. On its higher side it recognizes the sanctity of the I am; on its lower side it takes that sacred name (force) in vain (misuse).

FOURTH COMMANDMENT

Remember the Sabbath day, to keep it holy.—Exodus 20: 8.

The Sabbath is the seventh day, the number representing the completion of a cycle. It is, therefore, the day on which God

"rested." Creative Activity was stilled in its outer manifestations. The purpose of evolution is to enable man, a god-in-the-making, to express progressively his latent divine powers in the production of the "new heaven and new earth," a spiritualized mind and a regenerate body. That this sublime work may be consummated, it is necessary for humanity to so live that every moment in this vast sevenfold cycle of time is devoted to high and holy purpose.

The word sabbath is composed of the Hebrew letters Shin (Sun), Beth (house) and Tau (Ego or spirit). With the dawning of the Sabbath Day, the end of the present cycle, the light of spirit will illumine the body (house) of man with the radiance of the Sun. The god within shall then have come into complete manifestation and "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Cancer is the sign of the home (body) in which dwells the Ego. This is the sign of the Cherubim, warders of the sacred life force. The way of holiness as outlined in the fourth of the cosmic Words, is to be found through the conservation of that creative fire. "Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death."

FIFTH COMMANDMENT

Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee—Exodus 20: 12.

This Commandment is keyed to the love sign, Leo. Honor to parents, the earthly reflectors of our Father-Mother God, is based on love. Ancestor worship among earlier races—and its survival among their lineal descendents, the Mongolians—is based on a realization of this correspondence and the sacredness of the relationship between Creator and the thing created.

Cosmically, father refers to the masculine Fire principle; mother the feminine Water principle. The one is spirit projected by will; the other is matter receptive in love. The first is Leo, the second Cancer. The fifth Word unites the two tables of the law by the unifying, cohesive power of love.

When the Sun passes through Cancer and Leo it reaches its nothernmost declination. The exact time is midsummer, season of the Summer Solstice. Fire and Water meet at that point, alchemically speaking. The powers operating on Earth and its life waves are most potent at that time. Cosmically, to honor

father and mother is to establish equilibrium in nature between these two forces; mystically, it is the blending of the principles within the body of man. Its perfect accomplishment means Initiation. Such an one will be "long upon the land (realm) which the Lord (Law)" establishes for him.

SIXTH COMMANDMENT

Thou shalt not kill.—Exodus 20: 13.

Virgo, the Virgin, is the sign of chaste and harmless life. She brings the death-dealing beast under control. Ancient Wise Men declared that those who had come into possession of the inner powers of Virgo could handle venomous serpents without injury. This was the significance of the pictorial symbol for the sign used in early Mystery Schools, representing the Virgin as closing the mouth of a lion.

Scorpio was once counted as the sixth sign. It governs generation, from which humanity either falls into degeneration or arises through regeneration. Before the Fall Scorpio embraced all that is now governed by Virgo. The two signs were one. After the Fall came separation—Scorpio governing what henceforth became known as the carnal nature; Virgo, the spiritual. About 600 B.C. the Greeks placed a sign between the two. This was Libra, the scales, wherein man is weighed in the balance to determine whether he goes the way of the flesh (Scorpio) or the way of spirit (Virgo). Libra was called the Trial Gate by the ancients for the same reason.

A realization of Virgo's ideal brings a compassion that forbids needless injury to the least of God's creatures. All forms of life are recognized as various manifestations of the One Life and, therefore, sacred. Through many forms in all the kingdoms of nature life in manifestation is struggling ever upward to develop its potential powers and consciously reunite itself with its source. When man awakens to this truth there will be no more homicides, no capital punishment, no war, no wanton destruction of life in any form. The voice of Virgo commands, "Thou shalt not kill."

SEVENTH COMMANDMENT

Thou shalt not commit adultery—Exodus 20: 14.

As the sixth Commandment relates, astrologically, to the forces of the three signs, Virgo, Libra, and Scorpio, the seventh relates to the ninth sign in the Zodiacal Circle of Twelve.

Sagittarius is not associated with adultery in the sense that the term is ordinarily used. Its significance in this commandment is more extensive, embracing not only adultery of the carnal nature but also of the mind. Mind is the Path. If mind leads in forbidden directions the purposes of spirit working through it are frustrated.

Sagittarius rules the higher mind. To misuse its forces—which are of the same nature as those used for physical generation—is to commit adultery on mental levels with consequences similar to those resulting from its commission on the physical level, only raised to a higher power. "Ye have heard that it was said by them of old time," declared Christ Jesus in the sermon on the Mount, "Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." The seventh Commandment will be obeyed in all its implications when we have fulfilled Paul's Sagittarian injunction: "Be ye transformed by the renewing of your mind."

EIGHTH COMMANDMENT

Thou shalt not steal—Exodus 20: 15.

When consciousness transcends separative, personal functioning and enters into the universal and impersonal, there can be no more commission of theft. The higher knowing which forbids this comes under the rays of Capricorn. Under that sign the Master Jesus incarnated; in that sign the Christ within awakens. When this higher consciousness is developed all things are viewed as existing for the benefit of the whole. Seeking nothing for himself alone, a person shares in the universal wealth. He holds nothing as his only and, therefore, possesses all. Having all, there is nothing to steal.

In the Christ concept, thought is centered on giving, not getting. There is a realization that all men stand or fall together; that the gain of one is the gain of all and the loss of one is the loss of all. The soul that functions on this level of spiritual realization shares in the strength and the weakness, the victories and the defeats of all. Knowing himself to be a part of the whole, he labors for the redemption of all. Together with the Christ, in whose spirit he works, he takes upon himself the burden of the world and is committed to the cause of humanity's liberation therefrom.

NINTH COMMANDMENT

Thou shalt not bear false witness against thy neighbor—Exodus 20: 16.

Aquarius is the sign of brotherhood and friendship. There can be no false witness borne by those living true to its ideals. **The spirit of fellowship, the sign of the Son of Man in manifestation,** forbids it; moreover, this highly keyed sign, of which Uranus is the ruler, governs the finer forces in nature and the psychic faculties in man. Thus it reveals truth and exposes error, rendering false witness of no avail. As Aquarius gains in strength in the consciousness of man, thoughts will be seen as words are now heard, and a thing will be recognized for what it really is.

TENTH COMMANDMENT

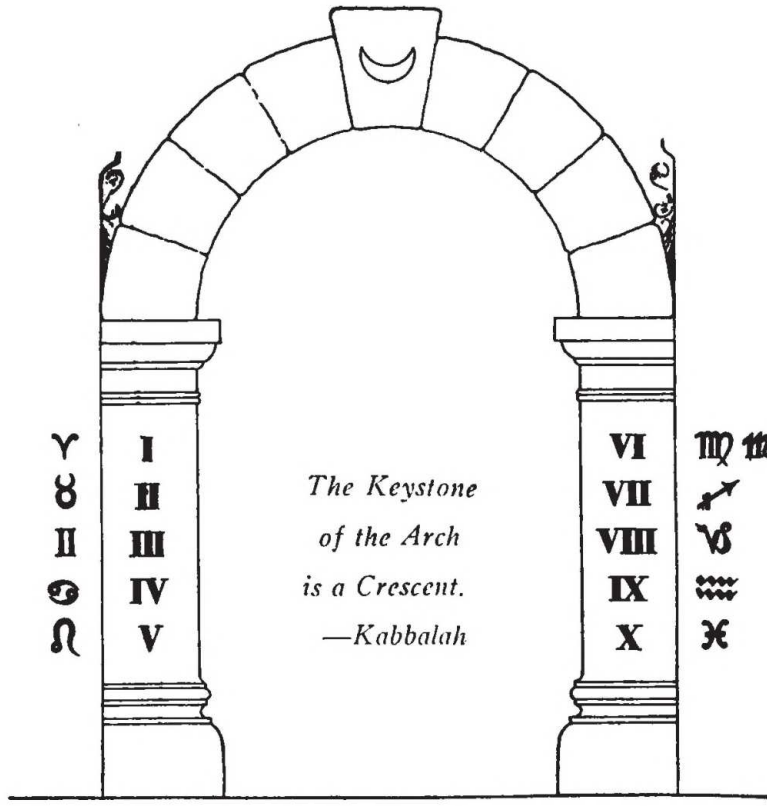
Thou shalt not covet . . .—Exodus 20: 17.

Disobedience of the tenth Word results in breaking of every Commandment that is written on the second Table of the Law. There is a sense in which it includes the preceding six laws.

Covetousness is often the reason for dishonoring parents. Indulgence in this sin many times results in the taking of life and is often the reason for committing adultery. The subtle and insidious sin of covetousness frequently motivates theft and the bearing of false witness. Every phase of human relationship is thrown into inharmonious reaction by the breaking of this Commandment, the most far-reaching in effect of the Ten Words.

The last Commandment comes under the last sign, Pisces. So too, does the human race. Jupiter, ruler of Pisces. inspires generosity; Neptune, exalted in Pisces, impresses the race consciousness with the spiritual unity of all Egos in the body of God. Jupiter's influence touches the masses; Neptune's, the sensitive few. Together they create the type of consciousness wherein covetousness cannot dwell.

The Gateway to Light



COSMIC
Powers of the Initiate

PERSONAL
Powers of the neophyte

CHAPTER XXIII

Israel under the Tutelage of the Law

Race Ordinances

The Ten Commandments are supplemented by divers laws and regulations which, unlike the Decalogue, are specifically applicable to the particular people to whom they were given and for the stage of development through which they were then passing. At the time these judgments were delivered by Jehovah to the early Aryans, the majority of the people were guided more by feeling and cunning than by reason and love.

Regulations prescribed for their conduct were framed in accordance with these facts. Even God Himself must deal with people as they are and where they are, and not according to where they might be or will be. Fear of punishment was the greatest deterrent to wrong doing in that day. To do right for right's sake, or because of altruistic consideration for others, was not dominant in their undeveloped natures. The Lord (Law) was to them, first of all, a dreaded Being who thundered prohibitions against their many ungodly inclinations. Love had not yet become manifest in the incarnated Christ; nor had it awakened in the hearts of men.

All the while the race was being schooled in the operation of the universal, infallible law that like begets like, iniquity breeds iniquity, evil returns as evil. To it the law was stated as "life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, strife for strife." (Exodus 23: 25). In terms they could understand they were learning that "whatsoever a man soweth, that shall he also reap."

The law is first imposed from without. Then as man progresses, that law is transferred to the heart and conscience becomes his guide. Later, the love of God for man so floods his heart that all consciousness of law as something to be obeyed out of necessity gives way to a joyous, spontaneous fulfillment through having become one with it. God is still Law, but henceforth is conceived of in His aspect of Love. Through love, the Law is fulfilled.

Among the many ordinances laid down for ancient Israel was one designating times to be observed with appropriate ceremonies and festivities. (Exodus 23: 14-16). These were three in number: the first, in the months of Abio (March) and Nisan (April), the beginning of the sacred year, was in commemoration of their deliverance from Egyptian bondage; the second was the feast of the harvest in midsummer, when the first fruits of that which they had sown were making their appearance; the third was the feast of ingathering at the end of the growing season.

Three of the four Sacred Seasons of the year are here specified as times to be observed with religious remembrance for bounties received from the Giver of all good. The Passover is the Spring Equinox; the harvest festival, the Summer Solstice; and the feast of the ingathering, the Autumn Equinox. The last of the four festive times, the Winter Solstice, did not enter prominently into the Aryan religious calendar until the coming of Christ. Since then, Christmas and Easter have assumed foremost importance in the festive rituals of the Christian world.

At these four turning points of the year spiritual activity in relation to Earth is of such a nature as to offer most favorable conditions for quickening static energies into dynamic powers. They have, therefore, been occasions for initiatory rites in all Mystery Schools, ancient and modern. Added knowledge regarding cosmic operations at such times, when the Sun enters into the signs Aries, Cancer, Libra and Capricorn, was given at the beginning of the Christian Dispensation. More is being released in this day as we stand at the close of one cycle and the beginning of another. The Essenes were qualified to receive and transmit something of these Mysteries during the years of Christ Jesus' ministry on Earth. The Disciples carried it forward and the early Church Fathers possessed it. Since then Initiation has been a closed book to popular Christianity, so the deeper significance of the four Sacred Seasons has been temporarily lost. We are now on the verge of a general recovery of these sublime truths and an application of the forces released in the daily lives of individuals.

The Twelve Prophecies, or Stations

Early Christians, under the supervision of the Christ, formed the most exalted School of Initiation the world has ever had.

Their teachings included what was termed "The Twelve Prophecies, or Stations." This work was representative of certain activities on inner planes which revealed to those sufficiently advanced to have their inner vision opened to spiritual worlds. On the cosmic screen were beheld the Fall, the Flood, the Sacrifice of Isaac, Jacob's Ladder, Moses' vision of the Burning Bush, Passage of the Red Sea, Ezekiel's Vision of the Flaming Wheels, the Coming of Emanuel as foretold by Isaiah, and other events of equal import.

To modern disciples who have attained this same status, these records in the Bible are not merely historical events that occurred in the lives of certain individuals then living; instead, they represent actual initiatory experiences occurring at stated, intervals on inner planes. All who have qualified to take part in these Rites are privileged to do so. Those who possess this knowledge *know* the Bible to be "a Book of Initiation, written by Initiates, for Initiates."

So for persons not sufficiently advanced to partake in the "Station Work," identical truths were presented in the form of dramas such as the Mystery and Miracle Plays so frequently enacted in churchyards and public squares in Medieval Europe, a number of which have survived to this day. While their occasional revival has been prompted chiefly by historical and aesthetic interests, back of this conscious attraction lies the mystical impress they have made on souls of the past again incarnated, and on others sensitive to their influence in quickening activity of the inner life and thus creating more favorable conditions for the inflow of spiritual forces. Such plays act definitely upon the subtle vital body, strengthening it that it may better serve the purposes of spirit as a mediating principle between higher forces and the personality through which they must function during earthly life.

A sophisticated age little suspects the values these Mystery Plays originally conveyed; their values, in modified form, are signified by similar presentations to modern audiences. We have not outgrown the need for mystic inpourings and may, therefore, expect their reappearance in a manner that will feed the intellectual and spiritual hungers of our time.

Race Spirit Guidance

Exodus 23: 20-22, 25, 31

Behold I send an Angel before thee, to keep in the way, and to bring thee into the place which I have prepared.

Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him.

But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries.

And ye shall serve the Lord your God and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee.

And I will set thy bounds from the Red Sea even unto the sea of the Phillistines, and from the desert unto the river: for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee.

Again, reference is made to the Race Spirit whose mission is to lead the people coming under its jurisdiction "into the place" the divine plan has "prepared" for them.

As previously observed, Race Spirits belong to the archangelic Hierarchy. Like members of the human life wave, the Archangels are not all of equal development. Those who serve as animal Group Spirits are among the least advanced. Among those serving mankind, the more advanced assume the greater tasks by leading the major races and the most progressive nations. They become, as it were, the corporate soul of a people, feeling and willing for its collective good. They devise means by which the evolution of their wards may be accelerated and directed toward objectives in harmony with their destiny. They inspire their people with love of race and country, and devotion to the goals to which they are dedicated. Leaders are especially inspired in their task of carrying a nation or race forward in accordance with its particular genius and toward realization of the ideals inherent in it. Truly, an Angel goes before and helps a people on its way.

The Christ, as highest Initiate of the archangelic kingdom, gives guidance to all nations of Earth. He is the supreme unifier; His influence makes for universality. As the consciousness He fosters gains ascendancy, racial differences will be overcome, national boundary lines will disappear, and many tongues will be welded into a universal language.

CHAPTER XXIV

Consciousness Re-ascends the Heights

Exodus 24: 1, 2, 4

And he said unto Moses, Come up unto the Lord, thou and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship thee afar off.

And Moses alone shall come near the Lord: but they shall not come nigh; neither shall the people go up with him.

And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar upon the hill and twelve pillars, according to the twelve tribes of Israel.

After having received the Lord's communication of the Law, Moses reascends the heights to perform an act of worship. He climbs the mount in company with three and seventy other accredited servants of the Law. These companions represent faculties that have been sharpened in the high service he has just performed. Moses is the Ego, the pure spirit. The Ego is capable of reaching an elevation not possible to any one of its projected threefold aspects (Aaron, Nadab and Abihu) or the sevenfold constitution (seventy elders) it has provided for itself to function in on the lower planes of manifestation.

The altar built by Moses was constructed with twelve pillars. It followed the cosmic pattern of twelve constellations describing a circle around a central Sun—channels through which an equal number of celestial Hierarchies work with cosmos, our planetary system and man. It is an outer reflection of Deity and His twelvefold attributes. This pattern has been followed in temple structures throughout the ages by those who have had insight into the cosmic plan. The Druids incorporated the symbolism in Stonehenge, that impressive monument in England which continues to testify to the existence of the Mystery Teachings in historically undated time. Occult history also testifies to uninterrupted and consistent use of the same symbolism in shrines of ancient Lemuria and Atlantis.

Each of the twelve signs of the Zodiac radiates a specialized power. By practice of white magic the initiated priesthood of early days was able to magnetize each of the twelve pillars with

rays from one of the twelve signs. They then became sacred columns of the holy temples they adorned in a very literal sense, and served as magnetized channels for conveying forces of service, in healing and as an aid to quickening processes leading to spiritual illumination.

Exodus 24: 8

And Moses took the blood and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord made with you concerning all these words.

The Old Covenant, like the New, was sealed with blood. The ceremonial observed by Moses foreshadowed the rite on Golgotha when a new stream of spiritual force poured into Earth and became operative in human evolution.

The mystery connected with the blood belongs to one of the deepest phases of occultism. Not until the Initiation of Earth, most difficult of all Initiations, has been passed can the full significance of sacrificial blood be comprehended. Among pioneering leaders who took part in these early ceremonials were Egos who performed a like task in the inauguration of the Christian Dispensation, and who were in a physical body when the cleansing blood flowed on Calvary. No more need be said on this subject at this point since it is discussed at length in the pages on Leviticus.

On heights of consciousness Moses and the elect beheld the "God of Israel: and there was under his feet as it were a paved work of sapphire stone, and as it were the body of heaven in his clearness." What they looked upon was the operation of divine law in that third heaven that Paul speaks of having entered, where he looked upon the secrets of nature that it was not permissible for him to speak about publicly. It is the region of abstract thought, the realm of pure ideas—in the likeness of which all forms are featured on all planes of manifested nature. The sapphire stone is symbolical of wisdom belonging to this sphere, which is "true blue." Error, that is inseparable from the limitations the spirit must accept on lower levels of form, is absent from that high level. Truth is present as the very heaven in clearness. This experience was an added revelation belonging to Initiation by Air.

The statement is made that the nobles also "saw God and did eat and drink." They were imbibing celestial instructions in

preparation for greater work and higher degrees. They were not yet qualified to enter into the immediate presence of the Race Spirit, as were Moses and Joshua. So they were requested to tarry where they were while Moses and his minister "went up into the mount" where they were enshrouded by a cloud for six days. On the seventh day the Lord "called unto Moses out of the midst of the cloud. And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel. And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the in the mount forty days and forty nights" (Exodus 24: 17, 18).

Joshua was the most advanced of Moses' followers. He had qualified himself to receive more of the inner work relating to Air Initiation, and to enter into a better understanding of the racial mission assigned to Moses. But he was not yet able to follow his leader to the summit of union with divine will, by virtue of which the latter became the liberator of his people and the foremost director of forces that shaped a new dispensation and ushered in the Age of Aries.

For the Kabbalistic period of forty days and forty nights Moses remained in the Glory Light. Poised between the balanced forces of Fire (day) and Water (night), elements in his nature that he had mastered, he now reached the stage where not only his passions (Fire) and emotions (Water) were stilled, but even his mind (Air) was under full control. In that state he was able to look upon the flawless archetypes designed by the celestial Hierarchies for ultimate projection into forms upon the earth plane. One of the patterns he looked upon—the likeness of which he transmitted to his people for their reproduction—was the design for a sanctuary wherein the Lord God could come and dwell with His own. The first step toward its manifestation on the physical plane had been taken. In the mind of Moses there was born a human thought form of the plan for the Tabernacle in the Wilderness.

CHAPTER XXV

The Sanctuary of the Divine Presence

The Tabernacle in the Wilderness

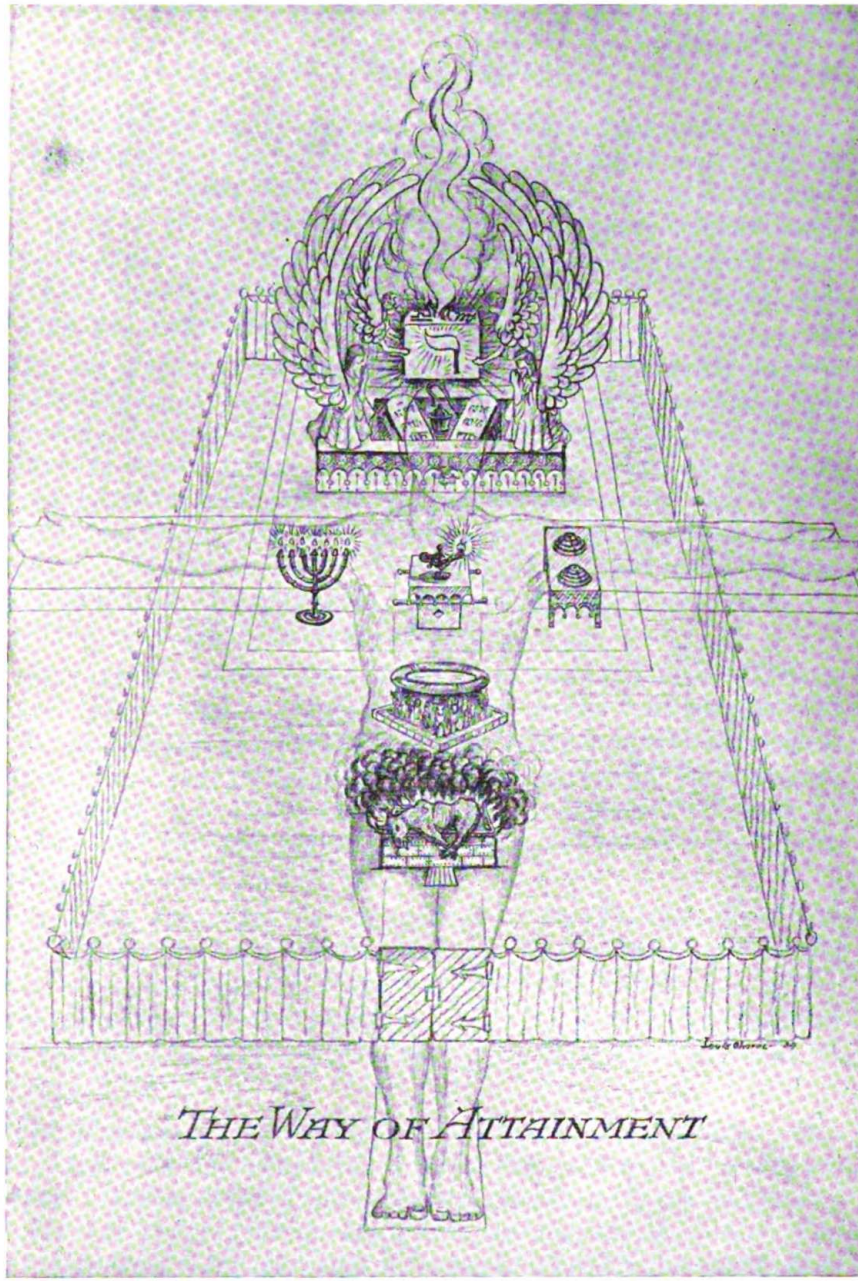
And let them make me a sanctuary; that I may dwell among them.
—Exodus 25: 8

God's existence and presence is independent of all form. But in order to manifest Himself, even He requires a vehicle. Similarly, man is a spirit; he is not a body. But for him to function on the physical plane, a body is necessary.

In the macrocosm nature constitutes the body of God; in the microcosm a physical body constitutes the vehicle in which the Ego functions. The two are related; the lesser reflects the greater. Both conform to patterns of divine symetry in line, dimension, proportion and harmony in accordance with the basic structure of Eternal Being.

During the forty days and the forty nights that Moses abode on the mount of illumination he was able to look into the essential nature of that fundamental structure. It might be stating the fact more accurately to say that while Moses was in that exalted state of consciousness, primary lines of force and the varying rates of energy flowing through them made themselves known to him with such distinctness that he was able to translate them in terms of directions, numbers, relation and proportion. The sum total became specifications for building the Tabernacle in the Wilderness. For the Lord who spoke to Moses was not an anthropomorphic being; it was the Law impressing its foundational character on the sensitive spiritual mirror of an advanced and understanding soul.

A study of the Tabernacle in the Wilderness is, therefore, an inquiry into the structure of the cosmos, the anatomy of man, the operation of stellar forces, the method of evolution and the way of Initiation. It may be reasonably concluded that not even a forty-day period in the Glory Light would be sufficient to reveal the significance of the sanctuary where God dwells with man in all its mystical implications and sublime inclusiveness.



THE WAY OF ATTAINMENT

The Cross of Matter

Furnishings of the Tabernacle in the Wilderness are so placed as to describe a cross. This is the cross of matter on which, in the words of Plato the Initiate, "the world soul is crucified." The body of man, when upright and with arms outstretched, forms a cross—the cross to which the spirit is attached as it struggles through the limitations of matter to awaken and develop the divine powers latent within it.

On this plane man is a stranger and a pilgrim, having no permanent abiding place. It is the plane where experiences are gathered, the results of which will give him the power and wisdom to return to his Father's House. This feature of man's life on Earth is indicated by the portable nature of the Tabernacle. The staves for carrying the Ark, its most precious object, were never taken from it. They were in position for service at any moment as the Israelites (incarnated Egos) journeyed toward the Holy Land (heaven world).

Spiritual life of the Old Dispensation centered in the Tabernacle. The truths it symbolized were taught and emphasized by the priests and prophets of the people to whom this sanctuary was specifically given, and for which it was especially designed. That people was a type race. The events connected with its progress and the principles by which it advanced are equally applicable to other races.

The cross concealed in the pattern of the Tabernacle of the Old Dispensation becomes the visible emblem of the New Dispensation that succeeds it. Paul refers to the Tabernacle as the "symbol of good things to come." Again, it is to be observed that the old ever foreshadows the enw. "The child is father of the man."

The Tabernacle was an oblong tent placed at the western end of a court covering about three times the area of the sanctuary proper. It was divided into sections, called the inner court and the Holy of Holies; the enclosed area outside was the court. The three divisions were provided in accordance with the three steps leading from the first inquirey into spiritual things to acceptance of the discipline, training and purification which belongs to the probationary path preceeding the third state of inner illumination. The three divisions also correspond to the unthinking,

indifferent masses; the serious, striving seekers; and the masters who have overcome and become Initiates.

Numerically considered, the outer court came under the forces of five (100 cubits by 50). In this area gathered those who had awakened to a realization of their spiritual nature and were prepared to make sacrifices necessary to bring an opposing unregenerate nature into conformity with the demands of their higher selves. Five is the keystone in the arch of the structure of life. In the series of nine, four numbers are on each side of the central figure. They signify that the unenlightened state of the past has been left behind and a life of spiritual insight and understanding lies ahead. Under the powers of five the work of regeneration is undertaken in earnest. The lower self is sacrificed on the altar of burnt offering in preparation for entrance into the holy place of the Tabernacle.

The Tabernacle comes under the power of three (30x10x10), the number under which, according to Pythagoras, Hierarchical Orders always manifest. "For there are three that bear record in heaven," writes John, "the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood; and these three agree in one" (I John 5:7,8). Into this sanctuary of three the triune God comes to dwell with man. In this three-powered tabernacle, the trinity of man's body, soul and spirit comes to commune with its Maker.

The urge of spirit in the magnetic field of three is to return to unity with the One. This is accomplished by first reducing the three to two. In the Tabernacle this is the first step taken by a worshiping aspirant. He enters the east room, the holy place, a two shrine (20x10x10). Herein the two principles of Fire and Water, the masculine and feminine poles of spirit, are brought into polarity or union preparatory to the next and final step, when the two is reduced to One and duality yields to unity.

Entrance is then gained to the west room, the Holy of Holies. Herein abides the One (10x10x10). The God without and the God within are realized as identical. They merge. The Glory Light that was seen on high radiates from the innermost center of the victorious disciple; what was darkness before is now flooded with the supernal rays of a soul that has become light. Wise were the masters of ancient Greece who placed over the

Delphian Temple the inscription: "Number is the law of the universe. Let no one who is ignorant of numbers enter this door."

Thus, even the figures contained in the building specifications of the Tabernacle are keys to unlock Temple Mysteries. In the Bible there are no superfluous details, no prosaic descriptions, no meaningless data. There are ciphers, symbols and blinds that veil priceless secrets from the curious and unworthy, but reveal them to those who, through sincere seeking for the truth, have laid hold of the keys that give access to their treasures of life and light.

Upon entering the outer court at the eastern end the first object encountered was the Altar of Burnt Offering. On this altar two lambs were sacrificed every day, one in the morning and one in the evening. It was specifically prescribed that this be "a continual burnt offering" throughout the generations "at the door of the tent of meeting." By the blood of the lamb the way was opened for the worshipper to proceed and enter into the holy place; by the blood of the Lamb the way was opened for all humanity to recover its lost estate and return to the Father. Again, the symbology of the Old Dispensation is identical with that of the New, and the significance is also the same.

Astrologically, the sacrificial lambs represent outpourings of Aries, the sign of the lamb, by whose spiritual impulses racial pioneers were being "saved" from remaining in the Taurean age and passing religion that they might enter the Age of Aries and the religion of the Lamb. The daily sacrifices, one in the morning and one in the evening, signify the dual forces, positive and negative, which flow from Aries, the lamb, as they do from each of the twelve signs of the Zodiac.

Animal sacrifice made upon entering the court was representative of bestial propensities that had to be sacrificed in the fires of purification before progress on the Path was possible. As the sacrifices upon the Altar of Burnt Offering were kindled by a fire not of man's making but descending from above, so physical passions must be purified by fires of aspiration arising within the awakened consciousness of man.

Physiologically, this takes place in the sacral center in the lower third of the body. The work of regeneration begun, the way to a life of the spirit has been entered. This aspect of the burnt offering is brought out in the materials of which the altar

was constructed. It was built of wood of the shittim (acacia) tree, emblem of immortality. The covering was of brass, an alloy —for mortality still vied with immortality in the life of those who went there to offer up their sacrifices. Brass is mostly copper, a metal ruled by Venus, goddess of personal love. This love awaits purification and upliftment until it becomes the impersonal love that gives itself, without thought of return, to all that lives.

Between the Brazen Altar and the Tabernacle, stood the Laver of Brass where the priests who ministered in the Temple were required to wash both hands and feet lest they die. Only the pure in heart shall see God.

Thus in the outer court provision was made for adequate preparation by fire and by water to enter the holy place. The aspirant's nature was cleansed; his body-forces were raised from the center at the base of the spine (fire, passion) upward through the solar plexus (water, emotion) to the centers in heart and throat. He was then able to enter into the holy place, the east chamber of the Tabernacle.

The entrance to the sanctuary was a doorway of five pillars. These signify the powers of five that liberate the seeker from the struggle and limitations of the outer court and admit him into the serenity and freedom of the inner court. Three objects in that court testify as to its significance and the status of those who enter therein. On the center, before the curtain that veiled the Holy of Holies, stood the Altar of Incense; to the right was the Table of Shrewbread; and to the left of it, the seven-branched golden Candlestick. Gold was the only metal used in these furnishings. The nature of one entering into the presence had been refined. Dull brass yields to bright gold.

The golden Altar, which stood in the center of the sanctuary, was representative of the heart which is the very center of life in man. It is ruled by the golden Sun and is to man's body what the solar system is to our planetary system.

The twelve loaves on the Table of Shrewbread are representative of twelve qualities or attributes of character that have been garnered through many lives under the tutelage of the celestial Schools of the Zodiac. Incense was placed on these loaves and burned by the priest (higher self) as an offering unto the Lord;

it signified the grateful fragrance that emanates from a developed, consecrated soul. The ingredients of the twelve loaves of shewbread, in terms of qualities and their zodiacal derivation, may be tabulated as follows:

ARIES - - - - - - - - - - - - - *Sacrifice*
TAURUS - - - - - - - - - - - - *Humility*
GEMINI - - - - - - - - - - - - - *Poise*
CANCER - - - - - - - - - - - *Imagination*
LEO - - - - - - - - - - - - - *Love*
VIRGO - - - - - - - - - - - - - *Wisdom*
LIBRA - - - - - - - - - - - *Discrimination*
SCORPIO - - - - - - - - - - - *Regeneration*
SAGITTARIUS - - - - - - - - - - *Aspiration*
CAPRICORN - - - *Awakening of the Christ within.*
AQUARIUS - - - *Polarity between heart and mind.*
PISCES - - - *Contemplation of the perfect ideal—the image and likeness of God*

The seven-branched Candlestick symbolized the seven centers in the body of man which, when awakened into activity, appear to soul-sight as so many vortices of light. These lights were fed with "pure beaten olive oil," a substance symbolizing forces in the regenerated body of man.

The Holy of Holies

From the inner court the path led into the innermost sanctuary, the Holy of Holies, where stood the Ark of the Covenant. Only the high priest (higher spirit self) was admitted into this sacred chamber; and he was not permitted to enter at any and all times. Only once a year could he pass into its holy precincts and perform the ceremonies prescribed by the Lord (Law). The Ego does not dwell perpetually in a pure spiritual state; it could not so realize its latent powers. Periodically it comes forth, takes on forms and functions on more limited planes of consciousness. It is through struggling with such limitations that powers are developed and self-realization enhanced. The Holy of Holies was representative of the state where the spirit dwells, unconditioned by matter, in the light of its own undimmed, divine nature. In this chamber, therefore, there was no external light, none being required by an illumined one who entered therein.

The Ark, symbol of the soul, was built of shittim (acacia) overlaid with gold. The lid was of solid gold and served as the mercy seat. At the two ends of this seat stood two golden Cherubim, their out-stretched wings covering the precious casket. Within the Ark were the two Tables of the Law, Aaron's rod that budded and the Pot of Manna.

Manna is the bread of life on which the spirit has nourished itself until it has come to waking knowledge of its divine estate. The two Tables of the Law are the twin forces operative in the cosmic order; when harmonized in the nature of man, they carry him to the very heart of Infinite Being. Aaron's rod that budded is the spinal spirit fire that has been raised from the center at the base of the spine to those located at its summit. Aaron's inner fires had been lighted and his vision opened to a radiance which to physical sight is but darkness. Only those who had attained this state entered into the Holy of Holies.

As the outer court corresponds to the pelvic region of the body, and the inner court to the thoracic, so the Holy of Holies correlates to the head. Within it resides the Ego, the Divine Presence, before whom none can draw the veil. This is under the sole control of the indwelling god, the egoic Being, the I AM. The organs in the head which, when opened, give insight into spiritual worlds are the pineal gland and the pituitary body.

Between the Cherubim rested the Shekinah Glory. This was the magnetic center where communication took place between I H V H and Moses. It was to the Old Dispensation what the Holy Comforter is to the New. According to the *Thorah,* the Shekinah had three husbands—namely, Jacob, Joshua and Moses —and is credited with having bestowed upon Jacob his later name of Israel.

In masonic symbolism the Cherubim held between them a mystic stone on which was inscribed the Ineffable Name. This was the stone the builders rejected but is to become the head of the corner in the Temple of the new civilization. This same legend declares that the stone belongs to the tribes of Asher and Dan. Astrologically, this places it under the powers of Libra and Scorpio, and they both exhibit the qualities of discrimination and regeneration.

The Cherubim, Lords of Cancer, awaken in evolving man the force that generates life. This they jealously guard, standing be-

fore the gates of the Garden of Paradise and, with flaming swords, prevent entrance to a humanity fallen through the misuse of the life substance. Not until its sacredness has been learned and its rightful use is respected will they permit man to enter.

Since the Holy of Holies is identical in significance to the Garden of Paradise—realm of pure spirit—the Cherubim are its hierarchial protectors. The vibratory rhythms of these celestial guardians are primarily operative in the World of Life Spirit, the plane of Christ consciousness. To share in their powers it is necessary that man raise his consciousness to their sublime level.

General Features Symbolically Considered

The path of progress outlined in the Tabernacle is the same as that described by the stars. The Brazen Altar represents the forces of Saturn and Mars as these planets operate in a restrictive and destructive manner in the life of unregenerated man. They stand for sins of both omission and commission. The Laver represents the purifying forces of the Moon which work upon his emotional nature. The seven-branched Candlestick is representative of the seven planetary spirits before the Throne, and the seven corresponding body centers that are destined to become the lights thereof. The Candlestick considered alone is a fitting symbol of Venus, the goddess of love, for love it is that lights the way. The twelve loaves of shewbread, as already observed, represent the twelve zodiacal Hierarchies under which wisdom is garnered from accumulated knowledge and experience. This would place its qualities under the planetary rulership of Jupiter, the great benefic. At the center over the Golden Altar presides the Solar Deity.

The golden Pot of Manna is related to Uranus, the higher octave of Venus, and speaks of the love that has transcended the personal and attained to the impersonal or universal. Aaron's rod points to the influence of Neptune, planet of divinity, which governs the spinal spirit fire. When this fire is lifted it causes the head centers to open; or, in the language of the Rosicrucians, causes roses to bloom upon the cross. Mercury, winged messenger of the gods, conveys his wisdom for the guidance of mankind in the Tables of the Law.

The spiritual significance of the four Sacred Seasons, the Solstices and the Equinoxes, is embodied in the symbolism of the Tabernacle. The Altar of Burnt Offering on the south corresponds to the Winter Solstice for the peoples of northern latitude, whence have sprung the great religions of the world. The Sun then reaches its southernmost declination and the hours of darkness reach their maximum. The seven-branched Candlestick on the east correlates to the resurrected life and light of the Spring Equinox. The Holy of Holies to the north symbolizes the Summer Solstice, Time of the midsummer festival, when the Sun is in the sign of the Hierarchy of the Cherubim. The Table of the Shewbread to the west corresponds to the Autumn Equinox, festival of the season's ingathering.

It was repeatedly impressed upon Moses that he construct the Tabernacle after the pattern shown him upon the mount. Specifications were given in lengthy detail. Measurements of the structure and all articles to be built for it were stated fully and with exactitude. So, too, materials to be used, colors required and, last but not least, the character of those who were to contribute materials and labor for its construction.

The details themselves are comparatively unimportant and uninteresting in their literal aspects. Were this their only significance it could reasonably be argued that the record might better have been condensed to as many verses as there are chapters devoted to the subject. But without entering into the occult significance of the Tabernacle's specifications, their presence may well unfold a truth of stupendous importance in all its implications. That truth is the fact that order, symmetry and proportion pervade the universe. The pattern viewed on the mount of illumination revealed that fact. When the Lord (Law) transmitted to Moses cosmic lines of force, the geometry of time and space became apparent to spiritual vision. In the Tabernacle they are reflected in miniature. A study of this sanctuary can, therefore, profit esoteric investigators. It will unveil mystery upon mystery. In this brief chapter the most that can be attempted is to indicate directions for uncovering more of the profound mysteries incorporated within its simple structure.

In specifying dimensions, numbers enter prominently into the communicated instructions. The universe is built on number, for

number is motion. God's first act was to *move* upon the face of the waters (chaos), and *order* was the result. Materials, having vibrational values, were selected to harmonize with the number values; colors likewise. Moreover, the donors and builders of the sanctuary were those of "willing hearts." As God gave Himself when He entered upon manifestation at the dawn of creation, so must man give himself if he is to build a tabernacle patterned after the celestial design. The builders, as the text specifies, must be both wise hearted and willing. When love operates with wisdom the forces of construction work effectively.

In this connection an apparently minor detail, yet an all important consideration, may be mentioned. Only the women who were in possession of goat's hair were qualified to serve in the holy place, and only those men were chosen who could work with acacia (shittim). Minds must be Christed (goat, Capricorn) and the deathlessness of the spirit (acacia) realized to be workers.

The predominant colors were blue, scarlet and purple: the blue of truth and spiritual devotion; the scarlet of loving works; the purple wherein the red of physical, passionate activity is being uplifted by the spiritual powers of blue. By forces of transmutation operating through the purple ray, power is engendered; therefore, the color, is identified with rank and nobility. So it was the color prescribed for the robes of priests who were to serve in the Tabernacle precincts.

In the matter of color, the evolution of religion and the unfoldment of human consciousness may be noted. Yellow was not used in the Tabernacle. This is the Christ color and bears the forces that make for universality. Consequently, it did not enter into the sacred ceremonial Rites of the Old Dispensation but assumes prominence with the coming of the new.

Josephus is the authority for stating that blue, purple, scarlet and white represent the four elements, and that "the fifth color is gold, the splendor by which all things are enlightened." The *Kabbala* contains the following relative to these same five colors:

Gold: Splendor; the Sun-man.
Blue: Aether; air; the eagle.
Purple: Christalline; humidity; the bull.
Scarlet: Hidden fire; warmth; the lion.
White: Earth; atomic matter; the goat.

Oils and perfumes entered into the Tabernacle services. They were compounded of specified ingredients, and warning was given to make them of none other—for whoever did so would be "cut off" from the Lord's people. They were to be pure and holy; that is, suitable substances for receiving magnetic forces favorable to the work designed to be accomplished in the lives of those coming to Tabernacle services for spiritual advancement. Myrrh and frankincense entered into the compound. The fact that these were also offered by the Wise Men at the cradle of the Holy Babe indicates that they are ingredients with inner values appropriate to holy places and sacred ceremonials.

Since the Tabernacle was "the shadow of heavenly things to come," it presented in its structure a pattern found also in the life of Christ Jesus. The outer court, which is the Hall of Purification, correlates with the early life of Jesus; the inner court, which is the Hall of Preparation in service, corresponds with His three-year ministry; the Holy of Holies, which is the Hall of Consumation, correlates with the crucifixion and ascension.

The utensils in the Tabernacle may also be correlated with the most important events in His life. The Altar of Burnt offering parallels His early years of preparation; the Laver of Purification, the baptism; the seven-branched Candlestick, the Temptation; the Table of Shewbread, His works or miracles; the Altar of Incense, the light of the Transfiguration; Aaron's rod and the golden Pot of Manna, the wine and bread, respectively, of the Last Supper, and the Table of the Laws, the Sermon on the Mount.

The Tabernacle in the Wilderness was an Atlantean Mystery School. It conserved in symbol and ritual the Ageless Wisdom as humanity passed from the Atlantean civilization (Fourth Root Race) to the Ayran (Fifth Root Race). While the truths it taught are eternal and unchangeable, man's comprehension of them increases and their exposition is modified or amplified accordingly. The Path of Initiation as outlined in the Tabernacle leads from the outer court of sacrifice and smoke to the inner court of service and light; and finally into the Holy of Holies where the spirit itself is the light and where the soundless voice is heard. This path is the same Path yesterday, today and tomorrow. External features along the Path vary; they change with times and peoples and evolutionary status. But the direction leads from compulsory sacrifice to willing service, and ultimately

to inner realization. The principal stations on the route are of like nature, and consciousness moves from the light without to the light within. In every man dwells the Shekinah Glory. The purpose of his pilgrimage through the wilderness of Earth life is to bring that Glory from its present comparative latency into dynamic potency.

CHAPTER XXVI

The Ministry of the Lord's Annointed

The Breastplate of the High Priest

And thou shalt make holy garments for Aaron thy brother for glory and for beauty.

And thou shalt speak unto all that are wise hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office.

—Exodus 28: 2, 3

Whether it be a minister of civil law or of divine, the invisible robe of authority with which a public servant is invested is symbolized by material garments appropriate to the office The office itself is honorable and holy; this the distinguishing dress worn by its occupants proclaims to all who seek their guidance.

The high priest of the human being is his indwelling spirit. It administers divine law in the shining raiment of the soul. It answers the requirements that it be holy and that it have both glory and beauty.

This garment of the soul is made of thoughts, words and deeds that are "filled with the spirit of wisdom." It must be remembered that spiritual science distinguishes between the terms *soul* and *spirit.* They represent distinct entities. The spirit is a differentiated spark from the flame of God. It is the eternal, indestructible self. The soul is the spiritual garment of that spark, and is the result of experiences gathered by the spirit in its threefold, composite body. It is, therefore, a mediating principle betwen the immortal spirit and its transient personality. It is only relatively immortal. At the end of the spirit's aeonic evolution, the soul's forces will be transferred to and absorbed by the spirit, the latter's lustre and power being enhanced thereby.

The spirit is one with God and is therefore, uncreated. It always was, is, and ever will be. The soul is a created thing. The spirit that is man is author of the soul, that comes into existance, not by chance but, like all other manifested things, according to laws and principles operating in nature. The elements that go

to make up this garment of spiritual ministry and the means and methods by which it is fabricated are described with considerable detail in verses following those quoted at the head of this chapter.

Exodus 28: 4-10

And these are the garments which they shall make; a breast plate, and an ephod, and a robe, and a broidered coat, a mitre, and a girdle: and they shall take holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office.

And they shall take gold, and blue, and purple, and scarlet and fine linen.

And they shall make the ephod of gold, of blue, and of purple, of scarlet, and fine twined linen, with cunning work.

It shall have two shoulder pieces thereof joined at the two edges thereof; and so it shall be joined together.

And the curious girdle of the ephod, which was upon it shall be of the same, according to the work thereof; even of gold, of blue, and purple, and scarlet, and fine twined linen.

And thou shalt take two onyx stones, and grave on them the names of the children of Israel:

Six of their names one stone, and the other six names of the rest on the other stone, according to their birth.

The vestments of the high priest were several in number. Like all the other priests, his dress was of white linen. The coat reached to the ankles and was without seam. Additional accoutrements included a breastplate, an ephod, an embroidered robe, and a mitre (Exodus 28:4).

The dress of white bespeaks purity, a first requisite for fulfilling the high office before the Altar of the Lord. It was, moreover, of linen, product of the desireless plant kingdom. It was also without flaw or imperfection, being seamless. The lambskin apron of Masonry has a similar significance.

The ephod, or shoulder dress, was of blue, purple and scarlet, interwoven with gold thread. It, too, was of linen. The significance of these colors has already been touched upon since they are the same as those used predominantly in hangings of the Tabernacle. The gold, a color absent in the sanctuary curtains, is present—though as yet but slightly—in the garments of the high priest. It appears now in threads, giving promise of a time to come when the whole fabric will be golden with the luminous light of the Christ, the Sun Spirit.

Two shoulder pieces were placed on the ephod, each bearing an onyx stone, symbol of power and wisdom, on which were engraved the names of the tribes of Israel, six on one and six on the

other. The jewels were set in sockets of gold. These two stones, like the two tables of the law, symbolize the two primeval principles of Fire and Water in a state of equilibrium by one who attains to high priesthood. The onyx is semi-transparent with variously colored veins and belts running through it, thus aptly symbolizing the synthesized powers of the six tribes (zodiacal forces) whose names it bore. The one stone carried the positive forces of Fire and the other the negative forces of Water.

The robe was blue, as is the invisible robe (aura) of one who lives truth and breathes devotion. According to Plato, the priests of Atlantis wore "the most beautiful azure robes." Among the Mayas, lineal descendants of the Atlanteans, blue, being the color of the vault of hveaen, was symbolical of holiness, sanctity and chastity. Druid priests wore blue robes; and the inner circle of the imposing druidical ruin at Stonehenge in England is known as the circle of blue stones. The altar stone is also blue.

This robe of blue was richly embroidered. It was, therefore, not merely a covering but an adornment. Experiences from a long succession of earth lives were woven into it; not only major lessons that had been learned but minute matters that had been mastered. While perfection is no little matter, countless trifles enter into its attainment. To the awakened seeker after goodness and beauty and truth there are no little things; all are significant because they tend to make or mar the perfect ideal.

Exodus 28: 33, 35

And beneath upon the hem of it thou shalt make pomegranates of blue, and of purple, and of scarlet, round about thereof; and bells of gold between them round about:

And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the holy place before the Lord, and when he cometh out, that he die not.

That the one who wore the priestly robe of blue came to his high office after garnering rich fruitage from experience in many lives is further symbolized by the pomegranate, fruit of special fecundity. The bells which sounded when the high priest (Ego) went into the holy place (heaven world) are representative of consciousness rising to the plane of tone, the archetypal region where the Word that is uttered later becomes manifest. It is to this high heaven that church bells call worshipers; on their wings of sound the soul is touched to higher issues. The mysteries of

sound have been but partially explored; their depths are far from plumbed by either academic or occult science.

The note sounded by the bells of the high priest are also indicative of the keynote of the Ego. Each spirit-spark sounds an individual note. Peter's keynote was the key that opened to him the gates of heaven and hell. As spiritual forces unfold, the note rises in pitch and power.

Just as an Ego emanates a tone which is its keynote, so, too, does each of the spiritual centers of its body. Because of this fact incantations used in sacred rituals are of the highest significance, as is music. More and more will the latter be used, and with increasing esoteric knowledge, in all religious services and in the higher degrees of discipleship in Schools of the Mysteries. By the Word worlds came into being; by the Word Christ called the dead back to life; by the Word a regenerated humanity will become an actuality.

The Breastplate of Judgment

Exodus 28: 15-21, 29

And thou shalt make the breastplate of judgment with cunning work; after the work of the ephod thou shalt make it; of gold, of blue, and of purple, and of scarlet, and of fine twined linen, thou shalt make it.

Foursquare it shall be being doubled; a span shall be the length thereof, and a span shall be the breadth thereof.

And thou shalt set in it settings of stones, even four rows of stones: the first row shall be a sardius, a topaz, and a carbuncle: this shall be the first row.

And the second row shall be an emerald, a sapphire, and a diamond.

And the third row a ligure, an agate, and an amethyst.

And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their inclosings.

And the stones shall be with the names of the children of Israel, twelve, according to their names, like the engravings of a signet; everyone with his name shall they be according to the twelve tribes.

And Aaron shall bear the names of the children of Israel in the breastplate of judgment on his heart, when he goeth in unto the holy place, for a memorial before the Lord continually.

The Magic Square that the high priest wore on his breast was placed over the heart, life center of the body and the light of the spirit within it. At that illumined center were focussed powers of the twelve zodiacal Hierarchies.

Concerning this aspect of the Breastplate, Philo Judaeus, the Jewish Hellenistic philosopher, makes the following observations:

> Then the twelve stones in the breastplate, which are not like one another in color and which are divided into four rows of three stones in each, what else can they be emblems of except of the circle of the zodiac? For that also is divided into four parts, each consisting of three animals, by which divisions it makes up the seasons of the year, Spring, Summer, Autumn, and Winter, distinguishing the four changes, the two Solstices, and the two Equinoxes, each of which has its limit of three signs of this zodiac, by the revolutions of the Sun according to that unchangeable and most lasting and really divine ratio which exists in numbers.
>
> For all the changes of the year and the seasons are arranged by well defined and stated and firm reason; though this seems a most extraordinary and incredible thing, by their seasonal changes they display their undeviating and everlasting permanence and durability.
>
> And it is said with great correctness and exceeding beauty also, that the twelve stones all differ in their colors, and that no one of them resembles the other; for also in the zodiac each animal produces that color which is akin to and belongs to itself, both in the air and in the earth, and in the water; and it produces it likewise in all the affectations which move them, and in all kinds of animals and of plants.

Christian writers of early centuries declared the stones of the Breastplate were capable of reflecting answers in color to questions put to them. Their language key was as follows:

SUBJECT MATTER	STONE	COLOR	TRIBE	SIGN
Seasonal Productivity	Emerald	Green	Issachar	Taurus
Military	Ruby	Red	Gad	Aries
Mental condition	Marble	White	Simeon	Gemini
Rains; women	Chrysoprase	Green	Benjamin	Cancer
Royalty	Sardonyx	Red-Yellow	Judah	Leo
Harvest; gleanings	Jasper	Mixed Color	(Dinah)	Virgo
Neighboring Nations	Opal	White-Purple	Asher	Libra
Disease; plagues	Agate	Brown-Gold	Dan	Scorpio
Prophecy	Amethyst	Purple	Joseph	Saggitarius
Land; cattle	Serpentine Black	Sea Green	Napthali	Capricorn
Hopes, personal and national	Lapis-Lazuli	Blue	Reuben	Aquarius
Secret organizations	Crystal	White	Zebulun	Pisces

The names of the jewels in ancient Hebrew, their English equivalent, together with the astrologic correlation are as follows:

HEBREW	ENGLISH	SIGN
Odem	Bloodstone, ruby, and Sardius; red jasper (*dom,* meaning "blood").	*Aries*
Pitdah	Green stone or topaz: the ancient peridot or chrysolite.	*Taurus*
Bareketh	Carbuncle; also marble. (*barak,* meaning "to flash").	*Gemini*

Nophek	Chrysoprase, emerald.	*Cancer*
Shoham	Sardonyx	*Leo*
Yash'pheh	Jasper	*Virgo*
Leshem	Ligure, opal	*Libra*
Shebo	Agate	*Scorpio*
Achlamah	Amethyst	*Sagittarius*
Tarshish	Beryl	*Capricorn*
Shoham	Sappirstone; the modern sapphire	*Aquarius*
Yash'pheh	Jacinth or crystal, later the diamond.	*Pisces*

The astrological correlations in the jewel pattern appear as follows:

FIRST ROW *Sardius*-Aries; *Topaz*-Taurus; *Carbuncle*-Gemini
SECOND ROW *Emerald*-Cancer; *Sapphire*-Aquarius; *Diamond* Pisces.
THIRD ROW *Ligure*-Libra; *Agate*-Scorpio; *Amethyst*-Sagittarius.
FOURTH ROW *Beryl*-Capricorn; *Onyx*-Leo; *Jasper*-Virgo.

The first stone, wherein were focussed the forces of Aries the first sign, and Mars, its ruler, was red in keeping with the blood of the lamb (Aries), the symbol of the dispensation for which pioneers of Moses' day were making preparation.

The second stone was a topaz, the ancient chrysolite. In hue it resembled an emerald. This is Earth's planetary color and is predominant in nature when the rays of Taurus envelop the planet. With this color are associated mysteries concerning life (Taurus) and its polar opposite, death (Scorpio).

Next comes a carbuncle, a white crystal, symbol of the translucent spirit resurrected from a body of decay. This is the new name spoken of in Revelation.

The fourth stone, an emerald or chrysoprase, carries the forces of Cancer and its ruler, the Moon. It is a guardian ray against impurities and vice.

The fifth stone is an onyx or sardonyx, often referred to as the royal stone. It bears the amalgamated powers of Sun and Moon. It focusses the forces of the Summer Solstice when the Sun passes from Cancer into Leo, uniting the principles of Water and Fire. This is the season when transmutation processes take place in all nature. It is particularly favorable, therefore. for furthering those processes in the body of man. Mystic legends say that magical powers invested in the Seal of Solomon were inscribed upon a sardonyx.

Jasper, the sixth stone, was declared to carry the healing power transmitted by Raphael, the Star Angel of Mercury, ruler of Virgo, sixth sign. Virtues attributed to Jasper are health, strength, courage and wisdom. The Egyptian Initiate-Teacher, Thoth-Hermes, is said always to have worn this gem of magic power.

The seventh stone, the opal, in its many hues, is like the rainbow that bridges heaven and Earth. Belonging to Libra, it embodies qualities that make for discrimination and right choice.

The agate relates to Scorpio. Its many bands of color suggest the undulating movements of a serpent. The Hebrew name for agate, shebo, means *to glitter;* also *to take prisoner.* This is what the lower forces of Scorpio have done to all humanity: made them prisoners for a time to sense life.

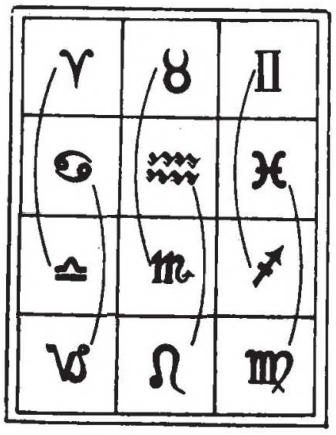
The ninth jewel is an amethyst, a purple stone of royal station. It is a talisman for warding off evil sensations and distorted appetites. It relates to Sagittarius, the mind which when unillumined, is in danger of leading men into evil.

Next comes a greenish-black stone, a beryl or serpentine. The forces of Capricorn and its ruler, Saturn, are operative in this. It carries the mystery of the green sea (Capricorn's opposite sign, Cancer). Ancients used the stone as a charm to protect its wearer from the bites of poisonous snakes and insects. Egyptians employed the stone in making scarabs, so extensively worn and deeply revered by the people.

The eleventh jewel was a sapphire or lapis-lazuli. Pliny called this the Stone of Heaven, and declared it to be the one upon which Moses engraved the Ten Commandments. Consonant with its zodiacal sign, Aquarius, it is associated with friendship.

The twelfth and last stone was a jacinth. This glistening white jewel is said to bestow that wisdom which comes from the long cycle of experience while journeying through the twelve zodiacal Schools that conclude with Pisces.

There is also discoverable in the pattern of the Breastplate a design revealing orderly revolutionary processes as these are marked by the Sun's precession through the twelve signs of the Zodiac.



Reading from upper right to left, the first sign is Gemini, the second Taurus, the third Aries, the fourth Pisces, and so on. The evolution of the race proceeds under the dominant influence of one sign after another. At one stage the keynote was struck during the Sun's precession through Gemini. That note prevailed not only during the two thousand years that the Sun was passing through this sign, but until humanity was ready to have another keynote struck. When that time came the keynote was sounded when the Sun by precession passed through the next sign, which was Taurus. Thus the race passed in turn through the Gemini phase of existence; next the Taurean; and then in sequential order, the Arian and the Piscean.

The Gemini development was marked by separativeness. The primal sense of unity passed into the illusion of separateness. Under Taurus, increasing attention was given to the acquisition of material possessions. The Bull was the object of worship. This prevailed in Atlantis, whence it carried over into Egypt; and the Israelites, after having left it, attempted to restore it in the Wilderness by erecting the golden calf.

The Israelites were pioneers of a new race of civilization. For them the note of Aries had been struck. The lamb symbolized this zodiacal power and, in accordance with this fact, many of the pioneers of this age were shepherds. Hence, the lamb entered prominently into their ceremonials. Jesus, the Great Shepherd, was born when the Sun was in about seven degrees of Aries, as the Arian influence commenced to diminish and powers of the next precessional sign, Pisces, began to increase. Consequently, the Piscean era of the Religion of the Lamb (Aries) was about to follow, and Christ Jesus called his Disciples to become fishers of men. So fish became a symbol for adherents of the new Christian religion.

In each and every age the spiritual needs of humanity are met in a twofold manner. One is by exoteric teachings and practices; the other by esoteric instruction and discipline. The first is for the masses; the second, for the few. Astrologically, the exoteric

direction is given under the sign through which the Sun is passing by precession. The esoteric guidance is keyed to the sign opposite. Thus, popular religion under Gemini was complemented by Mystery Teachings under Sagittarius; the Taurean religion of the masses was paired with esoteric revelation under Scorpio. Consonant with this fact, the Mysteries were referred to in the Taurean-Scorpio cycle as Serpent Wisdom, and priest-kings wore crowns bearing the uraeus, a double serpent, symbol of the initiate knowledge by which they ruled.

The Old Testament Dispensation came exoterically under Aries and esoterically under Libra. Aries supplied forces that enabled the people to do the necessary pioneering for ushering in the New Dispensation; and from Libra, poured forth impulses that inspired the teachers, leaders and prophets of that age to guide the peolpe through proper disciplinary measures (Saturn exalted) such as the law of Moses, and to point the way through the letter of the law (Saturn) to the way of love (Venus, ruler) which was about to receive an epochal impetus with the coming of the Christ. Libra was the "Trial Gate" through which the people passed before entering the New Testament Dispensation that was inaugurated under the Pisces-Virgo.

Pisces presents the ideal to many, while Virgo upholds the ideals of chastity and purity as taught in the doctrine of the Immaculate Conception, and which becomes a requisite for those who choose the narrow way of Initiation.

Preparation is now being made for the Aquarian-Leo cycle that is to follow. Its keynote is the awakening of the Christ within. Under Aquarius the multitudes will learn cooperation and brotherhood; under Leo the esoteric work will be concerned chiefly with developing love as a power in the life of humanity. The development of this love power leads to the mystic marriage, concerning which John writes in the opening chapters of Revelation.

In the next succeding Capricorn-Cancer cycle, the masses will have evolved the power of the Christ consciousness under Capricorn, and the spiritual pioneers will have acquired the ability to follow the Christ into the home world of spirit, whither, according to His promise, He went to prepare a place, that where He was, we might be also. (John 14: 2, 3)

The Christ is preparing our world to receive the Religion of the Father. Unity is a pre-requisite for this forward step. This

will be realized as the Sun by precession again passes through Gemini; its qualities will not then exhibit separateness, but polarity and equilibrium. The Mystery Teachings under Sagittarius will pertain to the higher powers of a mind that has become united with spirit. The Ego will then no longer be confined to this solar system, but will soar on the wings of Sagittarian powers to distant spaces of other stellar systems.

A reference to the diagram will make it clear that the order of the successive ages and the pairs of signs under which those ages go forward is present in the Breastplate pattern. It is but one of many evidences pointing to the cosmic symbolism embodied in the jeweled, four-square adornment of the high priest in the sanctuary of the Most High.

Urim and Thummim

Exodus 28: 30

And thou shalt put in the breastplate of judgment of Urim and the Thummim, and they shall be upon Aaron's heart, when he goeth in before the Lord: and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually.

The Urim and Thummim have been the subject of much speculation on the part of theological interpreters; but beyond the fact that they were a means by which the high priest learned the divine will, it is generally agreed that it is not known just what they were. The words in Hebrew are translated as "clearness and justice" and as meaning *lights* and *perfections.*

It is because human consciousness is neither spiritually clear nor fully identified with divine justice that it is so completely at a loss to understand the true nature of the two magic jewels in the pocket of the Breastplate; or to give an explanation of the forces focussed upon them by means of which the high priest could receive and transmit to the people the directions of the Lord (Divine Law).

Like all the jewels in the Breastplate, the Urim and the Thummim were suitable depositories for certain magnetic forces relating to celestial Hierarchies in the cosmos and to corresponding centers and attributes in the body of man. They were negative receivers of positive forces and could be drawn upon—by those who had the wisdom to do so—for use in alchemical processes accompanying certain spiritual exercises. Illumined leaders of that day possessed that ability; it was knowledge

belonging to the Initiated. But since Initiation ceased long ago to be recognized by leaders of popular Christianity as a state presently attainable, it cannot be expected that any authentic information about the magical nature of the Urim and the Thummim would be forthcoming from that source. For information it is necessary to turn to teachings that come from Mystery Schools which possess it and disseminate it in this day as they did in ages past.

The two jewels in the pocket of the Breastplate have a significance similar to the two stones on the shoulder pieces of the ephod. They focus the positive and negative forces of spirit; they correlate to the Fire and Water principles; they are attuned to the head and heart centers respectively in the body of man.

Every high priest had awakened these two centers so they had become the light (Urim) and the perfection (Thummim) of his body. This so, he could use the jewels as an aid in directing his inner vision to spiritual worlds and there learn from celestial Beings their will for his people. Also, he could discover in the Memory of Nature what destiny was outlined for an individual or a race under any given circumstance or at any time. The Urim and Thummim were not without virtue; they were aglow with what Boehme speaks of as the "tincture" of spirit. But unless the wearer had developed the spiritual centers in the head and heart until they, too, were aglow with the same spiritual "tincture," the jewels would be devoid of magical properties as any two pebbles picked from a roadside. In fact, all stones are precious had man power to tap their virtues; though in the mineral kingdom as in the others, all specimens are not of equal excellence.

The Urim and the Thummim were not used after the Exile; the *light* and *perfection* of the leaders of early Israel, such as those of Moses and Aaron, had departed.

Assyrian priests used stones corresponding to the Urim and the Thummim; they were called the Tablets of Destiny. In Egypt similar jewels, bearing the images of Osiris and Isis, were termed Sacred Tablets. Wherever used their significance was the same. They signified the blending of masculine and feminine powers, wedded forces of Sun and Moon. This "blending," according to the alchemical treatise, *Solis Splendor,* "has been compared as analogous to all things in the world visible and invisible; to

the elements and their compositions; to things hot and cold; to the blending of all colors, all fruits, all birds; in short, to all things between heaven and earth."

The Mitre

Exodus 28: 36, 37

And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO THE LORD.

And thou shalt put it on a blue lace, that it may be upon the mitre.

The mitre was a kind of a turban or crown worn by the high priest. Its chief feature was the gold plate on the front bearing the inscription, "Holiness to the Lord." This symbolized the Ego, the I AM within, whose seat is in the head, and in its "forefront." The gold plate was placed on blue lace, the two colors corresponding to predominant hues in the radiations of a spiritualized mind. The lace indicates the care and exactness wherewith threads of thought have been spun to create something of true and lasting beauty.

The inscription on the gold plate may be transcribed in the phrase, *Holiness to the Sacred Law of Four.* The name *Lord* is composed of four letters: J H VH, its Hebrew equivalent. In many other languages the deities worshiped are designated by four-letter words. Examples include Isis in Egypt, Nebo in Babylon, Deus and Jove in Rome, Zeus in Greece, Atma in India, Odin in Norse mythology, Dieu in French and Gott in German.

St. Martin declared that "the number Four is that without which nothing can be known, as it is the universal number of perfection." Four is also referred to as the Sacred Tetraktis. It is the Magic Square. It embraces the powers of the Great Four, the Lords of Destiny, that preside at the four cardinal points of the compass and govern the four primal elements in nature. In Ezekiel's vision they are described as having the faces of a bull, an eagle, a lion, and a man In astrology they are known as the signs of the fixed cross; they are the Hierarchies of Taurus. Scorpio, Leo and Aquarius. This subject could be pursued to indefinite lengths.

Consecration of Priests

Exodus 29: 1, 20

And this is the thing thou shalt do unto them to hallow them, to minister unto me in the priest's office: Take one young bullock, and two rams without blemish.

Then shalt thou kill the ram and take of his blood, and put it upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about.

There are not wanting those who dismiss the above mandate of Jehovah as useless, wasteful, barbarous and superstitious. To be sure religion, like man, evolves. Practices prescribed for primitive aspirants are replaced by others of a more refined character as civilization advances, and as the intellectual capacities and spiritual understanding of a people develop. But qualities to be evolved and the ultimate attainments are ever the same. Moreover, the truth underlying all true teachings—whether they be couched in terms to meet the requirements of a race in its childhood or in its maturity—is the same. We have outgrown animal sacrifices but not the need for placing on an altar of burnt offering bestial elements in our nature, which was the ideal symbolized by the slaying of sacrificial rams and bullocks.

The sacrificial blood was sprinkled on the altar as a sign that he who came to minister before it had given his personal life utterly in the service of the Lord (Law). It was no longer his will, but God's.

In the consecration service a priest was touched on ear, thumb and toe with the blood of the ram. To a superficial reader this passage may seem meaningless, yet it has remained through the centuries as part of the living Word because devout souls have penetrated beneath its external form and either sensed or understood more or less clearly its spiritual meaning.

The application of blood in the consecration ceremonial pointed to the realization of power which, as yet, only a few highly developed mortals have attained. It refers to control of the blood's circulation. When this control has been attained the blood stream can be so regulated at will that its ever-giving life forces can be directed to such centers in the body and areas in the brain as the Ego chooses to cultivate and strengthen. Similarly, the blood can be withheld from centers of activity it desires to diminish in strength or reduce entirely. Already physiological signs of such control are in evidence; the heart is now in the process of becoming a voluntary muscle, as the presence of cross-stripes in that organ testify.

The Chosen Builders

Exodus 31: 1-6

And the Lord spake unto Moses, saying,

See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah:

And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship,

To devise cunning works, to work in gold, and in silver, and in brass,

And in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship.

And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee.

Among the many who were called to build the Tabernacle, those chosen were of the tribes of Judah and Dan. Astrologically, as we have learned, these tribes belong to Leo and Scorpio, respectively. Leo is the sign of the heart and Scorpio of regeneration. When the heart is alight with the fire of Leo, the spirit of God becomes manifest as wisdom, understanding and the ability to perform all manner of workmanship. Also, when a man's life has been regenerated under the forces of Scorpio, he becomes wisehearted and able to perform the Lord's commands. Love (Bazaleel; Judah;Fire) and transmutation (Aholiab; Dan; Water) are the two primary forces (master workmen) that build the soul body (Tabernacle) in which the immortal spirit (Jehovah) comes to dwell with its projected personality (congregation).

CHAPTER XXVII

Consciousness Suffers a Recession

Israel Sets Up a Golden Calf

The Arian pioneers reverted to Taurean worship. The Israelites forgot that it was by the blood of the lamb (Aries) that they were given the courage and enterprise to break their Egyptian bondage and set forth over untrod trails in anticipation of establishing themselves in freedom in a new, a better and a richer land, a land of milk and honey. The bull (Taurus), under whose civilization they had labored in limitation for centuries, would have kept them captive had not the incoming impulses of the lamb (Aries) found a strong response in their hearts.

But the memory of a primitive race, like that of a child, can be short lived. With the higher self (Moses) not continuously operative in the personal consciousness, the question arises in a doubting, unillumined mind as to whether higher intimations (Moses guidance) were genuine and trustworthy; or if, perchance, they were merely momentary, illusive fancies which had better be set aside in favor of the more familiar concepts that had hitherto guided their lives.

The Israelites became impatient over Moses' long absence. Turning to Aaron they said: "Up, make us gods, which shall go before us; as for this Moses, the man who brought us up out of Egypt, we wot not what has become of him." Aaron did as they desired. Calling them to surrender their golden trinkets and adornments, he had them melted and cast into the image of a calf. Before this god of a past age he erected an altar, and with rejoicing proclaimed the morrow a feast day. On that day the people arose early, offered burnt offerings and peace offerings, and spent the hours in pleasurable indulgences and gratification of physical appetites.

So long as the higher light (Moses) was present, the personality recognized its authority and obeyed its commands. But it had not been sufficiently trained in the new school of the spirit (dispensation of Aries) to remain faithful to disciplines when

that light faded temporarily from view. So there was a recession of consciousness. The old manner of thought and desire reasserted itself, and the personality was back in its former setting, worshipping the golden calf (material possessions).

In early stages an aspirant on the path receives stimulus and encouragement from the example of those who have gone before in attainment. Such external guidance must finally be removed. If the student has relied unduly on his teacher, blindly adoring and following rather than assiduously incorporating into his very life the precepts taught him and the ideals held before him, he is likely to falter and fail when that external aid is withdrawn.

It was so with the Israelites. They had reached a point where, as pioneers, it was necessary to again prove them. Moses withdrew for a time. Soon the faith of the people faltered and they fell back into ways that led away from the objective they originally set for themselves.

Moses returned to the "stiff-necked" people who had "corrupted themselves" in his absence. They were in danger of suffering severely the wrath of the Lord (Law). Moses interceded for them with the result that the "Lord repented of the evil which he thought to do unto his people." Moses, as the leader of Israel, had so identified himself with their destiny that it was within his power to modify the reaction of karmic law upon the people who had "sinned a great sin."

This aspect of occult law is brought out in the passage that records the pleadings of Moses with the Lord (Law). Said Moses: "Yet now if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written." It is significant to note that the Lord (Law) replied: "Whosoever hath sinned against me, him will I blot out of my book. Therefore now go, lead the people unto the place of which I have spoken unto thee: behold, mine Angel shall go before thee: nevertheless in the day when I visit I will visit their sin upon them. And the Lord plagued the people, because they made the calf" (Exodus 32: 32-35).

Moses modified the operation of the karmic law but he could not annul it. He was able to stand between the rebound of the law and his people, and thus save them from what might have proved a crushing blow. But ultimately they would reap the full harvest of their sowing; they would be plagued for their

misdeeds. Moses could assume some part of their burden for a time, but the Lord (Law) made it clear that "whosoever hath sinned"upon him, and on none other, would fall the final penalty. Moses caused the Lord (Law) to repent (change its course for the moment), but in time equal justice would be done. By an infallible law, just recompense is made without exception and to the minutest detail. "In the day that I visit," said Jehovah, "I will visit their sin upon them."

There is another foreshadowing here of the saving work of the Christ. Moses was willing to take upon himself the sin of his people and die for them if they might be saved. Christ Jesus took the sins of the world upon Himself and died that man might live. Moses was a savior to the present Fifth Root Race in that he caused the wrath of God (operative Law) to be deflected temporarily that his people might make better preparation to meet the retribution the law had in store for them in consequence of their mistaken action in relation to it. Christ Jesus did the same for humanity. He released forces that modified the operation of karmic law in such a manner that the race would have more time and better conditions for working out its own salvation. Neither Moses nor Christ annulled the law, but they gave themselves as willing sacrifices that those in need of assistance might later meet without defeat or destruction the consequences of their own violations of the law. Moses focussed the aspirations of his age in the ideal of accomplishment through sacrifice; the Christ carried this same ideal to its supreme fulfillment.

The race advances to the degree that it is able and ready to follow in their footsteps. Altruism is the keynote sounded by the Christian regime. "Bear ye one another's burdens" enjoined Paul. Only the shared load is easy; only the distributed burden is light.

Moses was a race character. His life was bound up with the life of his people. The one influenced and conditioned the other. Consequently, when the people swerved from the path of rectitude because of the absence of the firm hand of inspired leadership, Moses was obliged by an inner necessity to forsake the mount and return to assist those still resident on the lower levels of consciousness.

That which is easily apprehended as true in the relationship between a leader and his people, is also true in all human relationships. Each individual is essentially a part of the whole. Because of this fact it is not possible for any one to detach himself from the others, arrive at the summit, and remain there independent of fellow members of his egoic family. There is a point beyond which progress in advance of others is not possible. The less advanced must be assisted to a higher degree of development. The only activity by which one in the lead can go further is service to those on lower levels of attainment. In the last analysis, this is why the most advanced souls are the humblest servants. Because of human solidarity it is necessarily so. And as love grows increasingly operative with advancement on the path service becomes the spontaneous choice of enlightened souls.

In terms of individual experience, the spirit (Moses) had attained to an exalted state of consciousness when communing with the Lord (spiritual activity) on the mount (heaven worlds). The multitude of thoughts and impulses (people) that still made an impression on its unperfected personality were not yet so disciplined, cleansed and sublimated that they remained steadfastly in accord with the celestial harmony realized by the Ego on the heights it had touched. The soul (Joshua), the mediating principle between the spirit self and its personality, transmitted the discord that had arisen in the latter to the former. Said Joshua to Moses on hearing the shouting below, "There is a noise of war (destruction) in the camp (unruly thoughts and emotions)."

The spirit (Moses) is thereby robbed of its calm and peace. "Moses' anger waxed hot." The state of exaltation temporarily suffers partial or complete eclipse. Moses "cast the tables out of his hands, and brake them beneath the mount." The play of cosmic forces, the activity of divine law, which he had beheld, faded before his inner eye. The power (hands) which he possessed on higher spiritual levels departed. Thus body conditions spirit and spirit body; or, as Browning expresses it:

All good things are ours,
Nor soul helps flesh more than flesh helps soul.

The two are inseparable. They are the inner and outer of one reality. The spirit is unable to manifest upon the physical plane without a body. Only as this body is trained, perfected and

spiritualized, can the spirit realize its latent divinity and reascend to God from whom it came. Moreover, it is only as spirit gives itself to its vehicles that reascension and sublimation of them can take place.

According to the Secret Tradition, the Tables of the Law were given to Moses on the Sabbath. It also declares that the reason they were thrust from the hands of Moses and broken was because the letters on the tablets had taken flight. When the rest or calm (Sabbath) of the spirit was disturbed by the turbulent impulses of the body, the inner sight by which the spiritual law was comprehended vanished from view—the letters fled. "Be still and know that I AM God" is the injunction to be obeyed by those who would follow Moses to the indescribable glories of the mount of soul exaltation. Only when consciousness is serenely focussed on spiritual reality can its deeper significance be apprehended. Before unillumined faculties the inner words take flight. Spiritual things must be spiritually discerned.

When Moses came nigh to the rebellious camp and saw the dancing of the people and the golden calf they had set up to worship he not only broke the tablets beneath the mount but "he took the calf which they had made, and burnt it in the fire, and ground it to powder and strewed it upon the water, and made the children of Israel drink of it" (Exodus 32: 19-20).

The spirit (Moses) took the wayward personality severely in hand. Mistaken conceptions it was entertaining (false god) and outgrown thoughts (Taurean worship) it preferred to cling to rather than make the necessary effort to remold its convictions and accomodate itself to the new revelation of truth, were corrected. They were destroyed by the better knowing of the spirit that had beheld a vision of divine truth on the mount of illumination.

The golden calf was ground to power and strewn on water that its creators were obliged to drink. In other words, erroneous creations had to be devoured (liquidated) by those who had fashioned them through a misuse of the image-forming faculty—use of the subconscious mind in the formation of destructive and negative mental images. Such is the immutable decree of the law of retributive justice.

Aaron, leader of the Israelites in the absence of Moses, was responsible for stripping the people of their gold (spiritual vir-

tues) and casting it into the image of a calf, symbol of worldly wealth and personal satisfactions. And so it is recorded that when Moses returned he found the people "naked; (for Aaron had made them naked unto their own shame among their enemies)."

Exodus 32: 26-29

Then Moses stood in the gate of the camp, and said, Who is on the Lord's side? let him come unto me. And all the sons of Levi gathered themselves together unto him.

And he said unto them, Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man and his brother, and every man and his companion, and every man and his neighbour.

And the children of Levi did according to the word of Moses and there fell of the people that day about three thousand men.

For Moses had said, Consecrate yourselves today to the Lord, even every man upon his son, and upon his brother; that he may bestow upon upon you a blessing this day.

Judgment was executed upon the Israelites immediately after their serious failure to live true to the vision that had been given them and the purpose they were called upon to fulfill. Moses called forth all whose allegiance to that vision and that purpose was unchanged. The Levites responded and "gathered themselves together unto him."

Again considering the subject in terms of the individual, the higher self (Moses) brought the personality with its scattered will and vision, to its senses. The elements genuinely attached to the spiritual self (Levites, the priestly class) were separated from those not yet drawn into its high service. By the command of Moses, the presiding Ego, the latter were slain by the sword (truth) of the Levites (spirit). Then followed a call for renewed consecration to the will of the indwelling god.

CHAPTER XXVIII

Egoic Union with the Shekinah Glory

And the Lord said unto Moses, Depart, and go up hence, thou and the people which thou hast brought up out of the land of Egypt,...
Unto a land flowing with milk and honey—Exodus 33: 1-3.

Spiritually, the promised land of milk and honey lieth "up hence;" it is the realm where polar opposites are blended in unity and where the Ego becomes one with the Shekinah Glory.

On the journey leading to that blessed realm the Lord sends an Angel to go before and promises, moreover, to drive out the Canaanite, the Perizzite, the Hittite and the Jebusite. Whatever obstructs the path to spiritual realization will be removed. Such are the Law's inevitable rewards to those who harmonize their lives with its perfect operation.

The Tabernacle where man and the Most High met in sacred communion was moved "afar off from the camp," away from personal trivialities and discords incident to the daily mingling of unperfected individuals. Unto that Tabernacle went everyone who "sought the Lord."

Moses entered the Tabernacle in the sight of his people. Having entered, a "cloudy pillar descended, and stood at the door of the tabernacle, and the Lord talked with Moses... and the people rose up and worshipped, every man in his tent door" —Exodus 33.

Moses had received the command to bring up his people. For this he needed guidance, which he received. "My presence shall go with thee," said the Lord, "for thou hast found grace in my sight, and I know thee by name." In other words, spiritual Law could work in conjunction with Moses because he had established an effective vibratory relationship with it. His name (number) was in accord with cosmic purpose. By virtue of this identity the glory of that Law passed before him (Exodus 33:19). Its full sweep and majesty was yet beyond his ability to either behold or comprehend; so, in accordance with a law of nature whereby all evolving life is rendered immune to vibratory rates higher than those to which its state of consciousness admits it, it

is protected from forces which would otherwise destroy it. Moses was placed in a "cleft of the rock," As the glory passed, it was screened so that its "back parts" could be seen, but not its "face." The activity of cosmic Law in the archetypal region of the World of Thought, the Second Heaven, is but a reflection of its operation on still higher planes. Even Moses, the Initiate who stood on the rock of spiritual illumination, could not look upon the latter and live. (Exodus 33:20)

Exodus 34: 1-4, 28

And the Lord said unto Moses,

. . . come up in the morning unto Mount Sinai, and present thyself there to me in the top of the mount.

And no man shall come up with thee, . . . neither let the flocks and herds feed before that mount.

And he hewed two tables of stone like unto the first; . . .

And he wrote upon the tables the words of the covenant, the ten commandments.

For the kabbalistic period of forty days and forty nights Moses was engaged on the mount in studying spiritual law, and so clarifying in his own consciousness the manner of its operation that he could translate its purpose into concrete terms understandable to the people. The result was a rewriting of the law inscribed on the tables that had since been broken.

During this time of exhaltation Moses learned the goodness of Him from whom the Law derives its infallible authority. He recognized that authority to be "merciful and gracious, long-suffering, and abundant in goodness and truth, Keeping mercy for thousands, forgiving iniquity and transgression and sin." He also learned that the Law "will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and fourth generation". —Exodus 34:6,7.

God is both law and love. When He seems unloving it is because of failure to perceive where the perfect law has been violated. No action contrary to the universal law of good can yield permanent satisfaction and security. Were this possible, imperfect man would everlastingly take refuge in conditions and circumstances less ideal than those designed for him by an all-wise and all-loving Father. Therefore, those who break the law will by no means be counted guiltless. They must suffer the painful reactions, perhaps in successive lives, until the better,

wiser way, the way that accords with divine law, has been learned. By reincarnation, each individual is in truth the child of hisformer self and father of the self he is yet to be. Actions, good or bad, thus carry their reactions even to the third and fourth generations.

During the time that Moses was on the mount "he did neither eat bread, nor drink water." His activity was solely of a spiritual nature. It had to do with factors pertaining to the inner life, apprehended only in the exalted consciousness attained by Initiation. According to higher Teachings, the written laws were derived from the sacred Ten Words spoken to Moses on the mount, even as woman was created from the body of man in the "mystery of the Garden." Both are reflections of spiritual realities. Herein is to be found the inner significance of the enigmatic statement that woman (redeemed feminine principle) was the first to receive the Decalogue when given on Mount Sinai.

Exodus 34: 29, 30

And it same to pass, when Moses came down from Mount Sinai, ... behold, the skin of his face shown; and they were afraid to come nigh him.

When lighted, the inner fire inevitably transmits a glow to the whole personality. After Moses' transcendant experience on the heights of spiritual revelation he returned with such radiance that it was necessary for him to veil his countenance when addressing his people. The experience gave rise to a legend which declares that the Shekinah became the bride of Moses. There is a similar legend with the same foundation concerning the mother of Jesus becoming the bride of the Holy Ghost.

Moses ascended to the Mount of Transfiguration. Powers developed in each of the four Initiations, (Water, Fire, Air and Earth) were augmented and blended into a unity of unutterable glory.

Each of the successive Initiations marks a certain degree of mastery over personality prinriples and corresponding elements in nature. Empedocles, the Grecian philosopher, states this fact thus: By Earth we perceive earth; by Water, water; by Aether, godly aether; and by Fire, the unseen fire."

In the Initiation by Water, Moses' emotional nature was transmuted and his personal causation for this Earth life was com-

pleted. The test marking this attainment concerned not his personal karma, but that of his people. He was willing to take the consequences of their sin upon himself if they might thereby be saved.

In the Fire Initiation the final transmutation of his desire nature charged his whole being with the inner Fire. It penetrated to the outermost of the sevenfold sheath wherein it functioned. His face shone and, it is recorded, when the time came for him to leave this earthly life "his vision was undimmed and his vigor unimpaired."

With mastery of mind and unfoldment of his rational faculties, Moses was sufficiently calm and composed to function in the mental realm and take the Initiation by Air. Through this he acquired ability to work with the angelic kingdom. For carrying out the difficult commission of leading his "stiff-necked people" into the Holy Land, the Lord promised to send an Angel before him.

The Initiation of Earth gave Moses mastery over the mystery of matter. The atomic vibration of his body could be altered at will and the life of his physical instrument prolonged indefinitely. This is the last and most difficult of the four Initiations. It is attainable only after such a complete renunciation of self as was exhibited by Moses when he expressed his willingness to be blotted out of the book of life rather than let his recalcitrant people be destroyed for their misdeeds.

The Earth Initiation also gave him admission into the deeper strata of the Earth and ability to manipulate certain forces of the physical planet, for it bestows literally the "keys of heaven and hell."

The blended fourfold forces of the Shekinah operate in higher spheres only. They do not descend below the level of the World of Life Spirit or, as this realm is also called, the Buddhic plane. This is the sphere of pure Christ Consciousness where unity is realized as a state of being. It is the home sphere of the Cherubim. In accordance with these related facts, the Holy of Holies, the Shekinah, rested between two of these winged Beings of the Hierarchy of Cancer.

Exodus 40: 1, 2, 34, 36-38

And the Lord spoke unto Moses saying,

On the first day of the month shalt thou set up the tabernacle of the tent of the congregation.

Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle.

And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys:

But if the cloud were not taken up, then they journeyed not till the day that it was taken up.

For the cloud of the Lord was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.

The Tabernacle was completed on the day and the month of new beginnings, time of the Spring Equinox. This was also on the first anniversary of the Israelites' exodus from Egyptian bondage. The Tabernacle was a sanctuary filled with the glory of the Lord (Law). As in the body of man, which it symbolizes, the Holy Presence was never absent, though it was sometimes screened from view by a cloud. At such times the Israelites—those who elected to follow spiritual guidance—remained where they were; but when the cloud lifted they went onward in their journey.

There were times when it was necessary for that people in training to concentrate upon incorporating into their lives by practice the precepts given them. At such times their vision was focussed on immediate issues rather than long-range objectives; their vision was then dim to distant scenes. But when the immediate exercises necessary to their further progress had been accomplished, another period of clear seeing returned and further revelation was given as to the destiny they were to fulfill. After that added distance was covered in the journey that led them at length into the Promised Land.

Israel remained within the shadow of Sinai about eleven months. When they came they were a fugitive, disorganized people; when they left they were a powerful, united nation. With Moses still leading, they journeyed forth, bearing in their midst the Tabernacle for into its structure had been incorporated the fundamental plan and primary directions that lead to the high place of illumined consciousness where the spirit listens only to "the Voice that is soundless" and looks only upon that which is "invisible alike to the inner and the outer sense."

LEVITICUS -The Book of the Law

CHAPTER XXVII

LEGISLATIVE GUIDANCE TO SPIRITUAL PROGRESS

The Book of Leviticus, third of the five Books attributed to Moses, is devoted chiefly to legislative measures designed to aid the pioneering Israelites in moral conduct and spiritual progress. Numerous specifications are laid down governing personal con-

The laws and regulations contained in Leviticus were adapted to the peculiar requirements of a people who were being specially prepared for a great destiny. In their literal application they were suited to the people to whom they were given and the times in which they lived. In their aspects they are dated, localized and racially distinctive.

Since this is so, this ancient code of Moses is not and cannot be regarded as a living book containing specific guidance for the world today unless there be a spiritual perception of values that

duct, social relations and ceremonial practices.

go beyond the letter of the law. This perception has been lost by the rank and file of Jews and Christians alike to such an extent that the great majority either relegate the Book to the storage shelf or refer to it as a document of past history and outgrown beliefs and rituals. Even when accepted as belonging to an ever-living, inspired Book, it is treated primarily for what it meant to bygone Israel and only secondarily for what it may mean to man today as an inspiration to faith in Jehovah's continued guidance, to obedience to His will, and to emulation of those who have faithfully performed the practices prescribed by the Lord (Law) God Jehovah.

The day has arrived for an awakening on the part of the multitudes to other and deeper strata of truth, not only in Leviticus but in all the Bible. The New Age is discovering that the Bible is a manual of Initiation, that its truths are ageless, and that its living content becomes increasingly operative in the soul of any earnest seeker if it is consciously perceived and acted upon by his unfolding faculties. It is for this day even as it was for days past.

thing for the devout literalist; but it contains vastly more for the student who has discovered the keys that unlock its mysteries. In Leviticus, as throughout the whole of the Sacred Scriptures, is outlined the way of spiritual progress for the unawakened multitude and the way of Initiation for the awakened few.

Leviticus, like every other Book in the Bible, contains some-

The Book of the Law deals with the several laws of sacrifice, purification, atonement, holiness and compensation. These will be treated severally and in the sequence named.

The Law of Sacrifice

Sacrifice is fundamental to spiritual progress. It is inseparable from it. Sooner or later, a neophyte grasps the paradoxical truth that before one can gain all one must be willing to lose all. Complete renunciation precedes boundless possession. The story of Job emphasizes this, and the Christ gave it immortal utterance when He said: "Whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it" (Matt.6:25).

The life that must be sacrificed is the self-centered animal nature; the life that is gained is the ever-giving spiritual nature which, in its emancipation from the lower self, claims its heritage as one with universal Being.

Until man reaches a certain stage of development he does not even recognize his eternal spiritual nature as apart from and superior to his physical. He could not, therefore, be expected to sacrifice the latter since it is what he conceives himself to be. To do so would be to him a blotting out of his very existence. Consequently, the Lord (Law) does not require of man at that stage that he go counter to such rationality as he possesses by denying expression to the only life he knows. This is allowed him, though his actions are regulated by laws which tend to guide him in the right direction and to prevent his expression from unduly interfering with the rightful development of others. But the law of sacrifice must be inculcated in growing humanity even in its early stages by such means as come within grasp of reason and ability of performance. Such are the sacrifices prescribed for the Israelites, as laid down in the Mosiac code of Leviticus.

Under the law of burnt-offerings, sacrifices could be made of cattle, sheep, or birds. It is specifically stated that cattle and

sheep so offered must be without blemish. It was required that whatever was surrendered have quality and value; only thus could the law of sacrifice be effectually inculcated in the life of early humanity.

Leviticus 1: 3, 5

If his offering be a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the Lord.

And he shall kill the bullock before the Lord: and the priests, Aaron's sons, shall bring the blood and sprinkle the blood round about upon the altar that is by the door of the tabernacle of the congregation.

The offering was made at "the door of the tent of meeting." The tent symbolizes the mind, the link between the threefold spirit that comes down from above and the threefold body that arises from below. It is the instrument that joins the spiritual and animal natures, which in union produce man, the thinker.

The mind is the path. At its door the animal (personality) is sacrificed on the altar of Jehovah (the divine self) with the result that it makes "atonement for him." Then the personal will becomes unified with the divine will. Furthermore, it is required that the blood (life essence) of the sacrifice be presented by the priests (aspiring nature) before the Lord (spirit self) and sprinkled "round about upon the altar that is at the door of the tent of meeting." This is a figurative manner of describing the process whereby the sacrifice of animalistic forces to those of the spiritual nature tends to illumine and spiritualize the mind.

The various offerings are representative of sacrifical work to be performed upon the several bodies, or principles, of man in the course of the regenerative process. As this proceeds, the spirit's action on its composite vehicle results in generating forces which build the soul. This luminous body of light is virtually absent in primitive man. Gradually it grows in strength, influence and luminosity, until it becomes a scintillating radiance of such proportions that its effulgence brightens and purifies the psychic atmosphere of ever extending areas. The purpose of evolution is the development of soul. The practices required of the Israelites, as specified in Leviticus, were assigned with this end in view.

Not everyone was financially able to offer an ox, a lamb, a goat, or even a dove. From such, meal offerings were acceptable. This could be raw, baked into cakes, or boiled in a pot. The meal

was to be made from first fruits; it was to be mingled with oil, and frankincense was placed upon it. When baked, it was to be unleavened and seasoned with salt.

The first fruits are the most cherished of a season's product. In meal, man's labor is added to nature's bounty; moreover, that labor is carried to a point of refinement. It symbolizes the process by which spirit, working through a body, builds a soul. The oil used is of like symbolical significance. It is the extract of fruit even as the forces of the soul are an extract of the spirit's experiences in physical incarnation. Frankincense represents the soul's aroma; the unleavened wafer is a purified product, free from the fermentation and decay common to all things ephemeral; and the salt is a preservative element. So the "covenant of salt" is one that cannot be broken.

The sacrificial animals placed on the Altar of Burnt Offering are symbolical of man's carnal nature that must be consumed in the fires of affliction. Pain is chastening. By it, lower desires are cleansed and the desire body is prepared for higher living. *Purification* is the purpose of the burnt offerings.

The meal offering relates to work done upon the etheric or vital body. Being a product of the plant kingdom, it pertains to the chaste life within reach of those who do not possess an "animal" for sacrifice; in other words, those who are not involved with grosser animalistic appetites of the lower desire nature. Though poorer in physical propensities, such are richer in the treasures of the spirit. "Blessed are the poor in spirit: for theirs is the kingdom of heaven."

The vital body is composed of four ethers. The function of the two denser ethers is to maintain the physical form and secure perpetuation of the species; the function of the two higher ethers is to provide a suitable vehicle for the spirit; this is the soul body, of luminous blue and gold, referred to as the "wedding garment" in the Parable of the Marriage Feast. Without this soul body there can be no entrance into the "kingdom of heaven"; the vehicle necessary to functioning in the higher realms would be lacking.

In the life of a spiritually awakened neophyte on the path the sacrificial offerings of Leviticus are not abrogated; they are still applicable in a non-physical sense and relate to a higher, though corresponding, set of principles.

The offering of a bullock is a necessity to the higher life when interpreted in terms of the love principle, governed by Taurus whose pictorial symbol is a bull. The love principle which became entangled with animal desire after the Fall must be sacrificed in its personal aspect before it can function in its impersonal relation as the love-wisdom manifestation of the universal Christ consciousness.

Similarly, the lamb when interpreted as the principle of will, governed by Aries, sign of the lamb—must be sacrificed in its aspect of self-will before it can become one with the will of the Father. The goat, symbol of Capricorn, is representative of the forces of this sign. When these are expressed negatively they are the stubborn, resistant, saturnian qualities which must be surrendered before the depth of the divine nature within can be plumbed and awakened into activity. It is in the darkness of that depth that the Christ within is born.

He who sacrifices a dove gives up the attempt to execute divine judgment, office of Libra, by use of reason and feeling only, however highly developed his illumined mind and inspired intuition. So, too, with the meal offering. This is the sacrifice under Virgo, whose symbol is a virgin holding a sheaf of wheat. To her is given the pledge of chastity, which, when adopted as a way of life, gives power to close the mouth of the red lion — as the ideal is presented in Tarot symbolism.

The fire on the altar burned continuously in obedience to the command that it never be put out. Without cessation, the law of action and reaction is at work. Reactions to actions contrary to law are painful. Memory of them endures in the form of conscience which warns against a repetition of whatever brings sorrow and suffering. At times the reactions come with an intensity the aspirant recognizes as a crisis in his spiritual life indicating a particular weakness is finally overcome or an undesirable element in his nature is completely eradicated. Such is the significance of the incident recorded in Leviticus 9:24. Fire came forth "from before the Lord," and so heightened the heat on the altar that "when all the people saw it, they shouted, and fell on their faces." This is the rejoicing of a neophyte when inner fires have perfected another step in the process of his regeneration.

Wrongly applied, this same fire may have an opposite effect, resulting in destruction and death. For a person to call down

spiritual fire into an unclean body is to invite anhiliation, so certain exercises pertaining to this phase of development are carefully guarded lest they fall into the hands of the curious, the ignorant or the unprepared, who, by its application, would not enter into higher states of illumination and power but into insanity and, perhaps, disintergration of the body through derangement of the various vehicles.

Nahab and Abihu, the two eldest of Aaron's four sons, are examples of the tragedy that overtakes those who play with "strang fires" (Leviticus X). They are representative of the lower nature as Eleazar and Ithamar, the two youngest sons, are representative of the higher. The former offered fire before the Lord, "which he commanded them not," whereas the latter offered holy fire before the altar. The distinction was made between common fire and the fire taken from the altar. The one was kindled by man; the other by God. The fire of human passion is contrasted with the fire of pure spirit; the one brings death, the other eternal life.

The sacrifice of burnt-offering, as previously observed, pertains to work on the desire body; the meal offering to a refinement of the vital body. The peace offering is also related to one of the vehicles used by the Ego, namely, the mind. True inner peace cannot come until thought is controlled, and the mind is capable of a stillness which permits a perfect reflection of divine will into human will. The circumstances attending this offering indicate its relation to the principle in man which unites the higher with the lower. The offering is of a communal nature; part is placed on the altar as a gift to the Lord; part is consumed by priests who perform the ceremony *(Leviticus* 7: 28-34), and the rest is consumed by the offerer and his family at a sacrificial meal *(Leviticus* 7: 15, 16). Thus do the several participants express the establishment of a harmonious relationship between the personality (offerer), the spiritualized mind (priests) and Deity (the Ego).

The Law of the Clean and the Unclean

The rules and regulations in the section containing the eleventh to the sixteenth chapters inclusive, pertain to purification of the physical body. "Ye shall be holy," says Jehovah, "for I the Lord your God am holy." The holiness extends to the whole of

man; in fact, *holiness* and *wholeness* are two words for a closely related idea. In the human constitution — embracing the mind, the desire body, the vital body and the dense or physical vehicle —all must be clean and sound if it is to serve as a suitable and worthy temple for an indwelling god.

The Levitical code deals with four types of uncleanness. These have to do with meats, carcasses, leprosy, and certain bodily functions and conditions. Regulations pertaining to meat specify the kind of beast which may or may not be eaten. The rule governing the selection of clean meat stipulates: "Whatsoever parteth the hoof, and is clovenfooted, and cheweth the cud, among the beasts, that shall ye eat" *(Leviticus* 11:3). Thus flesh of all carnivorous animals is classified as unclean and not to be eaten. This is important since it prohibited the Israelites from taking more than one step away from the pure, passionless food available to them in the plant kingdom, which alone was intended to provide for man's physical sustenance. Immediately God had created man He said: "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for meat " *(Genesis* 1:29). Nor was the animal kingdom designed to feed upon its own kind, but to live on the fruits of field and forest, according to the statement in the verse succeeding the one quoted. It was after the Fall that man's bestial nature turned to animal food, and the kingdom below him fell into a correspondingly cruel and destructive way of preying on fellow creatures to satisfy its ravenous appetite. The flesh of beasts of prey, being more highly charged with animalistic passions than that of herbiverous creatures, is yet classified as unclean, and its use forbidden to those who aspire to fulfill their destiny as God's "chosen" people. As they advance, they will in time, like Daniel who "would not defile himself with the portion of the king's meat," demonstrate that fairer countenance and that greater wisdom and understanding which accorded with his simple diet of pulse and water.

The leper was pronounced unclean; specific directions were given for discerning the malady and for performing necessary rites of purification. Leprosy, an exceedingly loathsome disease and one that means virtually a living death, is the result of unclean living in this or past lives, or in both. It is a crystallization

of base desires manifesting in the form of a diseased, disintegrating, physical body. Deeper instruction regarding the cause and cure of this dread illness than that publicly recorded in the pages of Leviticus, was given to an inner group, on which was placed chief responsibility for leading the pioneering Israelites along their upward path. They were taught to read scrolls of the past and to note how wrong desires form lines of force along which are marshalled atoms for a new dense vehicle to be used on Earth. Consequently, this body will manifest the harmonious rhythms that have been established in the subtler desire body. In order to effect a permanent cure in an afflicted body, the cause, which is seated in a higher vehicle, must be completely removed. For accomplishing this a regenerated life is the only adequate prescription. It alone is capable of clearing the karmic sheet on which is charged the plague of leprosy

The Sin Offering and the Trespass Offering

The sin and the trespass offerings relate to the lower concrete mind. This is the mortal mind that leads man into evil; yet it is the principle which differentiates man from animal and makes him morally responsible by virtue of his freedom to choose the way he goes.

All of the offerings so far considered were related to the four vehicles making up the composite body of man. This applies also to the law of the clean and the unclean. These several sacrifices and regulations were instituted for the purpose of bringing man into right relationship with God; or, in terms of the individual, in establishing a fundamentally harmonious relationship between the indwelling spirit and its external counterpart, the personality.

The sin and the trespass offerings have for their office the reestablishment of such a relationship once it has been broken through wrong actions, committed either wittingly or unwittingly.

The "law of the leper in the day of his cleansing" is contained in the fourteenth chapter, wherein explicit instructions are given regarding burnt offerings and trespass offerings made for him by a priest. The ceremonialism includes fragments from magical rites carried over from ancient Atlantis. The power resident in the blood and the lines of magnetic force flowing through the body are known and dealt with. For example, a priest is instruct-

ed to take some of the blood of the trespass offering and put it on the tip of the right ear, on the thumb of the right hand, and upon the great toe of the right foot of him who is to be cleansed. The priest is then to pour oil into the palm of his own left hand and sprinkle some of the oil, with his right finger, on his left hand seven times before the Lord. Next, some oil is placed upon the right ear, the right thumb and the toe of the suppliant's right foot even as with the blood. Whatever oil remains is put upon the head of him who is being cleansed *(Leviticus* 14: 25-29).

The blood, the life stream in man, must be purified through regeneration. The oil used in the cleansing ceremonial is symbolical of the process. Since the blood is the direct vehicle through which the Ego works, it is of paramount importance to the spirit that it be free from earthly taint. When clean, it imparts strength and impetus to the body, along with clarity to the mind and keen responsiveness to impressions projected to it by the indwelling spirit. Food is also an important consideration to an aspirant, for unless it be pure the body it feeds cannot be so. Also, it is essential that thought be brought under control and spiritualized; except this be done, the blood stream will suffer contamination by thought forces that flow into it. "Pure food, a clean mind and a constant memory of God" is the axiom of purification.

The Ritual of Atonement

The chief feature which distinguishes the ritual of atonement from other sacrificial ceremonials is the offering of two goats. One of these is slain and burnt on the altar as a sin offering; the other is sent alive into the wilderness with Israel's iniquities heaped upon its head *(Leviticus XVI)*. These two sacrificial victims are symbolical of two aspects of law that work for righteousness, namely cause and effect. According to this law a man reaps as he sows, and remission of sins is by repentance, thus setting a contracting force into operation which modifies effects generated under the law of action and reaction. The former is "an eye for an eye" doctrine of the Old Dispensation; the latter is "forgiveness of sin" as taught in the New. Law is uppermost in the first; love in the second. The law is not abrogated by love; it is fulfilled.

The two goats also symbolize two paths of evolution; the one direct, the other indirect. All Egos on Earth follow one or the other. The small minority, choose the first; a majority the

second. In the words of a wise teacher: "Humanity moves in circles; the wise ones in spirals."

In the ritual of atonement the high priest "cast lots upon two goats; one lot for the Lord, and the other lot for the scapegoat" (*Leviticus* 16:8). The goat upon which the Lord's lot falls is offered on the altar for a sin offering. This represents the shorter of the two paths, the Path of Initiation. Under its requirements the lower nature is completely surrendered to the will of the higher; it dies to all self-interest; it is sacrificed entirely to the higher law.

The scapegoat, on whose head the high priest places both hands and confesses over him all the transgressions of Israel, is led out into the wilderness and set at liberty. It represents the longer evolutionary path where the consequences of violations against divine law are heaped upon the head of a wrongdoer to be endured in the wilderness of an unillumined Earth life. Therein he wanders until pain and suffering have moved him to a realization that the way of the transgressor is hard. He thus learns that by returning to the Father's house (law of the higher life) where a welcome and forgiveness await him, he can fulfill his desire for an abundant life.

The goat was looked upon in early times as a symbol of spirit. It is the pictorial representation of Capricorn, the sign under which the Master Jesus was born, and under whose rays the Christ within is quickened to conscious being. The goat of Mendes, a symbol of perverted spiritual power, was used as a sign of black magic by medieval alchemists. "Riding the goat," in the facetious phraseology of the Masons, refers to ancient rites in which a candidate was taught the control of his lower nature by calling into action the powers of his Ego.

Repeated enactment of the ritual of atonement served to impress (first) its outward form and (later) its inner significance upon the conscious and subconscious mentality of worshippers until the truths it embodied became formative factors in the unfoldment of their spiritual life. This is in conformity with the principle enunciated by Paul when he declared that first came "that which is natural; and afterwards that which is spiritual" (I Cor. 15:46).

CHAPTER XXX

THE BLOOD—AN ARCANE MYSTERY

And whatsoever man there be . . . that eateth any manner of blood; I will even set my face against that soul . . . . .
For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.

—*Leviticus* 17:10,11

The deepest truths taught in the Mysteries relate to the blood, because the very "life of the flesh" is in it. As no two individuals are alike, neither is the blood of any two persons identical. An individualized Ego makes its distinctive impression on its own constituent elements. This difference is sufficiently pronounced in the blood of man and animal to be easily recognized; so, too, is the difference between the blood of man and anthropoid. Again, the blood of major races differs clearly; and among people of the same race, medical science classifies for practical purposes four types. Some of these are sufficiently alike to make transfusions serve the end of life, while the mingling of others causes distress and even death.

In some instances blood transfusions produce a clotting, or what is properly called an agglutination of the red corpuscles. There are two agglutinable substances designated as A and B. The first of the four groups contains neither A nor B. Group II contains A; Group III, B; Group IV, both A and B. The four groups occur in varying proportions in different races. Northern European races come under Group II (substance A); races in Asia and Africa classify under Group III (substance B); and Latin races fall into Group IV (substances A and B).

Medical science is also making discoveries in connections with blood crystals. The more individualized the person, the more distinct are the crystal patterns. The time will come when science will be able to discover in the blood not only hereditary tendencies but the Ego's progression through past incarnations. Then

it will be in possession of evidence that will make clear the occult teaching that the blood within the body of man is the Ego's specialized field of activity.

By studying the physical properties and constituents of blood, academic science has discovered important facts. But the causes lying back of the effects it investigates are open only to a qualified researcher in the field of spiritual science. "The mere looking at externals," says Paracelsus, "is a matter for clowns, but the intuition of internals is a secret which belongs to physicians."

Looking to the causative, life side of this subject, an occult investigator learns that racial blood type is conditioned by the influence of the Race Spirit. Since each race is guided by a different Spirit, the blood through which each one works shows a corresponding difference.

The blood may be divided into three parts, each of which is governed astrologically by one of the three water signs. The serum comes under Cancer; the red matter under Scorpio; and the fibrin under Pisces. But though the blood stream is governed by the watery signs, "There would be no blood," in the words of Jacob Boehme, "if the Tincture of Fire and Light were not in water."

The blood is essentially a fire element and comes under the influence of Mars and the Sun. Mars governs the physical forces; it rules iron and the warm, red-blooded, passionate nature; the Sun governs the spirit, the Ego that functions in the life stream.

Among animals only vertebrates have red blood because they alone have an individual desire body. The spirit does not come into possession of a separate desire vehicle until it has learned to manufacture red corpuscles. These minute bodies, found in the human body, compose about half the blood content. Their office is to attract oxygen through the fire forces of Earth and Sun.

The white corpuscles, contrary to generally accepted teachings on the subject, are not the policemen of the body but germ centers which owe their origin to negative, destructive thinking. There is only one white corpuscle to every three or four hundred red. The positive forces that make for life and immortality are in the ascendency.

The red corpuscles of animals contain a nucleated point not found in human blood. This is the center through which each

Group Spirit controls its species. During the prenatal period in which a mother is most active in building a body for an incoming Ego, the blood of the foetus is also nucleated; but it ceases to be so at the time of the quickening, when the nucleated centers are absorbed by the indwelling spirit, after which it acquires control of its own body. In involuntary mediumship and cases of extreme and prolonged obsession, the blood gradually shows a tendency to become nucleated.

The circulatory system displays celestial wisdom and represents aeons of development. If all flesh and bone could be removed from the body, leaving the blood vessels only, there would still remain a human form.

The blood circulates through the arteries and veins. The arteries carry the pure oxygenated stream from the lungs to every part of the body, thus vivifying it; the veins carry the devitalized blood, with impurities it has gathered on its journey, back to the heart and lungs for cleansing. The arterial blood is ruled by Jupiter; the venous blood by Venus. Venus, the goddess or power of love, performs this task of purification as a true labor of love.

The blood has undergone marked changes in the course of its evolutionary development and will undergo yet more transformations in the future as the body gradually outgrows its material expression and puts on immortality. It will become increasingly etherealized until it appears as luminous and as immaterial as the light that flows through neon tubes. Men will then literally "walk in the light as he is in the light" and realize fellowship one with another. An aspirant on the spiritual path endeavors to condition his life stream so that it may radiate more and more of the divine light, by nourishing his body on a clean, fleshless diet; by living chastely and dwelling perpetually on high and noble thoughts; and by giving himself unselfishly in service to the common good. The transmutation of passion into compassion is the most important factor in effecting purification of the blood.

The veil dances performed in ancient Temples were conceived to demonstrate the rhymic flow of life and light through the human body. Such light glows only from a blood stream that is pure, so these ritualistic dances were performed only by virgin maidens who exhibited in their luminous being and harmonious expression qualities which onlooking neophytes were inspired to

emulate. Spiritual realization and not sensuous allurement was the objective of these early Temple devotees. They were, therefore, peculiarly fitted to bring the sacred ceremonials to a graceful and inspirating climax. Participants had become so sensitive to the vibratory rhythms of Earth and all the planetary system that cosmic currents literally found embodiment in their supple, radiant forms. So responsive were they to the bidding of spirit that they reflected inner beauties in outward motion. Noble efforts that are being made in this day by spiritually minded and aesthetically gifted individuals to recapture the art of rhythmic motion will in time receive general recognition, and the art will be reincorporated in sacred ceremonials of the New Age.

In man, the microcosm, the heart corresponds to the Sun of the macrocosm. His vital organs are as planets related to and dependent on that central organ. Just as the heart sends the blood circulating through his body, so does the Sun send to the planets magnetic currents that circulate throughout their physical forms. All elements contained in Earth and the solar system are to be found in the body of man.

In early stages of human development the life stream was white and ethereal. This etheric stream reached man from the earth and was under the direction of the celestial Hierarchies then supervising human evolution. A knowledge of this fact leads to an appreciative recognition of a bond with our planet that is not based on dust merely; it is a relationship of life. We are truly children of Mother Earth. Adam, the generic name for humanity, means *earth—red earth.*

When infant humanity came to birth it was connected with this planetary body by a magnetic cord corresponding to the umbilical cord that unites mother and child. As humanity developed the time came for a severance of that cord; after this it embarked upon a separate existence as does a new born infant. Then man gradually became aware of his independent identity. As selfconsciousness grew stronger, the realization of unity with the universal life diminished so that by the time the blood reached its present oxygenated state, all memory of inner-life experiences and of rebirth had virtually disappeared.

When the human body had evolved to its present form under the direction of the Lords of Form, assisted by other Beings, the essence of iron was polarized in the Earth by the martial, fiery

Lucifer spirits, and their red iron ray was focused on man, stirring him into energetic activity and strengthening the consciousness of his independent existence. He became a red blooded, passionate, fighting creature whose energies needed redirection through purification of the life stream. This is the reason for emphasis placed on the cleansing blood in both the Old and the New Testaments. The meaning of Old Testament ceremonial and New Testament doctrine is inseparable therefrom. Without this, human redemption is impossible. Innumerable beliefs about it may be dispensed with, but not the fact itself.

The blood that flowed on Calvary involves one of the deepest Christian Mysteries. In principle it was of exactly the same significance as the sacrificial blood that flowed in early ceremonial rites of many religions. It was different only in degree, the offering on Golgotha being a reversal of dominant forces operative in human evolution from a downward to an upward course.

With the blood that flowed into the Earth at the time of the Crucifixion of Christ Jesus, a tremendous power entered into the planetary body, penetrating to its very core. From that center it continues as an active, regenerative force, not only in mankind but in all the kingdoms of nature. It is reshaping planetary conditions and gradually evolving a race with enhanced powers and an illumined state of consciousness.

At the time of the supreme sacrifice on Golgotha not many were able to remain with the crucified Master. Only Mary, the Mother of Jesus, Mary Magdalene and John, the beloved Disciple, were sufficently advanced to be inducted into the deep mysteries of "Initiation by the Cross." The inner process involved in this exalted Rite led to the unfoldment of centers in the hands, the feet, the side, and the head. An ancient Temple chant refers to such an Initiate as a "King who reigns victorious from the tree." As a result of this attainment the three Initiates of the Cross became recipients of a measure of divine inflow greater than that received by the remaining Disciples of the Christ. This added spiritual impulse enabled Mary Magdalene to be the first among the inner circle to contact the resurrected Master on the glorious dawning of that first Christian feast of the Eastertide. By means of the high illumination received by her at the cross, Mary, the blessed Virgin, became the teacher and leader of the Disciples after the day of the Master's final Ascension. Also, it

was by reason of the same sublime experience that John the Beloved was raised to know the joys of an immortality that precluded even the faintest shadow of death.

Generation is associated with the shedding of blood; regeneration with the transmutation of blood. All the world is enmeshed in the former; few, as yet, have any concept of the latter. This work was part of the secret teaching given by the Master to the Disciples at the Last Supper when He said: "I will not drink henceforth of this fruit of the vine, until that day when I drink it anew with you in my Father's kingdom" *(Matt.* 26: 29).

Only those Disciples recognized by the Master as having purified their blood to a sufficent degree to enable them to partake of a high ceremonial were permitted to share with Him the Last Supper. The cup of which they drank was pronounced by Christ Jesus as "the new testament in my blood." The bread and wine pertained to the cleansing of the blood and the consequent illumination of mind.

The cup itself was the Holy Grail, symbolical of an etheric organ to be evolved in the new Race body wherein will be united the forces of head and heart in a more direct manner than is possible in an average body at the present time.

When blood flows at the time the Ego relinquishes its physical vehicle there is a literal liberation of undesirable elements from its very substance. There is an actual cleansing. The burden of its taint will be less when the Ego returns to another earthly body. So important is this fact that every Ego experiences at least one death when the blood flows before attaining to the glories of ascended consciousness, or Initiation.

Blood is the most powerful agent in body regeneration. The *heat* of the blood must be raised to a degree where it changes into the *light* of the blood. Christ Jesus taught Peter, James and John the mysteries connected with this process when they were together on the Mount of Transfiguration. The same was operative in the initiatory experience of Elijah when he was translated to heaven in a chariot of fire, or light.

There is a cryptic statement which reads: "Many talk of the Lion, few know it." It refers to *life* that flows from the wounds of the Lion of Judah. Blending of the White and Red was demonstrated by Christ Jesus in his divine agony of Gethsemane.

The process by which the red of Mars is changed into the golden transparency of the Sun is one that requires long and arduous effort. "The path is so narrow," writes Esdras, "that leads unto this blessed place but one man can walk on the same; on one side is Fire and on the other is Water."

On every plane the process of regeneration has to do with a proper blending of Fire and Water. Considered in its physical aspect, oxygen is a fiery element without which life in the body continues for a few moments only. It is the foremost substance of the present Earth Period. Three-fourths of man's body is composed of oxygen.

When the blood has been transmuted into a golden light essence, oxygen will be superseded by another and more rarified Sun element. A difficulty that will be encountered by large numbers of people making this transition will be due to a taint of alcohol in the blood. Alcohol, like oxygen, is a fiery substance; but unlike the latter, it is of a destructive nature. It immediately causes blood impurities and consequent physical disabilities; remotely, its deleterious effects appear in future embodiments. The current prevelance of alcoholic indulgence will result in an extremely heavy racial liability in generations to come. It will seriously handicap those so afflicted in making the necessary physical readjustments to a new element already filtering into the atmosphere and gradually replacing oxygen as the substance of first importance to life. There will be difficulty in breathing; the lungs will fail to function; the blood will be unable to accommodate itself to the change. And thus the Ego will suffer for want of a vehicle able to function on this physical plane. The life man lives will, in the end, judge him. The Law executes judgment impersonally; it is to each according to his deserts.

Medical science is baffled by its inability to diagnose and cure strange ailments making their appearance for the first time in human history. More such diseases, which will increase the mortality rates, may be expected in the cycle of change now affecting the body of man and his environment. Only those who have kept sufficiently abreast of the steadily advancing evolutionary movement which carries the race onward and upward will be able to make the necessary adjustments to survive transitions now in progress. Those who have refined their bodies, kept their blood stream clean, quickened their mental activities, and accele-

rated generally the rhythm of their whole being, will be able to pass naturally and easily from conditions belonging to an era that is passing into those of the new age now dawning. While they will be immune to personal transition pain and disorder, they will, nevertheless, be subjected, in lesser or greater measure according to their racial karma, to the suffering experienced by those of the race who are unable to make necessary adjustments. That there should be such a burden for the most advanced to carry is inevitable in view of the fact that all human beings are indissolubly bound together, and no one can attain to complete liberty from human ills and limitations until it has been won by every member of the human race.

As previously stated, the life of the flesh is in the blood. It is the activity of the spirit that causes its circulation and gives it heat. The Ego is so closely identified with this liquid-gaseous substance that modern science claims ability to diagnose disease from a single drop. Not only that, but by submitting a minute specimen of this "peculiar essence" to certain vibratory tests, a skilled practitioner is able to determine the approximate age, race and sex of a person; also, whether the subject be alive or dead. Such is the magic of the modern laboratory findings in connection with the blood.

Spiritual science has gone much further. It is able to contact forces in the blood that lie beyond the reach of physical research. Knowledge of these forces bestows magical powers upon its possessor. Like all knowledge, this may be, and is, used both constructively and destructively. Magic is both white and black. Treatises on this subject, be they by the Brothers of the Shadow or the Brothers of Light, contain information dealing with blood ceremonials. There was white magic in those performed by the Israelites according to Jehovah's instructions to Moses, and given by him to his people. But the occult side of those ceremonials is veiled to safeguard the ignorant, the curious and the selfish from misappropriating this knowledge and its powers lest they use them to their own detriment, or destruction.

He who has the blood of a person is in possession of a key to the very life of that individual. It is a nucleus through which a magician can influence the Ego to which it once belonged, be it for good or ill. This is why Mephistopheles required Faust to sign the pact made with him in his own blood; it gave him control over Faust's very being.

A black magician uses warm blood and the creative substance of other beings to effect his evil purposes. In ancient Lemuria and Atlantis this practice became so prevalent that it was a major cause of the destruction of these continents and the civilizations developed on them.

Human sacrifice had its origin in like ancient and perverted practices. It is to such that reference is made in Leviticus where it states explicitly that there shall be no more sacrificial offerings "unto devils, after whom they have gone a whoring." This, it was emphasized, was no temprory measure. It was to be "a statute for ever upon them throughout their generations" *(Leviticus 17: 7)*.

Further reference to evil practices connected with the blood is referred to in Leviticus 19: 26, 31: "Ye shall not eat any thing with the blood: neither shall ye use enchantment, nor observe times. Regard ye not them that have familiar spirits, neither seek after wizards, to be defiled by them. I am the Lord your God."

The rites of both white and black magic are founded upon alchemical changes in the blood. A member of the White Brother builds up power by transmuting his own blood; the Black ravens the forces of another. Black magic led to the sacrifice of virgins before Temple altars in pre-Christian times, and caused the Massacre of the Innocents (to avenge the Holy Birth) in the day of Herod.

The first mystic blood-ceremonial was observed in connection with the separation of the sexes into male and female bodies, at which time there was a "fall" in the quality of the blood, or the life essence within it. The blood rite commemorated the change from the original androgynous state to dual-sexed humanity as now constituted. Teachings and ceremonials concerning this change were given in the earliest Lemurian Mystery Temples.

Paracelsus declares that "many wonderful virtues are in the blood exceeding all belief. Blood exists out of the best root and most potent fountain of the heart." The rites of brotherhood in which there is a mingling of blood was practiced by early races, by the Scotch and Scandinavians among others. It was based on a karmic tie. Literally, there is a merging of life itself. This is true also in the case of blood transfusions, a fact well illustrated in the experience of a certain person who, having given blood to

a number of people, testified that whenever a donee passed out of earthly life, an image of that individual came to his sight. Apropos of this, Madame Blavatsky states that phantoms are able to materialize through the fumes or emanations of blood, and that this fluid furnishes certain spirits with the necessary substance for a temporary manifestation.

The mysterious powers contained in the blood have been explored only in a comparatively superficial manner, even in the field of occult science. Leviticus holds sacred secrets on the subject awaiting further elucidation in the present revelatory days.

CHAPTER XXXII

The Law Of Holiness

Ye shall be holy: for I the Lord your God am holy.
—Leviticus 19:2.

These words from the beginning of the nineteenth chapter of Leviticus sound its keynote; they also open the following eight chapters which conclude the code of Leviticus. *The Law of Holiness* has aptly been fixed upon as a suitable supersciption for this section of the Book of the Law.

Taken in its entirety, this concluding section has marked characteristics of its own. It builds on the legislation that has already been given to the Covenant People as an aid in keeping them in ways of righteousness worthy of a nation elected to be a "kingdom of priests" among the peoples of the world. The Law of Holiness is not so much concerned with prescribing specific action and fixed ceremonials as it is in arousing the consciousness of man to a recognition of, and obedience to, principles that govern the higher life. It has less of the letter and more of the spirit of the law than do preceding chapters of either Leviticus or Exodus which deal with the subject. It looks forward to Deuteronomy and lays a foundation for the Sermon on the Mount wherein Christ Jesus enunciates the highest law of the spiritual life yet given to man. This is another instance of the old preparing for the new and the new rising on the old. It illustrates the growth of religion as the consciousness of progressing humanity expands. Differences between past and present need not be contradictions, but merely varying degrees of understanding and development. It is so in the inspired word of the Old and the New Testaments. The keynote of the one is *law;* of the other, *love.* But, in a poet's words, "God is love yet God is law." The path of obedience to the divine will leads from outer compulsion to inner freedom.

The nineteenth chapter in part repeats and elaborates upon the Ten Commandments: "Fear every man his mother, and his father, and keep my sabbaths; turn not to idols: ye shall not steal

nor deal falsely: . . . neither lie to another; . . . and ye shall not swear by my name falsely; . . . neither shalt thou profane the name of thy God."

The commandment against adultery is enlarged upon in chapters immediately preceding and succeeding it. An inclusive prohibition against misuse of the creative force is given in Leviticus 18: 21: "Thou shalt not let any of thy seed pass through the fire to Molech." To the fires of Molech, or Moloch, human beings were sacrificed; he was the god of lust, by whose fiery passions life itself is consumed. Therefore the injunction: "let not thy seed pass through the fire to Moloch."

The subject is treated further in the twentieth chapter. This warning against offering life to Molach, together with numerous specific prohibitions related thereto, was given to the masses as the first step toward conservation of the life force in man's body. Directions for the few who were able to carry the process further, and to commence the work of consciously sublimating physical passion into spiritual illumination, are stated in the language of symbolism in Leviticus 19: 23-25:

And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised: three years shall it be as uncircumcised unto you: it shall not be eaten of.

But in the fourth year all the fruit thereof shall be holy, to praise the Lord withal.

And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof: I am the Lord your God.

A tree symbolizes regeneration. Its sap ascends from root to tip and on its upper branches its fruits are presented to the Sun, source and center of life. It is so in regenerated man. The life forces rise to the higher bodily centers where they bear fruits of unfolded spiritual powers acceptable to the Lord of Light and Life.

The three years during which the fruit of the trees was not to be eaten indicates the period of preparation preceding definite attainment on the initiatory Path. This is reached in the fourth year when "all the fruit thereof shall be holy, to praise the Lord." In the fifth year the Great White Work reaches its culmination and the fruit of the trees can be eaten. Accumulated spiritual powers are then at a stage where they become active faculties expressing a higher octave of divine life.

A garden or orchard typifies a state of consciousness. During physical life man cultivates this ground, planting all manner of

experiences therein. These are "for food"; they are the pablum on which the spirit nourishes itself as it grows in stature and power.

The significance of the passage under consideration is embodied in its numbers, namely, *three, four* and *five*. Three is the first numerical power under which a state of completeness is developed. With this stage a higher degree of attainment begins. When twelve is reached—which completes a cycle of progression —its two numerals (one and two) reduce to three, the first perfect number.

Four opens a new doorway. In Mystery Schools the Fourth Degree is concerned with development of fourth-dimensional consciousness. The supreme work of the powers of four is transmutation. Since this involves a cleansing process, it is the number of ripe fate; karmic debts are liquidated and the fruits of life become "holy withal." This is also the significance of the number forty—four raised to a higher power—used so fequently throughout the Bible; it signifies preparation leading to transformation.

In its highest significance, five marks the awakening of the God within. In a series of nine, four numbers precede it and four follow. It is in a central position, culminating what may be termed the human series of numbers and beginning the divine series. It is the number of resurrected powers. The Ego now enters upon enjoyment of the fruits of past endeavors; and, by a continued cultivation of the fruit-bearing trees in the garden of the spirit, there will be an ample "increase thereof" until all divine potentialities shall have been unfolded at the end of the numerical series of nine and a state of unity with God attained in ten, the original unit raised to a higher power.

Chapter nineteen contains various ethical precepts, some of which reappear in more positive form in teachings of Christ Jesus. The Israelites are enjoined not to defraud neighbors or rob them; not to take vengeance or bear grudge; to leave fruits in the corners of fields and gleanings to the poor; to employ just weights and measures; to give hospitality to strangers, and to "rise up before the hoary head." In terms understandable to the race, it was giving instruction to do unto others as they would have others do unto them. And in the commandment "Love thy neighbor as thyself," the Old Dispensation sounded the love note of the New. A realization of brotherhood is the objective of all

true true racial teachers and leaders, past and present. Consistent effort through the ages on the part of those who further the divine plan for humanity has been to dispel the illusion of separateness under which man still lives, and to awaken in him a realization of his membership in an *all-embracing* fellowship.

The Four Sacred Seasons

The four sacred seasons of the year, namely, the Equinoxes and the Solstices, were times of holy convocations in the Old Dispensation as they are in the New. They mark major turning points in the year when there is a special release of spiritual power. At each of these seasons there is a change in the rhythm of Earth as forces play through one of the four elements. In the Spring it is Fire; in Summer, Water; in Autumn, Air; and in Winter, Earth.

The first feast prescribed in Leviticus was that of the Spring Equinox. It is proclaimed that in the fourteenth day of the first month at even is the Lort's passover *(Leviticus* 23: 5).

This is in commemoration of the Israelites' passage from bondage to freedom, which was in the first month of the year, astrologically reckoned, the month of April (Nisan). The Sun then passes from watery Pisces into fiery Aries.

In all pre-Christian Mystery Schools this season of "new fire" was a time of joyous festivity and elaborate ceremonials. In the New Dispensation it became the glory time of Easter and the Resurrection. As a wave of resurrection sweeps the Earth it is easy for man to "tune in" with the powers of ascended consciousness and to view the wonders of transcendental realms. Then spirit may truly rise triumphant over matter.

The second festival is that of the Summer Solstice. It occurs in June (Sivon) and is called the Feast of Weeks *(Leviticus 23: 15-*22). Seven weeks elapse between the second day of the Passion Festival, when a sheaf of barley was offered, and the midsummer observance, when two loaves of the first flower of the wheat harvest were "brought before the Lord." This celebration, which Christians observe as Pentecost, commemorates the giving of the Ten Commandments in annals of the Old Dispensation and the enunciation of the Sermon on the Mount in those of the New. This is the season when the divine alchemy in both nature and man reaches its highest expression. It is the time when the "great white work is brought to its lunar perfection."

The next festival is keyed to the Autumn Equinox and commemorates the journey through the Wilderness. It is observed in October (Tishri), the seventh month in the Old Testament calendar, and is called the Feast of Tabernacles. It is also referred to as the Feast of Booths and correlates to the Crucifixion in the Christian Church. The astronomical "fall" has its esoteric counterpart in the Fall of man. It was this "fall" in mass consciousness which necessitated the Crucifixion of the Lord Christ. Occult legends say that it was on this date that Eve partook of the forbidden fruit and lost Eden for all humanity.

Symbols of the autumn festival are a palm branch, myrtle, willow and citron. Hence the command: "Ye shall take you . . . branches . . . before the Lord your God seven days" *(Leviticus* 23:40).

In the four symbols mentioned the citron, being yellow, relates to fire; the palm branch, which rustles in the breeze, to air; the myrtle, that clings to the ground, to earth; and the willow that grows by streams, to water. Citron was regarded as a sacred symbol because it had features related to all the four elements. The rind is yellow (fire); the inside is white and damp (air); the pulp is moist (water); and the seed is dry (earth).

In biblical times, during the Feast of Tabernacles, when the congregation had assembled in the Temple, priests stood upon fifteen steps and chanted fifteen Psalms, or Degrees. The festival continued throughout the night.

At a later date Israel added the dedication feasts which lasted for eight days during December (Kisleu), month of the Winter Solstice. This feast began December 25th when one candle, representative of the newborn Sun, was lighted. This was followed by the lighting of an additional candle each day for seven successive days, indicative of the growing light of the Sun on its return passage northward. The Hebrews still observe this Festival of Lights in commemoration of the rededication of the Temple after its recovery by the armies of the Maccabees. In the Christian calendar of feasts it marks the birth of the Light of the World.

The Four Sacred Seasons accentuate major stages in human evolution. They lead from the fall into materiality to re-ascension into realms of spirit. The way to this attainment is stated in the following passage:

Command the children of Israel, that they bring unto thee pure oil olive beaten for the light, to cause the lamps to burn continually.

And thou shalt take fine flour, and bake twelve cakes thereof: two tenth deals shall be in one cake.

And thou shalt put pure frankincense upon each row, that it may be on the bread for a memorial, even an offering made by fire unto the Lord —*Leviticus 24: 2, 5, 7.*

The light which the Israelites were commanded to keep continually before them to illumine their way is fed with the oil of regenerated life. The twelve cakes represent experiences gathered in the twelve schools of the Zodiac. And the frankincense placed upon each row of cakes is symbolical of an extract of that experience out of which soul is fashioned.

In accordance with the secret chronologies of the Sod (a conclave of Initiates with which Moses was associated), a sabbatical year consisted of three hundred and sixty solar years, and the "week of years" was seven times three hundred and sixty, which gives a total of 2520 years. During this sabbatical period the divine outbreathing and inbreathing of cosmic forces takes place throughout the universe. In the interval of inbreathing, Divinity is said to rest; that is, the forces in evolution become subjective and harmony and order permeate all creation. This is the meaning of the statement in Genesis that on the seventh day God rested from His creative labors. The importance of the number seven, and the reverence it commands in the Bible and other sacred literature, are due to its association with this cyclic law of manifestation.

Leviticus 25: 1, 2, 4

And the Lord spake unto Moses in Mount Sinai, saying,

Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the Lord.

But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord: thou shalt neither sow thy field, nor prune thy vineyard.

There are cycles within cycles. The seven-day week, culminating in a day of rest, is but a reflection of the larger cycle of a "week of years"; and this in turn is but a miniature span of the seven vast Periods comprising a single Scheme of Divine Manifestation. In Coptic, Sabbath *(Sabe)* means *wisdom;* in Hebrew *(Sabo), rest.*

Races and religions that belong more to the past than to the future and are, therefore, tending toward crystallization, observe Saturn's day (Saturday) as the Sabbath. Having commenced to retrospect, the day of saturnian introspectiveness is most suitable as their time for rest and meditation. For similar reasons, races and religions that sound the keynote of the New Age are charged with the life-giving forces of the Sun so have chosen for their rest interval the first day of the week when the impulses from the Sun are strongest and, therefore, most available for inaugurating a new cycle of unfoldment.

The Law of Compensation

The Book of the Law closes with the most fundamental and inclusive of all precepts under which man evolves, namely, the law of compensation. Results which will follow upon taking either of two paths are presented in concrete terms and in a manner calculated to bring them home to even the unthinking multitude. Says the Lord (Law):

Leviticus 26: 3—9, 12, 14–22

If ye walk in my statutes, and keep my commandments, and do them;

Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit.

And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time; and ye shall eat your bread to the full and dwell in your land safely.

And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land.

And ye shall chase your enemies, and they shall fall before you by the sword.

And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword.

For I will have respect unto you and make you fruitful, and multiply you, and establish my covenant with you.

And I will walk among you, and will be your God, and ye shall be my people.

But

.... if ye will not harken unto me, and will not do all these commandments;

And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant: I also will do this unto you; I will even appoint over you terror, con–

sumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it.

And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you

And if ye will not yet for all this harken unto me, then I will punish you seven times more for your sins.

And I will break the pride of your power; And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits.

And if ye walk contrary unto me, and will not harken unto me; I will bring seven times more plagues upon you according to your sins.

I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your high ways shall be desolate.

The law here enunciated is stated clearly and tersely by Paul where he declares that "as ye sow, so shall ye reap." This states the general principle. Leviticus translates the principle into language understandable to a people not yet schooled in abstract thinking. Summarizing the foregoing passage, the Lord (Law) declares in effect to Israel: If you walk in my statutes, I will give you rain, crops, peace and security; but if you will not hearken to me I will chastise you seven times; you shall sow your seed in vain; your cities will be laid waste and your land desolate; you shall suffer plagues and terrors and exile because you despised my judgments.

It is made clear to man that he is free to choose his own course. The Voice has spoken. Its law is impersonal, inviolable and universal. It knows neither favoritism nor vengeance. It does not operate to destroy, but to correct. This important truth is impressed upon the people at the close of the declaration of consequences following disobedience, where the Lord (Law) solemnly affirms that though the worst suffering overtake them, yet He will not cast them away, abhor them, or destroy them utterly, because He is "the Lord their God." Law and love on their highest levels are one.

The law of karma enunciated in this chapter of Leviticus also emphasizes the fact that man's thought and action extend to the whole of his environment. They condition the weather and the soil's fecundity. They register in the animal kingdom. The whole is touched by the part because of the universal relationship that

exists between all things within the body of an all-inclusive Deity. It is forcefully impressed upon the minds of the racial pioneers that thought is creative, and that it brings externals into conformity with its quality and nature. This is a basic law in life, fundamental to teachings imparted by Moses in early times and equally fundamental to teachings of modern schools of metaphysics whose chief mission is to stress this truth anew to a generation qualified to make fresh application of the law and, by so doing, to lift the entire race to new levels of conscious creativeness. This is a day when the mind of man can profitably ponder the pronouncements in Leviticus on the blessings and the curses of the law when seeking causes of world tribulation and a remedy for emergence therefrom. The answer of old is the answer for today: "Walk in my statutes, and keep my commandments, and do them; . . . And I will walk among you, and will be your God, and ye shall be my people."

NUMBERS---A Cosmic Hieroglyph

CHAPTER XXXIII

PROLOGUE

NUMBER VALUES COSMICALLY INTERPRETED

The Seven Days of Creation Numerologically Described

PART I

THE NUMBERING OF THE TRIBES IN THE WILDERNESS OF SIN —THE UNREGENERATE

The Twelve Numbers Interpreted
The Flag Processional
The Holy Sect of the Nazarites
The Princely Oblation
Pre-Initiatory Experiences on the Threshold
Relationship of the Master to His Disciple
The Sin Against the Holy Ghost
Songs of the Great Overcoming
Conflict of the Old with the New: Balak and Baalam

PART II

THE NUMBERING OF THE TRIBES AFTER THE PLAGUE —THE REDEEMED

The New Number in Redemption
Initiatory Work upon the Threshold
The Eternal Feminines The Path of Conquest
Final Preparation and Accomplishment

EPILOGUE

Biblical Characters and Their Number Signatures
The Ceremonial of the Mystic Death

PROLOGUE

Pythagoras spoke truly when he said, "All the world is made by number." Number is the basis of all formation, the root of all creative manifestation. The numerals from 1 to 10 comprise the sound and power hieroglyphs of every world origin or genesis. The similarity in formation of these glyphs as used by all the peoples of Earth proves a universal understanding of their occult meaning and purpose.

The spiritual tendency of numbers is to raise all that comes under their influence above mundane limitations. This being true, a study of their inner significance is not confining or limiting, but revealing and expansive. But there is an essential difference between *numbers* and *figures.* By numbers is meant the force or power emanations that operate on the highest spiritual planes. Figures are but concrete hieroglyphics of these spiritual powers—shadow-forms cast by the all-permeating Principle upon the objective consciousness of men.

The Ten Principles (numbers), therefore, upon which the universe is founded are expressions of powerful cosmic forces; they are intermediaries between the unmanifest and the manifest creation; they are pure ideas, emanations from Divine Mind. These ten emanations are symbolized in the kabbalistic Tree of Life—one of the most profound and far-reaching of all ancient glyphs—with its ten Sephiroth or glittering centers of light. These centers correspond to the ten Elohim, and each one is a different vibratory rhythm. Every name, being *sound,* is also *vibration,* and expresses the power of one of the Sephiroth which are expressions of the "Word." Upon this truth is based the philosophy of numbers. "Number veileth the power of the Elohim," early sages declared.

Number Values Cosmically Interpreted

Vibration is Unity in manifestation. The Monad or 1 is the First Great Cause. From it, by various processes of differentiation, are formed the Ten Principles or Sephiroth. Evolution begins with 1. Evolution also closes with 1, at the completion of

the long cycle when all created things are again united in the divine. This truth is represented by the ancient symbol of a snake with its tail in its mouth—a symbol of 1 and also of immortal life.

Two (2) represents the descent of spirit into matter. It has been deemed the principle of misfortune, since it represents the beginnings of detachment from 1, or All-Good. Two is the secretive, occult, mysterious power of sacrifice and beauty which lies back of and beneath all evolutionary activity.

The Monad and Duad form the two columns of all world Mystery Temples. They are the columns of Wind and Fire fashioned by Hiram Abiff, a chief adornment of the Temple of Melkarth at Tyre.

One (1) projects from itself 2, and from 1 and 2, 3 is formed. Spirit, soul and body is the Triad or Holy Trinity. "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one." (I John 5: 7, 8) "Rule your work through one thing," said Paracelsus. "Proceeding from Unity to Duality, and thence to Three things, then travel to Cyprus. There you will be refused nothing."

Four (4) was termed by Pythagoras the "Sacred Quaternary." Primarily, it represents control of the elements of Fire, Air, Water, and Earth which emanate from the Lords of Destiny, zodiacally termed Taurus-Scorpio and Leo-Aquarius. Control of the elements gives the ability to perform miracles such as those described in both the Old and New Testaments. The Gnostics declared that 3 is God and 4 is God-in-man.

Five (5) is the number of the Ego, or 1 resurrected from the tomb of matter. The process of resurrection always brings the sorrow associated with this number, for sorrow necessarily accompanies karmic readjustments. Daniel writes: "Unto two thousand and three hundred days (2+3+00=5); then shall the sanctuary be cleansed." This sanctuary is the human body, and its cleansing is the work of regeneration or resurrection. When the twelve tribes were numbered in the plains of Moab after the plague, the priestly tribe of Levi (which included Moses and Aaron) numbered 20 and 3000, or 5. Christian esotericists held that 5 refers to the five sacred wounds in the body of Christ—the

wounds made for the sake of the sins of man; in St. Martin's numerical system of mysticism 5 was, therefore, a number of evil.

The numbers 1, 2, 3, 4 and 5 represent the human series. The cosmic principles indicated by these numerals are those under which man has attained to his present state of consciousness. The numbers 6, 7, 8, 9, 10 point the way toward complete emancipation and final at-one-ment with Divinity. This consummation is realized in 10, or Unity, which marks the end of the numerical series and the conclusion of the present cycle of manifestation.

Six (6) is a working, building number. The Earth was created under the vibratory impacts of 6. *Genesis* is a 6-power word. Six pertains to interrelationship of the human and the divine, in which the divine does not descend to the human as in the case of 1, but the human ascends to the divine. Six furthers the processes of purification operative under 5. From the sixth to the ninth hours the face of Earth was darkened as the Master agonized on the cross.

When fallen in man, the feminine potency of 6 is sex; but when lifted it is pure spiritual power which transforms. It is symbolized by grain. *Corn,* like *Genesis,* is a 6-power word. Six is thus correlated with the divinity of Cosmic Motherhood, whose symbol is a 6-petalled lily, and whose sign is Virgo, sixth in the Zodiac. Christ Jesus teaches the sacred meanings of the numbers 3, 6 and 9 by the Parable of the Laborers in the twentieth chapter of Matthew.

The vibratory rhythms of 7 lift into a higher and more perfect order. Seven does not enter into the turmoil of experiences at their inception but becomes operative when the time is ripe to establish new and higher conditions. Seven, at its highest, is the victor, the conqueror, the spiritual master who has gained control over self and thus proved his mastership over all else. The many sevenfold incidents in the Bible all refer to this place of self-conquest.

Eight (8) is the number of the Double Feminine–the Feminine in Exaltation as the Kabbalists express it. The serpentine constellation of Scorpio is its starry signature. Eight is a cosmic number and like 5 is a number of resurrection. It represents the 8 points of the Perfect Cube formed out of the rough ashlar; also the forces of the soul, the intuitive inner messenger whose precept

is never false. The soul voice of 8 speaks unutterable things of vast spaces and cosmic vistas. Keywords of 8 are freedom, expansion, progression, transfiguration.

Nine (9) is the serpentine force of 8 expressing through the highest powers of mind. These mental powers when degenerate in men and nations become the evil beast represented by 666 (6+6+6=18=9) in Revelation. Transmuted, they set the cross of light upon the heads of the 144,000 (1+4+4+000=9) of the same book. Hence 9 is the number of man in both spirit and materiality; therefore it is the number of Initiation. The Widow's Son of Nain (Nain or 9) represents one who has passed through the portals of light by reason of "the Nine." Pythagoras dedicated his Temple to "the Nine" meaning that the vibratory rhythms of 9 were the forces under which he worked. He so ordered his life that he finished this Earth experience at the age of 9×9, or 81, which is again 9(8+1).

Six is Nine inverted (6—9). He that ascends is the same as he that descends. The serpent and the cross bar the gates of Eden to exiled man. Through the powers of 9, the serpent and the two vertical columns unbar the gates to the New Jerusalem.

This return to the Father's House—re-absorption into the forces of 10 or 1—represents the end of an Earth Day of manifestation. This is the "divine event to which the whole of creation moves," as Tennyson sings. The Decad, therefore, signifies accomplishment, completion, reunion. Ten intones the power of the Unmanifest. Ten cosmic laws, upon which the evolution of humanity rests, were revealed to Moses upon his Mount of Transfiguration; they sound the keynote of Alpha and Omega, the beginning and the end.

"Count aright and then thou shalt have oil for thy lamp."

Throughout our biblical interpretations, particularly those on the Book of Numbers, we have need of the numerological analysis of names. For the benefit of students we append, therefore, the following table which gives the letters of the English alphabet and their number value. By the use of this table and our definitions of the spiritual meaning of each numeral, the student can arrive at something of the esoteric meaning of every name in the Bible.

1	2	3	4	5	6	7	8	9
A	B	C	D	E	F	G	H	I
J	K	L	M	N	O	P	Q	R
S	T	U	V	W	X	Y	Z	

Rule of Operation:

Consonants represent the personality, vowels the Spirit or Ego; the sum of both, the Ego working through the personality, Example of operation: JESUS

(1) Consonants: 1+1+1=3. The Triune Godhead manifest in the flesh.

(2) Vowels: 5+3=8. The Exalted Feminine, the redeemed serpent. "And I, if I be lifted up . . . will draw all men unto me"—which has much the same significance as the lifting up of the Brazen Serpent in the wilderness *(Numbers 21: 8–9)*.

(3) Sum of both: 11. Number of polarity, adeptship, the perfected Initiate.

The powers and significance of the number eleven (11) are given profound expression in the following words from the *Thorah:* "Man was created in the form and likeness of God. Hitherto there was but one such creature; I have now added to him another who was taken from him. They shall both be in our form and likeness; there shall be no man without a woman, and no woman without a man, and no man and woman together without God."

Variations in spelling denote variations in consciousness relative to cosmic Truth; i. e. it is of the utmost significance that in English translations of the Bible, the Greek *Jesus* has supplanted its Latin derivative (vocative) *Jesu* and the Hebrew *Joshua.* These variations indicate in what manner the Christ has revealed Himself from age to age.

The Seven Days of Creation Numerologically Interpreted

"GOD IS NUMBER ENDOWED WITH MOTION"

The work of the Seven Creative Days described in Genesis may

be read in a numerical delineation of the cosmic hieroglyphs embracing numerals from 1 to 10 inclusive.

On the First Day the initial impulse of God in creation symbolized in 1, is expressed in the creative Fiat, "Let there be Light." And there *was* Light—the spiritual radiance of the starry universe, whose "sweet influences" are revealed to mortal senses in the constellations of the Zodiac. These starry patterns are the outward signatures of the Spirits of Light which ensoul them and, therefore, constitute the primordial archetype of the numerical series. They represent the primary principle of Pure Fire, uncontaminated Light, or 1.

Two (2) represents the descent of spirit into matter, when the invisible realms are separated from the visible. In this division the work of the Second Day is accomplished.

In the Third Day was produced the tree *whose seed is within itself and which yields fruit after its own kind.* "The One became many, each threefold." The astral prototype of man existent in spiritual realms at this time was androgynous, and bore the impress of his innate, threefold Godhood. Astral patterns of all embyronic creations bear the triune impress of spirit, soul and body.

To the rhythms of 4, God made two great lights, the greater light to rule the day (the masculine, fiery forces of the Monad) and the lesser light to rule the night (the occult, mysterious emanations of the Duad). The sexes were divided, and man and woman came forth in separate creation. But human consciousness was as yet subjective, the physical senses being only slightly developed.

"Be fruitful and multiply" is the mandate of 5, the number of life. Through experiences gained in long cycles of evolution, the innate perfection of the Virgin Spirit comes forth into manifestation. The 5 is ever declaring: "It doth not yet appear what we shall be."

The Sixth Day brought forth man and woman upon the outer or objective plane. Evolution of the previous Days had been entirely subjective, but human consciousness was now definitely focussed in the physical world. The rhythms of 6 set their signature upon the work of the Sixth Day. Thenceforward the force of sex became the primal urge of all manifested life.

God rested on the Seventh Day from the works which He had made, and man began the working out of his own God-given destiny, as revealed in the numbers 8, 9, 10. "Septos" means rest—not inactivity but a subtle, spiritual activity imperceptible to physical senses. The numbers 1, 2, 3, 4, 5 6 7=28=10—a return to unity.

Eight (8) acquires the powers of cosmic freedom, achieved through hidden activities in the liquid fire of spirit's alchemy. It is the number of the female serpent. "Ye shall be as gods, knowing good and evil." One of its primitive symbols is the 8-pointed star of the Babylonian Ishtar.

Nine (9) is the fiery male serpent in the garden of the senses, which, when lifted up, becomes the key-power to Paradise.

Ten (10) is formed of the masculine (1) and the feminine (0) —the Cherubim with the flaming sword which guards the way unto the Tree of Life. St. Martin declares that "so long as numbers are united with the Decad none of them present the image of deformity or corruption; these characteristics manifest only in the separation period. Some are sad, as 2 and 5; others suffer in active operation as 4, 7, and 8. Yet others are given only to appearance as 3, 6, and 9. Nothing of this is seen in the complete Decad. for in that supreme order there is no deformity. illusion or suffering."

Ten reflects the pure white light of the Monad, or 1. It includes all colors as it harmonizes and synthesizes all tones, thus producing a perfect blending or unity of rhythmic force on all planes. Agrippa writes: "By passing the number 7 into the number 10 there may be progress to the supreme unity upon which all virtue and wonderful operations depend." In other words, the destiny of Earth evolution is that the human consciousness (7) may be lifted up and united with God consciousness (10).

The first astral hieroglyph given to man is a dot within a circle. This is representative of God in creation. The elongation of the dot within the circle represents God-man in manifestation, or 10. "One is my inmost being—one is my self-utterance."

The key-note of 1: God said, Let there be light.

The key-note of 10: And it was so: the light was manifest in man.

Thus, in the hidden meanings of numbers is concealed the story of man's past evolution, the forces with which he is now working, the purpose of his unfolding powers, and the future state of illumination that it is his destiny to ultimately attain.

PART I

THE NUMBERING OF THE TRIBES IN THE WILDERNESS OF SIN—THE UNREGENERATE

The Twelve Numbers Interpreted

The builders of the Tower of Babel died—a people without a number.—The Book of Jasher.

The Book of Numbers deals principally with the Israelites' experiences during their wanderings through the wilderness of Sinai, and details many of the tests, temptations, and failures attending their pilgrimage, together with a record of their final victorious overcoming. These features of the Book are similar to those of the *Iliad* and *Odyssey,* with which it is sometimes compared. That comparison extends to their deep purpose, and the scope and influence they have exercised on the peoples to whom they were given. The allegorical interpretation of Sacred Writings was universal in the ancient world. As Hebrew mystics found in their Scriptures a divine cipher, revealing yet concealing holy mysteries, so too did the Greeks in theirs, and upon that secret Wisdom founded Schools of the Mysteries. It was during the David-Solomon period of Hebrew history that a group of writers living in or about Jerusalem began to collect the ancient traditions of the Hebrews; and it was about the same time that Homer assembled traditions of the Greek into epics known as the *Iliad* and the *Odyssey* which, like the Hebrew Book of Numbers, relate the fall of a besieged city and the extensive wanderings of a migratory people. In both instances the evolutionary path of human life is outlined.

This ancient tradition of the wanderings found in both Greek and Hebrew writings relates also to events concerning ancestors of both Aryans and Semites; i. e., the Original Semites from Atlantis, who, Max Heindel writes, "Under the guidance of a great Entity, . . . were led eastward from the continent of Atlantis, over Europe, to the great waste in Central Asia which

is known as the Gobi desert. There it prepared them to be the seed of the seven races of the Aryan Epoch, imbuing them potentially with the qualites to be evolved by their descendants . . . . Out of all who were chosen as seed for the New Race, but few remained faithful. Most of them were rebellious, and, so far as they were concerned, entirely frustrated the purpose of the leader by intermarrying with other Atlantean Races, thus bringing inferior blood into their descendants. . . . For that act of disobedience were they abandoned and lost. Even the faithful died, according to the body, in the Desert of Gobi. . . . They were reborn, of course, as their own descendants, and thus inherited the Promised Land, the Earth as it is now."

As has been stated in previous chapters, there are cycles within cycles; and later cycles tend to recapitulate, on a higher level, events of earlier ones. So in the Book of Numbers we have a recapitulation of the great event already discussed in the legend of Noah. The story of Numbers, however, takes place in historic times and relates to the Semitic peoples of the Arian Age, among whom our Bible developed. Tribal traditions of the Hebrews are fitted into the history of Aryans as well as of Semites. It is this which makes Semitic documents acceptable to the Aryan temperment.

But the historic tradition is not that upon which the Mysteries are founded. They look rather, as we have seen, to the allegorical interpretation of Scripture, by means of which an individual may find the way of Initiation. And so it is with the Book of Numbers.

Six great lights illumine its pages: Moses, Aaron, Eleazar, Joshua, Caleb and Miriam.

The Book opens with the first numbering of the tribes after they had left Egypt: "And the Lord spake unto Moses . . . saying, Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of their names."

This was, of course, a task in which he required assistance, and to aid him in the numbering the Lord commanded that he take Aaron, and they together call the twelve princes, each the head of his tribe, to take the census. We have discovered previously that *the name,* together with its meaning and numerical value,

gives an index to its bearer's character. Now we learn that "Moses and Aaron took these men which are expressed by their names," as follows:

REPRESENTATIVE	TRIBE	SIGN
ELIZUR (My God is a rock)	*Reuben*	Aquarius
SHELUMIEL (Friend of God)	*Simeon*	Gemini
NAHSHON (Diviner)	*Judah*	Leo
NETHANEEL (Giver of God)	*Issachar*	Taurus
ELIAB (God of the fathers)	*Zebulun*	Pisces
ELISHAMA (God hears)	*Manasseh*	Sagittarius
GAMALIEL (Reward of God)	*Ephraim*	Virgo
ABIDAN (My father is judge)	*Benjamin*	Cancer
AHIEZER (Brother of my help)	*Dan*	Scorpio
PAGIEL (Fortune of God)	*Asher*	Libra
ELIASAPH (God hath added)	*Gad*	Aries
AHIRA (God is a brother)	*Naphtali*	Capricorn

It will be noted that each name contains in some form the signature of God (divinity), thus reminding us that every man is a potential God, and that the purpose of his evolution is the unfoldment of that latent divine power so that it becomes dynamically manifest.

We note that the tribe of Ephraim is correlated with Virgo. While the priestly tribe of Levites is omitted altogether; it was being represented by Aaron, but was not numbered among the men of war. This is in harmony with Jacob's prophecy concerning Simeon and Levi: "I will divide them in Jacob and scatter them in Israel." Simeon, now divided from Levi, alone represents the esoteric aspect of Gemini. Levi is to be scattered throughout Israel as the priestly tribe in its holy cities, so is representative of the esoteric aspect of Gemini—that universal wisdom principle of which Cleanthes, the Stoic philosopher, wrote in his *Hymn to Zeus:* "Thou [Zeus] guidest aright the Universal Reason, that roams through all things, mingling itself with the greater and the lesser lights. . . . Thou dost harmonize into One all good and evil things, that there should be one everlasting Reason of them all. . . . There can be no greater glory for men or Gods than this, duly

to praise forever the Universal Law."

The planet Mercury is the astrological ruler of Gemini as well as of Virgo; this accounts for the close connection observed between Simeon and Levi and Dinah which, as we shall see, is commemorated in the flag of the tribe of Simeon with its representation of the city of Shechem.

Dinah, representative of Virgo in Genesis, has now disappeared from the biblical story. Our last reference to her is found in the aprocryphal statement formerly given that Asenath, the wife of Joseph, was her daughter, whose sons are Manasseh and Ephraim. Manasseh, the older, inherited Joseph's place among the tribes and, therefore, represents Sagittarius *(Numbers* 13: 11); but Ephraim takes his mother's inheritance in the sign Virgo. Virgo was known to the Egyptians as the sign of Isis. It is meet that, as the tribes leave Egypt, a new phase of the Virgin Spirit consciousness should be manifest among them. This is true in Ephraim.

In Egyptian theology the god Thoth, or Mercury the celestial scribe, transmitted the divine laws from the Creator-Sun to the priests. In Chaldean theology Mercury (Nebo, or Nabu the Seer) was revered as the divine teacher who revealed astronomy and mathematics to men, and ruled the world through his attribute of universal reason (Wisdom). He was called the Captain of the Universe. In the story of Moses we may trace the activity of this Mercurial principle for, as Mme. Blavatsky points out in the *Secret Doctrine,* there is every reason to believe that Mercury was the tutelary deity of the post-Exilic Hebrews as well as of the Chaldeans, whose wisdom they inherited. (Abraham was a Chaldean prince.)

Moses and Aaron were princes of the tribe of Levi, though the Levites as a tribe occupy a subordinate position to the Aaronite family, who were the priests proper. Like Thoth and Nabu, Moses transmitted the Laws of God to the priesthood (Aaron and the Levites); he was Captain of a universe in miniature, the twelve tribes. He stood closest to the Light of God, entering into the Holy of Holies even as Mercury seems to dwell in the very fire of the Sun.

It is Mercury (pure reason) who revealed the science of astronomy and mathematics to men; and it is Moses who commands

the numbering of the Israelites as they leave Egypt, thus following in the steps of Abraham who was said to have discovered arithmetic.

When the tribes had been numbered it was found that the tribe of Reuben numbered 40, 6 and 500. By esoteric addition these give the number 6—the working number. The tribe of Dan numbered 3 score and 2,000 and 700, which also yields 6. In six days God created heaven and earth. There are 6 summer and 6 winter months. The Fifth Root Race is working to develop 6 senses or faculties. Six is the number of the manifestation of the unknowable in man; it is "the mingling of the three Philosophical Fires and the procreation of the elements of all things." The interlacing of two triangles forms the Seal of Solomon, which is also called the Philosopher's Diamond.

The tribe of Simeon numbered 50, 9,000 and 300; these figures yield 8. Masons are instructed that 8 is most to be desired because he who possesses it is numbered among the sages. In the deeper teachings of the Masonic Order, the question is asked: "What is meant by the figure 8?" to which comes the significant reply: "The small number of Wise Men." The serpent on the Caduceus, or Staff of Mercury, takes the form of 8. Eight has been termed the cosmic wedding ring. All things are said to come into existence through the twisting, spinning currents of this figure which represents the lemniscate currents of occult philosophy.

The tribe of Gad were 40 and 5, 000, 600 and 50. These give the number 2. Pythagoras says: "Two is the imperfect condition into which a being falls when he detaches himself from the Monad or God. Two is the number of opposites and of contrasts. Man first contacted its lower manifestation when he discovered the Tree of the knowledge of Good and Evil in the etheric garden." All creation manifests first in unity; second in duality; third in a restored unity which includes a full understanding of the process through which duality is evolved and unity regained. This process forms the teaching of every spiritual textbook and the ceremonial of every Mystery School ever given to humanity. It is clearly outlined in the workings of apprentice, fellowcraft and master degrees of Masonry.

The tribe of Judah numbered 3 score and 14,000 and 600, yielding the number 8, the wisdom digit. Only as mind is united

with heart, and intellect wedded with intuition, is true wisdom born.

The tribe of Issachar numbered 50, 4,000 and 400. These reduce to 4, the number of the cross. Issachar is the burden bearer, the great feminine in all nature that sacrifices through love. Man must break the chains of 4 before he is freed from the Earth Cycle. Then he will find entrance into the 4-square city, the city of the New Jerusalem, where the cross of matter will be no more. One possessing Ancient Wisdom sings; "Reach the fourth Fruit of the fourth Path of Knowledge that leads to Nirvana and thou shalt comprehend, for thou shalt see."

The tribe of Zebulun numbered 50, 7,000 and 400, which give 7. Seven is the mystic and sacred number of both the Old and New Testaments. It is the blending of 3 and 4, the transmutation of matter into spirit, the supreme word of the spiritualized mind. Of the profound occult power of 7, Solomon chants in the fascinating rhythmical sequences of Proverbs: "There are three things too wonderful for me, yea, four which I know not."

The tribe of Ephraim numbered 4,000 and 500, or 9, and Manasseh, 32,000 and 200, or 7. Nine is the number of humanity. Nine months are required to build the physical body before birth. Nine strata in the Earth lead to its center and liberation. The ninth house is astrologically the house of the higher mind, the percipient of cosmic truth.

The tribe of Benjamin numbered 30 and 40,000 and 500, 3. This is the number of the Trinity, a sacred symbol in all great world religions. It is the Father, Son and Holy Ghost of the Christians; the AUM of the Hindus; the Wisdom, Strength and Beauty attributes of the Masons; and the Will, Wisdom and Activity principles of the esotericist. God ever creates, preserves, destroys. In man, 3 symbolizes spirit, soul and body, of which salt, sulphur and mercury are the ancient alchemical symbols. In the 3 science and religion are blended, and together favor the production of the highest form of art. The greatest conceivable manifestations of 3 belong to the coming New Age and New Race. The tribe of Naphtali also numbered 3: 50, 3,000 and 400.

The tribe of Asher numbered 40 and 1,000 and 500, which add esoterically to 10. "The One number issued from no number and containing within itself all other numbers. It is especially the

union of 7 and 3 and is called the number of attaining perfection." *Yod,* the tenth letter of the Hebrew alphabet, is both masculine and feminine and is found in every letter of the series of 22; it is considered the most deeply occult of all letters. The *Kabbala* calls *Yod* the "Workman of Deity."

The total number of all these tribes was 600,000 and 3,000 and 550, which gives us the numerological value of 10, the return to unity. Ten is the number of the tribes that were later "lost" by absorption into the Gentile nations. It is the chief number of the Old Testament as 12 is of the New.

This total does not include the tribe of Levi, which was exempt from the first census because this tribe was not to be numbered among the men of war, as it was consecrated only to the service of the Lord. Later the Levites were numbered separately *(Numbers* 3:14-39), and their total was 20 and 2,000 which, like the tribe of Issachar, vibrates to 4, the mystic number of the Holy Quaternion.

Not all of the tribe of Levi, however, served in the Tabernacle. A special census was taken of Levite males from thirty to fifty years of age, and their total is 8,000 and 500 and 80, drawn from the three great houses which comprise the tribe of Levi. These three houses were the houses of Gershon, of Kohath, and Merari.

Gershon means *driving away:* "The Gershonites shall pitch behind the tabernacle westward." They were put in charge of "The tabernacle and the tent, and covering thereof and the hanging for the door of the taberacle." Merari means *bitter.* "These shall pitch on the side of the tabernacle northward." They have charge of "the boards of the tabernacle and the bars thereof, and the pillars thereof, and the sockets thereof, and all the vessels thereof." Kohath means *congregation.* "The sons of Kohath shall pitch on the side of the tabernacle southward." Their service pertains to the most holy things: "the ark, and the table, and the candlesticks, and the altars, and the vessels of the sanctuary and the hangings, and all services thereof."

The number of Gershon was 2, 000, 600 and 30, or 11 (polarity). The number of Kohath was 2,000, 700 and 50 or 5. The number of Merari was 3,000 and 200, or 5. The number 5 has been defined as the spirit released from the tomb of matter, the

number 4 being the cross upon which the 1 is crucified. Only when the five senses become spiritualized does man recognize the 1 of spirit and liberate it from the 4 of form.

In the Solar Mysteries, as in masonic symbolism, north symbolizes darkness, the darkness of materiality; for when the Sun reaches its northernmost point on the ecliptic it marks the Summer Solstice. It is then that material activity is at its height. Only the most illumined seers are able to pierce the veil of the senses to contact the glory of the spiritual Sun. In the time of Moses the Summer Solstice occurred in the sign of Cancer, called by the ancients a "dark sign, black and with no eyes" as it is the least conspicuous group of stars in the Zodiac. It was, and is, a sign of profound mystery, the subject of a vast amount of speculation among the ancients as the gate or door through which Egos descend for rebirth. Likewise it is the gate or door through which an Initiate ascends to his New Birth, after which he is known as the Twice-Born. It is shadowed forth, therefore, as the Outer Court of the Tabernacle, the place of Merari (bitter). Cancer is a sign which often bestows the bitterness of sorrow. but sorrow that is the Outer Court in which a neophyte is prepared for the great joy awaiting him beyond the door.

Kohath is placed in the south (Winter Solstice) and works with the vessels of the Tabernacle, the furnishings of the Inner or Service Court. It was Korah, a son of Kohath (a congregation) who led the masses in their rebellion against Moses, thus choosing the way of destruction as described in the sixteenth chapter of Numbers. Man, ever proud in his own conceit, refuses to accept spiritual guidance and offers the unhallowed fire of his own body-temple for sacrilegious misuse. This always brings disease, destruction and death. The words of Moses are as applicable today as when written: "Go quickly . . . and make an atonement for them: for there is wrath gone out from the Lord; the plague is begun." In the Solar Mysteries of the Mosaic Dispensation, the constellation Capricorn occupied the Winter Solstice. The time of the Winter Solstice is one of great spiritual power (the birth of Light) for those who remain faithful to their trust in the service of the Inner Court.

Gershon (driving away) is placed on the west *behind* the Tabernacle. His work, like that of Merari, was with the things of the Outer Court (preparation) but was typified in the constella-

tion Libra—which in the Mosaic period occupied the Autumnal Equinox. Libra then held the scales of the day and night equally balanced before the fall of the Sun into Scorpio and the seeming triumph of darkness. But the autumn of the senses is the springtime of the spirit; at the Autumn Equinox an aspirant feels within himself the upward surging forces of the spiritual Sun.

Only Moses and Aaron were worthy to serve in the east (the place of light) and to enter the innermost court, the Holy of Holies. Moses and Aaron were the chief princes of the tribe of Levi, and in them we discern the miracle of water changed into wine in the body of a neophyte. Each year this alchemical transformation takes place in nature at the Spring Equinox—celebrated by Moses as the Feast of the Passover—when the Sun passes from the Water of Pisces into the Fire of Aries. Moses means *rescued from the waters*. In the Solar Mysteries, therefore, Moses relates to the Fire of Aries; Aaron to the Water of Pisces. The harmonious blending of Fire and Water is the ideal of both nature and man.

The Flag Processional

Numbers 2: 1, 2

And the Lord spake unto Moses and unto Aaron, saying,

Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house: far off about the tabernacle of the congregation shall they pitch.

The twelve tribes were assigned positions as follows: Judah, Issachar and Zebulun on the east; Reuben, Simeon and Gad on the south; Dan, Asher and Naphtali on the north; and Joseph and Benjamin on the west.

The Marching orders of the people were specific and detailed as to tribal positions. The Levites, the appointed custodians of sacred ceremonials, took up their position immediately around the Sanctuary on three sides (north, west, south); Moses, Aaron and his sons, on the east. These constituted the inner circle. Around them were the twelve tribes, three on each side.

When the silver trumpets sounded for the march to begin, the three tribes on the east led the way. Judah (Leo) came first, followed by Issachar (Taurus) and Zebulun (Pisces). Next came Reuben (Aquarius), Simeon (Gemini), and Gad (Aries). The

remaining six tribes passed into their places led by Ephraim (Virgo) and followed by Benjamin (Cancer), Manasseh (Sagittarius), Dan (Scorpio), Asher (Libra) and Naphtali (Capricorn).

The *Thorah* gives the reason for these placements as follows:

From the east comes the light of the world, therefore Judah who represents sovereignty; Issachar, the pattern of learning; Zebulun who represents navigation and commerse dwelt with their flags on the east side and were leaders on the journey.

The west sends forth snow, hail, heat, and cold. On the west was placed Ephraim and Manasseh, Benjamin not being able to weather the snow and hail.

From the south comes beneficent dews and rains. On the south was Reuben who represents repentance bringing forth God's mercy and compassion; he was accompanied by Gad, the type of a troop which shall overcome, and Simeon was in their center, because Simeon requires great strength and mercy for his shelter, and that is obtainable by repentance. These three were second in the journey, showing that repentance is second to the Thorah only.

From the north comes darkness. Dan, the followers of Jereboam who darkened Israel with the two golden calves which he erected, took his place in the north and was joined by Asher who was to bear light to Dan's darkness, and by Naphtali who was blessed with plenty. These were the last in the journey of the banners.

National flags were first introduced by Israel. Each tribe carried a banner, the color and symbol indicating its essential nature and mission. These flags symbolized attributes evolved through the vibratory power of the twelve signs. Each flag contained a definite description of the inner meanings of the sign to which it belongs. The following matter relative to the banners is drawn from the *Thorah.*

The banner of Reuben was red (emblem of service); in the center was a painted mandrake (androgynous power).

The banner of Simeon was green (emblem of compassion); in the center was a picture of Shechem (a rough city—an undeveloped state of consciousness, important in the story of Dinah).

Levi's was tri-color: black, red and white; in the center was a picture of the Urim and Thummim (processes leading to the inner attainment of polarity).

Judah's banner was sky-blue; in the center a lion (symbol of transmutation).

Issachar's banner was black: in the center were pictures of the Sun and Moon (emblem of hidden mysteries that lead to the awakening of the feminine principle, the positively polarized intuitive faculty).

Zebulun had a white banner (attainment); a ship in the center (soul body) denoted the highest ideal of the Piscean dispensation.

Dan's emblem was sapphire in color, a serpent in the center typifying the power and wisdom of Scorpio.

Gad's banner was a mixture of black and white; in the center a camp symbolized the two paths, black and white or positive and negative. ("A troop shall overcome him, but he shall overcome at the last.")

Naphtali's was a peculiar color of pale, reddish wine, and in the center a hind, signifying the transmutations which produce a new birth, the beginning of a new cycle.

Asher's flag bore the color of a precious pearl, the ornament of a woman, and an olive tree in the center. It points to the pearl of great price through regeneration (olive).

Joseph's flag, a deep black, bore two pictures: Egypt, with an ox representing Ephraim, and a unicorn to signify Manasseh. (The mystery of polarity as an ideal but not yet an attainment).

Benjamin's banner contained the colors of all twelve tribes, with a wolf in the center. (Through the highest aspect of the twelve signs the lower nature is conquered.)

Jacob, the Sun, dies in Egypt, the land of darkness symbolizing midwinter. According to the *Thorah,* Jacob commanded that when he be carried to burial, his sons should accompany him in the following order:

Judah, Issachar, and Zebulun were assigned to the east, the point of the Sun's rising, and led the procession. Judah (Leo-Sun) came first. Issachar represents learning and Zebulun, navigation and commerce.

Reuben, Simeon and Gad were on the south, whence came the beneficent dews and rains. Reuben represents repentance, which calls forth God's mercy and compassion. Gad is one who "overcomes." Simeon is placed in the middle because he has need of the strength and the mercy afforded by the other two.

Dan, Asher and Naphtali were on the north (darkness). Dan and the followers of Jereboam had darkened Israel with the two golden calves. Asher on the one side was a bearer of light and Naphtali on the other was blessed with plenty.

Ephraim and Manasseh, the two sons of Joseph, and Benjamin were on the west. This direction sends forth snow, hail, and cold. The three young sons occupied this position because they represent the light of the soul which, though born in the east, travels ever towards the west.

"As I arrange you for my burial," said Jacob to his sons, "so shall it be arranged for you when the Lord causes his Shekinah to dwell in the midst of you in your journey with your flags."

NORTH

♒ ♎ ♏

♌ - - The Shekinah glory - - ♋

EAST ♉ The perfect blending of the four elements ♑ WEST

♓ - Fire, Earth, Air, Water - ♍

♒ ♊ ♈

SOUTH

The Shekinah symbolizes the body of an Initiate, the glorified soul body that every aspirant on the Path is endeavoring to bring to perfection.

Powers by which the new body is built come from all sides. On the east are Judah (Leo), the power of love which must become central to all of life's activities; Issachar (Taurus), symbolized by a white bull with the Sun between its horns, indicating polarity, and a blooming rose in the larynx, denoting power to speak the creative word; and Zebulun (Pisces) represented by two fishes, symbol of the mystic marriage.

To the south are Reuben, Simeon and Gad. Reuben (Aquarius) pours the water of life from a golden urn into one of silver, expressing a poise no externalities can disturb; Simeon (Gemini) represents the forces of duality resolved into unity; and Gad (Aries) is the "Star of Fortune" that points the way of attainment through service, sacrifice and transmutation.

On the north are Dan, Asher and Naphtali. Dan (Scorpio) symbolizes the creative fires, the principal factor in the regenerative process; Asher (Libra), according to Jacob's admonition, bears a light unto Dan's darkness; Libra, the trial-gate of the ancients, betokens the parting of the ways between flesh and the spirit, the right choice leading to the birth of the Christ conscious-

ness; Asher, meaning *to be happy,* was an early name for the Moon and comes from a root meaning *the wandering one.* Naphtali (Capricorn) is the power of truth and wisdom attained only through controlling the inner fires. A goat was an ancient symbol representing the hidden powers of generation.

On the west are Joseph and Benjamin. Joseph (Sagittarius) is the multiplier; he soars on the wings of aspiration; Benjamin (Cancer) is the doorway to Initiation. Joseph, the Fire of Sagittarius, and Benjamin, the Water of Cancer, must blend to provide powers for the completion of the body of the Shekinah.

The Sun's path is from the east, the source of light, by the way of the south, to the west. (There is reflected light only in the north.) So is it, symbolically, with a spiritual traveler. Toward the west he meets Virgo, the virgin of the skies, where she broods over the birth of the Christ Child in man.

According to mythology, Virgo was the last of the gods to leave Earth after the Fall. Before departing she placed within Pandora's box the most priceless of all gifts—hope. Virgo is the path of wisdom. It is the exaltation sign of Mercury, messenger of the gods. Some give Aquarius as the exaltation sign of this planet; but in the light of spiritual astrology it becomes evident that its highest powers can be transmitted only through Virgo. Virgo is the sign of the Lords of Wisdom who are guiding humanity into realization of its high destiny.

In the Old Testament each of the twelve Patriarchs gives emphasis to qualities, high, low, or both, which are characteristic of the sign they typify. The theme of Reuben it thought; Simeon and Levi, versatility; Judah, love and lust; Issachar, simplicity; Zebulun, compassion; Naphtali, holiness; Dan, falsehood and redemption; Gad, progressiveness and initiative; Joseph, charity; Benjamin, purity. These keywords of the twelve tribes may be appropriately applied to the twelve zodiacal signs represented by the sons of Jacob when studied as asterial signatures.

Jacob's admonition to his twelve sons contains definite directions for the progress of the entire human race, and also indicates its reactions to influences of the twelve zodiacal Hierarchies.

The Holy Sect of the Nazarites

The fifth chapter of Numbers deals symbolically with the con-

cept of law as it applies to the external life of the masses. Jealousies and infidelities must inevitably bring "curses" and the unhappinesss from drinking the bitter waters of sorrow through the operation of the immutable law of causation. Yet this law, though immutable, as universal law must be, is not a blind, inimical law; it is a law which automatically prevents final establishment of any state that is less than perfection; it is the law that adjusts and readjusts until unity with the divine order has been attained.

Man may avoid its painful action by intelligently cooperating with it and seeking the ways of harmony with eternal justice and goodness. Such cooperation calls for restitution whenever a wrong has been committed. Hence the law of confession and restitution (Numbers 5: 6-10) ordains that if a sin has been committed it shall be confessed and full restitution made. If the restitution to the victim of the error is not possible, then restitution must be made to God; that is, to universal good or the common welfare of the community.

From a consideration of exoteric law operative in the life of the masses, the biblical account (Numbers VI) enters upon a consideration of the esoteric law operative in the lives of the few, for it sets forth laws concerning the Nazarites. But it must not be supposed that the external law does not apply to a neophyte who is following his inner light; it applies to him as to others, in his objective life. In addition to this, he comes under the operation of a higher law, which pertains to his spiritual development and subjects him to a stricter discipline, mentally, morally and physically, than that enjoined upon the masses. An example of this truth is found in the following verses describing the discipline of the Nazarite:

Numbers 6: 2–5

When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the Lord:

He shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.

All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk.

All the days of the vow of his separation there shall no razor come upon his head: until the days be fulfilled, in the which he separateth himself unto the Lord, he shall be holy, and shall let the locks of the hair of his head grow.

There are but few references to the sect of the Nazarites in the Bible. This is also true of the Essenes who belonged to a later date, and to whom the Nazarites were related. This is because they were both shrouded in mystery, their work being primarily of an esoteric nature. Their activity was apart from the world; it was performed quietly, with a single eye to holiness and selfless service. Work of such a nature is always subject to persecution by the uncomprehending world; hence, not only the wisdom but the need for carrying it on in comparative secrecy. The contemptuous manner in which Christ was asked if any thing good could come out of Nazareth illustrates this general attitude of the majority toward a minority with whom it differs.

The Nazarites were located on the banks of the Jordon. Josephus, Pliny and Herodotus refer to their work. Joseph was called a Nazar, as were Samson and Samuel. The *Talmud* alludes to them as a band of wandering physicians and refers to all Christians as Nazari. Nazar means *to consecrate to God;* also *a diadem (halo).*

The word Nazareth in Hebrew means a flower, usually translated as the lily. Jesus of Nazareth was, therefore, Jesus the flower. When so used the appellation contains a mystical reference to His spiritual status among that band of holy men and women who lived in and near the environs of Nazareth during the beginning of the Christian regime.

The chapter on the Nazarites concludes with a priestly blessing given by the Lord through Moses to Aaron and his sons for blessing the children of Israel:

The Lord bless thee, and keep thee:
The Lord make his face to shine upon thee, and be gracious unto thee:
The Lord lift up his countenance upon thee, and give thee peace.

These beautiful words, fraught with deep mystic meaning, embody both the salutation and the benediction of the Nazarite.

The Princely Oblation

Thus far this interpretation has emphasized the priestly and monastic side of spiritual development, as exemplified on the one hand by Moses, Aaron and the Levites; on the other by sects such

as the Nazarites, who sought seclusion in order to devote themselves to the work of holiness. Are we then to conclude that this is the only path to Liberation?

Mention has been made of the twofold Path to Initiation: the way of the Sons of Seth and the way of the Sons of Cain, the first representing mystical development and the other, intellectual. The mystic path is synonymous with priestly, or devotional, development; the intellectual path belongs to the princes who, by means of their *work in the world,* learn the art of Temple Building and become *Phree Messen* (children of light). That this line of development is not inherently antagonistic to priestly development is shown in the biblical account of the gift of the princes for the holy Tabernacle (Numbers 7). These gifts were:

(1) Six wagons and twelve oxen. Later in Israelitish history, when Solomon builds his Temple, there are twelve brazen oxen (the twelve zodiacal signs) which support the Laver, or Molten Sea of the great prince, Hiram Abiff. The six wagons are six of the seven planetary vehicles (Earth excepted) which serve before the solar Throne of our system. (Esoterically Neptune and Pluto belong to other systems.) These gifts were for the use of the Levite families of the Outer Court, Merari and Gershon, in transporting the Tabernacle. (Not for Kohath of the Inner Court, "because the service of the sanctuary belonging unto them was that they should bear upon their shoulders"; i. e. their sacred burden could be borne by themselves alone.)

(2) The offerings for the Altar. Esoterically, man builds this altar within himself, and the first step towards liberation is sacrifice. The animals for the burnt offering represent work on the desire nature, which is the first requisite; the peace offering is an extension of this work. The goat for the sin offering represents work on the physical body. The offering of fine flour and oil symbolizes chastity and regeneration, and represents work on the vital body. The silver chargers, silver bowls, and twelve spoons of gold represent the blending of the masculine and feminine forces, and bear the same meaning as the cup of manna, or holy grail and sacred spear; and the incense in the golden spoons is the sweet fragrance of the soul. Each neophyte who sets out upon the quest for truth brings his offering of body, mind and spirit to lay as a sacrificial gift upon the altar.

This is the Princely Oblation which, having been made, permits the pure spirit to enter into the inmost sanctuary of the universe where he becomes conversant with the One Reality: "And when Moses was gone into the tabernacle . . . he heard the Voice of one speaking unto him from off the mercy seat."

Israel's guidance by a pillar of cloud and pillar of fire (Race Spirit) hovering over the Tabernacle is also treated in Numbers. Repetition enforces the significance of the masculine and feminine powers in the spiritual development of a people or an individual. In the life of an advanced disciple, these forces manifest even as they did over the Tabernacle of the elect. As it was sometimes the cloud and sometimes the fire that appeared, so in the individual. One or the other of the two potencies predominates according to whether development be of the princely or the priestly type.

When the pillar was lifted from the Tabernacle, the signal for the march was blown by the sons of Aaron on two trumpets of silver, made of a "whole piece" according to angelic instructions. When the two were blown all the assembly gathered; when one alone sounded a call only the princes responded. The two trumpets which called the assembly (masses) are representative of one force (a whole piece) operating in duality; the one trumpet that called the elect symbolizes the divided forces blended into unity.

The forces projected by a stream of strong and continuous thought power assumes somewhat the semblance of a horn or a trumpet, built in accordance with high or low, constructive or destructive, thinking. Only as man pursues the quest of Truth in superphysical realms does he begin to comprehend *the power of thought* and how far-reaching and fundamental are its effects in building, controlling and maintaining the functions of the body. "All the horns of the wicked also will I cut off; but the horns of the righteous shall be exalted" *(Psalm 75)*. "I (the soul) make a way among the horns of all those who make themselves strong against me" *(Book of the Dead)*.

The Thorah says that when Moses was about to die, he hid the silver trumpets so that no one else could find them. Esoterically interpreted, this means that each neophyte must learn to make his own trumpet through using the finer essences of his own creative faculties. The trumpets sound the rhythmic note of a

spiritualized and highly sensitized body. The princes are the most advanced; therefore no one else can respond to their vibrational keynote.

Pre-Initiatory Experiences at the Threshold

Every individual who assumes leadership of a people takes on the burden of their karma. This invariably requires great strength and fortitude. Moses possessed these qualities; yet when the Israelites faltered and failed repeatedly, and when they tired even of the manna that fell from heaven and clamored for the gratification of their carnal appetite, his strength and patience were tried almost beyond endurance. "I am not able to bear all this people alone," said he, "because it is too heavy for me." The same note is sounded by Christ Jesus who, having taken on the causation of all humanity, prayed to the Father to take from him, if He would, the bitter cup; but if that were not possible, then let His will be done.

Moses was given relief in the execution of his difficult tasks by the appointment of seventy Elders. Upon them the spirit of the Lord also descended, endowing them with powers of prophecy.

The tastes and habits of unregenerate life are not easily laid aside. Again and again they reassert themselves, as they did when the Israelites lusted anew for the flesh pots of Egypt. The manna they fed upon failed to nourish their animalistic nature clamoring for survival.

In obedience to a law of nature man becomes that about which he thinks. Desires, when strong enough, attract fulfillment. The Israelites longed for fleshly satisfaction, so a wind brought quails which they gathered and ate. But, "while the flesh was yet between their teeth . . . . the Lord [Law] smote the people with a very great plague." They received what they desired; but since their desires were unwholesome, gratification brought them also a plague. Thus the race learns through suffering again and yet again that the way of the flesh is the way of death, not of life.

While Moses received the assistance of Elders, it was not in their power to save him from further trouble any more than it was within the ability of the Disciples to save Christ from the cross. As one of the Twelve betrayed Him, so Moses suffered through the traitorous action of two of his most intimate associ-

ates, the high priest Aaron and the inspired prophetess Miriam. After sharing with Moses responsibility for bringing his mission to a successful conclusion, they spoke against him because of his Cushite wife. "And the anger of the Lord [Law] was kindled against them" for having spoken against His servant Moses, a man "meek above all men which were upon the face of the earth" *(Numbers XII)*.

Aaron relates to the emotional nature; Miriam to the imaginative or image-building faculty. These are powers in man, and so long as he remains united with his lower nature (Ethiopian woman), they are liable to operate in a distorted manner as instanced here. Miriam was afflicted with leprosy, that loathsome consequence of the love principle misapplied. Aaron escaped such serious consequences because of his instant repentance. Unselfishly he prayed for Miriam's healing, realizing the enormity of his offense. "Lay not the sin upon us," he implores of Moses, "wherein we have done foolishly." Moses asked the Lord (Law) for her healing, which was granted; but in obedience to the perfect working of that law which removes disabilities permantly only when the sufferer has learned the penalties that invariably accompany a misuse of God given forces and determined to live in harmony with the workings of this law. Miriam "was shut up without the camp seven days: and the people journeyed not till Miriam was brought in again."

The creative power of mind is man's most important faculty. The misuse of this power has caused his present fallen state of consciousness wherein, through a reversal of nature's constructive processes, he has come to regard the temporal as the real, the shadow as the substance. Nevertheless, whether man uses his mental power constructively or destructively, "the people journey not" without this faculty in action.

Numbers 13: 1, 2

And the Lord spake unto Moses saying,

Send thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every man a ruler among them.

The spies, led by Joshua and Caleb, represent an advance guard which has qualified itself to prepare the way for those of lesser strength and courage who come after. They are the ones who have overcome some, if not all, of the elements in nature that

militate against progress; who have transformed their nature and spiritualized their minds so they are able to "search out" the virtues, beauties and riches of the "promised land." They know from first-hand knowledge that the fruit thereof is good.

But among the spies are those who have not overcome fear and have not as yet a living realization of the presence and protection of the Lord (Law) when under His direction. So they warned the people against the "children of Anak who dwelt there, for they were giants and the descendants of giants." (The forces of evil and their resultant effects upon later ages.)

This report struck fear into the hearts of the timid Israelites, who "murmured against Moses and Aaron . . . . would to God that we had died in the land of Egypt! or would to God we had died in this wilderness!" *(Numbers 14: 3).*

So strong was the pull of the lower nature (Egypt) that a return to the wilderness was necessary for the majority in order that its severities might further discipline and fit them for later entry into the Holy Land. "Turn you," was the command, "and get you into the wilderness by way of the Red Sea . . . Ye shall bear your inquities, even forty years, and ye shall know my breach of promise" (Numbers 14: 25-34).

A few there were who went forward. We read "But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land that ye have despised." The term "little ones" as here used is similar in significance to the term "giants" as applied to the sons of Anak. The advanced in spirit are little in the eyes of worldly might.

Others who entered the Holy Land at this time were Caleb (Leo), "because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it." This was true also of Joshua (Virgo).

The incident again points to the two paths toward the one goal. One is "strait and narrow"; the other, broad. The first is the way of Initiation; the second the way of the masses.

Will power and self-control are the qualities that gain entrance to spiritual worlds. The giants and the children of Anak are the Dweller on the Threshold, the embodiment of all man's past evils

which confront him at the entrance to the new land; and he must transmute them before he has full freedom of action therein. Caleb, one of the foremost disciples of Moses, was already familiar with this experience. He was able, therefore, to say: "Let us go up at once, and possess it; for we are well able to overcome it."

There are certain spiritual powers requisite in a pioneer who seeks to invade the new land and take possession of it; these are concealed within the names of the twelve who were sent out as "spies" *(Numbers* 13: 1-16)

REPRESENTATIVE TRIBE		ESOTERIC MEANING
SHAMMUA	*Reuben*	Power of faith.
SHAPHAT	*Simeon*	He has judged.
CALEB	*Judah*	Capable, qualified.
IGAL	*Issachar*	Whom God requites.
JEHOSHUA (Oshea)	*Ephraim*	Jehovah is salvation.
PALTI	*Benjamin*	Comfort of spiritual knowing.
GADDIEL	*Zebulun*	God is my fortune.
GADDI	*Joseph*	All good abounds.
AMMIEL	*Dan*	Spiritual thoughts (regeneration).
SETHUR	*Asher*	Truth in its power.
NAHBI	*Naphtali*	Consciousness of God.
GEUEL	*Gad*	Majesty of God.

Relationship of the Master to His Disciple

As the Israelites were turned back into the wilderness at the very borders of Canaan because they had not conquered fear, so does a student Initiate often fall short of attainment. But he is never left wihout spiritual guidance; after a time of strengthening he is again brought to the Threshold where he may retrieve his past failure and enter upon his spiritual inheritance.

In initiatory work there is a special relationship between a teacher and his disciple. All Masters, in their capacity as Heirophants, come under the signature of the planet Mercury, giver of pure thought. The reasoning powers of a neophyte are, therefore, encouraged, and he is given full intellectual satisfaction as to the Master's right to be his Initiator. After he is thus satisfied he must render unquestioning loyalty to his Master because a

critical attitude is an expression of the law of repulsion. It causes instant separation of the neophyte from his teacher. This is not due to any reaction on the teacher's part; it is the result of psychic law operative in the soul world as physical law is operative in the world of the senses. Material scientists acquire power over nature, not by disobeying natural law but by cooperating with it. Similarly, occult scientists attain power over the soul nature by cooperating with spiritual law.

This truth is exemplified in the story of Aaron's rod that blossomed (Numbers 17). The Israelites, discouraged by reverses and hardships, murmured against Moses and against his choice of Aaron as high priest. In consequence, it became necessary once more for the Angel of the Lord to intervene in their behalf. He promised, through Moses as his spokesman, to furnish the Israelites with complete proof of Aaron's right to stand as high priest, and the proof was to be a *rod that blossomed.*

To this end each of the twelve princes, with Aaron as representative of the house of Levi, left his rod inscribed with his name. "And Moses laid up the rods. . . in the tabernacle of witness" there to remain over night. The next morning Moses found that one only of the rods "was budded, and blossomed blossoms, and yielded almonds." That rod was Aaron's. Thus was his mission demonstrated to all Israel beyond all cavil or doubt.

The almond tree, like the acacia, symbolizes the tree of life. The rod represents the spinal canal in the body of a neophyte. When the spirit fire within this canal is gradually lifted toward the head, certain spiritual powers are unfolded, and hence it is said in mystic language that the neophyte's rod, like Aaron's, buds, brings forth blossoms, and yields almonds. These flower petals of inner unfoldment can never be fully open until the twelve spiritual faculties of soul expansion have become active in consciousness. This development in Aaron rendered him worthy to be chosen high priest, with the privilege of serving in the Holy of Holies. Such should be the development of all spiritual leaders. Only the miracle of the blossoming rod confers upon any mortal the right to stand as a true esoteric teacher before his fellowmen.

This truth must become a vivid reality to man, and he must

demonstrate it in his own life and consciousness before religion can break the shell of crystallization wherein it has been confined, and find its rightful place in the coming age.

Aaron's mission having been verified, an account is given of the rites and ceremonies he was to perform. These services, as we have seen in our study of Leviticus, are essentially an outline of the way of unfoldment (typified in Aaron), the subject of instruction by the "sons of Aaron" even to our own day.

The mystery of 7 was involved in this work of unfoldment. The blood of a sacrificial animal was to be sprinkled seven times before the Tabernacle. Christ Jesus commanded the blind to bathe seven times in the Jordon, and He cast forth seven devils from Mary Magdalene. These have reference to the sevenfold body of man and to the sevenfold process of purification required for his regeneration.

It was stated that "Every open vessel, which hath no covering bound upon it, is unclean." One of the most important phases of sevenfold purification is training the mind so it becomes a channel for good only, filling the body with life, health and radiance, and surrounding every organ with an aura (covering) of protection against all ills.

Training of mind to radiate light necessitates turning neither to the right hand nor to the left until we have passed the borders of the powers of darkness (ignorance), symbolized by the kings of Edom.

Numbers 20: 11

And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts also.

Those who are wise enough to follow Moses on the kingly highway learn with him to smite the Rock of God's Substance (a tenfold power) to bring forth the mystic water which allays thirst for the spirit and nourishes the soul with the essence of divine love and eternal truth.

In all Mystery Schools neophytes have been taught how to develop the power demonstrated by Moses when bringing water from a rock. The following may be cited as two instances of this:

The Bacchantes in their mountain wilderness struck the rocks with their Wand, and water gushed forth. Also milk from the earth, and when one Bacchante put her Wand into the earth, Wine welled up through it. Reed-Wands, "ivy-crowned," "ran with sweet honey, drop by drop."

In relation to the birth of Zeus, mythology says that Rhea was unable to find water to wash her new-born son. She struck the cliff with her sceptre, and water came out in which the divine child was bathed. The water ran in a great torrent down into the valleys. "Thou, too, O Earth, bring forth!"

The Sin Against the Holy Ghost

Journeying on the king's highway brings a spiritual traveler unto Mount Hor, "a high place." Here he is prepared for one of the most beautiful mystic experiences to be found in all the work of regeneration.

Numbers 21: 8, 9

And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.

And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

As has been observed repeatedly, the serpent symbolizes a power in man that works for either his regeneration or his degeneration. Crawling upon the ground it signifies degeneration through misuse of the creative fire within man's body; lifted up, it becomes the serpent of brass typifying regeneration through purity and chastity. When the fiery serpent crawling upon the ground bit the people they died—died to spiritual consciousness, even as did Adam and Eve in succumbing to the serpent's temptation. When the afflicted people looked upward to the uplifted serpent of brass, they lived. The power turned downward is death; upward, it brings life.

The archetype or pattern whereby the physical body is fashioned is built of the creative life force. If this substance is wasted in sense gratification the result registers in the archetype as lines of weakness, which later extend to the mind and body in conformity with the archetypal pattern. Wrongs committed against the Holy Creative Spirit are unforgivable sins. They must be expiated in limitations of a debilitated physical vehicle until the indwelling Ego has learned the cause of these limitations and resolves upon a life of chastity.

Songs of the Great Overcoming

In the twenty-first chapter of Numbers we read that the children of Israel journeyed from Oboth to Ije-abarim in the wilderness before Moab. After which they removed to the valley of Zared, where they pitched their tents. Oboth means *conservation;* Ije-abarim, *higher regions;* and Zared, *toward the sunrise.* In these three names is indicated the steps by which a neophyte advances toward the great overcoming of self that leads inevitably to a higher consciousness and the sunrise glory of Illumination.

The following are songs of rejoicing over such a victory:

The Song of The Valley

Numbers 21: 14, 15

Wherefore it is said in the book of the wars of the Lord, What he did in the Red Sea, and in the brooks of Arnon,

And at the stream of the brooks that goeth down to the dwelling of Ar, and lieth upon the border of Moab.

Arnon was the largest river entering the Dead Sea from the east, the place of sunrise. This is a song of transmutation. It is representative of the waters of spirit flowing into an unregenerated state of being until, in the course of ages, a transformation is effected and he who "was dead . . . is alive again."

The Song of The Well

Numbers 21: 17, 18

Spring up, O well; sing ye unto it;

The princes digged the well, the nobles of the people digged it, by the direction of the lawgiver, with their staves.

From the valley of the river Arnon the Israelites went to Beer, and there the Lord said unto Moses: "Gather the people together and I will give them water."

The water promised was that of which the Master spoke when He said to the Samaritan woman by the well: "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." The wells from which this water

springs were dug by nobles, the spiritually Elect, with their own staves (rods of power)—a reference to the craftsmanship of the "princes" and their way of service.

Refreshed by the waters of life, the Israelites went forth from the wilderness of the unenlightened life to Mattanah, which means a gift—the gift that opens the way to the heights of Mount Pisgah.

Song of The Fall of Heshbon

Numbers 21: 27–30

Come into Heshbon, let the city of Sihon be built and prepared:

For there is a fire gone out of Heshbon, a flame from the city of Sihon. it hath consumed Ar of Moab, and the lords of the high places of Arnon.

Woe to thee, Moab! thou art undone, O people of Chemosh: he hath given his sons that escaped, and his daughters, into captivity unto Sihon king of the Amorites.

We have shot at them; Heshbon is perished even unto Dibon, and we have laid them waste even unto Nophah which reacheth unto Medeba.

This song commemorates Israel's victory over Sihon, king of the Amorites, and capture of the city of Heshbon. That city, and all others in the land of the Amorites, fell after a battle which need not have been fought had King Sihon not rejected peaceful overtures of the Israelites asking permission to pass through their land.

Heshbon, the city that was taken forcibly after free passage through it was refused, means intelligence. It is the intelligence of the concrete brain mind that is naturally resistant to the approach of the higher mind (Israel). "Heshbon is perished even unto Dibon, and we have laid them waste even unto Nophah, which reacheth unto Medeba." Medeba means quiet waters, the quiet of a composed higher mind.

The lower mind had been overcome by the higher; human intelligence had been transcended by divine insight. Sihon, the king who resisted, means sweeping away, and by the action of the Elect he was removed. Chemosh, who was undone, was a god of Moab, forces of carnal man.

Conflict of the Old with the New—Balak and Balaam

The story of Balaam is found in the twenty-second, twenty-

third, and twenty-fourth chapters of Numbers. It is the story of a priest of Baal, and an Initiate of the Taurean Dispensation. Baal means *Lord* and signifies the Sun. Balaam is described as a priest-magician having miraculous powers of both vision and enchantment, who dwelt in the mountains of the east. Like the three who came to worship the Christ, Balaam was a Wise Man from the East; and like them he saw a Star in Israel, concerning which he prophesied before the king.

After the fall of Heshbon, the victorious Israelites advanced into the plains of Moab, "on this side Jordan by Jericho." Balak, son of Zippor, was king in Moab; and having seen their victories over the Amorites, he was distressed at the presence of the Israelites in his land. He turned, therefore, to the famed priest-magician, Balaam, for assistance, sending emissaries to ask him to curse the invaders, "for I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed." So the elders of Moab and the elders of Midian, departing with the rewards of divination in their hand, came to Balaam where he dwelt and gave him Balak's message.

Balaam means a gift of prophecy; or, as it is said of him, a "man whose eyes are open." In his experiences is found one of the most subtle temptations that beset the path of a disciple who has mastered the lessons of the age in which he lives, and who has progressed into the state of consciousness and acquired powers belonging to the age that lies immediately ahead. Balaam was a "modern" of his time; he met, therefore, the opposition of the more conservative and reactionary people of that day. The battle between the old and the new, the old and the young, is ever the same. In religious matters especially, the average individual is timid and fearful of change. Prejudices and bigotry develop more definitely in this field of thought than in any other. While new discoveries in science are opposed by the weight of previously set convictions and inertia to change, opposition to their acceptance is not so great as it is to presentation of new truths revealed in an ever-evolving religion.

Balak sent emissaries to Balaam with a message requesting him to use his influence to stamp out the new spirit that was arising within the borders of his kingdom. For such services Balaam was offered the high office of Court Minister in the royal house of Moab. But he refused. He had glimpsed the meaning, the

purpose and the high source of that which he was asked to eradicate. To that knowledge and vision he remained true, except for an interval when he yielded to added inducements held out by the king. The temptation of worldly wealth and honors overcame him. He asked for time to consider. A night passed, and in the morning forces of the old won over those of the new. Balaam agreed to the king's wishes, even though this necessitated a compromise with spiritual principles in the interests of material gain.

But the Angel of the Lord barred his way. This Angel represents both the conscience of man and the teacher of a neophyte. Balaam turned aside and continued on his way, but the Angel went further and stood in a narrow place where there was no turning either to right or left. Here Balaam's ass lay down under him. When he belabored her for obstinacy, she pleaded with him as the voice of his own conscience protesting.

Early Egyptian astrologers used an ass as the symbol of Capricorn, sign under which the Christ is born in man. To the degree that the Christ power is developed does the personality become conscious, through the faculty of intuition, of the admonitions of spirit. In Balaam that inner voice was unmistakably clear; his eyes were opened and he saw the Angel of the Lord barring his way with a flaming sword. His spiritual vision, which had been closed when turning away from his inner prompting to look longingly on worldly tinsel offered by Balak, was again opened. He now saw so clearly the path for his higher self, and felt so strongly the impulse of his better nature, that the temptations, which had momentarily caused him to falter and hesitate, lost their power over him. He resolved to remain faithful to his appointed destiny and to fulfill the Lord's (Law's) command.

Three times the Angel barred his way; this was the threefold testing of body, mind and soul—the means by which the whole nature of man is strengthened, made observant and alert, keen in discrimination and reliant on the inner counselor whose authority constitutes truth's last court of appeal.

Having delivered himself from temptation, Balaam proceeded to the court of the king. He announced to Balak that henceforth he would prophesy only what the Lord revealed and nothing more. Balaam commanded that seven oxen and seven rams be

prepared for sacrifice. He then withdrew to a high place of Baal to receive visions of the Lord; or, in other words, he turned within for divine guidance.

The oxen and rams prepared for sacrifice point to the two cycles that were merging into one another at this time. The Taurean (ox) Age was giving way to the Arian (ram). To those who responded to the new impulses, Aries was "as gardens by the river's side . . . and as cedar trees besides the waters."

There is a very great difference between the way cosmic illumination was attained in earlier cycles and at present. Under the Taurean Dispensation a candidate was put into a trancelike state while his spirit gleaned wisdom in inner realms. In the succeeding Piscean Dispensation the Christ opened the way for a disciple to rise in spiritual awareness sufficiently to read the Cosmic Records while retaining full waking consciousness. John the Baptist, like Balaam, lived and labored at a time when one cycle closed and another opened. A seer of the old school, he looked to and prophesied the coming of a new.

Again a cyclic change is in process. The Piscean Dispensation is about to give way to the Aquarian. As the new outlook, the enlarged consciousness, and the fresh purposes of the oncoming cycle encroach upon long established viewpoints, out-moded concepts, and the limited powers of an age that is passing, there comes inevitably the inharmony, the conflicts and the general turbulence that characterize the present time.

Having received his command from the Angel, Balaam returned to the king and the princes of Moab where they still stood about the altar of sacrifice, and said: "Balak the king of Moab hath brought me from Aram, out of the mountains of the east, saying, Come, curse me Jacob, and come, defy Israel. How shall I curse, whom God hath not cursed? or how shall I defy, whom the Lord hath not defied? For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations. Who can count the dust of Jacob, and the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his!"

But Balak replied: "What hast thou done unto me? I took thee to curse mine enemies, and, behold, thou hast blessed them altogether!"

But Balaam replied: "Must I not take heed to speak that which the Lord hath put in my mouth?"

Balak was not content with this, so another sacrifice was prepared in the field of Zephim (the field of watchers) on Mount Pisgah. Again Balaam went to the high place of Baal to commune with the Lord. Returning he said: "Rise up, Balak, and hear; hearken unto me, thou son of Zippor: God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? Behold, I have received commandment to bless: and he hath blessed; and I cannot reverse it . . . . Surely there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob and Israel, What hath God wrought! Behold, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat of the prey, and drink the blood of the slain."

Thus Balaam chose to serve the ends of truth even at the cost of worldly gain. He withstood the tests to which his threefold nature had been subjected. He met temptations, yielded temporarily to doubt and compromise, but in the end came out a spiritual victor.

Numbers 24: 1, 2

And when Balaam saw that it pleased the Lord to bless Israel, he went not, as other times, to seek for enchantments, but he set his face toward the wilderness.

And Balaam lifted up his eyes, and he saw Israel abiding in his tents according to their tribes; and the spirit of God came upon him.

In every initiatory rite temptation is followed by transfiguration. Balaam "saw the vision of the Almighty, falling into a trance, but having his eyes open." Balaam qualified to read again in the Memory of Nature, and to prophesy on the basis of what he there saw concerning future conditions and events. He studied the coming status of the human race—the significance of the statement that he looked upon "Israel abiding in his tents." And looking down the lanes of time he saw the coming of the supreme Teacher, the Christ, of whom he says: "I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel." With this

final prophecy, Balaam "rose up, and went and returned to his place: and Balak also went his way."

The names Balak and Balaam sound similar notes. Balaam is the higher, signifying that his vision was clearer, his understanding deeper, and his motives for action purer. Here, as always in the Bible, names deal not primarily with personalities, but with principles involved in the evolution of the race.

Being left in peace by King Balak, the Israelites "abode in Shittim, and the people began to commit whoredom with the daughters of Moab."

The religion of Moab was sensuous but beautiful. The mountains were worshipped as the home of the gods, and an aesthetic ideal superseded the moral. Culture was directed toward the perfection of bodily form rather than unfoldment of graces and beauties of spirit. These Moabite ideals proved attractive to the children of Israel, with the result that many became converts to Baal-worship and fell more deeply under the spell of its sensuous aspects than under the inspiration of its exalted principles that guided Baal Initiates like Balaam. Balaam exemplified Moabite worship at its best; the Israelitic adoption, at its worst.

Carnal excesses which accompanied their adopted religion's practices brought on a plague and there died 20 and 400, or 6, number of love in its lower human expression. The slaying of Zimri and Cozbi epitomized this condition. Cozbi was a Midianite woman taken in adultery with Zimri, a prince of the tribe of Simeon. Midianite means strife, and Simeon is of the dual sign Gemini, two facts pointing to the conflict between the higher and the lower natures in man.

PART II

The Numbering Of The Tribes After The Plague

The Redeemed

The first numbering of the tribes occurred in the wilderness of Sinai, under the supervision of Moses and Aaron; then a second numbering was commanded by the Lord, under the supervision of Moses and Eleazar, the son of Aaron. This numbering occurred after the plague had run its course in the plains of Moab; and revealed the signature of the redeemed who were worthy to go forward to Canaan.

Eleazar had replaced Aaron as Moses' associate, Aaron having long since "ascended into the Mount" (Mount Hor) where Eleazar, his successor, received the vestments of priesthood. Aaron's death on the Mount is a prototype of the death of Christ Jesus on Mount Golgotha. The vestment of his spiritual power descended on his "son" as Jesus' descended on John, the beloved Disciple, as shown in the Lord's words to Mary: "Woman, behold thy son." The ascent of Mount Hor is one that only the greatest of Initiates can make, for it is an ascent into God-consciousness. The fact that Eleazar could ascend with Moses into the Mount, and there receive the priestly vestments of Aaron, indicates that for him, too, the Rod of Power had blossomed. Aaron remained on the Mount, but "Moses and Eleazar came down from the mount." An Initiate's consciousness passes at will from death to life.

The tabulation of the second census gives information as to the change in number since the first was taken; and numbers, when esoterically interpreted, indicate the change in consciousness that had taken place since the first numbering in Sinai.

The numerological values are as follows:

TRIBE	SIGN	NUMBER
REUBEN	*Aquarius*	8
SIMEON	*Gemini*	6
GAD	*Aries*	9
JUDAH	*Leo*	9
ISSACHAR	*Taurus*	4
MANASSEH	*Sagittarius*	5
EPHRAIM	*Virgo*	10
BENJAMIN	*Cancer*	6
DAN	*Scorpio*	5
ASHER	*Libra*	3
NAPHTALI	*Capricorn*	4
LEVI	*Gemini*	5
ZEBULUN	*Pisces*	11
(Simeon and Levi together: 11)		

The number of the children of Israel together was 6,000 and 1,730, which, numerically, yield 8 as the spiritual signet of all Israel. They were the survivors, qualified through suffering to be listed among the few wise men who have awakened the coiled and sleeping serpent within themselves. The Book of Numbers opens with the number of the tribes as a whole being 10, the symbol of man and woman working together in generation. It closes with the tribes numbering 8, emblem of the regenerate. This number taken after the plague means the response of the soul to a higher spiritual rhythm after the purging experiences of pain and suffering which have herein been described.

It is to be noted that those who were numbered after the plague were not the same individuals counted in the first census, for we are told that "among these there was not a man of them whom Moses and Aaron the priest numbered, when they had numbered the children of Israel in the wilderness of Sinai." Exoterically, the old Israelites had died, and these were their children grown to maturity in the wanderings. Esoterically, this signifies that the Egos had "put off the old man" and "put on the new"; that the carnal had become immortal and terrestrial consciousness had been exchanged for the celestial.

After the numbering various laws were laid down by Moses,

among them laws of inheritance based on the numberings of the tribes. "The land shall be divided by lot: according to the names of the tribes of their fathers they shall inherit. According to the lot shall the possession thereof be divided between many and few." Land represents something acquired through a change in living. According to names, or spiritual characteristics developed, they inherited. This is the unalterable law of consequence; it operates with the same exactitude today as it did when given to the early Aryan peoples in the time of Moses.

Initiatory Work Upon the Threshold

Israel again approaches the threshold of attainment. It has already been observed that on their first approach they were not duly qualified so, therefore, were obliged to make further preparation. Instead of entering the Holy Land they were turned back into the wilderness. There, it is recorded, they died; that is their unregenerate nature finally succumbed. Now they return, reborn in consciousness. Events recorded henceforward deal with initiatory work on the Threshold, with attainment definitely at hand.

Joshua and Caleb were the two most advanced disciples of Moses. Caleb (Leo) represents the heart and Joshua (Virgo), the mind. Caleb possessed vision and enthusiasm, without which nothing is attained. His eyes were ever upon the place where his heart abode, the land of Canaan. He represents the spirit of loving, unselfish service for others. He might have gone on into that land had he not chosen to remain in the wilderness to serve those less advanced than himself, even though his spirit yearned for the glories of the new world to which his attainment gave him the right of entry.

Numbers 27: 18–21

And the Lord said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him:

And set him before Eleazar the priest, and before all the congregation: and give him a charge in their sight.

And thou shalt put some of thine honour upon him, that all the congregation of the children of Israel may be obedient.

And he shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of Urim before the Lord: at his word shall they go

out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation.

These verses describe the final work of Joshua preparatory to his succeeding Moses as the national and spiritual leader of the new race. It was decreed that "at his word they shall go out, and at his word they shall come in." Esoterically, this refers to initiatory processes involving the "coming and the going" of consciousness independent of the physical body. Joshua was to guide prepared disciples along the path that led upward, making them truly walkers of the skies and dwellers amid the stars.

Numbers 31: 7, 23

And they warred against the Midianites, as the Lord commanded Moses; and they slew all the males.

Every thing that may abide the fire, ye shall make it go through the fire, and it shall be clean: nevertheless it shall be purified with the water separation: and all that abideth not the fire ye shall make go through the water.

The five kings of the Midianites are the five senses that prove to be the great obstacles to spiritual understanding until they are liberated from the limitations of material consciousness. Once this is accomplished, a neophyte passes unharmed through fire and through water. Fire symbolizes the path of the occultist; water, the path of the mystic.

After the conquest of the Midianites, Moses asked: "Have ye saved all the women alive? Behold, these caused the children of Israel . . . to commit trespass against the Lord in the matter of Peor, and there was a plague among the congregation of the Lord" *(Numbers* 31: 15, 16). Fearing these women might again seduce the Israelites from their "strait ways" he ordered that all the women be slain. Only the young virgins were to be kept alive. These women signify the feminine principle which causes man to sin until it has been "killed"; that is, controlled, uplifted, and transmuted.

The thirty-second chapter of Numbers deals with the inheritance of the tribes of Reuben and Gad on the eastern side of the Jordon. Although Moses granted them their inheritance (Gilead) before the Promised Land had yet been conquered, they agreed not to settle there until they, with the other tribes, had conquered the territory beyond Jordon. "And Moses gave them, even to the children of Gad, and to the children of Reuben, and unto the half the tribe of Manasseh the son of Joseph, the king-

dom of Sihon, king of the Amorites, and the kingdom of Og king of Bashan, the land, with the cities thereof in the coasts, even the cities of the country round about." Manasseh, the son of Joseph, is Sagittarius, power of the higher mind. Sihon means *a sweeping away;* and Og, *gigantic.* To remove obstacles in the way of securing complete control and possession of the Promised Land is a "gigantic" task. Gilead, though it means *hard* and *rough,* is, nevertheless, "pleasant pasturage." It is promised to them if they succeed. They do so. We read: "And the children of Machir the son of Manasseh went to Gilead, and took it, and dispossessed the Amorite which was in it." This attainment was accomplished in the beginning by Caleb and Joshua only.

The thirty-third chapter of Numbers is a synopsis of the journeying of the children of Israel, as it was said to have been written by Moses, from the time they left Egypt until they arrived in Canaan. Names of cities given in this chapter are really ciphers used to describe soul evolution from the beginnings of physical embodiment until Initiation, or cosmic consciousness, has been attained.

The first stage of Israel's journey was from Rameses (high, exalted) to Succoth (changeable). They then pitched in Etham (truth) on the edge of the wilderness; three day's journey from Etham they stopped in Marah (bitter). "And they removed from Marah, and came unto Elim: and in Elim were twelve fountains of water, and threescore and ten palm trees; and they pitched there. From Elim they went to the Red Sea, and from the Red Sea to the wilderness of Sin. Elim means a *well of truth;* the palm trees symbolize spirituality. The Red Sea represents man's unregenerated desire nature; the wilderness, the barrenness of an unillumined life. These are conditions encountered in a soul's pilgrimage as it travels toward the Holy Land.

Other points on the path of conquest are: Alush, which means *worldliness;* Rephidim, the place "where there is no water to drink." Kibroth-hattaavah, *carnal mind;* the Rithmah, its overcoming; Rimmon-parez, *fruitfulness;* Libnah, *spiritual ecstasy;* Hor-hagidgad, *seeker of truth;* Kadesh, on the borders of the wilderness of Zin, stands for the borders or beginnings of freedom in spirit; Mount Hor, a further overcoming; Zalmonah, *a shady*

place. And the mountains of Abarim before Nebo by the Jordan, the place of attainment of celestial wisdom, near Jericho, the valley of fragrance.

"And they pitched by Jordan, from Beth-jesimoth even unto Abel-shittim in the plains of Moab." Jordan signifies the sacred stream of transmuted fire, the life force within "the house of the spirit" (Beth-jesimoth). Abel-shittim, *the acacia meadow,* is the place where grows the Tree of Life. The ancient Egyptians referred to "the Valley of the Acacia" as the place where the Nine Gods walk. The cities mentioned belonged to the Reubenites, and thus point astrologically to the Aquarian ideal of Initiation.

The Promised Land was now attained, but the work of purification and transmutation had to be completed. The order was for the removal of the inhabitants who dwelt in the land they had come to possess (unregenerate elements), lest they later become "pricks" in their eyes and "thorns" in their side and vex them.

Final Preparation and Accomplishment

The boundaries of the tribal inheritances in the Land of Canaan are described in the thirty-fourth chapter of Numbers. Boundaries typify certain vibrational rhythms belonging to definite areas of spiritual consciousness. In personal life, the inheritance refers to that "karmic portion" which each Ego attracts unto itself through the practice of righteousness, or right living.

Numbers 34: 4–12

And your border shall turn from the south to the ascent of Akrabbim, and pass on to Zin: and the going forth thereof shall be from the south to Kadesh-barnea, and shall go on to Hazar-addar, and pass on to Azmon:

And the border shall fetch a compass from Azmon unto the river of Egypt, and the goings out of it shall be at the sea.

And as for the western border, ye shall even have the great sea for a border: this shall be your west border.

And this shall be your north border: from the great sea ye shall point out for you mount Hor:

From mount Hor ye shall point out your border unto the entrance of Hamath; and the goings forth of the border shall be to Zedad.

And the border shall go on to Ziphron, and the goings out of it shall be at Hazar-enan: this shall be your north border.

And ye shall point out your east border from Hazar-enan to Shepham:

And the coast shall go down from Shepham to Riblah, on the east of Ain: and the border shall descend, and shall reach unto the side of the sea of Chinnereth eastward:

And the border shall go down to Jordan and the going out of it shall be at the salt sea: this shall be your land with the coasts thereof round about.

Akrabbim means *scorpions* and refers to the sense life; Zin, *a rock wall,* signifies a great obstacle; Kadesh-barnea means *the sacred desert;* Hazar-addar, *the place of glory;* and Azmon, *firmness.* This is the southern border of the new land.

The great sea (the emotional life) forms the western boundary. St. John states that in the New Day there will be no more sea; he also speaks of the Temple containing a molten sea, both being references to the stilled, controlled emotions.

To the north was Mount Hor, the high place. There it was that Aaron "died" and Moses placed his priestly garments upon Eleazar. Darkness had been made light. Hamath means *fortification;* Zedad, *side;* Ziphron, *a sweet odor,* and Hagar-enan, *a place of fountains.*

To the east, the place of light was Riblah, meaning *fruitfulness.* "By their fruits shall ye know them." Ain means *fountains;* and Chinnereth, which is now the Sea of Galilee (or Sea of the Circle), is the sacred sea, the place of miracles of a Christed one.

Reuben, Gad, and half the tribe of Manasseh had already received their inheritance; that is, spiritual attributes evolved through self-conquest. They correlate astrologically, as previously noted, to Aquarius, Aries and Sagittarius, respectively. The mind (Sagittarius) is the path, and its spiritualization is the first work undertaken by a disciple. It is also the most difficult. Hence, only half the tribe at first receive its inheritance. Mind is a great mystery. It is capable of higher development than any other of man's vehicles; yet as it is the most recently acquired, it is the one upon which the least work is done.

Eleazar and Joshua now divide the remaining inheritances among the tribes, taking ten men to assist them. These were:

TRIBE	SIGN	ASSISTANTS	MEANING
JUDAH	Leo	*Caleb*	honorable
SIMEON	Gemini	*Shemuel*	friend of God
BENJAMIN	Cancer	*Elidad*	one whom God loves
DAN	Scorpio	*Bukki*	the promised
MANASSEH	Sagittarius	*Hanniel*	God is gracious
EPHRAIM	Virgo	*Kemuel*	raised by God
ZEBULUN	Pisces	*Elizaphan*	wisdom
ISSACHAR	Taurus	*Paltiel*	salvation through God
NAPHTALI	Capricorn	*Pedahel*	God hath delivered
ASHER	Libra	*Ahihud*	brother of mystery

Reuben and Gad had already received their inheritance.

The Levites are not listed among the tribes of the inheritance because they were not to receive any separate province. Their land consisted of forty-eight cities given up to them either wholly or partially—though it is evident that these were not the only places occupied by priests, and that others besides the Levites dwelt in them. These Levitical cities were divided into two classes: (1) Those for the priests proper, descendants of Aaron, were thirteen in number, and all in the tribes of Judah, Simeon, and Benjamin (Leo, Gemini, Cancer); but the altar and the Tabernacle were in the tribe of Ephraim (Virgo, the virgin consciousness). (2) Those for the Levites, or subordinate priests, thirty-five in number, were divided among the other tribes. The Levite bands formed the choral group in the Temple services. Thus, in most tribes four cities were assigned to the priests. Judah had more; Simeon and Naphtali had less.

Of the forty-eight Levitical cities, six were assigned as cities of refuge where a manslayer might find haven. Three cities were chosen on each side of Jordan, one for the south, one for the center, and one for the north of the land. These cities of refuge represent certain centers in the body of a disciple who has earned his inheritance. The three cities "on this side of Jordan" symbolize the most important lower centers in the body, namely, the centers corresponding to the creative organs, the spleen and the solar plexus. The three cities "in the land of Canaan" represent

the centers in the head, namely, the pineal and pituitary glands, and the frontal sinus or "seat of the spirit" in the forehead.

Esoterically, all Levitical cities express the highest meaning of Gemini, the service of pure wisdom through a spiritualized mind. This is shown in the measurement of the cities, and also in other details connected with their building.

Numbers 35: 5

And ye shall measure from without the city on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits; and on the north side two thousand cubits; and the city shall be in the midst: this shall be to them the suburbs of the cities.

Two is the number of polarity. The new Levitical city measures 2,000 cubits on the north, east, south and west. It is the place of perfect balance, the perfect square, the blending of the powers of Fire, Air, Earth and Water. Faust, in coming to understand this mystery, exclaimed: "All honor be for evermore, to the Elemental Four." The 2,000 multiplied by 4 again reduces to the number 8, number of the "few Wise Men" and of the blessed new land of promise.

These Levitical cities may be compared with the priestly communities of Chaldea and Egypt which were also set apart with Temples or shrines of their own. They mark the site of ancient Palestinian shrines which were abolished when the worship of Jehovah was centered in the Temple at Jerusalem. This first occurred in the time of King Josiah, when the Book of Deuteronomy was discovered; but the complete centralization of worship did not take place until after the Babylonian captivity, under the influence of Ezekiel and Ezra.

The Book of Numbers closes with an account of the inheritance given to the daughters of Manasseh. Physiologically, man possesses a masculine and a feminine brain. Both require regeneration. The feminine is the older and the more difficult to rebuild. The first to be developed, it will be the last to be redeemed. This is the order of the regenerative process as given in the Bible.

Numbers 36: 12

And they were married into the families of the sons of Manasseh the son of Joseph, and their inheritance remained in the tribe of the family of their father.

EPILOGUE

Biblical Characters and Their Number Signatures

Thus far the numerical delineation of names has been confined solely to characters in the Book of Numbers. The same key is equally applicable to every biblical character, since each is attuned to one of the fundamental numbers. To know and understand the number of a name is to enter more deeply into the significance of the character that bears it. Number values are, therefore, of the utmost importance in unlocking esoteric treasures in the Bible.

Ezekiel represents the forces of 1. The number of priests serving in the temple were 10, and to each was given "the portion of one."

Joshua, the best beloved of Moses, represents the forces of 2. His greatest works came after he had developed the equilibrium of 2, a power he demonstrated when he made the Sun (masculine force) and the Moon (feminine force) to stand still.

Isaiah, illumined prophet of the coming Aquarian Age when the elect shall meet the Christ (Emanuel, *God with us)* "in the air," expresses the high characteristics of 3.

Solomon, the wisdom king, whose power over the four cosmic elementary forces is proverbial, represents the number 4, symbol of the Holy Quaternion.

Saul, the oppressor, who became Paul, the emancipator, manifested the dual forces of 5. He put off the carnal and temporal in order to take on the spiritual and eternal.

Jeremiah, the sad singer who laments the fall of the daughters of Zion in their pursuit of the "strange, cold waters," but who celebrates "the preciousness of Zion . . . comparable to find gold," describes the potency of 6.

Zechariah, who visions the glories of the City Beautiful in the restored Jerusalem, it attuned to the rhythms of 7.

Eight (8) is a prophet of glory, instanced in Moses, a messen-

ger bearing new tidings of great joy, who communed with God as with a friend upon the mountain peak of spiritual ecstasy.

Sheep, a word often used in connection with the mission of Moses and also of the Christ, is attuned to the vibratory forces of 8.

Job, a soul awakened by the impacts of sorrow so that he was able to find and walk the path which the "eye of the vulture hath not seen," responds to the universal initiatory influences of 9.

In Jacob we again return to the mystic power of 1 in 10, for his name was changed to Israel after his glorious vision at the place of the stone (*stone* like *rock* is a 10-power word). His spiritual attainment is described in the words: "Surely this is the house of God," and "this is the gate of heaven."

The Ceremonial of the Mystic Death

The original Book of Jasher, to which Madame Blavatsky alludes, was one of the most profoundly esoteric of early Hebrew manuscripts in relation to the inner meanings of numbers. This work is no longer available for exoteric investigation. The existing fragment bearing that name is purported to be the work of an Initiate son of Caleb, who bore the name of Jasher.

In this book Jasher states that in their journeyings each man among the Israelites carried the coffin of his father; i.e., of his tribe. Esoterically interpreted, this means that Initiation passed from father to son and was concerned with the development of the Earth-consciousness, including a knowledge of all past events pertaining to the history of Earth and man. This type of Initiation, passed through the tribe by family inheritance, was an expression of the activity of cosmic memory. Thus the Initiate lived fully aware of the lives of his forebears, merging himself into an age-old stream of ancestral consciousness. In effect, he laid down his personal life and took upon himself the life of the tribe.

Initiation, then as now, meant a voluntary laying down of the personal life—though in a slightly different sense than we understand that sacrifice today. This sacrifice of the personality was symbolized by death; and death is symbolized by a coffin. The coffin of the tribe has reference to a certain intiatory word or

power given under the impulse of the twelve zodiacal Hierarchies, one for each tribe.

The "death number" of the sons of Jacob as given herewith are taken from the *Thorah*.

Joseph died at the age of 110, the esoteric value of which is 11. Its highest meaning is polarity, the keynote of Sagittarian attainment.

In the seventy-second year of the wanderings occurred the death of Zebulun at the age of 114, or 6—the beginning of a new life. "And he was put into a coffin and given into the hands of his children." Pisces ends a cycle and prepares for the new.

In the seventy-fifth year occurred the death of Simeon at the age of 120, or 3. "He also was placed in a coffin and given into the hands of his children." At this time Egyptians went to battle because in a cave of the mountains a large animal was destroying the sacred ox, a reference to the evolutionary impetus of the incoming cycle of Aries which was displacing the older Taurean forms of worship.

In the seventy-ninth year Reuben died at the age 125 or 8, the mystic hieroglyph impressed upon atoms and planets alike at their birth. It is the number of the Double Feminine, under which intuition functions fully as it will in the new race of Aquaria.

In the eightieth year occurred the death of Dan (Scorpio) at the age of 102 or 3, the trinity of spirit, soul, body. The supreme battle of the ages is accomplished as spirit learns to dominate body, and to extract from the latter qualities out of which the soul is formed. Medieval alchemists held that iron could be transmuted into gold only when the Sun went through Scorpio. This points to regenerative work to be accomplished under this sign of the redemption. Both Simeon and Dan herald the way of emancipation, Simeon through the mind and Dan through the emotions.

In the eighty-first year came the death of Issachar (Taurus) at the age of 122 or 5. This means liberation through karmic purification, symbolized in the five-pointed star of the pioneer.

In the eighty-second year Asher (Libra) died, at the age of 123 or 6. Solomon's Seal, the six-pointed star, represents the union of the human and the divine, the ideal attained by Asher.

In the eighty-fourth year came the death of Gad (Aries) in his

125th year, or under the vibration of 7, the number of his completion.

In the eighty-sixth year occurred the death of Judah at the age of 129 or 3. In this number we discern the final perfection of the blended spirit, soul and body, the miracle of love or Leo.

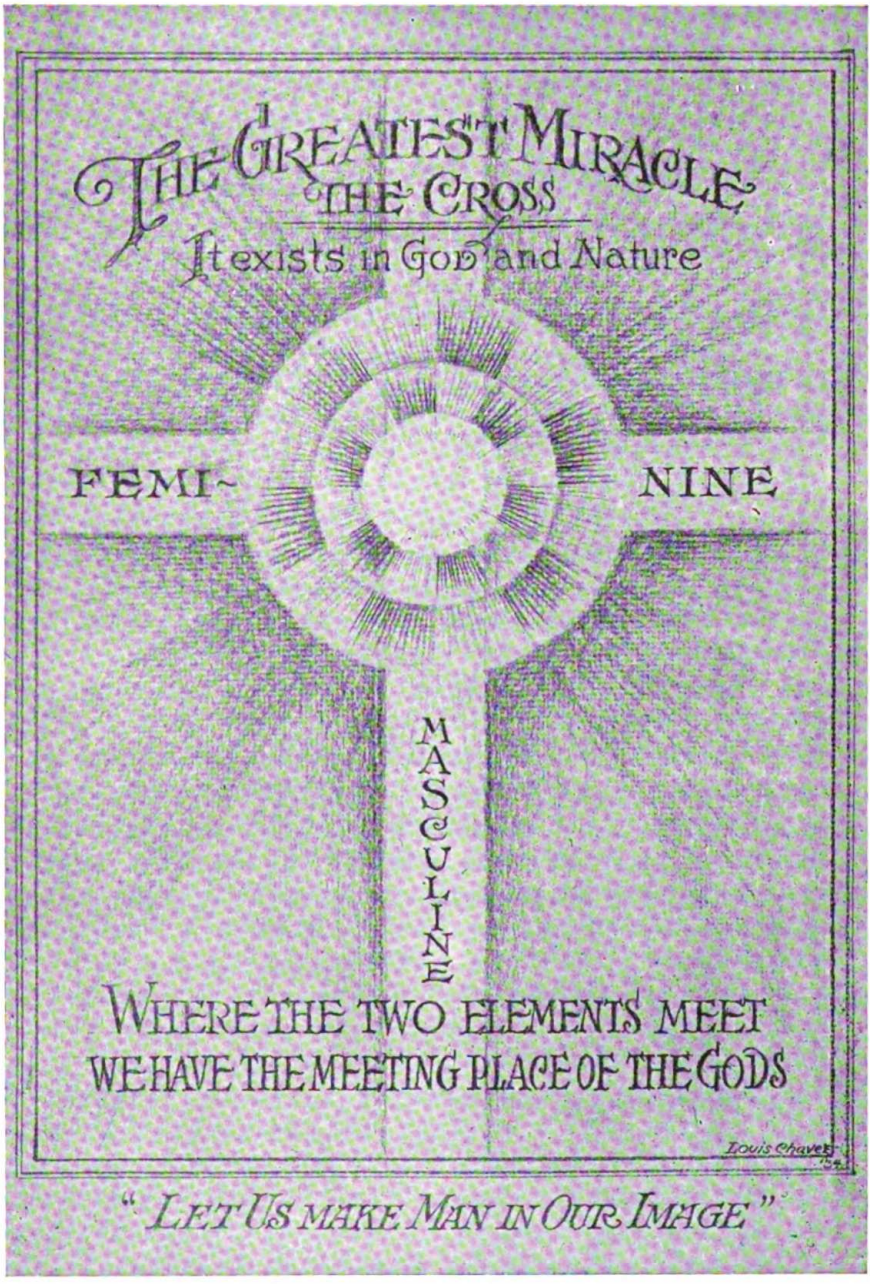
In the eighty-ninth year Naphtali died at the age of 132 or 6. Naphtali is Capricorn, the sign of the Winter Solstice in the Arian or Mosiac Age, where the Sun rises to a new life after its three days in the Cave. It, therefore, becomes the symbol of a Christed man. Naphtali's death under the vibration of 6 indicates the successful blending of Fire and Water (spirit and matter): Soloman's Seal set upon Naphtali's Cave signifying the miracle that was transpiring within.

In the ninety-third year occurred the death of Levi at the age of 137 or 11, number of mastership and the insignia of those who are chosen to serve in the Tabernacle.

Benjamin never took part in the battles, and there it no mention of his death. His is the power of the spiritually illumined who have entered in by the Door or Gate (Cancer) to partake of the waters of eternal life from Him who makes all things new.

Jacob died at the age of 147 years, or 3. This signified his achievement through transmutation of the powers of the Holy Trinity in active manifestation in the highest aspects of Will, Wisdom and Activity.

As observed in the beginning of this interpretation, the Book of Numbers has been classed with the world's immortal literature. Within its pages is traced numerically the path of the soul's pilgrimage until it is again at rest in the heart of the Great Oversoul. Numbers herein inscribed are but shadow-forms of the Eternal, veiling profound truths. When one has "learned to count aright" this Book stands revealed, for every race and age, as the supreme numerical Odyssey.


THE GREATEST MIRACLE
THE CROSS
It exists in God and Nature
FEMI~
NINE
MASCULINE
WHERE THE TWO ELEMENTS MEET
WE HAVE THE MEETING PLACE OF THE GODS
Louis Chavet
"LET US MAKE MAN IN OUR IMAGE"

DEUTERONOMY---The Higher Law

CHAPTER XXXIV

The Mystic Import of Deuteronomy

There are eleven days' journey from Horeb, by the way of Mount Seir, unto Kadesh-barnea. —Deuteronomy 1:2.

The Book of Deuteronomy is keyed to eleven (11), the master number of self-conquest and attainment. The attainment to which it points is all-embracing. In the words of Deuteronomy, it is the "eleven days' journey" which the spirit takes after leaving Horeb, "mountain of God," until it reaches Kadesh-barnea, place of "holiness." The passage is by way of Seir, which is "rough," being the inheritance of Esau, the red and hairy man.

In this terse statement, the historical and geographical facts of which are comparatively unimportant, the reader's attention is directed at the outset to humanity's cosmic journey, which carries it from the sphere of the timeless into the world of time, to emerge again into the state of eternal being. The pilgrimage commences on the divine plane of unconditioned spirit, descends into the limitation of concrete existence, thence to extricate itself and regain the freedom of the heaven worlds.

Deuteronomy is the Book of the Higher Law. Between law, as recorded in Exodus and Leviticus, and love, as made manifest in the Gospels, stands Deuteronomy, linking the two. Looking to the past, Israel is exhorted to remember the law that had been delivered for their guidance and to "do it," that all might be well with them and that they might increase mightly—in accordance with the Lord's promise—in a land that "floweth with milk and honey." Then, looking into the future and seeing how law is but a schoolmaster in preparing for a state wherein it will be swallowed up in the transcendant code of love, the keynote of the coming dispensation is sounded with Gospel clarity: "Hear, O Israel, the Lord our God is one Lord; And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." To which is significantly added: "And these words, which I command thee this day, shall be in thine heart."

Not until spiritual precepts given for man's guidance are carefully nursed in his heart will they become sufficiently a part of his life to serve spontaneously from within, thus transferring the direction of his personality from external authority to the indwelling god. Only then does compulsion yield to freedom. The former is the keynote of the Old Dispensation; the latter, of the New. The first stage is obedience to law through fear; the second is conformity through choice. Knowledge and experience finally lead to a love of law, and in that love is the law fulfilled. Deuteronomy may be said, therefore, to shed light on the purpose of the Books which precede it and to foreshadow a greater light to be revealed in the Books that succeed it. It gives to the Mosaic Age a key wherewith the door to the Christian Dispensation may be opened.

In an introductory note to a recently modernized version of the Bible, Deuteronomy is aptly referred to as "a kind of Rosetta Stone for modern biblical criticism, the discovery of its meaning offering a central clue for unraveling the tangled problem of the Hexateuch and for the proper orientation of the whole work of the prophetical school." In its more inclusive, evolutionary aspect it indicates, as previously stated, the path of unfolding human consciousness, being at once a cosmic prospect and retrospect. In the introductory chapters, i-v inclusive, is traced the pilgrimage of Israel (humanity) through the wilderness (materiality) from the Red Sea (life of senses) to the Jordon, across which lay the land of "milk and honey" (life of the spirit). It concludes with the translation (redemption) of Moses (the regenerated), a type character, on Mount Pisgah (elevated consciousness), from this earthly sphere of human limitation to the celestial state of divine freedom.

Deuteronomy 1: 3

And it came to pass in the fortieth year, in the eleventh month, on the first day of the month, that Moses spake unto the children of Israel, according unto all that the Lord had given him in commandment unto them.

As the cycle of preparation covering the kabbalistic period of forty years drew to a close, Moses had attained to the initiate powers of *eleven* (eleventh month,) and was qualified to undertake a task not formerly within his reach. This new effort is indicated numerically in the time at which it occurs: "the first day of the month."

During the forty-year period of preparation, purification and renewal, the Red Sea had been left behind for the sacred waters of the Jordon, and Baal-peor had been replaced by the glory heights of Pisgah. The instruction that Moses (the Initiate) was now able to give the Israelites (disciples) was in advance of anything previously delivered. It marked the culmination of his attainment and pertained to the illumination that comes with the last of the four Initiations, Initiation by Earth.

The Unveiling of the Higher Law.

Although ascribed to Moses, the Book of Deuteronomy was not always known to the Israelites. It first made its appearance in the reign of King Joshua, 621 B.C., which followed that of Manasseh and Amon. It was during Manasseh's reign that the Assyrian captivity took place, when Israel (the ten tribes) was carried away into captivity at Nineveh. Manasseh was succeeded by his son Amon, whose name suggests a special interest in the religions of Egypt on the part of his father, an interest not in itself evil, but which became evil when it stood in the way of fresh revelations of Truth and expressed itself in a spirit of persecution and fanaticism.

Amon was assassinated, and the young child Josiah succeeded to the throne at Jerusalem. Josiah early came under the influence of inspired prophets and teachers of Israel. At the age of sixteen "he began to seek after the God of David his father." When he was twenty years old, "he began to purge Judah and Jerusalem from the high places, and the groves, and the carved images . . . and cleansed Judah and Jerusalem" *(II Chronicles 34: 3,5)*.

It is evident from this that Josiah was being prepared and guided in a definite direction by those who chiefly influenced his early years, for when he was twenty-six years old he commanded that the House of the Lord should be restored at Jerusalem. In the process of construction, the Roll of the Law, the Book of Deuteronomy, was found. "And when they brought out the money that was brought into the house of the Lord, Hilkiah the priest found a book of the law of the Lord given by Moses. And Hilkiah answered and said to Shaphan the scribe, I have found the book of the law in the house of the Lord. And Hilkiah delivered the book to Shaphan."

From this time forward the ancient Levitical shrines were abolished, and worship was centralized in the Temple on Mount Zion at Jerusalem. Even Shiloh, the holy place in the tribal district of Ephraim where once the Ark rested, was discountenanced. The Levites henceforth were a branch of the priesthood of Mount Zion. Under the Deuteronomic Code, the Levites shared the honor and prestige of the Aaronites, or priesthood proper; but after the Babylonian captivity they were given a distinctly subordinate position as servants, rather than priests, in the Temple.

The Bible may be thought of as a great tree, having roots extending deep into the earth of the holy religions of antiquity; roots traveling far and wide below the surface of the earth to find the waters of eternal life. It is this which makes it possible to correlate biblical teachings with all the enlightened philosophies of the world, ancient and modern. In the present instance, for example, the root of wisdom penetrates the rich soil of Egypt.

If we turn to the *Book of the Dead* we find several chapters said to have been discovered in a miraculous manner, much as the Roll of Deuteronomy was found.

Of a short chapter on "Preserving the Heart," from the Papyrus of Amen-hotep, it is said that "this chapter was found in the city of Khemennu [Hermopolis Magna, the city Thoth, or Hermes Trismegistus] under the feet of the statue of this god. It was inscribed upon a slab of iron of the south, in the writing of the god (Thoth) himself, in the time of the majesty of the king of the north and of the south, Men-kau-ra triumphant, by the royal son Heru-ta-ta-f, who discovered it while he was on his journey to make an inspection of the temple and their estates."

Two fairly long chapters were also found in this manner, and both contain esoteric teachings of great profundity. The one entitled, "On Coming Forth by Day," from the Papyrus of Nebseni, was said to have been discovered "in the foundations of the shrine of the divine Hennu boat by the chief mason in the time of the King of the North and of the South, Hesepti, triumphant." It begins with the highly significant words: "I am Yesterday, Today, and Tomorrow, and I have the power to be born a second time" — a reference to the process of Initiation (as well as death) by which the soul comes forth from time and space and enters into the Eternal, where it is born anew in the likeness of

the Christ; or, as the Egyptian would have said, in the likeness of Horus, the Sun-Child.

And again: "He is I, and I am he, and Ptah (the divine Artificer) hath covered his sky with crystal." "Make thou thy roads glad for me, and make broad for me thy paths when I shall set out from earth for the life in the celestial regions. Send forth thy light upon me, O Soul unknown, for I am one of those who are about to enter in." "The garment wherewith I am clothed is complete . . . I am made strong, and I come forth like him that forceth a way through the gate, and the radiance which my heart hath made is enduring." "I rise as the Lord of Life through the beautiful law of this day."

These statements, like a multitude of others in the *Book of the Dead,* could be incorporated bodily in the Christian Bible without violence either to their content or to Christianity.

A third rediscovered treatise is a "Chapter on Knowledge" on the Papyrus of Nu, of which it is said: "This chapter was found in the city of Khemennu [city of Thoth] under the feet of the god during the reign of his majesty, the king of the north and of the south, Men-kau-ra triumphant, by the royal son Heru-ta-ta-f, triumphant; he found it when he was journeying about to make an inspection of the temples. One Nekht was with him who was diligent in making him understand it, and he brought it to the king as a wonderful object when he saw that it was a thing of great mystery, which had never before been seen or looked upon." This is another version of the chapter "On Coming Forth by Day" and begins similarly: "I am Yesterday, and Tomorrow, and I have the power to be born a second time." There are, however, variations in the subject matter of much interest; for example, "Happy, yea, happy, is the funeral couch of the Still-heart; he maketh himself to alight upon the pool, and verily he cometh forth therefrom" — a reference to the transmutation of the emotions which leads to Initiation by Water. "I have come to see him that dwelleth in his divine Uraeus, face to face, and eye to eye, and I draw to myself the winds which rise when he cometh forth. . . . O Lion-god, Babe! Thou art in me and I am in thee; and thy attributes are my attributes." The reference here is to Initiations by Fire and Water.

We can do little more than introduce these chapters from the

Egyptain Mystery Teachings as they bear upon our present subject, but students will find much more which they can correlate with the biblical teachings for their own edification.

Like these ancient books of Egypt, Deuteronomy, which had for a long time been "lost"—lost to an unapprehending people—was uncovered among debris in the Temple, the accretions of useless and discarded practices, opinions and beliefs. The time had come to commence restoration of the Temple and to make public a higher code of the Law.

This event was preceded by a dark period in the spiritual life of Israel. It is when the darkness is deepest and the need greatest that Compassionate Ones reappear to save humanity from utterly losing its way in the shadow world.

The reign of Manasseh was particularly materialistic, sensual, and resistant to spiritual ideals. The lights that flamed before the Altar of Israel had been all but extinguished. The sacred ceremonies in ancient shrines had in many instances degenerated into repulsive rites.

Nor was this all. It was a time when spiritual teaching was widely suppressed and the prophets subjected to persecution. Isaiah was among the spiritual leaders of this period who paid the price of martyrdom for fearlessly protesting against the wickedness that prevailed in places both high and low; and who tried with all the might of his exalted spirit to stay the advances of national corruption. Those who proclaimed the glories of the New Day and truths foreshadowing the coming of the Christ were either imprisoned or put to death in a spirit resembling that which animated opponents of the followers of Christ immediately after His Crucifixion.

In this darkness a new spirit was germinating. It was centered in Josiah. We read: "Josiah was eight years old when he began to reign, and he reigned in Jerusalem one and thirty years. And he did that which was right in the sight of the Lord, and walked in the ways of David his father, and declined neither to the right hand, nor to the left" *(Chronicles 34: 1, 2)*.

Under this regenerating influence that which had long been concealed could again be revealed. The Book of the Higher Law was "discovered." The eyes of a people were opened to a greater revelation of divine truth. The will of the Lord (the promptings

of the spirit) were to become freshly articulate in the Temple—the Temple of humanity. Conditions and circumstances were propitious for the unveiling of Deuteronomy in the reign of the reformer-king, Josiah. It was the appropriate time as viewed by the All-Seeing Eye that never sleeps. It was not made accessible to a generation of rejectors. The wise do not cast pearls before swine. But when the national heart inclined toward receptivity of higher law, it became manifest. "When the pupil is ready, the Master appears." By a law inherent in the very nature of things, the good, the wise and the strong are protected from complete destruction by evil, ignorance and the forces of negation. Conversely, the undeveloped, the impotent, the wayward and the wicked are safeguarded from premature exposure to degrees of goodness, wisdom and power that would mean their annihilation because they could not yet endure them.

Viewed in the light of the five centuries and more between the discovery of Deuteronomy and the advent of the Christ, the tone and content of its message may be seen to have exercised a marked influence in preparing the world for the divine event that ushered the Lord of Love into human form to dwell with men. While it is true that His own received Him not, His coming would not have been possible had not the preparation been at least partially successful.

Thus Deuteronomy became the most important link between the Ten Words and the Sermon on the Mount. It united the law of Moses to the precepts of Christ, the latter being the older law glorified and illumined by love. The new-found Book became a light to point the way to emancipation through love, which breaks the shackles of law. It prepared the way for the supreme manifestation in Christ Jesus of *law* in terms of *love*.

The Master Jesus understood the scope and the purpose of this Book as a presentation of the higher law. While he was yet a boy, legends affirm, he pondered over its pages amid the silence of the Galilean hills. To him they were both a retrospect and a prospect. They summed up the past and pointed to the future; they recounted what had been, and gave promise of what was yet to be. It is, therefore, reasonable to believe traditions which declare that of all the sacred Books, Deuteronomy was for Jesus the most important and the one to which he devoted his most earnest study in preparation for his unprecedented mission.

CHAPTER XXXV

The Pilgrimage Toward Light

The first five chapters of Deuteronomy are a recapitulation of the story of the wanderings given in Exodus and Numbers, and constitute the introduction to an oration delivered by Moses toward the end of the fortieth year in the wilderness. In his introduction, Moses not only describes the events of the forty-year period, but demonstrates that in every instance the moral progress or retrogression of the Israelites met with its due reward or punishment at the hands of the Lord, or Law. In the fifth chapter we find another version of the Ten Commandments.

The first chapter is a synopsis of the story of their wanderings until Canaan was reached for the first time, when the Israelites feared to go up and possess their inheritance and were, therefore, turned back into the wilderness.

Deuteronomy 2: 1, 3, 13, 14

Then we turned, and took our journey into the wilderness by the way of the Red Sea, as the Lord spake unto me: and we compassed mount Seir many days.

And the Lord spake unto me, saying,

Ye have compassed this mountain long enough: turn you northward.

Now rise up, said I, and get you over the brook Zared. And we went over the brook Zared.

And the space in which we came from Kadesh-barnea, until we were come over the brook Zared, was thirty and eight years; until all the generation of the men of war were wasted out from among the host, as the Lord sware unto them.

So long as an aspirant has unregenerated elements in his nature —or, in the words of the above text, wanders in the wilderness by the way of the Red Sea—he must encompass Mount Seir, the inheritance of Esau, mortal man. When this is accomplished he is bidden to rise up and go over the brook Zared, whose life-giving waters, as the name signifies, give luxurious growth. This stage of advancement was reached thirty and eight years after the Israelites left Kadesh-barnea. It culminated in the powers of eleven (30+8=11). When the forces of eleven lift a disciple to

mastership, the "men of war" belonging to his lower nature cease to do battle with his higher; they are "wasted out from the host" that have long opposed the supremacy of the spiritual authority. The Bible is always dealing with principles rather than personalities. The latter enter only as representative types who serve as convenient vehicles for conveying abstract truths in concrete terms.

Those who dedicate their lives in service to humanity live impersonally; their ways are appointed, and the path they follow is indicated by a Guiding Intelligence superior to human reason or unillumined mortal mind. This aspect of a true neophyte's guidance is exemplified in the Lord Jehovah's direction of His chosen people. When they had consumed all the "men of war" among them, they were instructed to go forth along a specified route. They were directed to "pass over through Ar," the land of the Moabites, "nigh over against the children of Ammon"; thence over the river Arnon and into the land of King Sihon. (The Amorites represent propensities for evil, and Sihon means *a sweeping away.)*

King Sihon was approached by messengers from Israel, asking him for permission to let the people pass through his land, and for the privilege of buying for proper compensation such supplies as they required. In making this request the messengers promised that in their journey through his land they would turn neither "unto the right hand nor to the left." The King refused, but was over-ruled by a higher power. In other words, the followers of Moses had at this stage of their progress been able to vanquish the insidious temptations of their lower nature so it was no longer at all times in the ascendancy. Sihon's resistance meant his destruction, and with him that of all his people and all his cities. "There was not one city too strong" for Israel. To them came the command and the promise: "Behold, I have begun to give Sihon and his land before thee: begin to possess, that thou mayst inherit the land."

The path of spiritual progress concealed within the record of the Israelite's wanderings is a familiar story to every aspirant. The seeker on the Path is not spared difficulties to be encountered on life's journey among those who are selfish, vicious, greedy, ignorant, and at enmity with right and justice. These needs must be met. It is part of his task to conquer them. When this is under-

taken with unwavering faith in an ever-present inner guidance and strength, victory is inevitable.

When consciousness is centered on spiritual objectives, and is informed by light from above, it turns neither to mental logic on the right nor to emotional impulses on the left. It follows the middle path whereon head and heart unite to receive the direction of spirit. This highway leads at length to the Promised Land of well-balanced spiritual attainment.

After the conquest of Heshbon, the Israelites journeyed on to Bashan where they came into conflict with King Og, the last of the "giants" (evil). He and his people were also delivered by the united forces of Good into the hands of the onward marching, victorious people. It is recorded of Og that his bedstead was of iron, and that it measured nine cubits in length and four in breadth. This Goliath among rulers typifies material (iron) might; he was given the opportunity, which comes with the numerical activity of thirteen (9+4), to place his strength at the service of the Elect (transformation of matter into spirit) or be destroyed. King Og represents the maximum of material development; hence, further progress necessitated voluntary cooperation with spiritual enterprise. The end of mortal consciousness had been reached; henceforth it must be uplifted into activities of a spiritual nature or, through failure to receive the fresh creative impulses, suffer annihilation. The lesser state exists but as a prelude to the greater, for its survival is not an end in itself.

The fall of the giant-king Og left the Holy Land open to the Israelites, and Moses forthwith allotted to the tribes of Reuben, Gad, and the half-tribe of Manasseh their portion on the east side of Jordon. There cities and strongholds were established for the safety of wives and children but men of the tribes were still subject to the call for the conquest of lands beyond Jordon.

In thus attaining to the threshold of the Holy Land, the Israelites proved that they had begun the work of transmutation by which evil is transformed into good. Therefore the Lord commanded Moses to ascend Pisgah, whence he was able to survey the surrounding territory westward and northward, and southward and eastward. "Behold it with thine eyes," said the Angel of the Lord, "for thou shalt not go over this Jordon." Since Moses was not to cross Jordon, it was necessary that another Initiate be

invested with authority to lead the people, and this was Joshua, son of Nun. "But charge Joshua, and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see." This incident has reference to an elevation of consciousness that enabled Moses to look into the Memory of Nature and there perceive Joshua's qualifications for succeeding him as the spiritual leader of Israel after his own translation into yet higher fields of endeavor and illumination.

After his descent from Pisgah, Moses gave further instructions to the Israelites, and provided for the establishment of three cities "on this side Jordon toward the sunrising," to be cities of refuge. These were in the lands of Reuben, Gad, and the half-tribe of Manasseh, the only tribes thus far to receive their inheritance. In the life of a disciple "cities of refuge" represent centers whose unfolding powers accompany the process of illumination. "Golan in Bashan, of the Manassites" refers to the fire center in the lower part of the body, governed by Sagittarius. It is there the process of purification begins. "Ramoth, in Gilead, of the Gadites" refers to the fire center in the head, wherein are located the spiritual organs that are awakened after purification has been accomplished. It is governed by Aries. "Bezer . . . in the plain country, of the Reubenites" refers to the center in the throat, whence emanates the rhythmic power of the spoken word. This is governed by Aquarius as secondary ruler. The coming age will witness a remarkable development in the powers of this speech center; when it has become active in humanity generally, the race will possess as its glorious heritage all that is symbolized by the land "on the side of Jordon toward the sunrising."

Centers located in the head, the heart and the throat constitute the highest trinity of spiritual powers in man. When they become harmoniously active they are a sanctuary against a crime not limited to physical violence alone, but extending to destruction wrought largely by those who are unaware of the tremendous psychic power which may be used against a neighbor unconsciously by murderous thoughts and killing words. One who knowingly releases violent thoughts is oftentimes more guilty of a crime than a person who commits an overt deed. The latter may unknowingly act upon an impulse generated by another and released into the psychic atmosphere, whence it gravitates to nega-

tive minds as a criminal suggestion. Murderous thought forms, for instance, are not infrequently willfully created by individuals who understand their malign power. Consciously and purposefully, such evils are often sent out in the knowledge that someone may fall victim to their impress and execute a crime for which the principal instigator goes free in the civil law.

Moses uttered specific warnings against falling a prey to various forms of negative development and black magic. To a disciple who is entering upon a study of forces active on inner planes, and who is beginning to investigate them first-hand with a view to mastering them, such advice as Moses offers is especially pertinent. "There shall not be found among you," he urges, "any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer" —(Deuteronomy 18: 10, 11).

Moses was at once the leader of the masses and the instructor of the few. To such as Joshua and Caleb, type characters as they are, he imparted the deeper mysteries pertaining to the higher principles of man. These are woven into the outer fabric of the publicly spoken word where a spiritually perceiving student may discern them today as clearly as did the understanding associates of the Initiate-Teacher in centuries long past.

A *resume* of the wanderings having been completed, Moses recounts the story of the Ten Commandments: how he received them on Mount Sinai; and how the Israelites themselves saw that the mountain burned with fire, and heard the Voice out of the midst of the fire; but, being overcome with fear, besought Moses to act as mediator between them and God, and to transmit to them the statutes of the Law of I H V H.

In accordance with their own desires, therefore, he now stands before them as a teacher, mediating between them and spirit; in this, his farewell oration, he reviews for them all the teachings given during the years of wandering.

Live the Life and Know the Doctrine

Following a restatement of the Ten Commandments in chapter v, Moses devotes himself to encouraging the Israelites for their

prospective entry into Canaan, reminding them of what the Lord had already done for them, and giving various precepts and prayers to sustain faith in the coming time of trial—Deuteronomy vi-xi inclusive.

Here we find the time-honored verses called the *Shema* (Deuteronomy 6: 4-5), which express the fundamental precepts of the Old Testament, and of the Christ teachings as well: "Hear, O Israel: the Lord our God is one Lord: And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might."

In a volume entitled *Hebrew Literature, Hebrew Melodies and the Kaballa Unveiled,* it is stated that "It is abundantly evident from the *Zohar* that the ancient Jews understood that in the *Shema* there was a confession of the doctrine of the Trinity in unity—three Persons in One God. 'Hear, O Israel: Jehovah our God is one Jehovah.' By the first name in this sentence, Jehovah, is signified God the Father, the Head of all things. By the next words, our God, is signified God the Son the fountain of all knowledge; and by the second Jehovah is signified God the Holy Ghost, proceeding of them both; to all which is added the word One, to signify that these three are indivisible. But this mystery shall not be revealed until the coming of the Messiah."

In the sacred books of India we also find such a sacred stanza "which only the high-born know," called *Gayatri.* "May that Sun who contemplates and looks into all worlds be our protection. Let us meditate on the adorable light of the divine ruler; may it guide our intellects. Desirous of food, we solicit the gift of the splendid Sun, who should be studiously worshipped. Venerable men, guided by understanding, salute the divine Sun with oblations and praise." Or, briefly, "We meditate on that adorable Light of the resplendent Sun; may it direct our intellects."

Moses required that the Hebrew *Shema* be bound "for a sign upon thine hand, and they shall be as frontlets between thine eyes." This is the origin of phylacteries once worn by pious Jews —not only as a reminder of the One Lord, but as a protection from all evil, having somewhat the character of talismans in the Chaldean fashion. It is obvious that merely binding written words, however holy, upon the hand and the forehead cannot in itself be anything more than a reminder; but the esoteric meaning

is quite different. The "words" to be "bound on the hand" and worn as "frontlets between the eyes" have clear reference to the indwelling principle, the Godhead in man; the one principle, by whose secret activity in the depth of the soul spiritual vision is opened (the Word of God between the eyes), and powers of healing and service are extended into higher dimensions (the Word of God upon the hands). This corresponds to the roses or lotuses which unfold at those points, blossoms of the spirit whose roots are in the Eternal Unity.

The verses of the *Shema* were also to be written on the posts of the houses and on the gates, so that in going out and coming in the Israelites might be reminded of the ominpresent glory of their Lord. Esoterically, we apply this commandment to the going out and coming in between the door posts of night and day by way of the "gate" in the head, as we travel to and from our work as Invisible Helpers. The *Shema* is then truly a talisman, a safeguard against evil; such complete dedication to God as it commands leaves no slightest crevice where evil may enter in, and the neophyte is, in very truth, wearing the Shield of the Sun (Adonai) whose golden radiance dissipates all darkness.

"And these words," Moses continues, "shall be in thine heart .... And thou shalt do that which is right and good."

Deuteronomy 7: 7 8

The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people.

But because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Paraoh king of Egypt.

Israel was a chosen people because of their qualifications to go forward as pioneers of a new race and age. They were the most advanced of those who were selected to become the nucleus of the succeeding Aryan Race. As pioneers, they were "the fewest of all people." The Lord loved them "above all people"—an intimate, allegorical way of saying that the advanced few harmonized more closely to the law of cyclic progression than others less attuned to the keynote of the race-in-the-making.

Esoterically interpreted, the "chosen few" are the inner circle of disciples who have made themselves worthy to talk with God "face to face in the mount out of the midst of the fire."

Opposed to the Israelites, the "fewest of the people," were 'A people great and tall, the children of the Anakims, whom thou knowest, and of whom thou hast heard say, Who can stand before the children of Anak!" *(Deuteronomy 9:2).*

The people described by Moses are the Atlanteans, the great race which preceded the Aryan, and from whom sprang the "chosen few." The Atlanteans grew mighty in material possessions and powers; but departing from the ways of righteousness, they were destroyed by their own wickedness. Though they were "great and tall," with "cities great and fenced up to heaven," they fell before the advancing Aryans—not because the latter were without fault, as Moses reminded them, but in spite of their stiff-necked resistance to divine guidance. Moses tells them that at one time the Lord (Law) was so wroth with them had it not been for his intercession they, too, would have been wiped out. The "greater" and the "mightier" nations (the backward Atlanteans) suffered destruction, he says, because of their greater wickedness. Moses sought to teach the people humility, trust in God and obedience to the universal Good. That had been the purpose of their forty years of discipline in the desert. "Consider in thine heart, that as a man chasteneth his son, so the Lord thy God chasteneth thee." The love of God is emphasized throughout: "The Lord did not set His love upon you, because ye were more in number than any people. . . . But because the Lord loved you."

The fate that overtook Atlantis will overtake Aryana if like conditions become prevalent. The warning is clearly sounded. Foreseeing a time when the discipline to which they had been subjected in the difficult transition from Egypt (Atlantis) to Canaan (Aryana) would be relaxed, and their material conditions improved to a point of outward comfort and satisfaction, Moses warned the Israelites against the selfishness, self-satisfaction and conceit which lull men into forgetfulness of Him who is the author of their being and the giver of all their gain. Only things of the spirit survive every vicissitude; without them the soul can know no genuine joy or peace. How pertinent these words are to twentieth century "moderns" who, having fallen sufficiently afoul of the divine law, experience tribulations not dissimilar to those suffered in more remote days by the forgetful Israelites! In no uncertain terms Moses delivers a warning:

Deuteronomy 8: 12–14 17, 19–20

Lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein;

And when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou has is multiplied:

Then thine heart be lifted up, and thou forget the Lord thy God, which brought thee forth out of the land of Egypt, from the house of bondage.

And thou say in thine heart, My power and the might of mine hand hath gotten me this wealth.

And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall perish.

As the nations which the Lord destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the Lord your God.

The Law may be depended upon to operate the same today as yesterday, and in all the days to come. It is the one unchangeable fact in all this universe of change.

Instructions for Finding the Path

As the Israelites stand at the borders of Canaan, so a neophyte stands at the borders of spiritualized consciousness. How shall he enter in?

The first task to be performed by an aspirant seeking to enter the Path of Illumination is to take a complete inventory of himself. An honest, thorough self-examination is essential. This must be undertaken in a spirit of detachment, in an attempt to rightly evaluate every virtue and every weakness. There must be no false pride in the one or unwarranted extenuations for the other. Every quality must be seen for what it is. Strong, constructive elements in his nature need to be fully recognized and taken into due account as working assets in labors to be undertaken. Faulty factors must be singled out for courageous correction, their ultimate elimination being a prerequisite to attainment.

It was such an exploration of one's own nature that Moses counseled when he said: "Turn you, and take your journey, and go to the mount of the Amorites, and unto all the places nigh thereunto, in the plain, in the hills and in the vale and in the south, and by the sea side to the land of the Canaanites and unto Lebanon, unto the great river Euphrates."

Moses followed this instruction with the assurance that if the Israelites would faithfully carry out his directions, the Lord would "make you a thousand times so many more as ye are, and bless you, as he hath promised you!" While this does apply to racial progression and increase, its deeper significance pertains to the multiplication of virtues in the life of the conscientious aspirant who perseveres in the task of perfecting every aspect of his own nature.

The more active a neophyte becomes in well-doing, the greater will become his scope for service. Again and again he will be urged, by the indwelling spirit that presses its personality to renewed efforts and fresh departures, to leave the mount upon which he has "dwelt long enough." Go out "unto all the places nigh," counsels the inner voice, "in the plains, in the hills by the sea side . . . go in and possess the land." In other words, take this possession of your *whole* self; go forth with its powers; seize the opportunities that are at every hand to help, to heal, to bless and to become a transforming factor for good in whatsoever conditions or circumstances you find yourself. To him who gives, shall be given more, "a thousand times more."

Deuteronomy 12: 20, 21

When the Lord thy God shall enlarge thy border as he hath promised thee, and thou shalt say, I will eat flesh; . . . thou mayest eat flesh, whatsoever thy soul lusteth after.

If the place which the Lord thy God hath chosen to put his name there be too far from thee, then thou shalt kill of thy herd and of thy flock, which the Lord hath given thee, as I have commanded thee, and thou shalt eat in in thy gates whatsoever thy soul lusteth after.

Man is free; he is free to gratify whatsoever his soul "lusteth after." Moreover, there is no condemnation. Disciplines are graduated according to an aspirant's strength and elected objective. Certain requirements are necessary to certain attainments and the two ascend sychronously. Since all Egos are not of equal development, immediately realizable goals are not the same for all. Therefore, practices permissible at one stage of development become incompatible with progress at another.

To take life unnecessarily in any form is forbidden in the commandment "Thou shalt not kill." Not until this is obeyed can the deepest truths pertaining to the oneness of life be fully realized. "Thou mayest eat flesh . . . if the place which the Lord thy God

hath chosen . . . be too far from thee." But there are degrees of attainment where this is neither needed nor wanted. Beyond these degrees one may not pass until whatever bears a trace of earthly agony and carnal taste has been completely renounced.

Tolerance, understanding and compassion are the characteristics of all true helpers of humanity. Such benign souls assist people where they are and as they are. Maturity is not the portion of the child, whether it be age of body or of soul. It is to each according to his years and development.

The quality of compassion grows with passing cycles of earthly experience. Before it is acquired an individual, suffering from the human delusion of separateness, may wrong another. By the law of action and reaction he suffers the effect of the act's rebound. In after life a purging brings pain. This, in turn, writes itself into his very soul as *conscience;* and it is his conscience that warns him against a repetition of the offense in future lives. Thus an increased consideration for others is born; and this in time develops into identity of interest, sympathy, helpfulness, and compassion.

As we have seen demonstrated again and again in Bible texts, the work of transfiguration is twelvefold. It is carried on under the guidance of the twelve zodiacal Hierarches, each of which is the expression of a cosmic principle whose activity is essential to the Great Work. In Numbers and in Deuteronomy (1:21,26) we read of twelve spies (pioneers), among whom were Joshua and Caleb (Virgo and Leo) who went to spy out the new land, and returned with the report that "It was a good land which the Lord our God doth give us." These twelve pioneers, typifying spiritual forerunners of the race, are led by Moses, the mystical thirteenth. The numerical pattern is significant, as previous interpretations have sought to make clear. Within man, the microcosm or little universe, there are twelve distinct qualities of character; twelve aspects of expression; twelve principles, active or latent. When all these principles are active under the direction of spirit, the commanding thirteenth (powers that make for pioneering and leadership) is present. The same pattern obtains in esoteric group work. There is special power in a circle of twelve with one as a leader in the center. Jacob and his twelve sons demonstrated this power—as did Christ and His Disciples in a yet greater measure at a later date.

Now that the work of these pioneers has, after long travail in the wilderness, borne fruit; and the people of Israel stand at the borders of Canaan, not only able, but willing, to enter in; it is necessary that they be given special laws and ordinances to guide and regulate their lives, and to create a theocratic state along lines that harmonize with the cosmic pattern.

In Deuteronomy xii-xxvi inclusive, Moses lays down a complete code of laws, statutes and ordinances. To this legal portion of his address we now turn our attention.

CHAPTER XXXVI

The Enunciation Of A Higher Code

Having reached the borders of Canaan, the Israelites were about to enter the Promised Land. Prior to doing so Moses enunciated for them a higher code of conduct than that under which they had been living. This has its correspondence in the life of every aspirant. As he journeys toward the state of spiritual illumination (Holy Land) and stands on the threshold of Initiation, he becomes susceptible to influences hitherto nonexistent to him. His expanding consciousness contacts added forces which become operative in his life. He must enter into a state of harmonious cooperation with these new active powers if he would advance into the next degree of soul fulfillment. To ignore or contradict them once they have been set into motion is to invite discord and disruption in his inner life, leaving the last state worse than the first.

The new body of laws which Moses delivered to his people as they were about to enter and take possession of Canaan are but precepts communicated by the higher self to its mental faculties for the guidance of the personality as it is about to cross the stream of elemental energies that divide the seen from the unseen, the material from the spiritual, the temporal from the eternal, and enter into the exalted state of consciousness known as Initiation. Spirit enjoins a candidate to "lay up" these precepts in his heart and soul. Further, in the words of Moses: "Bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house, and upon thy gates: That your days may be multiplied, and the days of your children, in the land which the Lord sware unto your fathers to give them, as the days of heaven upon earth" *(Deuteronomy* 11: 18-21).

These words were uttered by one who had gone before and

knew the way. Moses had a conscious realization of the omnipresence of Divinity, and lived in terms of it; he had ascended the mount and knew its glory. Paul, the foremost metaphysician of the Christian Dispensation, was speaking from a like elevation of consciousness when he declared, "In him we live, and move, and have our being." It is the realization experienced by every soul at a like stage of attainment. This is emphasized in the fact that the words used by Paul were not original with him. They were the words of the Grecian Aratos, another "Son of Light," whose wisdom illumined the darkened period three centuries before the coming of the Light of the World; and whose poetic and philosophic insight linked the movement of heavenly orbs with the spiritual development of man on the initiatory path.

External manifestations of a life centered in divine guidance are gentleness, sympathy, compassion, humility, simplicity, tolerance and loving kindness. Such a one executes "the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment" (Deuteronomy 10:18). St. Francis of Assisi exhibited the qualities of one so divinely centered in such a rich and radiant measure that his life continues to be an ideal and inspiration to all who seek to attain to a Christed life.

The Center of Worship

(DEUTERONOMY XII)

The first command given for the new land in the Deuteronomic code is centralization of worship in one Temple. Although Jerusalem is not specified, it is clear that the Temple at Jerusalem was meant. "But unto the place which the Lord your God shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither thou shalt come."

This command led to the abolition of all ancient shrines, and centralization of worship in the Temple of Zion. While various local shrines throughout Palestine were presided over by Levite priests, they were openly sympathetic to foreign religions, many of them virtually being places for the worship of ancient Taurean gods and the practice of out-dated and degenerated rituals. Centralization of worship in the one Temple on Mount Zion tended, therefore, toward closing all such non-Israelitic shrines.

Esoterically, centralization of worship applies to the heart's fixation on the Most High, and on Him alone. Every backward and wayward element in one's nature must be brought under the immediate jurisdiction of the higher self (Mount Zion).

The Temple was in Jerusalem, "the city of peace." Appropriately, the salutation among all Israelites was "Peace!" In that salutation was focussed the quality and condition of life it was their mission to contribute to human advancement, just as the culture-bearing Greeks embodied the essence of their destiny in the salutation "Grace!" and the empire-building Romans in the like use of the word "Safety!" In the New Testament the salutation of the Old is retained in the phrase "Peace be unto you." The command that the adoration of the heart be centered in Jerusalem is, therefore, but a figurative way of saying that it be focussed in peace.

The more deeply a student ponders esoteric truth, the more profound becomes his realization of miracle-producing powers concealed within names. The Greeks inhaled the white light of inspiration and wisdom by a certain intonation of the name of *Minerva,* their patron deity. The Persians used the words *light* and *fire* in their mystery workings; also the name *Mazda.* The name containing supreme power upon Earth is that of Jesus Christ. Paul understood whereof he spoke when he declared: "There is none other name under heaven given among men, whereby we must be saved [initiated]."

Laws Concerning Flesh-Eating

(DEUTERONOMY XII)

Laws concerning flesh-eating have been considered in Leviticus so little more need be added at this point. While flesh-eating is permitted even to a candidate for Initiation, it is definitely not desirable. It indicates that compassion is not yet complete, a lack which appears as a weakness in the soul. The unnecessary sacrifice of life is neither permissible nor possible at the highest stages of spiritual attainment.

False Prophets

(DEUTERONOMY XIII)

Not only is a neophyte in danger of being led astray by false

prophets, but a candidate for Initiation is in like danger, and even to a greater degree. The mode of danger, however, has shifted from the outer world to the inner with the latter.

A beginner, having but slight spiritual development, relies largely upon his intellectual understanding, and is led astray by lack of discrimination. A candidate for Initiation, having attained to a degree of first-hand knowledge, is not ignorant; nor is he at the mercy of his teachers, whether they be true or false. The testing of his powers of discrimination comes chiefly from the astral plane. So, because they enter subtly through the doors of his own inner being, they are more dangerous. The astral plane is called by many a world of illusion; and so it becomes to a soul lacking a balanced and rightly proportioned development. Truths that such a one contacts in inner realms will be distorted as they pass into his consciousness. Only the candidate who is properly developed, and whose aura is clear of every selfish desire, is capable of correctly interpreting revelations on psychic planes, and of judging rightly with regard to their truth or falsity.

Idolatry

(DEUTERONOMY XIII)

It appears that every temptation which besets a candidate for Initiation is mentioned in this profound Covenant with the soul. One of the particularly subtle tests met in some manner by every aspirant, especially in the early days of his preparation, is the temptation to "serve other gods." This does not refer to a formal change of religion or belief, but to deflection of one's deepest affection from what has been seen and recognized as the highest ideal toward which to strive. Interests and affections are easily misplaced under the pressure of specious arguments, especially when these come from those who are near and much beloved. The legitimate claim these have upon a person's affection is easily overstrained until they usurp more than is rightfully their own. Then it is that they become other and false gods in the life of the aspirant. Love is the greatest thing in the world, but it can bind as well as liberate. If an attachment be to a personality, however noble and beautiful that personality may be, it will hinder the liberation that comes when one is attached primarily to the Ensouler of all personalities.

This poses one of the most difficult of all tests to pass. Many fail at this point, often without realizing for some time the cause of their failure. The effect of choosing the personal instead of the impersonal as the object of their deepest affections tends to alienate their hearts from the divine objective. A further result is that the aspirant's eagerness to "tread the path" wanes, and his interests in the personal life waxes. Then follows a period of disillusionment. The higher life is forsaken for the less exacting demands of worldly living. But the memory of visions glimpsed in hours of dedication and successful endeavor are not easily erased. They linger on, and their recollection brings recurrent sadness to one who has failed to attain the highest within his grasp.

Love that is truly of the spirit seeks nothing for itself; it exists only that it may give. Such love could neither dominate nor enslave another; its expression brings an ever increasing freedom. True and pure love unites spirit with spirit. It flows from a center that has no circumference.

Disfigurement Forbidden

(DEUTERONOMY XIV)

The body is the temple of the indwelling god; it is a holy instrument fashioned by hosts of celestial Hierarchies, its gradual development extending over aeons of time. Disfigurement of this temple originates not on the physical, but on higher planes of thinking and willing. Every evil and destructive thought, if allowed to work its way unhindered into the world of form, will manifest as a disfiguring feature of the physical body of their creator.

Nourishment is important to the body; a coarse and unsuitable diet cannot produce a graceful, sensitive physical vehicle. It must needs be clean, wholesome, and adapted to the ends it is to serve. But again, the outer reflects the inner. He who has reached the door to Initiation has long since overcome his grosser appetites; for him the problem is one of mental dietetics and soul nourishment. Clean, constructive thoughts and loving, selfless deeds provide the indispensable sustenance of one who chooses to tread the highway of the Illumined Ones, and to be counted

among those whom "the Lord [Law] hath chosen—to be a peculiar people unto Himself."

The Law of Tithing

(DEUTERONOMY XIV and XXVI)

The law of tithing is one expression of the law of *ten*, a tenth of the income is given to God. One (1) represents the power of spirit; ten (10), the spirit in physical manifestation.

Under the law of tithing man comes to recognize clearly that all his enterprises are related to the universal order, and that giving and receiving are reciprocal actions which cannot long be separated without bringing disruption to one or both.

Tithing was instituted as a measure that would work toward overcoming a fear complex—from which humanity as a whole suffered in the past as it does today. So long as man feels himself isolated and apart he fears all manner of things: poverty, sickness, death, even God Himself. Tithing establishes a sense of security; it emphasizes universal cooperation; it presupposes a divine interest that will never let one who faithfully brings his tenth to the altar go empty away. The law of giving and receiving must be fulfilled before a condition of sufficiency and security can be established, whether it be in the life of an individual or of society at large.

The tithe was brought to the Temple, the place especially set aside for meeting with the Lord, the All-Good. Since the Temple belonged to no one individual but to the entire community, whatsoever was placed therein was dedicated to the common weal. In the life of a modern neophyte it is even so; the law of the tithe has not changed. The Temple of Truth stands open to receive the tenth for the advancement of the kingdom of Righteousness among men. And to those who freely give shall it be given in return, full measure, and running over withal.

Release of Bond Servants

(DEUTERONOMY XV)

During an era of universal belief in slavery, Hebrew Scriptures forbade the perpetual enslavement of one Hebrew by another.

This is seen in the Deuteronomic Code. The master of a Hebrew slave is bidden to free him after seven years of servitude; and not only to free him, but to endow him with goods enough to keep him until he has found his place in the world.

The candidate for Initiation is also freed from the forces of his lower nature after seven years. Seven years is the period of studentship and probationership in most esoteric schools. During this time the personality is purified and made amenable to spiritual influences, so a certain freedom is now permissible. The law is within, and the disciple may determine for himself what decrees he is to obey, what decrees to disobey, and whether these decrees be exoterically or esoterically received.

Seven-year cycles continue through life, and the completion of every such period means a new cycle of development. In the physical this is seen in seven-year periods of growth, during which physical powers mature, one after another. At the age of seven the vital body is matured; at fourteen, the desire body; at twenty-one, the mind. Then these primary periods are recapitulated until, at forty-nine, the mind has attained a high degree of maturity and comes more fully under the control of spirit. Under the law of mortality this age signals the beginning of decay; but under Higher Law it marks the renewal of youth, the attainment of new powers and a nobler vision.

The Law of Giving
(DEUTERONOMY XV)

"Though I give my body to be burned," said Paul, "and have not Love, it profiteth me nothing." The candidate for Initiation learns by his own experience and illuminated vision that doing good and aiding the poor, whether poor in body or in spirit, involves much more than a mere gesture of kindness. "Thine heart shall not be grieved when thou givest," is the command of spirit, "because . . . thy God shall bless thee in all thy work, and in all that thou puttest thy hand unto."

Consecration of Firstlings
(DEUTERONOMY XV)

What is to a neophyte an arbitary command is to a candidate for Initiation a joyous privilege. The best of his life, the

unblemished and perfect work of body, mind and soul, is dedicated to the All-Good. Whatever the "firstling" may be, be it a friend, a temple, a house, a book, or any other treasured object, personal attachment to it is freely surrendered so that his act of sacrifice may be made available to the universal good.

Seasonal Feasts

(DEUTERONOMY XVI)

Three festivals are here mentioned, the most important being the Passover—which Christians observe as the Easter Festival. The Feast of Weeks, which comes in midsummer, is a seven-weeks period beginning at the time a sickle is first put to the standing grain. The esoteric significance of the cycle of seven has been discussed in earlier pages. It is here associated with the harvest festival, the harvest of karma or destiny. Tithing is not here enjoined, but only a freewill offering. The harvester of God is the candidate for Initiation who has reaped a harvest of soul powers and is ready for a larger degree of illumination. The Feast of Tabernacles is also a cycle of seven, but of seven days instead of weeks. It comes after the season's gathering has been made from "the threshing floor" and the "winepress." Esoterically, this feast represents the autumnal Light which descends into Earth from the Spiritual Sun, and into which a candidate may enter after the soul harvest.

The festival of the Winter Solstice is not mentioned at this point as it was not formally observed among the Israelites until a later period, when it was known as the Feast of Lights. This festival was observed for eight days during the month of *Kisleu* (December), and commemorated the rededication of the Temple after its defilement by Antiochus Epiphanes, whose armies were subjugated by the fearless Maccabees in the second century before the Christian Era.

For the Christian world this Feast of Lights proclaims the holy birth of the Light of the World. It is significant to note that it was during the interval between the Dispensation of the Old Testament and that of the New, a time of active and intense preparation for the coming of the Lord of Lords and the King of Kings, that the Feast of Lights, or the Ritual of Dedication, became an integral part of the Temple service.

Secular Laws and Ordinances
(DEUTERONOMY XVII and XIX)

The candidate for Initiation is not above the law of the land which is binding upon his less advanced brethren. In so far as he is active in the outer world, he must order his life according to harmony and justice. That the two are inseparable is indicated by the exaltation of Saturn, the planet of law and order, in Libra, the sign of judgment, balance and harmony. And since the higher and the lower, the inner and the outer, are related, the converse is also true. Just as the spiritual "prince" is not exempt from civil law, neither is the king on an earthly throne free from spiritual law. Hence, Moses commanded that when the king "sitteth upon the throne of his kingdom, . . . he shall write him a copy of this law in a book out of that which is before the priests, the Levites." A ruler who obeys these precepts is more than a mere earthly king; he is a "priest-king" after the order of Melchizedek.

True Prophets
(DEUTERONOMY XVIII)

Warning has been given against being mislead by false prophets, however wise, subtle, or apparently illumined they may be. For those who succeed in passing this test there is a further injunction: "I will raise them up a prophet from among their brethren." When the pupil is ready a Teacher is always at hand, prepared to give him exactly the instruction he requires. This is a fundamental law of spirit. No one who is earnestly preparing himself through a clean, aspiring and selfless life need ever be concerned lest the Great Watchers fail to take note and lend their support. This holds however obscure his station and circumstance may be. An inner shining light signals to the Great Ones the presence of an awakening soul. It is for the coming of such that they patiently labor and wait through years and even centuries, eager to welcome every new arrival to the Garden of Light.

The Teacher who answers the call of the disciple is sometimes referred to in the Bible as a king, and at other times as a prophet. In the early church he was called a saint. The modern term among esoteric Christians is *Initiate*. All of these names refer to

one who has developed a greater spiritual consciousness and power than has the average individual. Of such true prophets the Lord declares, "I . . . will put my words in his mouth." These Teacher-Initiates have ability to contact directly sources of spiritual information which are entirely unknown to and unsuspected by the ordinary man.

War Against Error
(DEUTERONOMY XX)

We have seen that the objective battles of a neophyte are now replaced by the subjective battles of a candidate for Initiation. In this warfare, which takes place in the inner realms, the candidate also carries with him the promise of the Lord: "Hear, O Israel, ye approach this day unto battle against your enemies: let not your heart faint; and fear not, and do not tremble, neither be ye terrified because of them; For the Lord your God is he that goeth with you, to fight for you against your enemies, to save you."

Since Truth is omnipresent and almighty, error of any kind—of mind, soul, or body—cannot stand before it. The candidate who centers his mind in the all-enduring Truth may be certain of the final victory.

Warfare with error is typified, as we have seen, in the many battles and military stratagems of the Israelites. In these battles Moses commands that "When thou shalt besiege a city . . . thou shalt not destroy the trees thereof . . . for thou mayest eat of them and thou shalt not cut them down (for the tree of the field is man's life) . . . Only the trees which thou knowest that they be not trees for meat, thou shalt destroy and cut them down; and thou shalt build bulwarks against the city that maketh war with thee, until it is subdued" (Deuteronomy 20: 19, 20).

A candidate must besiege the city of the lower mind for a long time before it is subdued. There are no sudden measures of spiritual regeneration. The most dangerous enemies are those housed within ourselves, and the greatest battles must always be waged within. This is fundamental in inner work.

The "field" is that area of consciousness which man develops (cultivates) by his own efforts. The "tree" is aptly described as man's life. In ancient pre-Christian ceremonials commemorating

crucifixion and resurrection, a human figure was bound to a tree, the bark of which was afterwards chipped off and given to the worshippers with the greeting "Salvation by wood."

This tree of life must not be cut down; that is, it must not be mutilated or misused, but its essence must be transmuted into a soul pabulum upon which the spirit may feed. Only the lower propensities are cut down to assist in the war against the city. By this process the greatest sinner becomes in time the greatest saint. The method whereby this is effected is given added elucidation in the following:

Deuteronomy 24: 20, 21

When thou beatest thine olive tree, thou shalt not go over the boughs again; it shall be for the stranger, for the fatherless and for the widow.

When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward; it shall be for the stranger, for the fatherless and for the widow.

The above passage inculcates the virtue of sharing. It is at the very heart of a Christian life. It is an inevitable expression of the consciousness of universality and brotherhood. When a life of sharing becomes the common practice among men, there will be true knowledge and dissemination of the deeper doctrines. The Higher Law will then be revealed to a civilization which has temporarily lost sight of its spiritual character—even as it was recovered in the days of Moses when Deuteronomy was brought forth from its hiding place in a materialistic, sensuous order of life by an awakening of the spirit of the people to whom it was given. The modern world has reached a crucial point in its own development where it is beginning to realize that it must look to a higher law than goes out from spiritually unillumined legislative halls if the social order is not to suffer utter failure. When a sufficient number come to this realization, that higher law will be clearly enunciated in our midst, after which will follow an era of greater justice, peace, joy and enlightenment.

In the battle against error many are exempt from military duty, not being duly equipped for the struggle. Such exemption does not imply unworthiness, but unreadiness. Certain qualities remain to be developed, or karmic obligations have yet to be liquidated under other conditions and circumstances before the individuals are free to go into battle. In the work of the candidate the call to live a higher life comes at a time and under conditions best suited to qualify him for Initiation. This may be under

circumstances that make it expedient for him to take no overt part in the battle of truth against error. He may be compelled to remain behind to fulfill an economic obligation; to "dedicate" a new house; to "eat the fruit of his vineyard"; to "betroth a wife"; to discharge various personal duties; or to remain in seclusion while certain germinating powers grow into sufficient strength to withstand the adversity of the elements when exposed to action. Finally, he who is afraid is exempt until his strength and confidence are such that fear is vanquished; he is not ready for front-line action in the battle of truth and error. His day has not yet come.

Sundry Laws

(DEUTERONOMY XXI - XXVI)

There are numerous laws discussed in Deuteronomy and, though the surface meaning is material, an esoteric meaning may be ascertained through meditation. According to the Chaldean tradition, when the Lord created the universe He poured out His own blood that it might have life. From this comes the Chaldean saying that "in the clay of man is kneaded the blood of God." It is apparent to the eye of meditation that if God's life (spirit) is everywhere present, then every activity in the physical world, however insignificant, has its spiritual meaning. Upon this immanence of God as the indwelling principle of Nature the Chaldeans based their numerous methods of divination. Modern esotericists are not interested in divination in the form of fortune-telling, but are interested in learning to perceive spiritual principles which underlie all the phenomena of the material world. The sundry laws recorded for an ancient, primitive people (esoterically considered) may, therefore, be a basis for esoteric meditation.

Among numerous matters detailed in the twenty-first and the twenty-second chapters of Deuteronomy are severe punishments prescribed for certain offenses. It is required, for instance, that the son who persists in disobedience to his parents and the wife who is unfaithful to her husband be taken without the gates of the city and stoned. The spiritual fact with which we are here concerned is that disobedient and unfaithful attributes in the character of an aspirant must be treated in a relentless manner. The evils and impurities in his nature must be eradicated com-

pletely. It is this which Deuteronomy sets forth in concrete, understandable symbols.

In the twenty-first chapter the far-reaching influence of mass thought is emphasized in the instance of a city being required to do penance for a crime committed by a person whose identity is unknown. The city represents a state of consciousness. The marked consciousness of the community in which a crime occurred was rightly held to account for the violence committed. Where the aggregate thought is charged with violence, it will sooner or later become manifest in some outward act of a corresponding nature. Similarly, where the mass thought is uniformly directed toward noble, constructive enterprises, it becomes a spiritual shield that wards off evil-doers and the crimes they might be prompted to commit. Thought is a power. It is creative. Creators of thoughts, individually and collectively, reap as they sow. This is one of the many metaphysical laws taught in Deuteronomy.

Among these general laws there are many that encourage the virtues of fellowship and humanity. "Thou shalt not abhor an Edomite; for he is thy brother: thou shalt not abhor an Egyptian; because thou wast a stranger in his land. The children that are begotten of them shall enter into the congregation of the Lord" (Deuteronomy 23: 7, 8). These commandments, interpreted in terms of modern civilization, and in the life of the candidate for Initiation, have reference to world-fellowship and brotherhood of all men as children of the one Father-Mother God.

Here also we find the commandments upon which the Quakers based their humane action in helping negro slaves to liberation, by means of the "underground railroad," in the era of our history preceding the Civil War: "Thou shalt not deliver unto his master the servant which is escaped from his master unto thee: He shall dwell with thee, even among you, in that place which he shall choose in one of thy gates, where it liketh him best: thou shalt not oppress him" (Deuteronomy 23: 15, 16).

In a modern application many of these laws would do away with strife between labor and capital. "Thou shalt not oppress a hired servant that is poor and needy, whether he be of thy brethren, or of thy sojourners that are in thy land within thy gates: . . . thou shalt give him hire, neither shall the sun go down

upon it . . . lest he cry against thee unto the Lord, and it be sin unto thee" (*Deuteronomy* 24: 14-15).

"Thou shalt not muzzle the ox when he treadeth out the corn." The all-encompassing compassion and oneness of spirit which develop within the life and consciousness of a "prepared one," extend not to his fellow man alone, but embrace also the kingdom of the "little brothers" of the animal world. An aspirant soon learns to cherish and protect his younger neighbors. The forces and powers of one life wave react upon those in juxatposition to it. Man's inhumanity to man has found a reflex in the cruelty common to the animal kingdom. When man's consciousness is universally centered in love and helpfulness, a like condition will come to prevail in the animal world. The prophecy of Isaiah will be fulfilled. He foresaw a time when "The wolf also shall dwell with the lamb," and no one would "hurt or destroy in all my holy mountains: for the earth shall be full of the knowledge of the Lord" *(Isaiah* 11: 6, 9).

CHAPTER XXXVII

The Candidate At The Two Mounts

In the peroration of Deuteronomy (Chapter 27-30), Moses once more impresses upon his people the unfailing operation of universal law, knowing that a recognition and remembrance of that fact would influence them to realize the ideals set before them.

Israel represents all who become Covenant People, they who touch the inner fire of the spirit and "hear the voice" of the Unseen Presence. They experience repeatedly the operation of divine law. They have learned through long discipline the statutes and judgments it is necessary to observe in order to gain and maintain the favorable cooperation of cosmic law in the attainment of a larger, richer and more beautiful life. Failure to live according to one's highest understanding is to suffer negation of that which is fruitful, harmonious and godlike. Moses stresses this to the Chosen, and later history bears ample testimony to the truth of his words.

Deuteronomy 27: 4–8

Therefore it shall be when ye be gone over Jordon, that ye will set up these stones, which I command you this day in mount Ebal, and thou shalt plaister them with plaister.

And there shalt thou build an altar unto the Lord thy God, an altar of stones: thou shalt not lift up any iron tool upon them.

Thou shalt build the altar of the Lord thy God of whole stones: and thou shalt offer burnt offerings thereon unto the Lord thy God.

And thou shalt offer peace offerings, and shalt eat there, and rejoice before the Lord thy God.

And thou shalt write upon the stones all the words of this law very plainly.

In the body of a candidate for Initiation the river Jordon is the spiritualized spinal fluid. This is the stream in which man is immersed when Christed. It is the river of living waters which flows between the medulla oblongata and the cauda equina. The medulla is the principal nerve center of the body, and is the conducting medium through which forces that rise along the spinal

column are conveyed to the brain. The more these nerves are sensitized, the more receptive they become to spiritual influences.

As the process of spiritualization proceeds, powers latent within the cerebro-spinal nervous system are gradually brought into active manifestation. This work receives special aid from the Lords of Scorpio and the Archangels. To vivify the several centers in the nervous constitution of the body is the task of every spiritual pioneer. It is thus that he builds an altar unto the Lord (Law) of "whole stones."

The mount on which Israel was commanded to set up an altar of stones was called Ebal. It was the place of "the curse," and means *bare* and *bald*. After crossing Jordon, the stream that symbolically divides the material state from the spiritual, it is on the foundation of redeemed materiality (Ebal) that an altar (regenerated life) is to arise. This altar is constructed of whole stones (consciously developed faculties of mind and heart). They are the perfect cubes that Masons fashion out of the rough ashlar. The importance of this work is shown in the words Moses speaks to Israel: "Take heed, and harken, O Israel; *this day thou art become the people of the Lord thy God.*"

We have seen in earlier Books that the Lord commanded Israel to be to Him as a "nation of priests." Now that the tribes stand at the threshold of the Holy Land and their victory is sure, this ancient promise is to be fulfilled: not as a nation of spiritually blind people with a few enlightened Initiate-priests, but as a nation of mystics and seers, a nation in which the masses see the light. This ideal is still to be attained, for until all humankind shares the power and knowledge of the true priest-Initiate, materiality remains the stumbling block of civilization. Before that block is removed much educational work needs to be done. The law must be firmly impressed upon the imagination of the "Israelites." Esoterically, the imagination of a candidate for Initiation must be vivified, made alive with the beauty of cosmic law, so that it can only image forth thought-forms in perfect alignment with celestial wisdom. Drama is perhaps the most efficacious educational instrument, not only because of its appeal to the intellect, but more because of its stimulus to the imagination. When it becomes a vehicle for spiritual truth its power for good will be incalculable.

We see the drama made use of in Moses' command concerning the curses and the blessings. Six of the tribes are stationed on Mount Ebal and six on Mount Gerizim. Those on Mount Gerizim were Simeon, Levi, Judah, Issachar, Joseph and Benjamin. They were for the blessings. Those on Mount Ebal were Reuben, Gad, Asher, Zebulun, Dan and Naphtali. They were for the curses. This constituted a setting and background for dramatization of the chief statutes of Holy Law.

The Levites then read the twelve curses in a loud voice so that the assembled tribes could hear them, and to each the multitude responded, *"Amen!"* Following the reading of the curses, the blessings were read in like manner. In the two mounts, and in the curses and the blessings, the way of spirit and the way of matter are contrasted. The one is a mountain of blessings; the other, a mountain of curses. One is on the right hand; the other, on the left. It is for man to choose between them. "Man is both the slave of the past and the master of the future."

Those who choose the path of the spirit develop the higher phases of Simeon (reason), Levi (harmony), Judah (love), Issachar (humilty), Joseph—that is, Manasseh and Ephraim—(higher mind qualities), and Benjamin (spiritual intuition). Those who follow the way of the flesh manifest the lower phases of Reuben (fanaticism), Gad (black magic), Asher (lack of discrimination), Zebulun (selfishness), Dan (wrong use of creative force), and Naphtali (power of personal gain). We observe in this connection that Ebal, the "bare" mount, correlates (with the exception of Gad) to the winter signs of the Zodiac: Aquarius, Libra, Pisces, Scorpio and Capricorn. Gad, or Aries, is the sign of springtime, when the Earth blossoms forth but has not yet borne fruit. Mount Gerizim correlates (with the exception of Manasseh, or Joseph), to the spring and summer months: Gemini, Leo, Taurus, Virgo and Cancer. Joseph—that is, Manasseh —is Saggittarius and Ephraim is Virgo. The Levites are the readers in this ceremony on the two mounts.

That this Ritual dealing with the work of a candidate before the "two mounts" is entirely initiatory is plainly discernible to those who are able to read between the lines and there discover the deeper significance of the event outlined.

Of similar origin is the Egyptian initiatory "trial" undergone in

the "Hall of the Two Truths" in the presence of Osiris, the Lord of Truth. If the candidate has chosen the right hand path—designated as the Mount of Blessings in the Deuteronomic ceremonial—he is passed into higher degrees with the pronouncement of the following exhortation: "Let the Osiris go; ye see he is without fault. . . . . He has lived on truth, he has fed on truth; The god has welcomed him as he desired. He has given food to my hungry, drink to my thirsty ones, clothing to my naked . . . . He has made the sacred food of the gods (living the life) the meat of the spirit."

The *Kabbala* gives an interesting light upon the first curse (Deuteronomy 27:15), the curse against secret idolotry. It relates the story of Rabbi Schimeon and the ten illumined men of the Greater Assembly, all of them holy men of high attainment. Having *entered into a field, they sat down under trees which grew there* for a discussion of spiritual matters. Rabbi Schimeon in his capacity as spiritual leader, arose and offered up a prayer; then he again sat in the midst of them and said: "Let whosoever will place his hand in my bosom." The companions placed their hands there, and he took them, and began to read: "Cursed be the man that maketh a graven or molten image, an abomination unto Jehovah, the work of the hands of the craftsman, and setteth it up in secret." To which the companions replied with the ritual "Amen." We perceive in this story that the companions understood the spiritual correspondence of the hand and the bosom, and their special correlations to the sin of idolatry, an esoteric evil.

According to the *Kabbala,* the human body is formed after the likeness of a divine prototype or celestial pattern which is the Original Man, the Adam Kadmon. The First Man is the living expression of infinite love and wisdom, and each of his members corresponds to a quality or attribute of God, the Absolute. He, God, "instituted proportions in Himself . . . . and a certain nature by which His infinite Light could be modified, which was the first Adam."

It is only as a student comes to understand something of this divine correspondence that he can comprehend the reason for the repeated use in the Scriptures of the term "the right hand." For example, in an ancient Scripture we read "Thy right hand, O Tetragrammaton, is marvelous in power; with Thy right hand

wilt Thou dash in pieces the enemy" *(Exodus* 15:6). And again, "Thou shalt rest, and stand in thy lot at the limit of my right hand" *(Daniel* 12: 13). The hand is notable in reference to the development and projection of certain spiritual rays of power.

In the time of the Mosaic Dispensation the Greater Holy Assembly was composed of ten men of high and varied attainments, corresponding to the powers of the ten Sephiroth; in them it was as though the invisible Hierarchies were made visible. This Assembly was somewhat similar in the arrangement of its work and ceremonial to a modern Masonic lodge. Certain tests and trials of fitness and worthiness were undergone at specified intervals by its members.

In the ceremony which took place in a "field," when Rabbi Schimeon commanded the Companions to place their hands in his bosom while he read the curse against esoteric evil, he was testing their responsiveness to the key ray of his Assembly or grouping. A similar circumstance, involving the hand, may be noted in the life of Moses. At the command of IHVH, Moses put his hand in his bosom and drew it forth before his disciples, luminous and white as snow; not leprous, as literalists would have it, but ***white,*** as mystic annals of the Persians relate.

The heart is the center and light of the body temple. The hand placed in the bosom, therefore, represents one who has awakened the powerful heart center and consciously directs great shafts of spiritual power (the hand) through and from this center. The power thus becomes white, radiant, and fragrant, like May blossoms. This attainment is described in Psalm 110:1: "Sit thou at my right hand," in which the hand of God has reference to infinite powers reflected in man as Initiate powers, among which is ability to control subtle forces in nature—even as the hand of God wields lightning and thunderbolts, symbols of karmic dispensations.

Nature forces are constructive or destructive in relation to man, bestowing "blessings" or "curses" according to the relationship he has established between himself and them. The massed power of lust has its reaction, as we saw in our study of Sodom and Gomorrah, in destructive fires. Wastefulness and inordinate carelessness of the welfare of others carry their toll of famine and depression. Tornadoes and cyclones are traceable to man's own deeds of violence, even to his impulses.

These same forces operate in a more direct manner upon the personal life of man. Fear and destructive thinking, particularly the massing of thoughts centered in hatred and revenge, produce epidemics and many varied forms of disease. To understand the reason for this, we must understand that in its inception every part of the body was a thought form. This mental image was gradually crystallized into physical manifestation in accordance with certain mental rhythms—either strong rhythms, vibrant with life and responsive to forces that renew and invigorate, or weak rhythms responsive to forces of debilitation and disintegration.

Though all organs of the body were at first thought forms, not all are keyed to the same spiritual principle. Thus desire rhythms dominated the center in the primitive organism which later became the liver; the love forces of attraction and cohesion set the keynote of the primordial heart; emanations from the world of concrete thought established the brain as the vehicle of mind, that most important of spirit's channels for expression while in physical embodiment.

The solar plexus, the Sun or vital center of the body, had its initial formation in pure etherealized Life Spirit essence. This energy-center in primitive man was the focus of his highest spiritual expression. The blood also correlates with Life Spirit essence; in the world of Christ Consciousness it becomes a river of light.

Body fluids in general pertain to certain vital forces in the ethers; the nervous systems are the vantage ground of the higher desire nature; the brain is the citadel of thought. From all of this it is abundantly clear that "thoughts are things." The mind must be cultivated as carefully as a fertile field which is as ready to bring forth worthless or destructive weeds as useful plants and beautiful flowers.

The Beatitudes of the Old Testament

In the twenty-eighth chapter of Deuteronomy we find enumerated the blessings which come to those who elect to follow the right way; and in them we find a suggestion of the Beatitudes of the New Testament, so well beloved of Christians.

Deuteronomy 28: 1–6

And it shall come to pass, if thou shalt hearken diligently unto the voice

of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth;

And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God.

Blessed shalt thou be in the city, and blessed shalt thou be in the field.

Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.

Blessed shall be thy basket and thy store.

Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out.

These blessings, exoterically interpreted, are the material counterpart of the blessings given by Jesus; for whereas the Master gave blessings which pertained to the kingdom within, these pertain to the workings of the law in their external aspects. Nevertheless, as we have previously observed, because the Spirit of God is everywhere in Nature, Nature itself (including human nature) is the living Word of God and reveals His Wisdom.

But none of the blessings can become active in man, either spiritually or materially, except by his living a true and holy life in obedience to Law, which is Truth itself. Blessings become curses for the wrong-doer; eventually, in one life or another, he will be cursed in the city and in the field, cursed in basket and in store, cursed in body and in land, in kine and in sheep. Cursed shall he be when he "comest in" and cursed when he "goest out," for an unliquidated debt of karma goes out with him through the gates of death to re-enter with him through the gates of rebirth.

Thus concludes the statement of this new covenant "which the Lord commanded Moses to make with the children of Israel in the land of Moab, besides the covenant which he made with them in Horeb" (Deuteronomy 29:1). Now it is possible to say of the Israelites, as of an illumined candidate: "The secret things belong unto the Lord our God; but the things that are revealed belong unto us and to our children for ever, that we may do all the words of this law" (Deuteronomy 29:29).

In such exalted attainment the white purity which is the Splendor of God comes to fruition. Throughout this New Age Bible Interpretation purity has been stressed as a prime requisite for esoteric development. This ideal is beautifully expressed for the Deuteronomic Dispensation in the words of the *Thorah:*

"God tells man: 'Behold I am pure, my habitation is pure, my ministering angels are pure, and the spark of Myself (the soul) deposited with you is pure: take heed that you restore to Me that spark in the same state of purity as when it was given to you. "

It is the Lord God Jehovah who speaks in this manner. The Lord and Law being one, they may frequently be used as synonymous terms. The Lord Jehovah has for eons of time been intimately associated with humanity in the capacity of a Guardian or Race Spirit. He is the highest Initiate of the angelic kingdom, which constitutes the Hierarchy of Aquarius. This Hierarchy lives the life of conscious immortality. Whereas man is limited in his creations to form alone, the Angels are able to work in a similar manner with *life itself*. From these facts something may be inferred as to the nature of the development awaiting man as he comes under the dominant influence of Aquarius, the mansion of Angels, in the New Age we are now entering.

Through cycles of attainment Jehovah has acquired ability to direct the sacred, creative life force in the three living kingdoms on Earth: plant, animal, and human. This makes Him the guardian of the mystery of earthly life. It was, therefore, His angelic emissaries who brought the tidings of *new life* to those holy men and women among Essenian Initiates who were able to receive the mysteries they imparted. Notable among such were Hanna, mother of Samuel, the boy seer; Elizabeth and Zacharias, parents of John the Baptist; Joseph and Mary, parents of the Master Jesus.

By his long service in connection with the evolutionary advancement of humanity and other orders of life, Jehovah has progressed far in advance of the average among his own angelic life wave, having risen to the exalted state of what may properly be called entrance into the Community of the Holy Ghost. What is called "the law" is His metaphysical activity as principle.

As Above, So Below

The Old Testament, as the vehicle of the Law, is a garment in which this Jehovistic principle makes itself manifest among men. "As above, so below"—a Temple teaching frequently referred to in these pages—gives us the key to an intellectual comprehen-

sion of universal principle; but we have indeed failed if we do not recognize in principle the activity of *life itself,* and obey it because we love it for its own ordered beauty, rather than for the sake of the blessings by which it rewards its faithful servants. This is pre-eminently the lesson learned by a candidate on the Mount of Blessings: as principle, the activity of IHVH is sure, and rewards are certain to attend upon faithfulness to Him. Nevertheless, these rewards—whether psychic or material powers, whether earthly or heavenly wisdom, whether mortal or immortal joys—are not the strongest incentive to his endeavors.

Having acquired this understanding, a candidate for Initiation has attained to expanded vision whereby he experiences within himself the reality of the Macrocosm. As a neophyte he knew that he lived and moved and had his being within the spiritual Macrocosm; now he experiences the Macrocosm as living and moving within himself.

There are now for him two sacred mountains which uphold the heavens, and about which circle the zodiacal Hierarchies. Among the stars of the Zodiac the Interpreters wander, and in their wanderings they make plain the will of God for men. The candidate knows his unity with the stars and with the Interpreters, for they are the out-picturing of principles active in his own consciousness. These principles have been purified (i.e. liberated) in the aspirant, else he could not have attained to the two mounts; in every instance their purification has meant purging away of the personal aspect and ascension into the impersonal.

The disciple no longer fears, but loves, the Law since his vision has been sufficiently clarified to permit him to observe its true nature. Therefore he is righteous because he loves righteousness *(rightness)* and not because he desires the powers that *rightness* will bring. This is the Saturn purification (Capricorn-Aquarius).

A disciple approaching Initiation also pours out his life (symbolized in the blood), not because it is to his advantage to do so —although he knows well that it will open the door to the Mysteries—but because it is his great joy to pour himself out. He thus learns the meaning of sacrifice. This is the Jupiter purification (Pisces-Sagittarius), for Jupiter is the abundant giver. The candidate is now a true priest who, out of his spiritual plenty, gives plentifully.

Having witnessed the divine creative energy at work in the spirituals worlds, the candidate is impassioned for celestial beauty and recreates it upon Earth. The creative fire is degenitalized and finds expression through the forebrain in artistic creation as an emanation of the pure uncontaminated energy of God Himself. When the fire-mist is thus lifted from generative centers to the head, it no longer seeks expression through physical passion, but in creative thought and spiritual activity. This is the Mars purification (Aries-Scorpio), symbolized in the holy grail and spear.

The sacred fires in man animate all his vehicles; they give force to all the principles of his being. On the physical plane this force generates sperm; on the astral plane it manifests as desire; on the mental plane as thought; and on the spiritual level as soul power. The place of leadership attained by Moses was won by mastery of the creative fires that burned at the center of his being, as it does in every Ego. He had learned the way to power and illumination, and that way he pointed out to his people again and again, in numerous ways and at sundry times, by means of many symbols. The doctrine of the regenerated life lies at the very heart of his Book of the Higher Law.

A regenerate one is not enslaved by that personal affection which, as we have seen, so frequently causes a neophyte to leave the path of illumination. Yet he loves all living, and performs all duties to family, friends and neighbors with complete self-abandonment, not because he wants the happiness that will be poured out upon him, but because he loves life. Few neophytes understand the golden Venus, planet of love and sweetness, in her role of karmic emissary. Yet Venus is the ruler (Interpreter) of Taurus, one of the four Signs of Destiny. Too often karma is feared, particularly that karma which binds us to other members of the race. But to the candidate who has come to the two mounts, Venus is the beautiful Mother of Destiny, gracious and smiling even when her hands bear gifts of sorrow. She is like the tender Hathors of Egypt. And this is the Venus purification (Taurus- Libra): that we love for love's own sake, and not for the happiness which is the gift of love.

Inmost of the planets of the solar system is Mercury, the star-like Interpreter of Gemini and Virgo. Inmost of the egoic principles is the pure reason which inducts a disciple into the

starry sphere of Abstract Truth. Mercury interprets for the seeker the meaning of a spiritualized mind, a mind trained to think in terms of abstract principle so that it may follow the sky paths of God's own thinking. There are no secrets of the universe which a spiritualized mind is not able to discover; but it is not for these that a new Initiate purifies his mind. He loves Truth because it is Truth, not because of the knowledge it unfolds within his consciousness. This is the Mercury purification (Gemini-Virgo).

Through the gate of Truth an Initiate enters into the full illumination of the I AM, whose cosmic symbol is the Sun. Each time he makes the eternal affirmation "I AM" in the fulness of first-hand knowing, he himself becomes a sun radiating an effulgence of golden glory. The light of the I AM shines upon the mirror of personality, the Moon, and thus brings light into the darkness of materiality, the earthly consciousness. The Earth purification involves the spiritual activity of the Sun-Moon principles (Cancer-Leo), by which one "newly born" is liberated at last from earthly consciousness and able to "travel in foreign countries"—other planets of this solar system and, later, other solar systems.

An illumined One of the two mounts has become a cosmic wanderer. He has learned to pass simultaneously outward in space and into realms of increasing tenuosity as he journeys inward toward the very heart, the spiritual center, of Earth. Thus it is that he comes into a realization that man is indeed a miniature cosmos, containing within himself all the potencies of earth and sky. He comes to understand that the furthermost star gleaming in the distant confines of the heavens has its magnetic center within himself, and that to find and unleash its mighty spiritual forces within himself is the purpose of cosmic illumination, or Initiation.

Having established these zodiacal rhythms within, the emancipated one hears the voice of the Master say to him: "I call heaven and earth to record this day against you, that I have set before you life and death, blessings and cursing: therefore choose life, that both you and your seed may live" *(Deuteronomy* 30:19)

"The body of the earth is a living organism. In it everything can be observed analogous to the parts of an animal body. Plants and trees are its hair, metals its arteries, waters of the sea its drink. The earth has formative forces, a kind of

imagination, movements, certain illnesses; the ebb and flow are its breathings analogous to the respiration of an animal. The soul of the earth appears to be a kind of flame, hence the subterranean heat. Also there can be no propagation without heat or warmth.

"A certain picture of the Zodiac and of the whole firmament is imprinted by God in the soul of the earth. This is the bond of the heavenly and the earthly, the cause of the sympathy between heaven and earth. The soul is in the center of the earth and sends forth its impressions in all directions. As with the soul of the earth, so it is with the soul of man, the highest harmony of his image. Numbers, stars, nature in general harmonize with certain mysteries of the Christ religion. The soul of the earth works through the whole body of the earth, but has its seat in a certain part (as the human soul has its seat in the heart) and from thence as a focus its workings go out through the oceans and atmosphere of the earth.

"The lower elements or spirits of the Earth were silenced by the coming of the Christ."

—Kepler

CHAPTER XXXVIII

Moses' Swan Song

And the Lord said unto Moses, Behold, thy days approach that thou must die: call Joshua, and present yourselves in the tabernacle of the congregation, that I may give him a charge. And Moses and Joshua went, and presented themselves in the tabernacle of the congregation.

—*Deuteronomy* 31: 14

As Moses' mission drew to a close his role of racial leadership was conferred on Joshua who, as we saw in the work on Exodus, occupied a place in the life of Moses comparable to that of John in the life of Christ Jesus. He was the most intimate with his master in that he was the most advanced of his disciples. The hour had come for giving him the special instructions he was now duly qualified to receive. The Lord (Law) was revealed to him, we read, in a pillar of cloud (Water Initiation). He was not yet sufficiently advanced to receive a revelation by the pillar of fire (Fire Initiation) as had Moses, his teacher and his inspiration.

After Joshua's illumination he shared with Moses the ability to hear the music of the spheres. It is said, therefore, that "Moses came and spake all the words of this song in the ears of the people, *he, and Hoshea the son of Nun.*" While Moses sang his song to all the people, its deeper import was for the inner circle of his disciples, foremost of whom was Hoshea. He is mentioned specifically. Hoshea is the spiritual name of Joshua. To the initated that name reveals the status to which he had attained, a status so exalted that he was able not only to hear the song, but to sing it with Moses.

Singing the Song of Life is an achievement belonging especially to the Water Initiation. Life is a unity, and its song is a universal song whose keynote is struck in the heart. It is heard by means of a spiritualized sense of hearing, which correlates to the mental qualities of meekness and docility: "Speak, Lord, for thy servant heareth."

It is to this keynote of universal life that a virgin spirit (man in his true essence) vibrates; and in the processes of evolution this fundamental spiritual harmony gradually extends outward from the virgin spirit into its vehicles which manifest in the phenomenal worlds. The song of Moses is the outpouring of one in whom this process was being completed.

The spirit, functioning in the music of the spheres, unfolds its color harmonies in the soul, which is the mediator between the god within and the man without; thus the latter is brought into conformity with the universal sound patterns. When this is achieved, the protective forces against "evils and troubles" are invincible. The song of the soul then serves to recall the objective mind from illusions of the sense world and to hold it poised in the life that lies behind and beyond them. It "shall testify against them as a witness."

From the racial standpoint the song of Moses may be interpreted as an articulation of the ideal set before the Fifth Root Race for its ultimate attainment. It is a lofty ideal which only a few have thus far realized. The multitude recognize it only as "through a glass darkly," having little or no conception of the manner and method by which the ideal of spiritual power and illumination may be reached. Yet, however superficial the understanding of this ideal may be, it nevertheless serves as a measuring rod in determining the relative values of all other ideals placed beside it.

Deuteronomy 31: 22

Moses therefore wrote this song the same day, and taught it to the children of Israel.

The song of Moses is found in the thirty-second chapter of Deuteronomy. When we listen to its cadences with the ear of spirit we come to understand why it is called the Magna Charta of prophecy. The only other song comparable to it in profundity and inspiration is the song of the Lamb in Revelation. Both are chants of Initiation, the one voicing the ideal of attainment for the Old Dispensation; the other, for the New.

References to Deity are couched in anthropomorphic terms, but esotericists recognize that only the operation of natural law is thus personified. From a literary viewpoint, the song of Moses, like the other songs in the Bible, is a poem, and we expect to find in it the figures of speech which go to enrich poetry.

In the following discussion of this unique Song, we have quoted the verses in their poetic arrangement while retaining the language of the King James translation.

Deuteronomy 32: 1, 2

Give ear, O ye heavens, and I will speak;
And hear, O earth, the words of my mouth.
My doctrine shall drop as the rain,
My speech shall distil as the dew,
As the small rain upon the tender herb,
And as the showers upon the grass.

The song of Moses was his "swan song"—a farewell to Earth. It expresses the glory of translation from Earth to heaven, which he was about to experience. It sounds the note, not of death but of life—life more abundant and everlasting. His life had been lived in close communication with Divinity; and now, as he drew near to the borders of the heavenly world to enter therein, his whole being was suffused with its gracious light. With divine tenderness he sings, "My doctrine shall drop as the rain, my speech shall distil as the dew, as the rain upon the tender herb, and as the showers upon the grass."

Deuteronomy 32: 3, 4

Because I will publish the name of the Lord:
Ascribe ye greatness unto our God.
He is the Rock, his work is perfect:
For all his ways are judgment:
A God of truth and without iniquity,
Just and right is he.

To an "old soul," tried and purified in the furnace of experience, Law is the signature of the One God, the Rock, whose name it publishes. In publishing the name of the Lord, Moses made known to his disciples something of the deeper mysteries he had touched when communing with Divine Intelligence in the burning bush and on the heights of Mount Sinai. It was the I AM in Moses that called upon the heavens to give ear and the Earth to hear the words of his mouth. He was sounding the keynote of the Mosaic Dispensation, the rhythm of the Mystery School which he served. "Set your hearts," he afterwards urged his hearers, "unto all the words which I testify among you this day." He assured them that to thus attune themselves to the note he set for them was no "vain thing": "It is your life; and through this thing ye shall prolong your days."

Deuteronomy 32: 7–12

Remember the days of old,
Consider the years of many generations:
Ask thy father and he will shew thee;
Thy elders, and they will tell thee.
When the Most High divided to the nations their inheritance,
When he separated the sons of Adam,
He set the bounds of the people
According to the number of the children of Israel.
For the Lord's portion is his people;
Jacob is the lot of his inheritance.
He found him in a desert land,
And in the waste howling wilderness;
He led him about, he instructed him,
He kept him as the apple of his eye.
As an eagle stirreth up her nest,
Fluttereth over her young,
Spreadeth abroad her wings, taketh them,
Beareth them on her wings:
So the Lord alone did lead him,
And there was no strange god with him.

In the foregoing verses Moses is describing events which occurred at the destruction of Atlantis, when the "Chosen People" were led out of the "waste howling wilderness" by an Archangel, called in the Bible the Angel of the Lord (Michael). All the seemingly anthropomorphic references to Deity in the Old Testament have reference to the archangelic Race Spirit rather than to Godhead Itself; but the Angel of the Lord, the Archangel Michael, is identified with the Law and personifies it, because he is its true representative. To the spiritual vision of the patriarchs, Michael was no mere abstraction, but a living Identity with whom they held communion and whose leadership they accepted.

We observe in the above that a distinction is made between the *Most High* and the *Lord*. "When the Most High divided the nations, the Lord's portion was Israel." This is a valuable clue to the archangelic tradition of the Old Testament. It is still clearer in the Septuagint, where we read: "When the Most High divided the nations, when he dispersed the sons of Adam, *he set the bounds of the people according to the number of the Angels of God;* And the Lord's portion was his people Jacob, and Israel the cord of his inheritance."

This division of the sons of Adam took place in Atlantis. In that remote period of the Earth's history the glorious Archangel

Michael drew to himself those Egos qualified to become the seed for the new or Aryan race then to be developed. These, as we have seen, were the Original Semites, the common ancestors of both Aryans and Semites of today. Michael found his people in the "waste howling wilderness," and he led them about, he instructed them, he kept them as the apple of his eye. Like a mother eagle bearing her young birds on her powerful wings, so Michael the Archangel bore the Israelites on his wings of fire, transporting them from the dangers of doomed Atlantis to a place of safety in the Gobi Desert, where the Aryan race came into being.

All this had life and meaning for Moses. By powers unfolded in Initiation he could read in the Memory of Nature, for it is said: "Remember the days of old, consider the years of many generations." The ability to read in the Cosmic Records has reference to powers belonging to that state of consciousness in which an Initiate transcends concepts of time and space, and enters into the Eternal Now, where the past is still a present reality.

Therefore, the uneven ways of human life had not blinded Moses to the even ways of God. His life was not centered in the fluctuating conditions of personality, but in the invariability of the eternally abiding spirit. It was of the ever-present, guiding principle personified in Michael that he affirmed with certitude: "He is the Rock, his work is perfect; for all his ways are judgment: a God of truth and without iniquity, just and right is he."

Deuteronomy 32: 13, 14

He made him ride on the high places of the earth,
That he might eat the increase of the fields;
And he made him to suck honey out of the rock,
And oil out of the flinty rock.

. . . . .

And thou didst drink the pure blood of the grape.

Those who live in accord with cosmic law "suck honey out of the rock, and oil out of the flinty rock." The rock here spoken of is none other than the Philosopher's Stone. It is the power that taps the high sources of Good and draws therefrom celestial wisdom (honey) and divine love and tenderness (oil). One in whom these qualities and powers are manifest is made to "ride on the high places of the earth" and to "eat the increase of the fields."

Deuteronomy 32: 15–18

But Jeshurun waxed fat, and kicked:

. . . . .

Then he forsook God which made him,
And lightly esteemed the Rock of his salvation.

. . . . .

With abominations provoked they him to anger.
They sacrificed unto devils, not to God;
To gods whom they knew not,
To new gods that came newly up,
Whom your fathers feared not.
Of the Rock that begat thee thou art unmindful,
And hast forgotten God that formed thee.

Jeshurun is a name for Israel. Israel was the name specially given to the ten tribes first carried away into captivity. In their prosperity they forgot their guiding principle and His representative, the Archangel Michael, "the Angel of the Lord." Among esoteric and metaphysical students today we find a similar reaction. When suffering afflicts their bodies and sorrow their minds they cling to the Law (Truth); but with the return of health and prosperity they "wax fat," and kick, and forget the Rock of their salvation, with the result that they enter upon a cycle of evil that ultimately brings afflictions upon them once more.

Deuteronomy 32: 20, 22, 23, 24, 29

And he said, I will hide my face from them,
I will see what their end shall be:
For they are a very froward generation,
Children in whom is no faith.

. . . . .

For a fire is kindled in mine anger,
And shall burn unto the lowest hell,
And shall consume the earth with her increase,
And set on fire the foundations of the mountains.
They shall be burnt with hunger, and devoured with burning heat
And with bitter destruction:
I will also send the teeth of beasts upon them,
With the poison of serpents of the dust.

. . . . .

O that they were wise, that they understood this,
That they would consider their latter end!

All of the afflictions—disease, sickness, famine, sorrow—described in the above passage are the results of infringements of cosmic law. In their ignorance, the unregenerate seek to escape from the law in some manner, but the Race Spirit, whose mission it is to bring a certain racial ideal into physical manifestation, will not allow infringement to pass uncorrected. The process of correction must always involve suffering, however tender and loving the archangelic Leader may be, since the personal will of the individual is in conflict with the harmonious ideal of the race. This is true whether we consider the word "race" in its narrow or its broad sense.

Moses, an Initiate, from the depths of his compassion exclaims, "O that they were wise, that they understood this!"

In sharp contrast to the exalted realization of an illumined Initiate is the darkness of the unregenerate:

Deuteronomy 32: 32, 33

For their vine is the vine of Sodom,
And of the fields of Gomorrah:
Their grapes are grapes of gall,
Their clusters are bitter:
Their wine is the poison of dragons,
And the cruel venom of asps.

The vine of Sodom and the field of Gomorrah represent, esoterically, the two poles of spirit within the body of man which, having "fallen" out of balance, become the source of untold mischief. The feminine pole or love principle "fell," becoming "submerged" (Sodom) in the passionate nature, by whose fires this principle may be destroyed. It was allowed to descend to such disastrous depths in Sodom, with the result that fire from heaven fell upon the city to the utter destruction of its people.

In the remaining verses of his Song (Deuteronomy 32: 34-44) Moses directs his vision into a future that has now become the present. The chaos and conflict, the sorrow and suffering, that all the world is experiencing today, he saw as the inevitable consequence of the road humanity was travelling. He looked upon cosmic law to which belonged "vengeance and recompense." He saw the "foot" of humanity "slide in due time; for the day of their calamity is at hand, and the things that shall come upon them make haste."

These words are peculiarly applicable to this time of reckoning when, on the one hand, the forces of evil are rampant and, on the other, the forces of idealism rise to unparalleled heights. The latter share in the lofty vision of Moses; the former are "sliding" toward the doom he so graphically described.

But now as then there is a Promised Land for those who remain faithful, a new civilization, dedicated to peace and plenty, of soul as well as body, and founded on Truth. Of this the Lord speaks through Moses:

Deuteronomy 32: 34, 39–40

Is not this laid up in store with me,
And sealed among my treasures?

. . . . .

See now that I, even I, am he,
And there is no god with me:
I kill, and I make alive;
I wound, and I heal:
Neither is there any that can deliver out of my hand.
For I lift up my hand to heaven,
And say, I live for ever.

It was in the assurance of this transcendant truth that Moses calmly ascended the heights of Mount Pisgah (Nebo) to pass into the great silence and there await the final event of his earthly career. He was, in this phase of his development, attuned to the cosmic soul song: "I lift up my hand to heaven, and say, *I live forever.*"

It is in such assurance of the victory of Truth over error that modern neophytes may calmly pursue their career of service to humanity, singing with Moses,

Deuteronomy 32: 43

Rejoice, O ye nations, with his people:
For he will avenge the blood of his servants,
And will render vengeance to his adversaries,
And will be merciful unto his land, and to his people.

CHAPTER XXXIX

The Cosmic Blessings Of Moses

Leviticus, the book of the first law, closes with a description of conditions similar to those upon the Earth today, wherein the spiritual and the material exist in striking contrast to one another. Deuteronomy, the book of the second law, closes with a vision of the New Earth and the New Race which will inhabit it, as foreshadowed in the cosmic blessings of Moses.

The blessings Moses bestows upon the twelve tribes parallel in many respects the blessings Jacob pronounced upon his sons. Both are of cosmic import; both correlate to the twelve zodiacal Rays. Yet there are important differences. In the four centuries that had elapsed between the utterance of Jacob, as recorded in the forty-ninth chapter of Genesis, and that of Moses, as recorded in the thirty-third chapter of Deuteronomy, the race had made much progress. Consciousness had expanded, spiritual insight had deepened. The blessings of Moses reveal more of the higher qualities in man and his universe than do Jacob's. Jacob described the zodiacal influences as they registered in the mass consciousness; Moses expressed rather the reactions of the advanced few.

Jacob spoke from Egypt, the land of darkness; Moses from Mount Nebo, the heights of wisdom. Both Jacob and Moses gave their blessings just prior to their transition into the beyond, when their spiritual insight was calm and clear, and when their realization of Reality reached beyond ordinary boundaries of earthly awareness.

Deuteronomy 33: 1–3, 6

And this is the blessing wherewith Moses the man of God blessed the children of Israel before his death.

And he said, the Lord came from Sinai, and rose up from Seir unto them: he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them.

Let Reuben live, and not die; and let not his men be few.

Reuben is the Aquarian pioneer. He has learned the glorious lesson of conscious immortality. He does "not die." He embodies the brotherhood ideal of the coming age; "Let not his men be few."

Deuteronomy 33: 7

And this is the blessing of Judah: and he said, Hear Lord, the voice of Judah, and bring him unto his people; let his hands be sufficient for him; and be thou an help to him from his enemies.

Love will fulfill the law in the Age of Aquaria. It will be sufficient for the New Age man, an effective weapon with which to overcome his enemies. Hear, therefore, the "voice of Judah" (the son of Leo, the heart) "and bring him to his people."

Deuteronomy 33: 8–10

And of Levi he said, Let thy Thummim and thy Urim be with thy holy one, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah;

Who said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor know his own children: for they have observed thy word, and kept thy covenant.

They shall teach Jacob thy judgments, and Israel thy law: they shall put incense before thee, and whole burnt sacrifice upon thine altar.

Simeon and Levi are representative of the dual characteristics of Gemini. On the lower plane this sign manifests as division and separativeness; on the higher plane, as polarity. Simeon expresses the former; Levi the latter. Significantly, Simeon is not mentioned specifically in the Mosaic blessing, while Levi is emphasized.

Jacob, in his blessing to Simeon, refers to the lower aspects of Gemini as digging down a wall and as killing a man. Moses, seeing more clearly the higher operation of the sign of the Twins, addresses Levi only. The quality of equilibrium, which comes only after the trial of Massah and the conflict at Meribah in which the lower nature is subjugated, is expressed in the powers of the Thummim and the Urim. Let these be with "thy holy one," says Moses.

Deuteronomy 33: 12

And of Benjamin he said, The beloved of the Lord shall dwell in safety by him; and the LORD shall cover him all day long, and he shall dwell between his shoulders.

Benjamin typifies Cancer, sign of the Initiate whose wisdom is the result of a close and continuous communion with the operations of spiritual law. That law covers "him all the day long"; it dwells "between his shoulders."

Deuteronomy 33: 13, 14, 16, 17

And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath.

And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon.

And for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren.

His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: and with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh.

Joseph expresses powers of the higher mind which belong to the office of Sagittarius. He typifies the New Age pioneer in whom the mind has been spiritualized, and the functions of head and heart brought into equilibrium. The glory of such a character is likened to "the firstling of his bullock." His abilities enable him to bring forth the precious fruits of the Earth and Sun and Moon. The "horns" with which he shall "push people together" are the double powers of the illumined heart and mind. When these become active in man the manifold nations and races will be united in bonds of good will and common endeavor.

Deuteronomy 33: 18

And of Zebulun he said, Rejoice, Zebulun, in thy going out; and, Issachar in thy tents.

Zebulun relates to Pisces, the last sign in the Zodiac. This sign closes a cycle of experience, after which the soul *"goes out."* The expression used applies to liberation from earthly experience at the end of an evolutionary period; to freedom from the wheel of birth and death after attaining powers of an Initiate; to release from the physical body at death; or, in a still smaller cycle of life, to entrance of the soul into inner realms during hours when the physical body is asleep. Pisces opens on the boundless

ocean of life. Jacob refers to Piscean Zebulun as dwelling "at the haven of the sea," and Moses bids him rejoice in his "going out" into the expanse of being that knows neither time nor space. In the ampler consciousness of the race that is yet to come, death will have lost its terrors, and the soul will welcome it as the open door to a larger life to which it will go forth rejoicingly.

Issachar lives in the mansion of Taurus, where karmic debts are paid by loving self-forgetting service. With this accomplishment comes peace and contentment. There is a realization that divine justice is ever operative, and that man receives as he gives and pays as he earns. Living in harmony with this law removes the stress and strain which violation places upon one's whole nature. The mind, the tent in which consciousness dwells during earthly life, is at ease; it truly rejoices.

Deuteronomy 33: 20, 21

And of Gad he said, Blessed be he that enlargeth Gad: he dwelleth as a lion, and teareth the arm with the crown of the head.

And he provided the first part for himself, because there, in a portion of the lawgiver was he seated; and he came with the heads of the people, he executed the justice of the Lord, and his judgments with Israel.

Gad expresses the fiery, cardinal, mental qualities of Aries. He stands at the point of new endeavor; "blessed be he that enlargeth" that beginning. The powers of Aries are centered in the head. Utilizing these, Gad carves out a portion: first for himself, and then for others. Jacob says of him "a troop shall overcome him, but he shall overcome at the last." Mind will ultimately rule supreme over matter.

Deuteronomy 33: 22

And of Dan he said, Dan is a lion's whelp: he shall leap from Bashan.

Dan expresses the attributes of Scorpio, sign of form, generation and death. These aspects of human life result from misuse of the love (Leo, the lion) principle. They are its offspring. Through regeneration the spirit will one day "leap" from the sorrows and limitations it now suffers. It will rise on eagle's wings (higher Scorpio) into a larger freedom.

Deuteronomy 33: 23

And of Naphtali he said, O Naphtali, satisfied with favour, and full with the blessing of the Lord: possess thou the west and the south.

Naphtali comes under Capricorn, the sign of enlightenment born of compassion. Jacob referred to him as "a hind let loose," meaning release for a new cycle of soul expression. Filled with "the blessings of the Lord," he is bidden to possess the west and the south points of the earth plane, symbolical of darkness and death. They are for Naphtali's conquest.

Deuteronomy 33: 24

And of Asher he said, Let Asher be blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil.

Asher correlates to Libra, the sign which, in the Old Dispensation, divides spirit from matter. In the New it unites the two, and Asher becomes the new Adam in whom the higher forces are operative. Jacob declares, "'he shall yield royal dainties;" Moses adds that he shall be blessed with many children (followers). "Let him dip his foot (understanding) in oil (regeneration)."

Moses' closing blessing is addressed to the whole of Israel (redeemed humanity).

Deuteronomy 33: 16–29

There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky.

The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them.

Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew.

Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their right places.

The time will come when a redeemed humanity (Israel) shall "dwell in safety alone." They will dwell in a land of corn and wine (the balanced potencies of mind and heart). Oppositional forces of the world, which have attained to "high places," shall be under control; and the God of Israel will rule "in his excellency on the sky." The race will live in a consciousness that "underneath are the everlasting arms."

CHAPTER XL

The Translation Of Moses

The Earth Initiation

And now I am eager to die into the deathless,
Into the audience hall by the fathomless abyss,
Where swells up the music of toneless strings,
I shall take this harp of my life,
I shall tune it to the notes of forever;
And when it has sobbed out its last utterance,
Lay down my silent harp at the feet of the Silent.

—Rabindranath Tagore

After Moses had completed instructions in the Law, and had sung his song "in the ears of the congregation," he commanded that the Book of the Law be put "in the side of the ark of the covenant . . . that it may be there for a witness against thee." This means that the Higher Law which had been revealed by Moses, an illumined Ego, was to be deposited in the ark of the soul where it would bear witness against the personality if ever the latter, in its darkened state, went counter to the way of spirit.

In the Tabernacle, as previously noted, the Ark of the Covenant was placed in the Holy of Holies, where no external light was admitted because those who entered therein carried the light within themselves. Now, since the law revealed by Moses was placed within the Ark, we know that his earthly mission has been fulfilled. The Higher Law now reposed in the Ark on the borders of the Promised Land, where it awaits discovery by other pioneer souls.

With the successful conclusion of his earthly mission, Moses faced a glorious translation from matter to spirit.

Deuteronomy 34: 1–3

And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho. And the Lord shewed him all the land of Gilead, unto Dan.

And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea.

And the south, and the plains of the valley of Jericho, the city of palm trees, unto Zoar.

Moses' translation occurred on Mount Nebo. The name Nebo was used anciently for Mercury, god of wisdom, and signifies the deeper mysteries into which Moses was prepared to enter.

From the heights of Mount Nebo, Moses surveyed the way of human life. He viewed the field of racial evolution all the way from Gilead, which is "hard" and "rough," unto the land of Dan, where the forces of Scorpio have finally worked a regeneration in the life of mankind. Naphtali's land signifies Christed humanity; Ephraim's and Manasseh's, a race with the mind spiritually illumined; the home of Judah "unto the utmost sea" reveals the power of love (Leo) when passion has been transmuted into compassion. The valley of Jericho and the city of palm trees are emblematic of the fertile, fragrant places of the soul where it lives in joyous realization of eternal life.

The keynote of the life of Moses was *purity*. It is the theme of his "swan song" as it is of the song of the Lamb in Revelation. The Garden of Eden (etheric realms) was lost to man through his misuse of the sacred life force; the Promised Land (also the etheric realms) will be regained when that life force is conserved and transmuted into spiritual power. This is the fundamental teaching of the Bible from Genesis to Revelation.

Deuteronomy 34: 5, 7

So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord.

And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated.

Moses had reached the high degrees of Initiation that put him into such close touch with the fountain of life that his energies were continuously renewed. He was consciously moving in the currrent of immortal life. If he failed to discourse specifically on the subject of survival and eternal life, as some critics of his teachings have charged, he exemplified the life that taught these truths as no mere words could do. Even in the utterance of his

own first-hand knowledge he declared triumphantly, "I live forever!"

Moses did not depart because his vitality was spent, but because his mission for the age in which he lived, and the people whom he served, had been fulfilled. Laying aside a physical garment until such time as Earth's needs should call him back into mortality, he entered into life's larger sphere where hosts of illumined Beings awaited his coming.

Singularly beautiful is the *Thorah's* account of his passing. "One angel after another," it says, "sought to take his life, but in vain. First came the angel who had been his instructor, but his courage failed when he essayed to destroy the fabric on which he had spent so much time. Then came the Angel of Death. He approached eagerly, but when he saw the wonderful lustre of that face shining like the sun, he, too, shrank back abashed. At last came Jehovah Himself, and in one long and tender kiss He drew away the soul of His faithful disciple. Michael, Gabriel, and all the heavenly Hosts assembled in rejoicing to welcome this exalted spirit into the heaven worlds."

He was buried "in the land of Moab . . . but no man knoweth of his sepulchre unto this day" *(Deuteronomy* 34: 6).

Moses had taken the last and most difficult of the four great Initiations, Initiation by Earth. This gives mastery over matter; it reveals its hidden mysteries; it opens the way for sublimating the physical into the spiritual. With it every physical atom is brought under complete subjection to the mind and spirit of man. Moses had attained to such powers, as may be understood from the simple statement that "no man knoweth of his sepulchre unto this day." His mortality had been literally swallowed up in immortality. This glorious attainment is foreshadowed in the experience through which he passed when communing with God on the mount, "face to face." So highly charged with the forces of spirit was his very body that it was necessary for him to veil his presence from people. His face shone with transcendant glory; he was "in the light, even as he is in the light."

What Moses demonstrated all the race will experience in ages yet to come. The record of his life is available for the light it throws on every man's path. What he did, all may do, but the day for its accomplishment may be near or far. To everyone is

left this choice: to take the slowly drifting road traveled by unawakened multitudes, or to choose the shorter but steeper path of the awakened few, the Way of Initiation.

The Pentateuch closes appropriately with an account of the glorious translation of that inspired personage who brought the five immortal Books into being. Those five Books are known inclusively as the *Thorah.* They are described as being "full of holy fire," and as having been "written with a black fire upon a white fire." They remain as an illuminated text for the continued spiritual guidance of all peoples of the Aryan Epoch, to which they were given. Humanity as a whole has yet to learn the truths taught therein, and the goal pointed out has yet to be reached.

The following reference to the five Books as the "five great lights" is taken from the rabbinical writings entitled *Genesis Rabba:* .

> Light is mentioned five times in the opening chapter of the Bible. This points to the five books of Moses. 'God said, let there be light,' refers to the book of Genesis, which enlightens us as to how creation was carried out. The words, 'And there was light,' bears reference to the book of Exodus, which contains the history of the transition of Israel from darkness to light. 'And God saw the light that it was good,' alludes to the book of Leviticus, which contains numerous statutes. 'And God divided between the light and between the darkness,' refers to the book of Numbers, divided as that book is between the history of those who came out of Egypt and those who were on their way to possess the Promised Land. 'And God called the light day,' has reference to Deuteronomy, which is not only a rehearsal of the four earlier books, but contains Moses' eloquent dying charge and many laws not mentioned in the preceding books.

The last words of the Pentateuch are a rare tribute to the great Seer-Teacher: "And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face." He was an Initiate speaking down through the ages to all other Initiates. He linked the wisdom of the past with the revelations of the future. His words were tinged with the eternal, and about his brow gleamed a halo of immortality. His attainments were many and notable. The *Thorah* enumerates them thus:

There never was a man who possessed such great and good qualities. He was a wise legislator, a great statesman, a skillful leader, a devout patriot, a tender friend, a pious priest, a most brilliant and at the same time a very meek man.

When we consider his great meekness, his wisdom, his prudence, his chivalry, his forgiving spirit, his unselfishness, his freedom from envy, his gentleness of disposition and the sweetness of his nature, he was above every one and the one man qualified to bless Israel..

JOSHUA -- The Son of Initiate Wisdom

Like one who after many ages came, Jehoshua—God-Saviour was His name.

CHAPTER XLI

Joshua Ascends The Twelve Steps Of The Celestial Ladder

Joshua assumed the racial leadership of Israel when Moses relinquished it. His life and work is recorded in the Book that bears his name. Since that record is a continuation of the subject contained in the preceding five Books of Moses, it may properly be considered as constituting an integral part of the Pentateuch, in which case the six Books are referred to as the Hexateuch.

Joshua was the son of Nun, a Hebrew name meaning fish. In the sacred language of symbolism, the "son of Nun" is synonymous with the son of Initiate-wisdom. The term is frequently so used in mystical writings of widely divergent times and places. Tertullian, an eary Latin Church father, states, for instance, that Christ and His immediate followers were fishes bred in the water and saved by the Great Fish. This statement appears to be related to one in the *Zohar,* which declares of God that "he had His dwelling in the Great Sea, and was a fish therein." The ancient Chinese taught that Fuh-he invented nets with which to catch fish. The meaning is similar to that conveyed by the Christ when bidding his "fishermen" (Disciples) to be "fishers of men." Their task was to help make the way of the Piscean, or Fish, Initiation known and open to all who chose to walk therein.

The Book of Joshua is an exoteric commentary on an ancient mystic treatise called the Book of Jasher. Mutilated though it is, and containing as it does some interpolations and mistranslations, the essentials of the Book of Jasher remain intact. These essentials pertain to its esoteric structure wherein is embodied the twelve steps that lead through discipleship all the way to cosmic knowing.

Certain processes of illumination through Initiation have been familiar to the more advanced individuals among all people of every race and age. One who has learned "to tread the Path that leads to Light" is able to recognize experiences similar to his own in the descriptive ritualism of other Schools. Compare, for instance, the following description of a ritual performed in the ancient Egyptian Mysteries with that outlined at corresponding initiatory stages in the life of Joshua.

Of the Egyptian candidate it is stated that after a preliminary trial at Thebes, where he had to pass through many trials called the "Twelve Tortures," he was commanded to govern his passions and never lose for a moment the idea of his God. After having overcome many dreadful trials he was initiated into certain degrees. Finally he was brought into a vast subterranean chamber and commanded to stand before a coffin in which lay the slain body of the Great Master Osiris. This hall was called the "Gates of Death." If the disciple emerged therefrom victorious he had gained immortality; he had become an Initiate into the Mysteries of the inner life.

These different degrees may be traced in the life of Joshua. At the Eleventh Step, the conquest of Ai, wherein the five kings are placed in a cave and later hanged upon trees, Joshua passes into the Chamber of Death. At the Twelfth Step he emerges victoriously. Having gained the priceless boon of immortal life, he was duly qualified to successfully execute the high commission destiny had placed upon him.

To no one of a lesser state would the following words spoken unto Moses have been applicable: "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him" *(Deuteronomy* 18: 18, 19).

The Book of Joshua, like all other historical Books of the Bible, is only secondarily concerned with a specific people, a designated time, and named individuals. As is always the case in Sacred Scriptures, its primary purpose is to present type-characters, and to set forth universal principles which prove equally applicable to all people in all places and at all times.

Joshua had been trained by Moses for the office he was appointed to fill as the leader of Israel. Moses led his people to the borders of Canaan; it was given to Joshua, his foremost disciple, to guide them into the Promised Land. What was not within the grasp of Moses was within the reach of Joshua. A true Master so trains his pupil that in time the latter surpasses him in excellence. Such is the law of progress.

Throughout all ages the path of discipleship has consisted of twelve steps or degrees. The ancients frequently referred to them as the Twelve Great Labors that lead to Perfection. "The Twelve Labors of Hercules" are a familiar mythological portrayal of the stages by which the Great Work is accomplished.

In the life of Joshua, depicting as it does the way of Initiation, these Twelve Steps are discernible. They may serve to guide modern disciples who are pioneering for the Sixth Root Race even as they did pioneers of the present Fifth Root Race, of which Joshua was so eminent a leader.

First Step—Conquest of Amalek

Exodus 17: 8–11, 13, 14

Then came Amalek, and fought with Israel in Rephidim.

And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek:

. . . and Moses, Aaron and Hur went to the top of the hill.

And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. . . .

And Joshua discomfited Amalek and his people with the edge of the sword.

And the Lord said unto Moses, Write this for a memorial in a book, and rehease it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven.

The first Great Labor given by Moses to Joshua was to "go out and fight Amalek." This was his commission after Israel had journeyed but seven days in the wilderness. Amalek typifies lust, a mighty power that has to be vanquished when one is setting out upon the Path. It is in the manger where the beasts of the carnal man feed that the Christ Spirit first stirs the fires that bring a new, regenerated life into being. The Path of Purification leads to the Way of Perfection.

Joshua discomfited Amalek with the edge of his sword. The

sword, like the staff of Mercury, symbolizes the spinal spirit fire which, rightly and wisely used, will destroy the dragon of lust (Amalek).

While the first step is being taken, both the mind and the body are subjected to a refining process. Inner perceptions are strengthened and spiritual vision awakened; with this development many truths hitherto concealed beneath the veils of myth, parable, or allegory become clear and understandable. Symbolism is recognized as a medium whereby the soul communicates truths that transcend the power of mere words to convey. A disciple comes to recognize the reality of inner worlds as contrasted with shadow forms of the outer material spheres.

Second Step—Divine Communion

Exodus 33:11

And the Lord spake unto Moses, face to face, as a man speaking unto his friend. And he turned again into the camp but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle..

Joshua alone among all the disciples and followers of Moses was qualified to accompany the man who talked "face to face" with God in the silence and solitude of the high place of the soul. The biblical record tells something of the glory experienced by Moses during that high communion, but nothing is said regarding that of Joshua. For Joshua it was an occasion for testing his strength, his courage, and his ability to stand alone, free and independent of all guiding and supporting personalities. These are attributes essential to leadership in any and every field of endeavor.

At the second step a candidate encounters the Great Silence. He who can remain within its sphere, dauntless and unafraid, has passed beyond the flames of passion and entered into the exhilarating white soul fire. The first ordeal of terror lies back of him; he glances over the path he has traversed and views accomplishments that have brought him to his present attainment. Joshua had entered calmly and victoriously into the Great Silence and shared experiences encountered therein. This is conveyed in the cryptic statement that "Joshua departed not out of the tabernacle."

Third Step—Test of Humility

Joshua 1: 8, 9

This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do accordingly to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. Have I not commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest.

At the third step the test is subtle in that it arises out of apparently insignificant trifles which may be encountered any hour in the course of daily living. Such may try the nature to the utmost, and before them even such strength and courage as proves victorious over great adversities may succumb to defeat. The trial at this stage determines to what extent the candidate relies on the resources of his own nature. If his chief dependence be upon these, he is subject to failure. If, on the other hand, he has come to recognize in all humility that of himself he "can do nothing," and that it is the Father who "doeth the work," then he has reached a place where there is no failure. Not until the relative weakness of the personality is recognized and admitted, and the unmeasured power of the indwelling spirit is realized and called into action, can the candidate meet the petty provocations that intrude themselves into the passing hours with a spirit of equanimity and complete self-mastery.

Joshua had the strength and the courage to successfully pass this test; he placed his reliance on the promise made to him that the Lord God was with him whithersoever he went. Having thus proved himself gentle, humble, and believing; also, strong in his reliance on divine support, devoted in his preparation for the great tasks that lay before him, and superior to the trials of the passing days, Joshua became a worthy "servant" of Moses, and a true leader and teacher of his people.

Fourth Step—Expansion of Consciousness

Joshua 2:1

And Joshua the son of Nun sent out of Shittim two men to spy secretly, saying, Go view the land of Jericho. And they went, and came into an harlot's house, named Rahab, and lodged there.

The spies that Joshua sent out to explore the land represent pioneers who lead out over unbeaten paths. They went from Shittim, the place of acacia and symbol of the undying spirit.

As they came into Jericho the king of the city sought to take them. Nor were the inhabitants friendly. But standing apart from her fellow-countrymen in her attitude toward, and treatment of, the visiting spies was Rahab, she who bore the name of harlot. That this appellation pertained to her past only is evident from the character she revealed in her dealings with the spies, and in her acceptance into the faith and the inner circle of Israel. This is an instance of the greatest sinner becoming the greatest saint. In respect to her personal character she parallels Mary Magdalene in the New Testament. Few came as close to the Christ as did Magdalene.

In accordance with biblical genealogy Rahab was the great, great grandmother of David; therefore she was of the line from which descended the Master Jesus. That Rahab was a soul of high attainment, one of the first women to become a disciple of the new teachings brought by the "spies," is indicated by the incident under consideration. Dante, an Initiate, having an understanding of the veiled values in Joshua's account of Rahab, placed this friend of Israel (the Elect) among highly honored immortals in his initiatory epic, the *Divine Comedy.*

Rahab means *broad.* She represents those of extended vision who are capable of grasping ideals that still await realization by the race mind. Rahab was one of the Aryan pioneers who prepared the way for the coming of the Great Shepherd and the Religion of the Lamb. With stalks of flax laid upon the roof she shielded the spies, an act which is representative of the manner in which an awakened soul gives hospitality to a new revelation, and protects the teachings of deeper mysteries from desecration by the unprepared—and therefore, uncomprehending—multitude.

The teachings given by Joshua, and carefully guarded by Rahab, were not taught to the masses until the succeeding Piscean Dispensation. In like manner, Mysteries of the cycle now closing will become common knowledge to the people at large in the coming Aquarian Age. Esoteric truths belonging to far distant times are first discovered by pioneers, the "spies" of Truth that go forth to "view the Promised Land."

The flax under which Rahab hid the spies represents teachings of purity and chastity given under Virgo, the sign opposite Pisces, which governs the astrological cycle now drawing to a close.

Jericho, the city whereto the spies were sent, lay in a valley of fragrance, shadowed by palms and cypress trees. Though living amid fertile and beautiful surroundings, the inhabitants were discomfited by fear of the people encamped on the other side of Jordan. It was the fear which man in his ignorance has for something he does not know or understand. The teachings of the pioneering few, being strange, are invariably looked upon by the many, who are settled in long accepted beliefs, with suspicion if not with actual hostility.

Rahab's assistance to the spies (pioneers) is described as follow:

Joshua 2: 15–18

Then she let them down by a cord through the window; for her house was upon the town wall, and she dwelt upon the wall.

And she said unto them, Get you to the mountain, lest the pursuers meet you; and hide yourselves there three days, until the pursuers be returned: and afterwards may ye go your way.

And the men said unto her, We will be blameless of this thine oath which thou hast made us swear.

Behold, when we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: and thou shalt bring thy father, and thy mother, and thy brethren, and all thy father's household, home to thee.

Rahab dwelt on a high plane of consciousness (wall). The act of letting the spies down from out of a window, like similar occurrences recorded in the Bible, signifies liberation of the spirit from the body. For three days the liberated spies were out on a "mountain," reference to initiatory experiences undergone in inner realms.

The scarlet thread whereby the spies secured their freedom, —and the sign used by Rahab and all of her house (those of similar attainment) that they might be saved—has reference to the blood. When cleansed and purified it aids in the development of an unbroken consciousness and the realization of Eternal Life.

Among the disciples of Moses, the one next in attainment to

Joshua was Caleb. These two, together with Aaron, formed a trinity in the life of Moses that was paralleled by Peter, James and John in the life of Christ Jesus.

It is significant to note that of those sent into Canaan to look it over and report upon its condition all returned with adverse accounts except Joshua and Caleb. They saw it as an "exceeding good land." They had the degree of goodness within themselves to discover the same quality in that which lay outside themselves.

Many aspire to a place of power and responsibility such as devolved upon Joshua, but few have the strength and perserverance for making the rigorous preparation necessary thereto. It calls for many restrictions in one's personal life, severe discipline of mortal propensities, repeated renunciations of everything that does not directly contribute to the fulfillment of the appointed destiny. But when one is duly qualified there comes the poise, the confidence, the power and the vision to carry out great missions. Then the approving word is heard from on high: "This day will I begin to magnify thee in the sight of all Israel."

Fifth Step—Joshua's Dedication

Deuteronomy 31: 14, 23

And the Lord said unto Moses, Behold, thy days approach that thou must die: call Joshua, and present yourselves in the tabernacle of the congregation. . . And Moses and Joshua went, and presented themselves in the tabernacle of the congregation.

And he gave Joshua the son of Nun a charge, and said, Be strong and of good courage: for thou shalt bring the children of Israel into the land which I sware unto them: and I will be with thee.

Having mastered the initiatory work preparatory to receiving his high commission, Joshua was ready for complete dedication to selfless human service. Henceforth he was nothing of himself; he moved entirely in the current of divine will and became an impersonal instrument, obedient solely to higher law.

That an important forward step was taken at this time is indicated in the change of his name from Oshea, *the saviour,* to Joshua, meaning *God the saviour.*

Moses attained to a vision of the Holy Land; Joshua entered it. Moses wielded the rod of power; Joshua the sword. The former symbolizes awakened and realized power; the latter, that

power in active manifestation. Early Christians identified Moses with the beneficent, expansive nature of the great planet Jupiter, and Joshua with the pioneering, energetic qualities of the warrior Mars. Moses exhibits the pattern of preparation; Joshua is that pattern in action. The former is the ideal; the latter, the ideal made actual. Hence it was that Moses had only a vision of the Promised Land whereas Joshua entered therein, taking with him all who were qualified to make the "crossing."

Sixth Step—Passage of the Jordan

At the sixth step the command was given: "Arise, go over this Jordan." The ways and means for making that crossing are not specified. The greater the advancement, the more that is left to the individual's own initiative. All true spiritual teaching is directed toward making a pupil self-reliant. He is taught to look to truth's inexhaustible source of strength and infallible guidance. These are not remote; they do not reside in an external Being only. They are available within the inmost center of man himself. The God without is also a god within. When this divine center at the core of one's own being is discovered and drawn upon, then there are resources for filling every need and for meeting every situation. To such a one comes the assuring words heard by Joshua: "The Lord thy God [Law] is with thee whithersoever thou goest."

Joshua's ability to meet emergencies was soon tested. The Jordan he was to cross was at floodtide (the emotions surged high, but they were under control). The cool command of the masterful spirit went forth: "Ye shall stand still in Jordan." As a symbol that spiritual powers which were in the ascendancy and in full control of the situation, "the ark of the covenant of the Lord of all the earth" was carried by priests across the river in advance of the people. And all waters, wheresoever they came from, yielded to a power greater than their own. They made way for their Master. This is how Joshua descibes the eventful crossing—the crossing into a superior state of being:

Joshua 3: 14–17

And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people;

And as they that bare the ark were come unto Jordan, and the feet of

the priests that bare the ark were dipped in the brim of the water (for Jordan overfloweth all his banks all the time of harvest.)

That the waters which came down from above stood and rose up upon an heap very far from the city Adam, that is beside Zaretan: and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off: and the people passed over right against Jericho.

And the priests that bare the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.

The "waters of Jordan" which were "cut off from the waters that came down from above" refer to dividing the higher elements in the emotional body from the lower. The statement that "the soul that sinneth, it shall die" refers to qualities of character that have been incorporated into the subtle body of the soul which cannot endure the light, which cannot levitate to the higher realms, but which must be purged and burnt away before the purified soul vehicle can rise into its rightful sphere. The latter is the body of waters that comes "down from above," and which is "very far from the city Adam," this city being the state of unregenerated man.

Seventh Step—Setting Up the Twelve Stones

Joshua 4: 9, 20

And Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood: and they are there unto this day.

And those twelve stones, which they took out of Jordan, did Joshua pitch in Gilgal.

When an Initiate leaves the unillumined wilderness behind and enters into the Land of Light, he sets up twelve stones in Gilgal. The twelve stones are the twelve spiritual centers in man's body which are "set up" into activity when a certain stage of development has been attained. Seen clairvoyantly, these centers appear as whirling vortices of energy; hence their symbolical placement in Gilgal, a name which means a *circle* or a *whirlwind*. They are "lotus blossoms" in the language of oriental occultism, and the "roses that bloom upon the cross" of the body in Western esotericism.

The stones, it is stated, are "there unto this day." In other words, the centers of light and power which Joshua brought into active expression are present in the body of every person, though

they are as yet latent in the great majority. The process of their unfoldment is one of the principal teachings of the Bible.

In the *Mysterium Magnum,* Jacob Boehme portrays faithfully the steps of man's passage from his first spiritual awakening until he reaches the stage attained by Joshua at the seventh step herein described. "When Christ, the Corner Stone [the divine principle in man]," writes Boehme, "stirreth himself, the Virgin Sophia appeareth in the stirring of the spirit of Christ in her Virgin attire before the Soul; at which the Soul is so amazed that all its sins immediately awake in it, and it trembleth before her. . . . But the noble Sophia draweth near in the Essence of the Soul and tincture its dark Fire with her Rays of Love."

Eighth Step—Circumcision Renewed

As the Israelites reached the other side of Jordan they were looked upon with awe by the natives who had witnessed the miracle enabling them to cross. Those who wield relatively impotent forces are invariably impressed by the quiet majesty and power of those who exercise mastery over super-sensible energies.

The second task placed upon Joshua was to "circumcise again the children of Israel the second time" (Joshua 5:2). This rite of purification was repeated—and must be again and again on the ascending spiral of development. Purification generated in the earlier stages must eventually be transmuted into a radiant quality that imparts to an aspirant's whole being a new vibrancy of cutting away all superfluous and extravagant desires by a study of continence and chastity.

As mentioned previously, circumcision was a part of Initiation into early Mystery Schools. The Mysteries were founded upon certain tenets of purification. Only through repeated cleansing processes could an aspirant become sufficiently refined and sensitized to "pass behind the veil." Hence Joshua, the Initiate-Teacher, demanded of the Elect a second circumcision.

Early writers tell us that part of the inner Mysteries had to do with *binding of the head and an arrangement of the crown.* These cryptic instructions refer to a sensitizing development that takes place *within* the head. Esoterically, circumcision was part of this work. It is only after this phase of development has been

experienced—and this applies to modern neophytes no less than it did to those in times past—that a full recognition of the unity of all life, and a realization of that oneness in inner communion, are born. "Always there have been 'miracles' for the few and 'parables' for the multitude."

Joshua 5: 10–12

And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even in the plains of Jericho.

And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched corn in the selfsame day.

And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.

The Eighth Step is symbolized by keeping the Passover. The Red Sea had been passed over; so, too, the Jordan. In the interim, while undergoing the "forty-year" discipline in the wilderness, they had been fed manna from above. This now ceased, and they were taught to make cakes of corn instead. Additional work was required of them, which implied a deeper comprehension of inner plane activities. Moreover, their spiritual life was henceforth to be sustained through resources from within rather than without. The old corn they were to use represents latent powers awaiting a quickening into activity. The symbolism of corn, as quite generally used in the religions of the world, is the planting of spiritual seed in the soil of material existence, where it is destined to germinate and finally come into fruitage.

The Eighth Degree pertains to such fruitage—the application of spiritual forces to material conditions, and the effective linking of the celestial with the terrestial. The life within and the life without are brought into a harmonious relationship.

Ninth Step—Jericho Encompassed

Joshua 5: 13–15

And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries?

And he said Nay; but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?

And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so.

At the Ninth Step Joshua encountered a supernal Being who instructed him in how to capture Jericho. The appearance to a disciple of an Eternal Being takes place in every initiatory ritual ever given to the human race. This experience is referred to in the great Babylonian epic of *Ishtar and Izdubar;* also in the Egyptian *Book of the Dead,* a book which might well be renamed the Book of Eternal Life, or of Initiation. It is to be found in the *Zohar;* and mention is made of a like Light Bearer in connection with the Mysteries of Eleusis. These exalted Ones are sometimes termed "Deliverers"; in other instances they are named "Champions," "Metatrons," or "Seers." The Book of Joshua, faithful to the initiatory ceremonialism of the ages, describes this Being as a "captain of the host of the Lord."

The capture of Jericho was not effected by ordinary weapons of offensive warfare, but by harmonious vibration. The subject in which Joshua was instructed by the exalted "captain" was rhythm. Herein is to be found a key to untold secrets of nature. Within the scope of vibratory law is concealed power over life and death, and over all that is manifest and unmanifest. By the rhythm of the Word were all things made. By the rhythm of the Word they can be resolved again into the universal ocean of being.

The secrets of heaven and earth are to be revealed as the forces of Uranus, the planet controlling the rhythms of electrical energy, are released upon this planet during the new Aquarian Dispensation. Then feats performed by Elder Brothers such as Joshua will no longer be considered incredible, but will be reverently investigated as phenomena demonstrating the inter-relationship between worlds and between forces seen and unseen.

Joshua was rebuked for asking, "Art thou for us, or for our adversaries?" His question was prompted by the fear, suspicion, and sense of divided interests common to race consciousness, but are not part of the soul of one who has entered into a full realization of his identity with the Whole.

Momentarily, Joshua was exhibiting a state of mind that belonged to his old self; its long established traits were not easily or quickly eradicated. He was assured, however, that the one who

appeared came "as a captain of the hosts of the Lord"—meaning that he was an impersonal agent of Law. Impersonality is the keynote of attainment at this stage. To realize this quality, the personality of Joshua suffered for a time both defeat and humiliation—the side of human nature that must decrease so its divine aspect may increase.

Tenth Degree—Capture of Jericho

The sixth chapter of Joshua tells the story of the capture and destruction of Jericho. The spiritual counterpart of the physical event has to do with the dissolution and redemption of an unregenerate state of consciousness. Jericho, a city, represents the consciousness of a group of people. In Hebrew the word *city* is feminine in gender. Jericho, specifically, is the "Moon city." It relates to the image-building faculty, the expression of the feminine pole of spirit. In fallen humanity this faculty has descended into evil ways. The race consciousness is not imaging forth the likeness of Him in whose image man was created.

The ungodlike creations set up by this misused faculty in the consciousness (city) of man must be captured and destroyed as a preliminary step to the establishment of a superior image. To aid in that accomplishment, intelligently and effectively through a knowledge of spiritual law, constitutes the Great Labor of the Tenth Step. In order to teach a group (city) how to perform such a redemptive task, one must have accomplished it within himself. Joshua was a person in whom the "fallen" feminine principle had, through pure and noble thinking and living, been uplifted; the long lost powers that belonged to Edenic man had been restored to their rightful place in him.

Joshua 6: 4, 5, 16

And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall encompass the city seven times, ond the priests shall blow the trumpets.

And it shall come to pass, that when they make a long blast with the rams' horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout, and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him.

And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the Lord hath given you the city.

Jericho was taken through the power of *seven*. The four of materiality was transmuted into the trinity of spirit. Seven marks the ascendency of spirit over matter. In its highest expression it produces a purified body, an illumined mind, a glorified spirit. This is the accomplishment of the Tenth Step of the initiatory ritual included in the Book of Joshua.

Madame Blavatsky notes that so important is the number seven that its meanings are inscribed upon almost every page of that mystic scroll known as the Book of Genesis. In the Grecian Mysteries a successful candidate chanted the seven vowels on completing a certain degree. One of the Egyptian Schools of Initiation was divided into seven Degrees. The First, Second and Third Degrees dealt with the development of the consciousness that transcends death. The Fourth and Fifth Degrees were concerned with the mysteries of vibration. The Sixth included a study of celestial rhythms, the music of the spheres. The Seventh and final Degree enabled an Initiate to receive powers from the "Seven-Rayed God"; these gave ability to use the powers of seven.

Joshua possessed these powers, as was demonstrated by the capture of Jericho. They were the result of processes of purification extending to the entire chain of his sevenfold vehicle. Only one thus purified is able to exercise complete mastery over his personality (Jericho, the Moon city.)

Tone is both masculine and feminine. The physical hearing detects only the masculine intonation although the feminine sounds synchronously upon the astral plane. The reason inner-realm music is so transcendently beautiful is because it contains so much more of the language of the soul than is heard with physical hearing only.

Each masculine-feminine note possesses its positive and negative rhythm, the negative sounding in flats and the positive in sharps. The feminine note sounds continuously within the archetype; the masculine, within the physical form. It is this harmonious rhythm which keeps the archetype intact so long as the physical form is destined to endure.

An Initiate who has developed consciousness on both planes is able to utilize the forces of masculine-feminine tones. By using only negative rhythms he can secure instantaneous collapse of the

archetype; this, in turn, will react in annihilation of the physical form. Joshua understood and used this rhythm in leveling the walls of Jericho.

Joshua 7: 11–18

Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff.

Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were accursed: neither will I be with you any more, except ye destroy the accursed from among you.

Up, sanctify the people, and say, Sanctify yourselves against to morrow: for thus said the Lord God of Israel, There is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you.

In the morning ye shall be brought according to your tribes: and it shall be, that the tribe which the Lord taketh shall come according to the families thereof; and the family which the Lord shall take shall come by households; and the household which the Lord shall take shall come man by man.

And it shall be, that he that is taken with the accursed thing shall be burnt with fire, he and all that he hath: because he hath transgressed the covenant of the Lord, and because he hath wrought folly in Israel.

So Joshua rose up early in the morning, and brought Israel by their tribes; and the tribe of Judah was taken.

And he brought the family of Judah; and he took the family of the Zarhites: and he brought the family of the Zarhites man by man; and Zabdi was taken:

And he brought his household man by man; and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken.

The seventh chapter is devoted to "the accursed thing" that afflicts fallen humanity. It is the sin against the Holy Ghost which cannot be forgiven so must be expiated. The nature of that expiation is plainly described in this chapter which tells the story of Achan, whose name means *one who troubles.* He is of the tribe of Judah of the sign of Leo, the home of the heart. A child of the love ray, he shows the consequences of misuse of its force. He and his people, having succumbed to the lure of the sense life, had so depleted their strength that they were unable to withstand the onslaughts of their enemy, the people of Ai. This is representative of the enfeebled condition, due to the same cause, which renders the whole of humanity subject to the negative, limiting, sorrowful state of poverty, disease, discord and death.

A Kabbalistic key is found in the name of the city of Ai. The letter A is masculine; it correlates to the fire principle in man. The letter I is a symbol of the Ego; it is the Hebrew Yod, which is incorporated in some form in every letter of the entire Hebrew alphabet of twenty-two letters. Like the signs of the Zodiac, this alphabet contains a history of the pilgrimage of spirit through material existence, whereby it gathers experience, acquires self-realization, and attains to conscious union with its greater self: the god of whom it was, and is, and ever shall be an essentail part.

So long as man is a slave to passion, he is subdued by the people of Ai; when he learns self-mastery he conquers them. An account of that conquest is contained in a later chapter.

Achan was burned with fire and stoned with stones. This is an outward manifestation of painful reactions following violation of nature's law.

Joshua 8: 17, 18, 26

And there was not a man left in Ai or Bethel, that went not out after Israel: and they left the city open, and pursued after Israel.

And the Lord said unto Joshua, Stretch out the spear that is in thy hand toward Ai: for I will give it into thine hand. And Joshua stretched out the spear that he had in his hand toward the city.

For Joshua drew not his hand back, wherewith he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai.

By the power of the spear, symbol of the uplifted and controlled spinal spirit fire, Joshua became master of the city of Ai. The city and its people were destroyed. The power (spear) which, when uplifted (stretched out), gives mastery over things "accursed" (Ai), is the same power which, when debased, works utter destruction. Incident after incident throughout the Bible emphasizes this truth.

Eleventh Step—Conquest of Ai

Joshua 8: 28–30

And Joshua burnt Ai, and made it an heap forever, even a desolation unto this day.

And the king of Ai he hanged on a tree until eventide; and as soon as the sun was down, Joshua commanded that they should take his carcass down from the tree, and cast it at the entering of the gate of the city, and raise thereon a great heap of stones, that remaineth unto this day.

This passage, which contains a formula of Initiation, pertains to the Eleventh Labor.

As previously noted, Ai represents the creative fire force in man. Its utter desolation demonstrates Joshua's complete mastery over that most subtle and powerful of all forces in the life of man.

Fire possesses a threefold potency. Its first emanation, which comes under Aries, the first sign in the Zodiac, is in the form of an incipient fire-mist. This is its most attenuated and highest spiritual manifestation. This fire-mist is later "stepped down," after which it appears as astral light. This aspect is governed by Leo, the second fire sign. Finally, the fire force condenses and becomes manifest on denser planes of being. It then emerges on the physical plane under Sagittarius, the third and last sign in the fiery triplicity. Each of these manifestations possesses tremendous power, and works in both a constructive and a destructive manner on inner as well as on outer planes.

The ability to observe and to study operations of the fire force in nature in its various degrees of expression depends upon the measure of control which an investigator has gained over the same force as it functions within his own body. At the present time comparatively few possess ability to view these operations, for in them are concealed the mysteries of life.

The King of Ai (one who has conquered the fiery currents within himself), was hanged upon a tree. To an hierophant the cross has always been an emblem of high attainment; therefore, it is held in profound reverence. Both the cross and the five-pointed star symbolize to an illumined one the ascent of the fire currents in man.

Later, when the body is taken from the tree it is placed before the gate of the city. In other words, this is part of an ancient initiatory cipher signifying that when an Ego is freed from the prison house of his body (the cross) it enters into a larger state of consciousness, and is permitted to observe the inner working of the fire principle in all its manifestations. He is able to note that it is the incipient fire force under Aries which is operative in mineral and plant life; that the astral light operating under Leo constitutes the life force in the animal and human kingdoms; and that the physical flame under Sagittarius is the force man utilizes to create for himself what we call a state of civilization. Creation of fire by friction, so it would be available to man in us-

able form, was one of the lessons pertaining to the physical world that was taught to early humanity in the Mystery Schools of Lemuria.

The heap of stones that "remain unto this day" are a testimony to the fact that truths pertaining to Initiation are the same now as in the times past, and that they will ever remain the same. **Conscious immortality can only be won by overcoming all that pertains to mortality.**

The Twelfth Step—Sun and Moon Stand Still

TRANSCENDING THE FIVE SENSES

The people of the city of Gibeon made peace with Israel, after which they incurred the active hostility of "the five kings of the Amorites." Thereupon they sent immediately to Joshua imploring him not to slack his hand in their aid, and to come to them quickly. Joshua "ascended from Gilgal" and received assurance from the Lord (Law) that the five opposing kings were in his hand and that not one would be able to stand before him. Nor did they. Their armies were all slain "with great slaughter," and the kings made captive and placed in a cave, before which was rolled a large stone. Later, these same five kings were put to death by being hanged upon trees.

The five kings with whom Joshua did battle are man's chief obstacles to spiritual emancipation, for they are the five physical senses. They contact the physical world only; and at one stage of their development they are inclined to usurp authority that belongs solely to spiritual faculties. Such authority, not rightly their's, must be unseated that a higher set of faculties may become the active directors of the whole life. This is accomplished in the higher degrees of discipleship. Its attainment distinguishes a neophyte from a disciple.

Joshua's communion with the Lord at Gilgal refers to his contact with inner realms of spirit by means of awakened spiritual centers in his body. He was receiving the "impress" of the five sacred wounds. The "nails" were being pulled, and the spirit was being freed from the body to which it had so long been firmly locked except when released in sleep. Now that release was being effected in his waking state. Initiatory rites leading to freedom and illumination were being experienced consciously.

The episode of Joshua with the five kings has a New Testament parallel in the life of Christ Jesus. He, too, hung upon a tree; and He was placed in a cave before which was rolled a great stone. But from this He emerged triumphant, as did Joshua after his battle.

POLARITY ESTABLISHED

Joshua 10: 12, 13

Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun stand thou still upon Gibeon; and thou Moon in the valley of Ajalon.

And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is it not written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.

The lines in the Book of Jasher above referred to read as follows:

Sun stand thou still upon Gibeon,
And thou Moon in the valley of Ajalon.
And the sun stood still, and the moon stayed,
Until the people had avenged themselves
upon their enemies.

The ancient Hebrew version is an invocation for help. It appears in similar form in the *Iliad*. Homer relates that Agamemnon prayed to Zeus that the Sun might not set before Priam's dwelling was overthrown; and in the *Odyssey* the sunset was delayed for the sake of Ulysses. In the exquisitely beautiful initiatory epic, *Ishtar and Izdubar,* which has come down intact to this day from ancient Babylonia, and to which there have been previous references in these pages, Izdubar, a solar hero, when preparing for a conflict similar to those in which Agamemnon and Ulysses were engaged, received the following admonition from the oracle of Ishtar:

The harvest month propitious shines.
The moon god on thy right shall ride,
And Samas (the sun) on thy left shall guide,
In man alone do not confide,
Thine eyes turn to the gods.

That such specific mention is made in various classics on spirit-

ual illumination indicates to a careful student that these references to control of the Sun and the Moon have an important meaning, could we but find it. And so it is proven to students of the inner mysteries. The unified consciousness represented by control of the masculine (Sun) and the feminine (Moon) principles marks the culmination of Joshua's development as a pioneer of the Christed Dispensation. In this early day he was already consciously preparing for further and higher life cycles wherein his bright and luminous spirit was to furnish even more exalted initiatory ideals for man's emulation.

Each step in Joshua's progress moved toward this culmination, its every stage denoting a corresponding experience in the life of all aspirants, both ancient and modern.

The Sun controls the vital body; the Moon, the desire body. The purified extract or essence of these two vehicles provides material for weaving the golden wedding garment, the soul body, which is essential to the functioning of Initiate consciousness. Joshua, who belongs to the tribe correlated to the zodiacal sign Virgo, is the son of Nun, the fish, or Pisces. Herein is found in starry script the message of one who came as a herald of the Pisces-Virgo Era which was to usher in Christian initiatory teachings dealing with the mysteries of the kingdom of heaven, when the voice of the Great Initiator Himself would ask: "Friend how camest thou in hither not having a wedding garment?"

Studied esoterically, the Bible ceases to offer the multitudinous problems encountered by the exotericist. Incidents such as the one under discussion cannot be accepted by thoughtful students as literally true, and its value as poetry may not be altogether apparent. But in the light of spiritual science and in the language of symbolism, Joshua's ability to stay the Sun and Moon in their courses is recognized as being true in relation to deep facts in the nature of man and the universe. The fundamentalist is right in his insistence on a literal reading of Holy Scriptures, he errs only in failing to recognize that his contention can be successfully defended only when interpretation is on the mystical and spiritual levels instead of from the historical and physical only.

By bringing into equalization (polarity) the masculine and feminine poles of spirit within himself, Joshua became a Christed person. He had brought the Sun and Moon, his own stars, into

equilibrium. He was now to be numbered among those who worked consciously in preparing the way for the coming of the Messiah.

From their inception the Mysteries have been divided into two groups: the outer and the inner, or preliminary work for the neophyte and higher grades for the Perfect. Joshua had now passed into ranks of the latter.

CHAPTER XLII

The Soul's Twelvefold Inheritance

Joshua 14: 1–5

And these are the countries which the children of Israel inherited in the land of Canaan, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, distributed for inheritance to them.

By lot was their inheritance, as the Lord commanded by the hand of Moses, for the nine tribes, and for the half tribe.

For Moses had given the inheritance of two tribes and an half tribe on the other side Jordan, but unto the Levites he gave none inheritance among them.

For the children of Joseph were two tribes, Manasseh and Ephraim; therefore, they gave no part unto the Levites in the land, save cities to dwell in, with their suburbs for their cattle and for their substance.

As the Lord commanded Moses, so the children of Israel did, and they divided the land.

Man's heavenly estate (Holy Land) is a twelvefold possession. It comprises twelve attributes symbolized by the twelve sons of Jacob. Joshua, having taken the twelve steps that lead to illumination, was able to define these several aspects; he divided the Israelitic inheritance, apportioning to each tribe according to its nature and station.

This eventful transaction occurred in Shiloh, the place of rest, since it could not come to pass until a complete inner composure had been realized. It was essential that all externals be fully controlled by inner powers. Joshua had acquired this ability under the powers of *three* which embrace the triune forces of the body, soul and spirit. Under three, the attributes of will, wisdom, activity are brought into fuller manifestation on the planes of transmutation and regeneration. It was by such enhanced powers that Joshua conquered Canaan, the lower nature, and became the instrument for transmitting the twelvefold day of the zodiacal Hierarchy of Twelve. Canaan was the Holy Land, even though it had fallen upon evil days. "The earth is the Lord's, and the fulness thereof," even though it be inhabited by fallen humanity. But Canaan had not always been in the possession of those

who knew not the Lord (Law); the Earth was once an Eden. And as Canaan of the unenlightened was subjugated by armies of the Elect, so shall all the Earth be redeemed by "those who see God" (Israel).

Man, being created in the image and likeness of God, was once pure and innocent, a dweller in the light. This high estate he forfeited by projecting self-will against the divine plan. He fell, but he fell only to rise again. Joshua's life outlines for all mankind steps by which a re-ascent may be made, as does that of one character after another throughout the whole Bible. The *supreme* Way-Shower appears in the cosmic character of Christ Jesus.

The closing days of the life of Joshua were devoted to disposing of the conquered lands of Canaan to the twelve tribes. The portion allotted to each represents one of twelve soul faculties that has become active in the consciousness of a victorious candidate on the path of light. The twelve cities given to the twelve tribes represent gifts of spirit to its human personality. Gad's portion is reason; Simeon's, the beginning of spiritual understanding; Reuben's, a new birth; Manasseh's, eradication; Ephraim's, accesions of new truth; Asher's, understanding; Dan's, judgment; Naphtali's, overcoming; Issachar's, wisdom; Judah's, love and praise; Benjamin's, the promise in or through love; and the Levites', at-one-ment.

Caleb, one of the twelve spies, also partakes of the inheritance. He receives Hebron, which means *association, unity.* The unity he attained, specifically with the tribe of Judah by adoption, points to the power of love to overcome natural barriers and establish oneness of spirit. Caleb won this special recognition by virtue of the faith and courage he displayed in advancing with Joshua into Canaan, and also in driving out the sons of Anak, the giant of evil.

Joshua 14: 7, 8, 11

Forty years old was I ... When Moses .... sent me ... to espy out the land; and I brought him word again as it was in mine heart.

Nevertheless my brethren that went up with me made the heart of the people melt: but I wholly followed the Lord my God.

As yet I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now.

These words of Caleb are singularly beautiful; they are typical of a devout disciple who proves himself worthy to receive an "inheritance upon the mountain," namely, the ability to ascend to higher levels of consciousness.

Astrological Correlations

The apportioning of the land areas of Canaan among the twelve tribes is recorded with something of modern deedlike detail in chapters xiii-xxi inclusive. It is not without interest as history and geography, but here, as always, it is beneath the physical facts that we must look for the living content, and for the light that is shed on the way of the soul.

Using the astrological key, the areas specified will reveal the several qualities characterizing the tribes that inherit them, and their corresponding attributes in the twelvefold aspect of human consciousness.

Reuben's inheritance was all the plain by Medeba (quiet waters), including Heshbon (intelligence) and all its cities to Zereth-shahar (brightness of the morning). The correlation here is to Aquarius, an airy, intellectual sign, and points to the dawning Aquarian Age when an illumined and constructively creative mind will be the common possession of all.

Gad's inheritance was the coast of Jazar (he helps), and all the cities of Gilead (hard and rough) from Heshbon (intelligence) unto Betharam (house of the heights). This division symbolizes the fiery sign Aries, and refers to the lifting of the spinal spirit fire to the head (Aries), there to awaken organs of perception that give insight into spiritual worlds.

The inheritance of half the tribe of Manasseh was half of Gilead (hard), the cities of the kingdom of Og (gigantic), and all the cities of Jair (he enlightens). This territory depicts the divided powers of Sagittarius, the higher mind. The mind is the path; it links the spirit to its projected instrument, the body. If it is aligned with the spirit, it controls the body; if it is aligned with the body, it is controlled by its appetites and inclinations. The supreme task of the occultist is to spiritualize the mind so that the will of spirit may be done in the body.

Ephraim's territory was bounded on the east by Ataroth-

Addar (place of glory) unto Beth-horon the upper (place of caves). Ephraim, like his brother Manasseh, relates to the higher mind, but he also correlates to Virgo, the exaltation sign of Mercury, the wisdom principle. The two sons of Joseph exhibit two aspects, namely, the masculine and feminine polarities of the sign Sagittarius. These two aspects are referred to in the passage: "So the daughters of Manasseh had an inheritance with his sons."

In the mind is to be found both the place of caves and the place of glory. When the third ventricle (cave) in the brain becomes illumined with the risen fire that awakens the pineal and pituitary glands, it becomes a veritable place of glory.

We also read that Tappuah belonged to Manasseh, but that Tappuah on the border of Manasseh belonged to the children of Ephraim (Joshua 17:8). Tappuah means *apple* and is derived from an old Egyptain word signifying evil. The association of evil with the apple is not strange; it finds expression in Latin also, where *malum* is the word for both apple and evil.

The evil signified in the name Tappuah is the mind. It is spoken of in occultism as the "slayer of the real." It is not that the mind is evil in itself, but that it serves the ends of evil and darkness if it be not open to light from above. When illumined or Christed, the land of Tappuah (apple) is not an evil place but the home of what the *Zohar* speaks of as holy apple trees. Joshua refers to this same fact when he says: "The Canaanites dwell among the Ephraimites unto this day, and serve under tribute."

We read that ten portions were given to Manasseh. The highest meaning of ten is the harmonious blending of the masculine and feminine principles in man. The ten portions were beside Bashan (fertile) and Gilead (rugged), and became Manasseh's inheritance as the first born, a position symbolizing power and preeminence.

After the inheritance had been allotted to five of the tribes, there remained "seven tribes, which had not yet received their inheritance." There is a clearly defined line of demarcation between five and seven in the cosmic pattern of twelve, which may be found throughout the universe. The creative scheme was designed upon the archetypal plan of Seven Creative Days with Five Cosmic Nights between. The musical scale is builded upon seven whole tones and five semi-tones. Physiologically, the

body of man has twelve orifices; five open, and seven partially or wholly closed. In terms of faculties, five senses are developed while seven more remain to be unfolded. In the great majority these seven have "not yet received their inheritance."

The division proceeded: Judah was assigned to the south, Joseph to the north, and Benjamin between the two (Joshua 18:5, 11). Benjamin correlates to the mystic, feminine sign Cancer, which opens the door to cosmic illumination. It lies between the heart (Judah, Leo) and the mind (Joseph, Sagittarius). An Initiate of the New Age will be so situated, having established a perfect balance between the polarites of heart and head as exemplified by Joshua, the spiritual pioneer, when causing the Sun and the Moon to "stand still."

The Tabernacle at Shiloh

Joshua 18: 7

The whole congregation of the children of Israel assembled together at Shiloh, and set up the Tabernacle there.

Shiloh, the place of rest, is a center of attraction. In the body of man it is the heart, the place of peace when love has become his motive power. The Tabernacle which was set up at Shiloh is, therefore, representative of the divine sanctuary which man must establish in the inmost center of his own being. It stands for the initiatory ideal given to "the whole congregation," the twelve tribes.

The Levites ministered in this Tabernacle because they had made themselves serviceable as transmitters of powers poured out by all the twelve signs of the Zodiac. They had attained to universal consciousness that put them in tune with the entire zodiacal wheel of life, so they became ministers of all the twelve Mansions of Light. They had "no part" of the land assignment, their inheritance being the priesthood. They were not limited in their expression to the powers of just one sign, but conveyed to their people Rays from them all.

The Levites did, however, receive cities, forty-eight in number. These were "within the possession of the children of Israel" (Joshua 21: 41). The inheritance points to the universal consciousness (cities) of twelve (4+8). It is an awareness that transcends the three-dimensional form world, enters into higher

dimensions of spirit, and draws from thence sustenance wherewith to feed the spiritual needs of others. It was under the powers of twelve that "There failed not aught of any good thing which the Lord had spoken unto the house of Israel; all came to pass" (Joshua 21: 45).

Simeon and Levi correlate to the lower and higher aspects, respectively, of the dual mental sign of Gemini. Gemini is the home of Mercury, lord of wisdom and messenger of the gods. He is a traveler of the skies, and his winged heels carry him wherever the light of wisdom is needed. His children are such as the Levites, their inheritance being scattered among all other portions.

The inheritance of Simeon, the unillumined concrete mind, lies within the borders of Judah, the heart's portion. By possession of the heart's love principle, one enters into its inheritance. Love is the supreme redemptive power of the world; regeneration effected through its power to transmute is the high light of biblical history. Simeon's portion was a part of Judah's because "the inheritance of the children of Judah was too much for them" (Joshua 19: 9).

Zebulun (Pisces) received twelve cities with their attached villages. One of these was Bethlehem, the foremost spiritual center of the Earth. Pisces is the last and twelfth sign of the Zodiac. It completes the cycle of experience that leads to Initiation, the highest teaching pertaining to the Piscean phase of the Christian religion. It marks the last of the twelve steps toward that perfection which is mystically described as "being born in Bethlehem." These steps, or experiences, have their culmination in the twelfth Degree or Labor, the glorious attainment of polarity defined in the *Zohar* as being the Mystery of Balance, and described in the life of Joshua as equilibrium between the forces of the Sun and the Moon.

The fifth lot, which fell to Asher, "turneth toward the sunrising . . . and reacheth to Zebulun." Asher (Libra) represents the place of light that eventually leads to Initiation (Zebulun, Pisces). Among the cities apportioned to Asher are Ramah (a sanctuary, the truth within) and Hebron, the center of unity, harmony and fellowship—all keywords belonging to Asher (Libra).

"The sixth lot came out to the children of Naphtali." The in-

heritance of Naphtali (Capricorn) reached from Zebulun on the south, to Asher on the west, and to Judah on the east. In an aspirant there is no longer any hesitancy as to choice. The Christ within has been awakened, and the powers of Capricorn are in full manifestation. Mind and heart are united in the refulgent light of the east. The sacred waters of Jordan within his regenerate body ascend toward the light of the sunrising.

"The children of Dan went up to fight . . . " The tribe of Dan performs the work of Scorpio, the regenerator. Feeling repressed within their limited borders, they launched out on the path of conquest, taking Leshem, which means *a fortress.* Their battle was for enlarged possessions that come with subjugation of the sense life, and increased liberties enjoyed when spirit is in the ascendency. The tremendous driving forces of Dan (Scorpio) have the power to capture the citadel of light; transmutation leads to Initiation.

Joshua 19: 49, 50

When they had made an end of dividing the land for inheritance by their coasts, the children of Israel gave an inheritance to Joshua the son of Nun among them.

According to the word of the Lord they gave him the city which he asked, even Timnath-serah in mount Ephraim: and he built the city, and dwelt therein.

Joshua's attainment is also indicated in his inheritance. He received Timnath-serah, *the portion of the remainder,* on Mount Ephraim, a *fruitful height.* Both Joshua and Ephraim are related to Virgo, Lords of Wisdom. Each year as the Sun passes from Leo into Virgo, the Love Ray of the Lords of Flame (Leo) is merged with the Wisdom Ray of Virgo. The miracle of this blending brings the ripening fruits and grain in nature, while in man it produces an exaltation of consciousness such as is described in the Ascension of Mary, the Divine Virgin, under the guidance of Christ, the Lord of Love.

CHAPTER XLIII

Cities Of Refuge

In accordance with instructions given to Moses at an earlier date, six cities were appointed as places of refuge (Joshua 20: 7, 8). These provided sanctuary for those who had slain a person "unawares and unwittingly," and who were in danger of losing their life in consequence of the act.

These cities represent centers in the body of man, whirling vortices of force which afford strength and wisdom to provide safety from pursuing forces of destruction and death. They are quickened into activity by the accumulated vibration of intense and selfless love cultivated over a period of time. These focal points of power include the head center (Gad, Aries); the heart center (Judah, Leo); the illumined mind (Manasseh, Sagittarius); the spirit of equality and brotherhood (Reuben, Aquarius), and that of the Christed consciousness (Naphtali, Capricorn). These centers are cities of refuge to which modern aspirants may flee for sanctuary from the deadening weight of unillumined mortality.

The tribes of Reuben and Gad and the half tribe of Manasseh had received their inheritance from Moses. Their portions were on the other side of Jordan. There is a clear analogy here between the divided state of Manasseh and the divided state of man's mind. Manasseh represents the mind of Sagittarius. This sign is depicted as a centaur, half man and half beast—a most fitting symbol of a mind partly yoked to the animal nature yet aspiring to heaven. It is significant to note that the passage describing his division also states that Joshua sent them away *unto their tents,* a symbolic way of referring to the mind and implying that much work had yet to be done to spiritualize this most vital means possessed by the Ego whereby to rule and transmute the lower or material nature. Joshua stresses the importance of so doing as Paul did later in the oft quoted admonition: "Be ye transformed by the renewing of your mind." Joshua blessed Manasseh's other half with a sage precept of like import: "Return with much riches unto your tents."

Joshua 22: 11

Behold, the children of Reuben and the children of Gad and the half tribe of Manasseh have built an altar over against the land of Canaan, in the borders of Jordan, at the passage of the children of Israel.

Reuben (Aquarius), Gad (Aries), and Manasseh (Sagittarius), all come under the mental ray. Spiritualization of the mind is a major part of the Great Work. It is the gate which opens personal consciousness to divine realization.

Mind is the connecting link between spirit and personality. It is the youngest and least developed of the Ego's vehicles, having been given to man during the Lemurian Epoch when he first stepped on the stage of manifestation in his present form. Pioneers of the race were then able to receive the supreme gift of mind from the Hierarchy of Sagittarius. The majority, not being sufficiently developed at this time, were obliged to wait until the succeeding Atlantean Epoch before they could be similarly endowed.

To further assist the few who received the sheath of mind in the days of Lemuria, the first Schools of Initiation were founded upon the Earth. Since that early day there have always been an inner and an outer teaching. The most advanced truths in relation to religion, science and art have been given to the most progressive members of every civilization as a secret or initiatory teaching. These same truths become the common knowledge of the masses in succeeding generations.

It will be observed that an increasingly sensitized mind becomes a more perfect channel for higher expressions of spirit. An unillumined mortal mind is a barrier to spiritual light. This latter state of consciousness ever tends to build "an altar over against the land of Canaan in the borders of Jordan at the passage of the children of Israel."

To mortal understanding the wisdom of the spirit is foolishness. An altar of materialistic thinking presented a well nigh insurmountable barrier to the children of light, the Israelites. "For the Lord (Law) hath made Jordan a border between us and you . . . Ye have no part in the Lord (Law)." These words contain the admonition of spirit to a mind linked with personality and under the domination of lower desires.

The declaration made by the three tribes of the Mental Ray when the Israelites, misunderstanding their purpose, attempted to make war upon them, indicates that they recognize the way of emancipation from an unillumined state of mind. In that declaration they assured the Israelites that they had not built an altar for burnt offering but for sacrifice.

The processes involved in bringing mind into a state of illumination are directly related to the brain, the physical mechanism through which mind is able to express itself on the plane of material existence.

The first inception of the brain as an organ of thought goes back to the work of the First Creative Day. It then commenced to form germinally on the archetypal level. After long evolutionary periods the present physical instrument came into man's possession. That was in the Lemurian Epoch of the present Earth Period. The Moon was particularly powerful in body building at that time, and its influence over the brain-mind has not ceased. The word lunacy, and the condition it stands for, are a present testamony to this fact.

The brain is built of the same life substance used to propagate the species. When this force is cleansed and raised to the organs of spiritual perception in the head, it gives not only enhanced powers of mental creation, but the ability to penetrate the veil of physical plane phenomena and investigate mysteries of inner worlds.

The physical brain is nourished by essences extracted from food and carried to it by the blood. Clear thinking necessitates a clear blood stream; and a pure blood stream is dependent on pure food. Diet is of great importance to one who would sensitize his body so it can adequately support his subtler vehicles as they evolve, and thus make it possible for him to cross the threshold that divides the physical world from the spiritual without disturbing the harmonious, healthy relationship that must exist between all his bodies if he is to perform the highest service on this and higher planes of life.

While the physical brain is being worked upon to make it the sensitive instrument required by spirit for its effective expression, the mind must be spiritualized by a similar process. This is accomplished through purification of the desire nature. To that

end St. Paul counseled, according to true metaphysical principles, when he said: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Philippians 4:8).

Daily concentration and meditation are essential to effective mental development. Concentration trains the mind in one-pointedness. As Elbert Hubbard once said, it is greater power of concentration rather than more ability that is wanted by the average person in order to mount the ladder of attainment. Concentration strengthens the masculine pole of spirit whereas meditation enhances the powers of the feminine pole. The latter function as imagination; the former, as will. It is the purpose of concentration and meditation to develop spirit's complete control over mind, that it may use mind as an obedient instrument to serve the higher ends of a spiritualized mode of living.

By meditation it is possible to discover the hidden riches within the soul. This cannot be done until one can hold the active, thinking mind in abeyance while listening to the voice of spirit. There must be ability to disassociate thought from cerebral activity so it may be responsive to impressions that arise within the soul. Such meditational practices will eventually open the door, not only on secrets of the inner life but upon the past, including former incarnations. It will lead to contact with great spiritual Beings who have guided human evolution in the past, and who are working with us at present, giving one an added understanding of their vast evolutionary enterprises.

Exercises in concentration and meditation also stimulate, and ultimately revivify, the pineal and pituitary organs in the head. A quickening of these spiritual centers must take place in order to *wear the crown* spoken of previously in connection with the twelve initiatory steps taken by Joshua.

Joshua 22: 34

And the children of Reuben and the children of Gad called the altar Ed: for it shall be a witness between us that the Lord is God.

An analysis of the name Ed will reveal something of its significance. The letter E relates to the feminine transforming principle. Being the fifth letter in the alphabet, it correlates to the

powers of *five*. Pictorially, the letter is often represented by a window, giving to the eye an extended view. This letter also represents the breath which is, in fact, attenuated fire. This links the letter to Aries, the sign governing the fire essence to which it is correlated. Aries is also the sign of Gad. The letter D signifies a door and relates to Cancer, the door to Initiation, the "Cosmic Egg," and the supernal White Mother. It is the fourth letter, its numerical power giving the ability to step from a lower to a higher plane. Together, the letter values of the name Ed point to an altar symbolizing the path of spiritual illumination whereon the mind becomes Christed.

Aries (Gad) is the sign of sacrifice and transmutation. Its radical place is on the eastern horizon. It was in Aries that Christ, the Messiah, made His supreme sacrifice for man. Opposite Aries, sign of the rising Sun, is Libra, sign of the setting Sun—representive of death or the passing out of mortality. For this reason Libra is sometimes referred to as the new Adam.

It is significant to note that the cities of refuge appointed by Moses included the three tribes, Manasseh (Sagittarius), Gad (Aries), and Reuben (Aquarius), with the addition of Judah (Leo) and Naphtali (Capricorn). The full and complete transmutation typified by the Sun exalted in Aries can never take place without the assistance of Leo, the love principle. The brain-mind (Gad Aries) must be illumined by the heart (Judah Leo). As the mind becomes subservient to love, new Aquarian conditions will be made manifest, wherein death will be swallowed up in the victory of star-crowned immortality.

Manasseh (Sagittarius) is closely related to Dan (Scorpio). Jacob said of Dan that he would be a serpent by the way, biting the horse's heels so that its rider would fall backward. The statement refers to the relation between Scorpio and Sagittarius, and the powers in man which they govern. When the dragon (Scorpio) of the senses attacks the mind, it falls backward into bestiality; but when the dragon has been subjugated, the mind rises triumphantly into the light, enabling its possessor as a priest-seer to walk amid the stars. The Sagittarian currents playing upon the spinal spirit fire causes it to rise in a golden stream which connects the powers of the head (Gad, Aries) with the heart (Judah, Leo) until the forces of the two centers (cities) are

brought into perfect equilibrium. This is the polarity represented by Gemini, the sign opposite Sagittarius. It is the signature of priesthood and marked the illumination of the Levites.

A harmonious blending of Fire and Water contains the secret of both generation and regeneration. Union of these two principles produces a third principle, or "son." This "son" is born in Capricorn, sign of Jesus, the anointed of the Christ.

The union of Fire and Water in Cancer and Leo gives birth to the Virgin or Virgo, sign of Joshua, the anointed of Moses.

CHAPTER LXIV

The Son Of Initiate Wisdom Ascends

Recapitulatory Period

Every event in the daily life of man is recorded in the subconscious mind, wherein it serves as the arbiter of his destiny when the silver cord is loosed and his spirit is freed to return to its heavenly home.

For one so highly illumined as Joshua, this recapitulatory cycle was more extended. It involved much more than that experienced by an average individual. Joshua possessed ability to read both past and future events in the Memory of Nature. At the time of his passing, when the powers of his superconscious mind were especially active, that ability was considerably enhanced. It was at this time of special illumination that Joshua delivered his parting exhortation to the people of Israel.

Exoterically, the Book of Joshua is a record of the conquest and settlement of Canaan by Israel. Esoterically, it is an exposition of the attainment of higher spiritual consciousness by the spiritually elect. Canaan, now Palestine, is truly Earth's principal spiritual center. Its being called the Holy Land is no misnomer. It is that in a peculiar sense. The land was long in preparation for the purposes it was to serve. The earliest Aryan Mystery Schools were founded for the express purpose of training advanced souls to serve as messengers in preparing man and the Earth for the coming of the Messiah. Joshua was among the chief of these, as were Abraham, Jacob and Moses. Israel formed the nucleus of the pioneering race, the twelve tribes being representative of twelve attributes of character that come into expression in a fully developed individual and race.

In his farewell address to Israel, Joshua reminds his people of the repeated evidences they have had of divine guidance and protection. He exhorts them, above all things, not to be mislead by neighboring peoples into idol worship (the placing of the material before the spiritual), but to remain true to the one God they

have come to know; in other words, not to permit worldly interests to supersede spiritual. He furthermore warns them against making marriages with the "remnant" of displaced nations in Canaan lest they thereby lose their status as God's "peculiar people" and fail to fulfill the racial purpose for which they had been prepared so carefully over so long a period. It was important at that early stage of Aryan development for the racial stock to be kept pure and intact; otherwise, qualities implanted in them germinally, and awaiting unfoldment in the Fifth Root Race of which they were the nucleus, would not come to fruition. "Be ye therefore very courageous," urges Joshua, "to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom to the right hand or to the left." Joshua foresaw that great things were destined to spring from those whom he addressed; that from them was to come the Initiate-poet David; the Seer-king Solomon; and Mary of Bethlehem, the perfect pattern of motherhood for the New Age and the Initiate-mother of the greatest of all messengers, the Christed Jesus.

Joshua was not alone in his knowledge of the long and well planned preparations being made in Israel, and in the Holy Land wherein they dwelt, for the coming of the greatest figure in human history, Christ Jesus. Inner circles in other religious faiths were also aware of all this; and participated, each in its own way and subjectively more than objectively, in the preparation for His coming. The *Kabbala,* for instance, states that "at the coming of King Messiah, from the sacred cubical stone of the Temple, a white light will be arising during forty days. This light will expand until it encloses the whole world. At that time King Messiah will allow Himself to be revealed, and will be seen coming out of the gate of the garden of Eden."

Reading the Book of Joshua in the light of New Age Bible interpretation, historical incidents, often seemingly cruel and barbaric, are recognized as being but a cloak concealing from unprepared multitudes the deeper mysteries of the soul. These mysteries are clearly discernible to an awakened few, and serve to indicate to them the path of spiritual unfoldment—which is the same today as in days past, and as it will be in the days to come.

Joshua's Passing

It is recorded that "Joshua waxed old and stricken in age." It would be a mistake to interpret these words as the senile decrepitude that overtakes the majority of mankind. Joshua possessed Initiate consciousness whereby the body receives constant renewal, thus retaining its capacity to function fully, even at Joshua's ripe age of one hundred and ten. Rather, these words are to be understood as describing one in whom wisdom comes to ripeness. They speak of an attainment that causes limitations of mortality to fall away, and the soul to assert its clear supremacy. This is indicated in a further statement that "Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him"; and also in the further declaration that some of the honour of Moses had descended upon him.

Job declares that "with the ancient is wisdom; and in the length of days understanding." Daniel refers to the Almighty who was seated on a throne of "fiery flame " as "the Ancient of days." In keeping with the customary association of wisdom and power and glory with age, the *Kabbala* speaks of the First Cause, the Unknown God, as the "Most Sacred Ancient"; also, as the "Aged of the Aged." It is clear that these figures of speech carry no allusion to mortal declinations, but refer to the illimitable wisdom and might and splendor of Immortal Being.

In his final exhortation Joshua states the faith and practice on which he had founded his life's work: "As for me and my house, we will serve the Lord (Law)." Obedience to this code gave "rest unto Israel (those who see God) from all their enemies"—as all may come to know rest for themselves if they will follow Joshua on the highway of spirit.

Joshua's Initiation into the powers of polarity have been described in terms of the Sun and the Moon, over which he was accredited with exercising sovereign control. Another cipher is introduced into the closing record of his life which testifies to this same attainment. We read that "Joshua the son of Nun the servant of the Lord, died, being an hundred and ten years old." The number, indicative of the powers of *eleven,* reveals his self-mastery, and the establishment of equilibrium between the two poles of spirit within himself. He was ready for the freedom of

greater spaces. "The glory of Osiris is upon me," said the Initiate of ancient Egypt when standing upon this threshold of translation, "my feet are set forever in eternal places, I walk among the stars." Such was the passing and the inheritance of Joshua, Son of Initiate-wisdom.

Secret legends teach that Joshua did not die because of the sin of Adam (man's fall into generation), but by the operation of a supreme mystery expressed in the words: "His servant Joshua the son of Nun, a young man, departed not out of the tabernacle."

GLOSSARY

ADEPT. One who has passed through all the Initiations pertaining to the Earth Cycle, and attained to the consciousness that will be possessed by the entire human race at the end of the Earth Period.

ARCHETYPE. Everything that exists on the objective plane has its duplicate, the pattern by which it was formed, in the inner or subjective realms. The archetype is the centralization of the life forces playing through this inner image upon which all externalization is dependent.

ARIAN. Pertaining to the age of approximately 2000 years when the Sun by precession last passed through the sign Aries. Not to be confused with *Aryan,* which is the term applied to the Fifth Root Race, and also to the Epoch during which this Race runs its course.

CHRIST JESUS. The word *Christos* means *anointed.* Jesus, being the first fruits of our human evolution, became the Way-Shower—the pattern, as Paul calls Him, for emulation by the entire race. During the Rite of Baptism, the powers of the Holy Ghost descended upon Him, after which He became a Christed or anointed one. The Gospel record speaks of Him as then being greeted as the well-beloved Son of God, which He was in very truth by virtue of His nearness in attainment to the heart of Divinity Itself.

CLAIRVOYANT. One who has developed the faculty of extended vision, occultly termed the sixth sense. A positive clairvoyant controls this extended sense perception by his own individualized will power. He sees only as he wills to see. An involuntary clairvoyant, while he has awakened this inner sense, has not developed sufficient will power to control it; he becomes, therefore, its slave instead of its master. The latter state of such a one is biblically described as being worse than the first.

The extended vision of an involuntary clairvoyant penetrates only into etheric realms. The powers of a voluntary or trained clairvoyant extend into planes of the desire world.

CONSTITUTION OF MAN. Man is composed of body, soul and spirit. Spirit is the individuality, the primordial unit, the eternal divine spark. It is triune, in the image of its triune Creator. Each aspect of spirit projects its power into the form world and builds for itself a vehicle of manifestation, hence a threefold body. This composite form consists of a physical, an etheric and a desire, or astral body. These constitute, collectively, the transient personality (Latin, *persona,* mask).

Soul is the extract of experience gathered by spirit while working in form. It is only relatively immortal for it is absorbed by spirit when the cycle of manifestation has been completed. The three aspects of the soul. corresponding respectively to the physical, the etheric and the desire bodies, are termed the Conscious, the Intellectual or Rational, and the Emotional or Sentient Soul.

CYCLES. Periods of recurrent activity on an ever-ascending spiral of progression. Races, nations and individuals advance by cyclic motion. Each cycle completes a certain type of experience or development, and is governed by a specific stellar or hierarchal influence.

DAYS OF CREATION. Occultly understood, the Seven Days of Creation are Seven Cosmic Periods of vast duration. Each Cosmic Day is followed by a Cosmic Night during which all form is in complete dissolution, and activity is of a subjective, assimilative nature.

In Rosicrucian terminology these Periods are called (1) Saturn; (2) Sun; (3) Moon; (4) Earth; (5) Jupiter; (6) Venus; and (7) Vulcan. The planetary nomenclature simply indicates that conditions during a given Period have certain correspondences to those obtaining on the planet after which it is named. The involuntary process of descent into matter is completed in the fourth (Earth) Period. From that point spirit begins its evolution out of matter, returning on an ascending arc to God from whence it came. The present Earth Period, therefore, is the half-way point in humanity's aeonic journey through time.

ELEMENTS. The four elements or principles, dealt with so extensively in occultism, are powerful spiritual emanations from the four fixed sings of the Zodiac, namely, Taurus (Earth); Leo (Fire); Scorpio (Water); and Aquarius (Air). Their pictorial symbols, familiar to Bible readers and students of occult lore, are a bull, a lion, an eagle, and a man, respectively. These four elements are avenues of expression for Celestial Beings who preside over the four cardinal points: North, South, East and West.

Each of the four elements possesses an individual and characteristic occult property. When the mighty spiritual forces condense sufficiently to manifest upon the physical plane, these become the familiar agents of nature which we know as fire, air, water and earth.

EPOCHS. A term applied to divisions of time during a World Period. There are seven Epochs in one Period. We are now living in the fifth, or Aryan, Epoch of the Earth Period. The first Epoch is called the Polarian; the second, the Hyperborean; the third, the Lemurian; the fourth, the Atlantean.

ETHERS. As there are varying degrees of consciousness, so there are also several well defined gradations of matter. Beyond the solids, liquids and gases of the chemical region of the physical world are the ethers. They manifest in four distinct gradations, the densest of which is only just beyond that of physical gas whereas the most tenuous is a reflecting channel for spirit, and has a closer relation to spiritual planes than to physical. All of the four ethers manifest along a positive and a negative pole, each performing distinct functions.

The next higher octave of sight is the etheric vision. With its development comes fourth dimensional consciousness.

EVOLUTION. The progression of the Ego through time after its development of self-consciousness. It is unfoldment from a lower to a higher consciousness, and the quickening of latent energies into dynamic powers. Evolution is the process of becoming. It obtains on both physical and superphysical planes. Academic science presents the truths of evolution as they pertain to the form side of life; occult science presents them as they operate in the spiritual life of man. Reincarnation is the method

by which the soul is evolved, and by which latent potentialities of the spirit are transformed into dynamic powers.

EXALTATION. A term frequently employed in this work in its astrological signification. The exaltation place of a planet is the position in which its forces find their most complete and effective expression.

Among early Christians exaltation and resurrection were used as synonymous terms.

GROUP SPIRIT. The name given to Spirits that direct the activities and the evolution of animals, plants and minerals. These Spirits guide animals through instinct; plants and minerals, by vibration.

HIERARCHY. As used in occultism, the term has reference to the various orders or classes of Beings existing in the universe. These range from orders both below and above man. The Church deals with nine such Hierarchies in an ascending series above man. They are: Angels, Archangels, Principalities, Powers, Virtues, Dominions, Thrones, Cherubim and Seraphim. The body of celestial rulers operating through the signs of the Zodiac are also referred to as Hierarchies of the signs to which they belong.

HOLY GHOST. A sublime Being of feminine potency whose powers have become manifest in many epochs in furtherance of the planetary scheme. Operations of the Holy Ghost in the life of early Christians are given frequent mention in New Testament Scriptures. The Shekinah of the Old Testament is descriptive of these powers.

We read in the *Zohar:* "All that is created by the 'Ancient of Ancients' can live and exist only by a male and a female . . . . Out of the 'subtle fire,' on one side of the White Head, and of the 'subtle air' on the other, emanates Shekinah, His veil (the feminized Holy Ghost)".

HYPERBOREAN EPOCH. The division of time which the Bible describes as the Fourth Day of Creation. It was during the latter part of this epoch that the Earth, with its present humanity, was

ejected from the parent body of the Sun. Man was then passing through the experience of plantlike evolution.

INITIATION. Literally, a beginning. Initiation marks entrance upon a new phase of experience, an increased degree of spiritual perception, an awakening of consciousness on a higher plane of being. It occurs inevitably when self-accumulated soul energies reach a point where they can be released from a static condition into dynamic powers. This process may or may not be accompanied by ceremonial ritual or by aid of external agencies. Ritual and hierophant can accomplish nothing except in so far as the candidate has generated qualities necessary for being raised to a new and higher level of soul awareness and being admitted into new fields of spiritual functioning.

There are thirteen steps or Initiations in the spiritual unfoldment of man during the present Earth Period. These are divided into nine Lesser and four Greater Initiations. The four Greater Initiations were first opened to mankind with the coming of the Christ. Prior to His advent candidates could not pass beyond the nine Lesser Initiations.

INVISIBLE HELPER. One who is so thoroughly imbued with the concept of service in his daily life that he is found worthy to be used in like manner in areas of larger and wider ministries during hours of sleep, when his spirit is free from the trammels of his body. As one's physical vehicle is increasingly refined by spiritual living, his brain-mind becomes so sensitized that the spirit is able to impress upon it a remembrance of these night adventures. This is referred to occultly as the development of Cosmic Memory.

Initiation of a mystic Christian parallels in a certain sense conversion of an orthodox Christian. In the process of conversion the principal work done is purification of the desire body, whereas in the process of Initiation the work is connected primarily with sensitization of the vital, or etheric, body. In biblical language this latter body, formed of the higher ethers, is the golden wedding garment which gives to him who wears it entrance into spiritual worlds, and ability to function therein consciously and at will.

INVOLUTION. The process by which spirit gradually enters into matter, taking on increasing limitations until the nadir of materiality has been reached. This it does in order to focus its powers within ever more circumscribed conditions, gaining in intensity what it loses in breadth. After this process has been accomplished to the maximum degree possible in a most concrete physical embodiment, the spirit gradually lays aside its several limiting forms and, while retaining the intensity of consciousness gained, it recovers the expansiveness it temporarily sacrifices in its sojourn through time and space and matter. Ulitmately, it returns to God, having exchanged impotence for omnipotence.

JEHOVAH. The highest Initiate of the angelic life wave who, through His exalted development, was lifted to that place wherein He was inducted into the mysteries of the Holy Ghost, and became warder of sublime forces emanating from this aspect of Deity as they play upon the evolving consciousness of man. Breath is the channel which connects man with the powers of Jehovah. "Jehovah formed man from the dust of the earth and blew into his nostrils the breath [*nephesh*] and man became a breathing creature [*nephesh-chayim*]." It was because of the part He played in the early development of man that He became the Lord God of the Old Testament Dispensation.

LAW OF CONSEQUENCE. The law that brings back to man, in this life or future ones, the results and consequences of his every word and act, thought and feeling. Scientists call it the Law of Action and Reaction; alos the Law of Causation. Karma, which simply means action, is the Sanskrit word for it.

The Law of Consequence is a natural one. It neither rewards nor punishes. It expresses relation, and by its action every disturbance in the moral order is restored to equilibrium. Since such equilibrium may not be possible of restoration in the course of the life during which the causative disturbances were generated, the Law of Consequence becomes inertricably linked to its companion law, the Law of Rebirth. By these twin laws perfect justice is ultimately secured in all departments of nature and on every plane of existence.

LIFE CYCLE. A life cycle embraces the entire gamut of experiences that an Ego undergoes from birth to rebirth. It ex-

tends through three planes of being, namely the Physical World, the Desire or Astral Plane, and the Mental World. Experiences pertaining to each phase of existence are presented diagramatically on the next page.

LIFE WAVE. A host of spirits outbreathed by and differentiated within the life of God. A family or kingdom of life, evolving within certain boundaries of the cosmos. The Egos comprising humanity consitute a life wave; so, too, do the divine sparks that manifest in each of the other three kingdoms in nature; also in other kingdoms, subphysical and superphysical.

THE LIFE CYCLE

Spheres of Being			
In terms of substance		In terms of condition	In terms of Expression
Mental	Higher	Third Heaven	Prepare for rebirth.
	Lower	Second Heaven	Assimilates past experience and transmutes these into faculties.
Desire or Astral	Higher	First Heaven	Reaps the joys of constructive efforts and builds up forces of good.
	Lower	Pugatorial Region	Suffers from violation of the moral law and incorporates results as conscience.
Physical	Etheric	The Vitalizing and Growth Principle	The earth life's record reviewed in the ethers immediately after death.
	Chemical	World of Form	Gathers experience under the limiting conditions of earth life.

MEMORY OF NATURE. In the etheric substance which interpenetrates physical matter is contained a record of all that transpires not only in physical action, but also in word, thought, and feeling. The ethers register this inclusive activity in the same manner that a photographic film reproduces and retains all that

is in a scene to which it has been exposed. A yet higher transcription of the etheric record exists in the Mental World, and one still higher in the World of Life Spirit. The etheric record fades out after some centuries; the record in the World of Thought persists throughout the Earth Period; the highest record endures for the entire æonic scheme of manifestation. It is the akashic record of the Theosophists, the Book of Remembrance of Malachi, the Chamber of Imagery of Ezekiel.

MYSTERIES. The term Mysteries refers to certain spiritual truths, preserved in the form of certain rituals and ceremonials by means of which they are concealed from those unprepared to enter into a knowledge of them, but are revealed to those who have made themselves worthy to receive them. Such Mysteries have been in possession of every race in every age. What they teach can never become common knowledge because, being progressive, they always have to do with advanced spiritual truths which are within the grasp of those qualified only. They are not arbitrarily closed to any one; they exist for all who qualify to enter. Part of the service in every *School of Initiation* is to sing hosannahs of welcome to a "new born brother."

PERIODS. Divisions of time during a cycle of manifesttation. These number seven, in accordance with our septenary scheme of evolution. Each Period represents a separate planetary incarnation. Our present Earth Period is the fourth of the seven.

PHILOSOPHER'S STONE. Through spiritual illumination man himself is the Philospher's Stone. His body is the laboratory wherein base metals are transmuted into gold. Through development of transcendental soul powers, he acquires ability to renew the atoms of his body at will, and thus he becomes immune to disease and death.

The power such an advanced soul acquires over matter enables him to change the vibratory rate of any substance, so he can literally transform a base metal into gold. One possessing such superphysical powers performs "miracles." He is a true magician, revered for his abilities by those who recognize their legitimacy; scorned by those who believe them counterfeit; looked upon with awe and superstition by the uninitiated multitude.

PIONEERS AND STRAGGLERS. Not all pupils make equal use of their ability, nor do they take full advantage of their opportunities. Those who do, lead; those who do not, fall behind. So is it

in God's School of the Universe. Egos making up a life wave do not respond equally to the aid and instruction provided for their evolution. Consequently, there develops in time marked differences in progress. In the human life wave, the Great Races—namely, the Aryan, the Mongolian and the Ethiopian—show such gradations. Anthropoids are the failures of the human race. They failed to develop mind, so are manlike only in form; in consciousness they are animal-like, even standing behind advanced members of that kingdom.

PLANES OF EXISTENCE. There are several planes of being in nature. The substance in all is the same but the characteristics of each are different. The one substance exists as undifferentiated spirit at one pole and as concrete matter at the other. Matter may be defined as condensed spirit; spirit as sublimated matter.

Rosicrucian	Theosophical	Metaphysical
World of God	Divine Plane (Adi)	The Absolute
World of Virgin Spirits	Monadic Plane (Anusadaka)	The First Cause
World of Divine Spirit	Atmic Plane (Nirvana)	Universal Mind
World of Life Spirit	Buddhic Plane	Christ Consciousness
World of Thought — Abstract	Mental Plane — Buddhi-manas	Spiritual Mind
World of Thought — Concrete	Mental Plane — Manas	Mortal Mind
Desire World	Astral Plane	Emotional or Psychic
Physical World — Etheric	Physical Plane — Etheric	Etheric
Physical World — Chemical	Physical Plane — Chemical	Physical

PLANETARY REGENT. A Being who undertakes the guidance of a planet. Such is the work of the glorious Christ Spirit for the Earth. When His blood flowed on Calvary, this high Being who had functioned on Earth for a brief period in the body of the Master Jesus, passed into the planetary body whence He has since worked to transmute, redeem, and illumine all living creatures that are evolving on it. This involves one of the greatest mysteries connected with the mission of Christ, the evolution of the Earth, and the redemption of mankind.

The Christ as Planetary Regent must continue to groan and travail in the Earth, as Paul expresses it, until His redemptive work for it has been accomplished. This will be when humanity is sufficiently advanced spiritually to go forward under its own Christed powers. Of that future time Paul prophesied when he said: "That at the name of Jesus every knee should bow, . . . And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." The keynote of a planet, which is a blend of all the sounds upon it, is brought into harmony with that of its Regent, hence the statement in Revelation that the note of the Earth was "made new" with the coming of the Christ.

POLARIAN EPOCH. This epoch corresponds to the work of the Second Creative Day according to Genesis. Man was at that time passing through the experiences of the mineral state of evolution.

POLARITY. The perfect blending of the masculine and feminine Logos is formed in the heavenly prototype and becomes the Adam Kadmon, the man made in the image and likeness of God. This was given to the human race as the ideal pattern for its emulation. It is the divine impress implanted within the spirit of man for future evolutionary cycles to bring into perfect and complete manifestation. Franz Hartmann writes: "That which saves the male portion of mankind from becoming brutes is a remnant of the female principle still left in Adam when Eve was created out of one of his ribs. That which constitutes the true woman is the eternal divine principle, the eternal Virgin in her. That which brings woman nearer to the semi-animal male and which makes her discernible to him, is the male element contained in her human organization. A man without any female

elements in him would be a devil, and a woman without any male elements would be an angel, but could not live upon a gross material planet such as the earth."

RACE SPIRIT. The Guardian Spirit of a race; a Being of the archangelic Hierarchy. The Race Spirit broods over its racial charge in the form of a psychic cloud, impressing ideals upon its members and inspiring them to actions that will forward their evolution and realize for them their destiny. Mankind will become emancipated from external Race Spirit direction when it has evolved sufficiently the divine powers resident within itself to master its own course.

Race Spirits are stragglers of the archangelic kingdom who are retrieving their lost position by service to a kingdom less advanced than they are.

RACES. Seven Root Races succeed one another in the racial evolution on a planet during a World Period. Five of these belong to the past and present; two to the future. Only three of the five that have appeared have entered into physical manifestation and left traces behind them. These are the Lemurian, the Atlantean and the Aryan.

Each of the Root Races evolve seven sub-races. The present Aryan race has developed five of these seven. They are (1) Hindu-Egyptian; (2) Persian-Chaldean; (3) Graeco- Roman; (4) Celtic; (5) Anglo-Saxon-Teutonic.

The Lemurians lived from about ten to three hundred millions years ago; they inhabited Lemuria, a continent that existed over an area now occupied by the South Pacific and Indian Oceans. Their race forms survive today in the Ethiopians.

The Atlantean Race dominated the Earth between the time of the Lemurian and the present Aryan Races. They lived on Atlantis, a continent now submerged beneath the Atlantic Ocean. Remnants of this race constitute the present Mongolian and Red Indian Races.

REBIRTH. The method by which the soul evolves. The Ego or spirit of man unfolds its latent powers through exercising itself in many successive manifestations on this earth plane. As it grows in experience and faculty, it incarnates periodically in gradually improving bodies until it has learned all the lessons the earth

plane has to offer it. When this has been accomplished, it graduates from this school of existence; it is liberated from the wheel of birth and death; thenceforth it either continues its evolution on other and higher planes or elects of its own free will to remain on this plane, either in or out of incarnation as type of service may dictate, for the benefit of younger members of the race who have not so attained. Such are Elder Brothers; they are Masters of Wisdom.

SEER. Frequently used as synonymous with Initiate. The term emphasizes more especially the spiritual faculties by which Cosmic Records may be read, whereon appear not only the records of the past, but patterns of things awaiting future manifestation on Earth.

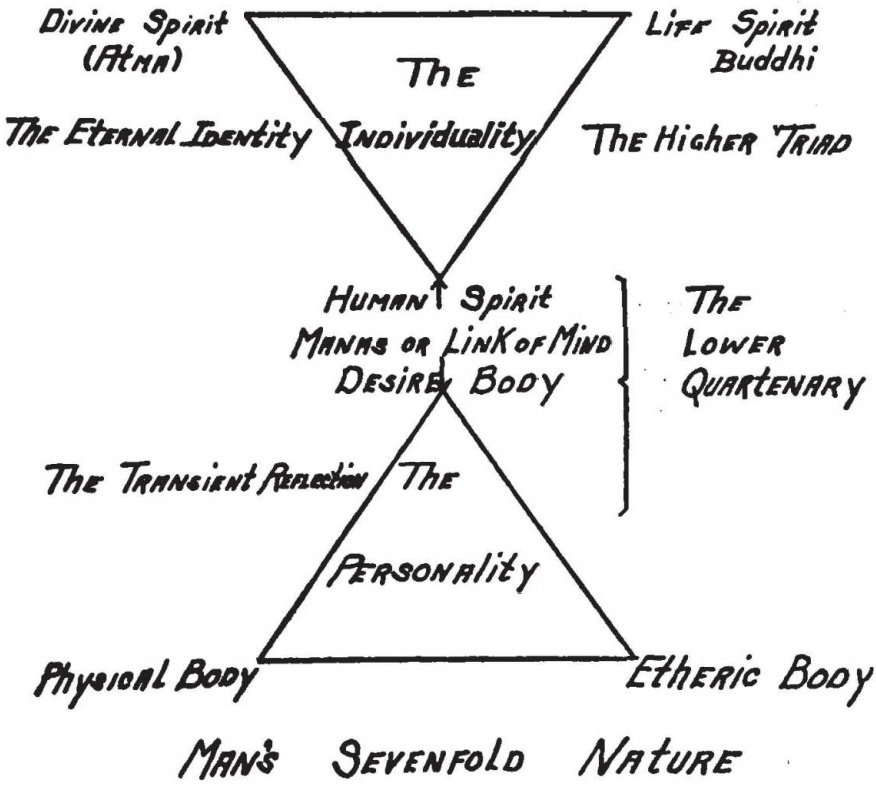
THOUGHT. Thought was born of transmuted desire. It is a spiritual force which may be used to build or to destroy. It is the Ego's greatest means of expression. Thought, together with its attendant power of speech, lifts man above the status of all other kingdoms of life on Earth. Thought is both positive and negative in its expression. It creates and destroys, and by its action man may become either a god or a demon.

WORD. The letter *W* represents a strong vibratory center of inner spiritual power. The letter *O* is a focus for mighty occult forces. The mysteries connected with this letter are fully understood by those highly illumined. It is the letter of transmutation. The letter *R* is a symbol of universal service and sounds the call to unity. The letter *D* is a building, constructive letter, and brings high spiritual forces into manifestation upon the objective plane of matter.

The four letters in *Word* combine to produce a vortex of tremendous power which has its beginning in the highest spiritual planes and its consummation upon the physical. These four letters carry the combined forces of the four elements of Fire, Air, Water and Earth.

The first chapter of John's Gospel contains an exposition of the potencies operative through the powers of the *Word*. By its operation all things were made and "without it was not anything made that was made."

VEHICLES OF MAN. Seven interpenetrating vehicles make up the composite body of man. Their relationship and nature is indicated in the diagram below.



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