

THE INTERPRETATION OF ST. JOHN

An Exposition of the *Divine Drama*; the *Nazarene's* Life and What It Teaches to Man. The Glory or Tragedy of Man's Soul in the Exercise of Its Inherent Capability to *Become* Divine. Non-Political and Without Creed Other Than the Absoluteness of the *Christos* WITHIN Man. The Recognition of the Achievement of All Men Irrespective of Race, Color or Creed.



REV. DR. R. SWINBURNE CLYMER

Director General, Church of Illumination

Supreme Grand Master, The International Confederation of Initiates

Supreme Grand Master, The Merged Occult Fraternities, comprising:

The Priesthood of AETH

The Rosierucian Order

The Secret Schools

The Hermetic Brotherhood

Fraternitas Rosae Crucis

Temple of the Rosy Cross

The Order of the Magi

Sons of Isis and Osiris

Illuminatae Americanae

Published by

THE PHILOSOPHICAL PUBLISHING COMPANY

"Beverly Hall"

QUAKERTOWN, PENNSYLVANIA

COPYRIGHT 1953
BY
BEVERLY HALL CORPORATION
ALL RIGHTS RESERVED

Library of Congress Catalog Card No. 53-12812

BS
2615
C62
C.2

INTRODUCTORY REMARKS

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a Light that shineth in a dark place, until the day dawn, and the day star arise in your hearts."—II Peter 1:19.

 HE BOOK of *St. John*, the "Beloved disciple," opens immediately with the most *Arcane, Esoteric* teachings of the entire volume known as the Bible: the *Word*, or the Mysteries of the *Light*; which, if solved and *obeyed*, will help man, according to *St. John's* positive inculcations, to become a *Son of God*.

St. John offers man—all men—in what one might truthfully say, *tabloid* form, the DRAMA OF A WORLD TEACHER, as well as the DRAMA OF THE SOUL OF MAN. A world leader, the *Nazarene* as an instance, was shown no favors by God, or, if you prefer, the *Divine Law*.

He had to live, pass through, experience everything the ordinary man must undertake in order to become Soul Conscious, Cosmic Conscious, or God Conscious. All of these designations mean the same thing. He, like you or I, my reader, was compelled to manifest the **WORD** in his life.

It was *necessary* for him to pass through the Second or Spiritual birth; the REGENERATION. Finally came the transition which we know as death, or the PASSING OVER from *one plane to another*. Before that was possible, it was essential for him to CHANGE from *one plane to another—from a lower to a higher one*.

There is only one difference between the one who comes as a Messiah and an ordinary man: The Messiah writes: **IT IS FINISHED**, at the end of life. Man may fail to finish his destiny

in the present life; hence there will be future lives and future trials and tribulations until destiny, or Karma, is fulfilled.

“. . . ye do well that ye take heed, as unto a LIGHT THAT SHINETH IN A DARK PLACE.”—II *Peter* 1:19.

Truly, man has “looked here and looked there,” cried “here and cried there,” but never a *Light* was there; darkness alone covered all.

And why? *Because he did not obey the injunction to “take heed as unto a Light in a dark place.” Where is this “dark place”?*

If we would bear in mind another positive statement Divinely given, “Ye are the temples of the *Living God*,” we would have the answer in easily understood words. WITHIN MAN is the “dark place.” *Man* IS the temple of the *Living God*, though it would be far more correct to say that MAN MAY become THE TEMPLE OF THE LIVING GOD.

This will never be until man actually finds the *Light* in the dark place—WITHIN HIMSELF—and that is not possible unless and until he awakens to his destiny; puts forth effort, and LIGHTS THE LIGHT IN THE DARK PLACE—WITHIN HIMSELF—ON THE ALTAR. This is his WORK, this is to be the DRAMA OF HIS LIFE.

This saying is not cryptic and no longer in parable if we give consideration to the statement that follows: IN THEIR HEARTS MUST ARISE THE DAY STAR, *i.e.*, this *Light* which will then shine *in a dark place*, and indicates the Consciousness of the Soul; the Immortalization of the mortal.

Step by step, *St. John* points out the life of the *Nazarene*, and how he gradually changed himself from the mortally born to the Immortally BECOME.

It is necessary that we not only fulfill the *Divine Law*, essential in itself, but after the fulfillment of the Law, we have yet to be REBORN; born of the Spirit, as of the body. This

rebirth will LIGHT THE LIGHT IN THE DARK PLACE—the WITHIN, and then will the DAY STAR ARISE—bring *Light*—in the Heart—the Immortal part of man.

Man's mission, though in a lesser degree, is exactly as was that of the *Nazarene*. Man is here to save (Regenerate) *himself*. In doing this he becomes an example to other men; for it is written: "I, if I be lifted up, will lift other men." Words, preachments, inculcations, may fall on barren ground, but examples make an impression seldom forgotten.

"For as the lightning cometh out of the East, and shineth even unto the West; so shall also the coming of the Son of man be."—*Matt. 24:27*.

This was the promise of the prophets of the coming of a world leader or teacher, but like all *Esoteric* inculcations, it had a double meaning. All *Arcane* truths were taught by symbolism or analogy.

"The sun riseth in the East and travels West to give light [physical] to all the world." In like manner, the Soul center in Man is located in his East—the Spiritual center—and, once awakened, brought into Consciousness, will give *Light* not only to his own being; the temple which he is, but to all the world (by example); and when this Consciousness, this Illumination is attained, then the Son of man will have BECOME the/a Son of God.

These statements had reference to a distant event, but here again there is the duality active in all activities. It also had reference likewise to *man as of NOW*. It has reference directly to each one of us. It plainly indicates that we, in our carnal manifestations, are DARK PLACES; the body, the self, being full of darkness; there being no *Light* WITHIN.

If we listen to those who spake the truth, AND to the Voice *within* which we are constantly trying to silence, then we will begin to change the corruptible into the INCORRUPTIBLE.

The *Light* will begin to shine, and as we progress, more and more *light* will come to us as an aid in lighting up the dark places, so that the STAR OF LIGHT may SHINE IN THE HEART; the heart being the symbol of the Temple of the *Living* God.

When this work has been accomplished, the WORD that has been lost for ages will have been found. Then the Voice "heard from heaven" will be heard to say:

"This is my beloved Son, in whom I am well pleased."—*Matt.* 3:17.

Mortality will have taken on (be transmuted into) Immortality.

As in the Divine Drama, the *Nazarene* was compelled to "bear the cross," that is, fulfill his mission on the cross—CROSSING OVER BY MEANS OF THE CROSS, *so must all men, SOONER OR LATER, whether they will or not, take up the cross.*

To suffer is to be on the cross. To bring life to the new being—the Christic or Spiritual self—is by means of travail. It is a change from one state to another.

This is the crucifixion or cross-i-fi-cation—a *changing over.*

When it is accomplished, the Son of man will have become the Son of God, He will have learned to know good from evil, and have replaced evil by that which is good.

At first glance, these things are "hard sayings," and who can bear them, but this is answered by a question or questions simple in themselves: "Who wants to be successful in life?" "Who wants to be at peace and happy?" "Who seeks the best in life with the least of sorrow and suffering?" *The answer to all of these questions is the same as: "Who of ye seek the kingdom of heaven?"* THE ONE LAW GOVERNS IN ALL OF THESE THINGS.

This Law demands HONESTY, SINCERITY, APPLICATION. The elimination of all that is evil; recognizing as it does, that **WHATEVER EVIL OR WHATEVER THE NATURE OF EVIL IN US, IT DOES GREATER HARM TO OURSELVES, BRINGS US MORE**

OF SORROW, THAN IT DOES TO ANY OTHER. Once this is fully understood, the Path becomes brighter and easier, and *St. John* shows us the "*Way, the Truth, [and this will be] the Life.*"

Fraternally given,

R. SWINBURNE CLYMER

"Beverly Hall"
Quakertown, Penna.
February 7, 1953

CHAPTER ONE

And the Light Shineth in Darkness; and the Darkness Comprehended It Not

1. In the beginning was the Word, and the Word was with God, and the Word was God.

THE STATEMENT “. . . and the Word *was* God,” expresses the whole idea. The “Word” indicates and includes all that *was*. The Word *was in* God. It *was* God. Out of Himself was created everything that is.

This is not as complicated as it may appear. Man is a replica of God, though in a *far* less degree. Man just *is*. Nothing may come of it. Worst of all, he may be a drone all his life, doing nothing but subsisting, by one means or another, on the labor of others.

However, man has a thinking mind. He is capable of reasoning. He is possessed of the “Word.” If he asserts himself—that is, brings his mind and reasoning power into activity—he will be able to plan and imagine and, as a result, things hitherto unknown, either of benefit or to the detriment of his fellow man, will be brought into existence.

In a lesser degree, he, like his Creator, will bring into manifestation, **OUT OF HIMSELF**, that which previously did not exist except in an unformed state. The Creator did just this by His imaging. He brought into existence a world that previously did not exist and, gradually, all the forms that now exist. Man, the creature of God, may, if he will, become a co-creator with God.

In these few words concerning the **WORD** is revealed the mystery of the world and the almost unlimited possibility of the individual man. Man has only to **THINK, TO DESIRE, TO**

IMAGINE, TO MAKE EFFORT, TO UNTIRINGLY SET ABOUT CREATING—and his desire becomes “flesh”—becomes a real, actual and abiding reality.

2. The same was in the beginning with God.

This statement should be rendered: The same was in the beginning *in*, or *within* God. This is actually true as it concerns man. All capabilities, all potentialities, all creative powers, are within man's *mind*, his *thoughts*, his *imagination*, and his *desires* and *efforts*.

Equally, man's achievements are in perfect ratio to his desires and his efforts to bring into manifestation that which he imagines and desires.

3. All things were made by Him; and without Him was not any thing made that was made.

4. In Him was life; and the life was the light of men.

This light which is the life of man, is the lesser light that man possesses. It is generally termed the spirit. Unless man seeks for the greater *Light* and makes an effort to manifest the greater *Light* which is the Soul, the ETERNAL IN man, and more than the lesser light, and even this is lost when life on the earth plane ends.

5. And the Light shineth in darkness; and the darkness comprehended it not.

This greater *Light* is altogether different from the lesser light which is life. This *Light* which shineth in darkness is the greater *Light* which is the Soul, the ETERNAL IN man, and is obtainable only through DESIRE AND EFFORT on the part of man. Out of the lesser light, which is life, may grow, or be developed, this Greater *Light*, which is the Spark from God Himself and gives eternal life to man, just as the lesser light gives life to the body.

Light is the direct opposite of darkness. It can manifest only as a reflex of darkness. The darkness can no more comprehend the *Light* than can evil comprehend good. Nevertheless,

but for the darkness, *Light* could not exist any more than can the *great Light* be made manifest except through the body, the material man. Man is the "agent" which must bring the *Light* into manifestation. It is only then that mortal man can comprehend the *Light*—after he, himself, through desire and effort, has developed it and brought it into manifestation.

This "bringing the *Light* into manifestation" becomes possible only as man transmutes—changes—the grosser evils within himself by developing Godly desires, and this transmutation then gives birth to the *Light*. This, in the *esoteric* or *Arcane* sciences, is known as *Illumination*, and its achievement is possible only after man changes his concept of what is real and what is illusion. *St. John*, the "Beloved Disciple," was come to bring to mankind this truth and its sublime possibilities. Man cannot honestly "know" God until this *Light*, which is the "life" of his Soul, is awakened and developed *within* himself.

6. There was a man sent from God, whose name was *John*.

All men who accept the truth, have the desire, and are willing to make the effort, may attain to *Illumination*. In Biblical terms, they are sent from God because as a result of their efforts, they have become *Illuminated*, *i.e.*, the LIGHT WITHIN them has become awakened and brought into manifestation, shining in the former darkness. In a word, they have learned to *know* God.

7. The same came for a witness, to bear witness of the Light, that all men through him might believe.

This no longer has in mind the lesser light which is the life of man, but the *Great Light* which is the life of the Soul. If only the light of life were necessary, then *St. John* would have had no mission to fulfill, seeing that all men recognize the life or light of men by seeing them "move and have their being."

St. John had accomplished what is known as the *Great Work*; the purpose of man's mission on earth. He was not

interested in material success; in possessions, or in honors. He was interested only in man's attainment to Godhood; man's search for that which was more than earthly.

He sought to teach men; to show them the way whereby the lesser light, the light which is the life of man, might be changed, converted, into the Greater *Light* which is the eternal life of the Soul. He was the representative, the "advance agent," of one who was to follow, and who would more fully manifest both the light which was then, and is now the life of man, as well as the Great *Light* which is the *Light* of the Soul—the Soul itself brought into *Illumination* or Cosmic Consciousness. This truth, his mission, is explained in the few words which follow:

8. He was not that Light, but was sent to bear witness of that Light.

St. John represented the personality; the human creature; the outer manifestation of God's creation; the shell visible to all, sealing within itself the possibilities of the future. He was selected because he himself had accomplished this *Great Work*, hence was well fitted for the mission he had willingly—aye, anxiously—undertaken.

This *Light* of which he bore witness is the Awakened, Manifested Soul WITHIN man. It is the Illuminated selfhood, the *Christos* implanted within him at the beginning of life. This Great *Light*, or Soul, is capable of manifesting only by means of a body—darkness.

The body, being dense, represents, symbolizes and proves darkness. Yet dense as it is, this body also symbolizes the "temple" wherein the Soul, which is from God, is to dwell that it may fully manifest its possibilities and capabilities, whether good or evil.

John was not the *Light*, but the "bringer of the *Light*," the representative, the medium, through which the *Light* might manifest and draw all men to itself; hence the Biblical statement: "I, if I be lifted up from the earth, will draw all men

{who follow} unto me." It is possible for all men to become like *John* and to bear witness of the Father and the reality of the *Light* that is eternal.

9. That was the true Light, which lighteth every man that cometh into the world.

This translation is in error. It should have been made to read:

"... which lighteth every man that cometh into the world, *accepts the truth, and obeys the Law.*"

Wages are paid only to the worker. Only he who sows (makes effort) shall reap. Were it otherwise, the drone would reap the same benefits as the honest worker; the "ne'er do well" would bring forth as does the thinker and imaginer who benefits mankind by his new ideas.

The statement confirms the truth that there are TWO Lights: the one, the lesser light, which is the life of man, or the body of man, and the TRUE or Greater *Light*, which is the *Light* of the Soul and shows man the way to walk in the *Light* of righteousness.

10. He was in the world, and the world was made by Him, and the world knew Him not.

Here is a direct transition from *St. John* to the Creator Himself. God, the Creator, generally known as Jehovah, was the Creator of all things UP TO THE TIME HE CREATED MAN, CONFERRING UPON HIS CREATION THE ABILITY TO BECOME A CO-CREATOR. He, the Creator, was in the world, BECAUSE HE WAS, AND IS, A PART OF ALL THE THINGS HE CREATED, just as man is a part of all he produces.

Although the creation was manifest, and though He was part of the manifested, the world, possessing only the *lesser* light, could neither see Him nor recognize Him. This will always be so until man, the individual, awakens and brings into manifestation his Divine inheritance; the *Christos* resident within himself.

Man, so long as he possesses only the light which is life—the lesser light—is materialistic; he is able to see only the dense; the darkness, not the *Light* that dwells WITHIN the darkness. The material, unawakened man can recognize nothing that is eternal, hence not of dense substance; for only the spiritual Illuminated man, he who is in possession of the Greater *Light*, is capable of such recognition.

11. He came unto His own, and His own received Him not.

This might be more understandingly rendered:

“ . . . His own—His creation—was unable to *recognize Him.*”

He came — was with — His own — that which He had created, but these being blind to the Great or spiritual *Light*, they could not see Him. The spiritually blind cannot see the *Light*, cannot see the Great *Light*; or seeing it, cannot recognize it. Only those are able to see and recognize the *Light* who, having accepted “the truth and the Way,” and having FOLLOWED it, brought the *Light within* themselves into manifestation by their DESIRE and continued EFFORTS, and thereby become Illuminated, or encircled by the *Light*.

The Biblical statement apropos here is:

“When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things.”—I Cor. 13:11.

However, it is not always true that those who are in darkness refuse the *Light*, because there are those who live in darkness, nevertheless receive the stranger knocking at their door. This is illustrated by the next statement:

12. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name.

Possibly no other statement in the entire Testament has been as frequently or so grossly *misinterpreted* as this one. Almost universally it is quoted as though it read:

“But as many as received Him, became the sons of God.”

The all-important words "gave He power to BECOME the sons of God," are entirely ignored. This statement is usually interpreted as meaning that only belief or faith are necessary for man to BECOME THE SON OF GOD. Perhaps most of the world's evils are the result of this gross mis-interpretation, or of ignoring the fact that one MUST BECOME, by desire and effort, by the WAY OF LIFE, THE SON OF GOD.

"Ye must sow, before ye can reap."

Believing alone will NEVER sow the kernels of wheat whereby the life-sustaining bread may be reaped.

"Receiving Him," means to accept Him. ACCEPTING Him, also means accepting His Law. Accepting the Law carries with it the obligation to OBEY the Law, or live within the Law. This LIVING is "Sowing," and the sower, we are promised, shall reap according to his sowing and the spirit (feeling) in which he sows.

In the exact degree to which man accepts the Law laid down for his behavior does he "receive Him." In the ratio that "he receives Him" will he make effort to bring into manifestation the spiritual self, the *Christos*. When this has been accomplished, then in truth has man "received Him" and then also has he BECOME—not been *made*—the son of God. Were it otherwise, the Law would not be *Law*, but a farce.

BECOMING THE SON OF GOD implies a prolonged stage of growth; of *inner spiritual development*; of changing, by slow degrees, the mortal into the Immortal. It is *not* a belief or a faith, BUT CONTINUED EFFORT AND CHANGE AS A RESULT OF BELIEF OR FAITH; but "faith without *works* is dead."

God, in His creation, was both fair and just. He gave all men free Will, the privilege of choice, of accepting the constructive or the destructive, the reward of one being the *Light*; of the other, DEATH.

All men have the ability and the opportunity to **BECOME** that which they **DESIRE**. There is but one stipulation: They must be willing to make the **EFFORT**, to **LIVE** that which they desire to **BECOME**. **THE PRICE MUST BE PAID**. God "Plays no favorites."

No longer is it possible to truthfully or sanely deny that man is potentially the son of God; that he has the ability to create or to bring new "worlds" into manifestation. No longer can man be declared, or declare himself to be a poor, depraved creature. The Creator of all has declared and decreed that if man will "receive" Him, that is, be willing to accept His Law, and make the necessary effort (do the "sowing"), he will in time **BECOME** the/a son of God.

Man *alone* is responsible for what he is, for all that he will be. No longer can he declare himself to be a mere "worm of the dust" and place the blame on another, whether that other be God or man. All rights and privileges are his. He may *become* that which he desires to be, but he must make the effort; he must earn that which he seeks to possess. He may not steal from another, nor may another do his work for him. The decree: "Whatsoever a man soweth, that shall he also reap," is in eternal operation and neither man nor priest can set it aside. Were it otherwise, then God would be swayed by man's word; would be changeable; would be favorable to one while denying the other.

"But as many as received Him [were willing to obey His Law and act accordingly], to them gave He power to *become* sons of God, even to them that believe on His name," and believing [having faith] were willing to follow their belief by works according to their faith.

13. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Whosoever is born of blood, *i.e.*, of the will (desire) of man, is of the flesh. It is the material animal self and, as

such, is wholly lacking in the spirit or *Light* of God *within* itself. He that has only the blood of man and the desires of man within his being, though he may be intellectual, is of "a few days, to be known no more."

Only he who is born both of the desire of man and of the love which is of God, is both (a) man, and (b) potentially (having within himself the wherewithal to become) a son of God.

The creature known as man, may be born of flesh, of blood, and possess mind, the *possibility* of choice and direction, yet not be truly man. To be man IN FACT, there must be *feeling*; there must be *affection*; there must be a keen desire for the welfare of his fellow man. There must be a hunger for the things which are neither of the flesh nor of the world; a desire to find, and bring into manifestation, that *Light* "Which is neither on land nor sea."

The intellect, however great, cannot know or recognize this *Light* until the ego is made subject to the spirit; that spirit being the spiritual self-hood received from God as a part of the normal man's inheritance.

14. And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth.

Interpreted, this would read:

And the *Word* was God; and God separated particles from Himself which became separate entities; these were the future Souls. These Souls took upon themselves bodies and became men, dwelling in the world (among men, no longer in the heavenly sphere), and all those who lived according to His Law GLORIFIED Him, (lived in the *Light*), and were (are) full of truth, manifested by grace (graciousness).

The Soul of the *Nazarene*, being from God, was part of the Word. Born in love, he took upon himself the flesh which is of the world, in order that the Soul, the Word, the *Christos*, might manifest before mankind and lead them in the path

of righteousness (right-ness, right living). He was filled with truth, hence was full of grace, or *most* gracious.

All men who will may manifest the "glory" of God, that is, develop and bring forth the *Light* which ALONE is the glory of God, provided they, like the *Nazarene*, are willing to live within the Law. God is no respecter of persons; there are no privileged ones; none, until they have proven themselves worthy, are to be chosen. This is clearly indicated by the statement:

"Many are called; but few are chosen."

Each and every one must prove himself. This is also made plain by another statement:

"By their works [their manner of life], shall ye know them."

To be "chosen" means to be "accepted," and none are accepted except those who have given proof of their worthiness. All, each and every one, have the privilege and opportunity to prove themselves.

15. John bare witness of him, and cried, saying, This was He of whom I spake, He that cometh after me is preferred before me: for He was before me.

To "bear witness" is to give testimony. *John* was fully aware that the *Nazarene* would fully accept the Law and be completely obedient to it; therefore, as a result of his obedience, would be more acceptable than those less obedient. *John* was not jealous or envious of the *Nazarene*. He fully recognized that all men are given the opportunity to live in complete obedience to the Law and as a result, manifest the Law, the *Light*,—an attainment impossible for those who disobey the Law. *John* had no self-pity for himself. Knowing the Law, he was fully aware that it was "up to him" to prove himself. He was no "cry baby," in the modern use of the term, thinking or believing that someone else should do the work for him; allowing him to take the credit, or reap the unearned benefits.

16. And of his fulness have all we received, and grace for grace.

17. For the law was given by Moses, but grace and truth came by Jesus Christ.

Moses received the Law which was to govern the action of men. This Law is cold. It is the Law of exact exchange. Of an eye for an eye. It represents action and REaction, the same Law which was enunciated by the *Nazarene* in his dictum:

"Whatsoever a man soweth, that shall he also reap."

There is not a particle of difference between these two statements, although one way sounds less harsh than the other. The *Nazarene*, however, was to show men that though the Law was hard or harsh, it also offered the blessings of the Law to all who obeyed the Law. His statement offered the definite assurance that they would be repaid, or rewarded for their effort; the sower reaping the reward of his sowing (efforts) to the utmost, even to the final or ultimate reward of sonship with God.

There has been no change in the Law or its enforcement since it was handed down or "received" by Moses. It has been re-interpreted from time to time, to make it plain and understandable. The benefits of the Law have been explained as fully as has the punishment for infringement of the Law. The command is still "obedience to the Law."

18. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him.

This translation is wholly erroneous and in total contradiction of numerous other Biblical statements which clearly show that God has many times appeared unto men, and that they *have* seen Him, though always in the form of fire, *Light* or lightning.

It is of course true, that the man of the flesh, he who has made no effort to fulfill the Law and bring the "*Light* from out under the bushel" has not seen Him, and cannot see Him, because of the dense darkness in which he lives. Only those who obey the injunction to seek the word, the *Light*, will sooner or

later awaken the *Christos* hidden within, and this *Christos*, being the *Light* or a part of the *Word*, will then manifest unto them in visible form.

Once man begins to live in accordance with the dictates of the Law, he begins to manifest the characteristics of the Law in operation. This manifestation must begin in the *innermost Center* of his being where the *Christos* is hidden, because it is there that the first part of the *Great Work* must have its beginning.

Even though we may experience such manifestation, we are not yet able to see the Father. Outer manifestation is neither more nor less than the degree of the awakening of the *Christos* dwelling within the temple which is man. As we continue to grow, hence make effort, and as we free the temple from all that is unworthy, more and more of the spiritual self will make itself felt and this is the *Word*, in the form of the *Light* which is God.

It is to be emphasized that Soul awakening, or *Christic* awakening, is a long-drawn-out process which finds its culmination in Soul Consciousness or Illumination. THIS IS THE SECOND OR SPIRITUAL BIRTH which the *Nazarene* emphatically taught as necessary in order to be able to "enter into the kingdom of heaven, or of God." Only after this *Work* is fully accomplished can it be truthfully said that the Soul has become "The only [one of] begotten of the Father," has *seen* Him and known Him—and has become, in truth and fact, "one of the sons of God."

19. And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

20. And he confessed, and denied not; but confessed, I am not the Christ.

The Jews, suspicious of every one who had, or was thought to have, any connections or relationship with the *Nazarene*, question who *John* was? What his mission? *John's* answer makes it clear that they even seriously considered that he might be the *Nazarene*—the Christ. *John* gave them a most positive answer: I am NOT the Christ.

21. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.

They were not satisfied with his answer. Deceitful themselves, they would not accept a truthful answer, but questioned him farther. "(Then) art thou Elias." He answered them again in a positive manner. I am *not*. Still unsatisfied, they questioned again: "Art thou that prophet?" It is not stated "What prophet." John might in truth have answered them: "I am a prophet here to foretell of one who is far greater than I and who is come to teach the WAY, the TRUTH and the LIFE, and to lead from death into life.

22. Then said they unto him, who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

23. He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet.

John's answer is complete and to the point. "I am as a voice in the wilderness." I am come to show unto men the way whereby they may bring order out of confusion, for truly men are living in a "bewildered state." I am NOT Elias, but it is my mission to further exemplify the teachings of Elias. I am the forerunner of the *Nazarene* who is to manifest the Christ, who will teach mankind to awaken the *Christos* within themselves into the *Light*; that *Light* which is God or the *Word*. This *Light* will show men the WAY, lead them into the LIFE, that they may come out of their state of confusion into one of order and understanding. Though *John* claimed to be no more than the "voice" crying in the wilderness. it was exactly as though he had said: "I am the *Light* showing you, or leading you, out of your present state of confusion, thereby making straight the Lord's path. I am the *Light*. This *Light* is the *Christos* which all men may find if they attain the SECOND OR SPIRITUAL BIRTH.

24. And they which were sent were of the Pharisees.
25. And they asked him, and said unto him, **Why baptizest thou then, if thou be not that Christ nor Elias, neither that prophet?**
26. John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;
27. He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

Baptism by water has reference to the mind's awakening to the uncertainty of all that is material and to a recognition of the possibility of coming into an understanding of spiritual truths which are the only reality.

The material is of a few days, passes on and is forgotten; but that which is held imprisoned within the material, within the physical man, is an eternal possibility and, if brought into manifestation, becomes an eternal certainty. It was *John's* mission to teach the way whereby men would be able to awaken within themselves this eternal certainty, the *Christos*.

Before this was possible it was necessary to become mentally awakened; becoming conscious of the truth that there was something above and beyond the material; a something far more desirable, but attainable only if the old way of thinking, desiring and living was discontinued and the new Way followed. This was a *Great Work*. It was/is a necessary *Work*.

Without the successful accomplishment of John's mission, no one would have sought the *Christos*; awakened the *Christos* WITHIN; attained to the SECOND OR SPIRITUAL BIRTH. In its way, *John's* mission was as great as that of the *Nazarene* who came to finish the work started by His messenger, *John*.

While man is in the mental "wilderness," he lives in confusion, does not think properly or clearly. HE ACCEPTS THINGS AS THEY ARE. He is more or less satisfied with the things that give pleasure and contentment to the flesh. Under this condition, his better, higher nature is truly asleep, or in a dormant,

unawakened state. He may seem to be a success in business, in social, or in governmental affairs; but he is not truly awake to the higher interests of his own inner or divine nature.

As he awakens to the fact that his ultimate destiny demands something more than material interests, as he searches for that which will satisfy his higher nature, he is said to be in the process of "awakening." In his search, he finds "the Way, the Truth, and the Life" that guides his mind in the construction, or the building, of his Soul. In the process, he is said to be "baptized with water;" or to have become awakened in mind. To express the thought in still other words, his mind has become the Awakened, or the Illuminated Mind.

When the mind has become thoroughly awake to its function in the Divine plan, it begins to create conditions which permit the Soulual nature to properly unfold. It has become Illuminated in the sense that it clearly sees "the path" that leads to Illumination of Soul and can visualize the ideal temple structure of the Immortal Soul. The mind then has an intelligent grasp of the principles and the methods that underlie the development of Soulual powers. The truly awakened mind has a clear knowledge concerning the principles and the methods of Soul Building and can explain them to others.

This figure, common in sacred literature, is drawn from the statement, "Know ye not that ye are the temples of the living God?" The body of man is the temple of the living God. There is a science of Soul Building—a science and an art of Soul Architecture. The principles underlying this science and this art are as exact as those underlying the construction of a massive stone structure.

It stands to reason that the Master Architect must understand in detail the principles, the laws, the artistic devices of temple building. Equally true is it that the mind of man must have an intelligent comprehension of the principles, the Divine Laws, and the artistic devices that underlie the architecture of the

Soul. When the mind has truly awakened to a realization of these laws and principles, and is willing to assume its rightful place in the Divine plan as the master architect of the Soul, it has truly become the Awakened, or Illuminated Mind.

But it is to be distinctly emphasized that the awakened, or "baptized" mind, is not the Christ. It is the "forerunner of the Christ." The Christ comes after the awakened mind has built the Soul, or after the Soul has truly been awakened, when the material mind of man is supplanted. The man whose Soul is awakened no longer uses the mind centered in the head, or in the brain, for the greater work of Soul Building and Soul Illumination; but the *Light* at the Center—the great Center upon the Altar in the temple.

28. These things were done in Bethabara beyond Jordan, where John was baptizing.

29. The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

It is not the *Nazarene* who calls himself "the Lamb of God," but *John*. The same might be said of all who have awakened to the realization that the things that belong to the flesh, the material form, are not eternal, but of passing need and value to those who have been "baptized by water" to be supplanted by the *Light* which follows the *rebirth* or REgeneration.

This means that they have become mentally awakened. They have come into an understanding or realization that there is something greater, higher, beyond that heretofore recognized and accepted. They are sufficiently awakened to recognize those who have attained to Soul Consciousness, Illumination, or Christhood.

After attaining to Soul Consciousness or Illumination, our "sins are taken away," because, during the process, we, including all that is a part of us, have passed through a form of change or transmutation. The evils of our carnal nature have been

changed into the Godly emotions and, as a result of this change, or REbirth, the evils that were formerly a part of us, have ceased to exist, or, more correctly speaking, have become the *Christic* attributes of our being.

Having progressed to this point, we are then able to become "Voices in the wilderness," and to take away, *i.e.*, remove the sins (evils) of the world, not by forgiving them; not by taking them upon ourselves, but by teaching the truth, by showing others the way so that they also may find their way out of the "wilderness of error" and into the light of understanding. Through the transforming power of this newly-gained knowledge, the carnal is changed or transmuted into the spiritual, making it possible for the inner *Light* to lead the way to that which is real and eternal. Neither man nor world Teacher can *save* other men. All they can do is TO TEACH MEN HOW TO SAVE THEMSELVES.

30. This is He of whom I said, After me cometh a man which is preferred before me; for He was before me.

Even *John* does not speak of the *Nazarene* as Christ, or the son of God, but as a man, because he, in his wisdom, knew that the *Nazarene* had not as yet attained to Messiahship. The Soul cannot be brought into Consciousness, the Divine in man cannot become active, until after the mind has been awakened to spiritual truths. Until the mind of man becomes conscious of the darkness and ignorance in which it exists, it will not, it cannot seek the *Light*; and until the *Light* is sought and found, man cannot do otherwise than grovel in the darkness.

"For He was before me." If *John* here referred to the physical man, he could not possibly have had reference to Jesus, or more correctly, the *Nazarene*, unless he believed in Reincarnation, because *John* was born before the *Nazarene* saw the light of physical day.

But the *Christ* is *always*. There never was a time when He was not, and never will there be a time when He is not. He will

be even after all men have attained to the **SECOND OR SPIRITUAL BIRTH** and brought the *Christos*, hidden within, into full manifestation; themselves becoming *Christic*; the sons of God.

31. And I knew Him not: but that He should be made manifest to Israel, therefore am I come baptizing with water.

"Israel" is here a synonym for darkness; the universal ignorance of Divine Law, or the refusal to live in harmony with it, if known. That this Divine Law might become generally known, *John* was willing, aye, anxious, to labor, to teach all men, so that there might be a *mental awakening*, a baptism by water, a way shown out of the darkness of confusion. This was *John's* mission, just as it is the mission of every one who has the welfare of mankind at heart.

Such a mission requires the teaching of truth; the condemnation of the evils rampant in the existing order of society; plus a clear delineation of the means whereby men may gain their freedom and attain to spiritual sonship—the only reality and the only part of man that remains active after the short sojourn on earth is finished.

32. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

This verse offers an opportunity to explain several things that have always puzzled the sincere seeker. The first of these is the use of the word "Spirit." This word is here used as a synonym for *Light*; the *Light* that is God. Its use is excusable, though improper, because there is no other word to take its place. Spirit, does not generally mean God, or the Soul, or the *Christos*, but **LIFE**.

Secondly, this "spirit" descended in the form of a dove. Biblically speaking, the terms Fire, *Light*, lightning and the dove are used interchangeably. The dove, when so used and illustrated, is usually in a halo of light, symbolizing the eternal *Light* or God.

Lastly, the use of the word "heaven." The terms "heaven" and "from above" are likewise used interchangeably. Heaven is always thought of as "above."

When Soul Awakening takes place, when Soul Consciousness becomes a reality, there is an influx of *light*, which appears as a dove coming from the skies.

This is Illumination. In like manner it comes to all those who use the awakened mind for the awakening of the Soul.

When Awakening, or Illumination, has taken place, then do we testify of it, or "bear record"—not in words only, but in deeds performed in our relations with men. Perhaps a word of warning is needed here. We must remember that the practical things of life are in no wise to be separated from the so-called spiritual.

The Divine Law pertains to all our relations with men. It is impossible for the habitual recluse, or hermit, to attain the highest estate of Soul Consciousness. In other words, the practical dealings of human life in relation with others on the social and business plane, and in connection with daily home interests—*these very things, these very conditions, are in great part the means by which* Soul Consciousness is to be attained.

33. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

A more direct statement and one more easily understood would be:

"... Upon whom thou shalt see the *Light* descending, and *remaining* with him, the same is he who shall baptize with the *Ineffable Light* those whom you have baptized with *Understanding* and the *desire* to bring their Souls into Consciousness."

The Holy Ghost is in all instances the *Ineffable Light*, or the *Light* which is from, or part of, God. This term, correctly rendered, would be Holy Spirit, or still more correctly, *Holy Light*.

The *voice* that spoke to *John* was that of the Soul's *Consciousness*. It is the voice that is awakened simultaneously with the Soul. When the baptism of water, *i.e.*, mental awakening takes place, the mind becomes conscious of the more desirable things of life. The conscience gradually becomes aroused to activity. It BECOMES AN URGE TO LEAD A DIFFERENT AND MORE CONSTRUCTIVE LIFE; a life leading to greater life and away from death.

Correctly speaking, the Spirit, or *Light*, does not descend upon anyone. This *Light*, or rather, the nucleus of this *Light*, in the form of the *Christos*, is inherent in all normal human creatures. When it becomes awakened, *i.e.*, brought "out from under the bushel" (the gross body wherein it is hidden) it is brought into manifestation from within—but encircles the entire person; giving the appearance as of coming from above. This is the reason why artists pictured the halo above the heads of those they believed to be holy. This belief dates back to ancient Egypt and the Greater Mysteries.

34. And I saw, and bare record that this is the Son of God.

When this *Light* that is hidden within, this *Christos*, is awakened and brought into manifestation, man attains to Illumination or Soul Consciousness. This is actually, Biblically speaking, the Second or Spiritual birth. It is then that man becomes the Son of God. *John*, witnessing this *Light* surrounding the *Nazarene*, knew at once that this was one "sent" from God, capable of teaching and leading others along the way so that they, also, might attain to Soul Consciousness or Sonship with the Father.

35. Again the next day after John stood, and two of his disciples;

36. And looking upon Jesus as he walked, he saith, Behold, the Lamb of God!

There is not the slightest difference in the meaning and application between the terms, "the Lamb of God," "the Son

of God," Soul Illumination, and Soul Consciousness. They all refer to one and the same attainment.

The *unenlightened* are those who have not as yet become baptized by water, or had an awakening of the mind to a greater and more desirable life. They have not experienced the self-effacement of the *selfish* self, essential to the awakening and development of the Soul.

Those who still "walk in darkness," Biblically speaking, should bear in mind that all who have "accepted" and attained, never make claims for themselves, but permit their "Works" and others to speak for them.

It is here to be emphasized that to realize the personal experience of divinity in humanity, hence the possibility of Godhood in humanity, demands a depth of humility and sincere meekness—NOT SERVILITY—and a renunciation of the *selfish* self that transcends the imagination of even those versed in spiritual matters.

Genuineness of humility, graciousness (grace-ful-ness), sincerity and effacement of the lower or carnal self, must equal in depth the transcendent exaltation of a consciousness that is *gradually* identifying itself with the Infinite.

37. And the two disciples heard him speak, and they followed Jesus.

38. Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master), where dwellest thou?

39. He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

The original implication had in mind and view the attitude of the truly mentally awakened who were seeking for that which is greater than the personal self; for that which is the reality of which the personal self is but the shadow. They were seeking for the *real* man, the *Christos* buried deeply within the

personal self and of which they possessed no more than an inkling. Seeking this *real* self, this eternal possibility, they could truthfully ask: "Where dwelleth the *Christos*, he who has come from God?" They sought the privilege of attaining to the Consciousness of God—the Second or Spiritual birth. It is only with these facts in mind that the statements make sense.

Having come into the mentally awakened state of consciousness, the aspirant after Divine knowledge must seek further in order to be able to begin to live in what will ultimately be the Consciousness of the Soul or the Christic state. During this stage of development it is but natural that the self within should ask: "Where dwelleth thou, the Christ?" There is faith, there is desire, but as yet no actual knowledge.

40. One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.

41. He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ.

Here again there is confusion in the original translation and rendition, as is self-evident. Had Andrew actually found the "Christ" he would most assuredly have known *where* that Christ was. Biblically speaking: "Where he dwelt," he did *not* know, as was clearly indicated by verse 38, but he was seeking him; or the place of his "abode."

This frequent conflict between so-called "practical" knowledge, and *Arcane* knowledge, is confusing. It should be explained and then set aside as of no importance. All attention should be centered on the *Way*, the "Keynote" of *John's* teachings, *i.e.*, the Second or Spiritual birth.

42. And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.

A stone or rock has the same symbolic meaning. To build upon a rock is to build upon a firm, or lasting (eternal) foundation. In the *Arcane* of Illumination, the foundation stone indicates "obedience," and Simon means "to obey," *i.e.*, to be steadfast.

To the profane, this verse is entirely cryptic; but to the knowing, it clearly indicates that, for the moment at least, the mind of the *Nazarene* turned to his own long stay in Egypt, the teachings of his Masters and his Initiation. All who attained to *Philosophic Initiation*, or the *Christic* Consciousness, received a spiritual name; *not* from the teachers, priests and initiators, BUT FROM THE SPIRITUAL HIERARCHIES WHICH THEY CONTACTED AS A RESULT OF THEIR ATTAINMENT OF SOUL CONSCIOUSNESS. *This manner of the reception of the Initiate name is as true today as it was in the time of Egypt and the Nazarene.*

43. The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

44. Now Philip was of Bethsaida, the city of Andrew and Peter.

Philip means "one who loves." Bethsaida means "the house from which is brought forth." It has reference to the physical man who must become by desire and effort, the "Temple of the *Christos*," or the LIVING GOD. This is only possible by means of the affection which is *love*: a keen *desire* for the things we seek to become or attain; a desire so strong that he who seeks will permit *nothing* to stand in the way of his efforts of attainment.

45. Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

Nathanael interpreted means: the knowledge that is from God. By means of being imbued with the love (which is God), we can, if we desire and are willing to make the necessary

effort, change the body, the "house of creation or production" to bring forth the *Christos* hidden therein, and into manifestation as the son of God.

46. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

Nazareth is the place where the *Nazarene* was physically born.

Can any good come out of the carnal body? Perhaps if you were to look back thousands of years to the time when Nathanael asked this question, there were also those who asked the question: Can anything beautiful come out of the muck and slime of the Nile? Nature answered by bringing forth the beautiful lily, the Lotus, symbolic of the Awakened and Conscious Soul.

Nazareth actually means "the house that produces," and the production of the body, though carnal, is in every sense as important as is Illumination. Without the body to give residence to the *Christos*, the as yet unawakened Soul, there could be no Souls on earth to be awakened and brought into Consciousness, and the *Christos* which became the Christ would never have had existence.

The Law of opposites is paramount in this as in all else in the universe. It is only when generation in the "house of production," or the principle of generation, is changed into that of REgeneration, that there can "come forth something good out of Nazareth."

The *Nazarene*, born of the flesh, came forth from the "house of production" or Nazareth. This same *Nazarene*, himself a house of production, changed the procedure. By living a life of love, or REgeneration, he brought forth the *Christos* within that house of production and became the Christ.

Out of the body, the physical self, which is often so vile and degraded, must be brought forth that which is glorious and Immortal, just as the lily, purest and whitest of flowers, has its roots in a bed of slime.

47. Jesus saw Nathanael coming to Him, and saith of him, Behold an Israelite indeed, in whom is no guile!

This indeed was an implication, and because of it, the Israelites had no love for the *Nazarene*. Nathanael, though an Israelite, was free from the darkness that enshrouded not only the Israelites, but most other men. He was not held in the bondage of the darkness and ignorance of the self-righteousness of his kind. In him there dwelt the desire for that which was real, and he was ready to accept the Way and follow it.

48. Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

He who seeks to live in love, the Soul realm, though still governed by the laws of generation, will at once be recognized by those who have attained to understanding. The love in the heart manifests itself through the entire being. None possessed of the love that is unselfish are able to conceal it. Biblically speaking: All things however hidden, shall become revealed.

49. Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

The sincerity and guilelessness in the heart of Nathanael permitted him to see and to understand that which was hidden from most other men; thus must it always be. Nothing is ever concealed from those who seek and whose eyes have opened as a result of their sincerity and truthfulness. This is clearly indicated in the command: "Seek and ye shall find; knock and it shall be opened unto you."

50. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? Thou shalt see greater things than these.

By doing little things, we develop power to do greater. Works begin in faith; but, as our works show results, faith as such is no longer necessary. Faith has given way to knowledge; or, faith has become knowledge; and, through knowledge, it is possible to do still greater things.

As man continues in the path of obedience to the Christic Ideal, the light of truth illumines his way more and more; the warmth of love gives him more and more fervor; and the chemic quality of a masterful Will transmutes more and more thoroughly the undesirable tendencies of his nature into that which is more desirable—and eventually, if he perseveres and remains steadfast, Illumination of Soul results.

51. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

“Heaven,” like faith and confidence, affection and graciousness, is WITHIN man. As so frequently stated, man is, or should be, and can be, the Temple of the *Living* God. Where God dwells, there is heaven indeed and the angels descend thereto and therefrom. When the body has been cleansed of the gross carnal passions, the animal desires and longings, and these have been replaced by the holier emotions, then the Soul awakens and emerges as the *Light* which is Illumination; this is the second or Spiritual birth.

Heaven, whatever its phase, is not a place, but a STATE OF BEING, and though the Godly Soul were in “hell,” it would still be in heaven, or a state of peace. Before we can *know*, *feel* or *recognize* heaven, the gross must be eliminated from the temple where heaven is to exist, otherwise it could not by any possibility be a fit dwelling place for God, or the Lord, or the *Christos*. When the human temple is properly prepared, then will God—the spiritual self—take possession; the *Light* will be upon the altar and man will *know* his God.

CHAPTER TWO

“Know ye not that ye are the temple of God, and that the spirit {Light} of God {may} dwell in you?”

1. And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:
2. And both Jesus was called, and his disciples, to the marriage.
3. And when they wanted wine, the mother of Jesus saith unto him, They have no wine.
4. Jesus saith unto her, Woman, what have I to do with thee? Mine hour is not yet come.

SINCE the *Nazarene* was speaking to his mother, it is inconceivable that he, gentlest of all men, should have used such harsh language in addressing her. It must therefore be taken for granted that all said in these four verses are cryptic, or in symbolic language.

The *Nazarene's* mission was to teach, to furnish mankind with food and drink, it is true, but of a *spiritual* and not a material nature.

True marriage is based on the highest *spiritual* truth known to man, *i.e.*, LOVE, and Love is of God. It is true that there is, generally, feasting, but this has nothing to do with marriage itself.

Wine, in the higher sense, is a *spiritual fire*; so is love. Unless this *spiritual fire*, or love is present, there cannot be true marriage, it is a sham.

“Woman, what have I to do with thee?” is simply to say: What have I to do with the material things of life, such as the feast which follows the ceremony of sanctifying the new relationship. “Mine hour is not yet come,” an indication that the hour of his real work had not as yet arrived. He was

concerned only with the things that concerned man's spiritual welfare, and the wine of the grape, unless abused, had nothing to do with that.

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

That which the Divine Law ordains, and which he taught, we must obey if we desire the fruits that come to us as a result of obedience. Unless we heed the dictates of the *Divine Law*, we will not be able to reap the benefits which follow obedience. Whatsoever the Law demands, *irrespective of who may voice it*, that must be obeyed, or we suffer the consequences for our disobedience. This is true in *all* things; both material and spiritual.

6. And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.
7. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.
8. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.
9. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom,
10. And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse; but thou hast kept the good wine until now.

The entire interpretation must be *esoteric*. What has the purification of the Jews to do with the waterpots? This statement in itself offers us the key.

In the making of wine, fruit juices, themselves pure, must be permitted to ferment. Fruit juices, however healthful, are not spiritual. Fermentation does two things: (1) It gradually develops a "spirit" which is actually a fire; (2) It separates the "spirit" from the material.

To digress; love may begin with respect between persons, itself not spiritual in the true sense; then develop into affection, and affection into the *flame* that is Love.

Again, water represents the mind. Unless there is "a mind to aspire to greater things," *i.e.*, desire spiritual awakening, the mind will remain just water—earthly. If there is an awakening; a desire for the higher born, then gradually there will be a "fermentation," *i.e.*, a dissatisfaction, an uncertainty, a seeking, an effort followed by a purification; a spiritualization, which is a fire just as is the "spirit" in wine and the nature of Love.

To "obey him" is to follow the Law, which requires that the mind which is as yet *water*, and all its forces; the thoughts, desires and Will, be directed in such a manner as to transmute, change, to draw up, the physical and the mental energies so that they become "wine."

Unless we obey the *Divine Law*, unless we do whatsoever the Law of Love and Truth indicates, there can be no good results.

"The jug," that is, our body, must be filled, the mind must be whole, or complete; then we must use the mind in such a way as to draw up these forces. When we do this according to the Divine Law, they—"the waters"—are transmuted into "wine." In other words, the mental forces have been changed into Soul forces.

This narrative is a beautiful parable of the spiritual process of Transmutation. It refers to the true Alchemy, or Spiritual Chemistry—the art of transforming undesirable tendencies of character into Christ-like graces of heart.

The bridegroom is he who has accomplished the work. He has wedded. The Soul, through its Illumination, or Awakening, has become one with the Father; it is become the Christ, the **Son of God.**

In this work, the mind forces, or "the worst wine," are used first in order that "the good wine," or the results of transmutation, may be last.

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

The change or transmutation of evil into good, of the base into the refined; the character of evil into that of nobility, is a miracle. Even today when we witness the conversion of one who has been most evil, into one of honor and goodness, it is called a miracle, and rightly so.

Moreover, the gradual change of respect between two persons into true Love, the fire of the Soul, is likewise a miracle, and one of the greatest it is possible for man to experience. These things are possible only in "Galilee," Galilee meaning "the place of continuation," hence of effort till the Work is accomplished; consummated; continuation signifying the *long-continued* process necessary in Transmutation, or Spiritual chemistry.

12. After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.
13. And the Jews' passover was at hand, and Jesus went up to Jerusalem.

The Passover—a holy significance—of the Jews had degenerated into nothing higher than a feast of material food and drink, without the semblance of its former spiritual significance. The true Passover, then as now, symbolized just what the word means; passing, or changing, from the evil ways of the evil life, to the true, higher or spiritual life by obedience to the *Divine Law*.

14. And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

These temples of the Jews were no longer places devoted alone to the worship of God and the finding of the Great Reality,

known as the Soul. They had become places of debased and degraded action; not holy places of spirituality. Even though this is true, we are not privileged to assume the "holier than thou attitude" but to face facts squarely.

Wherein is the spiritual difference between the actions of the Jews of that day and the man of today who has become a member of the church, any church, for business and social reasons; or my lady looking for an opportunity to display her new dress, hat or furs, seeking to cause envy in the hearts of other women? Evil is evil, irrespective of its nature or particular manifestation.

Our churches, anciently more often called temples or synagogues, are material (outer) representations of the temples wherein God may dwell. A temple, material or within man, should always be a place of prayer (heart *feeling*, internal sanctity, graciousness of Soul) where men should seek for, or congregate to learn, the *Divine Law*.

The Church should be a place where those in attendance may be taught how to live in accordance with God's Will; the *Divine Law*, in harmony with all that is good, *i.e.*, of welfare to all who are willing to accept the Law as a gauge for their relationship to their fellow men, so all-inclusively contained in the command: "Therefore, all things whatsoever ye would that men should do to you, do ye even so to them."

All the temples are but symbols of the temple of Man, the center of which is the Holy of Holies, wherein is the Altar on which burns the fire of the Vestals; the fire that should never be extinguished, but kept burning continually so that it may become "the Light that lighteth every man that cometh into the world."

Not only had the Jews lost the meaning of their Passover, but they no longer had any knowledge of their own divinity. The Father no longer dwelt within them; for they had so degenerated that they did not even recognize the truth their temples represented.

Instead of being the houses of instruction, and symbolic of the Divine Temple wherein God dwells, their temples had become houses of trade, the homes of money changers.

15. And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;
16. And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

As the temple built by man is a symbol of the Temple "not made by hands," so are "doves" the emblem of truth, of *Light*, and of purity. There are forces in man's nature for the building of the Immortal Soul; but man is prone to employ them for base and ignoble purposes.

The "doves" are symbolic of these forces and energies in man's being—forces, pure in themselves, but admitting of a wrong, or perverted use on man's part, or of even being wasted or "sold." Instead of using them as a means of worshipping the one Father who is in the temple, the Jews were making merchandise of them, selling them, or casting them aside.

No man can find the Father unless he cleanses his temple, and then sets free the "doves"—*raises the forces* he possesses, pure in themselves, up to the Altar, and there presents them as gifts to the Father. Only in this way can the transmutation, the change, or Passover, be consummated, that man may pass from the mortal to the Immortal, to God; from carnality to Souluality; from degeneracy to Christic characteristics.

17. And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

Unless the forces, abilities and possibilities inherent in us as attributes of the Father Creator are employed for the purpose intended, they become as ashes—dead. The zeal and zest with which men employ them for profit and pleasure will be a fire to destroy them, and nothing will be left wherewith to light the

Fire upon the Altar of Divinity and keep it burning until Immortality is attained: "mortality having put on Immortality."

18. Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?

Always, throughout the ages, the demand of the masses has been for signs, notwithstanding that the merest charlatan is able to show "signs and wonders." "He who knows" does not profess or display his knowledge, but is willing to go silently on his way, without show or ostentation, helping those who earnestly seek help.

The Jews of those early days were no different in this respect from men of the present day. Always, humanity seeks man-conferred authority, documents of power; meaningless credentials and false evidences of power and prestige. To be able to teach the truth, man himself must KNOW the truth, and this comes only from within. In order to heal, there must be health within and the spirit that is *Light*. That *Light* is from God—*is God*.

19. Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

20. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

21. But he spake of the temple of his body.

The *Nazarene* had reference to himself. To him, his body was a temple. It was his mission to teach men that they, in truth, were "the temples of the *Living God*," *i.e.*, that they might so live that their bodies would become so purified as to be fitting places for God to dwell. His statement, that if they destroyed his temple, his body, he would be able to raise it again contained both a challenge and a promise, neither of which was understood by the Jews who questioned him.

The *Nazarene* had been instructed and trained in Egypt in the *esoteric* knowledge of that country. In the religious concept of the early Egyptians, there was a clear cleavage between body

and Soul, and the process of establishing an equilibrium or balance between the two constituted the *Great Work*. Until this was accomplished, the body of man would be less than what it should or could be: A temple of the *Living God*—the Immortal Soul—nor would the Soul have attained to Consciousness, typifying the second or *spiritual* birth.

Everything has its symbolic counterpart. "As above, so below," was the Law of Hermes. Consequently, we find that the body of man is the only real temple. It is in this temple that man must truly worship the Father, not by words called prayer, but by prayer which finds expression in true *feeling*, and by deeds which have their beginning in holy desire.

The temple wherein God truly dwells is symbolized by temples of stone where mankind attempts to worship God through words of praise. These temples have their rightful use and their purposes and are an honor to God when the service is an honor to Him.

Jesus had reference to the real temple, the body of man; but the Jews understood him to mean the temple building in which they worshipped.

So that the seeker after truth may understand this more fully, we will again quote this verse, to be followed by I Corinthians 3:16-17.

"But he spake of the temple of his body."

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"

"If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

This is an interpretation which no one can contradict without also denying the Scriptures themselves.

22. When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

23. Now when he was in Jerusalem at the Passover, in the feast day, many believed in his name, when they saw the miracles which he did.

It is easy for us to have faith in a man after we witness the things he is able to perform; but mere belief, simple faith in him, will not give us the power he possesses. Only as we obey the same Laws, live accordingly, and make like effort, can we come into possession of, or develop within ourselves, the same power or forces.

Faith is a prime essential. Without faith we would be unwilling to make the necessary effort. Faith, however, is only the beginning. Faith without effort, without works, is dead and to no purpose. It is through faith, accompanied by effort, that we may BECOME, ACCOMPLISH AND ACHIEVE.

24. But Jesus did not commit himself unto them, because he knew all men.

Having attained to Illumination, Soul Consciousness or the Second and *Spiritual* birth, the *Nazarene* was enabled to look into the hearts of men; to read there what was written in their eyes. His intuitive powers fully awakened, he was able to feel instantly whether those who approached him were sincere.

25. And needed not that any should testify of man; for he knew what was in man.

It is only as we ourselves have known the passions, the weaknesses and evil tendencies of man's being, and have overcome them, that we are truly able to understand men. It is written: "Through experience gain wisdom." Experience is wisdom.

CHAPTER THREE

"Except a man be born again, he cannot see the kingdom of God."—St. John 3:3

1. There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

THROUGHOUT the Old and New Testament, great care is exercised to designate by name, creed, race and residence, all of those who were part of the Great Drama. This is because in *Esoteric* or *Arcane* science and symbolism, every name and every place had a special or symbolic signification. It is only after this special meaning is understood that the hidden meaning links the entire Drama into a continuous Divine activity. Nicodemus means "a man of innocence," or "one free from guile." The account recorded carries out this idea.

2. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.
3. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

HERE, UNQUESTIONABLY, IS THE GREATEST AND MOST PROFOUND DOCTRINE OF THE ENTIRE SCRIPTURE!

This statement in verse 3, combined with the companion and supporting expressions, contains within itself the secret of the *Greater Mysteries* as taught by the *Nazarene* and all others who became *Philosophic Initiates* in the Egyptian temples. In it is found the secret and the *means* of the Biblical "mortality putting on Immortality," and "the sons of men *becoming* Sons of God."

Unfortunately, for the millions who have lived during the past centuries, as well as those living today, the Evangelists modernized the statement so that it has lost the *living, Arcane, Spiritual, Esoteric* meaning, substituting belief and conversion (profession) for BECOMING; the necessity of the actual REbirth; proclaiming loudly and constantly, "unless you become converted, accept in faith, ye cannot be saved."

Actual conversion is not a matter of faith alone. It is the Passover; changing from one state—the carnal—to another state; the *spiritual*. This is a complete making over; a change of the passions of the animal self into the higher or Godlike self. The correct term, then, is REgeneration, and this term should be used instead of the word, "conversion." To become REgenerated means to change or free ourselves from the desires of the gross flesh (not the natural, normal desires of the body) and to replace them with the desires of the heart, desires emanating from, or belonging to, the Soul.

REgeneration means to change, by gradual degrees, from a low or sinful state to the estate of the higher self. To be RE-generated requires that we be awakened first to higher realities; those not to be found in the flesh. To become REgenerated means to have found the WAY, THE TRUTH, AND THE LIFE, and to be LIVING and EXPRESSING THESE REALITIES.

To be BORN AGAIN refers to the process of awakening the *Divine Spark*, the *Christos* resident *within*. This *Divine Spark*, when awakened, will manifest as a *Light*; the *Light* which is from God, and it requires that this *Light* be located at its Center (altar) within the Temple (regenerated body) of Man. This is not merely a belief. IT IS A WORK. It begins in belief, develops to faith, and is accomplished by work (effort). It is, indeed, the *Great Work*.

REgeneration or REbirth has reference to the great change taking place when the *Divine Spark*, the *Christos*, hidden within

man, becomes the Christ child; when Illumination—encirclement by *Light*—or Soul Consciousness takes place. This is what it means to be “born again”; it is the giving birth to the Consciousness of the Soul. This is the Christ of every man who follows the WAY OF THE CROSS; the Crossification of evil into that which is good or Godly.

Distinct emphasis must here be placed on the fundamental truth that this does not mean the birth, or rather, the inception of the Soul. The *Divine Spark*, or Soul-germ is part of the normal man’s inheritance. It has been with him since his physical birth, though in an inert, sleeping, or dormant state—“hidden under a bushel.”

The new, or Spiritual birth is the AWAKENING of this Soul-germ, the *Christos*, into Consciousness. It is the process of arousing and developing, by gradual stages of growth, the Soul-atom from its negative, dormant, potential state, INTO AN ACTIVE, DYNAMIC STATE OF INDIVIDUALIZED CONSCIOUSNESS; the consciousness, or knowledge that “though I was dead, I now know that I liveth.”

A corollary to the statement “ye must be born again,” is: “I am the resurrection and the life.” A more correct statement would be: “For if I, the *Christos*, be awakened and brought forth, I will be the resurrection and the life.” Rebirth; or birth into Soul or Spiritual Consciousness, is identified with the Resurrection and the life. It is a resurrection from the condition of the death-like sleep of the Soul to the “newness of life.” The Soul thus awakened and brought into the newness of life, lives on and on, after all else that pertains to man’s earthly pilgrimage has returned to the natural elements.

No one can see, or enter, the kingdom of God, or know it, or even begin to realize where and what it is, unless the birth of Soul Consciousness has taken place.

4. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother’s womb, and be born?

Nicodemus, though free from guile, was unversed in spiritual things and was unable to comprehend the words of the *Nazarene*, assuming that the *Nazarene* had reference to man's physical self. Actually, NO one is able to comprehend this Second or Spiritual birth until AFTER it has been accomplished.

In a certain sense it is actually true that the body also must be reborn or, more correctly speaking: REjuvenated. Before Soul Consciousness, Illumination or REbirth can be accomplished, the body itself, as the Temple of the *living God*, the Conscious *Christos*, must be completely changed by means of lofty desires, thoughts and correct living. This will bring about the rebirth or rejuvenation of every atom of the body, the transmutation of the carnal into the natural, without the necessity of being reborn of woman.

5. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

To digress in order to clarify, it is highly desirable to return to the idea of the "changing of the water into wine," at the wedding feast—a subject or "Work" directly concerned with the REbirth. This does not say: . . . be born of the body, or flesh, and of the spirit, but of "*water*" and the spirit.

Arcanely, Esoterically, Biblically, water is Mind; changeable, never still. Unless this mind is awakened to a dissatisfaction with things as they are, there is no change for the better. Once the waters become unruly—*i.e.*, awakened, there is dissatisfaction with things as they are; there is a search for something better; which ultimately leads to the inception of new ideas leading to a higher concept; that of truth.

As it proceeds, this search gradually leads to a spiritual concept of life; a change in thought, feeling, desire and, therefore, action. Action, (effort) continued, reaches down into the depths of being; making contact with the real self; the *Christos*. Continued along the right lines, this action ultimately changes

the *water*—the human, mental attitude and gives place to the *Spirit*, that is, the *Light* of the Soul. Spirit, or the Spiritual, as here considered, is an interchangeable term for the Soul.

This is actually the changing of water into wine. The grape juice is *not* wine, but merely sugar and water, until after it ferments. When, after fermentation, it has become purified, it is a *spirit*. A natural spirit, it is true, but it is perfectly prototypic of the "water" of, or in, man, changing into the spirit, or *Light* of man. It IS REbirth. Nature changes water into wine; spiritualizes it; alcohol being spirit. Man must change his "Water" into *Spirit*, into *Light*, or the Fire of God, before REbirth can take place.

To recapitulate:

In the light of this verse, we must consider man as being born three times. The first is when he comes forth into the world from the womb of his mother. This is the birth of the body, which carries with it the *Divine Spark* that is to become the Illuminated Soul, or Son of God.

The second birth, or that of water, is consummated when the mind awakens to the fact that it is not on earth merely to live, but to seek for better things than the mere gratification of the fleshly being, or the material senses. When man awakens to the conviction that his mental faculties, his creative forces, are given him for the specific purpose of cultivating the Soulual nature of his own being, when he accepts this as the highest function of mind and mental powers, and when he deliberately, conscientiously, intelligently sets about the Great Work of directing his mental faculties into channels of Soulual culture and growth—this experience, this settled purpose and clear conviction constitute what is meant by the second birth, or "baptism by water."

Elsewhere called Mind Awakening, this experience actually means that when man has a clear vision of the tremendous possibilities of his own mental, creative faculties specifically

directed toward interior development, or Soul Building, his mind has become the Awakened, or the Illuminated Mind.

The third, the real birth, that of the "Spirit," is consummated when the *Great Work*, which the mind has previously accepted and entered upon, of cultivating the Soulual nature, has been accomplished. Through mental activities definitely and carefully directed, the awakened mind has made such conditions in its own Thought World, *its own Realm of Causation*, that the Soul has passed from a potential, non-conscious, non-individualized state of existence into a dynamic, conscious, individualized state of being. Such a man has reached Soul Consciousness; Illumination of Soul has taken place. He has attained to *Christic Consciousness*. It is then that man sees God, that he enters into the kingdom of heaven; for the RESURRECTION has taken place. Like the *Nazarene*, he can now say: "I am he that liveth, and was dead."

6. That which is born of flesh is flesh; and that which is born of the Spirit is Spirit.

There is a natural body, which is Adam. It is of the flesh. It is that which is born of mother earth.

Then there is that which is born of the Spirit. This can come only through REGENERATION. In germ or embryo, it comes from the Father originally as a *Divine Spark*. It is enveloped in the Spirit, which also comes from the Father. Man must free this *Divine Spark*, or Soul-germ, from its envelope, as the butterfly is set free from the chrysalis or, as the plantlet is set free from the outer shell of the seed. This is that which is born of the Spirit; for it has been carried by the Spirit.

It is this *Divine Spark* from the Father which is sown in the natural body; through the activities of the Awakened mind. From the Spiritual body in which it has been enveloped in the chrysalis state, as it were, the *Divine Spark* is brought forth a Conscious Soul, in the image of the Father, an individualized entity, to sit on the right hand of the Father.

7. Marvel not that I said unto thee, Ye must be born again.
8. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

The Christian Scriptures makes use of the Word "Soul" only a few times, substituting the word "Spirit." This is the cause of much confusion, because spirit is life, and not Soul. Whenever possible, this should be corrected. It is part of our mission to bring about this change so that a clearer understanding of the sacred writings may be had by all.

We may be aware of the manifestation of the Conscious Soul as indicated by the axiom: "By their works shall ye know them," but we cannot see the *Light* which animates such a Soul unless we ourselves have accomplished this same Illumination.

He who has become Illuminated, Soul Conscious, or "born of the Spirit," cannot do otherwise than do the works of the Father. Man may be aware of these works, because they are material manifestations and are recognized as "good," but he is unable to comprehend the force or power by which these works are accomplished.

To be "born of the Spirit," is to have come into the kingdom of heaven, or to have found the kingdom of God *within*. Both statements have the same meaning. The *Nazarene* has been made to say: "Neither shall ye say, Lo, here! nor lo, there! for, behold, the kingdom of God IS WITHIN YOU." Can any statement be more positive? Yet how many have found the peace which is heaven, WITHIN themselves?

9. Nicodemus answered and said unto him, How can these things be?
10. Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?
11. Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

The *Nazarene* did not here speak of himself alone, but of all those who had lived according to the *Divine Law* and as a result had attained to Illumination, Soul Consciousness, by means of the REbirth.

All who have followed in the Way and the Life and have been witness to the RESurrection that took place within their own kingdom; have beheld the Holy Ghost or *Light* which is from God. They saw it descend upon the Altar within and light the *Flame* in the temple of the *Living God*. Neither the *Nazarene* nor these others spake of the things they merely believed, but of that which they **KNEW BY EXPERIENCE**; as may all men willing to live in harmony with the *Divine Law* and follow the procedure necessary to bring about the awakening of the Christos within themselves.

12. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?

At best, the carnal, earthly man is able to understand only those things which pertain to the material and, not always, much of this. It is not possible for him to become conscious of spiritual things until he has experienced them and, as a result of the experience, become part of them.

13. And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

Even the Son of man cannot enter heaven unless he has first become the Son of God through REgeneration. The *Divine Spark* comes from the Father who is in heaven; but this *Divine Spark*, which dwells in the son of man, cannot ascend into heaven until it has become the Son of God through REgeneration.

Heaven is not a place, but a *state of being*, or Consciousness. This is amply verified throughout the teachings of the *Nazarene*:

"And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation.

"Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you."—Luke 17:20-21.

There can be but one interpretation of the Divine Mystery—that is, that none can enter the kingdom of heaven until they have become enlightened, which means Illuminated, or Soul Conscious; for, through the process that brings about Soul Consciousness, the state known as heaven is established in the temple of Man.

14. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

The "lifting up of the serpent" is an *Arcanum*, but serves the purpose as an example of the process of REGENERATION. It is the act of lifting up—EXALTING—the forces within us and part of our being; forces or habits which can be used for either good or evil, but used mostly for evil, and changing or transmuting them into love and the other aspects of the higher life. These forces are constructive or destructive, depending entirely on their use or application.

Just as the serpent was lifted up by Moses and as a result of the uplifting, brought about a return to health to those who had degraded themselves, so must the son of man, the mortal, natural man, be lifted up by means of his thoughts, desires, and acts, prompted by the activities of the Awakened Mind, the mind that has been baptized with water, or understanding.

Only to the degree that this lifting or exalting process has progressed can the son of man BECOME—be changed into—the Son of God; and no man can enter into the kingdom of heaven, or know the peace of the kingdom of God unless he has changed the *Christos* inherent within himself into the *living Christ*.

15. That whosoever believeth in him shall not perish, but have eternal life.
16. For God so loved the world, that he gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.
17. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved.
18. He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

This, seemingly is a contradiction. Properly understood, it is not. If we actually believe in a thing, if we have faith in it, we are anxious *to become part of it*; to follow through until that which we believe in is one with us; because faith without works is a stagnant, inert faith, without life or power.

The statements to follow are in substance a total contradiction of all that the *Nazarene* taught, such as: "As ye sow so shall ye reap," and "Ye *must* be born again," not have mere faith, or believe in what is taught. These four verses are interpolations; and were no part of the original.

19. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

The term "light" is used throughout synonymously with the *Spirit*, with God Himself. *Light* is God; God is *Light*. The Soul Illuminated is *Light*; Illumination being *encirclement* by the *Light*.

If faith or belief alone are required, why then is it necessary to love, or be part of, the *Light*? What difference whether man love the darkness instead of the *Light* if faith or belief solves the problem? Why should even love of darkness interfere with a man's salvation, if mere belief, without works, is alone sufficient to save a man's evil Soul?

If the Soul must first be free from evil, then it is certain that purification, followed by REgeneration, is essential. If men are condemned because they love evil and not the *Light*, then faith alone certainly will not suffice. REbirth, we must conclude, is essential, and this is possible only when faith is combined with EFFORT.

During all past ages there have been those, called Messiahs and Masters, who came to teach men the Truth and the Way. These teachers, through obedience to the *Divine Law*, had attained Illumination of Soul. They were the *Light* of the world, ever ready to teach the truth and to hold out the *Light* to all those that would listen and accept.

But man's nature has been more animal than Divine. Man loves the pleasures of the flesh; consequently, he chooses those things which will bring him the immediate though temporal gratification of the carnal senses. Carnal senses and pleasures, being destructive, partake of the nature of darkness and, consequently, are evil. Men, for the most part, are not willing to give up the pleasures of the senses. Predominantly selfish and materialistic, they care more for darkness than for *Light*. It naturally follows that they are slow in accepting the teachings of those who understand the true doctrine.

Because of these tendencies, men earn condemnation under the law. Having had an opportunity to learn "the truth" whereby man becomes free from the entanglements of the carnal nature; become acquainted with "the Way" by which carnal desires may be transmuted into Divine passions, and shown "the Life" by which they can become the children of the *Light*, they, nevertheless have refused, preferring to follow the way of the flesh; of darkness; error and frustration.

20. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd.

Those living the life of the senses care naught for the truth. They have no use for it. With minds as yet unawakened, they are actually in their "first birth."

When, in time, they are no longer satisfied with the gross pleasures offered by the senses, or with material success too often gained by unfair means, they, at long last, turn to the *Light*. Then if the forces necessary to bring about Illumination have not all been burned up in riotous living, they may, through proper effort, ultimately find the *Light*. If, however, they have continued their evil ways for too long a time, if the "serpent" has finished its work, then Illumination will no longer be possible.

21. But he that doeth truth cometh to the Light, that his deeds may be made manifest, that they are wrought in God.

We lend emphasis to this statement because it is further evidence of the interpolation of the former several verses. Here is the plain, positive statement THAT THE TRUTH MUST BE LIVED (doeth truth) that DEEDS, and not mere faith or belief, must pave the way to ultimate victory. The guilty man seeks to elude reality and to hide his face from the truth. Let us no longer masquerade under sham or pretense, deceiving our own selves. Rather, let us resolutely FACE THE TRUTH, HOWEVER MUCH IT MAY HURT.

After the mind awakens, following the symbolical baptism by John, after we accept the fact that it is not all of life to live in the flesh, and are ready to admit that there are things in life far more desirable than those to be had through the sensations of the flesh, then, and then only, do we begin to see the *Light*, be it ever so dimly. It is then, urged by an intense dissatisfaction within, that we will begin to seek for "the Way," leading to *enlightenment*. We will then be willing to live a life more in harmony with the *Divine Law*; our deeds will begin to become manifest; while the truth within us will come to the light and begin to bear fruit.

Once man awakens and lives rationally, in a spiritual manner, he will have begun the process of becoming the temple of the *living* God. The more he seeks the *Light*, the more will his thoughts and his desires be inclined toward heavenly interests and purposes. Eventually, his thoughts and desires will transmute his entire self and it is then, Biblically and *Arcanely* speaking, that God will dwell in that temple, and the Sacred *Fire*, being the Light which is from heaven, will be burning upon the Altar within that Temple or Holy of Holies.

22. After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them, and baptized.
23. And John also was baptizing in Ænon near to Salim, because there was much water there: and they came, and were baptized.
24. For John was not yet cast into prison.
25. Then there arose a question between some of John's disciples and the Jews about purifying.
26. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him.
27. John answered and said, A man can receive nothing, except it be given from heaven.

In the ultimate, man receives (obtains) nothing except that which comes from himself, or from *within* himself. This *within* himself is "heaven." This is a Law few have learned to recognize; hence the confusion on earth. Whether we live in the outer, the self, or the inner, the spirit, all that we can claim for ourselves is that which we have honestly earned. All else is borrowed temporarily and **MUST** be paid for or returned. Even that which we earned is from **WITHIN**, because before we are willing to make the effort, there must be a desire—and this desire is from within.

"Except it be given him from heaven," has reference to the interior kingdom of man's own Divine Nature. It likewise refers

to the infinite resources and manifold possibilities that reside, even though hidden, in man's inner being. When considered in the light of ultimate analysis, all things, whether good or evil, come from within himself. This is what is meant by two of the most important Christian teachings: "The kingdom of heaven is *within* you," and "As ye sow, so shall ye reap," both of which are generally ignored.

If our thoughts and desires (and these are within us) partake of the good, the true, the beautiful, the exalted, then all things concerning us are of like nature. If, on the contrary our thoughts are evil, destructive, debasing, then will the things that come out of us (Nazareth), bear witness by illness, failure, misery and death.

Ours is the right of choice, ours to say or decide what we will do or be. In large measure, we are the masters of our own destiny.

28. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.

It cannot be too often repeated that the awakening of the mind must always precede the awakening of the Soul or *Christos*; because it is only through the efforts of the awakened mind and its newly inborn desires that Soul Consciousness; the Second or Spiritual birth, becomes possible.

29. He that hath the bride is the bridegroom; but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

He that has lived according to the *Divine Law*, he that has deliberately made every effort to transmute the base and the earthly within his own nature into qualities of Soul, he that, through right use of the Awakened Mind, has at last reached Soul Consciousness—such an one is like the bridegroom. He has won a bride, and his bride is the Christ.

Though his friend has not yet won a bride he rejoiceth in the good fortune of his friend; for he knoweth that he also can do as his friend has done. He recognizes the voice of him who has won his desire, and, in that voice, is his joy made complete; for it assures him that he has the same opportunity that his friend has had.

In this one statement, *John* shows how truly great was his character. Himself a leader of men, he recognized and acknowledged the *Nazarene* to be the greater. He tells his followers that the *Nazarene*, like the bridegroom, has won a higher estate than himself and is therefore superior to him; and, in this knowledge, *John* openly rejoices.

In this did he fulfill the Law: "Love thy neighbor as thyself." For all men are our neighbors; and when we love them, jealousy and envy cannot creep in.

30. He must increase, but I must decrease.

Before the Christ can manifest himself, it is necessary for the mind to awaken to its function in the Divine plan of life. The mind must first become convinced that material and physical things are not lasting; it must establish a desire for higher and better things. It must be willing to put forth effort and to use its creative powers in cultivating the attributes, qualities and graces of Soul. Thus, seeing its mission, even though dimly, the mind is become, "the Voice in the wilderness." It is *John*, the forerunner of the Christ.

Gradually, as the mind, thus aroused to its noble purpose, seeks for that which is higher, it endeavors to find "the *Way*, the *Truth*, and the *Life*." As the *Divine Spark* becomes enlivened in the temple of man's consciousness; and as habits of thought and desire are established in keeping with the Christ Ideal, the mind cultivates and encourages qualities of the Soul. This process continues while the mind acts as a creative agency, decreasing in power while that which it creates increases in

importance in the same ratio. The mind, as an objective factor in Soul building, slowly gives way to that which it creates and builds the Soul.

When the time comes that the Soul has become fully Conscious and man has found the Christ, the mind has accomplished its allotted task. All authority is then transferred from the intellectual center to the Soul Center. For this reason, *John* said: "He must increase, but I must decrease."

If the mind, our personal self, will not give way, to "make place," admit its secondary importance in the Divine purpose, if it claims to be the ultimate, then unlike *John*, it betrays its trust; it, like Peter of old, denies the Christ. It then becomes Lucifer, the "star" once greatest in the heaven, because he would not give way but proclaimed himself equal, or greater than God Himself, was cast out of heaven. Thus also, do men fall because they will not concede there is anything greater than the personal self, or they are unwilling to subjugate this personal self to something higher and therefore gain all. This is made plain in the following:

31. He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

The body of man is of the earth, it is earthly. The *Divine Spark* resident in man, though as yet unconscious, is of the Father and comes from "above." To be able to understand this saying more clearly, let us supplement it with quotations from *Corinthians*:

"It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

"And so it is written, The first man Adam was made a living Soul; the last Adam was made a quickening spirit.

"Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. — *I Cor. 15:44-46.*

There is but one visible body; the natural body; the form of man; the first Adam. It came from the earth and is earthly. When mental awakening takes place, when the Voice in the wilderness comes (in the darkness within), *John*, the forerunner of the Christ, appears, or is made *felt*, and if followed (obeyed), then will the natural body become quickened, *i.e.*, changed into a spiritual (pure, *uplifted*) body. This is a mystery, an *Arcanum*, not understandable by the unawakened mind.

That which comes from heaven is above all things; though *above*, yet is it *within*. This was taught by both *John* and the *Nazarene*. Man cannot *know*, that is, become conscious, until the *Christos* within has become fully awakened; until the Center of man's consciousness has been transferred from the mind (Garden of Eden, Ignorance), to the Soul, the Spiritual center.

First there must be the natural body; this becomes the carnal body, and this is raised into the spiritual "body," as a result of the efforts of the creative activities of the Awakened mind; obedience to the teachings of *John*. In this manner does the son of man *become* the Son of God.

32. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.

The nature of man has changed little, if at all, during the past long centuries. Man is unwilling to accept the teachings of the humble and unpretentious. *John* was an humble man; he received little attention from the masses; that same mass so ready and willing to bow down and bend the knee to those who came with the blowing of trumpets and many promises. Very few have confidence in the meek; in those who live in the truth and avoid display. In truth: "no man receiveth his testimony."

33. He that hath received his testimony hath set to his seal that God is true.

To those who will receive, who recognize the manifestation of the Father as manifested by His servant, who accept the truth

enunciated, and who follow it, will be offered great blessings. These will become awakened to eternal verities; to them will be given "all things," and, greatest of all, God's Consciousness.

34. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.

That which those who accept will receive is not measured. It is abundant and all-sufficient. Well has it been written:

"Seek ye first the kingdom of God, and His righteousness; and all things shall be added unto you."—*Matt.* 6:33.

"All things" means without stint or measure. A sufficiency for all purposes. Blessings unlimited and beyond all belief. Peace that passeth understanding. It is Consciousness that removes all doubt and uncertainty; assurance and reality impossible to be obtained in any other manner.

35. The Father loveth the Son, and hath given all things into his hand.

To be the Son of God is to be like God.

God is *Love*, and *Light*, and *Life*. In order to manifest the Father that is *within*, we must manifest the qualities of *Love*, *Light* and *Life*. God being love, when we become like Him, we also are born in love; and, being born in love, we are part of Him. For *Love* recognizes *Love* and considers nothing apart and separate from God.

To have become the Sons of God, means not only to have become like God, but even to be gods. The *Nazarene* said to the Jews: "Is it not written in your law, I said, Ye are gods?"

To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is "*Christ in you*, the hope of glory."

Only those can understand this mystery who have become awakened to the fact that the body of man is the house of that which is greater, and who have made conscious effort to illuminate this house, the Temple of the *living* God. But all men who will, may so understand it; for all men are gods in potentiality.

36. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

When we believe that it is possible to become the Son of God, we accept the Son.

In *accepting* the Son of God, it is incumbent upon us to make the efforts necessary to gradually *become* the Son of God. Acceptance is only the first step along the Path to attainment.

CHAPTER FOUR

“God is a spirit; and they that worship Him must worship Him in SPIRIT AND IN TRUTH.”

1. When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,
2. (Though Jesus himself baptized not, but his disciples,)
3. He left Judaea, and departed again into Galilee.
4. And he must needs go through Samaria.

SAMARIA means “that which holds fast or binds.” No man is capable of reaching Soul Consciousness or the Second, the Spiritual birth, unless he passes through Samaria. This may be interpreted as holding fast, or being bound to the truth which has been opened to the vision of the Awakened mind.

It also signifies that man has liberated himself from the carnal, those things which bind the Soul to earth.

By becoming free from all that binds him to the undesirable, he in turn becomes bound, or beholden, to Divine eternal truths. The first is freedom, the other is freedom in bondage; being “held to” Divine Law, and thereby receiving the greater and more lasting benefits.

5. Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.
6. Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour.
7. There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.
8. (For his disciples were gone away unto the city to buy meat.)

9. Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.
10. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst have asked of him, and he would have given thee living water.

To receive we must *willingly* give. This is the eternal Law. It is the Divine *fiat* that necessitates our giving before we are able to receive. The mass asks for benefits, but are unwilling to give in return. Conversely, under the Law, it is impossible for us to give without receiving in return. "As ye sow [make effort or give] so shall ye reap [receive in return]."

The Law of reciprocity manifests itself throughout nature. It is the principle underlying "equal exchange," that is, balance. This principle was clearly understood by the *Nazarene*, having been thoroughly instructed in all of the *Divine Laws* while in Egypt.

The woman of Samaria was still held in the bondage of the flesh and its desires. She had not as yet awakened to the truths which ultimately bring about the exalted state of freedom from all the things which not only hold in bondage the mind but the Soul as well. She thought only of the water which satisfies the thirst of the body. The *Nazarene* had in mind those other "waters"; the Awakened mind which, "held to," becomes the "Water of Life" and lead to Immortalization. This is the "Truth which brings Salvation" if adhered to.

The *Nazarene's* purpose, though he may have been thirsty, was not primarily to obtain water for his needs, but to test the woman to learn of her willingness to serve those who were not of her own race; whether or not prejudice governed her acts of kindness. We must all pass through such tests. In serving, Humanitarianism we may recognize neither race nor creed,

though if governed by wisdom, recognize the Law of "Everything after its own kind."

The Awakened mind comprehends that everything that is of the flesh—the carnal self—the desires, the thoughts, the acts that have their inception in the lower self, will, if continued, end in death. Understanding this, it will be the incentive to search for **THE WAY, THE TRUTH, AND THE LIFE.**

In this manner man will ultimately be able to free himself from the desires of his lower self; desires which, once gratified, will demand gratification time and again and never know satisfaction. This is the "thirsting time and again," but drinking of the Water of Life will satisfy the thirst forever, or so long as mortal life exists.

Having found the "well" wherein there is the "Living Water," and having drunk thereof, man no longer needs to seek after strange theories and equally strange doctrines. He has found the Truth and that Truth will gradually bring him freedom. Ultimately, as he follows **THE WAY**, he will gain consciousness of the Infinite and partake of the "waters" existing eternally in his Consciousness.

That which belongs to the realm of the Spirit, or of the Soul, cannot be sold for money; but an exchange can be made. Whether or not man is willing to make such an exchange, the Law compels him to do so by means of another Law, that of "Action and REaction." He who does not willingly, aye, gladly, make such an exchange for benefits received, will find that unearned benefits will be taken from him in one way or another. Like as with the payment of / for evil, we must "pay to the last farthing."

The inexorable Law, "As thou soweth, so shalt thou reap," is a Divine decree. The principle underlying reciprocity is the Law of Justice, and is absolute. *They who take, no matter by what means, from those who have rightful possession, and give*

to those who have not earned, irrespective of the ostensible purpose, will be made to pay a frightful indebtedness, as will those who, able to prevent the injustice, make no effort to do so. The common maxim: "Hell is paved with good intentions," most certainly applies here.

11. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?
12. Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?
13. Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:
14. But 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.
15. The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

In this she expressed her willingness to be instructed in the truth and to follow it until it became a part of her.

The vast majority of mankind is seeking they know not what. They appear to desire truth; nevertheless, few who ask are willing to give up those things which hold them in bondage. They do not realize that only by giving up the carnal life can they find the freedom and the peace which is *heaven*. They would gladly accept the truth if, at the same time, they were permitted to also continue their life of error. Blessed, indeed, is he who is both willing to accept the Truth and to live according to its teachings.

16. Jesus saith unto her, Go, call thy husband, and come hither.
17. The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:
18. For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

Although the woman of Samaria was an outcast from respectable society, the *Nazarene* quickly perceived that there was much good in her, which, if fully awakened, would help her to become one of his "chosen people."

There is far more hope for him who sins and is aware that he sins and freely acknowledges it, than there is for those who live in sin, though it be in outward righteousness, but who are blinded by self-righteousness. It is far easier for a woman, though ostracized from respectable society, to become a "child" of the Father, if she is willing to "repent" and obey the Divine Law, than for those who, though not committing any grievous wrong, are too self-righteous to make conscious, deliberate effort to free themselves of their wrong-doing. Especially is this true when the sinful acts are justified by civil laws.

The *Nazarene* was not come to teach those who had knowledge of the Truth and followed its teachings, if such there were, but to teach and guide those who were guilty of all manner of evils, but possibly unaware of the penalty to be paid.

19. The woman saith unto him, Sir, I perceive that thou art a prophet.
20. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.
21. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.
22. Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

Men now as ever, worship in mountain fastnesses, ornate buildings, temples and other places built of earthly material. They have been led to believe that these places are more sacred than others not so prepared. They cling to the illusion that the Father, though dwelling in a far-off sphere, may be more readily reached here; wholly forgetful of the command: "When thou prayest (worship) enter into thy closet and . . . shut thy

door.”—*Matt.* 6:6. They actually believe that the praise they offer Him from the lips, **NOT FROM THE HEART**, when in some special edifice, will be heard and answered by Him.

But the hour cometh. Men will awaken to the truth and will learn that the service they offered Him in the mountain or in some temple, **IF NOT FROM THE HEART**, will avail them nothing; will not be answered, because it never reached the Father who is **WITHIN** and can be **CONTACTED ONLY BY THE FEELINGS IN THE HEART**.

Men must become conscious of the fact that if there be any truth, it will issue from the mouth, but the *sense* of the words is to be felt in the heart. It will be more than merely a thought born in the mind; cold, unfeeling and lacking in spirituality. They will learn the meaning of the command: “Be ye therefore perfect, even as your Father which is in heaven is perfect.”—*Matt.* 5:48.

This is a direct and positive command. To become perfect requires a great deal more than mere belief and faith. **IT IS TO *be***.

After an understanding of the Laws governing Soul development, an Awakening of the mind takes place, and it is then that “the hour” has come. It is then that the awakened one will be anxious to begin to think and feel in terms of fulfilling the *Divine Law*, and also willing to do his Father’s Works.

He becomes consciously aware that if it is his desire to construct the real temple, patterned after that of Solomon, he must not merely possess the faith; believe the doctrine, or praise God with the lips, but must think constructive thoughts and feel an exalted desire to build his body into such a temple. He will then become vividly aware of the fact that even in the practical affairs of life—personal, civic, family, country—he must live the *Divine Law* in its various aspects and demands.

The final verse 22 is an interpolation clearly indicated by its frequent contradiction throughout the New Testament. The

Nazarene's ministry WAS INTENDED FOR THE SALVATION OF THE JEWS, BUT THEY REFUSED AND REPUDIATED HIM; finally destroying his physical being but in no wise affecting his Soul or inculcations. There has been no contradiction of this.

23. But the hour cometh, and now is, when the true worshippers shall worship the Father in SPIRIT *and in TRUTH*: for the Father seeketh such to worship him.

24. God is a Spirit: and they that worship him must worship *him* in spirit and in truth.

It may be said with truth that these two statements are among the most important in the entire Bible, yet are almost wholly ignored. The clergy has evaded them, or misinterpreted them; the laity has paid little or no attention to them. If the people were to demand an explanation or interpretation of them, and the clergy would comply, the entire system of worship would undergo an abrupt change.

"The hour cometh." This means just what it says—is NOW, (is the eternal now) for those who REALLY wish to reach the Father and are willing to worship Him, NOT in form, but in spirit, that is, not so much by words, as by the *feeling* WITHIN themselves. This emphatically implies that when you have a desire to pray, or to worship God, *then you have already done so, because of your desire and feeling*, NO MATTER WHERE YOU MAY BE. The words that follow are no more than the echo of that desire or *feeling*. This is the meaning of worshipping God in spirit.

God is a *Spirit*. The word "spirit" here used has an entirely different meaning than in the former verse. In the earlier verse it means the desire or *feeling* within. In the present verse it is used to symbolize *Light*, or the Holy Ghost; the FLAME. God is a *Light*; a *Fire*; a *Flame*. He is lightning, a "dove" from heaven. He is the Holy Ghost, a *Spirit* or *Light*—a *Spiritual Light*.

To worship Him rightly we must worship Him in Spirit, which in another sense is the *reverence* or *Love* which is not in

the head; not in the mind; and not necessarily in temples or churches, **BUT IN THE HEART.**

The true way of worship is in this spirit, and in honestly proving it by our every effort to become like Him in our desires and deeds: "Be ye therefore perfect, even as is your Father which is in heaven."

To be able to become like Him, it is necessary that the carnal desires of the flesh be overcome by changing or transmuting them. This stimulates the desires which come from the inner self, from the Soul, the *Christos* or *Light*, buried within under a "bushel" of rubbish; the mountain of debris accumulated by ages of wrong thoughts, desires and acts.

Times without number the *Nazarene* made every effort to teach those who followed Him and who would listen to Him when He taught that man is—or should and can be—the temple of the *living* God; that the Father dwells *within* and there makes Himself felt, **IF** man worships Him in Spirit.

When man begins to live in harmony with the *Divine Law*, then he has started the journey Godward and his Soul begins to become a Center of Divine potentialities and possibilities. **Man**, as a temple, then becomes a replica of the temple of Solomon, held throughout the Bible as a symbol of **Wisdom** and **righteousness**.

This temple will have been built for Him; and in the building the Vestal Fires, the fires which purify, burn upon the Altar, and the incense thereof—the prayers and praise of the Soul—rise on high. This, and this only, is the true worship of the Father, in *Spirit* and in truth.

25. The woman saith unto him, I know that *Messias* cometh, which is called *Christ*: when he is come, he will tell us all things.

There have been those who have come to mankind as teachers, as leaders, hence as *Messias*. These, as a result of their way of thinking, desiring and living, have become Soul-con-

scious; have built the "temple of the *Living God*," and there will be more such. All those of the past and all in the future can teach but one thing; that man is NOT, but MAY MAKE OF HIMSELF—become—the "temple of the Living God." All who do so, worship Him in *Spirit* and in truth, will be LIVING THE TRUTH. The *Christos* is *within* all normal humans, and this *Christos* AWAKENED AND BROUGHT INTO CONSCIOUSNESS, becomes the Christ, the Messiah.

By means of faith and consequent works, man will be able to purify the temple by casting out the "money changers," sellers of merchandise, and the doers of evil. This will free the "temple" of the evils so prevalent everywhere. To the degree that man does this, will the Christ come forth from His tomb *within*, and become the Light, the Spirit, or the Holy Ghost, of that temple.

26. Jesus saith unto her, I that speak unto thee am *he*.

The history of the woman of Samaria is the history of a Soul; the Soul being symbolized by a woman. It is the Soul which, in the past, has been living wholly in the desires of the flesh; the Soul, which knew no other desire than to gratify the senses. But the mind awakens. "She goes to the well to draw the waters." She listens to the Awakened Mind, and believes or accepts that which the Awakened Mind, or her own enlightened self, reveals to her.

Through obedience, she frees herself from the desires of the carnal self; she transmutes, or changes these desires into a longing for truth and the higher worship. Through this change, this transmutation, this building, this Higher Alchemy, she finds the Christ, and recognizes the Voice speaking to her.

27. And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou, or, Why talkest thou with her?

Even those who would follow the Christ fear to be seen talking with those of ill repute. They fail to remember their

own brand of evil and their obligation to help those who have fallen by the wayside. They forget that it is the duty of the Son of man to help all those less fortunate than himself.

The shepherd is not satisfied until every sheep is within the fold. Though ninety and nine are safe within the fold, and only one is lost in the hills, yet the true shepherd will leave them all to seek that which is lost. Neither the shepherd nor the ninety and nine can be perfectly happy until the last one is found and brought back into the fold.

It is the same with humanity under the *Divine Law*. So long as there is one Soul that dwells in darkness, that long is it impossible for the others to dwell in *perfect* peace. The duty and the mission of the Illuminated Soul is to be of service to those not so fortunate. Service is the keystone in the building of the most glorious temple that can be dedicated to the living God. It is the keystone that holds together the arch.

28. The woman then left her waterpot, and went her way into the city, and saith to the men,

29. Come, see a man, which told me all things that ever I did: is not this the Christ?

When the Soul has become awakened and brought into consciousness, it is like unto a man remembering all the things he has ever done. It is the *Book of Records*, now opened, whereon is faithfully recorded every thought, desire and deed.

The Conscious Soul is the Christ. The voice that speaks is the Conscience. It opens the leaves of the Record so that we may read our past enabling us to free ourselves from the burden of the past by rendering service to others truly in need. It is thus that we pay our indebtedness to "the last farthing," and stand free before God.

30. Then they went out of the city, and came unto him.

31. In the mean while his disciples prayed him, saying, Master, eat.

32. But he said unto them, I have meat to eat that ye know not of.

33. Therefore said the disciples one to another, Hath any man brought him *ought* to eat?

34. Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

The *Nazarene* spoke of the food which is of the Soul. The doing of the Father's Will, *i.e.*, work for the benefit not only of the Spiritual self, but for others as well. Working in the vineyard of the Father gives strength and nourishment to the Soul. It helps the Soul to grow strong and full of *Light*. The better the work we do, the greater will be the benefit to the Soul, despite the fact that it is EVERY MAN'S DUTY TO DO THAT WHICH IS HELPFUL TO OTHERS, WITHOUT CONSIDERING THE REWARD FOR THE DOING OF THAT WHICH IS GOOD.

There is material food and there is Spiritual food. One is for the body; the other for the Soul. We must give to the body its ample needs, and to the Soul that which it requires for its well-being. "Render unto Caesar that which belongs to Caesar, and to mammon that which belongs to mammon." The food for the Soul is best found in service; in obedience to the Will of the Father; in Righteousness—right doing. Whether we are in need of food for the body or for the Soul, or both, only by *sowing* may we *reap*; only by effort reach the goal.

35. Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

In the sowing and the reaping of the harvest for material needs there is a time and a place, but in the sowing (doing) of Spiritual (goodly) works, there is no special or set time. Every day, every hour of the day, every minute of the hour is the time for the sowing.

The time for reaping is best left to God or the Law. We can at all times help the unfortunate no longer able to help themselves, or counsel someone against destructive action.

The time of the harvest, the reaping, is always NOW. We are constantly paying, in weakness, sickness, sorrow, misfortune,

for our past sowing. We will continue this paying until we cease the sowing of weeds, and have paid our entire indebtedness. No one can escape. Let us not mislead ourselves by false reasoning, or the making of excuses. By our thoughts, our desires and our acts do we sow the seeds of which we must harvest the results—"As ye sow so shall ye reap" dictates the *Divine Law*.

The reaping is that which we constantly experience, be it pain and miseries, sorrows and the losses, or the joys of life, achievement of honor, peace of mind and Soul. Now, always NOW, is the time to sow good seeds; always harvest, and the harvest continues as long as the Soul exists.

36. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

The wise man rejoices not only in the reaping of good things, but even more so in the sowing. He who fails to take pleasure and do willingly, gladly, that which he does, deserves no praise, neither a reward. It is the *spirit*, the *feeling*, the *gladness* in which we do the things we do, that the reward is found.

If our work (sowing) be good, and done in the spirit of pleasure in the doing, then the wages will be likewise good. Not only good insofar as we are concerned, but every good deed is to the welfare of others as a whole. If our sowing be of weeds, then we reap not that which is the bread of life, but the fruits of death.

37. And herein is that saying true, One soweth, and another reapeth.

38. I sent you to reap that whereon ye bestowed no labour; other men laboured, and ye are entered into their labours.

It has already been stated that our acts, even our thoughts, not alone affect us, but others likewise. In many instances, those who are ready to receive, will have the benefit of that which we have done.

Thoughts are realities, so are desires. To a greater or lesser degree, thoughts are the sowing. In this connection it is well to recall the principle enunciated by the Nazarene, when he said: "He that looketh upon a woman with lust in his heart, hath committed lust already." This indicates that the thought is considered in the same light as the deed itself. A principle of nature considers not one side only, but every side. It has a positive and a happy application. A thought of kindness and good-will directed toward another is also like the act.

Remembering this fact, we can see that, by holding in our heart thoughts of good, of health, or of success toward another, we are helping that one, and, in this way, he may reap benefits which he has not sown. This does not free him from the responsibility of all that he receives; but, in this case, he makes returns for what he has received *after reaping the benefits*.

In like manner, there may be many who, traveling the Path and knowing the *Divine Law*, are sowing good for us, which we shall reap without having sown.

The converse is true: an evil thought or desire held in the heart concerning another may cause him to reap tares, or unhappy conditions, which he has really not sown. But, in this case, the evil will return with twofold strength to the one who sows, or sends, the unhappy thought. He who has been made to suffer innocently will reap a twofold benefit in some other manner.

39. And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.

"By their fruits shall ye know them." The Samaritans were fully acquainted with the manner of life the woman had led; knowing this, and witnessing the great change in her, they could not help but feel, hence believe, that here was a power hitherto unknown to them.

40. So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.
41. And many more believed because of his own word;
42. And said unto the woman, Now we believe, not because of thy saying: for we have heard *him* ourselves and know that this is indeed the Christ, the Saviour of the world.

Men are like children. They usually believe only in that which is demonstrated to them. In the case of the woman of Samaria, they first became aware of the great change in her, and knowing her, could not but feel that the cause was some greater force than her own.

They listened to her description of the power possessed by the *Nazarene*, a recital which possibly was colored greatly by her imagination, and then witnessing her great faith, they also believed. Here we might recall the command: "Let your light so shine. . . ."

When they listened to the teachings by the *Nazarene* and his explanation of the operation of the *Divine Law*, they were able to comprehend what might be the ultimate result if the Law were fully obeyed.

43. Now after two days he departed thence, and went into Galilee.
44. For Jesus himself testified, that a prophet hath no honour in his own country.

Men, however great their experience and wisdom, seldom have the confidence of those among whom they were born and lived the greater part of their lives. Irrespective of their virtues, they are certain also to possess some of the weaknesses which are a part of all men. It is these weaknesses, or what others believe to be weaknesses, that take the public eye and blind it to the virtues.

However great a man may be, those about him who know him well, JUDGE HIM BY THEIR OWN WEAKNESSES and ask

the eternal question: "Can anything good come out of Nazareth?" In doing this, **THEY CONDEMN THEMSELVES**. It is like saying: "Witness myself, can this other, born here, and living here most of his life, be different from what I am? If so, why?" Men quickly see the faults in others, witness their weaknesses, but are blind to their virtues. This fault the wise man avoids by self examination.

45. Then when he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.
46. So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.
47. When he heard that Jesus was come out of Judaea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.
48. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

It is regrettable, but true, that men constantly seek for "signs and wonders" before they believe. It is this seeking for signs and wonders that makes them the ready prey of self-seekers who have no regard for the welfare of others.

Instead of listening attentively and examining that which is taught by those who would really serve them, they demand promises of an easy life and spiritual welfare. Their constant cry is: "Heal me but do not ask me to give up my errors, and I will believe in thee." "Show me the way to live the life of ease, to gain riches, and I will follow thee to the end." "Show me how to gain honors among men without making the sacrifices necessary to earn them, and I will swear by you with all that is holy." Promise these things and your following will be great.

Those who ask these things, but labor not, will find that they have followed the piper leading them unto death, perhaps not only of the body, but the Soul as well. "SEEK, and ye shall find." *Labor*, and thy reward will follow.

49. The nobleman saith unto him, Sir, come down ere my child die.
50. Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

The words spoken by the *Nazarene* had, in this instance at least, the effect of causing the nobleman to believe that his son would be healed; and the faith of the former, like the desire in the heart, had the effect of restoring the child to health.

The identical Law which decrees that he who "thinketh lust in his heart, hath [by the desire] already committed lust," is in operation when the great faith in the heart of one whose affections are deep, has the welfare of another in view. This power of faith is transferred *to one who is receptive to it*—"Let your light so shine. . . ."

Absolute faith, *based on reason and possibility*, has the power to accomplish any *reasonable* thing. It sets into motion powers and forces which encircle the object of the desire. Unless there is Karmic (the Will of God) interference, and if the subject in mind is receptive, faith can accomplish wonders. The thought and desire of an unselfish person, is like an electrical wave. It encircles the object against which it is directed and which is attuned to it, and wonders are performed. Love and deep affection in the heart of a father for his son send the healing waves directly to the heart of the son.

51. And as he was now going down, his servants met him, and told *him*, saying, Thy son liveth.
52. Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.
53. So the father knew that *it was* at the same hour, in the which Jesus said unto him, Thy son liveth: and *himself believed*, and his whole house.
54. This *is* again the second miracle *that* Jesus did, when he was come out of Judaea into Galilee.

CHAPTER FIVE

“Behold, thou art made whole: sin no more, lest a worse thing come unto thee.”

1. After this there was a feast of the Jews; and Jesus went up to Jerusalem.
2. Now there is at Jerusalem by the sheep *market* a pool, which is called in the Hebrew tongue Bethesda, having five porches.

Bethesda means “the house where mercy is to be had by the unfortunate”—“the house of the merciful.”

3. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.
4. For an angel went down at a certain season into the pool, and troubled the water: Whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

Because of this legend the pool received the name “place of mercy.” The afflicted, in their last hope, believed that an angel actually came down with mercy for those who suffered and had hitherto found no relief.

5. And a certain man was there, which had an infirmity thirty and eight years.
6. When Jesus saw him lie, and knew that he had been now a long time *in that case*, he saith unto him, Wilt thou be made whole?

“To be made whole” has reference not alone to the body, but to the Soul, the Spiritual self as well. It is questionable if there be any man ill of the body who is not also more or less ill of the Soul. To be made whole, is also to be made holy—pure, free—from the iniquity which caused the disease. No one can become whole or truly holy except as the result of obedience to the *Divine Law*.

To become whole or holy requires the awakening of the Soul, the *Christos* within, by the cleansing—purification—of the body, the temple of the *living* God. When this is finally accomplished, then has the Soul become free; also become Conscious of itself and of the Infinite.

7. The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.
8. Jesus saith unto him, Rise, take up thy bed, and walk.
9. And immediately the man was made whole, and took up his bed, and walked; and on the same day was the sabbath.

“If you have faith, all things are possible.” This saying, so avidly accepted by the mass, is *not* as simple as it at first appears. To begin with, we do not have faith, because we give no thought to anything we do not desire, hence faith and desire must GO HAND IN HAND. If we have a desire, and the faith, then there is the INCENTIVE to activity, and the ultimate results will be determined by the degree of our desire and faith. Faith in itself is dead. Desire in conjunction with faith, *followed by effort or works*, makes ALL THINGS POSSIBLE.

Fear is one of the greatest deterrents with which man is constantly and universally plagued. It is fear that prevents us from doing the things we would like to do. Many times, even when we have a desire to do certain things, and if the thing to be done is good, the fear of consequences paralyzes action and nothing is done. Faith casts out fear and enables us to use all our forces in that which we seek to accomplish.

The greater number of diseases from which the human family suffers are due entirely to fear, because fear PRODUCES or CREATES *emotional upsets*, which result in a derangement of the mental, nervous system. All are the results of the stultifying effects of fear. Fear is the direct cause of most failures. It prevents us from entering heart and Soul into the work at hand. We fear the loss of that which we already possess.

Faith is not of the mind, the intellect, but of the heart. If true or full faith can be aroused or established in the heart, it raises our hopes. Our hopes arouse and raise our vibratory forces to the degree that all lower or lesser vibratory forces are eliminated. This helps to make all things possible.

In verses 8 and 9 this law is illustrated for the benefit of those who expect to accomplish something worth while. The man, though most seriously ill, all things having failed him, believed in the command given by the *Nazarene*; believed so completely that, for the moment at least, all his fears were forgotten. He believed the implied promise; he *obeyed*, all his faculties were released, he got up and walked.

We, of the *Esoteric* or *Arcane* schools have taught for many centuries that the majority of ailments, afflictions of the heart, emotional and physical, many evils, are due to emotional upsets. Emotional upsets in turn are due to fear. Fear lowers the mental and bodily vibrations to the dead levels, so that disease, mental aberrations and failure are the results. Insofar as disease is concerned, the medical profession, almost as a whole, at last agrees with that which the Mystery schools have always taught.

By faith the heart is gladdened, the vibrations are raised, energy is created. There is the Will to *do* or *be*, and, while BEFORE, it could be truly said: "The thing I feared has come upon me," this is now changed to: "That in which I had faith came upon me."

If Sacred Literature, if the *Arcane* schools taught no more than this, and if mankind took it to heart sufficiently to actually "follow through," the hells on earth, the sorrows, most evils, even failure, would cease to exist.

10. The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry *thy* bed.
11. He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

12. Then ask they him, What man is that which said unto thee, Take up thy bed, and walk?
13. And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in *that* place.
14. Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

The statement ". . . *sin no more*, lest a worse thing come upon thee," is direct and uncontradictable. It was made by the One whom *all* Christians profess to believe implicitly. He tells you THAT DISEASE IS CAUSED BY SINNING; that is, evil or wrong doing. "Sin no more" does *not*, as all too many think, imply only to refrain from that which is evil (not right), but equally the *doing* of that which should be done. Sin includes both commission and omission. So far as disease is concerned, one is as destructive as the other to the welfare of the body and the peace of mind.

The statement, however, implies a great deal more. It suggests that the suffering undergone during the thirty and eight years had expiated the sin which brought about the disease and caused the suffering. He had paid the penalty, "to the utmost farthing." He required only the Divine command to be up and about, to free him from the condition brought about by his sins. He was free from *both* the sin and its results, or reaction. This is implied by the *Nazarene's* statement: "Behold, thou art made whole (holy)."

Much more is implied in these few words and that which followed: A *Divine Law* is taught by words and action. Although he had sinned and suffered for it, as ALL sinners ultimately MUST, this man, during his suffering, had time to think and to repent (regret) and to seek freedom. He had been brought to the realization that if man sins, nothing can prevent his being made to pay the penalty.

In the final analysis, all suffering, all misery, all sickness and failure come about as the result of living or acting contrary

to the *Divine Law*. This is clearly implied by the statement: "Evil must come into the world, but woe unto him through whom it cometh." However, when sorrow, suffering, disease and failure come upon us, for whatever reason, by whatever means, it is OUR DUTY, OUR DESTINY, to make the necessary effort to free ourselves from the conditions. We are NOT privileged to offer excuses: "lo, here; lo, there," but to do that which will fulfill our destiny and justify us before the Law.

15. The man departed, and told the Jews that it was Jesus, which had made him whole.
16. And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.

Here we have an example of the deadliness of form and hidebound creed. Those who live in the material, in the form-life, have no conception of the spirit of life. To them everything must follow man-made law. There is no flexibility of action; not even in the saving of a life.

It is, moreover, an example of the universal human tendency to believe the gross delusion, that *the* one day is different from another when judging good or evil. Here you have the common belief, that a good deed done on a week-day, is somehow different from a similar one on Sunday, or that you may do on a Monday, without ill-effects, something which you may not do on the sabbath. "*Good*" and "*evil*" know no days. THE DEED IS THE THING, NOT THE DAY ON WHICH IT IS PERFORMED.

Man-made civil legislation may harmonize with the *Divine Law*; and if it does, well and good. All too frequently, however, civil codes and dogmas, creeds and opinions, are in conflict with each other. Much evil naturally follows, because only the enlightened man fully recognizes humanly-instituted laws as separate from *Divine Law*. These man-made laws are written so all may read; or they are enforced to a degree that all, whether they obey or not, cannot but be aware of them.

If, as illustrated by the case under consideration, one sick or ailing may not be saved on a certain day, or in a certain way, then woe unto him who does otherwise, even though the *Divine Law* is explicit in teaching that it is man's duty to help his fellow man, whenever and however he can. Defiance of such man-made mandates always means persecution if not prosecution. There is a penalty for doing good. This was as true during the time of the *Nazarene*, and his persecution by the Jews as it is today when all men join in the condemnation of everything they do not approve.

Despite the Gospels, and all preachments, men have not changed in this respect since the days of Galilee. Men seldom search for truth, but accept whatever is offered them in the guise of truth. For this reason, men know very little of the *Divine Law*, but much of the exactments and edicts of man. Consequently, persecution and prosecution must follow disobedience to man-made edicts, irrespective of how unjust they may be, while peace of mind is the sole immediate reward of those who obey the *Divine Law* despite all opposition. The *Nazarene* all too soon became aware of this fact, but refused to be swerved from the Path.

17. But Jesus answered them, My Father worketh hitherto, and I work.

The *Nazarene* fully recognized that the *Greatest* of all *Laws* is activity; and that activity in doing the Will of the Father—that is, in doing good—is more important than all else. If this be in defiance of dogmas or man-made ordinances, and persecution results, such persecution must be graciously, not supinely, accepted.

Whether recognized or not, the *Divine Law*, the Universal Law, is in constant operation. True, it may be opposed by man, and even those who are obedient to it may be made to suffer for the moment. Sooner or later, however, the persecutors themselves will be drawn into the "mills of the gods" which, how-

ever slowly they may grind, will see that none guilty under the Law is allowed to escape.

"The Father worketh hitherto," continually, unceasingly, and if our works be good, we do well to imitate Him. Should God, or, in other words, the Law, cease to operate for but an instant chaos would be the immediate result. To the Law, *i.e.*, the Father, all days are Sabbath days; Sabbath days meaning: DAYS OF GOOD DEEDS; good thoughts, good desires, good action. The Sabbath may be a day of rest in the sense of rest from ordinary labor, but NOT a day of abstinence from good and necessary deeds. To do the Will of the Father, implies doing good, and goodness is no respecter of days.

The *Nazarene* had attained to God or Cosmic Consciousness. To him the *Divine Law* was God's Law to be obeyed. He who attains to Soul or Christic Consciousness is equally anxious to fulfill the Law as nearly as possible, irrespective of dogmas or edicts unsanctioned by either Justice or God.

18. Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his Father, making himself equal with God.

The *Nazarene* claimed nothing for himself but that which had been written: "And now the sons of men have *become* the Sons of God," and in other words: "Know ye not that ye are the temple of the living God, and the spirit [*Light*] dwelleth in you?" Naturally—and this must be said in the favor of the Jews—they did not recognize or understand these vital statements.

In contradiction of the last sentence in verse 18, nowhere has a claim ever been made either in Esoteric or *Arcane* teachings which preceded the Gospels, or in the Gospels themselves, that anything the *Nazarene* said or did, implied that "it made him equal with God." The statement, variously expressed is, in substance: "And now the sons of men have *become* the Sons of God," not "*equal* with God," but of the same nature, with

like potentialities and capabilities, wisdom and understanding, THOUGH IN A LESSER DEGREE.

The Jews of that day, like unto the mass of the present, knew nothing of God other than what had been preached to them by those who had set themselves up, or were ordained, to teach them the Law. They knew nothing of God by experience; as the result of inner *enlightenment*, or Spiritual attainment; or by having *passed through* the Second, or Spiritual birth. They possessed only the letter, and whether or not the Law was known to those who taught them, is not for us to judge.

19. Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do; for what things soever he doeth, these also doeth the Son likewise.

In this the *Nazarene* refutes having made any claims whatsoever for himself. He merely says that whatever he has done, or is able to do, is by means of the power he has received from the Father as the result of his obedience to the Laws governing his activities.

Man of himself is impotent. Man naturally or carnally, is of the earth, earthly mundane, and of temporary existence; but there does dwell in him a *Divine Spark* received from God. This *Christos*, part of God, is dormant; in a tomb; buried by the debris of the gross self. This self, as we have repeatedly stated, may be awakened and brought into Consciousness.

This is mortality taking on Immortality. It is the "son of man becoming as the (a) Son of God." The *Nazarene* was born as were other men. He passed through this Rebirth or Spiritual birth and, having done so, BECAME the Son of God, with the right and the power, aye, the OBLIGATION, to do the works the Father did. It is therefore true, as he said, that the Son of God can do nothing without the Father; but that whatever the Father doeth, may also be done by those who have

become at-one—in harmony and fellowship—with the Father as the result of the Second birth and by partaking of the Spirit which is of the Father.

20. For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

The Father loveth (is pleased with) all of those who have the desire and are trying to do the Will of the Father; that is, to obey the *Divine Law*. The Law of Hermes, "As in the below, so in the above," is apropos here. Just as the earthly father loveth his offspring, and the more so when he is obedient, so does the Heavenly Father love those who seek to become like Him by being obedient to His Laws. These are rewarded, *not* by the Father, *but by the works they do*; this being the reaping of the seeds sown by them; the REACTION OF THEIR OWN ACTION.

As there is a natural man, so is there a Spiritual man, and the two must become as one. That which belongs to (is good for) the body, belongs to the body, which is Caesar; and that which belongs to God, the Soul, must be rendered unto the Soul, that both may be raised up, themselves *becoming* in the likeness of God.

21. For as the Father raiseth up the dead, and quickeneth *them*: even so the Son quickeneth whom he will.

Spiritually speaking, *we are all as dead*. We live in the flesh. The flesh is temporal—of a few days, to be known no more. This is man as he is. But there is *within* man, (*Ye are* the temples of the *Living God*) that which may be quickened, *i.e.*, brought to life and activity, and this is the *Christos* who may become the Son. This is the work of every man, and he who accomplishes this work, may, in turn, help his fellow men to accomplish the same seeming miracle. As the Father can raise the dead; so can man raise into life that which is as dead *within* himself and which, raised up, IS GREATER THAN HE WAS.

22. For the Father judgeth no man, but hath committed all judgment unto the Son.

Correctly understood, God judges no man. **MAN JUDGES HIMSELF**; *i.e.*, man is judged by his thoughts, his desires and his deeds. This is man's "sowing" and, without interference by anyone, he "reaps,"—that which comes upon him—that which he has sown.

Man has within himself that which was placed there as part of his being—his conscience. This is part of the hidden *Christos*. In all too many instances this conscience is asleep or even as dead. It may not come into consciousness until the very moment of death, but if not before, then it **DOES** come into consciousness and acts as the judge of all that man has been and has done. However, even though the conscience is asleep, there is the constant activity of the Law of **ACTION AND REACTION**.

This Law is constant in bringing about a balance; this is the reaping of that which has been sown. Nothing can be evaded; bribery or pleading will not serve. It is the **WITHIN** man himself that stands in judgment.

This **WITHIN** man is, at least in embryo, the Son. It is a part of the *Christos*, and whether unconscious or conscious, as the Law of Karma, or action and **REACTION**, it is active even though the *Christos*, the Son, is still asleep or unconscious. Once this *Christos* has become awakened and brought into **Consciousness**, then he sitteth in judgment and judges *before* the act is committed; it is then the Son who judgeth.

23. That all *men* should honour the Son, even as they honour the Father, He that honoureth not the Son honoureth not the Father which hath sent him.

Man cannot truthfully profess that he believes in God and is obeying his Laws, without at the same time doing all in his power to bring into **Consciousness** the **SON-TO-BE**, the *Christos*, hidden within himself. It was for this purpose that God permitted the Soul to descend and take up its abode in the house

of flesh; that it might do two things: Make the body a fitting abode for the Son, and bring about the Second, or Spiritual birth.

He who actually has faith in the Father will make every effort to do the Will of the Father by obeying His, the *Divine Law*, and will seek for the Way, the Truth, and to find the Life. As he makes effort and truth is revealed to him, he will apply it in his life. By so doing, he becomes conscious of something of which he has hitherto been unconscious and he will not rest until he has learned what this is.

Having gained this much of the truth, he will set about bringing this hidden something—the *Christos*—into life, and in the process, he, the son of man, will *become* the Son of God. Only in this manner can man truly honor God. By bringing his hidden potentialities into action, turning man power into God power; transmuting the human into the Divine, man “glorifies” God by BECOMING God-like, or as “one of the gods.”

Faith without works is dead. By faith alone man cannot sow wheat that he may have bread to eat. It requires effort; effort is work. Faith will not bring man unto salvation, unless the faith is strong enough to be a constant urge to make the necessary effort to attain the Oneness which is a BECOMING, a Second birth, gaining freedom from the bondage of carnality.

He who professes to believe in the Father, but fails to obey His Laws, is a blasphemer. He who has learned to obey the Father will no longer follow the will of the flesh; will not hate; nor cheat his fellow man; nor murder; nor commit any other crime or act of dishonor. He will have learned that while doing these things may bring temporal benefit or profit, everything so gained, and more, will be taken from him, and at a time when he can least afford it, or is least able to bear up under the exactment of the Law.

24. Verily, verily, I say unto you, He that hearth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

This statement can readily be misconstrued. To get a proper understanding we must reason by analogy. Let us suppose that we have a desire to build a cottage or a house, but are unfamiliar with the procedure. We then employ the help of some one thoroughly versed in the method of construction who, in turn, will instruct us to the degree that we know how to build the house. **WILL THAT BUILD THE COTTAGE OR HOUSE FOR US?** We may listen ever so intently to the method to be followed, but if we do not follow, obey, *employ ourselves accordingly*, there **WILL BE NO COTTAGE OR HOUSE. TO OBTAIN or ATTAIN**, it is necessary not merely that **WE HEAR THE WORD, THE INSTRUCTIONS. WE MUST SET ABOUT DOING THAT WHICH WAS GIVEN US TO DO.** In the preceding verse, "hearing the word," means having an understanding of the *Divine Law*. It means even more than this; **IT MEANS OBEYING, OR, LIVING IN HARMONY WITH THE DIVINE LAW.**

As we do this, we no longer listen to the calls of the carnal self, or, at least, we will listen less and less frequently until, finally, we will ignore it altogether. Instead, we will listen and attune our hearing to the Voice of the Father; the directing voice of Conscience. Through obedience to the Law, we eventually awaken the *Christos*, **BECOMING** the Son of God, who will then direct our actions along the proper avenues of life.

When we no longer listen to the desires of the lower self, we will really begin to hear the Word. We will cease to do these things which bring upon us the evils of the world. Hatred, jealousy, deception, questionable business methods, injustices, such evils as these will no longer be part of our lives. We will do only those things which the Voice justifies.

Let us not be misled. Such a manner of life does **NOT** cause us to become impractical; a dreamer; negative to a practical

life. On the contrary, one becomes alert; active in the true interest of the home, community and state. In these varied interests our action will be prompted and guided by the Law of Justice; of good Will toward all men, and on the defensive against all evils.

25. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

"The Dead" are all of us who have "not heard the Word," who live entirely in the flesh, the carnal self. The dead are also those who may believe, but who in no sense live according to their professed faith. These are dead in God, or, Biblically speaking, "dead in Christ," because the *Christos* within is unaroused; "buried under a bushel," "hidden beneath the tomb," and will remain so until faith becomes active and we begin to think, feel and actually live in accordance with the faith we profess.

It is then that we begin to lift the "bushel," roll away the "tomb stone," so that the hidden *Christos* may come forth. To the degree that we do this, will be *become* Spiritually Conscious, and once this work is fully accomplished, the Christ will have risen and we will be truly alive.

The vast majority of mankind refuse, despite all teachings to the contrary, to recognize anything except that which they are able to see and feel. To them the material is the only reality. They accept nothing which the eyes are unable to behold. They are dead in the self.

Those are dead who refuse to believe that man is more than the body and who make no effort to find the real self. They will remain as dead until misfortune and sorrow awakens them to the possibility of something greater and more desirable.

26. For as the Father hath life in himself; so hath he given to the Son to have life in himself;

27. And hath given him authority to execute judgment also, because he is the Son of man.

To have authority, is to possess the right, the privilege and the capability of bringing about that which one desires. Man has the ability, he has the right, he has within himself the possibility to bring into manifestation the Son who is of the Father. He has within himself the *Christos*, that which is able to arouse this *Divine Spark* and bring it into Sonship with the Father.

The Father, as the *Christos*, dwells in His temple, but is unconscious and unrecognized until the temple is purified and prepared as a fit dwelling place for Him, then it may be truthfully said of such: "Ye are the temples of the *living God*."

The *Christos* WITHIN is only secondary to God after it has been awakened and brought into Consciousness. The process of this awakening and preparing the temple proceed hand in hand. This IS the WORK of EVERY MAN BORN OF WOMAN, but to attain to this it is first necessary that he pass through the Second or Spiritual birth.

28. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice.
29. And shall come forth; they that have done good, unto the resurrection of life; and they have done evil, unto the resurrection of damnation.

What is this resurrection? It is in reality the Second or Spiritual birth. So long as the *Christos* or Soul is unawakened, the body is as its grave and must remain so until this Second birth, or the "Coming forth of the Soul" takes place.

The resurrection is the coming forth from this mortal grave. As long as man lives the carnal life, the Soul is like unto the dead of body. The grave is the unregenerate body. When man at last begins to follow the commands of the *Divine Law*—God's Word—he will slowly but gradually eliminate the debris known as his carnal body. In time and by effort the Soul will be awakened and will become Conscious. The Soul, the Son of God, will have then come forth from the tomb, the resurrection

will be an accomplished fact, and man will have entered a new and higher phase of life.

Those who persist in disregarding the *Divine Law* in its many and various applications in the every-day affairs of life cannot possibly awaken to Soul or Christic Consciousness. By their refusal, they fail to release the *Divine Spark* from the earthly, or fleshy grave in which it lies entombed. At the transition known as death, the body as such disintegrates and returns to its original element whence it sprung, while the *Divine Spark*, the buried *Christos*, UN*Christianed*, unindividualized, returns to the Infinite, to later undertake another, or perhaps many other, pilgrimages.

He that has not learned to *know* God, *i.e.*, *become* Conscious of Him, has not earned a *new* life; he is dead in his grave, and to him as a person, there is no resurrection.

30. I can of mine own self do nothing: as I hear, I judge: and my judgment is just: because I seek not mine own will, but the will of the Father which hath sent me.

The Soul or *Christos* has no Will of direction. This was its agreement on coming to earth. The mind, with its thoughts and desires, is the director of the earth life. The Will of the mind is the Law that governs. If the mind wills to do wrong—that is, if its thoughts and desires are unregenerate—then the hidden Soul cannot do less than receive the impression, because it is the BOOK OF RECORDS of man's life. This process of good and evil must continue until such time when, by one means or another, the mind becomes conscious of the great difference between good and evil, and chooses the good.

31. If I bear witness of myself, my witness is not true.
 32. There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.
 33. Ye sent unto John, and he bare witness unto the truth.

John is symbolic of, and represents the AWAKENED mind; the mind that has become conscious of the Truth, of the Law, of

the Way of Life. This conscious mind—conscious of both good and evil—is no longer satisfied with temporal, carnal, earthly desires and interests.

It "bears witness" to the real, and seeks to free itself from carnal entanglements and bondages. This mind, before it is ready to give up temporal interests must be made to CHANGE—to undergo the REbirth—to transfer its attention and affections to the true self, the *Christos*, the Soul.

The mind, so awakened, becomes attuned to phases of existence much higher than those pertaining to the temporal, perishable world it had known before. This mind becomes the creator and the builder of the "temple not made with hands" in preparation for the awakened Soul—the Soul awakened and brought into Consciousness through unceasing effort directed by the Will, prompted by sincere Desire and mellowed by Love. This Soul, in turn, in the fullness of time, becomes the REgenerate man, or Son of God.

34. But I receive not testimony from man; but these things I say, that ye might be saved.

The intellect, highly desirable when fully *enlightened*, is cold, scheming, wholly selfish and irrevocably opposed to everything of a Spiritual nature. The intellect recognizes only that which it can see and feel. It must have its basis in profit, in glory and in material honors. The testimony of the intellect is wholly betraying and nothing Spiritual can come out of it or be saved by it. The intellect, being cold, knows nothing of affection or Love; graciousness is of no value to it unless profit can be realized or won by making use of it. For a witness to the Truth, one must enter deep within, to that realm wherein dwell graciousness, affection and Love. These are the true witnesses to the reality of life; not alone during the short span of our earthly pilgrimage, but throughout all eternity. Anything not based on these beatitudes is temporal and unreal, misleading and betraying.

35. He was a burning and a shining light: and ye were willing for a season to rejoice in his light.
36. But I have greater witness than *that* of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father sent me.

Great as was *John*, he was no more than the AWAKENER of man to the possibilities of something far better than the things of which man is generally conscious. This is a Light; it is the Light of truth, and without it man would not be awakened and would make no effort. The greater *Work* begins where *John's* work ended, and consists of fanning the lesser light into the greater *Light*.

The completion of this process requires that the mind, which *John* awakened, be now directed toward the awakening of the *Christos* or *Divine Spark* within, so that it will become God-conscious by passing through the Second or Spiritual birth.

Where the work of *John* ceases, the Christic Work begins, and this may not cease until the Temple of /for the *living* God has been prepared, and the Soul has become sufficiently enLightened to take up its abode therein as the Son of God.

The *Nazarene* did not merely accept the word of *John*, he was made conversant with its full meaning while domiciled in the temple of Egypt. He imbibed, as it were, the *Spirit* of the Word. In him was given birth to the *feeling* so vividly, that he LIVED the truth; and all his efforts and acts were directed accordingly. He not only possessed the faith, but he put his faith to work, with the result that he BECAME ALL THAT THE WORDS IMPLIED.

The *Nazarene* manifested, that is, brought into manifestation, the *Christos* WITHIN which WAS the Christ. Having made manifest this inborn and now manifest *Christos*, he did not rest there, but went about teaching the truth and doing the works of the Father. This, in truth, is no more than all men should do—

performing works for the welfare of all men; foreshadowing the peace that would prevail on earth were all men to do the Father's will.

37. And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.

38. And ye have not his word abiding in you; for whom he hath sent, him ye believe not.

The carnal man cannot hear the voice of God, nor see Him. Only when the mind recognizes the truth that the flesh is not all there is of man; that the desires of the flesh will not give peace; that only as the *enlightened* mind makes an effort to find the true life—only then is there a chance for man to *know* God.

When the mind so awakens and makes such an effort, there will be "an inner urge" that will give man no rest until he seeks further and further. As he seeks more and more earnestly, the truth will unfold to him more and more clearly. By degrees, he will learn to change his thoughts from a distinctly selfish trend to those that are all-inclusive and constructive.

Gradually, still greater effort is made; until, eventually, the mind has established such superior self-mastery that it harbors only thoughts that are positive, constructive, upbuilding, and wholesome. The thoughts and desires thus being under masterful control, it becomes a comparatively easy matter for the acts, words, and deeds to savor only of kindness and good-will toward all creatures.

As the thoughts and the desires are directed toward the higher life and unselfish service to humanity, the Soul is thus gradually unfolded to a fuller and yet fuller Consciousness, until, eventually, "the hour has come" when the Soul will have become fully Conscious and Illuminated.

It is then that the conscience will be quickened, and man enabled to hear the *Voice* of God and see him *IN/as Light*; the same *Light* alight on the Altar within the temple of the *Living*

God. This process of disentangling the Soul from the meshes of the lower nature is naturally a slow, tedious and a long-continued growth; just as was the growth of the body from childhood to manhood. It demands patience, painstaking effort and vision.

Unless man believes in those willing to instruct and guide him, unless he accepts that which is offered him, he will be unable to attain to the Second or Spiritual birth: The Father will not be able to abide in him.

39. Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

In the scriptures is found the Law, but this Law is the letter, and the "letter killeth." That is to say, the letter is dead unless we *live* in accordance with the Law. To believe is necessary; to have faith is essential, but these are not sufficient in themselves; *they are the incentives to action*. "Ye *think* in them"—the letter—"ye have eternal life," but this is misleading. In obedience and the desire for that which is indicated by the scriptures will be found life beyond the mortal.

The *Nazarene* was fully aware that men would accept the letter of the Law, but fail to come into the *spirit* of the Law. He saw this manifest on all sides—hence he taught: "Ye cannot understand the scriptures, except ye possess the Spiritual understanding of them." This, we know, is brought about solely by living in harmony with the *spirit* of the Law.

Many will contend that this is not just; that only the few will understand. This is a specious argument. All that is necessary is to possess the inner *desire* to live in harmony with the Law and to do so to the best of one's understanding—then greater understanding will follow.

The Law is not difficult to understand. It is clearly stated and re-stated in the simplest terms. However, it is necessary to lay aside the selfish self and not consider immediate profits or benefits; otherwise, it will *appear* as though others will be receiving greater benefits by our fulfilling the Law, than will we.

40. And ye will not come to me, that ye might have life.

To "come to him," requires giving up the carnal tendencies which offer pleasures of the moment, but force us to pay heavy penalties. To live in accordance with the teachings enunciated by the *Nazarene* requires a certain amount of self-denial to begin with, but pays substantial dividends.

41. I receive not honour from men.

The mass in general do not honor the man who actually makes every effort to live within the Law and, of course, necessitates that others dealing with him, do likewise. This demands that apparent sacrifices be made. Few are ready and willing to do this, hence will shun those who do. Honors are reserved for those who succeed in the world's terms, and succeeding, bring profits or benefits to their immediate associates, irrespective of how adversely this affects those not associated with them.

42. But I know you, that ye have not the love of God in you.

If the love of God, of righteousness (rightness) is in the heart, then "God is in us." These so blessed care little for the honors that men are able to confer upon them; knowing full well that such honors are temporary and fleeting, and that the slightest error on their part, or what may appear as an error, will not only rob them of the honor, but actually bring disgrace.

This has been illustrated all too often in the lives of really great men. He who would be happy and at peace, will shun the honors that men can confer upon them and seek the peace brought about by doing those things which they know to be right and to the benefit of the many, and to live as nearly as possible in harmony with the Law. The peace of mind and Soul found only in well-doing is worth far more than all the honors of the world.

43. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

The *Nazarene* came for one express purpose: To teach the *Divine Law* and to demonstrate it so far as possible, or to the

degree he was permitted to do so. He came in humbleness and not in "robes of honor."

He admittedly was about his Father's business; knowing full well that the Way he advocated was the "straight and narrow Path" and demanded of man that he discontinue many of the things to which he was habituated. He was aware that few would be willing to "right about face" in the things that concerned them, and in which they were engaged, particularly when this involved—as it did in many instances, immediate temporary losses and the derision of the many. Few, indeed, had the hardihood to undergo this, hence "few would receive" him.

The *Nazarene* was also aware that false prophets would come after him, presuming to come "in his name." These would offer great promises and demand few, if any, self-denials, with the result that the people would follow eagerly. There has been little change, if any, on this score, even down to the present day.

Today, as always, the mass is ready to follow those who show great success; who make great display; who are boastful of their powers or possessions, and who offer an easy life, together with the assurance of salvation at the end of life.

These, the false prophets, are followed by millions, while those who are "truly about their Father's business," attract only the few; those who, as a result of sorrow, suffering and disillusionment, have glimpsed the realities and are seeking for that "peace that passeth understanding"—for "the *Light* that is to be found neither on land nor sea," but only in the Inner Temple of the Soul.

44. How can ye believe, which receive honour one of another, and seek not that honour that *cometh* from God only?

There is but one true honor; that honor comes from God, *i.e.*, from well-doing; from fulfilling the Law. This honor comes from the *within*. It is the peace that is the assurance of righteousness, hence it is from God, because in righteousness is found the temple of the *living* God. It is God who confers the honor; an

honor which no man can take from those who have earned it; an honor that cannot be brought into disgrace by other men, or any number of them.

However great the the honor that men can confer, however well deserved, it is at best but temporary, because it comes from without and not from within. It is from men and not from God. One might well counsel: "Seek ye not that which men can give unto thee, but that which will be everlastingly yours; having been earned and not received as a gift." Only that which man has honestly earned belongs to him, because it is the reaping of what he has sown.

45. Do not think I will accuse you to the Father: there is *one* that accuseth you, *even* Moses, in whom ye trust.

Men are not accused of their evils by the *Christos*, but by their conscience. Though men may be generally ignorant of the Law, there is that within them, a *feeling*, which *senses* whether an act is right or wrong, and which renders judgment. This something intangible cannot be silenced. It makes itself felt in the silence of the night. It brings about an uneasiness which increases in intensity with the passing of time until it becomes the GREAT ACCUSER. Blame not others for your feeling of guilt, but yourself for giving your conscience, the VOICE OF GOD WITHIN, the opportunity to accuse you.

46. For had ye believed Moses, ye would have believed me: for he wrote of me.

47. But if ye believe not his writings, how shall ye believe my words?

Moses enunciated the Law; in tablet form, it is true, but in sufficient length, clearness and inclusiveness that all who would study the Law as given by him, and live accordingly, would reap the benefits of the Law; all its blessings, and avoid the punishment meted out to those guilty of infractions; the defiance of the Law being the executor of the Law.

The *Nazarene*, important as was his mission, did little more than make plain and exemplify the Law. Those who were unwilling to accept the Laws as recorded by Moses and live by them, would not be likely to react differently to the teachings of the *Nazarene*.

It is true, of course, that he added something to the Laws given by Moses; such, for instance, as the positive statement that none are able to enter the kingdom of heaven, or of God, until they are REBORN; born a Second time; this time of the Spirit, as they were previously born of the body.

For the most part, the inculcations of the *Nazarene* were a restatement of the Laws of Moses, with the assurance that the new tenets did not replace the Laws of Moses, but added to them, and were made necessary for man's highest Spiritual attainment.

CHAPTER SIX

“Not that any man hath seen the Father, SAVE HIM WHICH IS OF GOD, he hath seen the Father.”

1. After these things Jesus went over the sea of Galilee, which is *the sea* of Tiberias.
2. And a great multitude followed him, because they saw his miracles which he did on them that were diseased.
3. And Jesus went up into a mountain, and there he sat with his disciples.
4. And the passover, a feast of the Jews, was nigh.
5. When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?
6. And this he said to prove him: for he himself knew what he would do.
7. Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.
8. One of his disciples, Andrew, Simon Peter's brother, saith unto him,
9. There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?
10. And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.
11. And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.
12. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.
13. Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

14. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.
15. When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

Although the *Nazarene* did his best to instruct the people in the *Divine Law*, and the Spiritual WAY OF LIFE, they would not understand. They recognized that he possessed powers others did not have, and being a people held in bondage, felt here was one who, becoming their leader and their ruler, would bring them freedom and give them the things they had long been denied. First and foremost in their minds was the desire for the things of this world; they had little thought of a higher state of life, and were devoid of spiritual perception.

They did not seek him as their leader and guide in Spiritual affairs; as their savior, and could not appreciate the fact that through spiritual upliftment they would also benefit physically and materially.

They wanted a beneficent king here on earth; not a spiritual guide for both the present and the hereafter.

16. And when even was *now* come, his disciples went down unto the sea.
17. And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them.
18. And the sea arose by reason of a great wind that blew.
19. So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.
20. But he saith unto them, It is I, be not afraid.
21. Then they willingly received him into the ship: and immediately the ship was at the land whither they went.
22. The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered,

and that Jesus went not with his disciples into the boat, but *that his* disciples were gone away alone;

23. (Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:)
24. When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.
25. And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?
26. Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.
27. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.
28. Then said they unto him, What shall we do, that we might work the works of God?
29. Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.
30. They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?
31. Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.
32. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.
33. For the bread of God is he which cometh down from heaven, and giveth life unto the world.
34. Then said they unto him, Lord, evermore give us this bread.
35. And Jesus said unto them, I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

The word "bread" as here used, has no reference whatever to material food, but to the "spirit of life." Just as soon as man

accepts the *Divine Law* as his guide of action—thinking, desiring and effort—and does so willingly, he also begins to take on, or enter into, a new, a greater and higher life. This new mode of thinking, desiring and feeling is the spirit of a new life, hence the bread of life. As this new life is continued, the “bread” of life increases more and more until it is increased many fold. This is made clear in the 27th verse, where “meat” is substituted for “bread.”

“Labour not for the meat [bread] which perisheth, but for that meat [bread] WHICH ENDURETH UNTO EVERLASTING LIFE, WHICH THE SON OF MAN SHALL GIVE UNTO YOU: for him hath GOD THE FATHER SEALED:”

No statement could possibly make it more certain that the *Nazarene* was NOT dealing with material substances, such as foods for the body, but the bread and the meat for the spiritual self; that which gives life to the Immortal self; the *Christos*, the Soul that is from God. He who finds and AWAKENS the *Christos* has thereby “eaten,” partaken, or become part of, the BREAD OF LIFE; that which GIVES life to the Spiritual self.

This is the Spiritual food, because it is clearly stated that it is the “bread” that has *come down* from heaven and not the material bread made from the wheat of the field.

In all of these statements dealing with the bread of life, or the drink and wine of life, the *Nazarene* had in mind the LIFE which will bring greater life; the life that will transmute or change the mortal being into the Immortal being.

Fishes, like bread and meat, are emblematical of the Spiritual life principles which build the Soul unto Immortality, and not the fishes of the water that give life to the body; these having nothing whatever to do with the Soul, or Spiritual self.

This changing of the “mortality into Immortality,” is truly a *Great Work*; it is indeed a miracle. No man can be successful in bringing this new, life into reality except he who accepts,

and lives accordingly—in harmony—with the *Divine Law* enunciated by Moses and demonstrated by the *Nazarene*.

36. But I said unto you, That ye also have seen me, and believe not.

37. All that the Father giveth me shall com to me; and him that cometh to me I will in no wise cast out.

The body of man does not come from the Father. It is of the earth, earthy. It is carnal in all of its desires and naturally seeks to satisfy these desires. The spirit of man, the life principle, is universal and common to all creatures.

The *Divine Spark*, the *Christos* that is to be awakened and become Christic, the Immortal Soul, is from the Father and is to *become* LIKE Him, returning to him while the body returns to its original element, the earth. It is true that the spirit of life, created by God, is given (lent) to man so that the body may function and become a vehicle for the Immortal self, the Soul, but, paradoxical as it may seem, the spirit is not of itself spiritual.

Those who “come to me”—that is, accept the Law as exemplified by the *Nazarene*—come to “me” as the Christ, because by so doing they become Spiritualized, REborn creatures who have turned to God and have thereby found a renewal of life on a higher plane.

38. For I came down from heaven, not to do mine own will, but the will of him that sent me.

The *Divine Soul*, the *Christos*, the Spiritual part of man, has come from, hence was sent by, the Father who is above, or in “Heaven.” Heaven also is within, but only when/after man has accepted the Law and has harmonized himself with the Law by living according to the Law.

The Soul left its heavenly sphere and incarnated in a human vehicle by means of which it would gain experience and, Biblically speaking, acquire the “knowledge of good and evil.” To have experienced evil, many evils, all evils, does not damn it, but to *continue* in EVIL will destroy it. It is Divinely decreed:

"The Soul that sinneth, it shall die." This, however, does not refer to the Soul itself, but to the personality in which the Soul is domiciled for its earthly pilgrimage.

God gave man free will; the right to do as he pleases, but in that privilege is included the penalty of being made to pay, "to the utmost farthing" for all evil done under the privilege of free will. Man may destroy himself; or he may accept the direction of the *Divine Law*, awaken to realities, awaken the *Christos* WITHIN and change his mortal self into an Immortal being; the Son of God. He has free choice; no one has the power to say him nay.

39. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

To some individuals—in fact, to a multitude of individuals—EVERY day *is* a last day, and if man does not "RAISE HIMSELF UP" by means of turning from the carnal to the spiritual, *before* that last day, then there will be nothing to raise up *on* that last day. To raise up, implies to *lift up*. To be lifted up is to be transmuted, or changed from the lower to the higher or greater; from the material, mundane, to the Spiritual.

"The last day" of the flesh is come when we have listened to *John* and have become mentally awakened, conscious of the fact that this earthly life, desirable as it is in many respects, is only temporal, hence of death. We must recognize that there is something far greater; something eternal, and that we may partake of this greater life, become one with it. We can do this without denying ourselves any of the really good and desirable things of the present life, provided we are also willing—aye, desirous—of making the effort to bring ourselves into the greater, the Spiritual Consciousness, and undergo the "resurrection" here and now, passing on finally into a realm of greater Consciousness, that of *Light*.

40. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day.

There are two conditions mentioned here, and it is well to notice this: TO BELIEVE and to SEE the Son. We all have knowledge of what it is to believe, while to "see" the Son is an altogether different matter; but in no wise impossible for those willing to live the life and make the effort necessary.

Time and again it has been indicated that men have seen God, not as a person, but in the form of *Fire, Light, as Lightning or the Holy Ghost, i.e., a dove*. The Son being part of the Father, may also be seen in the *Light*, but this is only possible after the Awakening advocated by *John*; the *Christos* brought into Consciousness, when He will appear in the form of *Light*—this *Light* upon the Altar, WITHIN the temple of the *Living God*.

The ability to see and know the Son is contingent on: Mental awakening to an altogether different concept of life than that now held by the vast majority of mankind. We must have the desire and make the effort to bring the *Divine Spark*, the *Christos* WITHIN, into Consciousness; then into manifestation; and finally find Him, as the *Light* WITHIN this temple of the *Living God*.

This is not at all impossible, though more or less difficult, as are all things that are worth while. One thing is always to be remembered: That for this express purpose the Soul came to earth and embodied in a physical body, so that it might gain experience, learn to know both good and evil, and ultimately arrive at the point where "mortality takes on (becomes) Immortality."

41. The Jews then murmured at him, because he said, I am the bread which came down from heaven.

Symbolically, this is true. The *Nazarene* came as a messenger; as a physician; he brought with him (down from above where all Souls descended from) the truth, the instructions and

the guidance which would not only save (bring into conscious life) the Souls of men, but, if obeyed, give them greater life. In this sense he actually brought them that which was life itself, or even more than life; it was both material and spiritual "bread," and he was indeed as the messenger, the bread of life to those who accepted.

This is as true today as it was at that day long ago. All men are at liberty to accept these teachings; to live and make effort accordingly and in turn they will find that they have indeed partaken of the bread (substance) giving them greater life of body, and the life that is eternal and not merely temporal.

42. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

The people who saw and heard him could see only the physical man. This physical man appeared no different to them than they themselves. How then could he come from above when they had no such feeling? They were unable to comprehend that he spoke not of his body, but of the indwelling Soul; nor that they, like him, were endowed with the *Divine Spark* which, when brought into Consciousness, would also make them as "from above."

Men judge all things by themselves. They see *their own* weaknesses, ignorance and vices in others. It is only as they themselves grow into understanding and wisdom that they begin to see virtue in their fellowman. To the Jews, the *Nazarene* was a man like unto themselves, the son of two poor people: Joseph and Mary—could anything good or greater than they come out of *Nazareth*, the lowly?

43. Jesus therefore answered and said unto them, Murmur not among yourselves.

44. No man can come unto me, except the Father which hath sent me draw him: and I will raise him up at the last day.

The *Nazarene* in speaking of "no man can come unto me," had no reference to himself physically, but that no man could come into the Spirit, the *Christic* self, unless such a man had at least in part awakened to the truth and felt drawn—had the desire—to give up the wholly carnal self *in* exchange, or *by* exchange, for the Spiritual self.

When speaking of himself, of/as "me," the *Nazarene* never referred to his mortal self, but to the Godly self; the God part of himself. The Son who dwells in the Temple of the *living* God.

The Jews, in fact, all people he contacted, did *not* know that he had spent many years in the temple changing by his thoughts and desires and constant effort, the mortal self into the Immortal reality. It was this Immortal self, the *Christos*, become the Christ, he had in mind when he referred to himself as "me."

45. It is written in the prophets, And they shall be all taught of God, Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

"Every man that hath heard" has reference to the teachings of *John*; the inculcations of a life that will change man's thoughts and desires from the purely carnal and human existence to that which is greater and higher. Men accepting this knowledge, and coming into the desire for those things which are so clearly indicated, may be said to have "heard."

Those who, having heard, are not satisfied with hearing, but begin to live and make effort according to what they have heard or has been taught to them; will begin to "learn," that is, come into the understanding. This understanding is a Consciousness—a becoming part of the Wisdom that makes whole—and, in so *becoming*, come unto (into) Christhood or "me," *i.e.*, a Son of God, or Sonship with the Father.

46. Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

To say "save he which is of God," is identical in meaning to having "become the Son of God." This statement is positive

that we, ALL men, may see the Father, but that in order to do so we must become like unto the Father. That, at first, may appear impossible, but the *whole theme of John's teachings* IS JUST THAT.

This statement does not imply that we, or any man, shall see God in person, or as a person, but in the Spirit of Himself, that is, in the *Fire, Light, or Lightning* that is from above. This *Fire, Light or Lightning* is, in embryonic form, *in all men*; dormant, it is true, in the form of the *Divine Spark* THAT IS FROM ABOVE. This *Divine Spark* or *Christos* may be awakened and brought into Consciousness by EVERY ONE WHO HAS THE DESIRE, THE WILL, THE PATIENCE to do so. When it *is* awakened, it appears in the form of *Light*, and through this *Light* the Father who ALSO *is* LIGHT, is "seen" and recognized.

47. Verily, verily, I say unto you, He that believeth on me hath everlasting life.

48. I am the bread of life.

The Christos WITHIN is the "bread" or germ of Spiritual life, just as the germ in the wheat is the *spirit* of physical life—yet in order that it may become such, IT MUST BE PARTAKEN OF. To partake of a thing is to accept it and MAKE IT A PART OF YOURSELF. Bread, however much of it we possess, will not give life to the body unless it is ingested, and no matter how much we may know of the Spiritual bread, it will serve us naught unless we make it—by thinking, desiring and living—a part of ourselves. To really believe is to accept; to accept is to do (work) accordingly. Merely to believe is "faith without works (action)."

49. Your fathers did eat manna in the wilderness, and are dead.

This, unlike the former statement, has reference to material bread; the substance ingested to keep us alive; to keep body and Soul together, and is a clear indication that verse 48 had an entirely different meaning; the reference there being to a

different bread; a "bread" for the *enlightenment* of the Spiritual self, the Soul.

50. This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

This bread, having reference to the bread mentioned in verse 48, is the truth and wisdom APPLIED, which comes from *above* (heaven), the Spiritual realm. It is not a substance but a method of life; of thinking; desiring and living which, if observed, will bring into life that which is dormant within, and brought into activity, has the power to CREATE THE LIFE WHICH KNOWS NO DEATH.

You can compare this with the air we breathe. Although you cannot see this air, cannot even feel it, nevertheless it is more constantly necessary to maintain life than is the material food we ingest. The Spiritual "bread," which brings life to the Soul, is much like this, and although it isn't air, it *is* an equally immaterial substance. It is a *Fire*, or *Light*, essential to the Spiritual or Soul-self of man. This *Light* is as present about us as is the air we breathe, yet, unlike the air that sustains life in the body, must come down—be drawn down by desire and effort—from above, heaven.

God plays no favorites. ALL men have the same privilege and opportunity. This *bread* of Life is offered freely to every one. Yet while it is freely offered, there is nothing on earth less free, because, in order to acquire it, we must freely and willingly give up the non-essential, the undesirable, and replace it by that which is really of benefit to both body and Soul; thereby establishing within ourselves the peace which is *heaven*; at the same time, attaining to Soul Consciousness.

51. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

The word "life," as here used, does not imply temporal life, but the life that has no end; call it eternal life or Immortal life, as you will. The bread made of wheat is also the bread of life, but this is the life of the body—and that, at best, is temporal.

The "bread which came down from heaven," and *not*, from the grains in the field, is that spiritual substance which, if properly partaken, used, or directed, will give life to the Spiritual self; the *Divine Spark*—the *Christos*. Like the "bread from heaven," this also came from above, or heaven. This *Divine Spark*, or *Christos*, so often mentioned, must be spoken of time and again, BECAUSE IT IS THE THEME OF IMMORTALITY, mortality taking on Immortality. If it is to live, this *Divine Spark* must have its "food" as certainly as must the body.

The substance of this "bread from heaven" is actually WITHIN US. This substance, or the wherewithal for the "bread of Life," constitutes our carnal passions: hate, anger, jealousy, cruelty, dishonesty, UNgraciousness and all of the other passions part of us and part of the physical, human self. These passions must be changed, transmuted, into the Godly emotions of kindness, humaneness, affection, generosity, graciousness, reverence, and all the other desirable emotions, so that they may become the "bread from heaven" which will give life to the as yet unawakened Spiritual self, the *Christos*.

There is a Spiritual self *within* us which came down from above, or heaven, the REALM OF SOULS, but this Spiritual self is inert, buried, forgotten. There also is within us the "food" which will nourish this Spiritual self as it is awakened, and as the undesirable in us is changed for its use. Both the awakening and the change or transmutation must begin to take place *at the same time*, and this is the *Great Work*; the Second, or Spiritual birth.

"The flesh" is the material self, of the earth, earthy. It is this flesh, this body which must be changed, transmuted, so that the newly born (awakened) child may grow and wax strong.

Throughout all his ministry, the *Nazarene* spoke and taught in parable, symbolism, and by analogy. HE HIMSELF SAID SO. He could hardly do otherwise because this was the manner in which the Mystery schools taught its Acolytes, one of whom was the *Nazarene* during his stay in Egypt. The full understanding of this symbolism, though not at all complex, is not the result of reasoning and analysis, but of growth and the development of the inner self. We comprehend spiritual truths in proportion as we become spiritualized in our nature. We will understand the *Divine Law* in ratio to our obedience of the *Divine Law*. The understanding of Spiritual Law is in the BECOMING and not by reason of intellect or faith.

52. The Jews therefore strove among themselves, saying, How can this man give us *his* flesh to eat?

The Jews could not possibly understand that the *Nazarene* was expounding truth by the application of symbolism and analogy. He did not mean to offer his own body to them for their benefit, but to make clear to them that it was necessary for them to eat, *i.e.*, CONSUME, *raise up*, change or transmute, the carnal tendencies into spiritualized substance, which would give life to the Infinite within them. He tried to tell them that the personality is temporal at best, and that the *Divine Spark* could not be brought to life except as a result of change, that it might *Become* the Conscious Soul; mortality TAKING ON Immortality. The undesirable in us must "die," cease to exist, as a result of change; that the permanent may take on the "newness of life"; that "the rose may breathe its breath." Undesirable tendencies, habits and practices must be sacrificed, CONVERTED, must offer their life upon "the altar of sacrifice" that the good, the lasting, the eternal, may take on life.

This is the Cosmic Law governing throughout the universe. We know this Law as the LAW OF CHANGE; OF CONVERSION FROM THE LOWER TO A HIGHER form. This process is clearly and simply illustrated in the fermentation of fruit juices, their

purification and clarification; material, non-spiritual substances undergoing a *change*, being transmuted or transformed, emerging as a spiritualized substance; the "body" of fruit changed into purified spirits.

53. Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you.

Unless the body, through a process of change, is fed to the *Divine Spark*, there is no Immortality. The life in the body of man is not his own. It belongs to the Father. But, if man will use this life to change the body (which is the Son of man) into qualities of Illuminated Soul (which is the Son of God), then does he become a Conscious Individuality. The Conscious Individuality, the Soul, is then his own, *because he himself created it, through his thoughts, his desires, and his acts, and through effort—oft repeated and long continued effort to accomplish Soul Illumination.*

54. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

This is made comprehensible by the foregoing explanations. But the fact should be emphasized that such interpretation as this cannot be understood by mere intellectual comprehension. Knowledge that comprehends such principles is not an intellectual acquirement, but is the result of spiritual, or Soulual growth.

Man is *not* "raised up" until the "last day." To be raised up, *i.e.*, resurrected, is not possible until "mortality has taken on Immortality." When this occurs it is the last day of the carnal self, and the beginning of the REborn or Spiritual life.

55. For my flesh is meat indeed, and my blood is drink indeed.

The flesh is the life of the Soul; therefore it is well said that it is meat. Without the flesh and the blood (for they are but the body and the vitality, or the life therein), the Soul could not manifest, but the *Divine Spark* which can become the Illumi-

nated Soul, dwells within the body, man. After the mind is Awakened and turns from the temporal to the eternal, it makes use of its powers, forces, and even uses its inherent evils for the benefit of the Spiritual, or eternal self. It is then that there will be *life* in the true meaning of the term; a beginning of life that is Individualized and eternal.

56. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

When the desires of the flesh have been exalted, when the Soul has become Conscious, the *Christos* changed into the Christ, man has indeed become the temple of the *Living God*, and God dwells therein. The body will then have become a living body; while the blood becomes the *spirit* of Immortalization.

57. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

58. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

59. These things said he in the synagogue, as he taught in Capernaum.

60. Many therefore of his disciples, when they had heard *this*, said, This is an hard saying; who can hear it?

The disciples meant to ask, Who is able to understand this saying?

61. When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?

62. *What* and if ye shall see the Son of man ascend up where he was before?

63. It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit and *they* are life.

In these few statements is a clear exposition of the Laws as taught by the *Nazarene*. It was *not* "material" food he came to bring men, but the spiritual, this spiritual accepted, *i.e.*, separated

or "brought out" of the material, becomes quickened; that is, **GIVES LIFE**. It is well said that the body profiteth nothing—spiritually—though it does benefit by the removal of that which is evil, debasing and destructive; that which brings disease and sorrow.

The *Nazarene* speaks, as he himself tells us, of the *Spiritual*, and not of material things. His discussions deal with the spiritual part of man's being, the *Christos RAISED UP*; not of the body or material things; things that, of a few days, pass on and are known no more. In these few statements the *Nazarene* speaks plainly, and not in parable.

64. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

Those who do not believe, will not obey. They in truth, **BY THEIR ACTS**, betray that which is good or that which is higher. By refusing to follow the Law in every department of life, in the secrets of the heart as also in their relations with men, they make it impossible for themselves to attain the Christhood that the *Nazarene* endeavored to bring into the lives of men. Such men will not even understand the reason for his mission. We are able to comprehend only that which we build into our lives. This is the truth made manifest by experience.

65. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

66. From that *time* many of his disciples went back, and walked no more with him.

This is a substantiation of the axiom: "Many are called but few are chosen [remain]." Many seek because they believe there is an easy way to obtain the good things of life, both material and spiritual. They usually become discouraged when they ultimately realize the fact that **FOR EVERYTHING THEY DESIRE, WHATEVER ITS NATURE, THERE MUST BE AN EXCHANGE**

MADE. It may truthfully be said of them: they are grossly dishonest in heart. They are unwilling to be just and honest; not ready to offer something of equal value for that which they seek. The dishonest man is really a thief in spirit. He seeks to obtain a benefit for himself at the expense of his fellow man. His every effort is to gain by another's loss.

There are many, very many, of those who "go back, and walk no more" with those who seek to teach them the truth that is **THE WAY OF LIFE**. They refuse to give up the temporary things of life, the pleasures, profits and honors of today for the realities of tomorrow and future days.

67. Then said Jesus unto the twelve, Will ye also go away?

68. Then Simon Peter answered him, Lord to whom shall we go? thou hast the words of eternal life.

Peter, at least, recognized that the *Nazarene* was teaching them the Truth and the Law; that which would, if obeyed, bring them the greater life; help them to change "mortality into Immortality." He also voiced an uncertainty; that perhaps if there were an easier way, he might follow it: "Lord, to whom [who else] can we go?"

69. And we believe and are sure that thou art that Christ, the Son of the living God.

70. Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

There is evil even among the good, or in the good. In mortal life it is impossible to eliminate all that is evil. If this were possible, life would no longer belong to the realm of mortality, but would become entirely spiritual. We should constantly strive to eliminate or change as much of the undesirable as possible. The whole of the *Work* will not be accomplished until the great change, the crucifixion itself takes place; meaning the time when the "crossification," or "change over," is completed.

71. He spake of Judas Iscariot *the son* of Simon: for he it was that should betray him, being one of the twelve.

Whenever we are guilty of doing that which we know is not right—righteous—we betray the *Christos* within us. When we do this, we are guilty of betraying our God. There can be no other interpretation—and how many of us—and how often—are we guilty?

CHAPTER SEVEN

“If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.”

1. After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.
2. Now the Jews' feast of tabernacles was at hand.
3. His brethren therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest.
4. For *there* is no man *that* doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.

THE DISCIPLES had not as yet learned that whatever good a man does, HE SHOULD DO IT BECAUSE HE LOVES THE GOOD, and *not* to advertise himself, or display his powers or greatness. Even the world of today does not have a clear conception of this LAW OF GOODNESS. The mass continues to follow in the old footsteps of doing good to be seen of, and praised by men. The masses are not conscious of the eternal command: “Let not thine left hand know what thy right hand doeth,” nor of the other: “When ye pray [worship God] go into thine closet and close the door thereof.”

Only the righteous man does this because he loves all that is good, and it will be accredited to him. Doing good for its own sake will help him to pay his indebtedness to the eternal Law. Only in this manner can he pay the Karma of past incarnations, as well as of the present life.

5. For neither did his brethren believe in him.

It is seldom that our associates recognize the good in us; understand our intentions; or believe us to be other than they

are themselves. This is natural. Those constantly near us see the errors we commit or, **WHAT THEY, BECAUSE OF LACK OF UNDERSTANDING, BELIEVE TO BE ERRORS.** Seeing these acts of ours which to them appear to be errors, they cannot understand that we might be wiser than they, or that wisdom dictates our acts, and they judge us according to their own standards.

Moreover, being themselves steeped in error, they are unable to comprehend that we, who are so closely associated with them, are other than they.

6. Then Jesus said unto them, My time is not yet come; but your time is alway ready.

Your time, my time, is **NOW**, today. There is much yet undone; much to be overcome; great changes yet to be made, and we are commanded **TO ACT NOW.** Tomorrow may be too late. The *Nazarene's* time for a change, a change different from that of his disciples, was not yet; though he had overcome those things which were yet a part of his disciples, hence they had need for beginning in the **NOW.** Thus it is with all of us. There are no exceptions.

7. The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

The world resents being told of its evils, its weaknesses and its degradation. It hates those who expose them; more especially so if it feels that those making the exposures have themselves overcome these evils and speak the truth. This is a double exposure. It uncovers their evils, and at the same time, reveals to them their possibilities to do, or be, otherwise.

All the Avatars and Saviours of the past ages have faced difficulties in this respect. Their Paths were strewn with thorns. Men were wedded to their habits, whether in business, social, civil, or religious activities. They prefer to continue in their evils rather than be accused by them and become conscious of them. Self-accusation—a coming into the consciousness of the evils as a result of weaknesses—is galling enough to them, but

to have another, or others, expose them, is unbearable. Those who attempt it, however well-intentioned, are hated for it.

8. Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come.
9. When he had said these words unto them, he abode *still* in Galilee.
10. But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.
11. Then the Jews sought him at the feast, and said, Where is he?
12. And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.

Tolstoi, the great writer, commanded: "Bethink yourselves." This great command is vital today as never before and concerns the identical subject. Men who have their own, and their fellow man's welfare at heart, should give most careful consideration to the evils of today, and whether or not these evils will again lead to the identical climax they precipitated centuries ago. If so, how to prevent it.

No man, irrespective of his evil activities, is judged and condemned so completely as he who exposes the evils rampant. Whoever is hardy enough to acquaint the mass of the evils committed by their leaders; iniquities which gravely concern them, because they lead to debasement and destruction, must be prepared to meet the condemnation and fate of all those who have served, or who are serving humanity. By those engaged in shady practices, dishonorable conduct and degenerating acts, no one is more hated and to be eliminated as quickly as possible, as he who dares to expose them.

13. Howbeit no man spake openly of him for fear of the Jews.
14. Now about the midst of the feast Jesus went up into the temple, and taught.
15. And the Jews marvelled, saying, How knoweth this man letters, having never learned?

16. Jesus answered them, and said, My doctrine is not mine, but his that sent me.
17. If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself.

The *Nazarene* taught the people very little that was new. What he did do, was to give the age-old teachings and Laws a different interpretation; one applicable to both that period and the activities of men.

"My doctrine is not mine, but his that sent me." This is clear, plain, and understandable. The Laws taught and interpreted by the *Nazarene* were as old as the world. Having been enunciated by God, they are as changeless as time. They are eternally applicable. All that any one can do, is to interpret them in a different manner; make them applicable to the actions of men in different periods or ages.

18. He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

Those who seek to awaken and bring the *Christos* within themselves into Consciousness know the truth AS A RESULT OF EXPERIENCE, and they have come to teach mankind that truth which is the WAY. They fear no man, knowing that "If God be with them, how can any man prevail against them." They who seek to be praised and glorified for the good they try to accomplish bring upon themselves the punishment such self-glorification deserves. Seek not the glory of men, but the approval of Him who is righteousness Himself. "Not my will, but Thine be done," and "Thine be the glory thereof."

19. Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?

Moses was more willing to obey the *Divine Law* than any of the other Jews who had been liberated from bondage. Because he had made every effort to become versed in it, the Lord revealed the whole of the Law to him so that he in turn might instruct his people; guide them by the Law, and bring them into

Spiritual enlightenment, even as they had been brought out of physical bondage. The Jews, however, were no more ready to accept the Laws of the Commandments offered to them by Moses for their guidance than they were to accept the teachings of the *Nazarene*. For this reason the Law passed them by and it was given to others than the Jews. The *Nazarene*, instead of being accepted as the Shepherd of the Jews leading them to the Spiritual Promised Land, was betrayed and sacrificed by them to fulfill the Law.

20. The people answered and said, Thou hast a devil: who goeth about to kill thee?

Throughout the ages, including the immediate present, anyone who has Awakened to the truth, has accepted it sufficiently to LIVE it, and benefit by his obedience, becoming Soul, or Christ Conscious, has, according to the sinning mass, a "devil"; is either considered as a fool, or frequently declared insane.

The Spiritual UNborn cannot understand that which they have not themselves experienced. They are suspicious of it, and ever ready to condemn it, in order to JUSTIFY THEMSELVES. Those who have changed "mortality into Immortality" by obedience to God's Law, must either remain silent, or risk being an outcast from their fellow men; or worse, sacrificed to Moloch as was the *Nazarene*. There is no place for sheep (the Godly) among the wolves (they who live by defiance of the Law and at the expense of their fellow men).

21. Jesus answered and said unto them, I have done one work, and ye all marvel.
22. Moses therefore gave unto you circumcision, (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man.
23. If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day?
24. Judge not according to the appearance, but judge righteous judgment.

How often has this commandment, for such it is, been given to men; and how few have obeyed it? Instead of heeding the precept: "By their works shall ye know them," men judge their fellow men by appearance, or by what they *believe* them to be—judged by what *they* would do in their place.

They feel that those who are not "with" them in their mode of life, social activities, church or social affiliations, must naturally be "against" them. They judge this to be a crime that must be punished by whatever means is at hand. It were well for all men, unless selected for such duty, to refrain from judging any of their fellow men, lest *they* be judged according to the same judgment. Thus saith the Law.

25. Then said some of them of Jerusalem, Is not this he, whom they seek to kill?

26. But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?

27. Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

A cryptic, hence contradictory statement as ordinarily interpreted. We may be acquainted with a man, but we cannot actually *know* him, unless we enter into the same spirit and *cause* of action dictated from within him.

No man is able to say or know to what degree another may have attained. As time and time again indicated in sacred literature, those who had attained to the Second birth, or Christhood, passed among men, and they knew him not; but each one formed his own opinion of him; each according to his own knowledge, feelings and outlook on life and the way *they* thought life should be lived. Only those who themselves have passed through the Spiritual birth by bringing the *Christos* WITHIN into Consciousness can know others who also have accomplished this.

Men cannot *know* God until they, themselves, by obedience to the Law, have become Godlike. None can *know* those who

have become the Sons of God except those who also have so attained. Men often condemn themselves by judging their fellow men without full knowledge of what they really are. Truly it is written, ". . . but when Christ cometh, NO man knoweth whence he is, or in whom he is."

28. Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not.
29. But I know him: for I am from him, and he hath sent me.
30. Then they sought to take him: but no man laid hands on him, because his hour was not yet come.
31. And many of the people believed on him, and said, when Christ cometh, will he do more miracles than these which this *man* hath done?
32. The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.
33. Then said Jesus unto them, Yet a little while am I with you, and *then* I go unto him that sent me.

The *Nazarene* was fully aware of the work he was to do and when that work, so far as he was concerned, would be finished. He was further conscious that his REbirth, or REgeneration, was nearly completed, and that his time of earthly pilgrimage was coming to an end. Lastly, he also knew the temper and the wickedness of the Jews whom he had come to lead to Spiritual freedom, but who misinterpreted his efforts and felt that he had usurped their offices and their authority. Men then, as to-day, who are engaged in other than righteous works, will incite the masses to every effort possible to destroy those whom they so judge.

35. Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles?

The Jews, deluded by self-righteousness and because of non-acceptance and non-compliance with the Law, were blinded by

everything except that which was material and of the flesh. Authority of form, material success, power, carnal practices, were their God. They were unable to see, or if seeing, to comprehend, anything pertaining to the spiritual; that which the *Nazarene* was making every effort to teach them for their own benefit. Seeing clearly conditions as they are, can it be truthfully said that there is the slightest difference between that far-away day and today?

36. What *manner* of saying is this that he said, Ye shall seek me, and shall not find *me*: and where I am, *thither* ye *cannot* come?
37. In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.
38. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.
39. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given*; because that Jesus was not yet glorified.)

No attempt is here made to suggest that this "*living water*" is the material liquid with which we are all familiar. It is clearly stated that this is a *Spiritual* water that giveth life; which all may partake, and which will lead those who accept or "drink," to things greater, *i.e.*, the Holy Ghost, which is the *Light*, or the *Fire*, of the Soul; the Immortal part of man.

To be glorified is to be "surrounded by *Light*." That man may be so glorified or surrounded by *Light*, it is first necessary that there be a "drinking of this *living water*." There must be an Awakening of the mind, of the DESIRES AND LONGING for that which is higher than we are generally familiar with, and this will gradually, as a result of effort, lead to the *Light* that is the "glorification" of the Soul.

40. Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.
41. Others said, This is the Christ. But some said, Shall Christ come out of Galilee?

42. Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?
43. So there was a division among the people because of him.
44. And some of them would have taken him; but no man laid hands on him.
45. Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?
46. The officers answered, Never man spake like this man.
47. Then answereth them the Pharisees, are ye also deceived?
48. Have any of the rulers or of the Pharisees believed on him?

Passing time and experience has amply shown that with few and rare exceptions, those in power, irrespective of the time and place, are only a shade in advance of the mass, and accept only that which the mass believes and demands. Irrespective of how great a truth may be, or what benefit an idea might be to the mass, unless it is recommended by one of recognized standing, it is unacceptable and will remain so until the time when a greater number will accept the idea and demand its adoption.

Any concept that is new or foreign to general acceptance quickly offends the masses. It is condemned as untenable and those who persist in teaching it are condemned, persecuted, prosecuted, and even destroyed unless they have the hardihood, the physical strength, and moral courage to fight every inch of the way.

On the contrary, teach and preach that which has the sanction of those in power, however much in error it may be, and it is accepted by the many until time, experience and suffering proves it to be to their detriment. The *Nazarene*, like others, knew this to be true and was willing to suffer whatever was necessary; knowing that "Blessed are they who suffer for my [Truth's] sake, for they shall inherit (come into) the kingdom of heaven."

49. But this people who knoweth not the law are cursed.

In all fairness, this statement should be extended to read:
 “. . . who knoweth not the Law, or knowing the Law, *fail to live in accordance with it.*”

50. Nicodemus saith unto them (he that came to Jesus by night, being one of them),
51. Doth our law judge *any* man, before it hear him, and know what he doeth?
52. They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.
53. And every man went unto his own house.

The majority of those in power—there are always exceptions—condemn those not of their rank who do not fully agree with them, and they usually do so without investigating or extending a fair hearing. To run counter to their ideas, plans or actions is, in itself, unforgivable, so far as they are concerned. Condemnation is always for those who will “not bend the knee”; who, knowing the truth and the right, will make every effort to follow it with no regard to what the end results may be.

Woe unto those who seek to be free; free both physically and spiritually. The far greater number of men, even though living in the most civilized countries, actually live in slavery. Their slavery may differ in degree, or in direction, but they are in bondage either to themselves, to their ignorance, to weakness, and/or to their fellow men.

Blessed, indeed, are those who dare to seek their freedom; freedom from the entanglements and fetters of their own deceiving, carnal natures and the wiles and schemes of those who would benefit or profit by making use of them. Blessed are those who seek truth and permit it to function in their hearts and way of life.

CHAPTER EIGHT

“Ye shall know the truth, and the truth shall make you free.”

1. Jesus went unto the mount of Olives.
2. And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.
3. And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,
4. They say unto him, Master, this woman was taken in adultery, in the very act.
5. Now Moses in the law commanded us, that such should be stoned; but what sayest thou?
6. This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, *as though he heard them not.*
7. So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.
8. And again he stooped down, and wrote on the ground.

“Judge not, lest ye be judged by the same [your own] judgment.” Only he who is without sin, who has eliminated all evil from his heart and Soul, is in a position to judge others. We know the Law; we *know* what the Law indicates, hence we know what acts are evil, but we cannot read the heart of those who may be guilty of an evil act, we cannot know the cause, or the reason for the act. We have a right to judge the evil that is done, but not the evil doer, *unless we are officially elected or appointed to sit in judgment*, and then our judgment must be according to the cause, the deed, and without bias or prejudice

This woman was taken in the act of adultery, hence was guilty; but, bearing in mind the Law: “He who looks after

woman with lust in his heart, has already committed lust," how many of those who stood as accusers were not guilty of the same sin? How many were actuated by a feeling of vindictiveness because they had the desire in the heart but were not given the opportunity; hence their judgment being warped by envy? Before we judge, we should search to learn whether or not our desire to judge is not based on the denial of opportunity.

The woman taken in adultery was no more guilty nor deserving of punishment, than he or she, who, by word or look, causes suspicion to fall upon the reputation of another. Sin is sin, irrespective of its nature, and the greater sin is not what we do unto ourselves, but the evils we bring upon another.

9. And they which heard *it*, being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst.
10. When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?
11. She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

Since no man had found her wanting, nor due to his own guilt, dared to condemn her, why should the *Nazarene* do so? "Judgment is mine, saith the Lord." Sins are of two general types: Those which cause hurt or bring harm to another, or others; and those which bring sorrow upon us, or degrade ourselves. "He that hath ears to hear, let him hear." "He who has eyes to see, let him see." "He who is free from sin, let him sit in judgment."

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

"I am the light of the world." This is to say, I am come to bring *the truth unto men*. They who accept this truth and follow it, shall find the *Light* that is hidden *within*. This *Light* will

dispel all darkness (ignorance) and enable men to walk in the light; and they who walk in the *Light* will have found the life that is eternal.

The *Nazarene* implied that they should accept the *Divine Law* even as he accepted it, and follow his example in living in harmony with it. This "following him" is the "sowing"; he who sows shall reap accordingly. *This is the Law.*

13. The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.

14. Jesus answered and said unto them, Though I bear record of myself, *yet* my record is true: for I know whence I came, and whither I go! but ye cannot tell whence I came, and whither I go.

There are many who, like the *Nazarene*, become conversant with the Law, live according to the Law, then pass through the baptism of the water, *i.e.*, the mental awakening to greater things in life and, as a result of this awakening, they have the desire, and make the effort to bring the *Christos*, the God *Spark* WITHIN themselves, into Consciousness and final Illumination. These will not only *Know* whence they came, but also what they are, and whither they will go. As a result of their own desires and efforts, they will have changed "mortality into Immortality" and with it, come into the knowledge and the *Light* that is eternal.

15. Ye judge after the flesh; I judge no man.

The Pharisees judge after the flesh, *i.e.*, they judged others by themselves; by what they were; by the things they desired; by their willingness to do whatever was necessary, whether good or evil, in obtaining for themselves the things they wanted. This is the judgment of men, and is never a just judgment.

16. And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.

"I am not alone, but one with the Father from whom I came." All men have, like the *Nazarene*, the privilege to bring

into life and manifestation that which is **WITHIN** themselves, which came from, and which they received from the Father. If they will do this, then they, too, will be able to say with truth: "I and the Father that sent me." This, however, requires a great deal more than belief or faith. It necessitates an awakened, *enlightened* desire, and the effort to arouse and bring forth the *Christos* which alone can help man to become at *one with* the Father.

17. It is also written in your law, that the testimony of two men is true.
18. I am one that bear witness of myself, and the Father that sent me beareth witness of me.
19. Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.

He who knows the Father will know the Son also. It is equally true that he who knows the Son will also know the Father. This "son," in embryo, or as the *Divine Spark*, the *Christos*, is hidden within man. It is buried deeply under the debris of the carnal life. If this carnal life undergoes a change, if the evils inherent of the flesh are transmuted and the necessary effort made, the *Christos* will be awakened and brought into manifestation. This is a Consciousness—a **KNOWING**; a recognition that this **IS** the Son of man, *become* the Son of God. He who *knows* has come into recognition of the Son. He will also, as a result of such Consciousness, know the Father. This is the **ONLY** means whereby man may come to *Know* the Son who has **BECOME** the inheritor of Immortality; the Son of God. "Know ye not that ye are the temples of the *living* God?" is spoken of those who have come into the life; awakened from the "dead," from their material and carnal self. Those who have awakened from the "dead," have come into "the life," made free from their carnal self.

20. These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.

21. Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.

The *Nazarene*, NOT because of his birth, but as a result of his obedience to the *Divine Law*, had brought about a complete REGENERATION of himself. He had followed *John*; that is, he had obeyed *John's* injunctions to Awaken his mind, his thoughts and desires to the realities of both this and the future life. In doing this, he also Awakened the *Divine Spark* within himself.

He did not stop there, but continued in his efforts; bringing the *Christos* into life and manifestation, "mortality had put on Immortality." He, the son of man, had become the Son of God. His body had been prepared as a temple of the *Living God*; hence he would proceed to that sphere or plane of being to which none can aspire except those so prepared.

Those who heard his words had not *accepted* them; they had made no effort to change their thoughts and desires from the mundane to the Spiritual, much less to free themselves from the evil tendencies within themselves, transmuting the carnal desires into godly emotions. It has been truly said: "whither I go, ye cannot come." No person now living can experience the Second birth so long as he is unwilling to listen to the inculcations of the Law, and to actually follow it until his own "mortality puts on Immortality." Although the WAY is open to all, few will follow it because the desires of the mortal self are too insistent.

22. Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.

23. And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.

"Ye are from beneath," is to say: you are from the earth, earthly. The Spirit which is from God is asleep within you; deeply buried under the debris of your earthly passions. Unless you change your mind, your thoughts and your desires, so that your efforts will be differently directed, you will always remain

earthly. You will be forced to pay the penalty for not fulfilling the Law by doing the work for which you came to earth; namely: to change the carnal into the Immortal, by awakening the *Spark* of Divinity which became a part of you at your physical birth; the *only* means to the Spiritual or Second birth.

24. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am *he*, ye shall die in your sins.
25. Then said they unto him, Who art thou? And Jesus saith unto them, Even *the same* that I said unto you from the beginning.
26. I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.
27. They understood not that he spake to them of the Father.
28. Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am *he*, and *that* I do nothing of myself; but as my Father hath taught me, I speak these things.

The "mystery hidden for ages" has been many times referred to by *John*, and in many different phrases. In verse 28 there is a direct reference that cannot be missed by anyone truly seeking for the truth: "*When* [after you have succeeded] you have *lifted up* the Son of man [raised up, exalted, purified your carnal self] *then* shall ye know that I am *he*." The Son of man as he is, must be transmuted; the material must become spiritualized. The dross changed into "gold"; the passions into Godly emotions. As this is brought about, Intuition is awakened and man begins to "Know himself," and gradually becomes conscious of *all that is to be his eternal welfare*.

There is no mystery in the statement "lifted up." No one can pretend that he does not know what the phrase "lifted up" means. The complete statement "WHEN you have lifted up the Son of man, *i.e.*," YOURSELF, means that then, and only then, will you be able to recognize the Son of God, because you have then become "like him."

29. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

"Ye [who succeed in making yourselves so] are the temples of the *living* God." This means neither more nor less than that He, God, is with them who have succeeded in accomplishing this work, and that they, like the *Nazarene*, are never left alone. Moreover these, like the *Nazarene*, always do the things that please Him. They live according to the Law that He gave for their welfare.

30. As he spake these words, many believed on him.

31. Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed.

Only those who accept the Law, who begin to live in harmony with the Law, and continue to live in it, can be said to be disciples, *i.e.*, followers of he who teaches the Law. "Continue in my word." This does not say, "believe in my word," but CONTINUE in it; that is: LIVE ACCORDING TO THE WORD; which is to say: the Law.

32. And ye shall know the truth, and the truth shall make you free.

It is not sufficient to have learned what constitutes the truth. Mere intellectual knowledge will avail nothing. We can actually *know* only that which we have experienced. To experience we must ACT; WE MUST "pass through." After we have passed through an experience, we have the knowledge which that experience has given us. WE WILL KNOW. A thousand volumes may be written on the subject of affection and the greater emotion called Love. We may read all of them, study them until the leaves fall apart, but unless we have *felt* affection, have *actually* loved, we will not KNOW what, in fact and reality, constitutes affection and Love.

This is equally true of all things that concern the Law or the truth. To KNOW the truth we MUST *have lived the truth*. TO LIVE, IS TO EXPERIENCE, TO EXPERIENCE, IS TO KNOW.

All things are *in* God; all things came *from* God. Man, created in the image of God, is a part of all things, though in a lesser degree. Man though a part of God that has been separated from Him; is unconscious of the link between himself and his Creator, and *must, by his own efforts* develop his God-Consciousness. The image of God in man is in a potential state; must be evolved, unfolded and brought into conscious realization. Man may do this by *living* the life indicated by the *Divine Law*. The truth of God is potential, involved in man's nature. But it must be *evolved*, made dynamic, and allowed to function in his life.

Truth functioning in man's nature sets him free from error and sin. Truth and goodness are already with him; but he must come to *know them by experience as a result of living them*. To *know* the truth means to *become conscious* of the Infinite.

This consciousness will set man free from the entanglements of the self-life; enable him to move and have his being on a higher plane of understanding and *feeling*. Moreover, as a result of his experiences and Spiritual realizations following his efforts to free himself from the carnal and wholly human, man will become capable of expressing a love heretofore unknown to him.

God is *Love* and *Light* and *Life*. The more our nature expresses love for all things, the more of God we have in us, and the more we will *become like Him*.

33. They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

34. Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

Man may be held in serfdom to another and still be Spiritually free, because the God-self, the Soul, cannot be held in bondage to anyone but to, or by the self.

He who lives a purely carnal life, is a slave. He is in bondage to his thoughts and desires. These thoughts and desires dictate

his acts; actions which often are degrading and destructive to his Immortal self. He who lives in the flesh, is a slave to the flesh; just as he who is beholden to another—SUBSIDIZED—as millions are—is a slave to that other, or others, though in theory a free man. He who commits sin is a slave, bound body and Soul to the devil—to the sin which is his master.

35. And the servant abideth not in the house forever: *but* the Son (of God) abideth ever.
36. If the Son therefore shall make you free, ye shall be free indeed.
37. I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.

"Ye are Abraham's seed." The "seed" is Godly created, but has become degraded. That which the seed represents has become enslaved. Its voice is hushed. It has been buried in the debris of evil so deeply that it is no longer either felt or heard.

The good, "the word," which it represents, has no longer a place in those who are degraded, or still imbued with carnality. Only as this "seed," this God-self within, is permitted to germinate—come to life—will the evils be eradicated and the "Soul of Abraham" come forth.

"Ye seek to kill"; you would much prefer to destroy than to bring to life. You have degraded your birthright. God is no longer IN you, nor WITH you, and will not be unless and until, you awaken from your sleep of death, and begin to see the *Light* that *alone* is life.

38. I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

The *Nazarene*, except for the period he labored with his father Joseph as a carpenter, was concerned solely with the moral and Spiritual life of those whom he came to teach and guide. All that he taught and indicated that men should do was based on the Law; that Law which was first instituted that men

might obtain the greatest benefits from life on earth, and with the least sorrow. The *Nazarene* came both as a teacher and an exemplar.

Those whom he came to teach had lived, not according to the Law, but after the example of their fathers before them, and after the maxim: "That which was good enough for my father is good enough for me." As a consequence of this erroneous belief, they suffered from all of the evils their fathers did, despite the fact that **THEY HAD THE LAW OF MOSES TO GUIDE THEM.**

In this we have a **MOST VITAL LESSON FOR THE PEOPLES OF TODAY. THE PROBLEM OF JUVENILE DELINQUENCY IS NOW VERY PREVALENT.** It is not what parents teach their children that directs their lives, **BUT THE THINGS THEY SEE THEIR PARENTS DO; THE THINGS THEY HEAR THEIR PARENTS SPEAK.**

If the speech and actions of the parents is contrary to their inculcations, these instructions, however correct they may be, will make little or no impression upon the consciousness of the children. Unconsciously or subconsciously, the children have been impressed to do what the parents do, and not what they say. **THE SUBCONSCIOUS UNCONSCIOUSLY** impresses them with the thought, though it is **UNCONSCIOUS:** "If father and mother do these things, they cannot be wrong, despite what they say,"—and they act accordingly.

39. They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.

40. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

The Jews were the physical offsprings of Abraham, but had not inherited the *awakened* Spirit of Abraham. Abraham listened to the Voice of God and so far as humanly possible, lived in harmony with it, forgetful or unmindful of the demands of the carnal self.

The Jews were from the seeds of Abraham, but without the conscious Divinity of their progenitor. They ignored the Laws of God, hence did not come into the Spirit and understanding that obedience to the Law offers special benefits to those who obey the Law.

41. Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, *even* God.
42. Jesus said unto them, if God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.
43. Why do ye not understand my speech? *even* because ye cannot hear my word.
44. Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

"The lusts of your father ye will do," is merely to say that man born of the flesh is carnal (filled with the desires of the flesh, hence of the devil, that which is mortal, therefore of death), and without the Spirit that is life. To be born of the flesh is not in itself evil, but to live wholly in the flesh, after the carnal self, without thought or desire of the spirit which is life, hence from God, is evil, therefore brings death in its wake.

Whosoever doeth evil, irrespective of its type or nature, doeth the works of the devil, for the devil is the agent of death, and he who follows evil must ultimately pay the penalty for the carnalities of life. Such as these cannot come into the Spirit that is life; therefore cannot *know* God, and will be unable, because of lack of desire and effort, to change "mortality into Immortality."

Evil begets evil. That which is born of evil, or the result of evil, must pay the penalty exacted by evil; and that penalty is death.

45. And because I tell *you* the truth, ye believe me not.
 46. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?
 47. He that is of God heareth God's words: ye therefore hear *them* not, because ye are not of God.

The word "hear," as it is used in these statements, means to *obey*, or follow the words of truth. This implies obedience to the *Divine Law*, whereby alone man may "be of God," becoming like The Son of God.

48. Then answered the Jews, and said unto him, Say we not well that thou are a Samaritan, and hast a devil?

This has been the "battle of the churches" throughout the ages. It has been the cause of more sorrow and suffering than all the wars waged by men: "If you are not of MY church, do not believe and worship as I do, you are a Samaritan, you are a follower of the devil."

The real meaning of the *Christic* teachings; the WAY, the TRUTH, and the LIFE, is lost in dogma and form. There is but *one way*; the *Christos* WITHIN must be awakened and brought into Consciousness, then is man BECOME the Son of God and the Father is with him.

49. Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me.
 50. And I seek not mine own glory: there is one that seeketh and judgeth.
 51. Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

The *Nazarene* had no desire for honors or the laudation of the world. He came for but one purpose: To teach and manifest the Law. He was generally explicit in his inculcations as so clearly indicated in his saying which cannot be misinterpreted or twisted out of all semblance to its meaning.

"If a man KEEP my saying—the Laws that I expound—he shall not see death." It does not state that if a man believe in

that which he taught, but if he keeps, that is, OBEYS (LIVES in accordance and in the spirit of the Law) THEN, *and* THEN ONLY, will man not see death, when, as a result of his obedience, "mortality will have put on Immortality."

52. Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.
53. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?
54. Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God:
55. Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.
56. Your father Abraham rejoiced to see my day: and he saw *it*, and was glad.

The *Nazarene*, though using the word "see," has no reference to the *person* Abraham, but to the eternal Soul of Abraham. The Soul, by obedience to the Law, had attained to Sonship with the Father, and this Soul of Abraham still lived more surely than he had ever lived on earth.

The Jews to whom the *Nazarene* spoke were totally ignorant of the great truth of the Second birth or the REgeneration of man. They were interested only in the letter of the Law. Being born in the flesh, they were concerned with the letter of the Law; the carnal desires, the passion for profits, and the life of the self.

57. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?
58. Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

The *Nazarene* did not speak of his present personal self, but of the *Christic* Soul that is eternal. That Soul was now Con-

scious **WITHIN** him and he manifested it by his works. The Soul had its beginning in time; coming to earth in birth and rebirths, until it had, Biblically speaking, come, by experience, into the "knowledge of good and evil," and had succeeded in overcoming evil with good; attaining to the exalted status of a Son of God, possessing all knowledge.

59. Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

CHAPTER NINE

“ *whereas I was blind, I now see.*”

1. And as *Jesus* passed by, he saw a man which was blind from *his* birth.
2. And the disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?
3. And *Jesus* answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

An *Arcane* statement reads: “Sin must come into the world, but woe unto him through whom it cometh.” There are two manner of evils from which man may suffer. One is the result of his own, or his “father’s” sinning, the operation of Karmic Law; the other is the result of the evils committed by others, but from which the innocent suffer.

One, the first, creates an indebtedness which must be paid. The other is credited to them for which the *Divine Law* will compensate them in due time.

When unavoidable and unexpected evil befalls one, it should be accepted without grumbling, but the cause sought in order to avoid a like occurrence in the future. If it is found to have been caused by one’s own acts, amends should be made. The Law will always be fulfilled; payment is exacted from the guilty; the innocent compensated for loss or suffering not the result of their own acts. Feelings of resentment, bitterness or hatred will delay the fulfilling of the Law.

4. I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

There is a physical body and there is a Spiritual “body”; there is material work to be performed, as there is a Spiritual work. The *Divine Law* is inclusive of both, and demands that

body and Soul shall have attention; that neither one be neglected. The "night" cometh when neither the body nor the Soul can be served; this "night" comes upon us following our neglect of one or both, and the passing of the body. This is the "night" to be dreaded if we have failed in the command to "set our house in order."

The body is as important to us, and to God, as is the Soul. It is *only* as a result of efforts made *while in the body* and of the transmutation of that which is OF the body, that REGENERATION can be accomplished. Without the body, there would be no mind to Awaken to realities; there could be no Second, or Spiritual birth. The Soul or *Christos* could not be awakened; "mortality could not put on Immortality; the Son of man could not *become*—be changed into—the Son of God.

If we do not do the WORK that is to be done while it is "day," that is to say, during physical life ON EARTH, it cannot be done when the "night" cometh, that is, after the Soul enters the Realm of *Light* without having BEEN BROUGHT INTO THE LIGHT.

This world is the sphere of action; of effort; of attainment; of *enlightenment*. If our opportunities here are neglected, we must wait for a future time; another journey on earth; this might be in the far distant future. Perhaps, because of extreme darkness, never. NOW is the time, not in some indefinite "tomorrow."

5. As long as I am in the world, I am the light of the world.

This could be worded differently to be more readily understood.

As long as I—the Arisen Christ—am in the world,
I am the *Light*, bringing light into the world
for all who are *ready* to accept its guidance.

Each human creature is a world in itself. Philosophically, man is a Microcosm, or little world, and in this world is a Light,

just as there is a light—a sun—in the larger world, the Macrocosm. However, unless the Soul, the *Christos*, is awakened and brought into Illumination, it will be no light; all will be in darkness.

That little world of man is in darkness and must remain without light until such time as man comes into the Consciousness of what he may be, and proceeds to make the effort to become in truth a *light* both unto his own little world, and the world of men as was the *Nazarene*. This is possible only by obedience to the mandate of the *Divine Law* as it concerns BOTH the body and the Spiritual self, the Soul of Man.

6. When he had thus spoken, he spat upon the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,
7. And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way, therefore, and washed, and came seeing.

Man, as he now is, either is blind, or sees as through a glass darkly. It is only as he hears, and obeys the command of God, or the Voice of God—the awakened Conscience *within* himself—that he begins to see. This requires OBEDIENCE TO BEGIN with and obedience is followed by action in accordance with the command of the *Christos*, governed as it is, by the *Divine Law*. "Whereas I was blind, now I see."—*John* 9:25.

8. The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?
9. Some said, This is he: others said, He is like him: *but* he said, I am *he*.
10. Therefore said they unto him, How were thine eyes opened?
11. He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

To obey the *Divine Law* is the Biblical "sowing." No man can sow and not "reap," and the reaping is ALWAYS according to the sowing and the spirit (feeling) in which it is done. To follow the *Divine Law* is to obey the master; the Master is first of all the Giver of the Law, and second, the *Christos* WITHIN which came from Him—descended from Him. To obey is first to accept; secondly act accordingly; and, lastly, to receive the benefit of obedience or action.

12. Then said they unto him, Where is he? He said, I know not.
13. They brought to the Pharisees him that aforetime was blind.
14. And it was the sabbath day when Jesus made the clay, and opened his eyes.

The sabbath day, is the "good day" or day of gladness and rejoicing. It is a day of joy when Spiritual blindness is removed and man sees clearly and no longer as "through a glass darkly," or with eyes beclouded by carnality—the gross desires of the flesh.

"Rejoice ye, for the Lord [*the Light*] has come." All Spiritual benefits and, in truth, ALL benefits, whether material or Spiritual, follow obedience to the *Law* enunciated by both Moses and the *Nazarene*. Both were messengers from God; both were the givers of the Law; both, in a true sense, were Saviours.

15. Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

To wash is to remove, cleanse, become free from. Material without the spirit is dead. Those who are buried in materiality cannot see. When this materiality (the clay) is washed away or removed, *i.e.*, changed or transmuted, then will the *Light* shine through and we will be able to see clearly. No longer

blind, we will see plainly and not as "through a glass, darkly." Whether interpreted literally or symbolically, this is plain, undeniable truth.

16. Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

That which men cannot understand—and this is almost universally true—they condemn. Unable to perform such work themselves, they take the position that those who can or do such deeds must be sinners; of the devil and—not so long ago—witches.

Moreover, the sinful man, torn with the knowledge, or consciousness of his own evils or sins, cannot comprehend the possibility of another's being free from sin and, to salve his own conscience, he judges all men guilty.

Since, in the eyes of the sinful man, all men are guilty, the work they do, especially that which defies mortal or intellectual understanding, must be evil, hence certainly not of God. In such manner was the *Nazarene* and all his works judged; in like manner must all who follow his footsteps expect to be judged *and condemned*.

18. But the Jews did not believe concerning him that he had been blind, and received his sight, until they called the parents of him that had received his sight.
19. And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?
20. His parents answered them and said, We know that this is our son, and that he was born blind:
21. But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.
22. These *words* spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.

The parents of the boy who was born blind were unable to answer otherwise. They had not come into the knowledge, the Wisdom and the *Light* the *Nazarene* had attained as a result of his desires and efforts.

23. Therefore said his parents, He is of age; ask him.

24. Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner.

They were apprehensive lest the *Nazarene*, proclaimed the *Christ* had come, not as a teacher of the *Divine Law* and Vice regent of God, but as an earthly ruler who would dethrone those then in power, hence they did all in their power to discredit both his teachings and his works. They were in fear that the people, seeing his works, and hearing his words, would believe and follow him; they feared his power would become so great that it would be only a matter of time until he would proclaim himself, or his followers would proclaim him, as actually in temporal power; King of the Jews.

They knew full well that, should this happen, their unholy rule would end and they would no longer be able to dominate the people to their every advantage. They felt secure in giving God the credit; to whom, in fact, it belonged; the *Nazarene* having repeatedly proclaimed that he himself, without God or the Father, could do nothing.

25. He answered and said, Whether he be a sinner *or no*, I know not: one thing I know, that, whereas I was blind, now I see.

Just as long as man satisfies the desires of the flesh and lives a carnal life, he will remain blind to all that is holy, exalted and of a Spiritual nature. He is unable to understand anything that does not belong to the flesh or is part of the mortal self. He is, indeed, blind.

It is only as he begins to awaken to the temporal nature of his self-being, glimpses something greater and higher, and follows in the *Light* that he is beginning to see, that he will gradu-

ally be relieved of his blindness and be able to recognize the realities of both the body and the Spiritual self, the *Christos*, or Soul. As he progresses and sees more clearly, as the REbirth, or Spiritual birth becomes an accomplished fact, he will indeed *See*, whereas he was blind before.

26. Then said they to him again, What did he to thee? how opened he thine eyes?

27. He answered them, I have told you already, and ye did not hear: wherefore would ye hear *it* again? will ye also be his disciples?

“Will ye ALSO be his disciples?” In this question is the implication that he actually was seeking not only for material light, but also for Spiritual *Light*; that he was in truth, a follower, or an “acceptor” of the inculcations of the *Nazarene*; that the benefits he received were in fact the result of his seeking, OF EFFORT MADE BY HIM TOWARD THAT END.

28. Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

When they finally recognized the fact that they were unable to shake his faith or to confuse him, they condemned. It was as if they had said: “If you are not with us, you are against us. Being against us, you are with him who doeth these things without the sanction of *our* Laws; hence a sinner, and the devil is in you.”

The pretension of being the disciples of Moses was a superficial one. Had they indeed been the disciples of Moses they would have been obedient to his Laws; Laws which in no wise differed from those enunciated by the *Nazarene*, except in this: they were limited in that they did not include the cardinal doctrine of the Second, or Spiritual birth, without which attainment or experience, no man, whatever his nationality, color or creed, can “enter into the Kingdom of heaven.”

29. We know that God spake unto Moses: *as for this fellow*, we know not from whence he is.

They spoke an untruth when they said they **KNEW** that God spake to Moses. At best, they *believed* it. They could not *know*, not having been present when the Laws were given to Moses. They spoke truth when they admitted they did *not* know whence came the *Nazarene*.

30. The man answered and said unto them, Why herein is a marvelous thing, that ye know not from whence he is, and yet he hath opened mine eyes.

31. Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

There is both confusion and a great truth in this verse. If God did not hear sinners, then there were no reasons for God's existence. It is not the righteous who are in need of God's help, but the sinners. Moreover, if sinners were not heard of God, then none would be heard, since **ALL MEN ARE BY NATURE SINNERS**.

There is little need for God to hear, or to listen, to the non-sinners, the righteous; they having become, as a result of their righteousness, the Sons of God, but there *is* need of their *reverence* for God and all that is good; *reverence* being second only to Love.

The profound truth is in the statement: ". . . if any man be a worshipper [have reverence] of God, AND DOETH HIS WILL, him will he hear." There is *no such thing as worship without obedience*. If reverence for God be in the heart, if it is our desire to worship him, then we will also obey His Law; and Him will WE hear; because obedience is "sowing," and he who sows shall reap or receive. Obedience to the Law, IS THE LAW.

32. Since the world began was it not heard that any man opened the eyes of one that was born blind.

33. If this man were not of God, he could do nothing.

34. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

35. Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?
36. He answered and said, Who is he, Lord, that I might believe on him?
37. And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.
38. And he said, Lord, I believe. And he worshipped him.
39. And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.
40. And *some* of the Pharisees which were with him heard these words, and said unto him, Are we blind also?
41. Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

The word "blind" should here read "ignorant," ignorant of right and wrong; ignorant of the Law as it concerns body and Soul. If we have knowledge of the Law, yet do contrary to the Law, then we are guilty in the sight of the Law; we are sinning.

This statement must not be confused with the axiom: "Ignorance of the law excuses no one." If we were to take poison thinking it to be a curative agent, we would suffer, possibly meet death; but we would not have sinned; there being neither desire nor intent to kill one's self. The penalty for the error must be paid, though the error is not sin. Sin, *knowingly doing wrong*, must not only be paid for in suffering, but in addition, restitution must be made.

CHAPTER TEN

"I and the Father are one."

1. Verily, verily I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

This implies the possibility of entering the "sheepfold" by some other way than that indicated by the Law; that those who do so are thieves and robbers, hence thieves and robbers *are* able, as such, to enter the sheepfold, or the kingdom which is God.

This would be a gross injustice; the ability to evade the *Divine Law*, and favoritism on the part of God. Were such a thing possible, then God would not be *changeless*, hence NOT *eternal*.

Those who enter "by the door" become aware that the pleasures of the flesh resulting from *riotous* living, are mere folly. They soon awaken to the knowledge that such gratifications lead to "death and damnation," and begin to change their thoughts, their desires and actions to conform to the *Divine Law*.

As they gain in knowledge of the Law and experience the results and benefits, the satisfaction and peace that obedience brings, they will make greater and more deliberate efforts to obtain the wisdom that will lead them Godward, the Consciousness of Soul brought about by the Second or Spiritual birth.

Those who attempt to enter the kingdom by means other than the way of the Law, are such as have spent their lives catering to the desires of the carnal senses. They have given little or no thought to the welfare of humanity or their own Spiritual self. They have perhaps passed their lives in riotous living and little care whether their fellow men have food or drink to keep body and Soul together.

They seek profit at the expense of others; look for honors they do not deserve; high places permitting them to dominate and take advantage of their fellow men. They have little love for family or country and sell honor to the highest bidder. As the end draws near, they die in the delusion that, accepting God by words, *i.e.*, by confession, **WITHOUT FINDING GOD IN THE HEART**, they will be able to enter the "sheepfold" on the same basis as did those who obeyed the Law.

They expect Spiritual equality with those who had the welfare of their fellow men at heart; who succeeded in attaining the Second, or Spiritual birth, and who passed on into the realm of *Light* by having, while in life, *become enveloped* in the *Light*; one with the risen (Resurrected) *Christos* within; having, during life and as a reward of effort, changed "mortality into Immortality."

2. But he that entereth in by the door is the shepherd of the sheep.
3. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.
4. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.
5. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.
6. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.
7. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

Only as a result of awakening the *Christos* WITHIN, into the *Living* Christ, by means of the Second, or Spiritual birth, is it possible to enter into the kingdom *via* the door. "Unless ye be born of the Spirit as ye were of your mother's womb, ye can in no wise enter into the kingdom of Heaven." This is a *positive, unqualified* statement. The *Christ* IS the door. The "door" is a *means* of entry. The means of entry is the *Risen* Christ; the

risen Christ is the Awakened *Christos*; this awakening being *only* possible by means of the Second, or Spiritual birth.

It is *not* sufficient to believe or have faith. This is only the beginning. Our faith must be so strong as to be a constant and ever-increasing urge to make effort—to “Do the Will of the Father.”

Doing this means obedience to the *Divine Law*; living the life of an awakened, Soul-Conscious being; the basis of which is *honor*, first to the self, then to all men, and *reverence*, born of Love, to God. The kingdom of heaven is *within*. Is it not written: “Ye are the temples of the *living* God?” Where is God if not in His temple?

The temple of God is not a “trading post” of exchange, of dishonor, of degradation, of selling (betraying) one’s country; of enslaving one’s family as a result of failing to do our full duty. It follows only in the wake of obeying the eternal or *Divine Law* taught by Moses and made manifest by the *Nazarene*.

8. All that ever came before me are thieves and robbers: but the sheep did not hear them.
9. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.
10. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have *it* more abundantly.

“I am the door.” A “Door” is a *means* of entry. However great and beautiful a temple might be, unless there is a door it would have no value as a place of worship or devotion. “Ye are the temples of the *living* God.” A temple must be built with a place of entry, both for God and that we may enter and there *find* God.

What or who, is this door? “I am the door.” The “I” is the *Christos*; that *Christos* must be awakened and become the Christ, then only is it the “door,” the means of reaching God.

"Thieves," those of evil inclination, have no desire to enter the temple unless it be to "steal" for personal gain or benefit. They seek to trade, not to worship. They have no inclination for devotion. Mammon is their god, and they are willing, even anxious, to do whatever is necessary, however cruel and dishonorable, to gain the desired end. *I am the door*. I, the *Christos*, is *within*, awaiting to be called; to be brought into the Consciousness of Christhood; but none passing through this "door" may make use of the temple for any selfish purpose.

11. I am the good shepherd: the good shepherd giveth his life for the sheep.
12. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.
13. The hireling fleeth, because he is an hireling, and careth not for the sheep.
14. I am the good shepherd, and know my *sheep*, and am known of mine.
15. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.
16. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd.
17. Therefore doth my Father love me, because I lay down my life, that I might take it again.

I, the carnal self, am willing and ready to lay down my life, if I may thereby become the Son of God and gain the greater life; the life that has its eternal BEGINNING NOW. I am ready to forswear the desires and the pleasures of the mortal self, if I may attain the peace that is heaven, and its attendant benefits. I am willing to obey the Law, to "sow" in accordance with the *Divine Law*, that my "reaping" may be accordingly. I seek only that which belongs to the *real* self; the life that is of benefit to the present self and the Immortal self.

I do not consider this a sacrifice, but an exchange such as all honest men should be willing to make. *This should be our attitude, our inner secret desire.* It does *not* require that we give up anything that is of real value; only the tinsel and the temporary. We must replace DISHONOR with honor; degeneration by REgeneration; hatred and malice by affection and Love; non-faith by faith, devotion and reverence; all of which are of benefit to us in every activity of life.

18. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

No man, not even God, can *Take*, that is, free us of the evils of life, or of a nature that work toward death and destruction. Only we ourselves have the power to *lay them down*, or aside; give them up for something better and higher. We have the privilege to make the exchange of the undesirable for the permanent, and to change back again. The choice is ours.

God gave us free Will. We have the right to do as we please, because it is also we ourselves that must pay the penalty for any infractions of the Law. We can live the life of death, or the life that will end in eternity. It is our privilege to change "mortality into Immortality," or to destroy, insofar as we are concerned, the *Spark* of Divinity.

19. There was a division therefore again among the Jews for these sayings.
20. And many of them said, He hath a devil, and is mad; why hear ye him?
21. Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?
22. And it was at Jerusalem the feast of the dedication, and it was winter.
23. And Jesus walked in the temple in Solomon's porch.

Symbolically the *feast of dedication* takes place at the moment we have sufficiently awakened to the realization that the mortal, carnal life, however pleasant or seemingly fortunate

it may be, *is only of a few days*. At that time a *real, permanent* desire is born to exchange the evils of the carnal self for that which is good and lasting in the sense that it will benefit both ourselves and others. At this time we actually begin to **THINK, FEEL and MAKE EFFORT** toward bringing the hidden *Christos* into life and activity so that it will be a guide unto us in all our doings. It is then that we dedicate ourselves to the greater, the higher, the eternal. Such a dedication benefits not only the Spiritual part of us, but the personal self as well, because it gradually replaces the undesirable and temporal, with the real and lasting.

24. Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.
25. Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.

"By their fruits shall ye know them." They who do the works of the Father are from the Father. To have sufficient faith in the Father to discontinue the ways of the carnal life and actually work, *i.e.*, "sow," according to the *Divine Law*, is to *become* His children, because we obey His Word.

By "doing in God's name," according to the Law, is to change, by gradual degrees, the mortal, temporal self, into the Divine self. It is bringing into life and manifestation the *Christos*; the Son of God, making ourselves Godlike to the degree of our faithfulness.

26. But ye believe not, because ye are not of my sheep, as I said unto you.
27. My sheep hear my voice, and I know them, and they follow me:
28. And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand.
29. My Father, which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand.

30. I and *my* Father are one.

All who are willing to obey the Voice of God, the *Divine Law*, will, as a result of willing effort, find within themselves the *Christos*, and by their obedience (works) bring Him into manifestation; thereby, and as a result, becoming as one with Him.

31. Then the Jews took up stones again to stone him.
32. Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?
33. The Jews answered him, saying, "For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.
34. Jesus answered them, Is it not written in your law, I said, Ye are gods?
35. If he called them gods, unto whom the word of God came, and the scripture cannot be broken;

The *Nazarene* here made a positive statement. He did *not* proclaim himself as God or a god, but "Ye are gods." In this he certainly had no reference to those for whom he was proclaiming the Law, because these by their very acts, were proving themselves anything but gods.

He had in mind that they, and for that matter, ALL men might BECOME gods; that is, SONS OF GOD, if willing to accept the Law and live accordingly, changing the "mortal into the Immortal," the carnal into the Divine.

This requires attaining to the consciousness that man *as he is*, is "of a few days and known no more," but that man *as he may become*, will be Christic, hence have attained Sonship with the Father—will have become Immortal. What shall it be? Biblically speaking, sons of the devil—of the dead—or Spiritu-alized, REborn, Sons of God.

36. Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

To be sanctified is to have become holy, that is, **WHOLE**. This holiness, or whole-ness is not of the Spiritual self only, but of the **WHOLE** man: body, spirit and Soul; raised up, for the benefit of the whole man. Obeying the *Divine Law*, "rightly sowing," does not alone concern the Soul, but the person as well.

It has in view the wholeness of body, of mind, of the **WHEREWITH OF LIFE AND WHOLESOME PLEASURES**, and of the Spirit or Soul. "I am the Son of God, but ye also, I have said, are Gods"; *i.e.*, can **BECOME SONS OF GOD**, as a result of **DESIRE AND OBEDIENCE**.

37. If I do *not* the works of my Father, believe me not.

38. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father *is* in me, and I in him.

"If I do *not the works of my Father*," which is to say: If I do not obey and fulfill the *Divine Law*, the Laws of the Father, then my "fruits" will not manifest the Father and you should not believe that I am of the Father. Not faith, **BUT WORKS** proclaim the Son, every Son.

". . . that the Father is in me, and I in him," is a rewording of "Ye are the temples of the *Living God*," the one having direct reference to the *Nazarene*, the other to **ALL** men who are willing to obey and do the Father's Will, hence His works.

This is one of the most positive teachings ever given man and indicates plainly what **HE MAY BE** if he is willing and ready to put forth the required effort.

39. Therefore they sought again to take him: but he escaped out of their hand.

40. And went away again beyond Jordan into the place where John at first baptized; and there he abode.

41. And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.

42. And many believed on him there.

CHAPTER ELEVEN

“And whosoever liveth and believeth in me shall not die.”

1. Now a certain *man* was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha.
2. (It was *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)
3. Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.
4. When Jesus heard *that*, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.
5. Now Jesus loved Martha, and her sister, and Lazarus.
6. When he had heard therefore that he was sick, he abode two days still in the same place where he was.
7. Then after that saith he to his disciples, Let us go into Judæa again.
8. *His* disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?
9. Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.
10. But if a man walk in the night, he stumbleth, because there is no light in him.

Those who “walk in the night” walk in darkness. Darkness, or the night, are synonyms of ignorance. They possess no knowledge of the Law; being ignorant of the Law, they cannot obey it, and they stumble; *i.e.*, they may fall. “There is no light in him.”

Those living in ignorance are constantly guilty of unrighteous acts. They are unable to make the effort which would bring the inner *Light* into manifestation that it might be a guide unto them. They walk in darkness; they stumble, and unless awakened, they *fall*.

11. These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.
12. Then said his disciples, Lord, if he sleep, he shall do well.
13. Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.
14. Then said Jesus unto them plainly, Lazarus is dead.
15. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.
16. Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go, that we may die with him.
17. Then when Jesus came, he found that he had *lain* in the grave four days already.
18. Now Bethany was nigh unto Jerusalem, about fifteen furlongs off:
19. And many of the Jews came to Martha and Mary, to comfort them concerning their brother.
20. Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat *still* in the house.
21. Then said Martha unto Jesus, Lord if thou hadst been here, my brother had not died.
22. But I know, that even now, whatsoever thou wilt ask of God, God will give *it* thee.
23. Jesus saith unto her, Thy brother shall rise again.
24. Martha saith unto him, I know that he shall rise again in the resurrection at the last day.
25. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:
26. And whosoever *liveth* and believeth in me shall never die. Believest thou this?

A more correct rendition would be: He that believeth in the life (the Law) as I teach it, and liveth (Doeth) accordingly, though he were (Spiritually) dead, shall not die, but become eternally alive—REborn by means of the Second, or Spiritual birth.

Those who have not learned the Law, have not solved the mystery of the Second, or Spiritual birth, are truly dead. Their body lives, it is true, but it is a temporal death. However, though dead (in the spirit, or in Christ) they may become awakened. If they believe, and then **LIVE AS THEY BELIEVE**; the *Christos* will be brought into Consciousness—come to life—and **THIS IS THE RESURRECTION** and the (new) life. **BELIEVE YE THIS?** Unless you do, the mortal life is the beginning and end of the Soul in its present habitation.

27. She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.
28. And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.
29. As soon as she heard *that*, she arose quickly, and came unto him.
30. Now Jesus was not yet come into the town, but was in that place where Martha met him.
31. The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.
32. Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.
33. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled.
34. And said, Where have ye laid him? They said unto him, Lord, come and see.
35. Jesus wept.
36. Then said the Jews, Behold how he loved him!
37. And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?
38. Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.

39. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days.
40. Jesus saith unto her, Said I not unto thee, that, if thou wouldst believe, thou shouldest see the glory of God?
41. Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me.
42. And I knew that thou hearest me always: but because of the people which stand by I said *it*, that they may believe that thou hast sent me.
43. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.
44. And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

Moses came to teach men the moral law, and as much of the Spiritual Law as men would receive. The *Nazarene* came to complete the teaching of the *Divine Law*: the life and the resurrection. He taught that man, by means of exalted (awakened and *enlightened*) thoughts, desires and efforts (works) in harmony with the awakening of his higher nature, could arouse into activity, the dead, sleeping, bound and buried *Divine Spark* received from God, and bring it forth (into manifestation) as the Christ. He taught this to be the resurrection into the eternal life; the becoming of the Son of God, and that all men were free to accept and partake of this great blessing.

In his teachings the *Nazarene* made continual use of the symbology of the East. He admitted this many times, and on the basis of this symbology he told the story of Lazarus and Martha, and Mary, symbolizing the experience of the Soul of man.

Bethany means "going through suffering," or "the place of affliction."

It is not to be contradicted that men do not seek a higher plane of life until *after* a sore affliction; after passing through some great sorrow or loss. It is following such loss or affliction when all things of the flesh appear worthless and when all material things fail to satisfy, that men turn to God; to *within* themselves for a means out of their dilemma.

Failure to find the help needed among men and in the world in general, results in bitterness. This is symbolized by Martha, for she dwelt in the place of bitterness.

Because of affliction and sorrow and failure to receive the help needed from sources which always heretofore brought pleasure and profit, and the resulting bitterness, it brought about the search for something not hitherto known. When we search, we will find, and will be given the light needed to guide our footsteps. This is Mary, the "exalted one," having become "uplifted" by finding the *Christos*; the opening up of the *Christos* WITHIN. When we have succeeded in finding and attaining to the exalted state of peace within, and the *Light* of the *Christos*, we will also have assistance from God. This is Lazarus COME FORTH: Lazarus is "the assistant of the Father."

The mortal who is dead in the flesh, is the man governed by his passions, carnal desires and selfishness. Afflictions must come upon him and all that he has hitherto held dear fails him. As a last resource he seeks for, and ultimately finds the *Light*; this is the Christ. The resurrection follows, Lazarus comes forth. Such is the parable of life, of death, of the Soul's coming forth."

45. Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.
46. But some of them went their ways to the Pharisees, and told them what things Jesus had done.
47. Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

48. If we let him thus alone, all *men* will believe on him: and the Romans shall come and take away both our place and nation.
49. And one of them, *named* Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,
50. Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.
51. And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;
52. And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.
53. Then from that day forth they took counsel together for to put him to death.
54. Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.
55. And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves.
56. Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?
57. Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew *it*, that they might take him.

In the drama of the world, a drama that is being constantly "played," the righteous, those who both live rightly, and teach the Law, are always sought out to be persecuted and destroyed by those who are self-seeking.

The persecutions and prosecutions of those engaged in teaching the truth, however much to be regretted, serve a most useful purpose. But for their awakening and enlightning effect, the mass would not become awakened to the truth and humanity

as a whole would remain spiritually blind. Evil in its many forms would continue to pass unrecognized; those of evil intent would not be shunned by those seeking the righteous path, and the unrighteous would continue to reap their profits and be those to be honored.

If, by any means, the teaching of righteousness can be prevented, then those engaged in unrighteousness, must continue to be banded together to refute, by sophistry and misinterpretation those who are here to liberate the people by teaching them the WAY, the TRUTH and the LIFE. This has been the history of mankind; *the drama of the Ages*, and the play will not end until all men have become awakened to the truth which *alone, if lived*, will set men free.

CHAPTER TWELVE

“And I, if I be lifted up from earth, will draw all men unto me.”

1. Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.
2. There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.
3. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.
4. Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him.
5. Why was not this ointment sold for three hundred pence, and given to the poor?
6. This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.
7. Then said Jesus, Let her alone: against the day of my burying hath she kept this.
8. For the poor always ye have with you; but me ye have not always.

In Mary and Judas we see illustrated the two extremes. Mary, in her love for that which is good, effected a complete self-negation; a willingness to give what, in her opinion, was the BEST. However, this was not considered a sacrifice by her, (selfishness is usually interwoven in the thought that we are making a sacrifice). She gave because the heart dictated it. That which we do either in affection or love *is never thought of as a sacrifice*, but as love's offering. Mary, in this instance, illustrates true affection of a wholly impersonal nature; with

no thought on her part of having made a sacrifice or of something to be rewarded for.

Judas, on the other hand, did not have his heart in the work in which he was engaged. His affection, much less his love, was in no wise involved in his relationship with the *Nazarene* or his mission. He thought only of the value of that which, in his opinion, was wasted, because it MIGHT HAVE BEEN SOLD AT A PROFIT. His statement that it might have been sold and the money given to the poor, was a subterfuge. He cared no more for the poor, than he had true affection for the *Nazarene*. It was inconceivable to him that anything could or should be offered in pure affection, WITHOUT THOUGHT OF SELF OR PROFIT.

Mary who was to be exalted, had no sense of value for what she was offering. It was the BEST she had, and the best was none too good as an offering. She had awakened to the truth that the value, and whatever she had to offer, was NOT a sacrifice, but a love offering; a material proof of unselfish affection; a physical out-pouring of the heart.

Judas thought only of physical, material values—of profit. If something can be sold at a profit, why not do so and offer something of less value? Mary's Soul was exalted, filled with love or affection, and to give was not a sacrifice, but a blessing. Judas did not know the meaning of either word. All he could understand was material possessions. One is Spiritual; of the heavens; the other of the earth, earthy.

9. Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

10. But the chief priests consulted that they might put Lazarus also to death:

If one has an understanding of Oriental symbolism, then the reason for their desire of the death of Lazarus is under-

standable. Lazarus is "that which is assistant to God,"—"one who does the will of God." The chief priests and Pharisees were of evil intent and lived, for the most part, a purely carnal life. They possessed the Law; were familiar with it, but had not dedicated themselves to the living of the Law. They lived, not as priests, but as merchantmen who had something to sell, and *did* sell it. They could not brook interference by any one acting either as a teacher of the truth, or one who would show the people the TRUTH, THE WAY, AND THE LIFE, *without* merchandising. They had lived for so long in defiance of the Laws given them by Moses, their former leader, that their conscience was dead to the *voice* of God. All of their thoughts and desires were toward profit and honor of position. Nothing must be permitted to interfere with the system they had established.

11. Because that by reason of him many of the Jews went away, and believed on Jesus.
12. On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,
13. Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.
14. And Jesus, when he had found a young ass, sat thereon; as it is written.
15. Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.

The *living* Christ, the "king" of men, seeks not glory, but is humbly observant of the Law. He has in mind the needs of those who are downtrodden; who, despite their lowly estate, have not given up their ideals, but seek for that which will elevate, or "life them" up. This is a lesson in humbleness, BUT NOT IN WEAKNESS. He who is *jealous of his honor*, but has become humble in faith, knows that the flesh is temporal and cannot Know *Immortality* unless it becomes transmuted or is "lifted up." Such a man will, in meekness, obey the dictates of

the *Divine Law* and build the "temple." To him will come the *Christos* who will abide as King in that Temple not built with hands.

16. These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.
17. The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.
18. For this cause the people also met him, for that they heard that he had done this miracle.
19. The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold the world is gone after him.
20. And there were certain Greeks among them that came up to worship at the feast:
21. The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.
22. Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.
23. And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

"Bethsaida" means: "the place where good works are (or should be) done." The "place of the fruit of works."

"Philip" means "one who loves"; "Andrew" means "one who has strength"; the "Son of man" has reference to "one with the Awakened Mind."

After the mind of man—*man's reasoning and knowing faculty*—becomes conscious that the body is not all of life, but merely the vehicle of that which is far greater than anything the body can ever know, he begins to seek for the *way* to a higher and more *enlightened* life. He becomes conscious that it is only by effort that the *Christos*, his Soul, can attain

to real Consciousness; a Consciousness that transcends the merely mental to become Spiritual. He will then have entered "Bethsaida."

He will now begin to do the Father's Will; that is, "good works"; *not* for the selfish purpose that he may reap glory or profit, but because, having become awakened to at least part of the *truth that is reality*, he also has learned to LOVE THE WORKS WHICH ARE OF THE FATHER. Such a man was Philip, "the lover of good works." As he continued to do the work of the Father, because he loved the work, he gained in strength. This is Andrew.

24. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

The word "die" implies change. The grain of wheat sown does not die. It undergoes a change and, by means of this change comes into life. The *Christos* WITHIN is like an unsown grain of wheat; unless it is given an opportunity to come into life, it is as dead.

25. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

The statement: "he that hateth his life," is most unfortunate and is a wholly incorrect translation of the original. We should learn to love life so much that we not only will be willing, but most anxious, to change the temporal (mortal) into the eternal (Immortal). No one who hates life will make an effort to save it, or exalt it, and without life (of the body), there is no "wheat" to come forth and "bring much fruit."

The body of man is as important as his Soul. Perfect being is in equilibrium; a *balance* of body and Soul. Man, for full attainment, must awaken to the fact that the spirit of life (the real being within) was given to him that he could use it as a vehicle to bring the germ—the *Divine Spark*—into Immortali-

zation. He must think such thoughts, hold such thoughts, and have such desires as will help him change the "mortal into the Immortal."

It is, undeniably, the duty of man to look carefully after the welfare of his body, the vehicle through which alone the Soul can function. It is to be changed into the "temple of the *living* God." In so doing, he must not be forgetful of the greater work; not *yield* to the carnal desires of the body, and miss the intent and purpose of life.

He must "bury" the wheat, so that it may be transmuted and come forth a new "plant"; a REgenerated being.

26. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.

To "serve" the son of man has but one meaning: It is to do the Will of the Father; to obey His Law. If we "follow," then we will "serve." If we do not serve—work in the interest of, or according to God—then we are not doing His will. To "honour" God, is to glorify Him. To "glorify" Him, is to bring the Light into being, to serve God: Whereas we were first carnal creatures, then became the Son of man; lastly, and greatest, we BECAME the Son of God. Such is the sequence of the true life.

27. Now is my Soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

This is Golgotha. It is the Cross of *change*. We are most reluctant to offer up that which we possess, which we know that we possess, for that which as yet appears as unreal to us. We are unlike the good farmer who, possessing a good store of wheat for which he could realize much money, nevertheless is not for a moment tempted to sell it (to accept the temporal), but sows it without hesitation that it may, under favorable

circumstances or conditions, greatly reproduce itself. The example of the *sower* was well chosen by the *Nazarene*, though comparatively few are willing to follow this example.

28. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

To glorify is to surround with light. We bring glory upon God, when we, by obedience to His Laws, bring into manifestation that *Spark of Light* WITHIN us. This *Light* is part of His being, and there is no glory to Him so long as we permit the *Light* to remain in darkness.

If I, the *Christos* that is WITHIN me, be exalted, that is, lifted up, elevated, by my efforts, then will others, as a result of my works, be lifted up also, for I will be an example unto them. I will show them the way, and those that follow will, like the *Christos* WITHIN me, be lifted up also.

As by DESIRE AND EFFORT we overcome the carnal within us, we will free ourselves from the heavy weight of the carnal, and this will elevate us, or lift us up. This overcoming does not destroy anything, but it changes, or transmutes, from one state to another; from the lower to the higher. This is, of course, by way of the Cross; a Cross-i-fication; generally known as crucifixion.

29. The people therefore, that stood by, and heard it, said that it thundered: others said, An Angel spake to him.

30. Jesus answered and said, This voice came not because of me, but for your sakes.

31. Now is the judgment of this world: now shall the prince of this world be cast out.

32. And I, if I be lifted up from the earth, will draw all men unto me.

This *lifting up* is the *Arcane* work; the *Great Work*. The Son of man, the awakened man or mind, must be directed to arouse the *Divine Spark* WITHIN. This is brought about by a NEW DIRECTION OF THOUGHT AND DESIRE. A new effort in a

different direction is necessary. Nothing that is of real benefit to the personal self need be given up, but all that is of the carnal, the purely temporal, must be changed into the really beneficial. This is transmutation; transmutation is a change; this change is the Crucification or Cross-i-fication—meaning to CROSS OVER; to change from one state to another. This is the *Great Work*. It is man's mission on earth. For this came he here.

33. This he said, signifying what death he should die.
34. The people answered him, We have heard out of the law that Christ abideth forever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?
35. Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.
36. While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

This is one of the most *Arcane*, or *Esoteric*, of all the *Nazarene's* teachings.

God, throughout the Scriptures, as is equally true of ancient philosophical teachings, was always known, or made Himself known, by some form of *Light*. "If [while] ye have the *Light*, believe in, [follow the *Light*], that ye BE [become] the CHILDREN OF LIGHT."

Man actually possesses this *Light*. Unfortunately, it is in an inactive, dormant (buried) state. This *Light* buried within, deep in the carnal self, must be awakened, and when this has been done, then, and then only, is man *become* THE CHILD OF LIGHT. This is the WHOLE OF THE WORK, and none who fail to accomplish this work, can be a CHILD OF THE LIGHT.

37. But though he had done so many miracles before them, yet they believed not on him:
38. That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

39. Therefore they could not believe, because that Esaias said again,
40. He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.
41. These things said Esaias, when he saw his glory, and spake of him.
42. Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue:
43. For they loved the praise of men more than the praise of God.

Man's greatest enemy, the greatest enemy of truth, is FEAR. Men come into an understanding of truth, of the Law, but they fear unceasingly: their friends, their kin, their neighbors, their brethren and their associates. They fear excommunication from the societies to which they belong, and because of this fear, they deny the truth. In denying the truth that would free them from the bondage under which they bow, they deny the Christos WITHIN; they deny their God. There are a great multitude of Peters in the world.

He who has learned to know the truth, but does not live according to the truth, denies the Lord as certainly as did Peter deny the *Nazarene*. He who understands the Law, and refuses to live in harmony with the Law, is not "burying" the carnal self as a "seed," that it may spring forth as an Illuminated, Conscious Soul, as a Son of God.

44. Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.
45. And he that seeth me seeth him that sent me.
46. I am come a light into the world, that whosoever believeth on me should not abide in darkness.

The *Light* is in every normal human creature, but it abides in darkness and will continue to abide there until, by accepting the *Divine Law* and following its dictates, the *Light* is brought into manifestation and the darkness is dispelled. To *believe in*,

is *to live*; to live is to *become*; and he who, by **LIVING**, brings the *Light* into being, no longer is in darkness. The *Light* comes to (is) **IN** every man, but the man, being blind to Spiritual realities, seeth it not and continues to live in darkness.

47. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

To "save the world" is to teach the Law and show the world the **WAY**; to show man how, by obedience to the Law, he can bring the *Christos* into life and **SAVE HIMSELF**. This was the *Nazarene's* mission; this is *man's work*.

48. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

49. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

50. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

The Law was not given by any man, but came into operation with the beginning of the world. It is **THE LAW**, because **ALL THINGS THAT EXIST, AND THIS INCLUDES MAN, ARE GOVERNED BY IT, AND FINALLY JUDGED UNDER IT. None can escape.** Men are punished or compensated by the **REACTION** of their actions; action and **REACTION** being two aspects of the Law; both under the Law.

Thus it is written that at the last day—the moment man passes from the (to us) visible into the invisible—**THE BOOK OF THE LAMB—OF THE LAW—IS OPENED**, and by what is recorded therein, will he be judged. **HIS THOUGHTS, DESIRES AND ACTS did the writing**, and no man can bear false witness against himself. He, that which is written, being in judgment.

CHAPTER THIRTEEN

“Love ye one another.”

1. Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.
2. And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him;
3. Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;
4. He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

Judas, though one of the twelve who had long been associated with the *Nazarene* and heard the truth expounded time and again, had never really accepted the truth and as a result of his non-acceptance, had not actually desired or made real effort to become REGENERATED. In his heart there was no desire for an Awakening to the spirit of the *Divine Law*. He was selfish; could think only of himself, and the benefits he might derive by following the *Nazarene*.

It is probable that remaining purely human as he did, he had an innate belief that the *Nazarene* might, after all, become the King of the Jews and, as such, would bring honors and profit to all his followers.

The unregenerated, or untransmuted evil part of Judas was never changed by his association with the *Nazarene*; hence he did not actually come into the Consciousness of the Father's Will; but remained his earthly father's son, instead of *becoming* the Son of God.

5. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

6. Then cometh he to Simon Peter; and Peter saith unto him, Lord, dost thou wash my feet?
7. Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.
8. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part of me.

Unless we reach that state where we will be washed, that is to say, *become cleansed* by the power which is greater than our mortal self—by the awakened *Christos* WITHIN, who is from the Father, and about the Father's business—we will not become Christ Conscious. It is only as a result of the cleansing of the mind and the resulting exaltation of desire and the Will to obey the Law, that we can come into the truth that makes man free, and thereby become *enlightened*, or *Illuminated*.

We must be washed, cleansed, made free, by the *Christos* within, or we will have no part of, or with, the Christ who (which) alone can change "mortality into Immortality"; the "Son of man into the Son of God."

9. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.
10. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit; and ye are clean, but not all.

Man cannot save himself in part only. Either he must make the effort to free himself wholly from evil, or the part that is still evil (unclean) within himself will contaminate the rest of him. He who is guilty of disobeying one of the commandments is guilty of infringing upon the *Divine Law* which includes *all* commandments.

11. For he knew who should betray him; therefore said he, Ye are not all clean.
12. So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

13. Ye call me Master and Lord: And ye say well; for so I am.
14. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.
15. For I have given you an example, that ye do as I have done to you.
16. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.
17. If ye know these things, happy are ye if you do them.

One of the most difficult lessons for mankind to learn, one that **MUST BE MASTERED BY ALL WHO SEEK TO BE FREE, IS THAT EACH ONE MUST BE AN APPRENTICE BEFORE HE CAN BECOME A MASTER. TO BECOME A MASTER HE FIRST WILLINGLY BECOMES A SERVANT IN ORDER TO GAIN ALL THE KNOWLEDGE NECESSARY TO THE MASTER THAT HE MAY WISELY COMMAND OR DIRECT THE SERVANT.**

Service is the only Arch that can hold together the structure of humanity, as it is of the **TEMPLE NOT MADE WITH HANDS** wherein the Lord, and **THE SOUL**, worship. No temple, not even that "made without hands" can be built without an Arch, and that Arch is **SERVICE** rightly, correctly, willingly performed. There is nothing more exalting than willing service in the building of the Temple wherein the Conscious, Immortal Soul may dwell.

18. I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.
19. Now I tell you before it come, that, when it is come to pass, ye may believe that I am he.
20. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.
21. When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.

22. Then the disciples looked one on another, doubting of whom he spake.
23. Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.
24. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.
25. He then lying on Jesus' breast saith unto him, Lord, who is it?
26. Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.
27. And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.
28. Now no man at the table knew for what intent he spake this unto them.
29. For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor.
30. He then having received the sop went immediately out: and it was night.

"It was night." Symbolically or *Esoterically* speaking, it was the "dark of life," the time when the carnal evil is so great that it is willing to betray, to "sell" the *Christos* for a few pieces of silver. All men are tested by the Law. The *Nazarene* was not himself immune from this test, as so clearly indicated by his call to the mountain for the final test; but if there is more of good than of evil in the nature of a man, the test can be safely passed. If, however, the Spiritual self is in almost total darkness as was that of Judas, there is little or no hope for that Soul in this life; it is "sold" to the highest bidder.

31. Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.

He spoke not thus of Judas, but rather of himself. Here again he had met the great test. He was fully aware that he would be betrayed; that his life would be forfeited; but in order

to fulfill the Law he was willing this should be so. If there was any evil, any "darkness" still in him, it had left him. *Esoterically* speaking, Judas represented the mortal side of himself; the self that, during a moment's weakness, might betray him. But this test was now safely passed; he was free of the darkness, or weakness, and in that freedom he received the FULL *Light* of the Father, and the Father was glorified by his liberation from the final weakness.

When all of the evil in man's nature has been transmuted, hence the carnal self purified, and the *Christos* hidden WITHIN brought into Consciousness, Illumination follows: This Illumination is the GLORIFICATION. Glorification means "filled with *Light*," or "surrounded by *Light*."

When this has been experienced, the *Christos* has awakened and been brought into Consciousness; the Second, or Spiritual birth has been consummated and man has *become* thereby the Son of God. The temple "not made with hands," but by desire and effort, is completed. The *Light* upon the Altar—the "INMOST CENTER" or *Sanctum Sanctorum*, is then *alight*. God is in His temple and the written Law: "Is it not written in your law, I said, *Ye are gods?*" is accomplished.

32. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.
33. Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

This statement clearly indicates that despite his original mission, the *Nazarene* was compelled to give up all hope of the Jews ever becoming the "chosen people" by accepting him as their prophet, and his teachings as their Law of life and action. He thereafter devoted his efforts to others than the Jews, and/or also to such Jews as were willing to accept his inculcations. As a result of his experience and conclusions, he spoke thus:

34. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.
35. By this shall all men know that ye are my disciples, if ye have love one to another.

"By their fruits shall ye know them," aptly applies here. If man loves, *i.e.*, has affection or kindly feeling for his fellow man, this will manifest in all his acts. He will *not* do anything that might bring loss to, degrade, or bring sorrow upon, or in any way harm, his fellow man.

Such behavior would be the "fruits" of his inner feeling. In the deepest, highest sense, God is love. It is only through the love that is ingrained in our being that we can find the Father. He who has most of love in his nature, has most of God in himself; and the more of love man displays by his every act, the nearer he comes to God.

It cannot be too frequently repeated, that man is—MAY BECOME—the temple of the *living* God, but this is not possible unless there is sufficient affection, devotion, reverence and love in his nature to urge him to do only that which manifests love.

This temple for the *living* God cannot be built when hate, jealousy, malice, avarice, resentment and the other evil passions hold sway within the human heart. These things are like rotten timbers used in building a house. Such a house would not stand.

Only by obedience to the *Divine Law* and by observing the dictates necessary for such a building, is it possible to achieve the Second, or Spiritual birth, bringing about the perfection of this temple in which God is to dwell. This is NOT an impractical work. On the contrary, it is most practical. That which builds the temple will also build for material success and "peace on earth," *i.e.*, happiness and peace of mind.

36. Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me *now*; but thou shalt follow me afterwards.

37. Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.
38. Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

Truly it has been written: "the spirit is willing, but the flesh is weak." The *Nazarene* knew all too well that well-meaning and willing as Peter was, there still remained a great deal of the purely mortal to be changed or transmuted before "mortality could put on Immortality."

Peter was not yet fully prepared to follow him into the realm of *Light* and, if called upon by test, Peter would deny the spirit (the *Christos* within himself) in order to save Peter the man.

All too frequently, well meaning though we be, we over-estimate our own strength and our willingness to give up the things we possess for the things promised us, or we expect to receive. We feel, in an unchallenged moment, that we are ready and willing to lay down our life for a friend or a loved one, only to find ourselves most weak when the test comes. Truly did the *Nazarene* know whereof he spoke when he said: "When ye stand, take heed lest ye fall," for when we think ourselves most strong, we find ourselves weakest. How very many of us are escapists and unaware of it and are therefore wholly unprepared for severe tests when confronted by them?

CHAPTER FOURTEEN

"I am the Way, the Truth, and the Life."

1. Let not your heart be troubled; ye believe in God, believe also in me.
2. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

The word "mansion" is here used in the same sense as "temple." Each one must prepare himself a mansion, *i.e.*, a dwelling place, for the *Christos*. The purification and preparation of the body, the physical self, is no less important than the Awakening and Illumination of the Soul.

Esoterically speaking, each Soul will find a distinctive plane or sphere prepared for it in the Great Beyond. This plane or sphere was actually prepared by the individual. To the degree that the Soul is awakened, in that same ratio is a "mansion" or place prepared for it. There are as many "mansions" as there are Souls. No two persons are identical in their inmost desires, preparation or advancement.

In the Spiritual realm they are separated in like manner as on this mundane sphere where two people may live in the same room, side by side from day to day; one being in a hell of despair, sorrow or guilt of consciousness; the other in a heaven of peace and contentment. The "place" is a *state* of being rather than a location.

3. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.
4. And whither I go ye know, and the way ye know.

If we follow in *the Way, the Truth and the Life*, then we *know* where the Christ is and, by so living, we shall follow him. This is merely to say that when we obey the *Divine Law*, the

Christos will be brought into Consciousness and we will become Christic in nature. We must follow those who have done likewise and gone before; but it is WE who prepare a place for ourselves and we cannot go, or be admitted, to any other place than that so prepared.

It is this preparation on our part whereby we BECOME the Sons of God, and where else should be the Sons of God but with the Father?

5. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

6. Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

"I am the way," taught The *Nazarene*, meaning that what he taught and the manner of his life, was showing them the way. In teaching them the Law he taught them the truth. In living the life, he showed them the WAY of life. It is not sufficient that we become familiar with the truth, or the way of life, WE MUST LIVE THE LIFE. Only the laborer, he who doeth, is worthy of his hire; hence only those who *live the life* will reap the blessings of such a life.

This commands that we encourage and cultivate positive and constructive trends of thought. We must establish in our consciousness thoughts, desires and feelings that are in harmony with the Christ ideal. We must direct our creative thought and desire forces into channels that tend to change the petty, domineering, exacting, selfish-self into the Christ-self; into channels that tend to renew and to rebuild the cells of the body, causing it to become a fit representative of the Christic Temple.

We must consecrate every attribute and faculty of our being to the sacred mission of fanning the *Divine Spark* within into an all-consuming Christic Flame of Love and Good-will toward all creatures, that by its intensity it will "burn out" all that is evil and undesirable in us.

We must master the sacred art of feeding the Christic Flame. We must learn how not only to direct the invisible forces, but to use them consciously, intelligently, deliberately, conscientiously, in harmony with the Law of impartial, impersonal, Universal Love.

All this we must do with the settled purpose in mind of nurturing the *Divine Fire* on the Altar, *in order that we may be better qualified to be of service and inspiration to others in the practical relations of life.*

In doing this, we eventually find the Christ WITHIN, who is "the Way, the Truth, and the Life."

In the Christ are all things: wisdom, peace, love, graces of heart, guidance, *Light*, inspiration and Illumination, Immortality and Life Eternal.

More and more of those who truly seek for the Way and the Truth, are coming into the realization that no amount of belief in a personal, historic personality known as Jesus of Nazareth can bring about Oneness with the Father.

They begin to realize this truth *only* by accepting as truth the Laws he taught. Then they must live the life he lived as an example, so as to be able to awaken and bring into Consciousness the *Christos* WITHIN, the Spiritual, and not historical and, by so doing, BECOME as did the *Nazarene*.

7. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

If we accept the Truth and follow the Way, then we will Awaken and bring the *Christos* into Consciousness. When this has been accomplished we will KNOW the Christ. Knowing the Christ we will also KNOW the Father; He having come into the temple built as a result of our living the Truth and following in the Way.

8. Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

9. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?
10. Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

This is a clear and understandable exposition of verse 6. Whosoever lives according to the Law and, in addition, as a result of his desires, makes the necessary effort to bring the *Christos* into manifestation, will, in time, KNOW the Christ, and whoso has become Conscious of the Christ WITHIN will KNOW God; for God then will also be *within* His temple.

Only as we succeed in bringing the *Christos*, the Soul within, into Consciousness do we make it possible for the Soul to come into the *Light*, or Illumination. This Illumination is *enLightenment*; *enLightenment* is knowledge, or KNOWING; hence the Soul that has gained the knowledge by experience or the Second birth, will KNOW God.

11. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

This is merely a restatement that if we build the "temple not made with hands," God will be in that temple. We in Him and He in us.

12. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

It is not infrequent to hear it said that the time has passed when this teaching applies to man. This claim betrays ignorance of the *Divine Law*, and of the power that obedience to the Law gives man.

Little consideration is given in the present age to Divine authority; the almost unbelievable capabilities and abilities that result from *living* in harmony with the laws of the universe.

Recognition is given to documents by men in authority to those who have followed a prescribed course, but not to those who, by their mode of life have earned and come into knowledge and power generally unknown. These, like the *Nazarene*, must follow their course, suffer, be persecuted and prosecuted until they gain recognition by the people.

"He that believeth on me, the works that I do shall he do also." To *do his works* is the natural and the inevitable result of true belief on him. Belief, as implied here, induces man to follow the principles of growth and training that the *Nazarene* had himself observed.

Such growth and training open up to man's consciousness the Infinite resources of a Christic life; make man master of his inner forces and enable him to direct the Invisible forces of the universe according to his Will. Thus, through a correct understanding of the *Divine Law* which the *Nazarene* employed, linked with a Godly character, man is enabled to do the things that the *Nazarene* did, and even greater things.

But let no one think to attain such Mastership for the sake of power and fame. A motive such as this, selfish and impure, would lead to self-injury and self-destruction.

Power is safe only in the hands of him who has cleansed his heart of selfish purposes. The road to true Mastership is long, narrow, rugged and steep. Self-effacement and self-abnegation (*not* negativism) and self-renunciation must precede and accompany the establishment of the Christ-self in the character and consciousness.

13. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14. If ye shall ask any thing in my name, I will do it.

To ask *in his name* also implies a willingness to live the life and do all that is necessary to become like him, or Christic. Faith and works go hand in hand; one without the other is powerless. We cannot ask, or expect of the *Christos* to give us either the

power to do, or to become, unless and until we have first obeyed the command which tells us that it is necessary TO OBEY THE LAW in order to succeed in passing through the Second, or Spiritual birth.

Having actually done this, the *Christos* will have come into Consciousness, into Oneness with God. Both the *Christos* and God will be in the temple. These, and not we, will do the work, but we must ask them. This is fittingly illustrated in the text statement:

15. If ye love me, keep my commandments.

No qualification here. If there is love of God in the heart: kindness, goodness (Godli-ness), graciousness, devotedness, reverence, all of them principles of love; there is also both a desire and a willingness to keep, or to live, within the Laws taught by the *Nazarene*. It is in keeping (obeying, living) these Laws, that all power is found. It is by means of this power, well-earned as a result of obedience, that man is enabled to do the works, or "even greater works" than those of the *Nazarene*.

16. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

17. Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

The world, the carnal, worldly man is unable to recognize or comprehend the spirit of truth; and most unwilling to comply with the dictates of truth because it requires of him a sane, honest, normal life. Not *feeling* this spirit of truth within his heart, he is unable to accept *as a simple fact* the statement: "Ye are the temple of the *Living God*."

Man does not realize that obedience to the requirements of the Law will make him "One with the Father," and by this means attain to all that the *Nazarene* tried to teach and demonstrate. Man is unwilling to make the effort; to change his

life; to give up the selfishness which he believes to be to his benefit, but which actually denies him all that is truly worth while.

Mankind in general is unwilling to seek the truth because truth, understood and applied, would prevent the more fortunate or powerful individuals from taking advantage of the less fortunate; or making profit by dishonorable means; or seeking power, possessions, and honors by subterfuge and grossly underhanded methods.

Man fears the truth because the truth would point out his errors and bring about a feeling of guilt; unleashing upon him the uneasiness and self-accusation of a guilty conscience. Only the few who have awakened to the illusions of the senses and the false values of empty honors, are willing to listen and obey; to "follow through" and to attain.

18. I will not leave you comfortless: I will come to you.

19. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

If we live the life, then we shall be conscious of the Life of others who have lived likewise. This is possible only by obedience to the *Divine Law* and to the command to be *Born again*, in the Spirit as of the body. To accomplish this requires that man sacrifice all that is not worth while, all that is unreal and temporal, all that profits one at the expense of another.

These things must be discarded as so much tinsel, and only the real must be sought, found and followed, both in the temporal and the Spiritual life. This appears difficult only because men are blind to the real and see only the shadow.

20. At that day ye shall know that I am in my Father, and ye in me, and I in you.

After we have received the baptism of water by *John*; the mental awakening to something better, higher, more desirable than the possessions and pleasures of worldly things, we, being dissatisfied, seek further and then find the *Christos* WITHIN. We

also make the necessary effort to awaken this *Spark* of Divinity. When we succeed in doing this, at that moment will we have attained At-one-ment with the Father, and the Christ, or Christic Spirit will be BORN IN us. He in us, we in him; both in the Father.

21. He that hath my commandments, and keepeth them, he is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

This is one of the most vital statements in the New Testament, though very few realize it because they do not read it with eyes that *see* and an understanding mind.

"He that HATH my commandments and KEEPETH THEM." This does not merely indicate that we should know what the commandments are, but that WE KEEP THEM; that is, *live up* to the Law. Even this is not sufficient. IT IS ALSO NECESSARY THAT WE LOVE HIM, that is, the CHRISTOS WITHIN.

If we do this, then we will have a desire to KNOW the *Christos*, and whoso is possessed of this desire and obeys the commandments, will of necessity make every effort to come into the Consciousness of the *Christos*. In doing this, he will in turn become known to, and be loved by, the Father.

In other words: "Now the Sons of men have become as the Sons of God" and are loved by Him. Moreover, in this process of BECOMING, the *Christos* will be revealed, *i.e.*, MANIFEST himself to those who so love and so try. Belief in itself is cold. To LOVE *is* TO BE, because it is to FEEL.

22. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?
23. Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

"If a man love me, he will *keep my commandments*." This is a positive statement and frankly tells us that if we do not keep the commandments, *i.e.*, the Laws taught by the *Nazarene*, then we do not *love* him; that is, the Spirit of God is not in us.

That which we do not love, accept and live, cannot become a part of us, nor will we receive the benefit of it, irrespective of our profession of faith. Moreover, if we fail to live in harmony with the law—make the necessary effort—we will not "build the temple made without hands." The *Christos* will not be awakened in us or brought into Consciousness. God will not be in the temple because there is NO TEMPLE FOR HIM TO DWELL IN.

That which we love WE WILL ALWAYS TRY TO BECOME A PART OF, OR MAKE A PART OF OURSELVES. This cannot be contradicted even by those who have known nothing greater than human, temporal love.

24. He that loveth me not, keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.
25. These things have I spoken unto you, being yet present with you.
26. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

This Holy Ghost is the LIGHT THAT IS FROM HEAVEN. It is the *Light* through which God always appeared to man. In man it is the *Spark* of Divinity; but is hidden "under a bushel" until man "loves" the Word of God, or the Commandments, and puts forth, or makes the effort necessary to "fan" the *Spark*—the *Christos*—into a Flame or *Light*. Then it *is* (becomes) the Holy Ghost, or Holy *Light*, upon which all truth is impressed, and will, under favorable conditions—that ye love my words—manifest itself. When the *Christos* has become awakened and

brought into the *Light*, man's Illumination has become a reality, and God will be *with* man because He is IN the temple, which IS man.

27. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.
28. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.
29. And now I have told you before it come to pass, that, when it is come to pass, ye might believe.
30. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.
31. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

If the commandments—the Law—be accepted, and if it be "loved," then man will live accordingly, and in so doing, will come into the Consciousness of his Godhood or Sonship. This requires the elimination or transmutation of the carnal, or evils, within him. When this has been done, the conscience will be free and there will be peace; sorrow, trouble and fear (old things) "will have passed away."

CHAPTER FIFTEEN

“Love ye one another.”

1. I am the true vine, and my Father is the husbandman.
2. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

WE, all men, are branches of the one Tree; that Tree being the Universal Whole; the Creator; the Giver of the Law; that which we call God or the Father. Being branches, or off-shoots from this one Tree, the Word in the beginning, we must follow the Law under which we were created. We must “bear fruit,” that is, produce or bring into being as did He, fruit of like nature.

This demands obedience to the Law; enabling us to produce according to the Law. If we do not do this, if we do not obey, or fulfill the Law, then the Law, or God, will “purge” us.

The good husbandman, even on this mundane sphere, will *cut away* all branches from his fruit-bearing trees, and branches from his vines, *that are non-bearing*, knowing as he does, that if he did not do so, these non-bearing branches, commonly called “water shoots,” or “suckers,” would destroy the tree or the vine itself.

3. Now ye are clean through the word which I have spoken unto you.
4. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

Man, of himself, is “of a few days, to be known no more.” If, however, he will fulfill the Law that connects him with the Parent “Tree,” he will bring into life and manifestation the

“fruit-bearing branch,” the *Christos* he received from the Parent Tree, the Creator. Then will he “abide in the Christ” and he will bear fruit—Eternal Life.

As mortals, we are cut off from the Parent Tree. We became so when the Soul left its heavenly sphere in search of wisdom—to know and to experience. Now that Soul must find its way back to the Source from which it sprang. Its work, its effort, must be to reunite itself with the Parent Tree; to become at-one with it, and abide in it.

5. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.
6. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

As mortals, living the carnal life, we are not as yet totally cast off from the Parent Tree. Rather, we are temporarily severed from it, with the privilege of re-uniting by making the necessary effort. Unless we do this, we are as dead, or, more correctly, we are “dead in Spirit.”

To again re-connect ourselves with the Parent Tree, it is necessary that we accept AND OBEY the command. This command is that we be REBORN, born of the Spirit as we were of the body. To achieve this, we must go WITHIN ourselves, there find the connecting link—the *Divine Spark*—arouse it from its long slumber, bring it into life, and it will again unite us with the Parent Tree, the God-head; that is, make of us a Son of God.

7. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.
8. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

It is not possible to “abide” in anything unless we first accept the specified conditions, and then make that in which we wish to abide a PART OF OURSELVES. A house is not ours unless and

until we have fulfilled all the conditions for ownership. As this is true in the material world, it is equally true in the Spiritual.

"Ye shall ask what ye will, and it shall be done unto you." This promise is clearly illustrated in the promise made to Solomon and to all men. "Seek ye first the kingdom of God and [then] *all* things will be added unto you."

9. As the Father hath loved me, so have I loved you: continue ye in my love.
10. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

The Law here stated is positive: **IF YE KEEP MY COMMANDMENTS.** No subterfuge is possible. It is not said "if ye have faith," or "if ye believe," but: **IF YE KEEP MY COMMANDMENTS.** If this Law could be so deeply impressed upon mankind that it would be *a state of consciousness of being*, then all men would obey the Law; evils would cease, and all humanity become Soul, Cosmic or God Conscious. In truth and fact, "mortality taking on Immortality," "the Sons of man *becoming* the sons of God."

11. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.
12. This is my commandment, That ye love one another, as I have loved you.

We do not knowingly or willingly bring harm to those we love. We do not cheat them; defraud them; dishonor them. On the contrary, our every effort is to bring them the good things of life; happiness and peace; showing them the things that are to their benefit. Love is all-embracing and includes not only affection and devotion, but a willingness to serve; a readiness to do all things needful—obey the Law, keep the Commandments and do everything possible to assure protection and well-being to these loved ones.

It is a desire of this nature within us that will direct us to the eternal within ourselves—the *Christos*—bring him into

life and manifestation, so that we may possess the love we are commanded to have. This will be keeping the "Father's commandment."

13. Greater love hath no man than this, that a man lay down his life for his friends.

Esoterically interpreted, this implies that we must be willing to give up the things in life that we have come to consider as necessities, but which we have learned are not to our ultimate benefit.

The statement also suggests that if we are willing to sacrifice the undesirable things in life so that they are no longer attractive, we can live in harmony with the Law and, in that way, become Christic conscious, thus obeying the great commandment. This is vitally necessary if we seek our ultimate benefit.

He who so loves another that, in case of necessity, he is ready and willing to forget himself and his own interests, even to the degree of forfeiting his life in order that he may help another, has thereby shown the ultimate of love, and should he lose his (physical) life, he shall thereby gain his (Spiritual) life.

14. Ye are my friends, if ye do whatsoever I command you.

There can be no friendship, no fellowship, no association with the Spiritual unless we are in kinship with it; are of the same mind and desire. Friendship is never one-sided, though love may be. Friendship is based on an exchange of kind for kind; *never on advantages assumed or taken*. We cannot be friends with the Spiritual unless we obey the Laws that govern the Spiritual.

The Spiritual, so to speak, is friendly to us only if we OBEY THE LAWS THAT GOVERN; just as we are friends to those who will share with us; that is, give as we are willing to give; help as we are willing to help, bear our sorrows and losses as we are willing to bear theirs.

We cannot be friendly with that of which we have no knowledge. If we have not awakened to the *Christos* WITHIN US, how can we be friendly or in fellowship with this Christic state. If we obey the Laws and make the effort, then we bring the *Christos* into manifestation and we are in fellowship—friendly—with the *Christos* within us.

15. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

Friendship is not selfish. Friendship does not demand or command what it is unwilling to give or share with friends. It is unselfish in that it does not command any special standards of those it accepts as friends. It gives freely of what it has to those actually in need and requests nothing in return other than that it be offered the same help under like circumstances.

A friend is not a servant because service is not demanded in return. A servant remains a servant only until, by effort and application, he has attained to the status of a Master. This attainment requires that while we are servants, seekers, supplicants, we willingly do what is commanded of us until, by obedience, we have gained the knowledge the Master himself possesses.

16. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

To "ask in His name" displays a willingness to do all that is necessary under the Law to obtain that which is lawful. To "ask in His name" is not stooping to beggary, but expresses a willingness to make a full exchange for that which we need or desire. There is no Law by which something may be obtained for nothing. *The Law is exchange.*

When seeking Spiritual or Godly aid, we must comply with the terms; with the Law that governs; just as in seeking a loan

from a bank, we are ready to offer collateral, a guarantee, for that which we need and desire; ever bearing in mind the Hermetic Law:

"As in the inner, so in the outer.

As in the above, so in the below."

God is not God simply because He is in a position to grant or deny a request; but because He has established the Law that "HE WHO LABORS—COMPLIES WITH THE LAW—MUST BE PAID THE WAGES FOR HIS LABORS, in compliance with the Law; while those who fail or refuse to labor, shall not be paid the wages of labor."

The Law which dictates: "As ye sow, so shall ye reap," is the identical Law which commands: "Give, [do, obey,] and it shall be given unto you." The Law refuses to reward anyone for being a beggar, whether the thing asked for be Spiritual or material.

This Law is clearly pointed out in the statement:

". . . I have chosen you, and ordained you, THAT YE SHOULD GO AND BRING FORTH FRUIT, AND THAT YOUR FRUIT SHOULD REMAIN . . ."

No man can bring forth fruit unless he labors, *i.e.*, fulfills the Law making it possible for fruit to be brought forth. Obtaining "fruit" by means other than effort, or "in exchange," is *not* BRINGING FORTH FRUIT; is beggary, much the same as stealing, and is no more than a loan which must be repaid by usurious interest and when the debtor is least in a position to do so.

17. These things I command you, that ye love one another.

This vital command is repeated numerous times, each time with a different application and, if obeyed, it would insure the universal welfare of all mankind. The command does not apply to one individual, but to groups and to all mankind. To be hated by others does not give us the right to hate in return. Instead, the Law demands that love, or the principle underlying love—neutrality—be our guide and direct our action.

18. If the world hate you, ye know that it hated me before it hated you.

In the phrase ". . . it hated me before it hated you," is the implication of the world's hatred for, or resentment against, everything that is of a Spiritual nature. This includes everything that conflicts with, interferes with, or would destroy the established customs and systems not based on friendship, justice and equality of opportunity.

It includes everything which permits one or many who are parasitic in their dealings with their fellow men, to take from them, or withhold from them, by unjust or unfair means, that which rightly belongs to them. It includes infringement of the rights of the weak; of those who are unprotected, or incapable of defending themselves in any form, or in any manner, against INJUSTICES, whatever they may be.

Moreover, it is eternally true that every man attracts hatred if he lives in a manner THAT CAUSES OTHERS TO FEEL GUILTY; or if he takes the part of the aggrieved. The word "me," as used here, embraces everything of an honest, sincere, Spiritual nature; EVERYTHING that is against UNRIGHTEOUSNESS and INJUSTICE; against IMMORALITY and that which is by its nature DEGRADING.

19. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

If we were "of the world," then we would not interfere with injustices and gross unrighteousness. We would "go along" with those in power, or with those who possess the authority to force others to do their Will, however unjust might be such a regime. To be "of the world" is to be complacent in the face of all evils; to do nothing with which the majority do not agree.

To be "different" is to be "damned." The "world hates" those who are different and refuse to be in agreement with the popular trend and despises those who would set reforms into

motion, however sorely they may be needed; hence it is written: "If ye will suffer for my sake . . ." you will be rewarded.

"For his sake" implies that we should be on the side of righteousness—right doing—and active in the cause of Spiritual things; *then* we will "reap according to our sowing."

"Not to be of the world" requires that insofar as is humanly possible, we obey the *Divine Law*. To live in the Spirit, rather than in the outer carnal self; to be as free as a human can be, of hatred, malice, envy, avarice, and all the other passions of the same nature, cultivating opposite or nobler emotions that spring from the heart, or the Higher Self.

20. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you (for the SAME reasons); if they have kept my saying, they will keep yours also.
21. But all these things will they do unto you for my name's sake, because they know not him that sent me.
22. If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin.
23. He that hateth me hateth my Father also.
24. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.

Had the *Divine Law* been withheld from men, they could not possess knowledge of it; would not be conscious of right and wrong, good and evil, and so would not be held responsible for their acts. However, the *Divine Law* WAS given to man in various forms and by many Evangelists throughout the ages. Every phase of *Divine Law* was taught to men, so that man today cannot plead ignorance.

Each Messiah, following the others in his turn, has made every effort to clarify the Law—some by inculcations; others by both teaching the law and demonstrating it in their own lives; but, almost without exception, they were made to suffer for their efforts to help man.

25. But this cometh to pass, that the word might be fulfilled that is written in their Law, They hated me without a cause.

There was a cause, but it was a just one. The world hates, despises and both persecutes and prosecutes those who attempt to interfere with established customs, whether such practices be righteous or unrighteous. The unrighteous, because of their guilt, or feeling of guilt, are most vicious in their persecutions. This has always been so, and will continue to be so. Those who suffer because of such persecutions are "suffering for my sake."

26. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:
27. And ye also shall bear witness, because ye have been with me from the beginning.

CHAPTER SIXTEEN

“The Father loveth you, because ye have loved me.”

1. These things have I spoken unto you, that ye should not be offended.
2. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.

Throughout the ages, it has been the experience of untold numbers that if they actually lived in harmony with the *Divine Law*, obeyed the injunction to be Born again, of the Spirit as of water, and so attained to a knowledge and the enLightenment unknown to the mass who merely believe—and particularly when they disagreed with established creeds and doctrines—they would be made outcasts from the churches to which they belonged and, in many instances, be persecuted and prosecuted.

Analyzed, this may not have been due so much to their deeper realization of what the Word of God, or *Divine Law* meant, but was because they dared to come into open conflict with those in authority and the doctrines they taught. This again is “suffering in my name,” because the *Nazarene’s* injunction was that all nations should be taught, NOT A DOCTRINE OR CREED, but “the *Truth*, the *Way*, and the *Life*.”

3. And these things will they do unto you, because they have not known the Father, nor me.
4. But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.
5. But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?
6. But because I have said these things unto you, sorrow hath filled your heart.

7. Nevertheless I tell you the truth: It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

Esoterically, if the Son of man, that which is born human and is essentially human, does not give place to the Son of God, *i.e.*, if mortal man is not awakened to the *Truth which is the Way* so that the *Christos* WITHIN may be awakened and brought into Consciousness, then Illumination of the self is impossible, and "mortality cannot take on Immortality," nor can the Son of man BECOME the Son of God.

In the change, the Passover, there is a rebirth to a new life, and birth, as we know, is always in pain if not always in sorrow. After the mind awakens to the truth and begins to renounce and efface, or replace, the carnal desires, a new birth, a change into a new state, will take place.

Naturally, there will be sorrow in giving up those things which have always been associated with us, hence are a part of our very fibre. But this temporary sacrifice is essential if the new birth, that of the Spirit, is to take place, and unless it does, the *Comforter*, that which brings the *peace* which is "heaven," cannot come to us.

8. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:
9. Of sin, because they believe not on me;
10. Of righteousness, because I go to my Father, and ye see me no more:
11. Of judgment, because the prince of this world is judged.
12. I have yet many things to say unto you, but ye cannot bear them now.
13. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

Truth comes to man only by degrees and as he opens himself to it by a willingness to give up preconceived ideas and prior

concepts for that which he begins to perceive and feel to be truth. This is not merely a doctrine or a creed; though a doctrine must precede its acceptance, truth being a doctrine having its foundation in truth. Once man perceives the truth and becomes possessed of a desire to live in accordance with it, he will then be given the *inner* assurance that it IS the truth. Belief and assurance give way to certainty; as a light replaces darkness.

14. He shall glorify me: for he shall receive of mine, and shall shew it unto you.
15. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.
16. A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.

To BECOME *Christic* is to become Illuminated; to become Illuminated is to be enveloped in *Light*; to become enveloped in *Light* is not only to become Spiritually Conscious, but to be "glorified"—*Lighted up*—and to glorify all that is even greater than the Soul.

During this process there is travail and sorrow; certainty and uncertainty. For a little while the *Light* is with the Soul; then because of doubt and weakening of faith, the *Light* may desert the Soul. But faith and certainty will return, and with it the *Light*; hence "for a little while ye shall not see me," and again; 'a little while, and ye SHALL see me." *This is the experience of the Awakened, seeking Soul.*

17. Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?
18. They said therefore, What is this that he saith, A little while? We cannot tell what he saith.
19. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?

20. Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.
21. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

“Ye must be born of the Spirit” as ye were of the body from out of your mother’s womb. This birth of a body from a body, is travail. The gestation of the Spirit and the birth of the Spirit is no less in travail, and even more so, because it is a *prolonged labor*; and, because of the uncertainty of the ultimate attainment; an uncertainty due to lack of faith and continued application, hence is a period of restlessness and of sorrow, because of the fear of ultimate failure. There are hours of darkness when the assurance of success is in abeyance; to be replaced by a renewal of the *Light* and the expectation of success.

22. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.
23. And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.

All of this was said in the spirit of: “Seek ye first the kingdom of heaven and all things shall be added unto you.” To seek for, and *find* the kingdom of heaven, is to have come into the new birth. This new birth is not possible until after we have changed our mode of life; after we have changed our carnal desires into Spiritual ones; after we have transmuted the undesirable, degrading habits into those that are exalting or ennobling.

In doing this, a guilty conscience, a conscience that accuses and leaves us no peace, will give way to peace and ease of conscience. This is the “peace that passeth understanding.” It is heaven. When we have so changed our manner of thought, our desires—hence our habits—then all things that we need

and REALLY want, will be ours; because in the DOING will be the BECOMING, and in the BECOMING, the RECEIVING.

24. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy (peace) may be full (complete).

25. These things have I spoken unto you in proverbs: but the time cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.

Here is a frank admission that all the *Nazarene* had taught was not always to be taken literally; that therein was a deeper, an *esoteric* meaning; and that this had reference much more to the Spiritual self, the Soul of man, the *Christos* WITHIN the physical man, rather than to the physical man and his needs.

The *Nazarene's* entire ministry had to do only secondly with the physical man, but primarily with the spiritual self. He taught Spiritual truths indirectly. He was fully aware that the mortal man would be unable to comprehend spiritual truth and could receive Spiritual precepts only when clothed in words of every-day usage. He was all too fully aware that men will normally do only those things from which they expect pleasures, profits and ease. It was therefore necessary to promise benefits for everything it was desirable for man to do, whether material or spiritual; hence the use of proverbs and parables.

26. At that day ye shall ask in my name: and I say not unto you that I will pray the Father for you:

27. For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

28. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

I, *esoterically* speaking, the *Christos* within, came from the Father. This *Christos* must return to the Father, but in order to be enabled to do this, it must first be brought into Consciousness and developed into the likeness (image) of the Father. When this is accomplished, then it may return to the Father, and again leave the Father for the purpose of helping such humanity as will listen and obey (follow).

It, the *Christos*, the Soul, the Spiritual in man, came forth from the Father into the world. It may leave the world, must leave the world, and may return or go to, the Father. Whether or not this will be so depends entirely on man's obedience to the *Divine Law* and its application in his daily life. If man *does not obey* the injunction: "Seek ye first the kingdom of heaven"—the Spiritual self—then he, as a person, will "pass on to be forgotten."

The Soul, the *Divine Spark*, the *Christos*—the "talent" unused—will return to its source, dormant as it existed in man; non-individualized, unconscious, to again be taken up in the first birth, or birth of a new body for another human journey, resuming its efforts toward the consummation of the Second birth.

Man was given free-will, free choice of action and with it, or in conjunction with it, the most precious thing in existence, an embryonic Soul, capable of being brought into consciousness and becoming the Son of God. This Soul from God within man, as a result of experience, good and evil, has the power and strength to turn evil into good, attaining Spiritual Consciousness and, as a result, finding the "kingdom of heaven," with everything pertaining thereto.

To succeed in this *work* is to do the Will of God. Through this process of change, man arouses and awakens the latent *Divine Spark* within his being. This Spark *becomes* the Illuminated, Individualized Soul, because the fleshly, carnal nature, the personality, has been transmuted into qualities of a Godly individuality. When this is accomplished, the *Divine Spark* has become the Christ.

The *Christos* returns to the Father; for both the Christ and the Father dwell within the temple. Through the same process that awakened the Soul and brought forth the Christ, the temple has been purified and made a fit dwelling place for the Father and the Christ.

29. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.
30. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.
31. Jesus answered them, Do ye now believe?
32. Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.
33. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

In this physical world there is no permanent peace. So long as man is mortal and to a degree selfish for his own protection in guarding his rights and privileges, there is strife; but man is capable of living "in" the world, but being not "of" it and, in so doing, finding **WITHIN** himself the peace that knows no end. This, "finding the kingdom of heaven" *within* himself is man's mission on earth. Having found this, all that is needful and desirable will be his to command.

CHAPTER SEVENTEEN

"I in them, and thou in me, that they may be made perfect in one."

1. These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:
2. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

"The hour is come." The *Nazarene* was speaking of himself. He had obeyed and fulfilled the Law. He had, as a result of his obedience, accomplished the *Work*. By awakening the *Christos* WITHIN, he had brought him into Consciousness, hence into the *Light*. This *Light* was the Glory, not only of himself, but also of God of whom it was a part. The Son of man, through this COMING INTO the *Light*, had become glorified, or surrounded by *Light*, and this *Light* was FROM God, WAS God.

The *Light*, the Spiritual self, the *Christos* has—may possess—power over all flesh. But to come into possession of such power, it must first be developed and brought into Consciousness. This is not possible until there is an awakening of the self.

The mind must recognize that there are indeed "greater things in heaven than on earth," and that these may be had if man is willing to give up the undesirable material things and to transmute them into the eternal spiritual realities.

Nothing worthwhile or beneficial need be given up. Only those weaknesses, habits and practices that are to the detriment of man—body, mind and Soul—need to be discontinued or exchanged for the things that build unto eternity. This may mean the sacrifice, at times, of a temporary advantage for a permanent one; eternity beginning, as it does, in the HERE and NOW.

3. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.
4. I have glorified thee on the earth: I have finished the Work which thou gavest me to do.
5. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

The Soul possessed by the Nazarene was in the beginning not only of the world, but with God before the world was. The *Divine Spark* in man that may *become* a Living Soul, was likewise with God; but, to be able to again return to God, it MUST FINISH ITS WORK as did the *Nazarene*. It must, like the *Nazarene*, *glorify itself by coming into the LIGHT which is from God*. To achieve this end, it must make use of its God-given "talents" and develop them to the fullest extent.

6. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.
7. Now they have known that all things whatsoever thou hast given me are of thee.
8. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.
9. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.
10. And all mine are thine, and thine are mine; and I am glorified in them.
11. And now I am no more in the world, but these are in the world, and I came to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.
12. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.
13. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

14. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.
15. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil.
16. They are not of the world, even as I am not of the world.
17. Sanctify them through thy truth: thy word is truth.
18. As thou hast sent me into the world, even so have I also sent them into the world.
19. And for their sakes I sanctify myself, that they also might be sanctified through the truth.
20. Neither pray I for these alone, but for them also which shall believe on me through their word;
21. That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me.
22. And the glory which thou gavest me I have given them; that they may be one, even as we are one:
23. I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.
24. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.
25. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.
26. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

Summing up in matchless beauty and simplicity his life's work and teachings, the *Nazarene*, in this poignantly-moving prayer, reveals something of the intimate feeling of oneness with the Father so strongly emphasized throughout his ministry.

Aside from being a *Resumé* of the labors and teachings of the *Nazarene* during his journey on the earth plane, this prayer is a song of both Love and sorrow—of the things which he (the

Nazarene) witnessed while working with, and for, mankind. Here is reflected all that he tried to do for the human family; the non-acceptance in general of his love for mankind and, withal, a prayer for the welfare of those who had "despitefully used" him. Never is there the slightest indication of resentment, retaliation, or the desire to "get even."

Here is a *song of life and love* such as might come forth from the heart of a mother who loves her children—children who, despite all her efforts, fail to follow the righteous path. It is a plea from the heart, a heart burdened and weighed down with the sorrow that comes upon the mercifully hearted who must take leave of life-long companions dearly loved, knowing that even they do not fully understand.

It is, all in all, a saga of effort, revealing a method for all men who are Spiritually inclined, to ACCEPT AND FOLLOW.

CHAPTER EIGHTEEN

“What is the Truth?”

1. When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

Cedron means “the place where dwells sadness.” The *Nazarene* was indeed sad in heart.

2. And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples.
3. Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.
4. Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?
5. They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them.
6. As soon then as he had said unto them, I am he, they went backward, and fell to the ground.
7. Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.
8. Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way:
9. That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.
10. Then Simon Peter having a sword drew it, and smote the high priest’s servant, and cut off his right ear. The servant’s name was Malchus.
11. Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?
12. Then the band and the captain and officers of the Jews took Jesus and bound him,

13. And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year.
14. Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.
15. And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.
16. But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.
17. Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, *I am not.*
18. And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.
19. The high priest then asked Jesus of his disciples, and of his doctrine.
20. Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

Esoterically interpreted, this has application to each and every one of us. The *Christos* is WITHIN us. We know the Law of righteousness. When we follow the Law then we are disciples of the Christ, because we do that which is in obedience to the Law.

When we do that which we know is not righteous, not just, not fair, not honorable, not spiritual, WE DENY THE CHRIST AS CERTAINLY AS DID PETER. All too few are conscious of this fundamental truth.

21. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.
22. And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?

23. Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?
24. Now Annas had sent him bound unto Caiaphas the high priest.
25. And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? *He denied it, and said, I am not.*
26. One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?
27. Peter then *denied again:* and immediately the cock crew.
28. Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.
29. Pilate then went out unto them, and said, What accusation bring ye against this man?
30. They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.
31. Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:
32. That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.
33. Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?
34. Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?
35. Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?
36. Jesus answered, My kingdom is *not* of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

Herein we are plainly told that the *Nazarene's* mission was a Spiritual one, although this Spiritual mission would, if ac-

cepted, profoundly affect the lives of those who obeyed his inculcations, since that which affects the Spirit, by that same Law also influences the physical self in like proportion. It is also made clear that his own people, the Jews, instead of accepting his ministry, actually persecuted him, and that he no longer considered himself as one of them.

37. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should *bear witness unto the truth*. Every one that is of the truth heareth my voice.

The *Nazarene* spoke truly. He was a king among men in the sense that he was willing to LIVE the LAW and to teach the Law, irrespective of what the penalty might be. He was ever ready to yield up the physical life, but unwilling to yield, in the least degree, to unrighteousness. Such men are kings; SPIRITUAL kings.

38. Pilate saith unto him, What is truth? and when he said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

This query of Pilate's has come down through the ages. *What is truth?*

To become fully conscious of truth, conversant with it, we must first become thoroughly convinced of the fact that it is *not to be found in the schools of men, BUT IN THE HEARTS OF MEN.*

To attain to such a consciousness, there must be a genuine desire to KNOW the truth, and a willingness to accept it however much it might condemn us, what we HAVE BEEN; WHAT WE NOW ARE. To even begin to become conscious of the truth, we must first of all accept the letter of the *Divine Law* as given to us—accept it both in LETTER and in SPIRIT. As we do this, the truth itself will be revealed to us step by step.

This was recognized by God himself as so clearly indicated by His question of Solomon, and Solomon's answer: "Give me wisdom." Having gained Wisdom—the truth—all else that is good and desirable follows as a natural sequence.

The truth IS *with* us. This is also made plain to us by the Divine edict: "Ye are the temples of the *living* God," although the correct rendition is: "Ye may BECOME the temple of the *Living* God," because truth (righteous) must first be established in that temple by obedience to the *Divine Law* BEFORE God can take up His abode therein.

When this has been accomplished, then we will be aware of the actuality of several other inculcations: "*He* is the truth and the life," as also: "He is the life and the resurrection," because the resurrection from mortal to Spiritual reality is not possible until after the *Divine Law* has been accepted and actually LIVED.

39. But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?
40. Then cried they all again, Not this man, but Barabbas, Now Barabbas was a robber.

Barabbas means: "the son of shame." This was to be the shame and eternal disgrace—an irrevocable indictment of the Pharisees and high priests and all concerned in the DIVINE DRAMA, that they should destroy he who had come to do harm to no man, but to show them the *Way*, the *Truth*, and the *Life*, so that they, as long promised, might, by acceptance, BECOME the "chosen people of God."

CHAPTER NINETEEN

“ *because he made himself (had become) the Son of God.*”

1. Then Pilate therefore took Jesus, and scourged him.
2. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe,
3. And said, Hail, King of the Jews! and they smote him with their hands.
4. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.
5. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man!
6. When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him.
7. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.
8. When Pilate therefore heard that saying, he was the more afraid;
9. And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.
10. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?
11. Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

He who, having found the *Christos* would again turn back, or deliver the Christ to the flesh, the ruler of men, commits the

greatest of sins. For he has known the truth, and crucifies the truth; and he that so crucifies the truth hath the blood of Christ on his hands, and has worked unto destruction.

12. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar.
13. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in Hebrew, Gabbatha.
14. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!
15. But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.
16. Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away.
17. And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha:
18. Where they crucified him, and two others with him on either side one, and Jesus in the midst.
19. And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS.

Pilate unconsciously wrote prophetically. The *Nazarene* had come to be as a Spiritual king to the Jews; to bring to them an exposition of the *Divine Law* that they might *live* it and in so doing BECOME THE SONS OF GOD, that is, *God's chosen people*. Instead of accepting him, and following him, and BECOMING SONS OF GOD, they refused him, persecuted him for the VERY PURPOSE WHICH WOULD HAVE SERVED THEM BEST; as a result, and a penalty, they have been a dispersed people; *without* a king or kingdom;* *i.e.*, country.

This will continue to be so until they accept and come *within* the Law the *Nazarene* taught, and *no earthly power can change this*.

***What, then, of Israel? It is prophesied that this will be only temporary; that the people will again be dispersed as they have been in all countries; that a new trek must begin; that this will be repeated time and again until the full penalty has been paid and the *Divine Law* fulfilled; the Jews adjusting themselves in harmony with the customs and laws of the people among whom they dwell.**

20. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek and Latin.
21. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am the King of the Jews.
22. Pilate answered, What I have written I have written.

Pilate was undoubtedly unconscious of the full meaning of what he had written, but he was firm in his conviction that he had written the truth and the history of the Jews during the past centuries has amply justified his terse statement.

23. Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout.
24. They said therefore among themselves, Let us not rend it; but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.
25. Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene.
26. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!
27. Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

Love, or affection, is the cement that binds men to one another. Where there is love there is unity; where there is unity,

harmony prevails. Without love or affection, there is disunion. This creates inharmony or dissention. Dissention, among mankind, is chaos, and chaos is death and destruction. Love and affection alone is the saving grace; because love is of the Soul; hence of God. We do not knowingly or willingly destroy or bring evil upon those we love; therefore the command: "love thy friend as I have loved you"; also, "love [have kindly feeling for] thy neighbor as thyself."

28. After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

His mission was fulfilled. He, at least, had obeyed the Law. He had made every effort to teach mankind THE WAY so that they might follow in his footsteps and like him, BECOME the Sons of God. That they failed to do so, and instead, were determined on destroying him — the person — did not concern him; he was ready to pay the penalty that all flesh must pay; the person was to be laid aside; the method did not matter.

29. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.

30. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

This giving up the "ghost" must not be confused with the "Holy Ghost." It has reference to the giving up of the *spirit* that is the *life* of the body; while the "Holy Ghost" has reference to the *Light* that is God; the *Light* that is the Conscious Soul.

"Vinegar" has generally been associated with bitterness. The giving up of life is "bitter" or sorrowful, because it is the parting from well loved ones, whether these be of family or friends. Sorrow is bitter, and vinegar symbolizes this bitterness.

31. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away.

32. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.
33. But when they came to Jesus, and saw that he was dead already, they brake not his legs:
34. But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.
35. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe.
36. For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.
37. And again another scripture saith, They shall look on him whom they pierced.
38. And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus.
39. And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight.
40. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.
41. Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.
42. There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand.

CHAPTER TWENTY

“Blessed are they that not having seen, yet believe.”

1. The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

We are concerned only with the *spirit* of the Scriptural teachings, because this alone is our theme and of help to us. *Esoterically*, there is buried within us, “hidden under a bushel,” Biblically speaking, or “buried in the tomb,”—the body—*the*, or a “*Christos*.” This is the Soul and may become the Christ. That this *Christos* may become the Christ, it must first be awakened, brought to Consciousness, and Illuminated. **THIS IS OUR WORK.**

This work is the REgeneration. It is the Second or Spiritual birth which the *Nazarene* taught **MUST** be passed through if we seek the “Kingdom of Heaven.” When this work is accomplished, then is “the stone” of the “sepulchre” rolled away and the Christ is arisen, *i.e.*, **COME FORTH** in his Glory—the *Light*.

2. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and said unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.
3. Peter therefore went forth, and that other disciple, and came to the sepulchre.
4. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.
5. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in.
6. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,
7. And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

8. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.
9. For as yet they knew not the scripture, that he must rise again from the dead.
10. Then the disciples went away again unto their own home.
11. But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre.
12. And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.
13. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.
14. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.
15. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.
16. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.
17. Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.
18. Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

At first thought, it may seem strange that the *Nazarene* who, by the final transition and Illumination, had *become* the Christ, a Son of God, should make himself known first to this woman of late ill-repute. This, however, is easily understood when we bear in mind that it was she who kept vigil at the tomb, and that she, above all others, was most willing to accept him **WITHOUT QUESTION OR DOUBT, and TO GIVE HER ALL TO HIM.**

It is written in the Law: "The first shall be last, and the last shall be first." She was one of the last to "accept him," but she

was also the most sincere, unquestioning and UNselfish, and when "weighed in the balance," as *we all will be*, was *not* found wanting.

True, the disciples gave up home and their former means of livelihood to follow him wherever he went. To the extent of their capability they helped him; but, always, there remained something within them that caused them to doubt, to question, and an inability to *really* recognize the mystery of his being and to fully, without question, accept his inculcations.

With Mary Magdalene, it was different. She had fully experienced the pleasures of life, delusive and otherwise; had become conscious of their folly, GAVE THEM UP WITHOUT THOUGHT OR REGRET, and in turn, ACCEPTED THE NAZARENE'S TEACHINGS IN FULL FAITH AND WITHOUT QUESTION.

The human Soul, the *Christos*, is symbolically buried *within* and under the "stone." The stone is the carnal self; the gross desires of the flesh. These carnal hungerings after "flesh pots" must be willingly given up, and the Spiritual desires awakened, before we can make an effort to accomplish the Second, or Spiritual birth. When this is brought about, as it may be by all who TRY, then the *Christos* is awakened, the "stone"—the self—rolled away, and the Christ comes forth.

Before the stone is "rolled" away, our Spiritual state may be compared to physical sleep. While we are asleep we are *not* dead, nor are we conscious. As we awaken from the physical sleep, we come into the consciousness of the self. While we are spiritually asleep, the *Christos* is asleep in the sepulchre, but when we make the necessary effort, then this *Christos* is brought into consciousness. THIS IS SPIRITUAL CONSCIOUSNESS. It is REGENERATION. It is the Second, or Spiritual birth. It is the finding of [entering into] heaven.

19. Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were

assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.

20. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord.

Although the disciples had long associated with the *Nazarene*; heard him teach the Law; saw him display his strength and courage in resisting the Jews; they themselves had failed to fully attain to the Second, or Spiritual birth.

They had not entirely become Conscious of the Christ WITHIN, as so clearly illustrated by the fact that they did not *know* him; failed to recognize him, and it was necessary for him to "prove" himself to them.

Only they who have *accepted* "the Truth," traveled "the Way," and "*lived* the Life," and *come into* the Christic Consciousness, are able to recognize, or KNOW the Christ. KNOWING IS AN EXPERIENCE, NOT a matter of faith.

21. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.

Peace is a state; it *is* heaven. Only those can KNOW peace who have made the effort to bring about the Second, or Spiritual birth; brought their Conscience into harmony, and become Christic Conscious. Peace is not a belief, not a faith, but a STATE OF BEING. Unless this state is ATTAINED, man cannot enter the kingdom of heaven or of God, nor can he become the Son of God.

22. And when he had said this, he breathed on them, and saith unto them, Receive ye the holy Ghost:

The Holy Ghost is the Spiritual *Light* which is from God, is God. When Illumination is *attained*, it comes upon man like a breath from heaven. When this Holy Ghost or *Ineffable Light* is earned and received by man, he will have arisen from his "dead" state, the carnal self, into the REGENERATION. He is RE-born; attained to Consciousness of his Godhood.

23. Whose soever sins ye remit, they are remitted unto them: and whose soever sins ye retain, they are retained.

Having LIVED in the Truth, the Way and the Life, until REGENERATION is attained, man KNOWS the truth, and knowing the truth, is enabled to teach the truth to all men, so that they, like he, may also follow the Path—in his footsteps—and free themselves from the domination of the carnal self.

This requires that they obey the *Divine Law* as taught by the *Nazarene*. In doing this, their sins will be remitted—paid "in full and to the last farthing"—*by their efforts and their good deeds, and they will become free from the evils formerly a part of their human nature*. This is a transition from a Son of man into the Son of God.

24. But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.
25. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

The name Thomas has been symbolic of the doubter throughout the ages. The doubter must be shown before he will believe. On the other hand, he is constantly misled by appearances. He lives in mere belief and, so living, never comes into actual knowledge. Illusion—the seemingly apparent—is accepted by him as reality.

Thomas, though long a disciple and follower of the *Nazarene* had never sufficiently accepted the inculcations of the *Nazarene* to himself actually LIVE THE LIFE, and therefore come into the knowledge—THE CONSCIOUSNESS—such a life would have brought him. He was still little more than a believer; a follower; one who accepted the things he saw and could feel, and not having attained to Spiritual Consciousness, was unable to separate the real from illusion.

It is even a question as to whether he possessed real faith. Faith induces us to live that in which we have faith. Faith holds a picture before us of WHAT MAY BE, and GIVES BIRTH IN US

TO A DESIRE TO BRING THAT PICTURE INTO MANIFESTATION; believing as we then do, that it will be to our interest and benefit.

26. And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.
27. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing.
28. And Thomas answered and said unto him, My Lord and my God.
29. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

Blessed indeed is he who has become awakened to the unrealities of the carnal life and, as a result of his awakening, has come into a realization that there must be something higher, greater and more realistic than the things the mind can comprehend and the body feel. He who has so awakened is usually ready to believe in the things which he feels exist, but which he has not as yet either seen or experienced.

It is these who, as yet blind, but with faith in their hearts, try to live as the Law teaches, and as they live, they begin to FEEL and to *Experience the realities*. They are blessed because they will have the FEELING OF ASSURANCE, the OUTLOOK OF FUTURE BRIGHTNESS, long before they possess actual knowledge; knowledge following in the wake of THEIR OBEDIENCE, AND COMPLIANCE TO THE DICTATES OF THE DIVINE LAW.

30. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:
31. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

This last statement is an interpolation. It was not part of the original and is in total contradiction of the Laws taught: "As ye sow, SO SHALL YE REAP" . . . "*By their fruits shall ye know them*"—and others equally positive and without qualification.

CHAPTER TWENTY-ONE

“What is that to thee? Follow thou me.”

1. After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself.
2. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples.
3. Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.
4. But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.
5. Then Jesus saith unto them, Children, have ye any meat? They answered him, No.
6. And he said unto them. Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

It is *only* as we live in accordance with the Law, irrespective of what we may be trying to do, that we can reap the benefits of the Law. When we LIVE (sow) according to the Law, then we will receive (reap) as we have lived. Having faith, AND MAKING EFFORT ACCORDING TO THAT FAITH, is a sowing. The Law being positive, we will be compensated accordingly. This is the Law of ACTION and the REACTION of the action.

7. Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked), and did cast himself into the sea.
8. And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

9. As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.
10. Jesus saith unto them, Bring of the fish which ye have now caught.
11. Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.
12. Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.
13. Jesus then cometh, and taketh bread, and giveth them, and fish likewise.
14. This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.
15. So when they had dined, Jesus saith to Simon Peter, Simon son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.
16. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.
17. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

We must first come into the Consciousness of what is real and what is illusion. Of what is temporal and of the moment, and what may reach into the eternal. Of the things that belong to the carnal self—to Caesar—and those which belong to the real self—the eternal—God.

When we have awakened to this Consciousness then we will be able to recognize and follow the good—that which is beneficial to ourselves and to others—and our desire will be toward the real and lasting. Thus it is to love God and associated with it is the desire to do that which is good.

We concentrate on doing good, NOT PRIMARILY BECAUSE OF A REWARD, BUT ABOVE ALL ELSE, BECAUSE WE LOVE TO DO THAT WHICH IS GOOD AND FOR THE PEACE IT BRINGS US. This is our part of heaven; the heaven which begins NOW and ON EARTH.

18. Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkest whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.

The Law commands that while we are strong and capable we do all those things which can be done while the Spirit is able to dictate to us what is necessary to fully prepare for the time when age comes upon us. Unless we plan in advance we will be at the mercy of others, and be compelled to do the things that we would not do had we the means to do otherwise.

Here a positive command applies: "Set your house in order," not tomorrow, but today. On the morrow it may be too late, and we may miss the opportunity to properly prepare ourselves for the later years of life.

19. This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.
20. Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and saith, Lord, which is he that betrayeth thee?
21. Peter seeing him saith to Jesus, Lord, and what shall this man do?
22. Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me.

This is one of the most vital statements, aye, commands, in the entire Book of the Law. It sets at variance what all the world has been doing: is doing. In positive terms it condemns our habit of finding fault with the things OTHERS are doing; FOR-

GETFUL OF OUR OWN WEAKNESSES, FAULTS, SINS. It should open our eyes, our consciousness, that what others may do, however evil, is not for us to bear; instead, that we should be CONSTANTLY concerned about WHAT WE ARE THINKING, FEELING AND DOING. It is OUR *sowing* that concerns us directly; what others do, indirectly.

In the final, we pay only for that of which we are guilty; just as ALL others must pay for their guilt. Be not too greatly concerned of what others do or say; but be deeply conscious of the nature of your own thoughts, desires and actions. "Seek YE first the kingdom of heaven;" and having found it, THEN you may forget the self in the service of others—but only as they seek your help.

"Seek YE first the kingdom of heaven," is a direct command of what YOU should do, and do first, before you take it upon yourself to dictate to others what THEY should do. This is a part of the question *and* COMMAND: "What is that to thee? follow (that is, obey my Law) thou me."

23. Then went this saying abroad among the brethren, that that disciple should not die; yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?
24. This is the disciple which testifieth of these things; and wrote these things: and we know that his testimony is true.
25. And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

CHAPTER TWENTY-TWO

The Esoteric Interpretation of the Crucifixion in the Life of the Nazarene

THE DRAMA OF MANKIND

NEVER SINCE the beginning of the consciousness of the creature we know as *man*, there have been "ebbs and flows." First there is a gradual rise in man's better or more Spiritual nature, as indicated by humanitarianism, real *manhood*, honor, and all of the other desirable qualities one would look for and expect in one who was "created in the image of God."

Then follows a gradual decline in all of these qualities until finally, honor, the mainstay of all the other desirable qualities, is all but dead, except in the very few.

During all the ages past when world affairs reached this low tide, there was born into the world a Soul destined either by the human *need*, or the *Divine Law*, to either teach a *new Law*, or exemplify or reinterpret the old Laws.

In each instance, the one so born would recognize the conditions and the needs of humanity and, by inculcations and example, bring about a new consciousness in the greater number of the masses so that there would be a *re-start* toward a higher life.

At the beginning of what we call the Christian era, the human family, almost as a whole, had fallen from its former high estate, to such a degree that few things were regarded as sacred. The better emotions had become almost submerged by the carnal passions. There was utter selfishness, first, among the leaders; both religious and secular; and then, as was (is) natural, among the people who, as always, imitate, as does the child the parent, those in power, either upward or downward.

The Pharisees and scribes, men mostly in high places, although having the laws of Moses as a guide, no longer recognized them as vital, or as applicable in their high positions or activities of life.

As a consequence, their character and behavior no longer personified the *Esoteric or Spiritual* side of their religious inculcations. The Priesthoods of the day were no longer Spiritual leaders, but "blind leaders" of the people; living wholly in form; a mere conventionality, the *spirit* being as dead.

The time had come when it was essential that a new leader or Messiah appear; one who would be a true, non-deviating advocate of the *Divine Law*, and an Interpreter of the Law as it applied to the needs of the period.

Without such a leader, humanity would drop into a hopeless materialism; a condition worse than carnalism; where respect both for God and for good in man would no longer exist; morality, honor and all else that separates man from the beasts of the field, being discarded; spiritual concepts based on superstition, replacing these high qualities.

The conditions of the present day among the greater number of mankind are easily comparable to those of that period.

The prophets, or men of God—those who retained their Spiritual Consciousness despite world conditions—had foretold, during the preceding centuries, that a great teacher, leader, or Messiah, one having full knowledge of the *Divine Law* and its application to man's needs and behavior, would come among men. Unfortunately, the impression was universal that this new leader would come especially for the benefit of the Jews, and that he would be their "King." A temporal monarch, rather than a Spiritual Messiah.

The people, the mass, looked hopefully forward to the coming of such a leader. They naturally expected that he would free them from the bondage similar to that they had suffered in

Egypt. The leaders, who were in control of both religious and secular affairs, wanted no Messiah to interfere with conditions they had brought about, and prepared themselves to do all in their power to prevent such undesirable opposition.

While we moderns consider ourselves highly cultured and far advanced in wisdom, we deny by inculcations and actions, and by the rule of edicts instead of law, that there is such a thing as a **LAW OF SUPPLY AND DEMAND**. It nevertheless **IS A LAW THAT CONSTANTLY FUNCTIONS AND IN TIME DESTROYS ALL OPPOSITION TO IT**.

There was a most vital need for the appearance of a teacher-leader; one fully prepared to instruct the people in both natural and *Divine Law*, and possessing the strength of character and the faith in heart capable of meeting all opposition. Such a leader appeared, lowly-born, destined to upset, by meekness, strength and positive knowledge, the rule and rulers of the day.

At the time of this child's birth, there was a small group of men who, surrounded by all that was undesirable and unGodly, nevertheless made every effort to live in harmony with the *Divine Law*. At the proper time this child, to become later known as the *Nazarene*, was drawn to them, the *Essenes*, under the same Law which **DRAWS** the magnetic needle to the North. This group fully instructed him in all the Laws of God—laws having the nobility of man in view—teaching the necessity not only for living according to the letter of the Law, but also in the *spirit* of the Law.

During his stay with the *Essenes* he was required to comply with all of the standards as they pertained to mankind, and held as ethical, correct civil, and moral codes.

What was of greater importance, both to himself and the future of mankind, was the application of the *Divine Laws* in his daily life; making a **CONSCIOUS, DELIBERATE, CONSTANT** and **INTELLIGENT EFFORT** to awaken and bring into mani-

festation the REAL self WITHIN, the Soul or *Divine Spark*, the CHRISTOS received from God, that it might become the Christ; the Son of God; the Messiah, capable of leading men to God.

During this part of his life, and before he was ready for his great mission, it was also necessary for him to live in the country where Spiritual development had reached its greatest height; Egypt, the land of the *Greater Mysteries*; of *Sublime Initiation*.

Here he was instructed in not only the Spiritual interpretation and application of the *Divine Law*, but the spirit of the Law itself, that he might in truth be a Savior of his people; *not* by taking upon himself their sins, but by instructing them HOW THEY COULD FREE THEMSELVES FROM THE DOMINATION OF THEIR OWN CARNAL EVILS and SUBJUGATION TO THEIR FELLOW MEN. Here he was also brought face to face with the fact that no man, not even a Messiah, can save another; that at best he can do no more than teach—show man—*how to save himself*. This knowledge he later incorporated in his *vital* precept: "*Ye must be born again of the spirit, etc.*"

After the *Nazarene* had in part prepared for his mission, it was essential that he move among the people and there, by actual teaching and service, not only serve them, but, by his experience, complete his own development. In this manner, in truth and in fact, the *Christos* would BECOME the Christ, and be able to exemplify man's capabilities and potentialities by both resistance to evil and the accomplishment of good (constructive) works.

As a result of continual obedience—constant application and efforts—to the *Divine Law*, he more and more purified the flesh, the carnal self, until his nature was no longer subject to the desires or calls of the flesh, or its earthly tendencies. By the *gradual formed habitual compliance* with the law of positive, idealistic, constructive thought; right thinking, lofty desire and correct living in every department of life, even the physical elements of his body were gradually transmuted (refined) into

Spiritual qualities. He became Christic in nature, and of the nature of the Holy *Fire* or *Light* in the form of which God Himself had always appeared to man.

As this process of purification continued, he became possessed of more and greater power. He was able to perform greater works—as may all men (so assured by him) if they will follow in his footsteps and obey as he obeyed.

To the extent that his teachings reached a greater number of people, and as he performed greater works, there was also incited the wrath of those in power and high places. They recognized that here was one who, if permitted to continue in his ministry, would undermine and finally destroy their position and all they stood for, and they began to plot for either his dishonor among the people, or his death.

To such an end did they scheme among themselves. The *Nazarene* quickly was made aware of this. He by this time realized his mission, as also the Law governing his life. He was willing that the *Divine Law*, which he accepted when he undertook his journey among men, should function, even though it might mean the loss of his liberty or his life.

He had become fully Conscious of the possibility of so *spiritualizing* (transmuting or refining) *i.e.*, Æthizing the elements of the body, that once the physical self was properly purified, and its powers and forces used only for good, the real self, the Soul WITHIN, the *Christos*, would be the Conscious factor. Death would be only in appearance, the transition merely a change; this being the real Passover (changing over) or crucifixion (passing over).

Once attaining to this state, or degree, of Spiritual development, he foresaw that those whom he opposed for their wickedness and dishonor, and who opposed him because they saw an end to their power over the people, might destroy the life of his body by what resembled death; but the Conscious Soul WITHIN,

that which had **BECOME** the Christ, or Son of God, would do no more than lose consciousness for a moment, and that the elements of even the body, being pure—of the nature of spirit or fire—could be raised up at his wish.

This knowledge that had become a **CONSCIOUSNESS** and a **REALIZATION**, preserved tranquility and lack of fear in the Soul of the *Nazarene*. It permitted him to go "about his Father's business"—the service among men—even among his enemies, fully aware that they were constantly plotting his undoing.

That which the prophets had foretold, and the *Nazarene*, by his clear vision, foresaw, gradually came to pass. The climax of the opposition to him that gradually developed, as does a destructive storm, was his crucifixion. Through crucifixion, death and burial, a punishment then frequent for criminals, his body achieved a final stage of purification by the fires that are life. He stood the test, as did Elijah of old.

The elements composing the body passed from the realm of the physical to the pure *Æth*, the *Spiritual Fire*, the ethereal. Only for a moment of earth time, during the transition, or "passing over," did the Soul lose its **Consciousness**.

Had the body retained any of its carnal substances, he could not have raised it again. Nothing carnal remained. The earthly principles had been completely transmuted into the qualities of the *Æth* or Holy Ghost (*Fire—Light*). During the process of purification, it had become lighter than anything earthly; hence might be taken up at Will.

It is a recognized chemical law that only that which is of a certain heaviness or density is drawn *down*, to earth, while that which is lighter, is drawn upward to the sphere of its own lightness: "Earth to earth; Spirit (Soul) to spirit," being the Law.

The Scriptures, which in substance, are a record, both mundane and spiritual, tell us that Elijah "ascended to heaven in a chariot of fire." What was this chariot of fire? What but the

spiritual—on fire—essences of a purified body. What can the chariot (a vehicle for transition) of fire be other than the aura of the pure Æth that envelops the Soul that has become Illuminated and attained to Christhood, or the Son of God.

This *is* the climax of Illumination. It is the goal of Christhood; the final ascending to the Father in the form, symbol or element of *Fire*. And what is the promise to those who "follow through"? "These, and greater things than these, shall YE do," if you will OBEY THE LAW THAT I HAVE OBEYED AND TAUGHT YOU.

This, and more, is clearly indicated in what followed. When Mary Magdalene first recognized—we *recognize* only that of which we have BECOME a part—the risen *Nazarene*, he warned her: "Touch me not; for I am not yet ascended unto my Father."

Why did he say: "Touch me not?" Because his body was, comparatively speaking, like a newly, fully charged electric battery "of high voltage." It was alive with the pure Æth *Fire*; destructive to all that was mortal. To have touched it might have meant death to the physical body, as results from coming into contact with a heavily charged electric wire.

As the risen Master mingled more and more among his fellow men and in earth conditions, his body became enveloped in the grosser elements which served as insulation; a protection to bodies of lesser purity.

To the many, these deeply *Esoteric* truths are veiled; the unawakened, undeveloped Soul cannot comprehend them. This also was well understood by the *Nazarene* when he said: "To you it is given to know the kingdom of heaven (spiritual truths), to them (others) it is not so given." Spiritual (*Esoteric*) truths *cannot* be taught. They are revealed to the Soul only as the Soul itself becomes conscious of them as a result of its awakening, development and Illumination; the Soul then becoming a dynamic center of life, power and Wisdom.

Throughout his life, ministry and final transition, the *Nazarene* exemplified full and complete Mastership. It is to be accepted as an EXAMPLE of what man may become to the degree of his willingness to *accept* and *Live* the DIVINE LAW.

Humanly and materially his life and death are to be accepted as an historic fact, AN EXAMPLE. That he was crucified (put to death, or passed through death, does not matter). What is important is that he literally passed through the transition we know as death; that his body was entombed, as is the Soul in all of us, and that this Soul arose—as it may in all of us—proving Immortalization.

Furthermore, we are to accept it as a fact that the *Nazarene* demonstrated a power and an ability that belongs potentially to all men, with the possibility, and the assurance, of being able to attain to full and complete Mastership.

This Mastership is offered to all alike. It is, first of all, a mastery over our lower self; our thoughts, desires and, above all, OUR FEELINGS; a direction of our acts toward wholly constructive ends, without a thought of self-interest other than our actual physical and spiritual needs.

Mastery over conditions, circumstances and environments that interfere with the freedom of others who have equal rights, is not part of the Divine plan. The *Nazarene* did nothing to prevent the taunts and mockery of onlookers, because the guilt of this was not upon himself so long as he was in the right, but upon the Souls of those guilty. Even when wrongly accused or abused, his prayer was: "Father, forgive them, for they know not what they do."

A charlatan, a wonder-worker, a false leader of men might have exercised whatever power he possessed to prevent abuse, but this would not have been the manifestation of the Christ, but of the evil one and would have brought punishment rather than exaltation.

The superiority of the *Nazarene*, as of all those who BECOME Soul Conscious, was that in the midst of mockery or abuse, he preserved his tranquility which enabled him to say and to FEEL "Not my will, but Thine, be done."

All of these things did the *Nazarene*, NOT to demonstrate the possession of a power reserved for those higher than mortals; but to prove, and to illustrate to mankind, that there is such a power and that it belongs, BECOMES, by Divine Right, to those who are willing to fulfill the conditions necessary to obtain this power.

"These things, and greater things shall ye do."—

CHAPTER TWENTY-THREE

Esoteric Interpretation of the Crucifixion as it Affects Mankind Generally

MAN, HAVING reference to his fourfold being, is on earth because of two factors: (1) his physical birth as a result of the desires and acts of earthly parents, and (2) the desire of a Soul, while in the heavenly (above) spheres to take upon itself, or enter into, an earthly environment which would give it the opportunity to, *as God Himself is reported to have said*, gain experience that it may "know good and evil," overcome all that is evil, and as a result, the "Son of man BECOME the Son of God."

It has been said that "God gave man—at his birth—the breath of life," or that "God breathed into him the breath of life." This is not strictly correct. God gave man free Will that he might follow his own inclination. As a result of this privilege, man and woman embraced and brought forth a new issue, which, by authority of this free Will, has the right to breathe in the breath of life and become a living being.

It has also been written that God placed within man the *Divine Spark* which, under favorable circumstances, would become a living Soul. This, likewise, is not strictly true. God created Souls—threw off *Sparks* from Himself—and gave these Souls the right of choice.

These Souls, becoming conscious that there were bodies to inhabit through which they might gain experience and learn to know and come to feel, became possessed of the desire to descend and, the vehicle being ready in the form of the child being born, descended and took possession. It is therefore, correctly

speaking, the Soul, as a *Spark* of Divinity, that takes upon itself the body—enters into—and begins its journey through earth life.

This new creature is a composite being; its component parts being in conflict one with the other, there will be constant turmoil until harmony is established. The Soul, or Spiritual self, is at a disadvantage. Singly it must wage warfare for its survival, against *two* inimical forces: the desires of the flesh, the carnal self, and the mind which is mortal and not spiritual, hence favorable to the physical.

The mind, resulting at birth from the combination of the physical body, the spirit that is life, and the *Divine Spark* that is the Soul in embryo, receives impressions from two separate entities; the physical and carnal self on the one side, and the Spiritual—though as yet unconscious—self on the other.

All, or nearly all the impressions received by the child, youth and young man or woman, are of the physical nature. The mind naturally is almost wholly inclined toward the material, while the Spiritual self has little influence. The youth and man usually lives a physical life until the time when some deep experience, a great loss or sorrow is experienced, when everything heretofore held as real and important utterly fails to satisfy.

It is then that the mind—we as we generally are—has nowhere else to turn, and begins to think of, and seek for, something that is felt to exist, and that will not fail in times of trial. This is the AWAKENING.

Naturally, the desires and the demands of the flesh have the "upper hand" during the greater part of life, because the carnal self always pertains to things that can be both seen and felt. We believe them to be real, while the unseen, though felt, appear to be unreal. As a result of the dominant inclinations of the flesh (the carnal self, the flesh itself actually having no desires), it is said that man "is of the flesh."

Once man awakens to the unreality and undependability of what he has always firmly believed to be the only *real*, dissatisfaction begins to manifest and he can never again be at peace or feel satisfied with things as he has known them. If he does not too stubbornly resist the new impulse, a "Divine urge" begins to awaken which beckons him, as it were, to higher and better things.

In his present degree of development, he is unable to point to anything tangible or outwardly visible. As a result, the carnal part of man is prone to consider the promptings of the Divine urge as foolish and without foundation. These adverse promptings—the *duality* of his nature—result in discord, and he is in the unhappy state of inner turmoil and unrest. He is uncertain which "voice" to accept as real, as worthy of obedience.

The more sensual he has lived, the more difficult for him to recognize the Divine promptings so silently beckoning him to a purer and nobler life—a life that would take nothing worth while from him, but add to the good he already possesses.

If his awakening becomes sufficiently pronounced to allow him no rest until he gives greater opportunity for his Soulual or Spiritual nature to assert itself, he will more and more heed the inner promptings, and hence recognize more of the realities, and experience a greater sense of peace. There will be suffering, because this is both the "Passover" and the "Crucifixion, or Cross-i-fi-cation," or *crossing over*, from one state to another.

It is also the Second birth, and all birth is in travail. The more he awakens, the more will he seek help, comfort and guidance from his own great WITHIN, the Divine Center, the Awakening *Christos*. He will look more and more beyond the temporal interests of an inferior nature, for *Light* and solace; for the Wisdom necessary for his guidance.

Ultimately, even his mental self becomes convinced of the fact that all superior and satisfying interests have their base in

the Soul, with its *Ineffable Light*. Then the realization dawns upon him that however important the part played by the body and mind in the DRAMA OF LIFE, these are only as a MEANS TO AN END; are temporary and perishable; while the Soul, the Spiritual self, alone, is real and eternal.

He now also begins to realize that the standards of Right, Justice and Love are aspects of the *Divine Law*—the Absolute Law of the Universe—and whether he will or not, the Law will finally demand an accounting.

Heretofore he considered ethics, morals, justice, unselfishness and right living in relation with other men as only an aspect, the one requirement of the *Divine Law*. Gradually, possibly very slowly, the truth dawns on his consciousness, that these qualities can never of themselves satisfy the deeper cravings of his true nature. Then his cry, like that of Nicodemus, will be: "Lord, what must I do to be saved [*become Regenerated into Immortal Life*]."

The intensifying desire for inner or spiritual victory brings a craving for an understanding of the greater, the deeper things of life. There is a longing to understand the *Divine Law* in its *Esoteric* ramifications, and for harmony WITHIN himself.

These urges will lead him to a further and more earnest search. Prejudice after prejudice will fall away as he senses the truth. Opinions hitherto pronounced lose their hold upon him; his nature becomes more and more open to the influx of the *Light* that is Wisdom itself.

Alas, as the desire for deeper and certain knowledge increases, as the effort to think rightly and FEEL more exaltingly intensifies, so does the conflict in his nature mount up. He recognizes the seriousness of the task to overcome the undesirable and unworthy tendencies of his own inner, hidden self.

In the meantime the *Christos* urges him onward. The more earnestly he seeks "the Way, the Truth, and the Life," that

underlie moral and ethical standards of correct intercourse with his fellow men, the more he realizes that great effort must be made to come into the Consciousness of the Ideal, which is the only reality. As he persists in heeding the direction of the *Light* already his by right of effort, and obeying the Law as he understands it, a fuller and greater *Light*, and clearer knowledge will become part of his real, the Spiritual self.

Eventually as he proceeds, he will recognize the definite and specific meaning of the *Nazarene's* words: "I am the Way, the Truth, and the Life," and that it is he himself, who must follow THE WAY. He will then recognize that in order to KNOW "the Truth" that will set him free from "sin and error," it is necessary to follow in "the Way," and this is possible only by the awakening of the *Christos* into Consciousness.

Man may long have been convinced that the Christic potentialities exist in every normal man; that the *Divine Spark* as an embryonic Soul was implanted, or "drawn in" at birth; that the "Kingdom of heaven" is awaiting its doors to be opened; because such is the *Divine Law*. Now he will come into the realization that there is another aspect of the *Esoteric* features of the *Divine Law*: THAT THERE COMES A TIME IN EVERY MAN'S LIFE WHEN HE MUST MAKE A DEFINITE, SPECIFIC APPLICATION OF THE LAW IN AWAKENING AND DEVELOPING THE CHRISTIC POTENTIALITY HIDDEN WITHIN HIS OWN BEING.

Whether man desires it or not, it is part of the *Divine Law* that at some period of his existence he will no longer be satisfiable by any means, or find peace and harmony *within* himself, until he learns how to make a practical application of the *Divine Law* and in doing so, fan into a *Flame* or *Light* the *Christos* within himself.

The principles underlying the *means* toward this end, are what the *Nazarene* explained as the *Esoteric* significance of "the Way, the Truth, and the Life."

"The Way" requires a consistent effort in self-training and self-discipline.

"The Truth" demands inner honesty in all affairs of life.

"The Life" demands an intelligent system of simple, normal, natural living.

These things are conducive to health and well being; as well as to happiness; giving, as they do, freedom from a self-accusing conscience, while also attracting the needful things in life through honest effort.

There is also an awakening, or bringing into Consciousness the *Christos*; the Second, or Spiritual birth; the changing of "mortality into Immortality." All of these things are promised to those who will overcome—THEIR OWN LOWER NATURE.

During this process, perhaps requiring years, not days, the mind of man becomes thoroughly and completely awakened to the sacred mission of life; the directing of his own creative abilities toward fanning into a *Flame* the *Fires* of the Soul.

He will have the certain knowledge that he must cleanse, purify, and refine all of his desires; refuse to gratify the cravings of the lower personal self. He must encourage and cultivate the qualities both of strength and grace as represented by the Christic Ideal.

This is the process of transmuting the lower tendencies into the higher. It removes the dross and poisonous (to the self) taints of carnality by subjecting them to the consuming Fires of the *Christic* qualities. It refines the coarser, heavier vibratory forces of his nature; removing the unworthy and unnecessary desires that are part of the flesh, and replaces them with those of the Soulual qualities.

This is THE CRUCIFIXION—THE DRAMA OF MAN'S EXISTENCE ON EARTH. He MUST pass through this Crucifixion or die "to be known no more." THERE IS NO ALTERNATIVE.

This period of a man's life *is* naturally attended by sorrow and at least mental suffering. But the mind once fully aroused and aware of its mission, will not give up for any reason. With every hard won victory will come greater strength; with every conquest a renewal of courage. By this process the Soul will grow (develop) apace, and finally attain the Consciousness of the Infinite and, in addition, mastery over the temporal.

The personality represented by the carnal man is transmuted, (changed over—the Passover) into the Individuality—the REAL man. Thus by Conscious experience does man attain to Christ-hood; for as God Himself has said: "And NOW the Sons of men have *become* the Sons of God."

The culmination of the crucifixion is not yet passed through. The body that has been transmuted must pass through the final test, and this is the death of all that remains of the physical body and its carnality.

During this change, this Passing over, there will be what, in time, as *we* know time, amounts to but a moment, but in that "moment" the Soul must read the Scroll of its own record during life, and be conscious of its good deeds as well as its misdeeds. This is the accounting which NONE CAN ESCAPE.

In earth life man is frequently enabled to cheat himself out of a just indebtedness, and the one indebted to may suffer severely. Here this is NOT possible, BECAUSE THE SOUL MUST READ ITS OWN RECORD AND ITS ACTS—ITS GUILT. THE SOUL BECOMES ITS OWN JUDGE.

And then the Resurrection. The coming into Consciousness in that other sphere. If the Soul has fulfilled its mission—that is, has been able to awaken the mind and obtain its help in its coming to *Light*—then it is glorified, and it Glorifies the Father. It has been baptized by the Holy Ghost, or *Fire* from on high. It has become the Son of God. It is of the Father, and the Father is of it.

Such is the resurrection that follows the final Crucifixion, or Cross-i-fi-cation, or Passing over. This is the aim and end of the *Great Work*. It is the triumph of Love in its higher phase in human experience. The Christic *Flame* is the *Fire* or unselfish Love.

John, the Beloved of the *Nazarene*, revealed the gospel of love in the redemption of the Soul of man from its entanglement in materiality in which it became involved by its own desire.

More than this, he illustrated the power of selflessness in affection by his willingness to lay aside the carnal self, that the spiritual self might gain the ascendancy and glorify the "sting" of mortal death by means of a willing sacrifice.

This is THE DRAMA OF THE LIFE OF MAN *if the Law is ACCEPTED*; otherwise it becomes the TRAGEDY OF MAN'S EXISTENCE ON EARTH.

"But as many received him, [lived as he taught] to them gave he power to become the Sons of God."—*John* 1:12.

"For as many as are led by the Spirit of God [willing to follow] they are the sons of God."—*Romans* 8:14.