

History of the White Brotherhood On Earth and Its Teachings

Holy Order of MANS

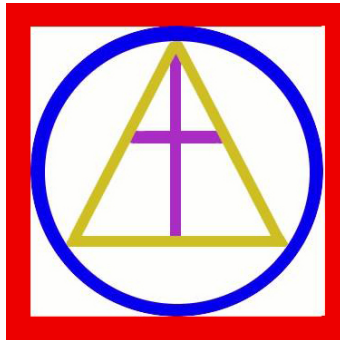


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General Evolution of Religion

Christianity

As we begin the history of the great White Brotherhood and the characteristics of the people who originally composed it, it is necessary to give an explanation of the Aryan race. There is generally a great deal of confusion in regard to this race. Many historians and writers have tried labeling the Aryan race the Caucasian, but the Aryan was more definite than can be indicated by the term Caucasian.

The word *Aryan* itself is difficult to trace and to analyze. It is used in the Sanskrit language and in such a manner as to indicate it was in languages much older than the Sanskrit, which are now lost to history.

In the Sanskrit the word *aria* means noble, and the Zend-Avesta, the oldest of all preserved mystical writings, defines the words *Aryan and non-Aryan (arya, anarya)*. The words Aryan and non-Aryan indicate the highest and lowest classes of certain races of people, and in the oldest hymns of India, the Rig-Veda, the word *Arya* is used to indicate the members of the ruling people of Northern India. All of this indicates that from primitive times the Aryans were a race, ruling and controlling as a nobility—not because of any royal power, such as indicated by the word nobility today, but because of *superior nature, physical and spiritual development*.

There were black, red, and yellow people in the White Brotherhood.

Today the term Aryan is used in many references to indicate a great many groups of European and Asiatic peoples who have traced their origin back to the original Aryan nations. Recently the language used by the Aryan people when they were one united tribe or nation was discovered and is called Tocharian, and thus far science has not been able to give this language a definite classification.

The Aryan first came into great prominence as a ruling race on the continent of Atlantis when the great deluge came and the migration of the surviving nation to various parts of the Eastern world took place.

When the Aryans left the continent of Atlantis, they proceeded to a section located somewhere between the Northern Sea and the Caspian Sea and the foothills of the mountains in the Southern part of Russia.

Here they lived for several centuries evolving and developing a great deal of mystical truth. The period after they had developed into a powerful and super developed nation, they began to migrate to various parts of the world.

The Aryan race kept its pure blood, not because of pride, but because of their beliefs regarding the development of character and mystical power associated with it. This did not prohibit their intermarriage with many tribes of slightly different tongue and of different location, but it did prohibit inter-marriage with people that were not of the same race originally and who did not have fundamentally Aryan blood.

In their desire to know nature and to educate themselves with all knowledge, evidence shows that the leaders and the hosts of followers moved from country to country in these early days, and the Aryan race was found eventually in India and then later in Egypt.

The original stop in India was probably very short and only a temporary choice on their way to Egypt, for they stayed quite a while in Egypt and then they made a longer and more permanent stop in India.

As they went from country to country, perhaps moving every 100 years or so, they gathered many people of the lower castes and breeds who became their servants or slaves.

In those days the term slave had a much different meaning from that which is given to it today. The word slave is not precisely the word they used, but it is the nearest interpretation of the original word.

Because of the Aryan policy of non-intermarriage with less developed races than theirs, those persons who did attach themselves to the Aryan race had to remain outside the Aryan family. Although these persons were given every possible help and accepted as students under the system of development, the Aryan nevertheless kept these foreign members of their nation isolated and quite distinct from their own clan.

We find when they entered Egypt, the Aryans consisted of perhaps ten or twelve thousand highly developed pure blooded Aryans and many thousands of persons of mixed races.

It was this mixture of many races or tribes that constituted the tribes which are referred to in Egyptian history as those which eventually left Egypt and went to Palestine as the tribes of Israel.

Today the term Israel means Jewish or Hebrew in the common understanding, but in that time it did not. The word Israel was a term or title bestowed upon the patriarch Jacob and meant a prince of God, or in other words, a title of nobility.

It appears that this great Aryan nation of ten tribes consisting of one tribe of pure Aryan stock and nine definite tribes of mixed foreign blood began the ten tribes of Israel referred to in biblical and other histories which became lost, as we will explain later.

The Aryans after entering Egypt, became promoters of the mystical schools of philosophy, in contradistinction to the schools of idolatry and the heathen religious systems of idol worshippers which had developed in Egypt through ignorance and superstition.

The slaves were servants who were part of the Aryan nation, and were put to work building temples and other great structures. There has been found evidence of one or two of these tribes of the Aryan nation, which were devoted almost exclusively to the making of bricks and the cutting of stone, according to the Aryan principles, for the building of the beautiful structures.

After the Aryan leaders had succeeded in making a deep impression upon many of the most learned and advanced of the Egyptians, who had traced their ancestry back in remote times to an original family tree of Aryans, an alliance was formed between the then-advanced Egyptians and the Aryans for the establishment and maintenance of colleges, schools and palaces of great learning in Egypt.

This was also the foundation of Egypt as a great center of learning throughout the world for several centuries. Early in the stages of this alliance, Thutmose III and Thutmose IV became leaders and promoters of the schools of learning. They were undoubtedly initiated in the Aryan secret schools and made members of the Aryan race.

In that time the Aryan and certain of the Egyptian powers were united slowly and secretly in evolving the intellectual power and spiritual development of the Egyptian nation. This was done against the great

obstacle put in their path by a very large priesthood in Egypt, who would cater to the superstitious idol-worshipping beliefs of the uneducated Egyptians.

The mother of the great Master Amenhotep IV was a woman named Tiye. She was one of the most highly developed women of the Aryan race which had settled in Egypt. She became queen, and history has recorded the grandeur and beauty of her soul and character.

There are many picturesque and romantic tales of how Queen Tia and her husband, and the initiates of the secret schools, exercised all their spiritual gifts in planning for the birth of a son, who would become the great ruler or leader of the Egyptian schools of mysticism.

By this time, the secret schools and their followers had become a major influence in Egypt and their knowledge was extending beyond the borders of Egypt through messengers and from those who came from foreign lands to study in these great schools of learning. Then Queen Tia gave birth to the most remarkable person ever born in Egypt, if not the most remarkable person ever born in the world up to that time.

Her son was Amenhotep the IV, who was later called Akhenaton. Many modern writers of Egyptian history refer to Amenhotep the IV as "the world's first great citizen." Amenhotep the IV completely overthrew the heathen priesthood of Egypt and established the first monotheistic religion in the world, proclaiming the existence of a "true and ever-living God" in the heavens. He also built a great city along the Nile after abandoning his school at the royal palace in Thebes.

At the height of Amenhotep's power in the year 1350 BC, we find the Aryan race living in the midst of Egypt, scattered throughout its principle cities and looked upon by the idol-worshipping Egyptians as foreigners, tolerated but constantly suspected because of the power and the alliances which they feared.

We find the nine tribes of the foreign blood which had come with the Aryans into Egypt, which were still living in the various parts of the land more or less isolated, and employed in various industries and agriculture. They were looked upon by the heathen Egyptians as the most undesirable of all the foreigners in their lands.

Thus the heathen Egyptians would not accept the members of these nine foreign tribes into their families by marriage, and gave them only such labor and such places to live as were unwanted by the Egyptians themselves.

These nine tribes of people, therefore, had become slaves in another sense, and were engaged in the most menial and difficult forms of manual work. It was these tribes, who were greatly increased in number by births in their own tribes through the centuries, that performed the slave labor of building the great structures in Egypt.

The situation in Egypt around 1350 BC was, first of all, the great mass of Egyptian people. Ninety-nine percent of them were illiterate and uneducated and held in mental and spiritual bondage by the heathen priesthood of the country, who also tried to hold the people in financial and physical bondage.

The Pharaoh and his Queen, and all of his officers were also greatly dominated by the priesthood. It was worth a persons life to criticize or attack the priesthood. Neither the Pharaoh nor the most humble slave in that country could express his opinion about the priesthood or its practices without being very careful and judicious.

The natives of Egypt were of mixed blood and were constantly intermarrying with tribes from surrounding countries, building up a nation of idol-worshipping superstitious people. It was into this unhappy situation that the Aryan tribes came. It was like a great nation from some foreign lands coming in a body and settling in a country where they were suspected, unwanted and constantly watched.

The Aryan tribes also represented various classes of people. First was a pure Aryan stock of which there were about 12,000 persons. However, many thousands who were not of pure Aryan blood came into Egypt with them and stayed as part of the Aryan tribes. Some of these were of Atlantean origin, some were of Lemurian origin, some were from the far north of the European continent, and the rest were from places not known.

These ten tribes which constituted the Aryan race did not live together in Egypt as a separate nation of people. They spread out considerably a few years after their entrance into Egypt.

They remained to themselves, independent of the Egyptian people in many ways. This independence on the part of the Aryan tribes, plus their knowledge, learning and health really disturbed the priesthood of Egypt because they knew that if any of the great leaders of the Aryan tribes became high officials in the government, it would mean the ruin of the priesthood.

The same jealous attitude that the priesthood had here in Egypt was the same attitude that Our Lord Jesus ran across when he came to Earth also.

The priesthood and politicians of Egypt were afraid that the learned Aryan leaders were going to seek political power, just as the Roman politicians had and also part of the Jewish priesthood did. They thought that Jesus would seek power of some form and become a dangerous threat to the priesthood. In both cases the jealous minds were wrong. Just as Jesus sought no political power and never had such a thing in mind, so, it was too with the Aryan leaders.

They believed that you can do more in the way of ruling people, directing them and having their support and cooperation through educating them and helping them to evolve.

The leaders of the Aryan tribes were naturally highly educated, and as students of the laws of the universe did not seek and did not want political power in that land. They did not even attack or criticize the priesthood, and never made any open protest against the things that the priesthood or politicians were doing.

In their secret sessions, in their grotto temples and secret meetings in the valley, they instructed their own tribes and some of the natives who were to be trusted in regard to the higher laws of living and the higher ways of thinking. In this way they gradually were not educating only their own people, but also some of the Egyptian natives to see beyond the superstitions of the priesthood and the ignorant beliefs of the politicians.

After fifty or one hundred years of such educational work, the Aryan tribes had attracted to themselves some of the most brilliant minds of the native Egyptians. Among the Aryan tribes there were four or five eminent leaders. After several hundred years of activity in Egypt, a number of pure-blooded Egyptian natives of high position, and low position also, became great mystics and leaders in the higher living. Among these evolved Egyptians were the predecessors of Amenhotep the IV.

Amenhotep himself and his seven daughters were taught carefully by the Pharaoh himself. His mother, Tia, was of Aryan birth as was mentioned before; Amenhotep moved the capitol from Thebes to a new city which he built along the Nile. Thebes has been the capitol and palace city of many Pharaohs.

It was not only the home and principle business office of the ruler of the country, but it was the home of all the politicians. Nearly every branch of the political activity was dominated by the priesthood, which also had its secret headquarters in Thebes.

Amenhotep's parents soon found that every move they made and even everything they tried to do was being watched by secret spies and representatives of the priesthood, who were living as servants and workers in their palace.

Amenhotep, when he was a young Pharaoh, also discovered every move he made was being watched: his private sessions were being spied upon, and his own life was in jeopardy every hour.

Not only was he hindered in the care and instruction of his family, but the high sessions of the newly formed White Brotherhood, composed of all the leaders of the mystical work, were being interfered with by the politicians and representatives of the priesthood.

For this reason he moved his palace and his home to the new city of El-Amarna. There he built a great temple that was absolutely safe from intrusion and protected by hundreds of loyal followers and guards, who were also neophytes in the great movement that was now becoming an important power in Egypt.

In this temple were held the various classes of instruction and the initiation ceremonies, the tests and trials by fire, water and air, and likewise the secret sessions of the great council of leaders which met often to decide important matters.

When the great leaders of the pure Aryan tribe decided to form a real secret society consisting of the most evolved persons in their ten tribes, and decided also to admit the most advanced of the Egyptian natives, they were forced to make plans for testing and trying persons who they thought might qualify for membership.

However, they did not reach that stage of testing until after they had been watched and studied carefully by many leaders for several years. This also constituted the foundation for all of the present-day initiation ceremonies used by secret orders, and also the rituals in the various churches.

As a point of interest we will follow this source of rituals, for by tracing the origin of the Roman Catholic and Jewish ceremonies we will have the origin of all, as far as church ceremonies are concerned.

St. Thomas Aquinas, one of the more evolved priests of the Roman Church, expressed in a few words the real meaning of all religious ceremonies. He said that ceremony is the necessary outcome of the two-fold nature of man—intellectual and sensible—on account of which he must pay God a two-fold adoration.

One is in the spiritual aspect, which consists of the interior devotion of the soul; the other is corporeal, which manifests itself in the outward form of worship. For there is no inward sentiment or feeling which man has not wanted to express outwardly by some subtle gesture or action. He refers especially to the liturgy, gesture movements which accompany prayers, exercises and forms in connection with blessings, light, incense and vestments.

All of the light used in the church of Rome and in all church ceremonies, whether candle light, altar fires, taper lights, oil lights or otherwise, are symbolical of the spirit of the great Christos.

The word *ceremony* itself is from the original Sanskrit. The word *karmen* means action and work, and we find that *karmen* is a word in Sanskrit composed of one syllable that originally was *kar* which meant to make or create.

It is generally known that the Oriental religions follow very closely the methods of these early secret societies, and maintain an inner secret circle, as well as an outer circle.

The trouble with the masses of the people in the world is that they judge all religious systems by what they learn of their outer congregation, or outer circle of activities. They never become familiar with the real inner teachings.

For an example, if an American should travel through the Oriental lands and come into contact with the Orientals in a general way, he has become familiar with the practices and customs of just the outer circle of the religious movements from which he bases his judgments about these religions, just by such things as he sees.

For instance, in India among the outer members of the religious movements, one finds the fakirs who know very little of the real inner teachings of the inner circle of their church or religion, and who are still guided by the many superstitious beliefs, with all sorts of tricks and astonishing performances.

If the religious teachings of India were to be judged by these outer demonstrations, by attending the public service of the church, or by reading the literature that is given to the mass of people, an entirely wrong opinion and conception of the real religious teachings of the inner circle is formed.

Mankind, in general, is constantly passing through various steps of evolution, while it is true that an entire race of any country may be a little further advanced than the preceding generation of the same race, the fact remains that the highest degree of evolution in any race is found among the few.

While the majority are considerably lower in evolution and development, therefore, something has to be done to take care of those that develop more rapidly and at the same time to guide and instruct those who are not so well developed.

We will use a hypothetical situation to illustrate this further; let us say that in some country in any period of history there are 100,000 men, women and children constituting the race of natives living in this particular country.

Now let us say that according to the law of averages of this 100,000 persons 50,000 of them are one step behind in intellectual, mental and spiritual development.

In other words, they are very primitive in their ways of thinking, guided by superstitious beliefs of their forefathers, biased against anything that is modern or new, doubtful about many of the important spiritual or religious beliefs of the church or greatly bound to some primitive doctrine which they think is perfectly good and satisfactory.

Among these 50,000 people there are some who are very wealthy, who have selfish and personal motives in wanting to keep the rest of the 50,000 in ignorance, and backward in their development. Most of the 50,000 people are of the middle class of wealth or extremely poor.

The health of these latter persons is generally bad, and epidemics of diseases break out quite frequently among them because they resort to superstitious practices to heal themselves and are prejudiced against modern medical practices or scientific methods.

Industrious in a primitive way and willing to work very hard for a small income, they shut their eyes to any methods that would improve their ways of working and living.

Because of their superstitious and primitive methods of thinking along religious lines, they are usually associated with some form of religion which is all ritualistic and which does not require any study, and very often requires nothing more than the going to some place of worship once a week, making certain salutations, burning incense, going through some form that is supposed to bring them a blessing and then going about their business for the rest of the week, without any understanding of the religious principles at all.

Then we would have about 35,000 persons who are more modern in their way of thinking and living. They would represent the present stage of evolution and progress in their country. Usually they have comfortable homes and more enjoyment of life, with better incomes, less disease and a lower death rate.

They are usually prominent in all lines of thought, easily picking up the new ideas of the advanced teachers, lecturers, and writers of their day.

These are a body of persons which are very dependable, very solid, very enthusiastic in regard to life. They would be called modernists by the 50,000 persons who are in the stage of development below them. Yet, these 35,000 persons are seekers and are not entirely satisfied with the life they have.

It is because there is a restlessness in their minds and in their hearts that they have risen out of the class of the 50,000 persons and are better off than others.

They always want what is new and what is better. They are the big book buyers and readers of better literature. They are the ones who patronize lectures or listen to the advice of teachers. They are constantly inventing, improving and trying to make their position in life much better than it is.

Naturally they look among themselves in their own class of people for leaders, for teachers and for guides, and what they cannot find among their own class, they begin to seek among those persons who can lead them to better things, begin to seek outside their own class and eventually outside their own race of people. They are quick, however, to recognize the superior among their people.

Whenever several hundred of these persons live in any one community they are quick to recognize the one or two persons among them who may be just a little degree above them in intellectual, mental and spiritual development, and therefore, they gather around such persons and ask questions or form groups and societies for the discussion of great problems.

In this way, they organize themselves into bodies of students, inventors, and seekers. They are happy indeed when someone from another land or another race or higher grade of development comes in contact with them or offers them books to read, or points out the way to self-improvement.

Now we have two classes of people so far in this imaginary country: class A, consisting of 50,000 persons who are backwards at least one stage of development and progress; and class B, consisting of 35,000 persons who are right up to the present time in their development and are restless, seeking

information and help in advancing still further; and we have the third class, or class C, consisting of 15,000 persons.

These three classes make the total of 100,000 persons in the imaginary country. In class C we have 15,000 persons who are one or more stages ahead in progress and development. They are the ultra-modernists. Such persons would be called fanatics by the persons in class A and would be called geniuses by the persons in class B. These persons in class C have attained a high degree of development and evolution in many ways.

First, because of high development in previous incarnations—they were probably in class B or C in a previous life in the same country or some other. Second, through birth they have become members of class C—very likely their fathers or mothers were members of class B and were highly developed. In this class C perhaps 5,000 might be two or three stages ahead in development and progress. They are very spiritual in their religious thinking, intuitive in their reasoning, and are natural born leaders. They constitute the pathfinders in every race and in every land. They are the ones who can study the needs of a person in class A and class B and see just what both of these classes need to improve themselves and proceed to bring about the necessary changes in living and thinking.

They organize the learned societies and establish special schools and colleges and do everything they can, not just to improve themselves, but to improve those in the other two classes.

The first problem that would confront you would be that you have two great powers with which to deal. First you have the opposing suspicious, biased, prejudiced minds of class A. In that class you would find an army outnumbering your own class who would suspect your motives and oppose you on the basis that you are going to tread on the underclass in order to raise yourself higher. You would have the heathen worshippers of class A and their religious leaders claiming that you are unorthodox, that you are ungodly and therefore, a sinner among men.

You would find many in class A who would be ready to stone you or spit upon you in the belief that they were serving their god by wiping you out of existence. You would find the ignorant minds in class A misrepresenting and misusing everything that you said or did for them. Hence, you and your group of assistants would keep in mind the fact that you must approach the persons of class A very carefully, very gradually, and never letting them know your full intentions and purposes. But slowly and gradually win their confidence while letting them have only a little information, a little light and a little help at a time.

On the other hand, you would have another great army of persons with whom to contend. These would be those in class B. The most progressive, anxious and restless amongst this class would be swooping down upon your group with such insistence, demanding that they be given all the light and all the information that you have, that you would find yourself almost torn to shreds, figuratively speaking, by the demand that immediately, quickly, without reserve, that you give them everything that you have to give.

Now, how would you and your assistants proceed to deal with these two great armies composed of class A and class B? If you will stop to think for a moment, you will realize that there would be only two ways of working out your great scheme, which would be to organize your work in two forms. Form A would be an outer circle, or movement, with just a little of the great light and truth, just to interest casually persons in class A, without arousing their suspicions or their intellectualism too greatly.

On the other hand, you would organize another form which we class as form B, which would be an inner or secret circle for persons in class B. You would do your utmost to prevent persons in class A from ever knowing anything about the existence of the inner circle.

As you would find, however, some in class A reaching a point where they had developed to a proper degree of understanding, tolerance and sympathy, you would let them come into the inner circle, but such persons would be very few indeed.

Your great hope would be not to bring many out of class A into the inner circle or form B, but to educate enough persons in class A so that they would help others in their own class to rise a little higher so that their children eventually would be ready for the inner circle or form B.

On the other hand, you would try your utmost to advance as many as possible in class B, who belong to the inner circle, to become candidates for admittance into your own secret executive body, which would be the highest group in the whole land. This is exactly what the early Aryan tribes and advanced thinkers in the Oriental lands did in each country.

Now that we have established the fact of how these ancient societies adopted the form of having an inner and outer circle, we'll begin to study the early original mystical doctrines taught to the members of both the inner and outer circle. The persons who joined the outer circle or who were admitted into the inner circle of the mystery schools were seekers of light and wisdom and there was no social or recreational motives which induced them to seek such association.

People of today think they have many profound subjects to discuss and many very, very important questions to ask regarding life and its mysteries. They tend to feel that because of their advancement in civilization it is more urgently necessary to find answers to nearly all of life's problems. But none of those who have, or do enter into this work today, have any more important questions in their minds than the early members had in their minds when they sought the mystery schools many centuries ago in Egypt.

Human nature has remained the same throughout all of its stages of evolution, which includes the way people think. Therefore, it is not surprising to find that the first and important questions which the new members in the secret schools asked were almost identical with the questions that are being asked by future generations until each man knows the truth.

In the ancient records we find that in the outer congregation of the early mystery schools much time was spent in explaining to the seekers the one great problem that evidently was considered the most important of all. Namely, who created the world and all that is on the Earth, including the animal life and man.

Anybody would have extreme difficulty in answering such questions asked by their children if they did not have on hand a Bible to refer to, and who had no other means of offering a correct explanation. Today one could answer his child's questions briefly by saying that God created all things.

He would recognize the name of God and feel satisfied with your answer. But what if your child had never heard of God or had no conception or what the term God meant?

The first thing a person would have to establish in the child's mind is the existence of God and then to convince him of God's powers to create and then proceed to built up a logical outline of why such a God could create such a world as this.

Suppose this persons and a neighbor a few miles away whose child asked the same questions and suppose the neighbor didn't know that the person had already attempted the tremendous task of explaining to his child the existence of God, and the neighbor proceeded to explain God and God's creation to his child. If the two children got together afterwards, they would find some discrepancies in the two explanations.

Very likely one child will tell the other that his God was a different God from his. Soon you would hear these two children speaking to each other of *my* God. By this you would know that they were referring to the God of their conception or comprehension. Although there is only one God in the Universe or of the Universe, each one of the two children had created for himself a unique God.

If these two children were to meet each other often and in their ways discussed their individual Gods and finally agreed as to what God must be like, if there is only one God, we'd find that their final agreement differed from the first person's conception and his child's conception and also of the other child, and that now a fifth God was in existence acceptable to the two children, but not acceptable to the parents.

By multiplying this sort of thing by the number of persons who attempted to have a realization and conception of God, you would multiply the number of Gods created in the minds of men. Such varying conceptions of God existed since the day that man began to think.

The explanation of how God created the world would have to depend much upon the kind of God or the nature of the God who created. Since there were so many different conceptions of God, there were bound to be a number of different ideas or stories as to how the world was created.

If the God conceived by man was a supreme being living on Earth with unlimited powers, then the story of creation would take on the form of a visible or invisible God walking about on Earth, planting trees, plowing fields, breathing on the waters to make storms, clapping his hands together to cause thunders and molding man's body out of the clay and animating it, and so on.

If, on the other hand, God was a supreme being living as a spirit in the heavens, then the story of his process of creating the world would be considerably different.

Of course, between these two ideas are hundreds of slightly different ones, again taking into consideration man's early education and primitive comprehension. Especially the type of men and women who were permitted in the outer congregation, it gives a good fore-drop to the situation that the Aryans met in Egypt, and their explanations of God and His creation which had to be understandable in the minds of these people.

Because man always had the tendency to compare the members of the outer congregation in such a way that the various incidents could be compared with things with which they were familiar in the ancient records, and which the White Brotherhood recorded when it was taught to the early members of the outer circle about God and creation. These ancient teachers realized that there was no way for the primitive mind to conceive of God or God's existence in a proper way, so they did not attempt to picture God or describe God as the first point in their explanation. Rather they permitted the story of creation itself to reveal God by His various manifestations.

The story of creation which finally became the adopted official explanation is very much like that which now appears in the book of Genesis in the Bible. First, there is the establishment of light and the naming of day and night. Then that was the end of the first day of work.

The early mind would have immediately asked whether God did not have to stop at the end of each day and rest a while, and so the story of creation was divided into periods called days in order that the human mind could conceive of the work progressing in stages just as their own work progressed in stages. No attempt was made, however, to explain to them what constituted one of God's days, and none of those in that day demanded that the exact length of a God-day be established in years, months, weeks, and minutes.

As one reads the story of Genesis, he will notice that the animals mentioned were familiar in the Orient and that the trees or shrubbery mentioned were known to the persons who were being instructed. Nothing was mentioned that they had never seen or with which they were not familiar. For instance, there is no mention of icebergs or frozen lakes, yet there was ice in parts of the world in the very time this explanation originated. The apple is mentioned as one of the fruits, but there are many other forms of fruits which are not mentioned.

We could go on pointing out hundreds of things that would have been included in the story if the people of that time had been familiar with them. So the very nature of the story itself shows the location of its origin.

Before taking up the subject of the creation of man, I wish to comment upon the fact that the story is divided into seven periods or seven days. This points out that the calendar of seven days constituting a week had its origin in those early times also. From that day there existed no other calendar than moon cycles.

The number *seven* was a mystical number with the ancient mystery schools and was the completion of the *three* or the triangle, and the *four* was the square. When the triangle was placed on the square, it symbolized a complete task, a perfected thing. The number *three* always meant the symbol of perfect creation, and the square represented the basis upon which it was placed or rested to keep it in perfect balance.

Therefore, the square foundation had to be made first and it was merely a preparatory thing of and by itself, except in a grossly material sense. Upon this a triangle had to be placed to act as a watershed during the rains and to symbolize that all beneath it rose to one point of infinite manifestations tapering off into infinity.

The story of Genesis states that the first four days of creation laid the foundation of the grossly material world. The first day divided itself into the light and the dark parts. Then the firmament was made on the second day. On the third day all the land and water were created.

You will notice that the waters are called seas, which in the original wording referred to bodies of water smaller than oceans. These persons had little conception of oceans and, therefore, the teachers did not include something which the people had never seen or could not comprehend.

On the fourth day the sun, moon and stars were created. These four days laid an excellent foundation for the material universe, as it was visible and easily seen by those students. On the fifth day began the creation of living things, the first point of the triangle—which included something more than the gross material things of life. So on the fifth day, the things in the water and those above the Earth that were living were created. During the sixth day, living things on the face of the Earth, including man, were created. On the seventh day God completed the triangle by His holy benediction upon what He had created, thereby bringing the Holy Ghost into it and upon it, and giving it conscience. The Bible story simply says that on the seventh day God ended His work and rested and blessed the day or sanctified it.

Chapter 2

CREATION

In the ancient records it shows that in the original story at sunrise on the seventh day, God began the process of expanding His consciousness into all living creatures, and finally placed His benediction on man who was to be His living representative on the face of the Earth.

Also, throughout the seventh day God did not simply rest but spent the day in meditation and it was therefore a day of sacred communion. The early mystery schools thereby laid the foundation for one day of sacred ceremony and communion out of each seven. This is also the origin of our churchly Sunday.

The Bundasish states that Ahuramazda created the first man and woman, joined together at the back. After dividing them, he endowed them with motion and activity, placed within them an intellectual soul, and bid them to be of humble heart; to observe the law; to be pure in their thoughts, pure in their speech, pure in their actions.

Thus were born Mashya and Mashyana, a pair from which all human beings are descended. The idea brought out in this story of the first human pair having originally formed a single androgynous being with two faces, separated later into two personalities by the creator, is to be found in the account of creation in Genesis, "Male and female created He them, and placed them and named their name Adam."

Jewish tradition and the Targum and Talmud as well as well-learned rabbis allege that Adam was created man and woman at the same time, having two faces turned in opposite directions, and that the Creator separated the feminine half from him in order to make her a distinct person.

It was natural for inquiring minds to want to know more about themselves than about nature such as mountains, seas, sky and trees. Therefore, more time was spent in the early teachings in these ancient mystery schools explaining to man his own existence than was spent in explaining the origin, and manifestation of the origin.

In fact, for many ages the natural laws of the universe were set aside in preference to a study of man himself. Since man was really a great enigma, it is not surprising that gradually there were postulated many theories, philosophies and speculative ideas about the creation of man and that knowledge which was much easier to secure, such as botany and cosmogony for instance, was allowed to remain untouched.

The ancient schools had a very extensive study of the creation of man which were scientific in their nature, while outside of these schools the speculations and superstitious ideas regarding the origin of man and his creation became so fantastic as to become absurd and of no value.

To the general populace who did not attend these ancient schools, every discovery of a scientific or semi-scientific nature necessitated a change of ideas about the origin of man because such discoveries disproved their ideas and contradicted their beliefs.

These early teachers had no mechanical means for the study of the cell and knew very little of the subject of biology as we know it today, but they did have one source of information that was infallibly correct, and this was the contact they had with the infinite mind of the Creator which through revelation and inspiration revealed to them the fundamental principles regarding the origin of man as a species. Therefore, their teachings on the origin of man distinctly stated that in the beginning man as the highest type of the animal kingdom was bi-sexual.

In other words, he was both male and female and, therefore, each being of the human species had the ability to impregnate his own eggs and thereby bring his own species into existence. This idea puzzled many of the students in these ancient schools, mainly because they knew of no bi-sexual animals and therefore it was hard for them to conceive of such a thing.

These ancients had a religious doctrine about this that was as much a mystery to them as the idea of the Immaculate Conception is to the average Christian today.

In their doctrine about the origin of man they stated that because man was of this peculiar nature in his first form, the process of giving birth to children was a result of "self-conception." This term was referred to by them as a process of mental conception or mental creation. The term self-conception to them was just as peculiar and erroneous as the term Immaculate Conception as applied to the conception of Mary in the womb of her mother intimates or implies that all other forms of conception other than the usual, normal, natural form of conception are not immaculate, but are unclean, impure or unholy, which is not true and does not follow the teachings of the Holy Bible.

When the term self-conception or mental conception was used by these ancient teachers, what they were really saying is more closely taught in the term divine conception or cosmic conception. Thus the account of the origin of man became the fundamental one used through many ages, which, after being slightly modified, eventually became the sacred story of the origin of men.

Here is the fundamental outline of the origin of man as understood by those in the ancient schools after God created the heavens and the earth in all the material things that were without apparent life: He decided to create a representative of Himself on the earth plane in His own spiritual and creative image, so that in His dominion that being might carry out the great work of building up the characteristics and creatures of the preconceived nations of the world.

God Himself was neither male nor female, but contained within His own being and consciousness the essence of male and female, the creative power of all animals, and was therefore bi-sexual.

In creating man, therefore, as a representative of Himself He took from the material elements of the earth the most refined and the most highly evolved in a vibratory nature, which, when brought together, produced a body of more delicate texture, more sensitive nature and more beautiful form than any other of the animals in the animal kingdom. This material form made out of the earthly elements did not represent a replica of God's form, since God was formless in a material sense.

After God had thus molded the physical body of His human representative on earth, He breathed into its body His creative powers and essence which were of a spiritual nature and gave to this lifeless form not only life, but a degree of consciousness possessed by Himself. At once man became a living spiritual being with a material body through which to function, and yet the bi-sexual powers for procreation for ages, which in the terms of infinity may be called a day, man continued to live as a bi-sexual creature reproducing his kind.

However, there came a time when God believed that man would be guided to greater tenderness, greater application of his forces and powers and greater activity in various directions if the dual natures of his being were separated and man became a dual creation in two bodies, instead of one.

Thus God formed another body out of the earthly elements, this time creating one that was even more beautiful in form, softer and more delicate in physical action and more sensitive to the higher vibrations

and impulses of His consciousness. At the same time, He made the original body of man a little stronger, a little more rugged, a little larger and better prepared to function exclusively in connection with the more difficult task of the Earth.

With these two bodies then before Him, He took from the body of the original man that part of his sex functioning, which was the feminine nature, and put it into the new, softer, smaller and more beautiful body that He had just made. Then into this new body He breathed life and consciousness and called this new body female.

The more rugged body, which was now minus a part of itself, He called male. In this way God created male and female, after He had created the original man as bi-sexual. God said that these two bodies were companions and necessary parts of each. They should ever live in unity and if separated, seek one another, and that for each male there was a distinct female which originally had been part of himself, and for each female there would be a male which originally had been a part of herself, that they should live together and multiply and bring forth of their own kind. This they did and their offspring were in pairs like themselves.

The female would seek the male companion and the males would seek the female companions. And when they met, they would know each other by the natural attunement between them, and they would live together as one, permitting nothing to separate them.

There are other details somewhat philosophical, ethical and moral in regard to how they should live together as man and wife, how their souls after transition would still seek companionship, and how in future birth the original pair would meet again and unite.

When reading Genesis out of the Bible, one can see clearly that its account of creation had its origin from this ancient doctrine. There had always been considerable dispute about the authenticity or reliability of the account in the Holy Bible, because in the Book of Genesis there might seem to be two *apparently* contradictory accounts regarding the creation of man.

In the first account the statement is made that after all other animals were created, man was created—male and female in His own image.

In the second account, we read that man was created first and that later, while man was in a deep sleep, God took something from his side, out of which He created woman. Having the original story made by the ancient mystery schools from which the Bible accounts were taken, because of their widespread acceptance among all of the early nations of the earth, we see that both accounts in Genesis are correct and contain no contradiction.

God did create man originally male and female as stated in the first account of Genesis. Later God did cause a deep sleep or coma or a suspension of animation to come upon the evolutionary stage of man, during which a change was made and his body was reformed into a strong, masculine character to do the heavy work allotted him. At the same time a part of his bi-sexual nature was taken from him, whether from his side or not. With this part taken from him, the distinct sex nature of woman was separated from man and placed in the female body, and we have the two creatures instead of one.

It is a known fact that the Bible accounts as presented in the Book of Genesis are similar to the legendary accounts from the ancient schools because we find almost the same wording as we find in Genesis in many of the ancient writings in the various countries. For instance, if we read the book by Ernest de Bunsen called *Angel-Messiah*, we note that Ormuzd, the Persian god of gods, proclaimed in his

sacred doctrine this phrase: "Let us make man in our own likeness." Also, in many other ancient writings of the Oriental peoples we find a similar story about the mythological gods or the gods of the superstitious heathen tribes creating man in their own likeness and making the original man both male and female.

As the account of the creation of man got outside of the ancient schools and became accepted by the populace, they revealed the story to other lands and eventually in each land, in each nation of people discussing among themselves, if the God of the Aryans or the God of the Egyptians created them in His likeness and created them male and female, then our God must have created us in the same way. Thus we find throughout the world all peoples contributing to their mythological gods and to their idols a creation of man and woman in the same manner as laid down in the ancient mystery schools.

Following the teachings of the ancient schools, we come to another point which was a natural result of the teaching regarding the origin, the creation of man. Even though the primitive students of the ancient schools were not as versed in logic and reasoning as people today, they still could not help noticing what seemed to be inconsistencies in the scheme of things.

These primitive peoples suffered from diseases and illnesses and died or passed away just as people do today. They had our financial troubles even though they did not have coins such as we use today. They had their daily trials with success and failure and they had their ambitions, some of which were probably altruistic and not wholly selfish but which seemed to fall or fail, and in their way many of them tried to live a godly spiritual life and yet suffered pains and sorrows seemingly without warrant.

Thus they asked questions as: "If God created man in His own image and man is a part of God's good living, pure soul and consciousness, why do we suffer and have disease and die, while God continues to live eternally?"

The ancient mystic schools said that man's spirit was created in God's image, he could not be created materially or physically in God's image because God had no material or physical body. If man were an image of God only in a spiritual sense and were an image of nothing but the higher form of the animal kingdom in the physical sense, man was therefore believed to be a dual being. The real and most noble and God-like part of man was an ethereal spiritual part and a counterpart of God, with all of God's attributes, powers and goodness. The physical part of man was made of all the physical elements like the trees, the rocks, the water and all the other things God created in the first part of His plan of creation. Therefore, the physical part of man was a mortal, vacillating, non-dependable element in his existence.

The real part of man—the spiritual part—that is a part of God, could not die. The physical part of man suffered and had trials and temptations and died or passed through various transitions as a part of its evolutionary changes. This explanation did not answer their questions fully, but it did help them to understand that man was dual and that the real part of man did not die, although it might suffer in a sense that it would be prostrated or handicapped by the tortures of the body through disease and pain.

To answer their questions more completely, the explanation went further and the early mystics thought that when God created man, He also gave man the ability to choose and to be a free agent in his actions. Thus wise, man being a free agent with the ability to reason, judge and choose, as he chose so would he have to abide and take the consequences.

Up until this time, man had been taught and believed that he was slave to all kinds of evil spirits and subject to the will of invisible gods and invisible beings, and upon these he blamed his misfortunes and his illnesses. He even went so far as to believe that if a series of events showed that he was under the evil

influence of some evil spirit or god, it was useless for him to try to succeed in any plan or event or even attempt anything.

It is easily seen why these people lived a life of fear and dread and continually suffered from more misery than was necessary. You can realize what a revolutionary idea it was to be taught that even God, Who created man, did not attempt to enslave him, but had given man the power and the right to choose for himself to be a free agent.

But in the teachings of these ancient schools they did not express the idea that when a person chose wrongly and decided to do something he should not do and did it, that God would punish him in revenge or out of wrath. That idea was developed by the pagan priesthoods.

The ancient schools thought that man had the right to choose and that he had to assume responsibility of his acts. As further explanations were required, the teachers pointed out the fact that soon after the first created things had the right to choose, they chose wrongly in some important things, accepting evil in place of good, and that by so choosing, man had established for himself an evil course in life as more enticing, more interesting, more enjoyable than the good path and that, therefore, man subsequently and for all future time, had to contend between the good and the bad and assume the responsibility of his choice.

Thus, out of the ancient writings we have seen that while we wish for the end, we deliberate upon and choose the means thereto. Actions that are concerned with means then will be guided by choice and so will be voluntary, and the acts in which the virtues are manifested are concerned with means; therefore, virtue depends upon ourselves and vice likewise.

For where it lies with us to do so, it lies with us not to do. Where we can say no, we can say yes. If then the *doing a deed* which is noble lies with us, the *not doing it* which is disgraceful, lies with us; and if the *not doing* which is noble lies with us, the *doing* which is disgraceful also lies with us. But if the *doing* and, likewise, the *not doing* of noble or base deeds lies with us, and if this is found identical with being good or bad, then it follows that it lies with us to be worthy or worthless men.

The next thing they cover in their teachings is the great deluge. It is interesting to note that none of the statements made by these ancient schools have ever been found to be inconsistent with the discovery of science.

At that time they had neither telescopes nor microscopes, which puzzles many as to how they learned so much about the planets and the heavens and so much about the germs and cell life.

They recorded that their knowledge and wisdom came from the cosmic, and that when they wanted to learn some important facts, they spent time in meditation and received the facts directly from the cosmic mind.

One statement made by these early mystics, which refers to the deluge that covered a large part of the earth's surface, is that this great change did not occur suddenly and that it was not of short duration. They thought that the deluge covered many centuries and occurred in different times. It was, in fact, a series of deluges and inundations, most of which were not connected in any way, except that as time has passed and one looks back on the centuries in which these things occurred, they group all of these events together and make one event out of them.

The ancient stories that are to be found in every historical record of every race and tribe regarding a great deluge are based upon the doctrines and teachings of these ancient schools. An interesting thing is that if these early mystery schools had not taught the story about this great deluge and how and why it occurred, it would never have been known of until a few hundred years ago when science began to make its scientific experiments.

In their teachings, they explained that the earth is continuously going through changes, and they indicated that we are amidst just as many important changes of the Earth's surface as were the ancient peoples when the great deluge took place.

It is a known fact by science today that, in many parts of the world, land is slowly disappearing beneath the water. Science has shown that at some time in the past, probably before the great deluge, much of North America that is now in the temperate zone was covered with ice and was a part of the arctic zone.

This would mean that the poles of the Earth are in a different position today from what they were at some time in the past.

They also point out the fact that the poles of the Earth are again changing their position, and there is no question of the fact that the cold temperature of the north is becoming warmer and the temperate zones are becoming warmer also.

In many parts of North America where snow and cold weather existed early in the fall and throughout the winter many years ago, there is now a very mild snow before the first of January, with the coldest period falling late in the winter or early spring. Many persons now living have noticed this gradual change taking place.

The story of the great deluge coming to destroy all of the wicked people of the world was originated by the ancient secret schools in the conclaves of the council of advisors, and was carried into the different lands through the organizations who had to modify or change the story slightly to fit the various philosophies and mystical teachings of their individual tribes and people.

The image of Osiris of Egypt was shut up in a secret ark on the same calendar day and month as that in which Noah is said to have entered into his ark. Thus the Egyptian priesthood adopted the story from the ancient schools, but changed the name of Noah to Osiris to fit their religious doctrines and teachings.

References to this similarity in the accounts are also found in such books as Bonwick's *Egyptian Beliefs*. It reads as in the biblical account also, that the rain was upon the earth for 40 days and 40 nights.

It is interesting to note that the mystical number 40 is introduced in the biblical records for the first time. It has also been noticed that throughout the Bible the number seven and the number three have been used, which were secret numbers in these ancient schools.

These council sessions held by these ancient schools were held many hundreds of years before the Roman Catholic Church was instituted. Consequently these sessions were the originators of the plans of establishing teachings which were helpful to man.

These ancient schools in their council sessions were not bound by any precedence or any ancient traditions or doctrines which had to be kept in mind in formulating answers or official explanations. They also resorted prayerfully to cosmic attunement to get the right explanations and right answers from the cosmic mind.

After their council sessions they offered the following explanation as official teachings: After the Earth had been populated with men and women of many tribes and races, all living in sin and evil ways as a result of the fall of man, there grew up with them giants of evil minds, or mighty men and women of cunning evil ways, devising new and alluring temptations to lead the multitudes into sin.

These giants of evil were threatening to lead the human race into irredeemable sin, and God realized that a purging and cleansing must take place.

God caused another cycle of change to take place on the face of the Earth to complete His creative work.

Once again the face of the Earth was in chaos as when He first created the heavens, the Earth and all that was therein.

This cycle of change consisted of seven periods, each period lasting 40 days. In the first period, the waters rose inundating all the land of the Earth and destroying all living things, except the male and female of each species. Each species was paired off that they might multiply and reproduce their own kind.

Thus reviving, they were especially preserved in a great ark which floated upon the face of the water until the spirit of peace, columbia of the universal mind of God, expressed the consciousness of peace upon the troubled waters and quieted them. This ended the forty days of the first period.

In the second period, other changes took place on the surface of the Earth and likewise in the third, fourth, fifth, sixth and seventh periods of the cycle.

During these remaining periods after the second, the ark rested upon the mountain of illumination where God instilled His grace and His wisdom and the spirit of goodness in the minds and consciousness of all living things that had been saved. This was done so that they might be remade and thereby purified to produce of their kind in goodness rather than in evil.

During the sixth period of the cycle, all the living things that had survived and which had been illuminated on the mountain top came down into the valley of the new lands that appeared above the water, where they began the great work of repopulating the Earth once again.

During the seventh period God rested in peace and contentment because of the survival of the fittest of His creatures, and the establishment of His kingdom on Earth.

All living creatures today are descendants of the new race that followed the deluge. Therefore, we are free from the evil instincts and now have within us the sleeping instinct of goodness and peace.

The reason for giving the explanation thus is to give hope and inspiration to those who are struggling against the temptations of evil, but was also to afford the leaders and teachers of the ancient schools an opportunity to impress upon their followers many important points of their beliefs and practices.

For instance, this story introduced for the first time to the students—the mountain of illumination.

Throughout the Christian Bible, there are many references to inspired leaders going up on the mountain to speak with God and receive divine wisdom. This mountain to them was a very secret place and did not refer to a physical mountain; but as in their teachings, means rather the ascending to greater heights,

especially those levels of vibration which take one out of the material things of life and put them in touch with the cosmic mind, or mind of God.

Here is the origin of the mountain upon which the ark rested. Also contained in their explanation is the seven days and forty days and the seven creatures of each species and the meeting of them by two's.

At the same time that these ancient schools were teaching those things which they received from revelation and inspiration, there were also philosophical views and ethical teachings being

taught to the masses by the various priesthoods of the heathens. So the general masses would ask the questions, "If God created man, would God create elephants, cats, dogs, snakes and other animals? If there is a God of mankind, there must be a God of trees, mountains and of rivers?"

Bear in mind that these ancient teachers did not have any telescopes with which to observe the planets, as there are in our present-day astronomy. Whether or not these early mystics ever saw the planet Saturn, even as a speck of light in the distant heavens, is something we cannot be sure of, but they most evidently knew of the existence of it and other planets by the effects they produced among human nature. With their spiritual sight they undoubtedly saw more than our modern telescopes reveal.

As the ages passed and man became more and more knowledgeable in things, and science began to develop, the scientist began to question the continuous statements of these ancient mystical schools, regarding the existence of planets and their effect upon material conditions, such as wind storms, tides, plant life and animal life. As scientists began to develop telescopes and the planets were brought into view, the science of astronomy developed to such a point that every one of the planets mentioned by these ancient schools was eventually located and found to resemble and be in action as described by the mystics.

Astronomy, through its mechanical devices, received its concrete evidence of things which these ancient mystics found through revelation and inspiration, although the scientists yet today still refuse to accept that the planets have an effect upon human life or plant life, and regard it as pure superstition and ignorance on the part of these ancient schools.

One could ask this question: If the planets have no effect upon human life, plant life or animal life, and if the early mystics in the primitive days had no telescopes and no modern equipment with which to see the planets—how then could they have worked out such a complete list of planets and movements and their natures which are correct?

If everything that God created was good, then everything that is bad was created by some other God or some being that was not of a God? If God made the winds to blow to keep us cool in the hot sun, then there must be a bad God that makes them blow so hard as to cause storms. Out of such questions as these the heathen priesthoods began building up the multiplicity of gods which was found among all the primitive races.

Proceeding on in their teachings to answer the questions of their students, of who or what is responsible for the diversity of natures and complexity of the abilities and characteristics of the children of God, in their teachings they briefly answered that at the moment of birth each individual becomes associated in an alchemical way with one of the large planets of the universe, through the vibratory and physical essence breathed into the body at the time of birth, which establishes a physical affinity with the nature and characteristics of that planet.

Their detailed explanations covered many pages and related how each climate had certain physical characteristics, which when brought into the human body influenced the effect of the emotions, the desires and the tendencies of each human being. The explanation also included the effect of these climates and their characteristics on the tides, plant life and all forms of animal life.

It also included an explanation of the general tendencies and characteristics of each planet or each combination of planets or relationships between the planets; and ended with a list of the 12 pure types as standardized by the 12 signs of the zodiac, along with the eight types of mentality as standardized by eight known planets, and the multiple complex natures resulting from the combined influences of planets and signs of the zodiac. This was a leaning toward cosmic alchemy, how to use individually or in organization, the forces of nature.

It was this subject matter explaining the diversity of planetary natures that was eliminated from the Book of Genesis. Yet throughout the rest of the Bible we find innumerable references to the effects of the planets and the nature of the influences of the various comets which were often called stars.

There are so many references throughout the Christian Bible to the stars and the planets and the effect upon certain individuals and certain events, that one can't help seeing that the science of astrology was generally accepted and understood right up to and including the Christian period.

It is quite surprising that nowhere in the Old Testament is the science of astrology referred to as part of the rules and laws governing nature and man. This makes it quite apparent that it was deliberately eliminated and withheld by those who had some special purpose in doing this.

The Ancients had tests of faith, one of which, although greatly modified from its original story, is found in Genesis, Chap. 22:1-9, but is typical of many of the tests that the Ancients in their sacred temples were given in determining whether they were ready for further initiation.

Thus it was in these olden days, when one of those aspirants who had been attending the outer congregations had expressed a great enough interest in the work, that he had been observed and tabulated as one who might some day be found worthy; when he reached such a point, that this interest encouraged him to ask where he could find one of the temples or get in touch with one of the Master Teachers, then he was given many strange directions to do many peculiar things.

These tests were not only for the purpose of making it hard for him to find the place and thereby become discouraged unless he really was sincere in his determination, they were also for the purpose of testing his faith in the goodness and wisdom of the ones who were directing him.

Those who gave him the directions often told him to do things and to perform certain acts that meant not only labor or cost in time, but very often the sacrifice of some of his most beloved possessions. Especially if the seeker had some asset, or some personal property or valuable things of his own which he greatly prized, he was directed to destroy some of those things, burn them as an offering, or to do something with them in order that the Ancients might observe whether or not he was willing, in his professed faith, to follow all directions without asking questions.

The original parable of the test of Faith was about an elderly man who had as his most beloved belonging, a son. The father sought the Great Wisdom of God, and Illumination, and was directed to ascend a great mountain which is always the place in ancient writings where the Illumination takes place. There he was to erect an altar for the purpose of sacrificing his most precious possession, his son, which act was to bring Illumination to the father.

When the old man ascended the mountain, built the altar and placed his son upon the burning coals, a great cloud enveloped the altar which the old man thought was smoke from the fire and the consuming of his son's body. However, after the "smoke" had cleared away, he found a new, beautiful stone altar upon which his child stood in perfect composure and without injury. When the old man fell to his knees with thankfulness, the cloud descended again and enveloped him and he found that the cloud was the cloud of the Holy Spirit entering his spiritual body. From that time, God and the Masters spoke with him and blessed him for his faith and trust.

The story in Genesis is slightly modified to fit the circumstances of the Jewish people or the Hebrew race, for the Genesis story is taken from the Hebrew records of this original parable. The original teachings and the parables prepared by these ancient schools were immediately sent forth into various lands by the representatives of this school, and there slightly modified to meet the conditions of the local religion, history, traditions and beliefs. Accordingly, among the Hebrew people the story was changed to fit their own characters and Godly omen.

We find among the Hindus the story was modified slightly to read as follows:

“A king there by the name of Harescandra had no son, but he prayed to Varuna and promised that if a son were born to him he would sacrifice the child to the deity. A son was born, who was called Rohita. When the son had grown up, his father one day told him of his promise to Varuna and that now was his time to keep faith with the god. The son objected and ran away. For six years he wandered in the forest, where at last he met a starving Brahman. He persuaded the Brahman to sell one of his sons, Sanahsepha. The boy was bought by Rohita and taken to the old man who was still king. The old king was about to sacrifice the purchased child as a substitute for Rohita when while praying to Varuna, the child was released.”

We can see in this story the similarity to the original story with the local Hindu interest added.

Another version is the Phoenician parable which states that Saturn had a child called Jeoud, who was his one and only child, as is meant by the word Jeoud. When a great war broke out bringing the country into imminent danger, Saturn erected an altar and placed his upon it his son. As he was preparing to sacrifice the child as a great demonstration of his faith, a miracle happened which prevented the actual sacrifice of the son.

In some countries the story was changed, supplanting a female child, as the Grecian version. In this parable, the Delphic oracle transmitted the command from God that the father should sacrifice his daughter. But before the fatal blow had been struck, the goddess Artemis interfered and carried the maid away. There are several slightly different versions of this parable among the Grecians, which show of the mythological gods of that country.

The parable of Abraham and Isaac, as it appears in the Book of Genesis, was adopted by the Hebrew people at the time when the Mosaic people in Israel were endeavoring to abolish idolatry among the populace.

Since they had been offering human sacrifices to their gods Moloch, Baal and Chemosh, the story was written to try to make people think that the Lord or God had abolished such offerings as far back as the time of Abraham. Of course, you realize that at one time human sacrifice was an almost universal practice; it was one of the great crimes and sins that had to be overcome, not by legislation, but by convincing the populace in some way that it was wrong.

Thus is shown the practices of these ancient schools of evolving the understanding of persons through proper parables and various ways of presenting the Laws of nature. At different periods, they modified the parables to fit the religion, rather than restrain through prohibition or legislation.

This method of instructing and evolving man's understanding to the degree that crime and sin of any kind will be distasteful, and the desire or even the ability to do wrong will not exist in his consciousness, they felt was better than attempting to prohibit man from immoral acts.

The parable of the sacrifice of the human child on the altar as an offering, frustrated at the last moment by God, Who did not want such a thing to be done but wanted man to express his Faith in God, undoubtedly did more to keep the wise persons from continuing the false practice of offering human sacrifice than any preachment would have done or any form of legislation or prohibition.

As we follow along the teachings of the ancients, in the next part of their teachings we find the original version of the story told in the Bible about Jacob's ladder. In this story, as it is again in the Bible, there are a number of incidents which are of little importance, whereas a few others are. First, we find that the story surrounds the nocturnal period of sleep; second, the story is related as a dream, which the ancients always used as a denoter of a vision or inspirational sight; third, we find the significant utility called a ladder around which the whole story pivots; fourth, that upon this ladder ascended and descended angels and God Himself, thus reducing these four incidents to the principles used in these ancient schools, from which this story had its origin. Jacob had a vision in which he saw what he called a ladder reaching from heaven to earth which served as a pathway for the coming of angels and God to him; also Jacob built an altar at the place where he had this vision and called that place *Beth-el*.

The purpose of this story in Christian theology is slightly different from what it originally was. The Christian church accepted this story of Jacob's ladder for the purpose of impressing upon the minds of the people that there was a future life in which all the good had become angels and lived as angels in the heavens. Therefore, the story was modified slightly so that Jacob would see God and hosts of angels ascending and descending.

If the story is accepted by anyone as it appears in the Christian Bible, such persons must accept the belief in angels living in a heavenly or spiritual world. This is what the clergy wanted the reader to accept and believe, and therefore the purpose of the story would be fulfilled.

The original story was for quite a different purpose. These ancient schools brought forth this parable to answer the question: "What becomes of the soul after transition?" Thus the teaching of reincarnation was being evolved, not because of arbitrary adoption of certain principles, but as a result of the observation and experiences of those whom developed enough spiritually as to be able to recall their past incarnations and to make contact with those who were about to be reincarnated.

At this point they hadn't collected sufficient evidence and examples of proved reincarnation to be able to state the doctrine any clearer than in the story about Jacob's ladder.

One fact which they were sure of is that the soul at the time of so-called death, was released from the physical body and for a time existed on the spiritual plane awaiting reincarnation.

The additional fact gradually was being demonstrated also that while these souls were existing on the spiritual plane awaiting reincarnation, it was possible for them, being light, to project some form of their consciousness upon the consciousness of those living on the earth plane.

Or it was possible for those living on the earth plane to project or attune their consciousness upward and to the consciousness of those living on the spiritual plane.

The next question asked them was regarding the manner in which the projection, or ascending of earth consciousness to the heavens, or the descending of spiritual consciousness to the Earth, could be made. In answer, the ancient schools introduced the idea of the beam of light.

It was explained that when attunement between this plane and the spiritual world was established, there would appear to be a beam of light coming down from the heavens into the body of the person who was attuned, and that along this beam of light, or through it, there would come to Earth the consciousness from those who were sending the beam from the heavens; furthermore, there would ascend from the person who was having the vision some of his consciousness, along or through the beam, to the person he wished to contact.

Later on, in some of these writings this beam of light was referred to as the silver thread which connects the soul in man with the universal cosmic soul, so that the soul in man is never completely separated from the universal soul.

Other references to their teachings in the mystery schools have appeared, and later on the first authentic teachings issued from their school in Tibet just before the Christian Period. Here the more advanced students at certain hours of each month were encouraged to sit in meditation, prayer and chanting for the purpose of strengthening and widening the silver thread or light beam until it was broad enough to be very visible. The students were conscious of those whom had passed on and could see them.

Now with this thought in mind, and with the idea being spread to various lands that there was something that came down from the heavens to man upon which spiritual beings ascended and descended, and by which even God Himself could reach down into the heart of man, it is easy to see how the Jewish people slightly modified the story and turned the beam of light into a ladder.

The ladder would be understood by the untrained minds, whereas a beam of light or a beam of consciousness would not be understood at all.

It was from logic that they called the beings that went up and down this ladder by the name of angels rather than souls. Thus we have the original purpose of the ladder story and the Jewish modification of it.

When this story reached other peoples in other lands, they also modified it as did the Jewish, and they all used the idea of a ladder to take place of a light beam, probably as if people today would use an escalator or elevator instead of a ladder; but since a ladder was the only common method whereby people climbed to their roofs, to the tops of trees or to other high places, it was logical for them to change the beam of light into a ladder.

We find also in the story adopted by some of the foreign peoples that the ladder had seven sections, or seven gates, or in some cases seven rungs.

This was another introduction of the mystical number seven, this time for the purpose of making it appear that it would take a long time, perhaps seven hours, seven days, seven weeks, seven months or seven years for a person to make the contact.

It was thought he would have to wait until his consciousness passed through each of the seven stages or seven gates, one at a time, through prayerful or spiritual development, or wait while the descending souls came through the seven stages, or gates by attunement and mastership over earthly conditions.

The Manicheans, however, did not introduce the idea of a ladder, but kept the original idea of light, and in their teachings stated that pure souls, who were properly purified and prepared to live again on Earth, came down to Earth repeatedly to reincarnate and their passage to Earth was by means of a column of light.

Even in some of the mythological and allegorical paintings of the Indians and other tribes we find representatives of the mystical ladder with spirits ascending and descending upon it.

In the case of the Persian god Mithras, there are a number of pictures representing initiation, and in these we see the angels and spirits descending and ascending from the heavenly spheres on a ladder with seven steps, which they claimed represented the seven spheres of the planets.

In the Royal Library of France is a handmade volume of superb paintings representing the pictures of the Gods of India; and in these very early paintings the ladder is represented with the souls of men ascending and descending.

Among the Egyptians, the ladder was replaced by a flight of steps reaching from heaven to earth with the spirit forms going up and down. Here, however, the outer priesthood's misconception of reincarnation was also introduced.

The Egyptian priesthood made it their business to present only such religious or moral teachings as agreed with superstitious and heathen ideas they had adopted. They had changed the original teachings regarding reincarnation, as given by the ancient mystery schools, so that their teachings in that regard were somewhat as follows: that everyone would live again after death or transition but only the good would become humans, while the evil ones would be turned into lower animals, or those who had mistreated lower animals would become one of the kind they had mistreated, in order to learn how that animal felt under the mistreatment of humans.

Their teaching became distinctive from the true teachings of reincarnation and was called the doctrine of transmigration.

In the Egyptians' sculptures and paintings on the heathen temples of the priesthood, the doctrine of transmigration was illustrated by a flight of steps, upon which the souls of the wicked were ascending as human beings and descending as animals, while the souls of the good were going up as priests and coming down as angels.

UNDERSTANDING OF SEX WORSHIP

Sex worship, or phallic worship as it was originally called, was widespread among the people in these times. Tracing the origin of the form of worship, we find that it had its inception in something that was idealistic.

The greatest mystery to the thinking man and woman was the mystery of sex in its natural principle.

This had nothing to do with sex practice, sex indulgence, or sexual relations of any kind, but was concerned with the reproductive processes of sex.

We find, in the early Phallic teachings and rituals, constant reference, not to sex relations or practices, but to the principle of reproduction, as being the greatest mystery and the most marvelous demonstration and manifestation of some unknown law.

As they attempted to study and analyze the unknown law and principle involved, they became impressed with the fact that the reproductive processes in the human being, in animals, and in nature were a part of God's creative principles, or the creative principles of that unknown being or group of beings which they had been worshipping.

Therefore, to them the reproductive processes were sacred because of their importance, their mystery and their sublime origin.

Later on, they conceived the idea, also, that the reproductive processes were responsible for the continuity of life, and that life, which was continually reproducing itself, was a demonstration of the immortality of existence.

Now in the early days of this Phallic worship, the reproductive organs of the human were considered sacred because of their possible relationship with some divine principle.

In some countries, sacred oaths were taken by placing the hand on the sex organs and swearing by the sacredness of them to the truth of the statement being made.

In the present-day Christian Bible, we find many references to oaths taken in this manner, except that the translators, wishing to avoid the questions that would be made by children and unthinking minds, have changed the wording so that it appears that the oaths were taken by placing the hands on the thighs.

The writer of the Jewish story about Jacob's ladder was also familiar with the phallic worships, and the general habits and customs of people who believed in this worship, and he has added to the story in Genesis a little incident of phallic worship.

You can see at the end of the story as given in the 28th chapter of Genesis that after Jacob had awakened early in the morning, he took the stone that he had used for a pillow and set it up as a pillar and poured oil upon it and called the place *Beth-el*.

The most elaborate of these phallic altars or monuments consisted of an upright stone set upon an oval emblem or base, and the two thus united formed an altar called the ashera or grove. It was against these monuments or altars that the Hebrew prophets lifted their voices in protest.

It was at this time, however, that phallic worship was being degraded into a worship of the sex functioning rather than of

the sex principle, and many of the emblems and rituals connected with the phallic worship in both Judah and Israel assumed a corrupt form.

In some of the temples the women were directed to weave silk hangings to place over or suspend from the upright stone that stood in the center of the temple and during some of the rituals, the women and especially the maidens, had to dance around this upright emblem and pay adoration and homage to it as a form of sex worship.

It is from this old heathen system of dancing around a garlanded and bedecked upright stone that the maypole came into existence, as used in a May Day ceremony.

Thus we see that from phallic worship of a great principle, the tendency was degraded toward worship of the sex organs and the indulgence, and this was its deterioration and final condemnation.

In closing this subject, the Egyptian symbol that is called *crux ansata*, or the key to life, was one of the most sacred, divine, and mystical symbols used by the Egyptians up to the last hour of their great rulership in the occult and mystical world.

It is not true that the *crux ansata*, composed of an oval on top of a cross, represents the female and the male sex organs, for the cross was a mystical symbol long before the oval was added to it; but, it was a cross like the letter T with no upright portion in the center, and was called the Tau cross.

In many beautiful phrases written on the temple walls of Amenhotep's city in Egypt, which was free from any impure thoughts or ideas or any obnoxious sex principles, we find the *crux ansata* used in the sense of a symbol of immortal life.

UNDERSTANDING OF WRITING

Now we will review some of the ancient writings of the various mystic schools of the Orient that were standard at just about this time in our historical review. By 1350 BC we find several systems of mystical and religious philosophy very well established in various lands.

The real leaders in each one of these various mystical schools were connected directly with the White Brotherhood and this fact alone prevented the leaders in the different lands, who represented their different schools, from being rivals or opponents, although the followers of these various leaders were opponents to some degree.

Among the oldest of the Aryan writings we have the beautiful Brahmanic books of India called the Vedas, or Books of Holy Knowledge. The original writings of these books were never allowed to be changed, even so far as a single word was concerned.

Many of the foreign words in these hymns are difficult to translate into English, or to translate into thought expressions in keeping with modern consciousness.

Here is the Rig-veda which contains the old hymns regarding creation and adoration to God and the other principles taught by the White Brotherhood which were embodied by the Hindu school of Philosophy.

Hymn I

1. O worship by himself Agni, the high priest of the sacrifice, the deity, the sacrificial priest who presents oblations to the deities and is the possessor of great riches.
2. May Agni, lauded by the ancient and modern Rishis, conduct the deities hither (i.e., in this sacrifice.)
3. Through Agni, the worshipper comes by wealth which multiplies daily, which is the source of fame and which secures heroes.
4. O Agni, the sacrifice, around which thou residest, is unimpeded and reaches the celestials of heaven.
5. May Agni, the presenter of oblations, the attainer of success in works, ever truthful, highly illustrious for many noble deeds, divine, come hither with the celestials.
6. Whatever good, O Agni, thou mayest confer upon the giver of oblations, that indeed, O Angrias, belongs to thee.
7. Bowing into thee mentally, O Agni, we approach thee daily, both morning and evening.
8. Thee, the radiant, the protector of sacrifice unobstructed by Rakshasas, the perpetual illuminator of truth and increasing in thine own room.
9. Like unto a father to his son, O Agni, be easily accessible unto us; be ever present with us for our well-being.

Hymn 2

1. Come hither, O Vayu, Thou beautiful one! Those Somas are ready; drink of them; hear our call!
2. O Vayu, the prayers celebrate thee with himself, they who know the feast days, and have prepared the Soma.
3. O Vayu, the satisfying stream goes to the worshipper, wide-reaching, to the Soma-drought.
4. O Indra and Vayu, these libations of Soma are brought out, come hither for the sake of our offerings, the drops of Soma long for you.
5. O Indra and Vayu, you who perceive the libations, you who are rich in booty; come then quickly hither!
6. O Vayu and Indra, come near to the work of the sacrificial quick; this is my prayer, O ye men!
7. I call Mitra, endowed with holy strength, and Varuna, who destroys all enemies; who both fulfill a prayer accompanied by fat offerings.
8. On the right way, O Mitra and Varuna, you have obtained great wisdom, you who increase the right and adhere to the right;
9. These two sages, Mitra and Varuna, the mighty, wide-ruling, give us efficient strength.

Hymn 3

1. Aswins, cherishers of pious deeds, have outstretched hand for accepting the oblations, long-armed, desire for sacrificial viands.
2. Aswins, of many acts, guides of devotion, endowed with intellect, accept our eulogistic words with unaverted minds.
3. Aswins, destroyers of diseases, shorn of falsehood, leaders in the van of heroes. Come to the mixed libations of Soma, extracted and placed on lopped Kus'a-grass.
4. Indra of variegated splendor, come hither; these libations ever pure and extracted by fingers, are seeking thee.
5. Indra, drawn by the devotion of the sacrificer and invoked by the intelligent priest, come hither and accept the prayers of the priest as he offers the libations.
6. Indra, by tawny horses, come hither speedily, to accept the prayers of the priest; in this sacrifice of extracted Soma juice, accept our proffered offspring.
7. Viswadevas, protectors, spiritors of man, granters of sufficient rewards, come to the extracted Soma juice of the worshipper.
8. May Viswadevas, the givers of rain, come speedily to the libation, as the rays of the sun come diligently to the days.
9. May Viswadevas, who are exempt from deterioration, omniscient, shown of wealth, givers of wealth, partake of this sacrifice.
10. May Saraswati, the purifier, the giver of food, the bestower of wealth, in the shape of sacrifice fruits, seek viands in our sacrificial rite.
11. Saraswati, the inspirer of truthful words, their instructors of the right-minded, has accepted our sacrifice.
12. Saraswati, makes manifest by her deeds a huge river, and in her own form enlightens all her undertakings.

History of Writing

This brings us to one of the important mysteries first evolved by the Brotherhood, which is the origin of writing. As soon as man was able to speak intelligently, in order to convey ideas, the most learned came together in each nation or place to decide what words were to be used to express certain ideas, and how they were to be pronounced. This was the way that language came into existence and, of course, some groups of men had to be the essential authorities for each tribe or nation in order to standardize language.

Among the ancient languages that became standardized were the Sanskrit and the Zend. When the Sanskrit and Zend languages were standardized, the alphabet was used as a key to the idea they wished to express.

Today the alphabet is the key to the spelling of words and the letters in our present-day alphabet, especially in English, do not have any connection with the ideas being expressed.

In the original words of man two great principles were discovered. First, that all sounds made by the human voice caused certain vibratory effects; and second, they found that these vibrations effect not only the words, but certain parts of the spiritual body of man.

Certain sounds were used only in connection with spiritual or religious things, and many other sounds for commonplace things. For instance, the letter *R* was used only in connection with things of royalty, rulership or religious ceremonies under the rule of a master.

Therefore, whenever these people wished to create a new word pertaining to some of these ideas, they would start the word with the letter *R*, or have the *R* sound very prominent in the word.

As a result, we have today such words as royalty, rule, religion, regulate, right.

When they wished to express an idea connected with divinity or the supreme God or divine power, they would use the letter *D* as the first part of the word.

Thus we find such foreign words as dius, deus, dios, and in English, divinity, divine and so forth. Even the word Zeus, the man of a mythological god, is a part of the word *deus*.

The *A* sound, always pronounced *ah*, was limited to use in words that pertained to the radiating force from God. Therefore, the Egyptian word *RA*, being a combination of *R* and *A*, meant a ruling life force or the symbol of ruling life force.

R always carried the connotation of a mystical ruler and they used the letter *M* to represent the mother of a similar moving power.

We have the *MA*, meaning a mother force ruling in the universe, and from the word *MA* have come mother and material and other words indicating the same idea.

When a word contained some of the holy letters or divine signs, they would leave out those sounds in their writings and use only the letters that did not have any divine or mystical power in them, because they thought it disrespectful to use the divine sounds too freely or too often. And that was why in writing the name of God, only the letters *YH*, *WH* or *JAO*, *IAO* were used as a short abbreviation.

As we continue now with the history of the White Brotherhood:

In Egypt at the time of the Exodus, the tribes were suffering from various plagues or conditions which made them feel that they wanted to leave Egypt and go on their way to another land. Many of the things recorded in the Bible story show that these people and their leaders performed mystical demonstrations in order to convince the Egyptians of their desire to leave the land.

The records of the Brotherhood show that finally they appealed to Amenhotep, who was also highly advanced in the mystical principles; he showed great kindness to the leaders and offered to help them, with the understanding that they must make it appear to the pagan priesthood that he was not helping them, or else their priesthood would interfere.

Among the miracles that are described in the Bible, there are some that need a little explanation. We find references, for instance, to the pillar of fire which gave them light by night, and the pillar of cloud which guided them by day, and references to the Rod with which certain miracles were performed.

According to the records of the White Brotherhood, these same demonstrations were made later, or in other places at other times. For instance, the rites of Bacchus, which were brought from Egypt, contained statements that Bacchus had a rod with which he performed miracles, and which at times changed into a serpent.

Other references state that Bacchus also crossed the Red Sea, dry-shod, at the head of his army. These references in the ancient writings are called the Hymns of Orpheus. Also, Bacchus divided the waters of the rivers.

In the Christian Bible in II Kings, Chapter 2, Verse 8, it is stated that the waters of the river Jordan were divided by Elijah, and in other records we learn that Bacchus brought fountains of water and wine out of a rock, just as Moses brought water from a rock.

There are many records showing how many of the great spiritual leaders of antiquity performed similar demonstrations of the laws, and such demonstrations were quite common with the Masters of the White Brotherhood.

We notice also, in the history of Moses that it is claimed he had two mothers, one by nature and one by adoption. We find that Bacchus was placed in the same way with two mothers, which the ancients explain refers to a physical mother and a spiritual mother, and that the spiritual mother was the one adopted and really was the mother-master of each individual.

Among the brethren of the White Brotherhood each had a great master as a spiritual father and another great female master as a spiritual mother. There are many records which refer to the fact that a great plague period of pestilence did come upon Egypt at this time in history, and that there was a great Exodus out of Egypt as a result of this plague.

Amenhotep's great sun city was abandoned at just about that time and the excavations made in that city show that the abandonment was fairly sudden, indicating that the people who left gave no thought to lingering for the purpose of saving their homes or their positions.

Perhaps it will be interesting for you if we state here what is contained in the ancient records regarding the cleanliness of these mystical tribes, and how they would naturally want to leave a country that was

infested with disease. The records show that these mystical tribes which left Egypt were mocked for their cleanliness and for their strict way of living.

They not only bathed two or three times each day while in that hot and unclean country, but often bathed at night when it was very cool. This was a surprise to the natives of Egypt, who would not think of going into the water when the sun was down, when the air and water were cold.

They also shaved their heads after they found that the hair was becoming infected and even removed all hair from their bodies every three days. Their garments were all white linen, which was considered more hygienic than cloth made from hair of animals, because all the animals were infected with vermin.

Whenever they wore anything of a woolen nature, such as a mantle or a special covering to protect them from the cold or from the hot sun, they removed such woolen material before entering their homes or the temples.

They were always sure before going inside that no dirt adhered to their clothing or their hands, and for that reason established the custom of removing their sandals outside the building.

The linen cloth used was always white because the process of dying or coloring the material had some impurities which might effect the skin, and because of perspiration would result in skin disease.

The Egyptian natives on the other hand, not only wore woolen cloth from animals such as that from camels, but highly colored and decorated materials, the dyes of which were responsible for many of their skin diseases. These clothes which became very dirty after many months of use also contaminated their bodies.

The mystics destroyed and actually burned in a community fire on stated occasions, such linen as had become soiled in such a way they could not be cleaned by washing. Therefore, these mystic people, who were always seen in very white robes, came to be known as brethren of white cloth or children of white.

This name became a distinguishing title for them, and we find it in many of the ancient records. We also observe that because of its distinguishing mark they continued to wear white after their Exodus and all through the Christian period and up to the present time.

Therefore, you will understand the many references to the great White Brotherhood or the Brotherhood of White and so forth.

There are references in the Bible and in other places which indicate that the native Egyptians considered these mystical tribes as unclean. Other statements that the Israelites were so unclean that they were forced to leave Egypt, only prove how the priesthood of Egypt changed the facts in their records to make it appear that the Egyptian natives were very clean and the foreigners among them were the unclean ones.

So we find these tribes of mystics, now called sons of Is-ra-el, arriving safely in a new land with their great leaders and other leaders.

Among these people who left Egypt, there were those who had joined with them in Egypt, who had become converted to their ways of thinking and were still to be tested and tried. They were probably the first initiates of the great White Brotherhood.

They had discovered in the tribes of Is-ra-el a newer and better religion and a better way of living and thinking. They had pledged allegiance and assured the leaders that it was their desire to become true followers of the Brothers in White.

We find that there were some of those who joined the tribes of Is-ra-el who were only half convinced or half-converted, or perhaps insincere in their desires, and were selfish in their motives. Therefore, over all of these new members were older members who continually watched and tried and tested them for their sincerity.

In the records, it shows how some of these unprepared followers lost faith in the mystical principles, and began to doubt the truth and power of the Brotherhood and the greatness and goodness of God, Whom the Brothers worshipped.

Some of them returned to their heathen forms of worship and tried to convince others that the White Brotherhood was wrong in its beliefs, thus causing considerable trouble, just at the time when their faith would have helped them the most.

OUT OF EGYPT

We are now approaching a part in the history of the White Brotherhood when the Exodus from Egypt occurred. Not all Jews are Hebrews, and not all Hebrews are Jews. Many persons, even today, seem to think that the term Jewish refers to nationality, blood or physical characteristics of some kind. It is simply a religious denomination or classification and one may be Jewish by religion without being Jewish by blood relationship to the Hebrews.

In these early days the Jewish religion had not yet been established and the children of Israel were not Hebrew in the same sense as people would designate them centuries later. Not all the children of Israel went into Palestine and became Hebrews, or adopted the Jewish religion. The tribes of Israel were scattered throughout the world. The records of the White Brotherhood show that even the American Indians, discovered on this continent by Columbus and the early navigators, were descendants of some of the early tribes of Israel.

Among the children of Israel and the tribes of the Aryan race that came into Egypt along with the educated and mystically prepared leaders, were many who were untrained for any other work than that of agriculture or the trades of handicraft.

Since these were not paid salaries, they were given the necessities of life in exchange for their labors, and in order to secure these necessities, they had to labor. There is ample proof that the children of Israel developed their mental faculties and became educated in understanding the laws of nature as well as the laws of the land. They ceased to live in any form of bondage and began to be more free and independent.

While Moses was an adopted son of the daughter of the Pharaoh of the time, he was really one of the Israelites, who as a child had been hidden away because the ruler of the land had ordered the death of all male infants born to the Hebrews.

Moses was made aware of the fact that he was of the tribe of Israel when a young boy, and the story he was able to learn regarding the sufferings, trials and tribulations of his people aroused his sympathy at a very early age.

There are many accounts of his contacts with the tribes of Israel for the purpose of discovering how they fared, and how they were progressing in their development.

We have the Biblical story of how he killed an Egyptian who was maltreating a member of the tribe of Israel, and although his motives were high, nevertheless, he was made to suffer many times and in many ways for this rash act.

Moses soon became fearful that the Pharaoh himself would learn of his crime, and not only dismiss him from the royal household, but perhaps demand his life in return. This forced Moses to leave the royal home and escape to the peninsula where he lived with Reuel or Reuel, the priest of Midian.

Eventually Moses married a daughter of this priest. For 40 years he lived in this foreign section and followed the occupation of shepherd. It was during these 40 years that his son, Gershom, was born. According to the third chapter of Exodus, Moses accidentally met with a miracle, which placed him in cosmic attunement with God or the heavenly Hosts.

According to the records of the White Brotherhood, the incident is very understandable and is really a key to many of the problems of the life of Moses and his place in the scheme of things.

According to the Biblical record, Moses accidentally came upon a burning bush or a bush that was burning without being consumed.

While he was about his duty as a shepherd and while he was looking into the same, this miracle—the voice of God—spoke to him.

The White Brotherhood's records reveal that Moses was always mystically inclined, especially in his adulthood. After his contact with the priest Reuel, he became even more so, for Reuel was one of the masters of the mysteries.

Reuel secured a promise from Moses at the time of the marriage of Moses to his daughter, that Moses agree to have their offspring brought within the mystical brotherhood.

It is apparent that Moses and his son came upon this altar of fire after some ceremony had been performed and the performers had left. Here they saw the remains of a ceremony at which mystical invocations had been held for the purpose of attunement with the Holy Ghost or the voice of the heavenly spirit.

The record states that both Moses and his son knelt before the altar of fire and began to chant, which they knew in some of its phases, and while in meditation following the chanting, Moses became cosmically attuned and received his first inspirational message.

According to the Bible, the sound of the voice of Yhwh came from the bush and in the Biblical account the name of God is given as Yhwh, the unspeakable name.

However, in the records of the White Brothers nothing is said of the voice coming from the bush or from any particular

place and, in fact, it is intimated plainly that it was the still small voice from within, rather than from without, that gave the inspired message to Moses.

According to the Brotherhood records, this message directed that Moses, rather than vent his exuberance and determination to help his tribe by killing any who might have harmed his people, should expend that energy in leading his people to a more prosperous land.

Moses stated later that, accompanying the voice which he heard, he was given certain signs; that these signs appeared before his eyes as a vision revealing to him an emblem by which he could identify himself when he went to any of the higher mystery temples in Egypt.

Various other incidences are added in the Bible that are not found in the Brotherhood records. Evidently they had been added by the later Jewish writers in order to substantiate some of their doctrines. Moses finally reached the palace of Amenhotep and he helped Moses to save the tribes.

The tribes of Israel were persons of various branches of the Aryan race who, being nomadic in type, traveled from country to country seeking greater knowledge and better opportunities to advance their form of civilization. Many of them were poor, uneducated and illiterate, but they were seeking for knowledge and attempting to build a better civilization.

The leaders, teachers and rulers of these tribes, who prepared the great mystical teachings and who helped to hold these tribes together, had a considerable understanding of what was being accomplished. But so far as the individuals of the tribes themselves were concerned, it is doubtful indeed if they were conscious of the fact that their movements throughout the various lands, as well as their long contact with Egypt and its advanced learning, and the movement from that land into other lands to spread those teachings, were part of a great universal plan of the higher Order.

There is no evidence to indicate that there was a practicing Hebrew or Jewish religion in the times that Moses rose up, became a great leader of these tribes, and led them on to Palestine. The truth is that it is difficult to tell where these tribes came from. It is certain that they did not come from any one country or part of a country in one great hoard, but that they gradually assembled. While they were all Aryan and of a certain blood and type, they had different dialects or languages and somewhat different facial characteristics.

It is quite evident that their first contact with any definite system of religious or cultural thought was while they were in Egypt and thus came about the gradual development of the Brotherhood's plan to save just such tribes or people in all parts of the world from remaining in darkness and ignorance.

In the Brotherhood records, it states in connection with some of the ritualistic ceremonies of the great White Lodge in Egypt, that no one was allowed to enter the temple of Serapis in Egypt who did not bear on his breast or forehead, in proper symbolical form and in the proper position, the emblematic secret name of Jao or, in true hieroglyphic characters J-ha-ho.

Moses was acquainted with this secret and sacred name, which was like the key to the temple or to the higher mystery; and this key was referred to when mention is made in sacred literature as the key of St. Peter.

With this key in his possession, Moses immediately was attuned to the higher activities of the cosmic, and at the same time, permitted to enter into the official connections of the mystical organization.

The Biblical account in the Book of Exodus says that God instructed Moses to go before the rulers or leaders of the Egyptians, as well as before the leaders of the tribes that were dwelling in Egypt, and acquaint them with the fact that he was about to save these tribes from being held in any form of bondage and lead them on to a new land and to a new civilization. In verses 19-22, it would appear that God told Moses to inform the tribes that they might still lie, deceive and cheat the Egyptians in order to make a profitable and successful Exodus from Egypt.

It is quite evident therefore, that part of the Biblical account of the Exodus was added by someone who had some purpose in introducing such an inconsistent and contradictory element into the story.

The Bible story then continues to show how Moses prepared to appear to the Pharaoh and how God prepared the Pharaoh's heart. By reading this part of the story, it is seen at once that some writer of the Jewish records or the Hebrew people had some cunning motive in mind in making it appear that God had to resort to all kinds of magic and trickery in order to aid Moses in delivering His people from Egypt, which was not at all necessary.

We may suspect what the Jewish writer was attempting to do by introducing this sort of thing into his sacred account. It is quite evident that the Jewish writer of the Exodus account wished to have a very

satisfactory explanation of how Moses freed his tribes from the supposed immutable and unchangeable bondage in which they were held by the Egyptians.

Since the story of the Exodus began with the statement that the tribes of Israel were lifelong slaves in Egypt, which they were not, the writer had to invent some explanation of their escape from that bondage under the leadership of Moses. Also, he believed that he had to invent some explanation of how the tribes were able to get from Egypt to Palestine across seas and lands that had no food, nor means, or protection of life. Thus he resorted to some of the old mythological stories of Bacchus, which he thought would be lost to future generations; but this story remained as the sacred writings of truth.

Existing similarities between the story of Moses and the story of Bacchus, show quite evidently that the characterizations are identical and that the story of one was taken from the story of the other; and Biblical research makes it very plain that the books of the present Christian Bible were prepared long after the old mythological stories were well established. So thus, most of the Biblical account of Moses and his miracles were taken from the old mythological writing.

Here we have Chapter 5 of an interesting work written by Jasher, who lived during the time of Moses and was his closest companion:

"These are the words of Jasher, the son of Caleb, by Azuba. And it came to pass in process of time, that the children of Israel were multiplied exceedingly. And they said one unto the other, Shall we bow down and serve the Egyptians, seeing we are becoming more and mightier than they. And the sayings of the children of Israel were told unto Pharaoh, and he said, "They are wanton, they lift up the heel; set over them more task-masters." And they did so, but it availed not: for the more the house of Jacob was afflicted, the more they increased and multiplied.

"Pharaoh was greatly vexed, and he said, This people will eat us up; wherefore ye shall slay every male of the Hebrew that cometh out of the womb, in the day that he is born shall he surely die. Now when the daughter of the Pharaoh heard of these things she sought to turn away the evil imaginations of her father against the males of the children of Israel.

"It came to pass that Moses, son of Amram by Jochebed his wife, was the first male that came out of the womb after the decree of Pharaoh, king of Egypt, to slay all the males of the Hebrews. Jochebed, the mother of Moses, with Miriam his sister, came unto the Pharaoh's daughter, and Jochebed said, Behold, here is the son of thy handmaid! And the Pharaoh's daughter said, Give unto me the child. And she did so. And she said, This child shall be my son. And it came to pass, that the wrath of Pharaoh was turned away from slaying the males of the Hebrews and the child Moses grew and increased in stature in all the magic of the Egyptians."

At this point in our history of the White Brotherhood and its activities, we are dealing with the conditions a few centuries before the birth of Jesus.

We look upon the first four or five centuries before his birth as a greater era of modern mysticism and modern philosophy and one of the most important epochs in the history of civilization. The birth of Jesus was a grand culmination of hopes, aspirations, expectations and cosmic conditions which had prevailed for many centuries.

It is necessary to go into detail regarding the activities of the Brotherhood in Egypt and other lands between the time of the Exodus of the Jews from Egypt and the birth of Jesus, at which time they left a great point in their activities.

First of all, we find that the White Brotherhood had established its principle monastery and school at Heliopolis. There had been a small school at Thebes; there had been another at Fayeum; and there were smaller branches just out of Cairo and in other parts of Egypt, but the Brotherhood finally built and established its largest monastery and supreme temple at Heliopolis.

Thotmes the III had erected Heliopolis was a very old center of civilization, but not a large city or town by any means. Thotmes the III had erected an obelisk there and the place was called the City of the Sun from the Greek word *helios*, meaning sun.

Ancient Heliopolis was situated right in the center of a great expanse of perfectly level low lands. It had a wonderful climate and a high rate of vibrations, which are still sensed by those who visit the locality. The priesthood of Egypt also had built some shrines and temples there before the White Brotherhood decided to build its supreme temple and monastery at this location.

The sacred buildings erected there by the pagan priesthood of Egypt gave the city of Heliopolis the aspect of being entirely a religious center.

The fact is, it was known as such all through the centuries preceeding the birth of Jesus and during the Christian period as well.

The native name of the town was On. This name is also mentioned in the Bible. The sun worship from which the city derived the name Heliopolis was, or course, the pagan interpretation of the sun's relationship to divine power.

The pagan priesthood had built and established at this locality one of the largest and best structures for the preservation of the ancient Egyptian records. How well the Brotherhood succeeded in making the new monastery and supreme temple a great school of learning, is show by the fact that Plato and other Greek philosophers went there to study. Some centuries later, Alexandria almost duplicated Heliopolis as a center of learning for the priesthood, as well as private interest not connected with the priesthood or with the White Brotherhood, and also established some schools there.

The White Brotherhood, it is evident, built a college of the higher sciences at Alexandria, and thus the two cities became rivals because of their proximity. The existence of these two centers of learning made northern Egypt the educational center of that part of the world.

As centuries passed, more and more students seeking to learn only the arts and sciences attended the schools at Alexandria. Nothing of an educational nature was left in Heliopolis, except the monastery, temple and schools of the White Brotherhood. This was one of the conditions that the White Brotherhood anticipated; it left them with that isolation, privacy and secrecy which they desired.

If one visits Heliopolis today he sees the ruined walls of the ancient town, and within these ruins only the foundations and partial walls of the ancient temple, and of the three obelisks that originally stood in the ancient city, but one remains. The second is located in Central Park in New York, and the other, on the banks of the Thames in London.

The monastery which the White Brotherhood built at Heliopolis was not only for worship and high ceremonies, but was used periodically for the initiation of a new great member of the Brotherhood, especially for one who was about to become a great avatar in the distant lands.

The inner court of monastery was a magnificent garden 400 feet square; surrounding the monastery were many homes built for the high priests, instructors and scribes of the White Brotherhood. Near them were some smaller homes and stone structures of one room, each like monks' cells, in which the students of the school lived. Several beautiful gardens or parks were located in the midst of the enclosures.

Chapter 6

THE ESSENES

It was during the first few centuries before the birth of Jesus that the work of the Brotherhood became so divided in distant lands that various names were adopted for these branches in order to conform to the language and customs of the people.

Thus we find that the work carried on by the Brotherhood in Alexandria assumed the name of the Essene Brotherhood. The word *Essene* is derived from both the Greek and Egyptian words meaning secret and sacred, and not from a word meaning physician, as commonly presupposed.

On the other hand, healing was such a principle part of their work that another branch born by the Greeks was called the Theraputi, which means the brotherhood of healers and physicians.

Here we find the origin of the Essene Brotherhood, which eventually established its main headquarters in the Holy Land.

Midway between Cairo and Heliopolis is the place where Mary and Joseph stayed for a while during their flight from Palestine to Egypt. At this place, there is a very old tree known as the "virgin tree." Under this tree there is a great rock and nearby a spring. According to the ancient records, it was under the shade of this tree and near this spring that Mary and Joseph occasionally stopped to rest.

At night they would sleep in a nearby hut made of mud in the ancient style. This site is worshipped also as the place where the infant Jesus made his first visit to Egypt. It is highly significant that after Jesus had passed his twelfth year and entered upon his journey to other lands to study, he eventually returned to Heliopolis where he entered the monastery of the White Brotherhood.

At the monastery in Heliopolis, the Brotherhood maintained its great laboratory, and scribes there prepared the teachings in manuscript form for distribution to their branches in various lands.

Philosophers who went to take up the mystical teachings of the Brotherhood, came here from various lands, and after perfecting themselves in the studies, went forth as members of the Brotherhood to spread openly philosophy of a general nature which would be helpful to the public. At the same time they were to conduct the work of the inner circle of the Brotherhood in privacy, and with those who were qualified to study in this way.

The White Brotherhood was rapidly becoming a large and powerful organization laying the foundation that would serve civilization through many centuries.

Just when the Essene Brotherhood established itself in Palestine is difficult to tell, but it was well established there long before the Christian era. Elijah, a descendant of the mystery schools of Egypt, had gone on to Palestine and established himself in the ruins of an old monastery on the top of Mount Carmel. Under Elijah's guidance the monastery was rebuilt and other buildings were constructed.

We find that the Bible accounts of Elijah are very similar to the accounts in the Brotherhood records.

The important fact to note is that the monastery of Mount Carmel was under the supervision of Elijah when the early Essenes entered Palestine. They first had a temporary settlement around the shores of the Jordan, then they moved to Galilee where they established a more permanent community near the sea of Galilee.

This community remained throughout the several centuries preceding the Christian era and was at its height during the time of the ministry of Jesus.

Flavius Josephus speaks of the Essenes at length and so does Philo, Pliny and others. The Essenes formed a true religious community and were already in existence about the second half of the second century BC in various places throughout Palestine, but their most important center was the oasis of Engaddi on the western shore of the Dead Sea. There were about four thousand of them in all.

The principle rules governing this society, which was very much like the monastic orders of Christianity, are as follows: Anyone seeking admission had to undergo a one year novitiate period, at the end of which he was baptized. There followed two more years of probation and then he took the solemn oaths which made him finally and definitely a full member in the society.

There was a great difference in degree of dignity and legal purity between the professed members and the novices, so that if a novice accidentally touched a member, the latter contracted a certain impurity from which he had to be cleansed.

Material possessions were held entirely in common and were managed by especially appointed stewards. All the Essenes worked, especially at farming, and their earnings went into the common treasury. Trade, the manufacture of weapons, and slavery were forbidden. Normally the Essenes were celibates.

Flavius Josephus mentions a particular group among them who married under special conditions, but this he did not elaborate upon. In any case, they could have been only a limited exception to the general rule. According to Pliny, the Essenes are a people into which none were born.

Because there were none born to the community, children were also admitted as subjects for proselytism and as probable candidates for the society.

The Essenes' day was divided between work and prayer. The first thing in the morning was a community prayer directed toward the sun. Their meals, taken in common, had something of a liturgical character about them, for they were held in an especially appointed place after the members had performed certain ablutions and donned sacred garments. Specific prayers were said before and after meals. Even their foods, which were of the simplest variety, were prepared by priests according to particular rules. Throughout the day they observed a habitual silence.

Their observance of the Sabbath was singularly strict, so much that on that day they refrained from any bodily functions whatever, and this represented for them an increased respect for legal purity as well. They had the utmost veneration for Moses and whoever blasphemed his name was punished by death.

On the Sabbath there was community reading and explanation of his Law, but besides the books of Moses the society used other secret books which were also studied on the Sabbath. On the other hand, they did not fulfill all the precepts of Moses because they sent offerings of various kinds to the Temple in Jerusalem but never blood sacrifices of animals. Except for the oath of admission to the society, all oaths were strictly forbidden. It was said in fact, "Whatever they say is firmer than an oath; but they avoid swearing, for they consider that it is worse than perjury; for they say that he who cannot be believed without (swearing by) God is already condemned."

The customs and teachings of the Essenes were without doubt derived principally from their Hebrew heritage, but it is probable that foreign elements had filtered in as, for example, the belief in the pre-

existence of the soul, which is attributed to them but is unknown in Hebraism, and also the practice of celibacy which was never held in esteem by the Jews. But the exact source of these non-Hebrew elements is uncertain despite many conjectures offered in their regard.

It seems that the Essenes had very little influence on the rest of contemporary Judaism, from which they were segregated even physically by the numerous regulations governing their daily lives. They must have seemed like an enclosed garden which one was quick to admire, but only from the outside. Besides those who permanently joined the society, however, there were others who, moved by some vague ascetic longing, followed their way of life for a time, as Josephus tells us he did in his early life.

Ordinarily, the Essenes took no interest in political questions and were obedient to the lawful authorities. In the great insurrection against Rome, however, some were carried away by their enthusiasm and did take up arms and a John Essenus is mentioned as a commander among the rebel Jews. They suffered the most excruciating torture at the hands of the Roman conquerors but they refused nonetheless to violate the vows of their society.

After this period they completely disappeared from history.

The community of Galilee was a peculiar one in many ways, yet typical of the Essene ideals. In the first place, before the Christian Era, Galilee had become a land for heretics of all kinds. While it was really a part of Palestine and under Roman rule, it was nevertheless a province or section of the country more or less isolated, and to which a great many of the Jews who could not accept the Jewish faith in all of its orthodoxy had fled.

Pagans and a great hoard of Greeks with the Greek mythology and ritualism also had come into Galilee. This combination made the section of Galilee a typical non-Jewish part of Palestine. For that reason the Essenes went there also.

We find in ancient historical records that at some time during the growth and development of Galilee as a non-Jewish country, one of the great Jewish leaders ordered all of the Jews to leave Galilee and return to Judea, leaving Galilee a section of the country entirely free from Jews of any kind.

This move left the Essenes in a section where they had to deal only with Greeks, Pagans, Arabs and others who were pliable and easy-going with their religious and political views and not particularly antagonistic toward any denomination or any school of thought.

The Essenes in Palestine followed the regulations of the White Brotherhood in Egypt. They also adopted the use of white raiment for their attire. So thus, the Essenes were referred to as the "brethren in white clothing" in many of the secret writings dealing with this sect of Palestine. Nearly all of them were engaged in constructive trades such as carpentry, building and weaving.

It is not true that the Essenes were not allowed to marry. As a matter of fact, they had a very beautiful marriage ceremony which finds its reflected modification in the Christian marriage ceremonies of today. *However, they did insist that only those could marry who were well mated and whose mating was approved by the Brotherhood.*

There were a great many leaders among the Essenes who did not marry, this is a fact. The only reason for this, which is recorded in the Essene records, is that these men had devoted their lives to the Brotherhood and intended to become inmates of the great monastery where no women lived, and where married men with families to support were not eligible.

Those members of the Brotherhood who were married had homes for their wives and children.

Women were not allowed to enter into all of the initiatory grades of the Essene Brotherhood because the particular branch of the White Brotherhood in Palestine was organized exclusively as a masculine organization. For this reason, it was not recorded that women were accepted into the Brotherhood only as associate members. Unmarried women in the community often adopted orphan children in order to assist in some humanitarian activities.

Jerusalem had become a well-built city and almost exclusively a Jewish place, walled in and reserved for those who adhered to the Jewish customs.

Outside the walls of Jerusalem and in all of the smaller communities of Palestine there was great poverty, disease and suffering. For this reason, the Essenes did not devote themselves exclusively to conducting schools and classes for the teaching of their principles, but undertook to help the poor and needy by the practical application of the mystical principles.

Just a few years before the birth of Jesus, the Essenes had established in Jerusalem a great many grottos, retreats, and houses or secluded places for the sick and needy where a stranger could find relief and help. It was in this form of work that later in history we find the origin of the Hospitallers, or the body of men devoted to the establishment of hospices, which became a knighthood and a separate organization.

Thus, just before the birth of Jesus a very interesting condition existed in Palestine. We find the Jewish people of strictly orthodox faith organized as one definite sect, but those of heretical beliefs divided into a number of sects, each attempting to outdo and gain control over the others. Of course, there were the so-called heathens or pagans and the Greeks and the Arabs, and those who had no religious beliefs at all.

Over all of this combination the Roman Empire had control. All were to pledge their allegiance to the Roman emperor. The Jews felt keenly the Roman yoke and the Roman taxation, but especially the Roman regulations which to some extent interfered with their religious customs.

Viewing the situation, however, the Romans were very fair to the Jewish people inasmuch as the Jews were exempt from doing many of the things that the other citizens of Palestine had to do.

The Jews were allowed to observe their sabbath day on Saturday and to close shops and, in general, forbid business dealing on their sabbath. The Jewish rulers were also permitted to set up certain regulations governing the people of their faith without interference on the part of the Romans.

In all of their singular liturgies, and in all of the Jewish prayers, they always expressed the fervent hope that the day was not far distant when the Jews would be ruled by a great Jewish lord or king, as in the past. Then they would no longer have to obey the rules of the Roman empire.

During the several centuries preceding the birth of Jesus, a hundred or more movements were started and the gullible or unlearned would gather around the self-appointed leaders and support them.

Each attempt on the part of some leader to foist a false messiah or ruler upon the Jewish people resulted in rebellion and rioting among the people of Palestine, with violent attempts to dethrone the local Roman officials.

Many of these false prophets and false messiahs had been persecuted officially by the Romans as traitors and as originators of riots and rebellions. Even the Jews themselves occasionally had stoned to death some false prophets who had caused unrest and dissatisfaction among their own people.

Among the Essenes also existed the belief in the coming of a messiah, for they knew that at very important cycles in the process of the evolution of civilization, a great avatar or a messenger of God had come to the people with new lessons, new ideas, and new rules. Also, they knew from their study of natural and spiritual laws that the time was not far distant when a great saviour would appear to the rising generations.

The Essenes knew as well that such a great messenger would not necessarily be of the house of David or the Jewish faith, or even of the Jewish race.

They realized that such an avatar would have to be unlimited by any creed or sect, and of a world civilization rather than of the civilization of any particular land.

We see in this reality on the part of the Essenes a great lesson for man of today. In this, the twentieth century, we hear the proclamation made that a great world saviour has been born and has been prepared in various schools, and is about ready to present himself as the new messiah in the new cycle.

Yet we learn that this new saviour is of a certain sect and devoted to a certain school of religion. His disciples and apostles have been selected for him from among the devotees of one definite movement and he will show himself to be a messenger of those certain beliefs, and to them only.

How such ideas can be accepted in these modern days is beyond understanding. Those who can look into the future realize that the next great avatar, the next Christ among men and Son of God, will be born free from relationships with any organization, sect, religion, dogma or movement from his cradle; will be unlimited and not confined to certain persons or beliefs. That is, he will not work under any dogma. It might be organized but not dominated.

The Essenes believed that the new messiah would come with a message, new ideals and an offering to all peoples, of all faiths, in all lands. This was just opposite to the view held by the Jewish leaders.

It was into such conditions as these that Jesus was born in Palestine. Just prior to his birth, the Magi of the White Brotherhood from various lands came to Palestine and announced to the Essene Brotherhood that a decree, or pronouncement, issued by the White Brotherhood in Egypt had stated that the hour had come for the birth of the new Son of God.

Through astrology and through other methods of receiving divine revelations of a cosmic event about to take place, the Essenes and the White Brotherhood knew when and where to expect the messiah, now that the hour of his birth had come.

The Magi were in Palestine at the time of the birth of Jesus, and appeared early on the scene to pay homage to the infant, the mother and father of Jesus, for they had lived at the Essene community.

Joseph was a member in the high degree of the Brotherhood, while Mary was a young girl acting as a vestal virgin in one of the temples of the Brotherhood.

Let us quote an encyclical letter of Pope Leo XIII:

"As the Angelic Doctor teaches, 'There is no reason why certain others should not be called in a certain way mediators between God and man, that is to say insofar as they co-operate by predisposing and ministering in the union of man with God.' Such are the Angels and Saints, the prophets and priests of both Testaments, but especially has the Blessed Virgin a claim to the glory of this title. For no single individual can even be imagined who has ever contributed or ever will contribute so much towards reconciling man with God."

Thus, Jesus was born in the Essene Brotherhood, but the Essene Brotherhood did not constitute a religion or a church or a sect. While all of them were of the Aryan race, they did not constitute a race of people that was composed of only one nationality.

If a messenger of God were to be born who would represent all nations, peoples, tongues and all religious beliefs, he would have to be born among the Essenes to fulfill all of these requirements.

The Essenes had never antagonized the Jewish faith or condemned it in any way, and yet none of them was a Jew either by religion or by blood.

The Essenes had not criticized the beliefs of the pagans, Arabs or the heathens. Yet they were not of these people either. The Essenes saw that which was good in all of the religious rites and teachings given among the pagan and the most ignorant of the heathens. Therefore, it was logical for the great Messiah and Son of God to have been born of such a broad-minded, cosmopolitan people as the Essenes.

As we are at this point in history which covers the Essene group in Galilee, we will take some of their documents of teaching and disciplines which show the old code of teaching and method which was used under the Mosaic law in contra-distinction to the new way we now use under our Lord Jesus Christ as He taught it.

Commentary

Under the Mosaic law, the key to training and teaching people is taught out of the expression, "an eye for an eye and a tooth for a tooth," which had nothing to do with vengeance in any way, shape or form, but it was the expression of salvation through the law, which meant that by works you attain, and that all transgressions had to be worked out through the fruits of one's own labors.

Throughout this document, as is basic of all the teachings under the Mosaic rule, there is pointed out the sins of the people coming upon them.

The first part of this document covers the partial history of the tribes of Israel once they entered into the Holy Land, which also makes the distinction between the Essene community which is referred to as righteous, or the Sons of God who follow the precepts of law day and night—those who were not of the society but were of the Jewish faith, which points out "their abominations of desolations," being a direct result of their following the way of the world and not the precepts of the law.

In the ancient times spiritual attainment was hard to come by and for one to attain; it required strict discipline and any infractions of their disciplines were severely dealt with. So thus, in the ancient way of teaching they attained through rigid discipline and long hours of meditation. Through their strict discipline and their duties throughout the day they worked out their sins.

Taking a view of the conditions of the world in that day and this form of teaching, we can clearly see why it took a number of years for a person to attain.

Today there is better than 500% more energy in the Earth's atmosphere. So thus, the conditions in those days with the energy level (and when I say energy level, I am referring to the amount of Christ force that enters the atmosphere of Earth), it was a sizable task for one to raise the vibration of his body and to regenerate it.

Another factor which made the task no easier, to say the least, was that each had to work out the sins not only of his present incarnation, but of the previous ones also.

When our Lord Jesus Christ came to Earth, it has been stated several times, he brought man the atonement and forgiveness of sins. So thus, under Jesus' lordship of the Earth one today has not the sins to work off as those in the ancient schools had. For our Lord brought to each man and to the Earth the atonement of errors since.

So thus today, the path is much different, although the law of cause and effect was not rescinded by the bringing of the forgiveness by our Lord Jesus Christ.

One will still live under the effects of his own actions, but today one can bring himself, body, mind, soul and being to our Lord Jesus Christ, and thereby receive the forgiveness of his errors and go forth in the joy of life and living; whereas under the Mosaic rules, one could give his life, his mind, soul, body and being in dedication to one of the ancient orders, but he would have to work out his errors.

Holy Conclave

Sometimes it is necessary in order that one might fully understand a certain writing to write about some of the words and terms which are very often generally misunderstood if they are not words that we use in our everyday life or business.

The word mysticism has very frequently carried with it the connotation, the explanation, that has no meaningful definition. The word *mysticism* contains within itself and means that if you are studying it or attempting to become a *mystic*, you are attempting to acquire self-mastery—complete.

The study of it has to do with the powers and forces of nature. It takes these things on an absolute basis. It is most difficult to attain but one must consider the joy, the goodness one has affected in others and the peace one has—not only in himself, but in others.

One of the old and little-used terms that might be found in mystical writings as used in ancient writings sometimes in an allegorical way, sometimes in Latin, sometimes in Greek, where the definition is pretty well-defined, is the *Holy Assembly* or the *Divine Hierarchy*.

In just reading these from a standpoint of English words one might get a number of interpretations or impressions. The term *hierarchy* of course, means that that hierarchy is a body of governors or directors of supreme authority. We find this in earthly governments, politically and religiously.

The term *Holy Assembly* refers generally to a similar body of rectors with great authority; but in the case of referring it to religious power, Holy Assembly or Divine Hierarchy means Great Cosmic Conclave of the higher Masters or sometimes visible Masters. For they sometimes come to earth to work with people in bringing them into higher spiritual levels.

The Masters and invisible Masters merely means that the state of the Master which we are speaking of manifests whoever he may be, for occasionally they do come to earth to contact persons on the earth plane. For these Masters do have, and there exists within them a great cosmic consciousness which is a great conclave, or you might call it an assembly of personalities of those termed "Masters."

These gatherings are usually called the Holy Assembly. Although the Masters and Initiates constituting these assemblies or hierarchies are personalities who have passed through already all the experiences of life, and having learned the great wisdom and lessons, and mastered the problems and laws of creation, and obtained great growth and development in understanding and accomplishment, have formally passed through the earth plane and have taken on a mortal form and a mortal mind.

There are those Masters who have reached this accomplishment that may retain their physical bodies and stay on the material plane directing physical work and initiation. In either case, the mind of each who are thus involved remains as an entity in the cosmic mind.

The records that were kept by the Magi or ancient ones in Egypt, Chaldeans, those in the early Christian period and of later date, refer to the number of 144.

Remember that it is not necessarily important. It is really unimportant at any time in your work whether such an Assembly exists as a group of immortal minds or not.

You still have the leadership of our Lord Jesus Christ and the Brothers above. What is important is the fact that you recognize these beings if you see one from a spiritual standpoint or one should make contact with you that they can give you infinite help and inspiration for the carrying on of your own development.

The thing that has great importance is the realization that these beings truly exist and that we are conscious of them with a child realism, for this makes a great deal of difference to us as adults as we learn to work with that which is invisible to most people, or the spiritual which can be seen by those around with spiritual sight, and the spirit of these personalities of the Masters have a distinct bearing and motivation on our development, and that which they emanate and we pick up.

It is also true, however, that some great Masters or groups of Masters evolve an ideal character, the ideal personality that becomes a religious character that that individual takes on and becomes an active force on the earth plane. To them the character lives truly today as the doctrines teach that we have today.

It is true that such a character, his attributes, action, doctrine, generally attributed to a Master are a compound or composite creation of the ideals, doctrines and actions and preachments of the great character that they wish to perpetrate on the Earth, perhaps some that might have preceded the Christian era.

Jesus, as such a great Master, took on the personality of the Christos and actually lived. This is a fact. But if he hadn't (and this is what my answer to the agnostics is) that there have been characters in the past ages whose character and personality were built by the Masters of this solar system for the purpose of perpetrating a personality that, when exemplified by the isms or organizations of religion, reached the consciousness of the people, improved their life style, and brought about a better living condition on the planet through their work.

Christ Jesus, though, performed a unique service to mankind and the world itself and has now become Lord of this Earth. This does not belittle the work and efforts of the Host where a character was created for the purpose of good.

We must not look, however, on the beings of the Holy Assembly and their great minds which constitute the Divine Hierarchy as not being alive or just the figments of someone's constituted creation.

There are also definite times during the month when these beings can be contacted. It is a pleasing experience and aids the attunement with the Father and the great beings to experience this.

You will find that each one of them stands out with a definite personality and with such beautified attributes, ideas and ideals as to make him a living asset to the very life itself.

Certain great teachers and spiritual leaders have had regular contact with one or two of the cosmic Masters with whom they have become well acquainted through their spiritual psychic sight and by whom they are able to bring a more intimate relation between heaven and earth and the beauties thereof.

You might say, "Well no one has told me of this. I know of So-and-So who was a great teacher and he didn't say anything." Or "This man said he was a Teacher and didn't say anything, although another told us of some great experiences."

Please be informed and don't be misled, that great men and women who are connected with the cosmic plane or the higher levels of reality do not flaunt their knowledge of these states of life in a public way. These experiences are too secret in their mind and too personal for them to do this.

One who has reached the level of Mastery, really, does not need to, neither is he interested in trying to, impress another with his spiritual prowess. If you are guided by this, you will find a great deal of help in it.

There is no way you can make a test to find out if these beings really exist to satisfy your curiosity. This will not work. But there is a way of being put in contact with them and this is going to sound like church language or church talk, but that is by honest, fervent calling upon the Master Jesus, the Christed One who, if you will accept him, will appear to you and you may be surprisingly the recipient of a definite manifestation of this great being or one of the other Masters. For all the spiritual exercises in the world you may do will not reach him and he is the supreme and highest being on this Earth, this orb, of all priests regardless of the religion you follow.

Jesus Christ has been called a mediator between God and man. If he holds this truly transitory position of wisdom and intelligence and power, he therefore stands between the Host and you. For they are the workers and the messengers of God and Jesus Christ on this Earth. Many persons come to this earth with a definite mission as part of the great scheme of Our Lord being carried out for the Father and His glory.

The occult groups and orders and the mystic groups and orders have in the past eras been separated and held in distinct separate groups for the purpose of developing through the mind.

With the mystics it was a case of the development of the heart through feeling and love alone. This situation now has changed and now we are not only moving toward a unification of all people and religions because religions of the Earth, or race religions, will eventually vanish.

Therefore, mind and heart are being unified and it is becoming necessary that mind and heart work together in the development of being in this age and its future revelation.

Those individuals on the Earth who are seeking to develop themselves and are seeking to attain Godhead in a true form and perhaps looking for a Master to guide them, will take them into their presence and protection so that they may become an Adept themselves, may also reach at times if they can be reached and are not too controlled by the mass mind. The Master may visit them personally from the higher level and direct them and take them as a student.

For whatever your mission may be, it will be for the good of all—not just yourself and your own good. It may be at the present time that you have a dream; perhaps this dream is not a dream but the form and pattern of your mission here on Earth.

Let us clarify one other term. The term *Self-mastery* means exactly what it says. When you have attained Illumination and God-realization and are able to work with the Self and obtain control over your physical vehicle and mind, this is Self-mastery in a brief definition.

A true Master is what I term *a Master of the Work*. He is a Master not through trying to be, but having been divinely appointed and brought to the place where Self-mastery exists and then he is trained in the arts, the arts of creation—the powers, the forces, the substances, the realities of God the Father's creation, and their relation to life.

In other words, one might say that a beautiful painting to the Master who is observing it takes on more of a meaning than just some colored oil painting put on canvas to represent a flower or a field. It represents many other things related to man, related to life, related to God, related to the nature spirits—all of these

things he sees in the painting which carries great satisfaction to him through their harmonies and beauty of reality.

The true Masters are those who have fulfilled the purpose of the art, which is not to copy the form of nature, but to create forms which will engender the feelings in man that will raise him closer to the level of God, not only by study, but by actual spiritual experience and service. For service is the key; service is immortal.

They came from mortal men and women like yourselves who in past times having met the temptations, ordeals, tests and trials which humans experience, have successfully mastered them by the application of their personal tools using the powers of nature and creation.

These tools all of us have if we understand them and know them and have attained the freedom of the Self. The rest depends on you, when you have learned obedience to the great laws of the Spirit and the Teacher or Master that you have accepted.

There is no need for fear of being robbed of your birthright or making yourself helplessly dependent in the process of overcoming the daily mundane problems by following a Master's words to guide you in the affairs of the day.

A Cosmic Master will bring you to Illumination so that you will have the knowledge of the Self and the possibilities of attaining God-realization with a proper understanding of the profound laws of nature which are for man's use.

However, when you have once been given directions, it is mandatory that you follow them. You must use all the material ways and means as well as exercise your rights in the spiritual work.

Those who seek a Cosmic Master or Master Teacher to whisper in their ear hourly to help them to make decisions that they should make themselves will be sadly disappointed, for you must experience life, temptations and all things. It is like Paul who said he was all things to all men.

We might define here the term *Adept*. Adepts are men who, after stern self-denial, denial of the waste of time, the waste of effort, and by means of constant self-development, have set themselves to assist in the aiding of the people.

The means by which this position is attained is long and arduous, but in the end the successful one has fulfilled the purpose for which he was created and transcends his fellow man.

The activities of the Adept are many, being concerned with the direction and activities of mankind. Their knowledge, like their power, far exceeds that of the common man and they have learned to control the forces both in the spiritual and physical realms and are able to prolong their life for centuries.

They are what sometimes are called *Master Teachers*. They are also known as the White Brotherhood, Mahatmas, Rahats, Rishis. Those who are earnestly desiring to work for the betterment of the world can become apprentices, or chelas, to Adepts, in which case the latter are known as Masters.

The apprentices must first have practiced self-denial in order to become worthy. The Master imparts the wisdom and teachings otherwise unattainable—in other words, those things which can only be given orally through his creative word.

The Three Aims of the White Brotherhood

After the fall of Lemuria and Atlantis, the Mysteries were withdrawn even more, so that the knowledge once universal now became the prized reward bestowed by the Great Brotherhood upon that choice minority whose lives were dedicated to Truth and Truth alone, unstained by weakness of selfish ambition.

- 1) The persistent spiritualization of the thought-life of humanity so that knowledge of things spiritual may penetrate into the heart and life, in time may become a benediction of peace instead of a tragedy of conflict.

This is fulfilled by the periodic appearance of the great World Teachers, the founders of religious and philosophical schools: Messengers from the Lodge who come forth at cyclic periods to strike anew the archaic Keynote of Truth.

Hence every great religion, every noble philosophy, every flash of scientific discovery, was born from the Sanctuary, as a "new" religion, a "new" philosophy, a "new" science: fresh and new for the age and the people, but ancient beyond time because nurtured in the womb of esoteric antiquity.

- 2) To awaken the sleeping fire of divinity in the human soul, and through the kindling of that flame burn the dross of imperfection, sloth and unworthy desire from the heart.

One of the impelling aims of such discipline is to restore to man the *inner* sight, to free him "from every danger of being enslaved whether by man or an idea." This is the seeding ground of Adepts, nurseries for future recruits, who through trial and initiation may receive the supreme dignity of membership in the Great Brotherhood.

- 3) The preservation of Truth for future Races unsullied by the hand of man, and the polishing of the knowledge of Truth through investigation by trained seers of the secrets of universal workings in worlds visible and invisible.

This is made possible through the accomplishment of the second (the selection of new recruits to the Brotherhood) so that Truth may be preserved untarnished by the folly of man, and that investigation into the arcana of Nature may go on unhindered, and the results of such occult experimentation by generations of trained seers be checked and rechecked, and recorded only then as occult fact for the benefit of Humanity.

Where Locations are Picked by the Masters

It is the places of quiet, of peace, of strong silence, where the Masters find themselves drawn, and where the secret or Greater Mysteries can most easily and efficiently function; there in the recesses of their initiation chambers the forces and currents are those of the higher astral light, the Akasha, the tenuous substances which respond to the higher currents of spiritual and intellectual impression.

In this wise does the Lodge-force transmit its strength and spiritual vitality to the initiation halls, and the candidate whose seven-rayed soul is developed may receive the divine imprint.

The Brotherhood watches with the "eagle eye of the Seer" for every burning light and a strong call for truth and light. When the human race, or any branch of it, or even an individual, makes the spiritual and intellectual appeal in terms so strong, with spiritual energy so vibrant, with the very fiber of the inner life, it actually operates with the spiritual magnetism of a Teacher.

The call is heard in the Great Brotherhood invariably, and a Messenger appears in the world as its representative. The Mysteries have always degenerated because men became involved more and more in selfishness and the self-seeking ways of the material world, and lost the inner touch, the inner consciousness of communion with the spiritual Powers mentioned above.

The Mantle is Passed from White Brother to the Initiate

Like signal fires of the olden times which, lighted and extinguished by turns upon one hilltop after another, conveyed intelligence along a whole stretch of country, so we see a long line of "wise" men from the beginning of history down to our own times communicating the word of wisdom to their direct successors.

Passing from seer to seer, the "Word" flashes out like lightning, and while carrying off the initiate from human sight forever, brings the new initiate into view.

This "long line of Wise men" is kept unbroken by two methods:

- a. the actual reincarnations of Adepts into the Brotherhood, allowing for succession of teacher after teacher; and
- b. the birth of the 'Initiate' out of the chela, the fruit of the final Initiation. Thus the Lodge revitalizes its membership through the physical birth of Hierophants within the walls of the Sanctuary, and the spiritual births of recruits from the ranks of the Mystery chambers. The "Passing of the Word" was the final rite of the Solar Initiation: without it no transmission of occult authority could be made from Initiator to chela.

The highest planetary Spirits—those who can no longer err—appear on earth but at the origin of every new human kind: at the junction of, and close of, the two ends of the great cycle. And, they remain with man no longer than the time required for the eternal truths they teach to impress themselves so forcibly upon the plastic minds of the new races as to warrant them from being lost or entirely forgotten in ages hereafter, by the forthcoming generations. The mission of the planetary Spirit is but to strike the *Keynote of Truth*.

ANCIENT WISDOM

This chapter is devoted to the interpretations or opinions regarding the White Brotherhood according to history collectively.

Millions upon millions of years ago in the darkness of pre-history—as man attempts to measure time, which does not exist—Humanity was an infant, a child of Mother Nature, unawakened, dreamlike, wrapped in the cloak of mental somnolence. Like a stream of brilliance across the horizon of time came divine beings.

Sons of Mind descended among the sleeping humans and with the flame of intellectual solar fire lighted the wick of latent mind. Self-consciousness awakened, and man became a dynamo of intellectual and emotional power capable of love, of hate, of glory, of defeat.

Knowledge, more knowledge, and still greater knowledge, was required by the growing humans who looked with gratitude to the godlike beings who had come to awaken them. For many centuries they followed their guidance, as children lovingly follow the footsteps of their mother.

At this early period there were no mystery colleges, the Ancient Wisdom was not ancient yet, not the "common heirloom" of all mankind, for as yet there had been no abuse of knowledge, and hence, no need for bodies kept hid and sacred from the world of men. Truth was freely accepted in that "Golden Age."

The race was young; not all men were adept in learning. Some, through past experience in former world-periods, learned quickly and with ease, choosing intuitively the path of spiritual intellection; others, less awake, were good, though wayward, in progress, while a third class of humans, drugged with inertia, found learning and aspiring a burden and became laggards in the evolutionary process. Spiritual death to them was preferable to spiritual exertion.

Nature is cyclical throughout: at one time she is fertile in spiritual things, at another, barren. At the period of the Third Root Race, on the great continent of Lemuria, the cycle was against spiritual progress. A great downward sweep was in force, when expansion of physical and material energies were accelerated with the consequent retardation and contraction of spiritual power.

The humanity of that period was part of the general evolutionary current and individuals reacted to the coarsening atmosphere according to their nature. Some resisted its downward influence through awakened spirituality; others, weaker in understanding, vacillated between spirit and matter, between good and evil—at one time listening to the whisper of intuition, at another submerged by the rushing waves of the downward current. Still others, in whom the spark of intellectual splendor burned low, plunged headlong down the stream unmindful of the turbulent and muddy waters.

As the downward cycle proceeded, knowledge of spiritual verities and living of the life in accordance therewith, became a dull and useless tool in the hearts and minds of men.

During the first millennia, the Spiritual Head and Guardian of the Earth had been watching, guiding, stimulating wherever possible the individual fires of active spirituality; gradually as millennium succeeded millennium and knowledge of divine things became abused by those strong in will but weak in morality, the Truth was veiled. The Planetary Watcher now felt the need of selecting a bank of co-workers to act as bodyguard and protector of the Ancient Wisdom.

Alone, a handful of spiritual illumined men in whom the divine fervor burned bright, acknowledge wholehearted allegiance to their Planetary Teacher—the spiritual Hierarchy of Humanity.

Through the centuries strong-hearted men had been watched over, guided, strengthened and tested in innumerable ways, and those who passed the fateful test of self-knowledge and self-sacrifice were gathered together to form the first Association or College of Spiritual Men—the Great Brotherhood.

There in the fastnesses of Tibet at Shamballa, the Elder Brothers of the Race remain "the Elect custodians of the Mysteries revealed to mankind by the divine Teachers;" and it has been remarked that these elect were the germ of a Brotherhood which never died since that period—since the foundation and establishment of the Great Brotherhood, eons ago.

From this center for millions of years rays of spiritual strength have been streaming in continuous procession into the world at large, and more specifically, into the hearts of those whose lives are dedicated to the service of truth.

From this secret retreat have gone forth Messengers, Masters of Wisdom, to found the grand religions of the past and they will continue to send forth their envoys as long as mankind requires their care.

Unthanked, unknown, unconsidered, the Masters go on in their compassionate work for Man's salvation, a work that has never ceased in its outpouring of spiritual vitality, to continue until such time as Humanity will have awakened from its lethargy, and once again wills to unite its heart with Truth.

In ancient Egypt, centers of the Brotherhood worked continuously throughout the land to send forth the Light of the indwelling Son. All their rituals were built upon the central theme of the rising sun and the influence of the planets and the zodiacal signs.

The Brethren of old knew that the spiritual forces surrounding the Earth keep it upon its course and assist in the evolution of wave upon wave of life breathed forth from the Heart of God.

Numerous references occur throughout the religious literature of the world to an order of enlightened human beings who are the custodians of the essential wisdom of the race. During the medieval revival of the Hermetic traditions in Europe, the higher initiates of this secret Fraternity were called Adepts, and it has seemed reasonable and advisable to preserve this term and title.

Modern writers have gathered a quantity of reference material dealing with the Adept tradition, but no work is yet available which may be considered as a systematic outline of the historical side of this inquiry, because the existence of advanced spiritual types already functioning within and through the very existence of Adept-teachers has been artfully concealed.

Humanity accepted the challenge and sought to ascend through disciplines of spiritual development, toward conscious knowledge of the Hierarchy (the invisible government of the world.) The only means available for such an ascent were the perceptive powers locked within the human compendium.

The Mystery systems of initiation were organized to teach the science of human regeneration by which the inner faculties of the soul could be stimulated and unfolded according to the laws governing such processes in Nature.

These sacred institutions flourished collectively for thousands of years, and those who attained mastery were called Initiates. These were not merely persons who had received an exalted kind of knowledge; their advancement was the result of the release of internal powers of God-knowing.

Through these Initiate-teachers, the existence of the Adept tradition was gradually revealed to the world. The whole doctrine is suspended from one primary assumption; namely, that it is possible for the creature to know the Creator. It was further held that unless such a possibility existed the human state was purposeless.

The Adepts are sometimes referred to as a race inhabiting a continent between heaven and earth. This does not mean that the secret Fraternity is a separate creation, but a foreshadowing of the human destiny.

Ultimately, the working of natural law will release the extrasensory perceptions in the majority of mankind. The Initiate-teachers are therefore referred to as Elder Brothers who have achieved to a superior state because of dedication to the noblest ideals which can inspire mortal conduct.

Increase of knowledge brings skill, which the word "adept" implies. The miraculous accounts, which are an essential part of the Adept tradition, bear witness to an increase of internal wisdom.

The Adept is not a magician, but a sage. He does not dominate natural law or violate its patterns. He simply uses the resources of Nature which his inner consciousness has made available.

The Adept tradition descended to the modern world through the migrations of the Aryan peoples. The Rishis of old were the first Aryan Adepts, and from them came the wonderful doctrines and teachings which the East honors today as the Light of the Vedas.

It was revealed to the Aryan ancestors that the administration of the radical unfoldment was in the keeping of certain custodians. These Adept-princes were once lords over the rulers ordained by divine right. Sometimes called the Trans-Himalayan Brotherhood, the Adepts are required by the Law of the Great Plan to guide the race without interfering with the right of the human being to learn through experience.

Like the humblest creature within their spiritual domain, the Adepts must keep the universal laws and are servants rather than Masters of the Great Plan. As the wise parent protects his child but does not overshadow his individuality, so the Hierarchy can only operate in accordance with the conscious will of the governed. When man seeks light, the Hierarchy will reveal itself, but until such time it cannot force growth.

In India, the Manu gave the laws for the regulation of public conduct. The Manu was one of a series of progenitors of human beings and authors of human wisdom in Hindu mythology. The Hierarchy reveals the divine plan for personal unfoldment. Hundreds of sects and schools have stood as gates leading into an unknown world. Those who pass through these gates discover the one religion and the one discipline.

The Eastern sage and the Western saint walk the same path, although some have not discovered the identity of their methods. The Greeks and the Chinese, the Egyptians and the Persians, the Mohammedans and Jews share together the secret doctrine of the Aryans.

The road from diversity to unity, from illusion to reality is always and everywhere the way of Yoga. The world has been deceived by difference of language and has mistaken words for ideas.

The great teachers who have founded the several religions which now flourish among the Aryan sub-races are all to be considered as Adepts or as saintly persons who have received the Adept tradition as an experience of inner consciousness. Some have not known the source of their inspiration and therefore could not state the unity of the doctrine. Each came in a time and to a group which urgently required spiritual guidance.

Many may feel that the Adept tradition is fantastic, but is there anything incredible in the belief that there can be experts in the science of life and the art of living?

The world has produced great painters, musicians of wonderful virtuosity, skilled architects and profound scholars. These geniuses are regarded as exceptional, but are accepted because their works bear witness to their abilities.

Men have always accepted the possibility of excellence, and from the earliest times have taught that a few dedicated and disciplined mortals have become Masters of the secret sciences of the soul. Because the soul is invisible and the sciences of the soul are not obvious in their workings, those untrained in such matters are not likely to recognize the Adepts and Initiates.

There are numerous accounts in both Christian and non-Christian sacred books of saints and sages who have walked with God, have performed miracles, and have led their peoples out of darkness and into the light of better ways. Shall all these accounts be rejected together as hallucinations or infirmities of the mind? What is gained by denying that which has inspired and guided the destiny of nations?

Nor is the record of the Adept-teachers so difficult to find. It is impossible to study any religion without contacting historical accounts of the appearances and activities of these teachers. They have appeared in all nations, and at critical moments have emerged as sages, reformers, and instructors. Equally significant is the message which they brought.

It is always the same; for after all, there is only one adversary—spiritual ignorance. China records the wonderful sages who dwell far apart from men in the Jade Mountains that touch the sky. India tells of the great Yogis whose ashrams and hermitages are above the headwaters of the Ganges. The dervishes and the Sufis have their secret Masters who wander about seeking those worthy to receive the Mysteries.

These accounts should not be read to be criticized, ridiculed, or dismissed because they conflict with prevailing prejudices.

If the universe has reason and purpose, how are these reasons and purposes served and fulfilled? The Hierarchy of the Host is the only possible explanation for the wonderful and exact control by which the future of humanity is assured. In a strange way the Hierarchy itself is an integral part of all spiritual teachings.

The law produces the lawgiver and engenders from itself its own servants. Contrary to general belief, it is not the lawgiver but the law itself which comes first.

There has always been in the world since the rise of an order of self-conscious life a hierarchy of Teachers. This Hierarchy is composed of properly initiated priest-philosophers who serve as the "hands and feet" of the Supreme Teacher.

The organization of the Hierarchy is analogous to that of the cosmos itself, and through its Initiates the Great School is distributed throughout human society like an arterial system. The primary function of the

Teacher-adepts is to initiate humanity into those sublime mysteries by which the corporeal man, cleansed of bodily limitations, may ascend to reunion with his own divine nature.

As man grows in awareness of the constant presence and unexpected concern of the Elder Brothers toward his spiritual growth, he soon develops an overwhelming desire to go seeking around the globe, in order to find one of these Masters who can teach him personally. The error of this lies in thinking that such beings may be located on the physical plane of existence, such as in Tibet or some other far-off exotic place.

One need not journey to Asia to find these Great Ones, for they are to be located only in the vaster realms of Spirit and soul, regardless of where one is geographically; but this cannot be until he is spiritually "ripe." The prerequisites for such grace are right attitudes, and intentions of the highest good, along with a Karmic preparedness—and this refers to the place where he has arrived on the narrow Path invisible to human eyes, as a consequence of the whole series of events and soul memories from his earliest beginnings.

To reach this place, man's concern must be with his own motives; he must learn selflessness, and to express to the best of his ability the finer qualities within him, for the only voice heard by the Masters of Wisdom is that of dawning spirituality, of newly-awakened perception of the unity and divinity of life itself. Love is the first step—the love that is sometimes called "charity," but is in reality somewhere between the two. The good of mankind must be placed above his own good, to love his neighbor as himself, and live in the spirit of goodwill. Merely to "be good" is not enough to qualify for spiritual assistance, as one can be very "good" while doing nothing at all, just by refraining from evil. But in actively moving out to bring good unto others, progress is made.

Possessiveness or selfishness is the negation of good, building walls which separate a man from his fellows. The possessive state was useful while man was in a more primitive condition, as a means of self-protection; but this characteristic having become strongly developed, it is not now easy to break. A person who retains any touch of selfishness may not use the spiritual powers, which are available only to the pure in heart.

Perfected men are part of the evolutionary pattern, for each sage, as he grows closer to perfection through mastery over himself and the lower elements, is able to hand on to others some of his great knowledge—the same knowledge and wisdom which await every one of us in time to come. As the soul stature increases, when there is practically nothing more to be learned that is worthy of note, then is one near to the stature of a Perfect Man.

There are always some that are newer to this state than others, but in time all will reach it, for within every man resides the germ of that which is perfect. Each is a god in the making, who will come, in time, to the fullness of stature in his divine Self.

Various paths of development are laid out before us, many of which lead far from this planet to other worlds. Or one may choose to remain on the inner realms surrounding the Earth, to form part of the great Hierarchy of those who have become truly free, to help humanity in its growth and ascent. Some Adepts choose the work of world government, becoming concerned with the methods used in governing humanity, in the rise and fall of nations, and in an effort to inspire great statesmen.

Other classes of Adepts are those who choose to appear on the physical plane, among men; and here we find the great Teachers and religious founders and leaders, who are concerned with the inner and soul growth of men. There are still others who concern themselves with scientific discoveries and progress in

science and art, in healing and human relationships. It is sacrifice for these Masters to return to the vale of the physical realm, but they do it with selfless love, in order to uplift those who have not yet attained as they.

Such beings are not gods to be worshipped, but men, whose life on the inner planes enormously transcends our own. They are not necessarily more advanced physically, for all men have now become quite highly developed in their physical vehicles. But unlike the average man who sleeps even as he walks and talks, the Adept is awake on all levels and planes at once, living in a higher consciousness of what *IS*. He is a whole being, or as some describe it, living in the fourth dimension.

They do not seek to stop the world's dreadful experiences directly, because their mission is not to act as arbiters of karma, and when causes are set into motion, they run their course to become effect. The adept does not often interfere, but lets man learn their lesson.

He does teach, and inspire to a higher Way. He leads minds and souls onward and upward, and helps to bring a new level of spiritual attainment for many, acting as a leaven to the whole. Their work on the physical level is the least of what they do, though some work is performed there also. They act as spiritual guides to influence those in high places who are at a point where they can listen, that they may work for the greater good of all. These are our Elder Brothers, to whose way we aspire.

The attainment of adeptship is possible as an inalienable birthright to all human beings. The path of discipleship leads through the wise to wisdom itself.

The truth seeker is first the disciple of some learned man who may be himself in one of the lower grades of the Hierarchy. As the student's abilities increase he advances, and the cultivation of his spiritual faculties are properly guided. As the body passes from infancy to childhood, from childhood to youth and from youth to maturity, so the invisible internal man must be matured by the laws of God and in obedience to the laws of Nature.

The grades of discipleship represent degrees of spiritual maturity. When the internal Self has been properly and sufficiently enlightened, the disciple is ready for formal initiation into the Great School. As a disciple he sees through a glass darkly; as an Initiate, he sees face to face.

The truth seeker must learn discrimination, and this is gained not by depending upon the advice of others, but by the development of judgment. Suffice it to say that "When the disciple is ready, the Master is there."

The great Aryan Teachers have revealed to the face all the wisdom that is necessary to bring the earnest soul to the feet of the Master. It is not lack of knowledge, but the failure of dedication and the unwillingness of the human being to perform patiently the disciplines of self-improvement that prevent the profane from reaching the steps of the sanctuary.

During the Hermetic recension in Europe, the title of adept was applied almost exclusively to the Masters of operative alchemy. Certain philosopher-chemists who had attained unusual distinction were referred to as adepts by later authors and disciples of the art.

The title had a larger implication, however, when applied to those unnamed Masters to whose uncertain activities there are scattered references in the tracts published by aspiring chemists.

These unidentified *adepti* had no certain identity or residence, but appeared miraculously in response to the earnest prayers of devout disciples. The adepts seemed to possess the power to examine into the hearts and minds of men, to weigh motives, and to determine merit.

They appear fortuitously at the precise moment when their advice and guidance were most necessary. They seldom lingered long in one vicinity and justified their comings and goings by assuming the habits and trades of journeymen.

The Mysteries always operated through two parallel streams of descent. The philosophical Orders emphasized the wisdom aspect of the Universal Mystery. The mystical Orders stressed the devotional aspect. Thus understanding and faith, identical in content, accomplished two works in one. Through understanding, the Initiate overcame the illusion of worldliness, and through faith he attained to participation in the substance of the Divine.

Today as you look around you there seems very little indication of brotherhood as it was taught by the Masters and Initiates of the past. They taught mankind to live by the spirit, in kindness, in tolerance and in love.

These Wise Ones taught also that man should give his brother the gift of freedom of life, freedom of thought, freedom of choice, because they knew that truth is implanted in every human heart. They knew that if men have freedom, the spirit within all mankind will eventually arrive at truth and recognize the Father God as the Power which is the source of all life—the Power which is the center of the circle and the hub of the wheel—the Power which is creative and eternal.

The Great White Brotherhood has existed ever since the first God-men came to the Earth at the beginning of time. They have worked to raise man's consciousness from darkness to light, to develop the power of the spirit within each individual heart, and thus to keep an understanding of the Law of Life.

There have been times when these Brethren have been persecuted, burnt at the stake, tortured. Some have been driven to the far corners of the Earth, others forced to take refuge underground.

Their teachings refuted and repudiated, they left the earth plane, but they did not withdraw entirely from their human brethren: they merely awaited more favorable times before returning to continue their work.

The Great White Brotherhood can be incarnate or discarnate at will. They have given power to their younger brethren to form small Lodges in certain prepared places, to heal the sick, to bring comfort to the troubled soul. In the olden days they were known as the Sages, as the Wise Men of the East, as the Masters.

They dwelt on Earth to help men find the Light, and to manifest it in their daily lives. They no longer have need for rebirth, since they have overcome all the limitations of the flesh. At this time of crisis upon the Earth they are drawing near in ever-increasing numbers to help their human brethren and so prevent the complete destruction of the world of men.

We would stress the point they need no longer wear a garment of flesh unless they so choose, as did the Master Jesus. The Christian Faith as taught by Jesus was the Ancient Wisdom which was known to the God-men since the beginning of time. His birth, his childhood, his manhood, the agony of Gethsemane, his death upon the cross and his resurrection were a portrayal of the greatest parable ever known—the complete fulfillment of the teachings of the Ancient Wisdom.

Jesus came to teach mankind that there is no death and that life is eternal and indestructible, that all the good in man lives on, whereas the evil fades as man continues on his earth journeys.

The Great White Lodge is on a plane of being above the Earth. Within that Lodge are the Initiates—the bearers of the Light—souls who from ages past have journeyed along the path of spiritual evolution.

Within the Lodge on High are the risen souls of men and women opened to the Light who live lives of utmost purity. These souls have grown in God-consciousness and give love and service to their brethren on Earth and in many realms.

The Grand Master of the Lodge is he who is the Son of the Father-Mother God, and whose love, so gentle and yet so powerful, has proven the salvation of human life—our Lord Jesus Christ.

Throughout the ages there has always been the Great Lodge of the White Light, and Teachers from this Lodge have gone forth to instruct mankind, and to form other Lodges of the White Light. We, with each of you who become linked to this Lodge, are working to raise the consciousness of those who are unconscious of the great potentialities that lie within themselves for service and love.

We would ask you to remember that God never leaves His people without a witness; that throughout the ages a Teacher has come to bring a message of hope when most needed. It is possible it may be the same Teacher in a different manifestation, bringing the same teaching in the form most needed at that time.

Although the world is filled with materialism and there is a lust for power, while the desire for imperialism sways the minds and controls the thoughts of many, yet that message is never completely forgotten.

It filters through into the memory of men from past lives and lives again in the teachings of the Brotherhood. Members of the Brotherhood were in ancient Egypt in days long past and their work still endures. The light they projected still blesses the world of men.

THE HISTORICAL ESSENE DOCUMENT*
with Comments

I. And now listen, all you who know righteousness and understand the works of God. For He has a controversy with all flesh, and will execute judgment upon all who despise Him. For when those who forsook Him trespassed, He hid His face from Israel and from His sanctuary and gave them up to the sword; but when He remembered the covenant of the ancients, He left a remnant to Israel and did not give them up to destruction. And in the period of the wrath—three hundred and ninety years, when He gave them into the hand of Nebuchadnezzar, king of Babylon—He visited them and caused to sprout from Israel and Aaron a root of planting to inherit His land and to grow fat in the goodness of His soil. Then they perceived their iniquity and knew that they were guilty men; yet they were like men blind and groping for the way for twenty years. And God observed their works, that they sought Him with a perfect heart; and He raised up for them a teacher of righteousness to lead them in the way of His heart. And He made known to later generations what He did to a later generation, to a congregation of treacherous men, those who turned aside out of the way.

This was the time concerning which it was written, "Like a stubborn heifer, Israel was stubborn," when arose the man of scorn, who preached to Israel lying words and led them astray in a trackless wilderness, so that He brought low their iniquitous pride, so that they turned aside from the paths of righteousness and removed the landmark which the forefathers had fixed in their inheritance, so making the curses of His covenant cleave to them, delivering them to the sword that wreaks the vengeance of the covenant. For they sought smooth things, and chose illusions, and looked for breaches and chose the fair neck; and they justified the wicked and condemned the righteous, transgressed the covenant and violated the stature. And they banded together against the life of the righteous, and all who walked uprightly their soul abhorred, and they pursued them with the sword and exulted in the strife of the people. Then was kindled the wrath of God against their congregation, laying waste all their multitude; and their deeds were uncleanness before Him.

II. And now listen to me, all you who have entered the covenant, and I will uncover your ears as to the ways of the wicked. God loves the knowledge of wisdom; and sound wisdom He has set before Him; prudence and knowledge minister to Him. Long-suffering is with Him and abundance of pardon to forgive those who turn from transgression, but power and might and great wrath with flames of fire by all the angels of destruction upon those who turn aside from the way and abhor the statute, so that they shall have no remnant or survival.

For God did not choose them from the beginning of the world, but before they were established He knew their works and abhorred their generation from of old, and He hid His face from the land and from His people until they were consumed; for He knew the years of abiding and the number and explanation of their periods for all who exist in the ages, and the things that come to pass even to what will come in their periods for all the years of eternity.

But in all of them He raised up for Himself men called by name, in order to leave a remnant to the land, and to fill the face of the world with their seed. And he caused them to know by His anointed, His Holy Spirit, and a revelation of truth and in the explanations of His name are their names. But those He hated He caused to go astray.

III. And now, my sons, listen to me, and I will uncover your eyes to see and understand the works of God, and to choose what He likes and reject what He hates; to walk perfectly in all His ways, and not to

go about with thoughts of a guilty impulse and eyes of fornication, for many went astray in them, and mighty men of valor stumbled in them formerly and until now. In their walking in the rebelliousness of their hearts, the watchers of heaven fell in it; they were caught who did not keep the commandment of God; and their children, whose height was like the loftiness of the cedars, and whose bodies were like the mountains, fell thereby. Yea, all flesh that was on the dry land fell; yea, it perished; and they were as though they had not been, because they did their own will and did not keep the commandment of their Maker, until His anger was kindled against them.

IV. In it, the sons of Noah and their families went astray; in it they were cut off. Abraham did not walk in it, and he was accounted as God's friend because he kept the commandments of God and did not choose the will of his own spirit. And he passed on the commandment to Isaac and Jacob, and they kept it and were recorded as friends of God and possessors of the covenant forever.

The sons of Jacob went astray in them and were punished according to their error, and their sons in Egypt walked in the stubbornness of their hearts, taking counsel against the commandments of God and doing each what was right in his own eyes. They ate blood, and He cut off their males in the desert. And He said to them in Kadesh, "Go up and take possession of the land," but they hardened their spirit and did not listen to the voice of their Maker, the commandments of their Teacher, but murmured in their tents.

Then the anger of God was kindled against their congregation and their children perished by it, their kings were cut off by it, and their mighty men perished by it and their land was made desolate by it. By it the first that entered the covenant became guilty, and they were delivered to the sword because they forsook the covenant of God and chose their own will and went about after the stubbornness of their heart, each doing his own will.

V. But with those who held fast to the commandments of God, those who were left of them, God established His covenant for Israel to eternity, revealing to them hidden things in which all Israel had gone astray. His Holy Sabbaths and His glorious festivals, His righteous testimonies and His true ways, and the desires of His Will by which, if a man does them he shall live, He opened up before them. And they dug a well for many waters, and he who despises them shall not live. But they defiled themselves with the transgression of man, and in the ways of the unclean woman, and they said, "That is for us." But God in His wondrous mysteries forgave their iniquity and pardoned their transgression, and He built for them a sure house in Israel, the like of which has not existed from of old until now. Those who hold fast to it are for eternal life, and all the glory of man is theirs; as God established it for them by the prophet Ezekiel saying, "The priests and the Levites and the sons of Zadok, who kept the charge of my sanctuary when the sons of Israel went astray from me, they shall offer to me fat and blood."

VI. The priests are the captivity of Israel who went forth from the land of Judah, and the Levites are those who joined them, and the sons of Zadok are the Elect of Israel, those called by name, who will abide at the end of days. Behold the explanation of their names according to their generations, and the period of their abiding, and the number of their distresses and the years of their sojourning, and the explanation of their works, the first saints whom God forgave and Who justified the righteous and condemned the wicked.

All those who come after them must do according to the explanation of the law in which the forefathers were instructed until the completion of the period of these years. According to the covenant which God established with the forefathers to forgive their sins, so God will forgive them. And at the completion of the period to the number of these years they shall no more join themselves to the house of Judah, but every one must stand up on his watchtower. The wall has been built—the decree is far away.

And during all these years, Belial will be let loose in Israel, as God spoke by the prophet Isaiah, the son of Amoz, saying, "Terror and the pit and the snare are upon you, O inhabitant of the land." This means the three nets of Belial of which Levi, the son of Jacob, spoke, in which he caught Israel and set them before them as three kinds of righteousness. The first is fornication; the second is wealth; the third is the pollution of the sanctuary. He who gets out of one will be caught in another.

VII. The builders of the wall who follow a precept—the precept is a preacher because it says, "They will surely preach—they will be caught in two nets; in fornication by taking two wives during their lifetimes, whereas the foundation of the creation is, "male and female He created them;" and those who went into the ark, "Two by two they went into the ark." And concerning the prince it is written, "He shall not multiply wives for himself."

But David did not read the sealed book of the law which was in the ark; for it was not opened in Israel from the day of the death of Eleazar and Joshua and the elders who served the Ashtaroth, but was hidden and not disclosed until Zadok arose. The deeds of David were overlooked, except the blood of Uriah, and God left them to him.

Moreover they defile the sanctuary because they do not separate according to the law, but lie with her who sees the blood of her issue. And they take each his brother's daughter or his sister's daughter; but Moses said, "You shall not approach your mother's sister; she is your mother's near kinswoman." And the ordinance of intercourse for males is written and like them for the women. And if the brother's daughter uncovers the nakedness of the brother or her father, she is a near kinswoman.

Moreover, they defiled their holy spirit, and with a tongue of blasphemies they opened the mouth against the statutes of God's covenant, saying, "They are not established." And abominations they speak concerning them. They "all kindle fire and set brands alight!" "The webs of spiders" are their webs, and "adders' eggs" are their eggs. He who is near them shall not be counted innocent; the more he does it, the more shall he be held guilty, unless he was forced.

But of old God punished their works, and His anger was kindled because of their doings. For "it is not a people of understanding;" "they are a nation void of counsel," because there is no understanding in them. For of old arose Moses and Aaron through the prince of lights, and Belial raised Jannes and his brother with his evil device, when Israel was delivered the first time.

VIII. In the period of the destruction of the land arose the removers of the landmark and led Israel astray. And the land became desolate because they spoke rebellion against the commandments of God by Moses, and also by the holy anointed ones; and they prophesied falsehood to turn away Israel from following God.

But God remembered the covenant of the forefathers and raised up from Aaron men of understanding, and from Israel wise men. And He made them listen, and they dug the well. "A well which princes dug, which the nobles of the people delved with the staff." The well is the law, and those who dug it are the captivity of Israel, who went out from the land of Judah and sojourned in the land of Damascus, all of whom God called princes because they sought Him, and their glory was not rejected in the mouth of anyone. And the staff (or legislator) is he who studies the law, as Isaiah said, "He produces an instrument for His work." And the nobles of the people are those who come to dig the well with the staves (or rules) which the staff (or legislator) prescribed to walk in during the whole period of wickedness; and without them they shall not attain to the arising of him who will teach righteousness at the end of days.

And all who have been brought into the covenant not to come into the sanctuary to kindle fire on His altar in vain shall become those who shut the door, as God said, "Who among you will shut his door so that you will not kindle fire on my altar in vain?"—unless they observe to do according to the explanation of the law for the period of wickedness; and to separate from the sons of the pit; and to keep away from the unclean wealth of wickedness acquired by vowing and devoting and by appropriating the wealth of the sanctuary; and not to rob the poor of his people, so that widows become their spoil and they murder the fatherless; and to make a separation between the unclean and the clean, and to make men know the difference between the holy and the common; and to keep the Sabbath day according to its explanation and the festivals and the day of the fast, according to the decision of those who entered the new covenant in the land of Damascus; to contribute their holy things according to their explanation; to love each his brother as himself; and to hold fast the hand of the poor and the needy and the proselyte; and to seek every one the peace of his brother; for a man shall not trespass against his next of kin; and to keep away from harlots according to the ordinance; to rebuke each his brother according to the commandment and not to bear a grudge from day to day; and to separate from all uncleanness according to their ordinances; for a man shall not make abominable his holy spirit, as God separated them.

For all who walk in these things in perfection of holiness according to all His teaching, God's covenant stands fast to make them live to a thousand generations. As it is written, "Who keeps covenant and steadfast love for Him and for those who keep His commandments to a thousand generations."

IX. And if they dwell in camps according to the order of the earth which was from of old, and take wives according to the guidance of the law and beget sons, they shall walk according to the law and according to the ordinances of the law, as it says, "Between a man and his wife and between a father and his son."

But all who reject it when God visits the land, the recompense of the wicked is to be rendered to them when the word comes to pass which is written in the words of the prophet Isaiah, the son of Amoz, who said, "He will bring upon you and upon your people and upon your father's house such days as have not come since the day that Ephraim departed from Judah." But all who reject the commandments and the statutes, the recompense of the wicked is to be rendered to them when God visits the land, when the word comes to pass which was written by the prophet Zechariah, "O sword, awake against my shepherd and the sheep shall be scattered, and I will turn my hand against the little ones." Now "those who give heed to Him" are the poor of the flock.

When the two houses of Israel separated, Ephraim departed from Judah, and all who turned back were given over to the sword, but those who stood firm escaped to the land of the north, as it says, "And I will exile the sikkuth of your king and the kiyyun of your images from the tents of Damascus." The books of the law are the booth of the king, as it says, "And I will raise up the booth of David that is fallen." The king is the assembly; and the kiyyun of the images are the books of the prophets, whose words Israel despised; and the star is the interpreter of the law who came to Damascus, as it is written, "A star shall come forth out of Jacob, and a sceptre shall rise out of Israel." The sceptre is the prince of the whole congregation. And when he arises, he "shall break down all the sons of Seth."

These escaped in the period of the first visitation, but those who turned back they delivered to the sword (when comes the Messiah of Aaron and Israel; as it was during the period of the first visitation, of which he spake by Ezekiel, "to set a mark upon the foreheads of those who sigh and groan," but the rest were delivered to "the sword that executes vengeance for the covenant.") And such shall be the judgment of all those who enter His covenant that do not hold fast to the oath, being visited for destruction through Belial. That is the day on which God will visit (as He has spoken).

The princes of Judah have become those (who remove the landmark; upon whom I will pour wrath like water), upon whom thou wilt pour wrath. For they will hope for healing, but all the rebellious will crush them, for they entered the covenant of repentance because they did not turn away from the way of the treacherous, but defiled themselves in the ways of harlots and in the wealth of wickedness and revenge and bearing a grudge, each against his brother, and hating each his neighbor; they hid themselves each against his near kin and drew near to unchastity, and behaved arrogantly for wealth and unjust gain; and they did each what was right in his own eyes, and chose each the stubbornness of his heart; and they did not separate from the people and their sin; and they cast off restraint with a high hand, walking in the way of the wicked, concerning whom God said, "Their wine is the poison of serpents and the cruel venom of asps." The serpents are the kings of the peoples, and their wine is their ways, and the venom of asps is the head of the kings of Greece, who comes to take vengeance upon them.

But all these things those who built the wall and daubed it with whitewash did not understand, for a raiser of wind and preacher of lies; one walking in wind and weighing storms and preaching to man for a lie; preached to them because the anger of God was kindled against all His congregations, and as Moses said, "Not because of your righteousness or the uprightness of your heart are you going in to possess these nations, but because of His love for your fathers and because of His keeping the oath." And such is the judgment of the captivity of Israel; they turned aside from the way of the people.

In God's love for the forefathers, who stirred up after Him, who testified against the people after God, He loves those who came after them, for theirs is the covenant of the fathers. But in His hatred of the builders of the wall (but God hates and abhors the builders of the wall), His anger was kindled against them and against all who follow them.

And such is the judgment of every man who rejects the commandments of God and forsakes them; and they turn away in the stubbornness of their hearts. This is the word that Jeremiah spoke to Baruch the son of Neriah, and Elisha to his servant Gehazi. All the men who entered the new covenant in the land of Damascus, but turned back and acted treacherously and departed from the well of living water, shall not be reckoned in the company of the people, and in its book they shall not be written, from the day of the gathering in of the unique teacher until arises a Messiah from Aaron and from Israel. And such is the judgment for all who enter the congregation of the men of perfect holiness, and he abhors doing the precepts of upright men. He is the man who is melted in the furnace. When his deeds become known, he shall be expelled from the congregation as one whose lot has not fallen among those who are taught of God. According to his trespass the men of knowledge shall rebuke him until the day when he comes back to stand in the meeting of the men of perfect holiness. And when his deeds become known, according to the interpretation of the law in which the men of perfect holiness walk, no man shall agree with him in wealth and service for all the holy ones of the most High have cursed him.

And such shall be the judgment of every one who rejects the former ones and the latter ones; those who have taken idols into their hearts and walked in the stubbornness of their hearts. They have no share in the house of the law. According to the judgment of their fellows who turned back with the men of scorn shall they be judged, for they spoke error against the statutes of righteousness and rejected the firm covenant which they had established in the land of Damascus, that is, the new covenant. And neither they nor their families shall have a share in the house of the law.

From the day of the gathering in of the unique teacher until the annihilation of all the men of war who returned with the man of the lie, will be about forty years; and in that period will be kindled the anger of God against Israel, as it says, "There is no king and no prince and no judge, and none who rebuke in righteousness." Those who repented of the transgressions of Jacob have kept the covenant of God.

Then each will speak to his neighbor to strengthen one another, that their steps may hold fast to the way of God; and God will listen to their words and hear, and a book of remembrance will be written before Him for those who fear God and think of His name, until salvation and righteousness are revealed for those who fear God. Then you shall again discern between the righteous and the wicked, between him who serves God and him who does not serve Him. And He will show kindness to thousands, to those who love Him and keep His commandments, to a thousand generations, after the manner of the house of Peleg, who went out from the holy city and leaned upon God during the period when Israel transgressed and polluted the sanctuary; but they turned to God. And He smote the people with few words. All of them, each according to his spirit, shall be judged in the holy council. And all who have broken through the boundary of law, of those who entered the covenant, at the appearing of the glory of God to Israel shall be cut off from the midst of the camp, and with them all who condemn Judah in the days of its trials.

But all who hold fast to these ordinances, going out and coming in according to the law, and who listen to the voice of a teacher and confess before God, "We have sinned, we have done wickedly, both we and our fathers, in walking contrary to the statutes of the covenant; right and true are Thy judgments against us." All who do not lift a hand against His holy statutes and his righteous judgments and His true testimonies; who are instructed in the former judgments with which the men of the community were judged; who give ear to the voice of a teacher of righteousness and do not reject the statutes of righteousness when they hear them—they shall rejoice and be glad, for their hearts shall be strong, and they shall prevail over all the sons of the world; and God will forgive them and they shall see His salvation because they have taken refuge in His holy name.

Community Relations

X. Any man who dedicates anything which is the property of the camp, according to the statutes of the Gentiles he must be put to death: And as for what it says, "You shall not take vengeance or bear a grudge against the sons of your own people," and any man of those who enter the covenant who brings a charge against his neighbor without having rebuked him before witnesses, and brings it in the heat of his anger, and tells his elders in order to bring him into contempt, he is an avenger and grudge-bearer; but nothing is written except, "he takes vengeance on his adversaries and bears a grudge against his enemies." If he kept silence about him from day to day, but in the heat of his anger against him spoke against him concerning a capital offense, he has wronged him because he did not confirm the commandment of God Who said to him, "You shall reprove your neighbor, lest you bear sin because of him."

Concerning the oath: as it says, "Let not your own hand deliver you," if a man makes one take an oath in the open field, not in the presence of the judges or at their command, his own hand has delivered him.

When anything is lost and it is not known who stole it from the property of the camp in which it was stolen, one shall make its owners take the oath of the curse, and he who hears, if he knows and does not tell, shall be guilty.

When any restitution for guilt is made of something which has no owners, he who makes restitution shall confess to the priest, and it shall all go to him, in addition to the ram of the guilt-offering. And so everything lost which is found and has no owner shall go to the priests, because he who found it does not know the right of it. If no owners are found for it, they shall keep it.

When a man trespasses in any matter against the law, and his neighbor sees it and he is alone; if it is a capital offense, he shall tell it in his presence with an accusation to the superintendent, and the superintendent shall write it down with his own hand, until he does it again before one witness; then he shall return and make it known to the superintendent. If he is caught again before one witness, the case

against him is complete. But if there are two and they testify concerning one offense (or, but they testify concerning a different offense), the man shall be separated from the sacred food by himself, if they are trustworthy, and on the day that they see the man they shall tell it to the superintendent.

And concerning the statute: They shall accept two trustworthy witnesses; and concerning one offense, to separate the sacred food. And there shall not be accepted a witness by the judges to have a man put to death on his testimony, whose days have not been fulfilled so as to pass over to those who are numbered, one who fears God. No man shall be believed against his neighbor as a witness who transgresses a word of the commandment with a high hand, until he is cleansed so that he can return.

Comments

We see here in this section of their regulations, the judgment placed upon a person for an infraction of one of their regulations. Whereas in our Order today, a person is given a chance for restitution, but as follows a commandment given by our Lord Jesus Christ, which stated to Peter when asked how many times should we forgive a person, the Master replied, "seventy times seven."

When a person is given a period of restitution, it is not for the purpose of punishing him for his actions, but a spiritual exercise by which this person may work out of his personality that trait which caused him to perform his negative actions.

And this is the order for the judges of the congregation: There shall be as many as ten men chosen by the congregation according to the time, four of the tribe of Levi and Aaron, and six from Israel, instructed in the book of hgw, and in the

XI. teachings of the covenant, from five and twenty years old to sixty years old. But, no one shall take the position from the age of sixty years upward to judge the congregation; for when man transgressed, his days were diminished, and in the heat of God's anger against the inhabitants of the Earth, He commanded that their knowledge should depart from them before they completed their days.

Comments

In their school, the requirements for one to be a judge or superintendent was based on the person's knowledge of their teachings, how well they lived in accordance with those teachings, and if they were between the ages of 25 and 60 years old. Whereas in our Order, to reach the place of judgment (which would be a priest) has its emphasis on spiritual functioning. While it is necessary for one to have a thorough knowledge of the scriptures, this by itself does in no way meet the requirements for being a priest. It is just as important, if not more so, that the person has good use of the Self and is able to get answers readily and easily, at all times.

XII. Concerning purification with water: Let not a man wash in water that is filthy or not enough for covering a man. Let him not purify in it any vessel. And any pool in a rock in which there is not enough covering, which an unclean person has touched, its water is unclean like the water of a vessel.

Comments

This section shows to what extent their rigid discipline reached. Whereas in our Order we do not have many rules for one to follow, but give each member the privilege of self-discipline. That they of their own accord keep their appearance neat and clean, out of love of God and His Creation, and not because of a rule which follows our striving which we seek to be, as is pointed out in the Prayer of the Brothers:

We strive, O Father, Creator of All,
To be a nameless wanderer,
To be perfect and all sufficient,
So poised, so balanced, that none but
Self can comprehend . . .

XIII. Concerning the Sabbath, to observe it according to its ordinance: Let not a man do work on the sixth day from the time when the sun's disk is its full width away from the gate, for that is what it says: "Observe the Sabbath day to keep it holy." And on the sabbath day let not a man utter anything foolish or trifling. Let him not lend anything to his neighbor. Let him not shed blood over wealth and gain. Let him not speak of matters of work and labor to be done on the morrow. Let not a man walk in the field to do the work of his business on the Sabbath. Let him not walk out of his city more than a thousand cubits. Let not a man eat on the Sabbath day anything but what is prepared. And of what is perishing in the field let him not eat. And let him not drink anything except what is in the camp. If he is on the way and is going down to battle, let him drink where he stands, but let him not draw water into any vessel. Let him not send the son of a foreigner to do his business on the Sabbath day. Let not a man put on garments that are filthy or that were put in storage unless they have been washed in water or rubbed with frankincense. Let not a man go hungry of his own accord on the Sabbath. Let not a man walk after an animal to pasture it outside of his city more than two thousand cubits. Let him not lift his hand to strike it with his fist. If it is stubborn, let him not take it out of his house. Let not a man take anything from the house out-of-doors, or from out-of-doors into the house, and if he is in a booth, let him not take anything out of it or bring anything into it. Let him not open a sealed vessel on the Sabbath. Let not a man take on him ointments to go out and come in on the Sabbath. Let him not live in his dwelling house of rock or earth. Let not the nurse take up the suckling child to go out and come in on the Sabbath. Let not a man provoke his male or female slave or his hired servant on the Sabbath. Let not a man help an animal to give birth on the Sabbath, and if she lets her young fall into a cistern or a ditch, let him not raise it on the Sabbath. Let not a man profane the Sabbath for the sake of wealth or gain on the Sabbath. And if any person falls into a place of water, or into a place, let not a man come up by a ladder or rope or instrument. Let not a man bring anything to the altar on the Sabbath except the burnt offering of the Sabbath, for thus it is written, "besides your Sabbaths."

Comments

As is stated in this section, not only were they not allowed to do any form of work on the Sabbath day, but they were not allowed more than a thousand cubits outside of the community. While here in our Order, for life-vowed students, they have no restrictions on the Sabbath day, and we also do not perform any form of material work on the Sabbath but that which is necessary for the upkeep and running of our centers. But we do help our brother man in his needs, whatever they may be on the Sabbath, and do perform our spiritual responsibilities and duties on the Sabbath.

XIV. Let not a man send to the altar burnt offering or meal offering or frankincense of wood by the hand of a man who is unclean with any of the uncleannesses, allowing him to make the altar unclean; for it is written, "The sacrifice of the wicked is an abomination, but the prayer of the righteous is like an acceptable offering." And when anyone enters the house of worship, let him not enter while unclean, requiring washing. And when the trumpets of assembly sound, let him act before or afterward, or so that they shall not stop the whole service on the Sabbath; it is holy. Let not a man lie with a woman in the city of the sanctuary making unclean the city of the sanctuary with their impurity.

Any man in whom the spirits of Belial rule and who speaks rebellion, shall be judged according to the judgment of the medium and wizard. And every one who goes astray so that he profanes the Sabbath and the feasts shall not be put to death, but the sons of man shall be responsible for taking charge of him; and if he is healed of it, they shall have charge of him seven years, and after that he shall come into the assembly.

Let no one stretch out his hand to shed the blood of a man of the Gentiles on account of wealth and gain; moreover, let him not take any of their wealth, lest they blaspheme, unless it is by the counsel of the society of Israel. Let not a man sell animals or birds that are clean to the Gentiles, lest they sacrifice them. And from his threshing-floor or his winepress let him not sell them his male or female slave who entered with him into the covenant of Abraham.

Let not a man make himself abominable with any living creature or creeping thing by eating of them, or the larvae of bees or to any living creature that creeps in the water. And let not fish be eaten unless they have been slit alive and their blood has been poured out. And all the locusts according to their kinds shall be put into fire or into water, while they are still alive, for this is the law of their creation. And all wood and stones and dust which are polluted by the uncleanness of men shall be considered like them as polluting: according to their uncleanness he who touches them shall be unclean. And every instrument, nail or peg in the wall, which is with the dead in the house shall be unclean with the uncleanness of an implement for work.

Comments

As they could not enter the chapel if they were not clean of body and clothing, and had to be present for all worship before time for them to begin, we likewise in our Order do this too.

Again, not because of a rule, but out of our respect for its holiness.

XV. The order of the session of the cities of Israel: according to these ordinances, separation is to be made between the unclean and the clean, and the difference between the holy and the common is to be made known. And these are the statutes for the wise man, that he may walk in them with every living being according to the law of one time and another. And, according to this ordinance the seed of Israel shall walk, and they shall not be cursed.

And this is the order of the session of the camps. Those who walk in these ways during the period of wickedness, until arises the Messiah of Aaron and Israel, must be as many as ten men at least, by thousands and hundreds and fifties and tens. And in places having ten there shall not be absent a priest learned in the book of hgw. According to his word shall they all be ruled. And if he is not qualified in all these ways, the decision to go out or come in for all who enter the camp shall be made according to his direction. And if there is a judgment against a man concerning the law of disease, then the priest shall come and stand in camp, and the superintendent shall instruct him in the explanation of the law. And if he is simple, he shall lock him up; for theirs is the judgment.

Comments

As it shows here in the Essene community, one who is seeking entry or one who is leaving, these decisions were left up to the priests in charge of the particular group. While here in our Order, all those seeking entry either appear in person or send an application to the Esoteric Council of the Order for approval or disapproval. And those wishing to leave also send their request to the Esoteric Council, that all have a good, fair judgment, according to their own action.

XVI. And this is the order for the superintendent of the camp: He shall instruct the many in the works of God and make them understand His wondrous mighty acts; and he shall recount before them the things that have been done of old in their divisions. And he shall have mercy on them as a father on his sons, and shall bring back all their erring ones as a shepherd does with his flock. He shall loose all the ties that bind them, so that there shall be none oppressed and crushed in his congregation. And everyone who is added to his congregation he shall examine him as to his works, his understanding, his strength, his might, and his wealth. And they shall register him in his place according to his being in the lot of the truth. No man of the sons of the camp shall have authority to bring a man into the congregation without the word of the superintendent of the camp. And no man of all those who enter the covenant of God shall do business with the sons of the pit, except hand to hand. And no man shall make an agreement for buying and selling, unless he has told the superintendent who is in the camp.

For all who walk in these ways, the covenant of God stands fast, to rescue them from all snares of the pit; for the simple go on and are punished.

Comments

As is shown here, the responsibilities for the superintendent for the camp to instruct all those of the camp and fulfilling of his spiritual responsibilities, so too it is in our Order today. The Reverend Father of each house has the responsibility of teaching those in his house the teachings of Jesus Christ, as Jesus Christ gave them. That as St. Paul said: If you know the truth, the truth shall make you free.

XVII. And this is the order of the session of all the camps. They shall all be enrolled by their names; the priests first, the Levites second, the sons of Israel third and the proselyte fourth. And so they shall sit, and so they shall ask concerning everything. And the priest who is appointed at the head of the many shall be from thirty to sixty years old, instructed in the book of hgw and in all the ordinances of the law, so as to speak them rightly. And the superintendent who is over all the camps shall be from thirty years old to fifty years old, proficient in every secret counsel of men and in every tongue, according to their number. According to his direction, those who enter the congregation shall enter, each in his turn. And any word which any man has to speak, he shall speak to the superintendent concerning any controversy and decision.

Comments

As all camps in their community had a roster of all in it, so likewise we require a roster of all students in each of our stations and centers. And as they required that the superintendent, who is over all the camps, to be thirty years to fifty years old and proficient in every counsel of men, we have a similar arrangement with our Apostleships. Although those who are Apostles do not have to be of any certain age, they do have to be Master Teachers, which means they would be proficient in every secret counsel of men.

XVIII. And this is the order of the many for settling all their affairs: The wages of two days for every month at least—and they shall put it into the hand of the superintendent, and the judges shall give from it for orphans, and from it they shall support the poor and needy, and for the aged man who dies and for the wanderer, and for him who goes into captivity to a foreign people, and for the virgin who has no redeemer, and for the slave whom nobody seeks any work of the association.

Comments

As it was required that they turn in at least the wages of two days of every month which went for charity, here in our Order we turn in all our wages which will help the community and also will be the propagation of the work of Jesus Christ and the Word.

XIX. He shall not swear either by aleph and lamed or by aleph and daleth.

If he swears and transgresses, he profanes the Name. And if by the curses of the covenant he has sworn before the judges, and has transgressed, he is guilty; and he shall confess and make restitution, that he may not bear sin and die. The sons of those who enter the covenant for all Israel, for an eternal decree, when they attain to passing into the number of those enrolled, shall be obligated by the oath of the covenant.

And such is the ordinancy during the whole period of wickedness for everyone who turns from his corrupt way. On the day that he speaks with the superintendent of the many, they shall enroll him with the oath of the covenant which Moses made with Israel, the covenant to return to the law of Moses with the whole heart and with the whole soul, to what one finds to do during the whole period of wickedness. But no man shall tell him the ordinances until he stands before the superintendent, lest he prove simple when he examines him.

Therefore, the man shall obligate himself to return to the law of Moses, for in it everything is specified.

Comments

As they were not allowed to swear, and those who joined the Essene community had to obligate themselves to return to the law of Moses, so also in our Order. As our Lord Jesus Christ said, swear not at all, and all those who come into the Order take the five vows and follow our Lord Jesus Christ.

XX. The explanation of their periods, for the blindness of Israel to all these, is specified in the Book of the Divisions of the Times according to their Jubilees and Their Weeks. And on the day that the man obligates himself to return to the law of Moses, the angel of enmity will depart from behind him if he makes good his words. Therefore Abraham was circumcised on the day that he received knowledge. And as for what it says, "What has passed your lips you shall keep," to perform it; no binding oath which a man takes upon himself to do anything according to the law, shall he redeem even at the cost of death. If a man takes anything upon himself contrary to the law, let him not—even at the cost of death—perform it. As for any oath of a woman of which it says, "Her husband must annul her oath," let not a man annul an oath of which he does not know whether it should be confirmed or annulled. If it is to transgress the covenant, he shall annul it and not confirm it. And such is the ordinance for her father. Concerning the law of the free will offerings, a man shall not vow for the altar anything taken by force.

THE MANUAL OF DISCIPLINE
with Comments

I. Entering the Covenant

...The order of the community; to seek God...: to do what is good and upright before Him as He commanded through Moses and through all His servants, the prophets; to love all that He has chosen and hate all that He has rejected; to be far from all evil and cleave to all good works; to do truth and righteousness and justice in the land; to walk no longer in the stubbornness of a guilty heart and eyes of fornication, doing all evil; to bring all those who have offered themselves to do God's statutes into a covenant of steadfast love; to be united in the counsel of God and to walk before Him perfectly with regard to all the things that have been revealed for the appointed times of their testimonies; to love all the sons of light, each according to his lot in the counsel of God, and to hate all the sons of darkness, each according to his guilt in vengeance of God.

And all who have offered themselves for His truth shall bring all their knowledge and strength and wealth into the community of God, to purify their knowledge in the truth of God's statutes, and to distribute their strength according to the perfection of His ways and all their poverty according to His righteous counsel; not to transgress in any one of all the words of God in their periods; not to advance their times or postpone any of their appointed festivals; not to turn aside from His true statutes, going to the right or to the left.

And all who come into the order of the community shall pass over into the covenant before God to do according to all that He has commanded, and not to turn away from following Him because of any dread or terror or trial or fright in the dominion of Belial. And when they pass into the covenant, the priests and the Levites shall bless the God of salvation and all His words of truth; and all those who are passing into the covenant shall say after them, "Amen! Amen!"

The priests shall recount the righteous acts of God in His mighty works and tell all the acts of steadfast love and mercy upon Israel; and the Levites shall recount the iniquities of the sons of Israel and all their guilty transgressions and sin in the dominion of Belial. Then all those who are passing into the covenant shall confess after them, saying, "We have committed iniquity, we have transgressed, we have sinned, we have done evil, we and our fathers before us, in walking contrary to the statutes of truth; but righteous is God and sure His judgment on us and on our fathers; and the mercy of His steadfast love He has bestowed upon us from everlasting to everlasting."

Then the priest shall bless all the men of God's lot who walk perfectly in all His ways, and shall say: "May He bless you with all good and keep you from all evil; may He enlighten your heart with life-giving prudence and be gracious to you with eternal knowledge; may He lift up His loving countenance to you for eternal peace." And the Levites shall curse all the men of Belial's lot and shall answer and say: "Accursed may you be in all your wicked, guilty works; may God make you a horror through all those that wreak vengeance and send after you destruction through all those that pay recompense; accursed may you be without mercy according to the darkness of your works, and may you suffer wrath in the deep darkness of eternal fire. May God not be gracious to you when you call, and may He not pardon, forgiving your iniquities; may He lift up His angry countenance for vengeance upon you, and may there be no peace for you at the mouth of all those that hold enmity!" And all who are passing over into the covenant shall say after those who bless and those who curse, "Amen! Amen!"

And the priests and Levites shall continue and say: "Accursed for passing over with the idols of his heart may he be who comes into this covenant and sets the stumbling block of his iniquity before him, turning back with it and when he hears the words of this covenant, blesses himself in his heart, saying, "May I have peace, because I walk in the stubbornness of my heart!" But his spirit will be swept away, and the thirsty together with the sated, without pardon. The wrath of God and the jealousy of His judgments will burn in him to eternal destruction; and all the curses of this covenant will cleave to him; and God will set him apart for evil; and he will be cut off from the midst of all the sons of light, when he turns away from following God with his idols and the stumbling block of his iniquity. He will put his lot in the midst of those accursed forever. And all who are coming into the covenant shall answer and say after them, "Amen! Amen!"

So shall they do year by year all the days of the dominion of Belial. The priests shall pass over first in order, according to their spirits, one after another; and the Levites shall pass over after them, and all the people shall pass over third in order, one after another, by thousands and hundreds and fifties and tens, so that every man of Israel may know his appointed position in the community of God for the eternal council. And none shall be abased below his appointed position or exalted above his allotted place; for they shall all be in true community and good humility and loyal love and righteous thought, each for his fellow in the holy council, and they shall be sons of the eternal assembly.

Everyone who refuses to enter God's covenant, walking in the stubbornness of his heart shall not attain to his true community. For his soul has abhorred the discipline of knowledge, the judgments of righteousness he has not confirmed because of his apostasies; and with the upright he will not be reckoned. His knowledge and his strength and his wealth shall not come into the council of community, because in the traffic of wickedness in his devising, and there is pollution in his plans. He will not be justified while giving free reign to the stubbornness of his heart. In darkness he looks at the ways of light, and with the perfect he will not be reckoned. He will not be purified by atonement offerings, and he will not be made clean with the water for washing. Unclean, unclean he will be all the days that he rejects the ordinances of God, not being instructed in the community of his counsel.

But, in a spirit of true counsel for the ways of a man all his iniquities will be atoned, so that he will look at the light of life, and in a holy spirit he will be united in his truth; and he will be cleansed from all his iniquities; and in an upright and humble spirit his sin will be atoned, and in the submission of his soul to all the statutes of God his flesh will be cleansed, that he may be sprinkled with water for impurity and sanctify himself with water of cleanness. And he will establish his steps, to walk perfectly in all the ways of God, as He commanded for the appointed times of His testimonies, and not to turn aside to right or left, and not to transgress against one of all His words. Then he will be accepted by pleasing atonements before God; and this will be before him a covenant of eternal community.

II. The Two Spirits in Man

The instructor's duty is to make all the sons of light understand and to teach them in the history of all the sons of man as to all their kinds of spirits with their signs, as to their works in their generations, and as to the visitation of their afflictions together with the periods of their recompense. From the God of knowledge is all that is and that is to be; and before they came into being for their testimony according to His glorious design, they fulfilled their work; and nothing is to be changed. In his hand are the ordinances of all; and he provides for them in all their affairs.

He created man to have dominion over the world and made for him two spirits, that he might walk by them until the appointed time of his visitation; they are the spirits of truth and of error. In the abode of light are the origins of truth, and from the source of darkness are the origins of error. In the hand of the

prince of lights is dominion over all the sons of righteousness; in the ways of light they walk. And in the hand of the angel of darkness is all dominion over the sons of error; and in the ways of darkness they walk. And by the angel of darkness is the straying of all the sons of righteousness, and all their sin and their iniquities and their guilt, and the transgressions of their works in his dominion according to the mysteries of God, until his time, and all their afflictions and the appointed times of their distress in the dominion of his enmity. And all the spirits of his lot try to make the sons of light stumble; but the God of Israel and His angel of truth have helped all the sons of light. For He created the spirits of light and of darkness, and upon them He founded every work and upon their ways every service. One of the spirits God loves for all the ages of eternity and with all its deeds He is pleased forever; as for the other, He abhors its company, and all its ways He hates forever.

And these are their ways in the world: to shine in the heart of man and to make straight before him all the ways of true righteousness, and to make his heart be in dread of the judgments of God, and to induce a spirit of humility, and slowness to anger, and great compassion, and eternal goodness, and understanding and insight, and mighty wisdom, which is supported by all the works of God and leans upon the abundance of His steadfast love, and a spirit of knowledge in every thought or action, and zeal for righteous judgments, and holy thought with sustained purpose, and abundance of steadfast love for all the sons of truth, and glorious purity, abhorring all unclean idols, and walking humbly with prudence in all things, and concealing the truth of the mysteries of knowledge.

These are the counsels of the Spirit for the sons of the truth of the world and the visitation of all who walk by it, for healing and abundance of peace in length of days, and bringing forth seed, with all eternal blessings and everlasting joy in the life of eternity, and a crown of glory with raiment of majesty in everlasting light.

But to the spirit of error belong greediness, slackness of hands in the service of righteousness, wickedness and falsehood, pride and haughtiness, lying and deceit, cruelty and great impiety, quickness to anger and abundance of folly and proud jealousy, abominable works in a spirit of fornication and ways of defilement in the service of uncleanness, and a blasphemous tongue, blindness of eyes and dullness of ears, stiffness of neck and hardness of heart, walking in all the ways of darkness and evil cunning. And the visitation of all who walk by it is for abundance of afflictions by all destroying disgrace in the fire of dark places. And all their periods to their generations will be in sorrowful mourning and bitter calamity, in dark disasters until they are destroyed, having no remnant or any that escape.

In these two spirits are the origins of all the sons of man, and in their divisions all the hosts of men have their inheritance in their generations. In the ways of the two spirits men walk. And all the performance of their works is in their two divisions, according to each man's inheritance, whether much or little, for all the periods of eternity. For God has established the two spirits in equal measure until the last period, and has put eternal enmity between their divisions. An abomination to truth are deeds of error, and an abomination to error are all the ways to truth. And contentious jealousy is on all their judgments, for they do not walk together.

But God in the mysteries of His understanding and in His glorious wisdom, has ordained a period for the ruin of error, and in the appointed time of punishment. He will destroy it forever. And then shall come out forever the truth of the world, for it was wallowed in the ways of wickedness in the dominion of error until the appointed time of judgment which has been decreed. And then God will refine in His truth all the deeds of a man, and will purify for Himself the frame of man, consuming every spirit of error hidden in his flesh, and cleansing him with a holy spirit from all wicked deeds. And He will sprinkle upon him a spirit of truth, like water for impurity, from all abominations of falsehood and wallowing in a spirit of impurity, to make the upright perceive the knowledge of the Most High and the wisdom of the sons of

heaven, to instruct those whose conduct is blameless. For God has chosen them for an eternal covenant and theirs is all the glory of man; and there shall be no error, to the shame of all works of deceit.

Thus far the spirits of truth and of error struggle in the heart of a man; they walk in wisdom and folly; and according to each man's inheritance in truth he does right, and so he hates error; but according to his possession in the lot of error he does wickedly in it, and so he abhors truth. For in equal measure God has established the two spirits until the period which has been decreed and the making new; and He knows the performance of their works for all the periods of eternity. And He causes the sons of men to inherit them, that they may know good and evil, making the lots fall for every living man according to his spirit in the world, until the time of visitation.

III. Rules of the Order

And this is the order for the men of the community who have offered themselves to turn from all evil and to lay hold of all that He commanded according to His will, to be separated from the congregation of the men of error, to become a community in law and in wealth, answering when asked by the sons of Zadok, the priests who keep the covenant, and when asked by the majority of the men of the community who lay hold of the covenant. At their direction, the regulation of the lot shall be decided for every case regarding law, wealth, or justice, to practice truth, unity, and humility, righteousness and justice and loyal love and to walk humbly in all their ways, that each may not walk in the rebelliousness of his heart or go astray after his heart and his eyes and the thought of his guilty impulse; to circumcise in unity the uncircumcision of impulse and the stiff neck, to lay a foundation of truth for Israel for the community of an eternal covenant, to atone for all who offer themselves for holiness in Aaron and for a house of truth in Israel, for those who joined with them for community and for controversy and for judgment, to condemn all who transgress the statute.

And as for these, this is the regulation of their ways concerning all these ordinances. When they are gathered together, every one who comes into the council of the community shall enter into the covenant of God in the sight of all who have offered themselves; and he shall take it upon himself by a binding oath to turn to the law of Moses, according to all that He commanded, with all his heart and soul, to all that is revealed of it to the sons of Zadok, the priests who keep the covenant and who seek His will, and to the majority of the men of their covenant, who have offered themselves together to His truth and to walking in His good will; and that he will take it upon himself in the covenant to be separated from all the men of error who walk in the way of wickedness. For these are not reckoned in His covenant, for they have not sought or searched for Him in His statutes, to know the hidden things in which they have gone astray, incurring guilt, and the things revealed which they have done with a high hand, arousing anger leading to judgment and the wreaking of vengeance by the curses of the covenant, bringing upon themselves great judgments to eternal destruction without remnant.

They shall not enter the water in order to touch the sacred food of the holy men, for they will not be cleansed unless they have turned from their evil. For there is something unclean in all who transgress His word. And he shall not be united with Him in his work and in his wealth, lest he bring upon him guilty transgression, but shall keep far from him in everything, for thus it is written: "From everything false you shall keep far." And no man of the men of the community shall answer when asked by them regarding any law or ordinance. And he shall not eat or drink anything from their wealth, and shall not take from their hand anything at all except for a price, as it is written: "Cease from man, whose breath is in his nostrils, for of what worth is he reckoned?" For all who are not reckoned in His covenant are to be separated with all that is theirs: and a holy man shall not lean upon any works of vanity; for vain are all those who do not know His covenant, and all those who despise His word He will destroy from the world, and all their works are but impurity before Him; and there is something unclean in all their wealth.

When he enters the covenant to do according to all these statutes, to be united for a holy congregation, they shall investigate his spirit in the community between a man and his neighbor, according to his understanding and his works in the law, as directed by the sons of Aaron, who have offered themselves in unity to establish His covenant and to have charge of all His statutes which He commanded men to do, and as directed by the majority of Israel, who have offered themselves to turn in unity to His covenant. They shall be registered in order, each before his neighbor, according to his understanding and his works, so that every one of them shall obey his neighbor, the lesser obeying the greater; and so that they shall have an investigation of their spirits and their works year by year, so as to elevate each one according to his understanding and the perfection of his way or put him back according to his perversions, so that each one may reprove his neighbor in truth and humility and loyal love for each one.

One shall not speak to his brother in anger or in resentment, or with a stiff neck or a hard heart or a wicked spirit; one shall not hate him in the folly of his heart. In his days he shall reprove him and shall not bring upon him iniquity; and also a man shall not bring against his neighbor a word before the masters without having rebuked him before witnesses.

In these ways they shall walk in all their dwellings, every living man, each with his neighbor. The lesser shall obey the greater with regard to wages and property.... Together they shall eat and together they shall worship, and together they shall counsel.

In every place where there are ten men of the council of the community, there shall not be absent from them a priest. Each according to his position, they shall sit before him; and thus they shall be asked for their counsel regarding everything. And when they set the table to eat, or the wine to drink, the priest shall stretch out his hand first to pronounce a blessing with the first portion of the bread and the wine. And from the place where the ten are there shall never be absent a man who searches the law day and night, by turns, one after another. And the masters shall keep watch together a third of all the nights of the year, reading the book and searching for justice and worshipping together.

This is the order for the session of the masters, each in his position. The priests be seated first and the elders second; then all the rest of the people shall be seated, each in his position. And thus they shall be asked concerning justice and every council and matter which comes to the masters, so that each may render his opinion to the council of the community. A man shall not speak in the midst of his neighbor's words, before his brother finishes speaking. And further, he shall not speak before his position which is written before him. The man who is asked shall speak in his turn; and in the session of the masters a man shall not speak a word which is not to the liking of the masters. And when the man who is the superintendent over the masters—or any man who has a word to speak to the masters, but who is not in the position of the one asking the community's counsel—the man shall stand on his feet and say, "I have a word to speak to the masters." If they tell him, he shall speak.

Everyone who has offered himself from Israel to be added to the council of the community shall be examined by the man appointed at the head of the masters as to his understanding and his works. If he comprehends instruction, he shall bring him into the covenant, to turn to the truth and to turn away from all error; and he shall explain to him all the ordinances of the community. Then later, when he comes in to stand before the masters, they shall all be questioned about his affairs; and as the lot determines according to the counsel of the masters, he shall be admitted or depart. On being admitted to the council of the community, he shall not touch the sacred food of the masters until they examine him as to his spirit and his deeds when he has completed a whole year; moreover, he shall not participate in the wealth of the masters.

The new member shall not touch the sacred drink of the masters until he has completed a second year among the men of the community; but when he has completed a second year, he shall be examined with questioning by the masters. If the lot determines that he is to be admitted to the community, he shall be registered in the order of his position among his brethren, for law and for judgment and for the sacred food and for the sharing of his property, and the community shall have his counsel and his judgment.

These are the ordinances by which they shall judge when investigating together concerning cases. If there is found among them a man who lies about his wealth, and knows it, he shall be excluded from the sacred food of the masters for a year and shall be deprived of a fourth of his food ration. One who answers his neighbor with a stiff neck or speaks with impatience, breaking the foundation of his fellowship by disobeying his neighbor who is registered before him, his own hand has delivered him; therefore he shall be punished for a year. Any man who mentions anything by the Name which is honored above all shall be set apart. If one has cursed, either when frightened by trouble or for any reason he may have, while he is reading the book or pronouncing a blessing, he shall be set apart and shall not return again to the council of the community. If he spoke in wrath against one of the priests registered in the book, he shall be punished for a year and set apart by himself from the sacred food of the masters. But if he spoke unintentionally, he shall be punished six months.

One who lies about what he knows shall be punished six months. A man who without justification knowingly denounces his neighbor, shall be punished for a year and set apart. One who speaks craftily with his neighbors or knowingly perpetrates a fraud, shall be punished six months. If he commits a fraud against his neighbor, he shall be punished three months; if he commits a fraud against the wealth of the community, causing its loss, he shall repay it in full. If he is not able to pay it, he shall be punished sixty days.

One who bears a grudge against his neighbor without justification shall be punished six months (inserted above this line: a year); so also he who takes vengeance for himself for anything. One who speaks with his mouth the word of a fool shall be punished three months. For one who speaks while his neighbor is speaking, the punishment shall be ten days. One who lies down and goes to sleep during a session of the masters, thirty days. So also a man who leaves during a session of the masters unadvisedly and without cause as many as three times at one session, shall be punished ten days; but if they object and he leaves, he shall be punished thirty days.

One who walks before his neighbor naked when he does not have to do so, shall be punished six months. A man who spits into the midst of the session of the masters shall be punished thirty days. One who brings his hand out from beneath his robe when it is torn, so that his nakedness is seen, shall be punished thirty days. One who laughs foolishly, making his voice heard, shall be punished thirty days. One who brings out his left hand to gesticulate with it shall be punished ten days.

A man who gossips about his neighbor shall be separated for a year from the sacred food of the masters, and he shall be punished; and a man who gossips about the masters is to be dismissed from among them and shall not come back again. A man who murmurs against the institution of the community shall be dismissed and shall not come back; but if he murmurs against his neighbor without justification, he shall be punished six months.

If a man's spirit wavers from the institution of the community so that he becomes a traitor to the truth and walks in the stubbornness of his heart, if he repents he shall be punished two years. During the first he shall not touch the sacred food of the masters, and during the second he shall not touch the drink of the masters, and he shall be seated after all the men of the community. When his two years are completed, the masters shall be asked about his case. If they admit him, he shall be registered in his position; and

after that he shall be asked for judgment. If any man is in the council of the community for ten full years, and his spirit turns back so that he becomes a traitor to the community and goes out from before the masters to walk in the stubbornness of his heart, he shall not come back again to the council of the community. If any man of the men of the community partakes with him of his sacred food, or of his wealth which he has delivered to the masters, his sentence shall be like his; he shall be dismissed.

There shall be in the council of the community twelve men, and there shall be three priests who are perfect in all that has been revealed of the whole law, to practice truth and righteousness and justice and loyal love and walking humbly each with his neighbor, to preserve faithfulness in the land with sustained purpose and a broken spirit, and to make amends for iniquity by the practice of justice and the distress of tribulation, and to walk with all by the standard of truth and by the regulation of the time.

When these things come to pass in Israel, the council of the community will be established in the truth and for an eternal planting, a holy house for Israel, a foundation of the holy of holies for Aaron, true witnesses for justice and the elect by God's will, to make atonement for the land and to render to the wicked their recompense—this is the tested wall, a precious cornerstone, its foundations will not tremble or flee from their place—a most holy dwelling for Aaron with eternal knowledge for a covenant of justice and to offer a pleasing fragrance and a house of perfection and truth in Israel to establish a covenant for eternal statutes. And they shall be accepted to make atonement for the land and to decide the judgment of wickedness, and there shall be no error. When these men have been prepared in the foundation of the community for two years with blameless conduct, they shall be separated in holiness in the midst of the council of the men of the community; and when anything which has been hidden from Israel is found by the man who is searching, it shall not be hidden from these men out of fear of an apostate spirit.

When these things come to pass for the community in Israel, by these regulations they shall be separated from the midst of the session of the men of error to go to the wilderness to prepare there the way of the LORD: as it is written, "In the wilderness prepare the way of the LORD; make straight in the desert a highway for our God." This is the study of the law as He commanded through Moses to do according to all that has been revealed from time to time, and as the prophets revealed by His Holy Spirit.

Any man of the men of the community, of the covenant of the community, who willfully takes away a word from the whole commandment, shall not touch the sacred food of the holy men; he shall not know any of their counsel until his works are cleansed from all error, so that he conducts himself blamelessly. Then he shall be admitted to the council as directed by the masters, and afterward he shall be registered in his position. According to this law shall it be done for every one who is added to the community.

These are the ordinances by which the men of perfect holiness shall walk, each with his neighbor, every one who enters the holy council, those who conduct themselves blamelessly as He commanded. Any man of them who transgresses a word of the law of Moses overtly or with deceit, shall be dismissed from the council of the community and shall not come back again; and none of the holy men shall participate in his wealth or in his counsel concerning any things. But if he acts unintentionally, he shall be separated from the sacred food and the council; and they shall interpret the ordinance that he shall not judge a man or be asked concerning any counsel for two years. If his conduct is perfect in the meeting, in interpretation, and in counsel as directed by the masters; if he has not again sinned unintentionally by the completion of his two years—because for one unintentional sin he shall be punished for two years—as for he who acts deliberately, he shall not come back again; only he who sins unintentionally shall be tested for two years, that his conduct and his counsel may be perfected under the direction of the masters—after that he shall be registered in his position for the holy community.

When these things come to pass in Israel according to all these regulations, for a foundation of a holy spirit, for eternal truth, for a ransom for the guilt of transgression and sinful faithlessness, and for the acceptance for the land more than the flesh of whole burnt offerings and the fats of sacrifice, and an offering of the lips for justice like the pleasing quality of righteousness, and perfect conduct like a willing gift of an acceptable offering; at that time the men of the community shall be set apart, a house of holiness for Aaron, to be united as a holy of holies and a house of community for Israel, those who conduct themselves blamelessly.

Only the sons of Aaron shall administer judgment and wealth, and as they direct the lot shall determine for every regulation of the men of the community. As for the wealth of the holy men, who conduct themselves blamelessly, their wealth shall not be combined with the wealth of the men of deceit, who have not purified their conduct by separating themselves from error and conducting themselves blamelessly. They shall not depart from any counsel of the law, walking in all the stubbornness of their hearts; but they shall be judged by the first judgments by which the men of the community began to be disciplined, until there shall come a prophet and the Messiahs of Aaron and Israel.

These are the statutes of the wise man, that he may walk in them with every living being according to the regulations of one time and another, and the weight of one man and another; to do the will of God according to all that has been revealed for each time at that time; and to learn of all wisdom that been found according to the times, and the statute of the time; and to set apart and weigh the sons of Zadok according to their spirit; and to hold firmly to the elect of the time according to His will, as He commanded. According to each man's spirit he is to be given his due; according to the cleanness of each man's hands he is to be admitted; and according to his understanding he is to be accepted; so too his love together with his hate.

There must be no admonition or contention with the men of the pit, for the counsel of the law must be concealed among men of error; but there must be admonition of true knowledge and righteous judgment for those who choose the way; each according to his spirit, according to the regulation of the time, to guide them in knowledge and so to give them understanding in the marvelous mysteries and truth among the men of the community, that they may conduct themselves blamelessly, each with his neighbor, in all that has been revealed to them—that is, the time of clearing the way to the wilderness—to give them understanding of all that has been found to be done at this time; and to be separated from every man, and not to pervert his way because of any error.

These are the regulations of the way for the wise man in these times, for his love together with his hate, eternal hate for the men of the pit in a spirit of concealment, leaving to them wealth and manual labor like a slave for the man who rules over him, and humility before the man who has the mastery over him. Each one must be zealous for the statute and its time, for the day of vengeance, to do what is acceptable in everything he puts his hands to, and in all his dominion as He commanded; and everything done in it will be accepted freely.

IV. The Closing Psalm

With nothing but the will of God shall a man be concerned,
but with all the words of His mouth shall he be pleased;
he shall not desire anything which He did not command,
but to the ordinance of God he shall look always.
In every period that is to be he shall bless his Maker,
and in whatever state he is he shall tell of His righteousness.
With an offering of the lips he shall bless Him
throughout the periods which A has decreed:
at the beginning of the dominion of light, through its
circuit, and at its ingathering to its decreed dwelling;
at the beginning of the watches of darkness,
when He opens His treasury and appoints it for a time;
and at its circuit,
together with its ingathering before the light,
when lights appear from the holy habitation,
together with their ingathering to the glorious dwelling;
at the coming in of seasons in days of the new moon,
both their circuit and their connection one with another.
When they renew themselves, the M is large for the holy of
holies; and the letter N is for the key of His eternal,
steadfast love.

At the heads of seasons in every period to be,
at the beginning of months for their seasons
and holy days in their fixed order,
for a memorial in their seasons,
with an offering of the lips I will bless Him
as a decree engraved forever.
At the heads of years and in the circuit of their seasons,
when the circle of their fixed order
completes the day ordained for it,
one leading to another: the season of reaping to summer,
the season of sowing to the season of vegetation,
seasons of years to weeks of them,
and at the head of their weeks for a season of emancipation;
as long as I exist a decree engraved shall be on my tongue
for fruit of praise and for a gift of my lips.
I will sing with knowledge,
and all my music shall be for the glory of God;
my lyre and harp shall be for His holy fixed order,
and the flute of my lips I will raise in His just circle.

With the coming of day and night
I will enter the covenant of God;
and with the outgoing of evening and morning
I will speak His decrees:
and while they exist I will set my limit
so that I may not turn back.

His judgment I will pronounce, according to my perversity—
for my transgression is before my eyes—like a statute engraved.
And to God I will say, "My righteousness";
to the Most High, "Foundation of my goodness,
Source of knowledge and Fountain of holiness,
Height of glory and Strength of all,
to eternal majesty!"
I will choose as He teaches me,
And I will be pleased as He judges me.

When I begin to put forth my hands and my feet,
I will bless His name;
when I begin to go out or come in,
when I sit down or stand up,
and as I lie on my couch, I will sing aloud to Him;
I will bless Him with an offering of the utterance of my lips
more than the oblation spread out by men.
Before I raise my hand to satisfy myself
with the delights of what the world produces,
in the dominion of fear and terror,
the place of distress with desolation,
I will bless Him, giving special thanks.

One His might I will meditate,
and on His steadfast love I will lean all the day;
for I know that in His hand is the judgment of every living man,
and all His works are truth.
When distress is let loose I will praise Him,
and when I am delivered I will sing praise also.

I will not render to a man the recompense of evil;
with good I will pursue a man;
for with God is the judgment of every living man;
and He will repay to a man his recompense.
I will not be jealous of an evil spirit;
wealth got by violence my soul shall not desire;
and the abundance of a man of the pit I will not seize
until the day of vengeance;
but my anger I will not turn back from men of error,
and I will not be pleased until He has established judgment.
I will not remain angry with those who turn from transgression
but I will not have mercy on any who turn aside from the way,
and I will not show favor to those who are smitten until
their conduct is blameless.

I will not keep baseness in my heart,
and folly shall not be heard in my mouth;
iniquitous falsehood, deceits, and lies
shall not be found on my lips;
but the fruit of holiness shall be on my tongue,

and abominable things shall not be found on it.
With thanksgivings I will open my mouth,
the righteous acts of God shall my tongue recount always
and the faithlessness of men
until their transgression is complete.
Empty words I will banish from my lips,
unclean things and perversions from the knowledge of my mind.

With wise counsel I will conceal knowledge,
and with knowing prudence I will hedge about wisdom
with a firm limit, to preserve fidelity
and strong justice according to the righteousness of God.
I will exalt the decree with the measuring line of times,
and will teach the practice of righteousness,
loyal love for the humble,
and strengthening of hands for the fearful of heart;
for the erring in spirit understanding;
to instruct the fainting with doctrine,
to answer humbly before the haughty of spirit,
and with a broken spirit to men of injustice,
who point the finger and speak wickedly
and are envious of wealth.
But as for me, my judgment belongs to God,
and in His hand is the blamelessness of my conduct
together with the uprightness of my heart;
and in His righteousness my transgression will be wiped out.
For from the source of His knowledge He has opened up
my light;
my eye has gazed into His wonders
and the light of my heart penetrates the mystery that is to be.
That which is eternal is the staff of my right hand;
on a strong rock is the way I tread;
before nothing will it be shaken.
For the faithfulness of God is the rock I tread,
and His strength is the staff of my right hand.
From the source of His righteousness is my judgment.
A light is in my heart from His marvelous mysteries;
my eye has gazed on that which is eternal, sound wisdom
which is hidden from the man of knowledge,
and prudent discretion from the sons of man,
a source of righteousness and reservoir of strength
together with a spring of glory
hidden from the company of flesh.
To those whom God has chosen,

He has given them for an eternal possession;
He has given them an inheritance in the lot of the holy ones
and with the sons of heaven has associated their company
for a council of unity and a company of a holy building,
for an eternal planting through every period that is to be.

But I belong to wicked mankind,
to the company of erring flesh;
my iniquities, my transgression, my sin,
with the iniquity of my heart belong
to the company of worms and those who walk in darkness.
For the way of a man is not his own.
A man does not direct his own steps;
for judgment is God's,
and from His hand is blamelessness to conduct.
By His knowledge everything comes to pass;
and everything that is He establishes by His purpose;
and without Him it is not done.
As for me, if I slip,
the steadfast love of God is my salvation forever;
and if I stumble in the iniquity of flesh,
my vindication in the righteousness of God
will stand to eternity.
If He lets loose my distress,
from the pit He will deliver my soul;
He will direct my steps to the way.
In His mercy He has brought me near,
And in His steadfast love He will bring my vindication.
In His faithful righteousness He has judged me,
and in the abundance of His goodness
He will forgive all my iniquities.
And in His righteousness He will cleanse me
from the impurity of man, from the sin of the sons of man.
Thanks be to God for His righteousness,
to the Most High for His majesty!

Blessed art Thou, O my God,
Who openest to knowledge the heart of Thy servant.
Direct in righteousness all His works
and establish the son of Thy handmaid,
as Thou didst accept the elect of mankind
to stand before Thee forever.
For without Thee, conduct will not be blameless,
and apart from Thy will nothing will be done.
It is Thou that hast taught all knowledge;
and everything that has come to pass has been by Thy will.
And there is no other beside Thee
to oppose Thy counsel,
to understand all Thy holy purpose,
to gaze into the depth of Thy mysteries,
or to comprehend all Thy marvels,
together with the strength of Thy power.
Who is able to bear Thy glory.
And what then is he,
the son of man, among Thy marvelous works;

what shall one born of woman be accounted before Thee?
As for him, he was kneaded from dust,
and the food of worms is his portion.
He is an emission of spittle, a cut-off bit of clay,
and his desire is for the dust.
What will clay reply, a thing formed by hand?
What counsel will it understand?

Comments

Here in the Manual of Discipline, it shows the rigid code of discipline that they all had to adhere to. That even for an unintentional transgression, one was put under a two-year discipline. If he would have committed an intentional transgression, he was dismissed from the community and not allowed to come back again. And anyone who held a grudge was severely disciplined.

Anyone who murmured against the teachers was immediately separated from the community and not allowed to return. In this code of discipline is shown the essence of the Mosaic way.

While here in our Order we do not have the severe recompense as they did in the Essene group. For under the guidance of our Lord Jesus Christ, we follow the forgiveness if one has a contrite heart. Here in our Order we place the emphasis on doing the work of Jesus Christ and enjoying it, rather than the punishment for wrong-doing.

Chapter 11

The Masters

Not only was Jesus born of parents who lived in the Essene community of Galilee, but since all these Gentiles who lived in this community were of Aryan blood they were, therefore, descendants of the original founders of the White Brotherhood.

It is a notable fact that all the apostles and disciples selected by Jesus lived in Galilee. Of the apostles, all but two were Aryan-born as Gentiles. The only two with Jewish names were men who, although born in Jewish families, were raised as Gentiles in the Gentile country of Galilee.

He came as an avatar unconnected with all religions of the past, and brought to the Earth the teachings for this new age. His new teachings were not a modification of Judaism or of any former religion. Nor were they so completely different or antagonistic of Judaism or any other religion, that any of the leaders of the various religions should desire the persecution of Jesus.

The truth of the matter is that most of the converts of the multitude of followers who admired and worshipped Jesus and followed Jesus as a great Teacher, were Jews.

The few Jews of prominence in the Jewish religion or Jewish church who were against Jesus, were unworthy Jews who held their high position through political influence. Therefore, they had the same interests at heart in the political sense as the Romans. This is the reason they joined the Romans in the persecution of Jesus.

Jesus was not attempting to establish a church, but the true way of living and thinking for the whole earth, and a better comprehension and the reality of natural and spiritual laws. His work was non-sectarian, and non-denominational, and we can see by everything that Jesus said that he had no intention of pitting one church against another or one religion against another.

If we follow the history of the work of the disciples and the apostles after the public mission of Jesus was ended, we find that for the first, second, third and fourth centuries, the prominent leaders in the Christian movements were mystics as well as members of the White Brotherhood.

We can trace backwards through the centuries before Jesus to similar cycles when other great avatars came out of the White Brotherhood into public life and began their great missions of public instruction for the salvation and redemption of man. In the ancient times, the teachings of the great avatars had to be remembered and carried in the consciousness of the people, and only a part of what they said or did was recorded permanently.

The great works of Zoroaster and the disciples begun between his time and that of Jesus, was written or carved on walls of temples or on monuments, and time and climatic conditions have obliterated most of such records.

It is a fact that Jesus is the greatest of all the Initiates and of the avatars. He was the most evolved, the most perfect explanation of the mystic that the world has ever known.

The Elder Brothers

As our solar system is a replica of the cosmic universe, so also is the inner government of this planet a replica of the spiritual government of our solar universe. And thus the spiritual Hierarchy of heaven is reflected or reproduced in the spiritual Hierarchy of the planet.

Since progress toward a goal of perfection is a universal law in the world of life and form, it should in no wise be strange to accept that the ladder of life extends as infinitely far beyond mankind as it does below his present level of progress.

The process of man's growth has continued over many eons of time. From out of the ages, there have been many who passed the very level where each now stands. The existence of certain Great Ones has always been known to a few who had earned the right to such knowledge. These great beings have completed their human evolution, the lessons to be learned in carnate form, and have no ambition now except to serve Him, their Creator and King, the Lord of this Universe.

Even as the Archangels carry out the work of their Creator in the larger schemes, the Elder Brothers of the Great White Lodge carry forth on Earth the manifold activities of the Lord of our planet.

As things celestial are mirrored in the terrestrial, so also do these White Brothers represent the heavenly Hierarchy to those upon the Path of Attainment. Their organization follows the Divine Plan. They are Masters, or Lords of Form, exalted beings who nevertheless have existed as actual persons; supermen who in the past have evolved through great personal sacrifice and have attained to those heights which are the goal of every person. It is these who bow down before the throne in Revelations.

This assembly of "just men made perfect" constitutes the "Inner Government of our World", and through the conscious Mind of the Father directs its affairs to the end that God's plan for men may become a reality—that His Will may be done on Earth, and carried out in this world by men, even as it is in the heavenly world, in the Mind and Will of God.

Being nearer than incarnate man to the Divine Image, they are true mediators between God and man. But they are not dictators over earthly affairs, even in the carrying out of Divine Plan, for the simple reason that man's prerogative of free will may not be taken from him. He has been given the priceless heritage of decision, and if he chooses to ignore divine guidance, he must through bitter experience and the fruits of his own errors, soon or late, learn the way of wisdom and truth. Even the angels of heaven do not force men to go against their own will, leaving it up to man himself to determine when he will come to terms with the inevitable, and learn to place himself in harmony with the Divine Plan.

The Masters of the White Brotherhood tend to work more with humanity as a whole, often motivating or acting as inspiring influences behind world movements. Seldom is their work outwardly evident, for it entails more activity on the mental and spiritual plane than in the physical. Much of the Master's work, even among those incarnated on this plane, is done in seclusion from the world, and in their own higher vehicles, unhampered by time and space.

Occasionally one of them has returned to Earth where he has taken up a body and become active in world affairs to the extent of creating new activities for mankind's upliftment. Some have come as Teachers who have, with the help of their followers, launched spiritual movements and added leaven to the world's religions.

Jesus was one Master who attained such heights of human perfection as to become a fitting vessel for the Divine Incarnation. He offered his body as the most fit vehicle for the Lord of Love and Compassion, in that living drama of the mystical Christ earning the right to be called Mediator between man and God.

Taken all together, the work of these Masters rests in preparing the world for the coming age, and training persons to be of use in the upliftment of mankind. These are all carrying a heavy burden, and much of the work is delegated to Initiates and advanced disciples whose only thought is not of personal gain, but of the good they can do to prepare Man for the welcoming of the Christ once more upon this Earth.

In between the coming of the great avatars, the White Brotherhood carried on its work of instructing the masses, building up the intellect and ideals of the people so that gradually they would be prepared for the coming of the next cycle and the next great avatar.

Today the White Brotherhood is carrying on its work; it anticipates the starting of a new cycle in the very near future and the mass of people who have been prepared carefully and whose consciousness, evolving rapidly and rising up, demands a great change in the teachings and practices of religious principles, at which time there will be a world-wide recognition of the fundamental mystical principles that enable man to improve himself and to gain self-mastery. The result probably will be a laying aside of most of the present-day religious distinctions and denominations and the uniting of all people in one religious school or church.

Those who remain here for this next great cycle will be only those who truly seek the light of the great Christos. A secondary result of this great change will be the laying aside of the present political boundaries and limitations in the form of a world government.

It may be that just as a point is reached in the evolving consciousness of the generation, another great avatar or a number of them, may appear. It is possible that one may appear in each country to be the leaders of the new movement.

These avatars will be as one in their purpose, teachings and leadership. However, none of them will take the place of an individual world saviour as Jesus did. For man must evolve to a point where he is ready and prepared to accept the redemption within himself from Jesus by proper thinking and proper association with others.

The White Brotherhood

We have traced in this book some of the movements of the twelve tribes of Israel and know how the Aryan race progressed, also those that fell away into the Hebrew and Jewish race and the interesting historical panorama. We have talked about angels; we have talked about archangels; we have talked about the finding of the article of discipline of the Essene Order and of many things of the heavens.

What led to the Reality of the White Brotherhood.

There is another side to this story, especially in this day at the beginning of the New Age. This is the Aquarian Age we refer to. The "New Age," the "New Heaven" and the "New Earth"—in this day the New Heaven is the dawning of a new hope for man. In this day the New Heaven is dawning and is drawing closer to the Earth. In other words, the vibrations of the heaven world and the vibrations of the Earth are closer together in likeness.

Some years ago if we spoke of the White Brotherhood or Masters of the White Lodge a person would look at you, and you wondered just exactly he was thinking about. But it has slowly become a more realistic reality and many are attempting to contact the White Brotherhood for guidance, perhaps some because they do not know that there are Master Teachers here on Earth in the flesh. There was a time when a reference was made to the White Brotherhood or Elder Brothers that people sort of thought you were talking about some of those misguided masters of the black arts or some beings of the abyss or workers of the dark forces that still exist in certain ways on the face of the Earth and around it.

But more and more as people acquainted themselves with metaphysical studies and other great religious leaders, they became more and more interested and gained more acceptance of the reality and many started to seek them out for instructions or other guidance.

The idea that they served black magicians or the devil's helper, thank God, has been thrown out the window and our feet have been planted more squarely on solid ground.

These perfect or near-perfect men, or beings—as there are some women who have joined this throng—have been ever vigilant and watchful over human needs, and especially their need of spiritual guidance.

The western Christian has more or less accepted these beings as the natural product of the evolution of man. These are beings of a very high order of things, and they will give men aid.

In these great beings there is a dawn of hope for those who have not been able to reach the Master Jesus Christ too readily. So these beings in their tireless efforts to bring people of the Earth through the experience of initiation that they may become of service to the Master Jesus, make contact with the people and instruct them in things which they need to enhance their growth.

Within the last few years there has been an ever-increasing number of people of both the east and the west that are receiving instructions directly from the White Brothers. Therefore, any doubt of their existence has been eradicated from the minds of most of the Christian masses of people.

For the Way of which Jesus spoke is and can be felt even by the uninitiated because we are so close to the heaven world and these beings are oftentimes seen by our people in meditation.

That is not to say that we should accept any and all beings that appear to us and look to be Teachers, Priests or of the Hierarchy, without checking to find out if this is really true, because you will not cause their wrath to come down upon you by merely checking to find out if they are real and not figments of some being's falsified front which he has assumed.

A falsified front would not withstand the rays of the Christ or the Christ Light or the Sign of the Cross being used and other ways of finding out about their reality.

One person in talking with me said, "Well, how do you speak to them?" and he was perfectly sincere in asking this question. My answer was, "You are talking to me now, aren't you? Well, you do the same to them; you speak to them and then you will get an answer." But don't let this distract your attention from seeking out the Master Jesus or the one you are working with, for if you do you may get side-tracked and become a "phenomena worshipper", which doesn't aid you in achieving your spiritual aims.

Great religions bestow upon this man or perfect being that is in the White Brotherhood different names. Whatever the name, the same idea is beneath it. He might be Krishna, Buddha, the Christ, but he is the same symbol to man. He doesn't belong to any single religion or nation, or a single human family. And he is not stifled by creed.

Everywhere he moves he carries with him this noble atmosphere of the most perfect ideal which every religion proclaims of him. All religions and faiths proclaim him and their religions have in him their justification. He is the ideal toward which they strive, and affects the unification of man.

Through his teaching of the White Brotherhood with which it illumines man and the precision with which the teachings are given on the road, he may be reached as in the Christian teachings. The name of Christ is used as a Perfect Man throughout the Christian colloquial church, but here they miss the reality of the Christos. More than the name of a man, Christ in man, the hope of glory, as Christian Teachers taught.

Christ is also a being—a divine being, ruler of the Sun. This is not just a burning orb, contrary to what most think, but the first Son of God. He has reached the final goal of humanity and gone beyond.

The name of Christ has carried the term defined as the Anointed One which has confused some with the name Christ Jesus. Well, there is an association because Jesus did take on the Christ, the Christos.

As one would prepare himself to take on any profession, he would steep himself in the realities of his profession until he thought, until he read, until he lived and breathed this reality of the Christ and then he would become as a dweller within the Christ reality.

These Brothers of the White Lodge have breathed and lived the reality of the Christ and God until this time through service and devotion and activity, they are, and all sons of man can also be. They are the Host serving the Almighty Supreme and Nameless One.

In them there lies, so to speak, the pledge of our triumph over darkness and the development of light and divinity in us to bring this world into the reality of being which the Testament speaks of. These beings have kept enough earthly contact so that it not too difficult for them to develop a see-able body that those without the consciousness of spiritual sight may seem them and listen to them.

Thus they can aid those in need in denser physical forms to overcome some attributes in their nature that would endanger their life cycle here on Earth, and they can help them to avoid as much sorrow as possible.

The great beings such as the archangels of fire, air, earth and water can be reached and they may reach us in more complete stages of meditation. These are not as easy to reach and would not be of such a particular interest to the common man who really needs more to contact the White Brothers which can instruct them in the ways of the Christ and our Lord Jesus, the Lord of this Earth.

In the simplicity with which we follow their instructions (and the simplicity of their instructions is certainly unique), one doesn't have to have a college education or a dictionary handy to understand a Brother who is trying to guide them on the Way.

The Perfect Man of the Christian Faith is our Lord Jesus Christ. The first of these great initiations, so to speak, is the birth of Christ within in your own consciousness, overcoming the "high" or "high consciousness," and the realization of the falling away of limitations as well-known by the students.