

If even a small percentage of the growing youth could be given the right education and training from the very beginning, the conditions of the world would be revolutionized within a few generations. Just try to visualize a

civilization founded on love and good will, where want and suffering would be remembered only as one of the dim nightmares of the past! The means are at hand, my friends, to establish this civilization. Why not use them?

## Esoteric Bible Studies

BY CORINNE S. DUNKLEE

### TEXT

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

2. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.

3. And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar.

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

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

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

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

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

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

—*Genesis, Chapter 11.*

### INTERPRETATION

The beginning of this chapter refers to the time when man's vehicles were still

in a comparatively uncrystallized state, and he still perceived the unity of all and used a universal language.

Verse two tells us that the people were journeying from the east. The "east" refers to spiritual consciousness. The plain on which they dwelt means materiality. Shinar was a province of Babylonia, and Babylon means confusion.

The first five verses recount man's loss of cosmic consciousness and the development of the human will whereby came the supremacy of the Ego. This is the story of the tower whose top reaches to heaven.

Verse six states a deep occult truth. The power of the spoken word would be greatly augmented if all humanity spoke the same language. With the attainment of the consciousness of the Holy Spirit man will possess the power to speak all languages. When the brotherhood of man has become the active principle of the world, which means when we shall really begin to live the Christian religion, then we shall have the universal language.

"Nothing will be restrained from them, which they have imagined to do." Then man will not have to be restrained by Jehovistic Law as was necessary in the early stages of his development, for in that glad day the love of Christ Jesus will be paramount, and all man's deeds will glorify Him.

Verses seven, eight, and nine refer to the time when the archangels took charge of humanity as Race Spirits. The Rosicrucian Philosophy tells us that the different classes of Race Spirits guided their peoples to different parts of the earth, with various climates. Thus were

produced the different tribes and nations. Paul spoke of the "prince of the power of the air," showing that he knew of the Race Spirits and their work. Jacob Boehme says: "As is to be known by the children of Nimrod at the Tower of Babel when they had fallen from obedience to God into their own individual reason, then they had lost their

guide and would confound reason so that they comprehended not Truth any more."

This state of separateness and confusion will exist until the experience spoken of in the Bible as the Day of Pentecost is reenacted, which will bring to man the realization of the perfect unity of the Christ consciousness.

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## Gradations of Goodness

BY HOWARD S. DAVIS

**ONE'S** standard of ethics, or perhaps we should say character, is determined by the degree of experience and knowledge which he has stored up within himself in the time he has spent upon the winding road of evolution.

One who has traveled far along this road; who has rubbed against the sharp edges of experience; who has followed forlorn hopes to the bitter end; who has builded broad ideals and has shattered them for still broader ideals; who has discarded worn-out beliefs for new standards; who has weighed the hopes, ambitions, and actions of himself and of his fellow man and has found them wanting; who, remembering his own errors, is tolerant of others; who has meditated upon the beginning and end of things, upon the real and the unreal, the fleeting and the lasting; one who has in short acquired a keen sense of discrimination which enables him to choose and cling to the finer things of destiny—such a man, as a matter of course, has builded for himself a temple of character and goodness far in advance of, let us say, that of a child just starting out with tottering steps upon the same road.

One is near to godhood while the other is at the very beginning of things with perhaps aeons of experience ahead to test his soul; which is all very well and as it should be of course. But we must

not forget that the one in advance is not yet morally a free agent. Even though he may have won by his own efforts, and even though he justly deserves the reward he has earned, he has no right to say to the child, "You must fight alone even as I did. No one helped me; no one stretched forth a hand to guide me through the darkness; no man held a torch to light my path. I pity you, but I am not obligated to help you."

He has no moral right to utter these words, for at every step of the road which he himself traveled he was in constant contact with humanity, and all of the knowledge he has stored up, all the experiences he has accumulated, and all the character he has builded were gained by this contact: from the mother who suckled him, who sacrificed for his early childhood; from the school-teachers who taught him; from the playmates who shared his formative hours and the chance friendships of later life. All these contributed to the sum total of his character, and morally he must repay the debt.

What sublime forms of superselfishness the words, "to be" and "to get," stand for. He whose aim is "to be" looks with pity upon the getters, yet in the final analysis his own aims are more or less selfish.

Why do we strive to be? If we turn the white light of truth upon ourselves,