

Esoteric Bible Studies

BY CORINNE S. DUNKLEE

THE PARABLE OF THE TALENTS

12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

13. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

14. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.

15. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

16. Then came the first, saying, Lord, thy pound hath gained ten pounds.

17. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.

18. And the second came, saying, Lord, thy pound hath gained five pounds.

19. And he said likewise to him, Be thou also over five cities.

20. And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin:

21. For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

22. And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

23. Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

24. And he said unto them that stood

by, Take from him the pound, and give it to him that hath ten pounds.

25. (And they said unto him, Lord, he hath ten pounds.)

26. For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

St. Luke, 19th Chapter.

INTERPRETATION

The keynote of this parable is to be found in the maxim, "Like attracts like." The material attracts its own kind; so does the spiritual. On the spiritual plane as in other realms the gamester will be found with other gamesters, the musician with other musicians, while those of literary mind will be found in libraries or study halls. Death does not change the real man. Christ Jesus was enunciating this law of attraction in the parable of the use of the pounds.

Ten is a number of power and of the deepest occult significance. It is the most important number of the Old Testament. The man who acquired the ten pounds was one of high spiritual development—one who had known many lives in God's great school, earth.

Five is a number of lower spiritual status, the number of intellect and the full awakening and use of the five senses. The man who had gained five pounds was awakened intellectually; he was, as we say in occult schools, on the head path. He had not accomplished the work of awakening the spiritual centers that were functioning in the man with the ten pounds.

The man possessing only the one pound, which he hid, is the man who is entirely material, the one who has not started on the spiritual path, the one who does not even know that such things as occult training and esoteric development exist.

His pound is as yet buried deeply in the darkness of materiality.

This parable also teaches in its personal interpretation the great law of nature that anything which is not used will atrophy. Whatever God through His infinitude of love and wisdom has given us in this life, whether it be beauty, wealth, mentality, or artistic accomplishments, He expects us to use for the service of humanity, so that we may help to make the world a better, happier, and more beautiful place in which mankind may evolve. If we fail to do this, using our gifts or pounds for personal use or pleasure only, we are burying them in the ground, and through the aforementioned law of nature we shall eventually lose them. Verse 24 describes the pitiable condition of such a one, but through his sufferings, sometimes here and sometimes in purgatory, he learns to know the truth of this law.

Verse 26 again states the great law of nature mentioned in the beginning of this lesson, namely that like attracts like. If we make love the keynote of our lives, we shall attract love unto ourselves; we shall find love flowing to us from every side. If we use wealth in this way, we shall reap with similar results. Unfortunately many persons have unconsciously used fear and discord in this manner, and so find themselves in their present inharmonious environment. Whatever thing we choose to use as the nucleus or drawing power of our lives we may attract in whatsoever measure we desire. If we are persistent in our work with the fivefold power, we shall ultimately find that we have drawn an equal increase unto ourselves. If we are working with the tenfold power, we shall receive also as much again.

Many schools of metaphysics, recognizing this law, give prosperity treatments whereby one may draw to himself the things of the material world. This is a law that works accurately; but let the person making use of it for material gain understand that he is at the same time drawing to himself the sorrow, pain,

or inharmony that oftentimes are attached to the material things which he has attracted; by attracting these things to him he also takes the causation belonging to them upon himself. "The mills of the gods grind slowly, but they grind exceedingly small."

This method of attracting material things, however, is not advocated by the school of the Rosicrucian Brotherhood. They use as the only prosperity treatment the words of the great Teacher, "Seek ye first the kingdom of God, and all these things shall be added unto you." In this school the student is taught to preface all petitions with the words, "Not my will, but thine be done." In verse 26 Christ Jesus, the great Master of occult wisdom, was simply stating an unalterable law of nature, and showing in His parable the exact result of its being used spiritually and the result of its use for material gain alone.

In this parable we have also the story of evolution. In verse 12 the nobleman is the ego going out upon the long pilgrimage of earth lives to receive for himself a kingdom. The return means the ability to enter consciously into heaven life through Initiation. The Bible is a great textbook of Initiation.

The Thorah says, "Every word and number of Holy Writ has a sacred meaning, and the student who is studying the Bible esoterically will do well to study deeply the numbers that are used in Bible stories, as they usually hold a key to the deeper meanings of these stories."

There is a deep cosmic significance in the numbers one, five, and ten, these numbers being important ones in occult schools.

"One" means beginnings, creation, the ego.

"Five" represents the ego individualized and on its long pilgrimage through matter.

"Ten" means the masculine and the feminine separated in the beginning (as five is half of ten), and united or blended as the final consummation of evolution.

The man possessing only one pound of which he makes no use is the young soul, one who has had only a comparatively few lives upon earth and has not learned how to forget himself in service for others. The man possessing five pounds has been longer upon the way; he has begun to learn the lessons of service and brotherhood and to consider the welfare of those about him. The man possessing the ten pounds, and to whom an extra one is given (eleven signifies polarity), is the old soul who has through many lives of love and service built the *soma psuchicon*, the "golden wedding garment." He is the nobleman who has journeyed into a far country and is ready to return, having received for himself a kingdom.

In this study we have given only the briefest outline of the wonderful truths concealed within this parable. The object of these Bible studies is to so awaken the interest of the student that he will through study and meditation seek to find the many spiritual mysteries that are hidden in that wonderful occult book, the Bible. When we have eyes to see and ears to hear, these hidden truths are no longer mysteries but great maxims and truths underlying the workings of all nature from the atom to the God. When we learn to shape our lives by these maxims, we shall be lifted from mere mortality to become like unto the Christ Himself.

The key to the understanding of the Bible lies in pure living, and one who does not live a life of purity can never hope to lift the veil from its inner mysteries. Only the pure in heart shall see God.

Remember by earnest endeavor to gladden the human circle in which we live,—to open our hearts to the gospel of life and nature, seizing each moment and the good which it brings, be it friendly glance, spring breeze or flower, extracting from every moment a drop of the honey of eternal life.—*J. R. Lowell.*

The Dangers of Incense

BY MAX HEINDEL

When one burns incense in a room, the smoke and the odor which we see and sense are material of such density that they may be made use of by certain classes of spirits which are attuned to the vibratory rate of the incense that is being burned. When a reputable occultist who has evolved the spiritual sight and is able to see the various entities in the invisible world, has compounded an incense which he finds offers a vehicle only for spirits of a helpful nature who incline to raise the vibrations of those who breathe the incense and the spirits with it, then it may be an aid during periods of prayer to raise the consciousness of the devotees to a union with the Divine.

But if, on the other hand, the incense has been compounded by some one ignorant of occultism, perhaps by one who has a selfish motive in view, then it is a vehicle for spirits of a similar nature who clothe themselves in the smoke and odor, enter the bodies of those who are present where the incense is being burned, and incite them to acts of debauchery and sensualism. The Chinese punk sticks are a good example of this variety. It is also possible that when this practice has been indulged in for some time, the obsessing spirits may obtain such control over their victims that they will incite them to frenzy, causing them to exhibit the symptoms of epilepsy, also frothing at the mouth, etc.; or they may interfere with the bodily movements in a manner similar to that exhibited in the so-called St. Vitus dance. Therefore the practice of burning incense is very dangerous, and ought to be strenuously discouraged.

Lord of a thousand worlds am I,
 And I've reigned since Time began;
 And Night and Day, in cyclic sway,
 Have passed while their deeds I scan.
 But Time shall cease, ere I find release,
 For I am the Soul of Man! —*Orr.*