

quainted with sickness, pain, and death even to this day; the dread Dweller on the Threshold would have held no terror for him, nor would the thousand and one ills which now beset him have had a place in his consciousness. Let us remember, however, that it is due to the Lucifer spirits that man became emancipated from outside influences. They are the instigators of all mental activity, whereby man is learning to rule the physical world; they are also the cause of the war that is going on continuously between our vital and desire bodies whereby more consciousness is gained.

Had it not been for that war in heaven among the angels previously referred to man would not have had the independence which resulted from the enlightenment given by the Lucifer spirits, and which started him on the path to the evolution of his own spiritual powers—an evolution which, as Max Heindel tells us, will eventually enable him to upbuild himself with wisdom such as that of the angels and other Beings who guided him before he exercised free will.

In *Lalla Rookh* we find an interesting account of how a lost peri regained Paradise, a peri, according to Persian mythology, being a descendant of the

fallen angels. When the peri sought to enter heaven,

“The glorious Angel, who was keeping  
The gates of Light, beheld her weeping.  
Gently he said, ‘One hope is thine:  
’Tis written in the Book of Fate,  
The peri yet may be forgiven  
Who brings to this Eternal Gate  
The gift that is most dear to Heaven!  
Go seek it, and redeem thy sin;  
’Tis sweet to let the pardoned in.’”

The peri goes away to seek the gift that will unbar the gates, but it is not until she brings the tear of a repentant sinner that the gates stand ajar.

May we in a spirit of love and thankfulness be grateful for the wisdom which has come to us through much pain and suffering, and be hopeful that as we earnestly strive to transmute selfishness into unselfishness, as we become more and more filled with love, the lessons we learn may also be learned by the Lucifer spirits, so that in the day when we enter the New Jerusalem they too may enter being alight with the “true light”—the spirit of Christ within, the Redeemer and Savior not only of mankind but of the fallen angels, the Lucifer spirits.

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## Esoteric Bible Studies

BY CORINNE S. DUNKLEE

### TEXT

7. Whereof I was made a minister, according to the gift of grace of God given unto me by the effectual working of his power.

8. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ.

9. And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath

been hid in God, who created all things by Jesus Christ:

10. To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God,

11. According to the eternal purpose which he purposed in Christ Jesus our Lord:

12. In whom we have boldness and access with confidence by the faith of him.

13. Wherefore I desire that ye faint

not at my tribulations for you, which is your glory. —*Ephesians 3:7-13*

INTERPRETATION

In the writings of St. Paul, the great Christian Mystic, the student of the Rosicrucian Philosophy is enabled to find a verification of many of the esoteric truths given in this school of deeper Christian thought.

In the Rosicrucian Philosophy we learn that the rule of Jehovah preceded that of the Christ; also that Jehovah's reign was one of sacrifice and bloodshed based upon the controlling of the desires of man through fear. So we find that the constant admonition of the Old Testament is to fear Jehovah, and the priests impressed the people with the fact that *the fear of God is the beginning of wisdom*. The religion of that time was in charge of a select priesthood, carefully chosen and reared about the temple in which they were to serve. To them was entrusted the spiritual knowledge which they administered to the masses of the people as they saw fit.

At the time of the Crucifixion the regime of Jehovah was ended and the new dispensation of the Christ began, which is the reason for the name *New Testament* or *New Covenant*. The New Testament is the book of the new covenant of Christ Jesus with humanity. In studying the life and Epistles of St. Paul we find that he was the principal expounder of the new faith and gave some of the most deeply esoteric explanations of this new covenant.

It is here that fear gives way to love. "Perfect love casteth out fear," and the ideals of mercy are set up to take the place of cruelty. The acquirement of spiritual power is no longer to be restricted to the members of the priesthood—the *Way* has been made open for whosoever wills to come and partake of "*the water of life*" freely which term has reference to Initiation, or a deeper understanding and use of spiritual power than is possessed by the masses of the people.

In his letter to the Ephesians, St. Paul refers to these identical truths when he says: "The mystery of Christ which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit."

And again: "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For He is our peace, who hath broken down the middle wall of partition between us (meaning between the priesthood and humanity); having abolished in his own flesh the enmity, even the law of commandments contained in ordinances. . . . Now therefore ye are no more strangers and foreigners (that is, not permitted to find and enter the Holy of Holies) but fellow citizens with the saints, (Initiates), and of the household of God; and are built upon the foundation of the apostles and prophets (this foundation is Initiation), Christ Jesus Himself being the chief corner stone." (For the reason that He opened the "Way of Initiation" and brought for the first time the four great Initiations to man.) *Ephesians 2:13-15*.

St. Paul also refers to his own enlargement of spiritual consciousness (his personal Initiations) when he says: "If ye have heard of the dispensation of the grace of God which is given me to you-ward: how that by revelation He made known unto me the mystery."

The chief foundation or corner stone of the Aquarian religion will be Initiation, which is but an extension of the state of spiritual consciousness which increases the mental and spiritual power of man far beyond that of the average individual, enabling him to perform so-called miracles which again are but the result of controlling and putting in operation superphysical laws.

Modern scientists are endeavoring to make supermen by isolating the hormones in the pituitary gland. Purely physical means will never effect this end. *The superman must be developed*

*first of all within man himself by PURITY, unselfish living, and following the ideals of the Christ.* The occultist knows that the pituitary body is the secondary seat of the Life Spirit, or Christ Consciousness within man, and that with the unfolding of this consciousness within humanity there will be a marvelous spiritual development connected with the work of this gland, far beyond merely increasing or decreasing the physical stature.

The church as yet does not recognize Initiation as the next step in its spiritual progress. However, the Bible is filled with allusions to great power conferred by Initiation as attested by the prophets and apostles, chief among them being the Christian saint, Paul of Tarsus.

In verse 7 above Paul says, "Whereof I was made a minister, according to the gift of grace of God given unto me by the effectual working of his power" (meaning as much as he, Paul, was able or worthy to receive). Max Heindel traced Paul's work through the fifth of the Lesser Mysteries. In verse 8 Paul emphasizes that spirit of *true humility* which is the real indicator of spiritual attainment in every man and woman. The ego who is proud of his own accomplishments has nothing of true worth, and some time must be shorn bare and learn through the long weary round of suffering and pain that to none is honor and worship due save unto God. The greatest Master of them all has said that "I of myself can do nothing; the Father, He doeth the works." And so St. Paul, whose power was so great that even those who touched his garments were healed, says in touching humility, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."

In verse 9 "the fellowship of the mystery, which from the beginning of the world hath been hid in God" refers to the mission of the great Sun Spirit Christ, the highest Initiate of the Archangelic hosts, to purify the desire en-

velope of the earth and *open the way for man to redeem himself*; which is the true meaning of the Vicarious Atonement. Christ came to earth to show man how to save himself; *the work of salvation must be done by humanity and was not accomplished by Christ.*

This doctrine when fully understood gives complete satisfaction to both the Christian faith of the heart and to the logical reason of the head. This is "the eternal purpose which he purposed in Christ Jesus our Lord."

Through esoteric Christianity, the religion of the New Age, is made known this, "the manifold wisdom of God."

The inner realization of the esoteric mission of the Christ provides a deeper incentive to follow Him even unto the very shadow of the Cross—that like St. Paul we may faint not under adversity, but as he did, find glory in tribulations. And at the close of life's pilgrimage through the material world may that supreme, triumphant chant of this great saint be ours in which he says: "I have fought the good fight. I have finished the course."

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### Plutarch on Meat Eating

In his "Essays On Flesh-Eating," Plutarch wrote long centuries ago all that is essential for the moral man to know on the subject of vegetarianism. Details and names of properties necessary to sustain human life have added little to what he then stated. Vegetarianism is no new fad of enlightened man, but is as old as the formation of his body and his moral sense. Plutarch says:

"Does it not shame you to mingle blood with nature's beneficent fruits? Other animals, such as lions and tigers, you call ferocious, whereas you come behind them in no species of barbarity. To them murder is the only means of sustenance, whereas to you it is superfluous luxury and crime."