

the prime of mentality, the age of forty-nine, most thinkers are conscious that they know very little of the I AM. This condition is due to the fact that there is very little esoteric training at the present stage of our evolution. It is well, because we of the Western world are evolving vehicles through working on worldly problems, which will be fit for the expression of the spiritual consciousness and power of the New Age.

Everything going forth from the human mind is subject to error and failure. When we turn our mental powers within, to seek the Source, we are taking the first step towards knowing the I AM, which is more than mind. By practicing this holy communion frequently we gradually draw into the mind the *light of the spirit*, which shows the reason for the errors in previous efforts and also shows us the gold of past experience. The command, "Know Thyself," takes on a new meaning with this knowledge.

On the path of illumination there are three great steps to be taken: Recognition of the I AM, Realization, and Manifestation. Each step is a great work in the linking up of the personality with the individuality so that the personality may become the efficient tool of the true self, the individuality. The nearer we draw to recognition, the more we are impressed by the divine wisdom of the Creator when He reserved the workings of this great secret for an enlightened humanity first made obedient to cosmic Law, else we would wreck our world with our selfish power.

"When we can fully realize Thy presence,
Filling our being full of love and light,
We shall be changed from glory unto glory,
And like the stars shed radiance on
earth's night."

(The next article in this series will be
"Recognition, or What Am I?")

Esoteric Bible Studies

BY CORINNE S. DUNKLEE

FAMOUS SONGS OF THE OLD TESTAMENT

X.—*David's Song of Deliverance.*

TEXT

1. And David spake unto the Lord the words of this song, in the day that the Lord had delivered him out of the hand of all his enemies, and out of the hand of Saul:

2. And he said, The Lord is my rock, and my fortress, and my deliverer;

3. The God of my rock; in him will I trust: he is my shield, and the horn of my salvation, my high tower, and my refuge, my savior; thou savest me from violence.

4. I will call on the Lord, who is worthy to be praised: so shall I be saved from mine enemies.

5. When the waves of death compassed me, the floods of ungodly men made me afraid;

6. The sorrows of hell compassed me about; the snares of death prevented me.

7. In my distress I called upon the Lord, and cried to my God: and he did hear my

voice out of his temple, and my cry did enter into his ears.—II. *Samuel*, 22:1-7.

INTERPRETATION

The life of David is the life of the neophyte, the aspirant to Initiation. As we study the path of his attainment, his tests and trials, his defeats and victories, we are studying the way of our own spiritual evolution. The story of his life is the story of a victorious attainment. With St. Paul he represents the conqueror who may say, "I have fought the good fight, I have kept the faith, I have finished the course."

The early history of David begins with the slaying of the giant Goliath, or the overcoming of the lower nature by the higher. His career ends with the slaying of the Philistine giants. "And there was yet a great battle in Gath (which

means strength, the strength of evil), where was a man of great stature, that had on every hand six fingers and on every foot six toes, four and twenty in number, and he also was born to the giant." Later on we read that this giant of Gath fell by the hand of David and by the hands of his servants.

This giant typifies the Dweller on the Threshold. The final act of the victorious neophyte is to transmute all the essence of the evil in past lives, which is symbolized by this Dweller. With the additional power thus gained such a one parts the veil before the Holy of Holies and enters through Initiation truly into the kingdom of heaven, as the Master outlined the way for Nicodemus. Such a one has indeed become as a little child, verily born again into the consciousness of a new life—the life that is eternal. Such a one may speak or teach in an endeavor to show unto others how to follow in this same way. One who is walking in this path may catch the echo of the victory of accomplishment to be found in the words and deeds of those who have gone before, and they thus become for him an incentive and inspiration, for he realizes that what man has done, man may also do.

So it is in this light that we interpret this Song of Deliverance of David, sung by an Initiate and written for those who may find and understand its message.

David begins his song with the perfect *trust* and *faith* which always must characterize the one who has found the glory of the new life. The one who has lifted the veil and stands face to face with Reality. From this high place he triumphantly sings, "The Lord is my rock, and my fortress, and my deliverer . . . ; my high tower, and my refuge, my saviour." He represents the true and complete dedication of the awakened spirit to the deeper quests of the spirit.

In the ecstasy of his song David outlines some of the wonders of his celestial visions and experiences on the

inner planes. He even sings of the discovery of the world.

"He sent from above, He took me; He drew me out of many waters." He is here corroborating the experience of Moses, another high Initiate of the Aryan Dispensation. Everyone who reaches this place of attainment must also be drawn out from many waters.

"He delivered me from my strong enemy." Not an external enemy, but man's own lower nature, the dragon within himself. How accurately the way is outlined here!

"He brought me forth also into a large place." Again the beautiful ideal for us all.

How perfectly he gives the law of causation: "The Lord rewarded me according to my righteousness, according to the cleanness of my hands hath he recompensed me." Throughout the Bible purity and chastity constitute the only *true key* given whereby man may find new life.

Beginning with verse 29 we find an even higher keynote sounding through the song of David's triumph. His soul is laved in the conscious ecstasy of spiritual communion, that form of prayer which the Rosicrucian School describes by the word "Adoration," the form of communion Christ Jesus knew when He said, "The Father and I are one." David sings, "For thou art my lamp, Oh Lord . . . As for God His way is perfect . . . and He maketh my way perfect."

When we are worthy to sing this song of David's Deliverance, we shall follow him to the same soul freedom which he attained, the same deliverance or liberation.

The principal theme of David's song is the overcoming of the lower man. Without this process no true attainment is possible. In many ways throughout this song he refers to this great overcoming.

In the last verses of his song as he enumerates the many spiritual benefits which are his, the many spiritual joys that he knows, he adds: "Thou also hast

lifted me on high above them that rose up against me: thou hast delivered me from the violent man."

David closes his triumphant song with praise, another well known practice of the Initiate, who spends more of his time in praise than he does in prayer. "Therefore, I will give thanks unto thee,

O Lord, and I will sing praises unto thy name." Here is also a reference to the deepest form of esoteric prayer. One who learns thus to pray may be sure that he will receive that gift which was David's, *the Mercy which is always shown to the anointed of the Lord.*

Incense as a Narcotic

BY LOUISE H. M. BRUCKER

MAX HEINDEL gives in *The Rosicrucian Mysteries* a convincing example of the evil effects produced by incense as it was employed by the chief conspirators of the Serbian plot in which King Peter was assassinated. He says: "Where it is only necessary to work upon the brain and influence some one else to act, we need but a vehicle made of such ether as may be obtained from fumes of many different substances. Each kind attracts different classes of spirits."

Those invisible causes which produce curious, if not unexplainable, effects such as the illustration given of the subtle influence exercised upon the recruits of the conspiracy, who might not have joined the plot had it not been for the inciting fumes of the incense burned during the meeting, are clearly understood by the mystic investigator.

Academic scientists are daily bringing forth proofs of the beliefs and teachings of the mystic scientist, whose spiritualized vision makes manifest to him the invisible causes underlying the visible effects, the conclusions of the academicians being reached according to accredited methods of science.

Prof. A. H. Godbey, Duke University, finds that the incense that lazily circled heavenward from the altars erected by primeval man was not incense at all but narcotics, according to an article appearing recently in a University of Chicago journal. Prof. Godbey infers that

the bizarre visions and frenzies of the narcotic-crazed ancients were accepted by them as divine revelations from their gods. He says:

"The primeval savage discovered that the smoke in his chimneyless cavern produced queer physiological effects, and a little experimentation soon taught him that certain weeds or sticks were responsible. That learned, he took to praying to the kind gods for more beautiful visions of the world."

Prof. Godbey also asserts that the Hebrew prophets who warred upon the incense rituals of their time were not simply champions of monotheism, but even at that early period were waging the fight against narcotics which civilization of today is still carrying on. The problem of the more intelligent religious leaders in all ages, he states, has not been to find acceptable incense but to get rid of it.

Wakening

This mortal dies—

But, in the moment when the light fails
here,

The darkness opens, and the vision clear
Breaks on his eyes.

The veil is rent,—

On his enraptured gaze heaven's glory
breaks.

He was asleep, and in that moment wakes.

—John Oxenham.
"Bees in Amber."