

# GREAT RECOVERIES



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NEW LIGHT ON SOME FAMILIAR  
PARABLES

*By*  
J. Todd Ferrier

THE ORDER OF THE CROSS

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The four Addresses in this Booklet are part of the post-humous writings of the Rev. J. Todd Ferrier. They were given in the Sanctuary at the Headquarters of the Order of the Cross on 15th, 22nd and 29th July, and 4th November, 1928, and were fully recorded at the time of utterance. Though they were not revised by the Author, they have been edited and are now issued in accordance with his instructions for publication.

Square brackets are used throughout to indicate editorial insertions.

THE TRUSTEES OF THE ORDER OF THE CROSS

August, 1964.

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First published 1964

ISBN 978-0-900235-57-3

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Printed and bound in Great Britain by

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## THE WOMAN WHO FOUND THE LOST COIN

*"A woman lost a coin which she accounted of great value, and sought most carefully everywhere to find it, even calling upon her friends to aid her in the search. But they failed to find it.*

*Then, when she was alone, she bethought her that she might search within her own house for it, if haply she might find it.*

*So she secured a light and went from room to room, diligently seeking as she went; and at last she was rewarded, to her great joy, for she found it in the upper room.*

*And she ran to her friends to tell them of her good fortune, and said unto them: 'Rejoice with me, for I have found my treasure within my own house, and in my upper room; for there it had been overlaid and hidden.'*

*So is it when the Kingdom of the Father-Mother is found.*

*The treasure which is of greatest value is discovered to be lost, and men and women seek everywhere without, that they may find it.*

*But they discover it not, because it is not there.*

*Then doth the woman within their house, get the light that revealeth all things; and with it she maketh search, sweeping the rooms as she proceeds, until she cometh to the upper room, and there she maketh the discovery that the Kingdom of the Heavens had hidden the treasure of its realm there.*

*And when the sacred thing is found and its beautiful superscription discerned, great is the joy within that house, even the joy of the Angels of the Heavens who are in the Presence of the Father-Mother."*

## A GREAT RECOVERY

*(The Woman who found the Lost Coin)*

**D**OUBTLESS you will discern [from the Logia read] that [the theme] has relation to the Story of The Woman and the Lost Coin\*, and the finding of it. The salient features of that story must be obvious to all. It is sweet, exquisite in its motion, wonderful in its insight and tenderness. Even the child who reads it may learn much. It is but a parable, yet it figures forth most wondrous story. And whilst it does seem most simple, apprehendable in some degree even to a little child, and in greater degree to those who are older children, yet the story contains more than is apparent.

The great things of God are hidden, and have to be discovered. His creation is obvious; the Glory of His Wisdom is manifest. In all that is beautiful and true we behold the exposition of that Wisdom. But the secret things of the Wisdom are hidden, even in those things that seem most obvious. For the secret of the things that are manifest, is known only when the Soul climbs to that Realm where it may know the secret. So I would speak to you this morning of the deeper aspects of that Great Recovery.

To have lost a thing we must have possessed it. We cannot lose what we have not. In this instance the thing lost related to the Kingdom of the Heavens. Therefore, the loser was related to the Kingdom of the Heavens, and had possessed an Inheritance. The Inheritance was of supreme value, so that the consciousness of having possessed it remained with the loser and became an urge to seek unto the finding of it again. That which had been lost was invaluable.

We will note just a few things connected with [that Inheritance]. It is [expressed] under the

\*See THE LOGIA OR SAYINGS OF THE MASTER, p. 46, reprinted p. 6 of this volume.



metaphor of a Coin in the parabolic story. So we will regard it [under the metaphor] and look [first] at the Dual Superscription, then at the Data, and then at the Finding.

### THE DUAL SUPERSSCRIPTION

All coins bear a superscription. Whatever their value there is some form of insignia of the regnancy to which they belong. They have some [sign] that is recognised as expressing the kingdom to which they are related. They also generally bear the image of the reigning one; or in republics, very often [bear] a figurative expression of the republic, or the image of the president.

That which had been lost was a valuable Coin. The Coin of the Kingdom of the Heavens which is the Inheritance of the Soul must surely possess the Insignia of that Kingdom, and also the likeness of the Reigning ONE.

Now the Kingdom of the Heavens represents a Realm other than [one of] mere elements. There are Divine Elements in it. They are all in motion, and they take formation. In their form and in their motion they express the Divine Mystery. For all things have become from the One Sacred Mystery of BEING. All things partake of the dual Elements of that Mystery—though the term [Element] is utterly inadequate to express what we mean, and we feel almost that it should not be so used; yet we have to use terms to express our ideas.

All things partake in some degree of that sacred Substance and of that glorious Spirit Whose Presence doth give to the Substance radiant power, motion, formulative motion; so that things become. Things? Yes, Divine Images, Divine Embodiments, Divine Manifestations, Divine Worlds, Celestial Worlds, Angelic embodiments, Human Soul embodiments.

Even the flowers [partake in some degree of that sacred Substance], though they may seem [on the circumference] of exposition; they have something of the secret lying at the heart of the Mystery of Substance and Spirit.

The Human Soul has inherently within it—written large in the elements of it and expressed in the motion of those elements within it—the Kingdom of the Heavens. It is the largest part in a man or in a woman, though the world life—life in this world—does seem to be the largest part. To the consciousness as it looks out through the mind that observes and relates and correlates, the outer life does seem to be the greater life. But all beautiful phenomena however great, [however] perfect in exposition, are less than the powers that make them manifest. Thus to the Human Soul making manifest, the outer life seems the [more] obvious. And yet the inner motion is the motion that gives dignity to the Soul, real attribute of value, the attribute that does not constantly change in the passing way, but changes [only] in the sense of increase of power, of potency of motion, and in manifestation in increased service.

Written in the very fabric of the Human Soul is the Kingdom of God—its Mystery. In the Breaths that play within the Being of the Human Soul there is manifest the Kingdom of God. It is the motion of His Own Spirit. You have nothing good in you that is not His. There is nothing beautiful about you that is not from the Beauty of God. What may be lacking in beauty of expression is not His, but may arise through the changed conditions without, and their influence upon the thought and the desire. But wherein you have beauty of motion, of love, of manifestation and power, of service, these things are His; they belong to His Kingdom; they are the Kingdom of God in some degree of exposition.

Surely you must have contacted this in consciousness and known that everything true, holy, beautiful, [helpful] for divine aspiration, for power of ascension of Being in consciousness, is from HIM, [and] represents HIM.

The Kingdom of GOD is within the Soul by its very nature, in its constitution, in the fashion of it. So is that other part of the Superscription, [where there is] not only the Regnancy expressed, but the Reigning ONE revealed. True, a Soul does not know of these things until it reaches a certain status. [At first, in consciousness,] all its Kingdoms are without, and it seeks to contact [these] outside until it learns to contact the Kingdom within itself, and through that Kingdom within itself to rise into the consciousness of yet greater Kingdoms than this world could give to it, and even to share in the regnancy of those Kingdoms, to become [as an] Angel. [This estate] is not attained by contacting the kingdoms of this world, though [these] should express Angelic Love and Wisdom: the world [now] is hastening unto that end. You contact the Angelic Kingdom through your love; the love that is within you. You contact that glorious Kingdom through the light that breaks within your intuition. And you are able to interpret the Divine Wisdom in some degree, and try to express it; even in outer service you try to express the Love and Wisdom.

In every Soul there is the Dual Superscription of the Likeness of GOD and the Kingdom of GOD. For HE could not be present even potentially, without HIS Kingdom being potentially present. Where HE is, HIS Kingdom is. Where HIS Image is, there is HIS Fashion. Where HIS Fashion is, there are present HIS Attributes. Where HIS Attributes are, there is Divinity revealed. Where there is a Divine consciousness within the Soul, there is a oneness, perfect oneness with HIM. HE is thus potentially

present in everyone, but very specially, because of the attainment of so much of this consciousness, is HE present unto the whole of the House of Israel.

The Soul can lose in the sense of never attaining, but it has not the consciousness of loss in this instance. When a Soul has the consciousness of loss, it is because it has attained.

### THE DATA OF A SOUL

Now the Woman [in the parable] represents an illumined intuition seeking for something that is known to be lost. Therefore, we have expressed to us the Data of a Soul.

All Souls are not the same age; some are younger than others, some much older than others. Even age is not dependent upon the triple round of the world in its motion; though only through great ages can a Soul acquire high estate so as to know the secrets of GOD [and] enter into oneness with the Divine Mystery. Yet the age of a Soul is of the Spirit. And the Spirit never grows old in a world sense. It grows old in the Angelic and Celestial sense. It grows in the degree of its motion, consciousness, realization, potency, manifestation and revelation. In the measure in which a Soul gathers into itself, so does it expand. When it gathers from the Divine, in the measure in which it expands, it grows old. But age there is measured by the expanse of consciousness, the depth of realization, the height of vision, the splendour of the radiance with which it is clothed; though, as we said, it does take great ages for a Soul to reach unto such an estate. It is not unnatural, where the Soul has within itself the potencies of the Image of the Eternal Mystery and the regnancy of that Mystery, that it should take great ages for its expansion; so that it may gradually acquire the power to look out, to look in, to look down, to look

up and to look through, and in the looking enter into the conscious realization of the Eternal FATHER-MOTHER Presence.

The way of GOD in the unveiling of HIMSELF to a Soul, never bends its attributes to the earth so that they cannot bear the weight of HIS Mystery. HIS way is to so strengthen the attributes that they are able to bear that which is laid upon them; and so to enrich them through the ages until at last they are strong enough to bear the burden of the consciousness of the Mystery of HIS All-Enfolding and Over-shadowing Presence, and even the Mystery of HIS Indwelling, and the motion resulting from HIS Indwelling, Regnant Power.

The Data of a Soul, therefore, are written within it. They are expressed as Order, as Potency, as Service. A Soul's age is written within it. That Book wherein everything is said to be chronicled is [in] the Being. There are many passing events in our life that are not chronicled because they are not deeply engraven upon our mind or our heart's memory; they may just have cast their shadows there. Even the shadows may for a time be remembered, recalled. But the great things of a Soul's story are written within it. They are written upon its mind. They are written there because they are written within its Being.

The Soul's age is expressed through its attainment, through the auric exposition of the Divine Indwelling. The age of a Soul is revealed through its potencies, its power to endure, its power to receive and to give, its power to be, its power to make manifest, its power to speak to the potencies and command them in the service of its LORD; the power to walk upon the troubled waters, the power to move through the Great Deep.

You will see from such an outlining how a Soul's age is known in the Heavens, even as the age of an

Angel is known through Angelic powers and attributes and radiance and motion; even as the Celestial embodiments are known.

Here is a glimpse of the great Mystery hidden in the Upper Room of your own Being. For, as we said at the outset, no [Souls] can lose anything they [have] never possessed. No [Souls] can have the consciousness of a loss the inheritance of which was never theirs in consciousness. To be conscious of loss is the testimony of having possessed. To be conscious that that which was possessed was of infinite value, is to have the consciousness of the qualities of that which seems lost. The Soul's age, you see, could even be determined by the measure of the consciousness within it of Divine loss. For, in the degree in which a Soul has realized the Divine and lost the realization, in that degree shall be within it the motion unto the finding again. And I would say to you that when a Soul has that feeling, there is no flippancy in it. There is no mere earthly motion. There is no irreverence towards that Kingdom, the consciousness of which has become lost to it. There is just the profound desire to get to where the Treasure is.

A Soul's age is measured even by its power to sorrow. The sorrow begotten of trial and travail in younger Souls is of a merely passing order compared with the sorrow begotten in an older Soul who has known the joys of the Inner Worlds and sung the songs of joy there. The Soul's capacity to sorrow and travail is Data, revealing the age-long, æonial age-long history worked up into it.

Thus you will see the depth of significance in the simple story; that that which was represented there was for the Children of the Kingdom who had once known the Inheritance of the Kingdom of God; who once knew in radiant vision His Image within themselves. They knew HIM. They had enquired in

HIS Temple. They had beheld HIS Beauty. They knew of HIM: they knew HIM. They were old Souls. They had ingathered much. The memory was never quite lost to them, but the vision became lost. They were of Divine Coinage. They had the Dual Superscription, but they had lost the memory of its presence with them. It is unto them this story is spoken.

What seek ye? In the language of Christian nomenclature, [do ye seek] salvation; a redemption; an entrance into the Heavens; a place in the Heavenly Realms after passing from these? That is a very general outlook. What is it ye seek? A Kingdom that is far away; an Inheritance that is to be handed to you as if it were external to yourselves; a redemption accomplished by another for you; a salvation that is merely the healing of your sin? Is salvation forever to be put under the limitation of the mere forgiveness of sin, understood as that is interpreted throughout the whole of the western world? Is redemption to be shut up within the confines of a deliverance, a mere deliverance—though it may be great after its order? Or is salvation to be the salving of every property within the Being; the bringing back of the ancient potencies of the Being into their ancient Inheritance; the relevating of all the powers of the Being to the Realm to which they originally belonged; the bringing back of the consciousness to function within the Kingdom whose wonderful Superscription is written on the very walls of the Temple; the regaining again of the vision and the consciousness of that glorious Image which likens the FATHER-MOTHER within us? That is salvation. And anything short of that for us is not HIS salvation unto us, not HIS meaning of salvation.

HIS salvation is the re-discovery of HIS Kingdom within us, HIS own Likeness within us, the motion

of HIS Holy ONE within us, the Glory of HIS Presence around us, the Cloud of HIS Radiance overshadowing us. It is the re-gaining in consciousness of the sublime involution of HIMSELF by which HE elevates the whole Being to HIS Kingdom, the Divine Kingdom, in its consciousness; until in this salved state you know yourselves again to be Sons of GOD, the Children of the Heavens, those who came out from the Heavens to minister, bearing HIS Likeness, and expressing HIS Regnancy, in fashion revealing the Glory of HIS Love and Wisdom, and in ministry interpreting that Glory.

The Data of your own Being call to you from out the ages to be salved, to know HIS redemption, to regain once more the splendour of HIS Presence within your Sanctuary, to become again HIS Children, the regnant ones, clothed in the garments of HIS Holy Kingdom as becometh HIS Children and HIS priests, HIS mediators.

#### THE FINDING

If I have unveiled the Data of yourself unto you, you will recognize at once that in the measure of that unveiling to your vision, so are ye called. And in the measure in which that unveiling appeals to you, so have you to return. As ye understand, so must ye express. As ye receive, so shall ye give, if ye would be HIS altogether. And ye can find again. Now ye can find, for the Heavens are open. The Kingdom of the Heavens has come very near to the Planet in the Angelic ministry. The Kingdom of GOD has come to the very door of your Sanctuary, pleading for the opening of that door, pleading for you to enter in in consciousness through the various courts of your Being, even into the Inner Room, the Sacred Place. There you will find far more than you can remember you have possessed, for the



memory has grown dim, though the Being yearns ever more and more for yet greater revealings. The half could not be told. It would be impossible to unveil all that HE means for you. That must be your own joy to discover through your entering into the innermost Sanctuary. No one can do more than draw the veils that you may look in; and, having the veils drawn, and [being] able to look in, pass upward yourself, even to the high Altar of HIS Presence.

When a Soul through its estate loses the consciousness of HIM, there is an inner meaning in it. The consciousness of HIS Presence may be lost through age-long ministry amidst conditions most trying, through dwelling and moving amidst the dark realms in ministry. Such memories are not easily forgotten; such visions are not lost at once. A Soul, when it descends into certain degrees for ministry, has to give up its consciousness of certain degrees of vision and realization. As at other times I have unveiled to you in relation to the Oblation, this is a law which obtains. The Bread may be broken and distributed, but the greater part of it may have to be upgathered, as it is said in the case of the Feeding of the Multitudes, where there were Seven, and in another instance, Twelve Baskets upgathered; [though] both of [these are] mystical stories, and not to be understood literally in any sense.

The Great Love has not only in the beginning laid deep in the Mystery of your Being the consciousness of HIS OWN Glorious Presence, having cherished you through the ages unto the realization of HIMSELF in some degree, and into the high consciousness of HIS Regnancy around you, over you and within you, but in the day when you had to lose that consciousness HE took [up] all that it meant, to preserve for you the Seven Baskets full, and the Twelve Baskets full.

Do you not see the exquisite beauty of the Divine Love and Wisdom in His administration unto His Children? Do you understand in this day how hard a thing it is to live in the consciousness of all that His Presence signifies, and yet be as it were a denizen of this world and a partaker of its motion, and not only a sharer of its burden, but a traveller in a strange land, travelling beneath the burden it imposes? Oh, the depths of the Love of our FATHER-MOTHER, and the exquisite beauty of His Wisdom, even to suspend consciousness in a Soul for a time, and at a time when it could not endure to have that high consciousness and live amidst the conditions obtaining and prevailing, where it had to share in [the fallen World's] functioning!

Thus through the ages HE has preserved for you all that is signified in that sacred Inheritance, that invaluable Coin, that Dual Superscription, all that is implied in the Baskets full of the sacred Fragments, unto this day; that in calling you to the Upper Room HE might be able to let down the Baskets with the Heavenly Treasure.

It is only in the Upper Room that you can find your Inheritance. Men and women look for it everywhere but where it is. Do you fear to go within yourself lest you should find GOD there? You think it so much easier to deal with GOD if you find HIM outside. You can find HIM in the flowers, in the trees, in everything pure and beautiful; and you can touch these. Yet, though you may talk about HIM in relation to them, [this] is not the knowing of HIM, the communing with HIM, the high ascension of the Being into the vision of HIM, though you see something of the display of His Glory, and feel something of the Breath of His motion. Why are you afraid to meet HIM face to face within the Sanctuary of your Being?

Do you call your neighbours to help you to find

the Coin that has been lost, the sublime Inheritance? They may know nothing about it. At any rate, they may not have found it, and if not they cannot reveal it to you again. They cannot tell you where you may find it; and so you may seek everywhere for it except in the place where the Divine has guarded it against the day of your return. Oh, it is in the Upper Room! It is within yourself, His Kingdom, the motion of His Presence to make your Being regal, the Glory of His Presence to be upon you, His own Likeness, the impress of HIM Who is inexpressible, so Glorious is HE. You will find everything there. HE awaits you. Has HE overlaid the treasure? No, but, behold, HE has guarded it for you.

Oh, I would call you into this Realm of Realities! It will not lessen your beautiful ministry in the world. It will increase it, it will add lustre to it, that is, Divine Glory. It will not lessen the giving of yourself in sweet and gracious ministry. It will make your ministry more gracious, and sweeter still in the breath of the motion of it. It will not withdraw you from rendering unto those who need you that service for which they have looked to you. No, it will help you to make that service diviner. You do not lose the earth in gaining the Heavens. No. The reign of the earth-spirit ceases for you, but you come to possess the earth in the true sense. And there is nothing worth possessing in it [unless it] be [held] for GOD; nothing worth possessing in it [unless it be] for HIM. Then everything that is beautiful is ours; everything that is true is ours, everything [that relates to] the Kingdom of the Inheritance with the sacred Superscription wherein, according to the degree of the value, may be found the Data of your own Being with its sacred attributes, its glorious enrichments, its marvellous potencies.

Oh, come up to the Upper Room! It is a good

thing to sweep all the rooms as you go, that is, see that they are right. But it is in the Upper Room that HE awaits you.

I may not allow myself to go further this morning, beyond a sentence or two. But as I look out upon the world to-day, and especially the Christian part of that world or that which is named Christian, which believes itself to be Christian; when I look into the heart of the communities; when I see the motion; when I hear the commotion, and the cry reaches my inner ear, and the sorrow [reaches] my heart, of men and women seeking without, even in the Church; seeking without for that which never can be found without; [when I hear] the [Call] going forth to them from the Heavens, but as it were passing over their heads or if heard, unheeded, [then] I would that all knew what GOD'S Salvation is.

The Realities are not in the symbols, nor in offices. The offices should express the Realities, and the symbols testify of them. But [would that men and women could] find the realities of HIS Holy House, HIS Holy Temple, HIS Wondrous Altars, HIS Glorious Host-Presence, HIS Transcendent Witnesses, HIS Exquisite Love symbolised in all the offices of the Cross! To find all that the outer temple ever had of beauty and good and truth within the Temple of the Being, first [we must seek] to know them there, to realize them there, to hear the call [to come] up into the Inner Room of the Being, and look upon the Beauty of HIS Presence, share in the motion of HIS Presence, Cherubic and Seraphic; participate in the transcendent worship of HIM wherein every part of our Being becomes touched, until the whole life from the innermost to the outermost is itself vibrant with the motion of HIS Glory as HE outpours it in that Sacred House.

I would have the Children of the Cross, the ancient House of Israel, the Children of the ancient

days, that is, those who knew HIM as the Radiant Presence—I would have them come back again, each one to know God's Salvation, God's Redemption, the finding unto the perfect salving and, in that, restoration to position, to balance, to office, to power, to vision, to realization.

You can understand why it is the Heavens have sorrowed through the ages, and how it comes to pass that to-day they are rejoicing. They are rejoicing as they have not rejoiced for countless ages. There is joy in the Heavens. The Hallelujah Chorus is being sung over and over again, and on many Realms to-day. Share in it! Let there be joy in this hour for you, over you, within you, through you; His Joy. It could only be His Joy that was manifest, [such as is manifest] in the hearts of the Angels [in] His Presence.

O my beloved Children of the FATHER-MOTHER, what more shall I say to you to reveal to you your Inheritance, the beauty of it, the reality of it, the glory of it, the potency of it, the supreme Divinity of it, the GOD-regnancy of it?

Come to His Altar within you! Let His Lamp burn within you! Let His Cross radiate within and through you! Let His Witnesses testify unto you and through you! Let the Shekinah of His Glory overshadow you and canopy you, so that henceforth ye walk in the consciousness of HIM Who is your LORD!

*O Father-Mother, the wonder of Thy Love and the Glory of Thy Wisdom! Who is sufficient unto the manifesting of them, or their interpretation and revealing? Thou hast filled this Sanctuary in this hour with Thy Presence, and the songs of Thy Heavenly Hosts are unto Thee that Thy Children may share. May each one here feel in the Being the reality of Thy Love and the Glory of Thy Wisdom, and how Thou hast borne each one in Thy*

*Bosom throughout the ages and treasured for them of that  
which they lost in consciousness, that in this day of their  
return, Thou mightest again restore to them the Inheritance  
Thou gavest them of old time.*

*Ever Blessed be Thy Glorious Name!*

*I*

*And He led the disciples into Bethany.*

*And on the way thither He spake to them of the Temple of God, and how it had been desecrated.*

*“The way followed by the teachers and leaders of the people has turned the Father’s House of Prayer into a house which is no longer a house of prayer, but one inhabited by thieves.*

*The Sanctuary of the Soul has long ceased to be the altar of God; for the offerings within it have been the things sacrificed unto idols.*

*The Temple of the Lord has become the house of those who bought and sold the Dove, and the moneychangers.*

*But in the coming of the Lord to His Temple, those who have wrought these things and turned the House of Prayer into one for the exchange of merchandise, shall be scourged and driven out, that the House of Prayer may be restored.*

*And though those powers who sit in the chief seats and work such things upon the Temple, shall also destroy the Temple which my Heavenly Father-Mother raised up for you, yet after three days it shall be raised up again.*

*And out of the midst of it shall Praise be perfected unto the Most High, even through those who will be accounted as babes and sucklings.”*

FROM THE LOGIA OR SAYINGS OF THE MASTER, p. 66.

## THE PURIFICATION OF THE TEMPLE

*(The Scourging in the Temple)*

**Y**OU will all be familiar with the story [of the Scourging in the Temple] as [related] in the Gospel Records. It is generally thought of as an event in the life of the Master, wherein He entered the Jewish temple and over-threw the tables of money-changers and those who bought and sold within the outer precincts. I would fain lead you where the true vision of that which had to be done, and has to be done, may be found, and where the reality may be entered into.

Many things which are true in their relation to the Heavens to which they belong, appear to change their value as they descend to the earth. Truth is always intrinsically of Divine value; but the interpretation of the Truth and the changing of the value, changes also the realm, the regnancy of it, even the nature of it, so far as the application of it is concerned. Truth is ever sure, but the manner in which it is apprehended is not so sure. For Truth, to be received in its clarity, in its beauty, in its perfectness of form and motion and potency, must be received by a corresponding realm to that to which it belongs. Thus where the mind cannot perceive its beauty, nor understand its regnancy, nor feel its motion, nor enter into the stream of its potency to be onborne by it, there is the changing of the value.

It is thus all the great Mysteries have come down—the things of God and the Soul. It is thus the sacred Message of Life itself has been changed. It is thus that the living Revealing, called Revelation, of the Blessed ONE has been arrayed in strange garments which have hidden the image of the Truth,



so that that which has stood [for] the Truth has been other than the Truth.

Herod has accomplished great things in his way. He is no man, merely, but the motion of the unredeemed, astral-occult forces. For Herod has oft-times arrayed the Truth in garments which have altogether hidden it; [and] not only hidden, but presented as the Truth that which was other than the Truth, and [was] indeed a negation of it.

There is no more outstanding instance in the story of the perversion of the sacred Mysteries and all that Herod has done unto them, than this. He has taken this story of the Temple, and made of it an earthly story connected with an earthly house. He has made the purification of it a process of an external order, accomplished by the Master. He has put the Master on the threshold where CHRIST alone may stand, that CHRIST Who is no man, nor ever a man; Who is in every man potentially in the Principle of his Being; Who is the Ever Blessed and Glorious Embodiment we name the ADONAI. Herod has made the Master stand on the threshold in place of the CHRIST, to scourge those within the Temple, and to pronounce upon them judgment as thieves. He has [betrayed] the Truth to such an extent that he has put a scourge in the hands of the Master, and made Him give motion to it, claiming regality. He has represented Him as an earthly demagogue, inveighing against authority and seeking to establish His kingdom by such strange ways. He has so changed the story as to make earnest Souls who have sought the Truth even doubt the Great Love and be filled with wonder that One Who was accounted the Prince of Peace, the gentlest of Souls, the lowliest in mind and heart and spirit, the lover of all, the hater of none, should so act. He has made of Him one who could draw the scorn of the unbeliever, and make even seeking hearts doubt the beauty of the Love He

is supposed to have confessed unto His beloved ones and embodied, that they might understand what Love meant.

Oh, the sorrow of it that men and women could ever believe that such a thing could be associated with a Messenger of the Most High ONE; that the purification of the Temple could have had any relation to such action on the part of One sent from On High to unveil the Love and the Wisdom of the FATHER-MOTHER! Oh, the pity of it that millions have believed it, and still believe it, and imagine that the Master had the right to enter the Jewish temple and take such action as it is represented He took in relation to the money-changers and those who bought and sold the dove! Surely, and associated with that vast house with its form of worship glorious in one direction, but most sad in another—surely the money changing for those who came up to the Temple to make sacrifice, was the least of the evils associated with it! For Jewry is supposed to have believed in sacrifice, and did; and the Master is supposed to have believed with them that it was right.

Therefore, those who bought and sold the dove were only carrying on the traffic with the whole Temple worship. But just outside that court, adjacent to where such things were done, were the abattoirs where the greater creatures laid down their lives for sacrifices. Yet not a word is said concerning that part of the tragedy. But even had it been that the Master did enter the Jewish temple to take such action, wherein did He accomplish its purification? How could any earthly house be so purified? Oh, the astral glamour has fascinated men and women and carried them away into strange places and astonishing beliefs!

We will turn now to look at the meaning of the Temple.

## THE TEMPLE

You raise an earthly House to the Great Love. You call it the Temple. You give it a fashion after your idea of what a Temple should be, and you think that fashion itself will endow it with the right to be so named a Temple of GOD. But Temples are of many fashions, from the rotunda and the square, to the cube, the rectangular, the cruciform. But the form itself, however beautiful, does not make that house a Temple. True, every aspect of the form named has in it great significance, yet no aspect, nor all in combination, can make the earthly house a Temple, though you may name it so. What makes it a Temple? Its uses. What are the uses that make a house a Temple of GOD? Those which are associated with the Temples of GOD [in the Inner Realms,] Temples in the Angelic World and the Divine World; such visions of HIM as were glimpsed by the seers of old time, and by the seers also of recent times.

GOD's Temple is a House of HIS Presence. But HIS Presence is not there simply because you build the house. No, you have to bring HIS Presence there through your idea seeking realization, your ideal becoming concrete. You have to take HIM into the Sanctuary. For when you go [into the Sanctuary] full of HIS motion, HE comes to you. HE is in you; but through the Overshadowing HE comes in yet greater measure. You bring HIM there through your prayer which is aspiration; the motion of the Being unto HIM. For no Soul can ascend in its motion to HIM without there being the corresponding descending motion from HIM to that Soul. Like attracts like, even in relation to the Divine. The Temple is the House of Divine motion for praise; the testimony of His Dwelling. You do not give that testimony merely by singing songs of praise. It is your Being

in its motion that gives the testimony. You may walk into the Sanctuary and bear the very motion of GOD in your deportment. You may enter the Sanctuary singing songs without having anything of HIS deportment expressed through you. Therefore, HE is not in HIS Temple merely because the songs are sung, but because HE comes to you, fills you, expresses HIMSELF through your motion, [and] your deportment interprets HIM. GOD is in an earthly Temple only because HE is in HIS [inner] Temple. And HIS Temple is not made with hands—though the earthly house can be beautiful, should be consecrated to HIM, filled with the Breaths of HIS Presence, even as this House is, and all Houses erected to HIM should be, may be, shall be again. Surely, surely the day is hastening when it shall be thus with them.

The Temple is the Soul, the Being. Unto the Being, unto you, unto me, unto every one of HIS children, the FATHER hath given Divine value. The sacred things are writ large in the very fashion of our Being. But Herod has changed the value in many instances and issued his own coinage through false interpretations of the value; with the result that the children find it difficult to get at the real value of the meanings of the Divine Revelation, the Divine Unveiling, the Divine Approach, the Divine Indwelling, the Divine Purpose.

#### THE DESECRATION OF THE TEMPLE

As a Temple the Soul is the scene of the motion of the Presence. It is the scene of adoration, worship, praise, blessing. When it loses the vision its blessing is affected, its praise is changed, its worship or service loses Divine dignity, and the adoration becomes no longer the perfect embodiment, and as such the perfect exposition of the Divine Love and

Wisdom. It is that Temple that was desecrated. Men and women only desecrate an earthly house when they take a wrong spirit into it, when they insist upon wrong expressions and interpretations of the Divine Love and Wisdom. They desecrate the earthly house when they would change it from being a spiritual home for the children into something that is other than spiritual. But the Soul of man has had its courts desecrated through the astral-occult influences, until men and women, [though] earnest and beautiful in their way, [yet], because of the departure of the radiance through the loss of the vision, and as a result, the misinterpretations and misrepresentations of the Divine Love and Wisdom, have [unknowingly] set up their tables of coinage which, if not designated non-spiritual have nevertheless been unspiritual; and they have bought and sold the Dove, or they have endeavoured to do it and to sell the Spirit within them.

Do you not see [that the story] is mystical. Men and women sacrifice the Divine motion within them. They refuse to obey it when they barter away their Divine birthright belonging to their Childhood to the FATHER-MOTHER as HIS inheritance unto them. They are selling the Dove and buying that which is not of the Dove. For the Dove is the Spirit in its innermost signification, but in its intermediary meaning it is peace. The Dove is expressive of peace; and, of course, peace is the child of the motion of the Spirit of God within us, HIS Peace.

Such are the things that have desecrated the Temple. It is the inner House we have to be concerned with, and not the outer. The outer will soon come right if the inner is made right. If all the children of the FATHER-MOTHER had His Temple within them set right, the money-changers cast out, and all who bought and sold the Dove—all the wrong conditions changed, all the hurtful states

healed—there would be real purification; the Temple would be purified, and the outer Temples would soon become pure too. As we indicated to you, the mere thinking of it as a Temple, does not make it a Temple for GOD. Its fashion, however beautiful, does not make it GOD'S Temple. HIS Presence does not come to it because it is consecrated to HIM. No! No! HE does not come to a house because it is outwardly consecrated by any man, or company of men and women, unless the consecration be the exposition from their own innermost Being of their own Temple's being consecrated to HIM. For it is the living Temple within us that makes the outer Temple a home of Divine motion and all that is beautiful and Godlike.

So if the Temple of the Being that has been so hurt becomes purified, all the Temples raised upon the earthplanes will become homes of spiritual motion and exquisite beautiful devotion; not perfunctory, not homes of bondage, but homes of light and Divine liberty, the liberty of the Children of GOD. For, just as the forms in which the various Temples have been raised in the ages express Divine Ideas, so all the Children of the FATHER-MOTHER possessing the liberty of the Children of GOD will express themselves in their Temples, beautifully, nobly, at one with the great unity, not in uniformity, but after the estate of their Being, the needs of the Being, the motion of the Being, the vision of the Being, the service of the Being, the ministry to be rendered through that Sanctuary as well as within it. So shall they have their motion and their service before HIM.

Such is the Temple, GOD'S House, the place of HIS Presence, the Home of praise of HIM, the worship of HIM, the adoration of HIM, out from whose Altar proceeds HIS Blessing.

Now we will look at the purification.

## THE PURIFICATION

No earthly Manifestor, that is, no Divine Manifestor, or one from the LORD of Love upon the Earth, can purify even the Temple of one Soul. All he can do is to make manifest that which GOD means through him. His Message is circumscribed for the purpose of it, and it is limited in its potency, but in no personal sense. It is the Message that purifies. And although he may make it manifest, embody it, interpret it, reveal it, and, with all the passion of his Being, speak of it for the FATHER-MOTHER, yet all that he can do may fail to accomplish even the purification of one Soul. He may not, and he would not, break the bruised reed, nor quench the smoking flax. It is his to bind up the life that has been hurt, and to fan with the Breath of Love the embers, in the hope that the Flame will come and grow mighty. Yet it is not himself in any personal way who can accomplish the purification of any House of GOD, any Temple of the LIVING ONE. That is the province of CHRIST alone.

Now CHRIST is ADONAI, though manifoldly expressed—Divinely and Celestially and Angelically, and within the Human estate. And when CHRIST cometh to His Temple, HE doth come as Living Truth, Truth that is alive. Truth is always alive, but the Message that is alive with Truth has a scourging power. It alone can drive out the false minters. It alone can change the barterers, those who would barter Divine gold for brass; those who would turn the Temple of GOD into a home which is the inversion of all that is Divine and Angelic. Truth makes the darkness flee because it is radiant. Truth makes the evil flee because it is ever good. Truth makes the wrong depart because it is ever right. Truth changes the powers that have been misused and by means of which Souls have been

scourged because it itself is all potent. Truth is the Living CHRIST when interiorly perceived and soulfully realized. Truth is CHRIST's scourge, the whip to scourge and drive out all the false states that are even within the outer courts of the Temple, [and] to change them; to overthrow in the world all such things as abattoirs, laboratories for evil purposes, inhumane actions and teachings. Truth affects the whole world life, but it is to affect first the life of those who are in consciousness, in some degree, the Temple of the Living LORD. And it comes to drive out all the false minters within the Being, all those influences that buy and sell the things that [should] belong to the Soul's Peace, but which are not of that Peace, being false representations.

You see, the story is true, but not as presented in the Records [through Herodian influence]. It is CHRIST coming to His Temple, GOD's Temple, of Whom HE is the high Representative, the Omnipotent Plenipotentiary; aye more, the Eternal and Glorious Representative of the FATHER-MOTHER, His High Priest, His Revealer, His Manifestor within the Soul, unto the Soul, His Interpreter. HE doth come to His Temple to purify it.

Such is the story. Such is its inner meaning. Its application is for you this day.

### SOLOMON'S TEMPLE:

#### ITS DESECRATION AND PURIFICATION

And now I would show you something of which in a hidden way the story of the Cleansing of the Temple speaks, though naturally it has had to be veiled, even in the form in which it is again presented to you in THE LOGIA OR SAYINGS OF THE MASTER.

First in relation to the Christhood. The ancient Sons of GOD were GOD's Christ-children, those who



had realized in great measure something of the splendour of the Christ-Radiance and the Christ-Love, and with that Love and Radiance, the Christ-Potency for ministry. When they came, they came as a glorious corporate embodiment of the Temple of God. Each one within himself and herself had realized in high estate the meaning of GOD'S Presence in His Temple. They were Children of praise.

You may gather that from the gleamings that you find in the endeavour to recover those ancient experiences expressed in the wonderful Psalter—purified, of course, and separated from its racial and national influences. They knew what praise was, what the Blessing of the LORD meant. They came to dispense it, to interpret the Divine Love and Wisdom as HIS Christ-children. They knew what it was to stand before the Altar and mediate. For the Christ in them mediated unto them for GOD and mediated of the FATHER-MOTHER, and thus enriched them to be mediators of that Presence, that Christ-Presence, and interpreters in mediation of the FATHER-MOTHER. They understood formulate embodiment on the Earth, and it was through their Fellowships the wonderful Houses grew up—though the archaeological representation of those houses is naturally of a later date than that to which I am thinking back. They were full of the praise of the motion of the Divine, and of HIS service; for all they did was in the Divine service. As I have indicated to you, they were Divine artists, and all their service was an art; though they were not conscious of it, any more than the real artist is conscious of it whilst working and seeking to embody his ideal and bring it into expression. They were glorious channels of the Divine Revelation, centres of the Divine Chrism through which GOD'S Spikenard could be given to the world.

Such was the Temple of GOD, Solomon's Temple, in the unfallen days.

Long after the great Descent was accomplished the Herodian powers represented by the term Herod—the astral-occult powers which grew up as the result of the changing of the Elemental Kingdoms of the Planet and the misdirection of energy and motion, purpose and will—gained an ascendancy, and sought to fill God's Temple with all manner of [false] things. By this we mean that the glorious Christhood manifestation of the FATHER-MOTHER was a centre of attack, and has been through all the ages in greater or less degree. And the result of the attack has depended upon the Divine status in which [the Christhood] found themselves.

That Temple of the glorious Christhood became desecrated in the ages, and remained so throughout the ages, even to the time of the Master, and even unto this day. Think of it! What is the Temple of Christ, the Temple of GOD, the Temple of the Christhood? How do men and women view the Christhood to-day? What think they of CHRIST? Who is CHRIST? What is CHRIST? Why, to them, the Master is CHRIST! And the glorious vision that should have found focus within each one is focussed on the one Servant; so focussed on that Servant that all the world that professes to accept His Message has had this misdirection. Yet it might have resulted in some good, and doubtless unto individual Souls it has, to believe such of One Who was sent from On High. But in relation to the development of that which arose out of His Teachings, and [the representation of] that development as the coming of the Kingdom of GOD, and the establishing of the Church of God and the consequent erection on the Earth of God's Temple, we look to-day at the Temple of the Christhood, and we see how it has been desecrated, and how close its association is—just like the

Temple of old days—with abattoirs and money-changers and those who buy and sell the Dove.

And you will understand how it comes to pass that when CHRIST comes in His Living Message, the first thing HE has to do is to make His Truth a scourge to drive out of the Temple of the Being all the false mintage, all the false conditions, the wrong states, and to make the radiance of Truth reveal what is wrong. But HE does not come as a demagogue. That is not God's way. HE does not even inveigh against His children. It is not His way—though HE has to reveal to them the wrongs that have obtained and prevailed; and in that Revelation constrain them to turn unto those ways by means of which alone the real Divine healing can come to the Being.

Now you will understand how the Temple of the CHRIST belief, or [the Temple] associated with that belief, the Temple of the CHRIST, named the Christhood form, the Christhood manifestation, must be purified. GOD is in His Temple. CHRIST comes to His Temple. In His Hand GOD's Truth is as a living Flame revealing and consuming. All that is wrong in the individual life must be changed. When HE comes to His Temple HE comes to make it beautiful, to restore it so that it becomes once more a House of prayer, Divine motion, a House of Divine motion, that is, full of the praise of HIM. When HE comes to His House HE comes to make it a House of worship—*worship!* Yes, a House whose activities are all contributory to [making Heavenly] atmospheric conditions, Angelic breaths, the Divine touching everything, [and] making everything reflect the Divine Presence. HE comes to restore the Temple until it becomes a House of adoration once more, a House of Divine embodiment. HE comes to make His Temple His own; that is, to restore the Christhood. And the Christhood can be restored only

through Christ, the Indwelling ONE. And HE can be realized only by the Soul's posture before HIM, the Soul's motion unto the Sanctuary of HIS Dwelling, even unto the High Altar where GOD'S [Presence] is. It is the only way. And as we said, no Messenger can accomplish it; no Servant of the Most High can do it. The Message itself flashes the Glory of HIS Presence and reveals something of the Splendour of HIS Love, but it is the Truth, CHRIST as the Truth, Who alone can make the Temple pure again.

### THE POWER OF CHRIST

Is it not a true interpretation of your own inner motion to say that your Being has yearned to be His Temple once more, to know the Splendour of His Indwelling again, to realize HIM before the Altar of His High Presence? It is the travail of the Christhood, you see. But HE alone can restore you. An earthly healer, revealer, manifestor, interpreter, teacher, a vicegerent even, on the outer planes for GOD may help you, can help you, surely doth help you; but it is HE alone Who can make your Temple beautiful once more. And the waves of your thought passing, articulated, are saying:—How can these things be? How can one become all that you picture for the Christhood of GOD? How can one's life ever become such a Temple, so pure as to be worthy of HIS Dwelling, so exalted in its state as to contain the very Radiance of HIS Presence, so consecrated in all its sacred vessels as to be the mediator for HIM of His Own Love and Wisdom? How can I ever be such? If I have been before, how can I be again? It is too transcendent.

All such [doubts] experienced may seem true, and they are true as the Soul returns. And if we had to trust only to ourselves, it would be true; we could

not return, we could not ascend. But then our trust is in HIM. Lean on HIM. In the language of the beautiful song to which we listened,—“*Oh, rest in the Lord!*”—that is, be equipoised in HIM; and “*Wait patiently for Him.*” Share HIS Patience with HIM; but do not sit and wait for HIS coming. HE is always coming. Be up and doing, looking out for HIS coming, and receive HIM in HIS coming, [while] ever resting in HIM, having ever increasing consciousness of equipoise through HIS coming, HIS becoming within us.

Of myself, the Soul may truly say—and I say it of myself—I can do nothing worthy of the doing, worthy of HIM; but with HIM, I can do all things that HE commands, all things that HE asks through the motion of HIS Being within me. Of myself I know not anything, the Soul may say—and I say it of myself—nothing sure and certain, nothing of the great living Truth to stand out as Truth luminous and interpretative; yet in HIM I know all things, *all things*. For HE is all and in all to me. All things that HE would have me know, I know. All things that HE would [have me] communicate to His children, I know. But not from myself or of myself, but of and from HIM Who is my LORD. So is it with you. If you interpret your travail in this way, then know this, that all power is given unto the Son of Man within you Who is the Christ-Principle within you. If the motion of that Principle be unto the FATHER-MOTHER, if you are looking out with welcome eye and step for HIS approach, all power is given unto you from on High. It is the power of HIS Love in you. It is the power of the consciousness of HIS Presence in you. It is the power of the realization of HIS Potency moving through you. It is the power of HIS Holy Wisdom shed as HIS Radiance within you.

Be assured of this, if HE has to scourge you, HE

will heal you. For the Truth not only reveals and drives out wrong states, but it cures, it heals the Soul. It is the great curative for all things.

#### DIVINE ASSURANCE

And now just the briefest word that it may fill your heart with hope against the day of transcendent realization when your Temple shall have been purified absolutely and [shall have become] His House absolutely, every part of it, every stone a stone of Zion, with the insignia of His own glorious Mystery written upon it, every part of the House consecrated to HIM from the outermost porch to the high Altar in the Innermost.

The Master knew what Herod would do to Him; He knew what would come to His own Temple; not only the Temple of the Christhood that had been built up as a presentation of living Truth for the children, but also His own Temple which had to become, because of the work that had to be done, one with that Temple represented as in a state of desecration. His own Soul was never desecrated, though His life was made desecrate because of what He had to endure and do as the Great Love used the thongs of Living Truth in its potency to overthrow the money-changers and the powers that bought and sold the Dove of the Spirit within the Astral World. He knew the travail that would be His own in the day of the return when His CHRIST, the glorious Presence, had again to make pure His house. He knew in the days of the Manifestation something of the travail that would be His in the days of the Return, though He dreamt not of a tithe of all that was to befall Him. But in the Return He had to know the way that you yourselves are going. He had to know the effect of Truth with its searching light, with its marvellous

potency, with its overthrowing power, with its transmuting efficacy. He had to know all such things in His return. He had to go through the ages of the whole of the aeon named the Christian in the days of the Return, realizing all the desecration that had taken place concerning the Temple that had been raised [in the name] of the Christhood, and concerning the inflictions upon Himself. He had to be once more a little child of the FATHER-MOTHER, Whose Temple, having been desecrated in its outer courts (only because of what had to be done, but still it was so), had to be purged, purified by the motion of the Christ-Presence, changed by the power of the Christ-Truth, raised by the all-consuming Passion of the Divine Love, to be once more in high estate the Temple of the Indwelling Presence where the Altar with His Host stood, His Own Glorious Overshadowing, and the Lamp of His Sacred Flame burned brightly once more, and Cherubim and Seraphim in glorious motion upbore Him in consciousness back to the realization of that Transcendent ONE.

Yet the Return was accomplished. Take heart! So shall yours be accomplished. Take heart! Even the Temple that was pulled down through the misrepresentation of the Teachings is being raised again, CHRIST's Temple. HE has come back to raise His sacred House once more, even until all His Christs know HIM again, until every one who dwelt in the Radiance of HIS Presence dwells there once more, and has the potency in motion to go forth bearing the Radiance of HIS Love and HIS Wisdom. Take heart in your travail. What ye cannot do of yourself, ye can do through HIM Who dwelleth in you, Who is ever with you, Who doth Encompass you, Who doth Overshadow you, Whose approach to you is not only unto that end, but that HE may dwell within your holy House, making it once more His

living Temple, that is, a Temple living in every part of it, vibrant, all its elements vibrating in Divine unity with the motion His Presence brings.

O Christs of GOD of the ancient days, and ever struggling to be His throughout the ages and in these days, if ye would turn all the earthly houses into scenes of the motion of His Cherubim and Seraphim, and thresholds where His Angels are ever serving; if you would turn the inner Sanctuaries into Homes of His Glory, High Altars where His Host is and the mighty sacrifice of His glorious Love; if you would change them all to become venues of the Living Streams of GOD, know ye that you will never do it from without, neither socially, commercially, politically, nor religiously through beliefs and ritual. You will change those houses only through yourselves becoming GOD's Temples, and through your helping all His children to be His Temples. For, as we indicated to you at the outset, it is the Being's motion, status, service and glory that make a Temple consecrate for HIM. It is the motion of GOD within that gives the motion of His Presence in the earthly House. The Angels are here, their breaths fill the House; their breaths remain when we leave, though they have ministries elsewhere. But we can take the breaths of the Heavens with us to fill the house. As we come, [the Angels] come. As we enter the House full of the motion of HIM, they come; for we are of them, our motion is like their motion; it is of the Divine motion.

And so you make the earthly house a Temple through bringing HIM into it as you process into it accompanied by a Cohort of His Angels. For they are about you and over you, because HE in His motion is unto you, even unto the realization by you of His Indwelling. Thus you will see my meaning that the earthly Church can be purified only through the purification of those who understand true Child-



hood to the FATHER-MOTHER; and that that Church in all its manifold branches can become His sacred Temple only where His Presence is, through each one's taking that Presence into the earthly house and making it a sharer in the blessing of His Transcendent Glory.

The Good Shepherd seeks His lost sheep in this land [of Judah]. HE is calling them through His Message. HE would find His Temple amongst His Children again, even the Temple of His Christhood. HE seeks unto the finding of that [Temple] in the finding and restoring and healing and glorifying of His Children. HE would find the Church that was raised in His Sacred Name. We do not mean the Master, but the Glorious LORD of BEING. HE would make of that Church in all its branches—from that branch that claims such power, to the lowliest degree of exposition—HE would make that Church His own Home again; but HE can make it so only through His Living Message. The reception of [that Message] unto embodiment brings His Presence back once more, and doth cause again the Glory of His Presence to radiate even unto and through the earthly Sanctuary.

Bear with me for having carried you thus far again, far, far into the interior of your own Being, and far afield to look out upon all that has yet to be, we hope, for our LORD.

May His Glorious Presence—it will, it will—fill you unto all fulness. It will in the measure in which HE finds you in His Temple once more.

## THE PARABLE OF THE NET

*The Master spake this parable unto the disciples concerning the process by which the Divine Wisdom was acquired.*

*“The Kingdom of the Heavens is like a net let down into a great sea.*

*Those who be fishermen upon the waters, let down their nets to catch what may come to them; and when they land their nets, they separate the fish, the good from the bad, taking the good fish into their vessel, but throwing away the bad.*

*In like manner is it with those in whom the Kingdom of the Heavens cometh.*

*The power of the Kingdom within them causeth them to let down their nets into the sea whence knowledge and experience come; and they bring up fish good and bad.*

*And being true fishers, knowing the good from the bad, they separate them, taking the good into their vessel with them, but throwing away the bad.”*

*And those who were present when He spake the parable asked Him if He would further unfold to them its meaning. And He said unto them:*

*“The Kingdom of the Heavens is the Life of the Lord of Glory within a Soul.*

*As that Life grows, so does it become realization.*

*In its growth and becoming, it lets down its net into the deeper waters, for it seeks the deeper reaches of experience, and the more profound knowledges.*

*But in its experience the life gathers bad as well as good; for the fish of hidden knowledges are not all of the same quality; and some are bad.*

*But those who are fishers indeed, those in whom the Kingdom has gained power, are full of discernment and come to know the good, and they gather these into their vessel. For these are high knowledges to be made use of by the Soul.*

*The bad they put away, those knowledges which are not good for the inner life; for they cannot make use of them.”*

FROM THE LOGIA OR SAYINGS OF THE MASTER, p. 64.

## DEEP SEA FISHERIES

*(The Parable of the Net)*

THE Mystery of Life is a great Deep. It is a mighty Sea, and it doth seem boundless. All men and women are within the Mystery of that Sea. Every Soul is a seeker and, as such, a fisher within the mighty Deep. All life is in motion, even though on the outer planes at times it might seem as if there were cessation. Yet, where there is life there is activity; where there is consciousness of Being there is no cessation. All the world is in action, and everywhere men and women are seeking. Their activities are unto the finding of something. Though all do not seek alike, yet are all seeking to find that something.

The Law of motion is of the Eternal. And for any individual life to be cast beyond the great Sea of that Law's motion would be for it to cease to have individuate consciousness and realization in any degree of life. Thus the cause of all motion is related to the Mystery of the Being. That which lies behind the motion of the world is of GOD. It is of GOD in the individuate life. So greatly does it partake of His nature that the motion of the Soul in its seeking, by means of its fishing, finds no abiding joy or peace or conscious Soul satisfaction until it finds that unto which the motion tends, that for which the motion testifies of in the seeking.

The cause of all seeking and consequently of all motion, and therefore of all fishing, even in shallow water, [as well as] in the deeps, is the Divine motion within a Soul. It is God's Mystery seeking to express itself. For [that Mystery] must express itself; it is of the eternal motion, partaker of the qualities of the Eternal Deep, one with HIM. Though in the Soul it may seem insignificant, yet [it has] the qualities of His nature, the likeness of His Mystery. This is

the secret of all [true] motion. It is not the secret of all the wrong motion in the world. The wrong motion in the world is the result of the misdirection of that Law of motion within the Being.

Men and women are fishing in the sea of Life. Some are after the fish of ambition, of social status, of political power, even of intellectual attainment; some are after earthly dignities. Some do not seek such, but are content to be pleased and to find pleasure. Yet all are seeking, and all are fishers, all fishing in the great sea of Life.

This being so, we would look intimately at some of the things suggested by this [parable concerning] Deep Sea Fishery, the motion of which is a Divine direction in the Soul revealing the quality of the Soul's own life, and the necessity for it to obey the Law of motion, Divine motion, and to find that unto which the motion tends. In the parable\* it is set forth as a motion of the Kingdom of the Heavens, the motion of that Kingdom within a Soul.

### THE KINGDOM OF GOD

What is the Kingdom of God? It is well to remind yourselves. What is the meaning of the coming of the Kingdom of God? It is right you should have clear understanding. When the Kingdom of God becomes manifest, what does it imply? It is well that there should be no uncertain vision.

The Kingdom of God is that holy and sacred Principle within each one, the Principle we name the ARCHE. It is HIS own Mystery, indefinable, but not beyond the power of realization; beyond human terms to adequately express, but not beyond the capacity of the Being to understand through realization. It is first that hidden Mystery within you as \**vide* THE LOGIA OR SAYINGS OF THE MASTER, "The Parable of the Net", p. 64, and reprinted p. 41 of this volume.

His Principle up into which all your potencies are gathered, and from which they proceed as magnetic streams, having been polarized in that exquisite centre of Being we name the ARCHE, or Heavenly Principle within us. And then the Kingdom is the motion of that Heavenly Principle expressing the Mystery. The Kingdom of GOD is therefore a living force within each one. It is regal, for it is of HIM. It has therefore in its motion, Regality, for it is His motion within us.

“*The Kingdom of God*”, it is said, “*is not in meats and drinks, or any such thing*”. Quite true: yet without a true appropriation of the Divine Love and the Divine Wisdom which, surely, is the very drinking of the Living Waters, the Wine of the Gods—aye, the Lifestream of the Lamb, and [without] the partaking of the ambrosia of the Gods, that Manna that is even more than the food of the lower Angelic World, that Holy Substance which all who would seek to know HIM must partake of, [we cannot realize that Kingdom.] For the Kingdom of GOD is an eating and a drinking of the Substance and the Lifestream of the Eternal Mystery. Nor can you in any true sense divorce that Kingdom from eating and drinking on the outer planes, because the regnancy of the Kingdom comes through all the realms of the Being, expressing itself in the circumference as well as in the centre, and through all the intermediary planes and spheres wherein the Divine motion plays its part to make the life one glorious whole. It is true the Kingdom is not confined within the limitations of the outer manifestation of a true and pure and beautiful life. For it is possible to live the pure life in the outer without realizing the Kingdom. Yet there is great blessing in [living] the pure life, because those who so live realize the effects of the blessing of the regnancy of the Kingdom; they breathe the Breath of the Heavens, though they have

not [yet] the vision through realization of the Regnant ONE Whose Regality within the Being gives to that Being in consciousness the dignity of the Son of God.

Now when it is said that the Kingdom of the Heavens is like one who lets down a net into the great deep, you will understand that it is this Divine motion within you seeking unto the fulness of realization of the Eternal Mystery, the great deep of Life. [The Soul seeks unto the realization of] what Life is, what our life is, Who GOD is, What GOD is, the Likeness of HIM, the knowing of HIM; and this not only in the breaths that proceed from HIM; not [only] in drinking the magnetic Streams which flow out from the Fountain of His Being; not [only] in looking upon some [aspects] of His Radiance as that Radiance is magnetically reflected through the superfine elements into which the Soul peers; but [the Soul seeks also] to know HIM through looking into His Countenance; to know HIM, to understand HIM, through that knowing. The Soul seeks unto such a realization. As we shall see, this [seeking] is related to the Deep Sea Fisheries. So all the motion in you to find [the realization], is the motion of the qualities of GOD within you to get back to their Source, the touching of which alone can polarize them, balance them, satisfy them.

Now we will look at the Fisheries.

### THE FISHERIES

At the outset we said that all men and women are fishing—fishing within the great Deep, though mostly without a consciousness of what they are really seeking for. [They are] frequently deluded by things that are, in a betraying sense, mere phosphorescence of the surface, wherein the Soul is oft-times betrayed.

Many seek in shallow waters. Many seek, in the sense of fishing, [merely] for pleasure; they are accounted on the outer as sportsmen and women. There are many who seek for pleasure in spiritual things, it is a sport to them—it is not the inner pleasure and the divine sport that is unto the finding through realization, but unto such it is a pleasure to seek for the Mysteries, it is a sport to them to gather knowledges, [even] knowledges that they may never make use of, at least so far as their intent is concerned. They just love to touch those things and know that they know something about them. There are many who have such sport in shallow waters, and all their fishing is without the incentive of the deep yearning of the Being unto the finding of that which will give satisfaction to the mind, to the heart, to the spirit.

There are some remarkable illustrations of this set forth in the New Testament stories, some of which are not included in *THE LOGIA OR SAYINGS OF THE MASTER* for purposes we may not now explain.

There were those who were attracted in their seeking to one [interpretation], and [others] to another. There were some who were attracted to the teaching of John, it is said, and they listened to him, and some followed him, but they would not follow Jesus. It is set forth that there were some who followed John who even got into conflict with those who sought to follow Jesus. John, as we have said to you, represented the purified life, the life of reformation, the life of the chastening of the attributes, the life of the restoration of the ways unto purity, goodness and truth, even in relation to eating and drinking. There were those who could endure the baptism of John, and in so far, the way was beautiful for them, but they could not endure the baptism of Jesus.

Now you will remember the instance where it is

said that the Master spake such words as these: "What went ye out for to see? A reed shaken with the wind?" Here He was relating [His questioning] to the ministry of John the Baptist. And it is reported that He said, "Of all born of women there hath not arisen a greater than John the Baptist. Nevertheless, he who is least in the Kingdom is greater than he". Why did He challenge anyone concerning the teachings of John? Was He not Himself John? Was He not the Teacher, for the Great Love, of the pure way of living? Was not His voice as the voice of one calling in the wilderness for a return unto the beautiful life? Why is it represented that He so spake to them?

What went they out to see? A reed shaken with the wind? To receive teaching that could be modified and shaken from its foundations to suit those who could not receive it? Nay, verily, it was Truth that must be applied to life, Truth with sure foundations to make the life pure and beautiful, Truth that would heal custom and abolish false tradition, Truth that would illumine the mind and baptize the life with a new power. Yet though that life is the most beautiful on the outer planes that could come to all Souls, nevertheless those who be in that life are less in their state, estate, their stature, their consciousness, their realization, than the least in the Kingdom; that is, than those who have realized even in the least degree the Kingdom within them. There are many living the pure and beautiful life, but they are just seeking happiness through it. So far it is good; they can stand the baptism of John, but they cannot follow Jesus. As fishers they have found that which will be most helpful to them in life. But there are greater things in the Sea of God's Mystery. The greater includes the less, but the less [does] not [include] the greater, though [it] may be related to the greater, and [is so] in this instance.



There were those who sought to fish in deeper waters, and they would follow Jesus. It is said the Greeks enquired whether they could see Jesus. Even those who became disciples, desired to see Jesus. Was it to see a man? A man could be called Jesus, and many have borne that name in Jewish history and in Old Testament history as well as in later times. But to see a man who is called Jesus is not necessarily to see Jesus at all. For Jesus is GOD'S Man in manifestation. HE is the ARCHE in motion on the outer planes. HE is the resultant of that motion. HE is GOD'S artistic exposition of the Divine Idea and Ideal. The Jesus exposition touches not only the circumference of life and [shows forth] the beauty and the joy of a purified outer life; but it [expresses] the inheritance of such a degree of Love that the motion of the ARCHE within the Being leads that one who is in Jesushood to love all and forget none.

Now you will understand how some found it difficult to follow Jesus—not the man. And you can understand easily how the world has not followed Jesus, though it has believed in HIM, or professed to do so; because to follow HIM is to learn how to love, to become embodiments of Love; [and] it is to purify the outer [life]. Oh yes, [that] must be done. But the inner [life] too must be purified. Not only that, but [it must be] exalted into the state wherein it can express the motion of the Divine Mystery in the ARCHE of Being, that it may be the vehicle for the Streams that flow from that Divine Centre to express themselves in embodiment [as] GOD'S Man, [that which] the Divine meant [and which] the Divine ever means for every Soul in manifestation upon these planes, and upon all such worlds.

“We would see Jesus.” Well, see HIM as the embodiment of Love. You cannot see Jesus without seeing that embodiment. Some phosphorescent dis-

play might attract you and deceive you, but if you would see Jesus, you must see Love in embodiment. You will therefore understand also what it means when it is affirmed that some said "We would follow Jesus". To do so means to be children embodying God's Man, children of Love, the expositions of His glorious Art, the living sculpture revealing the beauty of His Glory in embodiment, the human symphony, the whole Being in motion, the symphony of Love, the Being in the motion of Love.

You have to fish in deeper waters for Jesus than for John, the life that John represented; that is, the baptism of John, the purification. For Jesus is not only the purified Life, but the radiating Life. HE is baptised until HE becomes clothed with the dignity of Heavenly Kingship, so that HE can reign for GOD; the Kingdom of GOD reigns in and through Jesus. Oh, it is no shallow life that is an embodiment of Jesus. And you do not find HIM in shallow waters. So you will understand that HE is the exposition, yet more inwardly than is the life of the baptism of John, of the motion of the Divine ARCHE, the concentric Mystery of GOD, up into which all our potencies are gathered, [and whence] they derive their magnetic potency, and whence they flow out through all the realms of our Being.

There are yet greater things to find, and the Christhood is one.

#### FINDING THE CHRISTHOOD

It is represented that the Master asked His intimate ones what they thought of Christ—Whose Son HE was. In the New Testament it is presented as if the Master [had] applied [the question] to Himself. Oh far, far be it from any of you ever [to think] such a thing of Him! It was not His way. It is not the way of the Heavens at all. A Messenger

of GOD does not say, even to His intimate ones, "Who do ye think I am?" He does say to them, "What think ye of the Message I have been honoured to bring to you?" It is the Message that testifies of the FATHER-MOTHER, though the Servant must be as one who has passed through the baptism of John, if need be. Certainly the life of purity and goodness must be there, and he must have known the baptism of Jesus and become GOD's Man, GOD's manifestor through embodiment.

When the Master asked the question of the intimate ones—"What think ye of Christ? Whose Son is He?"—He was probing them to the deeps to express the inner motion of their own Being, to make concrete the questionings which He had witnessed within them.

Some went back from Him at that period. He had to probe them to the deeps. What think ye of Christ? Whose Son is HE? HE is no man, but the Son of GOD in the Heavens—in the Heavens even when realized by the Soul. Whose Son is HE? HE is GOD's Man, not only in the manifestation, but in the realization. For Christ is for the Soul a state wherein GOD HIMSELF in great degree is realized in consciousness. So that that Soul is henceforth ever one with GOD's Eternal CHRIST, the Son of GOD Who is ever in the Bosom of the FATHER, and [the Soul] is never out of [that consciousness.]

The Master was leading them into the deeper waters as fishers of the great Mysteries. It is a glorious thing to be as Jesus. Oh, that all the world [were] as Jesus—that is, back into the Jesus-life and the Jesus-embodiment and the Jesus-manifestation! For when they are there, they are on the threshold of Christhood, GOD's Son, as a state of transcendent realization within themselves, wherein they not only become as GOD's Man for the manifestation of His Divine Idea as to what life should be, but GOD's Son

for the realization of all that the FATHER-MOTHER hath purposed through HIS Heavenly ARCHE within the Being, and the motion of the Lifestream which HE doth cause to operate continuously upon that Heavenly Principle so that it sends forth its streams and potencies through the Being.

What think ye of CHRIST? If you look to a man to find CHRIST you will never find HIM; any more than you would find Jesus, though you may find manifestations of Jesus—as it should be in all the children—and you may behold the Glory of CHRIST radiating through a Soul. But to find CHRIST you must find HIM within in the deeps of your Being. You must lean on GOD there. Yes, there, where HE is in the Divine Principle of your Being. If you would come at the Mystery of GOD, as a fisher upon the great sea of the Mystery of Life, then you must seek there unto the finding. And you will find if you seek.

CHRIST is no man, but HE is in man. HE is not within the confines of a human embodiment, but HE can fill that embodiment because a Soul's embodiment is not to be measured by the measure of the outward stature of the vehicle through which the Jesus embodiment is made manifest. For the stature of CHRIST is a stature of potency, of power, of consciousness, so that the Being in whom CHRIST is, is related ultimately in consciousness to all the worlds, to all the realms, to the Universal and the Absolute, and comes into high realization of the Mystery at the heart of the Absolute and the Universal manifested in all the realms.

There were those in the days of the Manifestation who were specially attracted to the innermost things. They were those who went on to know the LORD. Philip-like they often questioned where they could not see with the understanding, nor perceive with their intuition, yet [they] somehow sensed with the

Spirit in them, through its motion through them, the Mystery. Thus the question—“*Show us the Father-Mother that we may be sufficed*”—cannot HE be demonstrated in some other way calculable [by] our imagination, measurable in our heart’s emotion? Yet it could not be, except by realization. “Have I been so long time with you, and yet dost thou not understand, Philip? The FATHER is not seen after the manner in which you suggest. HE is realized, *realized*. And ye have known HIM, and ye shall know HIM again. And ye now know HIM in some degree; ye are coming to know HIM in greater degree. The FATHER-MOTHER dwelleth within you in the Heavenly Principle of your Being in its dual mode of motion, in its inward and upward motion, in its outward and downward motion.”

So if ye be fishers on the great Sea—and surely you are, each one—here are great Fish for you. They are not easily landed, no. Many find it difficult to land even that which would be represented by the teaching of John—to live the beautiful life. How much more that of Jesus? And remember, many who desire to love beautifully, to live beautifully, because of the bondage which tradition, custom, habit and acquired tastes and desires impose upon them, find it difficult even to fish for such glorious things, though they profess to be deeply interested.

#### THE INGATHERING

In the story it is represented that when the net was brought up there were good fish and bad fish [in it]. The term “fish” means Mystery; it is so in Hebrew, it is so in Greek: it is used mystically. True, the term has often been misused and a wrong meaning given to the teachings, a misdirection to the thought, and consequently, misinterpretation of the meaning. It is beautiful to think of the Soul as

sharing in the great Deep of GOD's Mystery and being a fisher in its vessel upon that Deep, partaker of the Divine motion of the waters of that mighty Deep, having within itself the qualities that enable it to respond to the Divine motion. Bad fish represent misinterpretation of the Mysteries, since the term fish means mystery. You can misinterpret, you see, what is good in itself.

In this fallen world how great has been the misdirection, and how terrible the misinterpretations of the most sacred Mysteries of GOD and the Soul. When you look out upon the world you understand its interpretation of the ways of life [which] follow custom. Custom breeds habit, and habit desire, and as a resultant desire [seems] something that is quite natural and should be satisfied by eating and drinking in the ordinary ways of enjoyment. When you think of the world to-day, you can see how sadly the beautiful life has been misinterpreted, how far the children fell from the Edenic state wherein purity in [all the ways] of life was a natural part of the exposition of GOD's Mystery within and through the Soul. Think how difficult it is to sort out the bad interpretations from the good. For the moment you begin to do that, people think that you are a crank, that you are deluded, or the ultra-orthodox would think you a heretic and label you such, and heresy is thought of as of Satan himself.

It is a remarkable thing that, in the development of the world's thought during great ages covering thousands of years, the heresy of to-day has become the orthodoxy of the morrow; that is, the world's thought is accommodated [to] its beliefs, so long as the beliefs do not affect the life; so long as they do not touch the tastes and the desires, so long as they do not upset customs, and smite unto the overthrowing of traditions. Men and women do not mind so much about beliefs, though some would

contend over those; but it is where you touch the life that they raise the difficulties. How hard it is for the Children of the Kingdom to-day to gather in [expositions of] the true, beautiful life, the pure life, the way of right living and feeling and thinking, right eating and drinking. Yet do not despise such fish, such sacred parts of the great Mystery in exposition. Beautiful and noble living is a part of God's Truth expounded in embodiment.

And because, even in the Records, sad to relate, there were associated with the Master the habits and customs of society, where He was portrayed as one who ate and drank and was a winebibber, can you wonder that (this, of course, is metaphorically stated,) on one side of the Church that represents His Kingdom upon the earth, there should be the abattoir and the shambles, and on the other that which represents the distillery and the brewery? Where is Jesus, even in the Records, except in name, in statement? He is [found] in the belief that He was compassionate, all-pitiful and beautiful, yet they have made Him a victim of tradition, custom and habit. Is it any wonder the world has not seen Jesus unto the understanding of Jesushood and the embodying of Jesushood, when even the Church itself that professes to teach the Kingdom which He came to reveal, follows the [false] traditions, customs and habits, and condemns those who dare to change [those] habits and purify the customs and blot out the militating traditions of the ages?

Bear with me. It fills my Being with exceeding sorrow to think that He could have been so betrayed, and that the *lie* could be believed as it is even unto this day.

Thus it comes to pass that in the ingathering of all who were fishers upon the great Deep, it is difficult to land the Jesus-life, for the play of forces against such embodiment is so great. Theoretically

every true man and woman loves the thought of Love, and would praise the thought of a life embodying Love. But theory is only an intellectual vision and statement of the vision. The concrete is the reality. Do the theorists believe the concrete? If one tells them that they must learn to love everybody if they would be like Jesus, if they would follow Jesus, on hearing this they are aghast. They say: "What! Must I love everybody? I could name many I could not possibly love."

Now if you made an adventure into the Unseen World, and were carried up to the gates of the Angelic Spheres, you would hear the nature of the reception there to such [Souls]. They would be informed that no one could enter into the Angelic World and abide there who had not learned to love everyone. No, you must learn to love everybody, whatever their idiosyncrasies. Just as you see other people's idiosyncrasies and think you cannot love them because of such, so do they look at yours and wonder how they can love you. You forget whilst you are looking at theirs, that they are meantime looking at yours. Oh, abolish [such an attitude!] It is all a part of the betrayal. You must learn to love Souls, and penetrate their idiosyncrasies.

We do not want all Souls to make manifest their qualities in the same way. There is no monotony in God's Christ. Even in a tree there are no two leaves alike, though every leaf bears the impress of the tree. There are no two flowers alike. Would you have two Souls alike? If so you would want that which would be out of harmony with the Divine Purpose. Recognise each other's attributes; not blaming any because they have not your attributes, any more than you would have them blame you because you do not seem to have theirs, or in the same degree. You must learn to love everybody. There is no other way of knowing Jesus, or of



finding Him. To find Jesus is not to find any man or woman or system or church. It is to find the Life, *the Life*; the Life that can love beyond all tradition, all customs; that can love beyond all limitations. [It is to find] Love that looks through everything into the heart of the Being; Love that can command those qualities that seem to be idiosyncrasies, and cause them to come forth into beautiful bloom in life, making manifest their inherent spiritual, divine [origins.] That is Jesushood.

And ye have been seeking here, seeking as fishers upon the great Deep, seeking in these Teachings for the Divine Mystery. If you would find Jesus and would have such a fish, such a Mystery, you must find this Life, and nothing less than this Life. Jesus Himself was called Ichthus, the Mystery; that is, the Master was called that, but it is in the Jesus Christ the LORD manifestation [that Ichthus, the Mystery, is found.] If you would find this Mystery of Jesus, then it must be through Love. It is the finding of Love. Find GOD in yourself as Love, and you will find Jesus. For these are terms to express glorious states of consciousness, realization and embodiment.

Yet we would have you find CHRIST, and even the LORD; those greater, still greater Mysteries of experience wherein you become one, not only in your Love and in the motion of Love and the service of Love, but one in the motion of your Divine Streams Godward so that you touch all the realms at last, and through your contacting of those realms, you become one with CHRIST. HE is in you. HE is over you. HIS realm is within you in the Principle of your Being. It relates, you see, to the realm of the Eternal CHRIST. Ultimately, you are ever with HIM, never away from HIM, unless it has to be for ministry; but in consciousness always with HIM.

See what the religious world has missed in its fishing in shallow waters. See what it has lost

through misdirection. See the night into which it has plunged itself through making religion a sport instead of the great purpose of life. See the real Jesus it is seeking for and does not find; the real Christ it believes in but does not understand; the Living LORD it hopes some day to know, yet of Whose Reality it has not the faintest glimmer within its consciousness, nor of the nature of the splendour of His Love, and the far-flung glory of His Wisdom. It thinks of HIM, as it does of Jesus and of Christ, personally.

If ye have found that which all the world is seeking for, there is no rest to the Soul because of the Divine Principle that causes the motion within, until it finds GOD's Man, GOD's Christ, GOD's LORD. If ye have found, even in some beautiful degree, these great Fish, these sacred Mysteries, what a Wealth has been gathered into your net! As you have put away the wrong views of life, the misinterpretations, the misunderstandings, as you empty your net, too, of these things which you cannot make use of, as you put off also from your life every false adornment, so that you become natural and beautiful before HIM; [so] you [must] put away every quality that cannot take the lustre of His glory, cannot be of HIM, and therefore must be put away, laid aside and emptied out of the net of your thought, your mind, your heart. If ye have found these great things, rejoice, rejoice! With them there is that in the finding which should be to you the testimony of the unwearying of the Divine Purpose and the Glory of the Divine Love.

And though I may not dwell upon it now, having kept you so long, yet I will name it. For over eighteen hundred years the Church, that has professed to be the Kingdom of God upon the earth, has been fishing upon the great Deep and seeking for that Mystery through which human redemption

was to be effected—the Mystery of the Oblation. The Church is where it was in the early Christian days knowing nought of that exposition of the Divine Love, that Mystery of Divine Travail, that embodiment of Divine Passion as is revealed in the Oblation; knowing nought of such a redemption as the Oblation interprets, such a world burden-bearing as it embodied, such a healing of the Planetary Heavens as it accomplished.

But ye have gathered something of the Mystery into your nets. It is a great find. There is no greater Mystery, for the very Passion of GOD is in it. Have ye not cause to rejoice? Have ye not reason to be glad before the LORD? Think of it! Ye have come through the baptism of John unto the finding in some degree of Jesus. Ye have glimpsed the Glory of GOD's Christ as well as seen the meaning of GOD's Man. And ye have heard the Message of your LORD, having caten, if in fragmentary portions, yet of the real Bread of the Divine Wisdom. And ye have drunk of the Cup filled from the Sacred Chalice of His Being. Ye have had the Mystery of the Oblation unveiled to you which interprets all the travail of the Ages, the meaning of the Master's coming, of His sorrow, of His passing, and of these days of the Return.

O Children of the FATHER-MOTHER, think what HE has given to you! And HE will give you yet more if you will cast your net on the right side, *on the right side*; that is, seek truly, seek rightly, seek humbly, seek lowly, seek lovingly, seek divinely.

And ye will yet see more and more beauty in the ministry of John in the days of the Manifestation as He interpreted the LORD's Man Jesus, and GOD's Holy CHRIST and Only Begotten CHRIST, and revealed the beauty of the LORD Presence as something within the Sanctuary of Being to be come at by each one. And having found so much, bless HIM!

With the motion of Being praise HIM! Let the service of life worship HIM! And let every part of you adore HIM! Thus will ye bring Glory unto HIM—the only Glory HE seeks; the splendour of HIS Love filling HIS children, and pouring itself through them to turn the night of this world into the splendour of day, its bitterness into a life full of sweetness, its conflict into most harmonious conditions, and all the striving and the travailing into the life that is GOD's Man.

I

*Now there is at Jerusalem by the sheep market\* a pool, which is called in the Hebrew tongue Bethesda, having five porches.*

*In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.*

*For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.*

*And a certain man was there, which had an infirmity thirty and eight years.*

*When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?*

*The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.*

*Jesus saith unto him, Rise, take up thy bed, and walk.*

*And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.*

St. John, ch. 5, vv. 2-9.

\*Biblical marginal note gives *sheep gate* as alternative.

## THE MYSTERIOUS POOL

**Y**OU will recognise that [the theme] has relation to the story read from the New Testament\*—the Pool called Bethesda, which was by the Sheep gate.

The light contained in a story is not in the letter. The letter is the sheath that may hide it or reveal it. The light within a house is not in a window through which it shines, though it uses the window as a vehicle. God's Truth is in the Sacred Flame we name the Spirit. That Flame has its motion in the innermost, and all the radiance that may proceed from it through manifold vehicles is of itself and not of the vehicles, though they are the receivers and distributors and, under some circumstances, revealers of its reality and its motion. It is thus with sacred story. It is thus with the story of the Sacred Pool. So many things associated with the life of the Master have lost their real significance through the merely outward trend given to them, even though associated with a work of mercy, of graciousness, of loving kindness. For it is natural that many such works were associated with His Life. But the value of them all was in the light that lay behind the story, that had its motion in the motion of the sacred Flame. Even the acts [in His Life] had their meaning. When rightly interpreted they were known to be the exposition of the Love and Wisdom of the FATHER-MOTHER.

The wonderful story of the mysterious Pool is allegoric. I need not [give] you the reason why it is not in THE LOGIA OR SAYINGS OF THE MASTER†.

\**vide* St. John, chap. 5, vv. 2-9, reprinted p. 60 of this volume.

†Some years after this Unveiling was given, shedding great illumination on the Story as found in St. John, Chap. 5, the Author published profound Logia on the theme, in THE HERALD OF THE CROSS, Vol. X, under the title of The Pool of Mystery, and also gave an Unfoldment on this Logia, posthumously published in THE HERALD OF THE CROSS, Vol. XIX.

There are other things also not yet in THE LOGIA. The allegory had, and has, a general and a particular meaning; a general and a particular application; a significance that for this World in its present estate and human needs is universal, and for all the children who are returning, is individual. And to those two aspects I invite you to follow me as I would unveil this allegory.

### THE GENERAL APPLICATION

Though the story seems to centre in a man afflicted with impotency, the man is but the type of the spiritual estate of most men and women. Impotency is the lack of power to vehicle rightly, to manifest truly, to realize divinely. Impotency is not simply related to the outer vehicle. But that which produces impotency, as I will name it for the purpose of emphasis, in the body as the loss of vital force, is but the outer expression of the loss of vital force in the other vehicles, even unto the Being. All power is of the Highest, over us, around us, and within us. And the power that the Divine World can convey to us is exactly commensurate with our power to respond unto the receiving of it. So that even the Divine World, in healing impotency in the Being, can give only in the measure in which the Being can receive.

Now the man being a type of humanity in the general sense is represented as having been reclining in one of the five porches which girt the Pool of Bethesda; for it is said that there was a multitude of impotent people there. You see, if you took it literally, they must have been very large porches to hold a multitude of people beside a small pool! But when you understand it mystically, it is true that the five porches are crowded with multitudes of impotent people. There are afflictions which

come from without; they are super-imposed, and sometimes the children of men suffer greatly as the result. Such have to be differentiated and distinguished from those illnesses which arise from the inner states of the life. Impotency is of the latter; it belongs to the inner. The multitudes who lay there were not only amongst the impotent, but they were of the blind, and the maimed, and the halt. They could not see. They could not hear. They could not walk steadfastly. They were crippled by the way. And yet they were all by the side of the Pool, the Mysterious Pool.

The Mystery [of the Pool] was associated with the Heavens. It is said that there were seasons when an Angel came down unto the Pool and troubled the waters, and that whosoever succeeded in getting first into the water was healed of whatsoever tribulation he or she suffered from. We will see the exquisitely beautiful significance of this Angelic Mystery, but first of all we will look at the porches wherein the multitudes lay, on the very threshold of the Pool, the mysterious Pool of Healing.

Every one who suffers, suffers through the deflection, or the perversion, or the subversion by a process of suppression, of the five senses. The five senses are naturally thought to relate to the body. We think of seeing and hearing and smelling—inhaling, that is—and tasting, and touching, as *the* senses. Of course, we have them in the outer vehicles. We rejoice in the glorious adaptation on the part of the Divine Love and Wisdom to our inner vision that the Being can look out through the vehicle of the outer vision to observe the world and relate and correlate; and also to have the faculty of audicence, hearing; and that of taste—what a remarkable gift it is—along with that of smelling, the power of differentiating through the nostrils. Like the [faculty of] taste in the mouth, you differentiate,



and when truly cultured, the differentiation can be even to fine proportions. Then we have the sense of feeling, sometimes called touch. But feeling is much more than touch. Touch is the generic term to express feeling. We can be feeling without touching at all—that is, touching outwardly.

Now those five senses are the porches within which—note this—all impotency and blindness and lameness and deafness and dumbness are to be found. Within those porches the multitudes lie. For the five senses of the body are but venues through which the real sensory powers of the Being move outwards through the vehicles, through each realm, even to the outermost. For the senses belong to the Being: they are of the Soul. You must always have the power of sight; and the power of audience; and the power of inhalation and what we call smelling—that is, the power of differentiating through inhalation; and the power of taste; and the power of touch, but not simply on the outer; the touch is in the sense of feeling.

If the sense life in the inner and right through all the vehicles were healed, correlated to the Divine Centre, magnetically true in equilibrium through perfect polarity, then there would be no impotent people lying in the porches outside the Pool of Bethesda. The senses, you see, have come to be related to outer things; like the word sensuousness which has come to be in general use with some people as if it were an evil thing in itself, because we use that other form of it to express that which is evil—sensual, meaning a degradation of the sensuous.

But that which is sensuous is true, it is beautiful. You will have it wherever you go in the Universe, wherever you are functioning in your Being, wherever you are ministering for the Divine. True, [it will be] in different degrees, but all the elements proceed from the one great Mystery. And the

Divine World is a sensuous World, but in a Divine sense. And all our senses are of the sensuous elements, but in a Divine sense. So that a perfect world is a manifestation in the outer realms of those qualities expressed as elements and essences in the Innermost Realms. And in such a world all that is sensuous is pure, delightful, perfect. Oh, to get back to the root meaning of words, to understand the Divine Language of element and essence and substance and breath!

This will help you to understand what I mean by men and women lying in one [or other] of the five porches. They may visit them all; that is, they may be suffering through all the porches. The porches are venues, not only resting-places; they are venues. The world suffers through the degradation of the senses of the Being, the qualities of the Being expressed as senses. It turns the exquisite sensuousness of the Divine World as expressed even in an outer manifestation, into a form of sensuousness that does not reveal the beauty of His Love and the glory of His Wisdom. It is thus that the things that are sensuous, and even the senses themselves, have come to be written of, spoken of, and thought of as evil in themselves, by those who neither speak of them, nor write of them [with illumined understanding.] I would just say in passing that when you get into the Divine World you are not going to be nebulous creatures bereft of all the Divine potencies of your Being; but you are to be formulations of high order, images in most exquisite embodiment of that ONE Who fashioned you.

Now you will understand in the general sense, the healing application of such an allegory. It is Jesus Who brings healing—the Jesus State, the Jesus Life, the Jesus Word, the Jesus Love, the Jesus Compassion, the Jesus Pity; these make men and women see correctly, hear correctly, differentiate correctly,

taste correctly, feel correctly. Jesus heals the multitudes who are within the porches. It is even Jesus Who commands the impotent [man] to take up his bed and walk. It is Jesus Who says to a Soul, "*Wilt thou be made whole?*" And the man is represented as having said, "Why ask me that? Sir, here I am. I have been waiting for years and years and years"—that is how some people do wait, years and years and years for that which is beside them—"Sir, I have no man to take me and put me in the waters when the Angel comes to trouble the pool. When I would essay to enter the waters, another steps in before me and gets the blessing." No blame on the one who gets there first, but a sad lack that no one could help the man. Yet it is said Jesus only spoke to him. He did not lift him and put him in the waters. But He spake to him—"Why, man! Arise! Take up thy bed and walk!" The man heard [the command], and with a strange impulse to obedience, he obeyed the voice who spake to him; though, it is said, he did not know Who Jesus was. And he arose and took up his bed and walked, after all those years of impotency.

It is Jesus, the state of Jesus, that can bring back to the human mind and heart the hope of a new Life. It is through learning how to be all-pitiful and divinely compassionate, and what it means to be a radiant Child of Love, that a Soul is enabled to arise and take up its bed and walk. For what is its bed? The couch on which it has been resting. What is that couch? The state in which it has been abiding. Rise up! Rise up from your couch! Rise up out of your state! Take your state with you, but change it! It is no longer your resting-place. Change it! Take up thy bed and walk! And the man [in the story] did so.

It is an allegory. It would seem as if the Mysterious Pool played no part at all in relation to his healing;

but it did. In the first place, he was on the threshold of it. In the next place, he acknowledged that it had healing virtue, but somehow he could not appropriate it, he could not get there. But in the third place, it was presented to him under another form. For Jesus, Jesus as a Redeemer—not a man, but the state—represents the Pool of Bethesda, the Mysterious Pool of the Divine Mercy. And it is Mercy that heals. When a Soul prays to the Divine to have mercy upon it, the Soul may think it is to escape some judgment. There are no judgments in the Divine Love. There is justice, the desire—that which is expressed in the human as desire—to see in the Soul all that is beautiful; there is the holy purpose of the FATHER-MOTHER in His Mercy. But Mercy is the healing quality of Love. It is Love's gentleness and strength combined in touch, that is, mystical touch, Soul touch, unto the healing [of the life]. When the Soul cannot get into the Waters of its own accord, the Divine Love sends His Servant Jesus. When the Soul cannot enter the Pool of high realization of Angelic motion, the Divine Love sends His Servant, the Healer, to heal. Thus Jesus, the state, the blessed Call unto the state, can say to the Soul, "Take up thy bed and walk! Arise, and do it!" And through following the command of the Jesus Call, a Soul can find perfect healing.

This blessed truth we need applied to everyone, we need [it] applied to the world. Oh, that the world could see how near the Mysterious Pool of the Divine Love is unto it! How speedily its sufferings, its sorrows, its travail, would be healed! The waters of healing Mercy have been poured out upon the world in the Great Love's compassion and pity. But the world has yet to learn how to apply those Living Waters. As you well know, the Western World that professes to follow Jesus has yet to learn Who He was, what He was, what He stood for,

what the Life was unto which He called. It has yet to learn that Jesus is a state of Life in which there is perfect healing and, through the healing, ultimately the acme or perfectionment of the realization of Life upon the human planes; the glorious uprising into the consciousness of a Life that radiates the Divine Love, and expresses that Love as boundless compassion and limitless pity, and tenderness that never grows weary, and strength of purpose that never knows change or failure; that Jesus is the all-conquering One—no man. No, as a man He could not conquer the world. The world runs after men and women, it is quite true, for their position. How soon the world forgets even God's Messengers, and repudiates that for which they stood and stand. But Jesus is a state. Ah! He is God's radiant Child, and He will heal unto the uttermost.

#### THE PARTICULAR APPLICATION

And now I would ask you to come with me whilst I speak to you yet more intimately on the particular sense of the allegory, and show you the wealth and beauty lying hidden in the story; wealth for your own treasure-house, and beauty for your own life.

Just as in the generic sense the multitudes were found within the five porches, suffering all manner of tribulations, but nevertheless outside the Pool of Mercy or the Waters of sweet Healing which the Angelic ministry from time to time affected, so those Children who have known great and glorious things in other days are here represented, though under somewhat different metaphor. The symbol would be that of the five planes of consciousness, proceeding from the outer inward, the fifth reaching in an encompassing way the mysterious Pool of Bethesda where the Waters of Life are contained, not only for

the healing of the life from that part downward and outward, but for the exhilaration of the whole Being. There is, even in the Children of the Kingdom, as the result of their travail through the ages, great impotency. It is easier to come along [to] those five and be a dweller in one of them for the time being, and have a couch for a period within each one of them from time to time, than it is to rise up out of them and enter into that Pool of Living Streams represented by Bethesda.

In the Return of Souls, the consciousness of impotency oft-times overtakes them. Sometimes it seems to manifest itself in the body, sometimes in the feeling, sometimes in the mind, sometimes in the cardiac motion and emotion, sometimes even in the Soul itself. I know well how each one of you from time to time has cried out, "Oh, that I could derive greater potency from the Divine to enable me to rise, to expand!" [You cry out for] the potency that would enable you in the deepening of your consciousness to ascend also, that you might get up out of the night of sorrow, from the land where the shadows fall. Well do I know your prayer for healing.

But here it is not ordinary healing [that is meant]. It is not the healing of diseases in the human sense, nor in the redemptive sense merely. It is that healing which is the perfect equilibration or balancing of all your potencies and elements, and the polarization of all your essences. And when the word comes to you, "Why, child, are you here?" You say, "I have been here for so long, suffering still, and I have no one to help me." That is what every Soul thinks in the depths of its travail. The man is said to have told the Master in the human way, "Sir, I have no man to help me." The Soul has to learn that the help it needs is not in man or woman. There comes a time in the Soul's Return, even as in the process of its growth and evolutionary motion

Godward, when it has to learn to stand alone, absolutely alone, and lean on no one but its [own] Divine Centre. We can never get away from that Centre. If you cease to lean on God, you make the mistake of your life. It is to teach you to lean more on Him that the leaning on others is not permitted to continue. "Sir, I have no one to help me. When these Waters are troubled, how gladly I would get into them, but I do not succeed. I see others going, being helped and healed, but I do not succeed." The Divine Call to you is, "*Arise! Arise and walk! Stand upright! Stand upright! Become upright!*"

You know what it is to be upright? You know what it is to have in the body your standard erect, to be able to stand erect? To be erect—that is, to stand upright—is to be true, to be pure, to be truthful, to be noble in your outlook, in your attitude, to be Divine in your motion. For the Living Stream of Divine Fire that passes through the standard of your Life, whose correspondence in the body is the spinal column, will make you upright, being the exposition of His Righteousness. Arise, and walk!

The human [Being] does not walk on all fours: he stands upon the feet, whose insteps speak of a sublime Mystery in the Divine World. The human [Being] stands with the standard of his body upon the pillars we name the legs. They are all symbolic of inner, glorious, vital truths of the Being. We stand on the two pillars of the Divine Love and Wisdom. And if we stand upon those, we will be Children of perfect Love, and Children who radiate the Divine Wisdom in all our going and coming, our inward motion which is upward, and our downward and outward motion, which is the motion of service for Him.

Where is the Pool, the Mysterious Pool of Living Waters in such a Soul's experience? It is at the

threshold of the five porches. It is the Chalice that contains His Love in its tenderness, which embosoms a Soul in its sorrow, and heals it. So many of the Children seem impotent to trust that Love. They think they do. They say they do in their best hours and moments. But, oh, to trust that Love absolutely! Of course, it is to know it; it is to have it. To have it is to know it. To know it is to trust it absolutely. To trust it absolutely unto the knowing of it yet more fully, is to be perfectly healed. Arise! Take up thy bed! Stand upright, and then walk! Be true, be pure, be noble, be Divine in your love; and then seek to walk in the sense of service. To walk before HIM means to serve HIM. Stand upright! Be pure in desire, in feeling, in purpose, in intention, in motion! Stand upright! Yet that is not all.

There is introduced in the allegory a revealing that it was the Sabbath day; that the Jews found fault because the Master healed on the Sabbath day; found fault with the man because he was healed on the Sabbath day; because he took <sup>up</sup> his bed and walked with it on the Sabbath day.

It is quite true that as the Master moved amongst men and women, the leaders and teachers of the people strained at gnats, as it is said, and swallowed camels; that there were those always ready to see an opening wherein they could smite Him, or [smite] those who loved to follow the way He taught them. But the real meaning of the introduction of the Sabbath day was otherwise than the narrative represents.

The Children of the Kingdom are saved unto the perfect Life on the Sabbath Day. It is not the seventh day in the week, nor the first day; but it is the seventh great tone in the octave of Life. It is the seventh great epoch in the Soul's ascension. When it stands upright, it enters into and passes through the sixth degree of the Divine World



consciousness; and the coming of the Sabbath to it gives it perfect equipoise. For Sabbath, as you know, means rest; and rest is equipoise. The result of standing uprightly and walking truly is equipoise.

It is a beautiful thing when a Soul from its own Centre on the sixth plane can move through the fifth and the fourth and the third and the second and the first planes, judging from the without, controlling the understanding and the emotion and the desire and the feeling, and the vision and the hearing; when the Soul has the power of holding from the Centre the five apices of the pentagram which represent the five senses of the Soul expressing the Divine Man. For those five are the venues, as well as the potencies of the venues, by means of which the Soul senses all [the Realms of Being] and passes through them, even to the outermost if it must needs go there for ministry.

So you will understand how it came to pass that at last healing was accomplished on the Sabbath Day, the Day of the Soul's Return. The Soul was returning to the Sabbath, but it could not get past the five porches. Even to a Soul returning, it must needs be said, Arise, and stand upright! Be true, be pure, be noble! Let your love be Divine Love. Let your ways be interpretations of the Divine ways. It is the only way. And if you do [so seek to arise], the Angel will come at once and trouble the waters; that is, the Angel of the LORD HIMSELF will pour into the Pool of your Being with its magnetic waters, the Streams of the Divine Mystery, and then it will be for you the Sabbath, the life crowned with the Divine Man, with the Godlike brow. This is not in a human sense, though even through the human the radiance should be, will be there; the Godlike brow, the noble understanding of the Divine Love and Wisdom; the Godlike heart, a chalice full of HIMSELF, and none other; no room for any other.

When HE fills the Being, HE fills all the Being; so that when a Soul loves GOD, all its love, in every individuate expression of it, and every personal equation expression of it, is an exposition of HIS own Love, so that the Soul loves divinely, everyone.

It is thus the FATHER-MOTHER doth work for you, with you, unto you. For it is the Day of the Sabbath, the Day when ye are all to return into the consciousness of HIS perfect healing, the healing that is the perfect equipoise of all the Being.

And this word in closing: if I have retained it to the last it is not because it is of least importance.

The Pool of Bethesda was by the Sheep-gate. The Waters of the Infinite Love, so full of magnetic power, were by the Sheep-gate, adjacent to the five porches. This is not the sheep-gate which is said to have been the sheep-gate of Jerusalem through which the sheep went in and out of the city. No, the sheep is the symbol of a Soul in its motion as a Child of the FATHER-MOTHER. The Good Shepherd doth know HIS sheep. HE calleth them by name, and they follow HIM. So the [term] sheep represents the attitude of the Soul as a Child of the FATHER-MOTHER. And the Sheep-gate is the Gate of Obedience, without which there is no perfect healing, no equilibrium, no polarization of consciousness, no high estate ultimating in the Sabbath of the LORD. To be obedient unto HIM is to respond to all unto which HE calls, and to be for HIM in HIS way, in all that HE would command. And HIS commands are never grievous unto those who love HIM.

I



PITY

COMPASSION

LOVE

SELF-ABANDONMENT

SELF-SACRIFICE

SELF-DENIAL

*The Order of the Cross*SPIRITUAL  
AIMS AND IDEALS

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FOUNDED OCTOBER 1904

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PURITY OF THE MIND  
PURITY OF THE SOUL

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