

and Abiram (a similarity which suggests varying traditions of the same occurrence), the determination of Moses to establish his rule by the application of his knowledge of what were then secret sciences of electricity, the chemistry of explosives, and so forth. Exactly similar effects could be produced by dynamite, powerful batteries and other means of that kind, which would undoubtedly have a supernatural character to the uninformed. Students should carefully compare this passage with Numbers xvi. The symbolic meaning illustrating the play of natural forces on other planes of consciousness is determined by the 8th and 9th verses. The presence of alcohol in the system of one who attempts to enter the mystical state implied by "the tabernacle of the congregation" would in most cases be fatal, if the attempt were successful, which in such cases it will rarely ever be. The sanctity required in the true priest is a necessity, and is the means to an end, not the end itself. If this were more generally understood, there would be less hypocrisy, less assumption of that which is an empty condition of self-righteousness—"filthy rags" as Isaiah calls it.

July 28. Numbers x: 29-36.

On purely historical lines it would seem that Moses was sufficiently acute to be fully apprised of the value of the assistance of one familiar with the ways of desert life as Hobab, who had dwelt there all his life must have been. "Thou shalt be to us instead of eyes." It was this incipient doubt in Moses which prevented his final triumph. He had not that entire reliance on the Lord with which he endeavored to inspire his followers and they naturally though unconsciously reflected his unbelief. The real agnosticism, doubt, want of faith, call it what you please, in the church leaders of the present day, is the cause of the scepticism and lack of interest in spiritual things exhibited by the masses. It is no use to encourage with promises as Moses endeavored to with Hobab, or to make a demonstration of fine words as in verse 33 and 36, or to consume the people with fire as narrated in the beginning of the next chapter. People don't believe that the Lord is going to burn them up for not believing that with which you are not yourself conversant. Tell people

what you know, not what you have merely heard from others, and belief will need no encouragement.

August 4. Numbers xiii: 17-20, 23-33.

This passage is full of allusions to the conditions of some phases of initiation, or admittance to higher aspects of consciousness. One has to make the necessary attempts to reach that "promised land," the Canaan of the soul. In verse 22 we read that Hebron was built seven years before Zoan in Egypt. This allusion to the neophyte's period of probation, together with the definition of the time as the "time of firstripe grapes," and the mystic period of forty days, during which they were spying the land, establishing the occult nature of the illustration. The beings who inhabit these other planes of consciousness, the Nephilim, or sons of Anak (historically, descendants of the third and fourth races), are to be conquered by those who realise as xiv: 9, that the Lord is with them. It is the process of regeneration or the new birth that is being described in these wanderings of the Israelites, and the historical aspect is of quite secondary consideration.

August 11. Numbers xxi: 4-9.

According to the Bible record over seven hundred years, that is, from 1452 A.C. till 726 A.C., the serpent of brass—copper in the Hebrew—which Moses made, was worshipped by the Jews. Hezekiah, as related in II Kings xviii: 4, "removed the high places, and broke the images, and cut down the groves, and broke in pieces the brazen serpent that Moses had made; for unto those days the children of Israel did burn incense to it." It does not appear how long its properties as an antidote for snakebite survived, but it would be absurd to consider these allegories as historical chronicles. In the most mystic of the Gospels we have the clue to the interpretation. "As Moses lifted up the serpent in the wilderness, even so must the Son of Man (Manas) be lifted up; that whosoever believeth may in him have age-enduring activity." John iii: 15. People still worship the image in ignorance or forgetfulness of the reality.

Avoid doing what you would blame others for doing.—Thales, 464 B.C.