

Contemporary Mystic Christianity **Bible Self-Study Supplement**

Egoic Union With the Shekinah Glory

And the Lord said unto Moses, Depart, and go up hence, thou and the people which thou hast brought up out of the land of Egypt, . . .

Unto a land flowing with milk and honey

— Exodus 33:1-3

Spiritually, the promised land of milk and honey lieth "up hence;" it is the realm where polar opposites are blended in unity and where the Ego becomes one with the Shekinah Glory.

On the journey leading to that blessed realm the Lord sends an Angel to go before the promises, moreover, to drive out the Canaanite, the Perizzite, the Hittite, and the Jebusite. Whatever obstructs the path to spiritual realization will be removed. Such are the Law's inevitable rewards to those who harmonize their lives with its perfect operation.

The Tabernacle where man and the Most High met in sacred communion was moved "afar off from the camp," away from personal trivialities and discords incident to the daily mingling of unperfected individuals. Unto that Tabernacle went everyone who "sought the Lord."

Moses entered the Tabernacle in the sight of his people. Having entered, a "cloudy pillar descended, and stood at the door of the tabernacle, and the Lord talked with Moses . . . and the people rose up and worshiped, every man in his tent door." — Exodus 33

Moses had received the command to bring up his people. For this he needed guidance, which he received. "My presence shall go with thee," said the Lord, "for thou hast found grace in my sight, and I know thee by name." In other words, spiritual Law could work in conjunction with Moses because he had established all effective vibratory relationship with it. His name (number) was in accord with cosmic purpose. By virtue of this identity the glory of that Law passed before him. (Exodus 33:19) Its full sweep and majesty was yet beyond his ability to either behold or comprehend: so, in accordance with a law of nature whereby all evolving life is rendered immune to vibratory rates higher than those to which its state of consciousness admits it, it is protected from forces which would otherwise destroy it. Moses was placed in a "cleft of the rock." As the glory passed; it was screened so that its "back parts" could be seen, but not its "face." The activity of cosmic Law in the archetypal region of the World of Thought, the Second Heaven, is but a reflection of its operation on still higher planes. Even Moses, the Initiate who stood on the rock of

spiritual illumination, could not look upon the latter and live. (Exodus 33:20)

Exodus 34:14,28

And the Lord said unto Moses,

... come up in the morning unto Mount Sinai, and present thyself there to me in the top of the mount.

And no man shall come up with thee,. . . neither let the flocks and herds feed before that mount.

And he hewed two tables of stone like unto the first;. . .

And he wrote upon the tables the words of the covenant, the ten commandments.

For the kabbalistic period of forty days and forty nights Moses was engaged on the mount in studying spiritual law, and so clarifying in his own consciousness the manner of its operation that he could translate its purpose into concrete terms understandable to the people. The result was a rewriting of the law inscribed on the tables that had since been broken.

During this time of exaltation Moses learned the goodness of Him from whom the Law derives its infallible authority. He recognized that authority to be "merciful and gracious, long-suffering, and abundant in goodness and truth, Keeping mercy for thousands, forgiving iniquity and transgression and sin." He also learned that the Law "will by no means clear the guilty; visiting the iniquity of the fathers

upon the children, and upon the children's children, unto the third and fourth generation." — Exodus 34:6,7

God is both Law and Love. When He seems unloving it is because of failure to perceive where the perfect law has been violated. No action contrary to the universal Law of good can yield permanent satisfaction and security. Were this possible, imperfect man would everlastingly take refuge in conditions and circumstances less ideal than those designed for him by an all-wise and all-loving Father. Therefore, those who break the law will by no means be counted guiltless. They must suffer the painful reactions, perhaps in successive lives, until the better, wiser way, the way that accords with divine law, has been learned. By reincarnation, each individual is in truth the child of his former self and father of the self he is yet to be. Actions, good or bad, thus carry their reactions even to the third and fourth generations.

During the time that Moses was on the Mount "he did neither eat bread, nor drink water." His activity was solely of a spiritual nature. It had to do with factors pertaining to the inner life, apprehended only in the exalted Consciousness attained by Initiation. According to higher Teachings, the written laws were derived from the sacred Ten Words spoken to Moses on the Mount, even as woman was created from the body of man in the "mystery of the

Garden." Both are reflections of spiritual realities. Herein is to be found the inner significance of the enigmatic statement that woman (redeemed feminine principle) was the first to receive the Decalogue when given on Mount Sinai.

Exodus 34:29,30

And it came to pass, when Moses came from Mount Sinai,

. . . behold, the skin of his face shone; and they were afraid to come nigh him.

When lighted, the inner fire inevitably transmits a glow to the whole personality. After Moses' transcendent experience on the heights of spiritual revelation he returned with such radiance that it was necessary for him to veil his countenance when addressing his people. The experience gave rise to a legend which declares that the Shekinah became the bride of Moses. There is a similar legend with the same foundation concerning the mother Of Jesus becoming the bride of the Holy Ghost.

Moses ascended to the Mount of Transfiguration. Powers developed in each of the four Initiations, (Water, Fire, Air and Earth) were augmented and blended into a unity Of unutterable glory.

Each of the successive Initiations marks a certain degree of mastery over personality principles and corresponding elements in nature. Empedocles, the Grecian philosopher, states this fact thus: By Earth we perceive earth; by Water, water; by Aether, godly aether; and by Fire, the unseen fire."

In the Initiation by Water, Moses' emotional nature was transmuted and his personal causation for this Earth life was completed. The test marking this attainment concerned not his personal karma, but that of his people. He was willing to take the consequences of their sin upon himself if they might thereby be saved.

In the Fire Initiation the final transmutation of his desire nature charged his whole being with the inner Fire. It penetrated to the outermost of the sevenfold sheath wherein it functioned. His face shone and, it is recorded, when the time came for him to leave this earthly life "his vision was undimmed and his vigor unimpaired."

With mastery of mind and unfoldment of his rational faculties, Moses was sufficiently calm and composed to function in the mental realm and take the Initiation by Air. Through this he acquired ability to work with the angelic kingdom. For carrying out the difficult commission of leading, his "stiff-necked people" into the Holy Land, the Lord promised to send an Angel before him.

The Initiation of Earth gave Moses mastery over the mystery of matter. The atomic vibration of his body could be altered at will and the life of his physical instrument prolonged indefinitely. This is the last and most difficult of the four Initiations. It is attainable only after such a complete renunciation of self as was exhibited by Moses when he expressed his willingness to be blotted out of the book of life rather than let his recalcitrant people be destroyed for their misdeeds.

The Earth Initiation also gave him admission into the deeper strata of the Earth and ability to manipulate certain forces of the physical planet, for it bestows literally the "keys of heaven and hell."

The blended fourfold forces of the Shekinah operate in higher spheres only. They do not descend below the level of the World of Life Spirit or, as this realm is also called, the Buddhic plane. This is the sphere Of pure Christ Consciousness where unity is realized as a state of being. It is the home sphere of the Cherubim. In accordance with these related facts, the Holy of Holies, the Shekinah, rested between two of these winged Beings of the Hierarchy of Cancer.

Exodus 40:1,2,34,30-38

And the Lord spoke unto Moses saying,

On the first day of the month shalt thou set up the

tabernacle of the tent of the congregation.

Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle.

And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys.

But if the cloud were not taken up, then they journeyed not till the day that it was taken up.

For the cloud of the Lord was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.

The Tabernacle was completed on the day and the month of new beginnings, time of the Spring Equinox. This was also on the first anniversary of the Israelites' exodus from Egyptian bondage. The Tabernacle was a sanctuary filled with the glory of the Lord. As in the body of man, which it symbolizes, the Holy Presence was never absent, though it was sometimes screened from view by a cloud. At such times the Israelites — those who elected to follow spiritual guidance remained where they were; but when the cloud lifted they went onward in their journey.

There were times when it was necessary for that people in training to concentrate upon incorporating into their lives by practicing the precepts given them. At such times their vision was focused on immediate issues rather than long-

range objectives; their vision was then dim to distant scenes. But when the immediate exercises necessary to their further progress had been accomplished, another period of clear scenes returned and further revelation was given as to the destiny they were to fulfill. After that added distance was covered in the journey that led them at length into the Promised Land.

Israel remained within the shadow of Sinai about eleven months. When they came they were a fugitive, disorganized people: when they left they were a powerful, united nation. With Moses still leading, they journeyed forth, bearing in their midst the Tabernacle for into its structure had been incorporated the fundamental plan and primary directions that lead to the high place of illumined consciousness where the spirit listens only to "the Voice that is soundless" and looks only upon that which is "invisible alike to the inner and the outer sense."

— ***Corinne Heline***