

The Cryptic Cipher of Israel's Flight out of Egypt (Exodus)

This epic of the soul is so cleverly buried under historic factors that its extraction becomes a process of inner tracing and sublimation, to find the jewel in this obscure mystic setting. The story has its equivalent in the Mahabharata and the Ramayana of India. All these are jewels of the soul rather than mere historic recordings. This fact makes them Sacred Texts and it is the reason for their survival as a vital message to man's immortal life rather than the mere physical one.

If one tried to understand all these things **literally**, one would have to set reason and intelligence aside and

believe in a forceful demonstration of miracles, out of all proportion to the usual events in Nature up to this time.

Why is all this Sacred Text written in that style and manner? This is a very logical point. **Why?** The logical answer is that this is all Mystic Text, dealing with man's soul travel, his mind action, his lower mind as the emotional reaction, and their sequences. **It is a hidden message**, written for those only **who walk the Inner Way of Life** and can benefit by the patient study of the Text **until** the Light breaks through by '*His Grace*'. Only such a one will see the **obvious** and **deliberate** mistakes and the intentional illogical presentations which make the seeker **stop, ponder and seek** some more. Here also, "he who seeks shall find." A wise and true student of Life will know at once that there lies a secret message for the soul, to be deciphered and enjoyed as a lesson. It was never intended for the everyday mind of man, as it deals with the Spiritual Qualities of Truth only. Metaphors are but for the sake of illustration.

This clever device of Mystic writing, with an inner key for understanding and interpreting the Texts in the entire Old Testament as well as the New, was for the same purpose; that is, for the benefit of the student in the **mental field**. This is similar to the Ideal seen inside by the Seers of old who made a statue to symbolize what they saw, in order to **arouse** the **devotion** of the simple minded devotees and draw their attention upwards, toward this ideal. It was not the symbol which was to be worshiped, but for the devotee to endeavor

to reach that which the image represented. **Both serve** as a means of **concentration** of the mind, **through study** and **devotion**.

Without such attention to these Jewels, the passages in the Bible would remain in their shell of words, as cryptic external symbolism. What sincere seeker after Truth Eternal is so eager for quick results and immediate proof, that he takes no time to ponder over these Sacred Texts and get into the true rhythm of their revelation so that the understanding may become enlightened? **The Text itself is the test** which separates the true seeker who will continue to **ponder** upon God's Word night and day, from those who read and walk away. No one judges, no one excludes anyone from the wedding Feast of the Soul, prepared by the Almighty King and Merciful Father. All are invited

Are we prepared to bring our sacrifice to the altar of the Beloved? And what animal is that? Not one animal, but all the animals of our '*Ark of Noah*', the soul incarnated in a body which floats over the waters of space, like a boat. This contains all the selfish natures and lower impulses of our mind and emotions which we feel we have no time to give up in order to find this Pearl of Great Prize. According to our present state of consciousness, this is too difficult; it is too severe and takes too long. The enjoyment of selfish pleasures and acquisitions seems so much easier, more real and satisfactory. However, this illusion exists only as long as the mind and senses are attached in the material world. Once the mind has become ruler of the senses, and a true companion of the soul, there is no difficulty in rising above or '*sacrificing*' the lower tendencies, no matter

by what name or symbolism they are portrayed as a needed sacrifice.

Where is the Wedding Garment of the soul of devotion and purity from all the dross of self? When we expect 'quick results' without first purifying the mind and heart, is this the proper respect for such a Miracle of Bliss and Liberation? Such is the state of the soul which comes to its own Wedding and Union with the Lord, but without a Wedding Garment. This is the principle illustrated by Jesus in His beautiful parable of the Wedding Feast. (Mat. 22: 1-15). The modern Saints give a beautiful discourse along these lines, entitled "My Shawl has become dirty, Who is going to wash my Shawl?" A true Master is really a '*washerman*' of souls, for it is only through His help that the filthy covering of the lower mind can be washed away from the soul.

Jesus always taught in parables, which is the Mystic way of illustrating deeper things.

"He who hath ears to hear let him hear" etc. (Mat. 13:9-43)

The reason for parables is also given in MAT. 13: 10-11: To the true seeker who hath patience to seek and to the devotee who hath sincere devotion, all things are given. To those who have none of these, or who have not, from them is taken even what they have. (MAT. 13:12-19). Why this apparent injustice in the New Testament? Because they do not make proper use of what they have, neither do they cultivate it with proper time and attention. Does anything in Nature grow this way? Does it not also perish if abused or neglected?

Another time we find that True Mystic interpretation of the Old Testament is fulfilled and further explained by Jesus in the New Testament, in MAT. 13:44-45, 46. The sacred Mystic Thread runs through like a shuttle weaving the same fabric of Truth as the Wedding Garment of the soul. It should really stimulate the search for the One Truth mentioned in the Bible and in all Sacred Texts. Books and words can but give hints.

"God is not the God of the dead, but of the living." (MAT. 22:32)

EGYPT, the symbolic land of the fleshpots of sense enjoyment! Once more the reader's attention is called to the obvious mystic trend of this parable of the soul, in the Old Testament. No land nor people on earth could withstand all the vicissitudes which were inflicted upon the Egyptians at one time and still survive, unless that also was a miracle. Other factors are, the crossing time of the Red Sea, the mystery of not only feeding and clothing all the people but also all the livestock which they had with them in the wilderness for forty years, etc. etc., etc.

Why is there such an intense persistence that all miracles must be performed physically, in this sense world? Is worldly history and are worldly events of such importance? Is the miracle of the soul not more essential to us, to our own welfare and awakening than the mere history of physical events? We can do nothing about history, but we certainly can learn the mystic lesson and decide whether or not we are interested in liberating our own souls out of this Egypt state of sense indulgence and servitude. The miracles performed

on the inside, in our consciousness, are far more important to the soul's redemption than any miracle that could be done outside.

Is not this Mystic Text vitally important to all souls? Has it not a similar value as when the Saviors, Saints and Prophets explained it to the devotees in other parables?

Does it not fulfil every jot and tittle? The symbolic story of the Exodus is beautifully laid out, like an expert dramatic portrayal of the soul consciousness of Israel in the grip of the senses and its pleasures of indulgence in Egypt, the lowest chakra and state of consciousness possible to the soul after its descent into Egypt or sense consciousness.

Our own mind and its attachment to the sense world is the Pharaoh within who is so hard to convince to let the soul go free and to go with it into the sense desert to worship the Lord. The stubborn mind tries every trick and deception in its power to keep the soul in bondage and in servitude to the rulership of the mind. This struggle is well known to all disciples on the Path. It goes on daily. The aspirant must be ever watchful and keep in Love and Devotion all the way up on the Jacob's ladder of ascending souls. (MARK. 13:38; LUKE 21:36; MAT. 24:42; II TIM. 4: 5.) Timothy calls the disciple an evangelist and his watchfulness full proof of his ministry in the service of the Lord.

The dramatic setting of the personae of this particular epic in the Bible is as follows:

1. The Lord God Jehovah, the creator of this world and the mentor and supporter of the soul while in it, through the power of the Eternal Sound Current Energy in the Astral Region. This is called the **Spirit** of Jehovah and emanates from the center of the seventh *chakra* which is situated above the eyes and is the seat

of the Lotus of one thousand energy currents of power, called the Sahasra Dal Kamal.

2. Israel, the involuted souls into the state of physical consciousness and existence. Israel, the chosen race of souls, did not mean a certain race, group or sect, but is a composite name indicating: 'IS'-pertaining to the goddess Isis; 'RA'-the sun god, Ra; 'EL'-the Elohim, who were most helpful in creating man and still had a responsibility to fulfil in order to rear and raise the souls in mortal forms.

3. Moses represents the higher and true mind of man, as a faithful servant of Jehovah, who is drawn out of this River of Nile and indulgence, to faithfully serve his people, the souls of Israel, throughout all trials and tribulations.

4. Aaron, the brother of Moses, who becomes '*Buddhi*' the intellectual and eloquent speaker for the mind before his people and before Pharaoh, the lower mind.

5. Pharaoh, as the King and Monarch of all Egypt, the land of material culture and of indulgence in all the senses and sense pleasures. Pharaoh portrays the lower, selfish mind, which feeds the emotions and is the essence of the animal instinct of the mind for material gain and indulgences in power and external show with pomp and ceremonies. Pharaoh's magicians, priests and soothsayers are the personifications of power as thoughts and actions, to thwart Moses and Aaron, the higher mind.

6. Pharaoh's daughter typifies the motherly instinct in this sphere, and saves Moses.

7. The parents of Moses represent the soul of Israel. They remain submerged and absorbed in interest with Israel's cause.

Setting of the scenes:

1. The land of Egypt

2. The Red Sea of passions and instinct for possession and power which must be crossed.

3. The desert, the way between stages of consciousness; the suffering by privation of the pleasures left behind in Egypt; and the arduous struggle of training the soul impulses of Israel through this ordeal of transition for purification of the lower dross of Egypt, by the power and guidance of the Lord God Jehovah and His faithful servants Moses and Aaron to lead Israel through all the vicissitudes of the soul's travel. It is a story of Initiation, with far more details and specific trials over a longer period of time than that of Job or of Jonah. It is probably the most detailed account given anywhere, and covers the books of Exodus, Leviticus, Numbers and Deuteronomy. It is similar to the visions of Daniel, and to the seven plagues written of in Revelations.

8. With Joshua begins the conquest of the Promised Land. The word '*Joshua*' means Salvation. He is the hero of soul realization, who enters the Promised Land consciously,

The story begins with the soul in Egypt, under the pressure of the taskmasters who are the cruel lower mind and sense cravings, the drive for more and ever more.

EXODUS, chapters I and 2: The command of Pharaoh to drown all the male children in Israel, really means that the soul had no chance to express any

spiritual idea, thought or devotion in that setting of consciousness which was called Egypt. All male children signify positive spiritual success or birth in the Mystic way of inner ascendance into higher realms of consciousness. Therefore, the soul must escape or flee from Egypt, to worship God in the wilderness, a free state of consciousness where nothing is, and the soul can spend time in concentration and observation of Jehovah's laws and its sacrifices to the Sound Current, through devotional surrender. This principle is summed up by Jehovah in Deuteronomy 10: 12-16:

*"And now, Israel, what doth the Lord (Jehovah) thy God require of thee, but to fear the Lord (Jehovah) thy God, to walk in all his ways, and to love him, and to serve the Lord (Jehovah) thy God with all thy heart and with all thy soul, To keep the commandments of the "Lord (Jehovah), and his statutes, which I command thee this day for thy good? Behold, the heaven and the heaven of heavens is the Lord's (Jehovah's) thy God, the earth also, with all that therein is. Only the Lord (Jehovah) had a delight in thy fathers to love them, and he chose their seed after them, even you above all people, as it is this day. Circumcise therefore the **foreskin of your heart**, and be no more stiff necked."*

Jesus gave similar advice on several occasions.

Moses was brought up and trained as an Egyptian by Pharaoh's daughter. But his heart was with Israel and he, as the higher mind, was devoted to the soul; so he slew the Egyptian **in him** and fled to the land of

Midian. (Ex. 2: 11-16). This is similar to Cain's experience in the story of '*Cain and Abel*'.

The Priest Jethro of Midian becomes the Initiator and Preceptor of Moses, and gives him his daughter Zipporah to wife, because Moses had helped them draw water (of Life) for their flocks (thoughts). In Mystic parlance, the priest instructed Moses to concentrate on a *chakra*, and Moses had fine results, symbolized as the birth of a son. Because of this accomplishment in the Mystic Practice, Moses

"came to the mountain of God, even to Horeb. And the angel of the Lord (Jehovah) appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside and see this great sight, why the bush is not burnt. And when the Lord (Jehovah) saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither: Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God. And the Lord (Jehovah) said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down

to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. Now, therefore behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt." (Exodus 3: 1-10)

It was on Mount Horeb that the initiation of Moses was completed. The same is true in the observance of the real Mystic Practice today; that is, the living Master gives the instructions to the applicant and internally connects him with the Holy Shabd, and the soul is conscious of the Real Initiation Within when the mind and soul together have reached that point of concentration where the Astral Form of the Living Master is met within, from whence. He can be consciously contacted and conversed with any time by the devotee. As the soul's love increases and the consciousness is raised higher and higher, the Radiant Form of the Master inside becomes even more beautiful (it always is so, but until this state, the vision of the soul is clouded by the ego), the devotee's happiness increases, and ultimately ALL IS SHABD, ALL IS LOVE, ALL IS BLISS! Jehovah appeared to Moses in the mystery of the Burning Bush. This indicated that Moses had entered

into the higher region in his consciousness and beheld the fire of the Jod (Hebrew), also called Jót or Jyoti (Sanskrit), the flame which comes out of the Light, and is a well known Mystic accomplishment. Madam Blavatsky writes of it also in *'The Voice of the Silence'*:

"You will enter the Light, but never touch the flame."

Moses, the Mystic, had this experience, and by strength of this Inner Communion with Jehovah, he could go back into Egypt and free Israel by the power of Jehovah's command, the Sound Energy Current of Sahasra Dal Kamal. The entire plan had been given to Moses; that is, what to do and how to do it, and the results were also foretold by Jehovah.

Exodus 4: 2, 3, 4, concerns the mystery of the staff of Moses. Similar is the following quotation from the Psalms:

"Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; Thy rod and thy staff, they comfort me." (Psalms 23:4)

The shepherd's staff was for guiding the sheep and the crook could be hooked around the neck of the sheep, to lift them out of crevices where they may have fallen. To the higher mind, such a staff is Reason. The Staff of Moses and Aaron has the same symbolism as the Staff of Hermes or the Wand of Mercury, or the Caduceus of Egypt and India. Its place in the human body has been clearly illustrated in books for doctors, because this Staff of the Caduceus was also the sign and insignia of the physicians of old. It symbolizes the sun and moon energies which entwine the spinal column.

The brain is pictured on the top of the Staff as the wings of the mind. When the Staff is thrown on the ground, it becomes a serpent, the tempter, as sensory currents. In Paradise it deceived Eve by presenting such clever reasons for disobeying, that it looked like a bright angel of promise. (GEN. 3: 4, 5, 6). The shepherd's staff with its crook is also a representation of the finer energy currents in the spinal cord, which flow from the center of consciousness anteriorly in the cerebrum (the Tisra Til, between the two eyes), upward, backward and down the spinal cord, over all the five chakras in it, to give them energy and life. As indicated by Friar Lawrence in Shakespeare's *'Romeo and Juliet'*, when mind and reason are prevented from fair use, they revert from true birth and stumble on abuse. The process is ever the same; only the incident is new.

Moses had been given the Power of the Word, so he could handle the serpent by picking it up by its tail. By reasoning on the end result, the serpent's cleverness and poison is seen and it becomes harmless. In other words, Moses was given that Power so that he could go back to Egypt and conquer the cunning minds there. When the Egyptian magicians were able to do the same, the snake of Moses swallowed all the other snakes. His Reason subdued all of the others.

Another sign given to Moses was that his hand became leprous after he put it into his bosom, at Jehovah's command. (Ex. 4:6-7). Jehovah thus demonstrated to Moses that all external works by the hand of man, when taken inside of the Bosom of the Mystic Life, are as leprosy, and reek of self. But when done under the command of the Lord, **with the proper mental**

attitude and as a devotional service to Him in Love, **without self**, behold the hand comes out clean These reasons must be presented to the soul of Israel for its belief, and also to Pharaoh, the indulgent mind and senses. Of course, they will not listen. Israel is afraid, and Pharaoh is too proud and powerful with the . success of exploitation.

Still another sign was given to Moses by Jehovah. (Ex. 4: 9). The water of the River of Life is the vital force which sustains Life. "Pour it upon dry land, and it will become blood.' When the vital force is turned out of its natural course and poured upon the earth, the lower form or body, it turns to the red blood of passion.

"Show this to them, tell them,' etc. "They will not believe you."

In Ex. 4: 10 to 18 Moses makes it plain that this is **not** a mere matter of performing tricks of magic, but of speech and intellect, and he remonstrates with Jehovah, insisting that he is no orator, and persists in it until he angers Jehovah. Thereupon Aaron, the symbol of the Intellectual faculty (the Buddhi) of the mind, represented in the story as the brother of Moses, is given the assignment of speech. Then begins the real test with Pharaoh, and to carry the Children of Israel along also was the task assigned to Moses and Aaron. The sign of Aaron's Rod and the serpents (already explained), and the turning of the water into blood, all appear before Pharaoh.

The Plague of Frogs: (Ex. 8: 1-8) It is the nature of frogs to croak, especially at night. Endless, empty talk has been likened to the croaking of frogs. Frogs are also said to proceed out of the mouths of those

with vicious minds. Idle tongues become oppressive like frogs, or toads, and cause much mischief. A Turkish proverb states that the tongue is sharper than the sword. The Plague of Frogs symbolizes a pestiferous state of mind due to lack of devotion and higher attention.

The Plague of Lice: (Ex. 8:16–20). The sedimentation of the air is dust. Out of the dust of the earth, lice were produced. The air is the sign of the mind. Its sedimentation and dregs of impurity become as lice to all. This signifies the annoyance and misery of uncleanness of mind and body. They did not believe.

The Plague of Flies: (Ex. 8:24). Flies breed in filth and decay. Physical and moral qualities are implied here, and the meaning is similar to that of the lice, in annoyance and disease.

The Plague of Death to the Cattle of the Egyptians: (Ex. 9: 1-8). Cattle, etc., are all part of the animal nature of man. When that gets the upper hand, and is an adversary to Jehovah and His Energy Currents, there is murrain among the cattle, and loss in the household of the soul.

The Plague of Boils, produced by Moses from the ashes of the furnace: (Ex. 9: 8-13). The furnace in the body is the digestive system. The end products of this digestion form its ashes and dust; the impurity of which is due to indulgence in rich foods. Again, it is an example of Cause and Effect-Karma.

The Plague of Destruction by Hail: (Ex. 9:22-27). Hail is due to coldness in the air, to the extent of freezing the moisture in its descent. Even so, the mental air acts like hail when it becomes cold, hard and selfish. Then the fire of anger mixes with it, and the

poor soul is really in trouble. This was demonstrated before Pharaoh who symbolizes that type of mind power. He would not believe it.

The Plague of Locusts: (Ex. 10: 12-16). Locusts devour all crops. They are the epitome of greed and represent the voracious mind. This was shown to the lower power of the mind, but still it did not let go of the soul for its journey upward.

The Plague of Darkness over Egypt: (Ex. 10: 22–23). Ignorance, Pride, Greed and Selfishness form a thick coating of darkness which can be felt as well as seen, where man cannot see man as a brother. This was the sequence also shown to the little mind of selfishness, but it believed not. Similar are the lessons of all the other Plagues.

The Last Plague, The Slaying of the First Born of Every House in Egypt: (Ex. 12:29-30). This really strikes at the root of everything. The Egyptians could not stand it any more than could the Children of Israel withstand Pharaoh's order. When the stubborn, selfish mind is finally presented with the proven facts that all his first and best ideas and impulses all first-born of man and beastly impulses-must be slain or surrendered as a personal possession and presented to the Lord in genuine self-sacrifice, then and then only will it let go of its grip, when it has no further power to prevent it. This Moses did by the might of Jehovah's Spirit as the Sound Current Energy, which was with him as a Gift and Promise from Jehovah.

How, then, did Israel escape (Ex. 12: 17-21).

1. The Feast of the Unleavened Bread. "Ye shall eat nothing leavened". It is said that a little leaven, leavens the whole lump; anything left over,

sours. This signifies that no dross can be with Israel at the time of the Exodus, out from the lower indulgences. In other words, when the currents of the lower mind are to be sublimated, there dare not be any thoughts, ideas or feelings of craving for that which must be left behind. So the fermenting or fermented type of mental and emotional food is forbidden to those who wish to be free; and pure substance, **without ferment or desire** is ordered for Israel, as an external symbol of an internal process.

2. The Slaying of the Lamb of the Passover. (Ex. 12:21-29). This is the basis and has the same meaning as the Easter Ceremony in the New Testament. The lamb, which was killed, symbolized the sublimation of all animal qualities. With a bunch of hyssop, the lintels (the top, the head) and the side posts (the hands and feet) of the door of each house (body) in which this rite was performed, were doused **with the blood of this lamb**. This is like the sign on the forehead and on the hands, as mentioned in Revelations. When the avenging angel saw the blood on the upper and lower door posts (mind and action), he spared the occupants of that house. In all Mystic writings and discourses, the house usually signifies the human body. **Now**, after having been released from the oppressive ego and the dregs of self, Israel is free to go and worship God.

The account of these trials is a bit lengthy, but is given in the order of appearance in the Old Testament. All these details can now be used in shedding light on the beautiful aphorism in 'LIGHT ON THE PATH' by Mabel Collins. The quotation is a brief description

of what purification man must go through before he can see The Light of the Spirit :

"Before the eyes can see, they must be incapable of tears.

Before the ear can hear, it must have lost its sensitiveness.

*Before the voice can speak in the presence of the Masters, it must have lost the
power to wound.*

*Before the soul can stand in the presence of the Masters, its feet must be
washed in the blood of the heart."*

The blood of the lamb, referred to in the paragraph above, has the same significance. That is the idea and Mystic meaning behind all sacrifice. It is really, an **inner** principle and **surrender of all beastly qualities and self**, rather than an external sacrifice of animals. About twelve centuries after the historical event of the Exodus, St. Paul referred to a similar sacrifice in Heb. 9: 21-23.

The Flight through the Red Sea: (Ex. 14th chapter).

"Israel encamped before Pihahiroth, between Migdol (a tower) and the sea."

This could be the origin of the old statement: "Between the devil and the sea," indicating internal mind pressure. In this extremity of Israel before such a formidable obstacle, Pharaoh, the clever and scheming mind, again summons all his forces for one more assault on the poor soul. But the Eternal Sound Current Energy of Jehovah protects the soul and parts the waters of the sea of passion and salt, or substance of crystallization as hardness or power of matter. So Israel goes through on dry foot, but

the pursuing Egyptians are drowned. When all the powers of the soul are geared to merely physical pursuits of personal domination and gain, then the soul is ruled by the lower mind, the Pharaoh of the Egypt **in us**. When the soul escapes, like the children of Israel, the lower mind in pursuit of the passions of life, dies in its own watery grave by being overwhelmed by the cosmic waters against which the individual interests are fighting. The souls who depend on and co-operate with the Spirit of God are led through safely, like the children of Israel. These are the children of the **living faith** of Abraham, and not the children of the flesh of Abraham. All true mystic messages are of the Spirit and not of the flesh. (John 3 : 6).

"flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." (I. Cor. 15: 50).

There is an end to all the powers of force, cunning and evil, at that gate or stage of progress. But the battle must be fought again and again at each gate. When the evil becomes immersed in its own substance, it dies. Even the smallest germ cannot live in its own excreta. That is how evil destroys itself. It is up to us to be on guard and rise above it with the help of the Sound Current. That is the only way we can truly heed the admonition of Jesus, when He said: "Resist not evil". **Then we** literally **stand still** in concentration **within** and witness the salvation of the soul.

Chapter 15 begins with the jubilant song of Moses and the Children of Israel over the deliverance from Egypt. Now begins the trek "between the desert and the 'saun'," as the Sufi Mystics would say.

Ex. 15:22-27 gives a record of the Bitter Waters of Marah. This symbolizes the first experience of bitterness after the renunciation of all the pleasures of Egypt. The water of Life, or living at this stage, seems bitter. The tree which Jehovah showed Moses and commanded him to cast into the water to make it sweet, signifies the Tree of Life and proper discrimination, which lifts the mind up over any bitterness toward Life and Progress. This quality of detachment from all things transitory is called 'Vairag' (Renunciation) by the Saints and in the Vedas.

Then came the cry for food, and Jehovah sent Manna from Heaven. (Ex. 16: 14). On the Inner Journey, the soul feeds on Nectar from the Essence above, which gives it strength to go on. This is the Bread of Life and is a reality, symbolized by the Showbread in the Temple and in the Sacraments. It is an external symbol of an inner Sustenance for the soul. Saints give it to their disciples when they come to that stage of development within. It is mentioned in all Sacred Texts. Jesus also said:

"I have meat to eat that ye know not of." (John 4:32).

The occasion was when His disciples begged him to eat material food. (John 4: 31-35). Incidentally, the word 'meat' does not mean flesh food, but food of any kind. Even candy is called a 'sweet meat' in foreign countries.

The cry for flesh or more solid material substance for food was answered when Jehovah sent flocks of quail to the Israelites. (Ex. 16: 12-18). By grosser food here is implied the teaching and training of the mind. Quails are birds of the air and symbolize mind substance.

Even in Shakespeare's *'Hamlet'*, mind is illustrated as a "biting and an eager air", while **waiting** for the ghost to appear.

Ex. 16:26 records the first Sabbath celebration in freedom. Sabbath signifies a period of rest for the soul, where it may dwell in Inner Concentration and Absorption, as Jehovah did on the seventh day or period of creation. The **mind** and desires **must first** come to rest or it is not a Sabbath of the Lord God Jehovah in His Spirit and Sound Current Energy, which raises the soul to heights of Bliss and Understanding.

The next incident in the soul's journey, signified by Israel, is recorded in Ex. 17:5-8. "Water out of the Rock." A similar incident, where water gushes forth out of a rock at Meribah, is recorded in Nu. 20: 11. Here Moses doubted the Word of Jehovah for only an instant when he smote the rock twice before Israel. Because of this doubt, he lost contact with the Sound Current, the Spirit of Jehovah. Instead of having faith, he depended upon physical effort at that instant rather than utter reliance **upon the Power of Jehovah** within. His concentration and devotion were incomplete, and for that reason he could not enter the Promised Land. He could not make his mind stand still like Joshua did, to behold the Inner Sky and the Sun and the Moon, as the real Promised Land of the soul of Israel.

The mind itself is weak, and **can be controlled only by the Sound Current Energy**. This is the **'Rock of the Ages,' cleft for all**. This is the REAL WATER OF LIFE FOR THE FAMISHED SOUL. Nothing else can sustain it.

Ex. 17: 8 to the end gives an account of King Amalek who fought Israel. Amalek was Esau's grandson. Note the end of the chapter, where Jehovah declares war on Amalek from generation to generation. This is because Esau sold his birthright to Jacob for a mess of pottage when he was hungry. This indicates that he really sold his **spiritual birthright** for material comfort. Such are not Jehovah's devotees.

According to Ex. chapter 18, Moses is reunited with his wife, Zipporah, and her two sons. The mind reminisces and goes over the ground of spiritual values gained before Mount Horeb in Midian.

Ex. 19:16-21. Mount Sinai is the high point in the travel of Israel, the soul, in the wilderness of the unconscious, which signifies that portion of the body and all the *chakras* below the eyes. The Ten Commandments were given at Sinai, and written by the finger of Jehovah on the tables of the soul and in their hearts. These tables were broken through human weakness, but a duplicate was made of stone and placed in the Ark of the Covenant. Over it was built the Mercy Seat, guarded by two Cherubim whose wings covered it. It was the Holy of Holies as the symbol of God in man, in his innermost being, the soul, and the body as its outer temple.

Mount Sinai represents the seat of consciousness called Tisra Til. It is the center between the eyes in the human being, where God in the form of the Sound Current meets the concentrated mind and soul, when it reaches this state of consciousness. According to the Teachings of the Saints, this center or *chakra* is the starting point of the soul's real upward progress.