

### The Fall of Jericho (Joshua 6-10)

The next step is the Inner Sight of the Inner Sun and Moon, of which the outer are but replicas. This Joshua accomplished in his struggle of concentration in the Valleys of Gibeon (the Sun) and Aijalon (the Moon). (Joshua 10: 12-15).

Joshua fought against the five kings who symbolize the five passions of '*kam*' - lust, '*krodh*' - anger, '*lobh*' - greed, '*moh*' - attachment, and '*ahankara*'- ego and vanity. (Joshua 10: 16-28) These five kings he had cornered-by concentrated effort of mind energy-in the cave of Makeda, a *chakra* or center, and slew them there. These were the enemies of Israel, and he needed more time and light in order to conquer them. This was given by the light of the Inner Sun and Moon, and he went from conquest to conquest, on to the **Promised Land**, the **Higher Regions of Consciousness**.

The Cloud over the Tabernacle of Jehovah represents the Grace of the Lord's Sound Current over the seat of soul consciousness in man. (Numerology. 9: 15-18).

In Numerology 12: 3 it is clearly stated that Moses was a **very meek man**. That explains the greatness of the true mind of man. For it is only when the mind becomes meek and humble that it can accompany the soul and be of great help on the way to the Liberation of both. But the Sound Current, as the Spirit of Jehovah, always leadeth the Way, protects, helps and guides until the Goal is reached. According to the Teachings of the Saints, it is the Inner Form of the living Master

who showers all this Grace by means of his Astral, Causal and Shabd Forms in the Higher Regions. He thus performs all the inner miracles for the benefit of His devoted disciples. This is the mystery of Grace and Mercy. However, the disciple can fully realize this only after he himself becomes sufficiently purified to reach this state of consciousness.

Another very interesting account is given in Joshua, Chapter 6, in the unusual way in which the walls fell in the destruction of the City of Jericho. This city was a powerful center, across the Jordan, at the gate of the Promised Land. Jericho symbolizes the city of the giant ego, the self. Two spies, the symbol of two energy currents of consciousness, had been sent out, and they were saved by the Harlot Rahob who dwelt on the wall of that city. The Israelites had been instructed to march around the walls while blowing trumpets and shouting in unison on the seventh day, which caused the walls of Jericho to fall. All is but an external symbol of the Sound Currents, by which the walls of the ego fall by means of the repetition of the Five Holy Names and Inner Concentration.

If this were not a symbolic account, there would have been little use for Joshua to send his two spies into the city after the walls fell, to rescue Rahob, who lived upon these walls and was bound by oath to stay in her house until the two spies came for her. It seems strange that the faith of the harlot was greater than that of all the people of the city. As a result, she was brought forth and saved, and dwelled with Israel.

Rahob represents the generative energy. It is situated on the wall, the rim of the pelvis. When the

city fell and the ego of Jericho was killed, the generative impulse was relieved of ego oppression and did not need to play the harlot any longer. She and her house, her function, were saved as a natural process, necessary for the continuation of the race.

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