

Talks to Novices – Lesson Seven

by George Boyer

We have mentioned before that the allegories contained in the Holy Bible give clues to important spiritual truths. In this lesson we will take a look at the deeper teachings and show you how to see that the Bible contains more than at first glance.

First of all let us remind you that there are many layers of meaning contained therein – from the simple teaching to the higher profound truths. You will also see that what we have already taught has been there all the time.

In Genesis Chapter 2, verses 16 and 17, it can be clearly seen that the "fall of man" is represented in eating the fruit of the "tree of the knowledge of good and evil". This is at elementary level precisely what it means and why humans have given it other twists shows their desire to evade the real issue.

Chapter 5 of Genesis gives a list of the Patriarchs. In the Order of Melchisedek (which existed before the Flood) we give the names of Adam, who represents the second Adam who was our first agent in the flesh; Seth, who was like unto Adam; Enoch, a type of Christ; Methuselah who handed down the authority of High Priesthood to Noah who was to appoint his successor for the next cycle. Like his predecessors, Noah walked with God. In the Sumerian version of the Flood he, Noah, is referred to as Uta-na-ishtim – this implies that names in themselves do not count as it is the allegorical meaning which is more important. Chapter 9 of Genesis tells of the re-instatement of God's Covenant with man. Chapter 12 brings in Abram, later Abraham, who through his discipline, the conquering of the five kings – or controlling of his five senses, maintained the true doctrines and was visited by Melchisedek, Chapter 14.

In the Introduction to the Book of the Cave of Treasures, translated by Sir Wallis Budge, he writes. "The narrative of the descents made by Seth and his companions from the mountain of Paradise into the plain is certainly based on historical fact; and though Melchisedek has not yet been identified in the Cuniform inscriptions, there is every reason to believe that he existed, and that he was a founder of a pure form of religion, and a great ruler as well as a priest".

Because we are in a very important period for man this self-same Melchisedek is making Himself known to all who will receive Him.

Moses appears later because man had fallen deeper into materialism. Being fully trained in the tradition of the Priest Kings in the Sacred line of Patriarchs in Egypt, he was to lay the foundations for the coming of the very embodiment of the Christ Himself. By this final Act it was the plan of the Hierarchy to leave the door of the Mysteries wide open to all who fulfilled the teachings. No longer would people



Universal Mind

Please treat this faithful copy of original wording with respect.

have to receive office at the hands of Archons or Heirophants; but could, by their own efforts where-ever they were, receive the "divine office" of a Son of God. Since Jesus assumed the office of High Priest of our Order all work is operated from the "inner levels" of Divine Consciousness. This is one of the reasons why the Sacred Schools ceased to operate on the physical level during the period when Christianity became a dogmatic religion – hence the loss of power in the churches today. The secret fraternities and orders since this period (early fourth century) were inspired by agents from the "inner levels" but the organisation and administration of such societies was never under the authority of a "proper" Hierophant. It is only now in this period of the final stages of the plan of the Hierarchy that such offices will become reinstated because humans, more than ever before since the Flood, can come to realise their Divine Status. All work is operated, as we have said, from the "inner levels" and true information regarding the correct methods cannot be obtained by "psychic" investigation, divination or any other techniques which involves the use of the senses.

In the Sixth Chapter of Exodus is God's re-statement to Moses of the restoration of Divine Sonship to the faithful. In the terminology used Israel represents the "chosen ones" or those who live by the laws of God and Egypt represents the world of effects or the glamorous illusions of the senses. When the "chosen ones" were released from Egypt it was possible to build the Sanctuary – chapters 36 – 40. This also represents the saying of Jesus – "Where two or three are gathered together in my name (the purpose of love and truth) there am I in the midst".

The first five books of the Bible are known as the Pentateuch, a Greek term, but to the Jewish people are known as the Law, or Torah. These books also represent the strict discipline of adherence to the Law before the higher mysteries of life can be understood. It is said that Samuel was also the head of a Sacred School.

Before the next important stage could be implemented there must be some people who had fulfilled the necessary obligations before the Teacher arrived. Moses had had visions of the next stage – the "Promised Land" – the reinstatement of Man in the Garden of Eden. It should be noted that the Christ was referred to as the "Anointed One". This symbolised that He was of "Royal" descent. This "Royal" title indicates His office in The Order of Melchisedek – for it is said of the Patriarchs that they maintained the offices of Royalty, Priesthood and Purity within themselves. Melchisedek is the King of Salem – Salem is another name for Jerusalem; but the Jerusalem we speak of is the Holy City of God not built with hands – the abode of pure souls. Christ is also the Prince of Peace who wears the "Crown of Glory". Note the "Crown" indicates His state of attainment. Students of the Kabbalah will understand this.

Dogmatic Christianity teaches the importance of the worship of the man Jesus and bases its claims on the historical content of the four Gospels. Whilst leading theologians and historians agree on the fact that there is no historical evidence for



Universal Mind

Please treat this faithful copy of original wording with respect.

the existence of the Jesus of the Gospels, the churches still maintain their dogmas.

Like the stories of the Old Testament the story of Jesus is an allegory and according to some – the gospels are really ritual manuscripts based upon the experiences which one must go through before he reaches enlightenment. However, there are extant records to prove that a certain Jesus, or Jeshu, did live some number of years earlier than the "gospel" Jesus. There is also the references made to the "teacher of righteousness" in the Qumrum texts which could also fit in. What we can say is that somebody did exist and give a teaching like that referred to in the gospels and that this is the doctrine of that which is understood as the Christ. The divinity of this man Jesus who embodied the "Christ" level of man's consciousness can be seen in the fact that he taught that this same quality or nature was in every man and that, as we have often repeated, we are all sons of God joint with him, but still the churches persist in putting him on a pedestal out of the reach of their congregations. However, we will not enter into a debate on facts. It is the teachings contained within these gospels which are more important.

The fourth gospel, as we have mentioned before, contains a christianised recapitulation of the earlier "higher level" teachings as one can see if it is read carefully.

The Acts of the Apostles tells us the story of Paul and others and their experiences – again containing valuable allegories.

Now the controversial Epistle to the Hebrews is a document that has managed to survive the exclusion given to other books of a similar nature and reveals the actual keys to the attainment of the perfect priesthood – and as we often quote this epistle we will deal with some of the keys here.

Chapter One extols the supremacy of man as the sons of God and of his inheritance of kingship. Man is greater than the angels because he has extended himself out into the very perimeter of God's activity.

Chapter Two explains the mystery of the divinity of man and the necessity of the One made Perfect to involve himself in the affairs of those who are subject to the illusion so that he can show them absolute proof of the Reality of man's place in the Divine Kingdom.

Chapter Three deals with the necessity of sincerity and receptivity to the Truth before the experiences of God's promises can be had.

Chapter Four touches on the "time and space" notion which must be eliminated before the experience of the "rest" or fulfilment is accomplished. Verses 12 and 13 show the intense power of God to dispel illusion.



Universal Mind

Please treat this faithful copy of original wording with respect.

Chapter Five stresses the importance of discipline by adhering to the principles before perfection can be reached. Many people today would have to commence right from the start before any hope of release was obtainable. Our teaching is directed to those who are prepared for the "strong meat" – which brings us to the message of :

Chapter Six. All that we ever knew, or now know, must be stripped away and we are left with nothing save the absolute Power of God.

Chapter Seven assures us of our divine priesthood by a complete sacrifice to God. By living according to the teaching of this Order one becomes no more subject to the law, because his life is merged with the Source. This teaching is now available to sincere persons.

Chapter Eight refers to the re-instatement of man in the Garden of Eden. The pattern shown on the Mount is the state of the perfect man as apart from the people, or dwellers of the plains. The Cave of Treasures, or the abode of the Patriarchs, is situated on this Mount and according to the archaeologists the Garden of Eden is to be located on a mountain. A mountain represents that situation wherein one beholds the whole panorama of God's work.

Chapter Nine reveals the supremacy of God's nature revealed in Man. Without adherence to the ordinances, rituals and ceremonies as shown at the beginning of Chapter Six. The former things must pass away before a "new" revelation can be understood.

Chapter Ten. Here we have the faults revealed of the many who attend the various religious or other "spiritual" groups. Do we have to continue in the habitual observance or attendance to the existing set patterns? For example – particularly we have noticed in the "healing" groups, does one have to "pray" at regular intervals to be healed doubting that the first prayer was not heard or acted upon? Does the power of God manifest in little doses according to the times man sets aside for this to happen? Is God's power "controlled" according to man's devices? If one resorts to a repetition of his faith it shows that he does not really believe in the first place. Verses 26 and 27 shows how it stands at present.

Chapter Eleven gives examples of what faith in the Ever-present Reality can bring about. Moses (verse 27) "saw" the invisible. This means that he possessed more than what is generally understood as being faith. This was not a blind faith but a true understanding of the nature of God.

Chapter Twelve. Here again is shown the pattern of events before one arrives at the "holy city" of God. This chastening is the kind of process which appears to the senses. The message of verses 12 – 18 is that one has to straighten himself out before he can enter the final mysteries. The personal training given by us is similar to this. The choice is that the candidate sees which side he is on. The more his



Universal Mind

Please treat this faithful copy of original wording with respect.

illusions are stripped away the more his real nature is revealed. The degree of "suffering" is determined by himself. Verses 21 to 23 gives the allegorical language of those who have attained.

Chapter Thirteen. As respecting verses 1 and 2 – it is possible to meet genuine "angels" in the flesh and by being responsive to the Reality one's awareness will be quickened by recognition of the fact. A subject reserved for personal students. Verse 9 restates the need to remain unmoved by the illusions of the world.

We will mention the Book of Revelation because there are many questions asked about this. In the main, it represents an allegorical picture of all the devised systems that exist in an attempt to help man remember his true inheritance. Through a maze of symbology we arrive towards the final stages in Chapter 20. Verse 6 refers to the "first resurrection". This state is man emerging from his involvement in worldly concepts to be "born again in Christ". In this state of awareness he becomes a priest of the Most High God – a priest who is released from the illusions of the world. Sin, sickness and death have no more dominion over him and he sees and understands that which is allegorically described in the remaining chapters.



Universal Mind

Please treat this faithful copy of original wording with respect.