

of sins, and inheritance among them which are sanctified by faith that is in me."

We see Saul standing upon his feet, blinded, led by the hand and brought to Damascus, and for three days neither eating nor drinking nor seeing. We see a certain disciple named Ananias being directed to go into the street called Straight and inquire in the house of Judas for one called Saul. We see Ananias putting his hands on Saul, and immediately the blindness fell from his eyes as it had been scales, and he was baptized. We see him now preaching Christ in the synagogues, and confounding the Jews of Damascus. Toward the end of his career he writes of what perils he went through: "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils of mine own countrymen, in perils by the heathen, in perils in the city, in perils in

the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the churches."

Thus it was that this Saul (later called Paul) kept the faith. If today you went to Rome, you could visit an old Roman prison there, and the guide would take you into an old dungeon deep down, probably fifty feet, and show you the cell in which Paul was imprisoned during the second time that he waited to be brought before the Emperor Nero.

In the above examples we see a demonstration of the fact that usually one man, one great soul, is selected by the directing Forces behind the scenes to be the leader of and initiate each new world movement when the time strikes for its launching. And the manner of the giving out of the Rosicrucian Philosophy was but another illustration of that fact.

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## Esoteric Bible Studies

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### TEXT

1. And he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.

2. And he taught them many things by parables, and said unto them in his doctrine,

3. Hearken; Behold, there went out a sower to sow:

4. And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up.

5. And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:

6. But when the sun was up, it was scorched; and because it had no root, it withered away.

7. And some fell among thorns, and the thorns grew up and choked it, and it yielded no fruit.

8. And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty and some a hundred,

9. And he said unto them, He that hath ears to hear, let him hear.

10. And when he was alone, they that were about him with the twelve asked of him the parable.

11. And He said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables.

—Mark 4:1-11.

#### INTERPRETATION

The word "parable" comes from two Greek words meaning to *throw beside*, or in other words, to make a comparison. Christ Jesus used parables freely in His teachings because their meanings were easily adapted to the varied nature of His audiences. A child could see the simplest truth as given by Him in this manner. The sick and sorrowing received comfort and consolation from Him, while those who were ready for the esotericism of His teachings (for every saying of the Master contains a hidden truth) found there many pearls of wisdom. The time of this parable of the sower was in the second year of His ministry. It was given upon the shores of the Sea of Galilee, probably at Capernaum. On account of the great multitude attracted by His words and the hundreds of those who were seeking to be healed, He was compelled to get into a boat and set out upon the sea in order to be far enough removed from the crowds surging about Him to be able to speak to them.

In this parable the seed represents the great power of Truth that is always waiting for humanity to receive it—that Truth which is the corner stone of the Temple of Evolution—the Truth which as yet the majority of the people reject. The sower represents those who give out spiritual Truth. "As he sowed, some fell by the wayside, and the fowls of the air came and devoured it up." Here the Master was drawing a picture of the

emotionally inconstant type of person, the one who receives spiritual truth with avidity, who is particularly lavish with promises and enthusiastic to meet the hardest tests that the spiritual life can give. With the coming of these tests, however (for they must always come), the enthusiasm wanes. Perhaps it is the call of the world that is heard. Frequently it is another school of thought offering what appears to be a more attractive or in many cases a quicker method of development; and so this type of person flits from one thing to another, always seeking, never finding, never building a foundation anywhere. For him the seed of truth has in this life indeed fallen by the wayside and the birds of the air have come and devoured it.

"And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth: but when the sun was up, it was scorched; and because it had no root, it withered away." The Master was here showing the type of person who is entirely mental, the one whose heart is not yet awakened. This person can give an excellent discourse on the meaning of religion and the living of the spiritual life, can perhaps quote accurately passages of philosophy upon the subject, and has memorized many chapters from the Bible verbatim. But when put to the actual task of living the life, when the opportunity comes to really give up self in the service of others, this type of person is always found wanting. It is the one on the love path who serves, it is love that teaches one to live the selfless life. The purely mental person can tell others how to live the life that leads to Christ, *but it is only the one who has learned to love purely and unselfishly who attains unto this goal himself.*

"And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit." The thorns represent the lower desire nature. Since that far-off Atlantean time when the link of mind was first given to infant

humanity and this mind coalesced with the desire body, the power of the desire nature has been the most fruitful source of evil in the world. The great Master of occult wisdom knowing this gave a lesson to His disciples and preached a sermon to the multitudes in which He mentioned the direful influence upon man of the wrong use of the creative force within him. Here we find His statement that the misuse of this force causes a life to yield no fruit. The fruit is the perfection of the tree and fruit trees are the most advanced life of the plant kingdom. It is the power of the purified desire nature that causes man to become the perfected fruit of our scheme of evolution. This great truth which is so little understood at the present time will be the fundamental teaching of the Aquarian religion. What is now taught as esoteric will then be shouted from the housetops. Christ Jesus more than two thousand years ago made this spiritual fact the central keynote of His every message to humanity.

“And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty and some a hundred.” The good ground represents the planting of the powers of the head and heart and is the ideal of attainment for those who seek to know the mysteries of the kingdom of God. It is this attainment *alone* which yielded fruit growing up and increasing. Some brought forth thirty fold, some sixty, and some one hundred fold. This is in accordance with the capability and the capacity of the individual. There are some who have earned a wider sphere of usefulness than others. However, the great law of God’s love is meted out in exact proportion to man’s earning ability. The thirty, sixty, or a hundred fold depends entirely upon the person individually. This parable holds a deep mystic meaning for the meditation of the esoteric student and therefore the Master said, “He that hath ears to hear, let him hear.”

### Four Dreams of Man

Life is an empty game—a throwing of  
the dice—

A bubble wind-swept on the sea of  
chance:

Mere plaything in the grip of virtue or  
of vice;

A senseless circumstance—  
So VOLTAIRE dreamed.

Life is a game of chess—a bitter, hard-  
fought game,

The devil and man each fighting for  
his king;

Castles and pawns but creatures of a  
name,

The checkmate crowning everything—  
So HUXLEY dreamed.

Life is a thing divine—a strange, mys-  
terious force,

“A stream of tendency, not of our-  
selves.”

A star, due westward in its course,

“Moving toward righteousness—”  
So ARNOLD dreamed.

Life is the gift of God, His spirit  
breathed in man;

Immortal as Himself—the reflex of  
His light;

The living evolution of His plan

Till faith is merged in sight—  
So JESUS dreamed.

—Selected.

### Do It Right

When we build, let us think that we build forever. Let it not be for present use alone. Let it be such work as our descendants will thank us for. And let us think, as we lay stone on stone, that a time is to come when those stones will be held sacred because our hands have touched them, and that men will say as they look upon the labor and wrought substance of them, “See, this our fathers did for us.”

—John Ruskin.