

## Selah: Standing Still In the Overflow of Yordan At the Time of Harvest

Well, our time as spies in Canaan was not so difficult as I imagined it would be when the Spirit told me we must go. I'm pretty worn out—especially as the Kadmonites seemed to get the worst of it; but I trust we will be able to continue together for a while, yet: we will need to review the thirteenth report on the land of promise, which came by John the Revelator. The message to the churches of Asia will strengthen us all to press on. To overcome is to enter into the perfect rest of YHWH.

Before proceeding, however, we will need to consider the Canaanites a little more closely. The dwelling places of ten nations are given for us to possess, but only seven are to be driven completely out of the promised land—out of the tabernacle of flesh in its perfection as the house made without hands. Further, these seven do not correspond precisely with the listing of the ten. The expulsion of the seven is the threshing of the ten; and what remains on the threshing floor will have been thoroughly purged of all qualities contrary to the measurement of Yisrael.

The reports of Caleb and Joshua prepared us to make the kinds of distinctions that shall be necessary to sift the seven from the ten. We could sense that not all of the Canaanite qualities are, in every context, without merit; careful pruning and appropriate fertilization would make some of those traits fruitful in the service of life.

Every characteristic of Canaan obstructing or hopelessly obscuring the center path is to be driven utterly out. Like the husks covering kernels of wheat, such garments belong to the coverings of darkness characteristic of the uncircumcision. No place for these will be found in Yisrael, the Body of Messiah: cowardice, egoism, opportunism,

tyranny—all are antithetical to the measurement of Yahushúa haMashiyach. They must go by acts of Yah: in the circumcision made without hands.

I had intended to pass upwards through Canaan on the center path, the second time around. This path, dominated by the narrow way leading from Malkuth to Yesod and through Tipareth to Kether, brings one from a broad focus upon ten spheres to a narrower focus upon the seven levels in which the spheres are positioned.

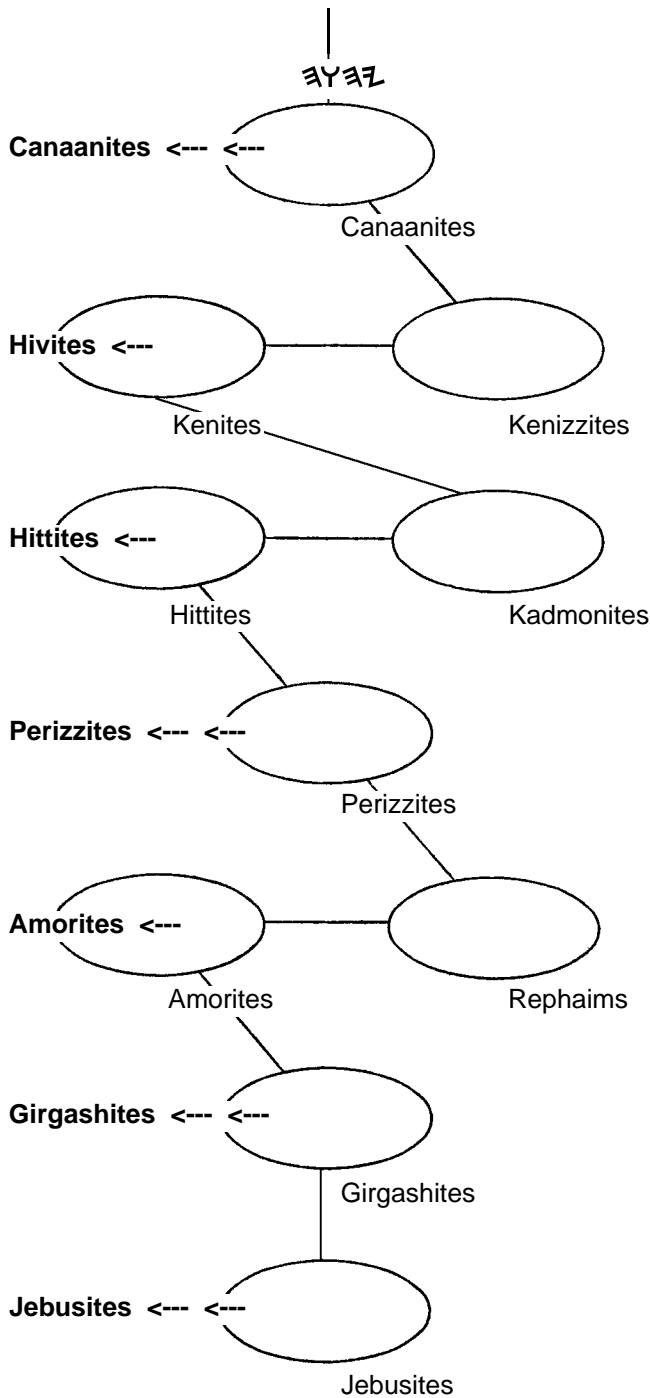
Seen as a succession of spiritual levels, Adam Kadmon symbolizes Jacob's Ladder. The points of the seven levels, as they position themselves upon the line of the center path, symbolize the seven chakras of Hindic traditions. It is to these seven rungs the scripture refers as "greater things": "you shall see the heaven opened and angels of Elohim ascending and descending upon the Son of Man."

It is well that the Spirit opposed me in my plan to act as guide for the center path. The successful journey through the seven levels of awareness concerning the seven spirits of Elohim—who is One: YHWH Echad—comes only in the name of Yahushúa; for He has already made that journey ahead of us and is Master of the Way. It remains only for us to follow, as He asks.

It will be expedient, however, for us to consider briefly some differences between the seven and the ten. Seven/⌚ signifies rest, completion; ten/⌚ signifies activities—the manifestations of underlying power and authority. When the stasis represented by the seven is disrupted (driven out), the ten are susceptible to purification. The complacency of bondage must be broken, that the activi-

ties of the nations (of the biological processes of life) can be transformed according to the measurement of Yisrael, the firstborn.

Of the Kenizzites (hunters) and Kenites (warriors), it is the Hivites that are to be first win-



### The Seven Nations Driven Out

nowed, then driven out. The Hivites are, literally, the progeny of Eve. As Eve is a figure of the church, we conclude that the Hivites are those whose searching and warring is not according to the Father's Spirit. They reckon their lineage by blood, and their doctrines are learned by rote: they calibrate their lights by father and mother. The Hivites are the trappings of carnality and their warfare is abomination, because their converts are even worse than they—following mere reports of reported teachings and not encountering matters of Spirit firsthand.

Of the Kadmonites (ancestor worshippers) and the Hittites (terrorists), it is the Hittites that are to be driven out. With the Hivites gone, blood ancestors are understood in their true dimensions as spiritual archetypes (lively stones comprising One House), and the basis for the terrorism of one people against another is removed. All are perceived as being brothers, and reconciliation replaces destruction as the remedy for differences.

Of the Rephaims (sycophants) and the Amorites (exhibitionists), it is the Amorites that are to be driven out. When all mankind is perceived as the offspring of the heavenly Father, whose patrimony is life itself, idolization of an individual is no longer possible. The strengths and blessings given to any individual are seen as revelation of the Father's presence in that one life, to be shared and celebrated by all. Exhibitionism (pride of self) is antithetical to this perception, and it must go.

The elimination of the seven nations of Canaan is by the shaking of heaven (mind, thought) and earth (body, experience). What remains will be the perfection of the Son, the full measurement of Yah's Salvation. YHWH will overturn: until he comes to whom the kingdom belongs. As we follow Yahushúa on the path leading to full reconciliation with HaShem, let us gladly open our hearts and minds to the Father's scrutiny and the Son's ministrations. In doing so, we arise; and we shall shine, for our light is come. Baruch HaShem!

## Back in the Wilderness: And the Rough Places, Plain

### Malkuth: the Church at Ephesus

Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.

Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

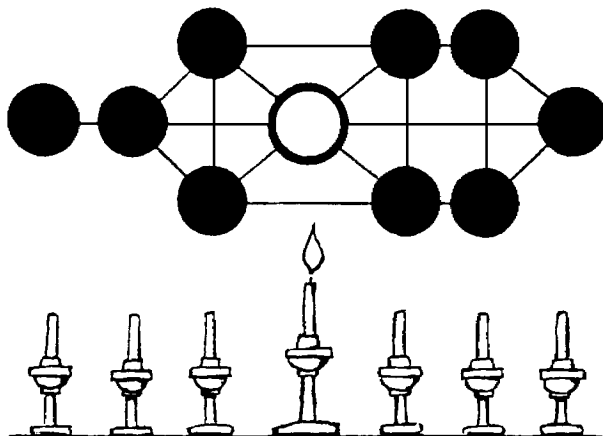
But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of Elohim.

When Sephirah Kether is the point of origin in study of the Sephiroth, Malkuth is understood as fruition; but when Malkuth is the beginning focus,

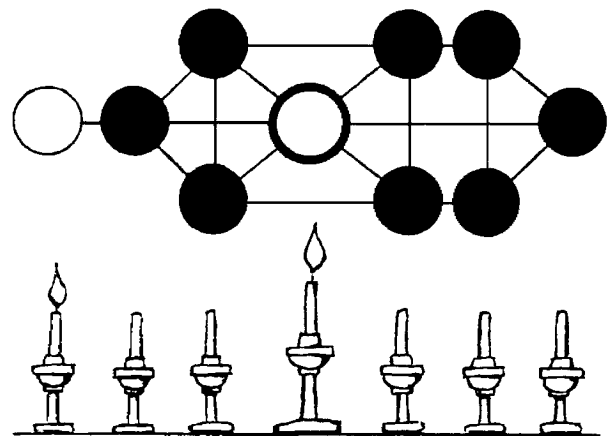
it is best understood as conception. Kether and Malkuth appear, visually, to stand at opposite ends of a continuum; in fact, however, they are more like a single point located on a circle, the number of degrees being represented by that point—its value, or significance—being determined chiefly by the direction of one's approach in the illusory dynamic of time.

The linear aspect of the inward journey from Malkuth to Kether is experienced by our minds; the circular aspect, by our spirits. The close relationship between the two spheres is understood even in their names: Malkuth is translated as "Kingdom" and is often associated with the tribe of Ephraim; Kether is rendered as "Crown," in association with Judah.

Ten (Malkuth) is, after all, another manner of One (Kether); and in various studies throughout the centuries, several Adam Kadmons have been stacked, one above another, to signify progressive revelation, with Malkuth and Kether interchanging at successive levels of symbolic thought. This tradition recalls the Isaiah precept, HaShem's word to them was "here a little, and there a little."



**The Synagogues of Satan**



**Overcoming in Ephesus**

In the ascending progression, which moves from thoughts of the created order to meditations upon the nature of Elohim, the student advances from Malkuth to Kether, finding in Kether insights that generate understanding that forms a new and richer Malkuth, from which to begin again. In the descending progression, which moves from conceptions of Elohim to conclusions on the nature of His creation, Malkuth transforms into another order of Kether—new understandings of Elohim.

Using Malkuth as point of departure, we focus upon revelations of the first Adam, as known in our mortal tabernacles, seeking understanding of corollary implications for our walk in the second Adam. The Sephiroth are also known as “emanations,” or pourings forth of Light. As Malkuth is the root, or lowermost manifestation, of the Tree of Life, we consider our bodies to discover the lowermost member responsible for the manifestation of the physiological equivalent of light, or because of which is routinely generated conscious, motivational thought—equating that member, and its functions, with Malkuth.

We adopt this procedure because of the unity of scriptural imagery: the *menorah*, or “candlestick,” of the tabernacle of Moses is the prototype for both the seven candlesticks of the message to the churches of Asia and, in a mystery, for the ten silver and ten golden candlesticks of the temple built by Solomon.

The revelation to Moses is that these seven lights are branches of one holder; the revelation to John is that the lights are perceived as functioning individually, being united in the High Priest who both holds and moves among their lights, and whose Father is the Light thereof.

That it is possible for the candlesticks to be removed out of their places (compare, “if thy right eye offend thee”), connects this imagery loosely with Paul’s teachings on the wild (silver) branches and the natural (golden) branches of the

olive tree, a symbol of the Life Tree as revealed in Man, the Temple of Elohim.

The wild olive’s branches are the ten silver candlesticks of Solomon’s Temple, whose place was not specified in that revelation. The natural olive’s branches are the ten golden candlesticks, which served to light the way into the holy of holies, proper home of the true Menorah. In Messiah, both the wild and natural olive branches are grafted into the true, Eternal Olive, the Tree of Light, which Light is the Life of men.

As there is but one Church—one Menorah, one united Olive Tree, one Body—and as the messages are sent to the seven churches that are in Asia, we conclude that Asia, lair of the fabled Dragon, is a symbol of the libidinal attributes of the flesh, and that the individual churches of Asia are symbolic of the physical forms and faculties housed by the flesh—by earth. The flesh may be weak, but it is not unholy; for the flesh is also the true Temple, in which the Church congregates to worship Elohim.

When the messages actually begin, moreover, it is not the churches, or body faculties, that are addressed directly, but the angel of the church assembled at each city, or dominion, of Asia. As the manifested existence of angels is in heavenly realms, the angel of each church of Asia is interpreted as being equivalent to that portion of the unconscious mind exercising control or spiritual oversight upon the locale entrusted to its supervision—upon those forms and faculties in its domain.

That the angels are addressed and that the churches are all invited to hear interiorizes the teaching by Paul, “...we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.” We do not imply that the angels of the churches of Asia are wicked, but that they are subject to

wickedness as they succumb to the gravitational pull of lower, subterranean realms, forgetting their place of origin and their ultimate destiny.

The same judgment applies to the forms and functions ministered to by the angels of the churches of Asia as to the angels themselves: there is no wickedness in the flesh itself, nor, necessarily, in the exercise of its faculties (as supposed by the Nicolaitans, who practiced a rigid asceticism that indirectly accuses the wisdom of the Creator in providing His creatures with such troublesome dynamisms as are found in the flesh), but only in the uses to which the flesh may be subjected at the instigation of a faulty will or under the magnetism of a faulty inclination.

Human will is a faculty that operates as from below, and inclination is a force exerted as from above. The ancient maxim applies: as above, so below; and, inversely, as below, so above (compare Matt. 18:18). The act of will is answered by increase of inclination, whether according to the law of sin unto death or to the law of redemption under grace unto eternal life.

In his message to Ephesus, Yahushúa both commends and criticizes the fidelity of the libidinal angel, speaking through him to the congregations of all of Asia, which churches we have interpreted as representing the collective forms, functions, and faculties of the human body. The roots of fidelity among humans are found in the reproductive organs and the emotional and intellectual complexes involved therein. The judgment, “thou hast left thy first love,” positions the axe head precisely at the root of the Life Tree in each of us. This root is Malkuth, the bridal chamber.

Even so, baptism into Messiah is as a wedding, making of twain a new man: wherefore they are no more two, but one flesh—one Body. The fruition of that union is as a birth—the emergence of One. In birth, the head is presented first, in the process called “crowning.” Again, we see the

close relationship of the spheres Malkuth and Kether.

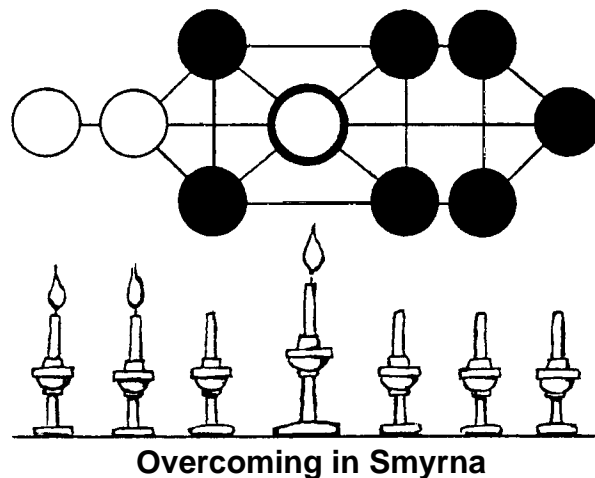
If we die daily to the isolation of sin that Messiah may be born anew in us, we also are resurrected daily into His life. It is this daily sacrifice of self and daily rebirth that builds faithfulness in the chamber of Malkuth. As we renew fidelity in Ephesus, the allegiance of the angel is assured; for he will be bound by the strength of proper nourishment flowing into the tree from its roots.

### Yesod: the Church at Smyrna

And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive; I know thy works, and tribulation, and poverty (but thou art rich), and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.

Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.

The location in the flesh of the church at Smyrna is not so apparent as for the church at Ephesus; it



is inferred from the text of other messages to the churches of Asia by searching this way a little and that way a little—in scripture, in the flesh, in experience in the Spirit, and in the traditions of kabbalah. As pertains to the first Adam, I found Smyrna to be symbolic of the abdominal region. “If any man lack wisdom, let him ask Elohehu, who giveth to all men liberally and upbraideth not.” The fullness of the stature of Messiah Yahushúa comes in the unity of the faith by the aggregation of affirmations.

Malkuth is often signified by the key words “stones” and “Rock,” as used in the King James version of “The Book.” The order of authority in the Kingdom of Elohim is conveyed by such words in Yahushúa’s teaching to Peter about the keys to the Kingdom: “Cephas” (*Kepa/79*), as Peter is also called, means “hollow rock” or “stone”; “Peter” (*Petros*) means “rock”—larger than a stone, but connoting a piece of rock; “Rock” (*petra*) means “massive boulder,” connoting the mass from which *petros* is extracted. We therefore say that the keys to the Kingdom are in this understanding: “A little, hollow stone can become a rock, but the Boulder is boss upon the Mountain of Elohim.”

Yesod, or Foundation, also has its key words in the King James, among them “reins” and “foundation.” The abdomen, as traditional location of the reins, is also the location of the beginning of life—of its foundational moments—in human reproduction. Not only is the abdomen the general location of the mother’s womb: the egg, having been fertilized and beginning to divide and multiply, is transformed into the new tabernacle of flesh from the navel outward, unto the completion of the entire body.

When the body has been formed and emerges as a whole organism, furthermore, it is the functions of the reins that predominate the early, foundational days of the child’s life—the taking of nourishment and the elimination of wastes. As life

continues, the faculties of the reins learn to extend their foundational functions, becoming leavened by the influence of other faculties—the appetites broadening beyond their basic attachments, to lead the organism into this activity for growth and another for balance, and so forth.

It is significant that the spheres Malkuth and Yesod are located on the same path line, the center path: the relationship of the two is both sequential and uniquely direct. In Malkuth the bride and groom are united; in Yesod are unveiled the parameters of the partnership: the progression is from faith during espousal and exchange of vows to knowledge of the significance of unification upon consummation of the marriage.

In addressing the angel of the church at Smyrna, Yahushúa confirms at once his identity and authority and proceeds with a message containing no rebuke, but only words of encouragement, recalling the image of the bridegroom preparing his bride for the long walk they will share together. It is not that there remains no more to be overcome, as the crown of life (Kether) has yet to be bestowed. There is yet reason for rebuke, which is indeed forthcoming in the next message to the churches of Asia; but in Yesod, Yahushúa is busy strengthening trust, or faith, and laying a foundational understanding for the trials yet to come on the path to spiritual maturation.

The proper foundation is laid by removing things moveable and coming to bedrock. Spiritually, this is achieved by affliction of soul—by digging deep in relentless examination of self to discover what is superfluous in one’s life—what is contrary to the measurement of Messiah. This work is full of tribulation, and its immediate end is a sense of impoverishment at having shed physical, emotional, and psychological frills and dainties. The loss of the various forms of the mammon of unrighteousness, however, shall be compensated by ten-fold gain of righteous mammon—of enduring treasure, both now and in the life to come.

As one nears freedom from vanity, however, he is distracted by the realization that not all who are nominally walking the same path are making the same sacrifices. This realization is a great stumbling block, moving focus from the motes remaining in one's own eye to the beams in the eyes of others; and a dual focus, Yahushúa taught in his ministry upon earth, is the beginning of great darkness that only seems as light. Yahushúa affirms progress and redirects the mind of the angel at Smyrna precisely to that focus of faith which will consecrate the true Jew's travail unto fruition.

The devil, that fallen angel of the carnal mind, will cast some who have progressed thus far into prison for trial and tribulation lasting ten days: he will sift them into portions to try their purity. If the ten spheres, or Sephiroth, are symbolic of stages or levels or days of spiritual reality, it is likely that every pilgrim will either pass through them or become entrapped within them.

Those who wrestle with the realities of the spheres are as those apt to become imprisoned within them. These will have tribulation; for their focus is not perfectly Messiah himself, but the garments of Messiah—the doctrines and righteous mammon of spiritual strengths with which the Father has clothed him. This focus upon garments is a way that seems right to many; but its end is, mercifully, destruction culminating not in annihilation, but in restoration of proper focus by the paring away of error.

Iniquity in the Body operates in a mystery. We are not called to serve forms, even if they be the highest forms, but to serve the Spirit of Elohim, the Living Principles from whence forms flow. Perhaps yet another metaphor will make the point clearer: doctrines are not principles, though they easily appear so from our perspectives below, but are as the winds stirred by Principle as it moves against the shifting sands of human values and mutable states of being. We enter into His rest as

we come to know the still, small voice that wears against all turbulence.

The ways of Principle are not somewhat higher than the ways of forms; they are vastly higher. Heaven and Earth—the context in which we presently interpret the written Word and by which we understand Messiah, the Living Word made flesh by the anointing of Y'Shúa—will pass away; but the Word will endure unto eternity, being eternally reinterpreted by forms according to their experience of the transforming revelations of Principle.

In the week ordained by Messiah from the beginning, there are not ten days, but seven—seven appearances of one light. Similarly, there are seven churches of Asia—of one continent—not ten. The countenance of Messiah is as the sun, whose power supplants or greatly diminishes lesser lights ordained for mercy in periods of darkness. As children of the Light, we are not permitted to focus forever on the lesser lights; for we, ourselves, have been kindled with enlightenment.

Proper focus on the Single Light of Elohim moves us upward in Adam Kadmon not through ten levels, but through seven—as three levels are lighted, as it were, by binary stars. At no level are we to become enamored with the angels, or lights, residing therein. If we should find ourselves encumbered by multiple focuses on lesser lights, the message to Ephesus would still apply: “Nevertheless I have somewhat against thee, because thou hast left thy first love.”

When we are lighted by the Light of Messiah, every bowl and knop of the Menorah—of the human tabernacle as the Body of Messiah—is revealed as being lighted by that one Light: the prayer is that we may be One! As we lift Him up from the earth in our members, we become the city set upon the hill: not only is the single Light that is in each of us visible to all, but it is also incapable of being hid—by bushels (measures

used in commerce), by powers and principalities, or by any such thing. The Light of God's Son shines outwardly and inwardly, exposing all things to our understanding in accordance with our need, whether they be the hidden thoughts of men or the hidden things of progressive levels of spiritual reality.

We proceed not by contemplation of such holy mammon as doctrines, nor by mastery of mysteries or of Sephiroth, but by continuing to seek first the Kingdom of Elohim and His righteousness: His Light, whereupon all these things shall be added unto us. It is our discipline only to order our minds correctly, giving glory to Principle for all things, that we shall be prepared to walk without offense in the many garments with which we shall be clothed in the eons of eternity.

That our spirits and their angels shall be so clothed is conveyed in the promise, "He that overcometh shall not be hurt of the second death"; for we know both that, "He that believeth on me hath everlasting life," already (one can truly and fervently believe while still vulnerable to sin, and those so coming unto the Son shall in no wise be cast out), and that, "The soul that sinneth, it shall die." Eternal life does not depend upon perfection; eternal identity does. Praise the Holy Name!

**Netsach and Hod:  
The Church at Pergamos**

And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges; I know thy works and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.

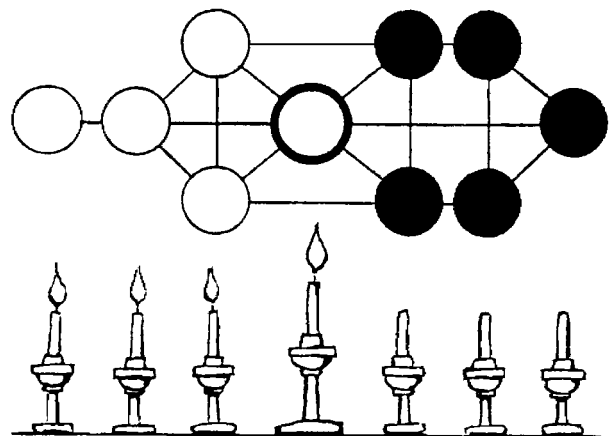
But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling-block before the children of Yisrael, to eat

things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate. Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

Satan is the prince of the power of the air, the covering cherub of the governing forces of instability. A ruler of the second heaven (the first heaven is the mind of man), the adversary gains entrance into Adam—into the Temple of Elohim—through the use of air for speech; for we know both that it is not what goes into a man that defiles him, but what comes out of him, and that death and life are in the power of the tongue as a former of words. As the exchange of air within the body is accomplished in the lungs, we understand that they are constantly open to the air—dwelling, in a sense, within it.

Even as the firmament is the dividing line between waters above and waters below, the lungs are that bodily region in which one senses the line



**Overcoming in Pergamos**



of demarcation between the higher and the lower faculties. In their lower function, the lungs supply oxygen to the body's metabolic fires; in their higher function, they are the bellows that fan the fires of the lips. In the more elevated service, however, the lungs supply only the raw material necessary for speech: yet higher faculties mold their contribution into intelligent sounds. Nevertheless, it is in the lungs, as in the firmament, that we begin to differentiate between things above and things below.

The overwhelming focus of the message to the angel of Pergamos is the power of speech. Yahushúa appears in His role as spokesman, reminding us that His words are of a different order than our own (they are Spirit, and they are Life): because by Him is enunciated the Living Word of YHWH Elohim. As the message proceeds, moreover, it compels us to recall the importance of the intricacies of oral communication in all contexts—both as concerns the revelations of Torah and revelations yet to come.

The binary light of Netsach (Endurance) and Hod (Majesty) comprises Pergamos. Identified with the lungs, their unity of operation in the Adam of flesh is well known to all. This third light of the Menorah has yet other traditional names, which speak more openly of their significance in the complete Adam: the spheres are also known, respectively, as the Remnant (the Body) and as Messiah. We could apply to them yet other names according to the binary principle displayed in the traditional names, to bring them closer to the context of the message to Pergamos—for example, the disciples and the Apostle or the congregation and the minister, and so forth.

Overcoming in Malkuth and Yesod, the pilgrim in Christ has yet many way stations on his journey to perfection. As he approaches Netsach and Hod, which are representative of the collective Body of Messiah, there are forks in the road and choices to be made. Shall he continue to walk in the Light he

has known, or shall he turn aside to the lights he perceives? The message to the angel of Smyrna has prepared him for the choice, but it remains a difficult decision—especially as both spheres affirm the Light he has known, albeit with different hues.

Though he invites destruction by choosing for himself either the right- or the left-hand path (in which case, he risks being led not by the Spirit, but by the reasonings of the carnal mind—a way that seems right to man), the pilgrim positively invokes destruction by judging those stationed in the spheres to which the branching paths lead as being contrary to Messiah: for as he judges, he will be judged; and he, himself, may be called to serve either in a congregation or as minister to a congregation, whether of one sort or of another. He will certainly be called to take some position in the Body. Before a pilgrim can find his proper place and function in the Church, therefore, he must overcome in Pergamos, that his mind will be ordered correctly to interpret meanings and to discern sources of the mixed sounds that will continue to fill the air therein as the Body moves towards the perfection of maturity.

The Foreword of this book deals with the difficulty of assessing the value and source of words spoken on behalf of the Kingdom of Elohim. To overcome in Pergamos is to learn the application of the messages to Smyrna and Ephesus. Focused in the single Light shining in all of God's sons, we do not stumble because of its apparent movements among them. At one moment, a man's words seem true; at another, false—what of it! Seek and serve the Light of Ruach haElohim. It may be necessary for another, truly serving that Light, to appear as a deceiver (while he, himself, remains true), that the focus of an immature brother may be restored to the Source.

Though we have ten thousand instructors in Messiah, yet we have not many fathers. Learn to hear the Father's voice from within the Body, that

you may come both to hear and to speak in His power: not as the seer Balaam, who heard as from without and long remained deaf to the significance of that which was spoken unto him, agreeing with Balac that another altar in another time at another place might give other counsel.

A brother's words are received as clean only as they are heard and understood in Messiah. To hear in a focus that celebrates the individual is to eat things sacrificed to idols and to commit fornication, whether or not the words were spoken to that intent. See thou do it not: worship Elohim, and have fellowship with thy fellow servants who have the testimony of Yahushúa.

Manna—literally, “a whatness”—what is it? It is likened unto a little, white pebble—a clean word with which to nourish the growing Body: not unlike the stone used by Dawid to restore faith in Yisrael, whose covering of faith had been severely threatened by the boastings of Goliath.

There is a tradition in the Davidic Kingdom that the written word of Torah, whose books are sometimes called “The Five Stones,” is black fire upon white fire (as it is written. “He will magnify the law, and make it honorable”). Manna, in this context, is the white fire of Spirit surrounding every jot and tittle. The names written therein are known only to those to whom the fire is given. He who overcomes receives a baptism of fire.

Until the fullness of that day comes, let us rest, as we are given, in the Light emanating from the white fire of the written Word, that—wherever we are positioned in the Body of Messiah—we shall be prepared to move beyond Pergamos on the center path as we are drawn by the Father unto perfection in the Son. Yahushúa returns to seal the firstfruits with the baptism of fire. He shall arise from within the hearts of those who are able to walk with him on the Mount of Understanding; and these shall carry forth the heavenly fire of Torah and the sweet savor of the Gospel of truth.

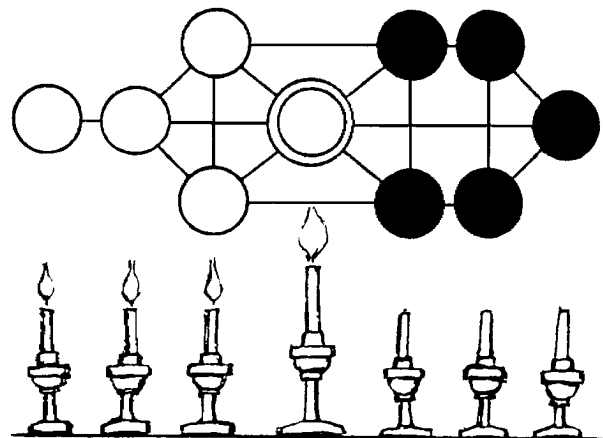
### Tipareth: the Church at Thyatira

And unto the angel of the church in Thyatira write; These things saith the Son of Elohim, who hath his eyes like unto a flame of fire, and his feet are like fine brass; I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first.

Notwithstanding, I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication; and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.

But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan as they speak; I will put upon you none other burden. But that which ye have already hold fast till I come.

And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: And he shall rule them with a rod of



Overcoming in Thyatira

iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. And I will give him the morning star. He that hath an ear, let him hear what the Spirit saith unto the churches.

The mansion of the morning star flies in tandem with the sun in his circuits; for its silver windows are as the first clear reflection of that great light's brilliance. Its towers are with him in the east when the sun arises in his strength; they are with him, also, in the west, as he turns to visit other lands. Always near him: if we see them not in his appearances, their hiding brings no shame.

The glory of the sun outshines the mansion of the morning, and he sometimes draws it too close against his countenance for its lesser glory to be visible. Yet, it is very bright, indeed: were it to pass before his face, it would not greatly diminish the sun's shining. She who dwells therein may linger in the night to carry some message to the moon; but she is soon gone to rejoin her beloved, answering his call, and will follow him beyond our certain knowing.

The lady of the morning star is known by some on Earth as Aphrodite, the embodiment of love. We do not contest their view of her; for it was occasioned by the aura of her soul, and it was inevitable that those who could not fully probe her mysteries should name her according to their perceptions of her. She is Venus: called Beauty, by men of the West, and Tipareth, by men of the East. She it is who has the care of all growing things. Her first name was Chauwah.

Seven golden points she has upon her crown, whose lights are mirrored seven times in the golden chain she wears about her neck to soothe her fading memories of the dark mountains she scaled on Earth in the early days, before she was lifted from the seas. It is said by some that she was born from the sea, arising full-grown from its ancient depths upon a shell. This is so, but this is not strictly so.

She was first born past memory of mortal men in the garden of bliss; her birth from the waters was as a second birth: the beginning of her renewal in the mind of God. It is told she will be carried in that shell—as in an ark: again, as in a chariot of fire—through and beyond the center of all things, to be seated, at the end of days, in her final place, beyond the partings of all the veils.

At the inward points of her crown are seven narrow windows that shine as silver paths upon her necklace below. We call the light that rims these windows silver, but it is white beyond white, the meeting of visible and invisible. The windows begin as narrow paths of light; for she first entered the lighted realms by narrow roads, which fanned and broadened inwardly to converge as One, landing her safely in the circle of another, denser firmament than we have known—a sky capable of bearing the negligible weight of such a one as she.

Neither is the mansion that lies beneath those skies truly known to men: the firmament of her world was fashioned as her covering. Neither could men live there, should they succeed in their vain efforts to gain her world without her leave and the consent of her beloved; for the jealous sun would blaze in tireless wrath against their mortal frames, overwhelming their every precaution, should they accost the dwelling of his love.

Selah.

Flying Arrow lay aside his flute and rested quietly upon the earth. He had been watching his brother, the hawk, climb higher and higher on the hunt, wishing he, too, might fly. He wondered at his desire; for, truly, he was content as the Great Father had made him.

The manitous were closer kin and flew higher than the hawk; but he, as yet, had no desire to be as they—formless, so it seemed, except in their appearances to men, when they assumed the

forms most convenient to their messages. He understood, at last, that it was not the giddy freedom of his brother hawk he coveted: he wanted simply to experience the currents of the sun's breath as clearly as he felt the insistent warmth of its face upon his own in the heat of the day.

Instantly upon his understanding, the hawk began to dive. The more it fell, however, the higher Flying Arrow's spirit arose within himself. It seemed his every memory was being lifted up—was changing, in the ascent, to truer images of themselves than they had ever been on earth. Small, forgotten details of unremembered days began to burst with meanings unimagined; and, soon, he was asleep.

In the first beginning of his slumbers, he saw his brother, Flying Arrow, laying quietly upon the earth and looking up at him. As he looked more closely, he could see the seven strands of silver as they began to travel outward from the golden bowl surrounding Flying Arrow's head. The features of his face, as from the seven doors, opened first into the silver cord; and, soon, all of Flying Arrow appeared therein, to begin the frequent climb beyond the sky.

How glorious the Great Father had made this son of all the worlds! Water, earth, air, and fire, and even things beyond hawk's knowing were as One to such as he. And yet, it was as though the man, himself, did not know these things.

Many times the Great Father had commanded the hawk to perch upon the arm of a manitou to signal its approach unto a son of man who might not, otherwise, notice. Not even this care was always sufficient to gain the attention of unthinking men, however; for the manitous sometimes sounded their trumpets through the hawk's cries to alert them of his coming. This nearly always won the attention of men, but the hawk was not certain that it also won their understanding of the significance of his service.

The hawk began to dive against the serpent crawling towards the feet of Flying Arrow, and the manitou freed his servant to other service. Then, reaching out his right hand from behind the outer veils, the manitou gently cradled the sleeping man within his palm and began the long and intricate journey to the Father of Lights. The man had been summoned before the Throne beyond the heavens. He would speak, in later years, of Unity.

Selah.

She remembered trying to explain to her first teacher that there was no difference whatsoever between  $t$  and  $x$ . The teacher had mocked the child before the whole class, saying, "And I suppose you would think that there's no difference between an arrow and a bird, simply because they both can fly and both have feathers!" If the teacher had not taunted her with that particular rebuke, she might have hated her forever; but in the child's later studies, she ran across an Eastern parable that goes, "Words are birds; and birds are arrows, to the wise."

As she thought on the teacher's words, she realized that it was her own immaturity that had opened the door for the teacher's treatment of her. She ought not to have said, "whatsoever." She had followed the words, like arrows, to the source of the disagreement. There were, indeed, differences between  $t$  and  $x$ , as she could now clearly see; but the letters were not categorically different, just somewhat different.

This last teacher had given the class a word they had never before encountered. An ordinary problem, in itself; but the class had been assigned to translate the new word from the Hebrew without the help of a Hebrew dictionary. It seemed so difficult, and it would be so easy to cheat! But "words are birds," she remembered; and she decided to toss the new word into the sky within her mind to see what it would do and where it would land.

Tipareth:

ṭ/*taw*, the first letter: numerical value, 400; traditional significations: the four elements, the four directions, composites of the four, completion, totality, regeneration; phonetic equivalent: *t, th*.

ṗ, /*pe*, the second letter: numerical value, 80; traditional significations: mouth, container, pit, soul, face, personality; phonetic equivalent: *p, f*.

Ḷ/*alef*, the third letter: numerical value, 1 or 1,000; traditional significations: ox, horns, seed, power, beginning, principle; phonetic equivalent: *a*.

ṙ/*resh*, the fourth letter: numerical value, 200; traditional significations: head, first appearance, knowledge, intelligence, beauty, fortune, ruler; phonetic equivalent: *r*.

ṭ/*taw*, the fifth letter: other possible significations: continuation, sum, perfection, unity.

As she considered the problem before her, she thought that she just might succeed, if she only knew a little more! The values of the letters would begin to merge into a unified concept in her mind, but some element was missing or—as with her earlier dilemma while facing comparison of *t* and *x*—not fully developed or expressed, thus preventing completion of her assignment.

Throwing the letters once more into her mind, she realized that their individual sounds were not united, as in a word; and she reasoned, therefore, that the element of sound was the source of her difficulty. She decided that she would have to do some research on the functions and significances of sound in language, and that it would be well to begin by better understanding the words “phoneme” and “phonetic.”

As she opened her English dictionary to the appropriate place, her eyes fell on an alphabetical table entitled, “Phonetic Alphabet.” There, before her, were the same number of letters as in

the Hebrew, bearing the same names and having the same numerical significations and phonetic renderings. The Hebrew ṭ/*taw* corresponded to the Phoenician **X**, also named *taw*, and also pronounced as *t, th*.

“It’s really beautiful,” she thought, “how these things work out! If I learn the differences between *x* and *t* well enough, I may end by learning that I knew it all before I first began!”

As she mused upon the mysteries of knowledge and of their foundations in the world of experience, a fragment of verse composed by one of her school fellows came into her thoughts without fanfare and without explanation: “I will wear a purple shirt before I’m old: my spinning hands will whirl the web’s wheel around its axis, until the hub splits loose and spills each single part unto its single destination. And then I’ll sigh, I think, and watch my body wrinkle in smiles.”

Selah.

The aging monk watched his prayer wheel complete a final turn and circle to a stop. It was time, again, to say, “Amen.” However much he troubled the waters above with his mantras on behalf of the thousands who lived within his chakras, the open center never moved—however long its agitations might continue! As had been his custom for many years, he would close his prayers in the four lower realms, leaving their closing in the four higher realms to the mind belonging to his body of light.

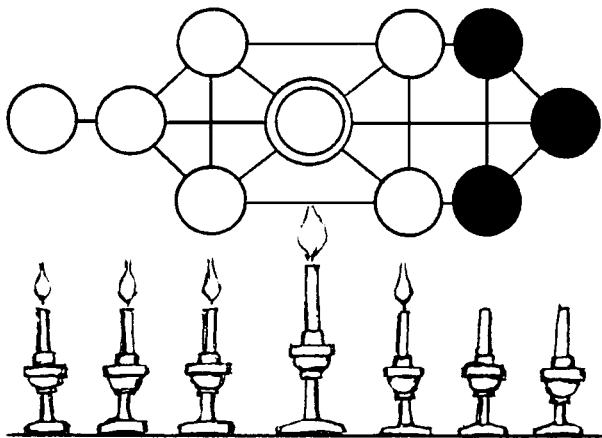
“Om mani pedme hum.” As above, so below. The fires of inner earth are quiet, and her pores are open to the waters. “Om manye pedmehum.” As above, so below. The waters have found the lowest place and are filling every bowl. “Om.” As above, so below. The waters, too, are tranquil: they are open to the air. “Om.” The air is still: it is drinking. “Aom.” The fire is burning in the thin vapors of the upper air. “Aum.”

He gently laid the prayer wheel beneath his crossed legs and slowly crossed his arms. Tomorrow, the lilies would open to the sky; the budded rose would learn her destiny and service. Another interval of rest, and then the dawn. I charge you, O daughters of the Chakras, that you stir not up, nor awake my love, until he please.

### Din and Chesed: the Church at Sardis

And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of Elohim, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before Elohim. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. He that hath an ear, let him hear what the Spirit saith unto the churches.



Overcoming in Sardis

The small, but full, brown pea rolled out of the prayer wheel's open gate, from the right towards the left, and stopped a little distance away from its cage, directly beneath the man. Its embryo was not damaged in the least.

It was thankful for this sign of health; for it had much work to do before the morning and would need all its strength. It must grow to full maturity within the man and multiply exceedingly; for tomorrow was a day the man would walk among the people. His every word and deed would be judged by the Watchers according to their proofs of this night's work.

The man's mind would be the seed's sunlight; his life experience would be its soil; the seed would drink from the man's reservoirs of compassion. Every seed knows the parable of the sower, and this seed knew it would survive the night to grow in beauty and in strength: the light in the man was bright; his soil, rich; and his compassion, deep. The collective memory of the seed's kind was clear in its understanding, and it was thankful to be able to follow his ancestors' best example. The Vine would be well served by morning

The light in many men is weak because they imagine many centers in which to focus their souls' energies—whether they should focus their consciousness upon or against a thing, or whether they should be in fear or in hope concerning any development that might occur. The ancients Aharon and Moshe had warned of the folly of this manner of focus; but a later king had sorely tested the people by fashioning convincing images of aspects of the True Light and placing them far apart, one from the other. Confusion followed.

The distance between these images and the true image of the Light at Jerusalem made it difficult for the people to see how the lesser lights were lacking in comparison with the True. The idols of judgment and of mercy could never convey the unity of the Elohim of judgment and mercy.

The people were careless in their life before the calves of fire: and so, they were deceived; and their lives became vain. They would build a while at this center, then at another; then they would abandon their labors entirely for uncertain lengths of time, only to build anew at yet some other unsuitable location when the True Light would momentarily reappear to their minds, convicting them of the impropriety of their focus.

The young vine knew well the true significance of those images made by Yravam: it could feel its proof in its first branches. Every vine is fashioned to focus only upon the True Light, which is as a center pillar in its growth. It consumes that pillar inch by inch, moment by moment, as it grows. Without the living, center pillar, the vine would surely languish; but without the supportive pillars of left and right, the vine would sprawl aimlessly upon the ground. Even this parable, however, had been more truly stated in the temple of Light established in Yerushaliem.

The growing vine's ancestors had taught him that the pillar on the left hand, as vines look into the sky, represents the services of tillage; the right-hand pillar, the services of irrigation. These two functions are essential to the process of growth, but the beginning of growth comes only in response to the warmth of the central pillar's light. Moreover, as the pillars at the sides stand by to assist the vine in its season of growth, it is surely the True Light's crossings in the sky that enable the branches of the vine to lean somewhat on the lesser pillars in the breathtaking process of maturation.

The man's focus was strong; for the left and right functions in him were fully dedicated to their services in the earth. When the downward thrust of these functions reached the man's foundational center, they willingly turned of themselves to channel their full energies upwards along the center path in the man, thus uniting every faculty in the service of the single Light in him.

It is told among the vines of earth that the three pillars are universal in all things. A growing thing that imagines itself as containing only one of the three knows little of himself. Such a one is searching his soul as from without—from the right or from the left. By such means there is no strength to contend with the forces of life. A house divided so cannot stand.

All things have their own, proper center in the single Light of creation. Focused therein, all things are both clean and supportive of life. It is prophesied that when this knowledge spreads upon the earth from the greatest to the least, that Earth will reel under the weight of its own productivity; for all life will then unite in knowledgeable cooperation, as One in One.

Tomorrow's increase would serve that day. Already, the vine's blossoms had opened. Already, they had been pollinated in the interchange between form and function. Already, the young kernels were nearing completion. If the man should also be blessed in his slumbers as he had been blessed in the evening sacrifice, the morning would provide him abundant seed to take to the marketplace to exchange for garments and to give as alms for the renewal of friendships.

As the vine began to wither in its full age, it was content. The night had been one that would be remembered among the ancients of the peas. It is not that this particular specimen would be celebrated in the stories of the species, but that the True Vine had been faithfully served by the life of one of its brethren in the service of One.

The man stirred from his sleep. He had been dreaming of a herd of deer standing quietly by the window and looking in at him. Morning had come upon Earth, and he understood that the deer were waiting to be fed. He smiled at the Watchers and untangled his long arms and legs from around the Lotus. As he stretched into the Light of another new beginning, his hands were filled with seed.

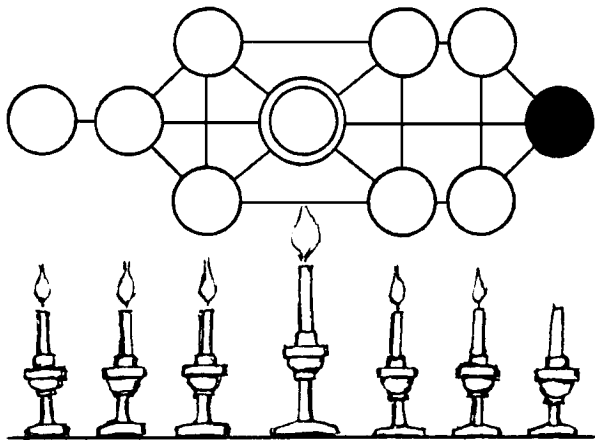
## Chokmah and Binah: The Church at Philadelphia

And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

Him that overcometh will I make a pillar in the temple of my Elohim, and he shall go no more out: and I will write upon him the name of my El, and the name of the city of my Elohim, which is the new Yerushaliem, which cometh down out of heaven from my El: and I will write upon him my new name. He that hath an ear, let him hear what the Spirit saith unto the churches.

The street before him was covered with roses, lilies, flowers of every sort. Not many could see



Overcoming in Philadelphia

these quiet messengers of the Lotus: their hues clung closely to the clear radiance of light, itself. But even those who could not see their loveliness might admit that the sky was particularly bright this morning—as though the light slowed upon its destinations, hanging in the air like spring water frozen in tiny jars of flawless glass. Each step of his seemed to break the spell, sending silver slivers of ice light skittering along from around the soles of his feet to bruise the petals of the flowers, filling the air with precious aromas.

And yet, it was quite an ordinary street. This block resembled a boulevard; the next, an alleyway. Shops and empty tin cans, awnings and lean-tos—the passably ornate and the incidentally shabby blending agreeably, unless one should be rude enough to inspect the scene more closely than it deserved.

He let the Spirit in him fill to overflowing, that in its overflow he might become One according to its wisdom. Taller, he grew with each step; and smaller, also. A bend along the way brought him face to face with the morning sun, and his hands became as gloves; his feet, as shoes. His face had become as a window in a vast cloud of Spirit that filled the horizon as he walked, and from its happy opening shone forth the Light that exceeds all radiance. As he celebrated the presence of that Light within him in his walk, the force of his footfalls united the cells in his body with the meanings of the day.

He came upon a vendor in the way and felt suddenly tired. Knowing the fatigue was not his own, he stopped beside the man and bought a cake for his breakfast. When the peddler returned his change, he thanked him for being considerate enough to supply him with his breakfast so early in the morning.

As he busied himself with preparing the cake to his liking, he could see that his host's spirits had risen considerably already, and that a further sup-



portive word would not be without effect. As he prepared to take his leave, therefore, he remarked that sleep is death to a sluggard; but to an industrious man, it is health. The vendor smiled, and the monk reminded him that honest smiles are rest to all men.

He finished his breakfast cake not far along the road and began to feel some nausea. "It would be foolish," he thought, "to charge a vendor with so ready a smile with incompetence or fraud in baking!" Deciding the cause of his discomfort must lie elsewhere, the monk's attention fixed itself on a cantankerous old fellow waiting impatiently along the edge of the road.

The man was clearly upset. He was fussing back and forth along a treadmill of his own making and was muttering incoherently of matters having no apparent connection. He would stop abruptly and raise his arms, fitfully, in a gesture apparently meaning, "Why me?" The monk noticed that the man's arms never came above his waist.

Although the cause of this discomfort was not apparent to the monk, he reasoned that it would help but little to know. The man was no stranger to this mood, it was clear; and knowing the particulars of this appearance would only muddle perception of the whole. The man was bound by an incapacity for forgiveness of faults and failures—whether real or imagined—to which he had been subjected by his fellows over the years. If he was not able to forgive, the monk reasoned, the man might profit from being, himself, forgiven for nothing: he would give the man a seed of forgiveness! If the man could receive it, he would begin to mend.

As the monk approached this aura of grumps and snaps and snarls in his resolve for good, the angry man belched, looking somewhat bewildered. Immediately, the monk's own stomach felt better, and he rejoiced in the knowledge that the man was not beyond cure.

"Good morning to you, sir! I'm so sorry to have kept you waiting so long! Forgive me if I should not be here tomorrow, at this time. There are so many hours in the day, you know; and every one of them must be filled with something. Remember me to your family; and good day to you, sir!" As he passed on by, it was as though a pack of wolves was at his heels; but the monk was content—their fangs would clench harmlessly in the air of wonder.

As the monk neared his destination, the wind brought to his hearing sounds of pleasant laughter. He thought to pass on by—his friends were waiting just beyond, in the place where three roads meet; but he realized that every perception given to him in his journey was a part of his path, and that he would as foolishly ignore the apparently careless as those clearly in need of help.

Deciding to heed this call also, he found that the laughter came from a group of children playing a game of marbles in the middle of the road. They were kneeling around a circle they had drawn in the dust and were very absorbed with the position of the marbles within the circle. If he had not decided to stop, he might easily have fallen over them.

"What a wonderful game you're having," he exclaimed! "My heart is truly blessed by your laughter. So many children, nowadays, take themselves so seriously! No doubt, it is because of the gravity of old-timers like me! I want to thank you for enriching my life by your joy. But my thanks will not come for nothing! Tell me, if you will, the secret of your game."

The children giggled somewhat at such a speech, but they were truly pleased by his care of them. A furtive silence passed quickly around their circle and seemed to settle on the smallest of them. The child got up from off his knees and dusted off his trousers. Squinting up at the monk, he answered, "No one wins."

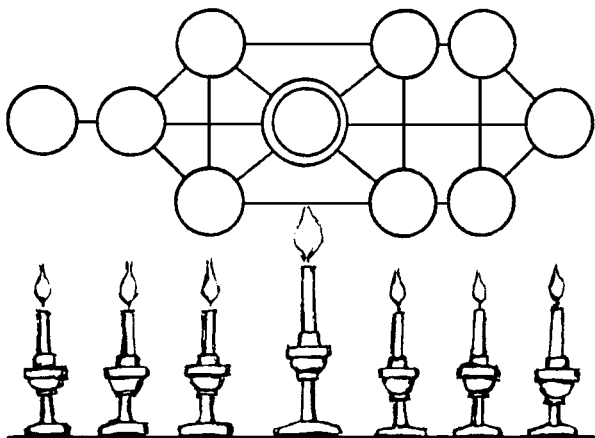
## Kether: the Church at Laodicea

And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of Elohim; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth.

Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see.

As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches.



Overcoming in Laodicea

As the monk approached his destination, the words of the child began repeating themselves in his mind. The resonance of each repetition gained a little as he walked—as though the child’s voice first matured, then merged with other voices: first few, then many; and now, as he stepped into the open doorway before him, more than his mind could embrace at once.

“No one wins. No one wins!” The significance of the words changed of themselves in accompaniment with his reeling thoughts. “No one wins?” It was as though a multitude were knocking at every opening that could be occupied by consciousness. He paused upon the threshold a timeless while, and a new voice he recognized as his own seemed to answer, “We win as One.”

Light surpassing light enfolded him from within, and all that he had known began to burn—not as in the raging fires of earth, nor even as in the hidden fire of ice: the fire in which he stood proceeded from itself and bathed unto transformation, fusing the purified essence of his former existences in time into an elevated continuation so far beyond his expectations that it appeared as new. Every expression that had ever crossed his face was there before him, now, revealed as but a single, smiling appearance of Maya—Illusion: his mother to this moment, and his new-found friend.

His body was being rebuilt, cell by cell. As crystals form, so he grew: his feet and his abdomen, new; his legs and his lungs, new; his loins and his heart, new; his shoulders, arms, and his ears, new; his eyes and his hands, new; his forehead and, yet again, all of him, new: and yet the same!

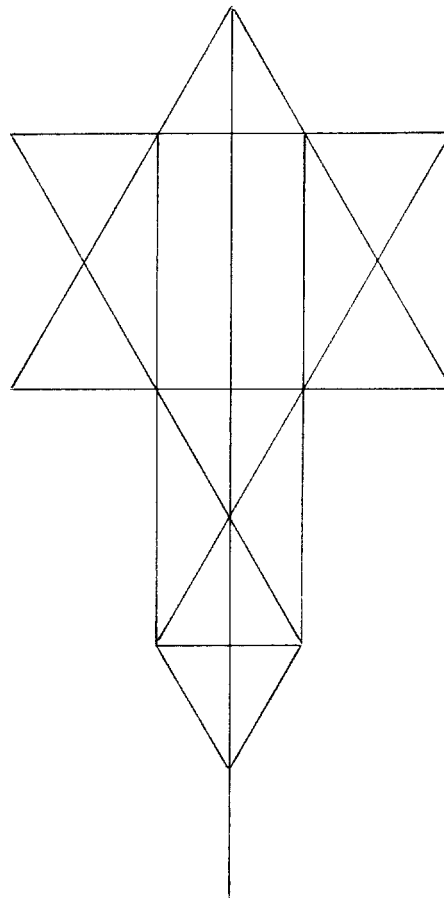
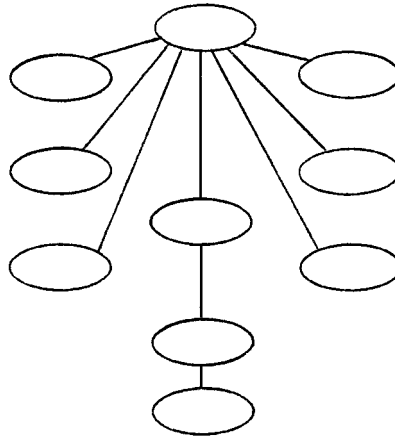
An ancient writing opened to him: “Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.” His life to this moment had been like steps inside a prayer wheel, whose turnings had kept his place in every circumstance. He had not come to an end, nor even to a new beginning, but to the center!

He reached out his arms to touch the door posts. They were there, but they were no longer solid, as in his approach. They rose above him on left and right like pillars of smoke. He turned his head to follow their trails upward and was nearly overwhelmed by the shining of the lintel: it was as though he had come face to face with eternity compacted into a single moment of time.

He might certainly have fallen, then; but the smallest of all voices from He who is Least of

all invited him to enter. The monk would not have presumed to ask the question, but it was answered, nonetheless: "I am that I am."

On the other side, he was seated in his hut, the many-petaled Lotus. His prayer wheel was slowly spinning in the air around him. Deer were looking in at the window, and he understood that they were waiting to be fed. He stretched himself to make certain of this new vision, and his hands were filled abundantly with seed.



*David  
my  
servant  
shall  
be  
king  
over  
them*

*And  
the  
government  
shall  
be  
upon  
his  
shoulders*

**David's Scepter**

