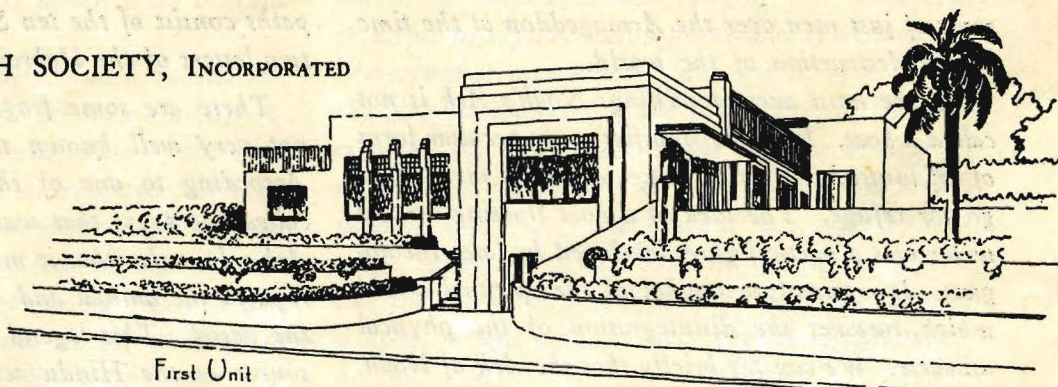


PHILOSOPHICAL RESEARCH SOCIETY, INCORPORATED

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First Unit

BIBLE COURSE SERIES

BY MANLY P. HALL

FOURTH YEAR

THE STUDENTS MONTHLY LETTER

Letter No. 3

THE SECRET DOCTRINE IN THE BIBLE

Dear Friend:-

Seth occupies a most important place in the order of the Patriarchs. Seth is the first of the perfect men. According to the Cabalistic interpretation of the Bible there were thirteen men born perfect. The inference is that in the end these thirteen will be the Messiah and his twelve disciples. There appears to be a direct reference to this mystery in the words of Christ, "Before Abraham was I am" and "You were with me before the worlds were." The thirteen perfect men represent the flowering of the ages. In each order of descent of the Patriarchs there is one who is perfect. The first is Seth and the second is Noah. It is written in the Talmud that Noah was born with white hair, a strange prematurely aged creature whose father was so vastly amazed at his appearance that he hastened to his guide and counsellor the ancient Methuselah, saying, "What manner of offspring or son is this?" Methuselah replied, "He is the one who is to bring the oblivion, therefore thou shalt name him Rest or the Suspension that is to hang above all things." Therefore the child was named Noah which means REST or that which moves not and is suspended above the oblivion. Noah is the tenth descendant from Adam, and Noah is the son of Lamech, and Lamech is blind.

In the line of descent from Cain every fifth

Patriarch is a murderer. In the case of Lamech it is written that he was blind and used to hunt with the aid of his son, a small child. This child, perceiving a strange object at a distance and thinking it to be an animal, pointed his father's arm so that Lamech shot the creature and it fell dead. But upon approaching they discovered they had killed a human being. The little boy explained to his blind father that the man who lay dead before them had a horn in the middle of his forehead, whereupon Lamech fell to his knees in great anguish and cried: "I have slain my own ancestor Cain!" for the Lord had placed a horn upon his forehead that every man should know him.

NOAH AND HIS WONDERFUL ARK

The sixth to ninth chapters of Genesis inclusive are devoted to the story of Noah and his Ark. In order to understand this story it is necessary to have recourse to the early Jewish commentaries. As Noah is the second Adam, he becomes the foster father of the human family, according to the Jewish metaphysical system. Also Noah, preserving the just according to the will of the Lord, was a prototype of Christ, for as Noah saved his family and carried them over the Deluge, so in the Messianic tradition the Messiah is made to carry the

souls of just men over the Armageddon at the time of the destruction of the world.

In the most ancient writings Noah's Ark is not called a boat. Its name signifies some peculiar form of enclosure, a superior place to which men could go for refuge. The idea of a boat floating on the water was a poetic figure developed by later theologians. It is merely a symbol of the spiritual world which survives the disintegration of the physical universe. We can say briefly that the Ark of Noah, with its three decks, represents the three parts of the divine sphere. The Ark is a miniature of the universe.

Cabalistically, the Ark is shown to be the Zodiac, the Grand Body containing all the animals and seeds of living things. The key to the whole story is the Ptolemaic system of astronomy. In the night of the cosmic oblivion the seven spheres which make up the lower creation are dissolved one by one and are absorbed back into the cosmic substance. The first to be absorbed is the earthly sphere, then the lunar, then the Mercurial, then the Venusian, then the Solar, then the Martial, then the Jupiterian, and lastly the Saturnian. As explained in the Greek mythology, Saturn in the end eats up all his children. This means that during what the Hindus call Pralaya, or cosmic night, the lower worlds sleep and everything that is below the Zodiac rests in a state of chaos. The Ark is, therefore, the Zodiac which rides securely upon the face of oblivion. According to the ancients the mundane universe is enclosed by a crystalline sphere of stars called the angelic world. This sphere is divided into three parts according to the same rule still employed in astronomy. There is a Northern hemisphere of stars and a Southern hemisphere, and these are separated by an equatorial belt called the Zodiac. These three parts of the heavens are the three decks of the Ark; they are also the three sons of Noah. The mast which Noah placed in the midst of the Ark is the polar axis.

According to the Talmud Noah took into the Ark three hundred and sixty-five kinds of reptiles and thirty-two major divisions of animals. As the serpent was the symbol of the year, the three hundred and sixty-five reptiles are the days and the thirty-two major divisions of animals are the thirty-two paths of wisdom described in the Cabala. These

paths consist of the ten Sephiroths and the twenty-two letters of the Hebrew alphabet.

There are some fragments of the Noah myth not very well known to modern Bible students. According to one of these there was an animal called the REEM that was too large to get into the Ark. In order that it might be saved, Noah tied a rope to the animal and allowed it to swim behind the vessel. This legend is derived from the same source as the Hindu account of Vishnu who assumed the form of the Great Fish and pulled the Ark through the sea by a rope fastened to his back. As all the principles of life are enclosed within the Ark it is necessary for the principle of matter to be there also. Therefore we learn from the ancient Jewish writings that at the time of Noah there was also upon the earth a very good giant who was named Og, King of Bashan. As Og was too large to get into the ship he is depicted in the ancient Cabalistic figures as sitting astride the roof being fed by Noah through a small hole or window.

It was most necessary that the Deluge should accomplish precisely its purpose. For this reason the ancient writers go into considerable detail in describing how the oblivion was brought about. There were giants upon the earth and if the waters came from below the giants were strong enough and numerous enough to close the fountains of the earth. If the waters came from the heavens above these same giants were so tall that the earth's surface could be inundated and they would still escape. To solve this problem the Elohim caused the substances of the Deluge to flow first through the sphere of Gehenna and thus to descend as a blazing deluge upon the place beneath, destroying all things. From this account it is evident that the ancient Jewish rabbins did not consider the Deluge to have actually consisted of water but by the term water inferred rather cosmic substances.

According to these same rabbins, the "water" of the Deluge was both male and female. This was because part of the waters descended from above the firmament and part came up from the Abyss. The two streams then mingled in Gehenna and flowed forth upon the temporal earth. The male and female waters are those described in the first chapter of Genesis as the waters which were above

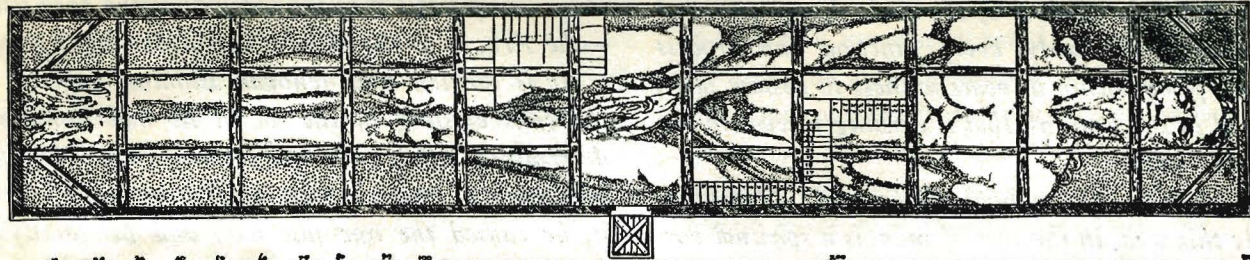
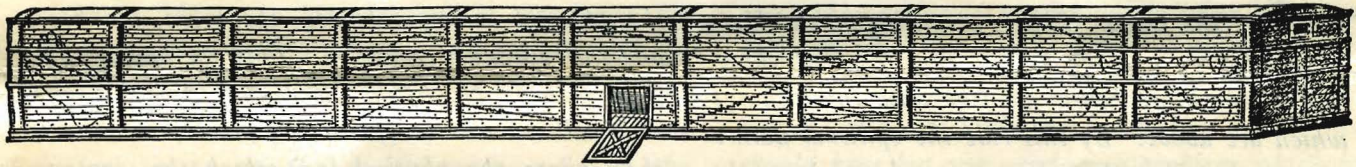
the firmament and the waters which were beneath the firmament.

To release the upper waters, which caused the Deluge, from the firmament, Jehovah Elohim removed two stars from the constellation of the Pleiades, and to stop the flood he replaced them by taking two stars from the constellation of the Great Bear. In a previous lesson we learned that the sign of Taurus represents Cain, therefore the Pleiades, which are in this constellation, are the children of Cain and thus we discover a key to the reason for the Deluge. The two stars borrowed from the

tation, or remanifestation, begins, the Saturnine principle of crystallization dominates space and the firmament is manifested. Mt. Ararat, upon which the Ark finally rests, is the foundation of the new creation, the first sphere of the renewal of life. It is therefore represented as a high peak, but it has nothing to do with the physical mountain by that name in Syria. When the Ark has come to rest and the Holy Spirit or breath of life in the form of a dove, is sent out, the new day of manifestation begins.

From these suggestions and interpolations from

Ferua pectus arcu Noe ex descriptione Mose.



Caena cubitorum recuturum.

Geographia et hase arcu, ex descriptione Mose. Brud. Aris Monum. ppositur.

NOAH AND HIS WONDERFUL ARK

IN THIS RARE AND CURIOUS CABALISTIC FIGURE, THE ARK OF NOAH IS SHOWN TO BE SYMBOLIC OF THE TOMB OF CHRIST. THE FIGURE OF NOAH LYING IN THE ARK HAS THE NAIL WOUNDS IN THE HANDS AND FEET TO SHOW THAT HE IS A TYPE OF THE MESSIAH. HERE ALSO IS THE GREAT FIGURE OF THE ZOHAR SLEEPING THE NIGHT OF COSMIC REST, VISHNU ASLEEP ON HIS COUCH OF DARNNESS. IT IS THE CREATING POWER WHICH HAS WITHDRAWN ITS PRINCIPLES BACK INTO ITS OWN NATURE—ITS EMANATIONS SYMBOLIZED BY NOAH'S SONS AND THEIR WIVES IN THE BIBLICAL STORY.

Great Bear are guardians of the Pole and represent the reestablishment of order or the repointing of the polar axis.

When the flood subsides the Ark is said to rest upon Mt. Ararat. Ararat is the Polar Mountain, the Olympus of the Greeks, the Meru of the Hindus. It represents the first firmament or the heavens which are above the earth, that is the sphere of the fixed stars. Remember that Saturn is the chief of the Elohim in that he is the eldest of the seven planets or Chaldean gods. It is Saturn who says in the beginning: "Let there be a firmament in the midst of the deep." When the first day of manifes-

various sources, it becomes evident that the story of Noah is far more complicated and far more interesting than might first appear from the Bible account. It is therefore now necessary to interpret this allegory with the keys supplied by the secret doctrine.

The Ark of Noah symbolizes primarily a box or a container, and this is the clue to the whole interpretation. The sacred Ark or Argha occurs in the esoteric teachings of many ancient peoples. The Ark of the Covenant containing the sacred relics was carried by the Jews throughout their wanderings in the wilderness. A similar Ark was venerated

by the Egyptians who depicted it in bas relief on the temple at Philæ. In the Egyptian legend of Osiris the body of this god is sealed into an ornamented box which is set floating upon the river Nile. Deluge stories are to be found in the mythologies of all ancient civilized peoples. For the most part these accounts have been either completely rejected by modern science as fabulous or else entirely accepted as literal history. The possibility of a secret or allegorical meaning has been for the most part ignored.

In Jewish metaphysics it is taught that superior principles reflect themselves into the material world, casting their shadows, as it were, into the substances of the Deep. This is according to the Hermetic law of analogy which declares that those things which are below are like unto those things which are above. By this rule the spiritual nature of man is reflected in his corporeal structure, the body being the shadow of the soul. Every part and member of the body, every function and process taking place within it, bears witness to cosmic laws, eternal in the heavens, that is existing forever in the superior nature.

The Ark is the symbol of the seed. Metaphysically this seed, in the case of man, is a spiritual vortex containing within it the germs or roots of his mental, emotional and physical natures. The seed, reflected downward, becomes by Hermetic analogy the physical body itself within which, as within a chemical retort, the alchemical processes of life take place. The physical man is therefore a unity, or one living creature suspended from a unity—one spiritual entity. The body is the physical manifestation of recondite and superphysical agencies, fashioned "like unto its cause" and "bearing witness unto the law."

Plato refers to the body in one place as like unto the shell of an oyster, and in another place he calls it the sepulchre of the soul. This sepulchre, sarcophagus, or burial chest, is also the Nohite Ark. The thoughtful student will therefore realize that the account of the Deluge has two widely different meanings, one relating to the sphere of causes, and the other to the sphere of effects. The thoughtful mind can never cease to admire the rare skill with which the ancient Scriptural writers incorporated many meanings into a single script, that the Book

itself, like the truths for which it stands, might be actually "all things unto all men."

We have learned that Adam is the spiritual causal man, the "higher face" of the microcosm, "the most ancient of the most ancient ones," the ever existing Self. We have learned that Noah is the second Adam, that is the reflection of the eternal Self in the substances of the transitory universe. Metaphysically speaking, Noah is the incarnating ego in its aspect as father of the three bodies which emerge from its own nature and constitute together the human personality. The three sons of Noah are the mental, emotional and physical principles. Their wives, or as the Hindus call them, Saktis, are the physical correspondences—the brain, the heart and the reproductive system. Thus we have a complete pattern: Noah, the incarnating ego; his wife, material essence itself; his sons, his emanations; their wives, the physical foci which these emanations set up. All is contained within the aura itself—the Ark, or as the Hindus call it, the Ego.

It is written that Jehovah Elohim, angered at the evils existing in the world he had fashioned, determined to destroy his creation, but, that the principles of this creation might not vanish with it, he caused the one just man and his family to build the Ark, take into it all the forms of life, and float in security above the Oblivion. This means:

First: that at the dissolution of the universal system the principles of life are withdrawn from the material sphere and retire into the cosmic seed, or germ, which rests securely in space until the gods refashion the worlds.

Second: that at the end of a great wave of evolving life upon the earth, as for example humanity, the human principles retire into their spiritual counterparts and "rest" until a new order of bodies are created for them to inhabit in the next world cycle.

Third: that at the end of each physical incarnation the superphysical principles of man retire into the Ego, there to rest in the after death state until the incarnating principle builds a new body, a new heaven and a new earth, when these principles emerge again in the mystery of birth and growth.

But we have said that the allegory has two distinctly different meanings. The second cycle of interpretation is that by which the Ark becomes

body rather than seed. It is stated in the Apocalypse that for 42 months the Gentiles tread over the outer court of the temple. It is also stated in this same work that for 42 years, periods, or eras of time, the seven-headed serpent shall have power to blaspheme. The 42, a most mysterious Cabalistic number, is generally concealed under the round term 40, even as the number 70 in the Old Testament always actually infers 72. Jesus fasts for 40 days and 40 nights in the wilderness even as Noah floats for 40 days and 40 nights through the Deluge. Cabalistically this fact identifies Noah and Jesus as both being personifications of the same principle. Cyphers are frequently ignored in certain forms of the Cabala. Thus the 144 thousand in Revelation becomes merely 144 or 12 times 12, referring to the Zodiacal cycles. The 40 days of Noah therefore becomes 4 cycles or periods; by one key the 4 races which make up the involutory cycle or the cycle of descent ending with the Atlantean or fourth root race.

The Ark is the mundane universe in which the souls of men and of all living things are locked or sealed during the involutory process. The outer world or temporal existence is symbolized as a chaos. Man is a spiritual entity living in the material universe as light surrounded by darkness. He is a cosmos floating in the chaos. He is potential wisdom surrounded by ignorance, that is by the sphere of the unknown. The 40 days of Jesus in the wilderness represents the travail of the human soul achieving realization; and the 4 cycles of which it is a symbol are the sufferings and travail of humanity seeking to establish order, peace and security in the phenomenal world.

According to the Cabala, Noah carried the body of his ancestor Adam into the Ark and when the Deluge had subsided reinterred the body on the hill of Golgotha. Of course this is a mystical fable by which is arcanelly set forth the esoteric truth that all forms or bodies, of which the Ark is a symbol, carry within them the primordial germ, the root or seed of species and races. Adam, not as a person but as a type or life principle, lives eternally in its progeny or creations and is the true germ of fertility by which all things are made fruitful. Adam continues in its offspring even as all causes continue in their effects or are made manifest through

them. In the Greek mythology there is a descent of deities from the first and eternal Principle which is denominated Unaging Time. In the mundane order, that is in the hierarchy of gods controlling material universes, Unaging Time the Primordial Principle is manifested through Zeus who is termed the son or offspring of First Cause. If we consider the primordial Adam to be a symbol of the eternal principle of life, then Noah like Zeus becomes the mundane manifestation or direct descendant of First Cause. For this reason the Cabalists refer to Noah as the second Adam, the foster or secondary father of the races of the earth.

If we see the Ark as a figure of the physical universe, then we understand how all living things are grouped together in one small vessel with three decks, the measurements of which are entirely symbolical. We also understand why this strange ship should have but one window, a problem which has perturbed agnostics no end. The Chinese signify the material universe as ruled over by an ogdoad or hierarchy of eight principles—Khwān and Kheen, the male and female potency which combine in six combinations called the sons and daughters. This account belongs to the most ancient of the Chinese sacred books the Yih-King or Classic of Change. Confucius wrote an elaborate commentary upon this work which he declared contained the secrets of the whole universal emanation.

Poets have likened man's terrestrial state to an exile in a desert land—humanity cast away on a little globe in space surrounded by an inconceivable infinity. In the Jewish metaphysics the Ark is the planet or the solar system floating in a sea of cosmic space, its decks crowded with the complex genera of living things. Thus the Deluge myth is part of the story of the Fall of Man, told differently but still retaining for the wise its secret import.

In the microcosm the Ark, being the human body, contains within itself innumerable living powers. During the prenatal state the embryo floats ship-like in the sea of the amniotic fluids. At birth the individual organism is launched forth upon the stormy sea of life beset with its innumerable perils, Cabalistically represented by the forty days of the Deluge. Noah hearkened to the voice of the Lord, that is he lived according to the Law, perfecting his soul and enriching his consciousness with the

many experiences which result from the mystery of living. As a consequence the "Lord" protects the life of Noah and brings the Ark at the end to a safe resting place upon the Mount of the illumination—Ararat. Part of the thirty-third degree of Freemasonry includes an interpretation of the symbolism of Noah and his Ark. Considered mystically, the story of the Flood is the wise man's mastery of adversity. It is the philosopher surviving the onslaughts of ignorance. It is the illumined mystic floating safely over the chaos.

Other interpretations should also be considered. Some ten thousand years before the beginning of the Christian era the Island of Poseidonis, the last remnant of the great Atlantean Empire, disappeared beneath the surface of the ocean as the result of a terrific natural cataclysm. The records of this destruction have survived as tradition and form part of the legendary history of most ancient races. Plato had received the account of the sinking of Atlantis from the records left by Solon. He realized that the historical Atlantis offered a magnificent opportunity to combine history with philosophy. Plato was an initiate of the Eleusinian Mysteries. It was forbidden by this Order that any of its initiates should openly reveal the secret tradition. So Plato cunningly concealed in his account of Atlantis the metaphysical doctrine of the initiates concerning the Fall of Man and the constitution of the human soul. The loss of the prehistoric empire was used to veil the fall of the angels. Atlantis, with its vast population, became symbolical of the etheric sphere that descended into the humidity of generation. The sea swallowing up a great race was the sea of matter swallowing up the hierarchy of human souls at the beginning of the mundane cycle of manifestation. It is only necessary to compare Plato's account with the Pythagorean system of mathematics to discover the correct key. Also the city that consisted of alternating zones of land and water arranged in concentric circles was no material community but the solar system itself as can be easily seen by anyone who cares to diagrammatically draw out Plato's description.

As Plato used the history of the lost continent to veil the secret of man's lost spiritual state, so likewise did the Hindus, Chinese, Chaldeans, Mayans and Jews. There can be no doubt that there is a

direct relationship between the story of Noah and the lost Atlantis, but what most writers have been unable to discover is the relationship between both Noah and Atlantis and a third metaphysical tradition.

Noah, born with white hair and prematurely aged is of course the symbol of mind, or that which is above the confusion of matter. Noah is the Knower. As Noah is the intellect, so Og, king of Bashan, the good giant, is the personality or body consciousness, as we learn from the interpretation of the cyclop myths of the Greeks. By another interpretation Og is the oversoul or Anthropos, the one-eyed giant who is too big to go into the body—the ark—but sits on the roof, that is dwells in the upper parts of the aura and is fed through the one small window, the pineal gland or third eye. There is also a legend to the effect that there is a baby born in the Ark. This is the soul which is born from the chemistry of the body and is identical in its significance with Harpocrates, the infant god of the Egyptians described in the Osirian cycle. The infant is therefore the celestial Self, the Christ within, born amidst the animals, for the Ark of Noah and the manger of Bethlehem are identical in meaning.

THE COVENANT

The 9th chapter of Genesis describes the Covenant between Noah and the Elohim. The symbolism of the rainbow is extremely obscure. In Genesis 9:13 the Elohim Jehovah says: "I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth." Among ancient peoples the rainbow was regarded as a bridge connecting heaven and earth. In the Norse mythology this is Bifrost. Up this bridge of light the Ases climbed to the royal place of Asgaard. The seven colors distinguishable in the rainbow were sacred to the creating gods and from the earliest time the priest-crafts distinguished their ranks and offices by the color of their garments. Even in the Christian church certain colors are associated with the saints and the persons of the Godhead. The Gnostics related color and sound, assigning one of the chromatic tones to each of the vowels. As the white light of the sun contains within it all the colors of the spectrum, so the Divine Effulgency, the eternal light of God, though in itself colorless, contains the

spectrum of the creating principles or gods which emerge from it and become the Formators of the worlds.

It cannot be supposed that the ancient peoples were entirely conversant with our modern scientific concept of light and color, but they did associate the seven colors with the planets, the worlds, the invisible heavens, the orders of angels, and the aspects of the Divine Nature. The rainbow is therefore an appropriate symbol of the divine power. In it were visible together the colors of the seven worlds. The appearance of the rainbow at the end of the Deluge appropriately symbolized the releasing into manifestation the energy of the Logos through its seven principles—the Builders of the cosmos.

The reestablished universe, according to the Cabala, is divided among the sons of Noah who therefore become symbolical of the creative trinity. To Shem is given the center of the world, or, according to the Chaldeans, the central band of constellations, i.e. the Zodiac. To Japheth is assigned the Northern part of the world and the Northern constellations. To Ham the Southern extremities of the heavens and the earth. Of the parts and members of the Grand Man of the Zohar, Shem receives therefore the heart as his throne or dominion, and Japheth the brain. To Ham is given the generative system. Thus consciousness (Shem), intelligence (Japheth), and force (Ham), are the creative triad remanifested after the Oblivion. Ham is called the dark one because he represents the physical universe, and the dark earth which is its most appropriate emblem. From Shem, Japheth and Ham descend the races of humanity, and to this newly established human kind is given the collective term Israel. The word Israel signifies not the Jew in particular but all humanity, and the evolution of man in the period subsequent to the Atlantean Deluge is symbolically described by the wanderings of the twelve tribes of Israel. These tribes are the twelve orders of human beings dominated by the signs of the Zodiac.

THE TOWER OF BABEL

In the ancient Hebrew language the word which is translated "ladder" can also mean a hill, a mound

or any artificially contrived means of ascent. It is quite possible therefore that the Jews used the term ladder to include the type of building now called a pyramid. Most early illustrations of the Tower of Babel show it to be the type of building called by the Chaldeans a ZIGGERAT, or astronomical observation tower. The ziggerat was an artificial hill with a circular ascending stairway moving in a spiral around the outside. Of such type of buildings some ruins still remain and reconstructions of the Hanging Gardens of Babylon invariably show this type of structure.

The Tower of Babel, as described by the Jesuit priest Athanasius Kircher, was undoubtedly an astronomical tower. The building was said to have been erected by the descendants and servants of the ancient hero Nimrod who was called the mighty hunter. This building, built of mud and held together with slime, was the prototype of Jacob's Ladder which led up through the seven worlds to the sphere of the Zodiac. The story of the Tower of Babel has many meanings:

1. It is a form of the World Mountain—Asgard, Meru, Olympus, the Axis Mountain of the ancient Egyptians, the symbol of the North Pole.
2. It is the Mystery School or philosophical ladder, the rungs of which are the degrees of initiation. Man, climbing upward through the sacred stations of the initiatory rite, was declared to be ascending toward the gods. The levels and platforms of the ziggerat were appropriate symbols of the planes of consciousness through which the human soul ascends toward Reality.
3. The Tower of Babel is the physical earth itself. The ancient ziggerats nearly always had seven steps of six platforms rising from a foundation. The foundation in this case is physical matter and the six ascending platforms are the superphysical parts of the earth's septenary.
4. The Tower of Babel is man's own seven-fold body, the organism through the perfection of which he becomes "as a god, knowing good and evil."
5. The Tower of Babel was physically and actually an astronomical monument. The Magian star-gazers ascending this tower and examining the stars were said to be communing with the gods.

In the Biblical account Babel is man's monument to pride, and in the end the gods confused the

tongues of men and prevented the completion of the tower so that the word Babel has come to mean a confusion of tongues. The original word was a form of BABYLON. The confusion of tongues is symbolical of the corruption of the ancient Mysteries and the intellectual darkness which descended upon ancient man as a punishment for the perverting of the sacred rites. The secrets of the esoteric wisdom were lost and, as in the Greek mythology, the gods punished mankind for its presumptions and vanity. The Jewish story of Babel is of the same type as the Greek myth of Prometheus. But it was while studying the stars from the heights of Babel that the Chaldean star-gazers discovered the sacred alphabets of constellations which later recur in the account of the handwriting on the wall of heaven at the feast of Belshazzar. The Hebrew alphabet is composed of letters based upon star groups. For the sacred alphabet the student should consult Gaffarel's UNHEARD OF CURIOSITIES CONCERNING THE TALSMANIC MAGIC OF THE PERSIANS.

ENOCH, ABRAHAM AND MELCHIZEDEK

Accounts differ greatly as to the exact time at which Enoch lived. According to some opinions he lived before the Deluge and inscribed the wisdom of the prehistoric world upon pillars which survived the destruction of Atlantis. The Greek philosopher Solon, visiting Egypt in the sixth century before Christ, claimed to have seen and examined these pillars in a subterranean temple upon the bank of the Nile. In the Cabalistic legends Enoch—the second messenger of God—was one of the Messianic gods or perfected men. He did not die but ascended to heaven walking with God. The most significant part of the story of Enoch is the Apocryphal account of the building of the "Royal Arches." With the aid of his son Methuselah, Enoch is said to have created a subterranean temple. This consisted of several rooms, one above the other, each with an arched ceiling. Descending from one room to another in the heart of the earth, Enoch placed in the lowest of the arched chambers a golden triangle with a secret name of God inscribed thereon. After the translation of Enoch the site of his temple was lost and for centuries men sought in vain for the secret room. Later, when Solomon resolved to

build the everlasting house upon Mount Moriah, his workmen when digging the foundation discovered the sealed up vaults of Enoch. Solomon's temple was therefore built upon the site of the mysterious temple with its seven arched rooms.

In Freemasonry the symbolism of the Royal Arches of Enoch is carefully preserved. The whole temple is an astronomical mystery. The seven rooms one above the other represent the orbits of the planets. The golden triangle concealed in the lowest room is man's own triform divinity, or three-fold Ego, the principles of will, wisdom and action, hidden in the dark substances of the material world. By one interpretation Enoch is the human spirit itself, the builder of the seven bodies or arches, for the spiritual part of man is the only part which "walks with God" and does not know death.

Abraham means "A Brahman" and seems to refer to an importation of Oriental philosophy at some remote time in the history of the Jews. Abraham comes into the presence of Melchizedek, and at their meeting is the first record of the ceremony of the Eucharist. It is commonly believed that the word Melchizedek means "king of righteousness" but this is an orthodox version at the expense of accuracy. Melchizedek actually means "hail to" or "honor to" or "power to Sedek." Therefore the name can be freely translated the authority of Sedek or Sedek is king. Melchizedek, Prince of Salem, really means then Sedek is king of Salem. The word Sedek is Egyptian. Sedek was the father of the Artificer gods of Egypt. The seven planetary gods called the Cabiri are the children of Sedek. Melchizedek therefore is the father of the planets, or, astronomically the Sun. Like Moses, the red haired man whose name is also a Cabalistic title of the Sun, Melchizedek is the great orb of heaven, therefore his own father and mother and the founder of the eternal priesthood. Later Christ is called "the Light that lighteth every man that cometh into the world." Christ is therefore a type of the spiritual sun, the light-bearer, the light-bringer, called by St. Paul a priest forever after the Order of Melchizedek. In other words, a priest of the Sun or of the Solar Mystery or of the Eternal Light.

Sincerely yours,

MANLY P. HALL