

Contemporary Mystic Christianity Bible Self-Study Supplement

"My beloved is mine and I am His."

Song of Solomon III:6-11

Who is this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant!

Behold his bed, which is Solomon's; threescore valiant men are about it, of the valiant of Israel.

They all hold swords, being expert in war: every man hath his sword upon his thigh, because of fear in the night.

King Solomon made himself a chariot of the wood of Lebanon.

He made the pillars thereof of silver, the bottom thereof of gold, the covering of it of purple; the midst thereof being paved with love, for the daughters of Jerusalem.

Go forth, O ye daughters of Zion, and behold King Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart.

Wilderness refers to materiality, myrrh to the soul body and frankincense to the physical body. The purpose of evolution is to extract the finer essences from the body and build them into soul.

The number threescore (3 X 20) is simply a higher power of the number three and refers to the processes of purification as applied to the three vehicles, the physical, the astral and the mental bodies. The sword is emblematic of the power of truth, and the night is symbolical of the subtlety of temptation against which Paul admonished his followers to pray without ceasing. The chariot of the fragrant wood of Lebanon, which cannot be burned in fire, is the soul body in which the ego functions when it has learned to liberate itself from the lower or physical vehicle. Everyone who is dedicated to the Way is weaving a garment like unto Solomon's, and when that garment is sufficiently bright with the coruscations of selfless love and service the wearer will be encircled with a similar golden aura and hear the same glorified soul tone which Solomon has woven into his Celestial Marriage Music.

Song of Solomon IV:1

Behold, thou art fair, my love; behold, thou art fair; thou hast doves' eyes within thy locks; thy hair is as a flock of goats that appear from mount Gilead.

The goat is again the symbol of eternal life. Mount Gilead was considered a particularly sacred place on account of a certain healing balm that was prepared there.

Song of Solomon IV:11

Thy lips, O my spouse, drop as the honeycomb; honey and milk are under thy tongue; and the smell of thy garments is like the smell of Lebanon.

Milk is a symbol of the feminine power in man, and honey, the masculine. Throughout the Bible, the Promised Land is referred to as a land flowing with milk and honey. This is another way of saying that when the polarity between the two forces which these substances represent has been attained, man enters into that condition of consciousness symbolized by the Promised Land. Such will be the attainment of the masses in that future time when man again inhabits the etheric realms. Scientists now, declare that the fluids of the pineal and pituitary glands are white and amber in color. These will be the most important of man's spiritual organs when he is worthy to inhabit the New (etheric) Jerusalem, or redeemed Earth.

Song of Solomon V:8,5

I steep, but my heart waketh; it is the voice of my beloved that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled; for my head is filled with dew, and my locks with the drops of the night. I rose up to open to my beloved; and my hands dropped with myrrh, and my fingers with sweet smelling myrrh, upon the handles of the lock.

Dew was sacred among the ancients. They compared it with the whiteness of the crystal stone. It refers to that sacred life substance out of which is built the White Stone with its "new name" as described in Revelation. The words "dew" and "rose" are derived from the same Hebrew root. The door is the heart and it is only as the heart is awakened and becomes the home of the holy power of love that the forces of Illumination can be manifest.

Myrrh symbolizes sorrow, and the hands dropping with sweet smelling myrrh signify the realization of the real meaning of sorrow. Myrrha was the mother of Adonis. She was changed into a myrrh tree and from that tree the infant Adonis was born. His history was marked by three great events; his mystic marriage to Aphrodite, his death and his resurrection. Myrrh was sacred to him. We are told that when Christ reappears his garments will carry the fragrance of myrrh. Myrrh was especially favored by women; it has great healing potency and was also used in embalming the dead. Hence its use as a symbol of the soul-essence of sorrow.

The purpose of all Earth experiences is that man may gain soul growth regardless of whether these experiences be joyful or sad, that the soul may grow and become luminous with the beauty of wisdom, which means to be understanding and compassionate, to substitute love for

condemnation and to cast the mantle, of charity over the weaknesses of one's fellows.

All pain, sorrow and disillusionment belonging to the personal life, when properly understood, become but further stepping stones leading toward this high goal. It was this inner concept of the real meaning and purpose of life which the early Christians symbolized in their love and veneration for the cross.

The gate of attainment, such as is described in the Song of Songs, opens widest through sorrow. The feet must ever be washed in the heart's blood before they are fitted to stand in the holy Presence, and so the music of the Song slips into an inner strain as the inner meanings of life and the lights and shadows of its varied experiences are visioned in retrospect.

Song of Solomon V:1

I have gathered myrrh with my spice, I have eaten my honeycomb with my honey, I have drunk my wine with my milk. Eat! Drink! O friends, yea drink abundantly, beloved.

For one who lives in this exalted state of consciousness, physical existence has but one meaning and one motivating purpose, and that is service. Allurements of the senses no longer prevail and pleasures belonging to the personal life

no longer satisfy. Such a one no longer desires for himself any good which cannot be shared by all his brothers; he knows too that only the attainment of this universal consciousness can bring an equal and a lasting good unto all men and so the Song continues: Eat! Drink! O friends, yea drink abundantly, O beloved.

This is the Degree of Detachment for which few qualify. It is here that many turn back and walk with the Master no more.

Song of Solomon V:6-7

I opened to my beloved; but my beloved had withdrawn himself, and was gone: my soul failed when he spake;

I sought him, but I could not find him; I called him, but he gave me no answer.

The watchmen that went about the city found me, they smote me, they wounded me; the keeper of the walls took away my veil from me.

There must always be nights as well as days of the soul. There come times when the Light is temporarily hidden, when the Beloved no longer presents Himself. This is necessary in order that the aspirant may learn to stand alone. While such experiences bring deep wounds and

cause great pain, yet it is only thus that true wisdom is acquired, for truly, "Wisdom is crystallized pain." The watchmen, or awakening centers in the body, are stilled or wounded by the forces of the lower nature which cause a loss of the close inner communion with the Beloved.

Song of Solomon VI:2

My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies.

A garden is an enclosure, an area of consciousness, which, when planted and faithfully tilled, yields a harvest of utility and beauty. Such fruitage comes only as a result of steady application to good works. "By their fruits ye shall know them." This is why the symbolism of the garden is used so frequently in all sacred literature.

Song of Solomon V:10

My beloved is white and ruddy and chiefest among ten thousand.

The most profound truths of the Bible deal with the evolution of man. His body is the base metal which, by spiritual alchemy he must transmute into a rare and shining gold. The spinal cord is the principal laboratory of these operations. As the sleeping serpent coiled within the lower part of the spinal canal is awakened by noble aspirations and pure living and gradually mounts toward the pineal and

pituitary glands in the head, certain plexuses along the way of this ascending fire-course are stimulated and their forces tend to spiritualize or refine the nerves. This process of refinement aids in the development of inner faculties often referred to as the extension of the five physical senses into higher dimensions.

There are seven plexuses of primary importance which this ascending spinal spirit fire quickens into life; they correspond to the seven steps of the Illumined Way enumerated previously. These awakened plexuses, spiritually discerned, are revolving centers of light and as the spinal spirit fire ascending to the head increases in volume, its powers permeate the entire body, flooding every atom with a rare luminosity. When the serpent fire has been completely lifted to the head and finds there its center of expression instead of in the lower part of the body, the mind is unified with Spirit, man becomes superman, and his creations spiritual instead of physical or material.

Such a one has builded his fire-mist body which possesses a radiance surpassing that of the diamond or the ruby. This attainment places him in the vanguard of human evolution; he becomes a pioneer of the new race and, as such, is chiefest among ten thousand in having passed the Fifth Degree of Unification.

Song of Solomon VI:10

Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?

Return, return, O Shulamite; return, return, that we may look upon thee.

What will ye see in the Shulamite? As it were the company of two armies.

The company of two armies, fair as the Moon and clear as the Sun represent the duality that has become unity. The chief motif of this great Song is the two that have become one in the Mystic Marriage. Paracelsus states that the Philosopher's Stone is formed of the Sun and the Moon.

Song of Solomon VII:12-13

Let us get up early to the vineyards: let us see if the vine flourish, whether the tender grape appear, and the pomegranates bud forth; there will I give thee my loves. The mandrakes give a smell, and at our gates are all manner of pleasant fruits, new and old, which I have laid up for thee, O my beloved.

The pomegranate is a symbol of fruitfulness, of good works; the mandrake is a symbol of the spiritual androgyne. The pleasant fruits are the wonder-workings (surmounting the physical laws of the universe) of one who possesses this androgynous power.

Song of Solomon VIII:5

Who is this that cometh up from the wilderness, leaning upon her beloved? I raised thee up under the apple tree: there thy mother brought thee forth; there she brought thee forth that bare thee.

This is another version of the story of the Prodigal Son, the ego that wanders far from the Father's House only to learn the barrenness of the wilderness without and to heed, finally, the call of the spirit within to return to its own. This return must always be accomplished by leaning upon the power of the Beloved, the awakened godhead within. Apple, from an Egyptian word meaning evil, signifies the cause of man's "fall"; transmuted, the apple tree becomes "the holy apple trees" of the Zohar.

The mother that "brought thee forth" is the feminine which before the Fall manifested as the great receptive, image-building power that made all things in the image and likeness of God or good. To this great principle the awakened one sings: "Set me as a seal upon thine heart."

The aspirant here knows the celestial glory of the Degree of Annihilation. The personal life has been consumed in the fires of cosmic Love:

"The Father and I are One" sang the supreme Master from this inspired height. "Thou mayest have all

knowledge, but if thou knowest not love thou hast not one single letter of the alphabet of Spirit."

Song of Solomon VIII:7

Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be contemned.

The high Initiate, King Solomon, is here saying that the house(body) built without spiritual polarity is impermanent. As long as bodies are formed through the physical laws of generation, they must degenerate and die. It is only as the race learns to build through the holy law of regeneration that the race bodies shall become celestial and immortal. This is the difference between the natural and celestial bodies described by Paul.

Song of Solomon VIII:12-14

My vineyard, which is mine, is before me; thou, O Solomon, must have a thousand, and those that keep the fruit thereof two hundred.

Make haste, my beloved, and be thou like to a roe, or to a young hart, upon the mountains of spices.

The fruit of attainment, being the product of the dual forces within, must be shared by the two. The spirit descended from God as a unity; through evil came separation; before its return unto God it must once more

know itself as unity. There is no other way. It is here the Seventh Degree of the final Atonement (at-one-ment) is made, and the rite of the Mystic Marriage knows the white glory of its perfect consummation. The personal has been lifted up and united with the spirit. Solomon and his Beloved are one. The Sufi mystics know this as the Degree of Intoxication and their most inspired poems describe its spiritual ecstasy.

The urge of cosmic law is upon all the Earth; the universal call is sounding: "Make haste, my beloved, and be thou like unto a roe, or to a young hart upon the mountains of spices."

"The Song of Songs" reveals the Shekinah descended. The object of this glorious canticle is to show the history of Her in man — the mystery of the Lover and the Beloved throughout the ages of election. It contains "all that hath been, is and ever shall be, for it is the story of that Isis who is Shekinah from the first verses concerning the kisses on her mouth to the last rapture on the mountain of spices." Such is the tribute of the Zohar, the Book of Light, to this matchless Song of Solomon.

Verily indeed: "All the days of the world added together are not so meritorious as the day on which the Song of Songs was written," because it means the awakening of the masculine soul in woman and of the feminine soul in man,

and this is the supreme goal of Earth evolution and the final glorified consummation of the sevenfold and perfected Way.

This the Mystic Mason understands to be the inspired message of King Solomon and his Temple builders.



— Corinne Heline