

# ***Contemporary Mystic Christianity*** **Bible Self-Study Supplement**

## **The Holy of Holies**

From the inner Court the path led into the innermost sanctuary, the Holy of Holies, where stood the Ark of the Covenant. Only the high priest (higher spirit self) was admitted into this sacred chamber and he was not permitted to enter at any and all times. Only once a year could he pass into its holy precincts and perform the ceremonies prescribed by the Law. The Ego does not dwell perpetually in a pure Spiritual State, it could not so realize its latent powers. Periodically it comes forth, takes on forms and functions on more limited planes of consciousness. It is through struggling with such limitations that powers are developed and self-realization enhanced. The Holy of Holies was representative of the state where the spirit dwells, unconditioned by matter, in the light of its own undimmed, divine nature. In this chamber, therefore, there was no external light, none being required by an illumined one who entered therein.

The Ark, symbol of the soul, was built of shittim (acacia) overlaid with gold. The lid was of solid gold and served as the mercy seat. At the two ends of this seat stood two golden Cherubim, their outstretched wings covering the

precious casket. Within the Ark were the two Tables of the Law, Aaron's rod that budded and the Pot of Manna.

Manna is the bread of life on which the spirit has nourished itself until it has come to waking knowledge of its divine estate. The two Tables of the Law are the twin forces operative in the cosmic order, when harmonized in the nature of man, they carry him to the very heart of Infinite Being. Aaron's rod that budded is the spinal spirit fire that has been raised from the center at the base of the spine to those located at its Summit. Aaron's inner fires had been lighted and his vision opened to a radiance which to physical sight is but darkness. Only those who had attained this state entered into the Holy of Holies.

As the outer court corresponds to the pelvic region of the body, and the inner court to the thoracic, so the Holy of Holies correlates to the head. Within it resides the Ego, the Divine Presence, before whom none can draw the veil. This is under the sole control of the indwelling god, the egoic Being, the I AM. The organs in the head which, when opened, give insight into spiritual worlds are the pineal gland and the pituitary body.

Between the Cherubim rested the Shekinah Glory. This was the matrietic center where communication took place between I H V H and Moses. It was to the Old Dispensation what the Holy Comforter is to the New. According to the

Thorah, the Shekinah had three husbands — namely, Jacob, Joshua and Moses — and is credited with having bestowed upon Jacob his later name of Israel.

In masonic symbolism the Cherubim held between them a mystic stone oil which was inscribed the Ineffable Name. This was the stone the builders rejected but is to become the head of the corner in the Temple of the new civilization. This same legend declares that the stone belongs to the tribes of Asher and Dan. Astrologically, this places it under the powers of Libra and Scorpio, and they both exhibit the qualities of discrimination and regeneration.

The Cherubim, Lords of Cancer, awaken in evolving man the force that generates life. This they jealously guard, standing before the gates of the Garden of Paradise and, with flaming swords, prevent entrance to a humanity fallen through the Misuse of the life substance. Not until its sacredness has been learned and its rightful use is respected will they permit man to enter.

Since the Holy of Holies is identical in significance to the Garden of Paradise — realm of pure spirit — the Cherubim are its hierarchical protectors. The vibratory rhythms of these celestial guardians are primarily operative in the World of Life Spirit, the plane of Christ consciousness. To share in their powers it is necessary that man raise his Consciousness to their sublime level.

## **General Features Symbolically Considered**

The path of progress outlined in the Tabernacle is the same as that described by the stars. The Brazen Altar represents the forces of Saturn and Mars as these planets operate in a restrictive and destructive manner in the life of unregenerated man. They stand for sins of both omission and commission. The Laver represents the purifying forces of the Moon which work upon his emotional nature. The seven-branched Candlestick is representative of the seven planetary Spirits before the Throne, and the seven corresponding body centers that are destined to become the lights thereof. The Candlestick considered alone is a fitting symbol of Venus, the goddess of love, for love it is that lights the way. The twelve loaves of shewbread as already observed, represent the twelve zodiacal Hierarchies under which wisdom is garnered from accumulated knowledge and experience. This would place its qualities under the planetary rulership of Jupiter, the great benefic. At the center over the Golden Altar presides the Solar Deity.

The golden Pot of Manna is related to Uranus, the higher octave of Venus, and speaks of the love that has transcended the personal and attained to the impersonal or universal. Aaron's rod points to the influence of Neptune, planet of divinity, which governs the spinal spirit fire. When this fire is lifted it causes the head centers to open; or, in the language of the Rosicrucians, causes roses to bloom

upon the cross. Mercury, winged messenger of the gods, conveys his wisdom for the guidance of mankind in the Table of the Law.

The spiritual Significance of the four Sacred Seasons, the Solstices and the Equinoxes, is embodied in the symbolism of the Tabernacle. The Altar of Burnt Offering on the south corresponds to the Winter Solstice for the peoples of northern latitude, whence have sprung the religions of the world. The Sun then reaches its southernmost declination and the hours of darkness reach their maximum. The seven-branched Candlestick on the east correlates to the resurrected life and light of the Spring Equinox. The Holy of Holies to the north symbolizes the Summer Solstice, Time Of the midsummer festival, when the Sun is in the sign of the Hierarchy of the Cherubim. The Table of the Shewbread to the west corresponds to the Autumn Equinox, festival of the season's ingathering

It was repeatedly impressed upon Moses that he construct the Tabernacle after the pattern shown him upon the mount. Specifications were given in lengthy detail. Measurements of the structure and all articles to be built for it were stated fully and with exactitude. So, too, materials to be used, colors required and, last but not least, the character of those who were to contribute materials and labor for its construction.

The details themselves are comparatively unimportant and it could be argued that the record might better have been condensed. But without entering into the occult significance of the Tabernacle's specifications, their presence may well unfold a truth of Stupendous importance in all its implications. That truth is the fact that order, symmetry and proportion pervade the universe. The pattern viewed on the mount of illumination revealed that fact. When the Lord transmitted to Moses cosmic lines of force, the geometry of time and space became apparent to spiritual vision. In the Tabernacle they are reflected in miniature. A study of this sanctuary can, therefore, profit esoteric investigators. It will unveil mystery upon mystery. In this brief chapter the most that can be attempted is to indicate directions for uncovering more of the profound mysteries incorporated within its simple structure.

In specifying dimensions, numbers enter prominently into the communicated instructions. The universe is built on number, for number is motion. God's first act was to move upon the face of the waters (chaos), and order was the result. Materials, having vibrational values, were selected to harmonize with the number values; colors likewise. Moreover, the donors and builders of the sanctuary were those of "willing hearts." As God gave Himself when He entered upon manifestation at the dawn of creation, so must man give himself if he is to build a tabernacle

patterned after the celestial design. The builders, as the text specifies, must be both wise hearted and willing. When love operates with wisdom the forces of construction work effectively.

In this connection an apparently minor detail, yet an all important consideration, may be mentioned. Only the women who were in possession of goat's hair were qualified to serve in the holy place, and only those men were chosen who could work with acacia (shittim). Minds Must be Christed (goat, Capricorn) and the deathlessness of the spirit (acacia) realized to be workers.

The predominant colors were blue, scarlet and purple: the blue of truth and spiritual devotion; the scarlet of loving works; the purple wherein the red of physical, passionate activity is being uplifted by the spiritual powers of blue. By forces of transmutation operating through the purple ray, power is engendered; therefore, the color, is identified with rank and nobility. So it was the color prescribed for the robes of priests who were to serve in the Tabernacle precincts.

In the matter of color, the evolution of religion and the unfoldment of human consciousness may be noted. Yellow was not used in the Tabernacle. This is the Christ color and bears the forces that make for Universality. Consequently, it did not enter into the sacred ceremonial Rites of the Old

Dispensation but assumes prominence with the coming of the new.

Josephus is the authority for stating that blue, purple, scarlet and white represent the four elements, and that "the fifth color is gold—the splendor by which all things are enlightened." The *Kabbala* contains the following relative to these same five colors:

Gold: Splendor: the Sun-man.

Blue: Aether: air, the eagle.

Purple: Crystalline: humidity: the bull.

Scarlet: Hidden fire: warmth: the lion.

White: Earth: atomic matter: the goat.

Oils and perfumes entered into the Tabernacle services. They were compounded of specified ingredients, and warning was given to make them of none other — for whoever did so would be "cut off" from the Lord's people. They were to be pure and holy: that is, suitable substances for receiving magnetic forces favorable to the work designed to be accomplished in the lives of those coming to Tabernacle services for spiritual advancement. Myrrh and frankincense entered into the compound. The fact that these were also offered by the Wise Men at the cradle of the Holy Babe indicates that they are ingredients with inner values appropriate to holy places and sacred ceremonies.



Since the Tabernacle was "the shadow of heavenly things to come," it presented in its structure a pattern found also in the life of Christ Jesus. The outer court, which is the Hall of Purification, correlates with the early life Of Jesus; the inner court, which is the Hall of Preparation in service, corresponds with His three-year ministry; the Holy of Holies, which is the hall of Consummation, correlates with the crucifixion and ascension.

The utensils in the Tabernacle may also be correlated with the most important events in His life. The Altar of Burnt Offering parallels His early years of preparation; the Laver of Purification, the baptism; the seven-branched Candlestick, the Temptation; the Table of Shewbread, His works or miracles; the Altar of Incense. the light of the Transfiguration; Aaron's rod and the golden Pot of Manna, the wine and bread, respectively, of the Last Supper, and the Table of the Laws, the Sermon on the Mount.

The Tabernacle in the Wilderness was an Atlantean Mystery School. It conserved in symbol and ritual the Ageless Wisdom as humanity passed from the Atlantean civilization (Fourth Root Race) to the Aryan (Fifth Root Race). While the truths it taught are eternal and unchangeable, man's comprehension of them increases and their exposition is modified or amplified accordingly. The Path of Initiation as outlined in the Tabernacle leads from

the outer court of sacrifice and smoke to the inner court of service and light; and finally into the Holy of Holies where the spirit itself is the light and where the soundless voice is heard. This path is the same Path yesterday, today and tomorrow. External features along the Path vary; they change with times and peoples and evolutionary status. But the direction leads from compulsory sacrifice to willing service, and ultimately to inner realization. The principal stations on the route are of like nature, and consciousness moves from the light without to the light within. In every man dwells the Shekinah Glory. The purpose of his pilgrimage through the wilderness of Earth life is to bring that Glory from its present comparative latency into dynamic potency.

— ***Corinne Heline***