

WESTERN WISDOM BIBLE STUDY

The Third Commandment—Exodus 20:7

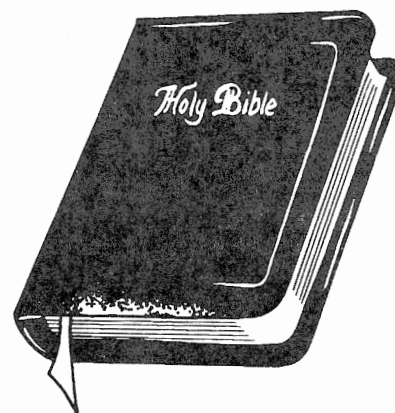
Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.”

At the time of the Tabernacle in the Wilderness, and for centuries thereafter, the name of God, or Jehovah, was never pronounced, and when written it was given with all vowels left out. The people then did not want to be found guilty of taking the Lord's name in vain.

Only this third, and the second, Commandments warn of punishment. This Commandment is based on the use of one word — one name. This word must be very great and powerful if its misuse entails punishment.

The third Commandment brings together the positive and negative poles of the first two Commandments. Three is the number of Creation. The third of the ten interpretations of the name of God is Understanding. Therefore, we should understand beyond a doubt that the name of God is creative. It is the divine Fiat, the preemptory decree. The use of the name of God is the release of creative power. The name of God on our lips articulates power. God is the Source and Foundation of our lives; the name of God on our lips should never be anything less than the expression of that within us which means the creation of our vast universe.

The third commandment correlates to the third jewel, the carbuncle, on the breastplate of the Levite Priest, and its interpretation is wisdom. Wisdom as related to the third zodiacal house of Gemini is easily understood. There the brilliant Mercury resides and holds sway over the trinity of power. In Gemini, the initial power of the name of God becomes divided into three. These three powers, all ruled by Mercury, are the powers of the eyes, the speech, and the hands. This is the three-fold author-



ity by which the name of God is made known to us and by which we make it known to others.

The eyes, speech, and hands, invested by the power of the Name of God, are to be used by man exclusively in promoting perfection and to heal. The wisdom of creation in the created world is redeeming the lost; it is healing. The healing of our weaknesses through the Name and power of God is today's decree of the third Commandment. Eyes, tongue, and hands are organs of healing.

The power of the eye is compelling. The benevolently powerful eye serves as a channel for the stimulation of soul qualities. The aspirant will therefore practice the contemplation of the beautiful. This fills the Spirit with the substances of its delight, namely: harmony, order, symmetry, authority, and power.

The power of speech is double. The volume of sound released by speech every day is tremendous. The volume of power and wisdom released through speech is very small. Woodrow Wilson once said that if he were asked to address an audience for two hours he would start immediately, if for 30 minutes he would require a week's preparation, and if for ten minutes, two weeks' preparation. Speech is easy and

free, but the power of speech incubates in silence. Words that strike home bear the name of God; their name is power, wisdom, creation, healing. "In the beginning was the Word and the Word was with God and the Word was God." (John 1:1)

The power of the hands is in itself part of a triplicity: shoulders, arms, and hands. The shoulders symbolize the power to uphold firmly and powerfully, as the solar system is upheld. The Father's arms reach out to His children in benevolence and protection. Our arms, too, reach out to those we love. And we can imagine Christ Jesus with outstretched arms saying: "Come unto me all ye that are heavy laden and I will give you rest." The hand signifies divine activity. From the tips of the fingers of "giving hands" issue forth streams of light and power.

The eye testifies to the Name of God by Spirit awareness and will, the voice, by wisdom and authority, and the hand, by good works. The hands of man perform prodigious amounts of work, but our hands are instruments of labor. A priest's hands — a Master's hands — are symbols and instruments of power. They are inexhaustible vessels of power. Hands that are dedicated to holy usage learn about the wonder of the hands in the process of laying on of hands in baptism, confirmation, consecration, and healing. Hands that are dedicated to the Name of God and that are never misused become fountains of power, nourishing the weak and healing the sick.

This is the third Commandment in the New Age: Thou shalt use the Name of the Lord thy God to create within thyself a fountain of power, for the right use of which thou art held accountable. □

THE ROSICRUCIAN COSMO-CONCEPTION

By Max Heindel



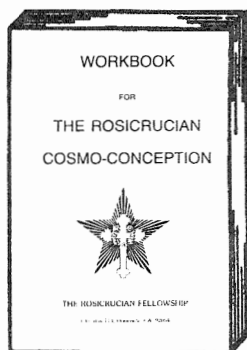
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