

within him the latent power to become great if he but follow the Divine Flame."

We had been returning by the same aerial passageway through which we had previously passed. Soon I stood by my bed and I saw again my body as I had left it.

"What flame could I have followed?" I thought wonderingly. Came the answer:

"You could have been a great organist." The figure vanished, and I was again back in the body I had temporarily left.

"A great organist!" The words thrilled me with their utter impossibility. I who had never touched a pipe organ and knew absolutely nothing of it except to love its beautiful tones! I looked at my hands. Exceptionally strong hands they were, made strong by years of work. But an organist! How utterly absurd!

Many times during the days following I thought of the wonderful enigma. Had my companion said I could have been a great singer it would not have been so improbable. There is always a song in my

heart, and music is to me the expression of human endeavor which comes nearest the Creator. Music is a Divine Flame. Again the insistent pressure upon my forehead. Once more the beautiful presence stood at my bedside. Came the thrilling voice that was yet not a voice: "The message I brought was not for you alone. It was for all humanity, whose struggle has degenerated into a mad rush for gold and temporary power, and not for real Progress. See that the message is given."

"But what good will it do?" I thought, "if the Flame only leads to an absurdity—like the organ for me?" Again that transcendent voice:

"Practice is the only thing on this plane that is never wasted. You have the necessary spiritual development and musical talent. The work your hands have done has but served to give you the foundation upon which to build a musical career. Should you apparently fail, the Flame still burns; its existence may be recalled to you by your children, or your children's children."

I wonder!

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## Esoteric Bible Studies

BY CORINNE S. DUNKLEE

### FAMOUS SONGS OF THE OLD TESTAMENT.

#### II.—*Song of Moses at the Red Sea.*

1. Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

2. The Lord is my strength and song, and he is become my salvation; he is my God, and I will prepare him a habitation; my father's God, and I will exalt him.

3. The Lord is a man of war: the Lord is his name.

4. Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea.

5. The depths have covered them: they sank into the bottom as a stone.

6. Thy right hand, O Lord, is become glorious in power: thy right hand, O Lord, hath dashed in pieces the enemy.

7. And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, which consumed them as stubble.

8. And with the blast of thy nostrils the waters were gathered together, the floods stood upright as a heap, and the depths were congealed in the heart of the sea.

9. The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them.

10. Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters.

11. Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?

12. Thou stretchedst out thy right hand, the earth swallowed them.

13. Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation.

14. The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Palestina.

15. Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away.

16. Fear and dread shall fall upon them; by the greatness of thine arm they shall be as still as a stone; till thy people pass over, O Lord, till the people pass over, which thou hast purchased.

17. Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in; in the sanctuary, O Lord, which thy hands have established.

18. The Lord shall reign for ever and ever.—*Exodus* 15: 1-18.

#### INTERPRETATION

This triumphant song of Moses at the time of the passage of the Red Sea is very similar in its tone and vibratory power to the psalms or thanksgiving songs of King David. When we come to understand and study our wonderful Christian Bible aright, we shall find that its every chapter contains some story of the triumph or the defeat of the aspirant for first-hand knowledge, namely, Initiation, or it contains a proclamation or song of praise and thanksgiving that he has been found worthy to become the recipient of this knowledge, which is the pearl of great price, the sea of glass, the new stone with its new name, which is referred to in many other ways throughout both the Old and the New Testaments. During a certain stage of his progress the neophyte, who learns that prayer is one of the chief factors in his development, constantly makes use of the power of prayer, but he uses it largely in the form of petitions. First for himself, his own good, then the benefit of his family, his friends, his state and country, and finally as his consciousness of spiritual truth broadens he asks for blessings to be bestowed upon the entire world. Later on if he is faithful to the good, he reaches that place of attainment where

he no longer asks anything for himself. He becomes so at one with his Father in heaven, so in tune with spiritual vibrations that he can only lift his mind and his heart together in a glad song of adoration and praise.

For one who has ascended in spirit unto this place words are futile to express the sublime ecstasy which he knows. For those who have not yet attained unto this exaltation of spirit words are also futile, for they are utterly meaningless to describe what the spirit alone may sense and feel. This was the state of spiritual exaltation attained by David when he poured forth his sacred joy in some of the psalms, particularly the 23rd. This was also the attainment of Moses at the time of his singing of this great song at the crossing of the Red Sea.

The passage of the Red Sea means the transmutation of the lower desire nature. The Egyptians who were drowned in the sea are the lower attributes, passions, and emotions of mortal man. Egypt refers to darkness and Israel to light. There is an occult reason why at a certain stage of his development Jacob was no longer called by that name but Israel. We also shall hear the meaning of the name of Israel when we have made this attainment our own. When we come to understand that these songs of the Bible are not rejoicings over physical victories, over personal and tribal enemies (Why would it be necessary to incorporate such occurrences in the supreme spiritual textbook of the Western world?), but that they are songs of the spirit's own thanksgiving and praise for its own triumph over the lower self, then we shall come into a deeper, truer, and more spiritual understanding of this great Book and its purposes in man's evolution.

Moses sings from his own inner understanding: "Who is like unto thee, glorious in holiness, doing wonders?" And from his own personal experience: "Thou hast guided them in thy strength unto thy holy habitation." God speed

the day when we, every one, may be worthy to sing this same song.

The dukes of Edom, Moab, and Canaan are all descendants from the line of Ham, or darkness, and belong to the personality, the temporal, impermanent man. "The people pass over which Thou hast purchased," refers to those who live the spiritual life, who lift up the lower nature, "pass over" the evil, and merge its power into good. These

are the ones who will be "planted in the mountain of thine inheritance, in the sanctuary thy hands have established," and there "the Lord shall reign for ever and ever." Such a one has found that holy place within himself, that high place where dwells the I AM of his own spirit and through this consciousness he has found the great truth of the omnipresence of God—the keynote of Moses' song.

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## Applications of the Rosicrucian Philosophy

BY ISABELLA J. RHODES

**N**O BRANCH of study is of *ultimate* value to the individual unless the knowledge he gains from the study is put to *practical* purposes and used for the benefit of mankind. "Faith without works is dead," St. James tells us. Put in a different form, knowledge without the practical application of that knowledge is valueless. In the intellectual study and conception of our Rosicrucian Philosophy there is a great danger of losing sight of the practical application of it in our daily lives.

The Law decrees that with any great gain there follows at least some minor loss. For instance, we have evolved from a lower race into the Aryan and consequently possess finer sensibilities, mental and physical, but we are the losers in being conscious of far greater suffering both bodily and mentally than our less evolved brothers. Civilization is a great gain, but it brings the loss of spontaneity. With civilization comes artificiality. The man given over entirely to the study of abstruse subjects, who wraps himself up exclusively in books and thought, dulls his emotions; his sympathies lose their alertness. On the other hand, a very highly emotional man lacks the keen intellect of the student.

We who have taken up the study of life from the higher plane of intellect

are in great danger of losing power on the emotional plane, and until we arrive at a certain stage of development there is not only danger but an absolute certainty of loss. This is the law, but the law can always be transcended. Knowledge brings power and faculty if rightly applied; and so with the knowledge that our Philosophy gives us of life and being we can, if we will, transcend this law and develop upon all planes equally; we can bring down from the plane of abstract thought the knowledge we have there gained, and use this marvelous knowledge on the physical plane in the service of our brothers and sisters.

One of the chief values of the study of our Philosophy is that from whatever point of view we look at it, it enlarges our inward vision and gives us greater understanding of ourselves and our fellow beings and of circumstances and things. Whether we are contacting people or reading a book, either fiction or fact, whether we are simply following our daily vocations in the home or elsewhere, or whether we are studying religion, science, or the arts, we cannot mention one single situation in life which would not be illumined by the study of our Philosophy. When we speak of the Philosophy we also include astrology, for the study of the one leads to the study of the other. The study of